

"And this Gospel of the Kingdom shall be preached (published, Mark 13:10) in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

WEEKLY EVANGEL

Published in the interests of the General Assembly of God, endeavoring to keep the unity of the Spirit in the bonds of peace until we all come into the unity of the faith.

"Go Ye Into All The World And Preach The Gospel To Every Creature"

NUMBER 91.

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BELLWOOD, ALABAMA.

We praise God for the way He is leading and for the victory He gives me in my soul. Not long since we closed a meeting about four miles from Haleburg, Alabama, where God blessed in giving out His truth. Two were saved. In a few days meeting at the next town one was saved and received the baptism of the Holy Ghost, and there God laid it on my heart to take up pastoral work. I am now preaching at Haleburg and on my way over there stop at Kinsy for Friday night services before the second Sunday. The third Sunday I preach at the Holiway Tabernacle seven miles above Coffee Springs, and on Friday night before in the settlement near by. The first Sunday I preach in a tabernacle about 7 miles above Clintonville, Ala. Pray for me as I feel the need of prayer.—Z. W. Bullock, Bellwood, Ala.

LOS ANGELES AND LANKERSHIM.

We are looking to the Lord for a mighty outpouring of His Spirit. I have charge of the work at Lankershim, about fifteen miles out from the city. We are a small band but how we love the Lord and He loves us. Several are seeking the baptism of the Spirit and others are becoming interested. Pray for us here.—W. R. Potter, 1150 E. 51st St., Los Angeles, Cal.

MILES CITY, MONTANA.

We are on two railroads,—the Northern Pacific and the Chicago Milwaukee and St. Paul, between the coast and the East, and would be glad to have anyone who might be travelling through here stop off and help us start a work in this place for the Lord.—Mrs. P. Duborg.

APPLETON CITY MO.

God is blessing His people in our little country mission and sinners are getting interested. Praise God for the love that rules among us. We feel the need of a revival meeting in this place. Pray for us that God may send us such workers as He would have that the perishing souls may be rescued and the name of the Lord glorified.—Sister Fox.

VICTORY IN NOBLESVILLE.

We are having victory here in Noblesville, Indiana. There are two newly baptized saints who have the evidence of Acts 2:4. We also have a deaf and dumb family that is much interested and requested prayer that they might hear and speak, to the glory of God. God has answered prayer and one of the girls can talk some and sing a little and can also hear loud noises. The woman also had heard loud talking. I trust the praying ones will remember these dear ones at the throne, for both soul and body. The Lord has taken Home our sister Lyda Jones of Broad Ripple, who left a bright testimony behind, saying she was happy in Jesus.—Maude Taylor, Noblesville, Indiana.

MANY RECEIVE THE HOLY GHOST.

Pleasant View, Ark.

God is working here. Between 85 and 100 have received the baptism of the Holy Ghost as in Acts 2:4. The Latter-rain is falling in abundance. I have four appointments, and I never saw as many calls for preachers filled with the Holy Ghost. We are truly in the valley of decision. May God help His people to decide to serve the lowly Nazarene. I am truly praising God for the way He is working all over the country. An average of two persons each week receive the baptism of the Holy Ghost. Truly Jesus is coming soon and we need to look up for our redemption draweth nigh.—W. O. McKim.

PUXICO, MO.

We are still praising God for His continued blessings to us. He has given us a new chapel to worship in and the 25th of April we dedicated it to Him with the seal of His Spirit on the service, the message being given by Evangelist Wm. Giles of Hiram, Mo. We also had dinner on the ground and came together in the afternoon when Bro. Welch from Essex, Mo. delivered a wonderful message. About fifteen Pentecostal preachers were present. God truly is working through these parts. Pray that this will be the best season of our lives.—W. W. Childers, Pastor.

PRELIMINARY STATEMENT.

Concerning the Principles Involved in the New Issue

By the Presbytery.

We stand for everything clearly revealed and set forth in the written Word of God. In so far as we have seen and understood the Scriptures by the illumination of the Holy Spirit, we are actively propagating the same. In so far as there is anything in the Scriptures which we have not seen as yet, or have neglected, we stand ready to accept and teach this whenever the same is shown to be the teaching and practice of the Lord and His apostles. This, of course, should be with proper emphasis upon the primary and fundamental as distinguished from that which is external; that is, "the form of godliness" as distinguished from "the power of godliness."

On the other hand we are not at liberty to make an issue out of humanly coined phrases not found in the Word of God. We believe that the Scriptures set forth in its wording all essential doctrines and practices. We cannot accept a doctrine merely because some one claims to have a modern revelation to that effect.

For instance, such statements as "the name of the Father, and of the Son, and of the Holy Ghost is Jesus Christ;" that "Christ is the Holy Ghost;" that "the Spirit is the life;" that "the Holy Ghost is the blood," or, as elsewhere stated in print as follows: "Just as His body, that was formed in the womb of Mary by the Holy Spirit was sown a natural body and raised a spiritual body, so His blood, which contained His life, was raised spiritual blood, and came into the disciples on the day of Pentecost. It was the blood of Jesus Christ that made the hundred and twenty act as though they were filled with new wine. They had not been filled with new wine but with the spiritual blood of Jesus." Now these and other extra statements not being found in the Word of God, we are profoundly convinced that it is a serious mistake to make the acceptance of such phrases and sentences, not found in the scriptures, an issue or basis of fellowship, or basis of contention and division among the saints and assemblies.

We are for the observance of all New Testament forms as delivered to us by the Lord in person or as commanded through His apostles when applied in practice under similar circumstances. We are for the observance of these literally and in the Spirit and for the purposes set forth in the Scriptures.

As to the Lord's Supper, it is distinctly stated in the Scriptures that "as oft as ye do this ye do show forth (proclaim) the Lord's death till he come." "This is the new Testament in my blood which is shed for the remission of the sins of many." It is evident from the Scriptures that the supper proclaims the death of Christ and not the resurrection of Christ. We stand, therefore, for the Lord's Supper for the purpose set forth in the Scriptures. We hold that it is unscriptural to say that the Lord's Supper shows forth the resurrection of Christ.

