

The Christian Evangel

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

NUMBER 68

FINDLAY, OHIO, NOVEMBER 21, 1914

\$1.00 PER YEAR

There Will Be No Issue for Week of Nov. 28th. See Editorial.

THE CRUCIAL HOUR.

Albert Weaver.

According to Scripture the crucial hour has come, for nations and kingdoms, and for peoples, but especially for the Christian. "Nation shall rise against nation, and kingdom against kingdom," Matt. 24:7, as we see in the present war which is not a passing event, but a fulfillment of prophecy; for peoples, the beginning of sorrows, Luke 21:26, men's hearts failing them for fear and for look-after those things which are coming on the earth; and the Christian who will be purified, made white, and tried. Dan. 12:10.

In the most crucial hour of the disciples of our Lord, they failed Him and fell asleep. Jesus was being sorely tempted as to the fulfillment of His mission to this world, and He needed sympathy, fellowship, and their co-operation against the powers of darkness, but as to His real mission, Deity, and oneness with the Father, He was not in doubt. Jesus knew the Scriptures, and that He was the Lamb slain from the foundation of the world, and that His life was to be a ransom for all, hence His determination not to stop short of the Cross, nevertheless, said He, "not my will, but thine, be done." So surrendered to the Father was He that He was even willing to die in the Garden. The devil also knowing the Scriptures, and all that was involved, would have been glad to have had Jesus stop short of the Cross, he therefore, attempted to take His life before His time, but Jesus had been appointed to be sacrificed by human hands, therefore, God heard Him in that He feared, and delivered Him. What a wonderful opportunity presented to the Disciples to co-operate and share with their Lord in His sufferings in this most trying hour, but instead they slept.

"The Spirit," said Jesus, "was willing, but the flesh was weak," and they failed Him. Awakened from their slumber and now sensing the real situation, Peter goes to the other extreme; because of his love for Jesus he uses violence and cuts off the ear of the High Priest's servant, only to receive for the act from his Master, a reprimand. So great is his affection for Jesus that he follows Him to the place of trial and execution, but afar off, giving his word that he would be true even to death, only to fail when the test came. How Peter loved Him, and how he desired to be one with Him and share His sufferings, and his promise to be faithful is commendable, but alas, when required to act, Peter as well as the rest of the disciples, was not spiritually fortified for the occasion. Making promises and vows to God is useless if we are not fully surrendered to His will. Flesh cannot withstand satanic assaults victoriously, and if flesh dominates us as in the case of Peter, when attacked by our enemies, we will become an easy prey and be defeated, notwithstanding our love for Christ.

We are again facing another tremendous onslaught of the devil against Jesus Christ. He is being assaulted, His name cast out, His Deity denied, and that by many of His professed followers, recognizing Him, however, in His humanity and not His Deity. Following Him in His humanity, simply gives us a desire to pattern after His beautiful life, but leaves us powerless to carry out His injunctions, because we have not in reality been identified with Him in His death, nor have we been cleansed from sin by His precious blood, nor strengthened by the power of His resurrection. The hour in the Garden of Gethsemane was a trying one for the disciples. It was a time to quit themselves like men, and not to sleep, and if they had been fully fortified spiritually this would not have happened.

The time has again come for the saints to show their loyalty to Christ, and because of the awful trials, testings, and pressure brought to bear upon us, let us not sleep and fail Him as did the disciples. The spirit of worldliness and the pride of life which everywhere prevails is a narcotic dominating the Church and lulling it into a sleep out of which it may never wake, even when He shall say, "arise and let us go hence." Over and over again we are admonished in the New Testament to watch, pray, and be awake, and now as the crucial hour is upon us, it is doubly imperative. This is not the time to sleep, nor to be

weak, when the battle is raging "Awake thou that sleepest," "Be strong in the Lord." True Jesus is coming, and we cannot but believe it because of the signs of the times, and thousands all over the earth are expecting Him. But even in this, is it not possible for us to have a selfish motive? Our trials, testings, and circumstances in general, may drive us to desperation when we ought to rise above it all and be more than conquerors, but instead, we want to shirk duty, throw up our hands, go to sleep.

This is too true, and many of the saints are discouraged, while others are over-confident and are resting, not having put on their whole armor. These things ought not so to be. There is power in the Blood, and no child of God ought to show weakness at this time and to give in to the devil. He is a conquered foe, and has no power over us, but what we allow. Victory, therefore, is ours in the name of the Lord.

God is calling us to a forward march to fulfill Scripture to the very

letter, to the overcomer's life, and are His words not timely. "Put on strength thou inhabitant of Zion." Of all indications of the Lord's near appearing, none are more marked than that the devil, knowing that translation is near, is attacking the saints in body as never before, driving many to insanity and weakness in general. If he can keep us from being participants in this most wonderful event of the ages, (the translation), he will have accomplished much.

Long have the nations been prepar-

ments will have no attraction for us, the flesh with all its clamorings must be silenced and put under subjection to the indwelling Christ; the devil with his great army must be resisted, repulsed, and routed in the name of Jesus Christ, and in Him only will be recognized all the fullness of the God-head bodily and we are complete in Christ. What more do we need, and what a heritage left to the people of God? Hallelujah! If this be not our position, all the human fortifications of joy, peace, long-suffering, gentleness, kindness, temperance, self-restraint, etc., will all fail us, and we will be left to the mercy of the devil, discouraged, disheartened and defeated, if our submission to Christ is not complete, and our trust absolute. This is the time for us to show our loyalty to Christ, even under the hottest fire from the enemy, and not to fear. He, praise God, who is in us, and with us in the struggle of life is more than all who can be against us. Knowing this, have we not a right to claim our blood-bought heritage and act as sons of the Most High? Glory, Hallelujah! —Word and Work.

BLAINE, LYNDEN AND SEATTLE, WASH.

Some time ago Brother Mills and myself went to Blaine, Wash., later on Brother M. R. Tatman, pastor of the large work in Seattle, came up to help us and brought a young man with him by the name of Bro. John Angel. It was wonderful how the Spirit drew the large crowds and how the Dear Lord confirmed His word by signs following; saving, healing and baptizing according to Acts 2:4. "If I be lifted up I will draw all men unto me." It was very encouraging to see one Brother get the baptism, for he had tarried so long. Now he says he is so happy and feels so much different. Hallelujah. There is a nice little band of baptised saints in Blaine and the spirit of love and unity very beautifully manifested there in the work, thank God for the spirit that makes us love one another.

Brother Tatman and myself then left and went to Lynden, Wash., started a meeting there and was followed later by Bro. Mills and Angel. God was mightily in our midst confirming the gospel with signs following, a good number were saved, healed and baptised according to Acts 2:4. There is also a nice little band of baptised saints in Lynden and the spirit of love and unity prevailed throughout the whole series of meetings. The pastor, Bro. C. E. Hodges has not got his baptism as yet but it was very encouraging and blessed to see our dear Bro. walk in the light and go down before God and mightily cry out to God for a real Pentecostal experience. The Lord mightily sounded the old gospel trumpet through Bro. Tatman. We closed in Lynden with many calls to come back.

We came back to Seattle and opened up the old original Pentecostal Mission, 210½ Occidental Ave. It was wonderful how the power fell the first night, a mighty cry went up to God for more of His love and power, the love that will love them that will speak of you as evil. We opened up with a convention last night. Sister Westfield is back from Portland Camp-meeting to help wage the battle for God and lost souls, we expect other ministers and workers along soon. Ministers and workers passing this way are very cordially invited to stop over. Mission located at 210½ Occidental Ave.—Mark T. Draper.

LATER REPORT.

We are having good meetings. Brother J. B. Matthews has been with us for a few days. Brother A. J. Droggen from Winnipeg, Canada is also with us and we are expecting Brother McAlister and Brother Black up from the convention in California. We are also expecting Brother W. H. Merrin from Chicago to be with us soon.—Mark T. Draper, 2003 Minor Ave., Seattle, Wash.

