

The Christian Evangel

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FAMINE WORK IN INDIA

The Pentecostal Missionaries are Arising to the Emergency—Feeding the Hungry, Providing Work and Preaching the Gospel to Suffering Thousands.

We wish to sound a note of praise to our God through the columns of your paper, for the way in which He is confirming His Word in our midst. We have felt the power and presence of God with us ever since the work was first opened, and quite a number of precious souls have been saved, healed and baptized in the Holy Spirit, but within the past few weeks the Lord has been working in real Apostolic fashion, and we feel that this testimony should go forth to the praise of His Name, who is "mighty to save and strong to deliver."

There are one or two cases in particular which we wish to mention briefly. The first is that of a woman who was deeply convicted of sin at one of our street meetings, and followed the workers back to the Mission. When the altar call was given, she was the first to respond, and, coming as she did with the "broken and contrite heart," it was not long before the light broke through into her soul and the change was plainly visible upon her face. It had been noticed that she walked with difficulty, and when questioned, she said she was troubled with rheumatism in one foot. When she was told of the power of Jesus to heal as well as to save she accepted the fact in simple, child-like faith, and when anointed and prayed with according to James 5:14, 15 she was instantly delivered. As she again took her seat, she kept turning her foot over and over, looking at it as though hardly able to realize what had taken place, and then she began praising God with uplifted hands. Hallelujah! She had "touched the hem of His garment, and was made whole." She has since given her testimony before many of her old companions at the street meeting, and we know His Word, especially under such circumstances, will "not return unto Him void."

At another time a woman, demon possessed, ran screaming into our circle, drawing a large crowd with her who were attracted by her strange actions. A brother had just given out Mark 16:17 "In My Name they shall cast out devils etc.", and the incident seemed truly ordered of the Lord, as in confirmation of His Word. The brethren gathered about her and commanded the demons to come out in Jesus' Name, and at the mighty Name they departed, leaving the woman standing, weak and trembling, but very quiet, reminding us of the man whom Jesus had delivered, "sitting at Jesus, feet, clothed and in His right mind." A silence had fallen over the usually restless crowd as they witnessed the miracle that had been wrought by the power of God. The woman later went to the Mission and was wonderfully saved. Blessed be His Name, who came to "preach deliverance to the captives, and to set at liberty those that are bound."

One more case, in conclusion. Our open air services have been held recently in a locality where there are several saloons about us, and for some time we had noticed a bar tender listening from a doorway, as the Word was given forth in song and testimony. No particular attention was given him, until one evening he followed the workers to the Mission and was saved. In giving his testimony he told of how he had listened night after night to the Gospel message, and had become more and more convinced of sin, until that day when he went to work, after serving a few drinks and making many mistakes, he had given up his position, telling the proprietor he could not serve another drink. He had wandered about all that day, trying to drown conviction by drinking, but the more

he drank the more sober he became. He said he tried to keep away from the street meeting, but got there in some way, and then to the Mission, and at last he found peace.

We praise God for these miracles of His grace, and believe this is but the earnest of what He is going to do. These are truly wonderful days in which we are living, heralding as they do the soon coming of our King. Hallelujah! How we do praise God for calling us into this blessed work with Him, among the byways and hedges, a work which we believe to be very near the heart of the Master, for does He not say "If ye love Me, feed My feeble sheep."

Oh beloved, there are many "other sheep", not of this fold, whom the Chief Shepherd wants to welcome when He comes. At times as we look out into the sin-stained, hopeless faces that gather about us, we seem to realize a little of what Jesus must have felt, when He, "seeing the multitudes, was moved with compassion." May He fill our hearts more and more with that same compassionate love, that "was not willing,"—for His Name's sake.—N. L. Soules, Pentecostal Rescue Mission, No. 1371 West 2nd St.

WARS—FAMINES—FLOODS.

At the present time there is great distress in the earth through wars, famines and floods. The war in Europe is great and thousands of lives are being snuffed out into eternity, and the daily papers are so filled with accounts of the struggle, that other parts of the earth are almost entirely lost sight of, even though almost as great disasters are taking place through other causes in these places as are happening in Europe.

There is a tremendous loss of life and destruction of property in Europe which is almost unbelievable. Whole cities have been wiped out of existence in a moment of time both through fire and bloody battle. Great armies of men have been slain and the battle rages on. Germany alone admits that somewhere in the neighborhood of 3,000 men in her ranks are being killed every day, which would amount to an army of 100,000 men in one single month. Such a death list is appalling and almost beyond our comprehension. 300,000 sad hearts of mothers, wives and children, bereaved of loved ones in one single month. Just think of it! The allies also have a big death list, and one wonders, as these dreadful wars continue, how long it can be before the nations become so weakened through loss of men and destruction of property that they will be compelled to desist from their struggles and return to their homes vainly to endeavor to repair their losses and restore their properties. But the lives of the slain can never be restored. Surely hell hath enlarged her borders.

Not Only Europe.

But, unfortunately, not only Europe is affected by these terrible wars, Africa, China, India, Australia, South America and all other countries are correspondingly affected. Even the United States, with her boasted independence and self confidence, is beginning to suffer. Foodstuffs are going up in price and many other products are becoming more expensive, and bills are already in congress to tack a war tax on certain things in order to bring an increase into the United States Treasury to be prepared for any emergency.

And if the United States is affected, how much more are those countries which have been directly dependent upon England, France or Germany in national and financial relations. Already news is filtering through the lines, of distress in many

quarters. Egypt reports that foodstuffs have doubled in value and in order for the missionaries to live and keep out of debt, offerings must increase proportionately. North Africa reports the same thing. India reports that the government is slicing off a big piece of every draft that is sent to the missionaries to keep their work going, and China and Japan also report the same. God has mightily used the Pentecostal Movement in sending out hundreds of missionaries and now in this great emergency, He holds us responsible to stand back of them and suffer with them and also share with them our substance that they may not lack in this great hour of need. Will we rise in holy reverence and gladly respond to the need?

Floods and Famines.

While the war is raging in Europe, we are prone to forget that other great distresses are in the earth. News has come that as a result of great rains the rivers have overflowed in China, in one place rising to the height of 75 feet. Towns and cities have been wiped out by the floods and thousands of lives lost. One missionary reports one million lives lost, but we hope this is a mistake. The crops have been destroyed and famine is facing the people. Some of our Pentecostal Missionaries have joined the relief workers and are doing what they can to help relieve the suffering of the people. So far, they are terribly hindered by the lack of sufficient funds to keep themselves free from debt, let alone doing much in the helping of others. But they are manfully fighting and doing their best through the grace that has been given unto them, and God will honor them in their work. If we will hold in this hour of need, God will require it at our hands. "Inasmuch as ye have done it unto the least of these."

And not only in China, but famines have been raging in India for the past year bringing terrible distress to the people. Our missionaries have been doing what they could with the funds at hand. Many times our hearts have ached as we have read their letters of distress, desiring to do great things for the Lord, and yet so hindered through the lack of sympathy and active cooperation of the brethren at home.

If there ever was a time that funds were needed for the missionaries it is now. Let the Pentecostal Movement of America and Canada arise as one man and meet the need in the fear of the Lord. Do not dispise your small pittance. Send it in and we will add some more to it from other sources and send it on to the field.

