

Christian

THE SIMPLICITY OF
THE GOSPEL



Evangel

IN THE BONDS
OF PEACE

THE UNITY OF THE SPIRIT
TILL WE ALL COME TO THE UNITY OF THE FAITH

Vol. 2. No. 13.

Plainfield, Ind., March 28, 1914.

\$1.00 a Year.

WONDERFULLY DELIVERED FROM LOCKJAW.

Healing of Margaret Daniels at the Etter Meeting
in Atlanta, Ga.

I desire to give my testimony to the glory of God
and His dear Son, who bare our sicknesses and in-

While suffering thus, the Lord asked me if I
would go to Atlanta and be a witness for Him. I
told the Lord if He would open the way for me I
would go to Atlanta and have Mrs. Etter lay hands
upon me and pray for my healing, and then be a
witness for Him. The Lord provided the means
almost immediately and made His way plain be-
fore my face.

I also had been a sufferer for eighteen years from



firmities on the cross as well as our sins, that we
might go free and be made every whit whole.

Some weeks ago, while at my home in Wilming-
ton, Del., after having the nerves of two teeth taken
out by a dentist, symptoms of lock-jaw began to de-
velop and the suffering I endured at times was al-
most unbearable. But through the prayer of faith
and trusting God's promises I had deliverance many
times, but not complete victory. The awful pain and
agony would return with redoubled force. Then
again the "fight of faith" would bring victory to the
extent that Satan was unable to lock my jaws.

terrible headaches caused by the roots of a tumor
being cut away from five nerves of the brain and
the nerve of the left eye. These headaches always
prostrated me and brought on other complications.
During those years the Lord gave many deliver-
ances in answer to believing prayer, enabling me to
go forth in His service, traveling thousands of miles,
proving His grace to be sufficient.

On Sunday afternoon, March 8th, the first day of
the meetings held in Atlanta by Mrs. Etter, in the
old tabernacle at Luckie street and Tabernacle place,
hands were laid upon my head and jaws and I was

immediately healed by the Lord. Praise His name! It was wonderful—the resurrection life flowing through my entire being. Glory to Jesus for such a marvelous deliverance and perfect healing.

MARGARET DANIELS.

ATLANTA IS BEING STIRRED.

I wish to add my testimony to the above. Sister Daniels is a deeply spiritual child of God. She had a wonderful baptism, speaking in twenty-one languages and has been a foreign missionary. She is helping in the Etter meetings with great power, both with God and with man. The meeting is stirring Atlanta and already a mighty work has been done. God only knows where the power will reach. Crowds are coming. Pray for a mighty outpouring of His Spirit on our city. Praise God! Praise God!

MRS. L. N. HARRIS,

Chairman of the Ladies' Committee on Arrangements and Entertainment.

A FOURTEEN-YEAR-OLD BOY HEALED.

I will be fourteen years old in May, 1914. I have been what the doctor called a "natural bleeder" all my life and have had rheumatism since I was about five years old. At times it would seem as though I would go into convulsions from the pain. I would have to take morphine, aspirin, cocaine, and all kinds of opiates for ease and had to have mamma heat hot irons and bricks to put in bed with me to try and get some sleep, and sometimes I could not lie down at all.

But I went to Sister Etter's meeting here in January and she laid hands on me and prayed and, praise the dear Lord, I was healed. I have had a tooth pulled since and I didn't bleed any more than any one else would have. The Lord has also saved my soul and baptized me with the Holy Ghost. I am living on the "hallelujah side."

CHARLIE F. OWEN,

823 B. Street, Meridian, Miss.

From Charlie's Mother.

The Lord has healed the entire family during this meeting and Jesus has come in our home to dwell. Praise the Lord.

MRS. DAN L. OWEN.

PENTECOST IN TYPE AND ANTI-TYPE.

Turn with me to 2 Chronicles, the 5th chapter, and notice the dedication of the temple or the manifestation of God under law. In Chapter 7:1-2 we see that fire came down and the priests could not enter because of the Glory of the Lord and the people fell with their faces to the ground, and worshipped and praised the Lord. It fills us with wonder, amazement and praise to read of it.

I notice the Levites, singers and musicians were all arrayed in white linen (typical of purity); there were one hundred and twenty priests (which seems

very significant, sounding with trumpets. All this company, priests, Levites, singers and musicians were as **one** to make **one** sound and as they praised the Lord the glory came down.

Now turn to Acts 2:1-4 and notice the dedication of the human temple or the manifestation of God under grace.

We notice in the fifteenth verse of the previous chapter that the number was about one hundred and twenty. We read they were all filled with the Holy Ghost. Under the law the house was filled which was wonderful, but under grace, the men and women were filled with the glory of the Lord which was glorious. Note also that under the law they made one sound—there was harmony, no discord in the singing, musical instruments or trumpets; but under grace there was no discordant note in their hearts.

