



THE CHRISTIAN EVANGEL



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THE GOSPEL PUBLISHING HOUSE MOVES TO SPRINGFIELD MO.

Like the dove that was sent out from Noah's ark, we of the Gospel Publishing House have not, for some time past, been able to find any rest for the soles of our feet. For some years we have been cramped up in small, inconvenient, dingy, unhealthy quarters in one of the dirtiest parts of St. Louis, and many have been the prayers that have been breathed up to heaven that we might be able to find a more commodious and cleaner location. Like that dove we have been compensated with an olive branch. Our Branch has ever been with us, and has promised to be with us to the end. Hallelujah!

At the last Council, the General Presbytery authorized us to find better premises, and at that Council the Lord sent along a brother who said he would do all he could to help us. At first we made an offer for the Bethel Chapel of St. Louis, the meeting place built on that historic Kerry Patch where Sister Etter held one of her greatest revivals. But we found that we could not secure a satisfactory title to this property, and so we sent our Bro. Bell on a trip to a number of neighboring towns in Missouri and Iowa, and he came back to a special meeting, at which every member of the Executive Presbytery of the Council was in attendance, with a good report. He had found a most excellent property in Springfield, Missouri, ideal premises for a printing plant and publishing house, a property that would cost at least \$12,000.00 to build, which could be gotten for just one-fourth of that figure. That "angel unawares" who had promised to help us had sent us in a check for \$3,000.00, which sum he promised to lend us free of interest. This move was endorsed by the General Presbytery and we purchased the property. So here we are in salubrious Springfield, right on the

top of the Ozark Mountains, out from the dirt and din of a great city, enjoying the pure air of a beautiful place that seems more like country than town, shouting the praises of God.

The new Gospel Publishing House is a fine two-story brick building, 45x60. The lower part consists of two large rooms with concrete floor, which is ideal for the housing of our machinery and for mailing our paper, and upstairs we have nine large rooms and a commodious hall.

Why You Did Not Get Your Order Filled.

During the past two weeks we have been in the throes of moving. We could not fill orders promptly because our goods have been on the freight cars coming from St. Louis. We are now sitting on a dry goods box at an old grocery counter preparing the present copy for the paper. Owing to our machinery not being put up yet we are compelled to have the present issue of the Evangel printed out. We must apologize for its belated appearance, but we have gotten the paper out as soon as we possibly could under the circumstances. Kindly bear with us until we get straight. We are now filling orders right along. If in the confusion your order has not been filled we are sorry for it. Drop us a line explaining all about it, tell us what you ordered, and how much money you sent and we will attend to it at once.

How You Can Help Us.

At this time we need all the Evangel family to stay by us and do all they can to help us. One of the best ways you can help us is to do your best to secure all the new subscriptions you can for the paper and send in your own renewal also. We will send the paper to all new subscribers for the balance of the year for 50 cents. Please see how many new subscribers you can get. Every

new subscriber helps us greatly and the larger number of readers we have the more good we can do. We shall shortly be in a better position to handle orders than ever before. We shall be able to print tracts, booklets, etc., for our readers. We are preparing for greater things for His glory.

We want all the brethren to stand with us in active faith at this time for many things that are needed for the new plant. It is necessary to make a number of alterations, to have some plumbing put into the building, and also to put in a heating plant before the winter comes. We rather enjoy being thrust into the place where we can continually prove the faithfulness of our God in supplying all our needs, but in this matter we like to know that we have the prayers and united faith of the brethren back of us. We are going to count on you every one.

Please note our new address. The Gospel Publishing House is now at Springfield, Missouri. There are a number of Springfields in this country, so remember the State of Missouri. If you forget and address us at St. Louis we shall get your letter just the same, only it will be some hours longer in reaching us. So do not hesitate to write us. Your letter will be sure to reach us no matter whether you put the old or new address. But we want you to address us as follows:

**The Gospel Publishing House
Springfield, Mo.**

BRO. WELCH MOVES TO MALVERN, ARK.

Bro. J. W. Welch, the chairman of the Council, has left St. Louis and will henceforth be located at Malvern, Ark. Address all correspondence there in all things that pertain to Credentials and matters that are related directly to the General Council.

THE WORLD WIDE MISSIONARY CONFERENCE.

There was a goodly crowd at the opening meeting of the Second Missionary Conference at the Stone Church, Chicago on Sunday, May 12, when Bro. S. A. Jamieson of Tulsa, Okla., gave the opening message, "Laborers Together With God." In this first sermon he brought out the thought that although we recognize our need of God, He also has need of us, and each one of us have our part to do in the great task of the evangelization of the world. He cited statistics to prove that every man, woman and child in this country spends on an average of \$45.00 per head per year on luxuries and non-essentials such as liquor, tobacco, soft drinks, candy and chewing gum, and only 15 cents per head for foreign missions, and he appealed to all present to deny themselves from every needless thing in order that this Pentecostal message may be sent unhindered to the ends of the earth.

War Time Conditions on the Field.

In the afternoon session, Bro. W. H. Johnson gave us a remarkable account of Pentecostal Revivals in Liberia, and also told of some of the hardships they have suffered since the commencement of the war. When war was declared there was famine in the land, their own supplies that were coming from England were submarined, and when they went down to Cape Palmas to buy rice—their staple food—there was not a grain to be had—it had all been commandeered. They cried unto God, "Lord, You're able!" And He testified that our God has been proving His ability to provide for His own ever since, and although they came down to scraping the bottom of the tin more than once, up to the present they have not had to turn away a single boy from their stations, and every need has been supplied; and while the Methodist and Episcopal Missions had to be closed, God kept the Pentecostal Missions open. Bro. Johnson told of a blessed revival at their Blebo Station where as many as a hundred at one time were laid out, slain under the power of the Spirit, the meetings continuing from early morning until late at night. The young King was the first to be baptized and immediately became an active worker in bringing others to Jesus.

Bro. Welch preached to a crowded church at the evening service, his message being on the importance of being yielded to God.

Business Sessions.

On Monday the Business Sessions were opened and there was a discussion on missions, faith and funds. Each meeting started with thirty minutes of prayer, the morning meetings were devoted to business, and the afternoon and evening to addresses by missionaries and other workers.

The morning sessions were seasons of heart to heart discussion rather than a heaping up of resolutions. It was much in the nature of an inquiry into the needs of missions and missionaries and how we might best co-operate with those on the field. The purpose of our coming together was to "consider one another, and provoke one another unto love and good work," and we believe that one blessed result of this missionary conference was to bring about a state of far better understanding between the workers at home and abroad.

Getting to Know the Purposes of the Council.

It was not difficult to discern that many of the missionaries were at first suspicious of the General Council, its purposes, plans and program, and we heard a confession that many on the foreign field were afraid of this body degenerating into a denominational board that legislated unjustly, without knowledge of conditions on the field. Fortunately, the chairman of the Council was present to interpret the attitude of the Council in its desire to co-operate with and help and encourage all our Pentecostal brethren on the foreign field and to protect them in every possible way from many of the things that they have suffered during the past ten or twelve years. Bro. Kerr interpreted the attitude of the Council by saying, "We just have our hands out to the missionaries, saying, 'What can we do for you?'" Before the meeting closed our hearts were warmed one towards another, for we realized that we all had the same work at heart, and before we bade each other good-bye we had gotten to understand and have confidence in one another. It was especially interesting to see the change of attitude of one missionary in particular who seemed extremely suspicious of the Council at the commencement of the Conference, who, leaving early, wrote a letter on the train that took him away from Chicago, which he asked should be read at the meeting, in which he said that he thought that the Council was the best thing God had to help the missionaries. And those of us of the

Council who attended came away with a far greater consciousness and realization of the extreme difficulties that confront our Pentecostal workers, and a deeper determination than ever to do all in our power to uphold our representatives in the regions beyond.

A Delicate Situation.

Pentecostal missionaries delight in a life of faith, and one and all are very jealous of anything that may come between them and a life of simple trust in the Lord. This is a state of heart profoundly to be respected. They all prefer to trust the Lord wholly rather than to look to any individual, assembly, Council or distributing center of missionary funds, although it was admitted that it would be a good thing for many missionaries on the field to have the systematic support of an assembly back of them, and the missionaries agreed they would encourage any efforts on the part of assemblies to take over the support of some missionaries that are not properly cared for. Some recommendations were made to the Council dealing with the question of missionaries reporting to headquarters funds sent to them, which will be brought before the next Council meeting, (which will D. V. be held at Springfield, Mo., this year, starting Sept. 4th.) While the missionaries are quite willing to account for all sums sent to them for the missionary work entrusted to their charge, and to provide things honest in the sight of all men, they feel that they are no more called upon to make a statement of what is sent in to them for their own personal and private use than any preacher in the home field.

New Officers.

There was general rejoicing in the selection of the new Chairman and Secretary in the room of Bro. Jamieson and Sister Reiff who were retiring, after nearly a year of faithful service. Bro. D. W. Kerr of 6402 Linwood avenue, Cleveland, Ohio, who, as one of the missionaries said, is pastor of the "Banner Missionary Church of the Pentecostal movement," a church where, as he himself says, they make "a business of missions," is the new Chairman, and Sister Zella Reynolds of 278 North Addison street, Indianapolis, Ind., who for a number of years was associated with the Gospel Publishing House and has been closely in touch with the missionary field, and who trusts to go to China herself when the Lord opens up the way, is the new Secretary. As Bro. Welch remarked, the new Chairman and Sec-

retary have a large field, and tremendous possibilities lie before them in developing the Missionary Conference and making it one of the most useful factors in the Pentecostal movement.

There was a resolution that the new secretary be asked to confer with assemblies and distributing centers concerning funds sent to missionaries, with the purpose of finding out and reporting the cases of those missionaries who are not being properly supported. Let all the assemblies endeavor to co-operate with her in her work, and when they send funds direct to missionaries communicate with Sister Reynolds. Make a note of her address, (see last paragraph). There was some talk of a publicity campaign for the stirring up of interest in missionary work, and the new Chairman and Secretary will be glad to receive any helpful suggestion on this line. Such a campaign will need funds, but we are confident that any wisely conducted campaign, either in the way of Missionary Conventions, or educational circulars sent out to those of the Pentecostal faith, will bring in much help for our needy Pentecostal missionaries. It was pointed out at the Convention that we have from 180 to 200 Pentecostal missionaries on the field, and although from the reports published in the papers the impression might come that they are being adequately supported, the support of our missionaries is on the whole more spasmodic than systematic, and the average sum sent out to our workers from three of the leading distributing centers only averages \$18.50 per head per month. Not much, these days of expensive living!

The Testimony of the Missionaries.

It was good to hear the missionaries telling out of their hearts and testifying to the faithfulness of our faithful God in the midst of their trials. Afternoon and evening, as missionary after missionary addressed us, we were entranced to hear one long story of His goodness and His exceeding thoughtfulness of His own.

Bro. Buckley of B. E. Africa told of the Lord's dealing with himself and his wife. They had saved up sufficient to take them to Africa, but the Lord first sent them to minister to a number of poor assemblies in this country and they had to use their own funds until they were exhausted, and then having thrust them forth into a faith life, sent them to Africa. He testified that in nine years of trusting the Lord they lacked nothing. Their work is

mostly in the villages where the natives have no written language, and where they have to tell them in the simplest way the Gospel story. He and his wife are applying to go back to B. E. Africa as soon as possible.

Faith and Finance.

Sister Salyer told an encouraging story of the work the Lord gave her amongst the women in Egypt. It is practically impossible, because of the severe sex barriers, for men to work amongst the native women of Egypt and there is great need of consecrated sisters to labor in the villages amongst the women to whom there is given little or no opportunity of hearing the gospel. Sister Salyer told of her call to Egypt and the way God had provided. The first offering she received towards her fare and outfit was a nuckle. Her faith reached up for \$250.00 and that was the exact sum she received, but she afterwards realized that her faith should have reached up for more and the Lord would have provided more.