To those who can only afford a dime a week for the missionaries, we have arranged to send out coin cards. Save your dimes until you have fifty cents, and then put the fifty cents in the coin card and mail to E. N. Bell, Treasurer, Findlay, Ohio and it will be sent on to the field. The plan is to have twelve cards, one for each month, and to send them in regularly. It will not take long for an army of these, ten cent offerings to make a big increase in the funds necessary for the support of the missionaries. Larger funds are needed, but if you haven't the larger sum, send today for the coin cards and begin to save the dimes. The emergency is great. Come to the help of the missionaries.—J. R. F.

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

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.

TO THE HIGHWAYS AND HEDGES

Last Call to Supper is Joyfully Announced (Luke 14:23)
—Blessed Street Meetings in Cleveland, Ohio,
Resulting in Three Miracles of Grace.

A few months ago, the Lord led us to send out a letter telling of the famine in these provinces, and now we feel led again to write, telling what already has been done, and what we still wish to continue to do.

When seven years ago the famine visited Bahraich district near the border of Nepal, God led our father, Rev. Albert Norton, and helpers to come here, where they leased land and put up buildings and thus gave employment to a great many of the poor people at living wages, and the buildings were used to shelter orphan children and widows, with the missionaries and helpers in charge of them. At that time, seven years ago, there were no missionaries in Bahraich district, and also no missionaries in many of the surrounding districts and on the borders of Nepal. God led us to make this great need be known, and now, in answer to prayer, there are about ten different mission stations established by Pentecostal missionaries in this part of the country. So God thus used the famine of seven years ago, as a means to get His servants into active aggressive service, in a most needy field.

The worst part of this new famine is in the southern part of the United Provinces, towards Central India, where, strange to say, the districts and Native States in that section, are almost bare of missionaries. In praying over this matter, we felt God would have us open up a new mission station in the most needy field, following the plan in which the work at Bahraich was opened, believing that God had greater things in view for the future than just giving physical relief to the suffering thousands. And so God has guided, and has gone before us and opened doors, and has enabled us to obtain land with a large building on it, an old government condemned building, at less than one-fifth of its cost, and now poor people are being employed to put the land in shape and make the building safe for habitation.

The new Mission Station is in a town called Orai, the head of Jalaun district, in the United Provinces. There are no other missionaries in the district, and the districts and Native States round about have a very small number of missionaries, so that all the Christian workers combined cannot reach one-hundredth of the population. The writer of this letter has spent considerable time working in that district, and was finally forced to leave through illness. Our brother, Mr. Alfred A. Blakeney, is now in charge of the station, and it is expected that he and his wife will have control of it with the native helpers in the future, under the Lord. In Mr. Blakeney's last letter received from Orai he says, "The rains have not yet broken. People are very fearful for the future. Suffering I believe is on the increase." Which goes to show that God's hand is still on the people.

We wish to do our all for the poor people and for the Cause of Christ in the needy fields of India, and as we

are laborers together with Him, we want you to do your share also, so be interested, and pray, and help as you think He, who gave His life also for the heathen, would have you.

Yours in His service,
Mr. and Mrs. W. K. Norton.

GERARD A. BAILLY,
Venezuela, S. America.

As a missionary of the Christian and Missionary Alliance, while on furlough in Los Angeles, Cal., the Lord graciously met my needy soul. All the fountain seemed to have run dry, or the wine run out. I feared to go where, under mighty convulsions, ground was being broken up and artesian springs flowing, but God, in His inscrutable providence and love, sent a Priscilla and Aquila after me to show me the more excellent way; and in their upper room those indescribable operations, that only experience can explain, wrought reality in my being which I needed no one to tell me was Pentecost.

Our official relations with the Alliance have been sustained up until recently. We have a very sacred stewardship here in the baptized members of His Body, in centers and foundations laid for extensive and speedy evangelization during the last seventeen years, as the result of sacrifice, toil and travail. A labor not in vain in the Lord.

For some time we have felt that restrictions, limitations and adverse criticism at the home base had its reflex influence upon the fullest and freest operation of the Spirit in the field. We have sensed the diviation from those basic principles that formed the fulcrum of the faith essential to mutual co-operation, and the trial of a financial crisis made it more emphatic. During our visit to England and the United States, the Lord spoke very definitely to my heart by word and circumstances of a call to "a larger fellowship" these last days, eclipsing all the lines of denominationalism and seeking rather to emphasize the co-operation of fellowship more than organization, the unity of affinity more than affiliation. The thought is expressed in the paragraph in your paper entitled "Co-operation and love," and demonstrated by the unification and program of the "Evangel" and the "Word and Witness." Surely if there was a time in the history of the Church it is now that the prayer of Jesus should be answered "that they all might be one." Pentecost should do it and only Pentecost can.

To this end, we believe the Lord has opened the way to sever our official relations with the Alliance. Henceforth, we are free for co-operation and fellowship with all who are in sympathy with a work of faith and labor of love on this specific field.

Our Training Institute for native workers has always been wholly dependent upon God, and we now bring the whole mission upon the same basis. Sincerely in His fellowship.

BIG CLIFTY, KY.

We have been helping dear Sister Miller in tent meetings for two weeks. Fifteen were saved and one baptized in the Spirit and ten obeyed the ordinance of baptism. About a thousand people thronged the banks of the Ohio river and beheld the glory of God upon His people while they exalted His name with praise and thanksgiving. All of those baptized are seeking the baptism. We will hold a few days' meeting here and then return to Louisville to be there indefinitely.—Mr. and Mrs. J. T. Crick.

We handle a complete line of Bibles and Testaments.

NOTICE:—The two large headings on the front page were put on wrong. They should be exchanged one for the other.

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EDITORIALS

TONGUES CEASE.

One brother asks us to explain 1 Cor. 13:8, which reads: "Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away."

Now remember this authorized Bible is a translation from the Greek language, in which Paul wrote, into old English in the year 1611. So it is perfectly right to translate it again in our day into American every-day speech which we can better understand. So the American Standard Bible has this translation of the same verse:

"Love never faileth; but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away." Then follows the EXPLANATION in the word itself:

"For we know in part, and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away." Next the meaning is ILLUSTRATED thus:

"When I was a child, I spake as a child, I felt as a child, I thought as a child; now that I am become a man I have put away childish things."

Then he further explains: "For Now we see in a mirror, darkly, but THEN face to face: NOW I know in part; but THEN I shall know fully even as I also was fully known."

How Done Away.

So the apostle does not mean prophecies will prove untrue, but they will be done away with by being fulfilled; that prophecy does not give us full knowledge, but gives only partial explanation to things until we come into the full light of that great day when we shall know as we are known. This will certainly not be before the Millennium. Prophecy will be done away with, Paul says, as the child is done away with by the grown man that he becomes. Knowledge, our present-day partial knowledge, will be done away with by a complete knowledge wherein we shall know fully as we are known; done away with as the light of the candle is done away with by the noon-day sun.

When Tongues Cease.

Just so of supernatural tongues or languages. They and all the other gifts of the Spirit belong to this present age of imperfection, and are given for the building up and perfecting of the saints. When the saints get out of the present world TRAINING CAMP, are graduated into the perfection, light and knowledge of Christ's presence on earth again, they will no longer need the tongues, and they shall cease, just as the word says. Not NOW, Paul says, but THEN! Now, Paul says, even with the help of tongues, the gift of prophecy and the gift of spiritual knowledge,—now we see and understand only in part or darkly. Though the day is approaching, still the darkness is not all gone. We are only in the dawn. His coming brings in the full day-light when knowledge shall cover the earth as the waters cover the sea.