Now if the pouring out of the former rain was so glorious, what should be the experience of the Latter Rain? May God take out of us all discord and the prayer of our blessed Lord Jesus be speedily brought (Jno. 17:21) to pass "That they all might be one." The coming of the Lord Jesus would not longer be delayed.

MRS. G. R. ANTHONY.

APOLOGIZING WITHOUT CRITICISM.

When it is time for us to apologize, it is no time for us to criticize. When we have an apology to make, let us stick to our apology only, not to be talking or even thinking about the possible fault of any one but ourself. We often find ourselves strongly tempted to do otherwise—to mix apology and criticism. When, for example, we have failed in love, showing impatience or irritation because some one else has blundered, we are willing to confess our failure and apologize for it provided we may point out at the same time the fault of the other, which was the occasion of our failure. But the other's fault was no reason nor excuse for our failure; and we are not responsible for his fault, but only for our own. Why blunt the edge of our apology, destroy its grace and value, by meddling critically in that which is probably none of our business or which—if it is our business—can be much better attended to by the example of our own frank confession than by any direct rebuke? Apology and criticism do not mix. But an unconditional, whole-souled apology is often the best criticism in the world.—Sunday School Times.

"FLY ON, THOU MIGHTY EPILEPSY!"

Dr. Joseph Parker was once preaching on Saul's conversion. "And they say in Germany," said the Doctor, "this is the result of an epileptic fit. Let us look at Saul before he went into the fit, snorting blasphemy and persecution. Together we will look at him in the fit. 'And behold he prayeth.' And now look at him when he has come out of the fit: saint, hero, missionary, martyr." Throwing up his hands, he shouted, "Fly on, Thou mighty Epilepsy!"—Alliance Weekly.

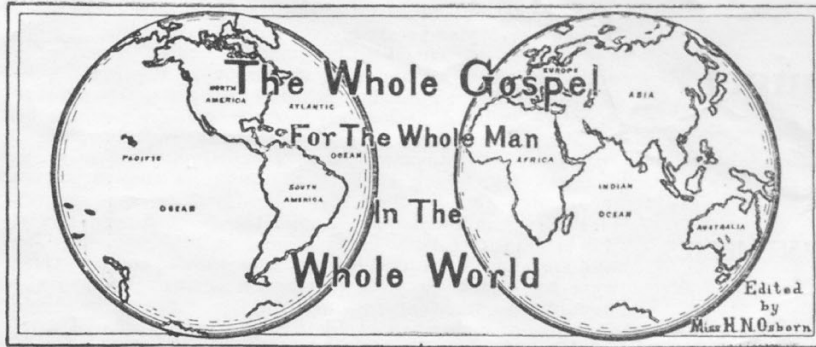
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Mar. 28, 1914



PROMISING WORK AMONG THE LOWLY OF INDIA.

January 19, 1914.

I rejoice in the way the Lord is leading and blessing. I am getting things together to build at the new station. We have a grass hut built at a cost of \$3.50 where a man and wife are living. The King has given me land to build on. He would not sell as he said there could be no price between us, only a blessing. I expect to build one room extra high and put up a punka so that I can stay as much as I wish. The Ayra Samaj notified his caste people of high official standing. A committee came to see him who said "If you give Mem-sahib land and encourage her to live and teach her religion in your village the people will all turn Christian. You are the head in this part and you can hold the people and keep them from listening to her. If you do not, we will turn you out of the caste." After they were through, he said, "I have asked her to come and teach us and as it is so far to come often and too hard for her to ride the elephant, I gave her land to build on, so a blessing is at our door—shall I turn it away? When you refuse all things that Christianity brings and has brought to you then come and talk to me again," and they left.

Benjamin and Betsaria are teaching the children one-half day. The people asked that they might have the Bible lesson right after the noon hour as they do not go to the field until 1:30. Many gather to hear and while the lesson is to the boys, the men, never having heard anything, could not understand more difficult lessons.

Scripture is being fulfilled in our midst. Some want to be baptized on our big day, (they mean Easter), and I am willing after they are taught that long. All are of high caste that are being instructed. It is easy to get the little fish after you have caught the larger ones as it is the high caste that do the persecuting of the low caste.

I was reported as dead to these village people one Sunday morning when many were on their way here (some from ten miles away) for prayers. They went back home and reported it and there was much sorrow expressed and men sent to learn the cause and I had the pleasure of

telling them I was much alive. They always smile and take my hand and greet me as if I had really risen from the dead. I told them they should ask God to let me stay with them till Jesus calls.

When explaining to them about the coming of the Lord, they say "we can not be ready for you have been a Christian so long and say you are not perfect. How long must we wait to be ready to meet Him?" But I tell them God is able to get them ready in one day if they are true at heart. Benjamin says they do not want to go to bed, but to hear more and more.

I need a co-worker or two and would gladly welcome a married couple. I am not jealous—would praise God with my whole heart if a minister would come in time to baptize all.

