

Miss Stacy Henry
R. 2
Springtown, Tex.

Not By Might, nor By Power
The Pentecostal Evangel
By My Spirit saith the Lord
The Whole Gospel to the Whole World
HOLY BIBLE

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"Keep Yourselves in the Love of God"

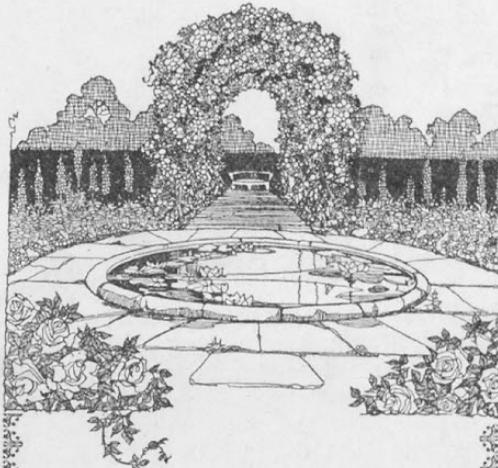
SUPPOSE that you take a vessel from New York City and sail east a thousand miles into the Atlantic. Then put a question to the captain, "Do you think it would be possible to separate the waters on the west of us from those on the east of us?"

The captain would probably answer you somewhat on this wise: "No engineer would be crazy enough to attempt to build a dam that would separate these waters. At certain places the sea is five miles deep, and how could masons put in foundations for a wall with a pressure of five miles of ocean upon them? The dam would have to be thousands of miles in length, and how long would such a wall last in the tremendous storms that we sailors constantly see sweeping the Atlantic? No, it would be impossible to separate the waters from the east and west—the ocean is just too vast!"

And if no engineer could build a dam large enough to separate the waters of the Atlantic, do you think any being on earth, or above the earth, or below the earth, could build a wall sufficiently broad and wide and deep to separate the saint from the love of his Saviour? Says the Apostle, "Who shall separate us from the love of Christ? . . . For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8:35-39.

Speak to that father concerning his son: "I understand that your son took of your substance and went far away from you. He wasted it in riotous liv-

ing in a foreign country—and even with harlots! Now he is in rags, is down-and-out, and he has so far disgraced your family that he is feeding swine! He has become so low down that he dives his hands down into the swill that he is supposed to give to the hogs, to pick out a few husks with which to appease his hunger. Of course, having disgraced you so, you do not love him any more.



GOD'S SOUTH WIND

"Come thou south (wind); blow upon my garden, that the spices thereof may flow out." S. of Sol. 4:16.

Bless'd Spirit, God's south wind divine,
Blow Thou upon this heart of mine—
Thy garden, in this world below,
Sweet spices from its depths let flow.

Bless'd Spirit, blow in all Thy pow'r,
Make of my heart a fragrant bow'r,
The stench of sin sweep far away,
Come thou and permeate this clay.

—Frances Ure.

And should he take a notion to return, you would of course refuse to have anything more to do with one who has so disgraced your honorable name, and you would not, even though he entreated you with tears, give him a place even as a servant in your household!"

What does that father answer you? "I love, I yearn for my son, and I am praying for his return day and night. If ever he needed a father's love, a father's care, a father's home, it is now. As I sit here on this porch I am ever looking down the road to see whether my petitions have been answered and my son is coming home. If I saw him in the distance, I could not restrain myself, but I should have to run and fall on his neck and weep over him as I bade him welcome home. Even now I am making preparations for his return. I expect to have a great feast of welcome and I am fattening up a calf for the occasion. No, my love has not evaporated for my son. It seems as if I love him with an intensity today that I never knew in the day when he was with me in the home."

And is the compassion, the yearning, the love of our heavenly Father for His wayward child less than of a faltering, failing, erring human? You may say, "But I am a backslider. I have grieved the Lord so terribly that I know there is no hope for me." But listen to the Word to the backsliders that God gave to His prophet of old: "Go and proclaim these words . . . Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord. . . . Only acknowledge thine iniquity, that thou hast

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"Beyond Modernism"



By Harry A. Stemme, Mattoon, Ill.

Formerly a Modernist, now a Pentecostal Preacher

Dr. Harry Emerson Fosdick, pastor of the Riverside Church in New York (considered the champion of Modernism), returned to his pulpit recently after a nine month's sickness, and used as his subject, "Beyond Modernism." This sermon was printed in *The Christian Century*, December 4, 1935. I am especially interested in this article because, having entered the ranks of Modernism in 1917, I carried a letter of introduction to Dr. Fosdick when I went to New York for Seminary training. On that occasion, as we went out to lunch together, he told me that it was either Modernism for him or no religion at all.

Under four heads Dr. Fosdick declared that Modernism has failed to meet the new age in which we are living, because:

(1) "It has been too much occupied with an intellectual approach to religion."

(2) "Modernistic Christianity has largely eliminated from its faith the God of moral judgment."

(3) "In the third place, Modernism has even watered down and thinned out the central message and distinctive truth of religion, the reality of God. . . . And because I have been and am a Modernist it is proper that I should confess that often the Modernistic movement, adjusting itself to a man-centered culture, has encouraged this mood, watered down the thought of the Divine and, may we be forgiven for this, left souls standing, like the ancient Athenians, before an altar to an Unknown God."

(4) "Finally Modernism has too commonly lost its ethical standing ground and its power of moral attack."

Now having dealt with the mistakes of Modernism in the past two generations, Dr. Fosdick tells his hearers that it is essential for present day Modernists to go "beyond Modernism" and present a Christ who can challenge this generation and all generations. We shall deal with this point later.

However in spite of its failures, Dr. Fosdick gives his testimony to the value of Modernism to him in the following words: "Fifty years ago, a boy seven years of age, was crying himself to sleep at night in terror lest, dying, he should go to hell, and his solicitous mother, out of all patience with the fearful teachings which brought such apparitions to the mind, was trying in vain to

comfort him. That boy is preaching to you today and you may be sure that to him the achievements of Christian Modernism in the last half century seem not only important but indispensable."

What an opportunity is here presented for Dr. Fosdick to state precisely the Modernistic truths and "achievements" which can dry the tears of those who are crying themselves to sleep under conviction of sin; but not a word of counsel is given and no way out is pointed to the soul weighed down by the consciousness of its guilt. On this point I am glad to relate the following experience: About three years ago I heard a boy, not much more than seven years of age, crying in the night. I went to his side and said to him, "What is the matter, Son?" He said, "Daddy, I am lost. I am not saved." It was my privilege to point him to that middle cross and the seven bleeding wounds from which flowed the precious blood of the Lord Jesus Christ as an all sufficient remedy to lift the awful sense of guilt resting upon his heart. By faith he took Jesus as his personal Saviour, and soon his cries of anguish were turned into expressions of rejoicing. I heard him say, "Praise the Lord! Thank you, Jesus!" while his face was lit up with a smile as the Holy Spirit witnessed the reality of salvation to his soul. Oh, if someone had only pointed the lad, Harry Emerson Fosdick, to the Lamb of God, who taketh away the sin of the world, that night when he cried for fear of going to hell. How soon the Lord Jesus would have kissed away those tears. It is just at this point that Modernism commits its eternally fatal sin and blunder. This perverted gospel is booking passengers for the good ship *Abundant Life*, but fails to furnish a gangplank with which to get aboard. Since Modernism fails to preach deliverance from the guilt of sin through the blood of Calvary's Cross and the risen life of God's Eternal Son, the expression, "Beyond Modernism" can have no real meaning for a hungry soul which is seeking both a New Testament experience of Christ and an effective ministry of service in His name. How do I know this?

About seven years ago a Congregational minister was doing his utmost to put over a Modern program in his community. How that word "Modern" fascinated him. In a Sunday Afternoon Club which he organized he selected

outstanding public speakers of national reputation, representing Jewish, Catholic, and liberal Protestant faiths. At his suggestion their respective subjects were: "The Faith of a Modern Jew"; "The Faith of a Modern Catholic"; "The Faith of a Modern Protestant." He was acclaimed in the town as a progressive minister. A District Governor of the Rotary Club of which this minister was local secretary and treasurer, offered him an increase in salary if he would branch out and be a community worker of the town independent of all church connections. This minister came to see by faithful and honest experiment that the Modernism in which he believed was spiritually bankrupt as a religious faith to transform character and to produce Bible experiences of fellowship with Jesus Christ. Ten years before, as a Senior in college, he became a Modernist. Now, disillusioned regarding its pretentious claims, he was standing at the cross-roads. Which way should he turn in order that the coming years of his life and ministry might be more fruitful than the last decade? He remembered a little Mission and the time when, kneeling there as a penitent, God, for Christ's sake, lifted the burden of sin from his heart and he arose, a new creature in Christ Jesus. He also remembered the amazing transformation which God wrought in his life and the soul-winning passion which characterized the early years of his Christian walk. He retraced his footsteps back to the reality of a know-so salvation. Glory to God! Truly this is as far "Beyond Modernism" as Heaven is above the Earth. This is step number one along a new and wonderful way which the Lord was to lead me. Two more beautiful experiences were yet to follow.

While spending my vacation in Joliet, Ill., Evangelist F. F. Bosworth was conducting revival services in that city and a friend of his presented me with a copy of his book entitled, "Christ the Healer." I had been instantly healed years before when alone in my home without any teaching on Divine Healing and recalled the precious spiritual enrichment which came to me out of that experience. As I read Brother Bosworth's messages God quickened faith in my heart and I said to my wife, "Mother, I believe Jesus is going to heal me now." We were in our room together and as I dropped on my knees by the side of our bed the Lord graciously healed me. Praise the Lord! What a flood of wonderful blessing came to me as God lifted my life to a new plane of spiritual fellowship and reality. Space forbids going into details on this point except to say that I determined to add the ministry of healing to my salvation testimony. I tried to secure an open-

ing where I could branch out of the Congregational Church into this deeper ministry, but doors seemed to close up. I was to know the Divine reason soon why the Lord did not give me the opportunity of proclaiming this message which was precious to my soul. He was holding me there for the next step "Beyond Modernism."

A group of Pentecostal people came to our town and began to hold revival services about a half mile from the church which I was pastoring. I did not like them. They called on me to pray one time and then all began to pray so loudly that no one could hear what I said. This nettled me. The more I attended the services the more my dislike grew until I went to my study one day and wrote a petition to the owners of the building that these meetings stop. My petition began like this: "Seeing that this denomination is not a contribution to the spiritual life of our community," etc. However, although I was sure that this could be easily done, the owners said, "Reverend, we don't feel that we ought to stop a religious meeting in the town"; and in spite of all I could do to persuade them they refused me. Feeling much defeated, I walked down the street meeting a sinner woman whom I had been unable to reach for our church. Her face was lit up with the glory of God. She had been converted at the Pentecostal Revival. As we talked together something began working on my soul. Conviction deepened. I did not want to see or talk to anyone. Filling my car tank with gas I rode from one country road to another and the more I rode the worse I felt. I was made to see that I had been fighting God and His cause in seeking to close up a Pentecostal meeting. For a while I thought my soul was lost. The heavens seemed brass above me as I prayed. I could stand it no longer and with clenched fist I struck the wheel of my car and cried, "My God, open to me. I am knocking." Soon I heard a voice say, "Behold, I stand at the door and knock; if any man will hear my voice and open the door, I will come in and sup with him and he with me." "Come in, Lord Jesus!" How wonderful was that witness of forgiveness! I apologized to the Pentecostal folks, knelt at the altar and God gloriously baptized me into the Holy Spirit. Soon I was speaking a language I had not learned. Beloved, God had taken me another step "Beyond Modernism." Hallelujah!

