

THE Pentecostal EVANGEL

A FAMILY AND MISSIONARY WEEKLY

No. 793

Springfield, Mo.

April 13, 1929

Price 5c



...ARMAGEDDON...

(The Day After)

'Twas the silence of silence!
Tower, tent, vale, and hill,
Field, forest, and highway,
All soundless and still!

For the arm of Jehovah
Was bared in its might,
And the sword of His vengeance
Was burnished to smite.

'Twas man's proudest muster
Of sinew and steel;
His army of armies,
Mail-clad to the heel.

For the ruler of darkness,
The god of this world,
Had summoned his armies,
His banner unfurled!

As the storm-cloud it gathered,
As the lightning it sped,
As the mist it has vanished—
All is still as the dead.

Now, chains for the spoiler!
Dark and swift be his doom!
Thou hast trodden the nations,
Thy treading is come!

Earth, cease now thy wailing,
Thy wounds bleed no more;
Lo, the curse is departing,
Thy sorrows are o'er!

Rise, daughter of Judah;
Awake now and sing;
It has come, the glad kingdom;
He has come, the great King.

Thy long night is ending
Of sorrow and wrong;
For shame there is glory,
For weeping a song.

The new morn is dawning,
Bursts forth the new sun;
The new verdure is smiling,
The new age is begun.

—Horatius Bonar

-:- The Spiritual Values of Armageddon -:-

By John H. Baxter

Why It Will Supply Tremendous Motives for Turning to God

Armageddon has become a classic word to express any great or final conflict. But what does the Bible teach about it? There is a "place called in the Hebrew tongue Armageddon" (Rev. 16:16), where Deborah's armies triumphed (Judges 5:19), and Josiah met defeat (2 Chron. 35:20-25), where armies of many nations have fought from that day to this, and Assyrian and Egyptian warriors have been succeeded by British and Turks. And it is here that the nations are to come to a knowledge of God in their last struggle. Ezekiel. 38:16.

Of course a little vale a few miles long could not hold a modern army or stage a modern battle, but just as a small village in France might give its name to a battle scores of miles long, so a point like the Mount of Geddō or waters of Megiddo can give its name to a gigantic struggle between the nations of the earth.

Armageddon, then, is a great battle which will end war, and which is to be fought after the Jewish people have been permitted to return to Palestine all oblivious of the true import of their own return. Isaiah 16-18. It will center in that little land north of Jerusalem in the vale of Megiddo, but of course will involve all Jerusalem, all the land, and in fact all the world. In an article in *The Sunday School Times* of May 7, 1927, the writer pointed out how the political situation in Palestine is shaping itself for that very struggle; Great Britain and the signatories of the League of Nations pledged to defend Palestine in case of invasion, while Russia and the newborn Asiatic League of Nations hang like a threatening war cloud on her northern horizon and turn envious eyes on the vast potential and actual wealth of that little land which trusts in the protection of the hated merchants of Tarshish or capitalistic nations. Ezek. 38:9-13.

A Day of Regeneration

The clash will come suddenly, when the nations, now restrained by various reasons, such as weakness and treaties, will be loosed from their bonds and two hundred million men will spring to arms. Rev. 9:14-16; 1 Thess. 5:3. This is the battle of that great day of God Almighty, when He will plead with all flesh by fire and by His sword. Rev. 16:14; Isa. 66:16. It will be effectual pleading, too, "for when Thy

Mr. Baxter's using the word regeneration in the way he does, to make his meaning clear, must be understood to refer to the bringing of men to bow the knee and confess Christ and to accept His theocratic kingdom rather than to their being born anew into the family of God, as the term is usually used. Some other statements and inferences of his are likely to seem new and possibly even startling to many readers, and the *Evangel* does not by printing the article indorse all of its statements. Because they are worthy of careful consideration, and move one to a deeper study of the Word, while making prayerful preparation for the coming of the King, as well as because in this article we are made to visualize a striking and stupendous way, in which God is able to make the wrath of men to praise Him, we are passing it on to our readers.

THE EDITOR

judgments are in the earth, the inhabitants of the world will learn righteousness." Isa. 26:9.

But what an infinite tragedy! And how it must grieve the heart of God that the most intelligent of His creatures will not learn righteousness through His Word and Spirit by becoming as little children, but prefer the path of struggle and catastrophe with its compelling, weighing evidence. But those who have "obtained righteousness" will not need to learn from the tribulation. Rev. 3:10. For, though we may see even now the mustering of forces for that fateful hour, we have the Master's promise that He will come as a thief to resurrect His dead saints and translate His waiting ones. Rev. 16:14-16; 1 Thess. 4:15-17.

In this article we would emphasize the fact that Armageddon and the Tribulation is God's method of pleading with those who will listen to no other voice. For, though the race will be in agonized confusion, they will have it in their power to make a speedy estimate of the importance of all the facts of life. Great decisions are often made

in a short time. The Jews had to make up their mind about Christ in three and a half years; the other nations will have to do the same thing or perish. In this way the day of tribulation will become the day of regeneration, "so that these sorrows are but the birth pangs of a new and higher order. All the forces and conditions that make for the regeneration of human society will be present."

First, there will be a new appraisal of Scripture truth. The facts of fulfilled prophecy, such as (1) the resurrection of the dead in Christ, (2) the rapture of the saints, and (3) Armageddon, will settle the question of the authority of the Scriptures as a revelation of the plan and purpose of God.

Second, the hour will supply a tremendous motive for turning to God. The swine's trough brings the prodigal to himself. Men will feel the need of a secure refuge when the "hail has swept away the refuge of lies."

Third, it will present an intelligible moral test to every individual and to every unit of human society, so that nations and all other organizations will be clearly brought to judgment both as to fact and motive.

Now suppose Russia should invade Palestine. This would be not merely a challenge to the order of things existing among the nations, but a challenge to God's purpose and order. It would provide a clean-cut test of Russia's national morality. Jehovah has promised Palestine to the seed of Abraham forever. Gen. 13:15; 15:18. The title lies in openly preserved documents for any one to read. If Russia tried with eyes open to annul the covenant, would not this be a declaration of war against Jehovah, the most immoral act of which a nation could be guilty? And all the nations who abetted her would share in her guilt.

The avowed purpose of God is to regenerate the world through his son Jesus Christ by means of a redeemed Israel in her own land. The avowed purpose of Russia is to Sovietize the world and banish Christianity and the reign of Christ from the earth. If Russia and her followers should invade Palestine as a part of her program, after their eyes had been opened by the resurrection and rapture of the saints, would they not be throwing

down the gauntlet to Almighty God and fulfilling the Second Psalm?

"Why do the nations rage, and the peoples meditate a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against Jehovah, and against his anointed. . . . He that sitteth in the heavens will laugh: the Lord will have them in derision. Then will he speak unto them in his wrath, and vex them in his sore displeasure: yet I have set My king upon My holy hill of Zion. I will tell of the decree: Jehovah said unto Me, Thou art My son . . . ask of Me, and I will give Thee the nations for Thine inheritance."

If these things should happen as we have outlined, would they not fulfill those words of Joel's: "Let the nations bestir themselves, and come up to the valley of Jehoshaphat (Jehovah judgeth); for there will I sit to judge all the nations round about"?

We cannot make it too clear that the occasion would hold all the necessary conditions to prove an honest test or judgment for all individuals and nations, for they would have all the necessary facts to act on. Modern life has developed the capacity for collective thinking and judgment. When the resurrection and translation foretold by the Lord Jesus and his disciples occur, will not that call for a review of all the facts of life and for a collective judgment upon them?

A Challenge to the Thinking World

The resurrection of our Lord Jesus Christ was the most startling fact of His life, and created perplexity among the skeptics of His own and of every later day. Can we imagine in a day of radios what will be the effect upon the race when all those who have been in vital union with Him are suddenly raised out of their graves to be taken to Him?

That this should happen is perfectly logical, and biological, for if the same life exists within them as did within Him, they should rise from the dead as He did at the time appointed. This is "conformity to type." There is a mystery connected with it, to be sure, but it lies in this, that some will attain to this resurrection without going through the intermediary stage of death as did Jesus, the prototype. "Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye." It is a mystery that any form of life should attain to the perfection of its divine pattern without passing through the same intermediary changes.

When this happens, will it not be a supreme challenge to the thinking world to accept the trustworthiness of

the Bible, and force men to make a new estimate of the value of Christ's work? So the ultimate question for humanity will then be shown to be a biological one. "He that hath the Son hath life; and he that hath not the Son of God hath not life."

Two things are true of this life. First, it is a *deathless* form. The contest between environment on the one hand leading to death, and the giving of that life which is eternal on the other, has been won by Him who sprang up as "a root out of a dry ground," and by Him, has been passed on to them who will take it as a gift. Second, it is a life *inherently moral*, both because it underwent every possible test in its originator Christ, and also because by choosing life in Christ a person is brought into moral relation with all the spiritual potentialities of Christ's nature, just as in refusing life from him he brings himself into an immoral attitude toward the highest spiritual values. Men by this time will be in position to pass judgment on God's masterpiece of creation, a form of life at once deathless and moral. Their relation to it will be their relation to him.

Not only will the hour present the necessary moral test, it will also reveal what lies in the way of moral progress, and provide for its removal. The foundation of true character is the correct moral bent of the mind. This proper attitude of mind, though its absence is often dimly realized, is difficult to be attained except in the light of plain, unanswerable facts. A hostile attitude of mind toward the acceptance of facts hitherto not a part of experience, precludes moral progress. Hence the first word of prophet, Christ, or disciple is "Repent," or change your mind. It is not optional. God commands all men everywhere to repent. Acts 17:30. A world-wide kingdom of heaven cannot come without a world-wide repentance. If a man's thought and action are wrong, all you need to do to correct him is to give him full light and he will right about face,—*if he is honest*. But if he shuts his eyes to light he stamps himself a rebel. A moral rebel must change his attitude or be eliminated from a moral order.

Four Stages of Human Life

If a man suddenly finds himself face to face with a new order for which he is unprepared through ignorance, he suffers. But if an intelligent man apprised of to-morrow's demands refuses to prepare himself, he suffers more. "That servant, which knew his lord's will, and prepared not himself, . . . shall be beaten with many stripes." The supreme test of morality is not our

relation to a scheme of morals we evolve ourselves, but our relation to the whole scheme of things revealed by the moral Head of the universe. If a man claims we have no such revelation we can only wait and see. But when these things happen as the Scriptures teach, will it not provide a simple method by which the secrets of men's hearts will be revealed? And so the hour will reveal the attitude that individuals have already assumed to these facts, and the facts will be passing judgment upon them. It will be, not merely a test of the race, but a judgment or punishment upon men who have refused to recognize or have distorted the facts of spiritual experience, and who have scorned or ignored the predicted events or declared with great show of wisdom, "My Lord delayeth his coming." This is the viewpoint of the Bible. This is the "day of Jehovah" so emphasized by prophet and apostle. It is easy to see how in such a day Jehovah will be the supreme question.

The hour will reveal four distinct stages of human life.

(1) A scattered cosmopolitan group in such vital union with Christ that they will be able through resurrection or translation to take the same relation to the universe that He does. "When He shall appear, we shall be like Him." "To him that overcometh will I grant to sit with Me in my throne."

(2) Another cosmopolitan group who, though they know the teachings of the Bible and lay great stress on the ethics of Jesus in general, will not admit that Jesus Christ is a distinct and new order of being and that men may become the sons of God only through Him. There are many shades of opinion in this group, though they are practically a unit in rejecting premillenarianism. But they call themselves the Christian church, and recognize a moral relationship to Jesus Christ and to God the Father, and they include, perhaps, some actual but powerless Christians.

(3) A group of nationals, the Jewish people in covenant or moral relationship with Jehovah, who, though they have fallen short hitherto in duties and privileges, will by reason of previous experience be able to rise promptly to the challenge of the hour.

(4) The nations at large, who will have it in their power to assume moral relations with God and so begin their march in spiritual progress as did Israel of old. This will be the spiritual birthday of some nations.

How is the truth or significance of all these events to be brought to bear in regenerating power upon nations?

