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The World's Need

Harold H. Moss

The world is in a state of chaos. Confusion reigns supreme.

One cannot *but* be convinced of this as he reads daily of the political upheavals, social discords, the crime waves, the breaking up of homes, sin, grief, and misery on every hand.

Truly Paul expressed it well in his Epistle to the Ephesians referring to the Gentile nations that they "were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no *hope* and without God in the world."

The world is not wholly blind to this condition; indeed, on every hand you will hear men discussing possible solutions.

Statesmen are trying to legislate, social workers to regulate, and extensive plans are formed to solve the world's problems.

The effort to solve these problems is not new. Man has endeavored ever since the fall of Adam to find a remedy independent of God. Adam made himself a covering of fig leaves to hide his sin and man has been doing likewise ever since.

I. *Will Education Meet the Need?*
Will it solve the problem?

Many have thought it would. A certain preacher who believed that the world is growing better and that we are now living in the Millennium recently stated in a sermon that the time

has come when people are being educated into salvation.

Intellectually, education and modern enlightenment are throwing off the fetters and elevating man and trying to make the Millennium possible.

What folly!

And, yet, even this theory is not modern. Let us consider the nation of Greece. Their ideal was wisdom and beauty. They felt it was their mission to educate, elevate and perfect man. It was the boast of Plato that while other races had been devoted to moneymaking, the Greeks had turned to education. They excelled all other nations *in* intellectual power and achievement. In Paul's time Athens was the literary center of the civilized world. The Greeks in the broad sense of the word, gave to mankind Philosophy, Science and Culture.

However, all of this could not save them or keep alive religious faith, curb the passions, or provide hope and consolation in distress. Their social life became demoralized and their political life despotic. The proud nation that once ruled the world crumbled and fell. All of its pillars of education, science and culture could not sustain it.

That education plays a vital part in our lives no one can possibly gainsay. But as a solution of the world's problem it is a *failure* and as a *medium of salvation* it is utterly impossible. Paul

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Divinely Betrothed

Walter Isaiah Palmer

Encamped on the edge of the desert, a caravan lay asleep beneath the high-hung stars—all but Eliezer, who sat before his tent late into the night. The vast spaces he considered gave him room for unhurried musing.

It was but another day's journey to Haran and what were to be the happenings of the day? This was a most important mission his master Abraham had sent him on. How great was his master's faith in Jehovah! To entrust to even so long-favored a servant as Eliezer, the commission of going into the land of his father to bring forth a bride for his son Isaac! The solemn oath Eliezer had taken upon himself before Abraham, filled his mind. Yes, this was an important errand, and Eliezer bowed in humility to pray that the God of his master Abraham would prosper his servant.

The caravan arrived without event at Haran the following evening. One of the size and extravagance of this one which the women found at eventide when they came out to draw their daily supply of water, was not common in the city of Haran and much less common was it to have such a caravan stopping here at the city well outside the gates. It caught and held the attention of all that came to the well, and only a pretense was made of drawing water and of attending to the business of the hour. Even as they watched the man, who plainly was in charge, left the caravan, and sought out a place where he could be alone in prayer.

Earnestly he prayed, "O Lord God of my master Abraham, I pray Thee, send me good speed this day, and show kindness unto my master Abraham. Behold, I stand here by the well of water, and the daughters of the men of the city come out to draw water. And let it come to pass, that the damsel to whom I shall say, 'Let down thy pitcher, I pray thee, that I may drink'; and she shall say, 'Drink, and I will give thy camel's drink also': let the same be she that Thou hast appointed for Thy servant Isaac; and thereby shall I know that Thou has shewed kindness unto my master."

So Eliezer prayed, when he had reached the gates of Haran, the city where his master's kindred dwelt, the people from whom he was to take a wife for Isaac his master's son. Even as he prayed there had approached from the gates of the city a damsel who poised her pitcher on her shoulder with a grace which was in marked contrast to the heavier motions of the others. As he returned from his place of prayer to see what manner of woman God would send, his gaze fell full upon this new arrival. He watched her as she moved unobtrusively through the crowd, and was filled with a growing admiration for her beauty. The damsel was very fair to look upon. Her black hair contrasted strikingly with her white skin, and the ruddy glow of her cheeks, added to the light that shone from within her dark eyes. Her robe was spotless, and though draped almost severely,

could not conceal the beauty and suppleness of her form.

No one of the details escaped the eye of Eliezer, and he began already to desire her for his master. He would ask her for water, and see if she were the one. He watched until she filled her pitcher from the well and prepared to return to her home. Eliezer approached her, and asked, "Let me, I pray thee, drink a little water out of thy pitcher."

Though her modesty had kept her from staring, the damsel had not failed to observe the gorgeous caravan, and she had sensed the attentive gaze of its leader. But she had only thought to describe the sight to her mother and brother within the city. Hence, when approached by this man, come evidently from afar, she could not prevent a rich coloring in her cheeks.

Her pleasure at having an opportunity of serving the stranger showed in her face, "And she said, 'Drink, my lord,' and she hastened, and let down her pitcher upon her hand, and gave him drink. And when he had done drinking, she said, 'I will draw water for thy camels also, until they have done drinking.' She hastened and emptied her pitcher into the trough, and ran again unto the well to draw water and drew for all his camels. Eliezer, looking steadfastly upon her, held his peace, to know whether the Lord had already made his journey prosperous or not.

When her task was finished Eliezer, before the wondering eyes of the onlookers, placed in her hands a jewel for her forehead, and two bracelets of heavy gold for her hands. He revealed his eagerness hidden under his mask of dignified deference by asking two questions before she could answer one. "Whose daughter art thou? Tell me, I pray thee. Is there room in thy father's house for me to lodge in?"

The damsel paused respectfully for a moment and then answered, "I am Rebekah, the daughter of Bethuel, whom she bare unto Nahor." She said moreover unto him, "We have both straw and provender enough, and room to lodge in."

This stranger from afar bowed his head before his master's God in gratitude for His wonderful workings. For was not this damsel of Abraham's kindred, and had not the Lord prospered his journey and answered his prayer? The damsel ran and told them of her mother's house of all these things.

Laban, the brother of Rebekah, came out of the city unto Eliezer who stood by the camels at the well. Upon nearing him, he said, "Come in, thou blessed of the Lord! Wherefore standest thou without? For I have prepared the house and room for the camels."

Eliezer bowed his acceptance, and the journey to the house was made in silence. His caravan cared for, Eliezer was led to the dining table where a feast had been prepared for the honored guest. Seating himself he said, "I will not eat until I have told my errand."

Laban bowed with deference and said, "Speak on."

Eliezer recounted the story of Abraham's commission, his own journey, and of the oath he had taken upon himself, being careful to impress them with the gravity of what he was saying. His description of his master and of his master's estate, and of his master's son Isaac, pictured vividly to them the men and things of which he spake.

Rebekah, utterly unconscious that she was to have any part in the affair herself, sat wholly engrossed with his story, her eyes full upon this wonderful stranger. With lips slightly parted in intense interest, she sat before Eliezer listening to his strange message. But as he told of his prayer at the well and the condition he had set before the Lord, the truth dawned upon her. Her frank gaze fell, and a hot flush burned in her cheeks as the thoughts of all that this might mean to her raced through her mind. But her natural dignity came to her aid, and she held her riotously surging emotions under sufficient control to present an appearance of composure.

As Eliezer ended his story to Laban he said, "And now if you will deal kindly and truly with my master, tell me. And if not, tell me; that I may turn to the right or to the left."

In the long silence that followed before Laban made answer, it seemed to Rebekah that they must hear her heart pounding within her breast, so choked was she with her emotions. "What would her mother and brother say?" was the question which clamored within her soul for an answer. Eliezer, too, was deeply moved. He looked out toward the hills on the eastern horizon, dimly discernible in the light reflected from the sun just hidden in the west. He knew that far across those hills, his master was trusting his God to prosper the journey of his servant. The consciousness of this set him more at ease, and the peace of God filled his heart as he waited.

Laban finally made his decision and turning to Eliezer said, "The thing proceedeth from the Lord; we cannot speak unto thee bad or good. Behold, Rebekah is before thee, take her and go, and let her be thy master's son's wife, as the Lord hath spoken." And so it was left.

When they arose the next morning, Eliezer said, "Send me away unto my master."

And Rebekah's mother and brother said, "Let the damsel abide with us a few days, at the least ten. After that she shall go."

"And he said unto them, 'Hinder me not, seeing the Lord hath prospered my way; and send me away that I may go to my master.'"

They answered and said, "We will call the damsel and enquire at her mouth."

Rebekah came, looking fresh and expectant with the new day. They asked her, "Wilt thou go with this man?"

"I will go," she instantly responded. There was no reservation nor the slightest uncer-

tainty in her tone. It was said simply and beautifully, with a calm poise, eloquent of a night spent in preparation for just this question. So the servant took Rebekah and went his way, after her mother and brother had blessed her.

Back in Canaan, Isaac resigned himself to waiting for his father's servant to return. For a week now he had been eagerly watching for his betrothed. At last there came an evening when he felt a peculiar stir in his spirit as he wandered at twilight out across the fields. It was not wholly without reason that he found his way leading in the direction from which the returning caravan should come. The tints from the sun, now below the horizon, were still in the lower part of the sky, shading the soft gray into a deeply diffused rose at the sky line. He had wandered into a slight depression in the land, so that the nearest point on the path ahead arose in sharp clear outline against the beautiful sky. As he looked toward the sunset, the swaying head of a camel appeared above the horizon, closely followed by the silhouette of the rider, appeared full against the soft hues of the sky. It soon became apparent to Isaac that there were some women in the company. Eliezer had succeeded in his mission. His heart leaped within him at the thought that he was at last to see his long-awaited betrothed.

As Rebekah's camel carried her over the crest of the slope they had been ascending, she lifted her eyes and saw Isaac coming. Turning to Eliezer at her side she asked, "What man is this that walketh in the field to meet us?"

He answered, "It is my master."

Rebekah stopped her camel and summoning assistance alighted, her heart beating fast and hard. She covered her face with a veil. Her cheeks were aglow with animation as excitedly she prepared to meet the one whom having not seen, she already had learned to love.

Eliezer rode on alone to meet Isaac. Upon alighting he bowed low and Isaac beckoned him to approach. Without waste of words the servant told his master's son all that he had done. With no further delay Isaac presented himself to Rebekah. A surpassing sweetness filled Rebekah's heart, so that she was but vaguely conscious of his words: "Wilt thou go with me to my mother's tent?" he said.

It all seemed so unreal to the damsel. Isaac had been the dream of hope through the long weary days of journey. The thought of him, of how he would look, what he would say when they met, had been food to her heart. Now hope had become reality, and yet reality seemed unreal in the overwhelming joy of realization. Isaac was here. She was actually his. Rebekah was so absorbed in the joy of meeting Isaac, that she was scarcely conscious of having arrived at his home. It was only when the kindly face of Abraham looked down upon her that she awakened to the reality of things. Then she threw back her veil to receive Abraham's blessing, and Isaac was filled with joy, for she was beautiful to look upon.

And she became his wife, and he loved her.