Sister Johnson of Liberia said she rejoiced as much when a dollar came in as when a hundred dollars arrived, recognizing them both as from the same loving hand. She delighted in looking to Jesus alone, and testified that it is the sweetest and best way to trust Jesus for everything. He never has failed and when needs arose He always supplied. When the war broke out and things were closing up in every direction God gave her the faith that He would send food. And so He would send flocks of pigeons near the mission where they could easily be shot, and he let the paupau trees in the neighborhood yield especially well. When they came to the bottom of the flour bin He would invariably provide more. She praised the Lord also for the spiritual fruit He had given them in West Africa.

Bro. Jamieson said that faith is heaven's money and told of a vision God gave him. He was allowed to peer into heaven and he saw the angels tying up a number of little bundles. They were only receiving small orders from earth and so they only had tiny bundles to do up. Then he saw them greatly rejoicing. Some one had sent them a very large order and they were delighted to be able to do up an immense bundle to send down to earth. There are many large things to ask the Lord for these days, especially the opening up of such doors as Nepal, Afghanistan, the East Coast of Africa and many parts of Central Africa.

The Neglected Continent.

Sister Kelty spoke of the pioneer

work that she and her mother had done in Argentina, South America. They have not had the great Pentecostal revivals in South America that have been seen in other places and in inquiring about this of the Lord He said to her, "Can you reap before you sow?" India and China have had the gospel for more than a hundred years, but the evangelization of South America has been greatly neglected. She testified that she and her mother had lived for a period of two and a half years in a bad malarious climate in a district where there was sickness all around them, and the Lord had kept them in perfect health without a day of sickness, letting them be a sign to the people of the keeping power of God. Their work consisted largely in house to house visitation and the Lord gave them no little encouragement in seeing the message of His Word find deep lodgment in hungry hearts from time to time.

From India's Coral Strand.

Sister Edith Baugh, who was the co-laborer of the late Minnie Abrams, and is superintendent of a most blessed work in the Basti District of North India, told us that God was working mightily round about their stations, and told us stories of many souls rescued from the darkness of India's heathenism.

Sister Laura Radford gave a most helpful address, and said that the first condition for success in foreign mission work is that **the home church must be a revival church**, for our life here in the homeland is reflected there in the foreign field. At the time of the great revival in Wales the Welsh brethren in the Cassia Hills in India caught the fire, and in six months the revival flames were burning brightly in those Hill Stations and ten thousand souls became real Christians. She said that she had been to one of these gatherings of about 2000 Christians, and had heard such a volume of prayer as she had never listened to before. She told of one Gurkha soldier who had a few hours leave given to him by his regiment. He saw a church and seemed drawn to it by a power outside of himself. When he went inside the power of God literally pushed him to the earth and he was wonderfully saved. The other soldiers in the regiment said they would kill him and he was terribly persecuted and he had one of his ears cut off. After receiving his discharge he went up and preached in Nepal for three months and even testified in the court rooms of the Rajah.

(Continued on page Eleven.)

HOW ENSOR ROBBED GOD A True Story

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me." (Malachi 3:8-9).

A minister of the Gospel in the State of Maine found, in one of his charges, a man who professed conversion, but was extremely penurious. He wanted all the blessings that pertained to the Gospel, but had never seemed to realize that the command, "Freely ye have received, freely give," was for him. The minister felt a concern to help the man; but, whenever he said anything to him about contributing for the spread of the Gospel at home or abroad, he was met by the excuse that, with a family to support, he had no money to give away.

One day, as the minister was driving along he saw the man, whom we will call Ensor, in his field and stopped to have a talk with him. He proposed to him that he should stake off a certain portion of that field, and cultivate it the best he could, and give the proceeds to the Lord. Ensor at last acceded to the proposition, and the minister, well pleased, went his way. The man planted the portion set apart with corn, and it grew wonderfully. When the minister saw him he said he never saw anything like the way that corn grew; and the strangest part of it was, it was the poorest part of the field. The minister was aware of the latter fact before the man inadvertently made the disclosure.

"Well," said the minister, "the Lord has evidently blessed it, and you know you promised to give Him all the proceeds."

"Well, I don't know about that," said Ensor, "I didn't expect to raise more than one bushel of corn on it, and there will be five at least. I think I will give the bushel I expected to raise to the Lord's work, and the rest must go to supply the needs of my family. I have quite a family, you know."

The minister expostulated, but could get no satisfaction from the "close-fisted" farmer and with a kindly warning, he left him.

In a few weeks there came an untimely frost, and the minister, falling in with his parishoner, asked him if the frost damaged his crops at all.

"I should say it did!" he replied, almost angrily, "Every particle of my corn has gone but that little corner piece I staked off."

"Oh, the Lord's lot is all right, is it?" said the minister.

"I suppose you'd call it the Lord's lot, but I call it mine, and intend to use it, every ear of it. 'Circumstances alter cases,' and nobody with any sense would expect me to give any of it away, with such luck as I have had."

"My brother," said the good minister, "there is no such thing as luck in this world. 'Whatsoever a man soweth, that shall he also reap.' Take heed how you sow."

The man turned hastily away, and the minister went sorrowfully homeward,

saying to himself, "What shall it profit a man if he gain the whole world and lose his own soul?"

The minister went soon to another people. Months after, being in the neighborhood of his friend Ensor, he stepped into a store to make a needed purchase, and inquiring of the proprietor, who was also the clerk, of the welfare of the people, was met with the remark:

"I suppose you didn't know about Ensor's loss, did you?"

"No, what is it?" was the reply.

"Why, you know that fine horse of his, worth \$250 if it was worth a cent? Well, the other night the horse tried to jump out of the enclosure—never known to jump before—but this jump was too much for the poor creature, for he ran a stake into his side, and they had to kill him at once. Doctor said he'd died anyway. What luck that man has had the last year or two!"

The minister only said, "I'm very sorry for him"; but he thought a great deal more than he said.

One change after another took the minister to a different part of the state; but years after he was again in the vicinity of the scene of our story. As he sat on the piazza reading in the cool of the day, a man, shabby enough as to his clothing, with a shambling gait and an old pipe in his mouth, drew near and seated himself on the stone step at the end of the piazza rather remote from the place where the minister was sitting. He had evidently been on a tramp and wanted to rest. The minister, after a minute or so, began to pace the piazza. Drawing near, he spoke to the man. Something in his appearance seemed strangely familiar, and as he continued to study the face, a conviction flashed upon him that it was his old friend Ensor. To forestall any denial he accosted him at once by his name. The man rather unwillingly responded but, knowing he was recognized, did not try to conceal his identity.

"Where are you living now" asked the minister.

"I'm not living anywhere in particular."

"Where is your wife?"

"She's dead."

"What has become of your farm?"

"My farm? I haven't got any farm. I haven't got anything. Everything is gone."

"Ensor," said the minister, "do you remember when you began to rob God by stealing the corn out of His corn-field?"

The man's jaw dropped as if he was struck with death, and his pipe was shivered into atoms on the stone step before him. He recovered himself partially, however, and turning upon the minister savagely, said:

"I'd like to know what that has to do with it?"

"It has all to do with it, my brother," said the minister.

And he essayed to reach the hardened conscience of the man by words of kindly warning and entreaty, but Ensor, angry at the loss of his pipe, angry

at the minister, angry at God, rose up and shuffled off. The minister learned that subsequently to his own departure for a distant part of the state, as before mentioned, Ensor had turned his own son's family out of doors because that son was not able to pay him a debt he owed him.

Let the reader take the lesson home to his heart. We are only His stewards. Let us not rob God.—Elizabeth Larkin in Bright Words.

THE SUFFERINGS OF PAUL. (Weymouth's Translation.)

"Of this you are aware, that all the Christians in Roman Asia have deserted us" (2 Tim. 1:5).

"As for our troubles which came upon us in the Province of Asia, we would have you know, brethren, that we were exceedingly weighed down and felt overwhelmed, so that we renounced all hope even of life, nay, we had, as we still have, the sentence of death within our own selves, in order that our confidence may repose, not in ourselves, but in God who raises the dead to life. He it is who rescued us from so imminent a death and will do so again; and we have a firm hope in Him, that He will also rescue us in all the future" (2 Cor. 1:8-10).

Paul whilst in prison wrote to Timothy (2 Tim. 4:13), "When you come bring with you the cloak... and the books, but especially the parchments." This is a striking parallel to the little personal message of William Tyndal (the martyr), who from the dampness of his prison, in the winter before his death, begged for something to patch his leggings, and for a woolen shirt, a warmer cap and above all for his Hebrew Bible, grammar and dictionary.

"We have come to be a spectacle to all creation, alike to angels and to men.

We are labelled as foolish.

We are labelled as mere weaklings.

We are labelled outcasts, (for Christ's sake).

To this very moment we endure both hunger and thirst with scanty clothing, and many a blow.

Homes we have none, wearily we toil (working with our hands),

When reviled, we bless,

When persecuted, we bear it patiently,

When slandered, we try to conciliate,

We have come to be regarded as the mere dirt and filth of the world, the refuse of the universe, even to this hour" (1 Cor. 4:9-13).

"We are hard pressed, yet never in absolute distress.

We are perplexed, yet never utterly baffled.

We are pursued, yet never left unsuccessful.

We are struck to the ground, yet never slain" (2 Cor. 4:8-9).

"We endeavor to give people no cause for stumbling in anything, lest the work we are doing should fall into discredit; on the contrary, as God's servants, we seek their full approval.

By unwearied endurance,

By afflictions,

By distress,

By helplessness,

By floggings,
 By imprisonments,
 By facing riots,
 By sleepless watchings,
 By hunger and thirst,
 By purity of life,
 By knowledge,
 By patience,
 By kindness,
 By the Holy Spirit,
 By sincere love,
 By the proclamation of the Truth,
 By the power of God,
 By the weapons of righteousness,
 wielded in both hands,
 Through honor and ignominy,
 Through evil report and good report,
 we are looked upon
 As imposters, yet are true men,
 As obscure, yet well known,
 As on the point of death, yet we live,
 As under God's discipline, yet not deprived of life,
 As sad, yet we are always joyful,
 As poor, yet we bestow wealth on many,
 As having nothing, yet we securely possess all things" (2 Cor. 6:3-10)

Result.

"I have gone through the glorious contest,
 I have run the race,

I have guarded the deposit, henceforth, there is reserved for me the Crown of Righteousness which the Lord, the Righteous Judge, will reward me on that day" (2 Tim. 4:7-8).

"But lest I should be over-elated, there has been sent to me, like the agony of impalement, Satan's angel, dealing blow after blow, lest I should be over-elated. As for this three times have I besought the Lord to rid me of him; but His reply has been "My Grace suffices for you, for power matures in weakness," most gladly, therefore, will I boast of my infirmities rather than complain of them. in fact, I take pleasure

In infirmities,
 In the bearing of insults,
 In distress,
 In persecutions,
 In grievous difficulties (for Christ's sake), for when I am weak, then am I strong" (2 Cor. 12:7-10).

"Why, what we now suffer I count as nothing in comparison with the glory that is soon to be manifested in us" (Rom. 8:18).

"Now, at the time, discipline seems to be a matter not for joy, but of grief; yet it afterwards yields to those who have passed through its training a result full of peace" (Heb. 12:11).

"I do not refer to this through fear of privation, for (for my part) I have learned, whatever be my outward experiences, to be content" (Phil. 14:11).

