

The Latter Rain Evangel

The days of Heaven on Earth

A Call for Heroes

No single Christian in this land is free of responsibility concerning the Christless world at our doors, the slum areas, the destitute children of our cities, the cynical prostitutes, the heathen of the docks and all the scum of the seething cauldron of our modern social system.

Who is ready for an appointment to rescue the perishing of this country? Who will go to the Black Zone of Paris? To Tin Town of Morocco? To the segregated women of the harem? To the Geisha girls of Japan?

Who is willing for life in Eastern inns where dirt and vermin are accepted as normal conditions; in nomad tents where the food is sun-dried yak flesh, sour milk and rancid butter which must be accepted with a grace equal to that of the man who offers it; in towns which have no sanitation . . . where flies settle like a black veil on the sticky table and on the food?

All this and much more awaits the recruit, yet he will find it literally true that the pin-pricks of this present are not worthy to be compared with the over-weight of joy that is his in Christ's ambassadorial service.—Ambassadors for Christ.

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

The Latter Rain Evangel

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OUR TWENTY-NINTH ANNUAL CONVENTION

THERE WERE two outstanding features in our Twenty-Ninth Annual Convention. One was the missionary phase in which the three major countries of China, India and Africa were represented by our own missionaries, home on furlough, and the other was the very helpful teaching ministry of our Brother Follette.

Students of the Word came from all over the city, night after night, to learn from him who had sat at the feet of the great Teacher, and had received rich nuggets of truth to give to "others." The great burden on Bro. Follette's heart is that people might know the *truth* and that the *truth* might make them free. We have only touched the fringe of the great freedom there is in the Gospel—not only freedom from outward sin, but from the multitude of entanglements that ensnare the Christian. Many of us were startled and stirred to the very depths of our being, when he said, "If you should die tonight, you will be in eternity just what you have put into your life." "I am the sum total of all the choices I have made." It put a seriousness upon every soul to know that the power of choice lay within ourselves, and that according to these choices we would be richer or poorer in eternity.

Our missionaries, Mr. and Mrs. Williamson, Mr. and Mrs. Pettenger, and Miss Lydia Vaux, each were burdened for their own particular field in which God had called them to labor, China, Africa, and India respectively. These missionaries all hope to go back to their fields this year. In China, because of the ravages of war, there is a hunger for the Gospel as was never known before, and the Williamsons are eager to carry the Bread of Life to these starving multitudes.

Political troubles are looming above the horizon in South Africa, and while the doors are still open to the Gospel the Pettengers are intensely desirous of returning and mining some more South African jewels for the crown of the King of kings. No missionary ever had a greater field of service than is to be found in this great mining area. Here natives come from all over Central and South Africa and work in the mines. In the total mining area there are more than 300,000 men in the compounds alone. In the Locations where the men reside with their families there are from 150,000 to 200,000 more. The Pettengers have access to the compounds and the Locations, and are able to take the Gospel to these thousands, who, when they return home to their villages will be able to impart the

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Whither Shall We Go?

WM. E. LONG

In the Stone Church Convention



ESUS was a very simple preacher, but He left something for the people to think about. His Gospel didn't always please the people for they found it hard to follow in His footsteps. It is much easier to drift than it is to push against the stream. So when Jesus preached to His disciples some of them turned their backs and followed Him no more (Jno. 6). And when Jesus saw that they turned away He said to His disciples, "Will ye also go away?" "And Simon Peter answered Him, Lord, to whom shall we go? Thou hast the words of eternal life." Peter knew that no one else could supply that which they had found in the Lord.

I am reminded that before Jesus came to earth, lived and died for mankind, the law was insufficient to give the people what they desired. There were those who could have found religious satisfaction in the law. They could have had their sins forgiven by the offering of sacrifice, but the longer the nation lived the less of the law they obeyed. When Christ came the Jews were no longer following the law. If they had, their sacrifices could have remained a savour in the nostrils of God, but they had forgotten the law and the commandments and had made for themselves what they thought was a better way. Whatever seemed good to them, they incorporated it in their worship and added it to the law. When Jesus came the Jews were in an apostate condition—so far from God and in such a backslidden condition that they had been trampled under the feet of their enemies.

In reading the history of the Israelites we find that whenever they served God He blessed them, and when they backslid the judgments of God fell upon them. At the time Jesus came they had gotten so far away they no longer adhered to the law given in Moses' day, but rather to their traditions. You remember how many times Jesus warned them of their traditions, making long prayers for a pretense, public fasts, told them that they were beautiful outwardly like whited sepulchres but inwardly full of dead men's bones. This is something for us to think about. Much of our religious practices of the past fifteen years with which I am familiar, has been moving in the direction of

the outward display of religion, and has been getting further away from the inward experience with God. You can dress up the outside but unless you cleanse the inside you are not getting anywhere. You may adhere to tradition until you die of old age, and be no better off in the eyes of God, but if you allow the Lord Jesus Christ to build up your Christian character, you will make some headway. A man in overalls can be a Christian just as though he were dressed in the finest of clothes, and if a man hasn't any character and you dress him in the finest clothes he will amount to nothing.

Today the world has drifted from God. All over the world the question is asked, "Whither shall we go?" We have legislators, cabinets, presidents, kings, dictators, and every form of government, and the question of the future is on the lips of everyone. The United States with its more than one hundred and thirty million people are facing the problem of Federal Relief, money running short—the national debt amounting to forty billion dollars and increasing all the time. Down on the street the Communist says, "Follow the Red Flag and you will find an answer to your problems, a shelter from the on-coming storm." In another locality they say, "Follow Fascism, and give the Fascist's salute, and we'll have prosperity."

Let us go across the water and have a look at Russia, now coming up to her twentieth year since the revolution, yet with all that they are a people oppressed from within and without. The people of Russia have not reached the goal for which they have been working. They are still oppressed, still poor and neglected, still underprivileged; they are no longer a happy people, no longer care-free. In the days when the Czars were reigning, Russia was known for its music; they loved to sing. Today world travelers say that the Russian singers of yesterday are gone. Mr. Stalin is having his "clean-up" but he is saying to his officers, "Where shall we go from here? On one side is Germany ready to fight us. On the other border the Japanese are stealing bit by bit." Japan is seething with unrest. If China should defeat them the country would be thrown into chaos. Look at Germany where the people have changed their Bibles and put Hitler's name in the place of God's, and where they have cursed the Jews, thrown them into prison. It is said that Hitler is surrounded by body-guards continually. If he walks down the street the people are searched for weapons. Mussolini is fearful. Once a bold and fearless

leader, he knows not what to do. He doesn't know whether Hitler is his friend or enemy. His ideas on Fascism have not proved satisfactory. Down in Spain they were going to bring to the people heaven on earth but today thousands and hundreds of thousands of youth have been buried among her hills.

In England with its wonderful government, men who fear God, the cabinet is ready to meet at an hour's notice, because of turbulent unrest that rocks the world. They are asking, "Whither shall we go?" The whole world is watching the border of Czecho-Slovakia. The President of the United States thought the depression was over, but it slipped off somewhere, and now folk don't know whether they are Democrats or Republicans. I imagine the President spends many miserable hours, though he smiles and talks genially over the radio. I do not believe that a man who is President of a great nation like this would want people to suffer. He doesn't know which way to go. The unemployment situation is increasing; Communism is increasing. Men who are sitting in this church are asking the question, "What am I to do? If they lay off any more I will lose my job. I haven't a cent in the bank, the Relief is running low. What will I do?" You can advocate a change in government, but if you will read history you will find out what is wrong today. History repeats itself. Economic conditions, like the pendulum of a clock, go from one extreme to another, and when conditions were at the lowest ebb they turned to the story of the lowly Man of Galilee, the Savior of the world, and revival fires burned. The Lord blessed, but when prosperity came people began to backslide; they were more interested in pleasure than in God.

When the nations first began to backslide what happened? Then came the Dark Ages. And it is my opinion that the Dark Ages were the result of the backslidings of the people of God. They had drifted into a state of lethargy, and from that they drifted into atheism. They were scarcely more than heathen; they built castles and herded people together as surfs and slaves. In those days the religion of Jesus Christ almost perished from the earth. Why? Because men forgot God. The Age was not only dark religiously but economically, dark from the standard of education, and certainly the blackest night that has been known as far as Christianity is concerned. Then, out of the darkness came men who searched for the faith once delivered to the saints, who were willing

to weep and seek forgiveness of their sins. Out from the Dark Ages came men like Zwingli, Luther, Calvin, Wycliffe and others. Revivals broke out and men wept and cried unto God, and in spite of the Spanish Inquisition and other atrocities, in spite of men being burned at the stake for their faith, the Gospel spread; the people who sat in darkness saw a great Light. Men were enlightened religiously, they were enlightened economically, times became better. Commodities which had been luxuries, now became necessities. The world became enlightened educationally. No longer could only the wealthy read and write, but the poorest of the poor could send his boy to school to become a doctor or a merchant. On Sunday mornings people dressed up and went to church, the organ pealed forth its song, men and women wept as they sang, "Sweet hour of prayer, that calls me from a world of care." No theatres were open, no beer-joints, no pool rooms. The people wanted God.

Then as business flourished, they had everything and became self-sufficient. They needed no help. Little by little the church began to lose its authority. God became secondary in men's lives. The government that used to open with prayer and reading of the Scriptures became indifferent. Today the senators of the United States will not even keep still while the chaplain reads his prayer. He reads it because he doesn't know how to pray. The first thing the President should have done after he took the oath of office was to set aside a day for prayer. We have been in the depression almost ten years, and not one day of prayer! You do not have to go to Africa to find the heathen. Just visit Chicago and other cities of the nation. The nations of the world have forgotten God. That is why there are no jobs.