As to the elements to be used, we consider them essentially to be only the bread and the "fruit of the vine." Since the Scriptures nowhere say that this "fruit of the vine" must be fermented wine, we cannot without any clear Scriptural warrant share the views of those who hold that it must be observed with fermented wine.

We cannot hold or contend for any doctrine for which we do not have a "thus saith the Lord." We exhort the saints everywhere to "hold a straight course in the Word of God," and to hold fast the form of sound words, even the words of the Lord Jesus. "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof for correction for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17.

THE EXECUTIVE PRESBYTERY,
J. R. FLOWER, Secretary.

EDITORIAL EXPLANATION ON PRELIMINARY STATEMENT WHICH APPEARS ABOVE.

For some months past this office has been besieged with inquiries concerning our attitude toward the so-called new doctrines, which are being preached in Los Angeles and some other places. One report came from the West Coast that it was being circulated in those regions that all the Presbyters of the General Council of the Assemblies of God had accepted these new doctrines, and we were asked if this was true. Both the Presbyters and this office desiring more to preach Christ Himself and Him crucified and to promote love, peace and harmony among all of God's saints, have been loath to join horns in an issue over forms and ceremonies, which issue might lead to division and strife such as might cause some to lose sight of the glorious Christ Himself. We asked the people on the coast not to believe the new teachers were responsible for these wrong reports, but to attribute them to false rumors. These reports and these inquiries, however, make it necessary for the Presbyters to set forth in some mild way, in love toward all, their attitude toward the more fundamental contentions in this new issue, as they have not the time to answer all these inquiries by private letters. Our brethren, too, have felt that we owed our readers a public statement on these issues. This office, not knowing the attitude of all these brethren, has not presumed to speak in their behalf, but has waited until the meeting of the Presby-

ters in St. Louis on May 11th, 1915, when after much prayer, deliberation and unity in the Spirit, it was deemed necessary to set forth the above Preliminary Statement.

Not a Creed.

In doing so they are making no attempt to make a creed, either for themselves or for anybody else. You will note they have not attempted to set forth in detail all that we believe, but merely such a bare outline as will show the attitude of the brethren toward what they regard as some of the unscriptural phases in the new movement. As has been understood from the beginning, the General Council of the Assemblies of God acts in only an ADVISORY capacity. They merely state, when new complications and new issues arise, what they think best and most scriptural in regard to them, and leave everybody free to work these problems out on their knees before God and with the Bible in their hands. They speak only for themselves and not for all the saints.

Not One For It.

At the time the report was made on the coast that all the Presbyters had accepted this doctrine, we were not able to say that no one of them had, as we did not know what some individual Presbyter might have done; but in our invitation reminding the brethren of their agreement last November to meet in St. Louis on May 11th, we asked all who could not be present to write us a statement of anything they felt necessary to bring before us. Not one of those who came in person espouses any of

the unscriptural phases in the new movement. All felt that it was a profound mistake to make an issue out of modern revelations and humanly coined phrases which could not be clearly and explicitly justified by the unmistakable utterances of the written Word of God. Of those not present but writing us their views for consideration, not one advocated any of these unscriptural phrases and contentions being set forth in the new issue.

Great Regret.

It is a great regret to us that some of our dear brethren have made some revelations and phrases not found in the scriptures fundamental to their issue, and have thus thrust themselves out into a position and attitude of opposition to all of us who cannot endorse their newly coined phrases. Great sorrow hath filled our hearts at the divisions caused by this new issue. Some good brethren desired some months ago through our columns to join issue with the new teachers, but we did not allow either side to contend in these columns over the new contention. We know, therefore, that we have caused none of this strife, and we desire to steer clear of it. Against our desire this issue has been thrust upon us, and in the future by the help of the Lord we expect to discuss in these columns the principles involved in the new issue.

No Sectarian Spirit.

In the doing of this we shall pray to be preserved from all sectarianism and spirit of strife and contention so often found in such issues and which in some places, we fear, has already entered into this issue. We desire to confine our discussion to the truth as it is in the Word of God and as verified in history.

Not New but Old Doctrines.

Most of the contention put forth by the new teachers are not new revelations and new teachings at all, as many honestly but mistakenly believe, but have before been taught by various old sects and denominations which once made an issue out of them, but which had mostly died out, only to be rehatched in the Pentecostal Movement where men unacquainted with church history and historical doctrines have been misled by them, taking them to be new revelations. We have not space here to prove this, but in future issues we hope to give these historical facts in these columns. Look for them.

Many Truths held in Common.

We do not wish the reader to misunderstand us, merely because we cannot endorse some of the new phrases not found in scripture which the new teachers have coined and which is insisted upon as essential to the keeping alive of the new issue. They hold many truths the same as we do. God bless the truth, and help them to eliminate the error.—E. N. B.

GOD HEALS A MINER.

"I am the Lord that healeth thee," Ex. 15:26.

I love the Lord and magnify His name for His presence, His salvation and power. My occupation is coal mining. On the 12th of April I went to work in the shaft and as I entered my apartment of work my place caved in, a big rock falling down, and several tons of dirt. My left shoulder and side were struck by the rock. I became speechless and my body was suffering intense pain. I was taken out of the shaft and brought home in an automobile. Upon arriving home a physician came and examined me and said my shoulder was badly bruised (I then could not lift my arm), and five ribs were broken, two of them being torn loose from the back-bone. After being examined I called for the Pastor, elder and some of the saints and they came and obeyed St. Mark 16:18, and the Lord wonderfully touched me, removing all pain and soreness from my body, giving me deliverance from the pain and immovableness of my shoulder and arm until I could lift and use my arm perfectly. And now my ribs are knitting together perfectly without pain. After being prayed for I was able to go where I pleased and to-day I am praising God and giving Him glory for His wonderful works and goodness to the children of men. He is my sufficiency. Hallelujah! In Him I will trust.—Chas. Sheall, Scranton, Kansas.

Weekly Evangel

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STATEMENT OF PURPOSES.

Newcastle, Texas Convention.

Being assembled in convention at the Belknap Tabernacle, composed of representative brethren of the local assemblies of Jacksboro, Seymour, Vera, Wichita Falls, Newcastle and others,—we thought it well to send you a brief statement of the purposes of our convention and, as we trust, our attainments in said Convention,—not desiring to dictate nor usurp authority, but that other fields under similar conditions as we, may apply the thought to their field of work and profit thereby.