I hope to keep the little boys at home after school vacation in June. They are so promising. The last one I have named "Joseph" received a prize at school for memorizing Bible verses—95 out of 100. I was so amused at the boys when Joseph came. Paulus said to him the second day, "If you are going to live with mamma, cut off your pig tail (they let a bunch of hair grow on the crown to give the gods a hold to pull the spirit out of the body), so he got the scissors and Paulus cut it off. They were home at Christmas one week. I wish you could have heard them pray. They caught the spirit of what we pray over, and they get so in earnest.

I am real well and hope to go through the hot season all right. I will be building so that I can not go away, even should the Lord provide. I need a rest badly but do not like to leave the work for a month, but believe the change to the other station will rest me. We need much prayer. Your part in this work will be revealed when Jesus comes.

I have three married couples, one single preacher, one single man for my work and to go with me when the preachers are away or busy, there are four mission babies and my three orphans, sixteen in all.

There is no one living at Khondoli but we preach there three times a week. There is a high caste family across the river who wishes to become Christian. The son (16 years old) was healed of plague and the family said when we went to pray

"if your God heals him we will worship Him" and now they say they are ready. They have also told us we could have all the land we want if someone will come to instruct them. How I hope and pray there was someone to step into these open doors. Pray as you never have prayed before for reapers, those who will go to the poor and lowly, where they will suffer some, but God is able to keep amidst everything.

Your sister and co-worker for the lost of India, in our dear Master's love and service, under the precious blood, until He calls, or we meet in the air.

(Mrs.) D. L. McCarty.

P. O. Bhagalpur.
Gorakhpur, U. P., India.

JOHANNESBURG, S. AFRICA.

P. O. Box 1636.

Co-workers in Jesus—"Peace through the blood of His cross."

Many thanks for your paper. How blessed to know we can hear from the dear workers around the world. How there should be a **belt of prayer** also, as the "perilous times" are upon us. We are just released from another "strike"—all striving for mastery and gain. We had special meetings during the strike with good results.

I did not return to Basutoland after our November Conference, as there was a call for workers in this wicked city. We are believing for a Holy Ghost Revival here. Help us to pray and then you will have stars in your crown from Africa. Two new missions have opened here and God is with us.

Sincerely in Him,
Verna Bernard.

GUATEMALA, CENTRAL AMERICA.

Coban, Feb. 8, 1914.

Dear Christian Evangel—I have been thinking for some time that I would write you and express my appreciation for your kindness in sending me the paper so regularly. I do praise God for His thoughtfulness of me, and not only His, but that He causes His children to think of and pray for me. May the Lord bless you in your work for Him. Please accept my thanks for the paper.

Yours in the Master's service,
WILLIE ETTA BARNETT.

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THE

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Special Notice

- ☐ All subscriptions should be sent by Postal or Express Money Orders, made payable to The Christian Evangel, Plainfield, Ind.
- ☐ All matter for publication should reach us at least eight days before date of issue.
- ☐ Kindly make all articles, testimonies, reports, etc. brief and to the point as far as it is possible. Our space is limited.

Entered as second-class matter September 6, 1913, at the postoffice at Plainfield, Indiana, under the Act of March 3, 1879.

In a letter which appears on page eight of this issue the end of the age is mentioned as coming in 19—. We left the two last numbers off purposely as we do not consider it best to set positive dates for the coming of Christ. The number, however, was 33. Others have had visions and have seen 1914, 1917, etc., and one person had a vision when they received the baptism in the Spirit in Evansville the past year and saw 191—. These figures are just vague enough to cause God's people to watch, for they know not in what hour the Lord shall come. Should the date be definitely set for 1933 many would rest back on their oars thinking they had plenty of time and so not be fully prepared should the Lord come before that time. But one thing is certain and that is that the Lord is coming and coming soon. Let Him find us ready when He comes, busy about the work He has called us to do, that we may not be ashamed at His coming. 1 Jno. 2:28.

By the time this issue reaches our readers, the editor and Pastor Armstrong will in all probability, the Lord willing, be speeding on our way to the Hot Springs Convention. This will leave Mrs. Flower with a good part of the paper to manage until we return the middle of April. We ask our contributors to kindly do all in their power to assist her by writing frequent articles and letters for publication on one side of the paper, being careful as to punctuation, grammar, etc., so that Mrs. Flower may have the work as light as possible. We shall try to send interesting matter from week to week for publication and trust to have the first news of the convention as has been our record in the past. This meeting in Hot Springs is to take up some important subjects, and promises to be an epoch maker should the assembled ministers handle each question presented in the spirit of love and fellowship. Now is a good time to get out and hustle for subscriptions. We would be delighted to find that our subscription list had increased by four or five hundred new names on our return. You can help make it do so if you take the matter on your heart and labor for this cause as unto the Lord.