But you say, "Aren't these things supposed to come to pass?" A lot of Christians act as though they ought to help the devil bring wickedness into the world. I want to do my part to keep it away. We have forgotten God! That is the trouble. With war at our door, with the arsenals of our country turning out amunition on a twenty-four hour basis, with the secrets of the government being guarded as in war time, billions and billions of dollars being spent for war — all because men have forgotten God. There is only one thing to do and that is to return to God. It is tragic, and though I am speaking to an audience that is largely Christian, I say we have backslidden from God. We have

forgotten our obligation to our Maker. Where shall we flee? I do not know whether my baby will be torn to bits as cannon fodder or not; I do not know whether I shall have bread to feed my child, but I do know that Communism, or Atheism, or Democracy cannot bring to the United States prosperity and provide the working man with bread on his table. People must get down on their knees and repent to God for their backslidings. There is no longer a sweet-smelling savour, no longer a sacrifice going up to God, no longer the spirit of worship from men's hearts. I say from the bottom of my heart, if you want conditions to be changed there is only one way for it to be accomplished, and that is to get back to God. You can aspire to a social standing, you may build a fine home and educate your children, but nothing will satisfy the heart of man but God.

Aristotle said that which made man different from the animals was the power to reason, but I will say that with all the reasoning there is in the earth today, that which will bring men to their senses is *faith*. That which has caused the depression is lack of faith. Men have cheated and robbed each other until they no longer have faith in one another. The employee has no faith in his employer, and *vice versa*. Each one knows the other has a knife in his fist. If a man has a few thousand dollars he is afraid to invest it. How can you have faith in people when they leave God out? In olden days when men made agreements they never went to a notary. They said, "I want to buy a farm." "What will you give?" "So much." "You may have it." That was settled. If you didn't see him in six months you knew the verbal agreement was as good as on paper. But not so today.

We are at the end of the road. What shall we do? I love America. My grandfather's blood was spilled on the field of battle to keep the union intact. You say God never instituted war. I am not so sure. He has preserved His country many times at the mouth of the cannon. My grandfather loved God with all his heart. He never started the day without worshipping God, and he fought to give the slaves their freedom.

"Whither shall we go? There is no refuge but in God. We read in God's Word, "A man shall be a hiding place. A shelter in the time of storm." If men will seek the face of God He will send them jobs. You say that it is contrary to Scripture. Let me say that when God's people repent He will send a revival if it is the

last day before Jesus comes. He has placed His Word above His Name, and He says, "If my people, which are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven and will forgive their sin."

I promised God that I would not let a single day go by without speaking to some man about his soul. As I came over on the Canadian National a man came into the parlor car, a rather unusual character, it seemed to me. As there were only two of us for the greater part of the journey I commenced a conversation. He wanted to know in what line I was engaged. I said, "I am a salesman." He replied, "I figured that." "But," said I, "I have an unusual line. It is a little hard to sell at the start but I have had some success." Then I told him I was a preacher. "I am rather surprised to see a young man like you being a preacher. Religion is a good thing, but a lot of people I know are so narrow they can sit on the blade of a knife, and they haven't anything." So I told him how, living in Iowa, I had dropped down into the gutters of sin. I had taken heroin, the worst drug known in the medical profession today, but God picked me up, saved me and keeps me saved; that I had been preaching for ten and a half years. We had a grand time talking of the things of God, and he said to me, "I'd like to have an interest in your prayers. My mother was a good old Methodist, and I am a backslider. I'd like to be remembered in your prayers.' You say that people do not want to hear the Gospel. Yes, they do. They know they are on the way to hell. They want somebody to speak to them. Yesterday while at the Sunday School Convention I remembered I hadn't spoken to a soul about the Lord. I went for a walk, and met a man who said, "Are you at the Sunday School Convention? I used to go to Sunday School but I am a kind of outlaw." I stopped and told him the story of Jesus. He said, "Drop in again," and I will. The world is groping in the dark.

The agnostic stands on one corner and curses God; the Communist on the other corner ridicules the hypocrite and the backslider. The Lord says, "Ask for the old paths and walk therein, and ye shall find rest for your souls." Let us go out into the highways and byways and cry, "Behold the Lamb of God that taketh away the sin of the world!"

A week ago I had dinner in the home of a millionaire and he showed me through his beau-

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How to Hold the Adolescent

H. E. GARNER

In the Sunday School Convention



OUR SUBJECT is "How to Win and Hold the Adolescent in the Sunday School and Church." I might explain that an adolescent is one between the ages of 12 and 24 and there are three stages to this period of life—the early, the middle and later adolescent. I am quite certain you will agree with me that these are some of the most serious and some of the most impressionable years, years when you have the greatest problems that you will ever have in Sunday School work.

Some of you may be thinking there is nothing in this message for you, since you are teaching Beginners or Primaries, or Adults, and this is for Adolescents only. But allow me to say that you will never be able to teach your Beginners and Primaries or Juniors with the greatest intelligence until you understand the adolescent age because you are building in those three periods of Sunday School work for the most critical period of a boy's and girl's work. You will never be able to teach adults with complete success unless you understand the years that the boy or girl has gone through and you are building upon that which has been done in adolescent years.

I like to think of the adolescent period of life in comparison with the Book of Acts in its connection with the Gospels and the Epistles. To fully understand that Jesus Christ was not a failure you must have the Book of Acts; otherwise you would close your picture of Him with the words, "It is finished," and the story of an empty tomb, and you would never know how the story ended if you did not have the Book of Acts. You could never understand the working of the Holy Spirit did you not have the Book of Acts, nor could you fully understand why Paul wrote his letters to the churches. In other words, to understand the rest of the New Testament you have the great connecting link in the Book of Acts. And just so, to understand the child, to understand the adult, you have the period of adolescence which links together childhood and adulthood.

There is a tremendous need for people to be enlightened on this subject since statistics prove

We were fortunate in having as a special speaker at our Sunday School Convention, Rev. H. E. Garner of Oglesby, Ill., whose address is here given. Besides his pastoral duties, Mr. Garner is teacher of Religious Education in a Junior High School, and also a teacher at the Moody Bible Institute of this city. His experience with young people makes him an authority on this important subject.

that there are thirty-six million children and adolescents in the United States, who are outside of the influence of the Gospel of Jesus Christ, and in the city of Chicago alone we have 750,000 of these who have absolutely no religious training. Now I do not believe these are Jewish children because the Jew gives his boys and girls 325 hours of religious training a year; the Catholic gives his children 200 hours a year while we Protestants give an average of 17½ hours a year of religious training. That is the average, allowing for the days the child is absent due to illness and vacations and taking into consideration the little time that is given to actual training; so of those 36 million unreached for Christ, most of them come under the pale of those who call themselves Protestants. That presents to us a tremendous challenge especially when we remember that 75% of our boys and 60% of our girls leave the Sunday School between the ages of 12 and 24.

Now the question is, How to win them! But it doesn't do much good to know how to win them unless you realize the tremendous need, so first of all I wish to present to you the reasons why this is a crucial period of life. It is because it is during these years that the child is most susceptible to influence. One book, one friend, one word, may change the entire outlook of that girl's or boy's life. That word spoken for Jesus may start that boy or girl on the path of righteousness, or if wrongly spoken may start him off on the opposite path.

Going to the back of a shoe-store one day, a faithful Sunday School teacher placed his hand on the shoulder of a young man and said, "I wish you would give your heart to the Lord Jesus"; at the age of seventeen young Moody was won for Jesus Christ. He shook two continents for Him in the years that followed.

Into a small group, on a stormy night, came a little boy by the name of Charles. A layman spoke and chose as his text, "Look unto me and be ye saved, all the ends of the earth." His first point was, "Look unto me all the ends of the earth"; his second point was exactly the same

and so was his third, and then in conclusion he said, "Now if anyone here wants to be saved, look to Jesus." Little Charles heard only one sentence; he looked to Jesus. That day that layman gave to the world Charles Haddon Spurgeon, who later established Sunday Schools and Bible Schools, and gave to the world volumes of books containing treasures from the Bible. Just one sentence had changed that boy's life. Remember, just a word of encouragement from you may lead that boy or that girl into the right path, while on the other hand, the word which you fail to speak which you feel the Holy Spirit is urging you to give, may influence the child to go in the opposite direction.

Second, they are the crucial years because it is the time when habits are being formed. After twenty-four years you very seldom form new habits, but before that age, habits are being formed which will be permanent in the boy's or girl's life. It is hard to break away from traditional ideas and habits which you learned in adolescent years. It is during this period of life that the youth is either learning reverence for God or learning to take spiritual things lightly; either he has received the fulness of the Spirit and goes all the way with Christ, or he spurns these things and turns in the opposite direction. Third, it is the crucial period of his life because it is now that the influence of heredity is most keenly felt. We are victims of heredity. Your ancestors lived in a certain way many years ago and because of that there is a force that pulls you either in one direction or the other. The adolescent doesn't understand himself; that boy suddenly goes on a rampage, possibly because there are forces which he himself doesn't understand, working within him. Adolescents go through the most peculiar period of life when one day they are jovial and sunny and the next day they are extremely moody. The world has been turned upside down; there may be nothing but dark clouds in the sky one day and they feel, "What is the use of living anyway?" and tomorrow everything is sunshine again. Because of all this you will have your problems with them in the Sunday School.