In the early part of this West Texas work evangelists spread over our country preaching this wonderful gospel of the baptism in the Spirit, and many souls were brought into the light and received this blessing. In their zeal to spread this mighty message, no doubt, they failed to set these local assemblies in Bible order for keeping house for God, with elders and deacons to take the oversight of the flock, thus building up a necessary Bible order to make the work self-sustaining and able to stand amid the storms of this our day and time. Because of this failure on the part of these early-day workers, many became faint hearted. Now it seems impossible to infuse into them that activity necessary to maintain themselves a light-house for God in their communities.

However, we are thankful that we can say our efforts at this late day to reclaim and overcome this lack and failure has met with approval generally, and we trust ere long, by God's help, to overcome this and claim the land for our Christ.—H. J. Wray, Elder of Belknap Mission.

A TESTIMONY.

On the 11th of March two years ago the Lord wonderfully saved me from sin. I was a member of the Methodist Church at Haleburg fifteen years and I thought I was living a Christian life, and was living the best I knew how, but one day I was convinced through the preaching of some Holiness people that they had something I did not have. I began to hunger and thirst for righteousness and one night about one o'clock the Lord saved me from sin. A few days later he baptized me with the Holy Ghost according to Acts 2:4, and I thank Him to-day for victory in my soul.

We have preaching every second Sunday, Bro. Bullock being our Pastor. We ask God's people to pray for us at this place that we may hold up Jesus in our lives and draw lost souls to the lamb of God.—Minnie Lovett, R. 1, Haleburg, Alabama.

ALTO PASS, ILL.

The Lord is pouring out His blessing on our efforts here. He is promising to do much for us in the near future. The power of God falls upon every service. Pray for us.—Arthur Underwood.

Sunday School

May 30, 1915

DAVID BRINGS THE ARK TO JERUSALEM.

Lesson Text—2 Sam. 6:12-15; Psa. 24. Golden Text—I was glad when they said unto me, Let us go unto the house of Jehovah. Psa. 122:1.

Leading Thought—"Serve the Lord with fear, and rejoice with trembling." Psa. 2:11.

1. Bringing up the Ark, vs. 1-19. The whole chapter should be read that we might know of David's first unsuccessful attempt to bring up the Ark to Jerusalem. Victorious over his foes, established in the place chosen by God for him—David recognized that the matter of first importance was the restoration of the old-time worship, and the bringing up of the Ark—the symbol of God's presence with His people—into the very center of their national life. v. 2. The purpose was commendable, and pleasing to God. But blessing does not follow even the best intentions in God's service save as that service is given in God's way. Sincerity and zeal are alright so long as they accord with God's word. Our "improving" on God's way invariably gets us into trouble. For twenty years the Ark had lain—a neglected thing—in Kirjath-jearim. Jos. 15:9, 60; 1 Sam. 7:1, 2, David's first attempt failed through his ignorance of God's Word. God had a selected people and a definite plan for moving the Ark. Num. 4:1-15 David's digression there from and adoption of a new method borrowed from the heathen (v. 3; 1 Sam. 6:7, 8) defeated his own good purpose and caused the death of unfortunate Uzzah. vs. 6-10. Verily "my people are destroyed for lack of knowledge." cf. 2 Tim. 2:15. Hard as the experience was it taught all Israel a much needed lesson in reverence. Lev. 19:30. We certainly need some lessons in this very thing today. There is a grave danger amongst some Pentecostal people of irreverence, too much familiarity, rashness in their handling of the sacred things of God. 'Familiarity, even in that which is most awful, is apt to breed contempt.' Mark the blessing the Ark brought to the house of Obed-edom though he was only a heathen by descent. vs. 10-12; ch. 15:19. A like reception, on our part will bring a like blessing. Acts 16:31-34. David's second attempt was successful for he went about it in God's way. vs. 13-19; 1 Chron. 15:2, 13. We have the suggestion of Pentecostal blessing in O. T. dispensation here in vs. 14, 15.

2. A Psalm of Triumph. Psa. 24. The psalm recorded in 1 Chron. 16:7-36 was the secular hymn of thanksgiving granted David for his occasion. There is no definite warrant that Psa. 24 was written at this time. But it is in keeping with the spirit of the lesson and full of precious and important truth for us today. Its words are wonderful and majestic. Vs. 1-6 present the preparation for the entry; vs. 7-10 the entering in. What a picture vs. 1, 2 gives us of God's lordship over the earth and all that therein is. Then come the conditions of fellowship and communion with God—"Clean hands," "pure heart," "soul not lifted up unto vanity," "no swearing deceitfully." Mark the resultant blessing v. 5. In this connection study prayerfully Psa. 15 with its conclusion v. 5 last clause. "Lift up your heads, O ye gates * * and the king of glory shall come in." Hallelujah for the king of glory! "Who is this King of glory? The Lord strong and mighty." v. 8; Isa. 63:1.

"Bid Him welcome today, every door open wide
For the Comforter has come to abide."

BOOKS FOR WORKERS

A select list of books which should be in the possession of every Bible Student, Preacher or Evangelist, and every one else who loves the Word of God. By special arrangement, for the benefit of those who cannot afford to purchase these books outright, we are also offering these books free to those who secure subscriptions for either the Word and Witness at 50 cts. per year or the Weekly Evangel at \$1.00 per year.

Worrell's Translation of the New Testament. Cloth Edition, \$1.25, leather bound, \$2.15 postpaid. Cloth edition will be given free to anyone sending in seven subscriptions at one time to either the Word and Witness at 50 cts. per year or the Weekly Evangel at \$1 per year.

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French Morocco Edition No. 73. Publishers price \$4.00. Our special price 3.25. India Paper Edition, Real Morocco Binding, Silk Sewed, Calf lined to edge, Red under gold edges. A model Bible which will wear for years. Publishers price, \$8.00. Our special price \$6.50.

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CAMP MEETINGS

WATCH FOR CAMP-MEETING NOTICE.

Let all of the saints in East Texas and West Louisiana watch the Word and Witness and the Weekly Evangel for camp-meeting notices. Be sure to bring your small family tent, bedding and toilet articles. Don't forget your camp-meeting pocket-book. We are expecting a large band of singers; also some leading preachers to be with us in these camps.—Wm. Morwood, Houston, Tex., Harvey Shearer, Marble Falls, Texas.

