

The Latter Rain Evangel

The days of Heaven on Earth

"Like a Mighty Army"

SUNDAY SCHOOL extension was at the very heart of our Lord's program when He said to His disciples, "Go ye into all the world . . . and make disciples — pupils, Sunday School scholars—of all nations." In order to carry out such a stupendous task there must be system and the first thing to recognize is the proper place of each worker. The Sunday School is a department of the church, therefore the pastor might be likened to the General in charge of the entire line of march. The Sunday School Superintendent might be compared to the Colonel in this Army; he is at the head of the large part of the army—an important officer; then the department heads might be likened to lieutenants and the teachers to the captains and the children themselves to the private soldiers. In order for the work to extend properly every officer and every department need to work together in close sympathy.

—A. L. Branch in S. S. Conference.

Ask Ye of the LORD Rain in the Time of the Latter Rain

The Latter Rain Evangel

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Table of Contents

LIKE A MIGHTY ARMY.....*Frontispiece*

STONE CHURCH CONVENTION..... 2

HEAVENLY TREASURE IN EARTHEN VESSEL 3

HISTORY OF THE SUNDAY SCHOOL..... 5

GOD—WITH A LOCOMOTIVE ENGINEER.... 8

THE MESSAGE OF HOPE.....11

THE GET ACQUAINTED PAGE.....12

JOHN THE BAPTIST PRESENTS THE BAPTISM. 14

THE PURPOSE OF ADAM'S TEST.....16

FACING CHINESE MOBS.....19

THE RESULT OF A "CRUMB".....22

Stone Church Convention

THIS IS WHAT I call a real Convention," was overheard of the Twenty-eighth Annual Missionary Convention of the Stone Church. It was an unusual two weeks' meeting because of its varied and special features. The Lord brought to us at least twelve missionaries who participated in the services nightly, preceding the evangelistic messages by Mrs. Edith Mae Pennington, of Shreveport, Ia.

Mr. and Mrs. Williamson represented South China; Mr. and Mrs. Howard Osgood, West China; and Miss Marie Stephany, North China. Miss Minnie Madsen, Venezuela, So. America; Mr. and Mrs. Roy Davidson and Mrs. Lloyd Shirer, West Africa; Mr. and Mrs. Vernon Morrison, South Africa; A. G. Kinderman, Eastern Europe.

These missionaries linked us up with the great heathen world, and laid upon our hearts anew the need to send, to give, and to pray, that the "other sheep" might be brought into the fold.

There were two outstanding services on Divine Healing. At the close of faith-building addresses by Mrs. Pennington, the sick and afflicted were prayed for and a number of

marked healings were reported later—deafness, arthritis, partial blindness, lameness, and various internal diseases were healed. A number of souls were saved and reclaimed; the convicting power of the Holy Spirit rested upon the audience nightly, and under the heart-searching messages of the Evangelist, men and women did business with God. Hearts were thrilled to see souls weeping at the cross of Calvary.

A very special feature of the Convention was a Sunday School Conference (May 14th & 15th). There were more than two hundred officers and teachers of Sunday Schools from Chicago and surrounding towns and the blessing of the Lord was signally felt upon this practical phase of the work.

Brother A. L. Branch of the Central District of the Assemblies of God, who has been devoting much of his time to Sunday School work, gave a number of helpful and inspiring addresses on this most important branch of church work. Miss Dorothy Gregg of Elbethel and other special speakers made the sessions times of great helpfulness. "This is a red-letter day in my life," said a missionary who needed just such instruction in her work on the field. At

(Continued on page 18)

A Heavenly Treasure in an Earthen Vessel

Mrs. Edith Mae Pennington

OUR SUBJECT tonight is, "A Heavenly Treasure in an Earthen Vessel," and my text is found in II. Corinthians 4:7, "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

We are told in the book of Genesis that man was formed "of the dust of the ground and God breathed into his nostrils the breath of life and man became a living soul." The word "man" comes from the Hebrew word *adamah*, which means "red earth," showing that man was created from the dust of the ground. Therefore man has not very much of which to boast as far as the material he is made of is concerned. I noticed, in "*The World Book*," the picture of a man in a test tube. It is a scientific discovery that the chemicals in the body of a man are also found in the earth. In this article it stated that the same chemicals may be purchased from the stores, and it was proved that all the chemicals found in a man weighing 200 pounds could be purchased for the small sum of 90c.

And yet man has such an exalted opinion of himself, especially when he climbs to heights of aristocracy; he looks down upon someone who has not had the privileges, the education that he has had. It is true, that man is the greatest chemical factory, and the most complicated in all the world, and while the chemicals which compose man's body may be purchased, they of course would never make a man; but no doubt God has permitted us to know our small value so that we would not think so much of ourselves.

When Zaccheus was in the sycamore tree Jesus looked up and said, "Zaccheus, come down," and Zaccheus obeyed. I well remember the time when the Lord said to me, "Edith, come down!" and I humbled myself at the foot of the Cross and Jesus saved my soul; He filled me with His Spirit and set me on my way rejoicing. After all, we are only earthen vessels, but we have the privilege of having this heavenly treasure within, "that the excellency of the power may be of God and not of us."

In II. Kings 4, we have a story which I believe will help those who are seeking the Baptism of the Holy Spirit. Here we find that



Elisha, the prophet of God, had an unusual request made of him, for there was a woman who came to him who was in deep distress. This woman fell at his feet, saying, "Thou knowest that my husband was a man of God. He has gone now. I have two sons and the creditor is planning to take my sons and sell them as bondmen." We are told that when Elisha saw this woman's plight his heart responded to her need, and he wanted to assist her in some way so that her sons would not be sold as bondmen. So he thinks of a solution and says to her, "Tell me what thou hast in the house." And she said, "Thine handmaid hath not anything in the house, save a pot of oil."

This woman was just a poor widow, and they were about to sell her sons in order to pay her debts. But she loved her sons and it was hard to think of them being sold, so she came to the prophet. Then Elisha said to her, "Go, borrow thee vessels of all thy neighbors, even empty vessels; borrow not a few." Of course this widow could have said, "What have vessels to do with my need? I thought you might tell me of some way that I might get money so that my sons need not be sold." But this woman was obedient unto the word of Elisha, and he continued to instruct her: "And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels." So we find that she went out, and no doubt her sons went also, and they borrowed a number of empty vessels. Empty earthen vessels! There they were—one, two, three—we are not told how many but she brought in all she could, according to the directions of Elisha and then Elisha said, "Pour in the oil."

Now she might have said, "Man of God, that

is a ridiculous request to make of me. I have just this little bit of oil and I am supposed to pour it into all these empty vessels! Why, there isn't enough oil! You have asked the impossible." I think this widow had more faith than many have today. She knew that the prophet would not have given her such instructions had he not been led of God to do so, and she was needy, and was willing to do anything in order to receive that which she desired.

So it was, that as she took up the oil and began to pour, the oil flowed until the first vessel was full. She set that aside and began to pour the oil into a second vessel till that, too, was full; then another and still another till she had filled everyone of the empty vessels with oil.

We often wonder why it is that just a few out of many who are tarrying for the Baptism, receive the fulness; out of twenty-five there may be only three to receive. But friends, the Lord poured oil into all the *empty vessels* He had, and no doubt there were only three that were emptied out. There are many people *too full* to be filled. I cannot fill a glass of water with milk if it is full of water, unless I first empty it out. Many people want the Baptism of the Holy Spirit but they are too full of their own preconceived ideas, too full of their own notions to receive anything from the Lord.

I remember one brother came to the altar one night and prayed, "Oh Lord, baptize me with the Holy Spirit, but don't let me be slain on the floor. Let me get it on my knees." He didn't get anywhere and the next night he prayed the same. But finally he got so desperate and hungry for the baptism that he said, "Lord, baptize me, and it doesn't matter how You do it." And the Lord baptized him there and then and it was all done while he was praying on his knees. God simply wanted his will surrendered.

Sometimes people are too full of worldliness, or they have friends or a family standing in the way. But when they are completely surrendered, empty earthen vessels, He will pour in the oil. A brother came to the altar time after time, and one day, as he was crying out to the Lord, a woman kneeling near heard him say, "Oh God, take all the cob-webs out of my heart." The dear sister heard him praying this prayer for some time and finally she said, "Oh God, kill the spider!" Many times we need to get rid of the spider. Some people die out by inches when it is much easier to die out all at once and then God can do something.

God has conditions to be met before men

and women can be saved; they must repent and be willing to forsake sin. It is just so with the Baptism of the Spirit. There are conditions to be met. We must be wholly surrendered and emptied of ourselves. I believe self is the biggest hindrance in receiving the Baptism of the Spirit.

I remember a brother who had tarried for this experience for thirteen years. He said to me, "Sister Pennington, I have prayed for thirteen years and haven't received yet." I asked him, "Brother, have you tarried very much?" to which he replied, "Off and on." So I said "I suppose it was mostly off than on." He decided I was about right, but that night he sought God most earnestly. He laid bare his heart before the Lord, made a complete surrender, a whole-hearted consecration, and the Lord baptized him that night. After he had been filled to overflowing he rose to his feet and said, "I am so happy. I could have gotten this thirteen years ago if I had sought the Lord like I sought Him tonight."

When I was in Fresno, California, they drove me to Yosemite and there we visited the museum. We saw the lumps of gold that had been mined by the "49-ers" when the gold rush was on. I saw some of the scales that were used to weigh the gold and also some of the pans and the shovels used in those days. As I saw how valued these things were, I thought, "Yes, there were men and women, there were families who sold all their possessions in different parts of the country, ready to suffer privation and hardship so that they might find gold. They would find a place to settle, then stake their claim and proceed to mine the ore. They would dig deep and when they finally found gold they would cry out, "Gold! We have found gold!" and their friends would gather around and rejoice with them. As I stood there I thought of a treasure far richer than gold; I thought of the promises of God on which we may stake our claim. I thought of the time, when we as sinners, realized that we must give up the world and take Jesus as our Savior; and then after we were saved we had to stake our claims on the promises of God for the Baptism of the Holy Ghost. We had to dig deep in full surrender. We had to dig deep until we struck the rock, Christ Jesus, the Baptizer of the Holy Ghost and fire. Then we were rewarded with this heavenly treasure, and our friends came and rejoiced with us.

