

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

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WEST AFRICA RIPE FOR A GREAT HARVEST.

Interesting Account of Village Meetings.

Newaka, February 23, 1914.

I must tell you of our plan of work now. We go as a crowd to the heathen town Saturday and spend Sunday. They entertain us with the best they have. The 8th of this month seventy-seven of us went to a town in this tribe and had a wonderful time. Of course, news was sent on ahead and they had a nice large booth of banana leaves and palm branches up and nicely seated. This was for church and it kept off the sun, but I also kept on my helmet in the heat of the day. They cooked for us and gave us a bed on the floor. We had to remain over Monday to eat a bullock they gave us. So we had baptismal service and eight were baptized. Sunday morning the mud was sticky inside and outside of the booth, as it rained Saturday. We got down to pray and had no dry place to kneel, but that mattered little for a time, but soon the power fell and seven men—big, strong fellows—went down into the mud and rolled and kicked until they were covered, and what a sight! What a shout! What a gathering together to see what had happened! Well, they remained down and the meeting lasted four hours. How we sang! How we praised God! Then we went for some breakfast. Well, we went at it again, and three more went down, and what a sight! I laughed very heartily at them, but my heart was glad, too. We were too tired to have much Sunday night. We were three and one-half hours in the afternoon.

Monday night was the mighty time and some went down again. This time under the heavens—a beautiful night, with a fine moon and bright stars. In the evening one of our members—an old woman—was very sick and we prayed for her and she got deliverance and attended the meeting. It was wonderful. We danced, we sang, we shouted as only Africans can do it. We prayed and people prayed and struggled, but God was mighty to save and that town was shaken for God.

Next Sunday, March 1, we all go to another town; then March 8 we go to Trembo, a tribe adjoining ours.

Four native men are away preaching in the interior in new territory.

We have a call for our new workers that came with Mr. Johnson, and I expect we will open a new station. Our calls are insistent and one can hardly refuse as they have called long. I am alone and building an 84 by 48-foot church, so you see I have plenty to do. We have the pillars all up; carried rock and sand and cement for sixty miles for stone steps. The lumber is being sawed with pit saws. Small boys are carrying the studding today. Big boys have gone for walnut sticks for sills and bottom joists. So we are always busy, but find time to pray.

I had school this morning from 6 until 9, then had breakfast, and now I will write and then do something else, but writing most of today is the order.

We believe the time is ripe for a great harvest here. Oh, for strength to press the battle!

This is our dry season and we can get about fine. I walk most of the time in dry weather, but am carried in a hammock in the rainy season.

Misses Hisey and Mendenhall expect to set sail for America March 19, by way of Germany, as this is our best way from here. They both need a rest. Both have done faithful service for five years and I heartily recommend them to any assembly or church. They are pure gold.

Now our work grows and God blesses and saves. Just had a letter from Gropaka this morning. Good meeting yesterday. All well up there. Miss Boddy will be alone on the station when the other two go home. She needs your prayers.

You would do well to have Miss Mendenhall and Miss Hisey visit your assemblies and get information first hand.

Mr. and Mrs. Perkins are home also, but, I think, shut up for the winter.

I have a colored boy home and at school in Taylor University in Indiana. Wish you could see him as you get up thereabouts. His name is Charles Blovah.

Yours,

Liberia, West Africa.

J. M. L. Harrow.

DEATH OF REV. KARL WITTICH AND REV. CLARENCE GROTHAUS IN GERMAN EAST AFRICA.

"By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, God bearing witness in respect of his gifts, and through it he being dead yet speaketh." Heb. 11:4.

The God of Abel still lives and, as at the beginning of this age, so at its close; he has witnesses who are seal in their faith in Him with their own lives. Wednesday, April 8th, the following cablegram from Itigi, German East Africa, reached the Mt. Horeb Mission, at Detroit, Michigan: "Karl and Clarence dead; Marion recovering."

The effect of this message at Detroit, Michigan, and New Bremen, Ohio, was stronger than pen can tell, yet the blessed Holy Spirit had given forebodings to some and granted strength and comfort to all the stricken hearts that, after recovery from the first effects of this terrible shock, they could still praise Jesus, though outward darkness surrounded them.

November 15th, 1913, a party of young missionaries, consisting of pastor Karl Wittich, oldest son of pastor Benjamin Wittich, of the Detroit Bible School, and his young bride, Marion, nee Weller, of Parry Sound, Ca., accompanied by Pastor Clarence Grothaus, of the Pentecostal mission of New Bremen, Ohio, set sail for German East Africa in obedience to the Lord of the harvest. They were to open up a field where no white missionary ever labored, and God marvelously supplied ways and means for transportation and first settlement. At Itigi, 700 miles inland from the seaport of Da-res-Salaam, the new mission was opened and all the hardships and trials encountered which go with the opening of a new field in darkest Africa. God wonderfully sustained and upheld the young pioneers who, obedient to God, had but one desire and that to please Him and to win souls for Jesus.

Letters received at regular intervals were telling of the progress made, of the first mud hut built, of the first touch with the natives who never before had heard of Jesus, but who were hungry for the Gospel. The goods from the homeland had arrived, and conditions in the natural became more tolerable, when the sad news reached us of the sudden calling home of our dear consecrated young lives, and of the isolation of dear Marion. But God is in the midst of this all; let man refrain from grieving His Spirit, and from exercising his reason and thoughts. Isa. 55:8-9. Let us remember that it is our supreme duty and privilege, aim and object as God's people to be entirely in His will, whether living or dying, suffering or rejoicing. God had, in a remarkable way, called our dear saints out of this world and into fellowship with His dear Son through suffering and death.