In the fourth place, this is the most crucial period of life because of the social and commercial forces which play upon the life. I had a young man come to my study not long ago who was away in school. He said, "Do you know anything about smoking the marthwana weed?" "My room-mate was a marthwana smoker." I asked, "Where did he learn it?" He told me

that he was a student on the South Side and on one of the corners of the High School property stood a man when this boy was leaving school, and said, "Do you smoke?" The boy said, "Yes"; and so the man said, "Well, here is a brand new kind." He added, "Now you cannot find this in any drug store but you will find that these will give you a thrill that you never had before. They will lift all your burdens." He forgot to tell the boy that they cost 15c a piece. Soon the boy bought some, smoked them and then he discovered that he didn't care whether he had problems or not; he found he could rise above them. Later when he wanted that same kind of feeling he found he had to smoke two or three, and then four and five, then six of them and that cost him 90c per day. Of course the man never told him that many of the murders committed by adolescents, (and there are 15,000 a year), are committed by those who smoke this weed, and they say, "I didn't know what I was doing." One of the desires that grips him who smokes this, is the passion to kill, and he cannot control it.

Now the commercial forces are organized to stand on the street corners of Chicago or any other city, to break down all the good that you seek to do for that boy or girl in your Sunday School. They are there seven days a week and these youths have to face the world seven days a week. Then, what about the tremendous advertising we find. Some people say they are not shocked anymore when they see a woman smoking because it is such a common thing, but I shall never get to the place where it has become common to me. The reason it has become so common is because of the tremendous force of advertising. The girl sees advertisements of a girl with a cigarette in her fingers; she wants to look like her for she thinks it is *that* type of a girl that moves in the best social circles. I wonder how long it will be till even Christian people condone drinking. Our boys and girls have to face these things and there is no use of our putting our head in the sand, like the ostrich, and saying, "There is nothing to it." They live in a world that is organized to take these boys and girls out of the way of righteousness.

Returning from California on a crack train, one day a girl came and sat behind me. She entered into conversation and said, "Say, you know I've just found the finest night club in Los Angeles." I grew pink very suddenly and she went on to tell me how when she had come out of the place she saw a man and ran over to

talk to him and he ran away. I told her I could understand that. Well, after you ride with people for three days and two nights you get to know them quite well, and I found that girl was just one example of a number of people on that train. Across the aisle sat a mother with her little babe, and never did the man go through the train with beer but that woman bought some. And she was coming to Chicago to bury her father! I saw another girl intoxicated, sitting on a strange man's lap; they were people who looked respectable and yet practically every person in that car bought beer. I was making my way through the club car into the diner and I stumbled over something; it was a girl dead drunk—the same girl who had been conversing with me. I wondered how long that thing had been going on. I saw at least a dozen people going to the diner and every one of them just stepped over her body and said nothing about it. There were others drunk and lying around. The train conductor came through and he, too, stepped over the body and went on his way. No one seemed to think or care anything about it. They lay on the floor in the most suggestive positions and the people of America went by and looked on as if it were the most common ordinary thing. Now that probably goes on in your night clubs right along but I saw it for the first time in the train and realized as never before that we must be desperately earnest about our work in the Sunday School. These things are going on and our boys and girls are bound to be influenced by them.

I went to the University of Illinois to help a young fellow. I had to make a telephone call so stepped into the drug store and there I saw a stack of ordinary magazines, some of which you would read and others you would not. At the side of that one rack, I saw another filled with magazines which I had never seen before. So when I failed to get in touch with the boy I looked over these magazines and was amazed at what I discovered. I realized then how this boy in whom I was interested, had become saturated with a thousand things which he never could have picked up in his own home town, and I was keenly aware of the tremendous problems facing these college students. There are seven days in the week when they can pick up such things but we have them for *only one hour a week*. And without the restraining power of Jesus Christ, a boy or girl will be appealed to constantly by the baser things.

Fifth, it is a crucial period of life because

our commitments of murder are on the increase and they are being multiplied by our youth. Last year in the United States we spent as much money on crime as did the leading nations of the world on armaments in two years. And many of these crimes are being committed by adolescents. Over twelve billion dollars were spent on crime last year; 15,000 people were murdered and statistics tell us that these were the crimes of adolescents with but few exceptions.

In the sixth place, this is the crucial period of life because it is the time when the boy or girl is seeking a friend and doesn't find him in the home. Our homes today are but hotel bedrooms where the boy or girl comes to sleep at night. They are lunch counters where they run in and out again. They need the Friend of friends and they are not finding Him nor any other kind of friend. Parents are too busy discussing other things.

This is why we face such a tremendous problem as to how to hold them. *How will we face the issue?* The teacher in the Sunday School is the key to the whole situation. But there are *three important requirements* if the teacher of adolescents is to hold them. First, she must know the indwelling presence of the Holy Spirit if she is ever to teach and hold the youth. If the teacher herself does not know Christ she can never teach her Sunday School class successfully. You never can introduce anyone to the King of kings unless you know Him yourself and I believe that many times we lose our boys and girls because we have teachers who are not qualified and called of the Holy Spirit to handle the blessed Word of life.

The second thing a teacher must know, is her material. You would not expect a person to teach in the public school if she did not know geography or whatever she was teaching, and yet we sometimes pick a person to teach in Sunday School because she has a dominant personality. She may have a dominant personality and yet not know one thing about the blessed Word of God. These other things are good but they are not *the* important thing. She must know the Book she is handling or she can never teach it to anyone else.

In the third place, the teacher must show by her life that she knows the Lord Jesus Christ. You know children are not as dull as we give them credit for being. You may fool men and women about your Christian experience; you

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The Way Into the Holiest

JOHN WRIGHT FOLLETTE

In the Stone Church Convention



IN THE 9th chapter of Hebrews we have a rather limited picture of the Tabernacle. In the 8th verse we read, "The Holy Ghost thus signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing." God is a great Teacher and very often the most profound and deeply spiritual truth, which never would have found lodgment in the heart of His people in abstract form, is taught by means of types, parables and symbols. Especially is this true in regard to the Tabernacle which is a complete story of the redemptive work of Christ. In it are the pictures or object lessons of His person, character and revelation of God in redemption.

The revelation of God to us is more or less of a mystery since much of it is only understood by means of the Holy Spirit or supernatural means. As soon as we say mystery, people begin to get shy or feel they are to let anything of the mysterious type go by untouched. The very word suggests to them something not supposed to be for them here and now, but to be pushed off to some future or heavenly life. I do not feel that way. What is a mystery? It is a profound secret, something beyond human comprehension. It is a truth undiscoverable aside from revelation. So at once, we must remember that the human reasoning powers, no matter how advanced or cultured, are dumb and quite inadequate before a mystery of God, His revelation or divine truth. "For after that in the wisdom of God the world by wisdom knew not God." "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him, neither can he know them, because they are spiritually discerned." Then read 1 Cor. 2: 10 and look at Col. 2: 2 and read it as it is given in the old Greek text and now in the Revised Version: "To the acknowledgment of the mystery of God, and of the Father, *even* the Christ." This makes Christ a mystery—and how very true! It takes the power of the Spirit of God to reveal or unveil this Christ to a human heart. All may see or be pleased to know Him in the initial steps of truth but the deeper and more profound aspects of Christ

come *only* by revelation of the Spirit. That is why we need the Holy Spirit as an indwelling Person or Instructor, to make known to us this wonderful Christ whom we took years ago as a Redeemer and knew so little about Him. It is one of the duties or office works of the Holy Spirit in the life of a saint, to make this revelation of Christ. "Howbeit when He, the Spirit of truth, is come, He will guide you into all truth," "for He shall receive of Mine, and shall shew (declare) it unto you." So you see from the texts how helpless the natural man is before Truth or a revelation of Christ.

Many people, even great preachers, teachers and thinkers, approach this blessed Word in what I call "goat fashion." A goat goes at anything *head first*. So many take up a study of the Word (which, in truth, is alive) and like a goat, go at it with the human mind and human technique of reason and deduction—only to find the secret has eluded them and the *real* Christ is still undiscovered. We must learn to approach it *heart first* and let Him guide us into the fuller revelation. He takes of the things of Christ and *shows* them unto us (as we have power in spiritual understanding, to receive them). The mind has a place, and an educated, trained mind is always at a great advantage, *but* the secret is not there. It is in the heart—clean, unbiased, unprejudiced, and the *will* absolutely surrendered.

Many Christians, and even baptized saints, are contented to live on rather a limited revelation of Christ, when I believe it is the desire of the Holy Spirit to lead or guide the heart into richer and deeper revelations of truth. Salvation, the baptism, reception of gifts and ministry are all initial and belong as equipment to the babe in Christ. The baptism of the Spirit and gifts are no sign of deep spirituality or understanding in the things of God. It is no sign of superiority along moral or initial spiritual life. One may have all these and not know the "way into the Holiest" at all.

Do you not remember in the teaching of Jesus, concerning prayer, how He said, "Ask, seek, and knock"? All these are heart attitudes and degrees of intensity of spirit in prayer. Much may be obtained by *asking*. Gifts of any kind are obtained by asking—salvation, the baptism, gifts of the Spirit, etc.—all these most necessary and delightful gifts may come by asking. But Jesus also says, "Seek." There are other places in God—truth, revelations, etc., which come by seeking. Never by asking. Read Col. 2: 3,

"In whom are *hid* all the treasures of wisdom and knowledge." Col. 3: 1, "If ye then be risen with Christ (that is, saved, etc.) *seek* those things which are above, where Christ sitteth on the right hand of God." So many think of Christ as a sort of Christmas tree, full of delightful things, experiences and gifts and all one has to do is, by prayer and asking, pick them off. But this is quite a mistaken picture of Him. He is rather like a treasure chest, full of treasures, not disclosed, but hidden. See. Matt. 13: 52. Many Christians hold Christ in their hearts and go to heaven rejoicing in the fact of possessing Him (salvation, etc.) and never lift the lid and uncover, to dig, seek, and discover the treasures He holds.

