



The Latter Rain Kvangel

The days of Heaven on Earth

Infinite Love

Could we with ink the ocean fill,
Were every blade of grass a quill,
Were the whole world of parchment made,
And every man a scribe by trade—

To write the love
Of God above

Would drain the ocean dry;

Nor would the scroll

Contain the whole,

Though stretched from sky to sky!

—*Meir ben Isaac Nehorai.*

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

The Latter Rain Evangel

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Stone Church Convention

SOMETIMES the Lord surprises us. Our Annual Conventions have always been seasons of refreshing, but for several years there has been a deep longing in our hearts for God to give us a real outpouring of His Spirit. Souls have been saved and a few have been baptized during the year, but often our special meetings were followed by a feeling of heaviness because our expectations had not been realized.

So we entered into our Twenty-Seventh Annual Convention with some questionings. Would God pour out His Spirit upon us at this time? Or would we have just an ordinary convention? There was a deep cry for God to manifest Himself supernaturally, and He did indeed work for us beyond our anticipation. Souls who had been seeking the Baptism of the Holy Spirit for ten and fifteen years were filled to overflowing. Five received the Baptism in one night, and at this writing fifteen have praised God for the first time in new tongues.

The Lord used Brother Guy Shields, of Amarilla, Texas, who spoke nightly under the anointing of the Holy Spirit, and worked untiringly in the prayer-room. His messages were simple and practical, and made people hungry

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for God's best. Pastor John Westman of the Lake View Assembly spoke on the first afternoon of the Convention.

One of our missionaries described the meetings in these words: "The shekinah glory is resting upon this meeting and I feel the hush of His presence so that I do not want to talk. I feel like a hungry little bird who is being fed by its mother. I am just opening my mouth wide. We are hungry because we have been giving out. Now we have come home to get some bread that has been baked by someone else."

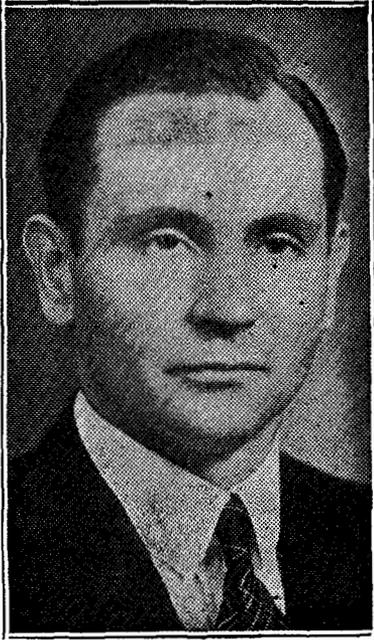
The keystone of the fifteen days was Missionary Day, May 10th, and it was a high day in our midst. We were happy to have Mr. and Mrs. Edgar Pettenger with us, just returned from their second term in South Africa. Also Mrs. Lulu Leader, who has been doing deputation work in the States. Her heart is longing to be back in the Congo, where her husband laid down his life, but the Lord is so using her in creating interest in missions throughout the States that the Council brethren have encouraged her to continue her work for the present. Sidney Bryant, of North India, gave a short address one evening.

There was real joy in our midst as we united-
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Hunger Makes the Bitter Sweet

GUY SHIELDS

in the Stone Church Convention



"Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

furniture is not hungry. It is dead—and when we lose our hunger we die. I am now speaking primarily of physical hunger. If you are without an appetite long enough you are a good subject for the undertaker. Everyone knows that when a child is born, if it be a normal child, it will be hungry. He may not know his A B C's but he knows how to tell you that he is hungry. So we find that wherever there is normal life there is a reaching out for food.

The same thing holds true spiritually, and whenever God's people lose their hunger after Him they are spiritually sick, and they will die spiritually unless a hunger is created, so every now and then Jesus drives home the thought that it is blessed to be possessed of an ever-increasing hunger.

I shall never forget how for days, I was walking in a daze because of my intense hunger for God while seeking the baptism of the Holy Ghost. We were living on a farm and were busy shucking corn. Boys and men were working all around me and I could hear sounds as they talked but that was about all; I was living above it all, somewhere in the unknown, crying out for God.

"Blessed are they which do hunger and thirst" for they shall be filled. There is one thing a person thoroughly enjoys doing when he is genuinely hungry, and that is to eat. Our mind goes back to the time when we were lads in the home, coming home from school hungry. How we used to make our way to the kitchen and to the cupboard where mother kept the left-overs. How we did enjoy eating!

It is a blessed thing also to have a mental hunger. The man who never is possessed of a hunger for learning rarely ever succeeds in the business world and he gets nowhere. We largely owe to this mental hunger our modern inventions and scientific progress. As I look at our electric lights and everything else that we enjoy in the electrical world I realize that we

LIKE God's "shall be's". I like to listen to a man who knows what he is talking about. We are never very deeply impressed with people who are uncertain. If your testimony or sermon has uncertainty in it, it is bound to leave a question in the minds of the hearers. The Lord Jesus spoke with *authority*; He spake as never man spake and His words are spirit and they are life.

Now Jesus said that the hungry man would be filled. It is a blessed thing to be hungry, to have an appetite, naturally speaking. Man is made up of appetites; there is the appetite for the natural food which satisfies the stomach; then there are the mental and spiritual appetites. As long as we are normal and natural we have these forms of appetite but the very moment we cease to have this hunger we are abnormal. Everything that has life has hunger in it; the vegetable kingdom, the animal kingdom, the fish of the sea—everything is possessed with a hunger. Even the grass of the field and the trees of the forest have this hunger. Go into the woodland country and look out over the trees reaching as high as a hundred feet and you will see the green leaves with water in them. The great mystery is, how does that water go up through that hard old tree and force its way one hundred feet up in the air? How does that moisture get into those top-most twigs of the tree? The answer is that the tree is so hungry and thirsty that it sinks its roots down into the ground, saps the moisture from the earth and forces it out through its body. But a piece of

have all this because there was a man named Edison who was so possessed of a hunger that he would not let a thing go till he had perfected it. He was mentally hungry. He could have searched a while and then given up in despair as many others did, but there was a hunger that refused to be satisfied till he reached his goal. He would do it or die. Men who have done things are men who have been hungry.

I was riding through Alabama on the bus and in the course of the journey we came to a lovely city, beautifully located, and I noticed an unusual number of colored folk there; in fact, they were all colored. They were well dressed and refined looking and on investigation I learned that all the lawyers, merchants, and teachers—in fact, people employed in any line, were all colored. I saw in this city a wonderful college, and university buildings with dormitories for ladies and men and a beautiful administration building in connection therewith. Finally I realized where I was. The whole thing dated back to the time when down on an old plantation farm a little colored boy was sent by his mistress to the little plantation school-house to take a lunch to the teacher. When the little fellow arrived at the school-house he looked in and saw all the white children sitting at the old-fashioned desks. A hunger seized him then and there and he determined to secure an education. He worked his way through school and through college. When he had finished he got the backing of the government and went back to his own people and established this great college. His name was Booker T. Washington. The whole thing was due to the fact that he was possessed of a hunger.

That is what has put men over in every line of work. That is what took possession of Charles Lindbergh when he devised the idea of making a non-stop solo flight across the Atlantic. He sold his idea to the business men of St. Louis and these men put the money into his hand and said, "Go and design a suitable airplane and we will back you up." In a short time the "Spirit of St. Louis" was completed and he started off. Something had taken hold of him that he wanted to fly the Atlantic and he was driven on and on by that vision, that hunger, and he was not satisfied until he flew over the briny deep of the Atlantic. He staked his all on that venture.

But let us get to the spiritual. I contend, not for fanaticism, but I contend that we have too many people who are satisfied. What we need

is men and women who are spiritually hungry enough to do the impossible, to launch out on God's promises and attempt great things for God even in the face of much criticism, and be willing to say, "We will accomplish this for God or die." God wants to stir within us a hunger that will move things for Him. Chicago needs an awakening such as it has not seen since the days of Moody.

On the day of Pentecost one hundred and twenty were in the upper room and they became so hungry that the house was filled with the power of God. Peter was so filled that he couldn't hold it any longer; he preached a wonderful sermon and before he got through he had three thousand Jews screaming right out and saying, "Men and brethren, what must we do to be saved? We are lost." What we need is a vision of a lost world, a world that is slipping into hell. "Blessed are they which do hunger and thirst after righteousness." He didn't say, "Blessed is the rich man, or the educated man," but, Blessed is *the man*—no matter whether he be Jew or Gentile, black or white, rich or poor—if he is a hungry man, blessed is that man.

One of the dangers in Pentecost is that it has developed many good preachers, and many a good congregation with a good pastor has been stuffed and stuffed until the people have spiritual indigestion. You know when you eat too much you get drowsy unless you go and work it off. What some of us need is to get busy at real work for the Lord. When you work hard—dig ditches, cut wood or work in a blacksmith shop, anything tastes good. And to the hungry soul every bitter thing is sweet. Do you know that you can get so hungry for God that every trial and heartache, every persecution that is as bitter as gall, will become sweet to you? My people are all Baptists and when I was seeking the Baptism they persecuted me quite severely and practically ostracised me from my home and family. But I was so hungry for God that somehow all this opposition just put more determination into me; it put something into my soul that helped me to go through. You know Caleb and Joshua came back from the land of Canaan and said, "Those giants will be bread for us. They are big fellows all right but they will serve as bread for us." And so the difficulties and problems in the Christian's life can become stepping stones for the hungry soul to climb to heights of glory on.