Truly there is a "beyond" here and now, not only for every Modernist who will humble himself and begin at Calvary, but also for every soul in the conventional church who wishes to have fulfilled in him that blessed promise of the Lord Jesus Christ: "Ye shall re-

ceive power after that the Holy Ghost is come upon you." Acts 1:8.

"Keep Yourselves in the Love of God"

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transgressed against the Lord thy God . . . and ye have not obeyed my voice, saith the Lord. Turn, O backsliding children, saith the Lord; for I am married unto you." Jer. 3:11-14. Married unto you! Is there any closer relationship than that of marriage? He bids thee come home to Himself.

It is written of the Son of God, "Having loved his own . . . he loved them unto the end." "But, Lord," you say, "look at their thousand failings, their continuous unbelief. Don't you remember that night when they came to you, when you were tired and asleep in the boat, and rebuked you saying, 'Carest thou not that we perish?' Don't you remember how Peter rebuked you when you told about the cross that was ahead, saying, 'This be far from thee, Lord.' Have you not seen their constant disputes as to who would be first? Don't you remember when you asked them to pray with you for an hour, they all went to sleep? And at the most critical hour they all forsook you and fled." And Peter, who seems to be the foremost among them, even denied you with curses. How can you possibly love such a crowd?"

But, risen from the dead, He gave the angel a message to deliver: "Go your way, tell his disciples (He still calls them disciples despite the fact that they had forsaken Him) and Peter (who thrice denied Him) that he goeth before you into Galilee." And when He left them He blessed them, commissioning them at that time to preach His Word, and He

said: "Lo, I am with you (despite all your failings and frailties) always, even unto the end."

Look at that Pharisee, breathing out threatenings and cruelty against the saints. He has been largely responsible for the death and martyrdom of the holy Stephen. And now he is on his way to Damascus to destroy some of the saints there. Surely there is no hope for such! But He that "delighteth in mercy" has grace and forgiveness even for the "chief of sinners." And this one who gave himself that title, testifies of His grace saying concerning Him, "who loved me (despite all my waywardness and sin), and gave himself for me (showing His personal love for such an unloveable one)." And it is this "chief of sinners" who puts the question, "Who can separate us from the love of Christ?"

Let us have an interview with a fish. "Little herring, are you satisfied with the limitations of your lot?" "Limitations! The vast Atlantic and the huge Pacific are my home, and beyond that I have tens of thousands of square miles of the Indian, Arctic and Antarctic oceans. I do not desire to come into the world of which you boast, for the seas are the element in which I live. Were I to attempt to come and live for one minute in your vain world, it would prove my death, for that is not my element. I am quite content with the vastness of the oceans in which I live. They are enough."

Little saints, the Lord bids you, "Keep yourselves in the love of God." Does that limit you? Are the oceans of His love not sufficient? That is the element in which you alone can live and thrive. If any who have been begotten of Him whose name is Love, seek to live in this present evil world which is at enmity against Him, it will bring them death. This vain world with all its corruption and sin is not the element of the twice-born soul, who is admonished in the Word to "keep himself unspotted from the world." Said the Apostle of love, "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. . . . Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love."

"Let us endeavor to commence every enterprise with a pure view to the glory of God, continue it without distraction, and finish it without impatience."

Now is the time to order a roll of Evangels for the second quarter of 1936. Bill will be sent June 30. Evangel boxes are sent free.

Pentecostal Evangel

By My Spirit saith the Lord

STANLEY HOWARD FRODSHAM
EDITOR

CHAS. E. ROBINSON --- MYER PEARLMAN
ASSOCIATE EDITORS

NOEL PERKIN
MISSIONARY EDITOR

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“...and with Fire”

Donald Gee

In their records of the striking prophecy of John the Baptist concerning the mighty One coming after him, who was to baptize in the Holy Spirit, it is remarkable that Matthew and Luke both add the words “and with fire.”

Many and various have been the testimonies to personal experiences on the line of this “fire”; and equally diverse have been the attempts to build up a doctrine around it.

Some have even taught that there is a separate “baptism with fire,” subsequent to the baptism with the Holy Spirit. This we unhesitatingly reject as a doctrine, even though we may accept some isolated personal testimonies. We feel that these passages plainly and simply refer to two features of one identical experience. There is no record in the New Testament of disciples ever receiving any such “baptism of fire” subsequent to Pentecost, or distinct from the various occasions recorded of the gift of the Spirit. It was on the Day of Pentecost that “cloven tongues like as of fire sat upon each of them,” and that experience was simultaneous with the descent of the Spirit. We shall always look with justifiable suspicion upon any doctrine of an essential crisis in a believer’s experience after the baptism with the Holy Spirit. Some have gone astray into all sorts of dangerous pathways on that line.

Our good brethren in various sections of the Holiness Movement (God bless them!), have also taught a doctrine of a sanctifying fire connected with these words, and bring us their own peculiar doctrine of a “purifying baptism.” Once again, and much more heartily this time, we can gladly accept individual testimonies, even though we reject what we certainly consider to be an unScriptural doctrine. We have no contention whatever with “purifying fire,” and earnestly desire, with Wesley, that refining fire may go through our hearts and purify our souls. Our only disagreement is with confusing this with the Baptism with the Holy Spirit. There is no suggestion whatever in Acts 2 that the Pentecostal Baptism purified the waiting believers; on the contrary our Lord has plainly said to them *before* Pentecost “Now are ye clean through the word which I have spoken unto you.” John 15:3. Christ never taught that the purpose of the Promise of the Father was to purify His disciples; but He did make it perfectly plain that the divine purpose was to give

them power to become His witnesses. Acts 1:8. The hearts of Cornelius and his company were purified by faith in the Lord Jesus, and the gift of the Holy Spirit was God’s witness to an accomplished fact, not God’s method of accomplishing it. Acts 15:8-9.

The question now remains, however, what *was* the “Fire” that should accompany the Baptism with the Holy Spirit? And what *is* it?

If any passage can supply a Scriptural answer it must certainly be Acts 2. Fire did literally appear in the Upper Room, and the prophecy “and with Fire” was fulfilled then—or never. An examination of that glorious chapter seems to us to make it clear that the “fire” which accompanied the outpoured Spirit was the prophetic fire. Peter affirmed that Pentecost fulfilled Joel’s prophecy, and the predominant manifestation of the Spirit therein predicted was that “they shall prophesy.” They *did* prophesy in that Upper Room, though the age-long miracle of inspired utterance then took the form of speaking with “other tongues,” as God’s new sign for a new dispensation. But the inspiring Spirit (verse 4) was identical with Him who gave the inward fire to the former prophets, and caused Jeremiah to say “His word was in mine

heart as a burning fire shut up in my bones.” Jer. 20:9.

It was the fire of inspiration. Now the great result of receiving the prophetic fire was that it filled the recipient with God’s message. God’s prophets were always essentially the Lord’s messengers with the Lord’s message (Hag. 1:13); and *such* a message is a burning thing, glowing with heavenly fire, whether in love or anger, pity or contempt, comfort or courage. Peter was filled with just such fire when he preached on the Day of Pentecost, and the same latent fire was burning in the hearts of the eleven who stood with him. He was at that hour supremely a man with a message. He was inspired. His soul was ablaze with it. He had been baptized with the Holy Ghost *and with fire*.

They became, as promised, witnesses to Christ. The essence of Peter’s burning Pentecostal so-called sermon is all contained in its climax—“God hath made that same Jesus whom ye have crucified both Lord and Christ.” All the others who on the Day of Pentecost, and on subsequent occasions, received the promised Baptism also became burning witnesses to a crucified, risen, and exalted Saviour. Their witness was always Personal; it was about the Lord Jesus Christ. They possessed undoubting convictions about Him, and found themselves constrained by an ever deepening love for Him. Out of this came the irresistible urge to speak to others about Him, and to “preach the gospel to every creature.” The deepest motive was a passionate faith, hope and love centered in Jesus as both Lord and Christ. We believe that our doctrine of the Baptism with the Holy Ghost and fire does not fully arrive at the revelation of Scripture even when it emphasizes producing a passion for souls; its first-fruit has to do with our attitude of heart and mind towards Christ Himself. All else should come from that.

What shall we say to these things? “The fire shall ever be burning upon the altar, it shall never go out.” A so-called Pentecostal testimony, whether individual or collective, that loses the fire is no Pentecostal testimony at all. The sacred flame lit at the Pentecostal altar must never be confused with mere great zeal in service; it is the heavenly fire of divine inspiration continually fed by beholding the Lamb of God. A baptism with the Holy Spirit without expression through inspired utterance is not the baptism spoken about in Matthew and Luke: and a Pentecostal testimony that ceases to experience the inward fire of prophecy is not “that which was spoken by the prophet Joel.” We preach a Christ who baptizes with the Holy Ghost *and with fire*.

Gleaning from “Daddy” Welch

ACT faith and it will get results.

* * * * *

You can always trust God with the results of doing right.

* * * * *

Only as a man lives WITH God can he live FOR God. You can never lift anyone an inch above your level.

* * * * *

Jesus—He is superior to His own law. He is bigger than His own blessing. He is greater than His own salvation. Seek HIM and you get ALL

* * * * *

The leading of the Spirit is not arbitrary; but is suggestive. Unless we are sensitive to this we are not sure of God’s will. He does not MAKE us do things but ENABLES us to do them.

* * * * *

The things of God are foolishness to the natural man. God has His particular purpose behind every manifestation that He performs. The proof of the manifestation is the fruit which it bears. Our walk proves our experience.

The Passing and the Permanent

A Review of Current Life and Thought in the Light of Scripture

TELEPHONES AND BIBLE LANDS

Telephonic communication has been established between Palestine and the Irak (Mesopotamia).

RECORD SALE OF BIBLES

The British and Foreign Bible Society announce record sales of the Bible for this year. "The most striking advance," said a member of the staff "appears to be in countries where there is the greatest unrest."

HEBREW MUSEUM

Palestine Post reports that a wealthy Jew has left a fund "for the purpose of founding or contributing to the Hebrew section of an Archaeological Museum of the Hebrew University for the collection of Hebrew records, relics and all matters and things of Hebrew origin and interest."

"THOU SHALT NOT KILL."

According to a writer in the *Living Church*, *Every year in the United States there are an average of 11,000 homicides, 23,000 suicides, 36,000 auticides, 4,000 maternal deaths through abortions, and 700,000 aborted lives. All this is achieved despite the law of the state as well as the commandment of God.*

BIBLE HISTORY ACCURATE

According to *Dawn*, Prof. John Garstang, of the Institute of Archaeology of the University of Liverpool, said at a dinner given in his honor in New York that recent excavations in Palestine have proved that there is not a flaw in the Biblical narrative of the campaigns of Joshua, and that they can now be traced with absolute topographical accuracy.

OIL AND PROPHECY

Mr. Naish, well known writer on prophetic subjects, makes the following statement: "We read in Hosea 12:1, 'They do make a covenant with the Assyrians, and oil is carried into Egypt.' Or, as it is literally, 'oil is caused to flow into Egypt.' The oil is forced by pumps through the pipes, and thus is exactly 'caused to flow.' Whilst Kirkuk, the source of the oil, is in the ancient country of Assyria, now called Iraq, and by arrangement or covenant with the King of Iraq, the oil is caused to flow across the Holy Land, and delivered to Egypt and many other lands."