Our brother Karl was saved at the age of 14, shortly after the marvelous healing and salvation of his father, at Elim Home, Rochester, N. Y. After visiting the high-schools, at Pittsburg, he received a definite call of God, for service, and together with his sister Lucia (Mrs. C. Stroh), and his cousin Emilie (Mrs. E. J. Hietmann), he attended the Rochester Bible School during the season of 1910-1911. November, 1910, God met all three young, hungry hearts and baptized them in the Holy Ghost, and revealed unto brother Karl his call to Africa. Then came a season of great testings, and our Lord led Karl into actual fellowship of suffering and death to self, while our young brother was taking a course of theology, at Houghton Seminary, N. Y. After a short course at Moody Bible Institute, Chicago, God loosened our young friend from all school-life and reconfirmed his call to Africa. While yet at home, Karl assisted his father at the Detroit Bible School and Mission, and on Wednesday, June 25th, 1913, he was united in marriage to Miss Marion Weller, of Parry Sound, Ca., who had been a fellow-student, at Elim Home, and who had also received a call to the African Mission field.

Much time was spent in prayer and waiting on the Lord until both Karl and Marion received definite orders from God as to their going forth to the field, the Lord revealing unto both of them the time of their departure and the distinct place of their missionary activity in

Africa. During brother Karl's visits with his uncle, at New Bremen, he met and formed a spiritual friendship with Clarence Grothaus, a young member of that mission, who on September 5th, 1912, had received his baptism, and a call to Africa.

Brother Clarence Grothaus, son of Henry and Minnie Grothaus, of the Pentecostal Mission of New Bremen, was saved seven years ago, and from that time, went all the way with the Lord, yielding to God's word and Spirit, and willing to pay the price. In very few young men, was the power of God changing, saving and keeping to the uttermost manifested to such an extent, as in our dear young martyrs, during their last earthly years. God used them as living examples, to show what His power in Christ Jesus through the Spirit is able to do, in fallen, sinful man. Glory to His precious, holy name!

We know not yet the details of the last weeks of their lives in Africa, nor their manner of death. Neither can we comprehend God's ways in their so untimely demise, but we know that their lives were yielded to God, and that it has pleased Him to receive glory out of their sacrificed lives. Though dead, yet they are speaking; speaking of faith and obedience; speaking of love to, and trust in Jesus; speaking of the **perfect sacrifice of our Lord** who has deemed them worthy of sharing in His sufferings, and death that now they may be eternal partners in His glory. God has taken the pioneers from this new field to Himself, but He has not abandoned his mission, nor the lonely sister in the midst of hungry souls.

At this writing, our dear brother Ed. Adiska, with his wife and four children, is on his way to the field, to join dear Marion, on her outpost of endurance, loneliness and patience. More are to follow from Mt. Horeb and New Bremen, to obey our Lord's command and to bring good tidings to those who are in darkness. The work will go on, though under tears, yet praising our Lord Jesus, until He comes to bring a kingdom of peace and righteousness, to a sin-cursed, groaning world. This is God's way. Through death alone comes life. Glory to Him who was once dead, but who, lo, liveth forever: yea, forever in us. Amen.

Brother Phillip Wittich, Pastor.
Pentecostal Mission New Bremen, Ohio.

OTHER MISSIONARIES TO FILL THE GAP.

Since this writing, two of our young men, of Mt. Horeb, together with an older brother of wide experience, a returned missionary from Africa, expect (D. V.) to go speedily to assist Brother Adiska and Sister Marion in establishing and furthering the work there, in German East Africa. Already funds have begun to come in and we covet your prayers for the three brethren so soon to depart, and for their full outfit and passage money.

It is imperative that they be on the field as soon as possible, because there are yet but five months of the dry season, during which it is necessary to build. In case the rainy season overtakes them before there is a suitable home built, we have but to dread a repetition of the past.

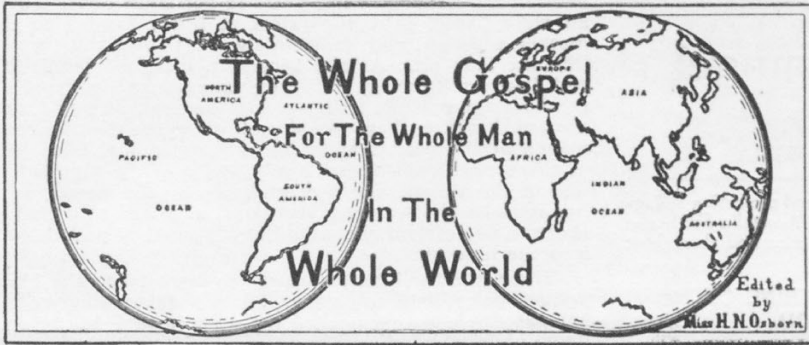
May God send means and also answer prayers.
Prayerfully read, Rom. 10:13-14-15.

Mrs. Carl J. Stroh,
Missionary to North China,
Orphanage and Rescue Work, Mt. Horeb, Detroit, Mich.