The *first* tabernacle is still standing in so many lives. In the new creation we are blest with wonderful capacity for the deep things of the Spirit and fuller revelations of God. That is why, after *real* prayer for closer walk and fuller knowledge of Him, He begins uncovering, as it were, and digging down into the inner life, to make room and enlarge our powers of apprehension and appreciation. There are potential powers for God waiting to be released and set free. But the pain and the cost thereof, hinder many. Some have become conscious of a cry for God and a strange hunger for Bread. God does not mock us—let Him work in you and He will feed you.

It is *Truth* for which the inner man hungers, and truth is the most costly element in your Christian career. We value the things in life for which we have paid dearly. I had to work to help defray expenses for both my college and seminary training so never had money for many things the other students had. But I learned to value a dollar and also the privilege of learning. In the Christian life, if you dare to pay a price for the truth, you will incorporate it into your system and become in truth, a "partaker."

These treasures are not found in the broad daylight of life. Much that is sweet and precious may be found in the presence of Jesus, as we walk and commune in the way. But in order to discipline us in faith He often withdraws His conscious presence and we are called upon to walk *alone*, sometimes amid shadows and down the darkened ways of trial and severe testings. He seems so far away, the soul is dry and our communion seems to have lost much of the original sweetness and vigor. Yet we are not conscious of sin or failure—our hearts are clear and open, but we must go *alone* into the shad-

ows. Faith counts, and not feeling. It is there we get rare treasures, very choice and lasting. "I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel."

This calls forth a very real and peculiar death to nature; the natural man gifted though he may be, has no place there. In like manner, the religious, natural man with works and ministry must needs let his life and experience go into total eclipse that the treasures may be discovered. Do not restrict this to nominal church people; there are plenty of Christians in Pentecost today who will have to suffer the going *down* of much that is religious (not spiritual) if they hope to get far into the things of God. In the new creation there is a continual crowding *out* of the *I*, or natural—even good, religious *I*—from the life, and a subtle displacement and interchanging of positions. Paul voiced it so well: "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me, and the life I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Paul knew what the falling down of the first tabernacle cost him and the value of the life in the Holiest with God. It is this life which the Spirit has come to make a reality in the saints of God. The old, or former tabernacle goes *down* and a way is made whereby the life of Christ is made manifest in us. That is why Jesus said in the last message to His disciples—"But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Much of the force and deeper spiritual meaning of this word has been lost because of a popular interpretation given it for the past thirty years. One would think by the way most Pentecostal people quote that verse that it amounts to this, "And ye shall be servants unto me." The emphasis has been upon service and not witness. Did you ever notice what He said in using the word "*witness*"? It comes from a Greek word, *martus*, meaning a martyr. How suggestive! A martyr is one who, by his death, bears witness to the truth of the Gospel; one put to death for his religion. This does not sound like the popular idea which is so very common—that as soon as we are baptized in the Holy Ghost we should rush out and *do* something. I know this teaching will run directly opposite to views of many.

I know the slogan, "The baptism is for service." But here He says it is for *witnessing*. And service is only *one* phase of witnessing. The gifts are for service if one wants to cramp the mighty baptism to those limitations. There had already been a partial giving of power as recorded in Luke 9:1 and always you find the gifts operating in ministry and service, but here He says, witnesses, *not* servants.

This witnessing suggests martyrdom or death. *We* die that He might *live* and thus become witnesses unto Him. The *whole* life is a witnessing, or process of divine manifestation of Christ through the human instrument. This witnessing *life* is not possible only by His power. Therefore He gives us this wonderful word as encouragement, lest we faint when we become conscious of the human limitations. I like to think of the natural life, as a martyr, dying out to *all* things that there be a clear witness of Christ to the world. We may serve and do, oh so much, teaching, talking, preaching, coming and going and have quite a manifestation of service, but not very much witnessing of Jesus' life, where we have died and passed out of the picture. The truth, as it is in Christ, will slay the natural and even the good, religious man, if he will let it. That is why truth is such a dangerous instrument—the truth sets us free and lets Christ live in us.

I am very sure, had we been taught along these lines thirty years ago, we would not find on our hands much that we have in Pentecost today. You cannot make me believe that after thirty years, that which we have today is God's first and best thought for us. Of course, if you want to think that this is the real objective, you may, only grant me my view also and we will not break fellowship. I am Pentecostal, but not according to tradition or habit—I am Pentecostal according to the type God has made me after thirty years of walking with Him and listening to His Word. Had some of the emphasis which has been laid upon service been laid on witnessing (or life in Him) I am sure we would find a great difference. I feel very sure the word, witness, carries very suggestive truth to those who desire to learn it. Martyrdom means death and suffering.

What was it that gave the Early Church the dynamic power that caused her to blaze her way through the awful odds against her? Do you for a moment think it was because she had a baptism of the Holy Spirit and gifts, and service? It was not the service that carried her

through—it was the witnessing, or life willing to be offered to death, that did it. Not *all* the followers, I feel sure, were so highly gifted but they *had* to know *how* to live, and that counted. Their witnessing came at a heavy cost. We have not yet suffered. We may have *served* and *done* much but we have not yet suffered enough, as witnesses in life. The great revivals came after people had suffered and paid a price. Things are too *easy*. One has to have a brass band to get folk to God and a brass band to carry them through. But the Bride of Christ does not go to heaven riding on a band-wagon. She *leans* upon her Beloved. Her tabernacle has suffered a wrecking and she knows some of the secrets of suffering, discipline, and witnessing. Of course she serves—but she *lives* first—and that life comes *only* as she lays down her own. We are so constructed that we resist suffering on any line; we stall it off as long as we can. Courage is so lacking—you can have joy, peace, love, blessing and so much, but courage and truth are costly. The Early Church had a ministry and gifts, but she suffered and paid a price for her testimony, and so she was a great witness.

But let us return to the thought of the tabernacle. The teaching of this same truth is again found. At the entrance of the court stood the brazen altar—a type of Christ on Calvary. Brass means the judgment of sin, or, sin judged. That, of course, means Christ as Sin-bearer, and Redeemer. Many park there and never know Him in any other relation or fellowship. Do not rest there but let the Holy Spirit lead you on into a fuller life and understanding.

After you leave the brazen altar you meet the laver. This is also of brass, but there are no dimensions given as to size or height. Here is a picture of the cleansing of His Word, also grace and daily washings of the saint as a priest in service and communion. How we need this cleansing! The blood cleanses us from sin but the Word—truth, cleanses us from so much after we are saved. Jesus walked and talked and ministered with His disciples for three years and at the close He said, "Now are ye clean through the word I have spoken unto you." He had not yet shed His blood and so was not speaking of the cleansing by that. He was speaking of a cleansing of the Truth which had to be applied to their hearts and lives to cleanse away tradition, material concepts, etc. Do we not need it today? How much has accumulated in

(Continued on page 18)

EVANGELIZE! *Evangelize!* EVANGELIZE!
It is the cry of the hour—our last opportunity.

Ninety and nine safely sheltered within the fold could not satisfy the heart of the Great Shepherd, but *out, out* He went till He found the one that was lost.



Supt. O. E. Nash

“Look on the field!” cried Jesus. “Lift up your eyes—look! look!!—white for harvesting.”

With America rapidly drifting into paganism, with an overwhelming majority of the on-coming generation never having entered the doors of any church whatever, we can

thank God for a pastor such as Brother Nash of Cincinnati. Not content alone with his own well-fed and flourishing assembly and with foreign missionary interests, his heart has yearned and grieved over the unevangelized at home, until a remarkable movement to evangelize a great needy field has sprung up. It is the outgrowth of a clear vision, the outgrowth of a genuine burden over unreached multitudes.

“White for harvesting!” How descriptive of the Kentucky regions! How descriptive of innumerable other fields even in America—great industrial sections where thousands might throng to timely Gospel services.

Upon the request of two earnest parishioners who had been deeply burdened for the spiritual welfare of the Kentucky Mountain people, Rev. O. E. Nash, pastor of the Christian Assembly, Cincinnati, Ohio, visited the Mountains for the first time in September of 1929. The news quickly spread along the creeks that a city preacher had come and that there would be a meeting. The people left their work and homes and came for an afternoon’s service. Our hearts became greatly stirred as we saw the hunger of these dear people to hear the Gospel and we felt impressed by the Lord to help them in any way that God would make possible. We immediately began to interest others in this work by telling of the needs and open doors, and the work began slowly to take shape so that in July of 1931 we numbered seven workers. In 1932 there were fourteen and in 1933 twenty-eight. The missionary group continued to grow until we have

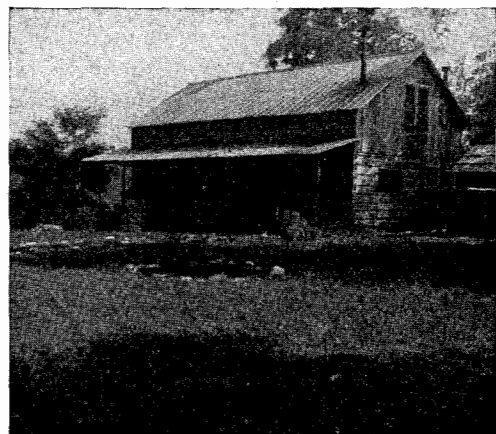
now reached the place that it requires 80 missionaries to carry on the work in 21 stations conducting 42 Sunday Schools. Through these efforts hundreds of mountain people, with their children, are receiving the Word of God each week besides home visitations and much personal work. In 18 of these communities we have erected and furnished our own cabins and have built eight churches. Evangelistic meetings are being held and there is a continual addition to the number of Christians throughout the entire work.