It is when you are no longer hungry that

things get bitter but to the hungry man, "out of the bitter come forth the sweets." There was a man in the Bible who got very hungry, for we read in Psalms 42:1, "As the hart panteth after the water brooks, so panteth my soul after thee, O God." The Psalmist is trying to express his feelings and if ever a man could express them, David could. He just seemed to be able to explain how he felt. He was extremely emotional and we find him either down crying or up shouting. He is a man who always speaks as he feels and at this particular time he has the feelings which this verse expresses. His soul is hungry—not after bread or any natural food, but for God. He tried to express his feelings and suddenly he finds a way. His mind goes back to the country; he had lived in the open, spending much time with the sheep and often he saw the wild animals. One time a bear came to kill a lamb but David killed the bear. Likewise a lion came and he killed the lion. As a lad he had often seen the deer come up over the hill with its tongue out of its mouth and the dogs are close on his trail as this poor little chased hart is feeling and thirsting for the water brooks. And that is the kind of thirst David felt, and how beautifully he expressed it by using this illustration! "As the hart panteth after the water brooks, so panteth my soul after thee, O God." Did you ever feel that way? You wake up praying; when you go for a stroll you pray, and whatever you are doing, a continual prayer is going up to God. Then the Psalmist goes on to say, "My flesh longs for God." Jeremiah said it burned in his very bones.

Then David said, "My tears have been my meat day and night." Tears for breakfast, tears for dinner and tears for supper. That is what David had. Why didn't he have something else? Because he wanted nothing else. He was so hungry for something to satisfy his spiritual craving that he cared for nothing else.

Jesus said, "Blessed are they which do hunger

and thirst . . . for they shall be filled." It was on this Scripture that I received my baptism of the Holy Ghost. I put my feet on this promise and kept saying, "Now Lord, You must fill me. I am hungry." I began to worship Him and He filled me.

I was holding a meeting in California and the first night twenty-five people came to the altar to seek the Baptism of the Spirit. I discovered that they had a large group there who had been seeking for a long time and one man had been tarrying for nine years. He always got into his regular place at the altar and in the same position every time an altar call was given, and then he would stay his regular limited time—fifteen minutes. I felt I wanted to help this brother and tried to encourage him and give him some instruction as to how to receive. But that good brother gave me a look as if to say, "What do you know about it? I have been seeking for nine years. I am a professional." But he had gotten into a rut and I did my best to get him out of it and get him to try something else. I am glad to tell you that he received the Baptism and about fifty more during that campaign.

Let us pray that God will make us hungry; not only those who are seeking but those also who have already received. On the last great day of the Feast Jesus stood and said, "If any man thirst let him come unto Me and drink." I have seen people who are thirsty but they refuse to drink. I might have a glass of water but unless I drank of it, my thirst would not be quenched. It is up to me to drink. The fountain is open in the house of David for sin and uncleanness; "if any man thirst, let him come and drink." The reason some people always have a fresh testimony, always have something new from God is because they have an artesian flow of water in their innermost being.

It is in the divinest moments of life that I discern a glorious mosaic in the fragmentary episodes of experience. I learn that life is being inlaid with Love's precious and costly stones. There is a marvellous interlacing of joy and sorrow—a wonderful interweaving of loss and gain—a precious intermingling of pleasure and pain. But when my outlook is merely local, I miss the rich spiritual design—I fail to see the beautiful pattern which is being woven by the hand of God. I view the work from the earth side, and consequently see naught but the tangled threads of the unfinished.—E. C. B.

Doing Business for God In the Gold Fields

EDGAR PETTINGER
in the Stone Church Convention

"Occupy till I come."



IN CONNECTION with these words found in Luke 19:13 I also wish to quote to you Galatians 6:9, "And let us not be weary in well doing: for in due season we shall reap, if we faint not."

I do not believe there has been a time in the history of the world when the church of Jesus Christ needs to do business for God as today. That word "occupy" really means "to do business," and I thank God for the privilege we have as a company of God's children to do business for Him.

I wish to speak some on the Personal Aspect of the call of God and its reality, as well as to touch some on the field in which we are laboring and then give some of the results of the occupation of that field.

It has been about twenty years since God first spoke to my own soul about service for Him. It seems but yesterday as I look back now, when in the little Baptist church in Butler, N. J., God first spoke to my soul and revealed to me His plan for my life. I would not say that I had a vision but somehow I saw in that little prayer-meeting in which there were only about seven people, a group of dark-skinned people of Africa with their arms outstretched, and just above their hands I saw a bright light shining. After twenty years that call is just as real as it ever was. Many things have happened in the intervening years; many changes have taken place in our assemblies. And not only so among our friends but changes have come in governments; rulers and kings have been dethroned while some monarchs have had to flee and find refuge in other lands. But through it all God has remained faithful and is still on the throne and during these years, in the midst of trials and circumstances which at times almost overwhelmed us, we have been able to look into the face of God and know of a surety that His call was upon our lives. The reality of that call means everything to us.

Then there is another added comfort and

*"My album is a savage breast,
Where tempests brood and shadows rest,
Without one ray of light.
To write the name of Jesus there,
And see that savage bow in prayer,
And point to worlds more bright and fair—
This is my soul's delight."*

WORDS PENNED BY ROBERT MOFFAT
WHEN ASKED TO WRITE IN AN ALBUM.

that is to know of the faithful friends in our home assemblies who are upholding us in prayer and support and encouragements all along the way. You may be able to get along without us but we cannot get along without you, for we need your prayers and encouragement.

The call of God is real not only to the foreign missionary but is real also to the native preachers. I remember one time when our native Christians were gathered together in our district conference and we were discussing some problems which had arisen. One great big Zulu who was quite a character to look at, listened very attentively as we spoke of how some of the native workers didn't have any support and we wondered what step should be taken. This big Zulu brother, Daniel, spoke up, "Well, it doesn't matter if there isn't a penny in the treasury. God has called me and I am going to preach the Gospel." I never thought at that time that God would take him at his word but the time came shortly after, when this dear black brother, with his wife and children, had to step out and carry the Gospel message without a penny of support, except as some of the natives brought in some food now and then. He worked month after month and often he would say, "It doesn't matter whether there is any money or not. God has called me and I must take the Word of God to our people." For two solid years that dear brother carried the message and God saw him through, and just after I left the field I learned through Brother Carlisle, who is caring for our work, that God had raised up some funds for his support.

Now as to the field in which we have been laboring, we are located in the great gold belt of South Africa from which comes over one-half of all the world's gold. The mining companies bring natives to these compounds on the gold fields, from all sections of South Africa, even as far as Rhodesia and Nyasaland, making our opportunities to preach the Gospel in these gold fields second to none. We have services in the compounds which are built for these men and not only in the compounds but also among

the families and men located in the great native townships. Sometimes the work drops down due to the fact that after a certain period of time the men are sent back home but it builds up again as others come in. The men are fed, kept and paid by the mining company and while the thousands of men are there the Lord enables us to bring them the message of salvation. As they go back to their own territories many carry the Gospel with them and as a result there are at present twenty-five native Pentecostal assemblies composed largely of these Christians who return from the gold mines and spread the Gospel in their own district.

In these compounds we do not have to build any church buildings, for which we are very grateful. The mining companies give us a room and we provide a table and a few benches and there, night after night, the men gather and learn to read the Word of God. You would smile to see men forty and forty-five years of age repeating one syllable words and the very rudiments of reading. But by and by they are able to read the Word of God and that is the aim in our work in the night schools, to teach the men to read the Word of God. I could say much of the work in the compounds but I shall pass on and tell you of some of the native men who have been used of God.

I said that to occupy meant to do business for God and what I have to say now is told only to the glory and the faithfulness of God and because of the prayers of the friends at home, for we are truly workers together with Him. I am sure that when we lay our trophies at His feet we shall be able to rejoice together for what God has done for heathen men and women in Africa.

Moleko is a native man of the Basutu tribe. When we returned to the field after our last furlough we found that our school had grown and Moleko had been taken on as an extra teacher. I gave Bible study regularly to certain Christians and workers. Twice a week they came to our house at which times I took them through the various doctrines of the Word of God. For weeks we dwelt on the doctrine of salvation. One day Moleko said, "Why cannot I come?" I told him we would be very glad to have him. He came. A week had gone by and we were sitting for our third lesson. He was an educated man but he didn't know God in a definite way. After the lesson I noticed his

face was very serious and finally he said, "What you are teaching me this afternoon is the Word of God and I know I have never really been saved." I said, "My brother, God can save you right this afternoon," so he gladly knelt down and there gave his heart to the Lord Jesus Christ. That is now nearly seven years ago and during those years he has wonderfully grown in the Lord. Today he has stepped into the shoes of our native pastor who recently passed away and whose going was such a sadness to our hearts. But his cloak has fallen upon Moleko. In those first years when he stood up to testify he would tremble. Here was an educated man before a group of ignorant people. As a general thing the educated man feels very superior, but not so with Moleko. Often he would ask the people to pray for him that God would make him a living witness. He developed until he became principal of the school and later our local preacher and carried on our services in the native township and now he is filling the place of our late native pastor.

We had another man by the name of Robinson who was of the Barotsi tribe in the far North, and had come down to the diamond mines. One night Robinson had a dream. He dreamed that a policeman came to him asking, "Where are your Bible and hymn book?" He replied that he didn't have any. "Well," said the policeman, "I am coming back and if you do not have the Bible and hymn book I will take you off to jail." Our natives are very much afraid of the police. The next morning he told his friends about his dream but they simply laughed at it. Later he left the diamond mines and went to one of our native assemblies on the gold fields where he really got in touch with the Lord and became saved. I had told some of the natives there that we needed a man to work for us but had warned them to be careful and not send anyone up with bag and baggage, for we wanted to try them out first. But one day a native man came up with all his blankets and belongings, and to make a long story short Robinson got the job and stayed. The native servants live in the yard and we often heard Robinson singing. One night I said, "Robinson must be having some of his friends over," for we heard singing and then praying. We need to watch our men carefully as they gather together in the European section. So I went out to see what was going on, and

Tell the king that I purchased the road to Uganda with my life. -- James Hannington

looking in through the window I saw that he was praying alone after he had had his song service. He led his own choir, did his own singing and his own praying. He became so interested in the Word that he often came and asked me what certain things meant. The time came for him to go back to his own home and after a long journey of two thousand miles on train and boat he reached his tribe. He had not been gone many weeks when I had a letter from him telling me he had been preaching the Word ever since he had returned and that they had gathered together a little company and were meeting under a tree for services. There came another letter from some in the newly-formed assembly, 2500 miles away. Oh friends, it means something to preach the Gospel to these men and women! The effect is manifested in districts far removed as they return to their distant homes.