HICKORY FLAT, IA.

Just closed a good meeting here. The Lord stretched out His hand to heal. One boy who had suffered with rheumatism for seven years and for the past two months could not walk came in on crutches. God healed him. He left his crutches and walked away to his stopping place. Fifteen were baptized in water and twenty-four were baptized with the Holy Ghost.—J. H. Cook.

Thanksgiving

Psalm

1. Praise ye Jehovah. Praise ye Jehovah from the heavens: Praise Him in the heights.
2. Praise ye him, all his angels: Praise ye him all his host.
3. Praise ye him, sun and moon: Praise him all ye stars of light.
4. Praise him, ye heavens of heavens, and ye waters that are above the heavens.
5. Let them praise the name of Jehovah; for he commanded, and they were created.
6. He hath also established them for ever and ever: He hath made a decree which shall not pass away.
7. Praise Jehovah from the earth, ye sea-monsters, and all deeps;
8. Fire and hail, snow and vapor; stormy wind, fulfilling his word;
9. Mountains and all hills; fruitful trees and all cedars;
10. Beasts and all cattle; creeping things and flying birds;
11. Kings of the earth and all peoples; princes and all judges of the earth;
12. Both young men and virgins; old men and children.
13. Let them praise the name of Jehovah; for his name alone is exalted; His glory is above the earth and the heavens.
14. And he hath lifted up the horn of his people, the praise of all his saints; even of the children of Israel, a people near unto him. Praise ye Jehovah.

148th Psalm.

PRELIMINARY ANNOUNCEMENT.

We are preparing a beautiful little booklet containing about fifty poems written by Mrs. A. R. Flower, editor of the Sunday School Department, many of which have appeared in the Christian Evangel during the past year and have been a blessing to numbers of souls. These booklets are printed on high-grade paper, nicely bound and tied with a silk cord and will make ideal Christmas Presents. Will be ready about Dec. 7th. Price 25 cents each.

Weymouth's Modern Speech New Testaments in various bindings from 75c to \$2.50.

ing for war, notwithstanding their tremendous expenditures and make believe for peace. Every fortification possible has been erected, but alas, the time has come when all self effort, and fortifications of all kinds are being overthrown and demolished, excepting those that are impregnable, like the Fortress of Gibraltar.

Is this not true also in the religious world? Men have erected many religious fortifications, behind which they are hiding, but the hour has now come when the prince of this world is going to test them. He is massing all his armies for one last onslaught, and every self-made fortification will have to give way to him, and all that is not founded on the impregnable Rock of Ages. God is calling us to real sonship and to the overcomer's life. If sons, then heirs to all things in Christ necessary for this life. If overcomers, then the world with all its allure-

and in short, be delivered from the whole thing without a struggle or battle. This, to say the least, in the day of His power, when the Holy Ghost is so manifestly present, ought to be beneath us. The devil who was so active by endeavoring to keep Jesus from going to the Cross, thus overthrowing the whole plan of salvation, stands once more before Christ and His followers, with a defiant air, and ready to defeat any progress of the saints, or any movement for the carrying out of God's plan for this hour. The Lord is more than a match for him, therefore, if we hide behind the Cross, victory is ours. The devil knows that there is to be a translation ere long, and he is bringing everything possible to bear upon the saints, both in body and spirit, wearing them out so to speak, so as to discourage them and cause them to want to leave the earth before their time.

THE CHRISTIAN EVANGEL

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

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

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

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

CONTRIBUTORS.

- A. P. COLLINS, Ft. Worth, Texas
R. L. ERICKSON, Chicago, Ill.
C. B. FOCKLER, Milwaukee, Wis.
H. A. COSS, Hot Springs, Ark.
D. W. KERR, Cleveland, O.
D. C. OPPERMAN, Houston, Texas
M. M. PINSON, Oakland, Calif.
JOHN SINCLAIR, Chicago, Ill.
J. W. WELCH, Essex, Mo.

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

All subscriptions should be sent by Postal or Express Money Orders, made payable to The Gospel Publishing House, Findlay, O.

Subscriptions, articles for publication, orders for Bibles and organs, etc., should be addressed to The Gospel Publishing House, Findlay, O., to insure prompt attention. Articles for publication should be written on one side of paper and be brief and to the point as far as it is possible.

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

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

EDITORIALS

There will be no issue of the Christian Evangel for week of November 25th. By referring to the second and third lines at the top of this column it will be seen that we have planned to close up the office of The Christian Evangel during session of the General Council of the Assemblies of God and also during Christmas week. The General Council in Chicago which commences Nov. 15 will run for two weeks and rightly we should close down for two issues, but feel that our readers should not be deprived of more papers than absolutely necessary and so are doubling up our forces so as to only lose one issue as planned when first moved to Findlay. There will also be a paper missing the first of the year to allow those who constitute the office force to return to their homes and enjoy a week of rest and fellowship with their families before beginning on the new year's work. Of course, this is providing that the Lord be not come. We are not planning ahead or putting ourselves under obligations to any man without taking into account that the Lord may come at any moment and so put a stop to all earthly effort and activity. Even so, come quickly Lord Jesus!

THANKSGIVING DAY.

There is no day to the Pentecostal Christian which can be designated as "Thanksgiving Day" more than any other. Since the Comforter has come all days become days of thanksgiving to us. It is thanksgiving in the morning, thanksgiving as we go about the duties of the day, thanksgiving in the evening and sometimes thanksgiving all night long. Hallelujah! Nevertheless, when the nation is supposed to give thanks unto God for the peace and prosperity of the past year, we can double up a little on our spirit of thanksgiving and do something that will show our gratitude and thankfulness to God in a more substantial way. Some Pentecostal Assemblies hold an all day service and express their spirit of thanksgiving by taking up a missionary offering, forwarding it to the needy and tested missionaries to reach them about Christmas time and thus help to show their appreciation of the missionaries' work across the waters and that they are not forgotten by those in the home land who have been so blessed of the Lord in spiritual and temporal things. We shall expect the Assemblies of God to profit by this suggestion and look for a big increase in the missionary offerings sent to us to be forwarded to the foreign fields shortly after Thanksgiving Day.

In an editorial in the Christian Evangel, No. 66, appeared the following statement, "The baptism of the Spirit is the beginning of the Christian life." We have been asked to explain what we mean by this statement as it seems to unchristianize a great host of believers in Christ who have not yet received the Pentecostal baptism. We meant by this statement that in the normal New Testament experience, the Baptism of the Holy Spirit was received immediately after the new convert had been saved and baptized in water, and that it was not a cap stone to the building, or the final and perfecting experience to be received at the end of a long life of ser-

vice for God. This does not unchristianize those who have not yet received the Pentecostal fullness, but it does show that their experience is not the normal, New Testament experience that they ought to have had, had they been taught correctly in the first place. These people, therefore, often times have much to unload in the way of theories and practices before they can get broken and humble enough to receive the baptism in the Holy Ghost, while they might have gone sweeping through to victory at the beginning of the Christian Life, had they looked to the Lord for the baptism in the Holy Spirit while their hearts were still tender and broken before the Lord. We trust that this will explain the statement and help much in guiding new converts immediately into the Holy place or the fullness of Pentecostal power, glory and service.

QUESTIONS AND ANSWERS.

Several friends have asked us questions, the answers to which will be of interest to many of our readers. Hence we answer in these columns.

1. What is meant in John 15:2 and 4 by purging and abiding?

We answer that purging is the same as cleansing and every child of God, it matters not what grace has been previously experienced or enjoyed, needs constant purging. Especially does he need cleansing every time he is in any way defiled. While the believer in Christ is represented before the law as cleansed "once for all" and as "perfect forever," yet none escape some defilement in one way or another. This is to be instantly confessed and put away and he will be at once cleansed again. This may happen many, many times in life and no progress in the Divine life or holiness can be made unless we keep constantly cleansed.

