

The Christian Evangel

A Weekly Pentecostal Newspaper Published in the Interests of the General Assembly of God and the Promulgation of the Gospel of the Kingdom in all the Earth.

NUMBER 59

FINDLAY, OHIO, SEPTEMBER 19, 1914

\$1.00 PER YEAR

MY SUMMER CAMP MEETING TOUR

Blessed Fellowship With Many Saints Met Together for Service and Mutual Profit at Camps and Conventions in Seven Different States of the Union.

(T. K. Leonard.)

We are surely happy to report the work of the Lord in the Pentecostal Movement in the South and West, as we have witnessed in our summer camp-meeting and convention tour.

Upper Alton, Ill.

Early in the summer we were called to pitch our tent and hold a series of meetings in Alton, Illinois, under the auspices of the Pentecostal Assembly, Elder Wm. Kirkpatrick being the pastor. The Assembly there is progressing with God's benediction resting upon it. Several were saved and baptized in water and a number received the Holy Ghost. The meetings continued in the tent all summer, the pastor having called other assistants. They contemplate building a tabernacle this fall.

Chicago, Ill.

We then were called to Chicago, Ill., to assist Brother Erickson, pastor of the Stone Church in their tent meetings. The church purchased a large tent, seating nearly 2,500 people, and pitched it within a couple of blocks from the church building, where many were saved and received the baptism of the Holy Ghost. Some sick were healed. The Assembly at the Stone Church is surely one of the best in the country. I understand they take a missionary offering every month. One Sunday after I had preached on the subject "The Ministry of the Minister of the Gospel," Brother Erickson asked all who were divinely called to the ministry to stand and sixty out of about 1,000 stood up, witnessing to their call to home and foreign work. He then presented the opportunity to make a missionary offering, which was received in a few minutes, amounting to something over \$1,800. I understood that the previous Sunday the offering to secure the tent and equip it for service, etc., amounted to over \$1,600.

The Music.

They have excellent singing and sometimes the glory of the Lord falls and all the instrumental music ceases and the heavenly choir breaks forth in strains of super-human music.

Efficient Assistance.

This church is blessed with the assistance of Sister Reiff, who is an efficient worker in the Assembly, and the editor and publisher of the Latter Rain Evangel, one of the representative monthly periodicals of the Pentecostal movement. This paper surely has been a help to the church and an inspiration to many souls, and has been greatly efficient in inspiring the missionary work.

Brother Kent White, the Assistant pastor, gets hold of the horns of the altar and surely prays fire down from glory to inspire the meeting, and with his deep teachings edifies the church.

Harmony and Unity.

Such harmony and unity as existed at the Stone Church is the realm in which the Spirit gifts operate, and the power of God accompanies the workers.

Home to Findlay.

After three weeks of service at Chicago, I returned home to Findlay to our mid-summer Pentecostal Convention, which opened July 9th. We were blessed with the presence of Brother Frazer, of Harrisburg, Pa., who was called as our special evangelist. He surely preached the word with power and wisdom from above. The church was much edified and encouraged, and a number were saved, baptized in the Spirit, some sick were healed and in this convention more special arrangements were made for the Gospel School at Findlay. With much encouragement the door seems to be opening for a permanent Pentecostal school, advocating the Full Gospel power of God. Our convention closed July 20th.

On to Tulsa, Okla.

On July 23rd I went to Tulsa, Okla., where I had been called as special evangelist or worker in the State Camp Meeting. When I arrived Brothers W. T. Gaston, A. P. Collins, H. A. Goss, J. W. Welch, J. H. James and other ministers and workers gave me a hearty welcome and greeting. The meetings had already opened and the power of God was manifest. Some wealthy man had given a parcel of land with beautiful shade trees, on the river's bank, adjoining street car line, about a mile from the city,—and had also built a house for Brother Gaston and a tabernacle costing \$3000.00 for the Pentecostal State meetings. These he donated to this great movement of the Lord.

During these meetings the altar was crowded at about every meeting, with twenty to forty earnest seekers. Many were saved and baptized in the Holy Ghost. Many professed healing, and a blessed unity of the saints was manifested. Especially we commend the saints for the blessed unity in the establishment of the State Council, in harmony with and based upon the constitution of the General Council of the Assemblies of God in the United States, Canada and foreign fields.

Brother Gaston is surely a good representative of the Pentecostal work in that great city, and one esteemed by the brethren of the state. He was recognized as chairman of the State Council, and we are praying God's blessing upon him and his assistants during the ensuing year.

A number were ordained to the ministry and the meetings continued another week after the regular State Camp.

Davis City, Ia.

From Tulsa we accepted a special call to Davis City, Iowa State Camp Meeting. On our arrival we found the convention in session in the beautiful City Park on the river's bank, adjoining the city. Seventy or eighty tents were pitched, besides the large tent and regular building or tabernacle in the park. Was heartily welcomed by Brother Opperman, Brother Gobel and many other ministers who were assembled and having blessed meetings.

The meeting continued throughout the ten days with the blessing of the Lord resting upon them. Many were saved and received the Holy Spirit. Twenty-four were baptized in the river, and went on their way rejoicing. Many young people were present and active in the Lord's work.

A District Council was established, which included parts of Missouri and Iowa. The meeting having closed with the glory of the Lord in their midst, we moved from there to

Dallas, Texas.

Here we found the tent meeting in progress with good interest. Tarried there only a few days. Brother Bosworth has two tents besides his tabernacle in this city. It is one of the southern strong-holds where the power of God has been manifest in the healing and baptizing of many. From there we went to

Temple, Texas.

where the State Camp Meeting assembled in the beautiful Mid-Way Park with a large auditorium with seating capacity for many. Two large tents and a number of cottage tents were pitched on the grounds, and as the meetings progressed and the people gathered from various parts of the state, the power of God was surely manifest, especially in the adjusting of differences between workers in different parts of the state, which seemingly were all united according to Christ's prayer, and a State Council was established with the power of God manifest as at the Hot Springs Convention. The altar was packed at nearly

every invitation, and in this realm of love and unity it seemed so easy for sinners to be saved and believers to be baptized. As high as nine were baptized in one day during the meetings. Between forty and fifty received the Holy Ghost with speaking in tongues as on the day of Pentecost. Brother Smith and others were in a struggling effort at the beginning of the Camp. In the absence of Brother Opperman the burden of the meetings rested upon Brother Collins, Brother Smith and myself. Getting the Lord to take the burden the meetings moved with success. We left before the camp closed.

Fort Worth, Texas.

From there I went to Fort Worth and stayed a few days with Brother Richards, the assistant pastor, conducting the tent meetings. He was glad to welcome us in the absence of Brother Collins, the regular pastor, and we assisted him over one Sunday. From here we went to

Topeka, Kansas.

and assisted in the State Camp-meeting in a beautiful park. Nearly 100 tents were pitched and over 250 people were tenting on the grounds, Brother Foster being the Pastor of the Pentecostal Assembly in the city. The meetings were in good progress when I arrived and continued with great interest until the close of the Camp. Some were ordained to the ministry. Quite a number saved; about 25 baptized in water and many in the Holy Ghost. I got over 100 subscriptions to our paper and a number of prospective students consider coming to the school. The work seems encouraging in this locality. From there we went to

Indianapolis, Indiana.

to attend the Fourth annual Pentecostal Convention of Brother Haywood's Assembly there. The meetings were in progress and Brother Kerr seemed to be the special worker assisting in the Convention. The hall is a large commodious place well adapted for conventions and revival meetings. The congregations were very large and the greatest unity, harmony and fellowship that I ever witnessed, prevailed throughout the meetings. Quite a number were saved, 25 were baptized in water and quite a number in the Holy Ghost, and the blessing of God rested upon the people.

Unity Among the Missions.