We have those who come from another tribe called the Shangans from Portuguese East Africa. Many of the Christians just meet under a tree or in some grass hut, but out there we do not consider that a church is made up of bricks and stones but of living stones hewn out of the Rock, Christ Jesus, and transformed by the power of God. Frank was a Shangan weighing about two hundred pounds. He came down to the mines to work and got saved and I baptized him. At one of the services Frank got up and said, "My ticket is finished at the end of this week and I am to be sent back to my village." He said "goodbye" and the assembly gave him greetings to take back to his own people. I hardly expected ever to see him again but the following season when we went on a vacation into the Northern Transvaal we entered a section of the country over 7,000 square miles in extent, which the South African government had set aside as a wild game reserve. We stopped at the government camp and made a few purchases. When I returned to our tent I looked through the door of the tent and there was a great big Shangan, and to my surprise it was Frank. There I found him going on with God two hundred miles from where he had been saved and baptized and he said to me, "As soon as the season closes I have to go back home and then I am coming to the Rand." But instead of settling down near our church on the Rand he was sent fifty miles to the west of us to another large compound and from there he wrote, asking us to come and see him. He said, "There are three people here who have repented

and want to be baptized in water." I went down and found he had been preaching the Word and some had been saved.

I want to tell you two stories about witch doctors. Just before I left the field I read a letter from Sister Du Plooy in which she said that the chief in their district sent to Portuguese East Africa for a very prominent witch doctor asking him to come to his district and put his charms upon the land so that the rains would fall. We had had a terrible drought for about two years. Sometimes we have gone for eleven months without any rain. So this witch doctor came and he put his medicines on the chief's land and upon the land of the heathen natives but he was not allowed to touch the land of the Christians nor that of the missionaries. The witch doctor went away and shortly after, the rain came down in copious showers. Our missionary, Sister Du Plooy, wrote that the rains fell only on the lands of the missionaries and the native Christians but the land touched by the witch doctor was left absolutely dry. God reveals Himself out there and shows that He is above all and that He stands behind His own people. The power of the Gospel is very real.

In our Brakpan District there is a woman who is the chief witch doctress over the entire location. My wife was holding a meeting one afternoon in one of the little shanties and while the service was in progress they noticed a woman lying at one end of the room apparently ill. Mrs. Pettenger and Miss Irene Deitrich, who has been faithfully working with us, asked if they could pray for her. After the service this witch doctress stood up and asked if she might say a few words. She then told how her daughter, this woman who was ill, had been stabbed by her husband and she had just been waiting her chance and that when her son-in-law appeared on the scene she had intended to murder him. She said she had murder in her heart and had intended to stab her son-in-law and put him out of the way. "But," she added, "since you have been preaching the Gospel of Jesus Christ here this afternoon that desire has all been taken away." Thank God for such a Gospel! She was not saved but the Word of God as it went forth had power to keep that woman from murdering her relative. It will not only stay the hand of the enemy, not only transform lives but it will save the worst from heathen darkness.

"Let us not be weary in well doing, for in due season we shall reap, if we faint not." Let us continue to occupy and do business for God.

Prison Bars Further the Gospel

N. P. THOMSEN
in the Stone Church

PAUL was in prison in Rome—a captive. He had been called to preach the Gospel; the call of God was upon his soul and I imagine the natural mind then, as it would today, might consider that Paul might have been much more effective in his preaching had he been at liberty to travel up and down the land visiting the various countries and preaching with all the God-given energy that he had—how much more effective he would have been and what a greater power for God!

I imagine that his friends felt like that at times, and then Paul had his enemies too. Even among the churches there were those who criticised him. We find a hint of this in the First Epistle to the Corinthians, for he is accusing one of saying, "I am of Paul," and another, who didn't think Paul was quite so good, said, "I rather like Cephas," and still another said, "Well, this young fellow who has just come from Alexandria is a real orator; I stand with Apollos." And there were those who were supposing to add *affliction to his bonds*, which means that they must have had enmity in their hearts. Yes, he had real enemies on his tracks and I can imagine some of them saying, "Well, if Paul is all that he says he is, God would surely see to it that he would get out of prison. But God must be allowing these things. After all, Paul has become rather proud, raising up all these churches, and no doubt God has put a little stopper there and put him behind the bars so he won't have quite so much to say."

And the Christians who still had confidence in him were also troubled, saying, "Now why is this man in prison? Why doesn't God liberate him?" and they would point back to the day when Peter was in prison and the saints gathered together for prayer and God delivered him; and then they remembered another time when Peter and John were in prison and God opened the doors and led them out. And I

"Who then is Paul?"

"In effect Paul said, 'Who am I?—I am nobody.' We call Paul a great apostle, a great preacher, a great missionary. But he himself washed out the word 'great' and said, 'I am nobody.' Paul unhesitatingly belittled himself, but joyously he exalted Christ. Paul was blind to himself, but the eyes of his heart and the eyes of his face were widely opened toward the Lord Jesus. He saw Christ and gloried in Him."

But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel; so that my bonds in Christ are manifest in all the palace, and in all other places; and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear. —PHIL. 1:12-14.

suppose these Christians were saying, as people do today, "We are weakening. We don't have the answers to prayer as we used to have. Now here is Paul in prison and we haven't had the power to pray him out. I guess we have lost the power somewhere along the way." Yes, I can imagine the various ones saying some such thing and finally they reach Paul's ears.

So he proceeds to make a statement: "I would have you to understand"—he is instructing them now; some teaching is coming out from the prison—"I would ye should understand that these things which have happened unto me have fallen out rather *unto the furtherance of the gospel.*" Here we come to the very heart of Paul's passion. He was not so greatly desirous of finding a prominent place for himself; he was not anxious to build churches and have large numbers, just to give himself a name, but he was anxious for the advancement of the Gospel. A real passion had gripped his soul. That is what set him going from the time he was called, and especially from the time that the Holy Ghost witnessed down at Antioch when He said, "Separate unto me Saul and Barnabas," and they laid hands on them and sent them forth. From that time on an unction abode on Paul, the passion had filled his soul so that he could say, "Nothing shall separate us from the love of Christ." There might come tribulation but Paul was going through. They might have a shipwreck but Paul was moving on. They might put him in jail but he would keep the Gospel message going forth; and when they could no longer hear his voice he picked up his pen and began to write; and when he could no longer write he dictated to his amanuensis there in prison so that he was continually giving out the Gospel in some way. *The furtherance of the Gospel*—that was his passion.

I wonder how much of that passion has gripped your heart and mine today. We have so many other motives for attending church,

for reading our Bibles, for giving of our money; so many other motives for praying than the furtherance of the Gospel. That should be the urge behind all that we do for God, the urge behind every step we take. And when there is something that will not further the Gospel, let us, for the sake of Christ, drop it at once. *The furtherance of the Gospel* must be our motive power, and if it costs us something let us pay the price. There have been men in sacred history who have had this one consuming passion, and the world has witnessed the results. Men like Wesley and Whitfield, men like Finney and Moody in the later days of the church. Peter and John, and a great company of saints and martyrs in the early church. It set them on fire and it didn't make any difference whether they had homes or the best of clothing on their backs as long as the Gospel was furthered.

Paul says, "I would have you to understand that these things that have happened to me have furthered the Gospel. I have been so absolutely in God's hands that no matter what has happened, no matter how disastrous the results may seem, it will all advance the Gospel." To what extent? "So that my bonds in Christ are manifest in all the palace." The Revised Version renders it, "So that my bonds became manifest in Christ throughout the whole pretorian guard"—the guard that surrounded the palace in Rome under the Caesars. He had contacted every one of them. Here were men who were dealing with prisoners, treating many of them as they would a dog, but this man, Paul, wins favor among the guards. I doubt if there were any around him who did not learn to know about the Lord. Indeed, it is a known historical fact that many of them were saved and when Paul writes his letter to the Romans he sends greetings to those of Caesar's household. Whoever thought the Gospel would reach Caesar's household? Here in our lesson text he says, "This is the thing that has happened unto me; I am in bonds but the Gospel is going forth here." And we further read, "*And in all other places*"—"places" is in italics showing that the early translation was simply, "And in all other." The Revised Version has it, "And to all the rest." Not only were his bonds made known in Christ to the whole pretorian guard but also to all the others. In other words there was not a single person in Caesar's household who had not felt some effect of Paul being in bonds.

Possibly Paul was one of the main topics of

that day. Had there been newspapers I suppose his name would have been in the headlines, for no doubt he was as notorious as John Dillinger or Hauptmann of our day—one of those famous men in chains. Next to Jesus he was the most famous man ever put on trial in that day. And Paul took advantage of that very thing. Some of us, had we been in Paul's place, would have sunk under the heavy load and would have said, "Just think of the shame! What will my family think of it? And my church associates and the rest of the preachers? Here I am in jail. Oh, why was my ministry cut short like this! Why do I have to suffer these things? I have tried to live right and I don't see why this thing had to come to me." If Paul had been thinking along those lines he might have said that very thing. Just as truly as he could have said before, when he was a Pharisee and living according to the law, blameless, I imagine that same zeal and purpose filled Paul's heart as he labored for the Lord Jesus. He did not allow his mind to get carried away with the awful burden and darkness that might have settled down upon him in prison.

The jails were not like our modern prisons either; they didn't have any light streaming in nor any shower baths, etc. When on ship-board I have visited the holds of the ship and they surely aren't very pleasant if one has to stay in them for any length of time; and yet I imagine that the holds for the prisoners on our modern ships are palaces compared to the places they had on those Mediterranean ships in the early days. But Paul is not burdened because of these circumstances. He is the one man of them all as they travel to Rome—the innocent man, who stands up in all that group before they ever see land and says, "Be of good cheer." All the others had lost hope but Paul said, "I saw the Lord last night and He told me what would happen." He is the one man who was of good cheer in the storm. We can all be of good cheer when the sun is shining and the flowers are blooming and everything is coming our way; when the coffee is flavored just right and the breakfast served on time. But when the storm arises and things go wrong—that is the time we prove our stand in God.