A quiet, but beautiful wedding ceremony took place in Brother Myland's study last Friday (the 20th) at high noon, when Richard Gardiner and Eleanor Palmer were united in the holy bonds of matrimony. Brother Gardiner, like Jacob of old, has faithfully served a full number of years and has at last secured the prize for which he sought. The Spirit of the Lord was sweetly present and as the "I dos" and the "I wills" were gladly exchanged (the clock striking the hour of twelve in the meantime) and Brother Myland offered up a prayer of blessing upon the happy couple, the tears flowed freely, the bride particularly being moved in this respect. The wedding had been decided quite suddenly and so there were but a few present, just seven sitting down to the wedding dinner that followed. After dinner, the bride and groom accompanied by Brother and Sister Myland left for Martinsville to assist Brother Fred Vogler in his services over Sunday. We are sure that the many friends of Brother and Sister Gardiner extend to them hearty congratulations and wish them much joy and gladness as they embark on the voyage of life together, and we take this means of putting into words all the good feelings of their friends towards them in this most wonderful and important step in their lives. Let all the friends send along a card in care of "Gibeah," Plainfield, Indiana, wishing them well and we are sure it will be greatly appreciated.

We feel that we should make an apology for an editorial which appeared in this column in a recent issue. The editorial was written in regard to an endless prayer which has been going the rounds for some years, and which was forwarded to us by a brother in Colorado. Our position in regard to circulating this prayer has not changed in the least, but we feel we should apologize for growing a little too personal in handling the subject. However, we learn from a letter recently received that the brother did not take any offense, as he had simply sent it to us to see whether or not we would make a comment on it. A portion of his very interesting letter follows herewith:

"The first prayer card I received I laid aside and soon forgot all about it. Then in about ten days I received another one, so I concluded I would send out as requested as the prayer part was good and as I was praying that every day. I am getting more than half a dozen Pentecostal papers so I sent several to them, thinking they would express themselves as you did. I go on beyond it, too. I give more than a tithe and have ever since the Lord saved me eighteen years ago. I was then 48 years of age and had a half dozen or more diseases, but today I am free from every disease as far as I know. Praise the Lord forever. I have not had doctors, or medicines or remedies of any kind for about eighteen years, and we never turn the poor and needy away without helping them. We lost a good deal of money in Zion City, but the dear Lord has given us a good home here and plenty to eat of the very best, and we love to share it with the dear saints. If you are ever out this way, call and see for yourself.

"Now I will tell you something that I think will interest you. Yesterday a young lady called at our door and asked for something to eat. We took her in, helping her in body and spirit, and she told us of her very narrow escape from the white slavers the day before. She had come from Chicago and was working her way through to Pueblo, Colo., where she had an aunt. The day before at Parmalee, Colo., a woman told her that a man would take her in an auto to Colorado Springs, and on the way he assaulted her, striking a fearful blow just above her temple, leaving a bad looking wound. However, she was too strong for him and escaped his clutches. Praise the Lord. Pray for her salvation. She says she was raised a Roman Catholic but does not believe in them now. Her name is Mary Hendrickson. I believe it would be to the glory of God for you to publish this part of my letter. I do love the dear Lord and all His Word and Truth."

R. M. B.—, Fountain, Colo.

Brother B. makes the above statement as to his tithing and care of the poor by way of testimony. We
 (Concluded on page 6)

Mar. 28, 1914

LIFE'S PURPOSE.

God has a plan for every life;
We are not here to drift
Through our few years of earthly strife
But love and serve, and lift
Our struggling brother to his feet,
And cheer the drooping hearts we meet.

We're here upon an errand great,
Sent by Divinity;
Our best in life we consecrate
To bless humanity—
That truest life is that which finds
God's thought, and its great dictum minds.

No better purpose can be born
Than that which seeks to fill
Its truest place, and thus adorn
The beauty of God's will;
To live successful is to show
Accomplished good where'er we go.

"Gibeah."

D. Wesley Myland.

THE NEED OF SPIRITUAL ORGANIZATION.

February 10, 1914.

Thank you for the "Christian Evangel". It is kind of you to send it to me who am unknown to you in the flesh. The Lord be praised for the fellowship, and indeed kinship in the Spirit.

In No. 22 of volume 1 (December 13, 1913), you have a column devoted to the difficult problem of the lack of organization, and, consequently, of system in the missionary effort of Pentecostal saints. It is a blessed fact, patent to all the Lord's children that the much criticised profession of the Baptism of the Holy Ghost and Fire has been accompanied by a tremendous increase in missionary zeal and effort, and this is, as Pastor Boddy puts it, one of the "Hall Marks" of the heavenly origin of the blessed Pentecostal Revival. The missionary effort, however, has not been the expression of the zeal of the saints as a body. Individuals, more or less entirely independent and isolated, have responded to the call of the Holy Spirit. This response has not been by any means fruitless. The dear ones have been channels of blessing both to the heathen and to missionaries on the field. They have been so much blessed that one hesitates to say or write anything which may savour of dissatisfaction—not in fear of offending them so much, as of grieving the Spirit who has used them.