While in the city I visited Brother Armstrong's tent meeting and Brother Robert's tabernacle. The saints from these missions were much in attendance at the Convention and unity seemed to prevail throughout among the three Pentecostal missions. God's power always falls and signs follow where the saints do not impose upon each other and build upon another man's foundation and bring division and disgrace to the great cause that Christ prayed so earnestly should be one as He and the Father were one. The meetings closed Sunday night, Sept. 6th. On Monday we returned to Findlay to assume our work and to hasten preparations for our Fall Convention which begins October 2nd and continues over two Sundays. Our School opens the 15th of October to continue until Spring, with a Holiday vacation of a few days.

May God bless the readers of our papers. We secured nearly 300 subscribers on our trip, and urge all our readers to act as agents to send us in new subscriptions.

DEAF MUTE HEARS AND SPEAKS

Young Man's Ears and Mouth are Opened After Being Deaf and Dumb From Infancy, in Answer to the Prayer of Faith.

During the past few years the world has been startled over and over again by the news of some great divine interposition of Providence in the healing of the sick and works of miracles which have been so evident that no one dare deny but that "a notable miracle hath been done."

The lame have walked, consumptives have been cured, cancers and tumors have vanished away, the blind have been made to see, the deaf have had their ears opened and the dumb now speak. And not only so, but the dead have been raised to life. Such conclusive evidence of these things has been forthcoming that the skeptics have been silenced and the world has been compelled to believe that there is a God in Israel, who is "the same, yesterday, today and forever."

It seems as though during the past few years the number of these "notable miracle" is on the increase, God's true children having their faith quickened to believe God for seeming impossible things, and as they believe, God meets them and the signs of the ministry of Christ and the Apostles follow them in a most glorious way.

Jehovah is giving all men an opportunity of knowing that "the heavens do rule," before the close of this present evil age, and the outpouring of the wrath of God upon an unbelieving and faithless generation.

And now comes the report of another "notable miracle," that a deaf and dumb man should both hear and speak, being loosed from his infirmity through the mighty name of Jesus. The story was published in the "Tulia Enterprise," of Texas, which we quote herewith:

PARKER LEDINGHAM'S HEARING RESTORED

Deaf and Dumb From Infancy and Hearing is Restored Through Prayer and Faith in God.

"Tulia, Tex., Sept. 4: Parker Ledingham, a young man born and reared in Swisher county, but deaf and dumb from infancy, has had his hearing restored this week, the result of prayer and faith in God.

This revelation occurred at Plainview where the young man has been attending the revival services of the Pentecostal Assembly that have been in progress several weeks.

Rev. Homer L. Faulkner, recently returned missionary from China, has been doing the preaching for this series of meetings. His brother, Paul Faulkner, of Tulia, has been every night, in his automobile, attending these meetings.

Monday Paul Faulkner was impressed to talk to young Ledingham when he came into his store. Mr. Faulkner wrote on a piece of paper—the young man having been educated in a deaf and dumb school—"God can restore your speech and hearing." Passages of scripture were read to him and an invitation extended to him to go to Plainview and attend the meeting. The invitation was accepted and Tuesday night he went

with Mr. Faulkner to Plainview. They prayed with him in the meeting that night. Wednesday morning he went back to Rev. Homer Faulkner's room and prayers were offered. About nine o'clock that morning the young man fell under the power of the Spirit and it was midnight when he rose and began to talk in broken and uneven sounds and his hearing was good.

All day in Plainview yesterday people visited the young man and talked with him, some believing that he had always been able to hear, and others shouting the praise of God because of His wonderful power to answer prayers of faith.

His sister went to Plainview last night and talked to the young man and she said to the Enterprise this morning that his hearing was good, and while he may never be able to talk distinctly, yet she was positive that his speech and hearing had been restored."

THE COMING OF CHRIST NEAR.

The conviction has come to several of us that the coming of the Lord is very near, and the native brethren are catching the inspiration. Five young sisters have lately arrived from England. One of them was shown the very imminent coming of Christ in a vision lately, where she apparently both heard with her ears and saw with her eyes, and Jesus assured her the time was not far distant. "Only a few more names to be gathered in." And He has brought it to her again the third time. The Lord is helping me to preach and strengthen the brethren, and I hope while the rains are still on to become sufficiently prepared to go out alone where my heart has been drawn to another center.—Ernest R. Bass.

TOPEKA CAMP GLORIOUS.

The Camp had been going on a few days before I arrived. The power and glory of God were on the Camp from the very beginning. There was blessed unity in the Spirit, both among all the saints and the ministering brethren. There was a goodly number from several states. Some of the preacher brethren were: T. K. Leonard, J. W. Simms, Brothers Gaskill, Dunham and Derry. Brother Foster is Pastor in Topeka and was in charge of the Camp. About 240 camped on the ground, and the best of weather prevailed. Every night the place was packed and hundreds of unsaved people were in the audience. Souls were saved and baptized in the Spirit. Quite a number from other states came and received the baptism, speaking in other tongues as the Spirit gave utterance, as on the day of Pentecost. God gave a blessed time in general and Christ was glorified. I left three days before the Camp closed, but there were 20 saved and 20 baptized in the Spirit before I left. After I left I heard that ten more received the baptism in the Spirit and that 24 were baptized in water. The power of God fell in a glorious way and the glory of God filled the place. The presence of the Lord was blessedly felt in our midst and we had a Hallelujah time all the way through the Camp.

I went from Topeka to Osborn, Kansas, where two precious souls were gloriously saved and received the real joy from heaven in their hearts. I am at present at Alton, Kansas, holding a meeting, but expect to leave next week for Franklin, Neb., for a meeting in that place.—Wm. H. Merrin.

BEVERLY, ARK.

The meeting here just closed, with great success. 25 or more saved from sin. 11 baptized in water. 18 baptized with the Holy Ghost. Large crowds. Meetings were conducted by Brother and Sister Corbell.—J. W. Hudson.

Fall Pentecostal Convention

AT THE

Gospel School, Findlay, Ohio

October 2nd to 11th, 1914.

Evangelists L. V. Roberts, of Indianapolis, Ind., and Wm. H. Merrin, of Chicago, Ill.

Let all note the date and prepare to come. A great time in the Lord is expected. For further information write Thos. K. Leonard, Findlay, O.

THE CHRISTIAN EVANGEL

A Pentecostal Newspaper published weekly with the exception of one week during the meeting of the General Council of the Assemblies of God, and Christmas week, 50 issues per year.

Published in the interests of the General Assembly of God and for fellowship in and the promulgation of the Gospel of the Kingdom in all the earth.

Published by THE GOSPEL PUBLISHING HOUSE, FINDLAY, OHIO. (Owned by the General Council of the Assemblies of God.)

E. N. BELL, Managing Editor
J. R. FLOWER, Ass't. Managing Editor

SUBSCRIPTION PRICE: \$1.00 per year, 50 cts. for six months, 25 cts. for three months.

All subscriptions should be sent by Postal or Express Money Orders, made payable to The Gospel Publishing House, Findlay, O. Subscriptions, articles for publication, orders for Bibles and organs, etc., should be addressed to The Gospel Publishing House, Findlay, O., to insure prompt attention. Articles for publication should be written on one side of paper and be brief and to the point as far as it is possible.

All matter for publication must reach our office not later than Thursday of each week.

Entered as second-class matter July 15, 1914, at the post office at Findlay, Ohio, under the Act of March 3, 1879.

FURTHER REPORT FROM DAVIS CITY CAMP.

We are in receipt of a very interesting document giving the resolutions adopted by the District Council of the Assemblies of God for the State of Iowa and Northern Missouri. The document is signed by Joseph A. Darner as secretary, and breathes throughout a spirit of sane, safe and scriptural method of procedure in the handling of all matters both in the local assembly and in the group of assemblies which is represented by this council.