We believe it would be of interest for you to have a description of at least one meeting written by one of our missionaries from whose letter we quote, “Praise the Lord, last night old time Pentecost fell. We started our service at 6 P.M. and with the first song the glory and power of God was in our midst and when we went to prayer it seemed all Heaven opened upon us. After prayer we had testimony service and when the third man arose to testify, the glory of God came into his soul and such praise and worship I have never heard. He was slain under the power of God. There was no room on the floor as we were so crowded but he fell back into

The Get A

Conducted

The great Home Missionary Pro
one established stations, work
and a Bible School.



Town Flat Cabin, 1937

the arms of strong men and there he said the Lord took him on a little trip and let him see some of the glories and beauties of Heaven. As the power and glory of God swept into his soul, it just seemed to sweep over the whole audience and truly the place was shaken by the

mighty power of God, first one and then another fell upon their knees and began to praise and worship God. From six until ten o'clock the waves of glory and power of God were constantly in our midst. It was said that never in the

history of this community was there a night like it." The work of the Lord at this particular station has gone steadily forward.

This is truly a Home Missionary field and is supported by churches, prayer groups and interested individuals. It is re-

quired of the workers that they have at least \$15 support per month and that they also bring with them \$50 which is put into a building fund. While this does not, by any means, meet all the demands for building, it does help materially toward building, repairing and furnishing our mission stations. This plan was God-given after much prayer, not knowing what procedure to follow in such a home enterprise.

Fourteen of the workers who have labored in these fields have left the mountains for foreign missionary work and there are others in our ranks who also have foreign calls which bind together the Home mission field with the Foreign.



A Sunday School Group

Having reached our present stage in the work, we are not endeavoring to open new stations at the present time but rather to more thoroughly establish those that are already in operation. We can only move in this work of pioneering as God supplies both needs and workers.

After six years of work in the Kentucky Mountain regions, the Lord deeply impressed us with the necessity of opening a Bible School

for the Mountain young people who have the call of God upon their lives but no opportunity for training. The first semester opened November 16, 1935.

The location of the School was of vital importance and after due consideration our Rocky



First Graduates of Bible School

Branch Mission (now known as Peniel Mission Station and Bible School), 2½ miles off the highway, in Wolfe County, was chosen as the most suitable place available at that time. The faculty (chosen from the missionary group who are fitted for this type of work) receive no salaries but are supported by Christian groups or individuals interested in Home Missions. Only in a very few cases are the students able to pay their way so that in order to attend the school, they must have support from the outside. The School is not being operated for profit and we have kept the charges as low as possible. At present our rates for boarding and housing a student for a six months' term are \$50, or a little less than \$2 per week. This investment, though small in actual cash outlay, we believe will bring to the Kingdom of God an abundant harvest and the donors will not go unrewarded by the Lord Jesus Christ. Those unable to support a student could help by furnishing equipment such as bedding, linens, food products, etc., which can all be profitably used for the advancement of the work.

Our first class, consisting of two young men and two young women, whose pictures we submit, successfully completed the two-year course and were graduated on April 1, 1938. These

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Printed Page

ma Argue

Kentucky Mountains. Twenty-
counties, 41 Sunday Schools
O. E. Nash, Superintendent.

When Light Pierces India's Darkness

MISS LYDIA VAUX

In the Stone Church Convention



THE PASSAGE in Ezekiel 22:23-31 is a picture of the children of Israel in their backslidden state and through this I wish to bring to you a picture of India and her need today.

It is a sad picture that we see in that great land. In our Scripture lesson we are told of a people who made no difference between the holy and the profane, no difference between the clean and the unclean, a people whose priests are defiled, who told the people, "Thus saith the Lord," and the Lord had not spoken. And all this is a picture of India today. You will find that the very things which are most unholy are worshipped and called holy; they have men whom they call "holy men" that go around naked, their bodies besmeared with mud; they have marks on their foreheads to show that they have taken vows to certain gods. These priests are always found in the market places and at religious fairs. I have seen them in Gola, where there is a large religious fair every year. It is here we sell hundreds of Gospels and give out thousands of tracts. You will see men and women bowing down to these men and I have even seen women kiss their feet. Unholy men, but called holy. But it is because they are so far away from a holy God that they are not able to see the difference between the holy and the profane. They worship cows and monkeys and all sorts of animals, call them "holy" creatures, but there is nothing holy about them. They do not know how to distinguish between the things of God and the things of this world; they see no difference between their terrible darkness and the glorious liberty of the Gospel of Jesus Christ and as a result, many give themselves over to evil spirits. Many who are demon-possessed are revered and worshipped.

I wish I could actually make you see these people in their need, seeking after something. I have spoken to many who are seeking after the things of God and were trying to find the way by listening to what the priests had to say, but the priests oppress the poor; the rich oppress the poor and the high caste man will keep the low caste man down to the grindstone. They excuse themselves by saying that if the low



caste or washer-women would attain to high caste, how would the high caste people have their clothes washed? and if the outcastes would attain to a higher caste who would attend to the sweeping of the streets and care of the village? Many of the outcastes are just as good as the people who oppress them but the higher castes do not want them educated.

As we read in this chapter, so India abounds in robbery. We have in our district a religious fair. Here is a deep well, in which for a whole day, a man will sit. Now he isn't penniless, nor is he starving but he goes there to deceive the people for he is acting a lie. Thousands from all over that Kheri District go to this religious fair to bathe and to visit the beautiful temple. They go to this well and that man who is down there will call out in a most peculiar way and frighten the people who think he is an evil spirit whose wrath needs to be appeased, so they drop their coins and run away. Then they come back the following year, endeavoring again to appease this evil spirit, and in the meantime the man is becoming rich by practising robbery and taking advantage of the poor.

Because of the things they have been taught and because of their oppression they have a dreadful fear, which brings torment. They are full of superstition and wrapped up in their fears. I remember one day asking a low caste man and his wife why they had married off their beautiful little girl at only seven years of age. It is against the law to marry them before they are fourteen but what do the poor villagers care about the law if only they can please the priests and their gods! And so the mother said, "Mis-

sahib, we have been told that it would displease the gods not to do so, and then too, if we should die, who would care for our little girl? We love her and haven't been wanting to get rid of her but now if something happens to us there is someone to take care of her." They have such a fear for the future and because of that they do things which are really cruel.

Then they are full of superstition. I was in the home of one of our women one day and she asked me to come out to her garden, to look at a beautiful rose. So I went and she called one of her servants and said, "I want you to cut that rose for the *Missahib*." The sun had already set. The servant looked at her, was about to reach for the scissors when he suddenly drew his hand back and said, "Please don't ask me to do this. I have a wife and family and the sun has gone down and if I cut that rose it will mean that I must sacrifice my wife or child, for the goddess will take them as a sacrifice in place of that rose." That made me realize how, in every phase of their life, there was that dread superstition which keeps them in constant torment. They are almost afraid of their own shadow, afraid to do this and that because of what they have been taught. But our God is able to break down even superstition, and there are those who are searching after Him even in dark India.

We have with us at the present time a young man from a high caste Hindu family. He was very zealous, following his gods and worshipping in different temples. He tried to bathe away the sin in his heart. He laughed and scoffed at the Gospel message, and tore a Gospel portion to bits right in the face of the preacher, showing thereby his unbelief.

Finally he made his peace with God and came to a knowledge of Jesus Christ. And today, though a high caste man and his heart had been full of superstition, he worships the same God you and I worship. He took the outcastes into his little home in Gola where he lived till a year or two ago. The sweepers came and sat down at his feet and he talked to them about the Lord. Into his home came the Mohammedans and he welcomed them as he told them of the things of God. I have seen Christians who came from the low castes eating from his plates, which is unheard of in India outside the Gospel. He stands out among the people as one who has broken away from superstition, as one who no longer oppresses the poor. Thank God for the difference the Gospel makes when we come into the family of God.

I went into a village one day and we were sitting on the verandah of a home; the women were on the inside and the men on the outside, listening to the Gospel story, when suddenly I spotted a woman in the crowd whom I had never seen before. She was very large. I simply spoke a word to her and went to another Mohammedan home. After we had been singing for some time, I noticed this same woman, who had come into the home. There she sat listening to the Gospel for the second time that day. Then we went across the village to still another place for a meeting. The people were to have a special celebration so they were all preparing some special Mohammedan food. It is made in long strips and then pushed through some sort of a sieve. And as they were all busy making this, we had a big crowd for an audience and soon I discovered that this same woman had followed us to hear the Gospel for the third time. Five meetings we had that day, each lasting more than an hour, and this woman followed us to every meeting. Finally it so happened that we got right into her own home although we were not aware of it. We had just gone in to have a meeting and she found us there and said, "Missahib, I am so glad you found my house." And then she said, "I am sick. You see how big I am." She had dropsy and her husband had sent her to her mother's home to die. She got around with great difficulty but had followed us and listened to the Gospel.

I asked her if she believed the message she had heard and she said, "If I did not have the feeling in my heart that it was true I would not have followed you from place to place but I believe in your message and I want to hear more." So I had a little talk with her, asked if she believed that Jesus was really the Son of God. Of course Mohammedans never believe *that*. She said, "Yes, I believe that Jesus is the Son of God and that He died for me." I told her that if she believed God for her soul she could believe Him for her body as well, so my Bible woman and I knelt and prayed that God would touch her. We had to leave then. Twice I went back to the village but could not find her; I tried to find out something about her but failed and then one day while we were in that village we got word that someone was dying. I wondered if it could be that woman. How little our faith is! It was someone else. But shortly before I came home while visiting in her village one day a lady came to greet us and said, "Do you remember me?" Her face looked familiar

but somehow I couldn't place her, and then she said, "Don't you remember the woman who was so sick?" She was down to normal size; God had touched her and what a happy time we had talking about the Lord! I believe the Lord led us there that day so we could see what He had wrought.