Abiding is not the same as cleansing. Cleansing precedes abiding and keeping cleansed is one of the conditions of abiding. Abiding is in part the result of cleansing—keeping constantly cleansed from all known sin or defilement. This is just as necessary for those who have been sanctified and filled with the Holy Ghost as for those never filled with Him. Cleansing, filling, obedience, complete surrender, prayer, feeding on His Word, walking in the increasing new light as it shines into our hearts, and such things are aids to abiding in Him. To abide in Christ is to get in Him and stay in Him. We get into Him by faith; we are "created in Christ" (Eph. 2:10) by regeneration; we are "baptized into Jesus Christ" (Rom. 6:3) when we are "buried with Him" in baptism; and we are also in the Spirit "baptized into one body" (1 Cor. 12:13) and after this, if we keep surrendered, obey Him and walk in the light we shall both keep cleansed and abide in Him.

2. How many works of Grace are there? Are there two or just one?

First of all, we answer by a word of advice and warning. We do not believe it wise to spend our time in splitting hairs over the number of the works of Grace; neither do we believe it profitable to quarrel over party terms—the terms not found in the Bible, but coined by men, even though good men, around which has grown up a party spirit and where these terms have become a party slogan or battle-cry. As soon as any set of believers gets into this spirit, however many works of Grace they may have had, they have the party spirit which Paul calls "carnal" in 1 Cor. 3:1-4. These believers had been "sanctified in Christ" (See 1:2) and "baptized into one body" (12:13), yet they were severely rebuked by the Apostle for this carnal party spirit, and every child of God everywhere, even the baptized saints, need to heed this rebuke and lay it to heart. God wants us all free from this spirit and we cannot grow in grace and develop the perfect image of our blessed Master, unless we are free from it and stay so. We can be in the right and for the right, and yet if we become contentious over it and impatient with those who see differently from what we do, we will lose our sweetness, and we are in great danger of backsliding from the Lord. So then, dear saints of God, take warning. Love each other, keep sweet and don't be fractious and contentious over anything.

Now for the answer: I do not recall that the Bible says that there are only two works of grace or only one work of grace. Men differ on their definition as to what is a work of grace and as long as this is the case, each using the same phrase but meaning differently by it, so long will they differ in the number of the works of grace. If one man uses justification as only the guiltless standing of a believer in Christ and not to include the internal change of his heart, then the change effected by purifying of the heart through faith would be defined by him as a second work of grace. Some use the term "regeneration" or the birth of the Spirit in the same limited and restricted sense. To all such, cleans-

ing will be called a second work of grace. But with all those who include justification, regeneration, cleansing, etc., under the head of the new birth, this will be called "one work of Grace." It is the same way with cleansing and the baptism in the Spirit. Some hold they are one and the same thing, and though I am sure they are wrong, yet those who so define will call the baptism a work of Grace. If justification were called the first work, cleansing the second, then the baptism could be called a third work by all those who believe it separate from cleansing, and who believe it makes any change in our life and character.

But, however you may divide these experiences, I am sure this is not the end of Grace to the true believer. We are to receive "grace for grace" or "grace upon grace" (John 1:16) and to be changed "from glory to glory" (2 Cor. 3:18). Also after being saved "through sanctification of the Spirit" (1 Pet. 1:2) through the initial purification of the heart and after God has "given the Holy Spirit" (1 Thess. 4:8) the Apostle still prays for the same persons, saying "And the very God of peace sanctify you wholly" (5:23) including their "whole spirit, and soul and body." The word here translated "wholly" (not holy, but wholly, meaning altogether, completely, entirely) means "all around" and "clear to the end"—holas and telos in the Greek. This means that the initial sanctification which purified the heart is to be extended to the whole man, body, soul and spirit in all the walks of life. Every particle of the whole being of the believer is to be brought into complete subjection to God's will, "blameless unto the coming of the Lord." The Word says on this line that God who hath "begun a good work in you will also perfect it unto the end."

Now the believer in Christ is not to begin under grace and in the Spirit and then continue under law and in his own strength. God begins His work in us on the basis of grace, continues it perfects it and ends it all up in grace. The finishing is just as much of grace as the beginning. It is very hurtful to an humble dependent spirit, so necessary for progress in divine life in the Spirit, to get the idea that we are through with grace, need nothing more of grace after we have had one blessed experience of grace; and it is just as hurtful to take up this attitude after two great experiences. To look at grace in this way as no longer needed, all completed in us, is to develop a self-righteous spirit of Pharisaism. It arrests spiritual growth and turns our doctrine of grace into a curse to us. The hardest, coldest, harshest types of the professors of religion the writer has ever met has been this kind that counted themselves perfect in all things and harshly condemned everyone else.

Now according to grace the sinner who wholeheartedly turns to God, despises himself in his sin, humbly trusts alone in Christ, taking Jesus as his supreme Lord, is at once justified, purified or cleansed in heart, made a new creature and counted in Christ and before the law as complete or perfect forever. Praise God! He is then and there saved, adopted into God's family, his name written in heaven, and is as much a child of God as he ever will be. But he is still a mere babe in Christ and just as with a natural child it will take much feeding, many bumps, much healing balm applied, much training to develop him into a "full-grown man" in Christ. This cannot be suddenly done either by one experience of grace or by two. The scriptures nowhere teach that stalwart manhood in Christ is attained suddenly by either one or two works of grace. The sooner the Pentecostal Movement gets free from this unscriptural delusion the better for it in many ways. Then it will quit expecting babes in Christ to be men merely because they were wonderfully sanctified, gloriously justified and mightily baptized with the Holy Ghost. According to the New Testament standard a mere "babe in Christ" was filled with the Holy Ghost. At the house of Cornelius his kinsfolk and near friends had their hearts "purified by faith" (Acts 15:9) and were filled with the Holy Ghost and spoke in tongues (10:43-47) in the gospel service Peter held with them. This experience only made them normal babes in Christ.

But it is true that every experience in grace tends to strengthen and establish us in Christ. For this reason the child of God should maintain that complete separation unto God and that full joyful surrender to God at all times as will permit God to work in him unhindered any work of grace or operation of the Spirit or any experience which God sees he needs. If this humble, dependent attitude toward God and His grace alone is maintained, with obedience to the light as it comes, all the experiences needed will come. Glory to God! The writer has had fully half a dozen great, marvelous, blessed and super-

Pentecostal Notes on International Sunday School Lesson

By MRS. A. R. FLOWER

INTERNATIONAL S. S. LESSON.

Nov. 29, 1914.

CHRIST CRUCIFIED.

Lesson Text—Mark 15:22-39. (Luke 23:39-43.)

Golden Text—Surely he hath borne our grief and carried our sorrows; yet we did esteem him stricken, smitten of God and afflicted. Isa. 53:4.

Leading Thought—"He was manifested to take away our sins." 1 Jno. 3:5.

1. Jesus nailed to the Cross, (Vs. 22-32). "On the cross crucified for me He died, He was nailed to the cross for me."

Before us is the great focal point of all gospel truth. For centuries had prophecy been directed to it, ever since that fatal moment of Adam's disobedience; and its power and message of life shall be heralded throughout eternity. Worthy, worthy is the Lamb for He hath redeemed us! Suffering and joy, anguish and triumph, bitterness and inmeasureable sweetness combined on that holy mount of Calvary where He, very God manifest in man, made the perfect sacrifice, pouring out His soul unto death, that we might know life eternal for spirit, soul and body. Heb. 2:9-15; Rom. 5:21; 1 Cor. 15:22. Note the significance of "Golgotha"! It was their human wisdom that demanded his life (Jno. 11:49, 50); it is human wisdom today that would hinder His working and crucify Him afresh. 1 Cor. 1:18-19. Mark especially V. 21. Christ refused the stupefying draught which might have relieved His suffering. V. 23. Ah verily He was the perfect sin offering! No shrinking from one tiny portion of the long, hard way. That is why the victory is so complete for us. Not the nails or the thorns brought our Lord's chief suffering; not the bodily torture, intense and awful as it was, no doubt; but it was the anguish of spirit, the crucifixion of His very soul: "The sufferings of His soul are the soul of His sufferings." He is bearing our sins with those of the hooting reviling mob, V. 29-32; He is taking our just place of suffering and disfavor with God—"the innocent for the guilty, the just for the unjust."