ANNOUNCEMENT.

The Sixth Union Camp-Meeting will be held at Homestead Park near Pittsburgh, June 25th until July 12th inclusive, under the direction of the Gospel Chapel of Wilkingsburg, Thomas E. Float, Pastor.—in conjunction with Union Gospel Mission of Turtle Creek, Pa., Frank J. Casley, Pastor. For further information write to John A. Donald, Secretary, No. 7 Beatty Street, Wilkingsburg, Pa.

THE FOURTH ANNUAL CAMP-MEETING.

Preparations are being made for the Big Camp-meeting which begins here August 14th. The tabernacle near the Church is large enough to accommodate hundreds of people, and a grand and glorious time is expected. Come and bring your family and let us unite together once a year. Respectfully Yours, Jesse N. Goff, Cordwell, Mo.

SEVENTH ANNUAL CONVENTION AT THE STONE CHURCH, Chicago, Ill., May 16-30.

In past years these gatherings have been the scene of mighty outpourings of the Spirit. Our hope and expectation is for an even greater blessing and manifestation of power in the saving of souls, in healings, and in the baptismal experiences. Address all communications to the pastor, Andrew L. Fraser, 3748 Forest Ave., Chicago, Ill.

CAMP MEETING.

The second international Camp-meeting, Beulah Heights, Atlanta, Ga. Beulah Heights Camp-meeting will begin August 10, D. V., and continue ten days or longer as the Lord may lead. Beulah Heights is two miles from the center of the city and within easy walking distance from the car line. Begin to make your plans to attend, and let us hear from you in ample time. Address Paul T. Barth, 78 North Broad St., Atlanta, Ga.

JACKSONVILLE, FLA. CAMP-MEETING.

There will be a Pentecostal Camp-Meeting held in Jacksonville Florida, D. V. beginning April 29th and continuing indefinitely thereafter. We trust Bro. R. E. McAllister of Ottawa, Canada, will be with us. All other Pentecostal workers cordially invited to attend. Pray much and come expecting a time of refreshing from the presence of the Lord. Those desiring to camp on the grounds should notify us at once. For further information address:

Mrs. Fanny. M. Hebel, Secretary, No. 4 Hogan St., Jacksonville, Florida.

GREAT CAMPAIGN FOR GOD IN CHICAGO.

Beginning May 2nd, 1915, at the Tabernacle, a Red stone church, on the corner of Ashland Blvd. and Monroe St. Services every night at 7:30—Sunday 10:30 a. m. and 3 and 8 p. m. For further information address the pastor, L. C. Hall, 613 Marshfield Ave., Chicago, Ill.

BEEDLEY, CALIF.

Camp-Meeting Announcement.

The Lord is opening the way for a glorious camp-meeting the first of May. The mission at Sanger (15 miles distant) and also the saints at Selma will unite with us for this occasion. This will be the first event of the kind this country has ever known. This is a wonderful field for Gospel work. We are looking to God to send just the help we need.—Bro. and Sister W. S. Lovejoy.

TWO PENTECOSTAL LATTER RAIN CAMP MEETINGS.

Montwait, Framingham, Mass.

The first meeting will commence in June and last over the Fourth of July. The second meeting will follow the Chautauqua meetings in July. Full particulars will be given later. S. G. Otis, Supt., Montwait, Framingham, Mass.

MRS. WOODWORTH-ETTER IN CHICAGO, ILL.

Mrs. Etter will begin a meeting in Chicago, Ill., May 2nd, 1915, at The Tabernacle, corner Ashland Blvd. Monroe Street and Ogden Ave., to continue one month or longer; services every day 10 a. m., 2:30 and 7:30 p. m.

We have secured a large church building, seating 1,600. We are expecting God to do great and mighty things; to see the greatest revival of old time power that Chicago has ever known, that miracles will be wrought in the name of Jesus.

God has honored the ministry of Mrs. Etter in the salvation of thousands and the healing of many thousands, miracles being wrought in the name of Jesus.

Accommodations are convenient to the church in the immediate neighborhood. Rooms are to be had at reasonable rates and many restaurants are near the church.

If you are interested in the work of God in these last days of this dispensation and want to see the old time power manifested, come to these meetings.

This work is supported by free will offerings.

Those coming and wanting directions to reach the tabernacle send stamped envelope for reply, to, L. C. Hall, Pastor, 613 Marshfield Ave Chicago, Ill.

CONVENTION OF ASSEMBLIES OF GOD. In Arkansas.

There will be, the Lord willing, a general meeting of Ministers and laymen in Little Rock, Ark., June 3rd to 6th and longer if He leads. Purpose: To seek the Lord to get His real power and blessing upon the work as never before, and that we may be more spiritual; to confer together about problems and matters of the Kingdom and to understand better how to advance His cause in the earth.

We feel the Lord wants us to meet in His name and pray and counsel together early in the summer so we may be better able to push the battle this year.

Come and be with us in this convocation as we expect to push the spiritual phase to the front in the convention, and a revival is expected before and after the Council so that if you want to stay longer and be in the meetings you may do so.

When arriving in the city take car to Cor. 10th and Marshall Sts.

Address: 1624 W. 10th St. Further information write: H. A. Goss, 1624 W. 10th St., Little Rock, Ark.

PENTECOSTAL CAMP-MEETING. Berlin, Ont. Canada.

The third annual Pentecostal Camp-meeting will be held D. V. at Berlin from July 1st to 11th, both dates inclusive. The camp-ground is known as "Poor House Bush." Take Bridgeport car. Tents and cots can be had at reasonable rates by writing on or before June 22nd. Arrangements are being made for the accommodation of those not desiring to rent tents. Pastor L. C. Hall of Chicago and others will be with us, the Lord willing. Pray and come. Write: Elder G. A. Chambers, 15 Scott St., Berlin, Ont. Canada.

TRI-STATE CAMP MEETING.

This camp meeting will be held in the interests of the work in Southeastern Missouri, Southern Illinois and Kentucky, at Dexter Mo., beginning August 27th and continuing over September 5th. For further information write J. W. Welch, Essex, Mo.