Gifts All Needed Now.

Until then we, the church, the saints, the sons of God everywhere shall need on the journey all the help

that we can get from tongues, interpretation of tongues, healings, miracles, discernment, knowledge and wisdom. Yea, we shall need every help, all the means of grace, all the gifts of the Spirit, all the "ministrations, the diversities of gifts, the workings" (1 Cor. 12:4-6) that God has provided. Why stand weak, and say we need no help. Why stand starving and say we are not hungry? Why stand naked, and say we need no clothing? Why stand, as do some, ignorant of the gifts of God's Spirit and the real mighty workings of the Lord, and yet claim we know it all? Nay, let us rather confess our needs, one and all, humble ourselves under the mighty hand of God, as Peter exhorts, hang on for full victory, like Jacob did in his wrestling with the angel, refusing to let our own weakness cheat us or to let Satan defeat us—hang on for all there is promised us in the word of God for this Gospel age, until we see all the gifts and graces in the assemblies of God. On the one hand let us avoid becoming fanatics, and on the other refuse to become dry and lifeless sticks.

SINNING BELIEVERS.

There are two extremes on this subject. One holds "once in grace always in grace" no matter what you do. You may swear, get drunk, commit adultery, lie, steal and murder, but, they say, if you have ever been saved, you are still saved and will go right on to heaven just the same. But this is not true. The word says, "The soul that sinneth it shall die." It also says, "He that sinneth is of the devil." Again, "He that committeth sin is the servant of sin," not the servant of God and of righteousness. It is a very dangerous and awful thing to teach that because a man was once converted he may commit all the devilment he can and still be an heir to glory. How one liv in known and wilful unrepented sin can read his title clear to mansions in the sky, is more than this editor can make out. Christ came to save the people from sin, that is, out of sin. This does not mean merely from the guilt of sin, not merely from the punishment due sin, but from a life of sin and from the power and dominion of sin. The promise is to every child of God who will receive it, "Sin shall not have dominion over you." Rom. 6:14. If we have been, by the saving power of God, raised to a newness of life, then our old life, the old man has been crucified with Him, that the body of sin might be destroyed, that henceforth we should NOT SERVE SIN." Rom. 6:6. What can be plainer. Note we are not only saved from the guilt and penalty of sin, but also from "serving sin." This is GOD'S STANDARD for every one of His sons or daughters whether justified, sanctified, glorified or baptized in the Spirit. It is "holiness without which no man shall see the Lord." Heb. 12:14.

God is Not a Tyrant.

But some, through ignorance, pervert this truth so as to make God an unreasonable tyrant, seeking someone of His erring, weak or stumbling little ones to disown him and cast him out on the slightest pretext into an endless hell. They forget God is our Father, and that after we are saved and adopted into God's family, that in the riches of His Grace He deals with us as a father—as a loving, sensible, wise and righteous father would with his son.

Some hold that upon the slightest pretext, error or wrong done God disowns us, takes away our sonship and that we are at once a child of the devil, having lost suddenly everything we ever had from God—even the Spirit, etc. These hold that one who has done some wrong must take his place, not as an erring child of God, but as of the devil; seek first to be justified, next to be sanctified, and then to have the Holy Spirit restored. But this is contrary to scripture, contrary to sound reason and contrary to experience—the experience of God's children in all ages. Let us see.

Dealt With As Sons.

Even in Old Testament days God said of Solomon, "I will be his Father and he shall be My son. If he commit iniquity, I will chasten him with the rod of men and with the stripes of the children of men; but my mercy shall not depart away from him." 2 Sam. 7:14, 15. We see here God's method was not at once to disown Solomon his son, but to deal with him as a father would his child, to chasten him, reprove him and by correction to wean him from his wrong-doing. He

declares also that his mercy shall not be taken from him at once. God would be long suffering with him as a father is with his child. In another place the Psalmist says: "The Lord hath chastened me sore; but He hath not given me over unto death." Ps. 118:18. David sinned in numbering Israel, for the word says: "David's heart smote him (God's Spirit was convicting him) after that he had numbered the people. And David said unto the Lord, I have sinned greatly in that I have done." 2 Sam. 24:10. Instead of utterly rejecting David for it, God gave him the choice of three methods of being chastened,—seven years famine, three months fleeing before his enemies in war, or three days pestilence. Notice with what humble, child-like trust in God David replies. David answered: "I am in a great strait; let us fall now into the hands of the Lord, for His mercies are great; and let us not fall into the hand of man." 2 Sam. 24:14. He expected and received from God more mercy than from man. But some teachers today make God out in the day of His grace far more unmerciful than man. What earthly father would totally disinherit his own child for ordinary sins? To all Israel Moses sums up God's dealings under the old covenant, saying: "As a man chasteneth his son, so the Lord thy God chasteneth thee." Deut. 8:5.

In the New Testament not disinheritance on the slightest pretext, but chastening as a father does his son, is explicitly set forth as God's method of dealing with His sons. Paul states it generally when he says in 1 Cor. 11:32: "We are chastened of the Lord, that we should not be condemned with the world." What could be plainer than this? Even of himself Paul says: "As chastened, and not killed." 2 Cor. 6:9. Hebrews says: "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him, for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as sons; for what son is there whom his father chasteneth not? But if ye be without chastisement, whereof all (saints) are partakers, then are ye bastards and not sons. Furthermore we have had fathers of our flesh who corrected us, and we gave them reverence; shall we not much rather be in subjection to the Father of spirits and live? For they verily for a few days chastened us after their own pleasure, but He (God) for our profit, that we might be partakers of His holiness. Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby. Wherefore lift up the feeble hands that hang down and the feeble knees, and make straight paths for your feet, lest that which is lame be turned out of the way (and be lost); but rather let it be healed. Follow after peace with all men and holiness without which no man shall see the Lord; looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; lest there be any fornicator or profane person, as Esau, who for one morsel of meat sold his birthright." Heb. 12:5-16.

Not an Excuse for Sin.

Some claim when we teach exactly as is here laid down in the word, that we are excusing sin, that we are teaching that a man can persist in sin and rebellion against God and go to heaven just the same. This is totally false. We teach no such thing. Why not charge God who has this in His word with excusing and teaching men to sin? He puts His dealings thus in His word.

Not Excusing, But Chastening For.

Any thoughtful reader, even a sinner, can see we are not being excused or encouraged in a thing when we are being whipped and punished for it! Yea, more, the passage warns us to give heed to God's correction by turning from that for which we are being chastened or whipped. We are solemnly warned lest, by neglecting to repent and to turn to holy living, we "fail of the grace of God;" lest some root of bitterness not at once put away "defile many;" lest we as Esau, finally lose even our "birthright."

A Means to Holiness.

This is not against holiness, as some ignorantly claim, but rather a means thereto. What is it for? The word answers, "That we might be par-

Pentecostal Notes on International Sunday School Lesson

By MRS. A. R. FLOWER

Oct. 4, 1914.

CHRIST ANOINTED FOR BURIAL.

Lesson Text—Mark 14:1-11.

Golden Text—She hath done what she could. Mk. 14:8.

Leading Thought—The poured-out life for God.