"A shelter is nothing if we stand in front of it. The main thought with many a would-be Christian is his own works, feelings, and attainments; this is to stand on the windy side of the wall by putting self before Jesus. Our safety lies in getting behind Christ, and letting him stand in the wind's eye. We must be altogether hidden, or Christ can not be our hiding place."

Moody.

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A VISIT TO THE DEAD SEA.

March 25, 1914.

A short time ago, we went to the Jordan river, and visited other places about there that are spoken of in the Scriptures. In all of the places, we had an opportunity to preach the glorious gospel that is able to save. At the Jordan river we took a small boat, and rowed across, starting from the place where it is said that Jesus was baptized. All about the river is much shrubbery and low trees. I wanted to linger at the river for so many things happened here that are dear to us in the lives of prophets, kings and our Jesus.

We went in bathing in the Dead Sea, and found the water so heavy with salt, that we could lie on our backs and the water held us with no effort of our own. It would be an impossibility to sink, but if one breathes in the salt water, he may strangle. I tasted the water which is extremely bitter, and I thought how like our lives it is. The Jordan and another river flows into the sea, but it has no outlet and keeps all that it gets; therefore, it has become brackish, and all the fish that come to it from the rivers die immediately. On the banks and plains about it is no verdure, nothing but waste land, stones and sand, glistening in the sun with white salt. Is not this just what will happen in our lives if we try to keep all the blessing that comes to us without giving any out? I would rather be like Elisha's fountain, which is quite near the old city of Jericho. You remember that in 2 Kings 2:21, these waters were very bitter and useless, but at the word of the Lord and Elisha they were made sweet. It is not a large fountain, but all the plain about it is beautifully green and fertile with orange groves and palm trees, and the people who live near use it for drinking purposes.

We saw the ruins of old Jericho and Gilgal, and thought of the many battles that were fought here by Israel with the captain of the Lord's host leading on to victory. Yet, today, a Mohammedan minaret, or prayer tower, looms up before us, and five times daily goes out the call to prayer, and the words, "There is no God but Allah and Mohammed is his prophet"; while the Moslems raise their arms and eyes and say, "Yes, God is great and Mohammed is His prophet."

We feel that we need the power that was given to Elijah and Elisha of old, and need to keep very near our Captain that we may give to the name of Jesus its place and glory in this land that has been taken from it by the false prophet, Mohammed. Jesus is coming soon, then these towers will crumble, and Jesus will reign, and every knee will bend and tongue confess that Jesus Christ is Lord. Hallelujah, my heart longs for that time, which I know is not far away.

As we rode along, we saw a whirlwind, like that which caught away Elijah from Elisha and from this earth.

I love Jerusalem more and more, and as we know the language, we understand the people better, and love them, as we never thought we would be able to, but God has given us His love for them and we praise Him for it. Especially do I like to go among the Jews, and witness to them of the Messiah who has come, and who is coming again. Yesterday, as we went from house to house, we were led especially to old women, and had the joy of telling them of salvation through Jesus. It is the time of preparation for the Passover feast, and this opens the way for us to tell of the atonement that was made once for all, by the Lamb of God. The prejudice in many hearts is somewhat broken down, so that we entered many homes yesterday, and were received in all but three or four. However, we told them about Jesus, although they pretended not to listen. Sometimes they want to hear but are afraid of their families or neighbors, so we tell them anyway, whether they seem to listen or not.

Last Saturday night, at the Jewish meeting, a Jew said that it was not possible to know if we are saved. Thereupon, the speaker asked all in the room who knew that they were saved through Jesus blood to raise their hands. Praise God, seven or eight Jewish young men raised their hands before their companions, taking a definite stand for Jesus by this act. How we praised the Lord with all our hearts.

We are very thankful for your prayers and the little paper, both of which mean much to us out here where there is great darkness. Yet God is with us and is leading us on to victory through Jesus.

Shall be glad to hear from you any time. Give my love to all the

family and to the Mylands.

Yours as ever in Jesus,
Florence I. Bush.

REVIVAL AT MIDDLEBURG,
SOUTH AFRICA.

March 16, 1914.

"Praise the Lord! While I live will I praise the Lord. I will sing praises unto my God while I have my being." Ps. 146, 2.

Our hearts have greatly rejoiced during the past six weeks of gracious revival. At the beginning of these special services, there seemed to be little or no response to the preaching of the Word, but one night during the singing of the hymn, "O Lay It Down, Lay Thy Weary Burden Down," at the beginning of the meeting, people began flocking to the front, evidently in deep concern about their souls. Without even waiting for the conclusion of the song, they began to pray aloud for the pardon of sin, or for mercy, and from that time onward, there was victory. Night after night the altar was crowded and a goodly number we believe, prayed through to the blood.

When God works, however, the devil is never idle and at the present time a very determined effort is being made by the enemy to drive us out of Doornkop, and thus wreck the work altogether. The attack is many-sided, but one means employed has been the building of a large cattle kraal within a few feet of our doors. Natives never clean these places and the stench from this one is, in this hot climate, well-nigh unbearable, to say nothing of the hordes of flies and other obnoxious insects which infest the house. Up to the present, the mission services are being held, despite the poisonous atmosphere which we must inhale. Our hope in thus continuing the work, is that God's children will speedily come to the rescue and enable us to remove to healthier quarters. There is a suitable site for sale within this location, the price of which, together with the necessary buildings, would be almost \$2000.00 (£400). Toward this sum we have in hand \$135.00 (£28), which was given us on a former appeal. Who will help us? Brethren, unless aid of a substantial nature is promptly forthcoming, we must break up the mission, as it is not possible for us to endure the present condition of things through another rainy season.