"They parted His garments," V. 24—fulfilling prophecy (Psa. 22:18; Matt. 27:35; Jno. 19:23, 24)—but how heartless, how cruel, it seems to us. "The King of the Jews." V. 26; John 19:19-22. Pilate still possibly believing in Christ's innocence and goodness may have intended this to annoy the Jewish leaders. Their anger only brought a stronger declaration from the proud Roman. Assuredly God's hand was in the matter. Truth shall ever prevail. The three languages, Greek, Latin and Hebrew Luke 23:38 stood for culture, government and religion. Each bore witness to the Christ of God. "He was numbered with the transgressors"—placed between two thieves, on the very cross their companion wrong-doer, Barabbas, should have occupied. But there comes a change in one (V. 32; Luke 23:39-43)—and a blessed example of mercy and acceptance with God for the very sinful and tardy penitent. From this same thief comes once more the testimony of Christ's innocence. Lu. 23:41. "Railed on Him, wagging their heads." V. 29—and He maintaining through all a meek and awful silence, Acts 3:13-18. Ignorance and undue influence on the part of the people; but unbelief and malice in the leaders' hearts. They did not choose to believe, nor would they have done so had He actually descended from the cross. Lu. 16:31. Read prayerfully 1 Pet. 2:21-24.

2. Jesus forsaken of God. (Vs. 33-37). No natural reason for the phenomenon of mid-day darkness, since the passover moon was then at its full. V. 33. Those last three hours of suffering are shrouded in supernatural gloom, equally moving the hearts of the innocent and guilty. Then comes the darkest hour—"My God, My God, Why hast thou forsaken me?"—words too deep, too mighty in their resultant power for us to comprehend. Forsaken of God that we might have abundant and eternal entrance into His holy presence! "Jesus cried with a loud voice" V. 37—and "yielded up His spirit." He had laid down His life of Himself (Jno. 10:18) gladly, willingly for the sake of the sheep. And now is the veil rent in twain (V. 38; Matt. 27:51-54) and the way made manifest for us into the holy place. Heb. 9:7, 8 Rejoice, believer, in this holy Lamb of Calvary!

INTERNATIONAL S. S. LESSON.

Dec. 6, 1914.

CHRIST RISEN FROM THE DEAD.

Lesson Text—Mark 16:1-8; Matt. 28:11-15.

Golden Text—Why seek ye the living among the dead? He is not here, but is risen. Lu. 24:5, 6.

Leading Thought—The resurrected Christ.

1. The women at the tomb. (Vs. 1-8). Three loving, faithful hearts—the two Marys and Salome. Luke, however mentions Joanna and other women also. Luke 24:10. "Sweet spices" (V. 1) to anoint Him unconsciously for the resurrection. They fancied their Lord dead. Part of their faith was gone; but their love remained unaltered. That was why they came "verily early in the morning" (V. 2; Matt. 28:1; Luke 24:1; John 20:1)—the best time of the day for us to seek the face of our Lord. Psa. 63:1; Song of Sol 7:12; Gen. 19:27; 28:18. Days of defeat might have been offset by a brief time of holy communion while the heart and mind were fresh and untouched by the strain and pressure of life. Like many of us, they anticipated difficulty (V. 3) and very naturally, too. Had they thought sooner they might not have come. "And when they looked, they saw that the stone was rolled away; for it was very great." Thank God—He who caused the rolling away of that "very great" stone is the same unchanging Lord, waiting to meet our unanticipated as well as our anticipated difficulties with as complete deliverance and victory. Matt. 28:2-4. Look expectantly for His manifest Salvation. How eagerly they must have entered the open sepulchre fully expecting to bestow their gifts on their sleeping Master within. No wonder then "they were affrighted"—("were amazed." R. V.) V. 5. First at not finding Jesus, and second at seeing this heavenly being. But his

message of comfort soon allays all fear. V. 6. Could it be true—the angel's words, "He is risen; he is not here." They thought no doubt of the cross, of the suffering, of the decease of one so dear to their hearts. And to think He is alive! He was dead; but behold He is alive forevermore! Before they could fully comprehend the angel's meaning they are commissioned to go proclaim the first message of His resurrection. "Tell His Disciples and Peter." V. 7. An errand of comfort and help to that tested company. No time to linger about the sacred spot where their Lord had so recently lain. The glad message of the risen Christ is too mighty, too wonderful to enjoy alone. "They went out quickly" (V. 8)—with a strange mingling of joy and fear. Luke 24:9; Matt. 28:8.

2. The soldiers bribed. (Vs. 11-15). This wonderful news reaches someone else beside the disciples. V. 11. But with what a different effect. This Jesus of Nazareth is not disposed of so easily as they anticipate. To place Him in the grave is one thing; to hold him there quite another. And since He is actually gone, despite the stone, the seal, the watching guard, the unscrupulous Jewish leaders must concoct this unreasonable falsehood to attempt to prove false the truth of the resurrection. Vs. 12-14. But, tho the Jews may still accept this report this glorious, life-giving truth through countless days has demonstrated its power and reality in the hearts and lives of untold millions of believers. Hallelujah for the risen Christ "whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it." Acts 2:24.

"Risen, He is risen from the dead! Living as our glorious Head! Coming, He is coming as He said! Glory be to Christ, our Lord!"

working" and it must be a mighty work if it is "able to subdue all things." Yes, and it is of grace, for Peter tells us to look forward to "the grace to be brought at the revelation of Christ" (1 Pet. 1:13) at the last day. Indeed it is provided for in the atonement as a part of our redemption. Paul says of it, "We ourselves groan within ourselves, waiting for our adoption, to-wit: the redemption of our body." Rom. 8:23.

(Continued on Page Four)

HOW MUCH BELONGS TO GOD?

Dear Editor:

The Lord is showing us "Church finances" in quite a new light here in Houston. I begin to seem that tithing belongs entirely to the Old Testament type of salvation and that, in the Church, we must acknowledge and practice that our ALL, not a mere tenth, belongs to the Lord.

It seems that under the law (of which the tithing system was a part, a law) there was permission to enjoy the bounties and prosperity of this world. Indeed the Old Testament is replete with promises of long life, plenty, "presses bursting out with new wine," etc. simply on condition of obedience to the law, including the law of tithes.

But the promises to the Church are uniformly different. Summed up their amount to food and raiment, with persecution. That is quite different from the Old Testament types and promises. Any one can follow up these suggestions and see that there are no exceptions. Tithing is not mentioned in the New Testament except to the scribes, pharisees and hypocrites who pretended to be keeping the law and were not. It seems therefore, that, since the fruits of the law and of tithing are denied the Church that the law of tithing has no application, only to those who live on the low plane of the Old Testament type of salvation.

Now this difference in the promises to the two types of salvation will be equalized in heaven, so to speak, because the Old Testament type of salvation will only bring the subject relation in the kingdom of heaven, whereas the promises to the Church is BRIDE-HOOD, jointheirship with Christ. See!