(Continued on Page Eight)

POSTAL ENTRY

Entered as second-class matter June 25, 1918, at the post office at Springfield, Mo., under the Act of March 3, 1879. Accepted for mailing at special rate of postage provided for in Sec. 1103, of October 3, 1917, authorized July 3, 1918.

The PENTECOSTAL EVANGEL

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*

**The Pentecostal Evangel is the official Organ of
the Assemblies of God in U. S. A.**

W. T. GASTON, Gen. Supt.

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

PUBLISHED WEEKLY

(50 copies a year)

by the

Gospel Publishing House

336 W. Pacific St.,

Springfield, Mo., U. S. A.

Subscription Price in the U.

S. A. and Possessions, \$1.00

per year; Canada, \$1.50; Gr.

Britain and Possessions, 61¢.

In quantities: 12 copies, 24

cents; 25 copies, 45 cents;

100 copies, \$1.80.

ENDURANCE

"He that endureth unto the end, the same shall be saved." Seven times in the second and third chapters of the book of Revelation, God gives special promise "to him that overcometh." "Be not overcome of evil, but overcome evil with good"; "endure hardness as a good soldier"; and "think it not strange concerning the fiery trial which is to try you." From these quotations we see that endurance is one of the basic principles of the Christian life. But what are we to endure? The answer is simple—the trials and tests which befall us continually. There is nothing strange in trials; they are part of God's plan for us. God wants the very best for Himself and His glory, and He is seeking to develop those enduring qualities in us that will enable us to triumph in every circumstance and situation here, and enable us to outshine the very angels in glory.

The mystery in the operation of God's plan is greatly diminished when we rid ourselves of the fog of our own unwillingness to understand His way. God's ways are not our ways, and we make them hard to understand because we generally want our own way. But God finds a way to train us if our hearts are sincere toward Him. Presently we find ourselves in what to us is a very tight corner. A network of circumstances from which we can effect no escape enmeshes our lives. We pray and cry for deliverance but the heavens seem brass. Perhaps the situation we are in means to live and work among those who are continually misjudging us, saying hard things about us, and in many other ways are making life hard and miserable. Vainly beating against the barriers we are wont to give way to a spirit of fault-finding and questioning. We criticize those about us; we retaliate against their conduct towards us; we forget to forgive and pray for them; we find fault with the way in which God has placed us; and if we are not careful, we begin to slip. But God!

There is nothing like everyday, workaday trials to expose us to ourselves and let us see just what we really are—then how mean we do feel over the picture. Of course when we make the discovery we promptly seek to lay all blame for the condition at some other door. If we could only see that this very exposure is but the revelation of the secret, hidden, oft unconscious faults of our own lives, then the buffeting of hardships would become blessing, and would work a miracle for us. "For our light affliction, which is but for a moment, *worketh for us* a far more exceeding and eternal weight of glory." We all love to dream of great victories, triumphs, and achievements; but after all, if we would win, we will have to endure our little afflictions, take each little fox, carefully weed between rows and endure to the end in all things. Discovery, acceptance, endurance, triumph—"He that endureth unto the end the same shall be saved."

The Lord's answers to prayer are infinitely perfect, and eternity will show that often when we were asking for a stone that *looked like bread*, He was giving us *Bread* that to our shortsightedness *looked like stone*.—Tract.

There is an old saying of Samuel Rutherford: "Believe in God's love and power more than you believe in your own feelings and experiences. Your rock is Christ, and it is not the rock that ebbs and flows, but your sea."

GO

H. A. Trusy

God has commanded in His Word: "Go ye into all the world and preach the gospel to every creature." Many of us are failing to do this.

He said, "Go ye out and compel them to come in." We do not find in the command any hint that the sinner is to come to us, but we are to go to him. We offer many prayers for the sinner to come in but how often do we take steps to bring him in. "Faith without works is dead."

Jesus told Peter that He would make him a fisher of men. Do the fish come to the fisher, or does the fisher go where the fish are? If we are fishers of men shall we not go where they are to win them?

His Word says to sow the seed in the field. The field will not come to the sower but the sower must go to the field. In God's Word we are commanded to pray the Lord of the harvest that He send forth laborers into His harvest. As laborers we do not expect the harvest to come to us. The laborers go to the harvest. It looks as if we expected the sinners to come to us when we should go to them.

"Say not ye, There are yet four months and then cometh harvest. Behold I say unto you, Lift up your eyes and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together." "For God sent not His Son into the world to condemn the world; but that the world through Him might be saved."

Let us all pray more earnestly that God will send more laborers into the whited harvest field.

Sinner, remember that Christ died for you. Just open your heart's door and let Him come in.

It is a great deal better to live a holy life than to talk about it. We are told to let our light shine, and if it does, we won't need to tell anybody it does. The light will be its own witness. Lighthouses don't fire cannon to call attention to their shining—they just shine.—D. L. Moody.



The Conclusion

The gospel of Christ is the most interesting message in the world. Still we should learn to conclude. Some one has remarked that preachers generally lack terminal facilities. No one but a preacher is capable of understanding the minister's difficulty at this point. No doubt many good opportunities have been spoiled because the preacher did not stop soon enough.

Mark Twain once told of a preacher who was making a great appeal for the missionary cause. "At the end of ten minutes," said the humorist, "I was stirred to my boot heels and wanted him to stop so that I could give \$25.00 before my heart broke, but he kept on and in ten minutes more I began to find my feet getting cold and I only wanted to give \$15.00. In another ten minutes I only wanted to give \$5.00, but he didn't stop then, and when the collection was finally taken I stole \$2.00 out of the basket."

The Greek orators call the conclusion of an address "the final struggle which decides the conflict," and there is an old proverb which says, "All is well that ends well." We cannot possibly overestimate the importance of a strong, gripping conclusion, and to weaken and bungle at the end of a sermon is most disastrous.

What form should the conclusion take? The answer to this question depends entirely upon what the sermon is intended to accomplish. Sermons should be built for a purpose and not for their own sake. To preach without a definite aim is acting about as unreasonable as a certain demented fellow who had repaired to the woods with a gun and a good supply ammunition, and was shooting aimlessly in all directions until the neighborhood became thoroughly aroused. In their excitement they questioned each other as to what steps should be taken. Finally a man braved the danger and made his way to the side of the poor unfortunate and said, "Why are you shelling the woods in this manner?" "I might hit a stray coon," was the casual

reply. There is a possibility that preachers who shell the woods without a definite aim will make an occasional hit; however, the probabilities are against them.

In thinking out a suitable conclusion for a sermon the preacher should ask himself the question, "What do I hope to accomplish by this sermon?" For unless we have a definite purpose before us we are likely to wander aimlessly about at the crucial moment when decisions are being made. This perhaps is the most important part of the message when final effectiveness is considered. We should therefore do some intensive thinking and earnest praying that the conclusion of our message shall add weight and point to the sermon itself. Perhaps the preacher is desirous of instructing his hearers upon some important doctrine, and he is aware that false notions upon the subject are entertained by his people. He will therefore prepare his sermon with the purpose of clearing their minds of unscriptural ideas and giving them correct views of the subject. There could be no better conclusion to a sermon of this kind than what is called "recapitulation" or "culmination." Such a conclusion takes the form of a resume of the main points of the sermon. The scattered threads are gathered up in a few striking, well-chosen sentences; the minds of the hearers are refreshed, and the main points are rounded out, nailed down and clinched. This form of conclusion gives to the sermon the quality of completeness and finality.

Again, should the preacher feel led of God to deliver a heart-searching message, his most difficult task is in applying the truth in such a way that it will reach the spot and move the hearers to action. I can think of no better way to conclude such a sermon than by making a pointed application of the main truth contained in the message. Nathan preached a nice little sermon to David in the form of a parable. The king was much moved,

but like many others, he was applying the truth to others until he heard the prophet's searching words, "Thou art the man!" This was a striking application and a most fitting conclusion. But can we imagine the result had the prophet made that remark in his introduction?

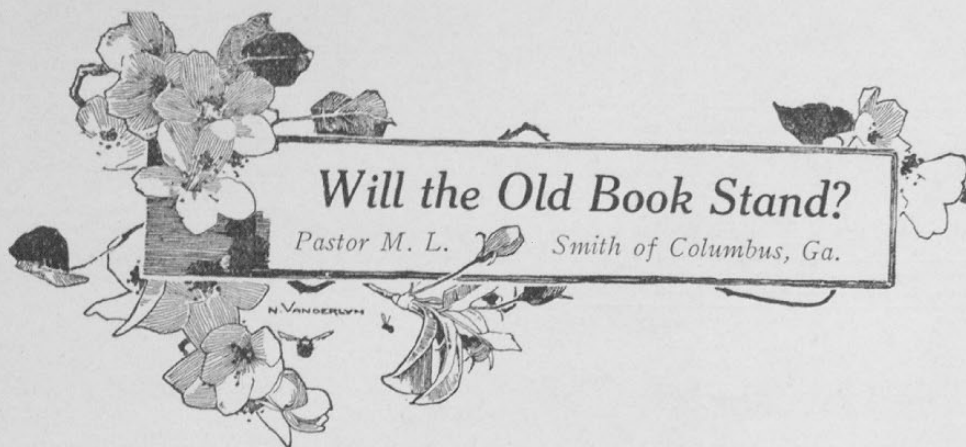
Many of our sermons should be aimed directly at the conversion of sinners, for "God hath chosen by the foolishness of preaching to save them that believe." It is our duty as preachers of the gospel to cause the people to both see and feel the truth. Therefore, when in the course of the sermon the sinner's duty has been made clear and the preacher himself is moved in his own soul by the love of the Spirit, there can be no more fitting conclusion than an earnest, tender appeal to the unsaved to act at once upon the truth. "Knowing the terror of the Lord we persuade men," were the words of the world's greatest soul-winner. The fine art of persuasion, together with the gift of exhortation, is well nigh lost to the nominal church of our day, but a return to the old paths wherein is the good way is always marked by the gracious concern of Christ for souls. That has been an outstanding feature of every genuine revival since the day of Pentecost. No doubt a great many can be persuaded, and gently led to Christ, who cannot be reached in any other way. A few broken sentences sobbed out of a heart deeply moved by the Holy Ghost has wrought wonders in the conversion of sinners. However, this kind of a conclusion is worse than a failure unless the Holy Spirit is moving among the people and also in the preacher's heart.

In conclusion I would remark that there is a subtle danger of thinking more of a good sermon properly concluded than of proper results of the sermon. If we keep in the Spirit as we should there will be sermons that are never finished because of the powerful working of the Holy Ghost. Peter did not have a chance to conclude his sermon at Caesarea, but what was the difference? He got results.

SING YOUR OWN SONG, BROTHER!

Every man who gives forth the truth has to do it as every bird gives forth its song. The robin sings as a robin; bluebirds sing as bluebirds; the song-sparrow sings as a song-sparrow; and that is all they can do. If a sparrow should undertake to imitate thunder, or mimic an eagle, how absurd it would be! Yet it would not be more preposterous and absurd than that which many preachers try to do.

—Beecher



"And his hand clave unto the sword."
2 Sam. 23:10.

These words were spoken of Eleazar, one of David's mighty men, because through him God gave them the victory over the Philistine army, when victory for Israel was a humanly hopeless thing. God's people had seemingly been defeated, and this was more than Eleazar could stand. He had been taken captive but his side arms had not been taken from him.

Let me enlarge the picture before you from the meager account of it given in Scripture, as it appears to me. Eleazar was being led across a field over which the contending armies had surged back and forth throughout the day. The lentils were trampled into the earth and darkly stained with human blood. His soul was deeply moved by all he saw. He thought of his God, of his country, the land where he was born; he thought of the church and the purpose of God to send a Redeemer to the world, and he could not stand it.

He jerked loose from his captor and, snatching his sword from its sheath, with it redeemed the lost cause of the united states of Israel. Such bravery is infectious. Seeing him they said, "If our captain fights like that he means to conquer or die, and we will die with him." Gathering about him they too whipped out their swords and fought like fiends, dividing the Philistine army. Four hundred captives tore loose here, two hundred more there, a hundred over there, forming around this valiant Jew like the spokes about the hub. Presenting fronts that looked every way they yelled, "We will conquer or die."