This district council approved of the constitution of the Council in Hot Springs last April and adopted the same to be the constitution of the district council, thus forever placing them in the situation of never becoming a sect or denomination under any circumstances. They recognized all who are born of the Spirit as being part of the general assembly and church of the First Born and recognized that the local assemblies were only parts of the same great general assembly, and then recognized that they had come together to consider methods of procedure in advancing the interests of the Kingdom of God especially in their district, and to act in cooperation with the General Council which met in Hot Springs last Spring.

SOME OF THE RESOLUTIONS.

It was resolved that the local assemblies should officiate in the ordination of workers and that they should call in at least two elders to assist in this important work, after the candidates had been tested and the call of God confirmed. That upon recommendation of the District Council the one ordained should be furnished with a certificate of ordination from the Executive Presbytery of the General Council.

It was resolved that all matters of grievance among individuals should be settled in a Scriptural way according to Matt. 18:15-18.

The matter of how to deal with false teachers and brethren who pervert the Word of God was taken up and it was recommended that when these men appear they should be called in question with the assistance of representative elders, and if they would not hearken, their case should be taken up with the Executive Presbytery of the District Council, and if NINE EVANGELIC they will not hear, the Presbytery would disapprove of them as preachers and cancel their certificates as such. But clean, sweet, spiritual saints will not be disfellowshipped as a child of God merely because of seeing doctrines differently.

An Executive Presbytery of five was appointed to act for the council between times of meeting. These were John Goblen, Lucas, Iowa, Chairman; Joseph A. Darner, Ottumwa, Iowa, Secretary; Frank R. Anderson, McAfee, Ky., Treasurer; David Boatwright, Shenandoah, Iowa; John Crouch, Mercer, Mo.; Hugh Cadwalder, Hamburg, Iowa.

OUR OBSERVATIONS.

That the Holy Ghost approved of the forming of this District Council, was evidenced by the fact that God poured out His Spirit during the camp meeting and a number of souls were saved and baptized in the Holy

Spirit and a number were healed, the report of which has already appeared in our columns.

We rejoice that there is a strong movement all over the country to get together in a closer spirit of unity and fellowship, free from denominationalism and sectarianism, and that it can be done on the basis of the fifteenth chapter of Acts. It is perfectly Scriptural for the brethren to get together to council over the matters of the Kingdom of God, both as to Scriptural teaching and practices, and we see the dawn of a new spirit of mutual confidence and efficiency in the proclaiming of the Gospel as the saints get together in these different district councils.

THE GENERAL COUNCIL IN CHICAGO.

The time is almost at hand for another general council which will be held at the Stone Church in Chicago. If you are in the least skeptical about working for Bible Order, come and see for yourself. This general council is not for a few favored ministers who see alike on all Scriptural points of doctrine and practice, but is for all the ministers and delegates of the Pentecostal Movement who will come together to council over matters pertaining to the Kingdom of God regardless of their affiliations or of their local names or doctrines, providing they come together in love and humility and with a desire to cooperate and that God may be glorified and the Kingdom of God advanced.

The prospects are bright for a large representative gathering on November 15th in Chicago, and we trust that those of our brethren who have not understood fully the position of those affiliated with the General Council in Hot Springs, will be fair enough to come up and meet with us and see for themselves how God is moving and preparing the saints for the rapture when they all are one even as Christ and the Father are one.

IMPOTENT IN HER FEET WONDERFULLY HEALED IN ANSWER TO PRAYER.

A woman was left, after a sickness, without the use of her lower limbs and was in a very helpless condition. After lying for four weeks in this condition, neighbors became indignant because medical aid was not sought, and sent the County Hospital officials to investigate, who took a physician and called at the house. He made an examination and told her an operation would be necessary, and that they would come at once with the ambulance to carry her to the hospital. A lady assistant was sent to get her ready, tho the woman protested, as she knew God could heal. She sent for her husband and a protest was entered requesting that a day or two be allowed till arrangements could be made for special prayer.

This was granted, and the sister was taken in an auto,—her husband carrying her to the car,—to the home of the pastor, and the following day the saints gathered for special prayer that she might be healed. God met them in a marvelous way, and tho the patient had been unable to move her limbs, she now rose from the bed as she was taken by the hand and told to "rise in the name of Jesus," and not only walked, but ran thru the house praising, in the same manner as the man spoken of the 3rd of Acts, Praise our God!

This woman, because she dared to trust God, is now back in her home ministering to her husband and children, while many others, under like circumstances, have failed to do this and have left behind the same testimony as did Asa in II Chron. 16:12, "sought not the Lord but the physicians, and—slept with his fathers." God is still pouring out His spirit and numbers have received the Holy Ghost, speaking in other tongues, "as in the beginning." Amen.—R. L. Homes.

A TESTIMONY.

I recently attended the Pentecostal Camp-meeting at Cazadero, and God baptized me with the Holy Ghost and healed my body. Praise our precious Lord.—J. Narver Gortner, President Coast Side Camp-meeting Association.

NURSERY, TEXAS.

Pray for us here. We have an assembly here of true saints, with no pastor or teacher. We are asking God to send one. We want a revival.—Mrs. M. A. Harrold.

HAVE WE FORGOT?

Henry W. Frost

(After attending a great Missionary Convention, in which no reference was made to the return of the Lord.)

The King went forth a kingdom to obtain
With promise to His own to come again;

The long, long years have passed, the years of pain.
And yet He cometh not—
Have we forgot?

He bade us keep our hearts forever pure,
And, following Him, to suffer and endure.

That we to Him might weary souls allure
And He might tarry not—
Have we forgot?

He asked us for Himself to wait and long,
To turn our faces from the worldly throng

Upward to Him, to whom our lives belong.
And yet He hast'neth not—
Have we forgot?

And thus the days pass by; we joy and sing,
We take His gift—yet little to Him bring,

And speak no word of bringing back the King;
And so He cometh not—
Have we forgot?

"The coming of the Lord draweth nigh. I will come again. Behold! I come quickly."

NOBLESVILLE, INDIANA.

Have just returned home after an evangelistic trip south of Indianapolis. Was at Martinsville two weeks lacking one day, and the Lord worked as of old, drawing the people unto Him. Praise God! Several confessed faith in Him and many confessions were made. A child was healed and one brother cleaned up from the tobacco habit. He also left his lodge and other worldly things. His mother-in-law gave up her pipe and made her consecration and is tarrying for the baptism. I went from there to Jasonville and Gilmore. The Lord blessing as I went in His name. I then went to a tent in Brown County near Nineveh, Ind. Oh, how needy the people are for the whole Gospel in this part of the country. They needed to hear about Pentecost, this truth having been crushed to the ground. God gave perfect victory over all opposition of the enemy. I may go back in this part of the country if God leads, in a few days. Came by Martinsville on the way home and found their interest still on the increase. A good school, and communion service in the morning, Jesus witnessing so sweetly to our hearts and we had a good crowd at night, with the power of God manifest. God bless all the dear people everywhere.—Maude Taylor.

REQUEST FOR PRAYER.

Please pray for the conviction of my husband and his healing. He has stomach trouble and says if he is healed through the prayers of the saints, he will be convinced. Pray for him please, and for myself that God will use me to His glory somewhere or in some way.—Mrs. Ruby Reeves, Denton, Texas.

A WORD OF WARNING.

I feel it my duty to warn the people of one Edward McGee, now located at 614 Broad St., Nashville, Tenn. He is running a mission by the name of the Apostolic Faith Home. Will send conclusive information if desired. I am also of the Apostolic Faith but cannot endorse this man as I find he is an imposter.—Elder H. W. Coulon, 1311 Eighth Ave. S., Nashville, Tenn.

WINFREY, ARK.

Just closed a meeting at Kinne School House, 3 1-2 miles from Bidville, Ark., and the Lord gave us a good meeting. Two were saved and seven followed the Lord in water baptism. Some are seeking the baptism in the Spirit. Several were converted at Bidville.—G. W. Schrader.