Because of this inexpressibly blessed prospect for the Church she is not permitted to enjoy the things of this world for their own sakes. She must look forward for Her joy in the skies. Hence our ALL, not a mere tithe, must, in good faith, be offered to God. He may not take it all from us. Even as when we offer our children to Him, it does not always mean that He will take them, but generally that He gives them back to us with His blessing and benediction upon them, after which we may rear them for Him. But He may take them from us. If so, we try as best we can to say Amen. And so, likewise must we actually offer our ALL to God, expecting only food, raiment and shelter, but accepting back, as His stewards all that He clearly wants us to have.

Now the way we are preparing here to practice this principle (which no doubt all Spirit-filled people have in their hearts) is this: Before we spend our week's wages or other earnings on ourselves, we will first go to the Church, the Board of Deacons and Elders, and inquire what are the real needs of the Church of God in our midst, including her poor, and if it takes all of our earnings over food, raiment and shelter, instead of a tenth, AMEN! We will give it all to God. If it is not needed, then we will feel free to enjoy it as from the Lord.

And so with surplus property, property not used as a home or in carrying on our business or trades, it will likewise be OFFERED to God. If it is really and truly needed, AMEN, we will give it to God. If it is not, we will keep it to enjoy and use as from the Lord.

The Deacons and Elders will be in session in Brunner Tabernacle as the saints gather for the Sunday morning service from all over the City, and will there take note of all the offerings, whether tithes or "all" or a part, whatever the individual saint may feel led to offer; these will be summed up against the accredited needs of the work and so much of the offerings as may be required will be accepted proportionately and the saints will only keep the rest.

The saints in full conference will pass on all of the needs or enterprises undertaken, except that the Deacons will be given perhaps some discretion in supplying the needs of the real poor.

All three of the missions in the City are going in together, but of course the matter of whether an individual gives or offers his all or his tithe is to be left entirely to his own conscience. What has been said in this paper about tithes is not to become a "law" with us, far from it. It is a matter of light and grace purely. And the writer would especially caution any one who may take up this view against trying to make a "law" out of it and force it on other saints who do not see it that way. If some feel free to give only a tithe, let them do so. It is with them and the Lord.

We would caution them also against going beyond common sense and the word of the Lord about it. The word says for each brother to abide in the calling wherein he is called. If he is a carpenter, he will continue as a carpenter and as such he will need tools. Therefore he is not expected to put his tools into the offering. If he is in business, he may abide in business and therefore will need a proper amount of capital to conduct it, and will probably have to keep that in a bank. Conducting his business (and the word says, "Be diligent in business" ...) is his way of earning a living and something for the Church, and so he is not expected to put the capital of his business into the offerings, nor to be condemned or criticized because he has a "bank account." But the point is, if he wants to come in on the hundred fold line, and go up in the rapture, he must offer ALL of his earnings instead of a tenth. See the difference? And that is the only change that the Lord has shown us to make. Instead of merely offering God a tenth, we are to offer Him all our income or surplus.

The work here is in the best condition it has been in for years. Brother George Joyner has just closed a good meeting in his tent near the old Brunner Tabernacle which was a blessing to us all. There were seven or eight baptisms and a larger number of renewals. Ten were baptized in water and the whole community blessed.

Brother Morwood is doing a fine work at the down town mission and Brother Charley Smith has just left the Fifth Ward mission for the Galveston work.

Brother James Aaron is holding a blessed meeting in his tent in Harrisburg, a suburb of Houston. And we are all in perfect unity, with great victory in all hearts.

In conclusion, referring again to tithes, etc., will say that it seems there were many individuals who understood the deeper way in Old Testament times, and who suffered persecutions just as the Church is promised. See Hebrews 11th Chapter, especially near the end. Also it seems that some in the dispensation of the Church will only become subjects in the kingdom and not be able to go up in the rapture. Therefore it is no quite accurate to say "Old Testament and New Testament types of salvation" unless we recognize these exceptions.—W. F. Carothers, Houston, Texas.

P. S. An additional word of advice to individual saints who may wish to practice this method but have no Church, truly set in order and capable of wise judgment in its expenditures, to which they can go to make their offerings. You just get down before the Lord and offer it to Him, in sincerity and truth, and ask Him to show YOU where to put it and He will do it. Unless you have a real Church available you must be your own steward for God.—W. F. C.

On Account of The General Council in Chicago, Ill., there will be no issue of the Christian Evangel for November 28th.

REQUESTS FOR PRAYER

Please pray for my eye, in which I suffer from neuralgia.—S. V. Marshall, Oak Lodge, Okla.

Pray for us that the Lord will send us a Spirit-filled preacher—Elire Matson, Markdale, Ont.

Pray that Jesus may speedily baptize me with the blessed Holy Ghost; I feel my need of it.—Carlos R. White, Athens, Ohio.

I desire the prayers of people with faith for a mother sick with pneumonia, and for others in the family who are ill.—F. E. Young, Woonsocket, R. I.

I need prayer for my body. Am up and around but only going in our dear Father's strength. Please remember me in prayer.—Delia Powell, Dayton, Ohio.

WANTS TO HEAR FROM SAINTS IN ARKANSAS.

We are here among unbelievers but we are looking to Him, the author and finisher of our faith. Would be pleased to hear from any of the saints that were at the Malvern State Camp meeting or Sister Etter's meeting at Hot Springs in 1913. My wife and I cooked at those meetings. My wife was baptized in water and received the precious Holy Ghost, and I myself was saved and baptized in water at those meetings. Those were very refreshing times. Pray earnestly for us and that I may receive the Holy Ghost.—A. W. Gold and wife, R. 2, Lone Wolf, Okla.

GOSPEL WORK AMONG THE JEWS.

Gospel work among the Jews is sadly neglected. The Lord has laid it on our hearts to establish a mission at some suitable place where Jews could get saved, baptized in the Spirit and sent out to evangelize other towns. If those who love this cause would contribute as much as one dollar or fifty cents each month, we could have such a place. "At this present time also there is a remnant according to the election of grace" (Rom. 11:5) who will hear the Gospel. Moses Prostchansky, a baptized Jew, is capable to do this work, being able to read the Hebrew and speak Yiddish. Any amount sent him will be faithfully used to this end.—Address, 1071 New York St., Memphis, Tenn.—Mrs. Alice Riggs.

RUSSIAN JEW'S TESTIMONY.

"And they overcame him by the blood of the Lamb and by the Word of their testimony, and they loved not their lives unto the death."

I praise the Lord because I can say with Paul of old, "I am not ashamed of the Gospel of Christ for it is the power of God unto salvation to everyone that believeth—to the Jew first and also to the Greek, Romans 1:16. I once thought, as great numbers of my people believe, that Jesus Christ was an impostor and a deceiver; that He was against God and His law, claiming that He was God Himself, when He was but a man—also understanding that He taught people to pray to images, etc. (I had never seen a Protestant in my native province). My parents were devout Jews and, of course, brought me up according to their belief. I thought I was religious yet I had no change of heart. I was a sinner without peace and without joy. God seemed far away from me; He was not a God of love but an angry God that wanted me to keep many laws and ceremonies which were hard to keep (613 of them), for, besides the laws of Moses the Jews keep a good many laws which were invented and enforced by the Pharisees. Notwithstanding the fact that I was religious, according to my belief, it was necessary for me to pass through hell for twelve months during my transformation from this life to the higher estate (according to the Jewish belief).

When about seventeen I left my native town and went to Warsaw, the capital of Russian Poland, where I lived for about seven years. Like many young Jews at that time, I became a skeptic. The young Jews think that the reason why their fathers are religious is because of their lack of education. I found myself worse in this condition than when I believed in the Jewish traditions, and was miserable, without God and the hope of eternal life.