Paul takes the thing that would crush a man's spirit in the natural, and says, "I am using this to spread the Gospel," and instead of complaining to the guard he begins to preach Christ. Instead of telling others how unjustly he has been treated he exalts Jesus Christ. As a young

man I have worked in jails a number of years, and have met a great many criminals. In doing this work I have met hosts of innocent folk in jail; in fact the large majority were innocent, and they spent long hours telling me the reasons why they should not be there. But Paul never spent his time explaining his innocence. He was burdened for the souls around him.

I rather think they would have been glad to get rid of such a man. Supposing a man like Paul got into Joliet prison; he would have the inmates converted in a little while; even the warden would turn to the Lord. But I suppose if some of us got put in there innocently we would spend our efforts getting lawyers to help us out instead of using the opportunity to preach the Gospel. I believe that if we used these apparent calamities for God, the Name of Jesus would be glorified and we would put the Gospel on a higher plane than it is at present. It is no wonder that Christians have the name of being complainers. We are always finding fault if we are ill-treated when the Lord would have us use these very opportunities for the advancement of the Gospel. "In my bonds I am furthering the Gospel," says Paul. "Oppressed, I am furthering the Gospel. Hated, I am furthering the Gospel. Ostracised, I am furthering the Gospel."

If some of that passion and zeal fastened itself upon our hearts and caused us to see that Jesus died for sinful men and that you and I had the privilege of carrying these glad tidings, what a change it would make in our experience and lives! See Paul and Silas in Philippi! They had just entered the city and were preaching the Gospel, and the first thing we know they are in prison and their backs are bleeding and torn. Those Roman lictors knew how to do a good job of it and when a prisoner was arraigned before the court he got his beatings right before the judge. He saw to it that the sentence was carried out immediately. Then they were hustled into the inner dungeon where their feet and hands were put in stocks. What an opportunity for grumbling!! Never a better reason for an innocent man. We would demand our rights and let them know that we were Roman citizens; get ourselves a good lawyer and show them what wrong they had committed. But not so with Paul and Silas! "Let's have a song," one said to the other. "Got some praise in your heart, Silas?" "Sure!" "Then strike up a real old hymn of praise. Let us further the Gospel in this jail." And so they

began to sing. And as they became happy the prisoners in the other cells heard them through the dungeon walls. They weren't just singing in a whisper or saying in low tones, "Isn't it good to be a servant of the Lord?" No. They lifted up their voices and the prisoners heard them. And you remember how at midnight the Lord sent an earthquake and by morning the jailor and all his family were converted. That is advancing the Gospel.

There was another thing that brought comfort to the heart of Paul. The Revised Version says, "And that most of the brethren in the Lord, being confident through my bonds, are more abundantly bold to speak the word of God without fear"—because my brethren see that these bonds have not in the least affected the Gospel message, and regardless of the persecution, regardless of Nero's prohibition of the Gospel, they see I am not only preaching the Gospel but setting an example for them. So Paul was not only preaching the Gospel himself but his stand gave them boldness and courage to be used in the same way.

Supposing these men who were looking up to Paul as their leader in the church, had seen him in despair and heard him say, "Now I am not able to reach the outside world so I will sit here and pray for you. You just do what you can and I hope and pray that you will not be locked up as I am." They would have gone about with stealth and fear in their hearts and might have hidden themselves. Consequently the Gospel would doubtless have gradually died out. But Paul's boldness caused his brethren in the Gospel to say, "If Paul can preach down in prison, certainly we can do it here." There was inspiration in that boldness, and I am persuaded that the secret of the church of Jesus Christ making such progress in that day was because of the boldness in the hearts of God's people. They had no fear of persecution; they feared neither scoffing nor scourging, and not even death. And this caused the Gospel to grow.

But today, if there is a threat, we say, "Let us be quiet for a while and maybe it will blow over." Someone says, "Don't speak so boldly about that. Perhaps it would be better to be quiet until we gain their confidence and then we may even be able to gather them in." Listen! The Gospel of Jesus Christ calls for boldness on the part of those who are proclaiming it. It calls us to be whole-hearted for God; fearless of the consequences, pressing the battle to the

(Continued on page 18)

The Get Acquainted Page

Conducted by Watson Argue

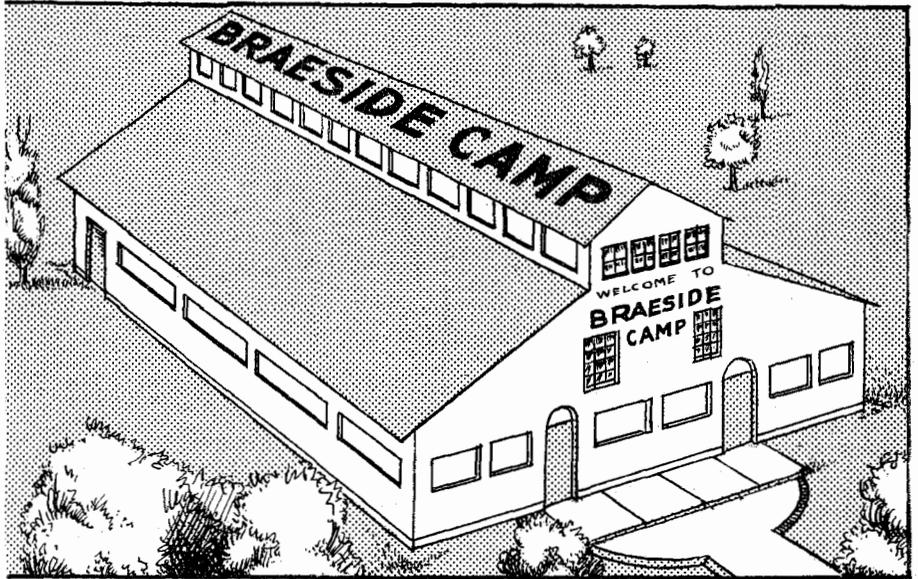
Plan to attend the Western Ontario campmeeting at Paris, Ontario, July 3rd to 19th, inclusive. Pictures and details of this camp are presented here.

MORE THAN eighty years ago, a Christian man purchased the property at Paris, Ontario, now used by the Pentecostal Assemblies of Western Ontario for their annual camp meetings. This man did not spare time or money in improving his land and he laid out the estate very beautifully.

Today on this property there are many stately poplar, oak and spruce trees and some of the old maple trees spread out their branches to a width as great as sixty feet. These trees and the acres of soft, green grass combine to make this place a haven of rest.

The Pentecostal Assemblies of Western Ontario have secured this site for their permanent campgrounds. Last year they held their first campmeeting here and God blessed in a wonderful

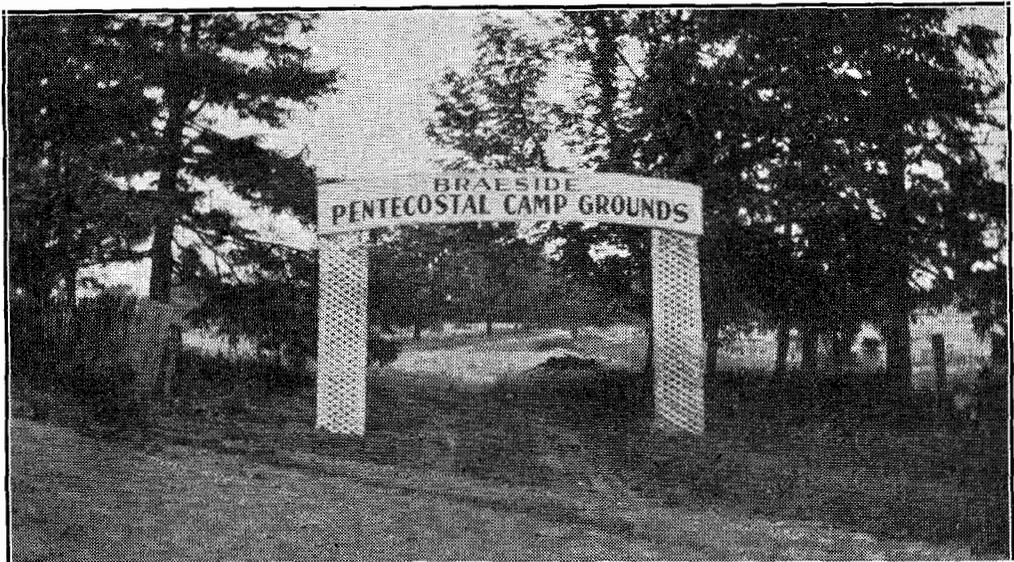
way. Over one hundred received the Baptism in the Holy Spirit. The hundreds of people who gathered from various places found this to be an ideal place to receive spiritual help, to



The New Tabernacle at Braeside Camp. The building of this tabernacle this spring was supervised by Brother Fleming May, Pastor of the Niagara Gospel Tabernacle, Niagara Falls, Canada. He was Mrs. Watson Argue's father. Monday morning, May 18th, while getting his car ready for a trip to the campgrounds, he had a heart attack and passed away suddenly. He has gone to be with Christ, "which is far better."

get better acquainted with God's people and to have a summer vacation.

Last year Evangelists A. H. Argue, Zelma



Main Entrance to Camp Grounds.