Just a short while now until Pass-over, the memorable feast for Israel, (Ex. 12:14) foreshadowing the Lamb of Calvary, (Jno. 1:29) and doubly significant now as Christ "our pass-over" is about to be sacrificed for us. 1 Co. 5:7. But the evil scheming which intended to make Christ's death so secret was completely thwarted. All Jerusalem felt and saw the power of that tremendous hour. Matt. 27:54.

1. The Sacrifice of Love. (Vs. 3-5).

It is beautiful that in these culminating moments of His life Christ should once more seek His dear, true friends, Martha, Mary and Lazarus. This would be in keeping with the tradition that Simon, the leper, was father to the three, or as some others have supposed, the husband of Martha. At any rate Jesus remembered them and forgetting His own approaching trial sought to stimulate and quicken their faith. "There came a woman"—Mary. (Jno. 12:3). For no idle purpose had she sat so intently at His feet in days past. That was the time when love and faith impregnated her being (Isa. 64:4) and now to her there was no consciousness of sacrifice in this outward manifestation. It was the natural expression of a heart burning with love for the Master. Love counts no cost. That was why she chose the choicest "ointment of spikenard, very precious." "The house was filled with the odor." Jno. 3:12. Something like the widow's mite, which amounted to more "than all they which cast into the treasury." God looks at something more than the intrinsic value of a gift. But we are missing the secret. Mark—"she brake the box." But wasn't the mere bringing it to Jesus enough? That was what took the money. No, it was more than that which made the Saviour's heart rejoice—it was the breaking. Without that there could have been no anointing; no words forever precious to the humble, faithful servant, "She hath done what she could." Someone has said, "God loves broken things." And I believe it too, for "the Lord is nigh unto them that are of a broken heart" (Psa. 34:18) and our Lord Jesus came "to bind up the broken-hearted." Isa. 61:1. Most of us are "too intact"—we did break a little when Pentecost first came, but what a faculty we have for

joining up pieces again. Notice the part Gideon's broken pitchers had in their victory. Judges 7:20. How many of our supposed precious gifts to God are but sealed alabaster boxes, and without fragrance to Him. And the breaking means something! To face the scorn and criticism of friends and relatives, who will frankly tell you that your life is wasted; to lose your glowing ambitions of worldly prosperity and fame in a consuming desire for Him to be glorified; to count not life itself dear! "They murmured against her"—There will always be cold calculating critics. Never mind them—whether professed Christians or not. "Jesus knows and cares. O the joy of His approval! How it outweighs the sneer of the covetous and the reproofs of the calculating!"

2. The Recognition of Love. (Vs. 6-9).

"And Jesus said"—What a different opinion He has to give! "She hath wrought a good work on me." His own disciples scarcely realized how actually He was soon to taste the bitter cup of suffering and death. But with that mighty intuition of love Mary anticipated the hour of Christ's death. She could not wait till after the cross; she must seize this opportunity to pour her offering of love upon her living Lord. And I wonder if all our desire to be ready for His coming springs from that one heart-passion—to see Him, our blessed Lord. Surely He must be more real to us—and the blessing of Pentecost is failing in our lives if we are not catching daily a clearer vision of the Lord Jesus Christ.

"Changed by His Spirit from glory to glory—I shall be satisfied then."

That great concern for the poor (v. 5) was a subterfuge for fault-finding. Christ impressed upon them their duty for coming days, as well as the unparalleled significance of the present occasion. v. 7; Deut. 15:11; Gal. 2:10. And now comes the well-deserved commendation of our Lord, prophetic in its wording and fulfilled over and over again. True love lives on forever and the fragrance of that broken alabaster box is sweeter today than two thousand years ago when poured out upon our blessed Lord. Beloved, spare not the alabaster box. And now Judas, no doubt stung by the gentle rebuke of Jesus (Jno. 12:4-8), turns from the chief critics to chief betrayer. Vs. 10, 11. An unbelieving heart will foster any length of sin.

takers of His holiness." Heb. 12:10. What does God want us to do when we are chastened as sons? Seek after "holiness without which no man shall see the Lord." By chastening affliction we are to be "exercised" unto righteousness. How long? Until it "yieldeth the peaceable fruit of righteousness," 12:11.

An Encouragement to the Weak.

Many a person who is weak in faith and in divine life who knows he has done wrong in something, has been done incalculable harm by being taught that he was a child of the devil and that God had disowned and cast him off. God and man seemed against him, and in his weakness and despair he has given up the race altogether. Oh what a terrible thing it is for one, professing to be a teacher to help men to God, to become responsible by wrong teaching for the driving of souls into this darkness of such despair! But the apostle does the opposite. He teaches them that God's chastening of them for their wrongs is an evidence of their sonship, a proof that God is not condemning them with the world, but dealing with them as His children. He exhorts us to "faint not when we are rebuked of Him". He declares the chastening and the scourgings, which our errors or wrongs have brought upon us, are an evidence of God's love for us, not of His wrath and casting off. "For whom the Lord loveth He chasteneth and scourgeth." What then are those to do whose hands have fallen in the fight to their sides, whose knees are feeble and they are about to give up in despair? Why take courage and hope, seeing in their chastening the love of their Father God seeking to help them and turn

them fully to Himself. Turn from every crooked way and walk in the straight path of holy living, lest the hard way of the transgressor become so hard that the weak and lame perish by the wayside, instead of being healed, as God is seeking to turn them to by His whippings.

The Last Word.

We have seen that both in the old dispensation, even under the law, and also under the new covenant of grace, that God mixes wisdom and love in a wise combination which neither spares the rod nor fails to act in love, by taking note of every wrong act, but not quickly casting us out as a heathen and a publican, but in love whipping us into repentance and back into line with His will and into the path of holy living. While on the one hand showing that He is not lacking in love, nor being unmerciful; yet He solemnly warns, if His long suffering and chastening love is not heeded, the lame may perish on the way and an Esau may lose his birthright. Now has God changed in this loving fatherly attitude toward His erring children? Nay, in the very last and latest inspired book in the Bible, the book of Revelation, the last thing we hear on this line, even to the cold, lukewarm Laodiceans whom He threatens to spew out of His mouth unless they repent and get warmed up, yet even these He encourages by making His last words these: "As many as I love I rebuke and chasten: be zealous therefore, and repent." Rev. 3:19.—E. N. B.

JOPLIN, MO.

Meetings here are good. Six have received the baptism in the last week.—E. M. Wiley.

THE RECURRENCE OF DOCTRINE

THE REASON FOR GREAT CHANGES IN TEACHING AND PREACHING THE WORD OF GOD.

Many of our people have wondered with great amazement when a new doctrine is brought to view and proclaimed all over the land as a "new revelation from the Lord." This new teaching may be entirely opposite in character from pet beliefs which have been held for years, and which may have seemed unassailable both from a scriptural and reasonable standpoint. Then the "new doctrine" puts in its appearance, and those who are radically inclined on the "old doctrine" often swing out for the new one and renounce their old teachings entirely, and become just as dogmatic for the new as they ever were for the old; some even going so far as to unchristianize all those who would not accept the "new light" and believe and act just like they were doing. This condition largely arises from the fact that many people fail to recognize that there is some truth in almost all teachings, and that all of the truth is never contained in any one doctrine, especially when that doctrine is radical and opposed to everything in all others. In the meantime, the Spirit of God continues to bless both sides of the controversy, providing they keep sweet in their souls and do not allow bitterness or strife to creep in and rob them of their personal communion with the Father, and are earnest in their desire for the glory of God and the defense of the truth.

