

The Christian Evangel

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

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WAR! WAR!! WAR!!!

The Nations of Europe Battle and Unconsciously Prepare the Way for the Return of the Lord Jesus to Establish His Kingdom Upon Earth.

In our last issue we published a brief editorial on the situation in Europe in the light of prophecy. Since then, war has actually been declared and battles on land and sea have been fought, and the situation has become so serious that almost all the nations of Europe are mobilizing their armies in preparation for any emergency that might arise. From a small spark, in an almost unbelievable manner, almost the whole of Europe has been set on fire in the lust for blood, eight declarations of war being made in nine days, an unprecedented calamity in the history of Europe. And what is it all about? No one seems to know fully, but all agree that it could not be averted and if the war had not come at this time, it would have been but delayed until sometime in the future when the struggle would have inevitably commenced for supremacy on land and sea.

The Rapture of the Saints.

But what connection has this great conflict with the Church of God on earth at the present time? Ever since the Lord Jesus ascended into the heavens after he had risen from the dead in glorious triumph over death and the grave, the true children of God have been comforted and encouraged in their battle of faith in the hope that "This Jesus, who is taken up from you into the heavens, shall so come in the manner in which you saw him go into the heavens." Jesus, just before his humiliation, was careful to instruct His disciples minutely as to what signs should be expected to notify His children that the promised glory and triumph of the glorified Savior was at hand. Among these signs he mentions "wars and rumors of wars * * * for nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places. All these are the beginning of sorrows." Note, "these (wars, famines, pestilences, earthquakes) are the beginning of sorrows." For other reasons, which we have not the time or space to cite in detail here, we are convinced that the time for the return of the Lord is near at hand, added to which this great conflict which is breaking out amongst the strongest nations of the world and which will go far to weaken them and to awaken them to God's plan for the coming age, more than assures us that we are not mistaken and the Lord is coming soon, sooner than we realize. It is altogether possible that when the war is at its height that the rapture of the saints may take place, being scarcely noticed as the whole world is engulfed in the throes of a mighty conflict, either in actual warfare or in absorbing interest in the struggles of other nations.

Modern Prophecy Fulfilled.

For a number of years we have been reading of prophecies being made from time to time of coming disaster to this world and a dawn of peace and righteousness. Hudson Taylor, the late missionary to China at one time raised his hand in the pulpit and prophesied that a revival would break out in Western Europe which would sweep around the world, that a war would break out between an Eastern nation and a Western nation in which the Eastern would be the victor, and that immediately after this the Lord would come for His own. The first part of this prophecy has been fulfilled in the Welsh Revival, the Pentecostal Outpouring and the war between Japan and Russia in which Japan was victor. We have been waiting expectantly for the fulfillment of the last part of the prophecy and feel we will not have to wait long.

Count Leo Tolstoi was an eminent Russian writer who passed away a few years ago. Before his death, he was approached by the King of England and the Emperor of Germany through the Czar of Russia and asked if he had a message for them. The old Count entered into an ecstatic state soon after and had a remarkable vision part of which we print herewith. This was sent through the Czar to the Emperor of Germany and the King of England. In the vision he saw the figure of a nude woman with three arms, each holding a torch with which she was about to set the whole of Europe afire. He said:

"The great conflagration will start about 1912, set by a torch of the first arm in the countries of Southeastern Europe (probably the war between the Balkan States and Turkey.) It will develop into a destruction and calamity in 1913. In that year I see all Europe in flames and bleeding. I hear the lamentations of huge battlefields.

"About 1915 a strange figure from the north—a new Napoleon—enters the stage of the bloody drama. He is a man of little military training, a writer or a journalist, but in his grip most of Europe will remain until 1925.

"After the year 1925 I see a change in religious sentiment. The second torch of the courtesan has brought about the fall of the church. The ethical idea has almost vanished. Humanity is without moral feeling.

"But then a great reformer arises. He will clear the world of the relics of monotheism and lay the cornerstone of pantheism. God, soul, spirit and immortality will be molten in a new furnace, and I see the peaceful beginning of an ethical era. The man determined to this mission is a Mongolian Slav. He is already walking the earth—a man of active affairs. He himself does not realize the commission assigned to him by superior powers."

Whether Count Tolstoi was perfectly correct in his statement or not we are not prepared to say. It is possible that his prophesy was colored to some extent by his training and his strong opinions on the relation of the common people to the aristocracy, his religious belief, etc. But one thing is sure, that the spirit of the prophecy is correct. Already war has raged in Southeastern Europe between the Balkan States and Turkey. At that time Europe was threatened by a general conflagration, which has at last broken out, threatening to disrupt kingdoms and overthrow nations and which can only prepare the way for the new Napoleon whom we recognize as the Anti-Christ of prophecy. Both Daniel and John the Revelator tell us of this great ruler who will combine ten kingdoms into one and whose power will be absolute until the time of the end, when he shall be paralyzed by the brightness of the coming of the true king, who is King Emmanuel. Tolstoi's dates have not been exactly correct for that part of his prophecy already fulfilled and we cannot rely upon them for those parts which are yet to be fulfilled, but the general trend of the prophecy coincides with the Scriptures and we can expect the rapture of the saints to take place at any moment.

A Final Word.

If these things be so, what manner of persons ought we to be in all manner of holy conversation and godliness. The coming of the Lord is at hand. When the rapture of the saints takes place and the Holy Spirit returns to the throne of God with the enraptured host, then shall the wicked one be revealed. Without any warning other than has been given in the Scriptures,

the Lord will descend. Will you be ready to meet him? Will He find you ready and watching, your loins girt about and your staff in your hand? Be ready, for in such an hour as ye think not, the son of man cometh. Don't be too much absorbed in watching the daily papers for war news, but keep looking up with enraptured gaze for the return of thy Lord!

THERE IS SOMEBODY LOOKING FOR JESUS IN YOU.

There is somebody looking for Jesus in you! Let this sink in your heart if you've found Him true And your life is all His and you long to do What will please Him most of all.

Yes, someone is looking with searching gaze For that life is scarred by the world and its ways And the unrest of soul through the weary days— Does the searcher find Jesus in you?

And one close beside you, so tempted and tried Just beginning the journey, with Jesus as guide, Is looking to see if you REALLY ABIDE In His sunshine, hour by hour.

Nothing that comes into your life or mine Needs to darken the face; for the power divine Of the Master within can make it shine With His radiance warm and true.

In your words, your actions, the deeds that you do Many are looking for Jesus in you, Oh, let them not miss, as the world you pass through The charm of His loveliness there.

—M. L. M.

SEVEN PREACHERS BAPTIZED—GREAT WORK IN PORTLAND, OREGON.

Greetings from Portland Camp-meeting. The mighty power of God is falling as we have never seen it in our seven years of Pentecostal experience in Gospel work. In less than a month over thirty have received the Pentecostal baptism according to Acts 2:4, and have spoken in other tongues. The most wonderful feature of the baptisms is the fact that of the number seven are ministers of the Gospel, representing the Methodist Episcopal Church, of which there are two; two Free Methodists; one First Day Adventist; one Friend and a Salvation Army captain. One of the M. E. ministers who came and received his baptism night before last is a Presiding Elder. He was entirely deaf in one ear, but when anointed and prayed for was instantly healed and received a wonderful anointing which resulted in his baptism in the Holy Ghost. A young man from Independence, Oregon, came here entirely deaf and had been so for twelve years. He wore a head device with a sounder which he held against his teeth. In some way his ear trumpet got out of order and he called for the elders, who anointed him and prayed the prayer of faith and he was instantly healed. The next day in passing across the street a Doctor who had heard him testify the day before, spoke to him as he passed in his auto, and the young man heard and answered him. The Doctor said: "That is enough. I heard you testify yesterday and I didn't believe you, but now I am convinced for I spoke in an ordinary tone and you heard me."