God blesses people who fight like that. For such there is victory ahead. If we, as Pentecostal people will stand united, with that determination, we shall conquer this evil force that is trying to lead us captive. All we need to do is to stand, as one man, even as the Jews did that day with Eleazar.

As the sun was setting that eventful day, the battle went in favor of God's people, and Eleazar was the hero of the occasion—a greater man in the united states of Israel than Dewey was when he sank the Spanish fleet for the United States of America. As, at the setting of the sun, Eleazar fell mortally wounded, they ran to him and sought to take the blade from him, but although he was mortally wounded he would not loosen his grip on the sword; he would not give it up. The gold hilt of that good blade was buried in the flesh of the palm of his hand, as he died at the setting of the sun they said, "His hand clave unto the sword." To me this text seems to be one of the most beautiful of the many delightful ones in the Bible.

Two things will now demand our attention: (a) How Eleazar took hold of his sword, and (b) why he took hold of it.

I am sure he didn't take hold of it between the tips of his thumb and fingers, like a society woman at pink tea, as she daintily holds her spoon with her thumb and a finger or two. I believe he grasped that sword with his whole hand, in the good honest fashion of a man who means to hold it firmly.

That is the way to take hold of the sword of the Spirit which is the Word of God. It is the weapon of warfare given by God for all ages. Take every bit of it with a full, whole-hearted grasp. Let your strong grasp reach from, "In the beginning God," to "Amen, even so, come, Lord Jesus." It all stands or falls together. I have never yet seen a true minister of the gospel who believed the whole Bible, but what he had power in the church to do good. But I have never seen a minister who rejected parts of the Bible who had real spiritual power and a progressive church. When faithfully preached the Bible brings men to God, and this is the best evidence there is of its inspiration.

Next, *Why* did Eleazar take hold

of his blade? This is an inquisitive age. More than ever men want a reason for what they do and believe. Thank God, the Bible is a reasonable Book. God Himself says, "Come now and let us reason together." The most reasonable thing in all the world is the plan of salvation as declared by our Lord Jesus. The Christian life is the normal life; any other life is abnormal. Eleazar took hold of his sword having full confidence in it as a means to accomplish the end in view. I want to show by several arguments that the Bible deserves also the supreme confidence of those who take hold of it.

I believe in the Bible because of the way it has withstood attacks. No other writing has ever been subjected to such attacks as the Bible has had to withstand. Through the centuries it has been fought by skeptics of every shade of unbelief, many of them men of the keenest intelligence, and furnished with ample means for the circulation of countless tons of literature intended to destroy the Bible. But today its pages are brighter than gold, and it still outsells every other book in the world. Sixty million copies of it are in use, printed in seven hundred languages and dialects. It is ingrained in the literature of all Christian nations, both ancient and modern, and cited so largely that if every Bible were destroyed it could be reprinted from other books in the libraries of the world. It is the theme for countless songs, dear to the heart of the race, and is the subject for pictures in the millions of galleries all over the world. It is inscribed on the tombstones of the saints who have passed on to be with the Lord, marking their graves in the cemeteries on hill and in vale throughout Christendom.

Climbing once up into the head of the statue of liberty in New York Harbor I saw hundreds of dead sparrows. Upon inquiry I found that the storm of the night before had driven them to wing, and, flying to the only light they saw, they were dashed to death against the glass enclosing it. I thought of how the great infidels, such as Paine, Ingersoll, Huxley, and Voltaire, had in a similar way beaten their dying wings against the barricade which God has set up to protect the light of His Word. They are dead like the birds, but the light shines on undimmed. My argument is that it is God's Word, because it is indestructible.

I believe the Bible is God's Word and worthy of having our hands cleave to because it is the key that unlocks human mystery. Such mighty questions as, "Who am I?" "Whence came I, and whither am I bound?" and other

deep and momentous questions which men of science cannot fathom, are answered in this Book. Scientists know that we live, but they do not know what life is. *Physical* life is a mystery. *Eternal* life is a mystery. Men know how to produce physical life, and no one hesitates because he doesn't understand it. The Bible tells us how we may have eternal life, and where is the sense in holding back from receiving it, because we do not understand? I have eternal life and I am just as conscious of it as I am that I have physical life, but it is a great mystery. The Bible solves that mystery and tells me how my eternal life may be preserved without harm or loss. The Bible, and the Bible alone, unlocks the mystery of eternal life.

I believe in the Bible because in it are revealed deep scientific truths that scientists did not discover for hundreds of years after the Bible announced them. For thousands of years men of science thought the earth was flat. But Isaiah spoke of Him who "sitteth upon the circle of the earth." That there is skin on the teeth is a discovery only made in recent years, but Job knew it, and spoke of the skin of the teeth.

Again, the Bible was necessarily written out of either the intelligence of God or of men. If we say it was written by the wisdom of men, it must have been by good men or bad men. Bad men could not have written it because they would be unable to dig to its depths of logic, and beauty and symmetry, or to rise to the exalted heights of spiritual excellence and moral perfection set forth in it. But they not only could not, they would not. The Bible condemns in scathing terms all evil, and consigns all bad men to the bottomless pit. On the other hand, as the Bible everywhere plainly implies and hundreds of times plainly states, its words are the words of God. Good men did not write it, as for them to do so would be a lie. They would be writing it, but pretending that God was the author. As bad men couldn't and wouldn't, and as good men didn't, then God did? Praise the Lord!

Lastly, I believe the Bible to be the Word of God because it satisfies the human heart as nothing else can do. The experience of millions of people testified to by countless numbers down through the centuries is that the Bible satisfies the needy soul in a unique way. There is no other proof so compelling as the willing testimony of multitudes of such men.

A sweet, warm-hearted Scotch-Irish mother was a Methodist class leader. The father was English, calculating, cool, and an unbeliever. Suddenly, and

with only a very brief illness after feasting with her Sunday school class, at about midnight Christmas eve the mother died. The plates had been set at the table, the little stockings had been hung about the fireplace, all ready for Santa Claus. Suddenly the tall, proud form of this father bent over the bed of two little boys and aroused them from sleep, and called them to come quickly to mother. He preceded them, and when they arrived they found their mother dead, with her Bible lying on her breast.

"What's the matter, Papa," one little boy said, "did the Bible kill Mamma?"

"No, my child," the broken-hearted father wailed. "When mother came to die she said, 'Hand me the Book.' I said, 'What book?' She said, 'There is only one Book for a dying mother; please hand me the Book.' I got the Book, and she said, 'William, my eyes are glazing in death. Open the Bible for me at the fourteenth chapter of John.' I did so and laid the Book on her breast. Then she said, 'William, I am dying. Take my finger and put it on the first verse of that chapter.' I did it. Then mother smiled and said, 'William, bring up my little chil-

dren to believe this Book. It has made me a good wife to you, and a good mother to your children. Promise me you will.' And I promised her. Then she said, 'Let the children kiss me while I am still warm.' A moment later she said, 'William, I am not afraid to die; the Bible has comforted me. Good-bye, William.' I laid my cheek against hers and I said, 'Good-bye,' and mother was gone. Then I dried my eyes and went upstairs to bring you. Now, kiss mother good-bye, as she asked me to have you do."

I was one of those little boys. Putting my lips on mother's lips I kissed her good bye. That kiss is still warm on my soul. I said, "Papa, what are you going to do with the Bible?" He said, "It is your mother's Book. I shall follow it from this day," and he became a Christian man.

In closing I inquire again, in the words of the theme, "Will the old Book stand?" Yes, thank God it will stand. Infidels and skeptics, I warn you not to go near my mother's dying bed and take that Book from underneath her head, until you have something better to give her in exchange. Dear old Book; precious Book; mother's Book! Make it yours to-day.



He Satisfieth

Milton R. Searles



Everywhere prevalent in the world to-day is a crying demand for that which will satisfy. The long lines made up of all classes and ages awaiting admission to the theaters, perhaps in the rain or exposed to the biting cold, testify to it. In places of vice multitudes are blithely squandering their most precious things, health, standing, character, reputation, income, in quest of satisfaction. With who can tell what sacrifices, millions have supplied themselves with cars in which they throng the highways, seeking satisfaction. They are believing the promise of the world, when it says, "Come with me and I'll show you a good time."

The text declares that "He satisfieth the longing soul, and filleth the hungry soul with goodness." David speaks by inspiration, but in the natural also he was in position to speak with authority upon this subject. He was the God-chosen king of a mighty and God-favored people who loved him. He basked in the sunshine of God's favor, and the people outdid each other in striving to supply him with everything that heart could wish. Riches, power, popularity, and peace with God were all his in abundance, but to none of the natural things does

he point as he speaks of being satisfied, but to God Himself as the fountainhead of every good and perfect gift.

Some, claiming to have put the matter to a practical test, dispute the truth of David's statement. They say they have sought the Lord for satisfaction, but that they sought Him in vain. But satisfaction when promised by any one is necessarily promised upon conditions. A sleigh ride may be mentioned, and highly spoken of, but we know it would not satisfy if the rider were thinly clad and had no warm robes or mittens. You who say God does not give satisfaction, have you met His conditions? Let us look at some of the necessary conditions.

In the last verse of the eighty-first Psalm the Lord declares that He would have given satisfaction, only that the necessary conditions had not been met. He laments over this failure on their part to meet conditions, saying, "Oh that My people had hearkened unto Me, and Israel had walked in My ways." "No good thing," He declares, "will He withhold from them that walk uprightly." The Lord counts obedience better than sacrifice, and a walk in the Spirit of more value than the longest prayer we can pray, or

than the most wonderfully phrased testimony we can give.

In the text He promises to satisfy the longing soul. Who does not know what an aid it is in seeking God for great spiritual blessings, to have a longing for these blessings? How many seekers for the Holy Spirit, moved perchance by a desire to be up with the others who have been filled, have found themselves unable to receive? Their petitions seemed to fall on divine ears that had gone deaf; but when the Spirit helped them and there sprang up a deep soul hunger for the Holy Ghost, and the longing heart could not rest, He came in. To pant after God like the psalmist when he cried, "As the hart panteth after the water brooks, so panteth my soul after Thee, O God," is a way that leads to satisfaction.

Meekness seems to be another condition. We read that "The meek shall eat and be satisfied." Hallelujah! Jesus declared that the meek "shall inherit the earth," and surely that would spell satisfaction. With satisfaction there is likely to arise a temptation to plume oneself on one's attainments and blessings, and become proud. Possibly this suggests the reason why meekness is a condition of satisfaction named by God.

But to what extent will He satisfy? Will He deal with us stingily, giving us only meager satisfaction? Look about you. He has made the stars in millions. He has supplied us with water a hundred times more than seems we can use. He has enveloped the world with air until there is for all the greatest abundance. He is a princely giver. He sent Paul to preach to the Gentiles "the unsearchable riches of Christ." Indeed He "that is able to do exceeding abundantly above all that we ask or think" has said of the children of men that "they shall be abundantly satisfied." Praise the Lord!

But with what will He satisfy us? Time would fail us to catalog all the things with which He will satisfy us; but He will satisfy us with good things. "Who satisfieth thy mouth with good things so that thy youth is renewed like the eagle's." He will satisfy us with pleasure. "They shall be abundantly satisfied with the fatness of Thy house and Thou shalt make them to drink of the rivers of Thy pleasure." He will satisfy us with the finest of the wheat and with the honey of the rock. "He should have fed thee with the finest of the wheat; and with the honey out of the rock should I have satisfied thee."

Why eat the husks as did the prodigal, thou seeker after satisfaction?

Why listen to the tinkling of the world's false promises? As they have tolled on to their eternal destruction millions of the children of men, so will they toll you if you listen to them. Lift up your eyes unto Him from whom your help cometh, from our God who made heaven and earth. Arise and go to thy Father's house where there is meat enough and to spare.