"But I long to know Christ and the power which is in His resurrection, and to share in His sufferings and die even as He died" (Phil. 3:10).

"Although He was God's Son, yet He learned obedience from the sufferings which He endured" (Heb. 5:8).

Praise God, dear ones, for such an un-

exampled life of suffering and devotion; may God help us always to

"Rejoice triumphantly in the prospect of this, even if now, for a short time you are compelled to sorrow amid serious trials; the sorrow now comes in order that the testing of your faith—(being more precious than that of gold, which perishes and yet is proved by fire—may be found to result in praise and glory and honor at the reappearing of Jesus Christ" (1 Pet. 1:6-7).

'And God, the giver of all grace, who has called you to share His eternal glory through Christ, after you have suffered for a short time, will make you perfect, firm and strong. To Him be all power unto the ages of the ages. Amen." (1 Pet. 5:10-11).—Ernest A. Paul.

NOTE ON MODERN BIBLES

While there are splendid helps in the Scofield Bible and others which we can most heartily endorse, yet the fact remains that almost any special translation, or any Bible with special notes in it, has some objectionable features. The following question with its answer gives me an opportunity to say a needed word along this line.

Do you recommend the notes in Weymouths Modern Speech New Testament?

Ans.—No, not in every detail. The notes, as the translation brings out the meaning better to the reader than does the King James Version. But some of the "notes" are positively erroneous. Take the promise in Roman 16:20, "And the God of peace shall bruise Satan under your feet shortly." Instead of "shortly," Weymouth translates "before long." This is very good, but the "note" on this is very bad. It is this: "Before long, i. e., at the fall of Jerusalem in 70 A. D. when the Evil one was dethroned (Rev. 12:9; 20:2) and Christ's unseen translation itself is better than the heavenly kingdom established over the earth."

This one brief note contains at least three grievous errors. (1) It is not true that Satan was "dethroned" in the overthrow of Jerusalem in A. D. 70. (2) It is not true that "Christ's heavenly kingdom" was established over the earth by the fall of Jerusalem in A. D. 70. (3) It is not true at all that Rev. 12:9 and 20:2 were fulfilled in the overthrow of Jerusalem in A. D. 70. Neither of these passages were then fulfilled, and they are not yet fulfilled, and are never to be fulfilled at the same time. Rev. 12:9 is to be fulfilled at the beginning of the Great Tribulation of three and one-half years, and Rev. 20:2 is to be fulfilled at the end of this tribulation.

In Mt. 24:29 we have a reference to "the tribulation," the sun and moon being darkened, the stars falling, the powers of heaven being shaken, and in verse 30 of the coming of the Lord. Now Weymouth comments in a note on the "powers" of heaven being shaken as follows:

"Powers, Forces.—The whole verse

(29) may possibly describe the complete darkness which comes over human beings in the moment of death, as the result of the closing of all their ordinary earthly senses. If, as is conceivable, this is immediately succeeded by a vision of our glorified Redeemer and King, the interpretation of verse 30 becomes easier."

Now this note follows the old denominational view that our death is the coming of the Lord for us. He is not alone in this view; but it is a serious error just the same. His note on 1 Thess. 4:17 and passages in Revelation are just as bad as these.

Now, brethren, the fact is that we print a Bible. No small publisher is able to do it. Hence until we are able to do this, we have to do the best we can with those of the ordinary publisher, and must always take any notes in them with a grain of salt. Don't swallow them whole.

The Scofield Bible is another in the same line as the above. It has so many noble, true and helpful things in it that we cannot afford to pass it up—until we can get some other with the same good helps in it and yet minus its error at points. Scofield says, in a note on Acts 2:4: "Every believer is born of the Spirit, indwelt by the Spirit, and baptized by the Spirit, thus sealing him for God."

Now this was true of the normal full-fledged New Testament believer in apostolic days; but it is not true at all of modern professors as a rule. Scofield sees these facts in the New Testament, but fails to see that modern professors have "fallen short of the promises," and hence he is absolutely wrong in claiming for modern professors all that was true of normal apostolic believers. The average believer of today is not at all on a par with the normal full-fledged New Testament believer. But our Pentecostal people are so well taught on these lines of the Baptism with the Spirit, surely none of them would follow Scofield's wrong conclusions in this matter. Rather, take the many good things in his Bible, and pass these mistakes up to his ignorance of full Pentecostal light.

Both the Russelites and the Mormons have gotten some of the regular Bible houses to publish Bibles with their notes in them, according to "Our Hope." Of course these are very dangerous Bibles, because these false doctrines are taught through these notes.

E. N. B.

God would have His children walk as princes and princesses in the world, realizing that they belong to royalty, the sons of the Most High. This is the heritage of God's people.

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"THE CHOCOLATE SOLDIER," OR "HEROISM—
THE LOST CHORD OF CHRISTIANITY."

Heroism is the lost chord; the missing note of present day Christianity!

Every true soldier is a hero! *A soldier without heroism is a Chocolate Soldier!* Who has not been stirred to scorn and mirth at the very thought of a Chocolate Soldier? In peace true soldiers are captive lions, fretting in their cages. War gives them their liberty and sends them, like boys bounding out of school, to obtain their heart's desire or perish in the attempt. Battle is the soldier's vital breath! Peace turns him into a stooping asthmatic. War makes him a whole man again, and gives him the heart, strength, and vigor of a hero.

Every true Christian is a soldier—of Christ!—a hero "par excellence!" Braver than the bravest—scorning the soft seductions of peace and her oft repeated warnings against hardships, disease, danger, and death, whom he counts among his bosom friends.

The otherwise Christian is a CHOCOLATE CHRISTIAN! Dissolving in water and melting at the smell of fire. "Sweeties" they are! Bonbons! Lollipops! Living their lives on a glass dish or in a cardboard box, each clad in his soft clothing, a little frilled white paper to preserve his dear little delicate constitution.

Here are some PORTRAITS OF CHOCOLATE SOLDIERS taken by the Lord Jesus Christ Himself.

"He said, 'I go sir,' and went not,"—he SAID he would go to the HEATHEN, but stuck fast in Christendom instead.

"They say and do not"—they tell others to go, and yet do not go themselves. "Never," said General Gordon to a corporal, as he himself jumped upon the parapet of a trench before Sebastopol to fix a gabion which the corporal had ordered a private to fix and wouldn't fix himself, "Never tell another man to do what you are afraid to do yourself."

To the *Chocolate Christian* the very thought of war brings a violent attack of ague, while the call to battle always finds him with the palsy. "I really cannot move," he says, "I only wish I could, but I can sing, and here are some of my favorite lines:—

*I must be carried to the skies
On a flowery bed of ease.
Let others fight to win the prize,
Or sail thro' bloody seas*

"Thank the good Lord," said a very fragile white-haired lady, "God never meant me to be a jelly-fish!" She wasn't!

God never was a Chocolate Manufacturer and never will be. God's men are always heroes. In Scripture you can trace their giant foot-tracks down the sands of time.

Noah walked with God, he didn't only preach righteousness, he acted it. He went through water and didn't melt. He breasted the current of the popular opinion of his day, scorning alike the hatred and ridicule of the scoffers who mocked at the thought of there being but one way of salvation. He warned the unbelieving. He got in the ark himself, and didn't open the door an inch when once God had shut it. A REAL HERO UNTAINTED BY THE FEAR OF MAN.

Abraham was a simple farmer, who, at a word from the Invisible God, marched, with family and stock, through the terrible desert to a distant land to live among a people whose language he could neither speak nor understand! Not bad that! But later he did even better. He marched hot foot against the combined armies of five kings, flushed with recent victory, to rescue one man! His army? Just 318 odd fellows, armed like a circus crowd. And he won too.

"He always wins who sides with God. What pluck! Only a farmer. No war training. Yet what hero has eclipsed his feat?"

HE WAS THE FRIEND OF GOD—THAT IS HIS OPEN SECRET.

Moses—the man of God—was a species of human chameleon—scholar, general, law-giver, leader, etc. Brought up as the emperor's grandson; with more than a good chance of coming to the throne. One thing only between him and it—Truth—what a choice! What a temptation! A throne for a lie! Ignominy, banishment, or likely enough death for the truth! He played the man! "Refusing to be called the son of Pharaoh's daughter, he chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, accounting the reproach of Christ greater riches than the treasures of Egypt."

Again I see him! Now an old man and alone, marching stolidly back to Egypt, after forty years of exile, to beard the lion in his den, to liberate Pharaoh's slaves right under his very nose, and to lead them across that great and terrible wilderness. A wild-cat affair, if ever there was one! When were God's schemes otherwise? Look at Jordan, Jericho, Gideon, Goliath, and scores of others. Tame tabby-cat schemes are stamped with another hall mark—that of the Chocolate Brigade! How dearly they love their tabbies! and think themselves wise men! REAL Christians revel in desperate ventures for Christ, expecting from God great things and attempting the same with exhilaration. History cannot match this feat with Moses. How was it done? HE CONSULTED NOT WITH FLESH AND BLOOD, HE OBEYED NOT MEN BUT GOD.

Once again I see the old grey-beard, this time descending the Mount with giant strides and rushing into the camp, his eyes blazing like burning coals. One man against three million dancing dervishes, drunk with their debauchery. Bravo! Well done, old man! First class! His cheek pales not, but his mouth moves, and I think I catch his words, "If God be for me who can be against me? I will not be afraid of 10,000 of the people that have set themselves against me. Though a host should encamp against me, my heart shall not fear." And he didn't. He wins again. Whence this desperate courage. Listen! "Now the man Moses was very meek above all the men which were upon the face of the earth." The Lord spake unto Moses face to face as a man speaketh unto his friend. "My servant Moses," said his Master, "is faithful in all Mine house, with him will I speak mouth to mouth." *This is the explanation of Moses the chameleon. Moses was the man and friend of God and consequently a first-class hero.*

David—the man after God's own heart—was a man of war and a mighty man of valour. When all Israel were on the run, David faced Goliath—alone... with God—and he but a stripling, and well scolded too by his own brother for having come to SEE the battle. What a splendid fool Eliab must have been, as though David would GO TO SEE A BATTLE AND NOT STAY TO FIGHT. They are Chocolate Soldiers who merely go to see battles, or who urge others to fight them. They had better save their journey money and use it to send out real fighters instead. Soldiers don't need dry nurses, and if they did the Holy Ghost is always on the spot and ready to undertake any case on simple application.

No! David went to the battle and stayed to fight, and won!

Wise beyond his years, he had no use for Saul's armour. It cramped his freedom of action. He tried it and took it off, quick, sharp. And, besides, it made such a ghastly rattle, even when he walked, that he could not hear the still small voice of God, and would never have heard

Him say afterwards—"This is the way to the brook, David! and there are the five smooth stones! Trust only in me and them. Your own home-made sling will do first class, and there! that's the shortest cut to Goliath." The Chocolates ran away—they were all Chocolates—but David ran upon Goliath. One smooth stone was enough!

David's secret was that he had but one Director, and He, the Infallible One. He directed the stone, as He directed the youth. Too many directors spoil the sport, and two are too many by just one.

"He shall teach you all things, He shall guide you into all the truth."

"This is My beloved Son. Hear HIM."

"One mediator, only, between God and man, the man Christ Jesus."

One Director of Christian men—God the Holy Ghost. Whose directions require indeed instant obedience, but not the endorsement of any man, whomsoever he may be.

The Devil needs red-hot shot, fresh from the foundry of the Holy Ghost. He laughs at cold shot or tepid, and as for that made of half iron and half clay, half divine, and half human, why you might just as well pelt him with snowballs.