The healings are the most wonderful I have ever seen. Three have been healed of double rupture—one a sister who was unable to walk without her truss. Many, many have been healed of all manner of diseases. With each service the attendance and interest are increasing and "Great Grace is upon the people."—Will C. Trotter.

The Bible is not a book to be read; it is a book to be lived.

INDIANAPOLIS CONVENTION.

The fourth annual Pentecostal Convention of the Apostolic Faith Assembly will be held at the Assembly Hall on the corner of Senate Ave. and 11th St., Indianapolis, Ind., from August 28th to Sept. 6th. Elder D. W. Kerr, of Cleveland, O., and Elder Wigglesworth, of England, are expected to be present. For information address G. W. Cable, 411 North West St., Indianapolis, Ind.—Elder G. T. Haywood, Pastor.

GIRL MARTYR IN PERSIA

Blood of Fifteen Year Old Saved and Spirit Baptized Girl Has Been Shed—Andrew D. Urshan in Great Danger of Losing Life.

We have been made to rejoice with the recent reports which have been received from Andrew D. Urshan, of the great blessing of God in the first Pentecostal outpouring upon Persia for the last fifteen hundred years in which a great number were saved and about thirty-five received the Pentecostal baptism, speaking with tongues as the Spirit gives utterance. This has brought great persecution upon him from the Greek Catholic Church, who are opposed to any kind of evangelical preaching, and the persecution has gone so far that one person has been killed and others are in great danger of a similar fate. Read what Brother Urshan has to say and then offer up a fervent prayer for him and his people and the land of Persia that God will get glory to Himself whether it be by life or by death.—Ed.

The Lord is wonderfully working here and Satan also is fiercely raging against us. Because of the blessed Heavenly revival here, the Russian Church has poured tribulation upon us which has taken the life of one of our beloved sisters in Christ. On the evening of the 4th of July, a band of Spirit-filled young ladies, coming on their way to the evening worship with joy and glory in their souls, were set upon by members of the Russian Church who scattered them with shots from rifles. Three sisters were seriously hurt, one of them unto the death, Sophia, the fifteen-year-old young lady, was taken, while bleeding, to the bed of martyrs. She gave her spirit to her Lord last night (July 6th) having the seal of martyrdom upon her farewell.

A few weeks ago, like the rest of the crowd, she was drawn to our street-meeting. The dear Lord had graciously saved her. On the Sunday follow-

THE GENTLE SPIRIT John M. Pike.

What a rare accomplishment is a gentle spirit! In exceptional cases, it is natural; but in general it is only acquired after long experience in the school of Christ. There are many, even among those who profess the experience of holiness, who have never graduated in this Christly degree. They still think it necessary to be loud and boisterous and impetuous and emphatic in their expression, in order to convince listeners, that they are in earnest. How different from the sweet, gentle, quiet spirit of Christ. It was prophesied of Him, "He shall not cry, nor lift up, nor cause His voice to be heard in the streets." He was meek and lowly in heart, and "gentle in spirit."

Much of the boisterous praying and testifying and preaching is but the energy of the flesh, and detracts from its usefulness because of unnecessary effort. The wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality (or wrangling) and without hypocrisy. Jas. 3:17.

It is really refreshing to come in contact with a calm, quiet, gentle spirit, who has deep and heaven-born convictions, meeting with all kinds of opposition and contradictions and abuse, but amid it all is calm, restful, gentle, and yet firm as the unyielding rock. Never betrayed into impatience, or harshness of speech, or hasty action. Jesus was never hasty in word or deed. "He was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." "When he was reviled, he reviled not again; when he suffered, he sweetened not." Oh, the calm, quiet, sweetness and beauty of a gentle spirit.

Dr. Watson, in that perfect gem of a little book, "A Pot of Oil," says: "So few professing Christians form a deep

ing, at noon while dining, the blessed Lord baptized her with the Holy Ghost and she spoke in other tongues, magnifying God. Her parents, who belong to the Russian Church, called in the priest who rebuked her and commanded her to shut her mouth, pouring cold water upon her. But she being filled with the Holy Ghost, told them to let her alone and to repent of their sins. In spite of the many tribulations from her own home and surroundings, she grew mightily in grace, until, while filled with God's love for souls, she would go into the streets and preach the Gospel to the women.

While on her death bed, and in terrible pain, she was cheerful and happy, praising God in divers tongues, comforting her parents and telling them not to weep for her but for themselves and for their own sins.

While I am writing, she is in her casket in the Russian Church, waiting for burial. They would not let us even go to her funeral.

This has broken our hearts, but the Comforter is saying unto us: "Weep not, because you will see her soon, coming in glory and power with King Emmanuel."

The Persian Government, being in the hands of the Russians, they are planning to falsely accuse us of guilt, saying that if we had not held the meeting she would not have come and been killed. One of her murderers has run away, and now we are in waiting for help from the Supreme Court of the Highest. The only help we have on earth in this needy time is your prayers, and now, as our life is in danger, we must be held up to God that we may have grace to preach the Gospel in spite of the threatening attitude of the authorities.

May the Lord comfort you all with us.—Andrew D. Urshan.

determination to become thoroughly gentle in their nature and life. They look upon a gentle disposition as a beautiful flower which can grow only in favored spots, or a spiritual luxury, a celestial cake and ice-cream, which is pleasant to have in the feverish battle of life, but not as being an essential staple in Christian experience. This is why so few Christians are gentle.

"To have a real gentle spirit there must not be the least secret feeling of anything bitter, or sour, or severe, or combative, or dictatorial, or sitting in judgment, or religious bragadocio. If we do not know how to suffer, then we will never know how to be gentle."

"To be filled with the gentleness of Jesus, we must put it above everything else; that is, set a price on it in our hearts, above all Christian activity, above all preaching, or evangelistic work, or Scripture exegesis, or building of churches, or running a mission, or feeding the poor, or nursing the sick, or going to heathen lands, or cutting a great figure in the Christian world, or in the visible church. Who will believe this and comply with it? The ruin of spirituality among modern Christians is in putting the fussy doing of religion ahead of the deep, divine inward being like Jesus. Unless our hearts fairly break with intense love of the humility and gentleness of Jesus, so that we appreciate being just like him in all our inward spirit and behavior, and esteem that first and foremost in the moral universe, then we must fall of ever knowing him in the deep sense that Paul refers to in the third chapter of Philippians. The Lamb of God reveals the very sweetness of his inner life only to those few who esteem him in and for himself, above all creation and all spiritual activities."

We can only be used by the Spirit to the degree that we are filled with the Spirit.

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.

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WOMEN ELDERS.

We have been asked if it is scriptural to ordain women as elders in authority over men and assemblies. It is with much love that we try to give a few words in answer.

There are two strong elements; one on one side and the other on the other side of this question. One side wants to silence the women totally and give them no place in the ministry of the Lord, while the other side contends for every office, position and place of authority for the women which God has given to men.

We shall not contend with either side over this matter. God does not want His children to get into a contentious spirit over anything. In cases where there is much scripture on both sides of a matter I am quite sure that all of us should be lenient with our opponents who take the other side and keep very sweet in our spirits toward them. It is equally true that our opponent should not be obstinate and refuse to see the truth that is on our side of the fence. We should not be biased this way or that. We did not make the Bible, and we have no right to try to twist it to suit our notions one way or the other. Just let it mean what it does mean. Be willing for God to attend to His own business, even if it breaks our own theories all to pieces.