LOTTERIES

"The news reports that Mrs. Oliver Harriman, Chairman of the National Conference on Legalizing Lotteries, is advocating that lotteries should be conducted for hospitals, charities, and other movements and institutions receiving voluntary aid, under strict governmental supervision," reports *Religious Digest*. "These 'other movements' undoubtedly would include the church and the Christian colleges.

"Bert H. Davis tells in *Advance* of his conversation with a lawyer who said that 'some lottery plan is bound to come, and I believe the realistic type of church member could well throw his weight with the plan of Mrs. Harriman's committee.'"

It is evident that the devil is attempting to sugar-coat the gambling spirit and make it legal and respectable.

THE GATHERING OF THE DISPERSED

Of a total of 171,000 Jewish immigrants into various countries during the past three years, 136,000 went to Palestine and 35,000 to other countries. During 1933, 32,000 went to Palestine and 10,000 to other countries principally Canada, America, South Africa and South America. In 1934, Palestine absorbed 42,500 Jewish immigrants and other countries 13,000. The 1935 figure for Palestine rose to 61,500, with under 12,000 to other countries.

A VAIN HOPE

Mr. Eden, young foreign secretary, tells England modern conditions are "dreadfully" like conditions before 1914. England must arm herself to the teeth and have, for final objective, "a world-wide system of collective security which embraces all nations in an authority which is unchallenged and unchallengeable." That final objective mentioned by Eden can only be brought about by God. Arthur Brisbane rightly observes: "That might be done by two or three countries closely united, although the airplane makes everything in war uncertain. It might destroy a capital city, and an alliance in one morning, as a pistol destroys the strongest man."

Questions and Answers

Please explain Deut. 32:29, 30.

Briefly, God is warning Israel against the folly of backsliding in verse 29. In verse 30 He shows that the gods of the heathen (spoken of as "their Rock") were feeble, otherwise two could not put ten thousand to flight. In verse 31 He shows that Israel's God (likened to "our Rock") is not the feeble deity that is worshiped by the heathen, "even our enemies themselves being judges," or acknowledging this to be so. See also verses 15-18.

Ought one without the Baptism with the Spirit be used as a Sunday School teacher when there are those who have the Baptism who could teach?

It is well for all Sunday School teachers to have the Baptism. We ought not, however, to ignore ability. In Sunday School work ability to teach is very important. No one ought to teach who is not in sympathy with our Pentecostal message.

Does God honor and prosper unsaved people who pay tithes?

This I cannot definitely answer, but I give my opinion. My mother always taught me that God would bless and prosper those who paid tithes. I did not begin to pay tithes, however, until I got under conviction, but my business dealings from that time on would warrant my believing that God honored and prospered me. Also I received much blessing in my heart as I did so, although not yet saved. If, however, the purpose of paying tithes were entirely selfish I doubt that God would bless it.—E. S. W.

"BACK TO THE BLOOD"

Karl Barth, one of the world's leading theologians, recently issued a manifesto smuggled into the German churches and published in Latin, in which he says, "Christ as the Holy Scripture bears witness is the One Word of God, whom we hear, in whom we trust and confide in life and in death. I insisted that these words be included in the Confessional of the Synod and I repeat them when I say, *Back to the blood.*"

THE KINGDOM WITHIN

Richard Roberts (quoted in *Religious Digest*) tells about a student of Tolstoi who was brought into court for refusing military service. The judge became impatient when the youth defended himself with a quotation from the Gospels, and said, "But that is the Kingdom of Heaven: and it has not come yet." To which the student replied, "It may not have come to you but it has come to me."

HATRED OF THE JEW

The shadows of "Jacob's trouble" are rapidly spreading over the world. Writes Donald G. Barnhouse in *Revelation*: "Indications of growth of anti-Semitism in the United States are more apparent each month to the careful observer. The Editor has had placed in his hands a copy of a confidential report sent out by one of the great business survey agencies of Washington. This is not only filled with anti-Semitism, but gives confidential information of the formation of an anti-Semitic movement in the United States."

HIDDEN WEALTH IN THE HOLY LAND

"In Trans-Jordania is the country that lies to the east of Jordan and which was occupied by Reuben and the half tribe of Manasseh," says a writer in *Revelation*. "It is under the Palestine administration, but is a native Arab state. It is included in the portion of the land that is promised by God to Israel. In the last few months, a geological survey has discovered indications of rich mineral deposits near Ammon. Oil has been discovered and exploitation is to begin this year. Asphalt beds have been discovered in Albalk. The government is now arranging concessions for the company. Copper and silver have both been found in Kerak and one expert expects the cobalt beds will produce two million tons a year."

FOREGLEAMS OF ANTICHRIST

Comments *Dawn*: "The Roman Emperor at the end, it is foretold (Dan. 7:25), will 'think to change times.' Thirteen years ago Signor Mussolini substituted the Fascist Calendar for the Christian, and dates his letters, and conducts all his official business, on the new dating. All business letters in Italy must now end with the words—'Long live the Duce.' 'In absolute, eerie stillness,' says the Rome Correspondent of a London Journal, 'we saw the Duce raise his arm in the old Roman salute, stiff and silent, head well up, jaws set, eyes alight like live coals. The man's very attitude magnetized the mass, influenced them to a depth none of them could gauge, made them feel that he, alone of all the leaders they had ever known, had the subtle, secretly sprung power to make them follow him wherever he willed. In the days of Imperial Rome the populace found it no hard task to offer worship, and something akin to divine worship, to the Caesars. And, very likely, this parallel is hardly ever absent from the Duce's own mind.'"

The Gospel in Foreign Lands

BACK TO JAPAN

The following paragraphs are taken from a letter from Miss Florence M. Byers written just a few days before she boarded the Kongo Maru, which was scheduled to sail early in March, to return to her missionary work in Japan.

"How happy I shall be to get back to Japan to my beloved orphan family and Christian workers, to continue on in the work which God has given me to do! The work and responsibilities are great; therefore, I covet your earnest prayers more than ever before and for the Lord's work in Japan. I am disappointed in that no new workers are accompanying me back to dark, needy Japan, as she needs to hear the full gospel of Jesus and His love.

"Oh, the superstition, heathen darkness and sin—millions are enslaved to sin and darkness because no one has carried to them the word of deliverance. The need is great, the harvest is ripe, but the laborers are so very few. May the Lord speedily send forth to dark, needy Japan laborers filled with the Holy Ghost and the Love of God. Pray for Japan and for the Christians, native workers and the missionaries!

"I wish you could see my beloved family of twenty-five children and three Japanese helpers. Praise the Lord, all have been saved except the very tiny tots, and a number have been filled with the Holy Spirit. Three of the older children are taking Bible training so that they may be made witnesses and soul winners to some of the many millions who have never heard of the wonderful Saviour of the world—Jesus Christ.

"I most gratefully appreciate your love, interest, support and united prayers for the Lord's work in Japan and also thank you for your earnest prayers in my behalf. With much Christian love and a hearty 'God bless you, one and all of the Evangel family' I am," etc.

RETURNS TO U. S. A.

We regret to announce that due to ill health Miss Pauline Cox has had to come home. She states that it was very difficult for her to leave the natives of the Gold Coast field, whom she has learned to love, as they begged her to hurry back to them with the "Words of God." We are sure our sister will appreciate the prayers of God's people for her complete recovery.

Mail will reach her addressed to 571 Elko St., Akron, Ohio.

STRIKING INCIDENT IN AFRICA

Mr. and Mrs. I. G. Shakley relate the following incident which took place in Freetown, Sierra Leone:

"A young man came running to the mission house very much frightened and out of breath. I met him on the verandah. He gasped, 'Please I come to you about some matter. I was working in the telegraph office with Charlie Davies and he often told us about the Pentecostal Church and that Jesus was the Son of God, but I always laughed at him. Today Charlie was talk-



Children and workers of the Nishinomiya Children's Home in Japan. Miss Florence Byers seated in center

ing to a Mohammedan and then his tongue changed and we did not know what he said and the man fell to the ground. So do pray God to forgive me and I will never laugh again. I am afraid for my life.'

"Of course we prayed for him and he prayed, too. That evening I saw Charlie and inquired of him what happened in the office that day. 'Well,' he said, 'I was talking to a Mohammedan and he blasphemed. I rebuked him in Jesus' Name and then I was out of myself and I don't know what I did, but when someone shouted, 'What is this?' it brought me to myself. The people were holding me and the man was lying there like he was dead. I helped him up and he was very weak, but he told the people not to do anything to me.'

"I think he spoke to the man in his own language, so I don't think they will laugh at him again. Charlie has the Baptism with the Holy Spirit."

BRIEF NOTES FROM FAR AND NEAR Africa

God's Spirit is moving upon hearts and six have given their lives to Him in our regular services. We are eagerly looking for and expecting a true Pentecost.—Mr. and Mrs. A. J. Princic.

Manchuria

Brothers Carter and Sumrall have conducted special meetings with us with good results. Many have come forward for prayer, and we feel assured that a definite work of grace has been wrought in the hearts of a good many. The attendance has been much better than we expected for this time of the year and you will be glad to know that our new tabernacle has been well filled twice a day during these meetings with splendid attention throughout. Our hearts have been encouraged and we thank God.—Martin Kvamme.

Alaska

Many are asking for prayer and the interest is increasing. After great effort and much opposition we are now getting a little Sunday School organized. We have been blessed with a remarkable healing—that of a little child who had not been able to walk for five months because of a serious spinal affliction. God healed this little body in answer to prayer and he is now able to walk. This wonderful healing has created great interest and the attendance at the services is now nearly doubled.—Mrs. Josephine Gilmore.

URGENT NEED OF PRAYER

Word has again been received that our sister, Miss Bernice Lee of India, is still critically ill and in much pain. Prayer is requested for God's healing touch upon her body for speedy and complete deliverance.

NOTICE

The missionary appointment of the General Council of the Assemblies of God has been withdrawn from Mr. and Mrs. C. W. Doney.

PRAISES FROM ARGENTINA

We deeply appreciate the way the Missions Committee and staff and the Pentecostal fellowship at large remembered us missionaries during the last Christmas and New Year's season. We wish you all in turn ever increasing blessing and usefulness in 1936.

(Continued on Page Seven)

YAKO DISTRICT CONVENTION

Harold and Margaret Jones, F. W. Africa

The Yako District Convention opened Sunday morning with the power of God felt in every song, every testimony and every word. The heart cry of all present seemed to be:

"Spirit of the living God, breathe now on me; Melt me, mold me, break me, make me! Spirit of the living God, breathe now on me."

Many were present who had never attended a large Christian gathering before, but God's Holy Spirit, which deals with human hearts identically the world around, had so breathed upon them and transformed them that they were truly one of us.

Bible study on the deeper life was given every morning, and teaching on the Holy Spirit in the afternoon. The evening services were evangelistic with different native evangelists in charge.

At the close of the convention we had a precious Communion service. Realizing that the enemy is doing much these days to foster criticism, petty misunderstandings and differences in the church in order to hinder its power, we prayed much before entering into this service. And "It's just like Jesus to roll the clouds away" for down from heaven came a regular avalanche of confession and blessing. For two hours men, women, and children poured out of their hearts to God in confession of sin, and made apologies for wrongs. As we then partook of His body and blood we experienced the joy of oneness with Him.