Listen to the invitation. Note how broad it is, how all-inclusive. It takes you in. Listen: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do you spend money for that which is not bread? and your labor for that which satisfieth not?" Let us draw near to God right where we are and be abundantly satisfied. He assures us that if we draw nigh to God He will draw nigh to us. As for me I can say I have proven and found true the words of the wise man when he said, "The righteous eateth to the satisfying of his soul." Praise the Lord! You too will be able to write "T. P." (tried and proved) after this verse, and after the many other precious verses we have been considering, if you will only meet the conditions of soul satisfaction which He has laid down.

THE SPIRITUAL VALUES OF ARMAGEDDON

(Continued from Page Three)

It might be answered that there will be no need to bring them to their attention; the facts will speak for themselves and, like seed scattered upon the ground, bring forth fruit in spite of, or rather because of, the tempest. That is perhaps true in part; but can any one conceive of the difficulty also of the case when some of the nations in the grip of the powers of darkness are bent on the wholesale destruction of others, especially little Israel? When false prophets are springing up in the confusion like mushrooms, and false religions are fighting fiercely in their dying struggles, perhaps united in their hatred to Christ; when the false theocracy of Rome is making its last desperate effort to eliminate the budding theocracy of Israel; when the battle lines are drawn literally around the world, and the thunders of war threaten to drown out every other voice; if the regenerating message of the gospel is to be brought to bear effectively on the fifteen or sixteen hundred millions of people in the world, there must be some great cosmopolitan machinery at hand equal to the task. The modern church at times seems confident of its power to regenerate the world now.

The World War created an international condition for an international message, and many of its leaders were quick to create international machinery for voicing its message as they understood it. But the sad after-wail of these prophets revealed that about all they have to their credit so far is their machinery and the memory of their failure. Why did they fail? "The time was not yet." There was no final unequivocal moral issue for the nations to be judged by. What moral issues existed were engulfed in the abyss of political aspirations. Who was absolutely right? Who was absolutely wrong? What was the truth? The church in its larger part did not answer, but, becoming an interrogation point, only added to the confusion. But in the coming hour, when the great facts for which the Bible has contended are patent to the eyes of all men, the church will cease to be a question mark and become a witness.

Another witness will be repentant Israel. These two witnesses, though clad in sackcloth, could with tongues of fire witness with a power the world has never known and only the prophets have foreseen. The necessary impact upon the nationhood of the world for national righteousness could be effected by a nation freshly awakened to righteous relations with God, and, with a world-wide burning repentance among its scattered nationals, give the nations a much needed lesson in true repentance. That most cosmopolitan of all organizations, the modern church, so nauseating to the Son of God, with its lofty, patronizing tone toward "Jesus of Nazareth and his wonderful ethics," may in its being spewed out of His mouth have learned His last command, "Be zealous and repent" (Rev. 3:19), and with its great modern machinery for social regeneration may aid Israel in its challenge to individuals, and to the social and national groups of the human race, so that nations may be born in a day and the transformation of the race be spoken of as the "Day of Regeneration."

All the moral elements of history will be thrown to the surface to stare men in the face and challenge their conscience. Israel will be conscious of her "great mistake," and in her recognition of her guilt the nations will know that for her iniquity she had gone into captivity (Ezek. 39:23), while her penitence may tend to beget penitence among her sister nations; and the retribution upon the nations who would take her land and annul her destiny will bring the nations of the world to the great denouement of history,—to recognize Israel's God. "That the nations may know Me, when

? Questions and Answers ?

Conducted By E. S. Williams

In sending your question for this column address your letter: Question and Answer Editor, 336 W. Pacific St., Springfield, Mo.

28. How long was it from the time the early church began to lose its power, before God spoke to Martin Luther?

There was a gradual waning of apostolic power within the first century of the church. In 315 when Constantine elevated the church to a state religion it plunged over the precipice into spiritual chaos which continued until Martin Luther posted his ninety-five theses against indulgences on October 31, 1517.

29. Please explain Matt. 24:20, "But pray ye that your flight be not in the winter, neither on the sabbath day."

Jesus was here speaking relative to the Jews and of the destruction of Jerusalem. To have to flee in the winter would incur hardships and exposure. Flight on the Sabbath would be impossible as the city gates were then closed, thus barring any way of escape.

30. During the Millennium, when Satan is bound, how will it be with those who have not repented—such as liars, murderers, idolaters, etc.? We know it is the devil who puts sin into their lives. Will the desire for sin then be removed from their hearts?

The release from the bondage of Satan will not change the unregenerate heart, and it is possible that some manifestations of sin will need dealing with, as the carnal mind is enmity against God. But temptation to evil will be greatly lessened.

31. Is it necessary to have the Baptism with the Holy Ghost to be in the Rapture and partake of the Marriage Supper of the Lamb?

In order to be prepared for the Rapture and the Marriage Supper it is necessary that one walk in the light. The Scriptures emphasize two important requirements: having the Holy Spirit (Rom. 8:11-18) and walking in holiness. 2 Cor. 11:2; Eph. 5:25-27; 1 Thess. 3:13. See also Paul's purpose. Phil. 3:4-11. Readiness for the

I shall be sanctified in thee, O Gog, before their eyes." Ezek. 38:16.

These are the visions of the prophets. Ours to sound the cry, "The coming of the Lord draweth nigh."

WICHITA, KANS.

Rapture depends not so much on having enjoyed any certain experience as upon being found with oil in one's vessel when Jesus comes. Matt. 25:7-10.

32. How should the gift of discerning of spirits be revealed in a person who claims to have this gift, and how should this gift be exercised?

As God spoke in times past through the prophets "in divers manners" (Heb. 1:1), so He might bestow, and manifest, the gift of discernment in different ways through different persons. Possessing this gift creates a great responsibility and it should be exercised in great humility. One must be very careful that he does not mistakenly use natural intuition, or human judgment, as discernment of spirits. And one must be very careful not to be deceived by Satan into thinking that an accusing, critical spirit is discernment. Those having genuine discernment are usually the ones who say the least about it.

33. We sometimes see people struggling, trying to receive the Holy Ghost; then, through some foolish advice, doing all sorts of fanatical things, thinking thus to assist themselves in receiving the Baptism. Why do we not teach, and practice more, the laying on of hands for receiving the Spirit, as, according to the Scriptures, this is the divine plan, and it would avoid much that seems to me foolish?

The first thing the seeker for the Holy Spirit needs to learn is that he is giving himself a living sacrifice to Christ, and is to yield to Him. Yet, as often occurs in many another thing, some, instead of yielding and believing, struggle to obtain. But these struggles must often be permitted until the soul finds itself in God. Jacob wrestled with the angel, perhaps unnecessarily, yet in the end prevailed. It requires tact in helping seekers, and one must be careful lest, in correcting some things which are unnecessary he grieve their spirits and make them self-conscious, which, by diverting their attention to themselves from the Lord, might greatly hinder them. But harmful, or unseemly actions, should not be permitted. Laying on of hands would be of much help to seekers, providing the Scriptural plan were followed and those so doing were under the direct anointing and leading of the Holy Spirit.

34. When and where should the Communion be received? Should it be at night or during the daytime? At the church or in private homes?

The Communion is not a private, but a church ordinance. It should be received in the church, or where qualified leaders may direct it. It should be remembered, however, that a church in God's sight is any group of believers who regularly assemble together to worship. In this ordinance we show our Lord's death (1 Cor. 11:26), and also the oneness of those who believe on Him. 1 Cor. 10:17. 1 Cor. 11:22 does not teach that we should eat the Lord's Supper at home, but rather, that we should there eat our regular food, and not make a feasting time of the Communion when we come to the church. The Communion may be observed during either the day or night, and at either weekly, monthly, or longer periods, as decided upon by the assembly. 1 Cor. 11:26.

LAYING ON OF HANDS

Pastor D. M. Panton in the paper which he so vividly edits, *The Dawn*, has an article on the laying on of hands. He shows clearly that in the early days the inspired laying on of hands resulted in miraculous blessing. Then he shows that through many centuries this act became purely formal. "Now we are confronted with the exceedingly grave historical fact that imposition of hands, in various ceremonies and functions all down the ages, has maintained the claim without the power."

But we are glad to know that though there still remains in many directions the form without the power, there are directions in which the form and the power are combined. Through the laying on of hands miraculous healings are performed and miraculous gifts bestowed. God honors in this miraculous exhibition those who have clean hands and a pure heart.

PERSONAL WORK

Rev. C. H. Spurgeon, advocating personal work said, "If you had one hundred empty bottles before you, and threw a pail of water over them, some would get a little in them, but most would fall outside. If you wish to fill the bottles, the best way is to take each bottle separately and put a vessel full of water to the bottle's mouth." That is successful personal work.

If we really have the anointed vision which sees through the travail to the triumph, and is perfectly assured of the ultimate triumph of God, it is our duty in the midst of the travail to rejoice evermore, to cheer the battle by song, and shorten the marches by music.—Dr. G. Campbell Morgan.



The Gospel in Foreign Lands



NEWS FROM MANY LANDS

BAPTISMAL SERVICE AT TOKYO Gordon R. Bender

We, from our little corner in Japan want to sound a note of praise. As the Old Year passed out and the New Year came in we could say like Samuel of old, "Hitherto hath the Lord helped us."

We want to tell you of our baptismal service. Eight of the Christians who had been saved for periods varying from six months to one year were preparing themselves for immersion and looked forward to this day as a crowning day in their lives. We find it pays not to rush a person through these blessed experiences and the longer they wait the better they understand and their blessing is correspondingly greater.

We had set the day for Saturday at noon. Thursday night before the baptismal service, the Christians gathered for a time of prayer, looking to the Lord for a day of sunshine to warm the atmosphere, also for His blessing to rest upon each candidate. During this meeting the Lord came forth in a blessed way.

The young lady to be immersed had been saved over a year and was earnestly praying for the Baptism of the Holy Spirit. Just before the service was over the Lord baptized her with the Holy Spirit as on the Day of Pentecost. Acts

2:4. The prayer meeting at once changed to a praise meeting and there was a time of rejoicing in the presence of the Lord. When the meeting had ended one of the Christians said he had never had such a big blessing before. Another young man who came from another church to ours said, "I have been to many churches but this is the first time I've seen anything like this. Why don't they have this also?" He was so happy as he received a mighty blessing from the Lord. The young lady arose to her feet and with tears streaming down her cheeks, said: "The Lord has given me my heart's desire and baptized me with the Holy Spirit." We all praised the Lord with her. Seven young men and this young lady obeyed their Lord's command, being buried with Christ and arose praising the Lord with the determination in their hearts to follow Him wherever He may lead. We earnestly covet prayer for them as they enter into different walks of life that they may be ever faithful.

CARAS, PERU

Ruth Couchman and Olga Pitt

We wish to report a beautiful revival spirit at work among God's children here. There is a real spirit of prayer and we are seeing the results. The assembly is very small and after the recent outpouring of the Holy Spirit we felt as though God had sealed every one who was really ready to receive the mighty Baptism. But as soon as these had received there arose a real interest among the unsaved, insomuch that one woman and her son, a lad of about eleven, came to the house of their own accord to seek the Lord for salvation. There is no doubt but that she is genuinely converted. She also pleaded with us to take her into our home—since her surroundings are so wicked and she has no husband—that she may become fully established in

ble before God that He will be able to use us for His glory. We realize the time is short until the coming of our King and consequently we are looking to God for a mighty work in the hearts of these people.

KISPEST, HUNGARY D. F. Raroha

There is every evidence that the Lord is working in Hungary. The Spirit of the Lord is manifesting His presence increasingly. The promise of our Lord is true when He said that He will never leave us, nor forsake us.

During the past year we have suffered much persecution, but as trials multiplied, so much the more did the dear Lord pour the dew of heaven upon us. Thanks be unto God, the Father and unto the Lord Jesus Christ for the grace and mercy bestowed upon us.

We had a second conference in Hungary when Brother G. H. Schmidt was with us. During the sessions he told us many good things which came as meat in due season to our hearts. Six new assemblies were united with us and accepted the constitution of the Assemblies of God.