Pentecostal Notes on International Sunday School Lesson

By MRS. A. R. FLOWER

SEPT. 27, 1914.

Jesus the Judge of Men. (Review) Reading Lesson—John 3:14-21.

Golden Text—I come quickly; hold fast that which thou hast, that no man take thy crown. Rev. 3:11.

The past quarter's lessons cover a period of less than a month in the life of our Lord. How wonderfully well He has improved the days with His messages of life and of doctrine, His marvelous miracles of healing, His fulfilling of prophecy; then on the other hand how faithfully has He dealt with all the people, revealing the heart weaknesses of His own disciples, as well as the cruel hypocrisy of the Pharisees. The shadow of the cross already rests upon Him as He hastens to fulfill every part of His divine mission to this sin-cursed world. Let us briefly review.

1. Laborers in the Vineyard.—Mt. 20:1-16. G. T.—Mt. 5:45. Mark the key verse, v. 16. God is sovereign and just in His dealings with His servants. It is for us to see the need, hear the call, and respond faithfully. God will attend to the rewarding.

2. Greatness Through Service.—Mark 10:32-45. G. T.—Mk. 10:45. "Whosoever will be great among you, shall be your minister." This is the crux of the lesson. Only by such humiliation can we ever safely stand the exaltation. Behold in our self-renewing Lord the example for us to follow. 2 Cor. 8:9. Phil. 2:6-9.

3. Blind Bartimeus.—Mk. 10:46-52. G. T. Isa. 35:5. A helpless beggar, a hindering crowd, a merciful Saviour! All are in evidence today; and, Hallelujah, the same Lord is rich in mercy to all that call upon Him. His word is still to the helpless—"Be of good comfort, rise; He calleth thee."

4. Pounds and Talents.—Lu. 19:11-27. G. T.—Mt. 25:21. The immense responsibility of our advantages and opportunities for God. To whom much required. Not success or popularity, but is given of him shall much be faithfulfulness and fidelity brings the promised reward.

5. Triumphant Entry.—Mk. 11:1-11. G. T. Zech. 9:9. Behold Him now as the Messiah prophesied in the Old Testament. Then look expectantly for Him to soon appear as the promised Bridegroom—thus to fulfill the New Testament prophecies.

6. Barren Fig Tree and Defiled Temple.—Mk. 11:12-33. G. T.—Mt. 7-20.

Perhaps a defiled spiritual temple accounts for the barrenness of many professed followers of God. "If thine eye be single thy whole body shall be full of light." See 2 Pet. 1:5-11. Sometimes a mighty small thing can defile the temple. 2 Tim. 2:21; Isa. 52:11.

7. Wicked Husbandmen.—Mt. 21:33-46. G. T.—Mt. 21:42. Christ has a right to expect fruit from us. The negative side of fruit is the sacrifice of self; the positive side, "all goodness and righteousness and truth." Eph. 5:9. As the production of blossom and fruit means the sacrifice of a branch so by sacrificing our selfish ends may we bring forth fruit to the honor and praise of God. Jno. 12:24.

8. Wedding Feast.—Mt. 22:1-14. G. T.—Lu. 13:34. "Blessed are they which are called unto the marriage supper of the Lamb." Rev. 19:9. Eye hath not seen the splendors which await the faithful redeemed child of God. It is for us to joyfully accept His invitation and make ready for that heavenly feast. Rev. 19:7, 8.

9. Day of Questions.—Mt. 22:15-22. G. T.—Mt. 22:21. Christ reveals His infinite wisdom. 1 Pet. 3:15 enjoins upon us a following of his example in this respect. God will ever grant wisdom to those who are humble enough to depend on Him for it. Mk. 13:11. Jas. 1:5.

10. Great Commandments.—Mk. 12:28-44. G. T.—Lu. 10:27. The heart essence of the law—love to God, and, of necessity, resulting love to our neighbor. Not outward ceremonies, but the enthroned Christ makes possible the acceptable fulfillment of the law on our part.

11. Ten Virgins.—Mt. 25:1-13. G. T. Mt. 25:13. Watch, beloved ones, the supply of your oil. Remember the time is now ours to draw from the heavenly reservoir, for the night is almost over. He quickly comes! "Watch and pray that ye be accounted worthy to escape."

12. Judgment of Nations.—Mt. 25:31-46. G. T.—Mt. 25:45. For us who believe in Christ all fear of impending future judgment is past. But this does not grant us license or freedom from responsibility. God expects that we walk in truth and righteousness, "redeeming the time because the days are evil." "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

PENTECOSTAL CAMP MEETINGS

PENTECOSTAL CONVENTION.

To be held at Ottawa, Canada, from Sept. 13th to 20th, 1914. For information address R. E. McAlister, Pastor, 312 Lisgar St., Ottawa, Canada. Phone, Queen 919.

CAMP MEETING, RECTOR, ARK.

To Commence Sept. 25th. This camp will continue as long as the Lord shall lead. W. P. Eisele, E. J. Adams and W. S. Montgomery who are now at Greenfield, Ark., will be present.

SEMMESE, ALA., CAMP MEETING.

Encampment of the Churches of God in Christ at Semmes, Ala., begins Sept. 10th to 20th. All are invited to attend. We are expecting this to be the best encampment that has ever been in this part of the State. Tents and meals free as God provides. Pray that this may be a glorious time, the saints be built up and established in the present truth. Address H. A. Waltman, Semmes, Ala.

INDIANAPOLIS TENT MEETING.

A glorious revival has been in progress all summer in a tent located on Germania Ave just south of West Washington St., Indianapolis, Indiana. This revival meeting will continue through September and all who are passing through will be warmly welcomed. Edward Armstrong, Pastor, 1966 Winter Ave., Indianapolis, Ind.

DOTHAN, ALA., CAMP MEETING.

Beginning October 15th and running ten days or more. Rev. L. C. Hall, of Chicago, Ill., will be in charge. On October 19th, 20th and 21st a convention of the Assemblies of God will be held at the tabernacle in Dothan with Rev. H. G. Rogers in the lead. An urgent appeal is made unto all the preachers to be present. We are planning for this to be one of the best camp meetings we have ever held in the south. Meeting will run on the free will offering plan.—W. H. Martin, Committeeman.

LOS ANGELES CONVENTION.

October 4th to 18th. We expect a goodly number of ministers who are now on the Pacific Coast. Brothers F. F. Bosworth, Dallas, Tex.; Wigglesworth, of England; D. W. Kerr, of Cleveland, O., and R. L. Erickson, of Chicago, are expected to be with us. Also Brother Martin, the man who was born blind. For information, address Brother A. G. Garr, 125 1/2 Spring St., Los Angeles, Calif.

TWO SCANDINAVIAN CONVENTIONS.

These Pentecostal Conventions will be held in the Scandinavian language, and also in the English.

Boston, Mass.—Pentecostal Convention will be held at 69 West Concord street, beginning Sept. 4th and continuing ten days. Services three times a day.

Hartford, Conn.—Pentecostal Convention will be held at No. 49 Charter Oak Avenue, beginning Sept. 17th and continuing over the following Sunday. The Friday night service, Sept. 18th, at 7:30, and Sunday afternoon, Sept. 20th, at 3 p. m., will be in the English language.—F. A. Sandgren, Evangelist.

BEVERLY, ARK., CAMP MEETING.

There will be a camp meeting at Union, two miles north of Beverly, Ark., and five miles north of Ursula on the Ark. Cen. R. R. and six miles south of Mulberry, Ark., on the Iron Mt. R. R., from Aug. 29th to Sept. 10th. Everybody come. Bring your bed clothes and be prepared to care for yourself. Those not able, come anyway. Those coming by rail to Ursula, telephone J. W. Hudson and he will meet you at depot and bring you out. Write, if you come to Mulberry and we will meet you.—J. A. Orbell and a number of workers, also J. W. Hudson, Beverly, Ark.

