

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.

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A MIRACLE OF SAVING GRACE

A Missionary in China Tells of Practical Work in Rescuing Child Wives and Girl Orphans From Lives of Awful Sin, Suffering and Shame.

God has blessed the labors of our sister, Mrs. Ida Patton, among the Pentecostal children in Indianapolis. She has encouraged them, especially along missionary lines, and, by sacrificing, they have been enabled to send a number of dollars to their brothers and sisters in darkness. The following letter of particular interest came in response to an offering sent to the orphanage work in China under Sister Nichols, by these earnest little folks in the homeland.—Ed.

"Our dear little Chinese children of the orphanage all unite in sending you loving greetings and many thanks in Jesus' name for your loving gift of \$5 which came today. May the Lord richly bless and reward each one who has had a part in it. At evening prayers, I shall tell our family about you and we shall have special prayer for God's blessing upon you.

A True Faith Orphanage.

Now I will tell you a little about our orphanage and some of the children, also something of how our dear heavenly Father is continually with us to supply all our needs for spirit, soul and body. Jesus also is our physician. Our household know none other. He has healed many of their diseases in answer to prayer alone. If any feel ill, they go to God in prayer and are soon healed and about their duties. Praise be to God.

Where the Orphans Come From.

At present there are thirty girls in the home. Most of these were homeless outcasts, some orphans from better families, and several famine children. In fact, quite a few from among the first class named are from the famine district. Several have testified to having been beggars—their parents also were beggars—others were slave girls of which there are many thousands in China. Many of these have had very sad, hard lives. One dear girl was sold as a concubine and one was a child wife. I think perhaps you would like to hear about her, for truly she is a living miracle of God's grace.

The Child Wives of China.

There are many thousands of child wives in China today living with their mothers-in-law, serving them until the day comes when they will be married to the son. Sometimes they are engaged when infants. As young as five and six years of age they leave their home and go to live with their future mother-in-law, who is to train them to be the wife of her son. Very, very often, these poor little ones have to pass through great suffering as they are nothing more than slaves in the family, their duty being to serve their mother-in-law, and when they grow up and are old enough to be married, their lives are still sadder, for they are only supposed to serve their husbands and be his slave. At the time of engagement, a sum of money is paid to the parents of the girl, and papers are exchanged, thus deciding her future. It matters not whether she is loved or hated, there is no alternative after once this is decided. In cases where one or the other has become a Christian and the other is unwilling, in answer to prayer alone, engagements have been cancelled. Girls are not much loved in China, but, I praise God, through the influence of the Gospel, this condition is changing gradually and girls are being given their place as it should be.

How God Saved a Child Wife.

Now I think you will understand a little better about the girl I am going to describe. When about six or seven years of age, she was sold into a heathen family to be the wife of their son when she grew old enough. Unfortunately, the mother-in-law and son hated her very much and treated her very cruelly.

About two years ago, when she was about ten years of age, a Bible woman from one of the missions here in Ningpo was preaching the Gospel in this city (an inland city some days journey from Ningpo). As she was passing along the road she noticed the child standing at the gate crying, her head being covered with blood. The woman stopped and asked her what was the matter and the child told her she had been beaten by her mother-in-law. Upon investigation, it was found that the story was only too true. The Bible woman was told by the mother-in-law that she hated the child and wanted her to "ma-ma si" which means to slowly die or be tortured to death. The woman would give her no food and made her sleep on the floor. She would beat the child and use other cruel methods of torturing her. Even in the night, she kept a bamboo pole near her bed, and during her waking hours, would amuse herself by beating the child.

A Sure Haven Found.

This was just about the time we were opening the orphanage for girls in obedience to God's command, so I assured the missionaries under whom the Bible woman was working that if her people were willing to give her up I would be willing to take her in. We prayed much for the Lord to deliver her and the Lord heard and answered prayer. When the Bible woman returned to see about bringing the child to Ningpo, the woman was willing to sign her over to us, for she thought the child would soon die and she would be saved the trouble and expense of burying her. But God had something better in store for her.

I am sure you would have been frightened, as were the other children, in the home, if you had seen her when I brought her over to the home. She was only a poor little skeleton, her head and body one mass of great bruises, one eye blind, and her poor little face looked like that of an old, old woman, with only skin stretched tightly over the bony skeleton. She was so weak she could hardly walk and had little bound feet. We named her "Eng-we," which means "Grace," because it was God's grace that saved her.

"Eng-we" Gloriously Saved and Healed.

She had not been here long before we discovered she also had lung trouble. The first few months we had quite a battle against the power of the enemy, but, praise God, the victory came. The Holy Spirit came upon our girls in mighty convicting power last March and Eng-we was deeply convicted of her sin. Before this, she would lie, steal and do many very naughty things, because she had never been taught before coming here about Jesus and sin. She came to me, and also stood up before all, and confessed her sins and asked God's forgiveness. From that time on she began to rapidly gain flesh and today she is one of our dearest, fattest and healthiest girls, and I believe, a real little Christian. She never does the naughty things she used to do, and too, she is a very bright pupil at school and loves to study. I am hoping, if Jesus tarries, she will be called and chosen of God to carry the Gospel to her own people when she is old enough.

I could tell you many other interesting stories about some of the other children, but will save them for another time, God willing.

Also Have an Old Ladies' Home.

We also have a home for aged widows who have no one to care for them. We are just getting this department ready for new ones to come in. We now have two in it, the oldest, 78 years, and the next, 77 years. Others have asked to come and as soon as we can get ready for them the Lord will send those of His own choosing.

Practical Training for the Girls.

Our girls study in school just as you all do. They also learn to sew and knit. They make all their own clothes, shoes, stockings, etc., and also learn to do all kinds of housework. We have our regular daily program, also schedule of work, each child having her part to do, and this is overseen by one of the helpers to make sure that they do their work well. We make the Bible our chief text book in the school and the children memorize much of it.

Some of our dear girls have received their baptism and others are seeking. Seven have followed Christ in water baptism and we trust that others will soon follow. I am sure you will not forget to pray for us. Our native helpers give their services to the Lord and trust Him for their needs like we do. We can truly say that our home is a true "faith home."

Yours, waiting for the Lord's return,
Mrs. Nettie D. Nichols.

The Little Flock

A COLUMN FOR THE CHILDREN

JOHNNY'S VISITOR.

A tiny sin crept softly in
Through Johnny's open door;
"I'll only stay a little while,"
It whispered; "and before
I do you any harm at all
You can get rid of me,
And nobody will ever know
That I've been here, you see!"
Now Johnny was a foolish boy,
So he believed the sin,
And let it make itself at home
When it had entered in.
He closed the door and no one knew
That it was there at all,
"It cannot harm me," Johnny thought,
"It is so very small!"

But soon the sin began to grow,
A horrid growth indeed!
It made of Johnny's boyish heart
A thing on which to feed.
It cast out everything besides
And gained and gathered strength.
Till Johnny was its wretched slave
As all men saw at length.

Too late, poor Johnny bade it go,
"Why should I leave you, pray?
This is my home: You let me in,
And here I mean to stay!"
The sin replied, and tighter grew—
It clung, and spread and grew—
Ah, letting in the smallest sin
Let's in destruction, too!—Sel.

PERRY, IOWA.

I have been continuing the Camp-meeting here for a month. Nearly twenty were baptized in the Holy Ghost. Am going to Davis City Monday next (D. V.).—R. C. Ople.

DISTRICT COUNCILS ESTABLISHED

Oklahoma, Iowa and Texas Brethren Meet in Closer Fellowship in Their Several Camp Meetings, and God Blesses, Saves and Baptizes His People.