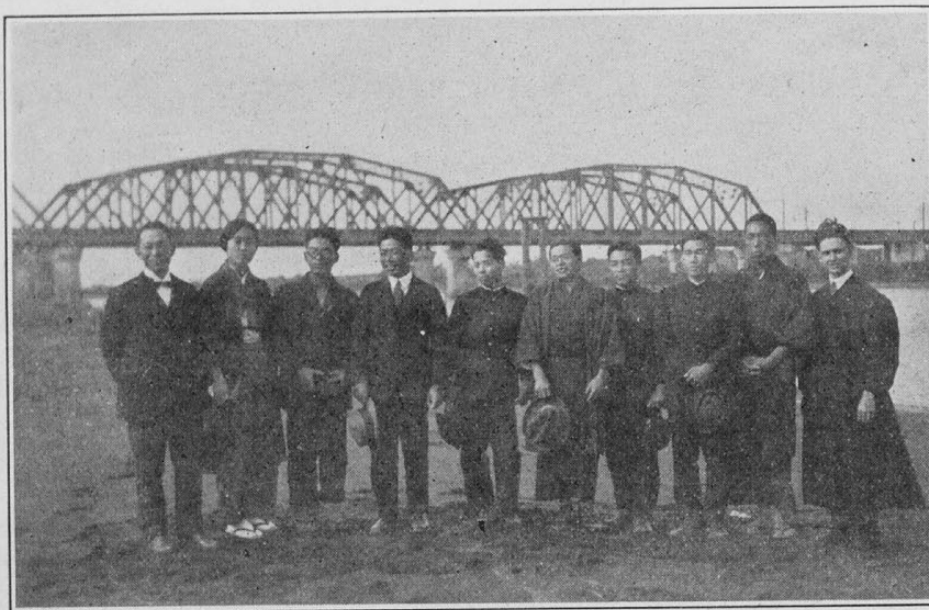
The past year God helped us to gather in many souls, a number of whom have been healed and baptized in the Holy Ghost. He also gave us a new mission hall and enabled us to print forty-nine thousand tracts of different kinds. We have a six-page pa-

per which is published regularly. Please pray for us that God may have His own way and that we may be able to stand all the trials that come upon us.

BETHEL HOME, NINGPO, CHINA Nettie D. Nichols

Our meetings are well attended, there is a blessed spirit of fellowship and such helpful testimonies from the Christians. New families are being reached with the gospel message. Next Sunday is Chinese New Year and we are looking forward to a day of blessing from the Lord.

Our new building is up to the roof, but for the bad weather we should have been under roof ere this. God wonderfully answered prayer again last week and enabled us to make another payment. The next day after this was made, which about emptied our treasury, the Lord sent a gift of \$50.00 to us, a Christian Chinese brother bringing it. We needed some extra money to get our supplies for over the New Year



Brother Gordon Bender with some native converts awaiting baptism

the gospel. Another day the mother-in-law of one of the believers came to the house to request prayer that she might be saved. She has been fighting the gospel for a number of years. Two boys about twelve years of age also came in to pray and be prayed with. We would not say they are really saved as yet but their interest is genuine and we are trusting God to do a mighty work in their hearts. The crowds are large at every service and there is a spirit of conviction hovering over us in a very real way. We are looking to God to do great things and we are confident Peru will yet have her share of the promised Latter Rain. Oh, how we covet the prayers of God's children that this might soon be an accomplished fact. It seems to us that this dark continent has been reserved until the last before Jesus' coming for an outpouring of the Holy Spirit upon a people who have so long been in gross darkness and idolatry and again we covet your prayers that we may be kept so hum-

holidays and praise God He met us. We know He will complete what He has begun and supply all that is yet needed to finish our new chapel and other room, and by faith are praising God for the full supply.

The past weeks many of the idols in temples in the city have been destroyed by order of new government. May the Lord do His work of destroying the idols from the hearts of the people and turn them to the true and living God. An atheistic society called, "No God Society" is growing and spreading about us so rapidly. It is the church's opportunity to spread the true gospel at this time. Hearts are open as never before to the gospel message. May He pour out His Holy Spirit over China. New little ones are continually being added to our family. Among these are two dear little blind boys. We praise and thank God for each little life saved.

CABLE FROM SOUTH AFRICA

We regret to report that we have received advice from headquarters of the Pentecostal Assemblies of Canada, announcing receipt of cable as follows: "Mrs. Austin Chawner died, Saturday, March 23d." Sister Chawner who was formerly Miss Carrie Slaybaugh, went to the field in 1926 and was united in marriage to Brother Austin Chawner early in 1927. Together, with her husband, she had been seeking to reach some of the unevangelized people of Portuguese, East Africa, and passed to be with her Lord from the mission station near Klein Letaba, N. E. Transvaal.

THE MOSSIES' FIRST CONVENTION

A. E. Wilson

Perhaps you are interested in knowing how our convention was gotten up and carried out in Mossie land. Let us start from Kaya and see. The natives have been looking forward to it for months and making their plans accordingly. As our little Ford can scarcely accommodate those who cannot walk the long distance to Ouagadougou, we make up loads for three men to carry on their heads. Two of the men start December 18th with our goods, another goes the 19th with our bed on the back of his donkey. Two more leave the 20th. We had expected three to go together from this village so we inquire where the third one is and find that he is staying to see that his wife and the wives of two others get safely in our car to go, as their relatives and town's people have told them that they cannot go for they will surely die or never return. We are secretly amused at this precaution but later see the wisdom of it. This same morning the wife of one who has gone ahead on foot comes with all her earthly possessions in a calabash on her head and tells us that she will not go with us, but is going to flee to her father's home. We reason with her but to no avail; as we tell her that her husband has left her with us to take to him and that we cannot let her go elsewhere, she merely laughs and says she will not go with us. Finally we take her calabash of possessions and put it in our house and tell her to stay near but she says she will flee without her things. We tell her if she does we shall come after her so she sits down and thinks up every excuse imaginable to get her things

All offerings for Foreign Missions and for expenses of conducting the Missionary Department, should be sent by Check, Draft, Express or Postal Money Order, made payable to Noel Perkin, Missionary Secretary, 336 West Pacific St., Springfield, Mo., U. S. A.

but fails so goes back to her hut. At evening the wife of another comes with her child on her back and as we have heard that she says she won't go we wait to hear what she will say. Finally, she says that she cannot go with us as her child has the stomach ache. We ask her how she knows that it will ache on the morrow and laughingly tell her to find a better excuse than that. In the end she decided to go.

Early the next morning all is hurry and bustle as we pack, patch inner tubes, inflate tires, and do the endless amount of ever-present duties. The women have brought all their cooking pots and a great amount of herbs for sauce for their mush on the road. They cannot believe that a trip that takes them three days can be made between meals. Finally we got packed in and away we go as some one starts the song, "Jesus Loves Even Me." We have no mishaps on the way as "Henry" seems to like the idea of taking Mossies to the convention. We overtake those who are walking but only stop long enough to greet them, reaching Ouagadougou at dusk.

Here we are welcomed by the missionaries, and the native Christians come and take the native women over to "Peace Town," where sleeping quarters have been prepared for them. Every Christian has made room for as many visitors as he can and a big room has been made of borrowed grass mats to accommodate the men and to be used by all as a "conversation place." We find that much labor has been expended by missionary and native alike as we see the great barrels of ground native grain stored at the mission to be portioned out twice daily to feed this crowd. Salt and red peppers and great baskets of different herbs have been bought to make the sauce to dip the mush cakes in. Great earthen pots have been bought or borrowed from the different villages to cook in and four women are employed to cook so that all the Christian women may be free to attend all the services. These four women have an able overseer, a fine Christian "mother in Israel," Ma Poko by name.

We find that 20 Christians and inquirers have walked the long distance from Yako where an Ouagadougou Christian has been preaching since May. Some of them have been on the way four days.

Monday, two cows are butchered and after the evening service the Christian women begin to boil this meat and make the mush and sauce for the Christmas feast for the infirm and the poor. Christmas morning the church is filled and a large crowd outside. The Christmas message is given by Mrs. Shearer, a native standing in the door of the church repeating so that those outside may hear. The meat and mush and

sauce were put in every available container and hauled on the trailer up near to the church and as the people come out of the church they march into the yard and file past the trailer, each with his calabash and receive his portion served by the native Christians. The crowd is estimated at 500 or more.

Thursday morning we have another precious message to the missionaries by Mr. Chastagner: "When the enemy shall come in like a flood the Spirit of the Lord shall lift up a standard against him." This applying to all of the forces which are against us and against our message in this land. Thursday night three of the Kaya women, come for salvation. The one whose child had the stomach ache was saved. Our joy knows no bounds.

Friday evening, God takes charge of the service and instead of the plan made by man being carried out, people begin confessing hidden sins and asking to seek the Spirit at this time. The Spirit is in our midst and there are messages and interpretations and songs in the Spirit by the missionaries and a fine spirit of prayer among the natives. This is the first definite seekers' meeting and although no one received, all were encouraged to press on.

Monday night we have the most precious watch-night service led by Mr. Chastagner. After a short message, special seasons of prayer are held for the unsaved fathers, then for the mothers, husbands, wives, brothers, sisters, neighbors, those in authority, and then for the entire world. In the midst of this service a native stands and makes a request that all of the natives stand and thank God for sending the white man to tell them of Jesus and asks that they all pray for all those dear to the white man who are outside of Christ. We are so surprised and touched by this that tears and praise to God are our only outlet. Some people say that ours is a thankless task but we don't find it so. Just after midnight we partake of the sacrament together. It is difficult to tell how we feel as we see these natives from the different places partaking together in remembrance of Him who died to set all free.

New Year's night we close the convention with a great testimony service in which all express the joy and strength received and their desire to meet again this way next year.

Next morning all are astir getting ready to return to their several homes to spread abroad to those who were not so fortunate as to come, the light which they have received.

AT REST

Miss Fannie M. Langdon, well known mission worker both on the foreign field and in the homeland, departed to be with the Lord March 11, 1929. Our loss is her gain. Sister Langdon's life was a ministry of prayer for the foreign field and for the Lord's work in every part of the world. She will be greatly missed. Let us pray the Lord to raise up others to fill the vacancy made by both herself and her sister Mary, who passed away a few months ago.—Mrs. J. G. Theis, 1428 Republic, Cincinnati, Ohio.

-:- In the Whitened Harvest Fields -:-

FIFTY SAVED

Brother Bert Roberson writes from Cache, Okla.: "The Lord has blessed us with several souls. Over 50 saved and 28 received the Baptism of the Holy Spirit. We are planning a baptismal service here Sunday; among the candidates for baptism will be several Kiowa Indians (full bloods). Our Sunday school is increasing, praise the Lord."

MERCER REVIVALS

Evangelist C. A. Jones, Mercer, Mo., writes: "I held a meeting at Mercer in December and January in which 33 were at the altar for salvation, 6 received the Baptism in the Holy Spirit and the saints were built up. Sister Marjorie Mahany was with us recently in a week's meeting which resulted in much good being accomplished. One was saved."

BIBLE CONVENTION

The ten days' Bible convention held at the Assembly of God, Pensacola, Fla., was a real success in every way. While it was not so well attended by the ministry of sub-district No. 2, there being only 6 ministers present, the local work in the city and near-by vicinity was put on a more substantial basis. There were a number saved and the victory we were looking for was won. There were 6 additions to the local assembly. The convention was ably conducted by our superintendent, J. E. Spence, under the unction of the Holy Ghost.—W. J. Hurst.

HUNGER FOR BREAD OF LIFE

Pastor S. A. Tharp, Beckville, Tex., writes: "Of a truth God is in our midst. There is a real awakening among us. Knowing that no church could thrive unless fed, we began to seek God for a closer walk with Him. The revival broke out in the pulpit and went through the 'amen corner,' spreading to the sinners. A Baptist minister nearly 70 years old and his wife a little younger, walked 4 miles to attend our Sunday school, the aged man so feeble he must use a cane; he testified to being wonderfully blessed. These people want God. Sister Georgia Lewis, of Tulsa, Okla., will begin a meeting here March 26th."