Thus in a fascinating story of love does
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The Untroubled Heart

Lorraine Busby

"Let not your heart be troubled." These comforting words were spoken through the Master's own lips to His beloved apostles whom He had gathered about Him in the passover chamber. Let not your heart be troubled! "His hour" was almost come, the hour of untold suffering. The terrible Crucifixion was just ahead. Yet His mind fastened not to the thought that soon He should be marred more than any man. His thoughts were not confused by any forebodings of ill or shame which He should shortly be called upon to endure. He was not there to mourn, to weep, or to think upon His own self. He was there to comfort, cheer and bless His own, and to bring God's sunshine into a sorrowing world.

"Let not your heart be troubled!" Master, how can You speak thus at such a time! Do You not see the gathering clouds of trouble? Do You not see the approaching cross? Can You not even now feel the nails cruelly piercing Your hands and feet? How can You speak of an untroubled heart when Yours is breaking, not only with the fullness of Your own unreciprocated love, but also with the crushing weight of the world's sin? Can You not already feel the pangs of that dark moment when God shall turn His face from You, because hanging on the cross You are become a curse? And then, too, Your side pierced that the world may sing:

"Rock of Ages, cleft for me,
Let me hide myself in Thee;
Let the water and the blood,
From Thy wounded side which flowed,
Be of sin the double cure,
Save from wrath and make me pure."

"Let not your heart be troubled, John!" I must die for your sin, that the love of God might be shed abroad in your heart by the Holy Spirit. Let not your heart be troubled, Peter! Say not that I must not go to the cross, for the Son of man must be obedient unto death, even the death of the cross, that your poor, impetuous, struggling soul may have an advocate with the Father, an intercessor to pray for you that your faith fail not. Let not your heart be troubled, James! I must suffer that you shall have power, for by My stripes are ye healed. Let not your heart be troubled, Thomas! For if I give not My life a ransom for you, you will never find that peace and revelation of Me that will bring your doubting mind and heart into rest.

But Master, how can we find peace and rest in this world of trouble and distress? How can we ever possess an untroubled heart?

"Ye believe in God, believe also in Me." Believe in God who by the word of His mouth framed the worlds. God—Jehovah, the Mighty One, the Beginning and Ending of all things. God the Father of our Lord Jesus Christ. God! "Ye believe in God."

But—but—life is short and death is upon us all. "Ye believe in God." But—life is

frail and we must worry and work to provide food and shelter. "Let not your heart be troubled, ye believe in God."

Yes, but people are hard, unloving, reckless and cruel, rushing to and fro, I am so confused. "Ye believe in God."

But look, they form themselves into unions. They strive to be great and strong. I cannot keep up with them. "Ye believe in God." They forge together, counsel, do business, make war and shake nations. "Ye believe in God."

But we are so few, and the whole world is arrayed against those who would walk in faith. But, "Ye believe in God."

Nature is merciless, coming with ice and snow, heat and storm, upon poor and rich, high and low. But, "Ye believe in God."

Well, there are evil spirits, principalities and powers, spiritual wickedness even in the high places, seeking continually our destruction, warring upon us until our soul is in tumult. But, "Ye believe in God." God is almighty, hanging the earth upon nothing, holding the destiny of worlds in the hollow of His hand—God!

I am come to be your Forerunner, to open up a way unto God. "He that cometh unto God must believe that He is, and that He is a rewarder of them that diligently seek Him." There is rest and peace in simply believing God.

But if you would know the joy of an untroubled heart it is not sufficient that you simply believe in God. "Ye believe in God, believe also in Me." Philip saith, "Lord, show us the Father and it sufficeth us."

Philip, have I been so long with you and yet hast thou not known Me? He that seen Me hath seen the Father. And how sayest thou, Show us the Father? Is it not enough that I came out of the bosom of the Father? If you knew Me, Philip, you would also know the Father, for I and the Father are one. How can you say, Show us a sign, a vision, a dream, a revelation? God hath spoken in these last days by His Son. Ye believe in God, believe also in Me. Let not your heart be troubled.

There seemed to be a new light in the face of Jesus, a new warmth in His heart's expression as He turned and said, "Peace I leave with you, My peace I give unto you."

O Christ, You are so soon to leave this passover chamber and be clothed upon with agony and pain until the shadows of death close about your life and engulf it in its depths, can You thus leave peace?

Yes, for I am the Prince of peace. Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

When God enters your life, points out to you your duty, calls you to your mission, lays on you your burdens, crowns you with suffering, He stands at your side and says to you, "Together you and I can."—Abbott.

The larger Jesus grows in your vision, the smaller you grow in your own.

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HAROLD H. MOSS, Acting Editor

EDITORIAL STAFF

CHAS. E. ROBINSON ARTHUR H. GRAVES MARJORIE A. HEAD
CLARA B. CLARK BLANCHE KOON
NOEL PERKIN, *Missionary Editor*

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W. T. GASTON, Gen. Supt.

J. R. EVANS, Sec'y-Treas.

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God With Us

Life at its best is filled with many and varied problems. Testing and trying times come to us all. Our great need of friendship and wise counsel is best realized when we are at our wit's end. It is then we find it good to know that God is real, and to turn to Him for help as to a beneficent Father. He is a very present help in time of trouble. We are too often prone to put our confidence in the things that men count great, in the bulwarks of human wisdom. We want to see, to trace our way. This is not God's plan. Our victory lies in realizing that God is with us. When we believe and love Him, He simply asks that we resign ourselves wholly into His keeping. His providence may not come in the way we are looking for it; for His thoughts—His ways are not our thoughts and ways. He can take a worm to thrash a mountain; a weak thing, a base thing, to confound the mighty.

Felix of Nola was a man who trusted God. He was at one time pursued by his persecutors who sought his life. He took refuge in a cave. Immediately upon his entering the cave God sent a spider to weave his gossamer web over the mouth of the cave. The blood-thirsty pursuers traced Felix to its entrance; but there they paused, baffled. The captain of the soldiers turned to his company and said, "It is impossible for him to be hidden here, for had he entered the cave he would have broken the spider's web. See, it is intact, just as the spider has woven it." They turned from the place and went on searching elsewhere. Felix had been saved by a simple providence. Out of the fullness of his heart he wrote these immortal words, "With God on our side a spider's web is a mighty wall, but without God on our side a mighty wall is but a spider's web." It is well to be sure that every line is clear between our hearts and God; and that we have this confidence, that at all times, under all circumstances, whether we understand or whether we do not, God is with us. If He be with us and for us, what or who can be against us?

Have You Ever Noticed?

When the other fellow acts that way, he is ugly; when you do, it's nerves?

When the other fellow is set in his way, he's obstinate; when you are, it is just firmness?

When the other fellow doesn't like your friend, he's prejudiced; when you don't like him, you are simply showing that you are a good judge of human nature?

When the other fellow tries to treat some one especially well, he's toadying; when you try the same game, you are using tact?

When the other fellow takes time to do things, he is dead slow; when you do it, you are deliberate?

When the other fellow spends a lot, he is a spendthrift; when you do, you are generous?

When the other fellow picks flaws in things, he's cranky; when you do, you are discriminating?

When the other fellow is mild in his manner, he is a mush of concession; when you are, it is being gracious?

When the other fellow dresses extra well, he's a dude; when you do, it is simply a duty one owes to society?

When the other fellow runs great risks in business, he's foolhardy; when you do, you are a great financier?

When the other fellow says what he thinks, he's spiteful; when you do, you are frank?

When the other fellow won't get caught in a new scheme, he's backwoodsy; when you won't you are conservative?—Sel.

THE MIDNIGHT CRY IS BEING HEARD

To our mind one of the chief signs of the ending of this age is the cry that is being heard, almost universally, "Behold the Bridegroom cometh." A few decades ago prophecy had but little attention among orthodox believers. To-day great hosts of people are waiting expectantly for the possible any moment coming of Christ. The Lord through an angel revealed unto Daniel the happenings of the last days, but commanded him to shut up the book and to seal the prophecies until the time of the end. Those seals are broken to-day, and the prophecies they contain are being diligently studied. The whole Christian world is on the toe of expectancy in their looking for the return of the Lord.—*Christ Life*.

PRAY FOR REVIVAL

When sinners are stupid and careless and sinking into hell unconcerned it is time the church should bestir themselves. It is as much the duty of the church to awake as it is of the firemen to awake when a fire breaks out in the night in a great city. The church ought to put out the fires of hell which are laying hold of the wicked. Sleep! Should the firemen sleep and let the whole city burn down? What would the city think of such firemen? And yet, their guilt will not compare to saints who sleep while sinners all around them are sinking stupidly into hell.—Finney.

LAYING HOLD

The link between the faith that reckons God's Word true, and the actual reception of blessing, is a link that in the nature of things exists.

To count on God's Word brings peace. Here is a lad that says to his father, "When you come home to-night, please bring me a penknife." And the father says, "I will."

Careful not to promise a child what he does not mean to do, and careful to do all he has promised, he buys that knife and comes home with it in his pocket. And when at night he meets his boy, the child does not say, "Well, I suppose you have not brought me the knife you promised," etc., but simply comes up, puts his hand in his father's pocket and takes out the knife.

God likes to have us confide likewise in our Father's word, and without a doubt come and lay hold of the promised blessing.

This is the secret of all peace.—A. T. Pierson.

A sign-post on prayer's highway:—"Draw near with a full heart, with the full assurance of faith."

Our Ministry

HELPS AND HINTS FOR CHRISTIAN WORKERS

Conducted by W. T. GASTON

"An Excellent Spirit"

The ministry is a divine institution. "As My Father hath sent Me, even so send I you." "Go ye therefore and teach all nations . . . and lo, I am with you alway, even unto the end of the world." How awe-inspiring these words to those who have felt the divine call to fellowship with Christ in the work of salvation, the carrying forward through the ministry of the Spirit, that which Jesus began both to do and teach.

The minister of Christ should be of "an excellent spirit," for in him men look for high principles and heavenly tempers, and no gift of eloquence can suffice where true excellency of spirit is wanting. Some one has said, "Ministerial success is identified with a spirit of devotion because the gospel is propagated by a law of sympathy. It is not by mental power but through a sympathetic heart-contact that ministers succeed in their work." Salvation being pre-eminently a heart affair and the gospel a revelation of the heart of God to the very heart and soul of His people, we cannot therefore overemphasize the value of a large, warm, spiritual nature nor study too carefully those characters who like Daniel of Babylon have manifested "an excellent spirit" to the glory of God and the blessing of their fellows.

Christian workers are often urged to give a great deal of attention to mind culture, which is all well in itself, but we should give attention to heart culture as well, else our ministry will become wordy and intellectual and void of saving, Christ-revealing power.

Moses, though naturally slow of speech, was made the outstanding oracle of God in the Old Testament. Though possessed of many admirable qualities, perhaps the most outstanding when we consider the great power and authority that was given him was this: "The man Moses was *very meek* above all the men which were upon all the face of the earth."

David also was a man with a big heart and tender emotions. Early in life he learned that "the Lord is nigh unto them that are of a broken heart," and after the Lord had delivered him from his enemies and set him in a large place he testified, "Thy *gentleness* hath made me great."