The Lord saved me on a Friday afternoon

(Continued on page 13)

The History and Importance of the Sunday School

Alvine L. Branch

THE SUNDAY SCHOOL as we have it today is a comparatively modern institution, but teaching children the Word of God is as old as the human race. God said of Abraham, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment" (Gen. 18:10).

God said to Israel through Moses, "And these words which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children" (Deut. 6:6, 7).

Gloucester, England, was the seat of the pin industry and employed many children who were turned loose to run wild on Sundays. They were a vicious, degraded lot, with a slum-born look over their faces; they spent the day drinking and carousing, singing lewd and brutal songs. These children Robert Raikes gathered together and paid a woman a shilling a day to assist in teaching them. Thus on November 3, 1783, was opened the first Sunday School with a view to teaching reading, writing, arithmetic and morality. The rules of the school provided for personal cleanliness, and to prevent cursing and swearing in church.

In the first year there were 77 boys and 88 girls attended, the latter being given uniforms and bonnets—"after they were civilized." In four years the number had increased to 250,000. A remarkable improvement was noted among the children, and conditions that produced vice and crime were greatly changed.

But there was great opposition and ridicule. The School was called "Bobby Wildgoose and his ragged regiment." It has ever been thus—every forward step of the church has been met with bitter opposition from within the church and some had a "fear that they would destroy all family religion." Others contended that "the masses of the poor must be kept down." The Archbishop of Canterbury on one occasion called the bishops together to make plans to stop the Sunday School. In 1798 it was reported in England, "The opposition which Mr. Canfield and his friends encountered in this district

"There are at this very moment thirty-six million persons between the ages of five and twenty-five who are outside the reach of any systematic religious instruction in America."

was dreadful. Every species of insult was heaped upon them; they were pelted with filth of all description, and dirty water was frequently thrown out of the windows upon their heads." A Methodist minister in South Carolina was drenched with water from a public cistern "for the crime of conducting a Sunday School for the benefit of the African children of that vicinity." A young girl in Connecticut in 1820 gathered a class of children in the church gallery to teach them, but was forbidden on the ground that it was desecrating God's day and God's house. The old pastor shook his cane at this girl and said, "You imps of Satan, doing the devil's work!"

However, great encouragement was brought to the work among the children by the co-operation of the Wesleys and their associates. In 1784 John Wesley wrote, "Perhaps God may have a deeper end thereto than men are aware of. Who knows but that some of these schools may become nurseries for Christians?"

Horace Bushnell, that remarkable preacher, after he had tried to persuade a young man to give up Sunday School work and enter the ministry, said, "Now I've come to see that the work you are doing is the greatest work in the world—sometimes I think it is the only work in the world." Historians are agreed that the revivals under Wesley and Whitfield, and the religious education in those early Sunday Schools saved Great Britain from the horrors of a French Revolution.

Within two years after the independence of the American colonies the first Sunday School was started in Virginia; white children had one period and slaves had another. In 1790 the M.E. Conference officially recognized the Sunday School and recommended that the sessions be from six to ten in the morning and from two to six in the afternoon. In 1820 a public appeal was made for a general Sunday School movement throughout the country and in 1823 a Convention was called in Philadelphia to emphasize Sunday School work. The following year the American Sunday School Union was formed and through co-operation began to send out Sunday School missionaries.

One of the most outstanding of these was Stephen Paxson who had been led to Christ by his daughter in a Sunday School service. He went up and down the territory from the Alleghenies to the Rockies and organized 1314 Sunday Schools with a total of 83,405 members.

Passing from the idea of being only for the poor, it came to include the whole church. In 1830 Dr. Lyman Beecher took his children to the Sunday School and induced others to do the same. It also gradually changed from learning simply to read and write and figure, to Bible teaching and memorizing. It was not until 1872 that the International Uniform Lesson system was adopted; hence each body worked out its own plan, a great deal of the work being the memorizing of Scripture. As high as 300 verses were known to have been memorized in a week. Today there are more teachers and pupils in the Sunday Schools of America than in all the rest of the Protestant world. This has been the salt that has saved the nation.

General Grant, back in his day, said, "Our army cannot save the nation; our navy cannot save the nation; only Sunday Schools sown as thick as school houses can save the nation." In 1876 a Commission was sent by the French government to the United States to study our educational system and agencies. In their report they said, "The Sunday School is not an accessory agency in the normal economy of American education; and it does not add a superfluity; it is an absolute necessity for the complete education of the child. Its aim is to fill by itself the complex mission which elsewhere is in a large measure assigned to the family, the school and the church. All things unite to assign to this institution a grand part in the American life."

If the Protestant people fully realized this, they would be alarmed that two out of three of their constituency are out of the Sunday School, and that today there are 36 million growing up without any religious education. The Jewish synagogue was a school to teach the children; the Apostolic church was a teaching church. Today many pastors do not teach; the home is not the religious factor because of the passing of the family altar. A Christian home without the family altar is like a tabernacle without the ark of the covenant. In the early days of our nation the public schools were religious as well as secular, and owe their origin to the Puritans who came to this country not only for religious freedom, but for political

freedom where they could establish schools and wherein the end of all secular education would be religious growth. The first text book of the American public school was the Bible, and for years large portions of it were considered "profitable for instruction." But gradually Bible stories, memory verses and religious hymns have disappeared from most of our schools. They are what we have made them and are a menace, for it is a dangerous thing to train a generation mentally, and neglect its moral and spiritual culture. One hundred and six out of the one hundred and nine colleges first founded in America were Christian colleges, but now the Sunday School is practically the only agency left for religious instruction. The Jews required 325 hours a year for religious instruction, the Catholics 200, while the Protestants provide only 52 hours. Taking time for announcements, etc., together with irregular attendance reduces the average period of religious instruction for the Protestants to 17 hours. This may be represented by a column 13 ft. high for the Jews, 8 ft. high for the Catholics and 9 inches for the Protestants. The general average is for the child to enter Sunday School at four and leave at 14. Ten years at 17 hours per year, makes 170 hours for instruction in eternal things. Think of it! During this time he gets 12,000 hours in public school.

Pres. Grant said, "Let us hold fast to the Bible as the sheet anchor of our liberty. To the influence of this Book we are indebted for all progress made in true civilization, and to this we must look as our guide in the future." Theodore Roosevelt, Grover Cleveland, Chief Justice Brewer, Chief Justice Fuller, Chauncey M. Depew, William Jennings Bryan and many other well-known leaders jointly issued the following statement in 1904: "The social fabric of modern states has no surer foundation than the Bible, especially in a Republic like ours, which rests upon the moral character and adequate judgment of the individual. No thoughtful man can doubt that to decrease the circulation and use of the Bible among the people would seriously menace the highest interest of civilized humanity."

Prof. Wm. Lyon Phelps of Yale University has said, "Everyone who has a thorough knowledge of the Bible may be truly called educated; and no other learning or culture, no matter how extensive or elegant, can form a proper substitute. I thoroughly believe in a university

education for both men and women, but I believe a knowledge of the Bible without a college course is more valuable than a college course without a knowledge of the Bible."

In the average church not more than ten per cent of its energy, enterprise and finance is put into the Sunday School, yet it yields 90% of the new members, workers and home contacts. At least 75% of the members of all denominations, 85% of the workers, and 95% of the ministers and missionaries come through the Sunday School. A bishop of the Methodist church recently said, "If the Sunday School were to go out of business, the Methodist church would be cut in half in 15 years; in 30 years it would, for all practical purposes, cease to exist."

Nathan Kendal, former Governor of Iowa, says, "If the activities of the Sunday School should be suddenly and finally terminated, I doubt if the churches would survive for a generation." The Sunday School is not dependent upon the church, but the church is largely dependent upon the Sunday School. From 1916 to 1926 out of 12,649,042 added to the Protestant churches in the United States, 10,000,000 came from the Sunday School. From 1916 to 1926 the M.E. Church (North) gained only 1.4% in Sunday School, while the Southern Baptists gained 60.3%. In one year, 1030, the M.E. Church (North) *lost* 51,895 members, while the Southern Baptists *gained* 58,733. This difference was due to the fact that the Southern Baptists insisted on teachers being trained and the study of evangelism in the Sunday School.

Just as the life of an individual is largely determined by what it receives during childhood and adolescence, so the church of the future will be built from what we put into the Sunday School. Once let the church see that its mission is teaching and training, fully as much as worship and service, the character and size of its membership will be revolutionized.

Justice Louis L. Faucett, of the Supreme Court of New York State says that during 23 years' experience on the bench when more than 4,000 boys were brought before him, he found only three who were members of a Sunday School at the time they committed the crime. He says, "This experience has satisfied me of the value of the Sunday School to the community in helping to safeguard it from the growth of criminals. In fact, I regard the Sunday School as the only effective means to stem

the tide of vice and crime among our youth."

Crime in the United States has reached appalling proportions, and we are now recognized as the most criminal nation in the world. More than 80% of our criminals are under 25 years of age. We spend from 12 to 18 billion dollars per year for crime, which adds 25% to our living costs for each person.