IOLA, KANSAS CAMP-MEETING.

Will be held in East Iola at 512-513 South Fourth St., beginning June 10th and continuing to June 27th. The full Gospel will be preached, we trust, in power and demonstration of the Spirit. 1 Cor. 2:4. We stand for Salvation from all sin, healing for the sick, the Baptism with the Holy Ghost with the sign of tongues, and the soon coming of Christ in His second advent for His own.

C. E. Foster, of Topeka, J. A. Dunham, of Iola, in charge.

Board and lodging will be provided on the grounds. Meals and lodging will be served on the free will offering plan. This is for the entire meeting. Bring bedding with you. If you are coming notify us as early as you can so we can arrange for your accommodation.

For further particulars address: J. A. Dunham, 415 So. 4th St., Iola, Kansas.

CHAMPAIGN CITY CAMP-MEETING.

There will be a Pentecostal Camp-meeting held in Champaign City, Ill., beginning May 29th, D. V. to continue indefinitely thereafter. Leaders: Howard B. Tuttle and Humphrey Knighton and others. All are cordially invited to attend these meetings. For further information write to John Pessley, 413 N. Neal St., Champaign, Ill.—D. E. Stover.

NEBRASKA CAMP-MEETING.

The first annual camp-meeting of the Pentecostal Assembly of Omaha, Neb., will be held from June 17th to July 17th and longer should the Lord so lead, on the Camp ground near the recently purchased Assembly House (formerly The Tinley Rescue Home) at 403-7 Bancroft St. Meals will be served. Please bring your own bedding.

We expect Bro. T. K. Leonard of Findlay, Ohio, Bro. Dieffenworth, Auburn, Neb., Bro. Mills, Sioux City, Iowa and others whom the Lord shall send.

Take a Farnam or So. 10th Car to Bancroft then east six blocks.

The prices of tents are as follows: 8x10 \$1.50 for 2 weeks and \$2.50 for 30 days. 10x12 \$2.00 for 2 weeks and \$3.00 for 30 days. 10x14 \$2.50 for 2 weeks and \$3.50 for 30 days.

Prices of cots: 50 cents for two weeks and 75 cents for 30 days.

Those wishing tents should communicate with, E. C. Gaskill, 403 Bancroft St., Omaha, Neb.

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GREAT IS THE HARVEST.

Matt. 9:37.

Great is the harvest,
But the laborers are few.
Go to the fields, brother,
There is work to do.

Why stand ye idle,
Wasting precious time?
Be a willing reaper.
O fall in line.

Many fields are ripe;
Wasting is the grain;
No laborers in sight.
O won't you go and glean?

Go from field to field.
Gather golden grain.
Jesus Christ is coming
Who will respond?

Hear the cry for help,
All the world around.
Workers, souls are perishing;
See them going down!

Jesus is grieving,
O'er these dying ones,
And the night is coming.
Go, bring them home.

—Goaiei Decha, Fletcher, Okla. R 1.

HURLING THE HARPOON.

A sailor who had just returned from a whaling voyage was taken by a friend to hear an eloquent preacher. When they came out of church the friend said:

"Jack, wasn't that a fine sermon?"

"Yes, it was ship shape; the waterlines were graceful; the masts raked just high enough; the sails and rigging were all right; but I didn't see any harpoons. When a vessel goes on a whaling voyage the main thing is to get the whales. But they don't come to you because you have a fine ship. You must go after them and harpoon them. Now, it seems to me that a preacher is a whaleman. He is sent, not to interest or amuse the fish by sailing among them, but to catch them. Jesus said to His disciples, 'I will make you fishers of men.' Now, how many sermons like that do you think it would take to convict a sinner and make him cry out, 'What must I do to be saved?'"

The friend said: "But Jack, people nowadays don't like to be harpooned. They like to listen to such expositions. Surely it is a grand thing to attract such an audience to hear the Gospel."

"To hear about the gospel, you mean! I don't object to the doctor's exposition and illustration. As I said before, they were all ship-shape. But the trouble was when he sailed to the fishing ground and the whales had all gracefully come to the surface, instead of manning the boats and striking for a haul, he made a polite bow and appeared to say: 'I am very glad to see so many whales. I must not do anything to hurt or frighten them; hope they will admire my ship and all come again on my next voyage.' Do you think the ship owner would send such a captain to Behring Straits a second time? Read in Acts the report of Peter's first gospel sermon. He began with an able exposition of Old Testament prophecies in regard to the incarnation and resurrection of Christ and the outpouring of the Spirit, and then, when he had gained the attention of the crowd, he charged home upon them with the words, 'Jesus whom ye have crucified!' That was hurling the harpoon."—Selected

REPORT FROM OKLAHOMA.

Since I left the Hot Springs Convention I have been almost steadily in service for the Master, the Lord blessing me with a few precious souls. He is giving us a refreshing. Last Sunday night while we were in the service, one man in his home became so miserable he fell down and cried out to God. The Lord received him and baptized him with the Holy Ghost. At the Sunday night service a sister received the baptism of the Spirit and another sister in her home on Monday morning. Pray that God will continue to manifest His power. Bro. Will Jones has acted as Pastor almost a year.—D. K. Murphy, Broken Bow, Oklahoma.

REQUESTS FOR PRAYER.

Pray that I may be baptized with the Holy Ghost. I am 73 years old.—J. H. L., Mabank, Texas.

Please pray that God will remove the hindering cause and give us a glorious meeting soon. Especially that those who are seeking the baptism will go through with God.—B. Ferguson, Bidding Springs, Okla.

LAW AND GRACE.

Paul, the Apostle, writing to Timothy, says, in his first letter (ch. 1 v. 5) "Now the end of the commandment (namely, law) is love out of a pure heart, and of faith unfeigned." Some are saying today that as we are under grace there is no part of the law to be kept, no need of the ten commandments, etc.; that the just shall live by faith, etc. It is true that the just shall live by faith, but faith without obedience is no faith. What then does the Word teach concerning law and grace? Plainly there are two covenants, and we will find the power of each one described in the seventh and eighth chapters of Romans. The first is that from Mount Sinai, "which genders to bondage" Gal. 4:24. Those under the power of this covenant will find their experience in the 7th chapter of Romans. "For the good that I would I do not, but the evil which I would not that I do." "Now if I do that I would not it is no more I that do it, but sin that dwelleth in me. I find then a law that when I would do good evil is present with me," Rom. 7:19-21.