The Pentecostal Movement has not yet fully realized the tremendous import of the Hot Springs meeting last April. A glorious pattern, as in Acts 15, was there followed, showing how God's people can get together for mutual co-operation and fellowship in the Gospel of the Kingdom, without the necessity of forming a denominational or sectarian body. Up to that time, any movement in the direction of co-operation was looked upon with severe criticism and fear, lest the Pentecostal Movement drift into a man-made organization, just like all other movements have done in the past. At the same time it was keenly felt that there should be some way of getting together for counsel and fellowship free from sectarian bondage. The Hot Springs Council in April, overshadowed by the Spirit of God, and controlled and directed by Him, met the need in a way far beyond our expectations and is proving to be a pattern for local companies of Pentecostal people all over the United States as they are meeting together in the different conventions and camp meetings this summer. Another General Council is to be held in Chicago this coming November which we believe will be the best ever held, as the Pentecostal Movement will be represented from all over the country by men and women filled with the Holy Ghost and who will come together for counsel and prayer in the affairs of the Kingdom of God entrusted to them.

District Councils Blessed.

Elder T. K. Leonard has been visiting the different camp meetings held in Oklahoma, Iowa and Texas this summer and God has blessed his ministry among them, using him to assist in forming the district councils of the different states mentioned.

Brother V. A. Hargis, secretary of the Oklahoma District Council of the Assemblies of God, held at Tulsa, Okla., sends us a most interesting report of the proceedings. The council met together at the Oklahoma State Annual Camp meeting, forming itself much after the pattern in Hot Springs last April.

No Sectarianism Tolerated.

The council put itself on record, as did the Hot Springs Council, that it was opposed to sectarianism, by adopting the following resolution:
"Whereas, it is necessary that all of God's people co-operate and work to-

gether with God and each other, therefore be it resolved that we endorse and adopt the Preamble and Resolution adopted by the General Council of the Assemblies of God at Hot Springs, Ark., in April, 1914, as the constitution of the Oklahoma District Council." The Preamble and Resolution spoken of here, as all who have read it know well, is utterly opposed to any sectarianism, or cutting off from the rest of the body of Christ by any unscriptural names or practices, and can be endorsed by all who are following the lowly Nazarene.

The name, "Oklahoma District Council of the Assemblies of God" was chosen to designate this body of Pentecostal saints who will meet together annually to transact business for God simply as a matter of convenience and necessity which council was, and is to be, composed of all the Pentecostal people of the State of Oklahoma and visiting brethren who may be present while the council is meeting. Brother W. T. Gaston was appointed chairman, Brother V. A. Hargis, Secretary, and Brother W. H. Pope, Treasurer.

Many Baptized in the Spirit at Tulsa.

Besides forming a District Council for the State of Oklahoma, which will mean much in the future for Bible order in that State, other things were accomplished in the way of definite help for those who were present seeking blessing for spirit, soul or body. The report says, "From the first service, God's power and presence was there and many met God for their several needs. Over twenty received the baptism in the Holy Spirit like as we did in the beginning." That is, they spoke in other tongues and magnified the Lord. The joy of the Lord was plainly seen on their faces. Quite a goodly number were saved and some were healed almost every day, among whom was a girl, 19 years of age, who had been totally deaf and dumb for fourteen years. After she had been prayed for she could hear a watch tick when held behind her head where she could not see it, and oh, how her face did glow when she discovered she could hear. She is also learning to talk. The writer heard her say, 'He healed me' as plainly as anyone could speak. I also heard her voice above the rest as they prayed at the altar. Truly our God is to be praised.

"A man was also healed of a tumor who had started for a surgeon to submit to an operation. He was prayed for at the commencement of the meeting and testified throughout the remainder that God had healed him and he had not had a pain since. Many others were healed of minor ailments, too numerous to mention.

"Sunday, August 2nd, was indeed a time of refreshing. The services began about 10 a. m., lasting almost all day, and until late at night. In the afternoon the Lord's supper was observed, Brothers Welch and Leonard administering the Word, and the saints melted down in tears under the touching messages. About five hundred partook of the sacred memorial. About fifteen hundred people listened attentively to the message at the night service. The ministering brethren in charge were T. K. Leonard, H. A. Goss, A. P. Collins, J. W. Welch, W. T. Gaston.

Vache A. Hargis, Sec'y,
Oklahoma District Council.
Iowa District Council Formed.

We have also received word through Brothers D. C. O. Opperman and T. K. Leonard that God poured out His Spirit in a most wonderful way at the Iowa Encampment held at Davis City, Iowa, where a District Council was formed. We have not received a detailed report of this council, but Brother Leonard writes, "We had a most blessed meeting at Davis City, in the City Park on the banks of Grand River. Twenty-

(Continued on Page Two.)

GREAT NOVEMBER MEETING

OF
ASSEMBLIES OF GOD

AT
THE STONE CHURCH, CHICAGO

NOVEMBER 15th to 29th, 1914.

The next meeting of the General Council of the Assemblies of God in the United States, Canada and foreign lands will be at The Stone Church, cor. 37th and Indiana Ave., Chicago, Ill. Pastor R. L. Erickson has been unanimously elected on the Missionary Presbytery and has accepted, and we feel this will help the missionary cause. Pastor Erickson has kindly invited the next General Council to Chicago and this invitation has been heartily accepted.

CHICAGO BIG ENOUGH FOR ALL.

Remember that all Pentecostal preachers and all Pentecostal Missions, Full Gospel Assemblies, Apostolic Faith Assemblies, Churches of God in Christ and other assemblies of similar faith, regardless of their local names, are invited to send representatives. If you believe in the Full Gospel, the Baptism of the Holy Ghost with the signs following, believe in pushing this great message through our missionaries to the ends of the earth, if you believe in love, purity, peace and co-operation, then you are invited, regardless of your local name.

Now Chicago is big enough to hold all who come, so begin to pray and make your plans for expenses to come, and then come up with us in the "fullness of the blessing of Christ!"

DETAILS LATER.

Details about rooming, entertainment etc., will be announced later, so do not write us about this. Full information will be given in the September papers. Wait for it! All Pentecostal papers please copy this announcement.

THE COMMITTEE.

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.

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

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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.

TRoubles of an Editor.

Few people realize the tremendous labor and responsibility which is attached to the editorial chair of a paper which is at all regular in its appearance. Hundreds of letters are received each week from all quarters of the globe, many of which offer suggestions and make criticisms, which, if we were to follow as fast as they come in, would throw the paper into confusion and ruin it forever in its mission of usefulness. On the other hand, some of these suggestions are most timely and we believe are prompted by the Holy Ghost, and we are very grateful for them and act upon them as far as God gives us the power to do.

The Editor's Vision.

Solomon said, "Where there is no vision the people perish." Solomon was a wise man and understood the principles which make for success and for defeat. We have followed Solomon's thought in commencing the publication of The Christian Evangel and our vision of a paper is a little different in some respects to that of any other Pentecostal paper now on the field. It was not our purpose to be simply one of a great many papers which are now publishing Pentecostal truth. The Lord knows that there are plenty of them and that new papers are not needed which are published along the old stereotyped lines. Most of these papers are local in character, representing a school, or a church or assembly, or even a section of the Pentecostal movement in which the paper has been planted. But the vision that we have had is a little different. It is that we might publish a paper which would represent the whole Church or Assembly of God wherever it may be found, and that we be a force in the hands of God to bring about the unity of the Spirit in the bond of peace among God's children all over the world, until they all come "unto the unity of the faith and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fullness of Christ." Whether our vision will be fully realized or not yet remains to be seen, but we have a feeling as though God will bring it to pass, that the dogmas and opposing theories of men will disappear and the Assembly (which is the body of Christ) will arise more than conquerors through the blood, be clothed with the robes of righteousness and soon be caught away into an eternal ecstasy to be forever with her Lord. It is to this end we have entered the publishing field and we expect to stay at it until our vision is fully realized. We believe you will help us.