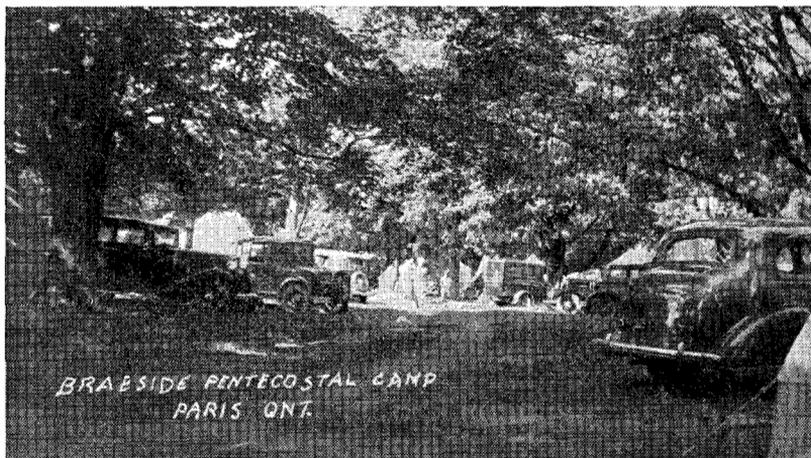
Argue and Asa F. Miller were the speakers. This year Pastor D. P. Holloway of the Pentecostal Church of Cleveland, Ohio, is to be the main speaker. Brother Holloway is pastor of one of the leading Pentecostal Churches and was the main speaker at the Potomac Park camp-meeting last year. Evangelist Otto Olsen of Norway will be in charge of the morning services. Brother and Sister Percy King, evangelists, singers, and musicians will have charge of the music and will be assisted by a number of other Gospel singers and musicians. Children's meetings will be conducted daily by capable workers.

Plans are being made to broadcast in the interest of the camp each day at noon over CKPC of Brantford, Ontario. A radio will be installed on the grounds so that all the campers may enjoy these programs.

Quite a number of improvements are being made for the camp this year. A large new tabernacle is being erected. This tabernacle will be 80 feet wide and 80 feet long in addition to an annex, 20 by 40 for the platform. New dormitories and cottages are being built to assure visitors of more comfort; accommodations in these can be had very reasonably. Tents and cots can also be rented. Meal tickets for the entire camp will

cost just four dollars for adults and two dollars for children. A well supplied by springs provides the campers with clear, cool drinking water. The taps are located at convenient places on the grounds.

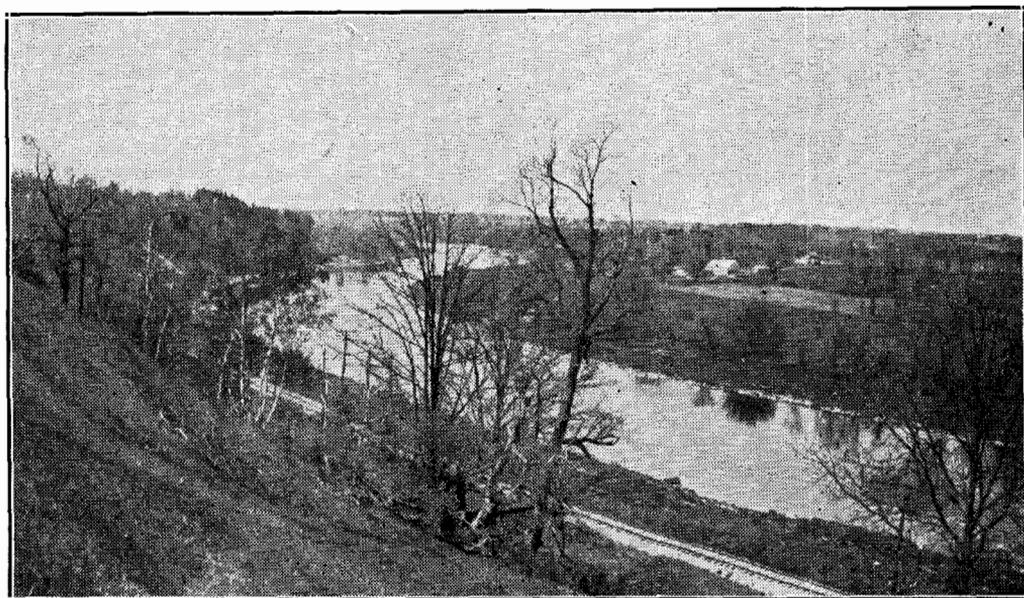
The dates of the camp-meeting will be July 3rd to 19th inclusive. The grounds are located at Paris, Ontario, on highway number 2, the main highway across Ontario from Windsor to Montreal. It is 30 miles from Hamilton, 62 miles from Toronto, 70 miles from Niagara



A Scene Within the Grounds.

Falls and is easily reached by car or train. American friends will be glad to know there are excellent, paved highways right to Paris. Those going by train will travel on the Canadian National Railway. A phone is being installed

(Continued on page 23)



Scene on Grand River, directly opposite entrance to Grounds.

The "Go" --

Its Result at Home and Abroad

MRS. EDGAR PETTINGER

in the Stone Church Convention



WE were riding along on the highway to come to this convention I was impressed with the thought that this was to be a very momentous time; a time that has to do with the destiny of the world. "The destiny of the world!" you say. Yes, for this is Missionary Day and that means a world day. Then as I began to think of the message to bring I found myself saying over and over in the spirit, "*Shekinah glory!*" "*Shekinah glory!*" I thought that was a strange subject for a missionary meeting but in my mind I went over the various scriptures that pertain to the Shekinah glory.

You will remember the time when the tabernacle was built. When Moses had finished the work the glory of God came down so that Moses could not enter the tent of the congregation. Even during the building of the tabernacle in the wilderness the people were restrained from giving because their offerings exceeded the requirements needed. And so when Solomon built the temple—that temple which David so longed to build—when it was completed and when the people had gathered and the sacrifices were made, there were so many sheep and oxen they couldn't number them all. Then, after Solomon had prayed, the glory of God came down into the temple so that the priests were not able to minister. What a glorious time it must have been! There is nothing that thrills us more than the power and presence of God.

But there came a time when Israel departed from God's way, when they polluted themselves and ran after other gods, and if you want to read of a backslidden Israel read Ezekiel. There were twenty-five men who, with their back to the temple, had turned to the sun and even became sun-worshippers. It was then that they brought in the imperfect lambs, sheep and oxen for sacrifices—those with blemishes. How it must have grieved the heart of God! Ezekiel tells us that the glory of God departed from the cherubim and then we read further on, that the shekinah glory left the threshold and the temple and settled itself upon Mt. Olivet, the

A young lady said to a friend, "I cannot get interested in missions!" "No," replied the friend. "You can hardly expect to. It is just like getting interest in the bank. You have to put something in before you can draw any interest. And the more you put in—time, money, prayer—the more the interest grows."—SELECTED.

mountain east of the city. Why? Because Israel had backslidden. They may have carried on their sacrifices and forms of worship but the glory had departed and Ichabod could have been written over the temple.

We are in a new dispensation and God has His plan for this time. When His plans were carried out to the minutest detail God's blessing was upon His people but when they backslid He withdrew His glory. If you will read the concluding chapters of Matthew, Mark and Luke you will read the farewell words of Jesus, "*Tarry,*" "*Go,*" and "*Preach,*" and in this dispensation the church of the living God must have a "go" in their hearts and in their feet; if we have that "go" which comes from above we will have the shekinah glory resting upon us.

This is the Twenty-seventh Annual Missionary Convention of the Stone Church and as we think of the days that have gone we know that God has blessed abundantly. Why? Because we have had that "go" in our feet and in our hearts. We have caught the heavenly vision of a Christ that can save a world that needs our Savior and when we lose that we lose the *shekinah glory* in our individual lives and as a church.

The other day a friend questioned me about our missionary program and he said, "Do you mean to tell me that the Stone Church still supports as many missionaries as they did during prosperity? Are there many rich people there?" I answered that while the people had felt the depression just as much as others had, that while many had lost their work and lost homes and everything, the church had made no cuts in their missionary program and that furthermore, there was not a single rich person among them, but all were hard-working people. The man went on and said, "Why, I have been at that church and I found it rather small. I had expected to see a huge church," and he couldn't understand how we carried on such a heavy missionary program. I said, "Yes, the church is rather small, but one thing is true—they have big hearts." I told him the church had a missionary vision; that it was true of

the Sunday School, of the young people and of the general congregation.

Dear ones, God is looking to us this afternoon. I do not think it necessary to make an appeal for funds, for when we have the "go" in our hearts the funds will take care of themselves. If we have the vision in our hearts and upon our lives the money is a secondary matter. If we lose this vision, if we allow depression to become an obstacle to giving we will lose the shekinah glory and God will give it to another for He will have a people who will spread the Gospel far and wide.

You have had your arms around the world and people of every land have felt the impress of your fingers, they have felt the encouragement of your hearts and prayers; the Gospel is being preached in many countries because of your sacrifice. You have not only sent your money but also your young people.

These are dark days when sin is increasing, but this is just the time when we should be up and doing, going and preaching. It is only the Gospel that can liberate men from sin; it is only the Gospel that can break the chains of darkness. We have proved that to be true, for we go to a people who are steeped in darkness and only the Gospel has power to penetrate and expel it. In the natural it would overwhelm us but time and time again as the Gospel has been preached it has brought eternal life to the hearers, and the chains which we never could have broken have lost their power in the twinkling of an eye.

But the people in America little realize the ignorance and superstition that abound among the heathen, and how long it takes them to understand the reality of the Gospel and its doctrines. I remember an old woman we had who was truly converted but she could not understand water baptism. She had seen many baptismal services but simply could not understand why a person should go under the water after he was converted. It took that woman five years to understand it. Then one day, as we were holding a meeting in one of the homes, she stood up and gave the most glorious sermon on water baptism. I shall never forget it and I never expect to hear another message like it on the subject. The Holy Spirit had revealed to her what it really meant. The following Sunday she said, "I have come to be baptized"; and so after five long years she took that step. Things move slowly in Africa but we believe in letting people see the reality there is in the

Gospel and we allow the Holy Spirit to do His work in their hearts and lives.