I visited the Bureau of Printing and Engraving in Washington, where they print currency and postage stamps and they told me that the largest piece of currency is the \$5,000 bill. Now just to give you an idea of what our crime bill costs us—and this is largely due to the lack of religious education among the children—if you were to take your Bible and start at the first verse of the first chapter of Genesis and pin a five thousand dollar bill on each letter of each word, from Genesis through Revelation, it would pay our crime bill for only one year. I read this in the *Reader's Digest* from a very authentic crime report. It costs too much to neglect teaching the Word of God to our children.

Capt. Dan Mathewson of the San Francisco police makes the assertion that 90% of the crimes in America are committed by young people from 16 to 24, who do not attend Sunday School, and he adds, "If we hold our adolescents in the Sunday School we will empty our courts and fill our churches."

But the Sunday School does not hold its adolescents. 75% of its boys, and 65% of its girls drop out between the ages of 13 and 16, and it is during just this period that criminal careers are begun. The first crime is seldom committed after the 16th year. Out of 17,453 cases investigated it was discovered that not one young man committed his first crime after he was 20, and not one young woman after she was 21. Out of 1,000 prisoners led to Christ under the ministry of Mrs. Chas. H. Robinson of Springfield, Mo., not one had attended Sunday School. During a "Birthday" dinner at C.B.I. 120 students testified to having been saved between the ages of five and twelve. Faith suffers more shipwreck in the four years from 16 to 20 than in the 40 years from 30 to 70.

In the adolescent period they not only break with the church; they break with all authority. Up to that period they accept things on the authority of others. But then comes the awakening; the boy makes decisions for himself. He may be counselled, but seldom compelled.

(Continued from page 10)

God**With a Locomotive Engineer**

F. V. Winsor

I AM A Locomotive Engineer working on the C. M. St. P. & P. Railway in eastern Montana. I was born and raised in Iowa and my parents were godly people, members of the Methodist Church. Until a young man I always attended the Sunday School and church services of that denomination. After marrying I was baptized and joined the Christian Church of which my wife was a member. From the Christian Church we drifted into so-called "Christian Science" and from Science into what was termed "Unity Christianity," because these organizations taught and practiced what they called Divine Healing.

Oh, I had plenty of religion from childhood up, but I confess with a sense of shame and with deep regret that throughout my religious life I somehow missed being born again. Think of it! A religious man all my life and yet I was 55 years old before coming into an experimental knowledge of the wonderful Bible salvation! What a tragedy that was! and how terrible it is that churches of all denominations are peopled with many who have never been twice born. Christ says, "Ye must be born from above, else ye cannot enter into the Kingdom of God." Some three or four years before I was "born again" and while still reading and studying "Unity" literature I was in a serious railroad wreck. My fireman and I were on an engine that jumped the track, turned completely over and landed at the bottom of a fifteen-foot embankment. It is said that man's extremity is God's opportunity. How faithful our God is! No doubt God answers faith, even when based on a false premise, because it is faith in Him. Throughout that awful crash of broken pipes and escaping steam my mind was filled with only one thought, "God is my Safety." Strange as it may seem, not a thought of fear possessed me. One can hardly describe such an experience. While the engine turned completely over with me in the cab, it seemed as if I was being closely held in invisible arms. The fireman was thrown out of the cab and the coal tender came down on top of him. I suffered only a few minor bruises and scratches and, strange also to relate, the wheels of the tender

*A railroad accident**A burdened heart and intercessory prayer**The pricks he couldn't kick against*

trucks came down on each side of the fireman without touching him. He suffered only a broken shoulder blade. Surely "The eternal God" was our refuge, "and underneath were the everlasting arms."

This experience made a deep impression on me, and yet it was about three years after this before I came into a born-again experience. Why? Because no one witnessed to me of the great joy and peace which a Christian finds in Christ Jesus. One does not wish to be Pharisaic in any way, but it is sad to realize that the daily life of the average church member in an orthodox church is such that he has no testimony for Jesus Christ, nor an urgent desire to testify. The main reason for my unsaved condition, however, was that no one was concerned enough about my eternal safety to pray for me.

About 1923 two young men evangelists, Powell and McGinniss, came to our little city preaching the old-fashioned Gospel of repentance. Paul in Acts 17 says, "The times of this ignorance God overlooked, but now commandeth all men every where to REPENT: because He hath appointed a day in which He will judge the world in righteousness by that Man whom He hath ordained, having offered faith unto all by raising Him from the dead." Through their ministry my wife came into a real born-again experience. I was still reading the "Unity" literature and believing their teaching that eventually all men would be saved, instead of believing God's Word that "it is appointed unto men once to die and then the judgment."

At the time my wife was saved I was running a switch engine in the railroad yards at Miles City, working from 3 P.M. to 11 P.M. My wife witnessed to me of what had transpired in her life, but I was so taken up with, and influenced by the "Unity" teaching that her testimony did not interest me. I feel that I must digress here long enough to say that the "Unity" teaching is very subtle, and like most all philosophies has a little thread of truth in it. Like "Science" the Unity people claim that their teachings are taken from the Christian's Bible. At that time they taught that eternal life should be demonstrated right here on earth and under

present environments. Also that all men would eventually be saved or finally come into eternal life by successive reincarnations. Like all other man-made philosophies Unity is wholly a religion of good works with none of the real Gospel of Jesus Christ in it. Those clinging to such broken reeds will never see Life. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

Ah! there is great power in prayer to change men and conditions! Unknown to me, my wife and the little band of new converts commenced to pray for my salvation. She afterwards told me that every night before retiring she would go to my room and kneel at the foot of my bed and pray for me. The burden of her petition was, "Oh God, save him, I care not what You do, but save him!" In a few weeks' time a very peculiar feeling of melancholy or oppression commenced to take away all the natural joy and zest from my life. I wasn't sick, or in any pain, but how miserable I felt! Being a member of the railroad hospital association, I took three days' leave of absence and went through the medical clinic, where I was given a thorough physical examination. The doctors' examinations revealed that I had good physical health. That was encouraging but it did not take away that miserable feeling. In fact, as time went on, I became more and more miserable. Finally there was nothing more I could do and no place to look for help, so I turned to the Lord.

I am constrained to confess that I did not feel very repentant or remorseful for past sins. However, we destroyed all "Science" and "Unity" books and I quit reading their literature. Thank God, the little band of new converts took me in just as I was, for they knew what I did not know, and that was, our Heavenly Father was answering prayer. Moreover, feeling or no feeling, I turned whole-heartedly to following the Lord and set my will to go through all the forms of being a saved man. Some may think this savors of hypocrisy, but not so. The writer is not so sure but that many souls may have been kept out of the Kingdom of God because of the insistence of some Christian worker that those coming to the altar for salvation must "come through" to a certain place or condition of emotionalism whereby they feel saved. One has said, "The evidence of our salvation is never in our nervous system or

emotional nature; that is where our feelings are, but the evidence of our salvation is always in the Word of God." Christians, old and young, are often admonished to "walk by faith," not by sight or feelings, and so those who come to the altar seeking salvation can also be urged and encouraged to take God at His Word regardless of their feelings. I am writing this from a sense of responsibility, since my first step toward the Lord was one wholly based on God's Word without any feeling whatever. I would also encourage others who may have gone to an altar in all sincerity seeking God, but who may have been stumbled and turned aside because they did not feel saved or because some Christian worker was not wise in dealing with them. Oh, dear saints of God, do not become discouraged or negligent in prayers for unsaved dear ones and friends! Of course we love to see real repentance accompanied by tears and real heart cries unto God. I envy those who have had a real, deep, emotional experience of repentance in salvation. Even now a real salvation story moves me to tears.

I wish I could say that I was immediately delivered from that miserable feeling of oppression which caused me to turn to the Lord, but I was not. But, thank God, the day came when I was fully delivered and when I could understand His way of dealing with me. There came a time when I really loved the things I once despised, and thank God, there also came a time when I, too, could enjoy this wonderful salvation with tears and a penitent heart. Moreover, a day came when I received that wonderful and indescribable "come upon you" experience of the Holy Spirit promised in Acts 1:8 and fulfilled in Acts 2:1-4.

"Men speculate about the existence of God, His nature and the extent of His power. They try to come to a knowledge of Him through learning, science and philosophy. But the Being they conceive is very different from the Father of our Lord Jesus Christ. Their God has neither power to reveal Himself to them nor to save them from their sins. But the Lord Jesus Christ is the Light of the world in the revelation of God. If we refuse Him we must forever walk in darkness."

How men pride themselves on their acumen in seeing a good bargain! How keen they are to grasp a good business proposition! These same men will spend their last cent to preserve their physical lives or the lives of their dear ones, but seemingly very few take time to

investigate all the possibilities there are in the Gospel of Christ, whereby their lives not only can be kept in health here and now, but also can be extended throughout eternity.

On every hand are scientific men, doctors, lawyers and business men who call themselves agnostics and atheists. To all such unbelievers and to all careless ones, Christ Himself issues this challenge, "If any man willeth to do the will of God he shall know the teaching" (John 7:17). A most ludicrous blunder in logic is to assume beforehand as untrue or impossible that which remains to be proved. And any one who refuses to believe the Bible and yet will not follow fully and sincerely the scientific formula of the scripture verse quoted above is committing that ridiculous blunder. He has arbitrarily and without reason refused to acquire any knowledge of what he is talking about when he denies the truth of the Word of God; and so he has totally forfeited every right to pass unfavorable opinions even on the fundamental teachings of the Bible. How glad I am that someone prayed for me! that I was found of the Lord and that I now have that peace and joy in my soul that comes to those that "will to do the will of God."