Pre-eminently a Newspaper.

There are papers and papers, Many of them are filled with most delightful and striking doctrinal articles on the Reconciliation of Christ, the Fullness of the Spirit, etc., but some of these give little room for news of what the Holy Spirit is actually doing in these days as these glorious truths are tried and demonstrated and proved to be practical in the lives of those who will dare to trust God. The mission of the Christian Evangel is not to take the place of these blessed papers and drive them off the field, but to work along with them in blessed co-operation and unity and demonstrate the practical side of the Gospel while they are concerned with teaching and theory. We bid these blessed papers God-speed and desire for them the

greatest ministry possible in the warfare for souls and Godliness. Condition for Success.

But a newspaper can never be a success without the co-operation of the brethren. Unless its readers feel a oneness with us in this great work we had better close up our desk and do something else for God. But, thank God, the need is being realized for just this thing, and the people are responding and the prospects are bright for a most glorious future in the dissemination of Pentecostal News. We are offering the Pentecostal Movement an agency for rapid communication of news, both home and foreign missionary, and an organ of communion and fellowship which has hitherto been unknown in the Pentecostal Movement, and the people are recognizing the opportunity and are taking hold with deep appreciation. But the work is just in its infancy and so we extend our hands in welcome to the writings of every preacher, worker and layman who is filled with the Spirit, who has something interesting, helpful and instructive to tell, and whose writings conform to the general spirit of the paper, making for peace and not for strife, looking to the end that God may get all the glory. The paper belongs to the Pentecostal people at large and not to the editors, who are only your servants for Jesus' sake.

How to Co-operate.

As this weekly newspaper belongs to the Pentecostal people and its columns are open for the writings of those who are out in the field and experiencing the blessings and manifestations of the Spirit of God, we especially request that all preachers, evangelists, workers and others co-operate with us by watching the movements of the Spirit of God, whether it be in a revival meeting, a remarkable miracle or healing, or whatever it may be, just so that God does something; and report it to us for publication. There are a score or more camp meetings in progress in the United States alone and these camps all ought to be reported so that the people might know what God is doing in the earth, and the different problems which arise, and how they are dealt with, etc., etc. This is your opportunity. The Christian Evangel is the only Pentecostal weekly newspaper in the United States which represents the whole field and which has room in its columns for real items of news from home and foreign fields and which can get that news into the homes of the people within a week from the time it has been received in our office. We believe this great opportunity will be appreciated more and more by the Pentecostal people as the days go by and that they will respond as they never have in the past, by sending in articles, items of interest, testimonies, and the subscriptions of their friends.

Last week we published the report of the young girl martyred in Persia for her testimony and the Word of God. We had been publishing reports from the revival in Persia for three weeks before we saw any mention made of it in any other Pentecostal paper. When the news reached us of the death of Daniel Awrey in West Africa, the news was published in the Christian Evangel fully three weeks before it appeared in the columns of any other Pentecostal paper that we know of. We have often received a report of a convention before a convention closed and were enabled to send papers to the convention, still in session, containing a report of the first few meetings, to the surprise of the people. Such service is unequalled and is appealing to the people and we believe is bound to be appreciated and that the Pentecostal people will take advantage of these opportunities to make the paper of still greater usefulness in the future. Now is the time to send for subscription blanks and solicit your friends and help in every way possible in the extending of the influence of our weekly paper, The Christian Evangel, as it goes forth on its mission of enlightenment and fellowship.

REQUESTS FOR PRAYER

Pray for me that God may have His way in the complete healing of my body.—Stella Haskett, Gilmour, Ind.
I ask prayer for the healing of my body as I am in poor health.—M. C. Hill, Yuba City, Calif.
I am sick all the time and do not want any doctor. My family does not believe in praying for healing. What must I do? Please pray for me and my family, also pray that I will receive the baptism.—Mrs. Mattie Mason, Adams, Tenn.

DISTRICT COUNCILS ESTABLISHED

(Continued from Page One)

three were baptized in water and over fifteen in the Holy Spirit. The establishing of the District Council was surely next to Hot Springs. The secretary will send you the minutes. Several were ordained and there was very good unity and love manifested in the meetings. There were nearly 100 tents on the grounds besides the regular park buildings. A good many lodged in town also." Brother Leonard did not write more, as he was under the impression that we had a detailed report from the secretary, but the impression we have is that the Davis City District Council was mightily blessed of God.

Brother Leonard has gone to Temple, Texas, to be with the brethren in the Texas State encampment, and we trust we shall have some interesting news to report from there soon.

Another District Council Formed.

We have received a very interesting report of the formation of The Burnet County (Texas) District Council of the Assemblies of God at Bertram, Texas, July 25th, 1914. Brother Wilson Atwood was chosen as chairman and Walter Long as secretary. It was decided to make the council an annual affair, the elders of the district to decide as to the time and place of next meeting. It was also decided to have a larger tent for the next council and Brother Wilson Atwood was chosen to represent the District Council at the Texas State Encampment at Midway, Temple, Texas. No report was sent in of the blessing of the Lord upon the meeting, but we presume that God did bless in a marked way or the brethren would not be considering the purchase of a new and larger tent for the meeting of the council next year.

What It All Means.

What does all this mean? It means that the Pentecostal people as a whole are tired of individualism and that they are rapidly coming to the place of recognizing the Body of Christ, and are endeavoring to have real Bible order and to find their place in that body, that the whole body may build itself and strengthen itself according to the Scriptures (Eph. 4:15, 16), that God may be glorified and the coming of the Lord hastened, when the prayer of the Lord Jesus has been answered, "that they all may be one."

PENTECOSTAL CAMP MEETINGS

- APOSTOLIC CAMP MEETING.**
Mrs. M. B. W. Etter in Charge.
To be held at 70th and Lansdowne Ave. Philadelphia, Pa., from August 1st to September 1st. For full information write Wm. Anderson, 6003 Larchwood Ave., West Philadelphia, Pa.
- THIRD PENTECOSTAL CAMP MEETING**
Cardwell, Mo. Aug. 8-23.
Rev. J. H. King and F. E. Short in charge. For information write J. N. Goff, Cardwell, Mo.
- WAURIKA, OKLA., CAMP.**
Will begin August 20th and will run until September 5th. We have a pine grove half a mile from depot. Brother J. H. James in charge. H. Dean, R. 2, Waurika, Okla.
- JACKSBORO, TEXAS.**
Camp meeting to commence August 25th, to run indefinitely. Address Oscar Jones, Jacksboro, Texas.
- INDIANAPOLIS, IND.**
The fourth annual Pentecostal convention of the Apostolic Faith Assembly will be held at the Assembly Hall on the corner of Senate Avenue and 11th Street, Indianapolis, Ind., from August 28th to Sept. 6th. For further information address George W. Cable 411 Northwest Street, Indianapolis, Ind.—Elder G. T. Haywood, pastor.
- 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 Star, 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.
- THIRD ANNUAL PENTECOSTAL CAMP MEETING**
Of the Assemblies of God will be held at Puxico, Mo., on August 28 to September 6, 1914, at the City Park. Meetings conducted by H. A. Goss, of Hot Springs; J. W. Welch, of Essex, Mo., and other workers. The meeting will be conducted on the free will offering plan. Please bring your own bedding and toilet articles. Tents or rooms will be furnished or provided free to those coming from a distance.
For further information, address G. W. Lawson, or W. W. Childers, Puxico, Mo.
- EIGHTH ANNUAL CAMP MEETING**
Topeka, Kans., August 20th to 30th.
Will be held in Jones' Grove in charge of the Topeka Assembly and other ministers and workers whom the Lord will send. Evangelists O. W. Edwards, of Texas, and C. Pyatt, of Arkansas, Brother J. A. Derry and J. V. Johnson, of Gas, Kans., and Brother J. A. Dunham, of Iola, Kans. Brother Thos. Oneal, of Alton, Kans., Brother and Sis-

Pentecostal Notes on International Sunday School Lesson

By MRS. A. R. FLOWER

AUGUST 30, 1914.