Now, a specific word on the question. It is quite sure that the word of God gives every redeemed son and daughter the privilege to testify as to what the grace of God has done for their souls through Jesus, and to exhort according to the gift of grace which God has given to them. But this does not amount to a specific call to forsake all other callings and devote their entire time to the gospel ministry. Women certainly share in this privilege given to all blood-washed souls to be witnesses for God.

The New Testament, as well as the Old, gives also some examples of prophetesses. For instance, it is prophesied in Joel as quoted in Peter, in Acts 2:17, that God would pour out His Spirit on the "daughters and they shall prophesy."

So one of the direct results of the out-pouring of the Spirit in these last days is that women shall under the power of the Spirit prophesy. Now, the word prophesy indicates more than the mere speaking our own thoughts, or of the giving of the products of our minds in preaching or teaching. In its highest sense it means that the person is wholly the mouthpiece of God, and the thoughts and utterances are both from the Lord. But as to the substance of such teaching in prophecy the Word tells us that such speak "unto edification and exhortation and comfort." 1 Cor. 14:3. On this line the daughters of Phillip "prophesied," Acts 21:9. Of course, Agabus mentioned in Verse 10 was also a prophet. We see here a very high order of ministry opened up for any sister on whom God pours forth the mighty power of His Spirit and chooses to use in such a way. No one should think for one moment of forbidding such sisters from declaring and giving witness of God and to His glory when God has unmistakably called them thereto. Of course each case must stand on its own merits as to whether God has called or not.

There were certain women also who were "laborers in the Gospel" with Paul. But when we have admitted

these things and willingly and freely given them full liberty that the Word of God has given to them, we have said all on that side which the word allows. There is no instance of a woman being put in a place of authority to rule, govern or teach in the authoritative sense, that is, by the authority of their office, anywhere in the New Testament. When one speaks as a prophet, he speaks with the authority of God, but when one speaks as an apostle, he speaks with the authority of an apostle. He not only gives God's message, but he also has authority to enforce it. Likewise, the elders should speak in all love and gentleness, and yet with the authority given them in the Word of God as an elder. No woman has been known to have been appointed by the Lord as an elder or an apostle, or to any position where ruling with authority is inferred. No one can show in the word either precept or example for such a thing. It is not that God desires to withhold from them anything that would be a blessing to them, but rather to take these heavy responsibilities off their shoulders. While there can always be found exceptions to any human rule, it is still true that men are better adapted through their natural inheritances from the Lord than are women to rule and govern assemblies. We could not conscientiously advise any church to ordain any woman however gifted or blessed of God to the office of an elder without any precedent in the scripture for so doing, either in example or by direct teaching. But this should not drive us to a fanatical extreme as to women preaching. Occasionally God may deem it expedient to lay His hand on some good sister who is experienced in the Word of God not only to proclaim His Word to a congregation of believers, but also to take temporary oversight of them till more permanent arrangements can be made. Of course, we all admit that they have the privilege to proclaim Jesus to the unsaved at all times. Sometimes we strike a sister with more talent for keeping things straight in an assembly than many of the brethren have. Certainly we should recognize such God-given gifts and allow them to be exercised to the blessing of the saints and the glory of God. But this does not require her ordination as an elder in order to do this. We should not push her out of the God-given place which God has ordained for her, into an office which God has nowhere given to women. Remember, that if anybody thinks this is too strict, we will not contend with them over the matter. This is only a mere outline of what the Word of God gives on this subject, but it will be better for all to accept the teaching of the Word on this subject and go on in peace, not allowing human sympathy for our welcome and blessed sisters in Christ to cause us to push them out of their scriptural place into places of our own choosing.—E. N. B.

REQUESTS FOR PRAYER

Pray for me, a back-sliding Baptist, that God, for Jesus' sake, will forgive me and give me the joys of salvation to the full. Also, pray that He will heal my paralyzed body which is perfectly dead from my arms down for fourteen years, resulting from a pistol shot, and raise me up for His glory.—Allie Cisco, Lola, Ky.

PRAY FOR ME.

Pray for me that I may receive the Holy Ghost I am seeking. I want to be with you in body and soul. We need some Holy Ghost workers up here mighty bad. I hope that the time will soon come that God will run this country instead of the devil.—Rev B. C. Barker, Solo, Ark.

PRAYER ASKED FOR.

Please make special mention of my case to God for healing of my body, as you pray each day in secret. I am requesting every saint to whom I write to pray for my baptism. I am holding on to God and there are times when it seems I am almost in sight of His power. I am conscious of my need of the baptism. I have great hope of being anointed and healed.—S. B. Fickle, Biountville, Tenn.

RUSSELLVILLE, ARK.

God is blessing. The fire is falling here in Russellville. I go to Dover, Ark., the 6th to help Bro. Lee Floyd in a local Camp. I will make Russellville my headquarters for a while. Our address until further notice will be: Russellville, Ark., P. O. Box 66.—Wayne Tomlin.

NEW COVENANT FACTS.

Christ came to do the will of God, and what the first covenant or law could not do:—destroy SIN in the flesh (or the sin principle) Christ came to do. He condemned sin in the flesh, and not out of it. Therefore, there are two sides to consider:

1st. The complete work of Christ for us.

2nd. The incomplete, or unfinished work in us.

Now Christ did away with the first covenant in order to establish and not simply introduce, the second. It is thru the divine will of God that we have been set free from sin, thru the offering of Jesus Christ once for all, Heb. 10: 9, 10. This is the complete finished work of Christ for us.

"Again for by a single offering He has forever completed the blessing for those whom He is setting free from sin," Heb. 10: 14. (Weymouth's Translation.) This Phrase, "whom He is setting free," Shows the work going on in us and still unfinished."

Next is added the testimony of the Holy Spirit as to His work in bringing about the full accomplishment in us of what is already provided for us in Christ.

1st. "I will put my laws upon their hearts." (This shows Christ's complete work in our hearts) 2nd. "And will write them on or in their minds." (This shows our incomplete knowledge of what Christ has already completed for us in the one offering for sin. Then He adds: "And their sins and offences" (not the sin principle, for that belongs to the Devil.) "I will remember no longer," showing that Christ has put the old man or sin principle to death in His body on the cross, the offering for sin (not sins.)

2nd. "But where these (sins and offences) have been forgiven there is no further offering for sin" (the old man) Heb. 10: 17, 19. This shows our inability at once to lay hold of what has already been provided for us in the one offering for sin. Then follows an exhortation and privilege of all blood-washed saints to enter into the immediate presence of God by having free access into the Holy of Holies thru the blood of Jesus, by a new and living way; for our hearts have been sprinkled, once for all, from consciences oppressed with sin; and we are not to pray for another application of the blood to destroy the old man; but know that our old man has been crucified with Christ that the sin principle might be destroyed or put off. So we are to put off the old man or dead man, (Weymouth calls it our original evil nature) and put on, or clothe ourselves with the new man, or new nature, which has been created to resemble God in the righteousness and holiness which comes from the truth and not from our opinions or notions.

Not only are we to put off the old man, but his deeds or habits also. Weymouth translates it, "For you have stripped off the old self with its doings, and have clothed yourself with the new self which is being remoulded into full knowledge so as to become like Him who created it."—L. V. Roberts.

PENTECOSTAL CAMP MEETINGS

APOSTOLIC CAMP MEETING.