Whence did this raw youth derive HIS pluck and skill? Not from military camps, nor theological schools, nor religious retreats. "To know The Only True God, and Jesus Christ," is enough. Paul determined to know only Jesus Christ, and look at the grand results! Whilst others were learning pretty theories, David, like John, had been alone with God in the wilds, practicing on bears and lions. The result! He knew God! and did exploits. *He knew God only. He trusted God only. He obeyed God only.* That's the secret. God alone gives strength. God adulterated with men entails the weakness of iron and clay—Chocolate—brittleness!

Yet hero as he was, even David, alas! once played the role of Chocolate Soldier. HE STAYED AT HOME WHEN HE SHOULD HAVE GONE TO WAR. His army, far off, in danger, fighting the enemy, won. David, at home, secure, within sight of God's house and often going there, suffered the one great defeat of his life, entailing such a bitter life-long reaping as might well deter others from the folly of sowing wild oats. David's sin is a terrific sermon, like Lot's preaching in Sodom must have been, and the text is just this—"DON'T BE A CHOCOLATE SOLDIER!"

In his simple, quick, and full confession, David proved himself a man again. It takes a real man to make a true confession—a Chocolate Soldier will excuse or cloke his sin. He tumbles in the mud, flounders on, wipes his mouth to try and get the bad taste of his acted lie out of it, and then goes on his way, saying, "I have done no wickedness." A self murdering fool! Killing his conscience to save his face, like Balaam beating the ass who sought to save his master's life. Being a Chocolate Soldier nearly did that for David. Beware!

Nathan was another real Christian Soldier. He went to his king and rebuked him to his face, like Peter's dealing with Ananias (only David embraced his opportunity and confessed), and unlike the Chocolate Soldiers of today who go whispering about refusing either to judge, rebuke, or put away evil because of the entailed scandal forsooth Veritable soapy Sams. They say "it is nothing! nothing at all! a mere misunderstanding!" As though God's cause would suffer more through a bold declaration and defence of the truth and the use of the knife, than by the hiding up of sin, and the certain development of mortification in the member, involving death to the whole body. "He that doeth righteousness is righteous," and he "that doeth sin is of the devil," and ought to be told so. He that is a second time led captive by the devil needs

neither plaster nor treacle, but the brave rebuke and summons to repentance of a righteous man to effect his salvation.

WE ARE BADLY IN NEED OF NATHANS TODAY, who fear God and nought else, no, not even a scandal.—C. T. Studd, Leader Heart of African Mission.

(NEW THOUGHT)

While reading an ad in one of our daily papers the other day my heart was filled with sorrow and my spirit was grieved when I thought of the hundreds of lost souls who are streaming into the lecture halls of New York City every Sunday afternoon to hear the New Thought lectures. I have in mind one lecture in particular, the subject of which was "Visualizing." This, it was said, would make a man successful in his business and also assure him good health. Oh, how poor lost humanity will flock to hear proud man expound his wisdom on New Thought, hoping thereby to learn some ways in which to have its needs supplied, and to find a way to peace and happiness. Truly "the time has come and they are heaping unto themselves teachers, having itching ears" (2 Tim. 4:3). Lost souls everywhere are trying to learn from the wise and learned of this world of a new way of gratifying the lust of the flesh, and of quenching the burning in their souls. Man is running to and fro seeking rest, but finding none. Does he not know that it was Satan himself who caused this unrest, this longing, this uncertainty, and that man of his own free will did that which Satan told him to do, rather than that which was pleasing in God's sight? Does he not know that it is Satan working in and through man, using every possible means of keeping the lost and dependent away from God, from whence they have fallen? I think he ought to know this—at least those living in this country, for the true Gospel can be heard all over the land. But Satan has numbed the hearing and understanding of these dear souls. They have eyes and see not; they have ears and hear not (Ezekiel 12:2).

What man is in need of is not obtained by earthly wisdom, "for the wisdom of this world is foolishness with God" (1 Cor. 3:19). Man's new thought, concentration, imagination, reformation or morality will never bring about what he must undergo. It is *regeneration*, and this can only be attained by complete salvation in Jesus Christ. If I can find a man or woman who through New Thought has found rest and peace for his soul, and who died with a smile on his face because he knew his sins were forgiven, I will change my attitude toward it. New Thought will not secure you anything, but faith in Jesus Christ will. How can these people believe in Jesus Christ? How can they know Him? How can they learn of Him? How can they know what He wants them to do? There is only one way, and that is by reading His Word, the old Book, the Bible. This Satan has through man been trying to destroy clear down through the ages, but has failed. Since he couldn't destroy it in this way, he seems to be trying another, and that is to misconstrue and misinterpret God's Word, and to eliminate certain essential parts. In this way he can more easily lead astray those who were once on the right road—the road which led to the light—and can also keep those who are lost in their lost estate. This New Thought religion (which they claim is based on the Bible, but which does not abide by the Book) is one of the false doctrines used by Satan to do his work in these days. It is more deceptive and more dangerous to those not on their guard than out and out bold rejection of the truth. May God help you!—E. G. Koppe.

The biggest difficulty looks small when our faith is great.

The Christian Evangel

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LOYALTY BONDS.

We are pleased to see that from practically every copy of the Minutes of the various District Councils of the Assemblies of God that have been sent in to us during the past year that we find an expression of loyalty to the President and the Government of the country at this present crisis.

In the same verse in which the apostle Peter tells us to "fear God," he also exhorts us to "Honor the King," or in other words, "Honor the one God has put in the first place in the nation." And he further writes: "Submit yourself to every ordinance of man for the Lord's sake, whether it be to the king, as supreme; or unto governors."

He did not want the work of the Lord to get into any disrepute through the spirit of anti-Christ, which is the spirit of anarchy, that is abroad in many hearts these days. Any spirit of disloyalty is certainly not of Christ, for His own blessed Word shows from beginning to end that "the powers that be are ordained of God," and if we resist them we "resist God."

Bro. S. A. Jamieson remarked at the recent Missionary Conference that he was much struck when in England and Scotland, that whenever he went into churches he found them praying for king and government, and he exhorted us all to remember the clear, inspired instructions given to Timothy by Paul, "I

exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men, for kings, and for all that are in authority." We shall be united in close bonds of loyalty to those for whom we pray.

Bro. A. P. Collins writes us from Fort Worth, Texas, in reference to President Wilson's call to the nation to observe a special day of humiliation, fasting and prayer. We are sorry that owing to our moving the Evangel plant from St. Louis that we were not able to print a special prayer number dealing with the importance of obedience to this call, but we are glad that during the past few issues we have given from the pens of Bro. Moorhead and Sister Sisson articles dealing with this important subject. We take the following quotations from our Bro. Collins:

"There is Bible and historical precedent for this call. Let faith take hold and look for the answer in God's own time and way. No more unselfish petition could go up to the Throne of God. This is not a war of conquest but a war of godly indignation at the atrocities of unspeakable tyranny.

"As you pray, remember Joshua at Jericho, the unseen Captain, also at Gibeon (Joshua 10:8), when the sun and moon stood still till he could destroy the Amorites, the enemies of God. Remember Barak and Deborah and how the stars fought for Israel (Judges 4:14). Also Gideon, how with 300 with their pitchers and lanterns and the war cry 'The sword of the Lord and of Gideon!' he utterly routed the 120,000 Mideonites. Remember Hezekiah and Sennacherib, and how God, in answer to prayer, discomfited all the hosts of enemy. Jehovah is our God, He will hear and answer prayer, as in many instances of modern times. President Lincoln issued such a proclamation and within two months the tide turned in favor of the Union.

"Let us make our prayers in the name of the Lord Jesus Christ—no other name. Let all our people make each Thursday a day of fasting and prayer, and do not forget to pray for rulers."

PRAYER FOR MINISTERS.

Recently a number of things have happened that impress us with the dangers and needs of preachers. Of course we all knew this already, but we seem to forget some things, and one is to pray for our ministers as we ought.

Same Clay As Others.

When we remember that they are the same clay as all other men, and when we see others going down in sin almost every day, many of whom are saved and some baptized in the Holy Spirit, then we wake up to the dangers lying even within their own natures and confronting God's servants. Then the devil is unusually active in these days against all the saints. The times, too, throw extra burdens on our dear brethren in the ministry. Their very souls are being tried as by fire.

They Need Our Prayers.

Some preachers, it seems, have more patience with anybody else than with a brother preacher. Some are ready to find fault with and knock their brothers in the ministry. This is a shame, and ought not to be. We ought to feel for, sympathize with each other, have more love for and patience with each other than anybody in the world. We need each other's prayers, and should never, while the heavens stand, forget or fail to pray earnestly for one another as ministers. This scribe, in the mercy of God, has been stirred up lately along this line, and he is crying to God for His mercy, love and grace in double portion to rest upon all our brothers in the ministry. In the name of the Lord, I call on every other preacher and upon every saint everywhere to lift up their voices in a mighty heart cry to God for these heavy laden laborers in the field. They need it, and we owe it to them. Let us drop off criticising and take it all out in prayer for them.

The Bible Requires It.

The great apostle Paul felt his need of such prayer, and saw how it would help the kingdom of God. So the Lord of heaven inspired him to say, "I beseech you brethren, for Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me, that I may be delivered from them that do not believe, and that my service may be accepted, that I may come unto you with joy by the will of God, and may with you be refreshed."—Rom. 15:30-32.

What minister is it that does not need all these things, and what a privilege of all saints to have by their prayers a share in the success of every minister for God. What a shame, too, in the end we learn that we aided the enemy by neglecting to pray for them as God commands us! Have mercy, Lord!

Again he says, "Pray for all saints and for me, that utterance may be

given unto me, that I may open my mouth bodily, to make known the mystery of the gospel, that therein I may speak boldly as I ought to speak."

My, what a place of power every intercessor has, if he will only use it! He can cause the preacher's mouth to fly open by power from heaven, the preacher's mouth to pour forth a message like an electric flame, to be filled with holy boldness, to make the mysteries of the gospel plain, so that his hearers may magnify the mercy and grace of God upon all, that lips of clay may "speak as they ought to speak" before God. Oh! Glory! Let us all have a share in it. Let us make the weakest of our ministers a flaming success by our prayers. We can do it by the help of God's Spirit. God has laid it on us. We can and must do it. By His grace we will do it.—E. N. B.

QUESTIONS AND ANSWERS.

407. Where is the spirit of man from death till the resurrection?

Ans. That of the wicked is in Hades and that of the saved is in Paradise.

408. Where is the soul from death till the resurrection.

Ans. It is with the spirit in Hades or in Paradise.

409. Was Jesus before His birth in the flesh, not the Son of God, but the angel of the Lord, as the New Issue folks are teaching?

Ans. They did not originate the teaching that the Angel of the Lord was Christ. Many Bible scholars held that before any New Issue folks were ever heard of.

But the Son was in the bosom of the Father before the world was, has always been the Son of God and always will be. He is not a mere temporary manifestation of the Father. He is an eternal and essential distinction in Deity, the eternal Son of God.

410. What is meant in Matt. 24:3 by the phrase "end of the world?"

Ans. It means the end of the age, the consumation of this Gospel age, not the passing away of the earth.

411. Does the expression, "time no longer" in Rev. 10:6 mean no more time for repentance?

Ans. No, it means no further "delay."

412. Does Matt. 12:40 and 16:4 mean Jesus should be in the grave three days?

Ans. Yes, and He was in it three days.

413. Does the word "prophecy" in Acts 2:1 mean merely to preach the gospel or to foretell future events?

Ans. The verb "prophecy" is a Greek word that means literally to "speak for." The context in the Bible shows usually it is to "speak for God," in His behalf, in His name, or His authority.

But the word does not tell the whole story of what it means to "prophecy." To be a true and real prophet of God one must be "moved" by the Holy Spirit. The utterance must not be from one's own thought. It must "boil up" from the "belly" or innermost being under the power and inspiration of God.