A DAY OF QUESTIONS.

Lesson Text—Matt. 22:15-33.

Golden Text—Render therefore unto Caesar the things that are Caesar's; and unto God the things that are God's. Matt. 22:21.

Leading Thought—Right relationship to God must mean fidelity to all His interests. This relationship is eternal.

1. The Pharisees Answered. vs. 15-22. The pointed words of Jesus directed to the Pharisees in the preceding chapter and forepart of this one, must have struck home. But it does not bring repentance, and truth resisted always hardens. Their determination to dispose of Jesus is hereby strengthened and they underhandedly set about their work. v. 15. And now comes the union of two parties strictly opposed—the Herodians and the Pharisees, v. 16. It is no unusual thing for bitter foes to join in their common hatred of another. Particularly is this true in opposition of Christ and His little ones. Note Luke 23:12. But how little they knew the penetrating eyes of Jesus—like flames of fire, (Rev. 1:14)—which saw back of their flattering words the evil intention of their hearts. To be sure they told the truth—the more to their condemnation. To comprehend the depth and subtlety of the question one must realize conditions. The Jewish people, many of whom were still friendly to Jesus, bitterly resented the tribute tax paid to the Romans, a constant reminder of their subjection to a heathen power. "Yes" to the question from Christ would probably bring the disfavor of the people. His enemies desired nothing better than this. While "no" would open Him to the accusation of treason against Rome. Luke 20:20. How plain His answer—"Why tempt ye me, ye hypocrites?" No attempt to smooth the matter over. For their own soul's sake He walked in open truth with them. The justice of that answer no critic could deny. By the very

money they used—Caesar's sovereignty was acknowledged, which implied their receiving benefits under his government which made just the return tax. "Render unto Caesar the things that are Caesar's"—herein lay their humble obligation and responsibility. But that is not all. With His faithfulness to the Father, and the wondrous divine tact that ever characterized His words, Christ changes the issue and sends home a fresh revelation of their oftentimes most sadly neglected divine obligation—"and unto God the things that are God's." "These ought ye to have done, and not to leave the other undone." Read carefully Luke 11:37-42. How much we need this admonition the blessed Holy Spirit will make plain if we have open, honest hearts. Without much persuasion it is easy to see that much that is professedly God's among His people belongs to Him only in name. It is carefully withheld from any service He might wish to make of it. God help us to be as just with God as we are with the world. Gen. 22:15-18.

2. The Sadducees Answered. Vs. 23-28. The failure of the Pharisees granted the field to their rivals, the Sadducees. They refused to be bound by oral law and tradition of the elders, denying the doctrine of the future existence. Acts 23:8. They denied the supernatural. No doubt they were very complacent in bringing to Christ this supposed case based on the so-called "law of Levirate marriage." Deut. 25:5, 6. Gen. 38:8. It is significant that Christ answered them from the Pentateuch, that very part of the Scriptures they professed to accept. It plainly teaches life beyond the grave. Vs. 31, 32. Christ thus reveals their two grave errors: (1) Their ignorance of the Scriptures. (2) Their ignorance of the power of God. v. 29. The first error Christ treats in vs. 29, 31, 32; the second in v. 30. This same ignorance is the common cause of much higher criticism and scholarly unbelief today.

ter Fritz, of Osborne, Kans., and Brother J. Simms, of Burlingame, Kans., and others have spoken of being with us. God is working mightily in our midst and we are expecting a great camp. A boarding tent on the grounds run on the free will offering plan. For information about tents, etc., write C. E. Foster, 219 Grattan St., Topeka, Kans.

NORTHWEST TEXAS STATE CAMP

Will be held at Quanah, Texas, beginning August 26th and continuing ten days or longer. Let all the people that love God come to the feast. All the ministers of the Assemblies of God are invited to come. For further information address A. H. Stanley, Quanah, Texas, Box 440, or W. W. Hall, Wichita Falls, Texas.

ARKANSAS STATE CAMP.

To be held at Russellville, Ark., from Sept. 10 to 20th. We expect to have a great time this year. Prepare to come to this camp and get some blessing for your soul. R. L. Erickson, pastor of the Stone Church, Chicago, Ill., will be in charge of the night evangelistic meetings. For further information, address H. A. Goss, Box 322, Hot Springs, Ark.

TEXAS STATE CAMP.

The State Encampment for Texas will be held D. V. near Temple, Texas, from the 13th to the 23rd of August, 1914. We have the promise of one of the most beautiful sites to be found anywhere for this year's encampment. Let the saints throughout the state expect and pray for the greatest meeting we have ever had. Brother Chas. A. Smith will have charge of the preliminary arrangements.—Daniel C. O. Opperman.

Those coming to camp should take the Interurban car to the Midway Camp Grounds in order to reach the camp.

PENTECOSTAL CAMP MEETING

Oklahoma City, Okla., Aug. 21 to 31. This is our 6th annual Camp Meeting. Preachers expected to be with us: Elder A. G. Canada, Winston-Salem, N. C., Elder R. B. Beall, Elder O. C. Wilkins and Mrs. C. L. Smith, and many other preachers. Last year over 200 camped on the ground. Let us know at once if you want a tent. Address Harry P. Lott, P. O. Box 731, Oklahoma City, Okla.

SEMME'S, ALA., CAMP MEETING.

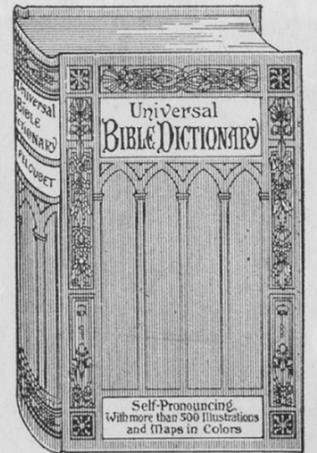
Encampment of the Churches of God in Christ at Semmes, Ala., begins Sept. 10th to 20th. All are invited to attend. We are expecting this to be the best encampment that has ever been in this part of the State. Tents and meals free as God provides. Pray that this may be a glorious time, the saints be built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

AUBURN, NEBRASKA, CAMP MEETING.

Pentecostal Camp Meeting from Sept. 4th to 13th, or longer if God so leads. C. E. Foster, of Topeka, Kans., and other Holy Ghost men will be present. Board and lodging will be provided on the grounds. Tents and cots for rent at cost. Bring bedding with you and notify us as early as possible to secure accommodations. For all particulars address W. L. Short, Auburn, Neb.



This excellent Bible Dictionary has 762 pages, 508 illustrations and 5,419 articles. It is not only a Bible Dictionary, but is a commentary, an encyclopedia, and gives a comprehensive explanation and description of everything to Biblical History, geography, biography and political, social, commercial and religious life. Open the Bible to any page where there is a reference to a place, person, event, or any other Biblical topic, and you will find that subject, whatever it is, described and made plain in the Universal Bible Dictionary. Just the book for the young preacher who cannot afford an extensive library.