STAR, IDAHO, CAMP MEETING.

The first Apostolic Faith Camp Meeting for the State of Idaho from Sept. 3rd to 17th, or longer. A most blessed opportunity after harvest to meet together to tarry for the baptism with the Holy Ghost and also to receive some good wholesome Bible teaching. Pastors, teachers and evangelists will help. Those coming from a distance should buy their tickets to Caldwell, Idaho, then take the electric car out to Star. Bring your tent, bedding and cooking outfit. These things are not easy to get in Star but there are two good hotels and good grocery stores. Ministers and their families will be provided with food at a free table. For information, address Harry Morse, 2304 Fairview Ave., Boise, Idaho.

GENERAL COUNCIL OF THE ASSEMBLIES OF GOD.

Chicago, Ill., Nov. 15th to 29th. This General Council will consist of representative brethren and preachers of the whole Pentecostal Movement in the United States, Canada and foreign lands, no matter what may be the names of their local assemblies. All Pentecostal Missions, Full Gospel Assemblies, Apostolic Faith Assemblies, Churches of God in Christ, and other assemblies of like faith, regardless of local names, are hereby invited to send representatives to this General Council to confer with the brethren in the matters of the Kingdom of God which may be brought up for discussion and prayer. For information see the September No. Word and Witness or No. 58 Christian Evangel. Write for information as to accommodations etc. to General Council Committee, 3616 Prairie Ave., Chicago, Ill.

BELIEVERS IN SANCTIFICATION

Do "Finished Work" People Believe In It? Are They Fanatics? When do We Get Perfect Love? How is Love Perfected?

Every now and then we hear it charged that everyone who does not believe in the theory of Sanctification as a definite, instantaneous second-work of Grace wrought subsequent to regeneration, that such a one does not believe in sanctification or holiness at all. The editor does not propose to contend with anyone over this, but feels that everybody ought to know the truth about every religious movement, and even one with whom we differ is entitled to be correctly represented. I also am reminded of a well-known maxim among historians, that one has to be a believer in a thing to be able to set it forth in its true light, and, conversely, that it is impossible for a disbeliever in a thing to correctly set forth a doctrine which he does not believe. The sum of this is that every man has a right to present his own belief, to be personally heard from as to what he believes or does not believe, and should not be caricatured, misrepresented and ridiculed by his opponents, and this often against what he does not really stand for.

Now, we do not speak for some isolated, non-representative advocate of the truth that God not only forgives outward transgressions at the time of regeneration, but in a thorough Bible regeneration also cleanses and changes the heart and makes one a new creature in Christ. We speak for that great body of sane and conservative saints with its representative leaders who believe in and advocate this truth as a correct Bible teaching. I have carefully studied the writings and professions as to belief of these representatives, and find every one of them professing faith in sanctification and preaching that without holiness no man shall see the Lord. In fact, we believe in every word the Bible says on sanctification, and hold no man should believe more. No man has a right to declare you don't believe the Bible, merely because you don't accept some man-made theory. These people instead of minimizing the value and power of the blood, as is sometimes claimed, believe most thoroughly in both. They believe there is no salvation aside from Christ and His shed blood. Who can more exalt the value and indispensibility of the blood than that? They believe no man is a regenerated child of God until he is blood-washed and changed and cleansed in heart. As to the power of the blood to cleanse the heart from sin, they believe it has power in one work of grace which is able to cleanse from sin so thoroughly that, should one thus genuinely regenerated die the next hour he will be sure to go to heaven and not hell. They disown, as unscriptural, the teaching that a thoroughly regenerated child of God in a good state of grace still has in his heart enough of sin and rebellion, if he has not had a second work of grace, to send a thousand souls, including his own, to hell, and they don't believe, if he dies without this second blessing, he will go straight to hell, as some second work teachers teach. There is no such teaching in the New Testament. We believe there is power enough in the blood through one genuine work of grace to take a soul to heaven.

ARE SUCH FANATICS?

A paper published in Portland, Oregon, by second-work people, says "they are fanatics, deluded and on their way to hell." In order to be fair, we let them speak for themselves. In this paper they say:

"That 'one work' is the most awful, the most devilish, the most terrible thing. Hell will not only be enlarged, but will increase its flames to swallow those who dare preach that damnable heresy in these last days. * * * They are backslidden from God and take on another spirit contrary to the Spirit they had received. Every sane person should at once separate themselves from such an assembly. * * * They have counted the blood of Jesus Christ an unholy thing, wherewith they were sanctified, and are backslidden from God and become false prophets. * * * It is a false

power and false manifestations that follow this 'one work delusion.' Because they received not the love of the truth, God has sent them strong delusions."

Now, these quotations from the Portland, second-work paper, against their blood-washed and Spirit-filled brethren, with all of its harshness and misrepresentations of their brethren in the Lord, merely because they explain sanctification differently from the second-work people,—their own words, as we said, show how almost impossible it is to represent correctly an opponent. We are not going to contend against the charges. Reader, you yourself set these harsh and unchristlike charges over against what we have stated above that we believe. We believe a mere quotation of their own words, so you can see for yourself the unkind and rash words, will be a sufficient refutation of the charges. I am sorry to mention them.

Let me use them only to plead with our dear, second-work brethren, to drop all such harshness, get sweetened up, if it takes two or three more works of grace to do it. We believe God has grace enough to cure people of such hardness and fault-finding, such a spirit of accusation, condemning to fanaticism and hell their brethren, as these quotations show, and we don't object to any such persons seeking more works of grace. We believe one ought to yield to God and keep on yielding until the blood, the power of the Spirit through workings of grace, takes all unkindness, harshness, unloveliness, wrong accusing, etc., out of him, if it takes forty works. But we believe that in one good work of grace, a man is, as Paul says, "Created in righteousness and true holiness," Eph. 4:24.

Religious history shows one of the certain evidences of fanaticism is a spirit of intolerance and a spirit that makes itself right and everybody else wrong and bound for hell. Notice this very spirit in the above quotations. While talking against fanaticism, it manifests this very spirit of intolerance everywhere recognized, by those acquainted with history, as a sign of fanaticism. It says their good brethren who are living for God, but differ from them in the theory of this sanctification doctrine, are under a "delusion," that they are "backslidden from God," that they are "false prophets," that the idea that the blood has power enough in it by one work of grace to cleanse the heart of sin is a most "damnable heresy," that it is "most devilish," that the flames of hell are increased to "swallow those" up who so preach the power of the blood, and then they close up by advising all saints to "separate themselves from such an assembly."

Oh, my dear Oregon editor, let me entreat you in the name of Him who prayed that we might all be ONE, not to advise such schism in the body of Christ, not to be so intolerant of your beloved brethren who see differently in theory, and if you consider such in error, do as the Bible says—seek to "restore such an one in the spirit of meekness, considering thyself lest thou also be tempted," Gal. 6:1. Are there not enough of sects and divisions already among Christians? Why, then, advise more divisions? Is it not about time to mourn and call a solemn assembly of fasting, that God may take away these divisions which disgrace God and His people before an unbelieving world, instead of being puffed up with a spirit of superiority that kicks out a differing brother? Come on, brother, let us rather pray as Jesus prayed, that God may make us one. The door is open; come in with us and let us be one in grace, one in love, one in the Spirit, trusting God to make us soon one in faith.

WHEN GET PERFECT LOVE?

The editor has been asked to answer the questions: "When do we get perfect love or maturity in Christ?" He says his second-work brethren say the Bible teaches that we get it instantly in a definite second work of Grace.