GOD'S NAME EXALTED

W. E. Sampson, McCurtain, Okla., writes: "The name of the Lord has been exalted here. Sister Lucy Carrie Stickney came to McCurtain on August 17, and began evangelistic services. God gave her 30 souls saved, and baptized 17 with the Holy Ghost. On October 1, she took charge of this work and has been going forward successfully ever since. Feb. 16, Brother Arthur Bryan was called for a few days' meeting. He gave out the Word with boldness and power, and despite the continued cold weather the meeting resulted in 8 saved and 8 baptized with the Holy Spirit. Sister Stickney organized a class of Christ's Ambassadors recently with 23 charter members."

NEW MISSION OPENED

Pastor Guy T. Lawrence writes: "The full gospel message is being preached again in Greenville, Tex. A mission has been opened at 2703 Stonewall Street, which is in the business section of the town of some 18,000 population. A tabernacle is to be erected this summer and the summer revival campaign is already under way every night at the mission. Many have expressed a hunger for the Pentecostal Baptism. We desire the services of an evangelist for a few weeks' campaign, and should like to hear from some one."

HEALED OF HAY FEVER

I had suffered from hay fever for eight years; had used medicines and received the advice of doctors, but to no avail. I only weighed eighty-seven pounds, at that time. Six years ago I was saved at the Christian Alliance Tabernacle at Salem, Oregon. I accepted the truth about divine healing, which I had never understood until then. I had the prayer of faith offered for me and I was healed by the Lord. I have not taken any medicine since the day I was healed, and I now weigh 107 pounds which is a good weight for one of my stature.—Lydia Gibson, Route 5, Box 18A, Salem, Oregon.

SOULS HUNGRY FOR GOD

Pastor Roy F. Meredith, London, Ark., writes: "Praise God for the wonderful way He has wrought in our midst the last 4 weeks. After 4 or 5 weeks of afternoon prayer meetings, the Lord sent Brother Wm. S. Moore, of Houston, Ark., to us and we pitched battle against the enemy in the name of our God. In spite of rain, snow, cold, and almost impassable roads, people came—hungry for the old-time gospel, and they were not disappointed. Souls were convicted of sin, 13 professed salvation and 4 were baptized in the Holy Spirit. March 17, the power of the Lord came down until the minister couldn't preach; saints and sinners came to the altar and sought God together."

SEEKERS OVERFLOW ALTAR

Mrs. E. E. Howard, Dade City, Fla., writes: "We are rejoicing over the wonderful things that God has been doing in Dade City the last 4 weeks. Sisters Mamie Williams and Eunice Symonds came here Feb. 19 and began a revival. The meetings were held in a theater building. Pentecost had never been preached here and the building was packed from night to night, people wondering what was going to happen. The altar would not accommodate the seekers. Forty or more were saved and 17 received the Baptism of the Holy Ghost. We had a baptismal service the last Sunday afternoon, when 15 were baptized by Brother Bolton. We were privileged to have Brother Symonds with us the last night and he set the church in order with 32 members. We will continue to worship in the theater building until our church is built. Brother and Sister F. G. Symonds will serve as pastor for the present."

COMBINED EFFORTS BLESSED

Pastor E. O. Robeck writes: "We are happy to announce that the Lord has so directed affairs in Yakima, Wash., that a few weeks ago the two full-gospel churches united, and became one congregation in our church which we purchased about a year ago. The Lord melted hearts thus making the amalgamation possible. We are at present in the first week of a campaign with Sister Lilian E. Holm, of Centralia, Wash., in charge, and over 20 souls have responded already to the call of the Master through the heart-searching messages of our sister whom the Lord is blessedly using in our midst. The Northwest District Council's annual meeting is to be held in our church in June. We are contemplating a great tent campaign following the convention."

A GRACIOUS REVIVAL

A report comes from the W. H. Merrin evangelistic party: "We just closed a glorious campaign at Lakewood, N. J., where 52 souls were at the altar for salvation, 6 or 7 received the Baptism of the Holy Spirit and a score or more testified to having received definite healing. The building was packed; the church people came from different churches and as the messages went forth under the anointing of the Spirit the fire fell and the glory of God flooded the whole place. The people cried out, some saying, 'This is God;' others, 'This is old-time Methodism.' All prejudice was laid aside by the Christian people and they entered into the meeting whole-heartedly. The closing night we were pleasantly surprised by a beautiful mammoth bouquet presented by the Methodist people in appreciation of the good they had received in the services."

SPIRITUAL OASIS

Brother and Sister F. C. Moreno, Las Vegas, Nevada, write: "Since we have been laboring here the Lord has added to Himself a goodly number of men, women, and children. As Las Vegas is a sort of oasis in the middle of a desert, many traveling from Los Angeles to Salt Lake and vice versa, get stranded here long enough to hear the gospel message; many of these have brought great joy to our souls. While we seldom hear from the transient class, we know God's Word is bound to accomplish results and we shall hear from them on the 'other side.' However, we have those who are residents here and many are flocking to this place on account of the Boulder Dam work. Many have accepted the Lord already and we are on the threshold of a great revival. During the last 3 weeks we have had 7 Baptisms in the Holy Ghost. We hold daily prayer for the outpouring of God's power and sinners becoming apprehensive, are attending the Sunday night evangelistic meetings with gratifying results. We have had with us for a few days Elder Norborne Wilson, a dear good brother from San Diego, Calif. We have just organized a class of Christ's Ambassadors, the leader being an ex-Catholic, saved during Christmas services."

BRIEF MENTION

Since Brother I. J. Bolton has been chosen district evangelist by the Florida District, he feels that it is necessary to resign the Oak Park pastorate. He may be addressed c/o A. G. Voight, R. 3, Plant City, Fla.

Word comes from Deacon J. W. Dodson that the assembly has been moved from the oil field to Navarro, Brother W. C. Standley, pastor. Council ministers are invited to stop over.

Word comes from Sister Mattie Huffine, R. 2, Cement, Okla., of the dedication of a new mission there; services will be conducted the first, second and third Sundays by Sister Adair, of Cement, Brother Jones, of Rocky Ford, and Brother Jackson, of Cyril, respectively.

The St. Joseph, Mo., assembly is just entering the fourth week of revival with Brother L. M. Davis, of Princeton, Mo., evangelist. Eleven have been saved, 4 received the Baptism of the Holy Ghost, 19 baptized in water and 29 added to the church.

The Hattiesburg, Miss., assembly just closed a week's meeting with Elder W. J. Walthall, of Arkansas, in charge. Many ministers from adjacent towns came and remained several days. The song services were led by Brother Fairchilds. The saints were built up."

MANY VICTORIES WON

Evangelist Anna Hunter, of Lakeland, Fla., writes: "We have just closed a 6 weeks' campaign at Medulla, Fla., where God blessed, giving us many victories. Some of the hardest people to reach in the community were stirred and accepted Christ; several were saved and filled with the Holy Spirit. Brother Boyer and I baptized 7 in water the last day of the meeting. We called Brother Voight to set the church in order. The Methodist brethren were kind enough to let us have an unused church for regular services, so we are beginning a new work in this place with 17 members. Many are interested. Praise God. I shall begin a campaign in Ft. Meade, Fla., in the old Boy Scouts' Hall, March 21, to run indefinitely. I feel God calling me to take the message to new fields and open up new assemblies in out-of-the-way places, so I need the prayers of God's people."

OLD-FASHIONED CONVICTION

Pastor C. L. Stewart, Olney, Tex., writes: "We secured the services of Brother and Sister Musgrove, of Houston, Tex., for a revival beginning Feb. 24. The meeting began with good interest, 10 at the altar the third night, some getting saved and filled with the Spirit. From that time the power fell every night, some seeing visions, others lying prostrate under the power of God for some time. Some having had dreams of hell prayed through while on their job; one man was so convicted of sin that he was saved on the roadside on the way to work. The depot agent of Newcastle and his wife were among those who received the Holy Spirit. The meeting closed with 19

having received the Baptism of the Spirit and a number of conversions. The assembly is in a thriving condition. Any Council brethren passing this way are welcome to stop with us."

TUBERCULOSIS HEALED

I was taken sick with tuberculosis in the hip joint and in one lung, in the fall of 1918. From time to time I was treated by several good specialists, but did not get cured. They assured me I had but a short time to live. I was in different hospitals five times, in the aggregate about two years, walking on crutches a good deal of the time when out of hospitals. Finally I was stricken down with a very bad attack and suffered terribly, in the latter part of January, 1928. I consulted two doctors and they decided to send me to the sanitarium at Dunseith.

While arrangements were being made for me to take this trip, I decided to ask the saints to pray for me, and made up my mind to trust the Lord for my healing. I did not go to the sanitarium. They prayed and God answered prayer, healing me so that I was able to go to work on a farm the first of April, 1928, and I have been able to work ever since. My left leg is still a little short but I trust the Lord to lengthen it.—Adolph Rubeck, Egeland, N. Dak.

I desire to verify the above testimony, declaring that it is true.—R. S. Rasmuson, elder in charge of the Egeland Free Mission Church.

"ON HIM!"

"The Lord hath laid on Him the iniquity of us all." Isa. 53:6.

Let me tell a dream which was given by night to one of my dearest friends. He beheld a stupendous range of glorious sunlit mountains, with their lower slopes enfolded in white mist. "Lord," he cried, "I pray that I may dwell upon those heights."

"Thou must first descend into the vale," a voice replied.

Into the vale he went. And down there he found himself surrounded with all manner of fierce, ugly, loathsome things. As he looked upon them he saw that they were the incarnations of his own sins! There they were, sins long ago committed, showing their threatening teeth before him.

He heard some one approaching, and instinctively he knew it was the Lord. He felt so ashamed that he drew a cloak over his face and stood there in silence. The Presence came nearer and nearer, then He too stood silent.

After awhile my friend mastered sufficient courage to lift the corner of his cloak and look out upon the Presence; and lo, all the loathsome things were on Him!

The Lord hath laid on Him the iniquity of us all.—J. H. Jowett.

OLD FOLKS ORDERED TO WORK

On one occasion the late Rev. C. Silvester Horne preached a sermon at Whitefield's Tabernacle, London, specially for elderly men and women. Relating the incident to a friend, he remarked that he had never before seen so many walking-sticks in a church, nor such a congregation of men and women who seemed physically feeble. "Now, tell me," Silvester

Horne said to his friend, "what was my text?" "Oh," came the reply, "was it the greatest of all, 'Come unto Me, all ye that are weary?'" "No; you are wrong," said Mr. Horne. "Then it was the second great text in the world, 'At eventide it shall be light.'" "No. It was this," said the preacher: "'And about the eleventh hour He went out (into the market-place), and saith unto them, Go ye also into My vineyard'" (Matt. 20:6, 7).

BRONCHIAL TROUBLE HEALED

My eight-year-old son had been afflicted with bronchial trouble for four years, so that he was never able to be long at a time in school. The doctors gave me no hope for him unless I took him to a warm climate, saying their medicine would not heal such a thing. I made a trip last winter (1927-1928) to Los Angeles, and while there the saints really got hold of God for the boy and he was healed. Now he is not only healed and in school every day but is overweight.—Mrs. R. V. Maurer, 115 East Fox Street, South Bend, Ind.

NOTICE.—Brother D. G. Hutto's address is changed from Charleston, W. Va., to Attica, Ind.

WANTED.—Folding organ, in good condition, to use in open air meetings.—Pastor Otis R. Averill, 224½ N. Dewey St., Eau Clair, Wis.

WANTED.—Second-hand musical instruments free to be used for the glory of God. I give free instructions to beginners in the orchestra and I will see to it that those instruments are used for God's glory only; will keep them under my control. I am in good standing with the Northwest Council.—Pastor T. S. Winey, 325 N. Oakdale St., Medford, Ore.

NOTICE.—I have recently been called as pastor of the First Assembly of God, Oklahoma City, Okla. Our church is located at 1813 W. 2nd Street. Services: Sunday 11:00 a. m., Tuesday, Friday and Sunday nights. Any of the brethren passing through, or those who may be locating here, will find a hearty welcome at this assembly.—H. B. Laws, 204 N. Douglas St.