While at Warsaw I learned there was a Hebrew Christian mission there and one day I made a visit to that mission, more from curiosity than anything else. I wanted also to see a Christian Jew. I began to visit the mission regularly and Oh how hungry I became for Jesus, although I did not then realize it was Jesus that I longed for. After my conversion I could understand. I longed for peace and did not know how to get it and was in awful darkness. The Holy Ghost strove with me and I began to think much about Jesus. It was hard to believe and equally hard to reject. Being between two opinions, I was more miserable than ever. I felt drawn to the mission and could not quit going. I secured a book on infidelity, but instead of becoming an infidel, was more inclined to believe in God. At the Jewish Mission one day I picked up a little tract and found myself reading the 53rd chapter of Isaiah. I knew the history of Jesus, having read a book on his life; I also knew that the prophet Isaiah lived hundreds of years before the birth of Christ, and through reading this chapter I became convinced that Jesus of Nazareth was the Jewish Messiah. Hallelujah! The Bible became a new book. I can now realize the words of the Apostle, "Therefore, if any man be in Christ he is a new creature. Old things have passed away and behold all things have become new (2 Cor. 5:17).

I had to leave my people for they were and are still terribly opposed to my faith. Of course it was hard but I do not regret the step for I have found something better than all this world's goods. I have found a peace which "passeth all understanding" and a joy "unspeakable and full of glory." I have found a Saviour, a friend that "sticketh closer than a brother," and also eternal life, Hallelujah.

About a year after believing in Christ I left Russia and came to the United States, in May of 1909, and while I was in the Christian Missionary Alliance Assembly at Anderson, Indiana, I received light concerning the coming of the Lord and of divine healing, and one young Jew (a business man of that city) was converted. I showed him from the Old Testament that Jesus was the Messiah. As I was

at that time without employment and found it hard to meet expenses, he invited me to sleep with him in his store. One morning when we awoke he told me he had seen the Lord that night (in a dream, I guess). His conversion stirred up the Jews of that city.

Later, in Indianapolis, while attending a Pentecostal Camp-meeting, I became hungry for the baptism of the Holy Ghost and on the 2nd day of February, 1914, in the St. Louis Pentecostal Home, 2829 Washington Avenue, I received the baptism and spoke in other tongues as the Spirit gave utterance. Hallelujah! It seemed for a while I could not speak English. Previous to this time I received some wonderful blessings but the baptism of the Holy Ghost was a different experience.

I praise the Lord for the way is growing brighter to me and I am pressing toward "the mark for the prize of the high calling of God in Christ Jesus."

"And the Spirit and the bride say Come and let him that heareth say Come, and whosoever will let him take of the water of life freely." Amen.

"Brethren, my heart's desire and prayer to God for Israel is that they might be saved, for I bear them record that they have a zeal of God but not according to knowledge." Rom. 10:12. "Ye that make mention of the Lord, keep not silence and give Him no rest till He establish and till He make Jerusalem a praise in the earth." Isa 62:6, 7.—Moses Prostchansky, 1071 New York St., Cr. A. Riggs, Memphis, Tenn.

PENTECOSTAL CONVENTIONS

GENERAL COUNCIL OF THE ASSEMBLIES OF GOD.

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

BRUSHTON, PA., CONVENTION.

A Pentecostal Convention will be held at the Union Gospel Assembly, 311 Brushton Ave., Brushton, Pa., near Pittsburgh, from November 30th to Dec. 13th. Workers to be present, Elder D. W. Kerr, Cleveland, Ohio, and T. K. Leonard, Findlay, Ohio, and others as the Lord may send. For rooms and board and all information, write W. M. Robinson, 820 Ross Ave., Wilkingsburg, Pa.—D. D. Mathews, Pastor.

FALL CONVENTION, WINNIPEG, MANITOBA.

Will be held from Nov. 27th to Dec. 6th inclusive. Evangelist Smith Wigglesworth of Bradford, England will have charge of the services, assisted by other workers. For further particulars address W. E. Moody, 228 King St., Winnipeg, Manitoba, Canada.

OTUMWA BIBLE SCHOOL.

The school is very blessed indeed. It is not quite so large as usual. Quite a large number were kept out by the questions I gave for those entering, but the Lord is dealing with us in a very blessed way.

The Lord has very blessedly taken hold of the Assembly in this city. It was divided but unity is being restored in the truest sense of the word. We believe the foundation for the revival we have prayed for has been laid. We are all well and happy in Jesus.—D. C. O. Opperman.

On Account of The General Council in Chicago, Ill., there will be no issue of the Christian Evangel for November 28th.

READY FOR SERVICE.

I am at present free from any carpenter work or employment of any kind and am free to answer any call to service for Jesus, first as evangelist and second as Pastor should the Lord so open the way. I believe in the baptism of the Holy Ghost as the normal state of everyone who is born again, and then the same sanctification that Jesus had after he had sanctified Himself that we might be sanctified through Jesus the Truth.—Ned Beck, R. 1, Charlottesville, Ind.

CLEVELAND, TEXAS.

The meeting here was good in spite of trials. 10 or 12 received the baptism according to Acts 2:4 and about 20 were saved. We had our trial the 23rd, and Praise our God for deliverance! The Judge threw the case out without one witness on the stand.

We had services at the mission hall and closed the meeting. Glory! Glory! Glory! We will go from here to Grody, Texas (D. V.) It was wonderful how sweetly God kept us through it all.—John Die and Billie Harrison.

HOME MISSIONARY WORK

Every Pentecostal, Spirit Baptized Saint is a "Witness" for Jesus for that was why the Holy Spirit was given. See Acts 1:8. But some do not know how to witness or else are naturally timid about approaching a stranger and enquiring about the welfare of his soul. But everybody can hand out papers and tracts and do home missionary work in this way, and therefore we make the following bundle offers on our papers and tracts to help the good work along.

Club Rates on Word and Witness.

Twenty-five or more yearly subscribers at one place, to go in a roll to one address and be distributed by the person to whom the roll is addressed, 25 cts. each, for the 25, \$6 per year.

Five or more subscribers at one place, subject to same conditions as above, 35 cts. each per year.

Regular Bundle Rates.

Roll for 5 each month\$1.20 per year.
Roll of 10 each month \$2.40 per year.
Roll of 15 each month \$3.50 per year.
Roll of 25 each month \$5.50 per year.
Roll of 50 each month \$10.00 per year.
Or any other size roll at the rate of 25 cts. for each paper per year. Rolls for half a year will be accepted for half the yearly rate.

Transient Rolls.

One roll only—just once to one place—to be used as sample copies, one cent each when ordered in rolls of twenty-five or more. If rolls are to be ordered regularly they must be ordered at the regular bundle rate.

The Christian Evangel Club Rates.

Twenty-five or more yearly subscribers at one place, to go in a roll to one address and be distributed by the person to whom the roll is addressed, 75 cts. each, or for the 25, \$18.00 per year.

Five or more subscribers at one place, subject to same conditions as above, 85 cts. each per year.

Regular Bundle Rate.

The Christian Evangel will be sent in rolls of any size at the rate of 1 1/2 cts. per copy or 75 cts. each per year. Remittance can be made monthly to cover the rolls sent each week. Sunday Schools and Assemblies are finding this an excellent means of keeping fresh Pentecostal literature before the people and doing home missionary work. The Christian Evangel contains select Pentecostal notes on the International Sunday School Lessons. A roll of 10 only costs 15 cts. per week. A roll of 25 only costs 38 cts. per week, and a roll of 50 only costs 75 cts. per week.

Transient Rolls.

One Roll Only—just once to one place—to be used as sample copies, one cent each when ordered in rolls of twenty-five or more. If rolls are to be ordered regularly they must be ordered at the regular bundle rates.