It was this prophet-king of Israel that sang so sweetly of the ministry of tears. "They that sow in tears shall reap in joy. He that goeth forth and weepeth bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him." In this materialistic age there is still a large place for those who are blessed with a tender spirit. I have often said that women can do more for the world with their tears than with their votes. However, this ministry is not confined to women. Jesus Christ was the only perfect specimen of manhood the world has ever seen. In Him

was strength unmingled with human weakness. What a spectacle to those who are inclined to regard weeping as effeminate to behold the Prince of glory weeping over Jerusalem. Yea, His great heart was ever moved with compassion upon the multitudes.

This divine attribute was beautifully portrayed in the life of Paul. His heart attitude toward the churches gave weight to his message. "We were *gentle* among you, even as a nurse cherisheth her children; so being affectionately desirous of you we were willing to have imparted unto you not the gospel of God only, but also our own souls because you were dear unto us." For a period of three years he warned the people of Ephesus "night and day with tears." This was ever his life, serving the Lord with all humility of mind and with many tears and temptations. Ever influenced by the grandeur and beauty of heaven and with the sorrows and woes of earth, his life will ever stand in open rebuke of a mere professional ministry.

This old world is suffering a great famine in heart sympathy and disinterested love. It is filled with those who have heartaches, disappointments, and burdens heavy to bear; and many who are supposed to represent the Christ, like the Levite of old, are passing by on the other side. Oh, for a ministry that can have compassion upon the ignorant and those who are out of the way.

I verily believe that if we as ministers would have more love for our congregations and beseech them also by the meekness and gentleness of Christ, there would be far greater results attending our ministry, and few indeed would be the ruptures between pastor and people. "The servant of the Lord must not strive, but be *gentle* unto all men, apt to teach, *patient*, in *meekness* instructing those that oppose themselves." The people appreciate a minister with such a spirit, and they are usually open to receive truth spoken in love, but above every other consideration the Lord is pleased with such a ministry. "I dwell in the high and holy place, with him also that is of a *contrite* and *humble spirit*."

Charles G. Finney, one of the most successful preachers of the entire church age, said in his biography, "Unless I become thoroughly broken up at least once in two weeks I find myself comparatively helpless in the pulpit." There is no doubt in my mind that most ministers have times of weakness when they are not at their best in the pulpit. These would be fruitful seasons under the blessing of God would we but wait upon the Lord until our hearts are thoroughly mellowed by the operation of grace.

I am not pleading for a mushy emotionalism, but for manifestation of the tender compassion and heart sympathy of Jesus Christ. A dangerous disease in our day is

called "softening of the brain," but this is not nearly so fatal to preachers as hardening of the heart. Verily, a genuine, unaffected love for the people is indispensable if we would truly represent our Lord.

The strongest truths carry further if they come from a tender, broken heart. It was Moody who preached hell-fire with tears in his eyes and a sob in his heart. Much good orthodox preaching fails of its mark because of the harsh spirit back of it. Some one has said that it takes a crucified man to preach a crucified Saviour.—Sel.

DIVINELY BETROTHED

(Continued from Page Three)

our God prefigure by type and shadow, the marriage He is planning for His Son. The Holy Spirit at the behest of the Father is even now gone forth to seek out a bride for Christ Jesus, God's Son. Throughout the world His voice can be heard calling out a people, regenerating them, purifying and beautifying them, that they might be found ready and worthy of betrothal to the heavenly Bridegroom. He has come loaded with sumptuous equipment from which to make rich and varied gifts as advance tokens of the love of Jesus for His bride. Such choice things as the beautiful garments of salvation and of praise, the garment of righteousness, and the precious jewels of love, joy, peace, gentleness, goodness, are lavished upon His betrothed.

Even now while you read these lines our Isaac is waiting the time until the Servant sent forth of the Father shall find her who, forsaking all other and all else, and having been regenerated, purified, made white, and tried, shall say in glad accents and in the face of opposition or enticement, as did Rebekah, "I will go." This simple statement, "I will go," involves resignation, faith and willing acceptance of the Messenger's description of the Bridegroom, "whom having not seen ye love, in whom though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory." 1 Pet. 1:8. The heavenly Servant will not wait. He must move on until His quest is fully rewarded, and He has presented the chaste bride to the Son. How is it with you? Have you said, "I will go"?

"And being in agony He prayed more earnestly." Luke 22:44.

All prayer is not importunate. There are restful, quiet seasons and times when the heart prays and yet does not make petition but communes with the Father. At other times the desire becomes so intense and the need so piercing that the spirit cries out in agony of desire. Those who walk in the Spirit will have these various seasons of prayer. Sometimes a little talk with Jesus; sometimes an hour of pleasant communion when not a voice is heard to break the stillness, and sometimes a mighty rush of the soul Godward in importunate, vehement cries. When faithful to God, the Spirit will direct the method of prayer, and it will be varied according to the emergency of the hour. We do not realize how much God may use us as intercessors, praying back the bolts of wrath, and praying down showers of blessings.—Beams of Light.

THE HIGHER LAW

The young man who had been examining the row of shining instruments that lined the operating room, turned abruptly to the great surgeon.

"Of course, you do not believe in the foolishness called prayer," he said.

"And why not?" the surgeon asked, as he held a delicate instrument critically to the light.

"What! A man with your scientific training!" the younger exclaimed in surprise.

"And why not?" the keen-faced elderly man repeated.

"Oh, come now, doctor," the young man said smilingly. "Surely you can not believe that God would upset all the laws of nature to grant the request of some one of His creatures. You know how inexorable are the laws of nature."

"That's exactly why I believe so strongly in the efficacy of prayer." The words were spoken quietly but with evident seriousness.

"Explain the riddle, please," the other demanded, and his manner was grave now.

"Why, that's easy enough to do," the surgeon said. "Prayer—or rather faith, which is the motive power of prayer—is just as much a force of nature as is gravity. The skeptics seem to think that if prayer were answered all the laws of nature would be smashed to pieces. That is not necessarily the case. Let me illustrate. Why does this instrument that I hold in my hand not fall to the floor?"

"Why, exactly because you are sustaining it!"

"Exactly. And yet the law of gravitation is not wrecked or denied. It is merely superseded for the moment by a higher law—the law of life.

"Now, as we ascend in nature we find this—the basic laws of a higher plane have just this power of overruling some of the laws of a lower plane.

"Gravity is the great law of the inorganic world. It is still a law in the organic world, but the great law of the organic world—the law of life—is superior to it. The plant thrusts its stem upward in the face of gravity; a man walks about in defiance of it.

"Then why may there not be a law in the next plane of nature—the spiritual—that, just as naturally, supersedes some of the laws of the organic world? The plant reaches down into the organic matter, and grasping the dead atoms there endows them with life and the ability to rise superior to the force of gravity. May not the operation of a law of the spiritual realm do as much in the material world without outraging a single law of nature?"

"Why—why, I guess it could," the young man stammered.

"It not only could—it does!" the surgeon declared emphatically.

"Then there is something in prayer after all?"

"The effectual, fervent prayer of a righteous man availeth much," the doctor quoted. "I tell you, my friends, prayer changes things." And the young man knew from the light on the older man's face that here was one man at least for whom prayer had changed things—many things.—Selected.

Grace vs. Law

ARE WE UNDER THE LAW OR UNDER GRACE? GOD'S OWN WORD IS THE ANSWER

Cecilia M. Barton

"For Christ is the end of the law for righteousness to every one that believeth." Romans 10:4. "For sin shall not have dominion over you: for ye are not under the law, but under grace." Rom. 6:14.

"GENTILES NEVER WERE UNDER THE LAW"

"For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves." Rom. 2:14. "What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling-stone." Rom. 9:30-32.

"LAW OBSERVANCES WERE ABOLISHED IN CHRIST"

"Having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace; and that He might reconcile both unto God in one body by the cross, having slain the enmity thereby." Eph. 2:15, 16. "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross." Col. 2:14. "But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious." (vv. 13, 14)—"that the children of Israel could not stedfastly look to the end of that which is abolished; but their minds were blinded; for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ." 2 Cor. 3:7-11.

"THE LAW WAS BUT A SHADOW OF GOOD THINGS TO COME"

"Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain." Gal. 4: 10, 11. "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ." Col. 2: 16, 17. "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. (v. 9) He taketh away the first, that he may es-

tablish the second." Heb. 10:1, 9. "For if that first covenant had been faultless, then should no place have been sought for the second.—In that he saith, A new covenant, he hath made the first old." Heb. 8:7, 13. "For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God." Heb. 7:18, 19.

"WE ARE MADE DEAD TO THE LAW"

"Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God." Rom. 7:4. "But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." Rom. 7:6. "For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me. I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain." Gal. 2:19-21.

"THE MAN UNDER LAW-WORKS, IS UNDER THE CURSE OF THE LAW"

"For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. And the law is not of faith." Gal. 3:10-12. "Whatsoever is not of faith is sin." Rom. 14:23. "But if ye are led by the Spirit, ye are not under the law." Gal. 5:18.

"JUSTIFICATION IS BY FAITH, WITHOUT THE LAW."

"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." Gal. 2:16. "Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins: And by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts 13:38, 39.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Eph. 2:8, 9. "Therefore we conclude that a man is justified by faith without the deeds of the law." Rom. 3:28. "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." Rom. 4:4, 5. "And if by

grace, then is it no more of works: otherwise grace is no more grace." Rom. 11:6. "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." Gal. 5:4. "Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace." Heb. 13:9.

"WHY WAS THE LAW GIVEN?"

(Commentary—by Dr. C. I. Scofield)

The answer is sixfold: (1) "The law was added because of transgressions" (Gal. 3:19; Rom. 5:20); i. e., to give to sin the character of transgression. (a) Man had been sinning before Moses, but in the absence of law their sins were not put to their account. Rom. 5:12. (b) Also, since men not only continued to transgress after the law was given, but were provoked to transgress by the very law that forbade it (Rom. 7:8), the law conclusively proved the inveterate sinfulness of man's nature. Rom. 7:11-13. (2) The law, therefore, "concluded all under sin." Rom. 3:19-23. (3) The law was an *ad interim* dealing, "till the seed should come." Gal. 3:19. (4) The law shut sinful man up to faith as the only avenue of escape. Gal. 3:23. (5) The law was to the Jews what the pedagogue was in a Greek household, a ruler of children in their minority, and it had this character "until" (or "unto") Christ. Gal. 3:24. (6) Christ having come, the believer is no longer under the pedagogue. Gal. 3:25.

"THE LAW IS IN CONTRAST WITH GRACE"

(1) Under grace God bestows the righteousness which, under law, He demanded. Ex. 19:5; John 1:17; Rom. 3:21; 1 Cor. 1:30. (2) The law is, in itself, holy, just, good, and spiritual. Rom. 7:12-14. (3) Before the law the whole world is guilty, and the law is therefore of necessity a ministry of condemnation, death, and the divine curse. Rom. 3:19; 2 Cor. 3:7-9; Gal. 3:10. (4) Christ bore the curse of the law, and redeemed the believer both from the curse and from the dominion of the law. Gal. 3:13; 4:5-7. (5) Law neither justifies a sinner nor sanctifies a believer. Gal. 2:16; 3:2, 3, 11, 12. (6) The believer is both dead to the law and redeemed from it, so that he is "not under law, but under grace." Rom. 6:14; 7:4; Gal. 2:19; 4:4-7; 1 Tim. 1:8, 9. (7) Under the new covenant of grace the principle of obedience to the divine will is inwrought. Heb. 10:16. So far is the life of the believer from the anarchy of self-will that he is "inlawed to Christ" (1 Cor. 9:21), and the new "law of Christ" (Gal. 6:2; 2 John 5) is his delight; while through the indwelling Spirit, the righteousness of the law is fulfilled in him. Rom. 8:2-4; Gal. 5:16-18.