It is plainly seen that this is the man who is in sin, the unaved. He is unable to keep the law because of the sin that is ruling his life. The law demands that he be righteous and holy; demands that he keep its commands or suffer death for the wages of sin is death (Rom. 6:23). He, finding him self unable to keep the law, cried out "O wretched man that I am; who shall deliver me from the body of this death (Rom 7:24). Thus finding himself unable to keep the law, he looks elsewhere for deliverance. He sees the new covenant of grace and truth and says "I thank God through Jesus Christ, my Lord." For what the first covenant could not do in that it was weak through the flesh, God sending His only Son in the likeness of sinful flesh and for sin condemned sin in the flesh that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit (Rom. 8:3).

Thus the covenant of grace and truth which came by Jesus Christ enables us to keep the righteousness of the law and does not give license to break the commandment, as some would infer. The covenant of grace delivers from the bondage of the law; gives us power and grace to do that which before was impossible (namely, keeping the law). Under the covenant of grace we have liberty—freedom. The Son hath made us free (Jno. 8:34), and we are admonished by Paul to "Stand fast in the liberty wherewith Christ hath made us free and be not entangled again with the yoke of bondage" (Gal. 5:1). But the covenant of grace does not make void the law. It establishes the law. The law remains (Rom. 2:31). Paul said in the text used about it that the end of the commandment was love out of a pure heart. So this covenant of grace is the law of love and it is written not on tables of stone but on fleshy tables of the heart. Praise God! See 2 Cor. 3:3 and Heb. 10:16. It is the law of the spirit of life which makes us free from the law of sin and death because it enables us to keep the commandments of God which before we were unable to do.

In Romans 13:8 Paul says "Love one another, for he that loveth another hath fulfilled the law (namely, through love hath kept the commandment). Love keeps every commandment of the law.

In the ten commandments it is written "Thou shalt have no gods before me" (Exod. 20:3). The law of love in our hearts causes us to love God with all of our hearts (Matt. 22:37—Mark 12:30). No place in the heart for idol worship; no place for covetousness. Therefore the law of love (the covenant of grace written in our hearts) keeps the first of the ten commandments. By this we see that love keeps the commandments instead of disregarding them.

Again in the ten commandments it is written "Thou shalt not kill." The law of love takes hatred from the heart. Hatred is the seed of murder. This commandment, through love, is kept also.

Again "Thou shalt not steal; thou shalt not commit adultery thou shalt not covet, etc. All these commands are literally kept by the Christian through the law of love. The new covenant—the law of the Spirit of life. "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law" (because it enables us to keep the commandments), Rom. 13:10.

Some to-day disregard the Word and its

teaching, saying "We are not under law but under grace." Shall we sin because we are not under law but under grace? God forbid. Shall we break the commandments because we are under grace and not law? Sin is a breaking of the commandments or a transgression of the law. 1 Jno. 3:4, and Jesus came to "save His people from their sins, Matt. 1:21. The new covenant of grace through Jesus Christ does not give us license to break the law but it enables us to live in obedience to the law by that love which it sheds abroad in our hearts. Praise God! "Therefore thou art inexcusable, O man *** thinkest thou this, O man, which judgest them which do such things, and doest the same, that thou shalt escape the judgment of God;" Rom. 2: 1, 3 "Thou that preachest a man should not steal, doest thou steal?" Rom. 2:21. Ye who break the commandments of God, saying, "We are not under law but under grace." think ye that ye shall escape judgment. Nay verily.

Paul, a minister of the grace of God, a representative of the covenant of grace, the law of love, says: "Let him that stole steal no more"—namely, keep the commandment "Thou shalt not steal." If the law is not made void through grace but is established, what then are we delivered from? Some will ask "What is that which Paul speaks of as waxing old, vanishing away, etc (Heb. 8:13). Why the sacrifice, ceremonial law, etc. The ten commandments, or the moral law, is fulfilled in us by the law of love or the law of the spirit of life, the fruits of the Spirit taking the place of that which causes us to walk in disobedience to God. The law of carnal commandments or ordinances, rites, ceremonies, etc. was imposed only until the time of reformation, Heb. 9:10. These have passed away for that which they foreshadowed has come to pass and there is no longer need of them. The keeping of feasts and certain days has passed away—even the observance of the 7th day, for under the law of love "we have ceased from our own works as God did from His." "We which have believed have entered into rest (namely Sabbath)." Therefore we keep the fourth commandment without observing the seventh day which ended in a type of our rest in Christ under the new covenant (See Matt. 11: 28, etc.). And so Paul writes "Let no man judge you in meat or in drink or in respect of any holy day or of the new moon or of the Sabbath days, which are a shadow of things to come, but the body is of Christ." Col. 2:16, 17. These are the things that have vanished away. (Let me say here by way of explanation that the ordinances spoken of above does not have reference to baptism, footwashing, the Lord's Supper, etc. These we are commanded to keep by Paul.

The Levitical priesthood has passed away for Christ, our High Priest has come. The earthly tabernacle with its sacrifices, rites and ceremonies which were only a figure for the time then present, passed away when Christ came and offered Himself as a sacrifice, who even now is at the right hand of God having entered into the true tabernacle which the Lord pitched and not men. These were the rites, ceremonies, ordinances, carnal commandments,

etc., which stood in meats, drinks and divers washings and which were nailed to the cross, Col. 2:14-17. The old covenant demanded obedience but could not make the heart perfect (Heb. 10:1) in order that it might obey. Christ, through the law of the spirit of life, gave grace or power to obey the law through His own obedience to the law. Thus, through Him, we have access into this grace wherein we stand and rejoice in the hope of the glory of God *** because the love of God is shed abroad in our hearts by the Holy Ghost, Rom. 5:2, 5. This love is "the end of the commandment," as Paul says in the text quoted above (namely the fulfilling of the law). Therefore the deeds of the law, works of the law, ceremonies, rites, etc. for justification have passed away, and the righteousness of the law is fulfilled in us who have been made partakers of that grace which came by Jesus Christ under the new covenant. Praise God!