While running a locomotive is not classed as either a profession or a trade, it is an honorable vocation and brings one in contact with the greatest business in the United States. Doubtless it would not be wise for me to boast of my salvation but how glad I am that I am saved! Although my vocation is that of a locomotive engineer, my avocation is witnessing for Jesus Christ. It is no easy thing to witness for Christ amidst all the bustle and strife of the railroader's work. It cannot be done with just a profession of religion. But one finds that men everywhere seem to sense intuitively the real thing in a man's life. Witnessing for Jesus Christ in a locomotive cab while swinging around curves, uphill and down, day and night and in all kinds of weather may seem an impossibility, but a lover of the Lord can witness for Him any place. Just recently as I pulled my engine into the depot, a brother engineer stepped on my engine and presenting his card said, "I am hungry." I made an appointment at a cafe uptown, and met him there. After ordering our meal I openly thanked the Lord for our food. Railroad men, as a class, are a big-hearted kindly folk, but, sad to say, many

lead ungodly lives. The altogether unexpected act of asking God to bless our food was surely used by God's Spirit to break that man down and open the way for a heart-to-heart talk about the Lord Jesus Christ. He later wrote me from Duluth that our talk had caused him to pray to God to help him, and he wanted to be a follower of Christ that he might be an example to his little daughter. He realized God's presence with him in the locomotive cab and intends to witness to his fellowmen and tell them of the debt they owe to God.

It is a joy to me to witness for the Lord, and while it is not always possible to lead a soul into a definite place of accepting Christ, nevertheless, Gospel seed is sown by word and deed and God honors His Word. And thus, as true Christians we go, rich men and poor men, business men, professional men, working men, high and low, educated and unlettered, telling a dying world of the unsearchable riches of the Lord Jesus Christ. *Maranatha.*

(Continued from page 7)

Unless he is rooted and grounded in the Word of God he will drop his religion first. A myriad of voices appeal to him. The bill-board with its gaudy pictures, the theatre with its glittering lights, the dance hall with its sensuous appeal when every drop of blood is like burning fire, the saloon with its rollicking companionships all bring to him the promise that "In the day thou eatest thereof thine eyes shall be opened," and he wants to know, to taste and to see. He is first shocked, then bewildered, then fascinated. He eats and his eyes are opened and he discovers that he is naked. He is ashamed at first, then gives himself to abandonment, and is swallowed up in the maelstrom of sin. The ravages of war, pestilence and disease combined are as nothing compared with the awful moral ravages wrought in the teen-age period. The prison chaplains get the finished product.

It is the business of the Sunday School to prevent this awful waste of character. Shall we take our business seriously? There is no one else to do it. If we do not do it, then it will not be done and the devil and hell will reap the harvest that rightfully belongs to the Kingdom of God.

The Message of Hope in Flood Time

Theo. Gannon

REPORTS were coming in fast of the rising of the Ohio River during the last great flood. Each report made things seem more serious to each of us who lived in the western section of the city of Louisville. The streets and avenues were gradually becoming inundated. Being on a higher street than the average in that section, we viewed much of the rescue work. It seemed as if over night the general traffic of Garland Avenue was changed into overly-crowded streets and jammed traffic as the folk living in the lower sections were seeking refuge on higher plains.

Then the automobile and pedestrian traffic lessened by degrees until finally it had ceased altogether. Occasionally a boat would pass by as the water had covered the street and the cars could no longer make it. The lights went out, the phone was cut off, and the water and gas were turned off. Even our means of travel had become entirely paralyzed as we had no boat at our church. We had no communications with the outside, not even a newspaper came into our possession in order that we might see the news of the flood and the river. We heard a few reports by means of battery radios until the batteries ran down and then the only thing we heard were the unreliable reports given to us by those who would pass by in a boat. Many of these were men that were intoxicated.

When all other things failed us, then the Lord gave us some sunshine. Did we enjoy it? It was the first time we had seen the sun for over two weeks. We all rallied even though the water was still rising. By this time the water had covered our back yard and had begun to seep into our basement. We felt that the best thing to do would be to dip some of the water out, and if by chance the water would soon reach its crest, we would save the walls from being badly damaged.

While dipping the water out, I heard a voice; it sounded much like a radio. I wondered, could it be possible that they had turned electricity on again. I went in the parsonage to see, but it was not the radio. I went out in front to see if a boat had passed by with a radio on it, but it wasn't a boat. While standing on

the terrace bank, which looked more like a river bank as the water was about four feet deep, I heard the voice again. This time my attention was attracted upward. Sure enough, there above us was an aeroplane gliding along, and some one in the plane was speaking to us. It certainly seemed strange to hear his voice, so clear and distinct. The thing that thrilled us was to know that he was speaking to us, we who were marooned. He wasn't speaking to those who lived in the Highlands, those who were in position to take life easy as they were far from the danger of the flood waters. He wasn't speaking to those who lived miles from the flooded area, but he was speaking to those in the stricken area.

He first gave us information about the river, how much higher it was likely to go, and about how much longer it would rise. He then gave us instructions as to what we should do in case of an emergency, how to obtain food and other necessities. He then encouraged us by words of comfort as he slowly drifted from our hearing distance. We were told to be patient, and to hold steady as it wouldn't be long until the water would recede and we could return to our ways of living; it was only a matter of time until it would all be over. At the hearing of these words new life and new hope dawned upon us. We had been living in suspense all the time. With great concern we were wondering as to what would be the outcome, but now we had the assurance of our safety thru it all.

After he had finished speaking, I thought, "Here we are in a world of sin and shame, the flood-waters of spiritual darkness rising on every side; taking homes, cities, schools, and even empires; showing no respect whatsoever. Many of the saints have been forced to seek refuge on higher ground, while some of the rest have dared to weather the storm on the field where they labor, but from the least to the greatest our hearts are encouraged and hopes inspired by a heavenly voice that tells us again that soon it will all be over, and soon Christ will return."

We had seen several planes fly by and this particular plane was not more beautiful than the others, and the speaker we couldn't even see; but the message was wonderful. He could have spoken about science, philosophy, psychology, theology and sociology and without doubt we would have listened to him, but none of these would have cheered our hearts like the

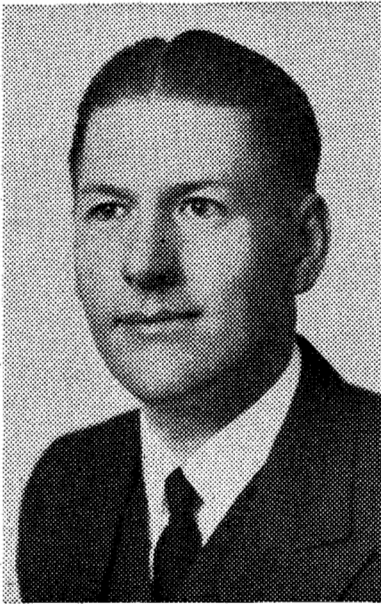
(Continued on page 18)

The Get Acquainted Page

Conducted by Watson Argue

The Story of the Full Gospel Tabernacle of Fresno, California (Divisadero & U Sts.), Leland R. Keys, Pastor. Brother Argue has recently completed his second campaign with this Assembly.

FRESNO, CALIFORNIA, is a city of approximately 80,000 people. It is located in the central part of the San Joaquin Valley, midway between Los Angeles and San Francisco, and is the center of the raisin industry of the world, being the home of the famous Sun-Maid brand of raisins.



Leland R. Keys, Pastor

With Fresno as the hub city, there are, within a radius of fifty miles, approximately twenty-five small cities from which the people come for

trading, special events, etc.

During the year 1921 a gracious outpouring of the Spirit occurred in this city in a meeting held in the municipal auditorium. Thousands attended the meetings, hundreds being turned away, unable to obtain admittance. Day after day and night after night the Spirit was outpoured in a wonderful way. Hundreds were saved, healed of many diseases and afflictions, and, as the meetings continued it became increasingly evident that Fresno indeed was being visited with an unusual wave of old-time revival power and glory. Tarrying meetings were arranged for in near-by churches, a German Baptist church being among them. Again God came down in mighty power and scores received the mighty baptism of the Holy Spirit, among them the pastor, his wife and family of this German Baptist church in which the tarrying meetings were held.

During this meeting, people came from all over the San Joaquin Valley, becoming saved, healed and filled, and carried the fire of God

back to their own communities and churches.

Today, sixteen years after, the people of Fresno and of the valley are still talking about and praising God for that revival. Many of the converts are the pillars of Full Gospel churches in Fresno and the surrounding country at the present time.

Shortly after this meeting, a group of brethren met together to consider opening a tabernacle in Fresno. The only other Pentecostal church in Fresno had found it necessary to enlarge their quarters a number of times to care for the crowds that attended as a result of this meeting.

Among those present at this meeting of these brethren were Mr. A. G. Frisbie, a real estate operator in Fresno, and Rev. Charles W. Opie; also several other brethren of vision. It was felt by these brethren that there was a real need for a tabernacle work in the city in addition to that which already existed. Mr. Frisbie was the only man of some means in the group, and though he was not wealthy, yet, of that which the Lord had given him, he became a faithful steward. He provided a piece of ground, and the group made their first offering toward the erection of the building. Operations got under way and a rough tool-shed was thrown up on the property. In this tool shed the first meetings were held, and it was filled to overflowing from the first. A contractor was retained on salary, but most of the work was done by volunteer labor. Ere long, as the people caught the vision and responded, a simple stucco structure was erected in true tabernacle fashion, seating about 1,000 people.



Full Gospel Tabernacle, Fresno, Calif.

God's blessing rested upon the work from the beginning. The crowds were large and many hundreds found the Lord in salvation, healing, and the infilling of the Spirit.

At that time there were very few Pentecostal assemblies in the valley. Under the direction of Mr. Frisbie and his co-laborers, including

Rev. Harvey McAlister, the first pastor, many workers were sent out to near-by towns to hold meetings each Sunday. As a result of this home missionary work, assemblies were established, preachers were furnished and the work grew until today these assemblies are practically all self-supporting, all now having their own resident pastors.