We are in Africa as your representatives and surely we have a right to expect your sympathetic co-operation and help in our difficulties.

Yours in the King's service,

H. M. Turney.

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THE

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

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

This is your opportunity, whether rich or poor, to do some missionary work. We are sending out one thousand blank sheets for names and addresses of those who are interested or those who are becoming interested in Pentecostal truths. We want ten thousand new names to which we will send ten thousand sample copies of The Christian Evangel. All we ask you to do is to send in the names and we will bear all the expense of mailing the papers. Will you co-operate with us now, today? We will never rest satisfied until the mails are fairly choked with Pentecostal literature going to all parts of the world. Let us all put the same effort into this matter that the devotees of false religions are doing today. They print and distribute their papers by the million, why can not we do the same. We can with your co-operation and support. Send in the blank filled with names as soon as possible and we will start the papers going everywhere.

Wednesday night, May 29th, was a record breaker in the Assembly of God, at No. 9 N. New Jersey, Indianapolis. Sister Bertha Mackay, an escaped nun, who has since been converted and received the baptism in the Holy Spirit, and Sister Melvia Booker, of Minneapolis, were announced, and the people crowded into the hall until there was scarcely standing room.

As Sister Mackay told her harrowing experiences, of how God brought her out of Romish darkness into the full light of Pentecost, she had the rapt attention of the audience, and many times tears were seen on the faces of her listeners. She told how the priests forced her into the convent, telling her parents that their only hope of salvation lay in their daughter becoming a nun. She was in the convent five years, and in that time had terrible experiences. She saw all the horrors of the Spanish inquisition in full force, in the different convents. She saw certain nuns have their eyes put out, their tongues cut out, smothered under a feather bed, hung up by the wrists, until the arms came out of the sockets, pulled across sharp irons on the rack until death ensued, etc. What she saw and experienced herself so unnerved her that she became almost a total nervous wreck. She spent five years in different convents. In one convent there were fifteen

babies born to nuns in two years to her knowledge. These all were baptized by the priest at birth, handed to the mother superior, and immediately smothered and thrown into the lime pit. As she became a little too inquisitive and discovered twenty nuns in a lower dungeon, lying on the hard floor in the midst of filth and rags, being incarcerated because they would not obey the lustful commands of the priests and also explored a forbidden part of the convent and found a nun and a priest together in one of the rooms, she was hung up by the wrists, with her toes barely touching the floor, and was told that if she was not careful she would be disposed of and thrown into the lime pit.

Three months before she was to have taken the black veil she determined to escape. She was taken home to see her parents, and God opened the way through her broken down physical condition to remain at home by order of a physician, to which the priests complied. This opened the way for her to hear the gospel message through the Volunteers of America, and she was gloriously converted. This has brought great persecution from the priests. She was driven from home and from city to city. She has been stoned and left for dead twice, and only recently she was poisoned by a Jesuit, in a restaurant in Detroit, where she had secured work in hopes of finding her father, who she learned was sick. As soon as she realized she was poisoned, she prayed and claimed the promise of Mark 16:18, and God heard and caused her to vomit up enough arsenic to have killed ten men, and she felt no harm.

We have a few copies of a tract containing Sister Mackay's testimony, which he will be glad to send to anyone who is interested for a stamped envelope, as long as they last.

The hour was late when Sister Mackay had finished her testimony, but the people remained on to hear Sister Booker. A woman rushed to the front and demanded excitedly if she could be saved at once, and then dropped at the altar, and the saints gathered around her in prayer. She soon reached the believing point, and was on her feet shouting the praises of God in her new found joy. After the emotions of the people had somewhat subsided, Sister Booker spoke until 11:20, the people remaining till the close with eager faces. God is certainly blessing in a special way, at old No. 9, during the past few weeks.

It is the mind of the assembly to go out in tent work this summer and a new tent has been ordered for the purpose. We ask all the readers of the Christian Evangel to join in prayer that God will mightily pour out His Spirit and give a great revival in these tent meetings this summer.

Some people have expressed themselves to us that they had seen no mention in Pentecostal papers of anything really definite having been accomplished at Hot Springs for the Missionary cause. Something definite certainly was accomplished. A Presbytery of twelve men was appointed to look after this matter, with Brother E. N. Bell as chairman and treasurer. The minutes of this general council are being published, and it will be well for every Pentecostal saint in the country to secure a copy. These minutes will explain fully just what action has been taken, and will show clearly the will of the people and the plan of God in this new fellowship, which has been born, free from denominationalism and sectarianism. Hallelujah! Already we are hearing of different centers in the Pentecostal movement expressing thanksgiving and joy in the report as they have already received it, and we trust that we shall be able to report a most striking proof of the approval of God, upon this whole matter, in the next few days. This much we can say, the Pentecostal people are tired of individualism, and there are signs of a great flowing together in the goodness of the Lord, all over the land. May the full thought of God be quickly realized. We need much prayer from God's people at this time that no mistakes are made in the acceptance of any plan which we might have presented to us for consideration.

Clubs of five yearly subscriptions will be accepted at eighty-five (85c) cents each or five for \$4.25.