These conditions are ably explained by the late Rev. A. J. Gordon, in his remarkable sermon on "The Recurrence of Doctrine," and we, who so often feel that we are special apostles of some great truth which, unless accepted by all the people of God, shall result in their eternal loss and dis-fellowship from God and man, can take heed to his God-sent message and profit by it and thus develop a more tolerant spirit for those who do not as yet see exactly as we do over some point of doctrine. His message follows:

The Recurrence of Doctrine.

"There is a phrase employed by Peter which has always impressed me as being exceedingly suggestive and striking. He commends those to whom he is writing because they are 'established in the present truth.' 2 Pe. 1:12. 'Present truth!' one might exclaim, if he paused to reflect, 'I supposed that truth were eternal, and not to be conjugated to our finite moods and tenses. What grammar is this, which would presume to run the truth of God through our human inflections and variations? But tenses are only man's brief measurements of eternity; and what we call 'the present time' is simply that part of eternity which is in immediate contact with us. And in a similar sense there is 'present truth,' that phase of divine eternal doctrine which presents itself most strongly to our times, and with which our generation is most occupied. What is present truth today may be past truth tomorrow. For example: The themes which filled the pulpits and polemics of New England a hundred years ago pertained especially to theology,—the divine nature, the divine attributes, the divine sovereignty, the divine decrees. These have largely dropped out of consideration, and the church is occupied with quite another set of truths. This is exciting lamentation among the old school theologians, who sorrow that these stalwart doctrines are losing their hold on this generation; and it is exciting congratulation among the liberals, who rejoice in the Church soon shaking off these stern dogmas. But possibly there is occasion neither for lamentation or exultation. These truths are as true as ever. If God has seen fit to bring us into the warmer zone of Christology for a season, these more frigid latitudes of Theology have not been thereby abolished; and unless the teaching of history deceives us, we shall be sent back to these high latitudes again when we have become enervated by the climate of this milder zone.

"It is a fact that one set of truths emerges in one generation, receives a powerful emphasis from Christian

thinkers, and then recedes, and that in another age, another set comes into prominence, so that as in the revolution of the ages there is a 'present time,' in the movement of divine doctrine there is a 'present truth.' In this fact we think we discover a wise arrangement.

"1 By this method a procession of the doctrines is established, which keeps the truth in perennial freshness. As in the alternation of the seasons Nature constantly changes her garments, lest she weary us by her monotony, so with Truth. Its cycles of doctrine are ever revolving. New scenery and a varying climate for each succeeding generation of the Church is the result. Progress in doctrine there cannot be, since there is no truth; but recurrence of doctrine there must be, for so has God ordained: and no conservative Joshua can make the sun stand still when the time has come for it to cross the equinox, and cause a warm season of Christology to succeed a colder period of Theology; neither can any hare-brained Phaeton of the New Departure drive the chariot of the sun into such wide aberrations that it shall not in time bring back the winter solstice, and the bracing and tonic atmosphere of the old Theology.

"2 By this recurrence of doctrine, provision is made for meeting the heresies which are periodically emerging. Christian doctrine took its shape and expression in the beginning largely from prevailing errors. Almost, we might say, that error was the mould in which truth was run. Many of our Lord's deepest sayings are the response to some Jewish falsehood. So it was in the teaching of His apostles. The Holy Spirit took the gold of truth and drove it into the ruts and cavities of prevailing error, and so fixed its perpetual expression. The Epistle to the Galatians took shape largely from the heresies of Judaizing teachers; the Epistles of John from the falsehoods of the Gnostics; and the Apocalypse from the emerging and yet to emerge perversions of the great apostasy. As it was in the beginning, so it will be to the end. That phase of Christian doctrine will push itself into prominence which is most needed to meet and correct the next popular error that shall appear. Be wise, therefore, O ye theologians, and be instructed, ye teachers of the Word. Learn to distinguish between innovation and renovation. And if some preacher or writer is found pushing into prominence views to which you have been unaccustomed, ask whether they are old errors or old truths; whether they are the currency of unbelief which the consensus of the ages has condemned, or the coin of faith worn smooth by the handling of generations of saints. If the latter, do not try to drive them out of circulation. The Lord may have need of them for the arrest of some returning heresy. Nothing can so effectually expose a counterfeit and send it out of commerce, as to confront it with the coin of which it is the counterfeit.

"3 It is by this recurrence of truth that great revivals and reformations have been effected. The fresh uncovering of a doctrine which has fallen into disuse is always the means of powerful quickening to the Church. 'O His own will begat He us with the word of truth.' Jas. 1:18. And spiritual renewing has the same source as spiritual begetting. A renaissance of truth, a revival of the word and testimony of God, is that which brings a time of refreshing from the presence of the Lord. So we find that those reformations which have lifted nations and communities into new life, have been but the ground-swell of reflux truth, the returning tide of some mighty doctrine of God.

"It is this fact which I wish to trace. Retracing the history of the Reformation from its beginning, our Protestant Theology seems to have been a century-plant which has bloomed every hundred years, filling a whole generation with its fragrance, and with each blossoming yielding a different type of flower and fruit. It was a hundred years from John Huss

to Martin Luther; a hundred years from Luther to John Owen; a hundred years from Owen to John Wesley; a hundred years from Wesley to Charles Spurgeon. Each of these represents a great religious movement, which has exhibited some special phase of Christianity.

"The Bohemian revival, which centered in John Huss, was an extraordinary movement. For profound feeling and wide-spread agitation, it has hardly been surpassed by any reformation. The watchword of this movement, I should say, was 'The Eucharist for the people.' The Roman Church had deprived the laity of the cup in communion, and there was a mighty uprising against the mutilators of the sacrament. The Hussites were called Calixtines, or Defenders of the Chalice; the heroic avenger of the martyr's death was called 'Zitca of the Cup;' the vast congregations who assembled in fields, on mountain tops, and in groves, came together not so much to listen to homely vernacular preaching and to join in singing fervent hymns, as did the Lollards, Lutherans and Wesleyans; but to enjoy the celebration of communion in both kinds in protest against priestly assumption and exclusivism. In a word, the Bohemian reformation took the form of a sacramental revival.

"The pendulum swings across a century and touches Luther. The watchword of his reformation was, 'Justification by faith.' The text which fell upon his ear as he was climbing Pilate's stairway, 'The just shall live by faith,' gave color to the whole movement. 'A grain more of doubt,' says Froude, referring to this passage in the Reformer's life, 'in the wavering and tempest-tossed soul of Luther, and the map of Europe and the history of the world had been utterly changed.' 'A grain of scripture,' we add, 'falling into the agonized and tempest-tossed soul of Luther, and the map of Europe and the history of the world was utterly changed.' Luther was the apostle Paul *redeivus*. 'O Lord Jesus, Thou art my righteousness, and I am Thy sin; Thou hast taken all that was mine, and given me all that was Thine.' 'We are not justified by good works; but we are justified by faith in order that we may do good works.' Such were the strong, clear utterances of this mighty man of God; and by them such impulse and quickening were given to the languid pulses of Christendom as had never been imparted since the gospel was first preached. It was the same current of reformation moving on from the martyr of Constance to the witness of Witemberg—but how different the manifestation,—from the vindication of a sacrament to the vindication of faith!