NOTICE.—We begin a revival April 3, with Pastor W. H. Law, Port Arthur, Tex., to continue as long as the Lord leads. After that we intend to return North passing through the states of Texas, Oklahoma, Kansas, Colorado, Nebraska, South Dakota, North Dakota, Minnesota, Iowa and Missouri. Any one wishing our services along the way, please write us at Arcadia, Kans. I preach the gospel and play a cornet; my wife plays a saxophone.—Evangelist Firdnan Peppers, 1710 16th St., Port Arthur, Tex.

OPEN FOR CALLS

EVANGELISTIC.—I am available for the field work from now until October. In fellowship with General Council, also Arkansas-Louisiana District.—William S. Moore, London, Ark.

PASTORAL OR EVANGELISTIC.—My wife plays the piano. For reference, address District Superintendent James Hutsell, Slick, Okla.—R. E. Lister, Box 295, Shidler, Okla.

EVANGELISTIC.—In the United States or Canada. In full fellowship with the Assemblies of God, U. S. A.—A. Remington, 1317 Pierre Ave., Windsor, Ont., Canada.

EVANGELISTIC.—Evangelist and Mrs. R. A. Babcock announce that they are open for calls for revival campaigns anywhere, especially in the Middlewest until after May; then our daughter who graduates from school expects to be with us as pianist and special children's worker. Write us c/o Edna Babcock, R. F. D. 5, Morgandale, Warren, Ohio.

Forthcoming Meetings

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

ELK CITY, OKLA.—Christ's Ambassadors rally, April 28th. Free entertainment for all delegates.—M. J. McClellan, president.

QUINCY, ILL.—Revival campaign with Pastors R. A. and Adele Carmichael at the Assembly of God, April 14-28.—Zelma Argue.

IRVINGTON, N. J.—Revival campaign April 7-28, Evangelist Loren B. Staats, of Blue Rock, Ohio, in charge.—Joseph R. Potter.

BETHEL CHAPEL, ARK.—Seven miles south of El Dorado, Sunday school and Young People's Convention, April 18-19.—A. W. Tanner.

MEXIA, TEX.—Revival services beginning April 5, in our new church on South McKinney Street. On the 7th there will be an all-day meeting with dinner on the ground. Everybody invited.—Pastor H. Birmingham.

THEDFORD, NEB.—Evangelist W. E. Thurmond and wife, of Cairo, Ill., will conduct a revival campaign at the Bethel Church, April 7-May 1. For further information address Pastor C. E. Thurmond, Thedford, Neb.

GREAT FALLS, MONT.—Evangelist Rangnor S. Peterson, of Pelican Rapids, Minn., will conduct a 3 weeks' revival campaign beginning March 28, at the Assembly of God, 213 9th St., N.—Pastor W. Paul Jones, 518 5th Ave. N.

LOUISVILLE, KY.—The dates of the revival campaign at Bethel Temple to be conducted by Delores Lee Dudley, have been changed to April 21-May 5, or longer. For further information address Pastor A. E. Baker, 2111 W. Broadway.

ELECTRA, TEX.—Christ's Ambassadors rally for the Northwest Section, April 20-21. All-day services Sunday with lunch served at the church. All pastors and young people urged to be present.—Mrs. E. B. Crump, sectional superintendent.

LONDON, ONT.—Evangelist Harvey McAlister will conduct an evangelistic campaign at the Pentecostal Assembly, commencing April 7th and continuing over four Sundays. His address will be 740 Queen's Avenue, London, Ontario.

FRESNO, CALIF.—Evangelist Watson Argue will hold a two weeks' meeting at Full Gospel Tabernacle, Divisadero at U Street, April 7-21. Near-by assemblies plan to attend. For further information address the pastor, L. R. Keys.

HATTIESBURG, MISS.—Revival services at the Assembly of God, Bernice Ave., one block from Edwards Street, beginning April 7, Brother Morris Kullman (converted Jew) and wife, of Oklahoma City, Okla., in charge.—Pastor S. Vandermerwe.

LEOMINSTER, MASS.—Full Gospel Assembly, 32 Monument Sq. First Anniversary meetings to be held April 14th to 21st. Speakers: Stanley H. Frodsham, John E. Norton of India, and Mrs. Christine A. Gibson, E. Providence, R. I.—Evangelist E. E. Voland.

ATLANTIC CITY, N. J.—Revival campaign at Grace Pentecostal Tabernacle, 507 Madison Ave., April 21 to May 5, or longer, Dr. Charles Shreve, whose message has blessed thousands, in charge. Services week nights (except Saturday) at 8:00; Sunday services 11:00 and 7:45.—J. J. Ashcroft, pastor.

WASHINGTON, D. C.—J. N. Hoover, formerly pastor in the Baptist church, is to conduct special services at the Full Gospel Tabernacle, North Capital and K Sts., April 14-28. A series of sermons on "Prophetic Truths for To-day," will be given. For further information address the pastor, North Capital and K Sts.—Harry L. Collier.

SECTIONAL COUNCIL MEETINGS.—Southwest Section, Duncan, Okla., March 22-23. Pastor E. M. Adams, of Anadarko, has been appointed to fill the vacancy of that section, as Presbyter. Northeastern Section; Collinsville, Okla., April 18-19. South Central Section, 405 Elm St., Shawnee, Okla., May 2-3. All ministers and assemblies of these sections are expected to attend. Those wanting license, ordination or renewal, will make application in person.—James Hutsell, district superintendent.

MILLE ROCHES, ONT.—International Pentecostal camp meeting June 30-July 14, 1929. Most delightful camp ground on the banks of the St. Lawrence river, almost opposite Messena, N. Y., convenient crossing from Ogdensburg, N. Y. by ferry; by train at Cornwall, Ont. Elder A. G. Ward, of Springfield, Mo., a host of other workers and missionaries will be present. Tents, cots, cottages, and rooms for rent. Large dining tent on free will offering plan. For full information write, Pastor V. R. Morrison, Mille Roches, Ont., or District Superintendent A. E. Adams, Gananoque, Ont.

HAVANA, ARK.—Beginning April 13, continuing as long as the Lord leads, Evangelist Wm. S. Moore in charge. For 30 days after above date, Brother Moore's mail will reach him at Box 114, Havana.—Pastor W. W. Little.

DURANT, FLA.—Camp meeting at Pleasant Grove Camp Ground, May 9, 1929, continuing 10 days. Brother G. E. Smith, of Miami, and other ministers of the district will be the leading speakers.—N. A. Bell, secretary, 1907 N. B. Street, Tampa, Fla.

MONROE, IA.—S. A. Jamieson, of Chicago, Ill., will conduct a series of Bible studies at the Pentecostal Assembly of God tabernacle beginning April 2, continuing 2 weeks or longer. We invite all neighboring assemblies to attend.—Pastor S. E. Comstock.

FOSTORIA, OHIO.—Evangelist Wm. Emmenegger and L. C. Hicks, soloist and chorister, will begin a series of meetings at the Assembly of God, N. Lynn St., May 5. These services are to be preceded by a 2 weeks' Bible and prophetic conference with Wm. F. A. Gierke, of Los Angeles, Calif., in charge.—C. C. Vandersall, pastor, 1208 N. Cory St., Findlay, Ohio.

NORTH LITTLE ROCK, ARK.—Evangelist Meyer Tan Ditter and wife will conduct a revival campaign at Bethel Tabernacle, 305 Palm St., April 24-May 12.—G. S. Hardcastle, pastor, 302 Palm St.

ENID, OKLA.—April 4, Evangelist Arthur McClure and wife, of Cyril, Okla., will begin a 3 weeks' campaign in Enid Gospel Tabernacle. Any who wish to come from a distance should write the pastor, P. C. Nelson, 316 E. Cherokee Ave., Enid, Okla.

MOOSIC, PA.—Special evangelistic meetings at Full Gospel Tabernacle, Springfield Ave., April 16-28, Elder D. H. McDowell, of Washington, D. C., in charge. Services each night at 7:45.—J. E. Jenkins, pastor, 608 S. Blakley Street, Dunmore, Pa.

BENTON HARBOR, MICH.—Spring revival of the Assembly of God, German Branch, May 12-26, Evangelist Wm. F. A. Gierke, of Los Angeles, Calif., in charge. Preaching every night at 7:30, 3 Sunday services. All services conducted in the German language. For further information address L. W. Drewitz, pastor, 727 Thresher Ave.

CHELSEA, MASS.—Evangelist Hattie Hammond of Hagerstown, Md., will conduct special meetings at First Pentecostal Church, 113 Hawthorn St., April 7-28. Meetings nightly (except Monday) at 7:45; Sunday, 3:00 and 7:30 p. m. For further information address C. C. Garrett, pastor, 25 Barrett St., Revere, Mass.

LOS ANGELES, CALIF.—Revival campaign beginning March 24, 11:00 a. m., continuing 3 weeks or longer. The Ronald L. Crozier and Croson evangelistic party will be in charge. Services every night except Monday. Take red Sierra Vista local car on Main St. to the El Sereno Gospel Tabernacle, 4980 S. Huntington Drive.—Pastor Elmer T. Draper, 664 Lambardy Blvd.

DAYTON, OHIO.—The Tenth Annual Session of Central District Council, Bethel Temple, Corner Buckeye and Pulaski Streets, April 30 to May 3. All pastors, evangelists and missionaries are urged to be present. Each assembly should send at least one delegate, and two if possible. Lodging and breakfast will be provided for all ministers and delegates. We are expecting Brother Harold H. Moss, field missionary secretary, and acting editor of the Pentecostal Evangel, to be with us. Special services for the missionaries and Christ's Ambassadors on the last day.—Flem Van Meter, 620 Geneva Road, Residence Park, Dayton, Ohio.

WORLD MISSIONS CONTRIBUTIONS

March 22nd to 30th inclusive
All personal offerings amount to \$2,470.39.
.90 Graceville Assembly Graceville Fla
1.35 West Cabin S S Birthday offering Vinita Okla
1.40 Vernon Assembly of God Fearn Springs Miss
1.48 Assembly of God S S Illmo Mo
1.75 Grantham Church Cottonwood Ala
2.00 Assembly Bagdad Fla
2.50 Bethel S S Chandler Tex
2.50 Elim Pentecostal S S St Johns Nfld
2.70 Assembly of God S S Whitesboro Okla
3.00 Young People's Class Holly Colo
3.00 Berean Class Ewing Mo
3.00 Christ's Ambassadors W Laurel Assembly Laurel Miss
3.00 Assembly of God Seadrift Tex
3.00 Pentecostal Assembly Ansonia Pa
3.00 Assembly of God Princeton Mo
3.00 Auburn Pent'l S S Auburn Wash
3.15 Pentecostal Full Gospel Assembly Cfulu Vista Calif
3.24 Assembly of God Draw Station Tahoka Tex
3.25 Assembly of God S S Crocker Mo
3.40 Assembly of God S S Savanna Okla



SLEEPY TIME TALES

Another happy time for the children is here in the form of a new book of stories by Clara B. Clark.

Almost forty charming stories, more than eighty pictures, and an artistic cover in color make up this appealing book.

Sleepy Time Tales is more than just a children's book. These stories are not only delightful reading, but have the highest teaching value for child minds and hearts. Through this medium fine moral and spiritual lessons are taught in a most natural and wholesome manner.

Price 25 cents

By the same author
**TELL-ME-SOME-MORE
STORIES**

Fully illustrated
Price 25 cents

**SLUMBER TIME
STORIES**

Fully illustrated
Price 25 cents

Gospel Publishing House
Springfield, Mo.