Mrs. M. B. W. Etter in charge. To be held at 70th and Lansdowne Ave., Philadelphia, Pa., from August 1st to September 1st. For full information write Wm Anderson, 6003 Larchwood Ave., West Philadelphia, Pa.

THIRD PENTECOSTAL CAMP MEETING

Cardwell, Mo. Aug. 8-23. Rev. J. H. King and F. E. Short in charge. For information write J. N. Goff, Cardwell, Mo.

WAURIKA, OKLA., CAMP.

Will begin August 20th and will run until September 5th. We have a pine grove half a mile from depot. Brother J. H. James in charge. H. Dean, R. 2, Waurika, Okla.

JACKSBORO, TEXAS.

Camp meeting to commence August 25th, to run indefinitely. Address Oscar Jones, Jacksboro, Texas.

INDIANAPOLIS, IND.

The fourth annual Pentecostal convention of the Apostolic Faith Assembly will be held at the Assembly Hall on the corner of Senate Avenue and 11th Street, Indianapolis, Ind., from August 28th to Sept. 6th. For further information address George W. Cable, 411 Northwest Street, Indianapolis, Ind.—Elder G. T. Haywood, pastor.

STAR, IDAHO, CAMP MEETING.

The first Apostolic Faith Camp Meeting for the State of Idaho from Sept. 3rd to 17th, or longer. A most blessed opportunity after harvest to meet together to tarry for the baptism with the Holy Ghost and also to receive some good wholesome Bible teaching. Pastors, teachers and evangelists will help. Those coming from a distance should buy their tickets to Caldwell, Idaho, then take the electric car out to Star. Bring your tent, bedding and cooking outfit. These

Pentecostal Notes on International Sunday School Lesson

By MRS. A. R. FLOWER

Aug. 23, 1914.

THE WEDDING FEAST.

Lesson Text—Matt. 22:1-14.

Golden Text—O Jerusalem, Jerusalem, that killeth the prophets, and stonest them that are sent unto her how often would I have gathered thy children together, even as a hen gathereth her own brood under her wings, and ye would not! Lu. 13; 34.

Leading Thought—A further warning to the Pharisees—and us.

1. The Disregarded Invitation. (v. 31-7). In studying this parable compare Lu. 14; 15-24. Once more Christ speaks to the Pharisees by a parable an answer no doubt their hidden thoughts expressed in Ch. 21; 45-46. He chooses the picture of the marriage feast—to the Jew a familiar symbol of the Messianic kingdom. The king and his son are known of course to us. And there is the suggestion also of Christ's relation to His people as that of a husband to his wife. 1 Cor. 11:12, Eph. 5; 24-32, Rev. 19; 7. Those first bidden were the Jews. By the prophets the word of invitation came, the proffered goodness and mercy of God. But see the stolid unwillingness to accept. (v. 3.) Isa. 65; 2, 12:66; 4. Jer. 6:16; Psa. 81; 10, 11. Rom. 10:21. The pride, the deceitfulness, the blindness of their hearts, caused them to thus treat God's invitation. This feast was more than a social event; it was the occasion of the son's recognition of right as heir to the throne. It was a test of loyalty on the part of the king's subjects. Again he sends the call, a pressing one this time, (v. 4), presumably through John the Baptist and Jesus Himself and the Apostles. "All things are ready." Recall their oft-repeated message, "Repent, for the kingdom of Heaven is at hand." Matt. 3; 2:4; 17: 10; 5-8. How could the door have been more open to Israel? Instead of repeated demands for His fruit as in last lesson, now it is repeated invitations to a joyous feast. "Refusal of God's offers of mercy involves greater quiet than the refusal of His

things are not easy to get in Star but there are two good hotels and good grocery stores. Ministers and their families will be provided with food at a free table. For information, address Harry Morse, 2304 Fairview Ave., Boise, Idaho.

DOVER, ARK.

Beginning August 6th, the Lord willing, we expect to have a local camp meeting at Dover, Ark., nine miles north of Russellville. Take the Iron Mountain railroad to Russellville and then mail back to Dover. This is for the benefit of the mountain people of this part of the state. All who desire to come are cordially invited and will be cared for as far as we are able. Spiritual laborers are especially invited. We desire to correspond with a good preacher to assist. Write Lee Floyd, Dover, Ark.

THIRD ANNUAL PENTECOSTAL CAMP MEETING

Of the Assemblies of God will be held at Puxico, Mo., on August 28 to September 6, 1914, at the City Park. Meetings conducted by H. A. Goss, of Hot Springs; J. W. Welch, of Essex, Mo., and other workers. The meeting will be conducted on the free will offering plan. Please bring your own bedding and toilet articles. Tents or rooms will be furnished or provided free to those coming from a distance.

For further information, address G. W. Lawson, or W. W. Childers, Puxico, Mo.

EIGHTH ANNUAL CAMP MEETING

Topeka, Kans., August 20th to 30th.

Will be held in Jones' Grove in charge of the Topeka Assembly and other ministers and workers whom the Lord will send. Evangelists O. W. Edwards, of Texas, and C. Pyatt, of Arkansas, Brother J. A. Derry and J. V. Johnson, of Gas, Kans., and Brother J. A. Dunham, of Iola, Kans. Brother Thos. Oneal, of Alton, Kans., Brother and Sister Fritz, of Osborne, Kans., and Brother J. Simms, of Burlingame, Kans., and others have spoken of being with us. God is working mightily in our midst and we are expecting a great camp. A boarding tent on the grounds run on the free will offering plan. For information about tents, etc., write C. E. Foster, 219 Grattan St., Topeka, Kans.

NORTHWEST TEXAS STATE CAMP.

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

ARKANSAS STATE CAMP.

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

TEXAS STATE CAMP.

The State Encampment for Texas will be held D. V. near Temple, Texas, from the 13th to the 23rd of August, 1914. We have the promise of one of the most beautiful sites to be found anywhere for this year's encampment. Let the saints throughout the state expect and pray for the greatest meeting we

demands of justice." Our sin of rejection and unbelief since the resurrection of Christ is immeasurably greater than that of His contemporaries. How foolish to allow business to prevent! (v. 4). It behooves us to take heed lest our hearts be not overcharged with surfeiting and we miss the call of our Bridegroom so soon to sound. "He that has ears to hear, let him hear what the Spirit sayeth." 2 Tim. 2; 4. 1 Corinthians 9; 25. Romans 13; 11-14. Verse 6 truthfully describes the treatment of these servants by the Jews, Matt. 14; 1-13. Jno. 19; 15, 16. Acts 4; 1-3:7; 54-59. But Christ also fortells the judgment of God in his prediction of the destruction of Jerusalem by the Roman forces. (v. 7). See Ch. 24; 2.

2. The Accepted Invitation. (v. 8-10). Now Christ again clearly opens the door to all men everywhere—publicans, harlots, Greeks, Romans. "Whosoever will may come." Through the non-acceptance of the one people is the door opened to the other. Rom. 11; 11. But the latter class have no ground for boasting. Rom. 11; 18-36. God is still sending servants—in a sense all of us who know Him are sent—and we should realize the urgency and insistence of our commission. "Go—into the highways—as many as ye shall find, bid to the marriage." The work was done (v. 10) for "the wedding was furnished with guests." There will be faithful servants. Are we among the number?