"A hundred years from Luther brings us to John Owen, the nonconformist Vice-Chancellor of Oxford University. We select him as the central figure of the Puritan movement. Puritanism has been called, 'The English counterpart of the German reformation.' The two correspond as the casting answers to the mould; they are counterparts but not fac-similes. The watchword of Puritanism was 'Personal Righteousness.' The German Reformation was a visible incarnation of the Epistle to the Romans, with its great text written on its forehead, 'Therefore being justified by faith, we have peace with God.' The Puritan Reformation was an equally visible embodiment of the Epistle of James—a translation into human lives of its central text, 'Ye see then how that by works a man is justified, and not by faith only.' The two movements did not contradict each other, any more than the two epistles do. But they did most beneficially supplement each other. I believe the doctrine which Luther preached. But such is the inevitable tendency of things, that the best truth may be exaggerated into practical error. And clearly enough such Antinomian tendencies in time began to manifest themselves in the wake of the Reformation. And Puritanism came in as a mighty counterpoise to this. It did not wipe out the doctrines of grace, but it interlined them with hand-writing of the law; it did not deny salvation through faith, but it buttressed the doctrine with the most strenuous demand for personal righteousness. Puritanism was a great Mosaic revival within the Church, and by its hard attrition against the ten

commandments, it developed such a stalwart conscience that though itself has passed away, it had iron enough in its system to vitalize the blood of a dozen generations of its children.

Another century passes, and there rises up John Wesley, the predestined leader of a new spiritual revolution. His watchword was, 'The witness of the Spirit.' In an age of barren externalism, a strenuous plea was to be put forth for a radical interior piety. The outward sacrament, the outward morality, the outward Christ, were not enough, unless these should throw their impress on the retina of the spiritual eye, and fix a clear image there. Christ's work for us had been powerfully set forth by Luther; the Spirit's work within us was the burden of Wesley's preaching. All praise for his world-wide renovation of a formal Christianity! The mysticism of Tauler and Molinos Wesley mobilized and developed into the most practical and aggressive ecclesiastical system of modern times.

"But his doctrine would in turn need to be rectified. The demand for certain prescribed spiritual experiences when pressed too far becomes a burden and a snare. So it was in this case. The theory under which many of us came into the kingdom of God was, that unless we heard a voice in the depths of consciousness declaring us to be the sons of God, it were presumptuous to cherish the slightest hope that we had passed from death unto life. Such a requirement puts a strain upon the spirit which is often greater than it can bear; so we thank God for another swing in the pendulum, carrying us back to the doctrine of Luther, and to preaching of the objective Christ. For we are now in the midst of a great evangelical movement—a movement wider than that of Wesley and his co-laborers, in that it is reaching all lands. If you ask what Spurgeon, Moody, and the great company of evangelists are preaching, I shall answer that their preaching has as distinct characteristics as that of Wesley and Whitefield. But it is salvation by the objective work and the objective word of Christ. 'Look to the wounds of Christ, brother Martin, and there you will see how God feels toward you,' said Staupitz to Luther. This was a burst of Reformation light from one who had found it a little before the great Reformer. And this is the preaching of this nineteenth-century revival. Not the wounds of penitence in the sinner's heart; but the wounds of penalty in the Savior's body; not the testimony of consciousness, which is often uncertain and misleading, but the testimony of the Lord, which is sure; not Christ within us as the ground of our salvation, but Christ for us on the cross and on the throne.

"Why this perpetual change of emphasis from century to century—laying stress of thought and preaching now on one phase of truth, and now upon another? This appears to be the providential method of conserving doctrine. Truth lies in two extremes. I say it advisedly, 'in two extremes;' not in some golden mean that avoids these extremes, not in some temperate zone of doctrine which includes these extremes. Pre-destination is true; free-will is true. Justification by faith is true; justification by works is true. Salvation by Christ's work for us is true; salvation by Christ's work in us is true. These are the opposite poles of one sphere of doctrine. This being admitted, what then is heresy? Etymologically the word heresy signifies a dividing or a choosing. It is the selecting of one extreme of truth, and magnifying it out of due proportion. And we are such narrow-visioned, one-sided creatures that we are constantly doing this. We choose one hemisphere of doctrine, and so dwell upon and exaggerate it as to throw the whole system out of equipoise. And when this has occurred, the temptation is to set up a vehement denial of this exaggerated truth, and so bring in some hurtful error. God's method is a slow and patient one. In due time He moves men to assert the other side; and so by changing the emphasis, and transferring the weight of attention, to restore the balance. Oh that Christians would learn to be sharers in the divine patience, and that instead of forming a new sect in their recoil from some exaggerated doctrine, they would wait the deliberate movement of God, Who, in the economy of the ages, never fails to

restore neglected truths, or to tone down exaggerated truths.

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"And now if I have spoken truly, however imperfectly, permit me to draw this conclusion. While we are to be always on our guard against recurring errors, let us exercise a wise discrimination between these and recurring truths, and welcome the latter without fear and without suspicion. Doctrines which have fallen into neglect and disuse are sure to revive and take their place once more in the belief and affection of the Church. But like their Master, Who sends them, they may come in such lowly and unexpected guise as to be without form or comeliness, having no beauty that we should desire them.

"Remember with what accompaniments of extravagance and fanaticism the doctrine of justification by faith was brought back under Luther. Read especially Michelet's 'Life of Luther,' and you will wonder,—not that he had courage to face pope and cardinals, but that he had courage to endure the contempt which his own doctrines brought upon him, as espoused and paraded by fanatical advocates. Recall the scandal and offense which attended the revival of vital heart piety under Wesley. But alas for those who rejected the truth because of these repulsive disguises with which human ignorance and folly had invested it. Coleridge truly says that what we denounce as error may be but 'the refraction of some great truth yet below the horizon.' If we have no provision, let us have patience and discrimination—waiting calmly until these refractions and perversions clear away, and the truth stands forth 'clear as the sun, fair as the moon, and terrible as an army with banners.'

PENTECOSTAL CAMP MEETINGS

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.

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.

ETTER MEETING IN CHICAGO.
It is announced that Mrs. M. B. W. Etter will commence a campaign in Chicago, Ill. beginning October 3rd and continuing throughout the month. Exact location of the meetings has not yet been announced by the committee in charge, but all inquiries for information should be addressed to Alfred A. Nankivell, 669 W. 63rd St., Chicago, Ill.

CONVENTION NOTICE.
A pentecostal Convention will be held at The Pentecostal Church, Cor. E. 57th and White Ave., Cleveland, Ohio, from Oct. 9th to the 18th.

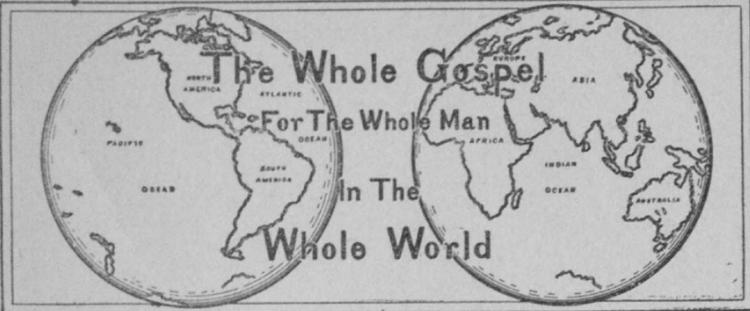
Free entertainment will be provided for special workers only.
Room and board can be secured at reasonable rates within walking distance of the Church.
All who are hungry and thirst for the full knowledge of God and the Lord Jesus Christ, are invited to come.
Address Pastor, D. W. Kerr, 6403 Linwood Ave., Cleveland, Ohio.