Little preaching reaches the high tide of pure Holy Ghost utterance, but sometimes it does. Unless it does it is not true prophecy. The apostles preach thus and so did the Old and New Testament prophets. But "foretelling" future events is not an essential element of prophecy, though it often does foretell. The essential thing is that it be a Holy Ghost utterance, some message inspired.

414. I have been wonderfully blessed and feel the Spirit within, and feel that I have the baptism, but have not yet spoken in tongues. Have I the baptism as yet?

Ans. God knows them that are His, but we do not always know even this. So with the baptism, no man is authorized to answer certainly for others. After God, you are the one most interested. In cases similar to yours some testify the Spirit came and stayed continuously until a day, three days or three weeks after they broke out speaking tongues. I see no reason to doubt such testimony. But in other cases where they thought they had Him, His presence disappeared and they seemed just the same as before their blessing. I advise against grieving the Spirit by denying His presence when you feel it, rather rejoice, believe, praise and bless God for it. But I also advise against stopping short of God's sign, against being so easily satisfied. With praise press on for the fulness.

415. Are the Spirit of Christ, the Spirit of God and the Holy Ghost all the same Spirit?

Ans. The Spirit of God and the Holy Ghost or Holy Spirit are the same. In some passages the Spirit of Christ also seems the Holy Ghost. But in others it seems to refer to the spirit of Christ Himself. It is too big a study to compare all these

passages and to explain them in these short answers.

416. Can one be saved without the Baptism of the Spirit?

Ans. The answer depends on what you mean by being "saved." One can be born again or regenerated without the Baptism, most certainly. But if you include in salvation all Jesus made possible by His death, resurrection and enthronement for one to experience and possess, then one without the baptism is short of what is his blood-bought privilege! May always be short. Wake up!

417. Is the setting back of our clocks recently the changing of the time in Dan. 7:25?

Ans. No. Long before this, sun time was changed to standard time, and all railroads have been run by this new standard time so long that most people have forgotten the change. This recent change affects nobody's religion, is only a summer time schedule for business. Next October we go back to standard time, which though different from sun time, is all O. K. Dan. 7:25 will not be fulfilled until after anti-Christ is manifested. He is not yet manifested.

418. Will the earth be inhabited during the millenium?

Ans. Yes, it certainly will.

419. Where will the saints be during the battle of God and Magog against them?

Ans. During the battle of Armageddon in Rev. 19 the resurrected saints will be with Jesus, the living Israelitish saints will be in or about Jerusalem and Jesus will come to rescue them. A little over a thousand years later Gog and Magog will again attack the living saints in their camp at Jerusalem and will be destroyed by fire.—Rev. 20:7-9. No fleshly battle will ever affect the resurrected saints. They will be with Jesus, like Jesus, and under His protection and command.

420. Does Matt. 5:5 refer to the old earth or the new earth?

Ans. It refers to the earth during the millenium and thereafter when all things are made new.

421. Are the Jews and the Israelites the same people?

Ans. Not exactly so. All Jews are Israelites, but not all Israelites are Jews. The term Israelites applies to all the sons of Jacob, the twelve tribes. Jews are mostly of the tribe of Judah. After the reign of Solomon, when the kingdom was divided, the ten tribes who followed Jereboam are especially spoken of as "Israel," and the other two as "Judah."

MISSIONARY TREASURY NOW AT SPRINGFIELD, MO.

Frequently when an office is changed there is some confusion in the minds of the brethren as to where to write. We do not want our missionaries to suffer anything at this time of increasing cost of living. Please send all missionary offerings to the Missionary Treasurer, Stanley H. Frodsham, care Gospel Publishing House, Springfield, Missouri.

MISSIONARY NOTES.

Bro. E. A. Barnes and wife of Leon, Nicaragua, have arrived in this country for a much needed furlough.

Sister Florence Bush and mother write from 4608 Scovill Ave., Cleveland, O., that they purpose going shortly to Peking, China, to help Bro. H. E. Hansen while Sister Hansen and her co-worker, Miss McGuire go on furlough for a much needed rest.

Bro. Harry Bowley writes: "Mrs. Bowley and Miss Pottorff who is with us here as our co-worker, took eight boys and went on a little preaching trip. They went Saturday and came home today, and visited three towns. Found the people very eager to listen to the Word. They wanted them to stay longer, and they were only satisfied when Mrs. Bowley said she would come soon again."

Sister Alice C. Wood writes from 25 de Mayo, Argentina: "The work is going on nicely. We have just had two weeks of special services with three of the Italian workers from Buenos Aires. God's power fell upon us in a sweet, blessed way, and some have been finding their way to their knees, and a voice to pray; believers have been blessed, and are experiencing more of the power of the Spirit upon them. I also made a trip to DelValle, or nine miles in the country from that station where we have been holding meetings from time to time for several months. I held meetings three evenings, spoke to some fifteen people, and God truly worked in the hearts of several. Most of them have never heard the gospel or are unconverted, yet we trust the time is not far distant when there will be a reaping of souls. We have some fifty names on our Sunday School roll, and though there has been much sickness in every family this summer, still, God hears prayer, and now they are coming back praising the Lord for richer blessing in their souls."

Famine in Santo Domingo.

Bro. Solomon Feliciano sends an encouraging letter telling of the first fruits of his ministry in Santo Domingo: "I take great pleasure in reporting the great victory the Lord has given us in the salvation of souls. Thanks be unto God there is nothing impossible to Him. In the services that we have had in the streets God has saved many souls. In one service 25 confessed Jesus as their Savior, and were not ashamed of kneeling in the streets and asking God for pardon. In another service, held in another corner, we had the privilege of seeing 20 more saved. We have held services in our home and many have come to the Lord. We prayed for a greyheaded man, 70 years old, who had been sick for the last 20 years, and after we prayed he got up and said that he believed that the Lord sent us to Santo Domingo, for him to know the Lord and be healed. He gave thanks to God and said he was saved. We are passing through a terrible crisis, it is hard to get anything to eat. The stores are entirely empty, and everybody says that within two months many will starve to death. We have no wheat flour, no corn meal, no rice, no potatoes. We see just the Word of God being fulfilled. I sent my wife and children to Ponce, P. R., and I am pressing on, telling the people about Christ and His love. I have a brother with me, he was a Methodist, but now he is Pentecostal. I baptized him in water. He is a good preacher. Please pray that he may receive the baptism as in Acts 2:4.

Plague in India

Sister Almyra Aston writes: "At present Nawabganj bazaar and the surrounding villages are having the worst siege of bubonic plague that it has had for years. Many have fled from town because of the many deaths in the bazaar mohallas. The village in front of us and a house near by has had plague, but the Lord is keeping us. Our shelter is in Him. Our native preacher and colporteur go out daily and our Bible woman goes with us to the village. Our little school has suffered because our teacher has been quite ill. I'm hungry to see souls saved. Though the way is rugged and steep, we will press forward. Be not weary with us because we cannot send big reports. Jesus knows we are occupying for Him."

Findlay, O.—June 1 to 16, at the Gospel School. Conference on June 11 and 12. Full particulars from Pastor T. K. Leonard, Findlay, O.

ECHOES FROM THE MISSIONARY CONFERENCE.

Every pastor in the land should take a monthly missionary offering and be a co-partner with God in the evangelization of the world, and he would be surprised to see what a blessing would come back to his own work.—S. A. Jamieson.

The missionary cause is the first cause in the world, getting people ready for eternity.

Lots of missionaries fail because the Church of God at home fails.—W. H. Johnson.

My ministry is to keep souls won for Christ.

The coming again of Jesus must be the principal motive power to keep souls won to Christ.

I know of no mightier incentive to live a holy life than the coming of the Lord.

It is only the fish that don't get away that you catch.

We would no more let our missionaries go by default than our grocery bill.

The Lord always uses **somebody** to supply the needs of the missionaries—or **nobodies**.

I'll do the best I can until I can do better.—D. W. Kerr.

Often just a piece of junk will keep us from God's best.—Sarah Coxe.

Enough is spent in caskets and monuments to evangelize the world.

When the rapture takes place, God will have a people in the earth like He had at the day of Pentecost.

Eminent Bible scholars have been telling us for years that the first mention of any subject in the Word is the passage that explains and gives greatest light on any subject. So exactly as those first 120 received the baptism of the Holy Ghost so exactly should we receive the like gift today.—John Coxe.

Bro. J. L. Lugo of Ponce, Porto Rico, writes, "I am glad to say that God is working in a glorious way here in Ponce in all the different stations that are opened. Many sinners have confessed Jesus as their Savior and many are under conviction."

"The blood, the precious blood of God's dear Son

Is on my soul today, is on my soul today,
And fears and doubts from my heart have flown

Since Jesus washed my sins away."

THE WORLD WIDE MISSION- ARY CONFERENCE

(Continued from page Three.)

Sister Radford remarked that when missionaries come home they notice that there is not much personal work done in the homeland, and they wonder why so few are getting after individual souls. This is their work in the foreign field, but in this country they are astonished to see so little of this very necessary work.

Another Neglected Field.

Sister Susan Chester told of her 29 years of missionary work in S. India. She said that the total population of S. India is 100,000,000 and yet amongst this vast population she said that she only knew of six Pentecostal missionaries. The people are open and ready for the gospel and she told of one man, who, after hearing the gospel and becoming saved, went back into the country and not long afterwards came back with the news that he had four hundred people ready for baptism. Sister Chester has received permission to return to India and expects to leave in the fall.

Sister Sarah Coxe gave us two remarkable messages telling us of a very wonderful Pentecostal Revival that God gave at a Station of the Christian and Missionary Alliance in India. These messages will doubtless appear in full in the Latter Rain Evangel, and everyone should send 10 cents to Miss Anna Reiff, 3635 Michigan avenue, Chicago, for the next edition of this paper, which will probably contain one of these messages together with other verbatim addresses given by different missionaries at this Conference. Sister Coxe's messages were a great inspiration to all that heard them. This sister is the daughter of Presbyterian John Coxe and hopes to return to India this fall with a party of Pentecostal missionaries to the Station that Bro. and Sister Schoonmaker are at the present time opening up.

The Plight of our Missionaries in China.

Sister Blanche Appleby gave us a picture of things as they are in China that melted our hearts. She told of the terribly poor quarters where our missionaries have had to live, quarters where their clothing and shoes are mildewed overnight, where floods overflow the lower rooms, and they are sometimes compelled to sleep, eat and live in an upper sleeping room. She told of

the little or no support some really good missionaries were receiving until we felt like hanging our heads as Pentecostal people.

At the meeting on the last Sunday afternoon at which Bro. Welch presided, he called Sister Blanche to his side and asked the audience to look at her pale cheeks and see how, living under these terrible conditions, her constitution had been so undermined that even a number of months of Canada's healthy winter climate had failed to restore the roses to her cheeks, and he made a special appeal for Bro. Geo. Kelley's new home for missionaries. Sister Appleby had given a description of the house where the Kelleys are now living, a house that is unsanitary and most inconvenient. The Chinese boys, she told us, have to go through Bro. Kelley's room to go to a porch to hang out their washing, so that he can get little or no privacy. He has purchased a site in a healthy location and has the plans for a splendid mission station which will cost about \$8,000.00 to build. Bro. Welch appealed for \$10,000 for this building and the equipment of the same, and before the meeting was closed \$1,000 was either given or pledged for it. (There was about \$1,600 for other missionaries as well).