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The price of this Bible Dictionary, bound in extra cloth, is \$2.75, but we are able to offer it as a present to anyone who will secure only ten subscriptions to The Christian Evangel at \$1 each or twelve subscriptions to The Word and Witness at 50 cents each. If you cannot get the full number of subscriptions we will send the Universal Bible Dictionary to anyone, postage paid, for the exceptional price of \$2.50. Send for subscription blanks and samples of our papers, show them to a few of your friends and you will soon have the required number of subscriptions and the Bible Dictionary is yours.

Address all orders to THE GOSPEL PUBLISHING HOUSE, FINDLAY, OHIO.

We dwell deep in God as we dwell deep in His word.

THE GLOSSOLALIA IN THE EARLY CHURCH

(Historical Description From the Writings of the Late Dean of Canterbury.)

In these days, when by reason of the long distance both of time, and of spiritual power and experience which separates the Modern from the Ancient Church, Christian people are so sceptical of the Scriptural, and Divine Character of supernatural manifestations and gifts of the Holy Spirit, which are accompanying the latest movement of the Spirit of God, throughout the world, it is refreshing and re-assuring to come across the following descriptive scene, of a gathering of a primitive Christian assembly, and the manifestations of the Spirit which attended their worship. It is from the pen of the late Dean Farrar, in his "Darkness to Dawn." To appreciate the value of his testimony, it must be emphasized that although this book is "a tale" illustrating the dawn of Christianity upon the Darkness of Paganism, the Dean claims for it the title of "an historic tale." In the preface he tells us that the whole story is "determined by the actual events of Pagan and Christian history!" and again "the fiction is throughout controlled and dominated by historic facts." Again, he says, "Even for the minutest allusions, and particulars I have contemporary authority." Once more, he assures us that his story has been "decided" for him "by the exigencies of fact, not by the rules of art," and that "scarcely in one incident have I touched the preachers of early Christianity with the finger of fiction."

From all this it may be seen that the Dean, who, on the first days of Christianity is not only a voluminous writer, but a learned and recognized historical authority, makes an honest, and felicitous endeavor, in the passage we are about to quote, to portray the actual and distinctive features of Christian worship, in the days of Nero.

We will now proceed to quote the passage referred to, which occurs in Chapter xxi, entitled "Among the Christians." He is describing a secret visit paid by the young Roman Prince Britannicus, whose heart was strongly drawn towards the Christian faith, and the Christian people, the majority of whom were slaves, but on whose features, in spite of toil, and hardship "there was something of the splendour and surprise of the Divine Secret."

"The room in which the Christians met was a large granary in which Plautius stored the corn which came from his Sicilian estates * * * In such a community, so poor, so despised, there could be no pomp of ritual, but the lack of it was more than compensated by the reverent demeanour which made each Christian feel that, for the time being, this poor granary was the house of God, and the gate of Heaven."

"Every look and gesture was happy as of those who felt that not only angels and archangels were among them, but the Invisible Presence of their Lord Himself."

"First they prayed—and Britannicus had never before heard real prayers. But here were men, and women, the young and the old, to whom prayer evidently meant direct communion with the Infinite and the Unseen; to whom the solitude of private supplication, and the community of worship, were alike admission into the audience chamber of the Divine. Never had he heard such outpourings of the soul, in all the rapture of trust, to a Heavenly Father. How different seemed such intercession with the Eternal from the vague conventional aspirations of the Stoics towards an incomprehensible Soul of the Universe, which had no heart for pity, and no arm to save!"

"But a new and yet more powerful sensation was kindled in his mind, when at the close of the prayers they sang a hymn. Britannicus listened entranced to the mingled voices as they rose and fell in exquisite cadence. He had heard in theatres all the most famous singers of Rome; he had heard the chosen youths and the maidens chanting in the temple processions; he had heard the wailing over the dead, and the Thalassio-chorus of the bridal song. But he had heard nothing which distantly resembled this melody and harmony of voices wedded to holy thoughts; and, although there were no instruments, the angelic soft trembling

voices seemed to him like echoes from some new and purer region of existence."

"When the hymn was over they sat down, and Linus rose to speak to them a few words of exhortation. * * * Was not the day of the Lord at hand? Would He not speedily return?"

"So far had he proceeded, when a mighty answering 'Maranatha' (O Lord come) of the deeply awed assembly smote the air, and immediately afterwards Britannicus stood transfixed and thrilled to the very depths of his whole being."

"For now a voice such as he had never heard—a sound unearthly and unaccountable—seemed not only to strike his ears but to grasp his very heart. It was awful in its range, its tone, its modulation, its startling, penetrating, appalling power; and although he was unable to understand its utterance, it seemed to convey the loftiest eloquence of religious transport, thrilling with rapture and conviction. And, in a moment or two, other voices joined it. The words they spoke were exalted, intense, impassioned, full of mystic significance. They did not speak in their ordinary familiar tongue, but in what seemed to be as it were the essence and idea of all languages, though none could tell whether it was Hebrew, or Greek, or Latin, or Persian. It resembled now one, and now the other, as some overpowering and unconscious impulse of the moment might direct. The burden of the thoughts of the speakers seemed to be the ejaculation of ecstasy, of amazement, of thanksgiving, of passionate dithyramb or psalm. They spoke not to each other, or to the congregation, but seemed to be addressing their inspired soliloquy to God. And among these strange sounds of many voices, all raised in sweet accord of entranced devotion, there were some which no one could rightly interpret. The other voices seemed to interpret themselves. They needed no translation into significant language, but spontaneously awoke in the hearts of the hearers the echo of the impulse from which they sprang. There were others which rang on the air more sharply, more tumultuously, like the clang of a cymbal, or the booming of hollow brass, and they conveyed no meaning to any but the speakers, who, in producing these barbarous tones, felt carried out of themselves. But there was no disorderly tumult in the various voices. They were reverberations of one and the same supernatural ecstasy—echoes awakened in different consciousnesses by one and the same emotion."

"Britannicus had heard the Glossolalia—the gift of the tongue. He had been a witness of the Pentecostal marvel—a phenomenon which heathendom had never known."

"Nor had he only heard it, or witnessed it. For as the voices began to grow fainter, as the whole assembly sat listening in the hush of awful expectation, the young prince himself felt as if a Spirit passed before him, and the hair of his flesh stood up; he felt as if a Power and a Presence stronger than his own dominated his being; annihilated his inmost self; dealt with him as a player does who sweeps the strings of an instrument into concord or discord at his will. He felt ashamed of the impulse; he felt terrified by it; but it breathed all over and around and through him, like the mighty wind; it filled his soul as with ethereal fire; it seemed to inspire, to uplift, to dilate his very soul; and finally it swept him onward as with numberless rushings of congregated wings. The passion within him was burning into irresistible utterance, and, in another moment, through that humble throng of Christians would have rung in impassioned music the young voice of the last of the Claudii pouring forth things unutterable had not the struggle ended by his uttering one cry, and then sinking into a faint. Before that unwonted cry from the voice of a boy the assembly sank into silence, and after two or three moments the impulse left him. Panting, unconscious, not knowing where he was, or whether he had spoken or not, or how to explain or account for the heart shaking inspiration which had seemed

to carry him out of himself beyond all mountain barriers, and over unfathomable seas, the boy sank back into the arms of Pudens, who, alarmed, and amazed, and half ashamed, had sprung forward to catch him as he fell."

"As he seemed to be in a swoon, one of the young acolytes came to him, and gently bathed his face with cold water. And meanwhile as the hour was late, and they all had to get home in safety through the dark streets and lanes through which they had come—some of them from considerable distances—Linus rose, and with uplifted hand dismissed the congregation." * * *

"Pudens and Nereus carried back the still half-conscious boy into the house of Pomponia, where his sister awaited him. Octavia was alarmed at the wildness of his look, but the fresh air had already revived him. 'I am quite well,' he said, as the Empress bent anxiously over him, 'but I am tired, and should like to be silent. Let us go home, Octavia.'"