The editor would answer first in a negative way by saying the "more ex-

cellent way" of love in the 13th chapter of First Corinthians, so desirable and so urged by the Apostle, is not a discussion of the modern second work of grace theory, as lovely as this theory sounds, nor does a single verse in the chapter say it is received by a second definite work of grace. They tell us that this second work of grace always precedes the baptism with the Spirit. But, Paul said he and all these believers at Corinth were already "baptized by (in) the one Spirit into one body," 1 Cor. 12:13. Then it follows that the love of Corinthians thirteen is something one may be short in even after being baptized in the Spirit, for those who already had the baptism (12:13) are urged to "follow after charity," or to seek still this very love, Cor. 14:1.

Again, 1 John 4:18 which speaks of "perfect love" is not a discussion of a second work of grace, nor does it say either here or anywhere in the Bible that we get perfect love in or by a second work of grace. Why then do men contradict the word of God and teach for doctrines the commandments of men on these things? The word of God is fairly clear on this. Let us see what it says.

WHY WE LOVE.

"We love Him (Christ) because He first loved us," 1 John 4:19. Again, "Everyone that loveth is born of God," 1 John 4:7. Love, then, starts in the new birth, or regeneration. And the next verse says: "If we love not, we do not know God." So, love not only starts in the new birth, but no one entirely destitute of the love of God is born again. More or less love both for God and other Christians will be in the heart of every child of God, born into the family by the birth of the Spirit. One who has never had the love of God, needs not a second work of grace but the first work of grace. It is when one is born of the Spirit that love wells up in the soul and cries out to God "Abba Father," (Rom. 8:15), and the Spirit of God, through which we have been made alive from the deadness of sin to a life in God our spiritual Father, then bears "witness with our spirit that we are the children of God," Rom. 8:16. If we never had this witness of the Spirit which wells up in a new found love from God to God as Father, then we need to repent of our sin, turn from sin unto God, accept His Son as our Saviour, be quickened from death into life. If we have passed from death into life, we will not only love God, but will also love the brethren, for the Word says "We know we have passed from death unto life, because we love the brethren," 1 John 3:14. Not only so, the word says: "Every one that loveth Him (God) that begat loveth also him (child of God) that is begotten of Him (God)," 1 John 5:1. So, if you don't love the brethren, you need to be born of God and become His child and you will be sure to love your own brothers, born into and reared up in the same family, God's family.

HOW LOVE IS INCREASED.

"The love of God is shed abroad (poured out) in our hearts by the Holy Ghost which He hath GIVEN unto us," Rom. 5:5. Note two things here, that "shed abroad" in the original Greek means "poured out," and that the Spirit of God by which love was "poured out" had also been "GIVEN". Now, the Holy Ghost is "given" or bestowed as a "Gift" in the baptism. Note in Acts 10:45, when the Spirit was poured out upon Cornelius and he spoke with tongues, that what they received in this outpouring or baptism is called the "Gift." Note that the receipt of the Spirit on the day of Pentecost in baptismal power is also called a "like gift" (Acts 11:17), that is the gift of the Spirit at the house of Cornelius is like the same gift at the beginning of the outpouring. Now, then, Romans 5:5 tells us that by this same kind of baptismal gift or regular outpouring of the Spirit, the love of God is "poured out,"—not a scanty sprinkling but a regular "outpour" is given in the baptism with the Holy Ghost.

Now, this corresponds to what Holiness people used to (and some do yet) call the "baptism with the Spirit."

WRONG IN TWO.

They are right in two things and wrong in two about it. They are wrong in calling this second experience sanctification. What they received was the gift of the Holy Ghost and the gift of the Spirit is NEVER ONCE in the Bible called "Sanctification." More-

over, the personal Holy Spirit, with a mind that knows all languages or tongues, at once gave utterance to them in "other (different) tongues," and sanctification is not a person, has no mind, is only a state and never has, in the history of the world, been known to talk in other tongues—not once.

The Holiness people are wrong in teaching that this experience of the baptism with the Spirit completes or perfects love in the saints. The scriptures nowhere say that this second experience would perfect love, and present experience and that in Apostolic days both prove it does not perfect love or make Christians mature in grace. But experience corroborates the idea that love is INCREASED in volume by the baptism with the Spirit. The scripture also, as we have just seen, call the love bestowed in this gift of the Spirit, a regular "outpouring" of love. But we shall see other things are still to follow in order for love to be "perfected in us." The idea that love was perfected by the one experience of the baptism, and therefore that there was nothing beyond the baptism, has been a curse to the Holiness Movement and to the Apostolic Faith or Pentecostal movement, both alike. The result has been instead of going on and perfecting love, they thought they had it and so sat down and began to backslide by not going on, began to prove by divisions and strife that they did not have love perfected as they professed in their doctrines and teaching. The divisions, strife over doctrines and the consequent manifestation of what Paul calls carnality in 1 Cor. 3:1-4, was in baptized saints. They were called "sanctified," 1 Cor. 1:2, were said to be "baptized in one Spirit," 1 Cor. 12:13; but when one said "I am of Paul; another, I am of Apollos," Paul declared in spite of having been sanctified in Christ and baptized with the Holy Ghost, they were still displaying a human spirit, a natural spirit, that is a carnal or fleshly spirit. He did not advise a second work of instantaneous grace either to get rid of it; but rather he exhorted them, after instructing who Paul and Apollos were, only men through whom they believed, to put away all strife and "speak the same thing," 1 Cor. 1:10. He urged them in Corinthians twelve, to use the gifts of the Spirit that had followed the baptism for service in building up the body of Christ; to be controlled by the love set forth in Chapter 13, etc. etc.

RIGHT IN TWO.

But the Holiness folks were right in calling the baptism in the Spirit a "second definite experience," though they had fallen short of it and were wrong in making the baptism with the Spirit the same as cleansing. Though wrong in particulars, yet in general scriptural theory or general scriptural position the Holiness people without the baptism are right in attacking as unscriptural the "third blessing" theory started up by second work Apostolic Faith people. They have rightly challenged them to point out in scripture THREE great experiences, or one great intermediate experience between the new birth and the baptism with the Spirit. So far, those who hold the baptism to be a third experience, have not found the necessary proof texts, but have fallen back on types where every man can put his own interpretation on the type and make one, three, half a dozen, or, as one man did, sixteen definite experiences up to the baptism—just as many as suits our fancy.

But, the Apostolic Faith second-work people are right practically, in insisting that everybody clean up as a preparation for the baptism. Why? Because even the Holiness people were nearly all cold and half backslidden, and needed a fresh cleansing; and the church people generally were much worse off, for those that had been saved among them were colder than the Holiness people, often defiled by sins; and thousands on thousands of their numbers never had really been genuinely regenerated. So a general cleaning up was needed and, where the same conditions still prevail, is needed yet, and must be had to prepare for Pentecost. It is scriptural for every cold or unclean person to repent and clean up, it makes no difference what experiences they have had before.

MORE PERFECTING.

But, though persons may have been

saved or cleansed and baptized with the Spirit with the signs following, love needs still more perfecting, the saints still more chastening and pruning in accordance with new light coming every now and then, and, if growing in grace, with a constantly enlarging view of truth and consecration which will make new demands on them which, with less light, they never felt before. This may take through many tests and many happy experiences in love and grace.

One must obey God and His word in order to be perfected in love, for the word says: "Whose keepeth His word, in Him verily is the love of God perfected," 1 John 2:5. We cannot keep all God's word merely by getting one or two experiences. It is an every day matter. Note the word does not say, as our questioner was taught, that who gets a second work of grace, in him love was perfected, but "whoso keepeth His word." Oh, the theories of men are so different from the word of God! Let us throw away the theories and take the word and so go on unto perfection, "For this is the love of God that we keep His commandments," (1 John 5:3)—not just some emotional good feeling, but real obedience to God and the truth.

Again, "If we love one another, God dwelleth in us and His love is perfected in us," 1 John 4:12.