The slogan of our convention was "Forward." As hindrances were cleared away God began to speak to the natives, enlarging their vision, showing them just what their duties as soldiers consisted of. Feeling that they had not been as diligent as they might have been in taking the gospel to the unevangelized territories in this section, the church took up an offering for two volunteer evangelists, thus enabling them to stay in the bush for one month and preach the Word where it has never before been heard. They expect to send two others each succeeding month until the rains start. We praise God for this vision which He has given them, for we know without a vision the people will perish but as they constantly think of others their church will grow.

The native church decided to look after their own food during the convention, and not ask the missionaries on the station to provide food for all; so everyone attending was asked to bring millet flour to last for seven days. Many of the children who attended could not get permission from their unconverted fathers to bring any flour so there was a shortage. When the flour was apportioned to those present, it was found that our convention could last only three days. Believing that God would supply the need if it was His will for us to be together

for a longer period, we opened the convention. Without a word being said God spoke to some the second day and they sent for more grain, enabling us to add another day and a half.

All who attended the convention testified that they had been with Jesus. Between services, far into the night, sometimes all night and early in the morning the cry of hungry hearts, poured out to God in prayer, could be heard from the church. We say in Mossi, "Come closer to God and He will come closer to you." If our native church continues to have the spirit of prayer, we know they can't fail or fall. Oh, that nothing will ever come between them and their Saviour, and may they ever push forward for Christ and His kingdom!

GOOD NEWS FROM MACEDONIA

God is blessing and increasing His work in Macedonia. The people are seeking Him whole-heartedly and He is answering their cries and is blessing them. The Lord is saving souls, healing the sick, and strengthening and establishing the believers. Brother



Pastors and evangelists who attended the convention at Yako, F. W. Africa

Mamalis and Brother Al Karakostanoglon, whom the Lord has greatly used for the salvation of souls came from Athens to help us. The Christians are greatly rejoicing over the power of God manifested in their midst and we are happy in seeing the desire of our hearts fulfilled. Calls are coming from different parts of Macedonia for us to visit them and help them. Please pray for the work in Greece and especially for Macedonia. —A. Dictos.

**MISSIONARY NOTES
Syria**

A young man in Beirut who was saved under persecution in his own home has been the means of bringing another trophy to the Lord Jesus quite recently. He is very happy and says it is worth being persecuted for Christ's sake; the suffering does not equal the joy of one soul being saved and washed through the blood of the lamb.—Miss Yumna G. Malick.

West Africa

E. Chastagner, missionary to the Mossi tribe reports eleven saved during December.

Southwest China

A Christian child invited a backslider to a meeting. When she refused to come the child said, "God resists the proud but gives grace to the humble." The lady then yielded and came and prayed very earnestly in the prayer meeting. A woman accepted Christ so her angry husband sold her to a man in another city. Please pray that God will keep her true to him and make it possible for her to attend services where she is.—Miss Grace Agar.

Poland

During the past month we have felt especially the hand of God upon us. We visited five new places and about 25 souls were saved; believers were strengthened at several places and some who had grown cold and indifferent broke down under conviction and cried out to God for mercy. It was encouraging to see such crowds come to the meetings. People from different denominations came, some walking twelve miles to get to the meetings.—Albert Clause.

HE LEADS

Written by Miss Sylvie Marie Ward (now with the Lord), after she was compelled to take her bed in her last illness.

He leadeth me in pleasant paths,
In quiet, peaceful valleys sweet,
Where, in the sunshine of His love
Darkness and pain I do not meet.
Oh, precious day! My heart is full
Of adoration, love and praise.
The happy song I cannot stay
As I go singing through the day.

But, does He lead when days are dark
And rocks and briars obstruct my way?
And I go stumbling along
With failing strength, too tired to pray?
Oh, Hallelujah, yes, He leads!
And soon I'll burst into the light
And praise Him for the lessons learned
While traveling long in darkest night.

**PRAISES FROM ARGENTINA
(Continued from Page Six)**

We also praise Him for the blessings upon our work here. We are grateful for the splendid work at La Riestra under the supervision of our Brother A. Sierra, a national helper of God's own right hand planting. We also thank Him for the students of the Bible school and for the work they are doing with splendid results. We also praise Him for sending Brother and Sister Dunbar, who with their car are doing good work. We praise Him for the live spiritual meetings held at Mamaquita and San Enrique and last but not least we praise Him for all the members who are faithfully doing their part.—Miss Alice C. Wood.



What Is Bolshevism?

Who Is to Blame for Bolshevism?

N. J. Poysti, Redondo Beach, California

Let us look at the religious conditions that existed in Russia before the revolution. In whose hands was the spiritual education of Russia? The Greek Catholic Church had this part of the education of Russia, and *this church is largely responsible for Bolshevism.* The priests of the Greek Catholic Church, who are now active outside of Russia, in Manchukuo, in China, in France, in Poland, and in Bulgaria, are doing their best to influence the scattered Russians against Evangelical teaching. They are trying to persuade the three million Russian refugees who escaped Soviet Russia and are scattered now in different countries, and who hate Bolshevism with all their hearts, that the Masons and the Evangelicals are responsible for the Russian revolution. The Russian priests, during the World War, while Russia was fighting Germany, constantly stated that all Evangelical movements were spiritually and financially supported by Germans.

The Greek Catholic priests affirm that the liberal movements in Russia had their source in the Masonic lodge, and they insist that all liberal reforms in Russia were forerunners of Bolshevism. They are so conservative that they even think that it was a great evil done by Czar Alexander II, when he liberated the Russian peasants. They say that all Evangelical bodies in Russia are supported by Masons from England. For instance, they think there was great evil done by the British Bible Society, when they opened their branch in Russia, and that the translation of the Bible into the common Russian language was one of the evils done by Masons. Greek Catholic priests were satisfied that the Russian Bible should be kept in the old Slavonian language, which people who are without a proper education cannot really understand.

The Russian priests insist that all sectarian movements in Russia were also prompted by Masonic lodges from England. The foundation of the theory was this: they explain that England has an old hate towards Russia, and that it is the British policy to destroy Russia. In their propaganda they are trying to create also a bitter spirit against America, explaining that the American flag is a Masonic flag, and other foolish things. The reason for this is that they know that American people are still very active in missionary work,

even among the Russians. In this way they associate the Evangelical movements with Bolshevism, carefully keeping secret the fact that in Russia more of the Greek Catholic churches are open than Evangelicals.

Even Sherwood Eddy, in his book, "The Challenge of Russia," on page 172 says: "In the beginning the Soviet authorities were hostile to the Orthodox Church (that means Greek Catholic Church) and relatively lenient to the sects, who like themselves had been persecuted under the Czarist regime. The growth and success of the sects has made them reverse this attitude. The majority of the Greek Catholic churches, both in the cities and in the villages, are still open and regularly conduct services as they have ever since the revolution. But most of the sectarian places of worship have been closed." But the Greek Catholic priests outside of Russia now state that the sects have liberty in Russia, while *their churches* are closed.

Let us take a look into the Russian Greek Catholic church and its religion. The Russian priests are teaching the legend that the Apostle Andrew reached the place where now stands the city of Kieff, the capital of Ukrania, and there on one of the hills of that place he put a cross of huge size. They are explaining to the ignorant people, that that was the real origin of the Greek Catholic Church. Church history gives us the true story of the origin of this Church. The Russian Czar Vladimir was converted to this faith in 988 A. D. and compelled all his subjects to be baptized in this faith in the River Dnieper. In this way the Greek Catholic Church became the State Church of Russia.

At the beginning the Russian Greek Catholic Church was subject to the Patriarch of Constantinople, and later they elected their own. In this way the Greek Catholic Church in Russia became independent. In 1702 Peter the Great abolished the system of Patriarchs, and declared himself the head of this church. When the last Czar, Nicholas II, was dethroned, the patriarch system was restored. The former Russian Empire was divided into 66 bishoprics, which were under three metropolitans, 14 archbishops, and 50 bishops. The monasteries numbered 942 in the year 1909, including 418 nunneries, with about 8600 monks and 10,000 nuns.

We give a little idea about the history, life, and teaching of the Russian Greek Catholic Church, that readers may more intelligently pray for the Russian people. There are two extreme conceptions that are prevailing about Russians among Christian people. One is that the Russians are well informed in the gospel teaching through their former State Church, and that they are not in need of missionaries. The second opinion prevails among many that after the Bolshevik revolution, Russia was punished by God for all her past sins, and there is no more hope for these people to be evangelized. The aim of the writing of these articles is to remind God's people that,



A DISPUTE ABOUT

This is the reproduction of a picture the artist endeavors to picture a Greek of "Starover" (a false sect) quarreling with Christians. Upon the table is a bottle

"now is the acceptable time; behold, now is the day of salvation" (2 Cor. 6:2) even for Russia!

The main point of the heresy of the Greek Catholic Church is that she teaches that salvation is obtainable by human merits; that Christ died for so-called original sin only, and not for all sins, and even salvation by works can not be reached outside the Greek Church, but only in her, and through her.

Realizing that it is very hard to cover by good works all actual sins of their unregenerate members, the Church had a teaching that the saints can help the sinners. Every true Greek Catholic has his own patron saint, whose name he bears. This saint is always pleading before God in behalf of his continually sinning subject, providing the candle is put before the picture or icon of this saint. The virgin Mary is called by the Church, **God's mother**, and is an object of much worship, adoration, and prayer. She is regarded as the queen

of heaven and special protector of Greek Catholics. (Note God's warning against this idolatry in Jer. 44:17-27.) She is always pleading with her Son, that He should be merciful to the sins of the violators.

The Greek Catholic Church believes in seven sacraments: first, baptism; second, the chrism or baptismal unction; third, the eucharist; fourth, confession; fifth, ordination; sixth, marriage; and seventh, the holy oil or extreme unction. The Russian Church has the black and white clergy. The white clergy are the parish priests. They must be married. They have not so bright an outlook for the future, because the authority of the Church is chiefly in the hands

of the black clergy, that is the monks. These black clergy can advance to be bishop, archbishop, metropolitan, etc. They cannot be married.

What is the source of all these false teachings of this church? The rejection of the all-sufficiency of the Bible. Read the Catechism of the Catholic Church: Question 10. "Is it sufficient to believe only what is contained in the Holy Scriptures?" "No, we must also believe Tradition." Question 13. "What, then, must a Christian believe?" "A Christian must believe all that God has revealed and the Catholic Church teaches as such, whether it is contained in the Holy Scripture or not. Always firmly believe in the teaching of the Holy Catholic Church, for, believing in her teachings, you believe in the Word of God."

The liturgy, or service of the Greek Catholic Church, is very polished. The church buildings inside are beautified by "holy pictures," usually painted by great artists. The priests sing all the service through, and must have good voices. Choir songs in Russian churches are exceptional. There is very little preaching. The liturgical part of the service takes two or sometimes three hours, but if the priest wants to say something at the end of the service his talk should not occupy more than ten minutes. The people stand all through the services. There are no benches in the Greek Catholic Church.

The lives of the priests of the Greek Catholic Church are absolutely contrary to the teachings of Christ. Most of the priests use much Russian vodka, brandy, tobacco, and most of them have no religion in their hearts, just form. At Easter time, when the priests go from house to house, at every house they visit they are offered brandy. In the evening the Russian people could see their "spiritual shepherds" wretchedly drunk.

Some of the Russian writers, like Leo Tolstoy, began to oppose in their writings the teachings of the Church. Liberal literature of that sort opened the eyes of the Russians, and they began to see the real state of things in the Greek Catholic Church. Many Russians began to read the Bible, and found that the teachings of the Greek Catholic Church contradicted the teachings of the Bible. Russians began to suspect all the miracles, icons, and relics of incorruptible bodies of saints, but in the Czar's time nobody had the right to examine all these relics. At the time of Bolshevik revolution these relics of bodies were exposed to the people. They were made of wax and filled with sawdust!