Jesus said the greatest commandment is to love God with all the heart, mind, soul and strength, and the second was like unto the first, "Love thy neighbor as thyself." On these two hang all the law and the prophets—simply meaning that when the love of God rules our entire being we will keep the law, for it (the law) is written in our hearts and minds. So the mere fact that we live in the dispensation of grace does not excuse us from the commandments of God nor give license to break any of them. When men steal, swear, commit adultery, hate one another and are greedy of filthy lucre, they will surely suffer for breaking these commandments, notwithstanding the fact that we live in the dispensation of grace.

Now the question is asked "What is the difference between the two covenants?" The first demands righteousness; the second gives righteousness. The first says the commandments must be obeyed; the second enables us to obey them. Praise God! It is one thing to live in the dispensation of grace and another thing to be a partaker of grace, but, praise God grace is free. Faith in Christ frees us from the bondage of law and gives us the righteousness which the law demands by the law of love shed abroad in our hearts. "Let us hear the conclusion of the whole matter, fear God and keep His commandments, for this is the whole duty of man," Eccl. 12:13.—Burt McCafferty, Brownel, Texas.

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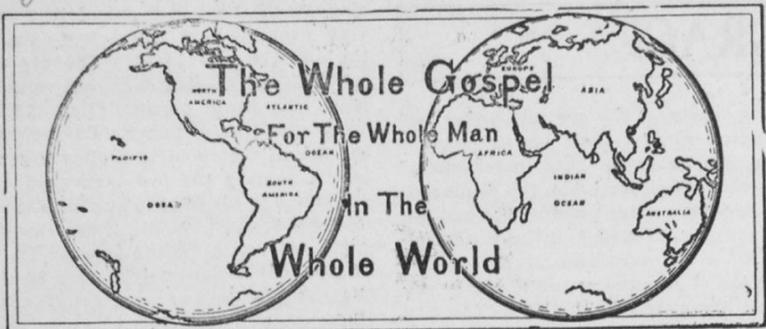
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There is great need for missionary funds at this time in many lands. Three or four hundred Pentecostal Missionaries are depending upon God to supply their needs through the Pentecostal Movement. We will gladly forward money, in any amount from five cents up, to any needy missionary. Send all missionary offerings to E. N. Bell, Treasurer, 2838 Easton Avenue, St. Louis, Mo.

FLORENCE BUSH AND MOTHER.

God in His great wisdom has made it very plain to us that we must leave Egypt. When we left Jerusalem against our will, we did not get completely out of the war zone, and now day by day the conditions are becoming more grave here. At last we have said "Thy will be done." We are loath to leave Egypt and the dear native brethren, but God knows best. We have the necessary funds to go as far as England, where we will wait until the Lord further opens the way to continue to America. We ask an interest in your prayers.

DR. OXER AND MISS GORDEN.

India.

We are so grateful to our Father that He continues to supply our need when so many in other countries are in distress. We sometimes feel discouraged and yet from my own past experience in mission work, aside from my confidence in His faithful Word, I know that the results are sure to come in time. "He is faithful that promised." So far He has kept us much in prayer during these past few months and we do expect the ingathering and blessing to come in that way. We ask you to pray with us as you are led. I hope later we shall be able to tell you more of this place, but just now we do not feel that our Father permits us to say a great deal.—Rose Oxer.

BROTHER GRIER.

Ceylon, India.

On the 6th of March we moved to this town (Nuwara Eliya). Have been here ten days and feel much better. Have been having chills and fever every third day. We are praying for speedy healing. My flesh and strength are gone, but He lives, Hallelujah! There are no Pentecostal saints here. There is a Union Church with many good people and we hope to give the Gospel as the Lord helps us. We left the work in Peradeniya in charge of Bro. S. A. De Alwis. We were compelled to leave as it is a very unhealthy place.

WORK AMONG THE MEXICANS IN THE WAR ZONE.

I am here with Bro. Ball, the young Methodist missionary to the Mexicans, who received his baptism last November. He wrote me about the work down here at Ricardo and this section of the border. After praying about it I felt I should let Bro. Alanes go on with the work in Pasadena and come down and help Bro. Ball establish a work here. He has a good knowledge of Spanish and also plays an organ which is a great help to us. We held Mexican meetings at Ricardo in the school-house, cottages and a Swedish church. Some of the Mexicans are interested, but have been warned against the baptism of the Spirit with "speaking in tongues."

This town has a population of 12,000, over half Mexican, and Matamoros, just across the river in Mexico, has a large Mexican population. A good railroad and wagon bridge connect the two towns. This is a great field for work among the Americans, as well as the Mexicans, as there has never been any Pentecostal work here. Much of the population from the Mexican side is over here now, many of them unable to find shelter and sleeping on the ground along the railroad tracks. Matamoros is surrounded and under siege by Villa's army. The firing can be plainly heard in Brownsville. They say the fields near Matamoros are strewn with dead and wounded. Three large buildings here have been converted into hospitals,—an old theatre, the poor house and another building. All are full of wounded Mexican sold-

iers and officers. I visited each of them this A. M. with Spanish tracts and Gospels. They seemed delighted to get something to read. As soon as they saw what I had they began to whistle and motion for me all over the ward. I had enough tracts for all of them but my Gospels soon ran out. I want to get some Spanish Testaments for some of them to read to their comrades when they are returned to their camps on the other side. The priest had furnished them with images and crosses which they had around their necks and pinned over their hearts, but one of them told me that he knew that "faith in God" was the only thing that would save him.

As I see these perishing ones without hope, my heart cries to God to put this work on the hearts of His people to help us to see them as He sees them, love them and strive to get the truth to them as we would to our own children if they were in their condition. "Remember them that are bound as bound with them." and "Whatsoever ye would that men should do unto you do ye even so to them."—John A. Preston Brownsville, Texas.

B. A. AND MRS. SCHOENEICH.

Difficulties Encountered in Central America.