TYPHOID FEVER HEALED

For four weeks I was down with typhoid fever. The doctors had done everything they could and told my parents there was no hope for me. Then Brother and Sister Brannan came and prayed and at once I began to improve. I continued to improve until I was well. I give God all the praise.—Philip Cumpton, Coalgate, Okla.

This testimony is vouched for by Brother Jasper N. Brannan, Wardville, Okla.

"They who are Christ's have crucified the flesh." Gal. 5:24.

A RULE FOR ACTION

DO LITTLE THINGS AS IF THEY WERE GREAT BECAUSE OF THE MAJESTY OF THE LORD JESUS CHRIST WHO DWELLS IN THEE. AND DO GREAT THINGS AS IF THEY WERE LITTLE AND EASY BECAUSE OF HIS OMNIPOTENCE.—Selected.

A PRESENT-DAY MIRACLE

Up to the time of my healing I had worn a truss for eighteen years, and was unable to walk across the floor without having it on. Seeing so many wonderful healings in the Lighthouse Mission, my faith was stirred to believe I could be healed. My wife and I went over to a friend's home one week day and had prayer offered for my healing. I was healed but did not realize it.

The next morning I went to work as usual. I am truck driver for a wholesale grocery company. That day was an exceptionally hard one, my last load being two tons of canned milk, all of which I loaded and unloaded myself. Returning home at the close of the day I found my wife greatly excited. She had discovered that I had gone to work leaving my truss on the dresser. I had forgotten to put it on. Knowing how dreadfully I suffered when my bowels became knotted, and how severe the relieving operation always is, she was greatly distressed. She expected me to be brought in just any time suffering and helpless. She ran over to our friends and they had prayer.

Although I was urged the next day to take the truss with me lest the healing should not hold, I refused and have never worn it again. I have never felt any pain or tenderness in the affected parts. So as to get rid of any possible temptation, we finally destroyed the truss. Praise the Lord.—R. W. Orr, 5660 68th Avenue, S. E. Portland, Ore.

The above account of healing as well as that of Mrs. Orr which follows, are vouched for by Evangelist Albert Sinfield, 12021 45th Ave., Portland, Oregon, who says the healings are now well established.

Mrs. Orr's Testimony

Five years ago I broke the large bone in my hip. I suffered, at times unbearably, from the after effects of this fracture, until I was healed. I also suffered with heart trouble for some thirty years. The doctors told me there was nothing that could be done to help me, that I was likely to die at any time without a moment's warning, and that any shock or excitement would probably prove fatal to me. Last June I was prayed for at the Lighthouse Mission for healing. All pain and discomfort from the effects of my broken hip as well as all symptoms of heart trouble left me, and I have never suffered a pain since. Shocks do not affect me. I work every day standing on a cement floor and never feel any pain or tenderness in the hip any more. Praise His name.—(Mrs.) Minnie Orr, address given above.

Note. The article "The World's Need," appearing in this number can be had in tract form from the Gospel Publishing House, Springfield, Mo.

TEN HORSES IN A ROW AND THE WATCHMAN GOD

Bessie V. Gager

There they stood at the entrance to a cluster of mud huts, called a village, ten little clay horses about three inches high and five inches long, each one with a small dish in front of him with grain in it, all except one, some crow had probably taken the grain away.

What did it mean? Perhaps you are thinking that some children must have been there playing with mud. No, it did not mean that. We felt very sad as we looked at that row of horses, knowing that they represented the heart cry and reaching out of some distressed soul, for help from the unseen and supernatural.

Those clay horses stood for the worship of the Kali Mai, or Black Mother, a very wicked and blood-thirsty goddess, who is believed to have a great army of all sorts of animals, whom she has power to send forth to put disease and death on the people. Some poor deluded soul, wishing to beg the Kali Mai's favor and to get into her good graces, had made the little clay horses and put the grain before them, as an offering to her.

As for the Watchman god, he is one who the people believe takes care of them, so once a year they have a special day of worship, when they bring many offerings and lay them before his image, but if they do not bring enough to satisfy him he turns about and becomes their enemy, sending some crushing trouble upon them. Oh, the awful deception!

The cool season is now on and how we do praise God for the prospect of about five months of comfortable weather, not only that our bodies shall have a chance to recuperate from the long hot season, but we shall be better fitted for His work. We shall now be able to get out far and wide, in our car with the Indian Christian workers, into this vast and needy district, bringing words of eternal life to those who have never heard of Jesus. There will be no sand-storms and no heavy rain, to make it impossible to take long trips.

Please lay hold in special believing prayer, that as we tell the story of the Cross, a Holy Ghost Revival shall come. Oh, how we long to see it. Prayer will bring it. Do pray.

"That the Father may be glorified in the Son."

It is to this end that Jesus on His throne in glory, will do all we ask in His name. Every answer He gives to prayer will have this as its object; when there is no prospect of this object being obtained, He will not answer. It follows as a matter of course that this must be with us, as with Jesus, the essential element in our petitions; the glory of the Father must be the aim and end—the very soul and life of our prayer. Let us make this our aim; let the glory of the Father be the link between our asking and His doing; such prayer must prevail.—Andrew Murray.

Pour Thy Spirit upon me and make known Thy words unto me. Prov. 1:23.

Through Famine and Peril to God

Saul P. Benjamin

Pray that your flight be not in the winter, neither on the sabbath day. Matt. 24:20.

I am an Assyrian, born and raised in Persia. We, as a nation, believe ourselves to be Christians, not by experience, but by heritage. And as we look upon it as an inheritance, we make no special effort to find for ourselves the great and fundamental truths of the Word of God. Consequently we drift along, thinking that when we get to heaven and stand before the judgment throne, God will point His finger at us and say: "You, to heaven"; while to others he will say, "You, to hell." The result is formality, spiritual death, indifference, and bondage to sin. Be it understood, however, the people of whom I am writing have a high moral standard. They are somewhat on the patriarchal order of Old Testament times.

I was one of a family of more than twenty members. I was raised in a wholesome atmosphere, going to school and attending the Greek church, the rituals of which church I loved very much. I served at times as altar boy.

At a very early age I fell captive to sin in a very bad way. The first experience of it made me shudder at the thought of having sinned and broken the law of God, and a voice within me made me feel as if every one knew what I had done. I determined that the thing should not happen again. But Satan is wise. He made it sweet to me, so that soon I could no longer resist his urgings. Little by little I drowned the voice that spoke within me, excusing myself by the thought that when I got to be an old man I would repent. Satan, however, soon found a better way to keep me contented in sin, making me think that, though I sinned on week days, if I would go and take the Lord's supper on Sunday, that would absolve me from my sins. This proved to be his most successful method with me, because I believed it and practiced it. My conscience salved by Satan's dope, I plunged on *deeper and deeper* into sin.

The night of December 20, 1914, there came the pronouncement that war had been declared. When we heard it our hearts sank within us, for the news of the departure of the Russian army spread rapidly through the city and surrounding country. People were told to pack and leave immediately if they wished to escape the sword of the Persians, Turks and the bloodthirsty Kurds—the latter being a nomadic people living in the mountains. Some of the Assyrian people took the warning seriously, packed up and before dawn we were on our way, leaving behind full houses supplied with all manner of food which was to have lasted from the early fall until the next harvest: cattle in barns, sheep in folds and all manner of supplies in the storehouses. We left warm winter-houses to face a cold, snowy winter, destitute of any means of transportation, and Christmas at hand. Does not this seem to be a fulfillment of the passage quoted?

Not all were successful in making their escape, as we are situated in the midst of the enemy. One Christian village was surrounded by Mohammedans, who, like hungry wolves, ready to kill, sack, and destroy, rushed forward with maddened zeal and a thirst for the blood of the Christians, to avenge themselves of their enemy. The vacated towns were immediately plundered and the houses razed to the ground. It brought to mind the picture of the predicted plunder of Samaria—full houses emptied in a pitiful manner—of waste and loss by the enemy. Some of the larger towns made resistance as they had been supplied with means of defense. But alas! this could not continue for more than a day and night. The enemy were too strong and too numerous to successfully fight against. Holding out as long as they could they were forced into a church building which was strong, and there they defended themselves until succor came from the city. The American Presbyterian missionary came to the rescue with the American flag.

Hundreds were killed—men, women and children. Many women were taken and led away captive. Fourteen thousand people were housed in the mission quarters, some crowded in rooms like sheep in a fold; others out in the yards sleeping on stones under the wintry sky, with snow falling on them. Fear from without, their congested conditions, and the lack of sanitation, soon led to pestilence. Just as God told the Jews by the mouth of Jeremiah the prophet—sword, famine and pestilence followed each other in nearly all cases.

With a pack of clothes on my back, scantily clad, and utterly unprepared for a cold winter's journey, I set out with the rest. The route to safety which we followed was generally traveled in five days or sometimes less, but due to our unpreparedness, the terrible condition of the roads; our traveling on foot, with children and old people, and the cold of the winter days, it took us twice that long. I have never since witnessed a more pitiful state of things. Little children were abandoned by their parents; newly-born babes were cast on the snow to freeze. ("All that a man hath will he give for his life.") Old people, fatigued by the hardships of the trip, would lie down to rest and fall asleep. In the morning they would be found frozen to death. Many such sights we beheld as we plodded on. Climbing high mountains, the roads covered with snow or frozen, traveling through valleys where mud was ankle deep on the highway, passing through rivers, hungry many times, and when we would get to the end of the day there would be no place to rest our heads, no food to be had. Such were the experiences through which God took me. My only thought then was to find a safe place, wondering if ever there would come the time when I would be out of that misery. By the time we reached the end of our terrible journey, thousands of people had died all along the way from cold, hunger,

fatigue, sickness, for our people were not adapted to such travels. Many had to cut their shoes off because of the swollen feet. Animals with burdens would get stuck in the mud and none would attempt to pull them out and they were left to die. Finally we reached our destination—Russia, where we rested for six months, feeding on the storehouse of the government.

After six months, changed conditions made it possible for us to return to our homes only to find everything gone, and even the houses torn down. It was not long before another and the most terrible persecution came. The Russian army, after learning of the revolution in their country, left immediately for their homes. We were left behind with some supplies, to look out for ourselves. Again we were attacked by Mohammedan hordes and for six months we fought desperately, never losing a battle. We kept about eighty thousand Turks, Kurds, and Persians busy, while the British were fighting at Mosul (ancient Nineveh). The time came when our supplies ran short. We had to make a desperate attempt to break through the lines of the enemy in order to get to the British army. We fought a number of battles in which we lost many of our people. My father and my half brother were taken captive. My father was later killed, but my brother escaped. Though it was early in the summer of 1916, we, many times, could find nothing to eat. Fields were trodden under foot; there was no fruit left. At the end of two months of battle, fear, hunger, fatigue and sickness we reached Mesopotamia, where we were cared for by the British army. In a short time I was drafted into the army for the protection of refugees from the Arabs. I served about eighteen months, and after a short expedition into the interior of Kurdistan, for the purpose of blazing the way through the snowy Zigros Mountains back to Urunia, which failed, we returned home. I did not return to Irak and Mosul, but went to Bagdad, where I remained about two months, working a part of the time. (I wish to remind you that all this time I was sinking deeper and deeper yet in sin. God alone knew the depth of my sin.) While here I occasionally attended meetings held by some Pentecostal people, yet it did not awaken me. The worst sin of my life was hypocrisy, for I did everything that was bad. Others thought I was an angel, and I pretended to be a godly soul.