When the Russians discovered that their official religion was full of fraud, they turned in their blindness not only against the priests, but also against God, and against His Christ. But who is really responsible for this awful anti-religious movement in Russia? Are not the priests themselves?

It was the Pharisees whom Jesus warned

of the sin against the Holy Ghost. It was to the Pharisees that Jesus said: "Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against man: for ye neither go in yourselves, neither suffer ye them that are entering to go in. . . . Woe unto you, ye blind guides." Matt. 23:13, 16. Dr. Strong, in his Systematic Theology, says that the greatest sinners of the present day may be found in Christendom, not in heathendom. *Satan was an arch angel; Judas was an Apostle; Alexander Borgia was a pope.*

The masses of Russian people who have now turned their hearts against God are entirely ignorant of the real teaching of the gospel. The priests had the New Testament and instead of explaining and reading in the common Russian language, they sang quotations from the New Testament in their services in an old Slavonian language, which people could not understand. Whom shall we blame? It is clear that there are sins of ignorance and sins of knowledge, and the last ones are the worst. When we know the will of God and do not do it, we may expect the judgment that came to the cities that rejected Christ's message; "It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city." Matt. 10:15. "That servant, which knew his Lord's will . . . shall be beaten with many stripes. But he that knew not . . . shall be beaten with few stripes." Luke 12:47, 48. "Father, forgive them; for they know not what they do." Luke 23:34. "He that delivered me unto thee hath the *greater sin*." John 19:11. "For as many as have sinned without law shall perish without law: and as many as have sinned in the law shall be judged by the law." Rom. 2:12. "I obtained mercy, because I did it ignorantly in unbelief." 1 Tim. 1:13-16.

When Evangelicals tried to spread the gospel among the masses of Russian people, they were falsely accused by the priests in the Czar's time, as Nihilists, and Socialists. I believe that if all these Bolshevik leaders should, in the right time, hear the gospel and accept it, they would put all their ability in the evangelization of their country; and the knowledge of God would be spread in Russia from North to South, from East to West.

Still the door is open to the thousands and thousands of hearts of Russian people, outside of Russia in the Far East, and Eastern Europe. We who know the will of our Master, shall we answer the call, "Go ye into all the world, and preach the gospel," or shall we do as the Greek Catholic priests have done, know the will of our Lord, and not do it? The Lord is not partial! The heavy condemnation can also cover us, because "not every one that saith unto me, Lord, Lord, shall enter into the kingdom

(Continued on Page Eleven)



III. Д. Е. Жуковъ. Споръ о вѣрѣ. Трет. гал.

ABOUT RELIGION

are in an Art Gallery in Moscow, in which a Greek Catholic priest and some of the family are arguing about religion. Neither parties are really aware of "vodka."

of the black clergy, that is the monks. These black clergy can advance to be bishop, archbishop, metropolitan, etc. They cannot be married.

The language of the Greek Catholic Church is the old Slavonian tongue. The service books are in this tongue, which is the really ancient language of this country, and it differs so much from the present day Russian language, that for the greater part of the Russian congregation, it is just an unknown tongue.

The outward forms are insisted upon in the Greek Catholic Church. Strict observances of feasts and fasts, the careful wearing of vestments and the way they use the sign of the cross. They emphasize very much the worship of icons, or holy pictures. Some of these icons, Russians believe, have miraculous healing power, etc.

In the cities of Kieff, Nishni-Novgorod, Moscow, and other cities, they had hundreds and hundreds of relics of the bodies of departed saints. The clergy taught the peo-

In the Whiten'd Harvest Field

KEY WEST, FLA.—Evangelist Harry J. Cossey, of Orlando, was with us for a 2 weeks' meeting in February. His rich evangelistic and prophetic messages proved to be a great blessing to our assembly. Some were saved, and others were reclaimed. Many church people have been awakened and are continuing to attend our services.—William Skondeen, Pastor.

IRVINGTON, N. J.—The Quanabushes, evangelists-musicians-songsters, of Belmar, were with us 3 weeks, last month. The whole assembly was blessed. Souls were saved, believers baptized in the Holy Spirit, others reclaimed and filled again. About 35 sought salvation. One of the evangelists spoke every Sunday to the Sunday School, resulting in blessings to the children and increased attendance.—Jos. R. Potter, Pastor.

COLUMBUS, GA.—We praise God for His blessing upon a recent revival at the North Hilland Assembly, Evangelist and Mrs. Jess McGuire in charge. The Lord blessed from the beginning, the messages were timely and inspiring. In spite of the extremely bad weather, the crowds increased. Many were saved, and over a dozen were filled with the Holy Spirit. The church was wonderfully blessed by the soul inspiring messages.—Pastor and Mrs. T. C. Anderson.

WESTERNPORT, MD.—We recently closed a 4 weeks' revival at the assembly here, where O. P. Brann is Pastor. In spite of unfavorable weather conditions throughout the greater part of the meeting, God met us, and some 50 souls received a definite experience of salvation from sin. Also, several received the Baptism in the Holy Spirit. On the closing night several were saved.—Evangelist and Mrs. Grover T. Owens, 405 N. Elm St., Shawnee, Okla.

BOKOSHE, OKLA.—God blessed at the Fellowship Meeting here February 23. On Saturday night District Superintendent Hutsell preached on the subject, "Salt." Sunday morning Earl Lamons, pastor at Poteau, spoke on James 1:12. Brother Hutsell spoke again, Sunday evening, subject "Seven Steps of a Christian Life." Several ministers made short talks in the evening. There were 25 ministers present.—C. J. Brown, Pastor.

LORAIN, O.—We have just closed a month's revival at the First Pentecostal Church. Evangelist and Mrs. C. E. Lebeck, of Alameda, Calif., opened the meetings with a series of prophetic studies. Ben Hardin, of Washington, D. C., followed with a real old fashioned Holy Ghost revival. The power and blessings of God were in evidence all through the services. Some received the Baptism in the Holy Ghost, several confessed Christ as their Saviour, and backsliders came back to God. Many new friends were made for the Full Gospel.—Claude Weaver, Pastor.

THREE RIVERS, MICH.—The fellowship meeting of Northern Indiana and Western Michigan was held at the Full Gospel Assembly, March 2. There was a very blessed time in the morning service when a number of ministers spoke on old time phases of Pentecost. At the afternoon meeting, several minutes were given to testimony. A number testified to victory in the Lord, after which Mrs. Elizabeth Buckland, of Mishawaka, Indiana, brought a stirring message on Jacob's preparation to meet Esau. Adolph Peterson spoke in the evening. Several were at the altar to meet God in a new way, and the meeting closed with a move of all the saints to the front of the church, and we witnessed an old time Pentecost. The assembly is very much encouraged.—Wm. C. Richardson, Pastor.

MILFORD, NEB.—We came here last August, and it was a hard pull for a few months. October 20, J. E. Lacy, of Monterey, Calif., came for a revival. During the first 3 weeks it did not seem as though we accomplished much, but on the fourth Sunday God broke through and we have had a different spirit ever since. We continued 2 weeks longer, and 4 people were saved. Brother Lacy's ministry did us a lot of good.

January 5, Freida Steinle, of Dorrance, Kans., started another campaign which lasted 7 weeks. As she preached the good old Pentecostal message the town was stirred. When some got the Baptism, according to Acts 2:4, it was noised abroad, the denominational preachers warned their people to stay away and gave out tracts against speaking in tongues. Students were discussing the speaking in tongues at school and searching the school Bible. Twelve received the Baptism, and 8 were saved.

Wm. F. A. Gierke was with us 3 days just before Christmas, and his ministry was much appreciated by the saints.—Melvin Brandt, Pastor.

PRIMARY STORY PAPER REPRINTED

A good many people were disappointed by receiving a letter from us saying that the first quarter of the Primary Story Paper was out of print and we could not fill their order for it. To all such we have good news. We put it back on the press again, and now you may have all you want. We have received some wonderful testimonies concerning this little paper; and we are grateful to God for so abundantly pouring out His blessing upon it.

Once more let us say that it does not take the place of the Primary Quarterly. It fills an entirely different need. We are believing that thousands of children, through reading this little paper, will fall deeply in love with our heavenly Father; and will also learn to hate sin.

Please notice the slight change in price—5 or more to one address, per quarter 7c each. In less quantities 8c per quarter, or 30c a year. Canada or foreign, 5 or more to one address, per quarter 7c each. In less quantities 9c each.

GENERAL COUNCIL FELLOWSHIP

The following names were added to our General Council ministerial list during the month of February, 1936.

Aslinger, Arthur H., Flat River, Mo.
Beall, R. B., Oklahoma City, Okla.
Burfield, Alonzo M., Warsaw, Mo.
Cossey, Harry J., Orlando, Fla.
Garner, Mrs. Flora, St. Louis, Mo.
Green, Philip N., Ash Grove, Mo.
Johnson, Gipsy L., Springfield, Mo.
Littlepage, Lewis, Illmo, Mo.
Mihok, Emery W., Budapest, Hungary
O'Dell, James L., Kansas City, Mo.
Ogburn, Ernest A., Tallahassee, Fla.
Ramsey, Ernest K., Springfield, Mo.
Sorenson, Arthur R., Oskaloosa, Iowa
Virgin, Odis H., Zalma, Mo.

The following names were removed from our General Council ministerial list during the month of February, 1936.

Melton, William B., Whitesboro, Okla. (deceased)
Robison, Elger J., Highland, Tex. (dropped)

YALE, OKLA.—The Lord has just given us a gracious revival. Twenty found the Lord in free pardon for their sins, and 8 received the Baptism in the Holy Ghost. Evangelist and Mrs. Robert E. Goggin, St. Joe, Ark., were in charge. The evangelist's messages were used to stir many in this town to seek God, and the revival spirit still continues. His ministry also proved a blessing to the saints, and they are moving on for the Lord.—Neil R. Ford, Pastor.

CINCINNATI, O.—Beginning Feb. 3, we opened a campaign scheduled to run 4 weeks, Watson Argue, Evangelist. From the very first service God manifested Himself in saving souls and baptizing believers in the Holy Spirit. A Sunday School contest for the purpose of encouraging attendance increased the number from 348 to a record mark of 748. The interest was so keen that Brother Argue consented to stay an extra week. An effort was made to keep an accurate record of those confessing Christ as their Saviour, as well as of those receiving the Baptism in the Holy Spirit. This record showed 201 salvations and 54 Baptisms in the Holy Spirit. During the final week, we held a water baptismal service and 97 candidates followed the Lord in baptism. We had large crowds at every service, and on Sundays we were forced to hold overflow meetings in the upstairs apartments.—O. E. Nash, Pastor, Christian Assembly, 1224 Race Street.

PINK WRAPPER NOTICE

Did your Evangel come in a pink wrapper last week? If so, it means that your Evangel subscription expires with this issue of the Evangel. Please send in your renewal at once and you will not lose a single copy of the paper. You will receive as a free premium a new book by Meyer Pearlman, entitled "The Heavenly Gift," the digest of six addresses on the work of the Holy Spirit.

The Sunday School Lesson

JESUS INVITES ALL PEOPLE

Lesson for April 5. Lesson Text: Luke, chapter 14.