DEPEND ON GOD.

Depend on God—What stronger arm
Has e'er been found on which to trust?
Behold the One who faileth not,
And in His sight are we but dust.
Depend on God—
Rest on His word.
He is thy tender, loving Lord.

Depend on God—the Fortress sure—
Hide in the Rock, in truth then know
That thou are sheltered, safe, secure,
Though winds of testing strongly blow.
Depend on God—
Rest on His word.
He is thy tender, loving Lord.

Depend on God—He loves to feel
Thy trembling hand within His own;
When pressed beyond all human power
'Tis then His power divine is shown.
Depend on God—
Rest on His word.
He is thy tender, loving Lord.

Depend on God—thy burden grant
To Him who said, "Cast all thy care,"
Then free as bird on joyful wing
Rejoice that He thy load doth share.
Depend on God—
Rest on His word.
He is thy tender, loving Lord.

A. R. F.

THE ASSEMBLY OF GOD.

The most of us know that the Greek word, "ecclesia," translated "church" in our New Testament, means literally, "an assembly called together." So that "Assembly of God" means "an assembly, called by God, and belonging to God."

I.

The Assembly of God is:

1. Christ's body. Eph. 1:22-23.
2. The members of the assembly are brethren of Christ. Heb. 2:11-12.
3. The members are therefore also called "sons and daughters of the Lord Almighty." II Cor. 6:17-18.

II.

Entrance into the assembly is by—

1. Birth. John 3:1-8. See Acts 2:47, 5:14, Heb. 12:23, James 1:18, Luke 10:20, with I John 5:1.
2. Creation. Gal. 6:15, II Cor. 5:17.
3. Baptism. That is, baptism by the Holy Spirit into the death, burial and resurrection of Jesus Christ; or, concretely expressed, "into one body." I Cor. 12:12-13, Rom. 6:3-6, Gal. 3:27.

III.

The organization of the assembly was threefold. Two permanent and one occasional.

1. General. Called by various names, such as "the church," "churches of God in Christ," "general assembly and church of the first-born," etc. Built upon the rock and the foundations of the apostles and prophets, Jesus Christ himself being the chief corner-stone. Matt. 16:18, Eph. 2:20.

It embraces in its membership all those whose names are written in heaven. Heb. 12:23. Permanent.

2. Local. Embraces in its membership all those of the general assembly who live near each other (that is, in the same town or neighborhood). I Cor. 1:1-2, Gal. 1:1-2, Phil. 1:1, Col. 1:1. Permanent, at least as long as there are those in the community who are members of the general assembly.

3. Occasional. Councils, consisting of those doctrinally or locally interested. Acts 15.

IV.

The Assembly, generally and locally, in its entirety is to be "the light and salt of the earth," "a habitation of God through the Spirit," "fellow laborers with God," "a spiritual house, an holy priesthood, to offer up spiritual sacrifices," "a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praise of Him who called you out of darkness into His marvelous light." Matt. 5:13-16, Eph. 2:22, I Cor. 5:18-20, I Pet. 2:5, 9.

V.

While the above is true regarding the whole assembly, there are, by the will of God, certain men (and women) who are specially chosen to act for the assembly in discharging various parts of its service.

This brings us to the Ministers or Servants of the Assembly.

A. General.

1. Apostles. They were personally commissioned by God. I Cor. 1:1, 12:28, Gal. 1:1, 15, 16; by Christ, Matt. 10, Acts 20:24, Rom. 1:5; by the Holy Spirit, Acts 13:2-4.

They were eye-witnesses to the resurrection of Jesus Christ. Acts 1:21:22, I Cor. 15:5-8; and were empowered to:

- a. Preach.
- b. Heal the sick.
- c. Cast out demons.
- d. Raise the dead.
- e. Cleanse lepers.
- f. Bring peace or judgment to families and communities.
- g. Represent Christ. Matt. 10.
- h. Make disciples.
- i. Baptize. Matt. 28:19, 20.
- j. Remit or retain sins. John 20:23.
- k. Bind and loose upon earth. Matt. 16:19, 18:18, I Tim. 1:20, I Cor. 5:5.

1. Rule and care for the Assembly. John 21:15-17, II Cor. 11:28, with Heb. 13:17, I Pet. 5:1-3.

- m. Establish doctrine. Gal. 1:11, 12, 8, 9; I Tim. 5:14, II Tim. 3:10.

- n. Ordain ministers. Acts 6:1-6, II Tim. 1:6.
- o. Obtain their support from the gospel. I Cor. 9:14.

2. Evangelists. Acts 21:8, Eph. 4:11, II Tim. 4:5.

They were authorized to:

- a. Preach, teach, establish and defend the Word, teaching or doctrine already formulated by the Lord Jesus Christ and His apostles and prophets. Acts 8:5, I Tim. 1:3, 4, 1:18 (the charge follows in the rest of the letter). I Tim. 4:11-16, 6:2, 13-17, II Tim. 2:2, 14, 23-26, 3:14-17, 4:1, 2, Titus 2:1, 7, 8, 15, 3:1-8.

- b. Execute the rules of order and government established by the Lord Jesus and His apostles. I Tim. 1:3; the whole of the third chapter (in the light of verses 14, 15); Chap. 5:17-21, II Tim. 4:2-5, Titus 1:5, 13, 3:1, 10, 11.