As Bro. Kerr said, "The way we have let things go in S. China is a disgrace to Pentecost." It is imperative that the missionaries shall have this building put up this summer. It will be a place where all our workers can be sent to learn the language. The number of precious young missionaries and Pentecostal children who have died in S. China, because we have not provided a suitable home, is a blot on the history of our movement. Bro. Geo. Kelley is quite delicate, and if we do not provide this home we may have to answer to God for another precious life laid down. The Kelleys have buried both their children in China. Shall we let this state of things continue? Are there not many readers of The Evangel who could send us \$1,000.00 for this good work? How many will send us \$100.00, designating it for this home? Single dollars count, too, and the Missionary Treasurer will gladly forward promptly all sums sent in towards the building of this Mission Station.

Anointed With Vanilla.

Sister Macey Boddy gave an encouraging message on the work in W. Africa. One time she was very sick and asked that the native boys would anoint her according to James V. The Lord met their prayer of

faith but she could not help noticing a peculiar odor after they had left. She discovered that instead of using olive oil they had gotten hold of the vanilla bottle and had anointed her with vanilla. The Lord healed her just the same. She told us that in Africa the natives reckon on two kinds of saved people, those who are "saved," and those who are "saved good."

Other missionaries who were present were Bro. and Sister Slager, two precious, humble souls, who have labored most faithfully, undergone much hardship, and not a few privations in North China; Sister Kelly Senr. of Argentina, and Sister Malick of Egypt.

Bro. John Coxe, who is a stalwart for the full Pentecostal message, and Bro. A. H. Argue, whom the Lord has used much of late in evangelistic work, preached at two of the evening sessions. The last meeting was given up to candidates who desire to go to the field who told of their respective calls.

The days of the Missionary Conference were days of refreshing from the presence of the Lord and we went away with the prayer that the rich blessing of the Lord might rest upon the pastor, trustees and workers of the Stone Church for all their loving hospitality to the missionaries and workers who attended the Conference. Those days of sweet fellowship in Him we love, and the true spirit of brotherly kindness shown to one and all by the dear Chicago Brethren will long linger in our memories as a most pleasing fragrance from heaven. S. H. F.

REQUESTS FOR PRAYER.

Owing to lack of time in the compilation of this number of the Evangel, we have not been able to put in the usual prayer requests, but we would assure those who have sent these in that they have not been forgotten at the Throne of Grace.

THE DOCTRINE OF HOLINESS.

Bro. Wooten's book on the important subject of Holiness, which we recently printed at the Gospel Publishing House, can be had from him at Elba, Ala. Bro. Wooten is one of our young evangelists whom God is using most blessedly in the South. The price of the book is 25 cents postpaid, and orders should be addressed to Evang. L. Wooten, Elba, Ala. (not Noma, Ala., the address given in a recent copy of the paper.)

SUNDAY SCHOOL LESSON.

June 9th, 1918.

JESUS FACES BETRAYAL AND DENIAL.

Lesson Text—Mark 14:10-72.

Golden Text—Watch and pray that ye enter not into temptation. Mark 14:38.

I. The Last Passover and the institution of the Lord's Supper—Vs. 12-25.

"The time is at hand," when the "Lamb slain from the foundation of the world" is to be offered up. Two disciples, Peter and John, as we learn from Luke's account, are sent into the city to prepare the Passover. The Lamb was to be provided, the blood sprinkled on the door posts, the flesh roasted, and the unleavened bread, etc., supplied.

What power in the words "the Master saith" in the life of the "good man of the house" and how it should be all that is needed to place at His service all that we have and are! As He comes in the evening with the Twelve we can hear Him say, "With desire have I desired to eat this Passover with you before I suffer." Luke 22:15.

What a revelation of human nature that at this time, this sacred hour that "there was also a strife among them (the disciples) which of them should be accounted the greatest." Luke 22:24. This strife was without doubt the reason for the manifestation of the love that never faileth in the washing of the disciples' feet as recorded in John 13. As the Paschal Lamb and the little company ate of the flesh of the Passover Lamb there came the sorrowful announcement of His betrayal and the awful denunciation of the betrayer. We know that the crucifixion of Christ was due, not to His weakness, but to the purpose of God, and that the wicked hearts and hands carrying out that purpose were none the less guilty. Blessed be God, "the wrath of man shall praise Him," but God is not dependent on the wrath of man for the carrying out of His purposes. After Judas had gone out into the night to carry out the desire the devil had put in his heart, there follows the institution of the new memorial feast of the Christian, which forever links our Lord's death with His coming again. Its celebration should be the expression of our love and devotion and be the occasion of our receiving fresh life for body, soul and spirit. It should be further an ever deeper revelation of the power

in the Blood, and a fullness of the Blessed Hope in the heart to illumine all of life.

Listen to the Heavenly Nazarine in V. 25 and of Rev. 19:7-9. Let us note the prophetic utterances of our Lord in this chapter in which are revealed: 1. His knowledge of man and room, vs. 13-16; 2. Knowledge of betrayal, v. 18:3; of the Memorial Supper, vs. 22-24:4; of the doom of Judas, vs. 21:5; of His Kingdom, vs. 25-28:6; of Peter's denial, vs. 29-31:7; of His coming again, vs. 62-63. He carried in His heart the knowledge of all.

Our Lord gave thanks over the shedding of His own blood, and could sing on the eve of His crucifixion. Compare "I delight to do Thy will, O my God," and "As the Father gave me commandment even so I do." What do we know of obedience?

As they were going to the Mt. of Olives where was a garden, came in the conversation and teaching of John 14, 15, 16, and the prayer of John 17.

II. Gethsemane, Vs. 32-40.

The Master had prayed with and for His disciples, and now withdraws to be alone with His Father in this supreme hour of His temptation. "He trod the winepress alone, and of the people there was none with Me". (Isa. 63:3).

The words "sore amazed" suggest the horror of a great darkness, the terrors of God arrayed against Him. In this sacred spot we see God's Son offering up "prayers and supplications with strong crying and tears." "Though He were a Son yet learned He obedience by the things which He suffered." Then was the deep consciousness in Him "who knew no sin" what it meant to be "made sin for us," to "bear the iniquities of us all." Satan was present, if possible to prevent the sacrificial death on the cross, through exercising his "power of death," but He who was able to save Him from death heard and delivered, and an angel came and ministered unto Him. We are reminded of the heavenly ministry to Him in the wilderness, at the beginning of His public work. We are moved with astonishment and grief as we read of the failure of the three disciples to watch with Him, of their losing this, their last opportunity to watch. He is saying to us today, "Watch, for ye know not the hour of His coming." Are we more faithful? His hand is on the door. All too soon may come again the solemn word to sleeping disciples: "Sleep

on now, and take your rest; it is enough, the hour is come." They that are ready will go in with Him to the marriage.

III. The Betrayal and Arrest of Jesus. Vs. 43-65.

"He that betrayeth me is at hand." One of the bitterest elements in the cup our Lord was drinking must have been the falseness of one who had companied with Him and the eleven all through His ministry. Denied by Peter, betrayed by Judas, forsaken by all! Truly the faithfulness of supposed friends brings us into the "fellowship of His sufferings." What a supreme example is here of loving an enemy! Judas was sifted by Satan, as well as Peter, but he proved to be chaff. He was under the best of influences. "Ye must be born again." A tree falls with a great crash, and only then is the decay at the heart, which accounts for it, discovered.

In v. 61 we see Him, whose case has been prejudged, as the Lamb dumb before His shearers. He opened not His mouth.

V. 62. His only sin, even in their eyes. Let us not fail to note our Lord's testimony to His second coming, which is followed by a scene of great and increasing confusion.

IV. Peter. Vs. 26-31, 33, 37, 47, 66-72.

Our Lord had warned Peter of his temptation and failure and had given the blessed assurance of intercession on his behalf that his faith fail not. Peter loved the Lord. "The blast of temptation struck down the leaves, but the root stood fast." In his experience, study the personal pronoun "I". Its prominence always indicates weakness and probable failure. Remembering our Lord's words: "The Spirit indeed is willing but the flesh is weak," and lest we in our hours of temptation deny Him, let us note carefully some of the points that led to Peter's downfall. In vs. 29-31 we find him self-confident and boasting, reminding us that "pride cometh before destruction." He is shown to be ambitious, self-seeking in Luke 22:24. Compare I Peter 5:5. Again he is rash and impetuous, v. 47. In v. 54 we find him following afar off. Compare I Peter 4:13. In vs. 66-70 he is in ungodly company: "standing in the way of sinners." All this would have been different had he watched and prayed. May we learn the lesson. "Let him that thinketh he standeth take heed lest he fall."

As Peter was cursing and swearing our Lord turned and looked

upon him, his heart was broken with remorse that he had denied his Lord. "Peter remembered the word that Jesus said unto him," and we find the word "remembrance" a prominent one in his epistles as he seeks to "strengthen his brethren," and to "stir them up by putting them in remembrance."

June 16th, 1918.

JESUS ON THE CROSS.

Lesson Text—Mark 15:1-47.

Golden Text—"Truly this man was the Son of God." Mark 16:39.

We have followed Him who was declared by John the Baptist to be the Lamb of God all through His earthly ministry up to that event of all events in the history of the world when the blood, prefigured from the time of the fall of man, is shed on Calvary. He will ever be "the Lamb as it had been slain." God's "pet lamb," the Son of His love, and redeemed ones will never tire of singing: "Unto Him that loved us and washed us from our sins in His own blood."

I. The Hours Preceding the Crucifixion.

Following the betrayal of our Lord by Judas, He was taken before Annas, Caiaphas and the Sanhedrin. As that Council had no power to inflict the death penalty, on which they were determined, they await the early morning, the first opportunity of bringing Him before Pilate—the Roman governor. In his political question asked Him, the emphasis is on the word **thou**. After the experience in the garden, the betrayal, denial, and many hours of suffering, we can understand that He did not present the outward aspects of a King. It is a title repeated a number of times by Pilate, see vs. 2, 9, 12, and it was placed over the cross, v. 26.

Christ stood before Pilate, it is well to remember that one day Pilate and all His opposers must stand before Him into whose hands the Father hath committed all judgment.

Comparing this account with that of the other three gospels we find that Pilate during this trial pronounces Jesus six times to be an innocent man. How much of valuable testimony during the life and at the death of our Lord comes from the lips of enemies, declaring not only His innocence but that "He saved others," that "Truly this Man was the Son of God." We are reminded that the time is coming when "every knee shall bow, and every tongue confess that Jesus

Christ is Lord, to the glory of God the Father."

To avoid the criminal weakness of delivering to death not only an innocent man, but one who went about doing good, healing the sick, cleansing the leper, casting out demons and raising the dead, Pilate referred to the custom of releasing one prisoner at the Passover, hoping that the people would choose Jesus rather than an insurrectionist and a murderer. The chief priests, however, moved the people to demand Barabab. This part of the sad story closes with: "and so Pilate willing to content the people . . . delivered Jesus, when he had scourged Him, to be crucified." Compare, "If I yet please man I shall not be the servant of Christ." The bane of men in the church today is the desire for popularity—to please men rather than God. Let us listen to the one perfect servant—"I do always the things that please Him."

Our Lord's own words in Mark 10:33-34 are fulfilled in the scene that follows, during which they placed on His head the sign of the cursed earth, which is one day going to share in the glorious liberty of the children of God.

It seems as if, after the long hours of suffering and fearful strain, our Lord was unable to bear the cross on which He was to be crucified, according to the Roman custom, and Simon, a Cyrenian—an African—was compelled to bear it for Him the three-fourths of a mile to the "place of a skull" outside of the city, and called in the Greek, Calvary and in the Hebrew, G^olgotha.

It was customary to give wine mingled with myrrh to those about to be crucified so as to stupefy their sensibilities, but our Lord refused this: "He endured the cross."