One Sabbath day Jesus was a dinner guest in a Pharisee's home where there was a poor victim of dropsy. His critics watched Him to see whether He would commit what was an awful sin in their sight—the breaking of the Sabbath by healing the poor fellow on that day. Despite their views on Sabbath keeping Jesus did not fail to perform this act of mercy. Many think a good deal more of the Sabbath than they do of the Saviour. The Sabbath was just a shadow, but Christ is the Substance. Do not miss the Substance and become a shadow chaser.

I. AN INVITATION

The Kingdom. A guest at this meal made the remark, "Blessed is he that shall eat bread in the kingdom of God." Isaiah foretold, "And in this mountain (and we know from Dan. 2:35, 44 that the mountain is just a symbol of the kingdom) shall the Lord of hosts make unto all people a feast of fat things." Isa. 25:6. The Jews were looking for an earthly kingdom but Jesus was constantly speaking of a heavenly. All through Matthew's Gospel, especially written for the Jews, you find the expression "the kingdom of heaven." When Pilate asked Jesus whether He was a king He declared, "My kingdom is not of this world." His is a heavenly kingdom. All born-again ones have been already "translated into the kingdom of God's dear Son," but they constantly pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven." The God of heaven will in His own time set up a kingdom on earth that shall stand for ever (Dan. 2:44), and there shall be days of heaven upon earth. Deut. 11:21.

"For Every Man." Heb. 2:9. "A certain man made a great supper, and bade many." The gospel invitation is for all—for the "many" and not for the few. 1 Tim. 2:4 shows the gospel is for "all men." People in an assembly in my native town were very strong on the doctrine of "election." So they preached the gospel with careful reservations, for they were always much afraid lest a very terrible thing might happen in their midst, that some not "elect" might get saved. Their fears, however, were unnecessary, for no one ever got converted by their preaching. Thank God for the "whosoever will" gospel for the many. The "non-elects" are the "whosoever won'ts."

"Come." Not only were invitations given, but at the time of the supper a servant was sent to those bidden to say, "Come; for all things are now ready." When God made Adam, the garden was ready for him. When He bade Noah go into the ark, all was ready. When Jacob was invited down to Egypt, Joseph had all things ready for him. When Christ bade His hungry disciples "Come and dine," He had His coals of fire, His bread, and His fish all prepared for

them. He has a mercy seat all ready to which He bids us come and receive help in every time of need. He who bids the weary and heavy laden to come into Him and rest, has His great salvation all ready to give. Accept it TODAY.

II. AN INSULT

Real Estate. Says Arthur Brisbane, "Buy a piece of real estate in a good town; keep it for a few years, and after that it will keep you." But take warning, it may keep you—from the kingdom. His "piece of land" kept this guest from the supper. At least, that was his excuse. Men get their hearts so set on their great possessions that they have no room in them for Christ. Nehemiah sets us a good example. At the time when the Jews were returning from captivity and there was doubtless a boom in real estate, he says: "Neither bought we any land." Neh. 5:16. "But," you protest, "the prophet Jeremiah did buy some real estate." Yes, he did, and it was at the instructions of Jehovah at the time when Judah was being carried into captivity, when every one must have thought him crazy in making a real estate investment. It was to be a sign of what would take place when the Lord restored the captivity. The worldling may go crazy about real estate speculation, but the saint should be more concerned with having an inheritance incorruptible and undefiled, that fadeth not away, reserved IN HEAVEN for him.

Business. The second begged to be excused because he had to try out some oxen he had purchased. "My business occupies all my time," some are saying. Said Spurgeon, "I do not find my friends in the street half dressed; and surely if they have time to dress the body, there is time to put on the robe of righteousness and array the soul." It takes but a moment to lay hold of eternal life, but men refuse God even that moment.

Marriage. The third excuse was, "I have married a wife, and therefore I cannot come." Why shouldn't he bring his wife along with him? Alas, many are barred from the kingdom by becoming unequally yoked together with the ungodly. They first become lukewarm, then indifferent, and then drift away entirely from the things of God. Oh, the appalling calamities on every hand caused by disobedience to God's Word, "Be not unequally yoked together with unbelievers." Alas, many in choosing an unbelieving wife or an unbelieving husband have put Christ right out of their lives by so doing.

III. AN INGATHERING

Calling Others. Refusing the hospitality offered was an insult to the one who had graciously sent out the invitation. But he purposed that what he had so bountifully prepared should be enjoyed by some, and so his servant was instructed, "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind." Christ's mes-

sage was to all Israel. The rich and covetous rejected it, but the poor heard the gospel gladly. The maimed, and the halt, and the blind also received the benefits of His wonderful ministry. Mary's song is ever being fulfilled, "He hath filled the hungry with good things; and the rich he hath sent empty away."

The Regions Beyond. The servant gathered in all the down-and-outs from the streets and lanes and then reported, "Yet there is room." Praise God, there is always plenty of room at the heavenly banqueting table. The master then commissioned the servant to go out into the highways and hedges, and compel those he met to come in, that his house might be filled. Our Lord Jesus commissions us to get the gospel message out to all nations, for there must be men of every kindred, tongue, people, and nation at the great marriage supper He is preparing. "Compel." Said a sinner in a hospital who had been in an accident, "Nurse, reach in my pocket and you will find a tract that I would like to read. I did not want it, but that tract distributor made me take it." Said a missionary to the writer, "I simply will not let folks go until they have pressed right through into the kingdom."

"No Second Chance." Note the solemn word to those who made excuses: "None of those . . . shall taste of my supper." The invitation is now going out to "every one that thirsteth" to come and partake of God's best, without money and without price. Men are making excuses, but God declares that because He was called and men have refused, the day will come when they shall "call upon Me, but I will not answer; they shall seek Me early, but they shall not find me." Prov. 1:28. If you turn your back on God in time, you will find His back turned towards you throughout an endless eternity.—S. H. F.

WHAT IS BOLSHIEVISM?

(Continued from Page Nine)

of heaven; but he that doeth the will of my Father which is in heaven." Matt. 7:21.

Finally, we have to answer the question that appeared so many times at the head of our articles, "What is Bolshevism?" Bolshevism is the product of false religious teaching, and misrepresentation of the person of Jesus Christ. Only a real Biblical revival can sweep away Bolshevism.

(The End.)

SAND SPRINGS, OKLA.—Evangelist and Mrs. H. C. Leete have been with us for 3 weeks. About 56 were saved and reclaimed and 34 received the Baptism in the Holy Spirit. In spite of the cold weather we had good crowds every night, and toward the close the building was packed. Someone was saved in every service except 2, and in nearly every service someone received the Baptism. Our Sunday School attendance passed the 150 mark during the revival. Since coming to Sand Springs last July, we have built a 40x50 basement under the church and now have 7 good Sunday School rooms, concrete floor, and all paid for except about ninety dollars and that is pledged.—V. H. Ray, Pastor.

Send 25 cents for Sample Packet Tracts.

Forthcoming Meetings

Pray for all forthcoming meetings. Notice of meetings should be received by us three full weeks before the meeting is to start.

SAND SPRINGS, OKLA.—April 5—; F. C. Cornell, Evangelist.—V. H. Ray, Pastor.

TALIHINA, OKLA.—April 5—; Ida Mayfield, of Wetumka, Evangelist.—Nolon B. Rayburn, Pastor.

LUFKIN, TEXAS—March 26-April 12; Evelyn Molander, Seattle, Wash., Evangelist.—O. L. De Guire, Pastor.

WICHITA FALLS, TEXAS—5th and Broad; April 12—; Evangelist Chas. C. Robinson and Family.—T. S. Miles, Pastor.

BRIDGEPORT, CONN.—United Pentecostal Church, 285 Wilnot Ave.; April 5-26; Estella Mafet, Canton, O., Evangelist.—H. L. Ettinger, Pastor.

ASHLAND, O.—Bethany Assembly of God, 151 W. Main St.; April 14-May 3; Peter Jepsen, New Haven, Conn., Evangelist.—Ida M. Stuart, Pastor.

CAPE GIRARDEAU, MO.—March 23, for 3 weeks or longer; A. K. Auten, Galesburg, Ill., Evangelist.—W. J. Higgins.

CHICAGO, ILL.—Lake View Assembly of God, 3142 N. Racine Ave.; April 5—; Wm. F. A. Gierke, of Los Angeles, Evangelist.—John A. Westman, Pastor.

FELLOWSHIP MEETING

BRATTLEBORO, VT.—April 6; 3:00 and 7:00 p. m.; surprise supper served.—J. T. Reed, Pastor, 68 Main St.

SECTIONAL C. A. AND S. S. RALLY

CHICKASHA, OKLA.—209½ S. 5th; March 29; all day; W. C. Gilbert, Pastor.—Earl F. Davis, C. A. President, Jones, Okla.

SAXTON, PA.—Full Gospel Mission; March 31—; Jack and Esther Martz, Guitar Playing Evangelists; services nightly 7:45; Sunday 3:00 and 7:30.—D. R. Speck, Pastor.—By Evangelist.

DETROIT, MICH.—Berea Tabernacle, 4th and Forest Aves.; April 12-May 3; Guy Shields, Evangelist. All neighboring assemblies invited.—J. R. Kline, Pastor, 14867 Fairfield Ave.

HOUSTON, TEXAS—Denver Church; April 5-26; Murray Brothers, Singing Evangelists; near-by assemblies are invited to attend.—J. C. Anthony, Pastor, 6415 Corpus Christi St.

FELLOWSHIP MEETING

SOPER, OKLA.—March 29; hearty welcome to all ministers; bring your instruments and come prepared to speak; S. E. Section on Highway 70.—Porter P. Owens, Pastor.

REVIVAL AND FELLOWSHIP MEETING

WARREN, ARK.—April 5—; W. A. Lawson, Evangelist; also Fellowship Meeting, April 6; Brethren of this Section urged to attend; T. J. Gotcher, Sectional Presbyterian.—J. C. Snyder, Pastor.

SCRANTON, PA.—Pentecostal Church, Green Ridge St. and Monsey Ave.; April 13—; Watson Argue, Evangelist; services every night except Saturdays, 7:30; Sundays, 11:00 and 7:30.—Fred D. Drake, Pastor.

LEWISTOWN, PA.—Full Gospel Tabernacle, 108-110 Logan St.; March 29-April 19; Mary Louise Paige, Uhrichsville, O., Evangelist.—H. A. Christopher, Pastor.

KANSAS CITY, MO.—Gospel Center, 34th and Michigan Sts.; March 22—; Thelma Wilkins and Evelyn Bobos, Granite City, Ill., Evangelists.—Thelma Lemons, Secretary.

ROSALIA, WASH.—Full Gospel Tabernacle; March 15, for 2 weeks or longer; Evangelist A. Knudson and Party, Crosby, N. Dak., in charge; A. E. Adams, Pastor.—By Evangelist.

DOTHAN, ALA.—March 29, to continue all summer; dinner on grounds, March 29; bring your musical instruments and let us make this day a big day for the Lord and a good start towards a revival.—S. F. Egan, Pastor, Edgewood Dr.

C. A. RALLY

HAMBURG, PA.—Armory Hall; April 11; meetings 2:30, 3:00 and 7:30; some of our best speakers in Pentecost will be there; all invited.—Pastor H. C. Jacobs, Zone Leader.

C. A. RALLY

(St. Louis Section)
ST. LOUIS, MO.—Glad Tidings Tabernacle, 11th St. and Park Ave.; April 12, 2:30 p. m.; Everett Simmons, Sectional Presbyterian.—R. Elmer Baker, Pastor.