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.

COLT, ARK.

We are having a revival here. Pray for us and for lost souls.—L. G. Chandler.



B. A. AND MRS. SCHOENEICH.
Central America.

God is manifesting His power among these people. Last Sunday from the first meeting in the morning, was a day of rejoicing on account of the presence of the Lord. We usually have three meetings, morning, afternoon and night. But, the last Sunday afternoon meeting lasted into the night. Several were healed. Ten came to the altar for salvation. Six came through rejoicing, giving testimony that they were saved through faith in the blood of Jesus, and had a peace in their hearts they never had before. We forgot we were in a heathen land as we heard the shouts of praise to God and saw the clapping of hands of the redeemed ones. No one thought of supper. All were feasting on the good things from Heaven. Last Sunday a week ago five were instantly healed. It is wonderful how these dear ones are taking hold of God for their bodies, where before the first thing would be to run for the doctor or medicine. Now, the first thing is to seek the missionary and prayer.

Yesterday we had a glorious baptismal service in the Matagalpa River. Six were buried with Christ in baptism. The glory of the Lord came upon us, while the sinner looked on in wonder and amazement, for Matagalpa had never seen such a scene before. We took the opportunity to give them the Gospel. Never before has that word been so dear to us as now, "El Evangelio" (The Gospel). In this country one learns the meaning of Paul's words, "I am not ashamed of the Gospel of Christ." We baptized a man yesterday who is over eighty years old. His dear old wife lighted up with the glory of God as he was led into the water. His wife died last January. Her last words were, "Me voy con Cristo" (I am going with Christ). Thank God, he sent us just in time. May God continue to put prayer upon your hearts for these people.

Kindly keep standing with us in faith for this home, for without a permanent place the work can never be established here. The first of October is almost at the very door when this house must be settled for. Our God has been undertaking in a marvelous way. Keep on believing. Your prayers are not in vain.

MRS. ESTELLA A. BERNAUER.
Japan.

I am sending you the testimony of our dear young brother, Ichitaro Takigawa, who is my native preacher and a helper indeed. Please pray earnestly for this young worker who is so bold and fearless for God and so thoroughly consecrated to His service. It would have caused tears of joy if you could have heard him preach with such earnestness and power.

We have had glorious opportunities this summer to witness for Jesus and warn the people, and I trust seed has been sown which will spring up in many hearts and bear fruit unto everlasting life.

If the dear ones at home do not offer earnest prayer and put forth greater effort, many missionaries will be likely to suffer this winter as a result of the war, as food prices are going higher and higher. My offerings have fallen off so of late that I feared I could not support my one helper.

We returned from the country last Saturday but are expecting, God willing, to spend the month of September in Kobe, assisting Brother and Sister B. S. Moore in opening up the work there. Please pray God's blessing upon us. God is working here now and I feel that more victory is coming soon. Another young man is now seeking God. He wept and cried before the Lord and last Sunday became so blessed and sang in the spirit. The power of God was also on a Japanese young woman who is here, and she also sang in the Spirit. Do not forget to pray for dear Brother Juergensen and family who are laboring here

in Tokyo and are consecrated workers. Pray much for the power of God on the work.—Estelle A. Bernauer.

P. S. All offerings had better be sent by Post-Office order (International) as banks are now paying a low rate on drafts.

BROTHER TAKIGAWA'S LETTER.

I would like to send you a little testimony of God's dealings with me this summer. God took me to Tateyama with Mrs. Bernauer and some others to a little fishing village by the sea, where we were trying to hold up Jesus to the people. We found a strong feeling against Christianity. Since we came here there has been held a heathen festival continued for three days. God led us to the street each night to preach. I expected someone would throw stones or come and stop preaching. "And they went forth and preached everywhere, the Lord working with them"—(Mark 16:20). This same Jesus was with us all the time and he inspired me more and more whenever the people spoke against our Lord and tried to stop me preaching. But good many of them were listening and were so honest. I asked them if they wanted to be saved, but no one said a word. Yet they didn't go away. I think they were afraid. We beg you people to pray for them for they need it more than anybody else.

A little after the street meeting Brother Yo and I went to a village named Shirakama, walking through the dust like ashes in the burning sun, to give out the tracts and call on the people there, and we found three dear Christian homes who had no minister, and who hold the meeting every Sunday by themselves. Mr. Yamaguchi kindly gave us dinner and treated us fine. We talked about the Holy Spirit and the Bible. After we came back, I thought of visiting my home, knowing nothing about the festival that was going to be held the next day. I thought if I didn't use this good chance I could not be a faithful soldier. This is the place that is called "Holy City of God." Nearly all the people think they don't have anything to do with Christianity.

I must tell you what happened here in the middle school. Some of the Christians had a street meeting and it made the students and some of the teachers mad. One day they caught a boy and struck him in the playground till his glasses broke and his ear-drum broke. Several were struck. So since then they never had one. The inhabitants here hate Christianity.

I committed everything to the Lord and went to a place where many bad girls were kept, not secretly. Young men go there nights like insects around the lights. Especially, these nights I went nearly the whole town went, and the streets were packed full. I asked a policeman and he seemed to hate me to preach. So, I went to the land owner and he let me have the land. I spoke and warned the people and told them they must worship the God who created all things and sent His son Jesus to save sinners. Our God helped me wonderfully and people stretched their hands, so I said, "This tract will do you no good if you don't stretch your hand to God."

The second day I went there with a boy who came home from a religious school for the summer. While I was preaching two other boys came. Policemen were watching this time, but I spoke filled with the power of God and many stayed, and were listening. Praise His great power! We all sang. One boy had a cornet.

The third night was Sunday. We must praise His wonderful work, because on the first night I was alone, but this night, after the meeting all the men and some women went, and we had such grand singing. Pray for the people here and the Christians, as the Lord is coming soon. Pray that the Lord will give us a bigger mission, for we want more people to attend the church.—I. Takigawa.

ENCOURAGEMENT FOR SISTER LOWTHER.

At the Cazadero Camp Meeting I was quite impressed with Sister Lowther's testimony and also with Miss Kugler's, who came with her. I listened carefully to them and felt surely God is calling these women, who know Him, to China now. I felt that both of them knew the Lord and His voice and that He had dealt definitely with them on the subject of going to China.—and going now. If God has called them now, of course that settles the question. God knows the end from the beginning and He is not taken by surprise in this awful European war or in any possible revolution in China. I feel the end is at hand and the coming of the Lord draweth nigh and that what is to be must be done quickly.

I would not write this way unless I felt these workers were really reliable and had been tried and really know God. As to outward conditions, I do not see why they could not sail perfectly safely in the Str. "Minnesota," an American ship for which they are booked.

I was impressed at the Cazadero Camp Meeting (where there were more missionaries going or returning to China than missionaries going to all other places put together) that God had great purposes in getting the Gospel to China's millions now, while the door is so wide open. This being so, I could not advise anyone (who really had God's call to go) to hesitate. If I had the call to go, as I believe both these women have, I should feel I would rather die on my way to China than fail to start, unless the Lord made it plain to me not to go at this time. With Christian love.—George B. Studd.