But it is evident He himself is laying upon many a similar burden, viz.: that of concerted action in a combined response to His call to preach the gospel to the heathen. Individuals have responded and the Lord has been glorified, but our blessed head is waiting for the response of the "Body". For the saints to respond as a body they must recognize their unity in the Spirit. They must realize they are one body.

No one truly baptized in the Holy Ghost can be oblivious to the imminent danger of checking and perhaps permanently hindering the work of the Spirit so wonderfully begun, by the present tendency there is to emphasize different points of view of doctrine. There can be no "body compacted together" while we so express our doctrine as to wound others, and the Blessed One can not possibly "guide us into all truth" while we so tenaciously

cling to a particle as though it were the whole.

While visiting a certain church in the United States the atmosphere was sweet to me and the power of the Blessed One intensely real, and one outstanding reason for this seemed to be the recent agreement that had been come to between two companies of the saints in the district who held different doctrines. They did not surrender the doctrine, that would have been to sacrifice principle, but over all they covered the cloak of love, and it had proved in large measure to be a "bond of perfectness."

Those of us who have been baptized in the Holy Ghost have no right to be dogmatic. Each of us has the same grand Teacher. The class in school we reach depends on our docility. The school is one. Let not a first-class pupil stand aloof from a fifth-class pupil as though he were outside the school, just because he does not grasp or acknowledge first-class lessons. James and Paul were in the same school, although they superficially contradicted each other. We have Jameses and Pauls in our ranks, but their superficial contradictions are being magnified into fundamental differences and consequently severing limb from limb in the Body.

Beloved these things ought not to be. The "Old Serpent" is extremely wise, he will insinuate in our midst **exactly the same** subtle hindrance that has devastated the Church from the beginning, splitting it to pieces. When will we learn the lesson? **No water can flow through separated lengths of pipes.** For the flow of the precious life-sap, and for the flow of the "rivers of living water," we must be connected not only with our head, but with one another. We must be a Body "compacted together." It is borne in upon me that this is the first step to **scriptural** organization—true spiritual unity. We ARE one. Blessed be the Lord! and the differences to which I have referred have not yet been generally recognized as fundamental and irreconcilable; at present there is only a tendency that way, but it is a fatal tendency, and can only be checked by a frank recognition by all of us of the fact that **we are one.** This recognition should be publicly expressed and sweetly exemplified by fellowship in spiritual worship, home service, and missionary enterprise. Let this heavenly fact be accepted and the glory which God gave to Jesus shall be in us, and we ALL indeed shall be one even as they are. (John 17). No brother or sister will then have any desire to act as an isolated unit or dislocated limb. This is the first step in organization and it remains with you at home to take it.

But should this unity be of the saints in the states only? Should it not be of all? Is it impossible for there to be one Body of the saints though scattered in both hemispheres? The vision that opens out before me is grand. A fellowship of love that is world-wide converging and focusing through one organization to spread again in divergent rays to the uttermost parts of the heathen world. This may be but a vision but is it not the vision our Lord had, and which perhaps has still to be realized here below?

What is quite practicable, however, is, for the saints in the states and Canada to **profess** their real unity and exemplify it in co-operating in the expression of their missionary effort. Missionary effort

should be of the whole Body. It is too trite to repeat what is so frequently heard "All can not go." Those who say this often do so to excuse their indifference and lack of ALL effort. All can not go truly, but "going" is but one part of the missionary question—just the "feet" of the Body. There is work for the hands and other members also. The missionary work, surely, is the only business of the saints till Jesus comes.

It is very difficult to deal with all the questions which arise when considering this problematical topic. Most Pentecostal saints are rejoicing at the blessed liberation from the trammels of excessive organization in the denominational churches. The baptism of the Holy Spirit has brought a blessed indifference to forms and traditions that bound down and held in. Consequently the faintest suggestion to return to the old bondage is regarded with abhorrence, praise the dear Lord! Let us stand fast in the liberty wherewith Christ has made us free. If my suggestions of association would, if carried out, curtail that liberty the Lord will put His hand upon them, and reveal to the saints His disapproval. **But organization without the Holy Spirit, and TO MAKE UP FOR His absence, is a very different thing from organization IN the Spirit and BY the Spirit and with the Spirit as President.** If organization is according to the Word of the Lord it is necessary, and we must not shun it altogether because it is attended with dangers, even though they be of the gravest kind.

Yours in the soon coming Lord Jesus,
W. S. NORWOOD,
Central Asian Pioneer Mission,
Abbottabad, N. W. F. P., India.

OVERZEALOUS FOR DOCTRINE.

"My doctrine is not mine," said Jesus, "but His that sent me." "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."—John 7:16, 17.