A young man came to a Sunday School which Brother Merian had for Hindu and Mohammedan boys. He was deeply impressed with the Gospel. One day while sitting in his village with a group of heathen boys, Miss Erhardt, a missionary, passed by, accompanied by a Bible woman. The boys ridiculed the young man, and thinking to discourage him they said, "Since you believe in Christ why don't you take the missionary to your home?" "I will," and for the first time, that day, his mother, a poor, ignorant woman who had all her life-time worshipped the Tulsi plant and the gods of Hinduism, heard the simple Gospel message. I visited her in her home, and whenever I went she would beg us to stay longer and tell her another story about Jesus. As simply as a child she believed all she heard about His power to heal the sick, cleanse the leper and raise the dead. Whenever she had a visitor in her home she sent us word to come and tell them this wonderful story of Jesus and His power to save from sin and heal the body. Some time later her only son passed away. His dying message was, "Never turn the missionaries away, but believe all their words."

The mother had been taught that God formed the idols in Mother Ganges River, so they must be of God. For this reason it was hard for her to leave off her worshipping idols. One day while I was in her home, a neighbor came in who had been on a pilgrimage to gain favor with the gods, worship in the temple and wash her sins away in so-called holy water. I told them that God had said that idols have eyes but they see not, ears have they but they hear not; they have mouths but they cannot speak. And they that make them are like unto them. The neighbor lady spoke up and said, "I believe what the Missahib says, for on my way home from the pilgrimage I saw a man making idols, and saw a priest buying them. Then they bring them to us and tell us they come out of the Ganges. They do not!" Thank God, that was sufficient to convince that mother, to whom we had spoken many times about the only true God. From that day on I have never seen her worship idols or the Tulsi plant, but I have often heard her pray, calling on the Name of Jesus.

Go with me into a Mohammedan home where there lived a woman who had heard over and over again the Gospel message. Though she welcomed us and always asked us to come back she did not believe that Jesus Christ was the Son of God and the Savior of the world. They are taught that another died in His stead and that He was taken up to the third heaven. Therefore they have no faith in the blood of Jesus to cleanse from sin. To us it seemed our efforts were fruitless, and we even became discouraged in our sowing the seed, and so we discontinued our visits for a time. But though we did not know it the Holy Spirit was faithfully working in her heart. One day, feeling impressed to call upon her again we found her quite changed and open to the truth. On inquiring she told us her story. Since our last visit there she had had an accident. Part of the mud wall had fallen on her, which caused her much pain. Unable to sleep she grew thoughtful. She recalled how she had called on God in the name of the prophets and Mohammed, but with no results. "Why not try praying in the Name of Jesus?" she asked herself. "If God then answers I will know that Jesus is God's Son, our Savior and Healer." Then she prayed simply, "If these things are true heal me now in Jesus' Name." Right then and there the pain left her and from that time onward she believed in Jesus as her Savior and Healer. Did it pay to take the Gospel to her? A hundred times, Yes!

TO OUR READERS

Some years ago when the depression of 1929 was at its height, we suffered through the dropping off of subscriptions. Our readers having sustained losses were unable to continue on our list.

At that time we were so pressed that we felt in order to meet our obligations we would combine two issues in one. But in a very remarkable way, God, through His people, undertook so we did not need to do that.

We have often been obliged to put our private funds into the work, and we were glad to do it, but today we are again facing such a situation as we did in the last depression. So we hope our readers will bear with us if, ere the summer is over we will combine two months in one. We greatly regret having to make this announcement, and are hoping and praying that somehow the Lord will lay the burden upon our reading family and lead them to come to the rescue so we will not have to resort to this means.

TWO NEW BOOKS OF INTEREST

The Wind Bloweth Where It Listeth

By Lewi Pethrus

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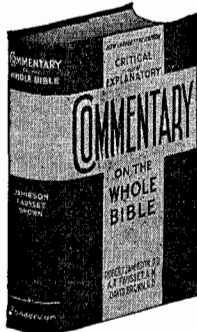
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The Way Into the Holiest

(Continued from page 11)

Pentecost in thirty years — traditions, habits, issues, doctrines. The laver is *after* the brazen altar. How big is your laver? Your conception of the grace and the power of truth governs the size. You may have one as small as a dish pan or big enough to swim in.

After the outer door of the Tabernacle is passed we enter the Holy Place. Here the articles are all made of gold, speaking of Christ in His heavenly ministry. The golden candlestick is at the right. Jesus is the Light of the World. There were no windows in the Tabernacle, therefore no natural light. He becomes the Light to the soul now introduced to this heavenly fellowship. Human philosophy and reason are shut out. At the right is the shewbread table—this is Christ, the Bread of heaven—the Bread of Life. The saint must now live by other means than that which the natural man can produce. We must feed upon the living Bread daily if there is any spiritual life. Before one stands the golden altar—Christ in intercession and the worship born of sacrifice. A coal from the brazen altar (Christ in sacrifice) was used to light the golden altar of incense, meaning that sacrifice is the basis of all true worship and prayer. His prayers carry us when we have none to offer. He is the High Priest to the trusting saint.

But a way was not made for all to the Holiest place. There was a magnificent curtain, or veil, hanging there. This *hid* the ark and the presence of God (the shekinah glory) resting upon it. As we know from the Bible, at the time of Christ's death upon Calvary, this veil was supernaturally rent from top to bottom, for it typified the body or flesh of Christ. As His flesh was rent on the cross, so the veil was rent and the way made open.

The real heart of God, as a God of love, was manifested in the death of Christ, and not in His life. Sacrifice is the measure of love and God *so* loved that He *gave* His Son. So it is in the death that we find the full and correct revelation of God's heart. The superb and wonderful life of Christ *before* Calvary was absolutely necessary, for He was the Lamb without spot or blemish. There had to be a perfect life to be sacrificed. The perfect Lamb was slain. We are not saved by His noble character or sinless life but by His death. All the teaching of Christ was like the rich fellowship one may know in many phases and yet not enough to introduce one to the heart of God. All the beautiful life

of Christ in matchless victory and devotion, His miracles and profound message, were all *unto* His death. The way into the heart of God (a direct access) was not known or possible as long as He lived. The tabernacle of His earthly manifestation had to go down in death ere the way was open.

Here is a bit of teaching that is hard to take, for one does not like death. Yet it holds true in our lives also—the outer tabernacle of the natural and even good religious Christian, even his self, must go down ere he sees the truth for which he hungers. But it is hard to understand why a thing so perfectly good as service and life should have to suffer a death stroke. It is easy to see how sin might have to be smitten, but *why* a perfectly good natural life should have to go down, is hard. That is why there are so many perfectly good people who never seem to know anything about the hidden and secret things of God.

Dear Christian, God is leading us Home. Where is Home? In the heart of God. He has so many parked at Calvary who do not press on into a life of faith and of the Spirit. Let Him lead you past the laver of truth cleansing, on to deeper fellowship of Light, Bread, Intercession, and even to rending of the old creation, that we may walk in the way now made possible because the old tabernacle has gone down. Only then is Christ the reality that your soul demands and so hungers after. The deepest longing of the heart can never be satisfied by service and doings. Let Him rend the self, dwelling inside (the flesh) and tongue cannot express, nor words portray the ecstasy of spirit and peculiar rest one finds in "the way into the Holiest."

Our hearts were made for Him. He is after us. Do not allow any step or crisis to be final—all are *unto*—keep pressing on. Dare to be a witness, and you will see what I mean. Of course we must all serve, but that is only one phase of the problem. Live! Yes, live to die. And die to live. God will lead any hungry heart willing to pay the price, into the holiest with Him.

How to Hold the Adolescent

(Continued from page 8)

may even fool yourself, but you will never fool children. Children are very alert and are constantly on the watch. Go back to your own school days and I venture to say that the thing you remember best is the influence the teacher left upon your life. A group of students were discussing this on one occasion, and we all

agreed that it was not so much what the teacher taught us but it was the life she lived before us on that campus. The child may forget the lesson but he will never forget your life. And if you are to influence that boy or girl for Christ, your life must be above reproach and under the influence of the blessed Holy Spirit, otherwise we have no business teaching.

And then we must introduce the boy or girl to Jesus Christ. Do not take it for granted that your class are Christians but by personal contact seek to lead each member to Jesus Christ. If I understand the Book of Ezekiel aright, the blood of every child who has ever come into your class, and whom you have not made an earnest effort to lead to Jesus Christ, will be upon you. Don't expect to win and hold boys or girls if you fail to introduce them to Jesus Christ as their personal Savior and Lord.

In the next place, and here is where the average church fails — We have the boy or girl come forward, they take the step and accept Jesus Christ, and then the church turns them loose. We must lead them into the fulness of the Christian life and challenge them to go on with Christ. Did you ever hear of boys practicing for football and never being challenged to play? If a group of boys get together and form a team they practice continually, because some day they expect to be challenged to play another team. I come to Sunday School Sunday after Sunday and if I am never challenged to go beyond the time when I answered Christ's call to come unto Him, I fail to get all that God has for me. I am entitled to everything the Bible holds out for me. Sunday School teacher, do not be afraid to challenge young people. If you never seek to lead the young person who sits in your class to an ideal Christian life and that which comes through the infilling of the Holy Spirit, that boy or girl will say of you that you were ignorant of leading him or her to the highest heights in God.