3. The Unprepared Guest. (vs. 11-14). This is really a separate parable, but its close relation to the foregoing one in subject makes it a splendid appendix. The wedding garment is a figure of the robe of righteousness God expects all to put on who accept His invitation. Isa. 61; 10. Rev. 19; 78. Psa. 45; 7-13:132; 9. Eph. 4; 24. It is His righteousness, not ours (Phil. 3; 9); it comes by simple faith (Rom. 3; 22), and means the putting on of Christ Himself. 2 Cor. 13; 5. There is no possibility of our getting in without it.

have ever had. Brother Chas. A. Smith will have charge of the preliminary arrangements.—Daniel C. O. Opperman. Those coming to camp should take the Interurban car to the Midway Camp Grounds in order to reach the camp.

PENTECOSTAL CAMP MEETING

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

SEMMES, ALA., CAMP MEETING.

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

INDIANAPOLIS TENT MEETING.

A glorious revival has been in progress all summer in a tent located on Germania Ave. just south of West Washington St., Indianapolis, Indiana. This revival meeting will continue through September and all who are passing through will be warmly welcomed. Edward Armstrong, Pastor, 1966 Winter Ave., Indianapolis, Ind.

AUBURN, NEBRASKA, CAMP MEETING.

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

ZION CITY, ILL.

Mrs. Booker and Miss Bertha Mackey are holding meetings with us. Miss Mackey gave her thrilling story last night to a crowded house and many were unable to get in.—F. A. Graves.

PENTECOSTAL AWAKENING OF A BAPTIST PASTOR.

A neat 32-page booklet describing how God brought a Baptist Pastor through many and varying experiences, loosening him from one human prop after another until eventually he received the Pentecostal baptism and launched out in a new life of service for God. Send for one or more of these booklets and, after reading and being blessed thereby, pass them on to some minister of your acquaintance. It may be the means of opening his eyes to the truth of the Latter Rain Outpouring. Will be sent anywhere for a small offering to help pay postage and printing. Address EDWARD ARMSTRONG, 1966 Winter Ave., Indianapolis, Ind.

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THE DOUBLE CREATION THEORY

Does the Bible Teach the Separate Creation of Two Distinct Races on the Earth?

In our part of the world some, even some who claim to be of the Apostolic faith, are teaching that God created one race of human beings on the sixth day of creation, as mentioned in the first chapter of Genesis, and that after His rest on the seventh day, He created the race of Adam on the eighth day. Some may say this is a matter of no importance, but we find that it is bewildering the minds of the babes in Christ; that it is causing doubts, fears and confusion which are holding back the people of the Lord from the fullness of God. So let us look at this argument and see what the Bible has to say in reply to it.

Great distinction is made by those who favor it between the words "created" and "formed," it being held that the first race was created and the second race only formed. See Gen. 1:26 and 2:7.

Adam is spoken of in this second chapter as the man formed and Paul never refers to any other creation of man than that of Adam. In 1st Cor. 11:7 Paul says that man is made "in the image and glory of God." But with Paul this man is everywhere the descendant of Adam, and yet he here says that the descendants of Adam were made in the image of God. Now this is exactly what is said of the creation of the man in Gen. 1:27, where the advocates of this doctrine hold that man does not refer to Adam, but refers, they say, to another race which existed before Adam.

In 1st Cor. 15:45, "The First Man" is called "Adam." We have here then Adam identified by inspiration as the "first man," and even the advocates of the two-creation theory hold that the man created in Gen. 1:27 was the "first man," but they hold that he was not Adam, or they are wrong in saying the first man was not Adam. Again the descendants of Adam are carefully traced down to Noah and his sons, whose descendants multiplied and spread over the whole earth, as is narrated in the 11th chapter of Genesis. So that it was the descendants of Adam who spread over and "conquered the earth." But in Genesis 1:28 God blessed the first man made and gave him to have "dominion upon the earth." This again shows that this man of the first chapter is the Adam of the second chapter because the descendants of Adam did exactly what the descendants of the first man were commissioned to do.

Again, the Psalmist in Psa. 8:4-6, says of the man who is traced down through the Bible as the descendant of Adam: "What is man that thou art mindful of him * * * Thou hast made him to have dominion over the works of Thy hands. Thou hast put all things under his feet, all sheep and oxen, yea and the beasts of the field and the fowls of the air and the fish of the sea." This dominion over the fish and fowls of the air is exactly what was given to the first man of Genesis 1st chapter. So this creation is the same as Adam of the second chapter.

Truly, it is said of the first man in Genesis 1, that God "created him" and it is said in Gen. 2:7 that the Lord "formed man" of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul. Though he is here called "man" the same as in Chapter 1, yet he is called in other places in Chapter 2 this same man, "Adam." Now, we want to show you that Adam was "created" exactly as the first man in Genesis 1 was created, and this will identify him completely with the man of the first chapter. Note that in Gen. 5:1 it is said: "This is the book of the generations of ADAM, in the day that God CREATED man; in the likeness of God made He him; male and female CREATED He them."

We have it twice over said in these verses, in reference to Adam, that he was "created." We see, then, that all this argument based on the difference between the man that was "formed" as one family on the earth and the man that was "created" as another family in the earth falls to the ground, because the Word certainly shows that Adam was "created" as well as formed.

Now, we want to show further that the Adam mentioned in Chapter 2 is

the man created on the sixth day of creation in Chapter 1. The Word says: "The heaven and the earth were finished and all the host of them, and on the 7th day God ended His work which he had made." Gen. 2:1-3. This shows God finished the work of creation in six days—finished it; ended it. But, the advocates of this double creation theory have to contradict this in order to make the man of Gen. 2 a different family of man from the family of man in Gen. 1. They try to get around this by holding that this son called second man which comes on the scene as they claim after the 7th day, was only "formed." But, as we have seen in the 5th chapter of Genesis he was "created," and if he were a different man, then the Bible would contradict itself in having God create Adam on the 8th day when the Word distinctly said He had "ended" His creation. See also Exod. 20:9-11 and 31:17 and Heb. 4:4. Why then should men go on bewildering the minds of the saints about these two creations when the scriptures clearly show that they are one and the same and why make out that God went on creating, after the Word says that He had quit? The word teaches truly that there is a new creation but not a second creation. This new creation is of a spiritual nature and is in Christ Jesus. Remember that Eve was called "Eve" because she was the mother of all living, Gen. 3:20. Now, if she was the mother of all living, the advocates of the theory that there were others on the earth beforehand are mistaken. Either the Bible is wrong or they are wrong. See Acts 17:26 where Paul says that God hath made of "one blood all the nations" of men that dwell on the face of the earth.

Now, note again that the mention of Adam in Gen. 2 is not a new creation continued after the seventh day, but is a more specifically detailed account of how God made man. This account in Gen. 2 starts off by saying that these are the generations of the heaven and the earth "when they were created in the day that the Lord God made the heavens and the earth." Notice that it is not something happening in the present tense, but a narration in detail as to the most important object made on the earth, of a being which God had already created in the day that he made the earth and the heavens. The first chapter merely says God created man, but does not say how, but the second chapter tells us how in particular God formed him of the dust of the earth and breathed into his nostrils the breath of life and man became a living soul. When we take this view that the narration in Chapter 2 is only a more particular and specifically detailed narration of the formation and creation of the same man that we are told in general way was created in Chapter 1, then we have no trouble about understanding the Bible as to man, for then the Bible is consistent throughout in tracing this "first man Adam" clear down to Christ. See Luke 3:23-38.

This tracing of Jesus back through the Bible to David, Abraham, Noah and Adam shows that the people whom the Bible deals with came from Adam and that Adam is regarded as the man God created in His image on the sixth day of creation.—Burt McCafferty.

PANGBURN, ARK.