NEWARK, N. J.—Bethel Pentecostal Church, Fourth and Dickerson Sts.; March 15-April 12; Watson Argue, Evangelist; services every night except Mondays, 7:45; Sundays, 10:45 and 7:30.—Ray S. Armstrong, Pastor.

GLOBE, ARIZ.—Hackney Ave., back of ball grounds; May 5-24; Evelyn A. Molander, Seattle, Wash., Evangelist.—Samuel Lorain McLain, Pastor.

DALLAS, TEXAS—Oak Cliff Full Gospel Church; March 29, for 2 weeks; Geo. Hayes, of Houston, Evangelist.—J. C. Hibbard, Pastor.

VINELAND, N. J.—Full Gospel Assembly, 6th St., near Park Ave.; March 15-April 12; Mabel Willetts, Middlethian, Md., Evangelist; meetings nightly except Saturday at 7:45; neighboring assemblies invited.—H. E. Hardt, Pastor.

LORAIN, O.—First Pentecostal Church, 1829 East 31st St.; March 15—April 12; Irma E. Kleinfeld and Verda Mauer, Evangelists; every night except Saturday, 7:45; Sundays 10:45 a. m.; special music.—Claude Weaver, Pastor, 1861 East 34th St.

NEPTUNE, N. J.—Full Gospel Church, 5th and Ridge Aves.; April 5-19; Hattie Hammond, Evangelist; services every night except Saturday; Sunday 3:15 and 7:30. Young People's Rally April 10, 7:45.—Irving H. Meier, Pastor.

RICE LAKE, WIS.—Gospel Tabernacle; April 10-26; Second year anniversary and Easter revival; services daily 8:00 p. m., except Saturdays; Sundays 11:00 and 7:30; Evangelist and Mrs. J. J. Ashcroft, Evanston, Ill.—R. S. Peterson, Pastor, 202 Reuter Ave.

FELLOWSHIP MEETING

(South Georgia)

PELHAM, GA.—Mt. Olive Assembly, 8 miles south of Comilla, 6 miles west of Pelham; March 29; services, 10:00 and 1:30; S. W. Noles, District Superintendent, in charge.—S. W. Noles, 1302 20th St., Columbus, Ga.

DISTRICT SECTIONAL CAMP MEETING

GOULDS, FLA.—April 9-19; Harry J. Cossey Evangelist; other ministers assisting; dormitory space provided, with cooking facilities; also limited number of rooms; bring bedding, linen and other accessories. For further information address N. A. Bell, Secretary, 1907 N. B St., Tampa; or Pastor C. C. Hansberger, Box 43, Goulds, Fla.

NEBRASKA DISTRICT COUNCIL

McCOOK, NEBR.—April 7-9; E. S. Williams, General Superintendent, Principal Speaker. Inquire of Glenn A. Reed, 811 East C, McCook; or A. M. Alber, 634 S. Denver, Hastings, Nebr.—A. M. Alber, District Superintendent.

22ND ANNUAL DISTRICT COUNCIL

(Southern Missouri District)

ST. LOUIS, MO.—858 S. Broadway; April 21-24; Elder E. S. Williams, General Superintendent, Principal Speaker. For further information write E. L. Hance, Pastor, 8311a S. Broadway, St. Louis, Mo.—S. L. Johnson, District Superintendent, Dexter, Mo.

FELLOWSHIP MEETING

(Southwestern New Mexico)

MOGOLLON, N. M.—March 30, evening meeting; all day March 31; As this is a small mining town in the high mountains, with only a small mission place, bring your own basket lunch; District Superintendent A. B. Bates plans to be present. Everyone welcome.—Jesse B. White, Sectional Presbyterian.

FELLOWSHIP MEETING

(Hudson Valley and Westchester Sections)

POUGHKEEPSIE, N. Y.—Full Gospel Church, 40 S. Bridge St.; May 10-11; services 3:00 and 7:00; District Superintendent Flem Van Meter expected to be with us; Monthly Fellowship Meeting on the 11th; all are invited; bring musical instruments; light lunch will be served to all.—H. P. Nicolaisen, Pastor.

KANSAS SUNDAY SCHOOL MEETINGS

Coffeyville, March 10-15; Arkansas City, March 17-22; Wichita, March 24-29; Attica, March 31-April 5; Hutchinson, April 7-12. All-day convention at Hutchinson, April 11. (Convention previously announced at Parsons postponed.)—C. E. McCarrell, State S. S. Secretary, Medicine Lodge, Kans.

CENTRAL DISTRICT COUNCIL

INDIANAPOLIS, IND.—Tomlinson Hall, Delaware and Market Sts., 2 blocks east of The Monument Circle; May 5-8; General Superintendent Ernest S. Williams, Special Speaker. All applications for credentials must be mailed to A. B. Cox, 347 Verona Drive, Residence Park, Dayton, O., not later than April 15. Information concerning rooms may be obtained from Pastor John L. Price, 1619 Villa Ave.—J. D. Menzie, Secretary.

EASTERN DISTRICT COUNCIL

LEWISTOWN, PA.—Full Gospel Tabernacle, 108-110 Logan St.; April 21-24. The credentials committee will meet the 21st. Application blanks can be had by writing to the Secretary, Walter I. Palmer, 233 Atkins Ave., Lancaster, Pa. Reservations will be free as far as possible and meals will be served on free-will offering plan. For reservations and information write to the Pastor, H. A. Christopher, 74 Central Ave., Lewistown, Pa.

FELLOWSHIP MEETING

HAWKINS, WIS.—Marcott Hall; March 31; services 10:30, 2:30, and 7:30; many ministers and workers expected to be present, including R. Scharnick, District Superintendent; Ruth Johnson and Edna Lindblad, Pastors.—R. S. Peterson, District Presbyterian.

EVANGELISTIC CAMPAIGN AND BIBLE CONFERENCE

WILMINGTON, DEL.—Calvary Pentecostal Church, Odd Fellows Bldg., 10th and King Sts.; April 5-26, or longer; Evangelist and Mrs. J. D. Saunders; services every night except Monday and Saturday at 7:30.—R. P. Hughey, Pastor.

SALEM, N. J.—Pentecostal Church, 192 Grant St., near Market; Special Easter Meetings, April 5-12; District Superintendent, Flem Van Meter, Speaker; all near-by assemblies heartily invited; Thomas H. P. Cairns, Pastor.—Raymond Davis, Secretary, 29 Delaware Ave., Carneys Point, N. J.

FELLOWSHIP MEETING

TERRE HAUTE, IND.—2210 N. 13th St.; April 6; services 10:30, 2:00, and 7:30; Evangelist Otto J. Klink is expected to speak at one of these services; meals served; All ministers and Christian workers requested to attend; bring some of your congregation with you; J. G. Williamson, Pastor and Chairman.—Marvin L. Smith, Acting Secretary and Treasurer, 105 West Grimes Lane, Bloomington, Ind.

ANNUAL SPRING CONVENTION

(West Central District)

BRECKENRIDGE, MO.—March 30-April 2. J. R. Flower, General Secretary and Assistant General Superintendent, will be with us, also a quartet from the Central Bible Institute. As many free beds as possible will be furnished. Our Spring Convention is an important meeting. Everyone come. Willie Andrews, Pastor.—Roy E. Scott, District Superintendent, Mercer, Mo.

DEDICATION, S. S. RALLY AND REVIVAL

TOPEKA, KAN.—Assembly of God Church, 610 Lime St. A dedicatory revival will begin April 5; Willa J. Short, of Oklahoma City, Evangelist, assisted by Mr. and Mrs. Fred Henry, of Tulsa, Musicians. The campaign will open with a Sunday School rally at 9:30; special service 11:00; church dedication service 2:30. W. I. Evans, Dean of the Central Bible Institute, will be the Main Speaker, assisted by Fred Vogler, District Superintendent. Brother Evans will also speak at the 11:00 o'clock service. All neighboring assemblies invited.—Claude J. Utley, Pastor.

NOTICE OF SECTIONAL CONVENTIONS

TEXAS DISTRICT

Houston Section, Smith Tabernacle, 2711 Jenson Drive, Houston, March 31-April 1; Yoakum Section, Port Lavaca Church, April 2-3; Valley Section, Harlingen Church, April 7-8; San Antonio Section, South Side Church, San Antonio, April 14-15; San Angelo Section, San Angelo Church, April 16-17.

All conventions start 10:30 a. m. All ordained ministers required to fill out questionnaire. All licensed ministers required to renew certificates. Each minister will attend the convention in his own section and report to the Sectional Committee. Those desiring license will meet the Committee in their own Section.—E. L. Newby, District Superintendent, 2621 W. 26th St., Fort Worth, Texas. Phone 62833.

SOUTHERN CALIFORNIA AND ARIZONA

DISTRICT COUNCIL

April 7-8; Special Meeting of Membership for revision of the District Council Constitution and By-Laws; Bethel Temple, 1250 Bellevue Ave., Los Angeles, Calif.; 9:00 a. m.

July 29-31; Annual Meeting of the Southern California and Arizona District Council; Pine Knot Camp Ground, Big Bear Lake; session begins 9:00 a. m.; election of officers.

July 31-Aug. 2; Annual Christ's Ambassadors Convention; Pine Knot Camp Ground; convention begins 7:30 p. m.

Aug. 2-30; Second Annual Southern California and Arizona District Council Camp Meeting at Pine Knot, Calif. Meals, cabins, camping, camp store, supplies.—Arthur V. Huntley, District Secretary.

SECTIONAL CONVENTIONS

(Appalachian District)

CEDAR BLUFF, VA.—March 27-29; ministers urged to attend; each assembly may send 2 delegates; entertainment provided to ministers and delegates. Applications will be received for license to preach and exhorter's permits. J. W. Van Meter, Pastor, Box 298, Richlands, Va.—W. T. Millsaps, Secretary.

WANTED—Old copies of Evangel, S. S. literature, and tracts for free distribution in needy field.—R. R. Driskell, Route 1, Box 114, Juliette, Ga.

NEW ADDRESS—P. O. Box 494, Crosbyton, Texas. "We have accepted the pastorate here. Council ministers passing this way are invited to stop with us."—H. C. Brown.

NEW ADDRESS—802 East 10th St., Pawhuska, Okla. "I have accepted the pastorate here."—Henry R. Samples.

NOTICE—Have about 74 "Evangelists" in good condition which may be had for the postage.—L. M. Leiby, 923 Woodlawn Ave., Bucyrus, O.

WANTED TO BUY—A tent about 40x80, or not larger than 50x90, for use in evangelistic work in California; if available near by, could also use seat ends, and perhaps piano, electrical equipment, loud speaker, etc.—Merrill King, 835 W. 9th St., Los Angeles, Calif.

NEW ADDRESS—4275 Swift Ave., San Diego, Calif. "I have accepted the pastorate of the Full Gospel Tabernacle, 6th Ave. and Fir St. All communications to the Secretary of the Southern California and Arizona District Council, or to the Pastor, should be addressed as above."—Pastor Arthur V. Huntley, District Secretary.