The Get Acquainted Page

(Continued from page 13)

students, immediately upon graduation, entered active work for the Lord among their own people. They represent many who desire similar training but because of their inability to meet the financial obligations are deprived of such an education.

Realizing the necessity of better facilities and equipment and a more convenient location for the School, we investigated and found a building

quite adequately equipped, formerly used as a dormitory in connection with a college operated by the Foreign Missionary Board of another Christian group. Having closed the college they desire to dispose of the property. This building, located at the foot of the Mountains, on a good paved highway, affords far greater advantages for practical Christian experience in personal work than our present site, yet is accessible and usable as a Mountain Bible School, if it can be secured. The building has twenty-two dormitory rooms, partially furnished kitchen, a large dining-room and an assembly hall. It is also equipped with electricity, natural gas, running water and hot-water heat. It is of brick construction and is in fairly good condition so that it could be utilized at once as a Bible School. The building, as it now stands, can be purchased for \$6500. This property would be very suitable as a Memorial for the promotion of the Gospel.

Anyone interested in the spiritual welfare of these mountain young people and in this Home Missionary enterprise, may communicate with Rev. O. E. Nash, Superintendent of the Kentucky District, 2525 Gilbert Avenue, Cincinnati, Ohio.

Whither Shall We Go?

(Continued from page 5)

tiful new home. We came to the basement and there was a bar there. He didn't point it out to me but I saw it. I said to him, "You didn't show me the bar!" He said, "Would you be interested?" I said, "I could not object to your having a bar because you do not know Jesus. The Lord gives us the wine of the kingdom. If you have never tasted wine from my Father's house, you must have this substitute." We sat down in the library and talked until it was dark, and after a little while he said to me, "Do you know, I need God. I never realized it as I do tonight." I picked up the Bible and we had a Bible reading. We knelt down and had a word of prayer, and as he drove me home he said, "Brother Long, I am very grateful for your visit. Any time you want to come, bring your Bible along with you. Do not feel you have to neglect your religion when you come to my house." I could have passed that opportunity. I was tempted to pass it, but I asked God to let me tell him the story.

And since I know no other refuge I must point you to Him who is a shelter in the time of storm.

(Continued on page 21)

The Prophetic Digest

ALBERT J. LEBECK, Sacramento, Calif.

China's Floods

As we write this page it is reported that 200,000 Chinese are trapped by the swirling waters of the overflowing Yellow River and that they are beyond all hope of rescue. It has temporarily halted the advance of the Japanese upon Hankow. The Bible predicts that in the last days perilous times shall come. China certainly is having perilous times along with the rest of the world.

Japan's War Burden

Japan is learning the old lesson that war doesn't pay. It is costing her \$5,000,000 a day to carry on her empire dreams in China, and she is farther from her goal than when she started. Thus far her poverty-ridden people have scraped up two billion for the war lords; and they are beginning to ask themselves, "How much more?"

The World War proved that even the victor lost. If the nations would only utilize the money spent on armaments for constructive work, what a different world this would be. Man is the victim of his unregenerated heart and the world will never see peace and prosperity until the Prince of Peace, Jesus Christ, comes to reign.

Czechs Draft From 6 to 60

The war fever has gripped every nation in the world. Czechoslovakia is making a frantic effort to build up her armament so as to be able to stave off any invasion by Germany. She is drafting her population from the ages of 6 to 60.

Boys not attending school are now required to devote 70 hours annually in military service until they are 17, and then 90 hours until they enter military service.

Girls must devote 40 hours annually for first aid and air defense training until the age of 21, and thereafter 30 hours annually until the age of 30.

Both men and women past 30 and under 60 are liable for 30 hours annual training in civil air defense.

Conscript Men by Lottery

The United States War Department officials have devised a national lottery plan to conscript citizens in time of war. By this method 13,000,000 men between ages of 21 and 31 would be called in the first draft. Each man subject to the first call would have a number that would be put in a drum and 1,000,000 would be drawn or called the first month. Thereafter about 300,000 a month.

106,000 Lose Lives in 1937

The National Safety Council announced that accidents claimed 106,000 lives in 1937. This total is twice as great as the number of American lives lost in the World War. Injuries in accidents disabled 9,900,000 persons in 1937. At least one member in every four families injured.

The calculable costs of all accidents ran to three billion, six hundred million, which the Council said,

is enough to build seventy-five Empire State Buildings. It looks like we are having a Civil War in the United States—man *versus* machines.

Giant Planes Now Completed

The Boeing Atlantic Clipper is being tested in Seattle. It is designed to carry 72 passengers and a crew of 8. It weighs 41½ tons, has a wing spread of 152 feet, a top speed of 200 miles an hour.

The world's largest land plane is being tested in Los Angeles, the Douglas DC-4. It is designed to carry 42 passengers and a crew of 5. It weighs 25 tons and has a wing spread of 138 feet and a top speed of 240 miles an hour.

Surely these modern planes, along with the new streamlined trains, ships and cars, are helping to fulfill the scripture that "In the last days many shall run to and fro."

Mystery Plane Under Construction

United States Army's No. 1 mystery job is the title given to the new plane under secret construction in an isolated protected hangar in Southern California. This plane will weigh 40 tons, have a wing spread of 250 feet, be able to cruise at 300 miles an hour, carry a crew and bombs across the Atlantic and return without stopping. Mankind is busy inventing machines that will cause their own destruction.

New Guns

The army has developed a stratosphere gun which will reach far higher altitudes than any modern fighting plane can fly, to blast them from the skies with high explosive missiles.

The new gun is a five-inch calibre and will fire accurately at altitudes up to 40,000 feet—nearly eight miles—and can be operated at the rate of more than thirty shots per minute.

Science seems to manage to always find one weapon to offset the danger of another weapon.

New Electric Eye

A television "magic eye" apparatus which will enable pilots to "see" towns 100 miles away, and ship's pilots to pierce the fog up to a distance of 30 miles, has been invented in England.

This set will enable the crew of a bombing plane to see on a ground glass screen a town from forty to a hundred miles away.

When we see the tremendous strides made in science and inventions, we realize the scripture in Daniel that states, "In the end time knowledge shall increase," is referring to this day.

Bible Most Read Book

The American Bible Society reports that 7,328,550 copies of the Scriptures were circulated last year throughout the world in 197 languages and dialects. The Bible is the world's most widely read book.

Whither Shall We Go?*(Continued from page 19)*

If the spirit of lethargy has gripped your heart, you will not find the answer to your cry in the world. You will find it only in Jesus. If your heart is crying tonight, "Whither shall I go?" hear the inspired words through the lips of Peter, to our blessed Lord, "Thou hast the words of eternal life!"

IS IT NOTHING TO YOU?

THE BOOK of Jeremiah is called The Book of Tears. No wonder we hear the words, "Is it nothing to you, all ye that pass by?" They are the words of the wailing prophet who saw the indifference and carelessness of God's people. We find in the first chapter, tears for the city of Jerusalem, in the second chapter tears for the daughters of Zion, in the fifth chapter tears for the orphans and the fatherless — nothing but tears all the way through the Book. Thank God for some people who know how to shed tears! Jeremiah was a man who had a vision when everything around him was dry and desolate. Today there is a great dearth throughout the land as far as the pure Gospel is concerned. We must not lose the vision which we once had for it is the thing that will stimulate us and take us on to the final day of rewards. I believe there is power in tears. Before the children of Israel got out of the land of bondage, there were tears; there were tears before they were restored. Wherever God has worked in the past it is the result of tears, and I believe one of the greatest needs today is for men and women to have hearts that are broken before God and a God-given vision.

But you say, What has that to do with missions? My Bible tells me that "He that goeth forth with weeping, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him." And this refers not only to the missionaries, for I believe it means we should have tears when we give that dollar bill — we must water that with our hearts and then only will it count for God. We must water our prayers with our tears and God forbid that there should be any missionary going forth with the message of salvation without weeping for lost souls.

There is only one thing that God fears and that is human indifference. Our only remedy is to have God do something to change our lives.

It is inspiring to sit in a missionary convention. We make new resolutions but as the meetings cease, so often our zeal wanes and we go back to the old ways. But I believe God's thought for your life and mine, is to do something for us that will last 365 days in the year. Twenty-five years ago, when on my face weeping before God in Bible School, confessing my indifference to Him and carelessness towards a lost world, God did something in my soul that revolutionized my life. I have been a changed man ever since; I never can be the man I was before because something set my soul on fire for the missionary cause, and God helping me, that fire shall not go out as long as I have breath in my body.

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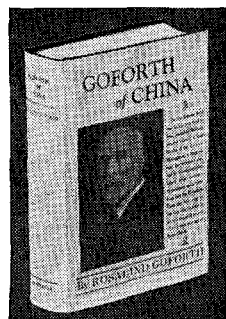
My vision is transported over to Lung Chien, to the time I visited that station after being absent for about a year. I think of an old man who was in the meeting that Sunday morning, with a face that glowed with the sunshine of God. He came up to me as he has always done for the twenty years that I have spent in China; and with tears streaming down his cheeks he said, "Thank you, pastor, for ever coming and giving us the Gospel of eternal life. I have been so happy ever since." And, as I had done so many times before, I answered, "Brother, I am so glad that God ever privileged me to be the messenger to carry the Gospel to you."