II. Crucifixion and Burial.

At 9 a. m.—the time of the morning sacrifice—they crucified Him. "It was for us He hung and suffered there." Read Psalm 22, as the prophetic description of our Lord's sufferings on the cross. There follows the heartless parting of His garments, casting lots for them. "He despised the shame."

At the sixth hour (12 o'clock) until the ninth hour (3 o'clock) there was darkness over the whole land. God cannot look upon sin, and nature did not permit man to look upon the Sufferer. He was putting "away sin by the sacrifice of Himself." "Being made sin for us who knew no sin." "His soul was made an offering for sin." "Made a

curse for us." Taking our infirmities and bearing our sicknesses. See Psalms 69:1-3, 19-21. This is the hour when the powers of darkness were defeated: "He spoiled principalities and powers."

Vinegar was given Him to drink. We know that thirst is used in Scripture to convey to us some conception of the agonies of hell and constituted a part of the awful torture of those who suffered crucifixion.

"Jesus gave up the ghost." Compare "I lay it down of myself." (John 10:18). There was no time during these awful hours on the cross when, had our Lord deemed the price He was paying for our salvation too great that He could not have prayed the Father, and had, in answer, the delivering legions of angels.

"The veil of the temple was rent in twain from the top to the bottom." God did it. Cf. Heb. 9:8, 24, 10:19, 22. The veil—that is to say—His flesh is rent, and we may enter into the holiest by the blood of Jesus.

Hallelujah! for the blood that redeems us.

Hallelujah! we'll sing it o'er and o'er.

Hallelujah! for the blood of the blessed Son of God.

Hallelujah! for ever more!

The women who had ministered unto Him in Galilee and others were "looking on" during the crucifixion. Later on, when the prophecy was fulfilled—"He made His grave with the rich"—and Joseph, a man of wealth and secret disciple, craved the body of Jesus, and with every precaution and care, it was laid in the sepulchre, it is recorded that two women "beheld where He was laid."

"A full, perfect and sufficient sacrifice for the sins of the whole world has been made and is offered to all. God forbid that any who study this lesson should fail to understand that that sacrifice is efficacious only for those who believe, who appropriate by faith the provision made. Let us recall the anti-type. In the home of the Israelite in Egypt on that never-to-be-forgotten night of their deliverance, the lamb has been slain, they could look upon the blood poured out, but until there had been the application of the blood to the lintel and side-posts of the door there was no protection from the destroying angels that passed through the land that night.

SUSAN C. EASTON.

FIELD REPORTS.

Havana, Ark.—Bro. Lasater came by our place and was with us a few days, and then Bro. Miller, and then Bro. Walthall. The Lord used them in giving out the Word, for which I praise God. We are looking for Jesus to come soon.—L. L. Riley.

Enterprise, Ark.—We have just closed a week's meetings here. We had Sister Ross of Greenwood, Ark., with us. The Lord used her in giving out the Gospel. There were three reclaimed and received the baptism as in Acts 2:4. Others are interested.—John H. Keek, Elder.

Tulsa, Okla.—Evangelist C. M. Riggs of Jenny Lind, Ark., assisted S. A. Jamieson, pastor of the Tulsa Assembly for several weeks in a revival. The results of the meeting were as follows: Forty were saved and reclaimed, and ten received their baptism with Bible evidence, speaking in other tongues. Praise the Lord.—S. A. Jamieson, pastor.

Colorado Springs, Colo.—We are having blessed times in the Lord. Goodly numbers being saved and filled with the Spirit as in Acts 2:4. Enclosed find draft for \$22.80 from the Colorado Springs Assembly Sunday School. The first Sunday of each month the S. S. takes up a missionary offering. May the Lord direct you where to send it.—Pastor M. T. Draper.

Saco, Mo.—We have just closed a six weeks' meeting at Saco, Mo. This is a new field and there was much opposition at first, but God fought for us and won souls unto Himself. About eighteen or twenty were saved from sin. I baptized twenty-one in water according to Matt. 28:19. Twenty-six souls were wonderfully filled with the Holy Ghost (Acts 2:4). God confirmed His Word by different cases of healing. A building committee was appointed, a lot has been given to us for a Church to be erected on. The foundation is being laid and the material is being put on the ground and we expect that a building 22x36 will soon be completed. The assembly will come into fellowship with the Council just as soon as a State Presbytery will come and set it in order. Bro. and Sister Childers of Puxico, Mo., gave us much assistance the last few days of the meeting. The Lord blessed their labors in our midst.—J. H. Laws and wife.

Griffin, Ark.—Bro. J. C. Green and I held a meeting near Griffin, Ark. The dear Lord set His seal on the service from the beginning. Two received the Holy Ghost as in Acts 2:4 and one saved. The Lord blessed us in giving out the Word. Several seeking the night we closed. Pray that God might do a mighty work there.—Walter May.

Codell, Kans.—We have just closed revival services at Stockton, Kans., where a number sought God for salvation and some were healed of afflictions in their bodies. One old soldier, who never knew God as his Savior, and who was very low with stomach trouble, and had not been able to get out since before Christmas asked us to come and pray for him. As he yielded in simple faith to God, the Lord touched him and he is now able to go up town and do some work. Hallelujah, our God is able to deliver! We have a nice little band at Stockton now. Bro. C. S. Beckman will continue there as pastor. We are now in revival services at Codell, Kans. Pray for us.—Evang. M. B. Long and family.

Goodrich, Texas—Bro. and Sister Hayes, myself and family have just closed a meeting here at this place. It was a hard battle, but praise God, there is nothing too hard for Him. The Lord wonderfully blessed in the giving out of the Word. Some wept their way through to Calvary while others turned God away. Seventeen were saved and sixteen got the Holy Ghost at the water. Among the sixteen there was a man who wanted to be baptized one night. We took him to the creek. You can talk about your old ways and new ways, but the power of God came down, and when he was baptized he came up knocking the water and talking in tongues. There were four others in the same service who were baptized and received the Holy Ghost. Then we came out of the water and made an altar call. Everyone there got saved except one soldier boy, and God was after him in such a way that he climbed a sycamore tree. Two sisters fell under the power and they saw Jesus standing in the door ready to come back and catch away His Bride, those who are ready to go with Him. The thing for us to do is to be prayed up, packed up and ready to go up. We need to get our eyes off the other fellow and get them on Jesus, for the end is at hand. Pray for us.—Sterre A. Odom, Trinity, Tex.

Parma, Mo.—The Lord has done blessed things whereof we are glad. Our meeting has been blessed with the presence of the Lord. Fifteen or sixteen found peace with God according to Rom. 5:1, and fourteen received the baptism of the Holy Ghost. Bro. Paul M. Joyner of Union City, Tenn., Bro. Wm. E. Giles of Malden, Mo. and Sister G. W. Lawson did the preaching. On Sunday night, May 12th, we had a union meeting and enjoyed the fellowship of the saints from Paragould, Ark., Lilbourn and Farrenberg, Mo. The Lord surely did bless. We are now in a battle for souls at Stanley School House, five miles south of Portageville, Mo.—L. W. Clark.

Los Angeles, Cal.—The Lord is wonderfully blessing. A 14 years old cripple was healed and baptised with the Holy Ghost. He had walked on crutches for many years. He is running around the big tent without crutches and with great joy. Praise God. I am taking a month's rest now. Bro. Garr and Bro. Roberts with two sisters from Canada are in charge of the meetings. We are keeping away from all disturbing points of the issues. We are on Old Time Gospel lines. God is confirming His Word by saving, healing and baptizing many daily.—Andrew D. Urshan.

Bros. Collins and Osterberg write of the continued blessing on the work in Los Angeles: "One feature that has contributed to the success of the meetings is the liberality with which the saints have supported the meetings financially. This has made it possible to rent centrally located places for holding the meetings and to give them publicity by newspaper advertising and the distribution of other literature. By these methods we have given the entire population of Los Angeles and vicinity this Pentecostal Gospel in its fullness, so that people have been compelled to see that instead of being a bunch of fanatics we are a people with a true experience based upon the Truth of God's revealed Word. On one Sunday afternoon, after our congregation had pledged \$1,500.00 for local work, they gave to the American Bureau of Armenian Relief Fund pledges and cash amounting to over \$2,500.00. This liberal spirit God has rewarded. Let all God's people pray mightily for us that this summer campaign be one of far reaching influence which shall go on until Jesus comes."

Woodworth Etter Campaign in Indianapolis.

The first general public opening of the Woodworth Etter Tabernacle took place on Sunday, May 19th and marks the beginning of a great work for God. Though the meetings had not been very widely announced, it was gratifying to see parties from distant towns and cities present, and quite a representation of Christian workers came, including a number prominently known throughout Pentecost. But more excellent than all was the manifest presence of God in the midst of His people, to save, to bless and to heal. A celestial golden light like mist filled the Tabernacle, a glorious symbol of the outpouring of the Latter Rain, which melted the audience and created in them a desire to be more like Christ. The weight of God's glory was on the people in every service. One sister testified that she saw the blaze of God's glory round about Sister Etter, and from behind the Everlasting Arms were passed through her arms, lifting her up in the strength and power of the anointed one, a sign of the omnipotent power of God with her to do the work that God has called her to.

Evangelist A. H. Argue delivered a powerful message in the afternoon on setting the church in order so that all the gifts of the Spirit could be manifested through the body. At the evening service, the power of God was most notably manifested when Sister Etter prayed for the sick. One brother, coming from Toledo, O., had from his birth, upwards of forty years ago, his eyes so twisted that no oculist could fit glasses to them and his sight was very defective. He was prayed for and the twist was almost instantly taken out of his eyes and his sight was restored. Another man, who had his face all bandaged up and had suffered two years with a cancer, was gloriously healed. A lady, whose eyes were sunken and almost dried up, said the eye specialist told her there was no hope for her. She was prayed for, her eyes filled out and she was able to see all over the house. A number of others were prayed for who testified that they were healed.

A big all-summer Convention is inaugurated, and a fine crowd of God's chosen workers are gathering and God is pouring out His Spirit in mighty fullness of power.—M. W. B.

Bro. A. H. Argue writes, "Mrs. Etter's New Tabernacle was dedi-

cated Sunday, May 19th and God's power was present in a very marked way in every service. This week one young lady was carried as it were into the third heaven for about 12 hours. She was perfectly dead to the world and it was wonderful what she saw. A special invitation is extended (to all who will attend) to a great rally, commencing June 16th for one month, and as much longer as the Lord leads. All friends and those in need of help and healing for their bodies are specially invited. Board and room can be obtained at a very reasonable rate near the Tabernacle. All visiting friends should come prepared to bear their part of the expense. Workers invited. For further particulars write Mrs. Etter, 2114 Miller St., Indianapolis, Ind.

Fresno, Cal.—The Baptist minister came to Bro. Opie and asked him if they could not have a Union Meeting, and they got Bro. Erickson to come and we had the first meeting on Sunday night and the tent was full. We have 450 chairs and nearly all were taken. Bro. Erickson surely does preach the gospel and the people are hungry, and I believe God is going to move in a great way. Pray that God will save and baptize in the Holy Ghost some of the hungry church members. You never saw such attention as the people give, they just listen with tears in their eyes, and I believe that when the altar call is given many will come to seek God. Bro. Opie leads the singing, there are about fifty in the choir and mostly all Pentecostal young people, and you ought to hear them sing.—Rex Qualls.

London, Ont.—We have arranged a tent campaign for this summer, beginning June 16th. Bro. A. B. Cox will assist us for one month, then possibly Bro. Smith of Youngstown, O., if he is not engaged, later on in the summer.—Edw. Armstrong.

POPULAR BOOK ON THE REVELATION.