"When they had started, Claudia said, 'Oh Pomponia, while he was at the gathering the Power came upon him; he seemed scarcely able to resist it; but for his fainting I believe he would have spoken with the tongue.' Pomponia clasped her hands, and bowed her head in silent prayer."

Let us summarize the gist of this passage in the light it throws upon Pentecostal manifestations of the present hour. Striking beyond anything we have read is the similarity of this scene with many a one we have witnessed in many parts of England and abroad. Dean Farrar's picture of the Pentecostal worship of the first Christian age is a valuable detailing and explaining of just those very Pentecostal phenomena which are so widely misconstrued, and travestied by present day ignorance and inexperience of the manifold demonstrations of the Holy Spirit's power. Almost every detail in the Dean's sketch of these early Christians are graphic features of Christian assemblies of today, which stand for and enjoy a Pentecostal experience.

Let us note, and underline the points of similarity, for they are deeply significant.

In the first place the despised community of slaves, the poverty of surroundings (a barn for storing corn!), with absence of all material refinement, splendid or ritual, in just such places, and among such despised ones, for the most part "outside the camp" of the professing churches (because they scout and set at naught a Scriptural Pentecostal experience), we are witnessing, in many parts of the world, the same Lord working and confirming His Word with the same signs, and by the same operations of the same blessed Spirit.

Next, as in the Deans account, following the same free, unrestrained outpourings of heart in prayer by men, women, and little children—like an answer from Heaven—the seraphic harmony of voices as the Holy Spirit rising up from the hearts of the worshippers, pours forth a hymn or "spiritual song" in supernatural melody, constitutes in Pentecostal assemblies today a singing "in the Spirit," which is becoming so normal a manifestation of Pentecostal worship, that "the heavenly choir" is a household phrase of God's people in Pentecostal circles, and stands for this blessed "singing and making melody to the Lord," which they enjoy in the sweet fellowship of the Holy Ghost.

Again, the theme of the preaching in the Dean's narrative—the near coming of the Lord this universally to-day characterises the preaching of the Pentecostal assemblies, even as it has invariably been the burden of the Pentecostal message in the primitive or latter day Church.

As we listen, in the Dean's story, to the glad spontaneous shout of "Maranatha," (O Lord, Come) in response to this message, we cannot but hear the frequent bursts of Hallelujah and praise, in Pentecostal assemblies today, so offensive to the refined ears of the world, yet so dear to the heart of the Lord that they bring the very cloud of His realised wonder-working presence over the gatherings, again and again.

Then, how deeply significant the description of the use and varieties of "the tongues!" The most common objection raised to-day against the gift of tongues is that the purpose of the Gift is supposed to be purely, and only evangelistic, and therefore it is contended that the tongues must be

addressed, and immediately intelligible to those present. True, the preaching of the Gospel may be as it sometimes has been, the great use which the Holy Spirit makes of the gift. But this is not the only use of the Divine Gift of the Glossolalia; nor indeed, either in the New Testament, or today is it the most usual.

The Dean is aware that the more ordinary usage of the Gift was as a supernatural channel of worship, and prayer, that, as St. Paul tells us, "he that speaketh in a tongue, speaketh not unto men, but unto God; for no man understandeth." (1 Cor. 14:2), and for this reason the Apostle enjoins that in the public assemblies, where the Word of God is to be preached, the gift of tongues is not to be in the foreground, except in the way of prophecy, and by interpretation, for which interpretation definite prayer must be offered. (See Cor. 14: 5 and 13).

The Dean rightly dwells on the mystic character of "the tongues"; also on the mixture of the different languages in "the tongue," being, as it were, as he says, "the essence and idea of all languages." Furthermore, how truly does he sum up the impression of the tongues upon the hearts of the hearers as being a blending of ecstatic worship, wonder, thanksgiving, and intercession, often untranslatable, but entering, and possessing with a like burden of worship, and intercession, the spirits of all who are "in the Spirit." Who that has had any considerable experience of Pentecostal gatherings, but will entirely endorse the accuracy of the Dean's discernment of these diverse elements in the nature, and purpose of the tongues?

Finally, the semi-psychical-physical sense of Divine Presence in Britannicus, defined by the Dean as "a Power and Presence dominating his being"—"a spirit passing before him," causing "the hair of his flesh to stand up;" and further, his resistance, in his fear and ignorance, of "the Power" which "came upon him," so that when this Divine working of the Holy Spirit was not able to find an outlet through his tongue (see Claudia's statement: "at the gathering the Power came upon him... but for his fainting I believe he would have spoken with the tongue!"), resisting instead of yielding to the Divine Power, he was forced to shriek, and then to faint away—how identical is all this with what many of us have witnessed, again and again, in the present Pentecostal revival, and how reasonably does it account for so many strange, sometimes unseemly manifestations, which not unnaturally shock the understanding of those who never before have witnessed such phenomena.

As we read this marvellously accurate portrayal of the manifestations accompanying the Glossolalia, it is difficult to realise that Dean Farrar had never been present at one of these latter day Pentecostal gatherings (having died several years, at least, before the present Revival of the "Charismata" in the Church.—C. E. D. de L. In Victory. Reprinted by "Trust.")

ROBERT F. COOK,
S. India.

We just came home from a preaching tour. My wife and two children were with me. Left home Saturday at 4 a. m. and traveled 16 miles in an ox-cart. After arriving at my station we had some rice and curry. Then we had preaching service. At 3:30 the next morning we left our other station 7 miles from this one. I have two schools in these villages and four native workers. We also need an ox-cart and some oxen very badly, as the cart hire is too much. We can buy the whole outfit for one hundred dollars. Pray that God will put it on some one's heart to help us buy it.

ALMYRA ASTON,
India.

The Lord is blessing in a special way at Nawabganj the last few weeks, but we are expecting still greater manifestations of His power in convicting and saving grace. Three of the native Christians have received the Baptism. Two were from neighboring stations and one was Paul James who became a Christian only a short while ago. I think we wrote you about the baptismal service at the lake. Pray for us for the outpouring of His Spirit to continue in our midst.

THE WORK OF GOD IN THE TWO CAMPS AT JACKSON, TENN, AND ALTON, KANSAS.

It was our great joy to be in these two camps and see that the old time power is still with the children of God, when He is trusted. In the two camps between 150 and 200 were saved or baptized in the Holy Spirit—"Speaking in other tongues as the Spirit gave utterance." The power of the Lord was present to heal and many marvellous healings occurred as they were anointed and hands were laid upon them in Jesus mighty name.

Mrs. Fritz, sister of Brother Herbert Buffum was instantly healed of a spinal trouble that had troubled her since childhood and drew her first breath free from pain in years.

Mrs. Grimes had a rising in her head, when a little child, which when it bursted destroyed the ear drum. Had never heard out of the ear. When we prayed for her she was instantly delivered and testified a week later that she could hear as well out of that ear as the other and that was perfectly.

Brother Bartlow, blind for nine years received sufficient healing to see the light and while sitting on the platform Sunday morning saw a baby buggy some distance from the platform, and asked what it was and said he had seen it for ten minutes but did not know what it was.

Sinners were slain under the mighty hand of God and rose giving God the Glory for salvation.

Many received definite calls for the field and many "Signs and Wonders" were wrought in the name of Jesus. "The Lord appeared in our midst and was revealing Himself unto His own."

The faithfulness of these brethren in arranging and assisting in these camps is helpful and inspiring. A thousand blessings upon them.

Evangelist L. C. Hall,
3250 LeMoyné Street,
Chicago.

UPPER ALTON MEETING CLOSED.