NOTE OF THANKS.
China.

We wish to thank our friends who have taken such a kind interest in helping us on our way, and those who have been so faithful in holding us up in prayer. May the choice blessings of Christ abound toward you all, and may He reward each one who has given "as unto the Lord." We feel quite sure that you shall share in the reward of the fruit that we shall gather from dark China.

Finally, brethren, pray for us that the word of the Lord, may have free course and be glorified, even as it is with you; and that we may be delivered from unreasonable and wicked men; for all men have not faith; but the Lord is faithful. II. Thess. 3:12. We pray God your whole spirit, soul and body be preserved blameless unto the coming of our Lord Jesus Christ.—Sarah A. Kugler, Willa B. Lowther.

GUATEMALA, CENTRAL AMERICA.

We have been looking to the Lord in this time of testing to know His will. We all feel so clearly in His will in being here, and believe God will make a way where there is no way, and that He will not leave us forsake us. Bless His name.

We could use native workers nicely if we could support them. The man who was saved in prison is doing so nicely, and feels God would have him work for Him here. My brother and sister made a trip to a town one day's journey from here, where there are a few believers. The brother above mentioned is there and is preaching to his people. Sister says it is wonderful how he is growing. He is so concerned for souls and is full of fire and zeal. She says he preaches fine and while he preaches and prays, the tears run down over his cheeks. He told my brother he is so hungry and is seeking the Holy Ghost. My brother and sister were gone one week. Held several services, distributed tracts and preached along the way. Found some hungry people. Report a profitable and enjoyable trip. We desire you to pray that we may have the clear leading of the Holy Spirit in all things. I'm sure if you could see our home you would know somebody has done a great deal of hard work. Brother has made almost every piece of furniture we have in our house. People think it is remarkable the way he has acquired the language. It is more wonderful when we know how much work he has done aside from studying the language. God has helped in a marvelous way.

I ought to tell you of the trouble we are having with our mail, so that you may know how to pray for us. Much of our mail, both outgoing and

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

incoming, is being stolen and never reaches its destination. Some friends have sent us money that has never reached us. In April friends in Vandergrift, Pa., sent a N. Y. draft for \$15.00 to my brother, and it never reached us, but was signed and returned to N. Y. We think now that all our mail is being opened at Guatemala City, and money is stolen from the letters. My brother will write the American Consul at Guatemala and he may also write to the Postal Authorities at Washington. We feel badly that money should be sent at such a sacrifice and fall into the hands of wicked men and especially when it is so needed on the field. Please pray that orders may be taken that will end this evil work and the guilty party may be exposed and punished if need be.—Della Goodrich.

MISS JOSEPHINE PLANTER,
Tunis, N. Africa.

We are in the midst of troubled North Africa. Wars have been proclaimed and already food and water begin to become scarce. We may be compelled to face a great famine, and ask all God's dear children to pray that God may keep us true and faithful, that we may be worthy of this suffering with Him and for His name's sake. We are depending upon God and pray that He will show the brethren our spiritual and temporal need at this time.

My dear spiritual son Samuel was baptized in the Holy Ghost according to Acts 2:4 on June 21st in Brother Randall's mission in Egypt and has returned to his work in the Gospel with me. Please pray that God may use him mightily and that he may walk humbly before the Lord all the days of his life. During this present war trouble, send all letters "recom-mando." — Poste-restante, Tunis, N. Africa.

CLEVELAND, TEXAS.

Brother Billie Harrison and myself came here from the State Camp. We are holding a tent meeting here. Things looked dark when we came but we praise God for victory won in his name. We have large crowds and the altar is full every night. Seven or eight have received salvation and one received the baptism, according to Acts 2:4. Monday night there were 35 or 40 at the altar, and others came later. It is wonderful what the Lord can and will do. We are having healings and manifestations of the Spirit in a wonderful degree. Last night God's seal was on the service from the beginning, but the best came at the last when after the altar services everyone came up to shake hands with Brother Ollie Lindsey, who left for Trinity the next day. The Spirit of God came down upon us and some were dancing unto the Lord and singing under the power of the Spirit. Heaven was all around me. Praise God! Brother McConnell is with us for a few days and is doing most of the preaching. Pray for this place, and for me.—John Die and Billie Harrison.

MEETING NEAR SAMPSON, ALABAMA.

Thank God for the baptism of the Holy Ghost and for the privilege of working for Him. We closed a meet-two weeks ago, where God wonderfully blessed. He saved thirteen and baptized eight souls with the Holy Ghost and since we left four more have received the baptism and three more saved. Among the first to be saved was an old man 82 years of age who had been in bed since Christmas. God made a way for us to have prayer with him and touched his body and he was able to walk all around

the room and he was saved before he sat down.

We left there and went to the Camp-meeting at Wixburg, Ala., where we found Brother Grice. Several were saved and some baptized with the Spirit. We ask the prayers of the saints.

MONNETT, MO.

We just returned from holding a 12 days' meeting in Barry County, near Cassville, Mo. Two souls were saved, some healed and some seeking the baptism. Signs do follow them that believe. Praise His name!

We were asked to pray for sister Mattie Beeson who has been paralyzed for two years from her shoulder to the tip of her toe on the right side. Through faith in the name of Jesus, God loosed her arm and she can move her foot. Pray much for her as she desires to be fully healed.—A. G. Armstrong and wife.

MISSION AT BENTON, ARK.

We have no pastor now, but keep up our regular services, Thursday, Saturday and Sunday nights, and Sunday morning at eleven. We also have Sunday-school at ten A. M. Sunday. The services are largely attended and we have good behaviour. The Lord blesses in our songs, prayers and testimonies. We are praying the Lord to send us the right shepherd for the flock.—Mrs. J. N. Orr.

TESTIMONY OF HEALING.

I want to praise God for healing our baby. Wife was giving him medicine for bowel trouble but it did him no good so I told her he might die if she did not help by her faith. She laid aside the medicine and God burdened me with prayer for him and I did as commanded in James 5:14 and anointed him with oil and prayed for God to heal him and He did. The babe is now as fat as he can be. Glory to Jesus.

Note:—Please pray for me that I may receive the baptism and stand for God in this city. I have joy in my heart and have light on the baptism. I am alone but God is with me. The fight is hard. Pray that we may open a mission here and God will send us some Spirit-filled workers.—E. E. Gore, Gainesville, Texas.

LOVELADY, TEXAS.

God is blessing precious souls in and around this place. This is a new field but Jesus is breaking through. We have an attendance of from five to six hundred people through the week, and nearly a thousand Saturday and Sunday. Good interest. Many have been saved. About thirty have received the baptism. The meeting started about two weeks ago.

WINNING SOULS.

If we all keep winning souls for Jesus we will outshine the sun, and take supper with Jesus and probably talk matters over with Him, how by His grace we are there and then to hear the Hallelujahs that will make heaven ring and to see Him face to face whom now we see through a glass darkly, will be glory for us.

Just one glimpse of Christ in glory Will all our toils repay.
—Robt. Lafleur and Bro. Odom and band.

REQUESTS FOR PRAYER

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Please pray for a revival at this place.—Christie Wilson, Valley Mission, Jasonville, Ind.

Please pray for my husband and two children. One is married and has two children.—Mrs. J. A. Thompson.

Please pray earnestly for the recovery of my wife from female trouble.—L. B. Kincheloe, West Plains, Mo.