I appealed to my uncle, in America, to provide means to help us get to this country. We were sent eleven hundred dollars for expenses. After six months' journeying through Asia, we reached California. I then was taken to Los Angeles, for which I praise God, because I was snatched out of evil company. The greatest blessing afforded me was being with Pentecostal people. My uncle and his wife, Mr. and Mrs. E. O. Ward, attended Bethel Temple, Los Angeles, of which Brother Eldridge was then pastor. As soon as I saw that venerable old

gentleman, I fell in love with him. Something in him made me know he was a saint. In a short time, even before I could understand the English language, the Holy Spirit convicted me of my sin. I was gloriously saved! Hallelujah! From sin and degradation, from a shameful life, God wonderfully delivered me. Truly, "God moves in a mysterious way, His wonders to perform."

A little later, at the Washington-Orchard Evangelistic Campaign, conducted by our beloved Brother Gaston, the Lord baptized me with the Holy Ghost. Praise His dear Name! I was baptized also with water, and then God called me to the Southern California Bible School. With much opposition from my mother and only twenty dollars in money, no friends to back me, new in the Lord, new in the surroundings, I entered the Bible school life. But I had God's promise with me! With God on Moses' side, all Egypt could not withstand him. During my early Christian days in the Bible school, I became more settled in the way of the Lord. "He established my goings."

After graduating from the Bible school, I went away where I could get quiet before the Lord. He then began dealing with me. I had felt in my heart since my conversion that I was to be a missionary, but how, when, or where I did not know. God spoke to me about going to Palestine. Preparations are under way and I expect to sail for Palestine the latter part of December.

It is truly wonderful what God has done. When strong young men fell and died by the way, I, a sickly feeble young man, was able to go through all and be saved to-day!

THE WORLD'S NEED (Continued from Page One)

in his Epistle to the Corinthian Church emphasized *this* truth when he said:

"For Christ sent me not to baptize, but to preach the *Gospel*: not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that *perish* foolishness, but unto us which are *saved* it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. *Where* is the wise? *Where* is the scribe? *Where* is the disputer of this world? Hath not God made *foolish* the wisdom of this world? For after *that* in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign and the Greeks seek after wisdom. But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness. But unto them which are called, *both* Jews and Greeks, Christ the *power* of God, and the *wisdom* of God."

II. Will the Law Solve the Problem?

Legislation and enforcing of laws may curb and restrain evil, *but*—no matter how *good* or how *strong*—they cannot eliminate it for law does *not* reach the root of the difficulty. *Sin* *inbred* in the nature of man is the *root*.

The Roman law and government unified the whole civilized world and in this served well as a model in many particulars. But Roman virtue *backed* by Roman laws gave

way under the temptations that came with power and prosperity. Immense sums were lavished upon banquets and luxuries which eventually led to sensuality and vice. And thus the mighty Roman Empire fell and its laws could not save it. God gave Moses His law for *man*—in the form of the ten commandments. Israel tried to keep them but failed. No better laws have ever been made. All the laws enacted by man cannot compare with the *Law of God*. But even this, *GOD-GIVEN LAW*, was not a *sufficient remedy*.

We are told by the Scriptures that the law is a schoolmaster to bring us to Christ. The law reveals the *sin* and *difficulty*, but offers no remedy.

"For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect."

III. Will Environment Be the Solution?

During the late war many slogans were coined, among them were these:

"Make the world safe for democracy."

"Make the world a fit place to live in."

Statesmen and laymen recognized the world as not altogether a safe place. They could plainly see that the environments of the world were not wholesome and pure. Drunkenness and lasciviousness, greed and avarice everywhere.

They are seeking to stamp out the evils of war by peace conferences, the League of Nations, World Arbitration court, reducing naval power and standing armies. They are seeking to patch up the morals of the world. Prohibition, *designed* to eliminate drunkenness and *all* its kindred evils, represents a tremendous effort to change the *world's* environment.

Change of environment may alter the mode of living without essentially changing the nature of man. You may take the daisy growing wild in the field and transplant it into your garden, but it is still a daisy. In the field it is a weed, in the garden it is a flower, but in both it is a daisy; the change of environment did not alter it.

Many people who are in defeat lay it to their environment, but no matter where you may go you take yourself with you with all your weaknesses and failures and imperfections.

There was nothing wrong with *Israel's* environment, for Isaiah tells us that *Israel* was "a vineyard in a very fruitful hill: and He fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein; and He looked that it should bring forth grapes, and it brought forth wild grapes." And he adds, as if to assure us that every effort had been put forth to make the environment all that it *should be*, to produce the best results: "What could have been done more to My vineyard, that I have not done in it?"

The best of men in the best of environment often fail utterly. Thus we must conclude that environment is not the solution.

Philanthropy and social service form another branch of effort to solve the world's problems.

In all our great cities you will find social service organizations, societies for the betterment of living conditions. Thousands

of dollars are given each year for philanthropic purposes. The Salvation Army, the Y. M. C. A. and many other organizations are trying to lift the load. But the *load* is too great. Where then shall we turn to find a remedy? and *What* can be the solution? and *What* the world's hope?

After all is said and done there is only one hope for the world and that is *Jesus*, and the gospel of salvation.

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." "There is none other name under heaven given among men whereby we must be saved."

Education, good laws, environment, social betterment, philanthropy and these things are good in their place, but as a solution of the world's problem and as a remedy for the world's evil they are *impossible*. The cause of all the world's *distress, strifes, sorrows, and confusion; politically, socially and spiritually is SIN*. And sin is a disease which is hereditary, universal, contagious, defiling, incurable, *mortal*. No human physician can deal with it. No organization, legislation, or scheme can cope with it. Death, which ends all bodily pain, cannot cure this disease; it displays its utmost power in eternity. Behold the *heavenly medicine*. The *stripes* of *Jesus for body and soul*. For "He was wounded for our transgressions. He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed."

"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

"But unto you that fear My name shall the Sun of righteousness arise with healing in His wings; and ye shall go forth, and grow up as calves of the stall.

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God. Then the eyes of the blind shall be opened and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And an highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon; it shall not be found there: but the redeemed shall walk there. And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

"The Spirit and the bride say, Come. And let him that heareth say, Come. And let *him* that is athirst come.

The Gospel in Foreign Lands

Laheria Sarai, India

Just a few weeks ago, before I returned from the hills, we had one dear high-caste woman come to us. Hers is a very interesting story and it proves to us again how God is seeking out these precious souls from among all tongues and people for His bride. This woman was a Brahman widow of high caste and 21 years of age. She had been a widow for three years and because of ill treatment in her mother-in-law's home and because of having to be the servant for the whole family, she decided she would leave and go to some sacred place of pilgrimage. One evening just about dusk she left the house where she had been for so many years, and made her way towards the railway station. She became lost and was beyond the station when she met a Mohammedan woman and asked her the way. The woman began to question her and when she disclosed her face and the Mohammedan woman saw that she was very fair and of high caste, invited her to her home. The woman knowing not what else to do went with her. It was the desire of the Mohammedan woman that she might make this woman a Mohammedan and then sell her to some Mohammedan man. Since she was very fair, she was sure she would get a large sum of money for her. But God had another plan for this soul. A day later one of the Bible women visited that home. Through one of the other women of the house she learned that this woman was hidden in one of the rooms above and also heard her story. So later, when the women were busy talking, the Bible woman slipped out and up to the room. The room was rather dark and before the woman was placed food and water, but she would not touch it. She knew what it would mean, for if she ate this food in their home she would break her caste, would become a Mohammedan and would belong to this house, so she would not and had not touched it. Thus she had been without food for one night and day. As soon as she saw the Bible woman she faintly recollected having seen her before and said to the Bible woman, "I heard about this Jesus whom you are preaching and I want to become a Christian. Won't you take me with you?" The Bible woman told her which way she was going and told her she could follow her. This seemed the safest way to get her. She came and upon reaching our house was given food and she immediately ate. God works in wonderful ways and is so faithful in seeking out the hungry hearts. He is so interested in the individual. This dear woman has accepted Him as her Saviour and her heart seeks after Him, so we trust that some day she may be able to minister to her Indian sisters and point them to Calvary, just as the way was shown to her.—Hettie L. Steffen.

Shweifat, Syria

We have quite a few new faces in school this year, along with our dear orphans, and poor students. One of our big girls who has been saved, and whose support has not been provided yet said, "The study of the

Bible is my chief interest. When I study this lesson well, I get along well with all others, but when I happen to neglect it, everything else goes wrong."

Three poor and neglected children were brought to me last week, the oldest being about thirteen. The sad story is that their mother committed suicide, and since their father is very poor, he is leaving the country to find means of living somewhere else. Since he is going to leave his children behind, he is anxious they should be in a safe place. I have many similar pitiful cases in school, for which we need to pray and trust the Lord to send their support.

A remarkable case of healing is that of an old man over eighty who has been attending our meetings fairly regularly. He has been suffering from Bright's disease for more than a year. One night he felt he should be healed and definitely asked the Lord to heal him and remove any hindrances in the way, yielding himself as he never had done before. That same night in a dream he saw the glory of God surrounding him and heard a voice telling him he was healed. He then awoke realizing the presence of God, and since then stopped dieting and has been eating ordinary food without being hurt. He is rejoicing in Christ, His wonderful Saviour and Healer.—Yumna G. Malick.

Cape Palmas, Liberia

About two weeks ago a young man came to the mission for school. He seemed interested and comes every day for morning prayers. He is open to the gospel, and last Sunday our hearts were made to rejoice in seeing him take a definite stand for Christ. He said God's Word was sweet to him. We pray that this may be an earnest of what the Lord is going to do in this tribe. We need real intercessory prayer that the Lord will manifest Himself in saving power. Please pray for us and the people in this dark land.—Katherine M. Kirsch.

Northeastern Transvaal, South Africa

You will be interested to know that during this month we have opened an outstation about twenty-five miles from here. The Lord is blessing there and His anointing is upon the worker, Filimon Khosa. There is a good school also. Two weeks ago my husband baptized five of the believers in water at this outstation. We praise the Lord for this "lighthouse" and we are trusting that many souls will see the great Light and accept Jesus. Last Sunday we held a service in a village about eight miles from here. The Lord blessed and deep conviction rested upon the people. A boy, who only the other day expressed his fear of the Christian way, gave his heart to the Lord and was blessedly saved.—Carrie M. Chawner.