We see more and more that our soul's safety and growth in grace depends not so much upon our zeal for doctrine and phases of doctrine as upon our ever being wholly resigned to the will of God. We may be established in our doctrine, steadfast and unmovable, stubborn, like a balking horse on a mountain road; so rooted and grounded in our own theories and traditions handed down that neither the Word of God nor His Spirit can move us on from our dogmatic position. And yet with all this stability one can be utterly destitute of God's grace and salvation. The one eternally safe harbor for every weary, unstable, storm-tossed spirit is to be found in His will only. He that is absolutely willing to do the whole will of God need not be anxious, for "he shall know."

Herein is rest from all sectarian strife. How many need this rest! If we make our doctrines ours they become a burden to us and we make them a burden to others as well. Jesus' doctrine was not His just as His will was not His own. We have the privilege of taking this same attitude towards doctrine. Then will our hearts be free from prejudice and our minds open to receive truth.

We are not to "fast for debate and strife," nor study dogmas merely to be able to "make points." Every teaching must be a sign board pointing toward the Cross of Christ and life in the Holy Ghost. Such doctrines, however, do not make the evangelist over popular nor call forth great multitudes of "joiners" for the natural man is reluctant to walk in the death-to-self route, and fancies least of all a life hid away with God. He rather prefers to follow forms, observe ordinances, etc.

"My brethren be not many masters (teachers)." Jas. 4:1. Doubtless the apostle saw the danger of "babes assuming the chairs of sages," and sought to warn them of the great condemnation they were calling down upon their own heads. Brother, why do you wish to teach? Is it zeal for doctrine? Do you realize your responsibility to God? "God has set some in the Church, teachers . . . governments, helps." The natural tendency is to tell others what to do and how to do it; it is easier, we think, to do this than to serve as helps ourselves. But God needs helpers also. Moses' hands were held up by helpers—mere props—but their services were indispensable. We must never get beyond lending a helping hand.

Teachers are badly needed, but the teacher must be equipped for God's work with God's equipment; he must know the Word of God. It must "dwell in him richly in all wisdom"; he must be "apt to teach," i. e., be gifted; he must have the Holy Spirit, and the Holy Spirit must have him, otherwise he cannot teach the things of the Spirit. Moreover the fruit of the Spirit must ever be manifest in his life and discourses. Love, longsuffering, gentleness, kindness, patience, are all needed. Zeal for doctrine will not suffice. "He that teacheth, let him wait upon his teaching." Fleshly zeal cannot wait; it pushes and hurries and drives; and if perchance, it drives one in, it will drive a score out. The spirit behind the discourse will penetrate farther than the words he utters. The spirit in which a tract, a paper, or a book, is written will ever be felt and recognized by every reader of the printed page. We have been handed tracts, correct enough as to doctrine, but displaying such a repulsive spirit as to forbid our passing them on to others.

Moisten thy tongue with the oil of kindness,
In gentle ink, O dip thy pen;
Thy words shall lighten souls in blindness,
Thy letters read—and read again.

—Selected.

(Continued from Page 4.)

advised in the editorial mentioned that if you wanted a sure blessing you should practice the prescription given in Isa. 58 and Malachi 3:8. Brother B. has been fulfilling these conditions and God has fulfilled the promise, prospering him in soul and body, for which we rejoice with him. We trust the young woman he mentions will fall into the proper associations which will lead her to fully abandon herself to the Lord Jesus and open her heart for the Spirit's fulness.

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The Christian Evangel, Plainfield, Ind.

The Little Flock

EDITED BY MRS. A. R. FLOWER

JESUS AND THE CHILDREN.

Tune. Tramp, tramp the boys are marching.

When the Saviour dwelt on earth,
In the land that gave Him birth,
Mothers round him with their little
children pressed,
And a blessing humbly sought,
For the little ones they brought,
Tenderly He took them in his arms
and blessed.

Chorus.

Jesus loves the little children,
All the children of the world,
Brown and yellow, black and white,
They are precious in His sight,
Jesus loves the little children of the
world.

There were some who rudely tried,
These dear ones to push aside,
But in gentle tones the loving Sa-
viour said,
Suffer them to come to me,
They are mine and it shall be,
That of such as these my Heavenly
Kingdom's made.

Then we'll strive to gather in,
For the paths of shame and sin,
All the little ones where e'er their
home may be,
And our banner we will raise,
Over all the world in praise,
Of the blessed Christ who died to
set us free.

Verses by Mrs. Lydia H. Holmes.
Chorus by Henry Wilson.

"FEAR NOT."

Naturally, I had the fear of snakes common to the human race. At one time when I was expecting at any time to be thrust forth by my Lord into Africa, I was haunted by this fear. The thought came to me that if I came upon a snake and had time to pray then I could trust, but supposing I should come suddenly upon one and had no time to think or pray? And the fear of this and the results that might follow even haunted my dreams at night until one day I opened my Bible to this verse in Proverbs, "Be not afraid of sudden fear," and at once the victory came, praise His dear name! and, during ten and a half years of service in Africa, I have not even been nervous over snakes, and many times one has had to walk through paths overhung with grass, and enter rooms in the dark, and in a part of Africa where there were many snakes.