You know the story of the three men, Mr. Faith, Mr. Feeling and Mr. Fact. They were walking along the walls; Mr. Feeling was in front and Mr. Faith followed and Mr. Fact behind. They were walking quickly and suddenly Mr. Feeling fell off the wall with a bump, and it was such a startling thing to Mr. Faith that he fell off too, but Mr. Fact stood still—he never budged, and he reached down and lifted up Mr. Faith and then Mr. Faith reached down and lifted up Mr. Feeling. I suppose that all of us understand this. In view of the fact that Jesus died for us—that fact can never be moved—and if feelings go down, the fact is still there that Jesus bore all of our failings, our sins and sickness—He died for them all, and if He died for them all then they all died. Faith got strong and climbed up again and then Feeling got up, and Mr. Fact was still there and all was merry again. God help us to go on steadily.—Rev. A. A. Roddy.

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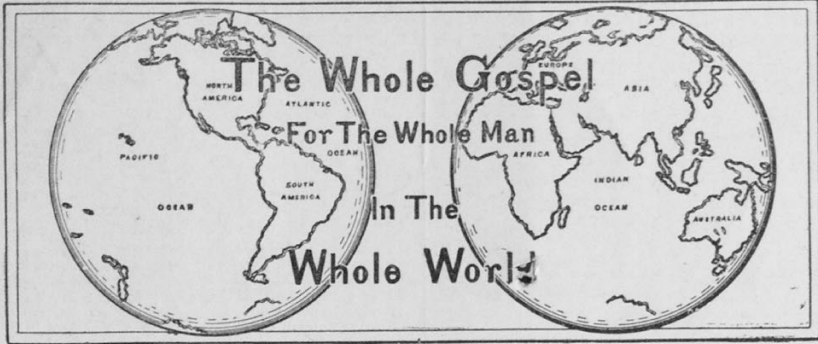
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There is great need for missionary funds at this time in many lands. Three to four hundred Pentecostal Missionaries are depending upon God to supply their needs through the Pentecostal Movement. We will gladly forward money, in any amount from five cents up, to any needy missionary. Send all missionary offerings to E. N. Bell, Treasurer, Findlay, Ohio.

A SERIES OF CONVENTIONS IN SOUTH AFRICA.

It is with deep gratitude to God and abounding joy in the Lord Jesus Christ that I present to you a short record of the labor and fruit attending the series of Convention meetings that we have been conducting in the Orange Free State and Cape Province.

Those who have been praying for the success of the tour will rejoice to know that the venture has entirely proved God's leading and that in every place visited the power and glory of Pentecostal blessing has been manifested.

On July 27th Bros. Greeff, D. VanVuuren and myself opened the campaign at Jagersfontein. We found a company of about 30 saints standing together there. They had been making arrangements for us, but on account of strong local opposition to our work, they were unable to secure a public hall. The first meetings were held in the homes of the people and the second night, after crowding 60 people into a cottage, there were 40 to 50 still outside on the veranda and sidewalk. We opened doors and windows and preached Jesus to all whom our voices could reach. The spirit of melting and conviction was present and some souls came out to accept the Lord.

On the second day, a young lad, son of our host, was baptized in the Holy Ghost, and on the third day a sister who had been afraid of us as the "False Prophets," received the Word and was wonderfully baptized in the Holy Ghost with signs following.

We asked the brethren to pray for a hall and we obtained the use of the town-hall for Saturday, Sunday and Monday. Saturday was a blessed meeting. Six surrendered to the Lord and others of God's children came out to pray for the Witness. Three were baptized in the Spirit. One woman testified to having been healed by the Lord of numerous cancers after all doctors had failed to remedy, "and they, beholding the woman who was healed, could say nothing against it."

Sunday was a remarkable day God wonderfully filling these honest hungry souls. At the afternoon meeting five young men surrendered to the Lord and two more were baptized in the Spirit. At the evening service the fire continued to fall and after a four hour service, closing at 11 o'clock, people did not want to leave the hall. Some of the best and most respected families in the town have come in and have received blessing.

Monday was our last day here. A large Assembly had gathered before the doors were opened. The Lord continued to bless and many were saved. A notable case is that of a mother and two sons. One had surrendered on Sunday afternoon and brought his mother and brother to the meeting, both of whom found the Lord and the joy of His Salvation. Twenty-five people were saved and twelve baptized in the Spirit during the Convention.

A leader and Committee of brethren were chosen and the work established. Praise God!

From Jagersfontein we went to Cookhouse a distance of about 150 miles. On the 5th of August we met the blessed company of saints there. There were 50 to 60 saints assembled here who have been baptized in the Holy Spirit. They have their own Church building. The chief feature of the work is the fine company of young people attached to the Assembly. They have their meetings during the week and are in all respects the sunshine of the country-side. The joy of fellowship with these precious young people will live with us many days.

Pastor le Roux and Miss Wick who had been with the Basutoland party joined us on Friday, August 7th. Pastor le Roux who speaks the Native language conducted large Native meetings. Over 40 came out accepting the Lord Jesus. Among the Europeans we were rejoiced to see some of the young men come back to the Lord and three were baptized in the Holy Spirit.

On the return journey brothers Greeff and VanVuuren stopped off at

Springfontein by arrangement. Meetings were held there in the home of a brother with the result that 8 souls surrendered to the Lord.

Pastor le Roux and myself came on to Bloemfontein opening the meetings there on August 12th. The brethren there have secured a hall in the center of the town seating about 200 people. The strong feature of the work in Bloemfontein is the open-air meetings. They were held every evening and commanded large audiences.

The Lord began to bless in the opening meeting, and blessing in salvation, restoration and baptisms in the Spirit was experienced throughout. Bros. Greeff and VanVuuren joined us on Friday the 14th and the convention was concluded on Monday the 17th.

Seven people were saved and three baptised in the Holy Ghost during the stay. A leader and committee were appointed. The brethren have taken fresh courage and are going forward boldly.

I will record in brief the bright and glowing testimony of our brother Goolam Hoossen who is now at Bloemfontein. A Turk by birth, he has resided in this country with his father for about 12 years. He is about 30 years of age and was reared in the Mahommedan faith. He suffered for 14 years with a partially paralyzed arm.

For a long time he has been studying the Gospel of the Lord Jesus Christ. During recent times he came in contact with some literature which showed him that there were those still living who believed in Jesus the healer. Locating them in Johannesburg, he came here during July, 1914, having to run the gauntlet of his father's wrath, the latter being very seriously displeased when he realized the danger of his son turning Christian. On being prayed for he was instantly healed by the Lord and stood out boldly accepting Jesus as his Saviour. He obtained work here, but his father discovering his whereabouts came and took him home to Aliwal North.

He again made his escape with only four shillings in his pocket and walked all the way to Bloemfontein (about 150 miles) arriving there tired and footsore, he identified himself with the brethren there and is a fruitful instrument of blessing, testifying simply and spontaneously to his faith in the Lord. He can speak English, Dutch and Besuto as well as his Native tongue. Pray for him that he may be established in the faith and continue to be a channel of rich blessing.

Upon our arrival in Johannesburg again we found a call from Brakpan awaiting us. We touched there conducting a three days Mission with much blessing. The brethren there have in hand upwards of £100 towards the erection of a Mission hall which they expect to build shortly.

Since then Brothers Greeff and VanVuuren have visited Ventetsdorp and District six being baptised in water there. Brother H. Van Vuuren also reports the opening of a new centre in the country districts where the Lord convicted the people of the truth of the message that he presented to them in Jesus name.

On the 12th instant we again leave (D. V.) to visit the centres in the Western Transvaal. We commend ourselves to the guidance of God the Holy Ghost and to prayers of the Saints.

Yours in Jesus,
SCOTT MOFFITT.

BROTHER LEHMAN.

After praying about the will of God concerning my speedy return to South Africa, I have been led to look to the Lord to make it possible for me to sail from New York on Nov. 25. This boat will make connection (D. V.) with the mail boat sailing from England to Cape Town, So. Africa. The troublous times in So. Africa and the increasing strain and responsibility coming upon my wife together with the immediate need of my presence in the work there, make it very imperative for me to return at once.