Meanwhile, the Fresno work became known as "the Church of a continuous revival," a slogan which, under the blessing of the Lord, continues to describe the work to the present time. It was the vision of the founders that, so far as possible, the work should be largely evangelistic in nature and purpose. In 1925 the church was duly set in order and became affiliated with the Assemblies of God as a regularly incorporated church body with a membership roster.

The Full Gospel Tabernacle has had but few pastors during the nearly fifteen years of its history. In addition to the first, already mentioned, Rev. Chas. W. Opie, Rev. A. G. Osterberg, Rev. Leland R. Keys, and Rev. J. R. Elsom. At the present time Rev. Leland R. Keys is again the pastor, having returned nearly two years ago. This makes the third period of service for Brother Keys in the Full Gospel Tabernacle. A number of years ago he served as associate pastor with Rev. A. G. Osterberg, during which time he organized the Fresno Bible Training Institute, an evening school which continued for two years while he was in Fresno. This school had an enrollment of nearly 100 in each of its two years. Rev. A. G. Osterberg became the District Superintendent of the Southern California and Arizona District Council, necessitating his resignation from the Fresno work. Brother and Sister Keys had just recently returned to California from an extensive evangelistic tour and they were extended the call to the pastorate. This term of service continued for nearly four years, being terminated by Brother Keys' response to a call to the Southern California Bible School of Pasadena, where he became Dean.

When the pastorate at Fresno again became open he was again called by the church and thus he began his third term of service with the Tabernacle. He is assisted by his wife, Annabel A. Keys, in all departments of the work.

The membership of the church is around four hundred with probably another four or five hundred who regard the Tabernacle as their

church home though not enrolled as members. The Sunday School is up around the three-hundred mark. The Christ's Ambassadors number nearly one hundred. There is a Junior C. A. work of about twenty-five and a Children's Church of some fifty or so. Street meetings are held regularly in addition to other services. Each Sunday the Tabernacle is on the air at 12:45 over station K M J.

During the past several months there has been a new vitalizing spirit present in all the branches of the work, and under the blessing of the Lord it is definitely progressing in every way. Brother Keys has the vision of the founders and emphasizes a definite evangelistic note in his ministry, so that it is infrequent when souls are not at the altars on Sunday nights, seeking salvation. Realizing, however, that the work of the Lord prospers only as the presence of the Lord is manifest, the prayers of God's people everywhere are earnestly solicited that God's hand may continue to rest upon the work in ever greater power and glory.

(Continued from page 4)

and the next night I tarried for the Baptism of the Spirit. I did not know very much concerning this wonderful experience but while I was under the power and being filled to overflowing, I said these words, "Sealed unto the day of redemption." Later on, as I read my Bible I came to that verse of Scripture which says, "And grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption," and I remembered those were the very words I said when I was under the anointing. The Holy Spirit is a seal; the Holy Spirit is the earnest of our inheritance. I understand that in some Oriental countries when a purchase of land is made, a piece of that land is given to the owner as an earnest of the entire inheritance. It means that you and I have in our possession a portion of that which is to come and which we will later receive.

The *earnest* of our full inheritance over yonder comes to us in the form of the Baptism of the Spirit and fire. And I have often said that if the earnest is so glorious and marvelous, what must the full inheritance be! No wonder we will have to have glorified bodies to contain the blessing! And to think we may have "this treasure in earthen vessels that the excellency of the power may be of God, and not of us."

John the Baptist's Presentation of the Baptism of the Holy Spirit

Pastor Niels P. Thomsen in the Stone Church

And John . . . preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water: but he shall baptize you with the Holy Ghost. Mark 1: 6-8.



HIS afternoon I am bringing to you one of John the Baptist's sermons, with perhaps a few amplifications and embellishments; but the pith of the message comes from John. John was an outstanding preacher and certainly might be counted successful judging by the masses which gathered to hear him. The whole city and all of Judea came to the Jordan to hear John preach. They went out to the desert and down to the Jordan's banks, so he must have been a good preacher to attract all these people.

The thought that has so forcibly come to me is John's method of presenting the baptism of the Holy Spirit. It is interesting to note, both in the Gospels and in the Acts of the Apostles, how this was foremost in the minds of the people. Today there is a certain idea abroad that we must lead people up to a certain spiritual standard and after they are able to understand so much, we should then try to present to them the message of the Baptism of the Holy Spirit. But here John is preaching to a crowd of bigoted Jews who haven't even known much about salvation; some of them had just been immersed in water and now he is presenting to them the truth of the Holy Spirit.

John says, "I indeed baptize you with water," and you remember that John's baptism was unto repentance. How far did that take them? To the place where they could be identified with Jesus Christ in the remission of sins. It was simply an entrance into the Kingdom of God, where He could begin to deal with them. But now John speaks of Someone who is to come who shall baptize them with the Holy Ghost. It is Jesus alone who can take His own into a higher place in God. We may preach to bring people to Jesus for the remission of sins, but if there is to be a closer identification, a closer relationship with God—and the Baptism of the Holy Spirit means just this—He must come down and possess the soul in a new way—God, the Third Person of the Trinity coming down and immersing us in Himself.

But how does John present this subject?

Does he hold up the baptism of the Spirit and say, "Seek it"? Does he tell them that they are to strive for it? No. What is it he holds up to them? Just Jesus! He asks them to be taken up with Him and then He will do the work and baptize them in the Holy Ghost and fire. I wonder if we have been seeking this experience instead of seeking the Lord. I wonder if we have been looking for the baptism of the Spirit instead of looking for the Lord; if we have been desirous of seeing the beauties in the baptism instead of looking for the beauties in the Lord.

Note the way John starts out: "There cometh One mightier than I after me." John was looked upon as a mighty man; people were coming and saying, "Who are you? Are you Elias? Are you the prophet that should come?" He was captivating the people and they looked upon him as a great one; the Spirit had rested upon him from his mother's womb and I read nowhere of John ever backsliding. He had gone out into the wilderness in the power of the Spirit and began to preach a message that drew everyone to him. He had not been trained at Gamaliel's feet or been taught by any other learned man in Jerusalem, but he comes directly from the wilderness and he was one of the greatest men in the land at that time. So when they asked, "Who are you?" he answered, "I am nobody. Don't look at me. There is One coming who is mightier than I." Oh that we might present Jesus Christ! that there might be something in our message that lifts Him up! John felt that he had done nothing in comparison to the things which the One coming after him would do, and he begins presenting Jesus who is the mighty One. We need to present the power of Jesus Christ, not only to an unsaved world, but to the so-called Christian world today. He is a powerful Christ, has done mighty things and is able to perform still mightier deeds. After He had performed the deeds that astonished the people of His day, He said, "Greater things than these shall ye do because I go unto my Father." His power has not been restricted; His ability has not been shorn. He is still the Almighty One. Would that I could present a Christ today who is mightier than the mightiest! Then other things would fall into their proper category, and great

things would be accomplished. Is this our message to a needy world—that Christ is all-powerful?

If we were to ask what was the most important theme throughout the New Testament the answer would be "Love," but if we are to judge from the number of times one word is used, we would have to say the theme of the New Testament is *Power*, for that word with all its derivatives is found twice as many times as the word "love." We have a powerful Christ. Mighty? Mighty to save. Able? Able to deliver. Fetters break! Bars burst asunder and nothing is able to withstand His power.

But John goes further than that, for he presents to us an exalted Christ. He says that he is not worthy to stoop down and unloose His shoe latchet. John takes a beautiful place of humility here in his presentation of Jesus Christ. To take off the shoes of a man in the Orient was the lowest form of service, together with that of washing the feet. That is the reason Peter said, "Thou shalt never wash my feet." In India you may become angry and give a man a black eye and that is forgivable; you may beat him with a club and that is forgivable; you may even shoot at him and still be forgiven. But should you beat him with your shoe that would be unpardonable. If someone threatens to beat you with a shoe you may be sure that you are counted as the lowest of the low; that is a crime. A man would far rather be beaten with a lash than to be slapped with a shoe, and only the lowest caste will touch your shoes even to polish them. But John says, "I am not worthy to take even that low place."

All this is John's introduction to the baptism of the Holy Ghost. He doesn't say, "When you have come to Him you shall be baptized," or "When you have loved Him so much, or prayed so long you shall be baptized," or "When you have struggled, the baptism will be given you." He just says that when *He shall come*, who is so much mightier, so much nobler, so much more worthy, *He shall baptize you.* I believe if we could find that place which John found, down low at His feet, where we truly recognized that here was Someone who was exalted and worthy of our worship, Jesus would become so real and our worship would ascend till He would baptize us. When was it that the Lord baptized so many of us in the Holy Spirit? Was it not when there was complete

forgetfulness of our surroundings? entire losing of ourselves in God?

I fear we have brought the Lord Jesus down too much to our own level. We have Him on a common plane and by our attitude one would think we have almost as much knowledge as He, when we should be low at His feet, in humility, in dust and ashes, and in absolute submission to our exalted Christ. I would that we could find that place that John found when he said, "I am not worthy to stoop down and unloose His shoe latchet." Some people who run up to Him so boldly and ask for things go away with so little, while others who sit back, too timid to approach Him, He lifts them up in His arms and loves them. Why is it? Because they are worshipping and loving Him from hearts that have found that lowly place.

What kind of a Christ have you today? One who is just common-place or One who is high and exalted? To listen to some of our testimonies one would think He had lost His power, that He has become weakened with the passing years. But He is still the mighty One whom John saw clothed in majesty and power. In seeking the baptism, may I suggest that you do not become so anxious for the blessing that you miss *Him*. Some people seek only the baptism, but John is presenting something which fills us when we are lost in Jesus. It is not a blessing that we receive because we hold a certain faith but one that comes because we are taken up with Him. Pentecost has no corner on the Baptism of the Holy Spirit. The Lord has filled people who never heard of the Pentecostal Movement; He has filled them in various denominational churches and on mission stations where there was no Pentecostal person present. God is moving throughout the world. This is not a Pentecostal doctrine alone. It is something which Jesus Christ gives to those who become lost in Him.