Our revival closed the night of Aug. 11th after two and a half week's meetings. Brother Wm. H. Merrin and Jack Kelly were helpers and both speakers had big interested crowds. A good spirit manifested and the saints were blessed during these meetings.

Brother Merrin went to St. Louis from here and held two meetings at Brother Malcolm's Mission, (2733 Franklin Ave.) Two were saved and the mission was filled at both services. Sunday, Brother Merrin conducted a baptizing service in the Mississippi River in East St. Louis in connection with Elder Robt. Miller's Mission at 31st and Ohio Sts. One woman and her daughter were converted in Brother Merrin's meeting in St. Louis, baptized in the river Sunday afternoon and received the baptism in the Spirit Sunday night before Brother Merrin had finished speaking. A little mission will be opened in East St. Louis Saturday night, D. V. and I will preach the opening sermon.

Elder Wm. F. Kirkpatrick.

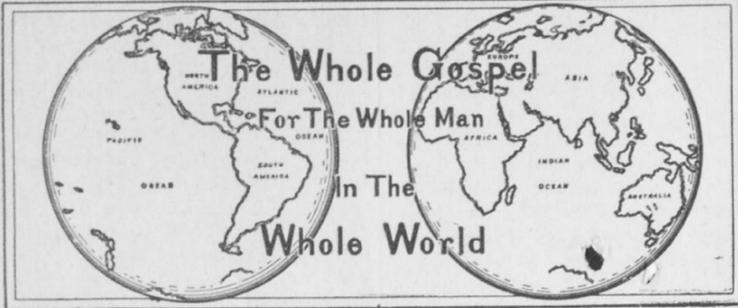
BRANDON, MANITOBA CONVENTION.

The convention is now past and gone into history, and truly God met with us in power. Brother Ph. Whitlich has charge and there were about twenty-two seekers (not including the saints and outside delegates) and of this number seventeen or eighteen received the Holy Ghost and since the convention three more have received the baptism, all speaking in new tongues as the Spirit gave utterance, besides a number saved and healed. To Jesus be all the glory. The Devil got stirred and people raged but Jesus got the victory. We covet your prayers as the hearts of this people are hardened, being satisfied with the dead churches.

Does not the European war predict Jesus' near coming? So, let us look up. Western Canada is in the grip of a heat wave, high winds, crops burning up, financial stringency, thousands of unemployed. We are surely living in the overlapping of the Tribulation. So, it behooves us to keep our eyes on Jesus.—E. A. Paul.

MRS. ADDELL HARRISON, China.

God is blessing souls in China. Several received the Baptism. We do praise God for the wonderful way He is working. May the dear saints continue to hold us missionaries up in prayer.



SPECIAL NOTICE TO MISSIONARIES.

We offer an apology to our missionaries who have not received the papers regularly since we have moved to our new quarters in Findlay. We found so many things pressing upon us because of the move that we have been unable to straighten out our lists completely until this issue, just a month from the time we opened up in Findlay. However, we have now revised and combined the missionary mailing lists of Word and Witness and the Christian Evangel and will henceforth send all our faithful missionaries the weekly Christian Evangel free of cost as God enables us and supplies the means. This will be quite an item, however, as we have about two hundred names on our foreign list, costing us in actual cash outlay for mailing and price of papers, over \$200.00 a year, not counting the expense of office help, etc. Still we are glad to send the papers no matter whether it be expensive to this office or not, as we realize the encouragement and blessing it brings to those who are on the fields, many of whom do not see another white face for months at a time as they faithfully labor for the Master among the darkened masses of heathendom. We trust that as these dear souls receive the papers from week to week that God will strengthen them for the battle and cement the hearts of those on foreign fields to those at home in a closer union than has ever been realized, each one cooperating with the other in the extension of the kingdom of God and the bringing about of the speedy return of the Lord Jesus.

What We Expect in Return.

But we expect something in return from the missionaries for our trouble and expense, and that "something" can easily be granted. The Christian Evangel is a weekly newspaper and of course is dependent upon its readers for its news. We expect the missionaries to send us news frequently of what God is doing on the foreign field. This does not have to be a great lengthy article, going into details about every little thing that happens in the daily life. In fact some of these lengthy letters are apt to be laid aside until we have time to digest and edit them for the paper, while the shorter, spicier items telling of blessing upon the work find an easy access to our columns. If missionaries will pray over these suggestions and watch out for interesting items, even though they are so short that they can be written on a postal card, we feel sure that their articles will be looked for eagerly by our readers and that God will get greater glory to Himself.

But this does not mean that we have no use for lengthy articles. We decidedly have use for them when there is something that is real interesting to tell and that will prove of great blessing to our readers. We will gladly put in these longer articles and God will make them a blessing as He has in the past. Our special object in requesting the shorter article is that it will be easy for the missionary to write and to keep in constant and frequent communication with the homeland, and the news, though small, will be always fresh and interesting.

Some of our missionaries have been used of God in the past in the writing of articles, doctrinal and inspirational, which have been a great means of blessing to the Pentecostal people at large. We throw open our columns to these missionaries and specially request that they continue to send along these spiritual contributions for the glory of God and the strengthening of the saints and the extension of the Kingdom. Please do not send circular letters to all the Pentecostal papers and expect us to publish them. Many people take three or four and even more Pentecostal papers and feel rather discouraged when they see the same article in several of these

papers. We believe we voice the feeling of all the Pentecostal editors when we say that we would much rather have something fresh, though it be short, than to have these circular letters. We believe it does actual damage to the missionary in his influence at home.

Will Forward Funds to Foreign Fields.

The combined circulation of the Christian Evangel and the Word and Witness is probably larger than three-fourths of the combined circulation of all other Pentecostal papers. Between 23,000 and 25,000 papers leave the Gospel Publishing House every month, going to all parts of the earth. Because of this great circulation, our papers are enabled to be strong agencies for the use of the missionaries, carrying the needs of the field direct to those in the homeland who have some of the Lord's money, who in turn respond to the need and send it in to be forwarded, which we gladly do without charging a cent for postage, cost of drafts, or time consumed in taking care of this phase of the work. This gives us great joy in the Lord to be thus used of Him. But though we have been enabled to help the missionaries to some extent, yet the means forthcoming so far have been very inadequate to provide properly the missionaries with the necessities of life, much less to provide them with the many little luxuries which most of God's people enjoy in the home land. We, therefore, urge upon our readers the necessity of laying aside a portion for the missionaries each week, even though it be but a ten cent piece, to assist them in their great work beyond the seas. We will gladly forward free of cost, any sum whether it be great or small. A ten cent piece or a dollar will be as gladly forwarded as a thousand dollars, and we feel much happier over the privilege of sending the same than if the money had been given to us for our work here in the homeland. Send all money for the missionaries that you want us to forward to.

E. N. BELL, TREAS.,
Findlay, Ohio.

We have a way of getting it through to them despite the wars now on in Europe.

BANGALORE, S. INDIA.

We are marching on in victory,—the Victory of the Son of God, in spite of everything. I had a letter a few days ago from one of our best stations on the S. W. coast of India, telling us about the conditions of that place. We have there 250 souls who came out of heathenism during the last two years, 42 of them having received the Pentecostal baptism, Praise God! All of these people are very poor. They have to work for about six cents a day and so can only manage to eat one proper meal a day. Their clothes are mere rags. Now, we find that about 40 families of those poor people have been driven out recently by their heathen masters because they became Christians. Now they are on our hands with no food, no shelter, no proper clothing, and the rains are upon them, God only knows what they have already suffered for His name's sake. I can assure you that this is a case of real famine, and then when you feed, in other famines, the people who are heathen they usually remain heathen after they are cared for through the time of starvation, whereas, in this case, these people are all well saved and some of them are baptized into the Holy Spirit, who are really suffering. God knows what is to be done in this case. Our hearts are crying unto Him to enable us to do something very soon for these poor souls. Our funds are utterly exhausted, I am already forced to close up some of the work for lack of funds. Urgent calls are coming in right along to us from hungry souls in out of the way places for the Bread of Life, but we cannot go for lack of means. We are living the most simple life in order

to make every cent count up to its full value. I need at once \$500.00 to secure a piece of cheap land, put up huts and otherwise provide for the above 40 families until they are again able to support themselves. God knows where this money is to come from,—who among His stewards are to have a share in this matter, and afterward get a great reward from His own hands. Will you please stand by us in your believing prayer and also tell your saints to do the same? God will bless each one and He will answer prayer and somehow supply the need of these poor people. Our staff of workers numbers at present four European and eighteen native workers, with 5 schools.