- c. Ordain ministers. I Tim. 3, Titus 1:5-9.

- d. Heal the sick.

- e. Cast out demons.

- f. Work miracles. Mark 16:17, 18; Acts 8:4-13.

- g. Obtain their support from the gospel. I Cor. 9:14.

3. There were in the general assembly prophets who journeyed from place to place. There were also local assemblies which had prophets among them. This term seemed to be applied to those who had the prophetic manifestation of the Spirit. The title did not carry any special executive authority with it; but was applied to many who held other specific offices in the assembly. The prophets and teachers of Antioch (Acts 13:1-2) were officially elders. I Tim. 4:14, 3:2, Titus 1:9. Silas, a prophet from Jerusalem, was really an evangelist or bearer of good news. Acts 15:41; see also I Cor. 14:1, 5, 31, 32.

B. Local.

1. Elders, Bishops, Presbyters. All these terms, according to the best scholarship, refer to the same offices. Acts 15:2, 6, 22, Phil. 1:1, I Tim. 3:1, 2, 4:14, Titus 1:5, etc.

A. Moral qualifications for Elders.

They must be:

Blameless, without reproach.

A lover of good.

A husband of one wife.

They must not be:

- Soon angry.
- A brawler.
- A striker.
- Greedy of filthy lucre.

B. Mental qualifications of Elders.

They must be:

- Self-controlled.
- Sober-minded.
- Just.
- Able to exhort.
- Apt to teach.
- Able to convict gainsayers.
- Orderly.
- Able to rule his own house.
- Hospitable.

They must not be:

- Self-willed.
- Contentious. I Tim. 3; Titus 1.

They were also required to have a good report from them that were without.

C. Duties of Elders.

They were to:

a. Rule, teach and care for the Assembly. Acts 20:28, I Tim. 3:5, 5:17, Titus 1:9, Heb. 13:17, I Pet. 5:1-4. Thus, they were the pastors, or shepherds, of the flock. Eph. 4:11.

b. They were to be ensamples to the flock. I Pet. 5:3.

c. They were empowered to ordain and assist in ordaining ministers. Acts 13:1-3, I Tim. 4:14.

D. Behaviour toward Elders.

a. They were not to be rebuked, but exhorted.

b. Accusations against them were not to be received except in the presence of two or three witnesses. (R. V. says, "at the mouth of two or three"). I Tim. 5:1, 19.

2. Deacons. I Tim. 3:8-13; Acts 6:1-6.

A. Moral qualifications for Deacons.

They must be:

- Husbands of one wife.
- Holders of the mystery of the faith in a pure conscience.

They must not be:

- Double-tongued.
- Given to much wine.
- Greedy of filthy lucre.

B. Mental qualifications of Deacons.

They must be:

- Grave.
- Possessors of wisdom.
- Able to rule their children and houses well.

C. Duties of Deacons.

They were to look after the temporal affairs of the assembly.

Some of them also preached.

Deacons were required to be of good report, and to be proved or tried before appointment. They were promised a good standing and great boldness in the faith that is in Jesus Christ, if they served well. See passages cited above.

The Greek word translated "deacon" in the above cited passages, is in other places translated "servant" and "minister," this helps somewhat to define their studies. See Matt. 23:11, John 12:26, I Cor. 3:5, I Thes. 3:2.

The word was also applied to a woman and the revised version seems to indicate an order of deaconesses; these, however, were without executive authority. See Rom. 16:1, I Tim. 3:11 (R. V.) and 2:12. Women were also spoken of as "helpers in the gospel"; Paul spoke of one man and his wife as "fellow-laborers."

There were others in the local assembly called, because of their particular ministry, "teachers" and "exhorters." These indeed might extend the scope of their ministrations beyond the confines of their local assembly, but were not written of as having executive power. Rom. 12:6-8; Eph. 4:11

This resume of the Scriptures does not profess to be complete. It does, however, present the salient points in connection with each section of the subject as presented. It is offered in the hope that when the people of God see how thoroughly, at what length, and in how many places

God treats of these matters, they will gain a clearer idea of their importance. And, so gaining, will arrive at a greater degree of unity as they conform themselves to the Scripture.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished, unto all good works." II Tim. 3:16, 17. Bennett F. Lawrence.

ANDREW D. URSHAN ARRIVES IN PERSIA.

Village of Abajaloo, Urmia, Persia, April 1, 1914.

Very Dear Saints of the Most High: May the great grace of the Almighty God abound in and through you all is my daily prayer.

Seventeen days ago, through the God's love and tender mercies, I arrived safely to my birthplace, and met my dear parents and other relations with great joy after a separation of twelve years. Praise God!

Since then we have been very busy receiving the visitors, coming to show their share of joy with my parents because of my safe long journey as it is the custom here. We had opportunities to testify of God's grace in our past life in the U. S. A., but surprisingly I found them very careless concerning these good things. Only their great anxiety is to know if I had plenty of money and if I had brought presents from America.

With sorrow I am to say that they seem to be Gospel-hardened folks; and satisfied with their dead faith in Christ. Their imaginations are very strange concerning our ministry. It makes me to say with the Psalmist, "Why do heathens rage, and the people imagine a vain thing," and because of the abundance of their opinions they have invented some false reports among people to hinder us. O, how Satan is angry! He seems to say to us, "This is my country, and touch not my subjects. If you dare to do it I will destroy your life."