WORLD MISSIONS CONTRIBUTIONS
March 2-10 Inclusive

ALABAMA. Personal Offerings	\$ 16.81
Atmore Oak Grove Assembly of God	1.80
Elba Weoten Chapel Assembly of God	1.88
Hartford Assembly	4.00
Newton Mt Carmel Church	1.41
Siluria Love Light Gospel Temple	5.00
Thomasville Assembly	1.70
Warrior Assembly of God S S	2.14
ARKANSAS. Personal Offerings	60.65
Appleton Tompson Chapel	.25
Blytheville Assembly of God	1.60
Eureka Springs Elk Street Assembly	5.24
Fordyce Christ Ambassadors & S S	4.00
Gentry Bethel Height A of G S S	2.25
Grape Vine A of G Hodden Chapel S S	1.09
Kensett Assembly of God S S	.50
Malvern Assembly of God S S	7.50
Monette Sunday School	.50
N Little Rock 1st Assembly of God	7.50
Paris Assembly of God & S S	13.71
Parkin Assembly of God	2.70
Pindall Assembly of God Church	1.00
Pinnacle Assembly of God	1.50
Robertville Assembly of God	1.11
Roland Monnie Springs A of G	1.00
CALIFORNIA. Personal Offerings	686.60
Alameda Glad Tidings Church	28.75
Antioch Assembly of God	2.70
Arcata Full Gospel Assembly	14.82
Auburn Full Gospel Tabernacle	20.00
Bellflower Four Fold Sunday School	139.07
Benicia Trinity Full Gospel Mission	5.00
Calistoga Full Gospel Tabernacle	5.00
Carlsbad Gospel Tabernacle	9.80
Caruthers Full Gospel Assembly	8.00
Chico Assembly of God & C A's	14.01
College City Community Church	4.00
Colusa Full Gospel Church	5.00
Corcoran Full Gospel Mission S S	17.00
Covina Assembly of God & C A's	5.46
Dinuba Pent'l Church	8.25
Dunsmuir Pent'l S S	47.55
Dunsmuir Pent'l Missionary Society	10.10
East Palo Alto Community Church	23.75
El Cerrito Pent'l Assembly Open Door Mission	17.50
Fontana Pent'l Mission	19.75
Fresno Full Gospel Tabernacle	35.00
Fullerton Christ Ambassadors	2.00
Glendale Bethel Chapel & C A's	13.00
Hayward Bethel Full Gospel Church	8.45
Healdsburg Full Gospel Assembly	3.00
Highgrove Assembly of God	10.00
Hollister Full Gospel Tabernacle	3.48
Kerman Grace & Truth Tabernacle	2.50
Lindsay Full Gospel Tabernacle	13.00
Lomita Calvary Evangelistic Missionary Soc	7.00
Long Beach Central Gospel Tabernacle	50.00
Los Angeles Berean Assembly	5.00
Los Angeles Full Gospel Tabernacle	15.00
Los Angeles District W M C	20.50
Los Gatos Light House Mission	5.00
Lower Lake Full Gospel Assembly	3.68
Manhattan Beach Assembly & S S	45.62
Merced Pent'l Church	62.16
Modesto Pent'l Assembly	10.00
Monterey Calvary Tabernacle	3.35
National City Pent'l Tabernacle	4.36
Newport Beach Gospel Tabernacle	2.94
N. Long Beach Pent'l Assembly	8.00
Oakland First Pent'l Church	157.00
Oakland Havenscourt Tabernacle	7.00
Oildale First Pent'l Church	6.00
Palo Alto Glad Tidings Tabernacle	13.69
Pasadena Trinity Full Gospel Church	21.26
Paso Robles Ch of the F Gospel & S S	9.06
Patterson Bethel Church	10.00
Pomona First Full Gospel Church	17.50
Porterville Pent'l Assembly of God	7.91
Redlands Full Gospel Church Busy Bee Band	18.01
Requa and Klamath Sunday Schools	3.40
Riverside Assembly of God Church & S S	20.43
Sacramento Full Gospel Church	16.00

San Bernardino Ch of the Open Door	7.00
San Diego Glad Tidings Assembly	5.00
San Francisco G Tidings Tem and B Institute	536.03
Santa Ana Full Gospel Assembly	16.00
Santa Paula Pent'l Church	19.76
Santa Rosa Assembly of God	7.93
Taft Four Fold Gospel Tab 2 Girls' Classes	3.00
Taft Four Fold Gos Tab 2 Y Ladies' Classes	3.00
Tracy Full Gospel Church	8.00
Trinidad Pent'l Mission	7.00
Ventura Full Gospel Church	9.72
Wasco Four Fold Gospel Church	9.29
Watsonville Elkhorn Union S S	6.00
Wilmington Full Gospel Assembly	45.00
Willowbrook First Pent'l Sunday School	7.24
Woodland Full Gospel Assembly	13.00
COLORADO. Personal Offerings	20.10
Adena Moore Sunday School	3.49
Aurora Assembly of God C A's	4.24
Chivington Pent'l Assembly of God	5.25
Cortez Assembly of God	10.05
Delta Assembly of God Church	5.00
Haxton South Rockland A of G Church	5.75
Las Animas Assembly of God Church	8.33
Longmont Full Gospel Church	12.94
Loveland Assembly of God & C A's	6.25
Montrose Assembly of God	3.00
Paonia Pent'l Assembly of God	2.20
Pueblo Glad Tidings Tabernacle	28.24
Stoneham Assembly of God Church	1.14
Towner Pent'l Memorial Church	3.88
CONNECTICUT. Danbury Pent'l Assembly	3.38
DELAWARE. Personal Offerings	2.00
Wilmington Pent'l Tabernacle	5.00

DIST. COLUMBIA. Wash Full Gospel Ass'ly	70.00
Washington Full Gospel Tabernacle	2.50
FLORIDA. Personal Offerings	64.00
Bayshore Assembly of God	4.01
Daytona Beach Glad Tidings Tabernacle	6.00
Durant Pleasant Grove Assembly	14.10
Durant Pleasant Grove C A's	5.00
Eagle Lake Assembly	3.25
Goulds Assembly of God	5.00
Jacksonville First A of G	10.00
Lithia Holiness Church	4.32
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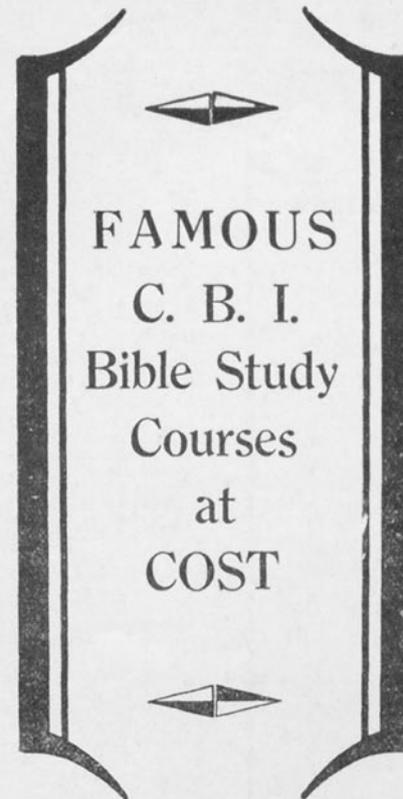
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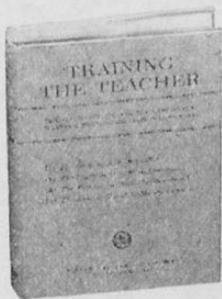
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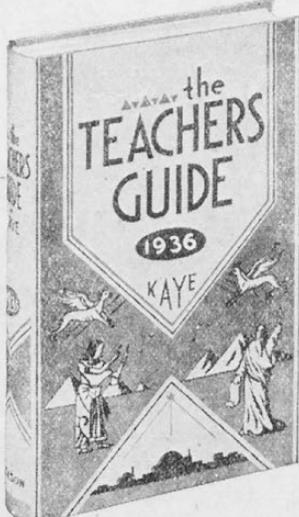
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Yakima First Pent'l Sunday School	35.00
WEST VIRGINIA. Personal Offerings	5.00
Dorothy Assembly of God & C A's	9.68
Fairmont Full Gospel Mission	3.28
Flemington Pent'l Assembly	3.50
Grafton Pent'l Sunday School	5.00
Jere Shriver Mission	1.62
Mt Hope Assembly of God Busy Bee Band	10.75
Stickney Assembly	2.50
Williamstown Pent'l Church of Life	3.40
WISCONSIN. Personal Offerings	22.00
Baraboo Gospel Tabernacle	15.84
Glidden Gospel Tabernacle	4.64
Kenosha Christian Assembly	16.00
Lodi Gospel Mission	5.00
Maiden Rock Rush River Gospel Tab S S	2.13
Ripon Gospel Tabernacle	5.00
Sheboygan Gospel Tabernacle	9.15
Wausau Christian Assembly	9.00
Whitehall Gospel Tabernacle	2.05
WYOMING. Buffalo Assembly of God	1.90
Buffalo Assembly of God S S	6.00
Laramie First Pent'l Church	3.87
ALASKA. Personal Offerings	25.00
CANADA. Personal Offerings	41.71
Toronto Evangel Temple	18.00
FOREIGN. Personal Offerings	10.00

Total amount reported	\$10,546.94
Home Mission Fund	\$245.45
Office Expense Fund	220.20
Deputation Expense Fund	57.10
Literature Expense Fund	23.35
Amount reported given direct for Home Missions	71.23
Amount reported given direct to Missionaries	609.13
	1,226.46
Amount received for Foreign Missions to date	\$ 9,320.48

Tracts--at Sale Prices--For April

"GO YE, AND PREACH THE GOSPEL"

Our Tract Department has put up in one pound packages tracts dealing with the subjects of Salvation, Holy Spirit Baptism, Divine Healing and the Second Coming of Christ. The special price of 40c per pound is only for the month of April. Please remember that the contents of these packages cannot be changed at this price.

GO--WHY? Our obligation does not cease with preaching to those who come to hear us. **Pride and prejudice** keep thousands out of the Kingdom. If they will not come to hear the **WORD** we must carry the **Good News** to them.

THE COMMAND IS GO!

Special, The Gospel in pound packages: each one pound package contains **19 TRACTS** on the **Second Coming**;

His Coming Draweth Nigh
Coming Events
Christ Is Returning
Christ Is Coming Back
When Christ Returns, etc.

Each one pound package contains **41 Tracts** on the **Holy Spirit Baptism.**

A Personal Pentecost
Speaking with Other Tongues
The Power of Pentecost
Speaking to God
He Speaks for Himself, etc.
 The Gospel is "the **Power of God** unto **Salvation.**"

Will you help in this campaign?
 Act now--order today!

GO WHERE?--To Your Neighbor, Down the Street, Around the Block. To the poor, to the rich, to the **unsaved**--Church member. In the Club, to the Office or place of business.

275 Tracts in 1 pound packages
For a limited time only

SPECIAL SALE PRICES, 40 CENTS PER POUND

Approximately,
 19 Tracts on the Second Coming.
 41 Tracts on the Spirit Baptism.
 48 Tracts on Divine Healing.
 170 Tracts on Salvation.

GOSPEL PUBLISHING HOUSE . . . SPRINGFIELD, MISSOURI



GO--WHEN? GO NOW--APRIL IS THE MONTH OF PLANTING--Plant the Good Seed of the Gospel which we offer in pound packages: each package contains **48 Tracts** on **Divine Healing**;

Wilt Thou be Made Whole?
The Lord's Healing
Healing for All
He Careth for You
Do Miracles Happen, etc.?

Each one pound package contains **170 Tracts** on **Salvation.**

Why not Apply for Pardon?
Do not Try to Cover Up
A False Hope
Set Free
Slippery Places
The All-Atoning Blood
How I Was Saved
Soul Starvation

These assorted one pound packages cannot be broken at these prices.

"A SOWER WENT FORTH TO SOW"
 "Blessed are ye that SOW beside all waters"--Bible
 How much **Sowing** will you do in April?