We must stop. But, how do we get perfect love?? By being born again, by having it increased through the baptism in the Spirit, by putting away all division and strife and walking generally by the rule of love, specifically by loving brethren and walking in special love for them and by keeping God's word. We may never approach fully in this world the divine standard measured by infinite light and wisdom, but God judges in a practical way and by standards of grace in mortal men; and we may be sure God regards us as practically perfect in love when by His grace we have attained unto a real victory along all these lines in a common-sense, practicable Bible way and not unto angelic perfection, not to the perfection of God.

SWEET AND BLESSED MEN.

We want to reorganize the merits of all of God's children, irrespective of their doctrine. Some of the sweetest and most blessed men of God are among those who believe with all their hearts in the second work of grace. We do not make any lines of fellowship and disfellowship over the theories of men, or even honest differences in teaching. Our remarks above as to the clippings sent us from Oregon are not to oppose the brethren because of their teaching, but solely for the purpose of discouraging the spirit manifested therein—the spirit of intolerance, division and denunciation. This spirit is just as bad in those who hold to one work of grace,—the Finished work of Calvary—or any other doctrine, as it is in one who believes in the definite second work of grace. We want the brethren to understand that we do not believe in having contention over the theories about works of grace. As one brother has said, the best way in the world to have a revival is to get the second work folks and the finished work folks to quit talking about these phrases, and go to praying and seeking the salvation of souls. This has been tried and God has let His power fall in such a way as to cement together the hearts of even brethren who were divided over these things in a most wonderful way. How much better it is not to become divided over such matters! As for ourselves, we believe that every soul should be completely surrendered to God and recognize the supreme lordship of Jesus Christ and believe fully in all of God's word, and whatever the difficulties with sin or with our fallen nature which we may find despite all former works of grace, we believe that His grace is sufficient for all of our needs and that one should continue to humble himself before God and to seek for sufficient grace to overcome every short-coming. It matters not how many experiences this takes him through, the thing is to know that God has for us grace to overcome, and, by faith, to appropriate this grace and get the victory.—

E. N. Bell.

Don't forget we handle a complete line of Bibles and Testaments.

LATTER RAIN SHOWERS IN CHINA

Ernest R. Bass Writes Interesting Letter Telling of the Mighty Movings of the Holy Spirit Upon the Lives of the Heathen Chinese.

I gave you a word some time ago about the Spirit falling on the native christians here. Praise God it is continuing. Many have been prostrated under God's power, and in most all cases they have received precious visions of Jesus Christ or heavenly things. This is both at our mission and also at the C. I. M. chapel. Two of the foreigners have received the Holy Ghost while among us, and at least two of their people in like manner, and many of the others are hungry. Pray for these dear missionaries, some of whom are hungry for the Holy Ghost also. Some of the natives here feel definitely called to the work. Three or four of them among us have heard the Lord speak to them that He wanted them to work for Him. The Lord is making it clear to them that it is more than a blessing for themselves. About eight of the natives among our own congregation are baptized in the Spirit, and the McLean's are now gathering in the fruits of the revival there and preparing candidates for immersion. There are about twenty or more of them who have burned their idols and are enthusiastic in believing in Jesus. The power of God has come upon many of them there as here, and it creates a wonderful awakening and makes the people hungry when they find they can really get into touch with God.

CALLED TO TIBET.

Some have received the Holy Ghost whom we least expected, and it made many of the others wonder if it was genuine. But now the fruits of the Lord using them is apparent, and we see signs of the more useful members, who have not received, taking the humble and lowly place. One man and wife feel called to Tibet as soon as the country is opened. The brother is an able preacher and very sin-

cere and thorough. One sister from the C. I. M. was blessedly filled and satisfied, and they felt sure she had received the baptism, and last week she and two others came over again and were all laid down and filled with holy laughter for a long time, when again God vindicated the tongues by bringing two of them through with this sign. The sister mentioned had a blessed vision of heaven and Jesus. She is blind and had just been out on a preaching trip with her husband. The Lord has assured her that her eyes will be opened, so we anointed her and laid on hands in Jesus' name just before she got up from the floor. While talking with the missionaries before the evening meeting she said, "I can now see that the room is full of light, but cannot distinguish the forms."

MANY BEING HEALED.

Different ones have had decided healing or help for blindness and eye diseases. It is really wonderful to see a woman who was almost blind and who goes about selling fans, drop into the meeting from her work and kneel down, praying in the Spirit for others like the altar workers at home who are shut in with God, and then she is seen out on the street again in her poor beggarly garments, selling fans. Her eyes are so far healed that she does not need the stick now to feel her way, and she can recognize friends also. What a wonderful and blessed revelation in the souls of some of these poor humble and despised ones. The scholarly class take practically no interest in the power of God, both foreigners and natives alike. Jesus well said that it was hidden from them. Some who used to preach for us occasionally have gone back, while their wives have received the Spirit.

A GLOBES STREET MEETING. JAPAN.

Praise His name for all things: God is with us here. We are suffering much from the heat. It seems sometimes that I cannot live through the summer, such weakness comes over me, but I know He is able.

This is an exceptional season—such intense heat. One like it has not been known in twenty years. Have not had a good shower for about five weeks. The country women go to the tops of the mountains and cry to the gods but they do not answer. We are thankful we could get away from Tokyo for it is about ten degrees cooler here. The best place for the foreigners is in the mountains, but it costs more and we found this place (Tateyama) where living is so much cheaper than in Tokyo that I could bring my whole family, and where we could give the Gospel while getting the benefit of the change.

Spiritually, God's blessing has seemed to rest upon us from our arrival, in a marked way. We found here a small mission started more than twenty years ago and it only has three families. A tea merchant has kept it going all these years. They have asked me to speak to them each Sunday, and seemed to be hungry to hear the word. I had spoken two Sundays to six or seven people when a Presbyterian minister came to see them. Then for one Sunday we noticed a little coldness in their manner, although they still desired me to speak to them. But, yesterday, what was our surprise to find seventeen assembled, and to see that their hunger was increasing. I looked so definitely to the Lord for the message, feeling so weak and helpless and He led me to speak again of prophecy in the light of current events, and of the near coming of Jesus, and I told them how the Bible says that nearly the whole world would be in conflict when Jesus comes and that, although all nations are crying "peace and safety" they are all preparing for war, and that war clouds were already in sight. Well, to my surprise this morning came the paper with the startling news that all of Europe is soon to be plunged into a war in which Japan

will take part on account of her treaty with England.

The heathen festival is now on here, lasting three days, and we have been out on the two evenings and intend to go again tonight. Last night God was with us in a wonderful way and I did my first street preaching through an interpreter. We had asked the tea merchant for his mission to hold services in during the festival, and he had refused, or, at least, did not give us an answer, and when we went to the village we found someone had a booth right in front of the mission, so I suppose he must have rented them the ground, but, as Takigawa seemed determined to preach, he told him he might stand in front of his house, which he did. Last night we went and he said we could stand in front of his store or house, and they let us take a bench and someone brought me a nice chair to sit in. First Watanabe San sang a solo in Japanese, Takigawa (a spirit baptized Japanese boy), playing the violin, and as the streets were full, we were soon surrounded by a large crowd, and I have never heard Takigawa preach with such force and power. After he finished speaking (about forty minutes) he sang a solo and then asked me to speak through an interpreter. My blood seemed on fire as I thought of their spiritual darkness, and God surely helped me. I became lost to all sense of fear, forgot I was only a weak woman in a foreign land, and only thought of the needs of the people. When I finished speaking I prayed in English. The crowd had listened intently to all the service and conviction was on many faces. We gave out many tracts. After it was all over the tea merchant invited us in and gave us tea. His eyes were moist and he seemed affected and told us we could have the mission for tonight. I think the street is better, but praised God that he offered the hall.

Cry to God with us for this place. I feel sure He sent us here and that He is using our testimony. Ask Him to pour out His Spirit in power and save souls.—Estelle A. Bernauer.