Dear ones, I am only trusting the conquering Lord, and expecting in spite of all hell, He will do His good work in this poor old land. Oh! hold, he says, Beloved, we greatly need your earnest intercessions for my deluded people and country. Please join me to claim a people for His name out of these eastern nations.

At present this only I can write. May the dear Lord give us some glorious victories for the next letters (D. V.)

With many loving greetings to you all, I remain still, your brother in the great conflict.

Andrew D. Urshan, in Persia.

Ephesians 6:10-20.

THE TIDE STILL RISING IN DALLAS, TEXAS.

April 28, 1914.

Since I came from the Hot Springs' convention with Brother Erickson, 114 have been baptized in water. Two baptismal services, the last Sunday, with 44 immersed. Nearly all of this 114 came up out of the water drunk on the spirit, and shouting for joy. "The Morning News" has reported our meetings daily. The altar is full of sinners all the time. Many were so impressed with the baptismal services, that they repented in their seats, and put on the wet garments of those just baptized, and themselves came out of the water shouting just as the saints did, converted wonderfully without going to the altar. Some of these received the Holy Ghost in the baptismal pool. F. F. Bosworth.

THE FOURTH ANNUAL PENTECOSTAL CONVENTION, OR HOLY CONVOCATION.

Will be held by the Apostolic Faith Assembly from August 28 to September 6, 1914.

The convention will be held at the Assembly Hall on the corner of Senate Avenue and 11th St., Indianapolis, Ind.

For further information, address Brother Geo. W. Cable, 411 North West St., Indianapolis, Ind. Eld. G. T. Haywood, Pastor.

The Little Flock

EDITED BY MRS. A. R. FLOWER

THE POWER OF THE TONGUE.

It used to always seem so strange to me that those things useful and necessary in themselves such as fire and water could become so very dangerous and destructive when put to a wrong use. Who would think of the tiny ray of the lantern so needful on a dark night as being like the licking flames that can sweep a city before them. Or that the laughing little brook dimpled here and there by smooth pebbles, such as the shepherd lad David chose, was like the raging torrent that swept down upon the village, wiping it from the face of the earth. Ah, yes, good things through wrong usage may become remarkably bad.

Did it ever occur to you that the tongue was one of these "good things"? Fancy for a moment being dumb—no power to speak a word; no power to sing that song so joyful and dear. And coming home from school, your heart bubbling over with the day's blessing, you rush in to mother, but ah—no power to tell her, no voice to express all the pent-up emotions of your being. And the dear old lady so lonely and sad, whose week is brightened by your cheery little visit on the Saturday afternoons—what a disappointment, what a vacancy should you suddenly meet her with no power to utter one word of comfort, one note of the old familiar hymn. Are you not thanking God for your tongue and the multitude of joys its use gives? It is a good thing, that is when rightly used.

But that is just where the secret lies, for "death and life are in the power of the tongue." Only a little member, and capable of such good—such blessing to others, yet how often is it full of deadly poison. James gives us the striking picture of the ships, which though great and driven of fierce winds, are turned about with a very small helm, withersoever the governor listeth. So it is with the tongue. Words of anger, of hatred, of impure, unholy intent,—words of jealousy, of fault-finding, of evil report—do they stain your lips? Then it is the power of death working in you, the ship of your young life through a wrong use of its helm is being turned out toward the rocks of destruction.

This is where many young Christians fail; their lips are not clean. If we expect God's message to come from these same lips, how pure we should ever seek to keep them. "Out of the abundance of the heart the mouth speaketh." Ask Him, dear boys and girls, to so fill your hearts with His love, His tenderness, that henceforth the words of your lips may be ever acceptable in His sight. "A wholesome tongue is a tree of

(Concluded on Page 8)

INTERNATIONAL SUNDAY SCHOOL LESSON

With Pentecostal Notes :-: May 17, 1914.

14. And the Pharisees also, who were covetous, heard all these things; and they derided him.

15. And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God.

19. There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20. And there was a certain beggar named Lazarus, which was laid at his gate, full of sores.

21. And desiring to be fed with the crumbs which fell from the rich man's table; moreover the dogs came and licked his sores.

22. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

23. And in hell he lift up his eyes, being in torments, and seeth Abraham afar off; and Lazarus in his bosom.

24. And he cried and said: Father Abraham, have mercy on me, and send

Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25. But Abraham said, Son, remember that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented.

26. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

27. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

28. For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29. Abraham saith unto him, They have Moses and the prophets; let them hear them.

30. And he said, Nay, Father Abraham: but if one went unto them from the dead, they will repent.

31. And he said unto them, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

THE RICH MAN AND LAZARUS.

Lesson Text—Luke 16:14, 15, 19-31.

Golden Text—Whoso stoppeth his ears at the cry of the poor, he shall also cry, but shall not be heard. Prov. 21, 13.

Leading Thought—The certainty of the hereafter.

Christ returns to the central thought of last week's lesson, touching the sin and evil consequences of covetousness, and lifting the veil which hides eternity to reveal how earth's values and verdicts will be reversed in heaven's light. This story is not called a parable; its two characters are too numerous represented in every age.