One of the locations where we work is in the Brakpan district and it is a very hard field due to the fact that so many are living in deep sin. Many of them do not make enough wages to keep them and hence they turn to illicit beer-selling and immorality in order to make enough to exist. Many times we preach to natives who are living in gross sin—young girls who have turned to immorality and shame and there are many problems that confront us. Often it is necessary for us to take them aside and give them instructions privately on the marriage question. I will tell you of just two cases from among many which will give you a picture of the power of the Gospel. One is about Dorcas who was one of our school girls. She was a very bright girl and eagerly came to hear the Gospel story and to learn the Gospel lessons taught. Finally she came to a woman's meeting and one day she told us she wanted to be saved. We prayed for her and Dorcas got through to the Lord and then she said she wanted to be baptized in water. We went to her heathen mother to ask her permission for we felt Dorcas was too young to decide for herself. The mother said, "Yes, I am very glad to have her baptized and perhaps some day we will follow in Dorcas' footsteps." We were encouraged but we cannot always believe everything the heathen natives tell us. They are overly polite and will say many things just to be courteous.

After Dorcas was baptized she came to us one day and said her mother would like to have us come to her house and hold a service. It was wonderful how they brought in their friends to hear the Gospel and then one Friday afternoon as we were finishing the message and asked if anyone wanted to come to the Lord, her mother began to weep; she came forward and knelt and God saved her, and not only the mother but a sister also. Shortly after that the mother and the two girls went back to their home village hundreds of miles away and we thought that would probably be the end of that family because we have so many similar cases. We sow the seed and then they must leave us and we hear nothing more of them.

However, after some time, the mother of Dorcas returned and she attended church whenever possible, but Dorcas did not come with her. I hardly knew what to think but just before we came away one day, there was a knock at our door and there stood a beautiful native girl.

Our natives do have lovely features and physiques. After looking at her a few moments I said, "It isn't Dorcas, is it?" She said, "Yes. I have come to see you." She told me she was working in town. In our kitchen we had a long talk and I said, "Dorcas, are you going on with the Lord?" and she said she was. "Then why don't you come to church?" I asked, and she told me that she had no time, for she had to work seven days a week and the only time she had off was from three to five on Sunday afternoons which was not enough time to allow her to come to church. Many of our natives work like that. "But," said Dorcas, "I have my Testament and I read my Bible every night."

I said, "Dorcas, have you any girl friends?" "No," said Dorcas. "There is no one I can fellowship with as a Christian." Here was this young girl standing all alone in this Brakpan town but she was standing true to God. We knelt down and had a long season of prayer together before she left again.

Another case is that of Lizzie. She was also a school girl and attended our Sunday School. After returning to the field from our last furlough I inquired about Lizzie and I found her father had "*lobola*" her. That is, an agreement had been made that so many cows should be paid for her, and so she was married to a young man by heathen rights. She had discovered, in living with her husband, that he brought money home to her that he secured by stealing and one day he stole a horse and sold it. They arrested him and he was put in jail for two years. So the deal fell through and the whole marriage was off. Lizzie came to our meetings, found Christ and was baptized in water. She was a beautiful Christian woman; her mother used to say that she was an inspiration to her because what the old mother failed to understand from the preached Word, Lizzie would explain to her after they got home from the service. She would always put the finishing touches to it. But after some time Lizzie did not come to church and I inquired and found she had gone to the town to work. When I asked her mother where Lizzie was she said, "Oh she is too busy to come to church," but when I said, "Are you sure she is going on with the Lord?" the mother began to weep and she said, "No, Lizzie is backslidden." It was in that backslidden condition that I found Lizzie and tried to encourage her. I brought her into our kitchen to help me and while with us I

talked to her. It takes a long time, though, to get into the hearts of the natives.

I said, "Lizzie, what is it that is keeping you away from the Lord?" For a while she would not tell me. However, by degrees she let out little things now and then so that I could put the story together. I found her father had *lobola* her again. This time the intended son-in-law had to pay down Five Pounds (\$25.00) and the father had also asked for five cows. I found that the five cows had just been paid. I said, "Now Lizzie, I hope you will do the right thing this time. You made a failure of it once." I found that there was something crooked and learned that the father was now asking for eight cows instead of just five. The natives in these locations have so corrupted even the marriage agreements that the fathers will go and pick a quarrel with the intended son-in-law until he becomes angry and leaves and then the father gets someone else to whom to *lobola* the girl. So this father had already received the five cows, then picked a quarrel and now wanted eight. I said, "Lizzie, are you going through with this? Will you take a stand with me if we fight this thing through?" She said she would, so Miss Dietrich and I went over to see the father and said, "The agreement was five cows and now you are asking for eight. I am not here to enter into your personal affairs but it is because of the Gospel of the Lord Jesus Christ and it is because your daughter wants to live a Christian life, but you, an old heathen man, are preventing her." He agreed to everything I said. I said, "Can Lizzie get married now?" The father said that she could. So we came home and said, "Lizzie, you can get married. Your father was simply wonderful!" But her face did not brighten up one bit so I said, "What is the trouble? Don't you believe your father?" She would not answer me but I said, "Well, after seeing the expression on your face I don't believe him either."

For three whole days I thrashed that thing out with the father. Lizzie, in the meantime had evidently told him all that had transpired and he was not in a very good mood. He still wanted eight cows. On one of the days I brought the intended son-in-law but still the old father withstood us. Finally I said, "Now Lizzie, I shall ask you to go against your father. You take your mother and go to the magistrate and get your marriage registered and we will publicly announce it in the church, which is the

(Continued on page 18)

Putting Jesus Christ Into Vocabulary and Lives

MRS. LULU LEADER

in the Stone Church Convention

WE WILL take you for a moment to the Word of God, where we see Jesus going from village to village, thru the land of Palestine doing good. We see the lepers, the lame and the halt healed and made to walk at His touch. We see Him touching blind eyes and opening deaf ears, and the lame leaping up and rejoicing. We see the lepers coming to our Lord, their fingers and toes eaten off, marks of leprosy upon their faces.

That is only the physical which we see, but our Lord who was God Incarnate looked past all the physical suffering which brought sorrow and anguish to His heart, and saw the lameness in the soul of that lame man. He saw that man who had been healed of leprosy with his inner life full of the leprosy of sin; He saw the blind man whose eyes He had touched, with his soul blind to the things of God. That realization was what gripped the heart of our Lord, and He turned to His disciples, those whom He knew would forsake Him and even deny and betray Him, and said, "Pray ye. . . ." He knew the job was too big for them, but He said, "Pray ye the Lord of the harvest that He will send forth workers." Then we look forward a few years and we see Jesus upon the Mount of Ascension. He has been to the cross, He has been to the tomb, the grave could not hold Him. Now He is on Mount Olivet and still His heart is pleading for those who are blind and lame and full of the leprosy of sin, and He turns to His disciples who had forsaken Him and turned back, but are now reclaimed, and He says to those wavering disciples, "Go ye into all the world and preach the Gospel to every creature." And so we have this blessed command given to His church.

When we went to Africa we found there was no word for "Jesus" in their language. This will show you the condition of the people. Can you imagine a language which does not include the name of Jesus Christ? Yet that was what we found in the heart of Africa. We found we must teach the people this Name and put it into their vocabulary. So we taught them

One of a wandering tribe in Mongolia said: "The missionaries seldom come here. A few years ago one came and told us the Jesus story. But he went away. They think they cannot reach us who roam the plains with our camels and sheep, but he told us of a strong God. Can He not strengthen them to be able to wander with us till we hear and believe? A motor route crosses the desert to Gobi weekly. The trucks bring us things. Perhaps they will bring us the Light some day. We are waiting."

the name *Jesu Christu*, and told them how He was their Savior. We see a man coming to us, black, wearing just a loin-cloth, hair matted, his teeth are filed, on his body he bears the tribal marks. He comes with a hunger in his heart, has the very same feeling you and I have as we enter the house of God. He hears for the first time of Jesus, and he asks, "What did you say was the name of that Man?" We tell him, "*Yesu Christu*," and that heathen man wants to have that name in his heart and life, and we hear him saying, "*Yesu Christu*." There is a blindness in that heart, there is a lameness; his heart is filled with the leprosy of sin, and yet upon his tongue is the Name, *Yesu Christu*. He is carrying it away with him and that Name will be the power of salvation in his life. Then as we realize that in these darkened lands there are people crying out for the Gospel it makes us long to give it to them.

In a little hotel room, en route to our station, there was a young man kneeling with my husband and me. Tears of repentance were flowing from his eyes. Then the very peace of God settled and a soul was born into the kingdom. Again the room was filled with unrest and longing and tears broke out afresh and we said to him, "Wabesa, haven't you made your peace with God?" "Yes, I have, but I have been thinking of my father and mother out there in my village. They are buried under the ground and no one ever came to tell them of *Yesu*." As he was experiencing the power of *Yesu Christu* in his life, his heart went out to his father and mother, and this is what he asked us: "Why didn't some of you white people come out from your white peoples' land and tell them of *Yesu* before they died?" Dear friends, the natives of these heathen lands, whether it be India, China or Africa, have hearts that long and yearn. They are looking here and there, and when a missionary comes with the Gospel they long for other missionaries to carry the blessed news to their people. Wabesa is asking for a missionary to go to his village. He says, "White man, I will build a house. I will call

my people in, that you may preach Christ unto them." But the sad reply of the missionary is, "Wabesa, we have no one whom we can give you." We go out harassed by the diseases of the land. There are disappointments, but they do not deter us. It is the fact that we are not able to give them the Gospel that dismays us.

As Wabesa repeats the request and is refused, each time he walks away with his head bowed. As we see him walk away saddened we think of the young folks in our homeland who profess to be consecrated and within whose breast a call has been stirring. How many have prayed the Lord of the harvest to send forth workers? Then Wabesa returns and says, "If you cannot give me a white man, give me a black one who will tell us the story. Again we shake our heads and we go to our knees in the heart of Africa and cry out to the Lord to burden the hearts of the young people of America for these for whom Christ died. Then, one day we received word that Wabesa died suddenly by poison being put into his food. The chief in the village where he lived was not friendly to the Gospel and would not allow it to be preached there.