Last month it was twenty years since the Lord filled me with His Holy Spirit. I shall never forget the night! I never thought of receiving the baptism; I had never sought the experience. In fact, I had never been to a tarrying service and the words I used concerning this blessing was that I did not understand it. But one night the Lord met me and as His power settled upon me I had only one vision: I saw my Lord, as it were, on my right. There He stood looking at me with a smile on His face and I began to praise Him. How wonder-

(Continued from page 18)

The Purpose of Adam's Test

John Wright Follette in the Stone Church

IN I. PETER 2:2 we find a very suggestive statement or command, "As new born babes desire the sincere milk of the word, that ye may grow thereby." Some people seem to think it reads, "That ye may be happy thereby," or "That ye may be refreshed." One might be both happy and refreshed in reading the Word but the ultimate and final purpose of all real Bible study is given here, "That ye may *grow* thereby." It is the reaction upon the spirit of the man that counts. What effect or power has the Word upon your life? Do you continue to be just the same in spiritual measure, or do you find there is a mighty and mystical power moving in your inner being when the "Word is mixed with faith" which causes you to grow? I do not want to discourage anyone from Bible study—we need to know our Bible better. But even in this department of our Christian life there lurks a danger, "For the letter *killeth*, but the *Spirit giveth life*." One may know the letter of the Word and its prophecies and be able to teach and preach and handle the Word wonderfully, from an intellectual point, and yet quite fail in the purpose God has in giving revelation. Unless one has the Spirit who breathed the Word, to interpret and quicken it to the inner life, there can be no growth spiritually. There may be amazing growth in mind and interest but these alone are not what God is after. So there is danger in knowing the spiritual settings of many of the doctrinal subjects which hold the attention of Christians and yet fail in having the power and spiritual significance of the same wrought out and reflected in the life and conduct of the one who *knows* all about the matter. I think just now of the truth of the Second Coming—one of the choice teachings of the Pentecostal people today. What a Blessed Hope! We could not fit in with any program of man and would be absolutely at sea did we not cherish this Hope and have the strength of its courage to back us. But why know all the technical prophecies and verses and then have splitting issues; why be able to chart the course of all the nations and people, and not be ready when He comes! It is like studying a time-table and being able to name all the stations (in their order) and give the mileage and descriptions of the country and

population of the cities, and alas! not have your ticket! I would rather read slowly and digest the Word than to read much and not have it made alive. We sit 'neath a blaze of light these days—how much *light* has been converted into life? Let us keep balanced. We do not discourage the study of the Word, but let us trust His Spirit to quicken it to us and let it have power to cause us to grow.

We read in John 8:32, "And ye shall know the truth, and the truth shall make you free." Here a suggestion of the purpose of study is given us. It shall set us free. Do not limit that to sin or to the apparent failures where we need the power of His redemption to liberate us. Truth is universal and absolute. No one has a corner on it. It is most powerful. It frees us from all bindings of the old creation, its teachings, philosophies and earthborn visions. As truth enters it frees us from mental and traditional hangovers of the old life. We need its continual liberating power. Why? "*That we may grow thereby.*"

The new creation of Christ life *feeds* upon the spirit of truth. The revelation dawns and we are conscious that we are in a new realm. The mighty salvation, the glorious baptism, the "call of God," the thrusting out into service—all are wonderful and of God. But not one of them in itself can mature a soul. None are given because they can mature one—they are given because we are immature and need to grow. How many disappointed people there are in Pentecost! Do not mistake me. Not that they are disappointed in the Pentecostal experience, but so many have found that the experience, in itself, did not do what they had expected. They had wonderful and marvelous experiences and after being in the way a while, they found they had to grow and be subject to a "process of becoming" and a life of discipline and training if ever they hoped to realize in actual life the vision of possibility held out in the experience itself. All experiences, services rendered, manifestation of His life in us are to an end—transformation, conforming, growth, building, edification, perfecting. So do not "park" on any one of these movements of the divine plan. Keep your vision up where it belongs. Let your thought life in these matters hold correct perspective and keep your

emphasis on the things the Word has it on. Study and desire and hunger for the truth that you may grow and come into the purposes of God for you.

This matter of *growth* brings to mind the thought of God in our first parents. For a little study let us turn to the account of creation as given in Genesis. Here we find that God creates man. The Hebrew word, *bara*, suggests a specific act, not a process, not an evolving and coming from a lower order. In the act of creation man became a partaker of human nature. That is he was created by God a human being—he possessed the natural, human make-up. In the Word we find there are four natures mentioned—the divine, angelic, human and animal. These are each a special and specific order or form.

God is characterized by the divine nature—there are certain attributes but we cannot go into detail concerning them. Enough to say, He is bound or dependent on God, the Absolute, by the nature He bears—divine in character. The angels bear a nature quite their own. They are not God nor are they human; they are a creation of God—spiritual beings in a class and for a purpose of ministry all their own. Man never becomes an angel—nor are our dead ever angels.

Then the human nature is below the angelic and is characterized by certain works which keep it so. And below that is the animal nature and that in turn is bound by certain laws and limitations which hold it as such. Each nature in turn has a structural law and is held by such. The animal never becomes human, neither does the human become angelic. Each retains its identity and potential values.

In making man, or creating him, God said, "Let us make man in our image, after our likeness." This refers to a moral and spiritual likeness as suggested by Eph. 2:24, Col. 3:10 and I. Cor. 11:7. This image is in the form of personality; the stamp God placed upon him lifts man above all lower creation. The lower order is wonderful and many times shows marked signs of intelligence, yet no animal can respond to the appeal and conviction of the Holy Spirit; but fallen man *can* and *does*. The coin was lost, but it still retained the superscription and character of a coin—it did not turn into a potato or a stone. It was out of circulation and failed to fulfil its desired purpose when lost. It may have been a very shiny coin—but lost!

Man in the realm of the human—the fashion in which he was *originally* created, had two characteristic marks which I wish we might remember in relation to his first appearance, as God made him. He was *limited* and *dependent*. Please keep this in mind—he is purposely made so. In the act of creation he is limited, by the structural law of his nature, to do or not to do certain things. He can move and is expected to move only in certain relations because of his design and makeup. He is dependent upon God for life and guidance. He has no life source in himself but has the norm of his being in God. Their wills are one and he draws life, inspiration and power from the Head—God. He can of himself originate nothing. He may do a thousand and one things, permitted in his power of manifestation, but he is dependent upon God for life and purpose. Let us remember that this limitation is not due to sin, for so far no sin has come to man, the creation of God.

So Adam stands before God, a human being—a man. But listen! do not rest there. He is made for God's glory; that is, God is to be glorified through him; and the image of God, His likeness and character, are to be reflected thru him. How? God's plan is revealed. In his make-up as a personality he has, along with his intellectual and emotional life, a strange power vested in him—he has a *will*. In the development of this man *all* departments of his personality are to find expression—he is to *grow*.

As man stood before God, as we say, a created man—he was just that. But he had neither grown into, nor manifested the hidden, potential values of the human which were in him, which should have come forth in a display of the likeness of God—to the glory of God.

May I help you to see something here. There is a difference between nature and moral character. Adam had the one, human nature, by the act of creation, but not a developed moral character. He was holy and sinless. The human was unfallen, for nature is the result of a free, specific gift, while moral character is the result of testing, proving, discipline and culture. Again we come face to face with a divine law or principle which is always in evidence in the economy and purpose of God, namely—*moral character is built by God only by a process of testing*. It is ever so. Do not quarrel in spirit over this matter. Face it and see it from God's point of view and rejoice. It is one of the divine arrangements. Since it is so, the moral

character God desired to see displayed in the unfolding of the human nature in Adam, must be subjected to proof or test. So He places him under probationary law. Gen. 2: 16, 17.

Many dear souls think it "unkind" of the Lord to make such a beautiful place, put man in it and then put that forbidden tree in the way. Well, dear child, listen! It was the best and only thing He could do if there ever was to be a display of the purpose in making man. He has a will. How can it be tested if not in a place where it may have *power* to choose right from wrong? How can you make a choice if there is nothing on which to exercise the power to choose? Therefore we find the test established. To cause Adam to fail? No, to cause him to grow. Friends have asked me, "What do you think would have happened if Adam had not failed in that test?" I believe there would have been another test and still another to "release" the strength and beauty of the moral character, or likeness of God, in a wonderful unfolding by way of the human nature. In the strength of the one test he would have been placed in the next, a continual development and displaying of the image of God. From the very beginning it was God's desire that man should *grow*.

But we must leave Adam, the human, in a total wreck. The failure had a fearful reaction on the whole realm of his make-up. Through that surrender of his will he became a fallen wreck—spirit, soul and body. There was a seeming—only seeming—defeat of God's purpose to see a *man* after His own image. But in our next article we shall trace the purpose of God to the satisfaction of His heart. He is *never* defeated.

So let us grow — "grow in wisdom and knowledge of our Lord and Savior, Jesus Christ."

(Continued from page 15)

ful He became! and how small I felt! I could do naught but praise Him and the next thing I knew He immersed me in the Holy Spirit.

The Lord never asked His disciples to seek for the baptism; He told them to tarry until He baptized them. They were to praise and worship Him and while they were praising He would baptize them. Let me say, our Pentecostal message does not center around the baptism of the Holy Spirit; our Pentecostal message does not center around speaking in tongues,

but it centers around the Lord Jesus Christ. He is the One altogether lovely to our souls. As a movement we have never moved from that central point. But this blessing comes to us as we exalt and worship our blessed Savior.

When we begin to focus around the healing message or around the manifestations of the Spirit then we become off center, and you know if your automobile has a wheel off center even a little bit, it jumps and jerks and the running is not very smooth; but when the wheel is on center it is balanced, and when we are balanced around Jesus Christ how smoothly things move and how gracious God becomes!