May all the dear saints remember us at this time in faith and prayer. Anyone desiring to write us before we leave, please address us at 454 W. 42nd St., New York City.

Topical Helps Bible, American Standard Version. Bold face type and thin paper. \$4.80. Ordinary paper edition, \$3.00. Send for circular.

MRS. ADELLE HARRISON, China.

I feel it my duty to let your readers know, for the sake of the orphans, something of our needs at this time in China, as well as of our victories. The fact is, many times the little children have suffered for the lack of proper food, some being very sick. I really believe that some who are now in their graves might have been saved if we had had money to buy proper food for them. Moreover, we have had to turn many away from our home because we were not getting enough to properly support those whom we already had. For the past month the income has been so small that we have been compelled to call on native friends for help, though this has been very hard for me to do. Yet, what else could I do with not one bite of food for these little ones and nothing in the home that we could sell with which to get food for them. The only avenue left open was to borrow of our friends. Our helpers and servants have been faithful in staying with us in the work and waiting for their pay. God will bless them, I am sure. As we take so many crippled, blind, and impotent children that nobody else wants, they are not able to take care

during the rains, and the bamboos are ant-eaten and rotten. The roof, when water-soaked, is likely to give way. We have visions of a new corrugated iron roof with these same tiles replaced on top of it to protect from the sun. It would then be a good one and would shelter several dozens of India's needy women. There has been partial famine here this year and tests have been severe but out of them all our Father delivers us. Pray that these women and children may be our "Crown of Rejoicing" when Jesus comes.

QUESTIONS AND ANSWERS.

(Continued From Page Two.)
The writer is fully aware of the fact that he has not answered either "yes" or "no" to this question, and he has purposely done so because he does not want to become a partisan, but rather to emphasize the great store of grace in reserve for us and the importance of rather pressing on after the fullness of God instead of stopping to dispute over terms.—E. N. B.

WHO IS THE ANTI-CHRIST?

We do not consider it a wise thing to pick out any one man as the antichrist. For centuries different ones have been selected who seemed to fill the requirements from Nero, the Popes down to Roosevelt and the Kaiser of Germany, and so far all of them have failed to develop into the man of sin spoken of in the Scriptures. When the article was published some weeks ago likening the Kaiser of Germany to the antichrist, the question was asked as to whether he was or not. We have no way of knowing this, as the rapture has not yet taken place and the man of sin cannot be revealed until the restraining one is taken away. But at any rate, it will not hurt to do a little speculating on this line, and so we publish a further note from Bro. James A. Gray of Manchester, England which should be added to the article on page one, of the 65 Christian Evangel.

Copied From the Gujarti Almanak of October 1st, 1917.

"The Emperor William was born on the 27th day of January in the year 1859. The stars on the day of his birth were in a good aspect and he will be honored by his subjects and will be known as the Peace-Maker. But the bad stars will interfere in his way at the age of 50 and make him take up unnecessary responsibilities for which he will be blamed by the civilized nations. He will not be on good terms with the family on his mother's side. He will spend most of his treasures in building battleships and raising armies. He will make France his enemy. He will be on good terms with Great Britain until he attains 55 years of age. He will undergo a war with Great Britain, but he will not succeed in his aim. On the contrary he will sustain heavy loss. In the middle age he will either meet with an accident or suffer in the eyesight. He will have to fight France but by this war his people will suffer too much and will force him to make peace. He might live up to the age of 66 but owing to his bad stars interfering, he will perhaps die 10 years earlier.—Copied by Mrs. Gray's brother in Bombay.

On Account of The General Council in Chicago, Ill., there will be no issue of the Christian Evangel for November 28th.

THE WASHINGTON VISION.

The Christians in America should welcome most heartily the magnificent editorial in your issue of October 10th. Would that such a voice had been heard in England that we had repented, for, so far as England is concerned, we are being chastened because of our great wickedness.

America, however, is not likely to be invaded now by any powers engaged in strife—nor indeed until Armageddon, when England and America will be one nation with the Jews, as foreshadowed in Ezekiel, Chap. 37, 21st verse and following. This event (Armageddon) concludes the Great Tribulation, the deciding factor of such battle being the descent of Christ with His saints. The influence and growing power of Roman Catholicism all the world over is not understood except by those who know it to be Satanic and who recognize it as his weapon to fight and oppose Israel. But the overthrow of the Romish hierarchy is another important factor of the Great Tribulation.

Believers may be despised today and be the butt of evil men. This will not be for long now. Our redemption is at hand. The coming of Christ will remove us from the world before Satan's vindictiveness reaches its height. Not long will his sway be undisputed, for soon he is to be in bondage when Christ will set up a Throne on the earth and will reign with the saints.—James A. Gray, Manchester, England.

Important Notice

As we have stated in previous issues of the paper, the war has greatly disturbed conditions in some of the foreign fields and money which is not sent to missionaries under the regulations made for this time, and until conditions are improved, is likely to be lost entirely. Hence we should urge all those desiring to send money to the missionaries, that they send through the Gospel Publishing House, and thus small amounts can be sent in the proper way in one draft so that the whole will be protected. This is being urged also by other missionary societies and we trust our readers will take this precaution. Send all funds for this purpose to E. N. Bell, Treas., Findlay, Ohio.

of themselves like children in an ordinary orphanage and this compels us to have help which would not be needed in an orphanage of a different character.

Despite these difficulties, I have never regretted the day that I said "Yes" to God and opened up my doors in China for these helpless ones. I have seen some blessedly saved and they are now being used of God in winning their own people to Christ. I am willing to give my life and strength still in doing what I can for them. Visitors have remarked, on seeing the unpleasantness of this work from a natural standpoint, that certainly God had "called Sister Harrison to that work or she never would be doing what she is doing."—and for myself, I really believe that I have a call from God to take care of these little ones. The sorrows and woes which many of them have passed through and from which God is saving them, if told, would certainly break the hardest of hearts. We ask the saints to stand by us in these dark times in this work for the Lord. While now at the coast, we expect to return to our regular station at Sai Nam very soon. Cold weather is coming on and we are looking to God to furnish winter clothing for these little ones. God knows how I have cried to Him for months and I believe He will hear and help. I do not understand the delay. Perhaps the wars have delayed some of our mail in which help is forthcoming. I trust so. Pray for us.

SUSAN R. CHESTER, India.

When I last wrote you we were about to repair the house and I thought it would be completed in about three weeks. That was months ago and I am still wondering when the work will be finished. It has been repaired to such an extent that we now call it the "new house." The money has so far nearly all come from friends in India. I do thank God for His loving kindness to us. Though the plastering is not all finished nor the floors made nor the doors and windows put in, yet two days ago we came over and cleaned up one room and I am using it as a dining room. The verandah roofs keep out the sun and rain. Our family now numbers nine, one being a matron who arrived while I was at the Dhond convention. We expect to bring home three absent members soon. We shall have to pack the women and children, all except little Mary, with the matron, into a room in the children's house, which contains our furniture. The reason for this is that the tile roof of the women's house leaks so badly that the earthen floor is simply a muddy place

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A REQUEST.

A letter from Brother Fred Richards, part of which was published in the Evangel of Nov. 14, contains the following request, "If you have any good reading for our children would be much pleased to receive it." Possibly some of our readers will be glad to supply this need, addressing Bro. Richards as follows—Pentecostal Mission Station, Komatieport, Transvaal, S. Africa. Private bag.

MORRIS, OKLAHOMA.

The Lord is still blessing here. We are having large crowds and good interest. One young lady saved Sunday night, and one woman saved a week ago Sunday night. Sister Cora Wilkinson was called home to rest yesterday morning, Aug. 24th, after being sick for nearly four weeks of typhoid fever.—W. C. Winn.

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