Now, I want to mention something and see what you think about it. Whereas, we welcome each new worker from home who is really called and sent of God, and rejoice most heartily in hearing of any new addition made in any foreign field, yet I do feel that it would be a good thing if every new person wanting to leave home for a foreign field would be stopped from going for at least two years and then those who are out and doing real good work for God would be better supported than they have been in some cases, I am sure at the end of the two years we would find much better results than in any two previous years. Then again, there is an urgent need of a few reliable brethren from home being sent out in the foreign fields to investigate each mission and work supported by the Pentecostal people at home, and then let them report the facts as they are. Those men should not be mere sight-seers or globe-trotters but should take time and pains to find out facts and then know what they are talking about when they return home. This would cut out many who are now in a foreign country neither called nor sent of God, but who are out only for a "living." Such would have to pull for the home shores in a little while in spite of their "wonderful reports," and earn an honest living with their own hands. May God speed the day when this shall come to pass for His own glory.—Geo. E. Berg.

**MARK 16:18 FULFILLED,
India.**

The building we hoped to get for the Girls' School has been rented to the Military Department, but another building is being erected in the very heart of the town and I have the promise of that. It is really urgent that we get the building very soon as the Mohammedans are beginning to bestir themselves and there is a fear that they will open a girls' School and then we won't get them. This is our opportunity and I would ask the saints of God to hold on with me that the power of the enemy may be defeated and that we may get the girls. We have also been requested to open a Boarding-School and have the promise of four pupils and we are waiting on God for guidance. Our Saviour's words come home to us: "Suffer the little children to come unto me, and forbid them not for of such is the Kingdom of Heaven." We want the little girls for Jesus. The Lord has made Mark 16:18 very true in our experience this last month. A Hindu Priest woman whom we have known for about three years but have never been able to talk to, or give the Gospel suddenly became very friendly and began visiting at the house and asked me to teach her some fine sewing. I was so glad for this and gladly undertook to do so. She is a Brahmin and the principal woman at the palace to perform the "puja" or Idol rites each day. One day she brought us some delicious looking Indian cakes, and as our larder was rather bare, we looked upon it as quite a treat and had them for our dinner. I felt ill immediately. Eliza and little Ruthie shortly after, but, praise Jesus! we claimed deliverance in His name and were delivered. She came as usual the next day, and I was waiting for her. She looked surprised but said nothing. Nor did I. Well, she has brought us such fine things over and over again. I've never breathed a word of my suspicion to her, but I can see she is baffled. Needless to say, we never partake of anything now, that she gives us. All is thrown away. I've been very sick again with a sharp attack of malaria and she was quite disturbed again when I was healed, and asked me where I got my

medicine from,—if I took it from the State Dispensary, but I told her Jesus was my healer, my medicine, my protector, and none could harm me unless He permitted it, and the things He permitted to take place were for my good and His glory always. I am claiming this soul for Jesus. She is very interested, and, I am sure convicted of sin. Please pray for her.

And now you will know how to pray for us. We are in a State full of intrigue and treachery and the Chief hates us. Praise God! None can touch us unless it be His will.

We are learning, by His grace, how to abound and how to suffer want, to be full and to be hungry. Eliza asks the prayers of all God's children that she may receive the baptism speedily and I pray and covet your prayers that we may be kept this fever season, and used to the glory of God in winning souls, and that very speedily He will send us the right helpers. Truly the harvest is great.

The rates here are almost twice as high as they were this time last year, and we find it quite impossible to live under \$40.00 per month, including rent. But, we are proving our God a very present help in time of trouble.—Edith Kirschner.

**B. S. MOORE AND WIFE,
Japan.**

We were met at Kobe by Pentecostal missionaries who had a place provided for us. They have been living down the reproach and working and praying for an outpouring of God's Spirit upon Japan. Join with us in prayer and co-operation in this glorious work. Japan will be represented at the marriage supper. Amen!

WEST AFRICA MISSIONARY.

I think I wrote you last before leaving Africa, and told you something of the gracious outpouring God was giving us there.

Miss Boddy was left alone in charge of the Girls' School at Gropaka; Mr. Harrow alone at the Nevaka station, while Mr. and Mrs. Neeley were with Mr. Johnson at Blebo station. The station where I was is in charge of a native man, Jasper Toe by name; also a new station which was opened at Christmas time in still another tribe. News comes that the work is still moving on there but the dear workers there must be upheld by those in the homeland who know how to pray. Miss Boddy has recently been quite sick again; both Mr. and Mrs. Neeley have had attacks of fever and, more recently still, Bro. Johnson had been down with it but at last report all were better. God is able, if we expect great things from Him, to do exceeding abundantly above all we ask or think. Hallelujah to the Lamb!

I spent some time, after landing, in the east. Then came to Iowa where my mother lives with my only sister. After staying here several weeks, I

went to the Homestead Camp Meeting and had planned to visit you on my return, but was called home on account of my mother's illness. She is very frail at any time, and for a few days her condition seemed quite serious, but she is now better again. However, for a time, I feel that my place is with her as the care of her has been a great strain on my sister. I had hoped to get back to Africa early in next year, but feel I dare not make any plans, and God can help me to be contented and quiet in my spirit while here.

The Lord bless you in your service for Him.

Rhodena Mendenhall,
R. R. 3, Kellogg, Iowa.

**ALBERT NORTON,
India.**

I am writing this from Oraí, of the United Provinces, in the midst of the famine district. And when we see the unmistakable signs of famine in the piles of animals' bones and the stacks of hides and the emaciation of the animals that are left (in February last the Lieutenant Governor of United Provinces said that 80 per cent. of the cattle in the famine area had already died, or been sold to the butchers), as also in the emaciation of thousands of the poor people, we thank God that He has permitted us to come to this region to reach out a helping hand to the suffering people.

I have recently arrived here from Dhond with Sister Sarah Weller, of the Pentecostal Assembly at Parry Sound, Canada, and Sister Minnie Siehler, of Los Angeles. Also Sister and Brother Alfred Blakeney are here helping.

We all much need your prayers. The powers of hell are all roused to stir up the Mahommedans and the Hindoos to fight us to the bitter end to prevent us getting orphans to train for Christ and His service. They do not seem to care if they starve to death by the hundred thousand or not, as they did in the famine of 1900.

Please pray for us that we may have real faith and much wisdom.

**GUNNAR VINGREN AND DANIEL BERG,
Brazil.**

We came here by the will of God, called by the Holy Ghost, a little over 3½ years ago, and the Lord has confirmed His word with the signs following, according to Mark 16:15-20. The Lord Himself has all the glory for His wonderful work in this land of Brazil in saving souls and baptizing them with the Holy Spirit and with fire, and healing the sick. Please remember us in your prayers.

MISSIONARY NOTE.

The friends of Mr. and Mrs. Slocum will be rejoiced to know that the safe arrival of the boat on which they sailed from New York, August 1, has been reported in England.

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