MRS. JULIA RICHARDSON.

INTERNATIONAL SUNDAY SCHOOL LESSON

With Pentecostal Notes :-: April 5, 1914.

7. And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

8. When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him;

9. And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher; then shalt thou have worship in the presence of them that sit at meat with thee.

11. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

12. Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompense be made thee.

13. But when thou makest a feast, call the poor, the maimed, the lame, the blind:

14. And thou shalt be blessed; for thou shalt be recompensed at the resurrection of the just.

15. And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

16. Then said he unto him, A certain man made a great supper, and bade many:

17. And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

18. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused.

19. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused.

20. And another said, I have married a wife, and therefore I cannot come.

21. So that servant came, and showed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22. And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23. And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.

24. For I say unto you, That none of those men which were bidden shall taste of my supper.

CHRIST'S TABLE TALK.

Lesson Text.—Luke 14:7-24.

Golden Text.—Everyone that exalteth himself shall be humbled; and he that humbleth himself shall be exalted. Luke 14:11.

Leading Thought.—Spiritual lessons from a feast.

1. **The Road to Exaltation**—a lesson for the guests. (Vs. 7-11). This quarter as did the preceding one (Mk. 9:30-41) begins with a lesson on humility. The spirit here depicted affected the apostles. The lack of humility among Christian people is a great hindrance to blessing and power in service. The occasion was a feast in the house of a chief Pharisee (Vs. 1-6). The principle of promotion set forth by Christ is backed by such scriptures as 1 Pet. 5:6, Jas. 4:6, Psa. 34:2, 69:32, Prov. 3:34, Matt. 18:4. "Before destruction the heart of man is haughty, and before honor is humility." Prov. 18:12. See Prov. 11:2, 16:18-19. This applies to every phase of life in our relation with our fellowmen and particularly with the household of God. Its exercise involves unselfishness, esteeming others better than ourselves. Phil. 2:3-7.

"Humble we must be, if to heaven we go,
High the roof is there, but the door is low."

2. **The Road of Divine Recompense**—a lesson to the host (Vs. 12-14). Christ's thought is not to forbid the common hospitalities between kinsmen but to discourage hospitality

merely for return and to impress upon them the superiority of unselfish generosity toward those who can not make return. Note in V. 13 to whom the giving should be done. Matt. 25:35-36, Neh. 8:10. Is this in keeping with modern practice among many so-called Christians? Not only may this apply to a literal feast, but spiritually interpreted, should move us to seek out and feed the hungry souls instead of lingering about those who know so well the way of salvation, even at the sacrifice of our temporal benefits. God will never permit a trusting servant to suffer need (Phil. 4:19) so long as they keep in His will. Seeking for earthly reward and recompense has corrupted many a minister of the Gospel. "Thou shalt be recompensed." For every sacrifice, every labor of love, every faithful hidden service thou shalt receive a just recompense of reward,—not now but hereafter. It is living with eternity's value in view. "Resurrection of the just" (V. 14) probably referred to in 1 Thess. 4:16, or in a more general sense in Acts 24:15.

3. **The Great Supper** (Vs. 15-24). The occasion led up very naturally to this parable. Read this parable side by side with Matt. 22:1-10. Note the suppers. "They that were bidden" represent the Jews. Acts 13:45-46. The invitation in V. 16 is the prophetic announcement of Christ's coming; in V. 17 it is Christ's own announcement that the kingdom is at hand and the invitation to Israel to enter. Gal. 4:4-5. Matt. 3:2. "Come" is the condition to receiving the blessings Christ offers. Isa. 55:1. Matt. 11:28. Jno. 6:37, 7:37. Rev.

(Concluded on Page 8)

TIMES OF REFRESHING

From the Presence of the Lord.

Testimonies, Requests for Prayer, Reports of Meetings and General Fellowship.

A NEW MISSION IN FORT WAYNE, IND.

March 11, 1914.

Greetings in Jesus' precious name. I can report victory in spirit, soul and body. Since I last saw you at the Marion convention I was led of the Spirit to come to Fort Wayne. Since coming here the Lord has helped us in getting a mission where we are having good meetings and we find many hungry souls here.

As this is almost a new field, we have been led of the Spirit to invite all or any of the saints that might live near or who are coming this way to come and help in this work. There is a good prospect of a great outpouring of the Latter Rain soon and we would be glad if you will publish this in the Christian Evangel.

Your brother and sister in the one body,

D. C. Uhrich and wife.
Mission, 1427 Broadway.

KANSAS CITY, MO.

March 9, 1914.

God is increasingly blessing our publication interests. The Assembly work in our midst also is moving forward. Last night a brother from Kansas came to the altar for the second time and was gloriously filled. Brother Moll was with us and he said he never saw anyone filled like that, getting so much glory before he received the tongues.