(Continued from page 11)

message he gave, for truly it was the message of the hour. I believe that we are living in a time when nothing seems more inspiring than the voice from above that reminds us to look for the "blessed hope and glorious appearing of the great God and our Savior Jesus Christ."

(Continued from page 2)

the close of one Departmental Conference, a Sunday School teacher from out of town said, "This one session has well repaid me for coming." "I am going back to China to work with the children," said another missionary when she saw the potentialities that are hidden in the life of a child.

There were more than two hundred teachers and officers in attendance and many expressed the desire to have the addresses printed. The Superintendent of the Stone Church Sunday School, Mr. A. G. Bergquist, who presided at the meetings had the hearty co-operation of the teachers and officers of the S. S., and they were much gratified at the enthusiastic response from those present. It was the wish of many present that there would be more of such needed conferences. Reports of these addresses will appear in the columns of *The Latter Rain Evangel*.

Throughout the entire 28th Convention the Lord manifested His presence. Special music by the Choir and other singers, under the direction of Mr. Robert L. Carlson, brought a fervency and enthusiasm in the meetings which was uplifting and worshipful.

Facing Angry Chinese Mobs

Mrs. W. R. Williamson
in the Stone Church Convention

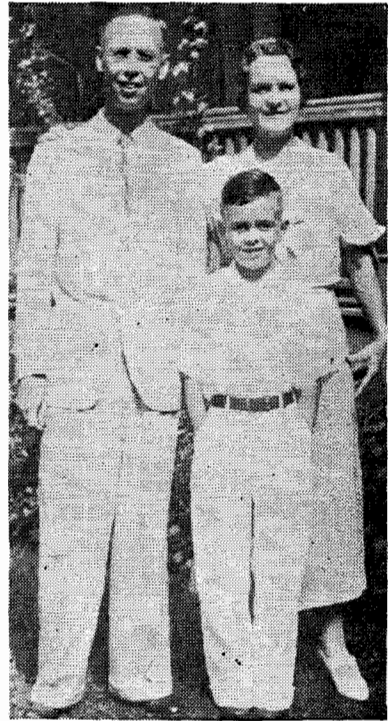
"But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." Acts 20: 24.



SUPPOSE many who have read the story of John and Betty Stam's martyrdom in China have wondered how this young couple could face such a dreadful ordeal, and why they would venture into a country where they would have such a tragic experience. But having been in the interior of China ourselves, far away from all foreigners, we can understand just a little how this young couple who had surrendered to Jesus, felt, and who, like Paul, counted not their lives dear unto themselves. It means a complete consecration but I praise God that His grace is sufficient.

I am glad that I ever consecrated my life to the Lord. That consecration is just as deep today as when I first made it, and my heart is just as willing to face the same dangers were I called upon to do that. Though I have not had to go to the block and have my head cut off yet I know what it means to face a situation where we did not know whether or not it would be our death. I remember the night when we felt that perhaps the next day would be our last, how I took pencil and paper and hurriedly wrote a letter to my friends at home so they might know our feelings in those last hours.

Our home has been surrounded by mobs three different times and only God kept them from entering. In the month of May, 1925, we saw by *The South China Morning Post*, our only means of contact with the outside world, that a foreigner had killed some Chinese in Shanghai. We did not think much of it at the time but it was through this incident that a strong anti-foreign feeling was fostered. The student class rose up and wanted to drive the foreigners out of China. More papers arrived, but of course, by the time they reached us they were five and six days late. But we found that great numbers of people were striking; the servants and the sailors on the boats. The crews on the boats consist entirely of Chinese excepting for the captain and head officers. So as we read of the sailors striking we thought it would be best for



Mr. and Mrs. W. R. Williamson and Robert

us to leave the interior at once for the coast, since, because of the heat we would soon be obliged to leave anyway. So we packed up and started off, not dreaming of any serious trouble. In the Shameen the Russians had stirred up the Chinese and this resulted in many students being shot. The Consuls had ordered all foreigners out but because of our being so far in the interior the news had not reached us. So our little motor boat chugged down the river as peacefully as could be. At Saam Shui, near Canton, we always have to report to Customs and usually Mr. Williamson goes in to announce the arrival of "Glad Tidings," our motor boat, but this time he felt he should not go, but sent *A'Laam* and our engineer instead. When they returned they were all astir and said it was a good thing Mr. Williamson had not gone ashore as there was a \$500 reward for any foreigner, dead or alive. The pickets were all along the shore ready to capture any foreigners. Although we were a bit frightened we did not yet realize the seriousness of the situation so we started down the river again on our way to *Sai Nam*, where I wanted to stop and get some of my summer clothing. We were scarcely started when we saw the British gun boat, which is always anchored there for the protection of Customs. Our boat was flying a British flag, and when they saw us they called out and we

drew alongside. They told us we were not allowed to go any further because of the serious danger, and that all foreigners had been sent to Hong Kong. There was an Asiatic Oil Company boat anchored there so we were transferred to that for the night. But our trust was in the Lord and we were just moving a moment at a time. He worked, for the very next morning the *Dai Ming*, one of the boats on which missionaries travel, came along, and while it stopped but a moment, because of the tense feeling, we were able to get on. Besides Mr. Williamson and myself there was just one other white passenger, although usually there are quite a number. So we arrived safely in Hong Kong, and felt the trouble would soon blow over. We remained there until after Thanksgiving Day and then, as conditions were more settled, we returned to *Sai Nam*. There we found that all we had left of our motor boat was the hull. When we went on to Hong Kong we had to leave it in charge of the British gun boat but later on they had to leave, so they took everything out, put the engine in the "go-down" belonging to the Oil Company and left the boat, trusting to luck that it wouldn't be destroyed. But in those days lives were precious and a little thing like a motor boat was of small value. The bandits had broken in, set fire to the "go-down" and carried off the engine. Our engineer told us he had seen parts of the boat sold in *Sai Nam*.

It was a sore trial but God helped us to bear the loss. I praise God that though we meet discouragements He enables us to go through. One expects to meet with trials in a country where the enemy of our souls is putting up his forces to thwart the work of God but with a call of God upon the heart one is not so easily discouraged.

The following month, December, we sent into the interior some native workers and in the Spring Mr. Williamson, himself went up with the idea of staying just a short time to encourage the Christians and to see conditions. As soon as he reached the border, people recognized him and welcomed him back. There was a real spirit of revival upon the people and they were eager for the Gospel; so instead of staying a month, as planned, he decided to stay till the summer, and wrote for me to come also.

The thought of going up that river alone proved a real test to me and I spent quite a few wakeful nights in prayer. My heart was fearful, but I opened His Word and God spoke to

me. His promises were very real and I, a lone white woman, took courage to go on that long trip up the river, though it was not without some trembling. God gave such peace as I went forth in His Name. I can remember how every time we reached a market town, I would lower my head as I did not want anyone to see there was a foreigner on board. But God brought me safely to our station and in the months that followed we spent some of the very happiest days of our ministry.

When we returned to China the second time we had planned to build. We had gone in as pioneers and lived in an old store building with pigs on either side of us. But we put up with all the inconveniences and the awful odors hoping that some day God would permit us to have our own plot of land where we might have a garden and raise our own vegetables and perhaps have a cow so that we might have real milk. Now it seemed the time had come and God had supplied the means for us at least to make a start. We had negotiated for a piece of land and finally found a plot which was very suitable. We were able to buy this lot and began getting the building material. There were already piles of bricks, tile and logs as well as the rocks for the foundation. We had talked with a contractor and a wall had been built around a portion of the site. Our dreams were coming true! God had given us this wonderful country, the people were so responsive to the Gospel and we were full of joy, for we loved Waitsap and we loved her people. Had not God brought us there as the first missionaries to tell those people of Jesus! And now we were to have our own home, with a decent kitchen and I planned to have actual clothes closets, a thing we had never had in China. Heretofore we simply had a curtain hung over our clothes and that is very unsatisfactory.

Summer was coming on so we had to leave for the Coast, but we returned as soon as possible as we were anxious to proceed with the work. However, upon our return we began to hear rumors that they were planning to tear down the mission on Confucious Day which was in October. But we had heard that many times before and God had taken care of us so we paid little attention to it. But we were a bit concerned when the contractor refused to come near our place; they said they had threatened to kill him if he dared come near our mission, not to speak of putting up a building for the missionaries. But we decided he did not

have much of a backbone so we talked to another contractor who seemed anxious for the job as he thought that was an opportunity of making some money, but it wasn't long till he too refused to come near our place. So things looked serious and we found they were placarding the South gate with large signs against the foreigners. The people there are too poor to afford newspapers and as most of the people pass in and out the South Gate they paste all important news items there and at the Post Office.

So the tension grew stronger and stronger as Confucious Day drew near and all we could do was to ask God to protect us. When the day finally arrived I woke up in the morning and heard the rain pattering on our roof and I was so thankful because I knew the people who were to take part were students and teachers and they dislike going out in the rain and getting their long gowns wet. I remembered reading how Hudson Taylor at one time had prayed for rain at a time of expected uprising and the rain came and disbursed the mob. So we believed that God was answering in the same way. But these people were not to be turned off so easily for the next day they came and paraded all around the city and soon arrived in front of the mission. I can remember going out on our balcony in the front, with Peter, one of our helpers, and as I saw the mob on the street below I was so nervous that I could not keep my facial muscles from twitching. I tried to smile but could not because I was so frightened. The people would shake their fists at us and some of the very young men to whom we had served tea in our home just a few days before were now in this mob, all because of this heated, anti-foreign feeling. Things went from bad to worse and we decided to send Brother Watt to the magistrate who sent three officials to stand in front of the mission. The people had respect for these officials but then we saw them march around the city. We hoped they would not touch our land but they went in that direction. The students went first and the mob followed. One of our Christians lived in a small hut on the land in order to watch it. The hut was built very rudely of bricks piled one on top of another and to our dismay the mob began tearing down these bricks and then took possession of the man's belongings. He was clever enough to give his quilt to one of his own village people so that was safe, but the mob beat him so that he had big sores on his legs. In

spite of all this suffering he stood true to the Gospel and never gave up Christianity. Then they threw over the piles of bricks and knocked down the wall and we saw them carry away practically all the building material, as we stood there perfectly helpless to do anything.