Peace be unto the Saints everywhere! My last report I wrote I was at Eureka Springs, Ark. The church is in a good condition. I preached one night at Harrison—a large crowd. Also, one night at Heber Springs. Four were saved. Then I began a meeting in Pangburn. Just closed it. Ten were saved and nineteen were baptized in water. Some were healed by the power of God. Large crowds and good behaviour. We have our own house and a strong band of saints. Any one sick or afflicted who desires prayer, or a handkerchief anointed and prayed over write me. My permanent address: A. E. Humbard, Pangburn, Ark.

DOCK, TEXAS.

I want to praise the God of Heaven which knoweth the hearts of all men and giveth the witness to His people, that He has saved, sanctified and baptized me. Praise His name!—Frank Dowden.

THE MAKING NEW AND THE RE-NEWING.

"Ye must be born again," Jno. 3:7. "If any man be in Christ he is a new creature," 2 Cor. 5:17. "Thou sendest forth Thy Spirit they are created and Thou renewest the face of the earth," Psa. 104:30. "By the washing of regeneration and the renewing of the Holy Ghost," Tit. 3:5. "And be renewed in the spirit of your mind," Eph. 4:23.

Sinners must be made new; saints must be renewed. As in material things, so in spiritual, there is the wear and tear of use—the giving out in service that must be repaired and replenished or complete failure will result. Under the old dispensation there were the oft-repeated purifying and re-supplying processes. There were: the Passover, the offerings, the feasts, the ark, etc. After the rolling away of the reproach of Egypt at Gilgal, the separating themselves unto God in the covenant of circumcision being made new, then they went forth to battle. They took Jericho and, without being renewed, self-confidently hurried on to Ai and failed and were driven back to their source of help in shame and defeat and went into captivity because they did not follow out God's appointed plan and ways to keep in His will.

The new dispensation brought in an entirely different regime. The old things were done away. The Passover was no more needed because Christ, the great Lamb of God, was slain once and forever. The offerings were no more needed because Christ offered Himself to put away sin. He is the fulfillment of all things and all cleansing and service and worship must be through Him. The warfare is no more a fight with carnal weapons, but spiritual against wicked spirits in high places. All we need is in Christ, the great living head, the captain of our salvation. But, in us, in the human, there is the same tendency to weakness and failure; the same dangers surround us, of self-confidence, forgetting God, making our own plans and going in our own strength or wisdom or might to fight the battles of the Lord, and the same disastrous results follow.

The old sins are washed away forever and the body of sin destroyed, but there must be the constant renewing, the coming back to the cleansing blood after every conflict, and the new strengthening and empowering for going forth again. "If I wash thee not thou hast no part with me." "He that is washed needeth not save to wash his feet." Jno. 13:8-10. The old sins that have been washed away do not need to be washed away any more, but if we would have a part with Christ, if we would become partakers of the divine nature, all the dust and dirt of earth that clings to the soul in its earthly journeyings must be cleansed away by the precious blood. If we would enjoy constant communion with Christ, sit at His table as one of His guests, partake of the living bread, we must first let Him wash our feet,—that is, cleanse away all defilement of the daily walk. If we would come to our living Christ and walk and talk with Him in sweet fellowship we must bring our trespass offering and, by washing our hands and feet at the door of the Tabernacle, as did the priests—cleansing of walk and service—through the offering of the blood, we enter into the Holy place for intercession and communion. All who try to get in any other way are thieves and robbers. While we think of Christ as living and interceding for us at the right hand of the Father we must remember Calvary to bring us in touch with Him. The Lord's supper was instituted to carry our minds back to the blood shed to wash away our sins and the body broken for our diseases. The remembrance is not simply a living reminder of our suffering Lord, but, a reminder that through the offering of His own body and blood, Christ opened the ever-flowing fountain for all sin and uncleanness and that as long as we are in this evil world we need to keep in its cleansing stream.

The material leads us to the spiritual. As we bow together and eat the bread and drink the wine, bringing us face to face with Christ's sufferings and death for us on Calvary—coming with a true heart in full assurance of faith, how quickly all envies and jealousies and criticism and malice and bitterness, if any such things were beginning to rankle in any hearts, vanish away, and a spirit of love and fellowship flows in binding all hearts together. This is the new command-

ment "that ye love one another"—the new thing that enables us to do it.

Wherever there is careless neglect in regard to taking the communion, or failure in rightly appropriating or discerning it, there is a corresponding lack of loving fellowship and there are weak and sickly saints. We must together, as well as individually, come back to Calvary, back to the blood. As something was necessary to keep us reminded of the cross and the blood, how the wisdom of God is shown in such a simple service. Easily in reach of rich and poor, adapted to all places and circumstances, nothing cumbersome or burdensome about it. It is given to us four times in the New Testament—by Matthew, Mark, Luke and Paul. The three Gospels give us the same formula, the simple taking of the bread and wine in remembrance of Christ's death. The Corinthians added something to it in the way of a feast, but Paul reproved them and gave them exactly the same simple form for the communion, given by the three Gospels, but says he received it of the Lord Jesus. So, it is evident that the Lord did not intend that the communion of the Lord's Supper should be encumbered with anything unseemly or burdensome, but that it should be simple enough to be often observed, and was by the disciples. While foot-washing as an "ordinance" as practiced by some of our people, cannot in any sense be compared to the feast of the Corinthian Assembly, as that led to drinking and revelry, yet, where it is practiced in connection with the communion service, it appears to encumber it, so it is seldom prepared for or observed. We have known assemblies to go for many months without the Lord's Supper because they believed the two should go together, and it seemed impracticable to have the foot-washing. In a number of instances we have known of Pentecostal saints to go to church to get the Communion, because of not being able to have it in their own Assembly.

We are not now discussing the washing of feet as an ordinance, but we do say that whatever lesson it was intended to convey, there is no scriptural grounds for attaching it in any sense to the communion of the Lord's Supper, as, in the four places where we have explicit directions for partaking of the bread and wine, there is no mention of the bread and wine. The washing of feet is mentioned in one place and there is room for a great deal of difference of opinion about what it means, and one should not judge another in regard to it.

The communion is clearly taught in four places, its need and importance plainly stated and emphasized, and if not rightly used, discerned and appropriated according to the word, will bring its own judgment. In place of a lively, healthy, vigorous Assembly, there will be weakness and failure. "For this cause many are weak and sickly among you, and many sleep." 1 Cor. 1:30.—Mary W. Chapman.

JESUS CHRIST—THE SAVIOR OF ALL CLASSES.

- The Astronomer**—Christ the bright and morning star. Rev. 22:16.
 - The Baker**—Christ, the true bread. John 6:32.
 - The Botanist**—Christ, the plant of renown. Ezek. 6:32.
 - The Builder**—Christ the foundation. Isa. 28:16. The Chief corner-stone. 1 Pet. 2:16.
 - The Carpenter**—Christ, a nail fastened in a sure place. Isa. 22:23.
 - The Electrician**—Christ, the light of the world. John 8:12.
 - The Farmer**—Christ, a corn of wheat. John 12:24.
 - The Florist**—Christ, the rose and the lily. Cant. 2:2.
 - The Geologist**—Christ, the rock of ages. 1 Cor. 10:4.
 - The Herbalist**—Christ, a cluster of camphire. Cant. 1:14. The root of Jesse. Isa. 11:10.
 - The Horticulturist**—Christ, the true vine. John 15:1.
 - The Lawyer**—Christ, the covenant, testator. Heb. 9:16-17.
 - The Merchant**—Christ, the pearl of great price. Matt. 13:46.
 - The Physician**—Christ, the balm of Gilead. Jer. 8:22.
 - The Sailor**—Christ, a refuge from the storm. Isa. 25:4.
 - The Shepherd**—Christ, the lamb without spot or blemish. 1 Pet. 1:19.
- Justification is obtained in two ways. 1st. We are justified before God by faith in Jesus Christ. 2d: We are justified before men by our works.