1. The Great Gulf Here. (V. 3, 19-21) "A certain rich man—unnamed; a certain beggar, Lazarus, ("God his help"). One was sought out and held in remembrance by man; the other, by God. Psa. 112:6. Prov. 10:7. Eccles. 8:10. We would fancy him a "good, moral man;" there is no intimation of immorality, rather the suggestion of wealthy, cultured manhood, possessing everything except salvation. That he could not buy, and its absence was evidenced in his selfishness, ignoring the beggar at his gate. I Jno. 3:17. He was well fed and well clothed. There was no room for sympathy in his heart. It was what he was, not what he had that made the gulf between him and the other. It was the narrow, self-centered, self-considering, self-satisfied life. Oh the thousands of such lives to-day, clothed in their luxurious garments of indifferent self-indulgence, absolutely unconscious of the suffering, perishing brother at their door. Extravagance is sin in God's sight, since it means the price of our brother's temporal and eternal welfare. Poverty is not and does not imply sin, nor divine displeasure. Nor did his poverty gain for him his eternal bliss. It was not his lack of posses-

sions that made the gulf between him and the rich man; it was the life hidden beneath, only open to God's view, and who saw him as a prince among men." He was free from envy, desiring but the crumbs of an humble spirit. He possessed the "true riches", the only coin which we can lay up in heaven. How deceiving appearances are. One had God alone, the other everything but God.

2. The Great Gulf Hereafter. (Vs. 22-31) Lazarus died. Ponder the words, "the rich man died also". The latter had a funeral; "he was buried." Lazarus had an envoy of angels to carry him to glory. Now ended for both the transient conditions of their earthly existence, but the unseen life of them had settled their eternal destinies. It was the reaping-time. May the certainty of its coming fill our hearts with a new and deeper sense of responsibility. God does not place upon us the final verdict of heaven or hell. We choose now and decide forever our eternal destination. "He was not willing that any should perish." What a change for both of them! The rich man in anguish and torment, Lazarus "in Abraham's bosom." That the former had known Lazarus on earth is proven by his recognition of him now. He cried for those very things he refused to show unto another. How unfailing is divine justice! The very thing he had lived for and cultivated the appetites of, his tongue became the source of greatest torment. Oh! but there was a gulf between him and the only place of relief, and it was impassable. Not much assurance does it give of a "second chance", or "universal salvation". He was a descendant of Abraham, but that didn't save him. Vs. 25, 26, set forth clearly the state of affairs. Perhaps there is an intended excuse for himself in the request of Vs. 27, 28, Abraham's

(Concluded on Page 8)

5/9/14

The Christian Evangel

ISABEL, ILL.

Have just closed almost a three weeks' meeting at Isabel, Ill., with three conversions and many under conviction and many Christians renewed in the work—the first time the true light was ever here. Pray for us.

Evangelists J. H. Hayse and Harley Hackler.

HAMMOND, IND.

The work of the Lord is prospering here in Hammond. While we are having a real battle against spiritual wickedness in high places and opposition from most every source, yet we can see the hand of the Lord revealing itself among his saints and our hearts are drawing courage from the Lord to fight a good fight. Amen! Hallelujah! The Devil has had his way here in Hammond for a long time and he is putting up a hard fight, but by the grace of God we shall win. We ask the saints to pray for us that we may be humble and let God have his way.

There is a Pentecostal Mission opened up in Gary, Ind. We have been going there one night each week. The Lord is revealing Himself there. We had three seekers for salvation and one for the baptism last Friday eve. Pray that the Lord may have his way in Gary.

F. B. Hawk, 749 Sohl St.

FOUNTAIN, COLO.

April 28, 1914.

Please pray for me and mine, as I have been passing through a great conflict with the powers of darkness. May God bless the dear saints in this glorious work for mankind.

R. M. Butler.

LINTON, IND.

April 29, 1914.

Greetings in Jesus' name. I am having a meeting in Linton. Souls are getting saved and baptized in the Holy Ghost. Please send me a roll of papers to distribute.

J. L. Franklin.

SEYMOUR, IND.

April 22, 1914.

This leaves us still in the battle at Seymour and a good work going on here. We were at a good baptizing last Sunday, ten miles south of here. Quite a number jumped and shouted in the water. Brother Deford officiated. He will be here next week to be with us a week or ten days. Brothers Hackler and Smith, two newly called preachers, are here at present. We are going to have a baptizing here next Sunday evening. All pray much.

J. H. Bennett.

BROOKLYN, N. Y.

It is our desire that the saints rejoice with us because of the manifestation of the Spirit of God in this city, a place that has so long seemed indifferent to the truth of Scripture, as is evidenced in this Latter Rain outpouring.

Much encouragement though is now felt because of what is coming to pass, as a result of cottage meetings which are being held each week.

One sister has been baptized in the Spirit, and three souls have been saved.

Also our faith has been rewarded in our little son's hernia being healed through prayer.

Your Brother in Christ,

Chas. S. Brown.

(Continued from Page 7)

life." "A man shall eat good by the fruit of his mouth." Thus is your

ship turned toward the haven of peace.

SUNDAY SCHOOL LESSON.

(Continued from Page 7)

answer can well be used today. "Shew us a sign and we will believe," is a common declaration today. But the certainty of a resurrected Christ and His word to us is sign enough. If men will not believe it they will not believe "though one rose from the dead." "When he comes, will he find faith?"

BROKEN ARROW, OKLA.

April 24, 1914.

We are in a tent meeting here and prospects are fine for a blessed revival. Pray for us. Don't forget to send the Christian Evangel as we are looking for it.

Harry E. Bowley.

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