Budapest, Hungary

We praise God for the new hall He has helped us to build. It was almost impossible for us to hold meetings in the small

room we had before. At our opening service, the hall was packed, and there were many outside who could not get in. God poured out His blessing upon us, and many were made hungry for God. We praise God for the opportunity of seeing precious souls come to Him. Despite the fact that our enemies said our meetings would not last long and would fall flat, God has been adding to our number daily. Now our enemies are coming one by one to make peace with us, for they see that God is with us and that they cannot harm us. Pray for us. We have many trials and difficulties, but our trust is in the living God who is able to do all things for His glory.—David F. Raroaha.

AN APPEAL FOR FURLOUGH FUNDS

At this time of year we are receiving a number of appeals from various parts of the world telling us of missionaries who are worn out as a result of their labors on the foreign field under the trying conditions in which they have to minister, such as fever-stricken districts, intense heat, and the oppressive forces of evil that are arrayed against all truth and godliness.

Some of these workers must be brought home immediately if their strength is to be conserved for further service. Will you help by sending in a special offering for return fares of missionaries? Send your contribution to the Foreign Missions Dept., 336 West Pacific St., Springfield, Mo.

CONFERENCE IN BULGARIA

From the first to the fourth of October we held our first annual conference of the Organized Pentecostal Churches in the city of Varna, the largest Bulgarian port on the Black Sea, and also the largest summer resort. The Lord helped us wonderfully while discussing important matters, and the spirit of unity was felt throughout the conference. We dedicated the small hall which the sister in charge of the assembly at Varna has built with her own means. This sister has worked very hard, the Lord has blessed her labors, and now she is a blessing to others. Every evening we had evangelistic services and the place was crowded. There were souls that sought the Lord for salvation and many remained after every meeting to inquire more about the Lord.

There were some candidates to be baptized in water, so we arranged for a baptismal service to be held near the new sea baths. Very many people were present, including some policemen and two Greek Orthodox priests who looked on from a distance. Because of the great multitude, Brother Nikoloff had to climb into a fishing boat and preach from there. Many listened with eagerness while others scoffed and mocked. Although the district of Varna is known as a place where the Greek Orthodox people are very fanatical, nobody did us any harm during the baptismal service.

Some people have tried to hinder the Pentecostal meetings since we left Varna. They purposely have come into the meetings in a

drunken state, but later have testified that they could not do the thing they intended to do. The Lord simply rendered them helpless. Some priests speak openly against us, using all sorts of false stories, just to make the ignorant people afraid of us; others write in the papers, but the more they speak and the more they write the more the Lord blesses. The things spoken against us simply arouse interest in many people, and they come to see for themselves if the things spoken are true. Fortunately, the Bulgarian constitution grants freedom, and until now the Lord has kept us from any harm. Trust that the Lord will continue to keep us in safety so the gospel can be preached unhindered.—Mrs. Nicholas Nikloff.

A NEW MISSIONARY

Our *Evangel* readers will be interested to know that on November 24th, 1928, God blessed Brother and Sister Ralph L. Phillips, of South China, with a little son, Robert Wesley.

NOTICE

Brother C. W. Doney has advised us that he is experiencing difficulty in making payments on the school building in Cairo, owing to the falling off of offerings. In case some are uncertain of the address of Brother Doney, it is Apostolic Assembly, Shubra, Cairo, Egypt. All offerings sent for this work to the Foreign Missions Department, 336 W. Pacific Street, Springfield, Mo., will be forwarded to the field as directed.

BOYS' SCHOOL AND ORPHANS' HOME

Brother Frank Nicodem of Rupaidiha, India writes: "I am glad to tell you that we are all well, and that the work is going on very nicely. Just at the present time we are having a drought in this part of India, and many people are already suffering. Most of the people only have enough to tide them over from one crop to another, and when one crop fails, it means that there is famine in the land. Last winter the wheat crop in this vicinity, failed almost completely, and this summer the rice crop has failed. The district authorities are applying to the Government for famine relief, but I understand that there have been no results yet. We have not had any rain for many months and so far there are no signs of any coming. The farmers have planted their wheat in hope and some of it is up, but the moisture in the ground will soon fail if rain does not come soon. As we walk out from our compound, we meet many pitiful sights. The poor farmers are out in their fields gathering up the straggling bits of rice that dried up long before it came into head properly. They are gathering in on to their threshing floors, and then it will be tramped out and used to stay off the 'wolf' as long as possible. Many of the poorest people have no fields at all, and they depend for their livelihood on going out and working in the harvest fields of others. These people are already left without work and food. We realize that we are unable to help feed them all, but just the same we seem to hear the words of the Lord over and over again, 'Inasmuch'—'I was an hun-

gered and ye gave Me meat.' It is in times like this that we can demonstrate Christianity to the people.

"It has been our privilege to hire many of these poor people to help in building the boys' home. Just to mention one old woman—she lives in a near-by village. She lost her husband some time ago and was left with some small children. Her husband was one of those that had to depend on the little work that he could get in the fields of others for his daily food, so when he died and work was not to be had, the mother with her children was stranded. She was taken on as one of the coolies, and I offered to pay her just the same as the others, who were men, which was a great surprise to the other workmen. She was a faithful little worker, and was on the job just as much as any of the others, only when she had to stop and nurse her little baby. This little act of kindness on our part is spoken of here in the village, but perhaps it would be hard for those at home to understand that great kindness had been shown to this mother who was made to work hard all day long for only ten cents. Every day we have to turn people away. Each one seems to be more needy than the other. All that they ask for is work, so that they might not hunger, and even that we must deny many. According to all predictions in another two or three months we will see sights that we have never seen in India these ten years—*famine*, and in the wake of famine stalks plague and death.

"I am sure that all of the folks would do all that they could if they were here to help these poor needy people in this time of distress, and I wish that I had the privilege to come home and tell them just what and how they could help. One of the ways they could help is to send in the rest of the money that we need to put up the boys' home. Money that is now sent in for the boys' home will be made to do double duty. It will bring double interest too. First, it will enable us to put up the boys' home that is so much needed, which is a great thing in itself; and then, second, it would be doing famine relief work in feeding the hungry all around us. The work of building is going on slowly, and we expect to have one wing of the home completed by Christmas time. If more money come in, we will continue, and if not we will have to stop there and wait until the Lord moves upon the hearts of others to send."

CROWDS IN INDIA SEEKING PEACE

India has an institution which is peculiar to itself, and which incidentally offers to missionaries a ready-made opportunity for widespread dissemination of the gospel. This institution is the gathering together at various seasons and places of large numbers of people to attend what are in India called "Melas." The nature of these "Melas" in common with everything else in India is, of course, religious. And right here is the line of demarcation between the East and West. We of the Occident live for the sake of living, and if to appease an acute conscience, we must perforce devote some time to religious duties, it is with all the efficiency and dispatch of our mechanical age. The Indian, on the other hand, lives for the sake of his religion, and the balance of his time

and strength, if there be any, is available for the more sordid affairs of life.

Being located some distance from the sacred Ganges or other places of religious significance, it is not usually our privilege to be able to speak words of peace and comfort to weary, sin-burdened pilgrims who have walked hundreds of miles in the vain hope that their burdens may roll away. But once a year in a village of our district not more than ten miles away, there is held a "Mela" where some ten thousand people gather to worship a golden umbrella, which is reputed to have been handed down from the golden age of Indian history when the great being Dasharoth, the father of Rom, India's greatest mythological hero, reigned in glorious splendor. Owing to the fact that our faithful mission car had its engine strung up in the garage awaiting the missionary's opportunity to give it an overhauling, it was necessary for us to compass the journey to the "Mela" by bicycle. Our preacher and myself set out on our common cycle, he with a goodly number of tracts and Gospels and I with a trombone case over my shoulder. Additions to the party brought the number of cycles to three and the number of riders to four. Upon nearing our destination the density of the crowd necessitated dismounting. In the crowd we rubbed elbows with Bengali babies fat and sleek, with their white dhoties and white shirts with ridiculously long tails hanging outside. And here and there were the saffron colored robes of holy men with their dust besmeared faces and their long braids of hair, never washed since childhood. I could hardly hope to enumerate the many races and castes whose people passed along in motley array of gaudy clothing.

We are now on the outskirts of the assembly field, and prepare to make our contributions to the Mela. A few blasts on my trombone brought people by the hundreds and ours was the supreme joy of telling them of the Saviour, who alone has the power to satisfy the longings of the human heart. As I told of the death of Christ on the cross, and of the only atonement for sin in the best Bengali which I could muster, and as the Indian preacher told more fully the Way of salvation, wave after wave of glory broke over our souls and we shouted "Glory, Hallelujah," for the privilege of bringing such an all inclusive salvation to such a needy people. After preaching we sang several Indian hymns, distributed tracts, sold Gospels, answered questions, and witnessed our own experience to several inquirers. After a few minutes of rest and prayer, we held another service in another locality and hundreds more came and listened with the apparent wrapt attention which only the Oriental can manifest. This we repeated three or four times, and as our supply of literature was exhausted and we were fatigued, it seemed wise to return home. Before leaving we viewed the worship of the umbrella, and although it was most interesting, it was tearfully pathetic. Upon a raised platform was seated a priest, and extended horizontally in front of him on a flagpole was the umbrella. The priest was extolling the efficacy of the shrine as a panacea for all sin and illness, and the eager people pressed forward that they might kiss

(Continued on Page Fifteen)

In the Whitenened Harvest Fields

SOUTH NORFOLK, VA.

A report from South Norfolk, Va., states: "We want to sound a note of praise for the visitation of the Lord in convicting and saving power during the special meetings with Evangelist Homer Peterson, of Kitzmiller, Md. At one service 14 professed conversion and 2 received the Holy Ghost according to the pattern shown. One of the hardest men in the community was saved in the old-fashioned way and is now on his way to redeem the time lost in sin."

POTOMAC DISTRICT CONFERENCE

The Quarterly Conference of the Potomac District was held at Newport News, Va., Dec. 4-6. Even though this city is in the extreme southern section of the district, the Council was well attended by both ministers and delegates. The business sessions were noted for their harmony, while the spiritual meetings were blessed in the Lord. The work in Newport News is a young one yet very promising. Pastor Adolph Heintz, and brethren, did all possible to make the Council a success. After three days of precious fellowship and consultation the Council adjourned feeling that it was good for brethren to meet often. All that attended returned to their homes with renewed vigor, greater inspiration, and determination to go all the way with the Lord.—Ralph McMakin, Sec'y.

A NEW FIELD

Pastor H. E. Hardt, Falling Waters, Va., writes: "We want to sound a note of praise to our precious Lord for His continuous blessings and faithfulness. This is a new field. The Lord is adding souls as we keep pressing through. We began to build a tabernacle 28x50 on Nov. 1. This work was begun on simple faith, having only about \$90.00 in the treasury and six families pledging \$2.00 per month each. The work has been progressing in spite of the opposition from other churches, and much sickness. We covet your prayers."

CHURCH BURNED

Evangelist H. J. Cossey writes: "Have just closed a revival in Kissimmee, Fla., at the new Assemblies of God church, Brother Chas. Holly, pastor. These were the first meetings in the new building. The Lord did bless His Word. On the morning of the 15th, in a mysterious way the church was burned to the ground. Pray for Kissimmee."