The hardships of missionary life are far outweighed by the joys of seeing the heathen won to God. I feel so much richer than when I first came into this meeting this morning. The Lord has been pouring in the blessedness of giving, even while we have been thinking of others. Naturally there is much in this life to attract the young, but if we catch the vision of Christ leaving heaven for a lost world, a vision of the heathen dying in superstition and darkness, how cheap are the tinsel and baubles of this world.

My husband, when a very young man, went to a tent meeting and gave His heart to God. He caught the vision of tithing and set a tenth aside for God. After a while he thought the Lord was asking more of him, and he gave two tithes. Then he increased it several times until he was keeping only a very small portion of what he earned for himself. Once at the altar the Lord said to him, "You have been giving me more and more of your money but that is not enough. I want *you* for Africa," and that is what the Lord is saying to us tonight. He wants all there is of us. I have often thought of when the Lord called me. There were no preachers or missionaries in our family. No one had ever spoken in public; my health was broken; the money I had was gone, but the Lord called me to Africa in that condition. He was my Master and I was His servant, and so with

broken health and empty purse I said, "Here am I, Lord, send me." What did He do? First of all He restored my health, then He filled my purse and then sent me forth. There is no excuse for anyone to hold back. Whatever would seem to hold you back, the Lord Jesus Christ will break down, for He has promised to make all our mountains a way—broken health, empty purse, the Lord Jesus will restore all at His call. May the Lord help the young people to give the strength of their youth to Him for time and for eternity.

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custom, and then we will marry you." So the girl took my advice and was properly married. It has meant that the girl has been allowed to live a Christian life. She has now been married two years but she is going on with the Lord beautifully and the chains of darkness have been broken.

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very gates of the enemy and taking the field for Jesus Christ. You and I have an influence. If we begin to waver and to quake, someone who is looking to us will sense that fear and it will cause him to be timid, and in a little while we will all be drawing back. Of such we read, "My soul shall have no pleasure in them."

If one hundred and twenty on the day of Pentecost could stir the town so that three thousand were converted before night, and if, in a comparatively short time, the disciples, as their enemies said, "turned the world upside down" (or right side up), and had traversed the whole known world of that day in one generation—the furthest they knew about the world then was India, and Thomas was already there, we ought to be able to stir not only this city but the state and the entire nation. God grant that some of that zeal and passion which filled the early Christians might engross our hearts so that we will make everything count for the furtherance of the Gospel. Such consecration in our day would bring forth the same results that it accomplished in the days of the Early Church.

Those who are consumed in heaping up treasure for themselves rather than using their money to extend the Gospel, might ponder over this question: What was real estate worth in Sodom?

The World's Largest Pentecostal Church in Action

Pentecost in many places has moved from the side alley on to Main Street, from the narrow, discarded store-room to a spacious church auditorium. But nowhere has Pentecost made such phenomenal strides as it has in Stockholm, Sweden. Today The Philadelphia Assembly is one of the most powerful forces in the city of Stockholm and comprises a larger membership than all the other churches in Stockholm put together. The following report of their last annual meeting, will be of great interest, and shows what possibilities there are in every work.

THE PHILADELPHIA ASSEMBLY of Stockholm, held its Annual Meeting with the usual enthusiastic gathering of members present, filling the great auditorium. It was a joyous throng that gave thanks and praises to God for the wonders of His love.

For twenty-five eventful years their shepherd, Brother Lewi Pethrus, had pastored them and there were present many members who had not seen the light of day when he first began his work in Stockholm, while some present on this occasion have been faithful workers in the assembly since the beginning.

The following is a review of the activities for the year, including the work of the outstations, Sunday School, Foreign Missions Department, etc.

During the year a Bible School was in session from April 1st to 15th, a Bible Conference from July 1st to 7th; an autumn Missionary Conference continuing for six days to which seventeen missionaries, all called to Africa, were invited. Numerous Swedish pastors had also been called and were present.

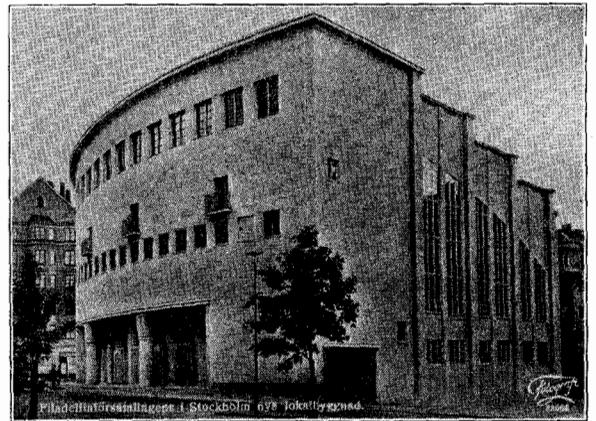
During the past year 237 new members had been received into the assembly through baptism and 199 by letters, from other assemblies. The total active membership of the Philadelphia Assembly at the close of the year 1935 was 5,310. The Fall term of the Bible School, from Oct. 8th to Nov. 11th, showed an enrollment of 500 young men and women. Approximately 130 members of the assembly are engaged in active evangelistic work in different parts of Sweden, their expenses being available from the evangelistic fund.

The social activities of the assembly include the work carried on aboard the "Ark", the schooner converted into a hotel for men, where 10,000 needy, homeless men found lodging in 1935. This feature of the work embraced 20,500 meals during the winter months, also much clothing, shoes, etc., were distributed, as

well as money and food supplies among Stockholm's poor.

Through the channel of the rescue missions, homes were founded for 80 homeless children while in the children's colony belonging to the assembly, some 87 children were given summer vacations.

Publication interests include the publishing of the "Evangelical Herald," of which 34,000 copies are issued weekly, *The Children's Herald*, sending out 16,000 weekly, *The Singing Herald*, 8,000 copies quarterly, and *The Best Friend* (for the sick and afflicted), 3,000 copies. Many books have also been published and circulated, all the profits of which have been turned into Foreign Mission channels.



Philadelphia Assembly, Stockholm, Sweden

The assembly's various and numerous activities would not have been possible had it not been for the many faithful workers; each one in his or her place is possessed with an earnest and heart-felt desire to do his best and he considers not his occupation as ordinary work but a definite service for the King.

The Sunday School has approximately 600 children in regular attendance; it is divided into four departments. However, while the school is the largest in Stockholm the report

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The Riches of Grace in Christ Jesus

John Westman in the Stone Church Convention



I WANT to speak from 2 Corinthians 8:9, "For we know the *grace* of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." Jesus Christ is the center and circumference of Christianity. He is the source and the fountain of life, and it is because He has taken up His abode in us that we can rejoice in Him today.

Paul was a preacher of grace, and he was not like some preachers today who disgrace their message of grace with a loose and lascivious life. He backed up His message with a life that was above reproach, wholly dedicated to God. That is the great need in the church of Jesus Christ. People are not so much concerned about our creed today as about our living a high standard and demonstrating the Gospel of Christ. When Jesus was on earth He made certain claims, but He backed up every claim He made with acts and demonstrations of His mighty power. When He said, "I am the Life," He backed it up. Meeting the funeral procession of the son of the widow of Nain He raised up the young man and restored him to his mother.

We find Paul couples the grace of God with the grace of the Lord Jesus Christ, in the Epistles. Some one questions: Is there any difference between the grace of God and the grace of our Lord Jesus Christ? I answer in this way: Grace comes from God but it is manifested to us thru our Lord Jesus Christ. It is John 3:16 put into action—Jesus coming and offering Himself a Ransom. That is why we love Him and want to be faithful to Him. Someone asks, "What do you mean by grace?" By grace we mean the favor that God lavishes upon the human family without a single iota of merit. We have not earned anything, but grace has made possible our salvation, our joy, our happiness. It was grace that stripped Jesus, the Son of God, of all His regal glory, and made Him poor so that we might become rich. It was grace that caused Jesus to step down from that high and exalted place and become of no reputation, grace that caused Him to be suspended between heaven and earth, hanging on Calvary's cross, a spectacle to men, angels

and demons. He paid the utmost price for our redemption.

Christianity would be an empty shell without Christ. He is not a dead Christ on a crucifix, but He lives forevermore at the right hand of God, and because He paid the price, the holiness of God was satisfied. He who was rich became poor that we might become heirs to eternal glories. He had power to summon legions of angels, it was He who had spoken the worlds into existence, power to work miracles, but He voluntarily set aside His glory and became obedient unto death, the death of the cross. In the second chapter of Philippians Paul gives us the seven-fold humiliation of our Lord Jesus Christ: verse 7, He made Himself of no reputation. He who had equal honor with the Father took on dishonor and became a curse for us. He hung on the cross in our stead, our sins being imputed to Him. He took upon Him the form of a servant. He who was King, He who was Sovereign became a slave. The Son of God was "made in the likeness of men," another step downward. He who was the Creator became just a creature. Then we read, "And being found in fashion as a man, He humbled Himself." How hard it is for folk to humble themselves! God knows how to humble us, but for us to humble ourselves is very mortifying. That is what the Son of God did. He was a perfect Pattern for us. He humbled Himself, and He "became obedient"—"He was a Son, yet learned He obedience through the things which He suffered." What a hard time you and I have in learning that wonderful grace of obedience! How often is a meeting "dry" because someone is disobedient to the leading of the Holy Spirit! There may be someone, not always the preacher, who has the key to a spiritual blessing. I used to enjoy Pentecostal meetings years ago when one didn't know what would happen next, but I am afraid we are getting too formal. May God send a cloudburst to loosen us, to set us free, and bring us to the place where we can see His Spirit moving and supernatural works being wrought. I believe He stands ready to lay bare His arm and confirm His Word as in days of old, and I believe the order of a meeting ought to be as Paul directed the Corinthians, "How is it then, brethren? when ye come together, every one of

you hath a Psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying." I believe everything ought to be done "decently and in order," but the Holy Spirit is an intelligent Being, and when He does something He will do it to glorify God, to build up the church and to edify the children of God. And so we need to pray that we will learn the secret of obedience to the Holy Spirit. It is not enough to be sensitive and conscious of the leading of the Holy Spirit, but God wants us to obey the promptings of the Holy Spirit. May we have the same mind that was in Christ Jesus. Though He was the Eternal Son, feathered in the very bosom of God, yet He humbled Himself, and became obedient. How far did this obedience carry Him? "Unto death." Jesus was not afraid of death. He knew there was something greater and more glorious beyond. He knew He would rise from the dead. His was not an ordinary death but a most disgraceful one—"even the death of the cross." It was the grace of our Lord Jesus Christ that brought Him down to the lowest depths, that He might taste death for every man, and because of this we shall have resurrection life and power. Even now we can feel the powers of the world to come filling our beings and quickening us thru the Holy Spirit. "He who was rich became poor, that we through His poverty might become rich." Friends, we do not have to be moving around like paupers. Jesus paid the price for your riches and mine. When we speak of "riches" we do not refer to silver or gold, to houses and lands. There are greater riches for us than things of earth. Oh the riches of grace that are ours thru Christ Jesus! I feel rich though I do not have a lot of money. I feel there is that which God has put in this earthen vessel that is worth more than all the gold and silver of this world. We find it difficult sometimes to get a few dollars out of God's saints for His work, but the day is coming when money will have no value to us.