- 3.45 Assembly of God Seaboard Va
- 3.69 Pentecostal Assembly Hollister Calif
- 3.93 Assembly of God S S Blytheville Ark
- 4.60 New Crichton Assembly Crichton Ala
- 4.89 Assembly of God Elk City Okla
- 5.00 Edgemont Full Gospel Mission East St Louis Illinois
- 5.00 Half Moon Bay Full Gospel Mission Half Moon Bay Calif
- 5.00 Full Gospel Assembly Brea Calif.
- 5.00 Christ's Ambassadors Kingsburg Calif
- 5.00 Prunedale Assembly Watsonville Calif
- 5.00 Full Gospel S S White Plains N Y
- 5.00 Ash Grove Assembly Ash Grove Mo
- 5.50 Missionary Society Auburn Wash
- 5.65 Bethel Tabernacle Sedro Woolley Wash
- 5.80 Assembly of God Bristol Va
- 5.85 Assembly of God Church Cape Girardeau Mo
- 6.00 Bethany Temple Everett Wash
- 6.00 Missionary Society Bunker S Dak
- 6.00 Sunday School Conneaut Ohio
- 6.25 Sunday School Santa Ana Calif
- 6.25 Cannelton Assembly Cannelton W Va
- 6.48 Glad Tidings Temple Lodi Calif
- 6.60 Assembly Yazoo City Miss
- 8.00 Christ's Ambassadors Class Tampa Fla
- 8.61 Sunday School & Assembly of God Chetopa Kans
- 8.96 S W Va W W Va & E Ky District Council
- 9.30 Full Gospel Mission Palo Alto Calif
- 9.64 Assembly of God Knox City Mo
- 10.00 First Baptist Church Egg Harbor N J
- 10.00 Elim Tabernacle Rochester N Y
- 10.00 Women's Missionary Council Houston Tex
- 10.00 Full Gospel S S Antler N Dak
- 10.00 Full Gospel Hall Marshall Minn
- 11.00 Assembly of God Allemands La
- 11.11 Ohio State Christ's Ambassadors
- 11.15 Miami Assembly Miami W Va
- 11.21 Ladies Bible Class Phoenix Ariz
- 11.60 Assembly Whistler Ala
- 13.10 Pentecostal Assembly of God Toledo Ore
- 13.30 Assembly of God S S Anadarko Okla
- 13.35 Midway Free Pent'l Mission Thayer Mo
- 15.40 Altoona Pent'l Tabernacle Altoona Pa
- 15.50 Assembly of God S S Flint Mich
- 15.75 Hill Spring Church McIntosh Ala
- 16.00 Belle View Bible School Belle Fourche S Dak
- 16.00 Assembly of God Florida Ala
- 16.10 Sunday School and birthday offering Scobey Mont
- 16.60 United Pentecostal Church Milford Conn
- 17.00 First German Pent'l Church S Akron Ohio
- 18.49 First Pent'l Church San Bernardino Calif
- 18.50 Assembly of God Grand River Iowa
- 19.75 Livingston Full Gospel Assembly Livingston Calif
- 20.00 Pentecostal Mission Liberty Tex
- 20.00 Faith Tabernacle Binghampton N Y
- 20.39 Central Park Assembly Central Park N Y
- 22.00 Full Gospel Crusaders Trinity Tab
- 22.00 The Pentecostal Church Medina Ohio
- 22.08 Central Church and Christ's Ambassadors Biloxi Miss
- 22.62 Assembly Pittsburgh Kans
- 24.35 Mehida Pent'l Assembly Canaan N H
- 25.00 Bethel Mission Assembly of God Arkansas City Kans
- 25.00 Full Gospel Tabernacle Bakersfield Calif
- 25.00 Assembly Oshkosh Wis
- 25.00 The Pentecostal Church York Pa
- 25.00 Witherbee Pent'l Assembly Witherbee N Y
- 26.00 First Pent'l S S Wilmington Del
- 26.05 Gospel Tabernacle Alton Ill
- 26.50 8th Ave Pentecostal Church Gary Ind
- 29.00 A group of pledgers Palo Alto Calif
- 29.85 Bethel Pentecostal Assembly Juneau Alaska
- 30.00 Knoxville Pent'l Assembly Knoxville Pa
- 31.31 First Pentecostal Church Miami Fla
- 40.00 Houston Evangelistic Temple Houston Tex
- 41.00 Assembly of God & S S Noonan N Dak
- 50.00 Pent'l Bible Class Avoca Pa
- 50.00 Bethel Church & S S Modesto Calif
- 50.00 Bethel Tabernacle Canton Ohio
- 51.00 Pentecostal Church Warren Ohio
- 52.54 Gospel Tabernacle S S San Diego Calif
- 59.12 First Pentecostal Church Chelsea Mass
- 60.50 German Pent'l Assembly New Castle Pa
- 90.00 First Pent'l Church & Young People's Society Lancaster Pa
- 97.73 Full Gospel Tabernacle Assn Fresno Calif
- 100.00 Pentecostal Assemblies of Canada
- 136.25 Students' Missionary Band Springfield Mo
- 136.36 Pentecostal Church Wilmington Dela
- 140.00 Full Gospel Assembly Washington D C
- 213.43 Pent'l Tabernacle Tacoma Wash
- 254.00 Bethel Tabernacle German Branch Milwaukee Wis
- 265.00 Pentecostal Church & S S Scranton Pa
- 331.50 Glad Tidings Temple & Bible Institute San Francisco Calif
- 359.00 Calvary Tabernacle Camden N J
- 612.84 The Pentecostal Church Cleveland Ohio
- 714.00 Glad Tidings Tabernacle New York N Y
- Total amount reported\$ 7,419.79
- Home missions fund\$136.57
- Reported as given direct to home missions 14.55
- Expense fund 134.02
- Reported as given direct to missionaries 212.70 497.84
- Total for foreign missions\$ 6,921.95
- Amount previously reported 15,896.50
- Total amount to date\$22,818.45

An achievement in Bible making that eclipses every previous effort in making clear the Great Truths of the Scriptures

JUST PUBLISHED

THE MARKED BIBLE

PRINTED IN FIVE COLORS

Containing

The King James or Authorized Version of the Old and New Testaments

Marked by the Best System of Bible Marking on all Subjects Connected with the Themes of

SALVATION with all markings printed in RED

THE HOLY SPIRIT with all markings printed in GREEN

TEMPORAL BLESSINGS with all markings printed in BROWN

PROPHETIC SUBJECTS with all markings printed in PURPLE

so as to enable any person to tell at a glance the meaning of any passage marked; to turn rapidly to verses on any subject marked; or to give Bible readings at a moment's notice on any subject marked in the Bible.

MARKED BY

J. GILCHRIST LAWSON

Author of

"Best Methods of Bible Marking," "Greatest Thoughts About the Bible," "Greatest Thoughts About God," "Deeper Experiences of Famous Christians."

THE TEXT OF THE BIBLE HAS NOT BEEN CHANGED

No attempt is made to influence the reader's opinion concerning the meaning of the verses or passages marked. For this reason THE MARKED BIBLE will be acceptable to, and will be appreciated by Bible students of all evangelical denominations.

THE MOST PRACTICAL BIBLE PUBLISHED

THE MARKED BIBLE has been submitted to some of the most eminent Bible scholars and has received the assurance that it will be "The world's greatest masterpiece" as a help in Bible study. It will be found helpful and useful to MINISTERS, EVANGELISTS, SUNDAY SCHOOL TEACHERS, WORKERS IN THE Y.M.C.A. AND THE Y.W.C.A., EFWORTH LEAGUE, CHRISTIAN ENDEAVOR SOCIETY, and for the GREAT MASS OF BIBLE READERS.

A COMPLETE TEACHERS' BIBLE

Contains NEW HELPS TO BIBLE STUDY, including a full

ENCYCLOPEDIA CONCORDANCE

Subject Dictionary, etc., etc.

PREPARED IN SIMPLE LANGUAGE

PRINTED FROM BOLD FACE TYPE PROFUSELY ILLUSTRATED

PRINTED FROM LARGE, CLEAR, EASILY READ TYPE

SELF-PRONOUNCING Size 5 x 7 1/2 inches

Nos.	STYLES AND PRICES	TRADE PRICE
83 M	Cloth, round corners, red edges.....	Net \$4.50
87 M	French Morocco, divinity circuit (overlapping covers), round corners, red under gold edges, linen lined to edge.....	Net 7.90
89 M	Genuine Imported Morocco, divinity circuit (overlapping covers), round corners, red under gold edges, leather lined.....	Net 10.00

Name in 22 carat gold on cover, 50 cents additional.

A circular showing a page of the Marked Bible reproduced in actual colors and giving an explanation and description of the system of marking will be sent free upon request.

Gospel Publishing House, Springfield, Missouri

One Hundred Thousand Homes



IF YOU CAN'T PREACH

Without moving to a different place, without changing your work, without having to spend a long time in preparation—you can easily reach a score or two, or more, of people with the gospel.

TEST YOURSELF

One of the truest ways to test the reality of your Christian experience is to examine your desire to get souls saved.

SCRIPTURAL METHODS

Almost all of the methods of Scripture—illustration—testimony—appeal—teaching—warning—are used in the *Broadcast Booklets* to draw men's hearts to God.

MULTIPLY YOUR EFFORTS

Though you may not be skillful in dealing with people, the *Broadcast Booklets* will convey to them the message you want to give. And then, too, you might not be able

can be reached with the real gospel message—easily, and with no great expense, and within a short time. You can have a part in this great "home campaign," which will bring you the matchless joy of service here—and eternal reward and treasure in heaven. In reaching the home you have not only reached the entire family, but have reached them in the most favorable place and circumstances. Business and social life grows out of the home and centers there. "Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto Me."

to reach the whole family, but the little book can be read by each member of the household.

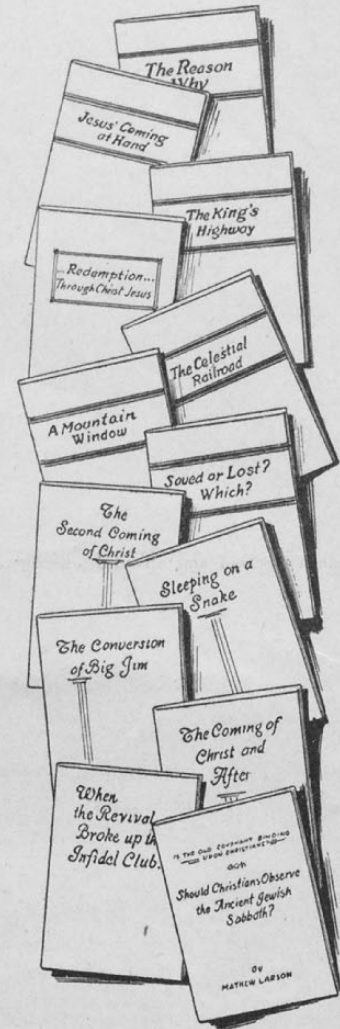
AN EASY PLAN

By lending these *Broadcast Booklets* to friends and acquaintances, reinforcing their work by prayer, you can spread the news of salvation to many who are now indifferent or thoughtless. The booklet opens the way for further conversation and can be used by the Lord to touch many hearts. Scarcely any one is unable to get some of these *Broadcast Booklets* and start them on a continuous ministry. "He that is faithful in that which is least is faithful also in much."

THE "BROADCAST BOOKLETS"

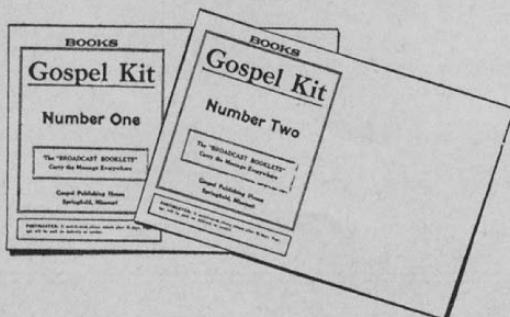
Carry the Message Everywhere

These attractive little books contain Scriptural messages which will introduce people to the realities of salvation and important truths for the Christian life.



Send the Coupon To-day

These booklets are put up in two "Gospel Kits." Number One contains six books for the unsaved. Number Two contains six books for Christians. Each Kit contains a folder of instructions for using the books. Price of each Kit is 50 CENTS POSTPAID. You save money by buying these "Gospel Kits."



Gospel Publishing House
Springfield, Missouri

Dear Friends: I am glad to help in this great campaign to reach 100,000 homes with the gospel. Please find enclosed \$..... for Gospel Kit No. One (for unsaved); Gospel Kit No. Two (for Christians) at your special price of **50 cents for each Kit.**

Name

Street or Box

City, State