Our present study of II Corinthians Tuesday nights is most interesting. The attendance is large and God is opening the Word to us graciously. I rejoiced at the good news of your convention. God bless you and guide you into all the truth as He has promised. He will if you let Him.

Yours in the faith of the Gospel.
A. S. Copley.

ENTERPRISE, FLA.

March 5, 1914.

Today is the anniversary of my healing thirty-two years ago. Oh, blessed Lord, "what is man that Thou art mindful of him, and the son of man that Thou visitest him, for Thou hast made him a little lower than the angels and hast crowned him with glory and honor." The more I meditate on what prayer is and can accomplish and the wonderful power with God that it has, when offered in faith, the more I feel constrained to ask who and what is man, that such a place in God's counsel should have

been given him? That God should stoop to mind such a poor needy creature as me, both for soul and body to thus regard me in my awful diseased body! Truly, we can form no conception of what God meant to be to His earthly children. O, I am amazed beyond words to describe all God's goodness and mercy to me ever since He gave me life.

(Mrs.) Alice Reynolds,

A REMARKABLE VISION AND TESTIMONY TO HEALING.

March 15, 1914.

Editor Christian Evangel:

I thank God for His loving Holy Spirit that dwells with us all the time.

The angel of the Lord showed me the Holy City that John saw coming down from heaven one night when I was praying at my little home. I went into the Holy City in a vision and I saw the seven angels standing before the throne of God with their trumpets ready to sound. God had taken His seat on the throne and I saw, on the trumpet of the first angel written that the end should come in 19—. The angel showed me my crown and it was beautiful. It had 130 stars in it. The Holy City was made of pure gold as clear as a crystal.

I sent Sister Etter a handkerchief and asked her and the saints that are with her to pray for me and anoint it with oil in the name of Jesus. So she did and sent it to me and I am well again. Bless the name of Jesus! I was sick four years—had chronic malaria. Four doctors treated me—one doctor said I had Bright's Disease and indigestion. Last August about the 15th I set down medicine and doctors and took Jesus and now I am a hale man again. I was not bedfast, only just now and then, just able to work enough to support my little family. We lost our little baby seventeen months old but it only encourages us to live for Jesus to meet her, but first of all we want to meet Jesus. Bless His holy name!

Pray for us. There are only seven of us. The Lord saved and added two to our number since Brother Monroe wrote you, but only two of us have the baptism of the Holy Ghost. Brother S. S. Monroe and myself. Only three are seeking the baptism. Brother S. S. Monroe is preaching twice a month—the 1st Sunday two miles below Newcastle at Brother Limans and the 3d Sunday at Mays Chapel. The Methodist people let us have the Newcastle church the fourth Sunday. Pray for

us that we may be strengthened and that souls may be saved in this community. We have three prayer meetings a week. There are more people who come to hear us talk about Jesus and His love than can get into the homes. Thank the Lord. He is with us and the people are interested.

Your Brother in Christ,

L. G. Chandler,

Colt, Ark.

VICTORY IN PLYMOUTH.

Dear Brother F.:

I came to Plymouth three weeks ago, feeling the Lord had some thing for me to do here. I found some of the dear saints in a real conflict with the powers of darkness and praying for someone to come and help them. We united our faith and prayers together and have fought out some real battles together on our knees and with the precious Word. Hallelujah! "When the enemy comes in like a flood the Spirit of the Lord will raise up a standard against him." Truly He is doing it here and God's children are encouraged to press on for Pentecostal power and victory.

The urgent call comes from India, "Come over and help us." I felt I should go this Spring so as to relieve some of the missionaries who need a rest, but as I would have to land in India in the hot season, friends have advised me to wait till fall, which is probably the wisest thing to do. Pray that I may be guided very clearly and kept in the center of the will of God. Pray also that hungry hearts in Plymouth may be filled and that we may have a fresh outpouring of the Spirit.

Mary W. Chapman.

SUNDAY SCHOOL LESSON.

(Continued from Page 7)

22:17. How indifferently was the gracious invitation received! The great majority treat it so today. The first man, representing a large class of people, was hindered by his property (Lu. 18:23); the second by "business," thus reversing the divine order (Matt. 6:33); the third by domestic ties, perhaps a godless companion (Matt. 10:37, Mk. 10:29). Note Paul's allusion to this parable in 1 Cor. 7:29-33. No excuse is sufficient for not coming to Jesus (Heb. 2:3, 12:25) and in this case the invitations are recalled. But God's feast will not lack guests. "Go out quickly"—showing urgency. "Into the streets and lanes," or to the outcasts—the lost sheep of the house of Israel 4:18. Matt. 21:31-32. "And yet there is room"—the voice of boundless grace and mercy. "Into the highways and hedges"—outside the city reaching unto the uttermost parts of the earth (Acts 1:8). We are to carry the message to the people, compelling them by every earnest effort to accept the invitation. Through rejecting God's overtures the indifferent and proud shall be themselves rejected (V. 24).

A. R. F.