The first instalment of the riches that Christ has purchased for us is full and free salvation. The blood of Jesus Christ cleanseth from all sin. I believe in regeneration. There is a tendency in the denominations for children to grow up in the Sunday School and become interested in church work without getting a change of heart, and there is a danger of that happening in a Pentecostal church too. We ought to be concerned about a revival in our Sunday Schools,

so that our children shall learn not only the Word of God, but Jesus as their personal Savior. There should be a real work of grace in their hearts.

I was brought up in the Lutheran church and at the age of 14 I was confirmed and taken into the church as a full communicant. The minister said, "Receive the Holy Ghost," but I didn't receive Him. It is not ritualism that does the work but the power of the Holy Spirit.

Another of the riches that Christ has purchased for us is Divine Healing. How I thank God for healing. We have five children, and they have been subjected to diseases just as other children, but I find it is easier to get down on my knees and call upon the Lord than to go to a telephone and call up a doctor. For many years He has been our Physician and I want to recommend Him to those who have physical need.

A sister came to our meeting in Wisconsin Rapids with one limb three inches shorter than the other. She had slipped on the ice and her spine had been badly injured. Prayer was offered for her and God graciously answered. She hadn't noticed that anything had taken place but I felt victory in praying, and when she went to step up into their auto, she found she was wonderfully healed. The power of God is just the same today as in the early church.

There are many other riches that Christ has purchased for us, but the last one I want to leave with you is that of *glorification*. The time is coming when we who have suffered will be identified with Him in His glory. I want to be faithful and share in His sufferings, in His humiliation, that I may share in His glory. In 1 Corinthians, fifteenth chapter, we read, "Behold, I show you a mystery: We shall not all sleep but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump. . . for this corruptible must put on incorruption, and this mortal must put on immortality." Is it not worth while to suffer when it means that we shall share in His glory? He says in His last testimony, "Behold, I come quickly!" Do we believe it?



(Continued from page 2)

ly pledged to stand behind our nine missionaries on the foreign field (besides two partially supported) and one in the Kentucky Mountains. The pledges amounted to \$500 per month, the giving was "hilarious" because we were moved by the great Foreign Missionary who left His Father's habitation to win us. How could we be Christians and not partake of that same love for the lost!

Convention time in Stone Church is homecoming to our young folks who are out in the home fields. Mr. and Mrs. Clarence Goudie, who were saved and active in service in the Stone Church, spent a few days with us. They are now pastoring an assembly in Appleton, Wis., and God is using them. Brother Goudie was filled with joy because of the Lord's visitation upon them recently: He said, "We were planning a campaign and wrote to several to come and help us, but they were hindered, so we announced tarrying meetings and a school friend helped us. In two weeks eight were filled with the Holy Spirit, one being the Sunday School superintendent."

The Lord put His seal on their taking up the work at Appleton by giving them a remarkable healing at the beginning. A woman was in the hospital in a dying condition. She had had operation after operation. They brought her home and the doctor said that if she had a hemorrhage nothing would save her. A week after she reached home she had a very severe hemorrhage and was bleeding to death. The Goudies went out and prayed for her and she was instantly healed. Her little girl was saved through seeing the Lord work and she witnessed in school to what He had done.

* * *

Mr. and Mrs. Claude Weaver came "home" from their work in Lorain, Ohio, where they have been laboring for the past year or two. "Have you had any outstanding results in your ministry?" we asked. Brother Weaver told us of two, a remarkable conversion and a notable healing:

"Last summer we undertook a series of open-air meetings by means of a loud speaker system. After laboring all summer, the only visible result was a marked increase in the Sunday School. Among the children who came were two little girls who attended faithfully all winter. About a month ago they brought their mother to church. She was a Catholic, and one of the vilest of sinners. She had drunk

so heavily that her kidneys were practically gone. As I announced the closing song she came to the altar, without an invitation, and gave her heart to the Lord that night. Today she is just as zealous working for the Lord as she served the devil. She brings in two and three sinners at a time, insists on them holding up their hands for prayer and brings them to the altar. She says the Lord is healing her body.

"About a year ago a very worldly family came to the church, through some advertisement. They carried a little seven-year-old girl, who had been stricken with infantile paralysis when very young and could not walk. They carried her every place they went, to school and to church. When the invitation was given the mother came to the altar and gave her heart to God. On rising from her knees, with tears in her eyes she said she heard we prayed for the sick. Would we pray for her little girl? We did so, laying hands on her, according to the scriptures. She was instantly healed and walked out of the building. She has been walking ever since."

* * *

The missionary addresses and other convention material will be found in other pages of this issue.

(Continued from page 19)

says that it is not yet what it should be, considering its location and the multitude of children in the neighborhood. Some children have been saved, some baptized in water and still others in the Holy Spirit. The time in which we live is evil; temptations so many and so attractive, and so inviting to the little ones that they need, even more so than the "grown ups," all the help it is possible to give them, to fight against Satanic forces. Shall they get the help? Special children's meetings have been held regularly every Thursday at 6 P. M.

Mission activities in the foreign field show a representation in no less than nine different countries scattered in the four quarters of the globe. During 1935 there were 36 brothers and sisters on the missionary staff, 24 of whom are supported entirely and 12 partly by the Philadelphia Assembly. It is a marvel of grace that permits a single assembly to have such a strong, faithful representation in the foreign fields to fulfill the last command of Jesus Christ, concerning the gathering out of a people who shall rule with Him when He reigns upon the earth.

In the outlying districts in 19 different outposts, there are some 1,400 members through whom God is working gloriously in Pentecostal revival meetings. New locations are being opened, meetings are being held, souls being saved and one prayer circle after the other is being formed.

It is a great and wonderful field of labor in which God has given the Assembly the privilege and opportunity to "carry on" for Him. He has revealed His wonderful faithfulness; He has poured out His Holy Spirit graciously; souls have been saved and God's people have been permitted to rejoice in the living God.

The annual meeting closed with a glorious communion service throughout which praises and rejoicings in the Lord ascended from the saints, the essence of which was, "All glory and praise be unto God and His dear Lamb for all the riches of His grace which He has showered upon His small and unworthy children of men."—*G.E. Soderholm. Translated by Fred. Pfeifer.*

God's Guidance in Distress

I LOOKED to the Lord for more than fifteen years to answer prayer!

In my early Christian life I became very despondent, because my husband would gamble and stay out nights. With such a partner, trying every way I knew to save and care for two children was beyond my faith. I decided to leave him, not knowing the ways of the world, or the trouble I was facing. I told the children one day secretly, and we planned it all.

Working hard until the last day, I began to realize I had undertaken a tremendous task, so weary and tired, with a heavy heart, I cried out in my grief: "Oh! God, what shall I do?" A moment and then this answer came, "Unpack, *stay where you are*; you are all I have for that man's soul." As I stood speechless, waiting for the vision that follows His command, I saw crosses, trials, griefs and heartaches, such as I never dreamed. Then He told me I must be very patient. Did I dare disobey my God? I dared not act against His blessed will. I said, "Amen." I called my children and told them they must never tell, because God told me it would be wrong to leave daddy. They must always pray earnestly for him, and God would surely see us through.

I had warned them not to tell, and I believe they were true to my confidence, but about ten years later I had occasion to tell it myself with a momentous reason. It came about one day when I had been praising the Lord for His care and supplies (Phil. 4: 19), and their father was chiding me for, as he said, "pretending such faith"; when he could not see where we had been "so lucky." He was ill, had not been able to work for years, our home gone. "No hope in sight," he said. To the unregenerated it did look sad indeed. Then I asked, "Has it ever occurred to

you that things might be much worse? Supposing I had left you, and taken the children at such a time." Then I related the entire story, and *what God had said*. Without waiting for an answer I left the room, left him alone with God to convict and transform as only our Father God can do. When I returned nearly an hour later, he lay motionless, staring into space. Then he said, "Girl, had you left me then we would all have been lost." "Yes, I know it now, but not then. However, God knew and changed my mind for me, and made arrangements accordingly," I answered. The following year he was converted, consecrated himself to God, was baptized in water, and a few months before God called him home, was baptized according to Acts 2: 4, 18 and Mark 16: 17. Has it paid to trust my God? Was it worth the price? Thank God for guidance.—*Mrs. Ethel Crandall.*

(Continued from page 13)

on the grounds, so if those arriving by train will phone, a car will be sent for them.

Much of the success of the camp is due to the faith, foresight and hard work of Brother J. H. Blair, who is the district superintendent and also pastor of the Central Tabernacle at Hamilton.

Those desiring bulletins or any further information about the camp may obtain the same by writing Pastor J. H. Blair, 160 East Avenue N., Hamilton, Ontario.

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