It is a little over two years since we came to this country and town, strangers and not knowing the language. As we entered into this city of Matagalpa and saw the large Romish church standing as a sentinel, a shudder went through our beings. It seemed to us that the very stone walls defied the Gospel and our coming. This seemed to us then only an impression. Later on we found it to be a serious fact which was only too true. Just a year or two before we came, a colporteur passed through this town selling Bibles, Testaments and portions of the Scriptures. He found the people hungry and anxious for the truth, and sold many books. In fact flooded the place with the precious Word of God. What was the result? The priest of this church by force made the people bring their precious books and booklets of the Gospel, made them pile them up in front of the Church door and there burn them. They did not want to do it, but were compelled to do so. Since we are here, everything imaginable has been done by these same men to drive us and the Gospel, with its influence, out of this town. When they saw they could not succeed they sent from headquarters a Bishop and a host of other priests and Jesuits, and how busy they are to break us up, not knowing that the almighty God is the One that fights our battles and while He is for us we have nothing to fear. Even should they take our lives we are still in His hands. Bless the Lord!

In the statistics of the United States, the Catholic religion is counted as Christianity. Let those who speak thus come to this land and see the conditions as the missionary sees them, and work among the benighted people, see their sorrows and dense darkness which they have been brought into by this terrible Unchristian system of deceit and graft. Let them go home and count this Christianity if they dare. Oh that God would raise up a band of Spirit-filled men and women for this dark, dark land,—a band that count not their lives dear unto themselves for in this country a missionary does not get much glory. His inheritance is persecution, hardship and trials, but the harder the cross the more glorious will be the meeting in the air.

The country of Nicaragua is in a terrible condition. On account of little rain the first crop was very poor. The second crop was eaten by chapolins or locusts which come like an army, millions strong. They have stripped the land of everything green and left the country ruined as far as food stuff is concerned. Prices of food have doubled and trebled. Our hearts ache for the poor people, and if we looked at the natural our hearts would quake and fear. We feel this plague is a punishment upon these people for their idolatry. The very

poorest of them have their altars, their candles and their images. If they get into trouble they light their candles and recite to the Virgin Mary or some image of a saint. San Antonio is the one who heals them. Another image will bring back things that are stolen or lost. Another will give them a good journey and so on. Of course none of these images can do anything unless money is put on the plate before them. This, of course, goes to the priest even if it is the last cent in the house. Pray for these poor benighted people.

band and wife who were at variance) the Word went home and a real melting took place during prayer. All was made right. Hallelujah!

It is very hard here to have discipline but it is very necessary, not only amongst our brown-kinned Zulus but also among white people. The Church must be kept clean.

One thing that will do your heart good is that Emily, a Wesleyan (who has a desire to join us but has not yet) gave birth to twins and, with her husband's consent brought them to the church to have them dedicated to God by us. When questioned by us as to her action (for neither she nor her husband came, as a rule, to our services) she said that lately both babies were very sick, one being at death's door, but Bro. Guthrie came by request and prayed for them and they both were healed. How is that for an evidence of God's working in Zululand?

There has been and is now deep conviction upon others but the "glitter of earth," as people express it, holds many in its grasp. The attitude of some of the white people also hinders. Two members of our church were, with their families, forced to leave a certain farm because they had joined us. These things call for earnest prayer, both from your end of the "rope" as well as ours. We certainly need heavenly wisdom and divine grace to solve the problems constantly arising here.

The last night of our visit was spent as an all-night of prayer with our people. We commenced about 8 P. M. and dismissed the next morning about 5 A. M., bidding farewell to journey back to Vryheid where fresh service awaited us. God worked preciously through the silent hours of night. Some came with their babies. During a lull in the praying, Alice arose and made a clear confession. Volazi followed. Paul did likewise. The Spirit's power was upon many. How we glorify His name! Is any sacrifice too great? We know nothing as yet of sacrifice in the light of Calvary. Shall we think anything too costly to give Him in order that dark souls may be enlightened, ignorant taught and babes in Christ nourished and fed on His blessed Word?

BRO. CHAS. W. CHAWNER.

So. Africa.

After a journey over hills and mountains, crossing three rivers on the way, we reached Morganzon, the place where God led us to years ago, and where His mighty Word took root in dark hearts and His Spirit was poured out in "latter-rain" power, not only while we were there but during our absence in other lands. It was nearly 5 P. M. when we reached it and a real welcome was given us by Bro. and Sister Guthrie who are in charge. On the morrow (Lord's day), the people having heard we were coming, appeared to think the occasion worthy of more than passing notice, for they came in a body, singing on the pathway as they drew near the church. We had a precious time of ministry and reunion afterward, for they crowded around to greet us. After the service a few of us walked up the hill to a Zulu village to greet Salome, one of the believers, an old woman who is too feeble to go out. We felt the Holy Spirit's presence as we ministered the Word to her and others who came in. The subsequent days were spent in visitation among the people on the hills around.

Things sad as well as glad come into missionaries lives. For instance, during a class meeting one of the members, while thanking God for His salvation, said there was trouble in her hut. I called there another day and found it was a domestic matter. On the way thither the Spirit pointed me to three portions of His Word, which when I read to them (to the hus-

Progress on God's Printing Plant.

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We have announced several times that we have been authorized to raise the small sum of \$5000.00 for a printing plant, which shall belong to God and be held in trust by the saints. The response to the opportunity for cooperation has been blessed, but sufficient funds have not yet come in to help to any material extent. We are now preparing a chart as follows covering the full amount of \$5000.00 and as fast as the money is received we will check out the amount and our readers can thus keep account with us and pray unitedly that the full amount may be speedily realized. Up to May 14th, the total receipts on the printing plant have amounted to \$747.20, which have been received according to the blank places on the enclosed chart. All sums less than \$5 have been lumped and placed in one of the squares of a higher denomination.

500	500	200	200	200	200	100	100	100
100	100	100	100	100	100	100	100	100
50	50	50				50	50	50
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25	25					25	25	25
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10	10	10	10	10	10	10	10	10
		10	10	10				
5	5	5	5	5	5	5	5	5

Let Us Wipe the Slate Clean.

Every time fifty dollars is sent in, we will wipe out \$50 from the chart. Every time \$100 is sent in on the printing fund, we will wipe out \$100, and so on until the slate is entirely clean and nothing remains. Pray with us that this will be speedily accomplished for His Glory.

Ask the Lord what He would have you to do now. The time is short and what we do must be done quickly. When offerings are sent in, mention the "Publishing Plant Fund."

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