THE WEEKLY PAPER IS BEING APPRECIATED.

The following letters picked at random from our Friday morning's mail, show how our readers are impressed with the weekly Christian Evangel. We are open for suggestions from our subscribers at all times, working to the end that we might publish the best Pentecostal paper possible for the glory of God and the salvation of lost humanity.

Likes the Sunday-School Lessons.

The little paper has been a blessing to me and I always pass it on to someone else. Your notes on the international Sunday-School lesson are also very inspiring as they are always in the light of Pentecost. May God bless and keep you in the center of His will that you may continue to proclaim the FULL Gospel.—Memphis, Tenn.

Likes a Clean Paper.

Summerfield, La.

I am so thankful for a clean Christian paper in which there is no wrangling, witty jokes or trashy advertisements.

Your sister in Christ,

MRS. O. I. T.

A Sister in California Writes.

As for me, I do not want a sixteen page weekly. Most all the Pentecostal people are working people and have no time to read such a big paper every week. We all would like something every week but not so much as a sixteen page paper. It seems too worldly to suit me.

Lovingly,

MRS. O. W.

Meat for the Soul.

You will find enclosed \$1.00 for the paper Evangel, for one year. It surely is meat for the soul, as well as a blessing.

Sarah Percifield, Lake Worth, Fla.

REMARKABLE HEALING IN EVANSVILLE.

Recently a brother came to our home from Covington, Ky., for healing. He had consumption in his jaw. Sometime ago his jaw was broken and afterwards tuberculosis developed. He tried several doctors and they told him that they could do him no good, except to take out his jaw bone. He had five sound teeth taken out which was very painful. Not being able to work he gave up his job and went to mother, about thirty-five miles from Evansville. There he was persuaded by his nephew, whom the Lord had healed last winter of St. Vitus dance, to trust in the Lord. He came to our home on Monday and we prayed the prayer of faith and anointed him with oil in the name of the Lord as God's Word teaches. Jesus wonderfully touched him and he was healed. He went back to his home on Thursday and went to work. He gives Jesus the praise. His name is Will Johnson, Covington, Ky.

R. W. Fortune and Wife,
Evansville, Ind.

JERUSALEM, PALESTINE.

"Bless the Lord, O my soul," and as someone has said, "We get all the benefits."

God is enlarging our borders and giving us much blessing. The mission is open every night and the sound of the Gospel and the blessed Pentecostal teaching is going forth, bringing salvation and blessing to souls. Pray that God may get great glory to His name in this land, and see the travail of His soul and be satisfied.

Mother is much better in health, praise to the Lord, and is doing a good work with the Bible woman among the women in the homes. Surely our God has blessed us with these privileges of laboring for Him in this land and telling the story so dear to our hearts to those who know nothing of Jesus and His power to save and keep. There are many, many open doors, and some hungry hearts which God has prepared for His Word, and we ask you to pray that we may have great wisdom in dealing with them and that we may continually keep under the anointing of the Holy Spirit that the words which we speak may indeed bring conviction for sin and everlasting life as they turn unto Him who is the Way, the Truth and the Life.

—Florence I. Bush.

PILOT POINT, TEXAS.

We have a small band of baptized saints here, and an acre of land and a house suitable for services, deeded to the Assembly of God. Pray for us that God may send us a minister.—T. G. Irick.

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**FRANCIS TAYLOR,
South Africa.**

"I have been working in one of our stations on the borders of Zululand. Am now helping at a station among the natives in Swaziland where Mr. and Mrs. Fred Richards and Miss Bertha Sutley are working, and they join me in Christian greetings to the saints.

Several of the missionaries here feel that Brother H. M. Turney's article in the Evangel of March 14th shows a misunderstanding of the missionary work in South Africa, as to the conditions and needs of the country. Reference also was made to those working among the natives as being more genuinely missionary than those working among the English-speaking people. I am one of those working among the natives, right in the heart of the deepest heathenism, having worked among them for many years. Therefore, I may be permitted to speak a word, with appropriateness, in behalf of those working among the English-speaking people,—also the Dutch.

Dear Brethren, may I ask why are the white people of the States and Canada, the British Isles, the Continent, Australia, etc. to have the full Pentecostal Gospel proclaimed to them and not the white people of South Africa? Our message is for both believers and heathen. This is the last call for the preparation for the coming of Christ, and "He that hath an ear let him hear." Why should we proclaim this Latter Rain message to the natives alone in South Africa? Has not the Lord hungry hearts in the churches out there just as he has in the home lands?"—F. T.

A Word of Explanation.

Miss Taylor in her above remarks misses entirely the thought intended to be conveyed in our discussion in the Evangel of March 14th. The contrast is not so much between missionaries as it is what missionaries most need financial help. It is not a question at all of whether the white people in South Africa should receive the Gospel or not. Jesus said, "Preach the Gospel to every creature," and we believe in that with all our hearts. We never meant to convey the idea that the Americans, Canadians, etc. should have the Gospel and the white people of South Africa should not have it. Indeed, we are in favor of every soul on the face of the earth hearing the Gospel. Our point was that those laboring among the well-to-do white people in South Africa are situated very similarly to those laboring among white people in North America. These home missionaries here do not receive salaries or regular contributions of any kind as a rule from the older Assemblies. They simply launch out in faith and trust God for support from the people among whom they labor. We are certain that those laboring in towns and cities among the white people of South America have a much better chance of support from those to whom they minister than the missionary does who minister to the uneducated, poverty-stricken natives of South Africa. We are in favor of helping any real man of God who needs help in the home-land when in a tight place, and we are in favor of the same in towns of South Africa, but we are sure that our emphasis is correct, that the bulk of our support should go to those who dare to launch out in faith and do real native evangelism among the various heathen nations of the earth. Let all who are led to preach the Gospel as much as they please in the towns and cities of their home and foreign lands, but let us show some common sense and righteous judgment in first taking care of all those who labor among people from whom there is little hope of receiving much assistance. We have no thought of going back upon the missionaries who are laboring among the white people in the towns, and expect to give them

our most hearty support. But, the people in America want to see the heathen evangelized, and we must push this and lay great emphasis upon it in order to please our Lord. We have no scrap with any Godly missionary wherever he may be upon the face of the earth. God bless him. This closes the matter.—Editors.

**MRS. MARY NORTON,
India.**

We are very grateful for the offering sent. My husband is in the Jaloun famine district, trying to do what we can to relieve the suffering there. He writes me that conditions are dreadful. In his absence I am doing what I can here to minister to all the need, both temporal and spiritual, of more than eighty people. I am weak in body and need your prayers.

Within the past two weeks I have taken into the home a blind man, a helpless old woman, a little sick baby, and an old man who was so near death that we only could make his last hours a little more comfortable. We found him in a grove near our place, ill and nearly starved. He had had no food for three days. He was a high-caste man, and rather reluctant to take food from our hands, but was starving and so took it, thus breaking his caste. He then requested to be brought to our place. So our boys lifted him onto a bed and brought him to our compound. He was very humble and grateful. Miss Baugh of Uska was visiting me and she and I went together to give the message of salvation to him. He listened, and as we went away I looked back and saw him holding up his poor, weak hands and calling on the name of Jesus. He had seen Christians, but said he had never heard the Gospel message before; only one opportunity in all his life to hear of Jesus. I believe he must have been saved, even as the thief on the cross heard only once but was saved. He called on the name of the Lord and the promise is that, "Whosoever shall call on the name of the Lord shall be saved." So, as we put his poor, emaciated body in the ground we felt comforted and assured that God had gotten glory out of his death, though He could get none out of his life.