DEDICATION OF NEW TABERNACLE

Evangelist C. C. Beatty writes: "We have just dedicated a new tabernacle in Bismarck, N. D. Pastor Marvin C. Miller began the work here in a tent during the summer and the fine tabernacle is one of the results. The building will comfortably accommodate 350 people and when completed will have a neat radio studio, from which Brother Miller expects to soon be broadcasting the glorious full gospel message. It

has been my privilege to spend a couple of weeks here in an evangelistic campaign and we have seen a few souls saved and some seeking the Baptism."

GOOD WORK AT SPRINGFIELD, ILL.

Pastor W. V. Kneisley, Springfield, Ill., writes: "One week ago, two evangelists from Flint, Mich., also E. L. Bonta, Pontiac, Ill., and his wife were with us. Rev. Gibbs and his wife were present also. We had a wonderful time at the church, then at the jail service in the afternoon. The Lord set His seal upon all the services. Pray for a city-wide revival here."

FLORIDA REVIVAL

Pastor H. F. Snow writes: "Just closed three weeks' revival meetings at Wauchula, Fla., evangelist Effie Luan Miller in charge. Several were saved, two were baptized in

ing of Nov. 13-16, closing Dec. 16. Thirty-one were reported converted, 9 baptized in the Holy Spirit, 11 baptized in water, 21 added to the church. Strong conviction rests on the country side.—Mabel D. Price, clerk.

DEDICATION SERVICE

Pastor M. B. Wyatt, Hammon, Okla., writes: "After three years of hard battling, the Lord has given a nice 30x50 tile building to worship in. On Nov. 11, Bro. G. H. Millard from Woodward, Okla., was with us and set the church in order. All Council ministers passing this way are invited to stop off and be with us."

THIRTY-SEVEN SAVED

The Pentecostal Church of Wenatchee, Wash., just closed a four weeks' blessed season of refreshing from the presence of the Lord. Sisters Woods and Garner, colored evangelists of Seattle, conducted the campaign. The presence of the Lord was manifest in the salvation of 37 and the Baptism in the Spirit of 16, mostly young people. Glory to God! On Thanksgiving day there was a bounteous feast prepared for the poor and others of the community. There were many parcels sent to those "for whom nothing was prepared."

GOOD MEETINGS AT OROVILLE

Pastor L. A. Dodson, Oroville, Calif., writes: "Just closed a fine two weeks' meeting with Evangelist Nels Olson, 7 saved and 10 baptized with the Holy Spirit, also the saints were generally edified. God is still saving and baptizing also healing in our midst. Wonderful is His name!"

NEVER SEEN BEFORE

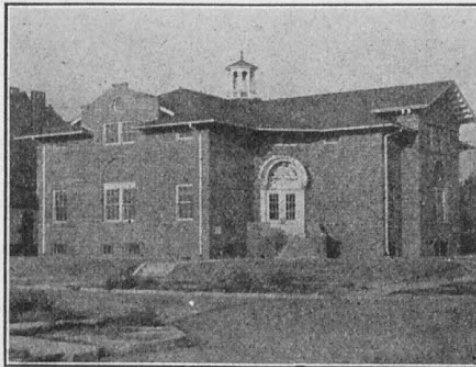
Pastor L. G. Baker of Baker, Oregon, writes: "We want to praise the Lord for the Latter Rain that has been falling in our midst recently. Many have said, 'We have never before seen it on this wise.' There have been a number saved, reclaimed and filled with the Holy Spirit, and the tide is still running high. Evangelists Edwards and Blackburn of Los Angeles have been much used of God in bringing the message in Word and song."

"WORD AND WORK"

A monthly magazine, edited by Stanley H. Frodsham, stands one hundred per cent for our Pentecostal testimony, the Lord's healing, holy living and the message of the premillennial coming of Christ. For the benefit of the children Brother Frodsham is writing a new series of "Boomerang Boy" stories as a serial. Price 50c a year. Order from Christian Workers' Union, 7 Auburn St., Framingham, Mass.

"THE BLIND RECEIVE SIGHT"

Evangelists Earl and Beula O. Clark, of Indianapolis, Ind., write: "The Lord definitely led us to Tiffin, Ohio, for a 10 days' revival and put His seal on the services the opening night when a dear



The Radio Prayer League Church, East 37th Avenue and Gilpin Street, Denver, Colo., S. H. Patterson, pastor.

It was in this church that the recent revival was held by A. Watson Argue, in which 88 sought the Lord for salvation, and 45 joined the church. Brother Argue preached the dedication service the last day of the meeting. This church broadcasts on Sundays from 9:00 to 10:00 a. m., and on week days from 8:30 to 9:00 p. m., the Radio Family Altar service. Brother Patterson is reading the New Testament through over the radio, urging every family to have family worship in their home.

the Holy Spirit, and many were healed, while the saints were greatly revived. Sister Miller brought a special message to the young people one evening and fourteen young boys and girls responded to the altar call."

A GOING PASTORATE

Pastor Zimmerman is in charge of the work at Vallejo, Calif. God is working. Souls are being saved and healed and baptized in the Holy Ghost. We are praying to make a rest home to help the tired evangelists who need rest.—Sister Wite.

THIRTY-ONE SAVED

A four weeks' revival meeting conducted by Evangelists Mamie E. Williams and Eunice Symonds assisted by Pastor E. L. Campbell followed the District Council meet-

God Is Faithful

J. Narver Gortner

The Word of God says concerning God that "His truth endureth to all generations." By His truth I understand His faithfulness. I am glad that God is faithful. Friends do not always prove to be faithful, but God never fails. We can trust Him and not be disappointed.

Charles Haddon Spurgeon used to tell how his grandfather trusted God and how God supplied his need. The grandfather's name was James Spurgeon. He was a preacher, and he lived and preached at a time when congregations did not look after the needs of their pastors so very well. There are some congregations like that now. The family had a garden and lived quite largely out of that; and then there was a cow that provided milk for the children. One day the cow died, and Mrs. Spurgeon said to her husband, "What shall we do now? where will the milk for the children come from?" Her husband answered, "God knows all about this need, and He is our Father. The cattle upon a thousand hills are His, and He can send us fifty cows if He wants to. Let us trust Him."

That very day there was a meeting of men in London. The men constituted a committee to disperse funds to needy ministers. Many ministers had applied for help, and after the needs of all who had applied had been met there remained five pounds in the treasury. James Spurgeon had not applied; he preferred to trust God. One of the men said, "There is

James Spurgeon, a worthy minister, and very needy, at Stambourne, in Essex. Suppose we send the five pounds to him." Some one else said, "Oh, let's send him more than that; I will add five pounds to what we have in hand, and we will send him ten pounds." Some one else said, "We ought to send him more than ten pounds; if some other man will give five pounds I will give five, and then we can send him twenty pounds." It was agreed to, and the money was sent.

A day or so afterwards the Spurgeons received a letter, and the postage was nine-pence. In those days people who received letters had to pay the postage on them, and the minister's wife disliked to pay nine-pence for a letter. But she paid it, and then they opened the letter, and it contained twenty pounds sterling. They laid the money out on the table, and then the minister, with a twinkle in his eye, said, "Now don't you think you ought to be ashamed of yourself? How about trusting God for an old cow?"

God is faithful. His faithfulness is just as lasting as His mercy, and it is said that His mercy endureth forever! He is our Father, and we can trust him. Dear heart, trust Him. He has said that He will never leave thee nor forsake thee. He will see thee through. He is thy Father. And He is just as almighty as He is faithful. He cares for the sparrows and He will care—**He cares now!**—for thee.

brother was saved. We thank God for the souls that were saved and started on the King's highway. Many were healed of various diseases. An outstanding case was Sister Hopkinson, 164 Benner St., who had had one blind eye for 37 years. She was instantly healed in answer to prayer. Covering the eye with which she could see, she cried, 'Oh, I can see the lights,' and then, 'Oh, I can see the pianist.' She came back Saturday and Sunday nights and testified to her healing. The audience was touched and tears of joy were shed by all."

CAPACITY CROWDS

Brother V. C. Forehand writes: "Just closed a 3 weeks' revival campaign at Tracy, Iowa, with Evangelist R. S. Peterson, of Pelican Rapids, Minn., in charge. The Lord granted encouraging results—the salvation of several souls and the reviving of the assembly. The attendance was remarkable on several occasions the church was filled beyond its seating capacity. At the close of the campaign the assembly called Brother and Sister Cline as joint pastors of Tracy and of their new assembly at Oskaloosa. Wife and I are now assisting Brother Peterson at Monroe, Iowa.

THIRTY-SIX SAVED

The Phoenix Evangelistic Party write: "We have just closed a 5 weeks' revival

in McCamey, Texas. Many who had been bound by the tobacco habit were wonderfully delivered—one, Billy Dyar, who smoked from 6 to 8 packages of cigarettes in 24 hours and drank 16 to 18 cups of coffee, was delivered from both. Thirty-six were saved, 11 baptized in water, 8 filled with the Holy Ghost. Brother Whitworth came down and set the church in order with 46 charter members, who voted in Brother Carr from San Angelo, as pastor. A building hitherto used by another Pentecostal movement was acquired."

THE MIGHTY PRAYER CHAIN

Pastor J. R. Masters, Grand River Ave., Detroit, Mich., writes: "Just closed a 3 weeks' successful revival campaign conducted by Evangelist Loren B. Staats. The altar was full every night. Sinners and backsliders were brought to the fold. Several weeks before the revival began a twenty-four hour prayer chain was formed so that there was continuous prayer going up to God for a revival. The Lord answered prayer in a wonderful way. The prayer chain was such a blessing that at the close of the campaign all the faithful ones desired to continue to pray. We are now back to our usual services and the spirit of revival is yet in our midst. We have services every night except Monday and Wednesday."

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Bible Panorama

Old Testament

GENESIS tells the world was made by God's creative hand;
 EXODUS, how the Hebrews marched to gain the Promised Land.
 LEVITICUS contains the Law, holy and just and good.
 NUMBERS records the tribes enrolled, all sons of Abraham's blood.
 Moses in DEUTERONOMY recounts God's mighty deeds.
 Brave JOSHUA in Canaan's land the host of Israel leads.
 In JUDGES their rebellion oft provokes the Lord to smite,
 But RUTH records the faith of one well pleasing in His sight.
 In FIRST and SECOND SAMUEL of Jesse's son we read.
 Ten tribes in FIRST and SECOND KINGS revolted from his seed.
 The FIRST and SECOND CHRONICLES see Judah captive led,
 But EZRA leads a remnant back by princely Cyrus' aid.
 The walls around Jerusalem NEHEMIAH builds again,
 Whilst ESTHER saves the Israelites from the plots of wicked men.
 In JOB we read how faith will live beneath affliction's rod,
 And David's PSALMS are precious songs to every child of God.
 The PROVERBS like a goodly string of choicest pearls appear.
 ECCLESIASTES teaches us how vain are all things here.
 The mystic SONG of SOLOMON exalts sweet Sharon's rose,
 Whilst Christ the Saviour and the king the book ISAIAH shows.
 The weeping JEREMIAH apostate Israel scorns,
 His plaintive LAMENTATIONS their awful ruin mourns.
 EZEKIEL tells in wondrous words of dazzling mysteries,
 Whilst kings and empires yet to come DANIEL in vision sees.
 Of judgment and of mercy HOSEA loves to tell,
 And JOEL shows the blessed days when God with man shall dwell.
 Among Tekoa's herdmen AMOS received his call,
 Whilst OBADIAH prophesies Edom's final fall.
 JONAH displays a wondrous type of Christ our risen Lord.
 MICAH pronounces Judah lost—but yet to be restored.
 NAHUM tells on Nineveh just judgment shall be poured.
 A view of Chaldea's coming down HABAKKUK's visions give;
 Next, ZEPHANIAH warns the Jews to turn, repent, and live.
 HAGGAI wrote to those who saw the temple built again,
 And ZECHARIAH prophesied of Christ's triumphant reign.
 MALACHI was the last to touch the high prophetic chord—
 His final notes sublimely show the coming of the Lord.