If the veil could be lifted from China tonight you would see four hundred and fifty million Chinese saying to you, "Is it nothing to you, all ye that pass by? There is no sorrow like unto our sorrow," because at this time China is going through the greatest trial in its history. But at the head of the Chinese government is a Christian man and I am persuaded that God still loves China and still bears those 450 million on His heart.—*W. R. Williamson in the Stone Church Convention.*

GOFORTH OF CHINA

By Rosalind Goforth

A vivid record of a great missionary's life and work, written by his wife. The subject of these pages stands out, a recognized figure in Christian missions, who, strong in the Lord he served, feared nothing, and held back nothing from whole-hearted service for his Lord. A truly inspired record of a devoted servant of Jesus Christ. The name of Jonathan Goforth will survive as one of the truly great missionaries to the Orient. His biographer relates the story of his life with loving devotion and unflinching veracity. From beginning to end the book is thrilling and gripping. 364 pages. Price, \$2.00, Postage 15c. Order from us.



Revival Fires in Cleveland, Ohio

THOSE WHO are burdened for a revival will be deeply interested in the following report written by Mrs. D. P. Holloway, Cleveland, Ohio:

For the last three weeks we have been having a real Pentecostal revival. The old-timers have been forced to say, "This is just like old times."

A. H. Argue with his daughter Zelma have been conducting the meetings, and the presence and power of God have surprised even these experienced workers.

Every evening some have been saved and as high as nine received the baptism as on the day of Pentecost, all in one evening. No accurate count was kept of the numbers saved or baptized, but there were a great many.

Some very remarkable healings were seen. One was a woman who had been unable to lie down for three years or do her work. She had heart trouble and high blood pressure. She was saved and baptized in the Holy Spirit, and the Lord healed her. Another had a running sore on her ankle for a long time. She was healed the next day after the sister had been prayed for and anointed with oil. A young man was baptized in the Holy Spirit and spoke in three different languages being understood by persons present. A sister

received her baptism and spoke clearly in Polish which was understood by persons present. Cleveland has a very large percentage of foreign-born among her citizens, and the Cleveland church has seventeen nationalities in its membership.

Perhaps the most remarkable case was that of a young woman who dreamed one night that the Lord called to her and told her to give her heart to Him. The next evening she came for the first time to the meeting, and as she sat in the congregation she said to herself, "I'll go up to the altar and see how it feels to give my heart to Jesus." It was not long until she was radiant with the joy of salvation, and was prostrated with the power of God. It was then that the Spirit of God spoke to her and said, "Why not let the Lord finish the work by healing and baptizing you?" She was seen shouting His praises, and then coughed up into a handkerchief the abscess that had been in her lungs. Her husband was converted the closing day after keenly watching the operations of the Spirit for days. There were things done in this revival comparable with some of those recorded in the New Testament. If Jesus tarries we believe there are to be apostolic saints, apostolic signs, and no doubt apostolic persecution.

THE HORRORS OF WAR

MANY OF THE Christians in China have been going through deep waters, losing their all, through the terrible scourge of war. Miss Mattie Brann of Wei Hsien, North China, who has been at the Coast and unable to get back to her station because of the war, writes of how their entire city was looted by bandits. We quote from her letter in part:

"Last October bandits entered the city, sealed the four gates so no one could leave, disarmed the police and held the entire city prisoners for twenty days. They opened the prison doors and released two hundred prisoners who were delighted to join in the looting. The homes of the people were completely emptied.

"The wealthy people fled to the mission premises which were not looted. After the bandits had carried away thousands of dollars and loot, the people were just beginning to breathe freely when on November 11th bombs began to fall on the city and continued until the 14th. The two missionaries there, Miss Kok and Miss McNeal, had to flee with others to the nearest out-station. "All our belongings are gone. The Military which entered the city turned the church building

into a stable for their horses, burned the long chapel seats for fuel. Our dwelling was so mutilated it is uninhabitable. Mrs. Djang wrote, 'All you have left is one pillow.' What it took thirty or more years to build up was put in this shape within a few hours. We were so thankful to have had our share in the suffering of the many thousands—the whole city—who lost their all, and they understand we too have lost our earthly possessions. The well-to-do have become poor while the very poor have dragged to their hovels much and have become rich. Miss Kok wrote, 'Our place is written all over with three R's—ruins, rubbish and rags.' What was not carried away was torn and mutilated or covered with filth that it cannot be used. The filth in our house was six inches deep in every room. Everybody is afraid of the next person, and people do not travel three miles from home, except to flee to a place where they hope it will be safer."

* * *

It was the purpose of Bro. Gustav Anderson and family of Shanghai to go to Sweden on furlough but the cry of the suffering Chinese held them in China. For over two months they have from their Mission

given out 4,000 meals a week, but are now taking over a large shed in one of the refugee camps for this purpose. The Camp has fifteen thousand people. In the International Settlement there are over 80,000 refugees. They are holding meetings in these camps, and the hearts of the refugees are open to the Gospel.

* * *

Mr. and Mrs. Lloyd G. Creamer, who have been home from China on a short furlough, are returning to their work in Tientsin on July 16th, sailing on the S.S. *Asosau Maru* from Los Angeles.

* * *

Mrs. Emma Lawler and daughter Beatrice sailed on June 7th on the *Empress of Russia* from Vancouver, B.C., to their work in Shanghai.

Our Twenty-ninth Annual Convention

(Continued from Page 2)

truths they have learned to their communities. What an opportunity to spread the Gospel in Africa's interior!

Miss Lydia Vaux who has been laboring in the Kheri District of the United Provinces, under Bro. Fred Merian, has been used of God in carrying the Gospel to countless villages in that territory. She also is hoping to return this Fall.

Brother Wm. E. Long and Mrs. Long, of Toronto, Canada, were with us during one week of the Convention, and the Lord used them. They both have a missionary vision and are deeply burdened for the salvation of the lost both at home and abroad. The Church assured the missionaries of their confidence by pledging their support for the coming year.

DR. PRICE'S CAMPAIGN IN WINNIPEG

What is generally believed to have been the greatest campaign in the history of Wesley Church, in Winnipeg, Canada, came to a close June 12th. Dr. Chas. S. Price of Pasadena, Calif., was the instrument used by the Lord. The campaign started in Wesley Church which accommodates about 1200. Soon the main auditorium proved too small and amplifiers were installed in the basement to accommodate the overflow crowds.

After the campaign had been going three weeks the Sunday night services and the divine healing services which were conducted one week night each week were transferred to the Amphitheatre Hockey Arena, which has the largest seating capacity of any building in the city. Very large crowds attended in this building. One night the attendance was estimated at nearly 6000 by the officials of the Arena and by one of the daily newspapers. The campaign continued nine weeks.

Great numbers found the Lord as their Savior and many testified to healing. Dr. Price's messages were true to the Pentecostal message and although we have heard him preach many times before we have never sensed such an anointing of the Spirit upon him as in this campaign. In these days when campaigns on such a scale, are few and far between, we rejoiced to see that the old Gospel has not lost its power and the promise is still true, "And I, if I be lifted up from the earth, will draw all men unto Me."

The Western Bible College, whose home is in Wesley Church, will open its fall term October 4th. A thorough training is provided for those interested in Missionary, Pastoral, or Evangelistic work. Pamphlets will be sent upon request, to Dr. J. E. Purdie in care of the church.—*Watson Argue, Pastor.*

The strategy for tomorrow is to win the children of today."—*Brown*



The pastor of one of the largest churches in the U. S. said recently, "I have three congregations every Sunday and if I were compelled to make my choice of anyone of them, I would choose the audience made up of children and young people, for it is out of this audience that I expect to secure the materials for building a church which shall serve the living God long after I am gone."



"To rescue, was the voice of yesterday. To prevent, is the Divine whisper of today."

MAKE ME THY FUEL

From prayer that asks that I may be
Sheltered from winds that beat on Thee,
From fearing when I should aspire,
From faltering when I should climb higher,
From silken self, O Captain, free
Thy soldier who would follow Thee.

From subtle love of softening things,
From easy choices, weakenings,
(Not thus are spirits fortified,
Not this way went the Crucified)
From all that dims thy Calvary
O Lamb of God, deliver me.

Give the love that leads the way,
The faith that nothing can dismay,
The hope no disappointments tire,
The passion that will burn like fire,
Let me not sink to be a clod:
Make me Thy fuel, Flame of God.

—*Amy Carmichael*

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By N. C. Beskin

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SPECIMEN OF TYPE

775 CHAPTER 30

1 Word of the Lord concerning Israel and Judah. 10 Jacob comforted. 18 Their return promised.

THE word that came to Jër-e-mi'ah from the LORD, saying,

2 Thus speaketh the LORD God of is'ra-el, saying, Write thee all the words that I have spoken unto thee in a book.

b Levit. 26. 9. ch. 27. 22. ch. 29. 14. ch. 31. 23. Amos 9. 14. c ch. 16. 15. 1 Or, there is fear, and not peace. 2 a male. *d* Isa. 22. 4, 5. Joel 2. 11. Amos 5. 18. Zeph. 1. 14.

12 For thus saith the LORD, Thy bruise is incurable, and thy wound is grievous.

13 There is none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines.

14 All thy lovers have forgotten thee; they seek thee not; for I have wounded thee with the wound of an enemy, with the

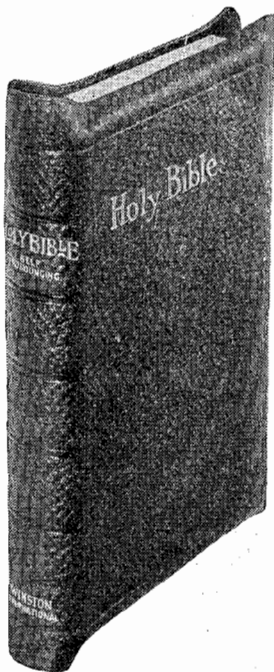
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