So, we are going on in our weakness looking ever to Jesus to help us—and He does, Praise His Holy Name!

**J. L. BAHR,
India.**

Sometime ago I took a day off for village work, in company with my interpreter, and a supply of Gospel portions and tracts.

On our way out, scores of natives met us, which is always the case, whichever way we travel. We gave our tracts and sold portions wherever we could, visiting a number of houses on the way also.

In one suburb we found a refugee health camp. We stopped under the shade of a tree and were invited into a new room where we could rest for awhile. These rooms are built of mud walls about three feet high, the roof thatched with palm branches. The heathen proprietor brought us a seat and later a breakfast composed of a double pancake, sandwiched with mustard and curry stuff, a ball of ground rice cake enriched with ghee (melted butter) and a glass of hot milk. The gospel message was given, also some pretty books for the children who could read. All ears listened with due respect and nods of assent, after which we expressed our appreciation and paid a visit to a cotton mill near by, where we met a number of interested persons. Here also we dealt out our literature which was received with expressions of thankfulness.

We moved on to the next village where we were taken to the chief man of the town, Mats were spread on the verandah and we were asked to remain during the intense heat of the midday. We were again served with milk and fruit while several of the family and townspeople gathered, among whom

was a coolie with a load upon his head who stood for a long time listening to the message.

The Spirit led us to speak of the goodness of God who provided the beautiful palms and the beautiful growth of nature all around, then of the Savior who had provided salvation for all mankind, and who was soon coming again to receive His holy ones and to judge the wicked, and later to establish His kingdom and reign in righteousness over the earth, banishing all sin, that which causes weariness and heartaches. That then the beautiful palm would yield bountifully as well as the earth in general, and there would be plenty for all and everyone would be happy and worship the true God only and give glory to Christ as the only Savior.

It is needless to say that the message was listened to with the utmost attention and seeming interest by the ever-increasing crowd, who readily purchased our books and received our tracts. We felt sure that the witnessing of the day had been pleasing to the Lord, who only could follow it up with fruitful blessing.

On our return trip we were given a ride in a rough country cart, where again our literature found eager hands. The satisfaction within our own hearts assured us of that which will some day gladden the heart of him who diligently "sows the good seed beside all waters," even as God's own heart rejoices as Christ the great God and Savior is presented to a dark and needy world.

HARLAND LAWLER—CHINA.

The Lord has been working in a mighty way—which perhaps you have already heard—in the inland near Nanking. Since the mission was opened about a year ago in Sing Chih, the Lord has stretched forth His hand to heal sick bodies and to bring the heathen into the fold. Quite a number of those who were in heathenism

turned unto the living God, and, within three weeks, the Lord wonderfully met them, baptizing fourteen with the Holy Spirit. One of those who received saw a vision. In the heavens appeared the city of the New Jerusalem, and he noticed particularly one of the gates, above which were inscribed six illuminated Chinese characters: "Now, as it was in the beginning." He was so excited and spoke to the others who were present, saying: "Look! Look! Six big characters—'Now, as it was in the beginning.'" So God must be going to bless us in a mighty way among the heathen, if it is going to be as it was in the early Apostolic days. We are looking for God to exalt Himself as never before among the heathen and cause them to fall on their faces before Him, confessing that "He is God and there is none other beside Him."

**JESSE L. BAKER,
Egypt.**

The Lord is giving some good meetings here in Minieh, and there is good interest in the villages near here. A native brother here does village work and we expect to visit the villages also. Pray for us.

WAUSAU, WIS.

We are praising God for His goodness to the children of men. We are here having good meetings. One sister received the baptism of the Holy Spirit Sunday afternoon, for which we praise Jesus. We are having splendid street meetings. Good crowds come to hear the Gospel on the street. Pray for us. We need it. The work has suffered on account of the Yellow Book, but we are believing for victory.—Bro. and Sister Griffin.

DOVER, ARK.

God is still blessing here. I was out in the country over Sunday and while out there (five miles from here) God saved one and five received the Holy Ghost and some were healed. Among

those receiving the Holy Ghost was a Baptist preacher, 77 years old. On Sunday at the 11 o'clock service, I spoke on the power of God, and receiving the Spirit after obedience in regard to cleaning up our lives. One old brother threw away his tobacco and he got the blessing before night. Brothers Stallones and Anderson, two of my helpers, are in charge of the meeting. Prospects are fine for our coming Camp-meeting here. Bro. Wayne Tomlin, from Tennessee, will be here.—Lee Floyd.

WINNIPEG, MANITOBA, CONVENTION.

God wonderfully met us at our Convention July 10-19. It was a time of great spiritual refreshing to all the saints, and the practical results were far-reaching. Souls were saved, bodies healed, demons were cast out and a large number received the baptism in the Holy Spirit, speaking with other tongues as the Spirit gave utterance.

We thank God and take courage and continue to look to God for still greater things.—W. E. Moody.

CHANDLER, OKLA.

Have been helping Bro. Thedford and workers in a meeting on Brushey Mountain, near Muskogee, Okla., where I received Pentecost, and quite a number were saved and eleven followed Jesus in water baptism. The country has been stirred mightily.—Jacob Miller.

PARIS, ARK.

Have just closed a three weeks' meeting near Kings, Ark. Great interest manifested. Thirteen saved; one received the baptism. The first Word and Witness published at Findlay at hand. Wish you success in your work for God.—C. G. Robinson.

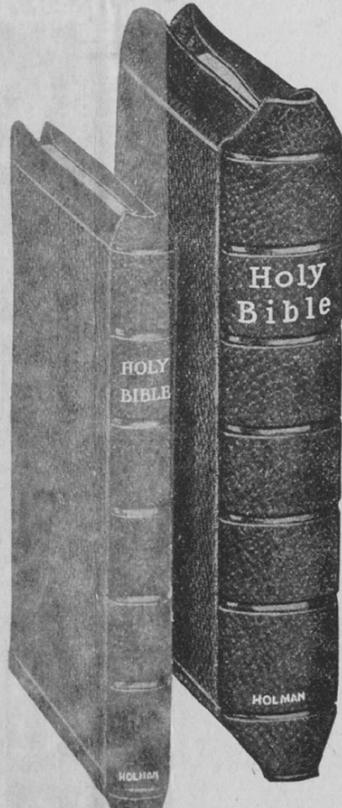
TRENTON, MO.

Hallelujah to Jesus! Things are breaking through in Trenton. Quite a number are saved and nine baptized in the Spirit.—G. C. Mangum.

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ST. MATTHEW, 5.

15 ^k The land of Zab'u-lon, and the land of Nep'h'th-ilm, by the way of the sea, beyond Jor'dan, Gal'i-lee of the Gen'tiles;
16 ^l The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

A. D. 31.
1. Is. 9. 1, 2.
2. Is. 42. 7.
3. Luke 2. 32.
4. Mark 1. 14.
5. ch. 3. 2;
6. 10. 7.
7. Mark 1. 16.
8. Luke 5. 2.
9. John 1. 42.

Christ's sermon on the mount.

2 And he opened his mouth, and taught them, saying,
3 ^b Blessed are the poor in spirit: for their's is the kingdom of heaven.
4 ^c Blessed are they that mourn: for they shall be comforted.
5 ^d Blessed are the meek: for ^e they shall inherit the earth.

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