CHINA'S MILLIONS.

I ask again that the saints in the

home-land please remember poor China's millions in darkness and sin. O pray for China! Thousands have died this year of the plague and still thousands of others have died in the floods. In Kwong Sai Province it is said the water rose seventy feet. This all means a famine, or at least starvation for many of the poor Chinese. Think of the many souls that must go into a Christless grave. Pray for us brethren that we may be faithful servants of Christ and endure hardness as good soldiers.—John D. James.

EGYPT.

God is working. Two were saved last week and three the week before. Five are seeking the baptism. We are hoping the war will not hinder the missionary work. We are trusting this will turn people's hearts to God. As to danger, I believe the missionaries are safe but can not tell. Time alone will tell. Pray for us that we may be faithful even unto death.—Henrietta Robertson.

CHINA.

Remember China's great need. We rejoice to hear of so many new missionaries soon to arrive in China. Surely God is undertaking and answering the cries in behalf of China. He is putting a spirit of prayer on our hearts. We expect to see the travail of our souls. Pray that He will keep all His saints much in prayer these last days.—Mrs. Addell Harrison.

SAILS FOR HOME.

D. V., I shall sail from Colombo, Ceylon, August 2nd for Southampton, England, and from there to America, as the Lord shall lead. My home address is: Union Gospel Mission, 70 North Main St., Akron, Ohio, U. S. A.—B. Dean.

TWENTY-ONE MILLION IN DARKNESS.

Egypt with her millions is under a Mohammedan government. Out of twelve million people in Egypt eleven million are Mohammedans; The Anglo-Egyptian Soudan, with two million people, one million Mohammedans; Abyssinia with three million five hundred thousand population. Three hundred and fifty thousand are Mohammedans. The French Somaliland with two hundred thousand population. Two hundred thousand are Mohammedans; the British Somaliland with three hundred thousand population, three hundred thousand are Mohammedans; Italian Somaliland with four hundred thousand population. Two hundred thousand are Mohammedans; Arabia with three million and fifty thousand population, three million are Mohammedans. The Present Condition of the Moslem World.

A world wide religion. If we regard numbers: Islam is perhaps the mightiest of all non-christian religions as regards its geographical distribution. It is the only religion beside Christianity which holds a world empire of hearts in its grasp.

And its wonderful and rapid spread proves beyond doubt that it is a great missionary religion. And at world conquest Mohammed's word has been fulfilled: "So we have made you the center of the nations that you should bear witness to men."

The old pagan Pantheon at Mecca has become the religious capital and the center of universal pilgrimage for one-seventh of the human race. Islam in its present extent embraces three continents and counts believers from Tabolsk, Siberia, to Singapore and Java.

In Russia Moslems spread their prayer carpets southward toward Mecca; at Zanzibar, they look northward to the Holy City; in Khan Su and Shensi, millions of Chinese Moslems pray toward the West, and in the wide Soudan they look eastward



THE GOSPEL SCHOOL

FINDLAY, OHIO

FOR BIBLE STUDY AND MISSIONARY TRAINING

SCHOOL OPENS OCTOBER 15th

Fall Term from Oct. 15th to Dec. 25th, 1914.

Spring Term from Jan. 5th to April 1, 1915.

OFFICERS.

T. K. Leonard..... Superintendent
O. E. McCleary..... Assistant Superintendent
Mrs. T. K. Leonard..... Treasurer
Miss Meribah L. Cain..... Secretary
J. I. Grose..... Missionary Treasurer

TEACHERS AND SUBJECTS.

E. N. Bell..... Old and New Testament Interpretation
Thos. K. Leonard..... Topical and Consecutive Bible Study
D. W. Kerr..... Special Bible Lectures
O. E. McCleary..... Homiletics, Church History and Bible Geography
Miss Octavia Dodge..... English, Instrumental and Vocal Music

toward the Beit Allah and the black stone—a vast Moslem brotherhood. This is history that I wrote down when I was in Egypt.

Frank Moll.

KELLERTON, IOWA.

We have only been here three weeks. Three have been saved. One received the baptism.

One young lady lay under the power for about eleven hours, and she went to meeting the next night and to the altar and the Spirit came upon her in power so that she was again under the power of the Lord. Some did not understand it and certainly did get mad. The Mayor and several others took the girl from the altar and took her up town in an auto to the Doctor's and the Doctor made fun of them. But the lady came back to the meeting and testified to the glory of God and said she was sorry they took her away from the altar. After the service that night a threatening mob surrounded the tent and cut it down. The country is stirred for miles and everything is going on nicely. Nobody was hurt. God kept us all sweet all the time. We want you to pray for us. The crowds are large. Perhaps a thousand people were at the meeting last Sunday night. The Lord is working. Glory to our King—W. E. Batterton.

THE ANNUAL S. E. MISSOURI CAMP AT PUXICO.

From the very first the power of God began to fall and people came through to God. It was the largest Camp we have had in Southeast Missouri. Many visitors, a number of ministers, and the very best of unity. Extra large crowds, good table fare, offerings good, many healed and saved, and about 35 baptized in the Holy Spirit and speaking in tongues. Blessed teachings from the word and, best of all, JEHOVAH was with us. Bless His name! God has used Brother Lawson in this place in a blessed way. He stayed to continue the revival in Puxico, and they are now pushing the building of a church. God is working in this part of the country. Praise His Name!—H. A. Goss.

A "CORPUS CHRISTI" IN CORPUS CHRISTI.

We closed our tent meeting at this place last night (Sept. 6) after a nine weeks battle, and can safely announce that there is now a "Corpus Christi." The words are Spanish for "body of Christ." About thirty received the baptism in the Holy Spirit and about thirty were saved and a multitude are stirred up and are seeking the Lord. We were arrested once on the charge of disturbing the peace and hypnotizing the people, and could have plead guilty

to the charge of "disturbing the devil's peace," if we had been given an opportunity, but the case was dismissed without a trial.

We expect to begin again at Kingsdale, Texas, next Sunday.—Mr. and Mrs. F. A. Hale.

REQUEST FOR PRAYER.

Please pray for me that I may soon be healed of facial palsy, and other ailments. The dear Lord gloriously baptized me with the Holy Spirit and spoke through me in tongues as the Spirit gave utterance.—Mrs. C. Boorsma, Grand Rapids, Mich.

LOUISVILLE, KENTUCKY.

We are having grand meetings. The Lord is blessing His word. Six have been saved and many more seeking. We baptized four in the Ohio River last Sunday. Had a wonderful time. Several have made application since. We are in a Catholic neighborhood and many of them are thronging the tent and stay as long as anyone is at the altar seeking. There seems to be a great awakening. The saints have been divided but God is drawing them together now and bringing about a reconciliation. We trust God for the establishing of an assembly soon. There is great need of a pastoral work here for the upbuilding of the saints. Many here are desiring to go on to know the Lord.—J. T. Crick.

PUXICO AND CHAFFEE, MO.

God has truly come to Puxico in "Latter Rain" showers. The community has received some lasting spiritual benefits and the Assembly of God has advanced into a deeper, richer experience as a result of the camp meetings.

Brother Childers made the announcement that there has not been a night in which souls have not been saved and baptized in the Holy Spirit. The weather was generally good and the attendance was exceptionally good.

We started a ten days revival here at Chaffee, Mo., Sept. 7th with Pastor M. V. Ferguson. God has commenced to work in a marvelous way. Five have been saved and the altar is filled and God's power is falling. Praise the Lord!—Wm. F. Kirkpatrick.

THE INDIANAPOLIS CONVENTION.

Our convention was one of the greatest we have ever held. The presence of God was greatly manifested. There was not a friction thru out the entire meeting. I have not time to write much, so I wish you would get a report from Bro. Leonard. Everybody was delighted with Brother Leonard's ministry with us.—Eld. G. T. Haywood.