New Testament

MATTHEW, MARK, LUKE, and JOHN the Holy Gospel wrote,
 Describing how the Saviour died, His life, and all He taught.
 ACTS records the Spirit's work with signs in every place.
 Saint Paul in ROMANS teaches us how men are saved by grace.
 The apostle, in CORINTHIANS, instructs, exhorts, reproves.
 GALATIANS show that faith in Christ alone the Father moves;
 EPHESIANS and PHILIPPIANS what Christians ought to be.
 COLOSSIANS bids us live for God and for eternity.
 In THESSALONIANS we are taught the Lord will come from heaven.
 In TIMOTHY and TITUS too a bishop's rule is given.
 PHILEMON marks a Christ love which only Christians know.
 HEBREWS reveals the gospel prefigured by the Law.
 JAMES teaches without holiness faith is both vain and dead,
 And PETER points the narrow way in which the saints are led.
 JOHN in his three epistles, on love delights to dwell;
 While JUDE an awful warning gives of judgment, wrath, and hell.
 And REVELATION prophesies of that tremendous day
 When Christ and Christ alone shall be the trembling sinner's stay.

OPEN FOR CALLS

PASTORAL OR EVANGELISTIC.—Mr. and Mrs. S. F. Egan, 611 Sixth St., Sullivan, Ill.

After January 1st as either Evangelist or Pastor. New field preferred.—Mrs. Freeda Macklin, Webb City, Okla., Box 32.

NOTICE.—After Jan. 15 my brother Herbert N. Christopher will join me as singer and musician to make up the Christopher Bros. Evangelistic Party.—H. A. Christopher, 1004 N. Y. Ave., Martinsburg, W. Va.

Forthcoming Meetings

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

WILKES-BARRE, PA.—Allan Swift will hold special meetings at First Pentecostal Church, 280 Parrish St., Jan. 18-27, inclusive.—Byron D. Jones, pastor.

WEBB CITY, OKLA.—It was announced some time ago that Mr. John Macklin resigned as pastor. This was a mistake. It was Mrs. Freeda Macklin who resigned from this pastorate.

EAU CLAIRE, WIS.—Revival campaign Jan. 13-27 or longer. Evangelist Clarence H. Jenson of Alexandria, Minn., will do the preaching at Glad Tidings Assembly, Corner of Dewey and Wisconsin St.—Otis R. Averill, Pastor.

ELKHART, IND.—Beginning Jan. 13, revival services will be conducted for two weeks or longer by Brother Richard Carmichael of Quincy, Ill., at the Assembly of God Church, 1128 Johnson St.—Pastor Herman R. Rose, 1122 Strong Ave.

CHARLOTTE HARBOR, FLA.—Camp meeting January 3-13, Perry W. Haddock and the William A. Esheseth Trio in charge. For further information write F. J. Henderson, 2100 Broadway, Ft. Myers, Fla.

WALLA WALLA, WASH.—The presbyters of the Northwest District will meet at Pentecostal Tabernacle, 310 Second Ave., Jan. 14 to 16. Ministers are cordially invited to attend this fellowship meeting.—L. Arthur Ellsworth, pastor.

HOUSTON, TEX.—Brother and Sister Meyer Tan-Ditter will conduct a meeting at the Houston Heights Assembly of God, Feb. 3-March 2, inclusive. For further information address the pastor, Hugh Y. Montgomery, 1106 Yale St.

SASKATOON, SASK.—Revival campaign in Elim Pentecostal Tabernacle, Avenue A, and 25th Street, Jan. 6-27, A. Watson Argue in charge. Broadcasting every Sunday night from 10:00 to 11:00, over CJHS. For further information write Pastor C. B. Smith, 409 Avenue C. N., Saskatoon, Sask.

DENVER, COLO.—Miss Zelma Argue, will begin a revival Dec. 30, to continue three weeks or longer, in Radio Prayer League Church, E. 37th Ave. & Gilpin St., Street car No. 66. Meals and lodging served on the freewill offering plan. Broadcast every morning, 8:30 during the week and 9:00 Sunday mornings.—S. H. Patterson, Pastor.

ATLANTA, GA.—Bible convention will be held with Pastor B. E. Hillman, Jan. 17-20, corner Pryor and Ridge Ave. S. E. Take Federal Prison car, get off Goodwin St. Those desiring license or ordination with the Council can meet this convention with proper recommendation.—J. E. Spence, District Supt., P. O. Box 217, Florala, Ala.

CANTON, OHIO.—Brother Alvin L. Branch of Battle Creek, Mich., will hold special meetings at Bethel Tabernacle, 313 Elgin Ave. N. W., Jan. 16-27 inclusive. The meetings are designed especially for Christian people. For further information write Pastor G. F. Lewis, 316 Park Ave. N. W., Canton, Ohio.

THE THIRTEENTH ANNUAL DISTRICT COUNCIL OF THE EASTERN DISTRICT of the Assemblies of God will be held on January 8, 9, 10 at Elim Tabernacle, Williams St., near East Ave., Rochester, N. Y. For information write to Brother Benj. A. Baur, pastor, or to J. Roswell Flower, Sec., 825 Green Ridge Street, Scranton, Pa.

OAKLAND, CALIF.—January 15-27, inclusive, "The Nankivells" (Al and Louise) of Chicago will conduct special evangelistic meetings at the "Glory Barn" of the Oakland Evangelistic Association, 2946 E. 14th Street. Also, March 3-24, Evangelist A. Watson Argue, of Winnipeg, Canada, will conduct an evangelistic campaign. For further information address Pastor R. H. Moon, 1260 E. 34th Street, Oakland, Calif.

KLAMATH FALLS, ORE.—Spencer evangelists will launch a campaign in the Pentecostal tabernacle Jan. 16.—Guy Devries, pastor.

MEETING DATES CHANGED

SASKATOON, SASK.—Revival campaign in Elim Pentecostal Tabernacle, Avenue A and 25th Street, Feb. 3-24. A. Watson Argue in charge. Broadcasting every Sunday morning from 10:00 to 11:00 over CJHS. For further information write Pastor C. B. Smith, 409 Avenue C No., Saskatoon, Sask.

FLINT, MICH.—The Shearer Evangelistic Party are holding revival services in the Riverside tabernacle, corner Lewis and Dakota Sts., continuing to January 13th.

Evangelist A. Watson Argue will conduct a revival campaign in same place January 14-27.—J. P. Kolenda, pastor.

INDIANAPOLIS, IND.—City-wide, old-time revival will open at Fourfold Gospel Tabernacle Jan. 6, continuing indefinitely, Wm. F. A. Gierke, of Los Angeles, Calif., in charge. Evangelistic services at night, Bible conferences at day services. For further information address Pastor Earl W. Clark, 3911 E. Wash., Indianapolis, Ind.

DENVER, COLO.—Miss Zelma Argue, of Winnipeg, Canada, will begin a revival in Radio Prayer League Church, E. 37th Ave. & Gilpin St., Dec. 30, continuing 3 weeks or longer. Meals and lodging served on free will offering plan. Take street car No. 66. Broadcasting every week day 8:30 a. m., Sundays, 9:00 a. m.—Pastor S. H. Patterson.

SECTIONAL CONVENTIONS

Eastern-Central Section, Beaumont, Tex., Jan. 12-13. Southeastern, Houston, Tex., Jan. 15-16. Southwestern, San Antonio, Tex., Jan. 22-23. West-Central, Breckenridge, Tex., Feb. 2-3. South-Plains, Big Springs, Tex., Feb. 5-6. South New Mex., Roswell, N. M., Feb. 9-10. North New Mex., Portales, N. M., Feb. 11-12. North-Plains, Turkey, Tex., Feb. 14-15. Northwest, Burkburnett, Tex., Feb. 18-19. North-Central, Fort Worth, Tex., Feb. 21-22. Northeastern, Tyler, Tex., Feb. 26-27.—Hugh M. Cadwalder, dist. supt.

BROOKLYN, N. Y.—Evangelist Hattie Hammond of Hagerstown, Md., will conduct Evangelistic Campaign Jan. 6-20, at Lighthouse Pentecostal Church, 71-73 Hinrod St., near Evergreen Ave. Meetings every night at 7:45 and on Sunday 10:30, 3:30 and 7:30. Young People's rally on the 19th at 7:45 p. m. Delegations from all of the Young Peoples' Societies of Greater New York and vicinity will be most cordially welcomed. Pastor Ray S. Armstrong, 99 Eliot Ave., Maspeth, L. I. Phone Evergreen 9404.

ROCHESTER, N. Y.—An eight-day convention will be held at Elim Tabernacle, Williams St. near East Ave., beginning January 6, 1929, in conjunction with the Eastern District Council. Some of the most outstanding brethren of the Pentecostal ministry of the East will minister the Word each evening. We are arranging for a Young People's Rally for January 12th. All assemblies in Western New York are urged to send delegations. Entertainment will be provided for all ministers and missionaries. Delegates and visitors desiring rooms in the vicinity should notify us in advance. For further information write: D. W. Bruce, 224 Dartmouth St., Rochester, N. Y.—Benj. A. Baur, pastor.

CROWDS IN INDIA SEEKING PEACE
(Continued from Page Eleven)

the earth at the priest's feet, and leave the few coppers, hoarded for the occasion. We stood for some time struck by the expectancy on the faces of the ever changing throng, yet there was no light of satisfaction in the eyes of those departing. It is to such groping, unsatisfied hearts that Christ longs to speak His message of peace. Glory to God! for the privilege of bringing that message.

If every reader of this article will assume a personal responsibility in interceding for the millions of India's pilgrims and seekers after light, we feel confident that the glorious light of salvation will be revealed to these hungry hearts. Here is a class that declare openly that they are seeking some satisfaction for the craving in their hearts. For them Christ has spoken a special message. Do hold up our hands as we labor in the glorious ministry of imparting this special message.—Maynard Ketcham.

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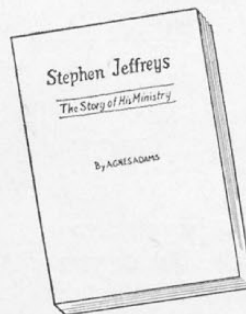


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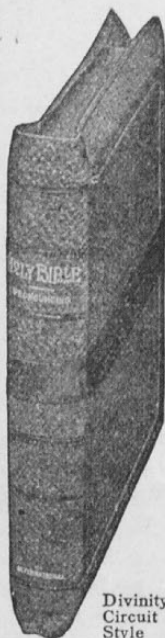
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