For five or six weeks we lived under the threat of that mob and then we decided we would open the mission and have meetings once more, as we felt things had quieted down sufficiently. But we had no more than opened the doors on that Sunday morning when someone hurled a stone. We thought we had better send someone to the magistrate and decided to send Brother Chung. As he had been a soldier and was a stranger in town we felt the mob would not disturb him so much. He slipped down the back way but he had not gone far when they grabbed him, asking, "Are you a Christian?" When he answered "Yes," they took him and he never reached the magistrate. They bound his hands behind him and marched him to headquarters and painted in large letters all over his face, the words, "Running Dog," and "A Foreign Slave." They then took him to the large mat-shed which they had erected for a sort of gathering against the Christians. There they tied him to a post, the crowd crying out for his blood and shouting that they should kill him. But finally they loosed him and did not destroy his life; if it had been one of the town's people they surely would have killed him but they somewhat respected this stranger from another province and let him go. They marched him through the streets as is their custom with petty thieves, hoping to make him a public example to all the other Chinese who might want to accept Christianity. Finally they were again in front of our mission and called out, "Now this is your day! Now ask your God to save you." They would call out the names of different Christians; they called out the name of Don Ching, a student who had accepted Jesus. The wonderful part in connection with him was that he, himself, came from the very class that was persecuting everyone who belonged to Christ and now one of their own number had accepted Christ during that very time. For a time we were downstairs in the mission but they urged me to go upstairs, where we lived, and I went, not knowing what minute the angry mob would burst through the door. I remember the courage God gave Mr. Williamson; he walked back and forth from the plat-

(Continued on page 23)

The Result of a "Crumb" in Africa

Mrs. Pauline Cox Davidson
in the Stone Church Convention



HAVE just been making a contrast between The Stone Church and our little mud hut in Africa. If you were out there you would notice a great difference but I want to assure you that many, many times I have seen the glory of God come down in those little mud huts. It is wonderful that Jesus meets us wherever there are hearts hungry for Him. I am glad for that day in my own life when I felt the need of Jesus Christ and found Him, and then I am glad for that other day in my life when Jesus showed me the need of a lost world.

In Mark 7:25-30 we find the story of the Syrophenician woman and in Matthew's Gospel we are told the same story just a bit differently, that as the disciples were standing with Jesus, the Syrophenician woman approached and cried out to the Lord to have mercy upon her daughter. The disciples grew weary of her cries and said to Jesus, "She crieth out after Thee"; in other words, "She is bothering us. Why don't You send her away." I am glad Jesus did not send her away for had He done that it would have meant that you and I, too might have been sent away when we cried to Him.

I rejoice for the "crumbs" that have fallen in the Gold Coast of Africa where I have been laboring; we do not as yet have the thousands who are worshipping the Lord but we have been able to see the fruitage from just a few crumbs that have fallen here and there from the Master's table.

As we were singing the hymn, "O Worship the King," I was reminded of one specific case, that of an old chief whose name was Oconsi. From childhood this old chief had been trained in all the ways of witch-craft; people came from far and near to have him solve their problems. In a short time Oconsi was called before the Paramount chief and he was told that the people loved him very much and that he was to be made chief over a Konkomba people. He was thereupon made chief and, of course, his popularity increased and people from great distances came to him. He had many wives and children and for a time was quite happy. But the day came when he began to get very nervous; his work was too much for him. He would go into the field in the early

part of the day without speaking to his wives or children; sometimes, as he sat in the field he felt he was losing his mind. The people, as they looked at him, tapped their heads and said, "Yes, Oconsi is going East," which is to say, "He is losing his mind."

Time went on and he became more nervous; he was unable to rest as he lay on the mud floor. One night it seemed he saw dark images; they seemed to torment him and he tossed back and forth. Then he fell asleep and had a dream. He thought he saw two white men coming to his village and he decided death must be coming to him. Whenever the African sees a white man in his dream he is sure that on the next day he will die. In his dream he saw these white men coming to him and they seemed to say, "Oconsi, don't be afraid; we have good news for you." Old Oconsi slept on but the two white men vanished from his dream and in their place he saw a Stranger coming toward him. He was neither white nor black, but was a beautiful personage, just radiating light. As Oconsi looked at this Stranger he thought he noticed Him smiling and he heard Him saying, "Oconsi, I want to be King now. I want to be Chief." Then the Stranger vanished and Oconsi awakened. He was frightened, fear was in his heart. He got up and went out to his fields, and as he sat there, suddenly he heard the rustling of the wind, a break of the twigs and as he listened more closely he heard the tread of a white man's step. He looked up and there, sure enough, he saw two white men coming, just as he had seen them in his dream. He began to run but one of the white men called, "Oconsi, don't be afraid. We have good news for you."

That was too much for him; everything he had seen and heard in his dream was coming true right before him. He fell prostrated on the ground. He didn't know just what to do. It was two of our own missionaries who had said, "Don't be afraid." Then they questioned him as to why he was fearful and began telling him of Jesus and as old Oconsi listened, they say his face just beamed, and he said, "Oh white men, that must be the same Man I saw in my dream last night! It must be Jesus who said to me, 'Now I want to be King. I want

to be Chief.' " And so it was that our missionary brethren led him to the Lord.

The day came when old Oconsi burned his idols and objects of witch-craft; a huge bonfire was made and the smoke ascended into the heavens as old Oconsi sat there with his hands raised to heaven, saying, "Jesus is my King now." It is wonderful what just one little crumb will do. All went well in his life and then one day the paramount chief called him to his village again and said, "Oconsi, you have lost your popularity, you are losing your favor with the people." It seemed they were all trying to persecute him because of his stand. The paramount chief said, "You will have to choose between the white man's God and the black man's god." We did not feel quite sure as to what Oconsi would do because he loved popularity and loved the honor he had been receiving. But I shall never forget the day when we went out to the little church there where old Oconsi sat; not clad in his great chieftain robes, but just wearing his ordinary native cloth. We said to him, "Oconsi, how is it now?" The tears began to trickle down his face; he raised his hands to heaven and said, "Oh white people, Jesus is my King now!" He had to pay the price but God has made him a great blessing in that little Konkomba church. Today, not only Oconsi, but his son also, are out preaching the Gospel to that tribe. How we rejoice over that which one crumb accomplished for the Lord Jesus Christ!

There are still about three million people in the Gold Coast of West Africa untouched by the Gospel. Many have embraced the Mohammedan religion and some have gone into Catholicism but a great number are still worshipping gods that cannot hear, gods that cannot see, gods that cannot help them. I believe that if, during this missionary convention, you will keep your hearts and your minds centered on the needs of those in the regions beyond, God will not only abundantly bless this convention but give you an abundant harvest of souls. Whenever I think of a convention I look forward to that great day in the glory world when we will have that greatest of all conventions, when red and yellow, brown, and black and white will be there. I love to think that old Oconsi and others from the Gold Coast, and those from India, and China and the Islands of the Sea will be there and will lift their hands and proclaim Jesus as their King.

We covet your prayers as we return to the field for we realize that we can do nothing in

ourselves. Someone has so aptly said, "When you send an individual to the mission field you do not send a personality, you do not send that individual himself, but you send Jesus Christ," and as we go we trust we shall have your prayers behind us.

(Continued from page 21)

form to the barred door, while that angry mob was raging. There sat the little group of Christians in fear and trembling, looking to God to take care of them, and we surely did praise Him when that day went by without any blood being shed.

One day, a little later, the students went around again, visiting every home, asking if any Christians were there, and if there were none they pasted a long piece of paper which stated that no one in that house believed in the deceiving doctrine of Christianity. Thus every house was marked and their purpose was to kill everyone who was a Christian. But I praise God that through this terrible time of testing when our lives were despaired of, God protected and never allowed them to come into the mission or carry out their threats. For three weeks we never set our foot outside the house. They refused to sell any food to our workers and as we had brought them up from down country we were responsible and later on took them back as they pleaded with us so to do. When we left we had to leave behind us almost everything we possessed as we were travelling with three or four workers and dared not take very much.

It was wonderful how God saved Don Ching, and how he took his stand and was baptized at this time of persecution. God brought glory to His Name by giving us this precious soul at that time. It was the one bright ray that shone out of that darkness. Later he entered Bible School and now has become a preacher of the Gospel, and is also Chinese Editor of our Mission paper, *Spiritual News*. I praise God for His Spirit within us that enabled us to count not our lives dear to us, and it has been my great joy to give this one life to service for God in China.

The Lincoln (Illinois) Camp will be held as in previous years, in Brainard Park, Lincoln, Ill., June 25 to July 5th. These Chautauqua Grounds consisting of 60 acres are well adapted to an Old Fashioned Campmeeting. Evangelist J. D. Saunders will be the principal speaker in the evenings. William I. Evans will give Bible teaching. Missionaries and ministers will also participate. Reservations may be made by writing to Rev. E. C. Sumrall, 2209 S. 11th St., Springfield, Ill.

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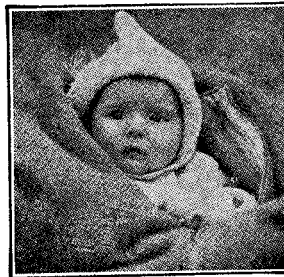
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