The third edition of Bro. C. W. M. Turner's "Outline Studies in the Book of Revelation" is now off the press, and we can fill all orders for this excellent work. The price is the same as formerly, \$1.00 for the cloth edition, and 57 cents for the paper edition, postpaid. Order from the Gospel Publishing House, Springfield, Missouri.

ANNUAL MEETING OF GENERAL COUNCIL.

The General Council Meeting will be held this year D. V. at Springfield, Mo., September 4th to 11th. We are trusting to have special seasons of definite Bible instruction from experienced teachers of the Word during this meeting. A hearty invitation is given to all our friends to attend this meeting and especially to our brethren in the ministry. We need to be knit together in closer ties, and nothing is more helpful than these gatherings of those who love the Lord. Will all those who have matters to be dealt with please send in particulars some time previous to the meeting, also resolutions to be submitted to the Council, so that no precious time will be lost during the Council Session.

Pray much for this meeting, especially for the choice of those who shall have charge of the affairs of the Council for the following year. Ask and expect great things from God and for a big forward move with our Jesus.

CAMP MEETINGS.

The Third Annual Camp Meeting will be held in the City Park, Newcastle, Pa., July 26th to August 11th. Workers expected—Evang. E. S. Williams; Pastors, D. W. Kerr, Joseph Tunmore, J. T. Boddy and others. Missionaries, Miss Edith Baugh of India and Miss Macie Boddy of W. Africa. Further particulars from Pastor Thos. E. Flost, 1700 Maplewood Ave., Wilkinsburg, Pa., or Mrs. E. J. Pearce, 811 Latrop St., Newcastle, Pa.

Port Lavaca, Texas.—June 29, 1918, continuing 10 days or more. Houses to camp in free. Bring bedding. C. D. Smalley, L. C. Ridgeway, D. G. White.

Williston, N. Dakota.—State Camp Meeting and Convention, June 22 to July 15. Workers invited, J. W. Welch, Dr. F. E. Yoakum, Sister A. E. Brown, Evang. J. B. Matthews, Evang. M. McGill. Full particulars from Sec., Box 1114, Williston, N. D.

Malden, Missouri.—Seventh Annual Camp Meeting of the Assemblies of God of S. E. Missouri, Aug. 23 to Sept. 1, 1918. Watch paper for full particulars. E. L. Banta.

El Campo, Texas.—Beginning June 21st. Preachers and singers invited. Bro. J. Scheumack expected. Write W. K. Aber, El Campo, Texas.

Riverside, Cal.—Revival campaign in large tent, corner Park and 10th Sts. Evangelists W. P. Adler, J. C. Timmons and others. Now proceeding until further notice.

Trossachs, Sask.—June 27 to July 14 or longer. Full particulars from Pastor D. R. Aikenhead, Trossachs, Sask., Canada.

Philadelphia, Pa.—July 21 to Sept. 3. Bro. and Sis. McPherson and others. Full particulars from J. R. Greig, 906 Filbert St., Philadelphia, Pa.

Los Angeles, Cal.—At Arroyo Seco. Beginning June 1st for 2 months or longer. Andrew D. Urshan and other workers. Write A. G. Osterberg, 610 W. 60th St., Los Angeles, Cal.

PASTOR WANTED.

Man and wife wanted for the Pentecostal Assembly at Ferndale, Wash. Number of baptized saints about 30, and others interested. Man and wife without family preferred, holding credentials with the General Council. Furnished house provided. Present pastor going on evangelistic work. Full particulars from Evang. Chas. Simmonette, Ferndale, Wash.

**MISSIONARY RECEIPTS FROM MAY 11,
1918, TO MAY 31, 1918, INCLUSIVE.**

C. M. O., Hollandale, Fla.....	\$ 2.00
S. S., Kimberly, Minn.....	10.00
S. S., Pent. Mis., Turlock, Cal.....	20.04
Assembly, Live Oak, Cal.....	14.26
F. A., Live Oak, Cal.....	5.00
R. A. M., Grantsville, Md.....	30.00
S. S. Free Gospel Church, Corona, N. Y.....	9.00
P. C., St. Paul, Minn.....	9.00
T. S. M., Bowie, Tex.....	2.50
Full Gospel S. S. of Ironton, Cros- by, Minn.....	5.00
E. B. Slate Run, Pa.....	1.00
S. S., Iola, Kas.....	3.05
O. T. M., Columbus, Ga.....	1.50
S. S., Full Gospel Mission, Minne- apolis, Minn.....	10.00
W. S., Bridgeport, Tex.....	1.65
R. D. H. and family, Russell, Iowa	25.00
W. W. P., Forrester, Okla.....	1.00
Friend, North, Ga.....	5.00
Assembly, San Diego, Cal.....	90.00
C. L. F., San Diego, Cal.....	6.00
Mrs. A. G., Jersey City, N. J.....	5.00
Mrs. W. E. L., Minot, N. D.....	27.65
K. C., Davis City, Ia.....	10.50
S. W. N., Goshen, Ala.....	1.00
J. D. F., Goshen, Ala.....	1.00
E. N. B., St. Louis, Mo.....	5.00
Bethany Chapel, Glad Tidings Mis- sion, Springfield, Mass.....	20.00
G. D., Stanton, Mo.....	.50
X.....	5.00
V. O., Indianapolis, Ind.....	1.60
Mrs. E. M., Gt. Falls, Mont.....	2.00
J. J. G., Wellston, Okla.....	6.50
Brick Church, Rosebud, Mo.....	5.50
Assembly, Cairo, Ill.....	2.50
S. S., Assembly, Sidney, Ia.....	7.10
A. Mansfield, O.....	10.00
R. K., Conway, Tex.....	1.00
M. J., Llano, Tex.....	5.00
C. S. B., Philadelphia, Penn.....	2.00
A. M. W., Binghamton, N. Y.....	3.00
Assembly, Kimball, S. D.....	10.00
S. R. D., Halfway, Ore.....	15.00
Friend.....	20.00
A. L., Long Beach, Cal.....	100.00
E. M. C., Bear, La.....	2.50
Mrs. M. A. P., Porterville, Cal.....	1.00
Mrs. C. S., San Francisco, Cal.....	10.00
Bro. E. and wife, Clifton, Tex.....	2.00
Bethel Temple, Los Angeles, Cal.....	163.00
M. L., Rich Hill, Mo.....	3.00
W. H. C. and wife, Knoxville, Fla.....	5.00
Mrs. L. W., Graceville, Fla.....	5.00
O. W. E., Electra, Tex.....	5.00
L. P., Tucker, Ga.....	1.00
J. P., Morristown, Tenn.....	1.00
Mrs. G. R. L., Tucker, Ga.....	1.00
Mrs. M. L., Portland, Ore.....	3.50
Mrs. F. B., Union City, Ind.....	8.00
X.....	2.00
Assembly, Pasadena, Tex.....	14.50
Shady Grove Assembly, Pickney, Tex.....	1.52
Mrs. M. J. P., Mt. View, Mo.....	.25
T. K., Detroit, Mich.....	2.00
Mrs. E. E. M.....	2.00
J. G., Louise, Tex.....	7.50
Glendale Assembly, Sines, Md.....	1.50
Mrs. T. J. T., Meridian, Cal.....	8.00
M. K., New Castle, Pa.....	20.00
M. H., New Castle, Pa.....	5.00
Assembly, Grand River, Tex.....	5.00
C. A. G., Dallas, Tex.....	2.50
J. H. J., Wynne, Ark.....	4.00
Mrs. L. M. M., Wynne, Ark.....	1.00
Cedar Creek Assembly, Buffalo, Ark.....	10.40
J. L. K., Appalachia, Va.....	6.00
U. H. C., Catalpa, Ark.....	10.00
Mrs. E. R., Alto, Tex.....	.50
Mrs. C. B. M., Alto, Tex.....	1.00
L. A. D., Chester, Ill.....	2.00
Assembly, Binghamton, N. Y.....	32.02
Mr. J. A. H., North Paarl, S. Africa	1.22
Mrs. J. A. H., N. Paarl, S. Africa	1.22
Mrs. T. B., Hammond, Ont.....	5.00
T. B., Hammond, Ont.....	5.00
W. E. R., Hammond, Ont.....	1.00
A. F. C., Conroe, Tex.....	4.00
Mrs. C. C., Farmington, Mo.....	1.00
R. A. M., Grantsville, Md.....	.15
R. A. S., Geneseo, Kans.....	15.00
E. W. R., Everson, Wash.....	10.00
E. J., Owassa, Ala.....	5.50
Mrs. M. N. R., McLoud, Okla.....	1.35
C. B., Manakin, Va.....	1.62
Mrs. C. A., N. Andover, Mass.....	10.00
Mrs. W. J. B., Two Harbors, Minn.....	1.25
P. H., Natoma, Kans.....	2.45
C. T., Springton, Mich.....	10.00
Mr. and Mrs. A. N. H., Richland, Center, Wis.....	3.00
J. B., Alma, Wis.....	1.00
Mrs. S. H. S., Dayton, O.....	.50
I. V. Nymore, Minn.....	.50
Assembly, Codell, Kans.....	2.00
Mrs. J. G. V., Nymore, Minn.....	2.00

S. W. A., Lynbrook, N. Y.....	25.00
A. H., Davenport, Okla.....	8.64
T. J. F., Oakwood, O.....	.50
B. M. R., Ft. Smith, Ark.....	10.00
Mrs. E. M., Mt. View, Mo.....	.25
Mrs. J. W. S., Riviera, Tex.....	1.10
A. S. P., Dermott, Ark.....	5.00
Mrs. A. M. B., Gretna, Nebr.....	10.00
Assembly, East St. Louis, Ill.....	3.40
A. F., Kingsville, Tex.....	5.00
Friend, North, Ga.....	6.00
M. A., Miesse, N. M.....	20.00
Anon.....	5.02
Mrs. J. W. W., Danforth Lake, Que.	5.00
Mrs. F. W. C., Ontario, Ore.....	5.00
E. A. C., Key West, Fla.....	1.00
Mr. and Mrs. R. A. C., Knoxville, Ia.....	5.00
Mrs. J. S., Hartford, Ark.....	25.00
J. B. C., Pascagoula, Miss.....	8.00
A. A. A., Staples, Minn.....	5.00
S. S., Summerfield, La.....	2.00
H. E. W., Copeland, Ark.....	5.00
Assembly, Leon, Ia.....	3.00
W. A. C., Mt. Home, Ark.....	1.00
Mrs. A. L. H., Fitchburg Mass.....	10.00

Total.....\$1,174.38
Already reported.....854.62

Total for May.....\$2,031.00

Bro. Frank Ortiz writes from Arecibo, Porto Rico, "Our work is prospering. Nine were baptized in water last week by Bro. Lucena at Pastales and a school teacher came to the Lord for salvation and is now happy in Him. We have opened another station in Bayaney, about thirty persons, men and women, have come to the Lord there. Those who are saved hold meetings every night by themselves. Bayaney is three miles from Esperanza, so my father will also take charge of that station. We can truly say that the harvest is ripe, but we need workers. Will you pray that the Lord will raise up workers?"

Sister Nettie D. Nichols writes from the Apostolic Faith Home, 27 New Road, Ningpo, China: "The past week, one of our old girls, now married, came on a visit with her two-months-old-baby boy. During the visit the baby was dedicated to the Lord. She and her husband left the name for us to choose, so we called him Iah-aen (John). When they came, little did they think that God's mighty power would be so manifested in the little fellow. I was suddenly summoned to see the babe, as he was very ill, and as soon as I looked at him I saw he was beyond hope, humanly speaking. A call to prayer was sent to all the family, but it seemed the child grew worse rather than better. He had eaten nothing since the night before and it was now noon, neither had he cried. His hands and feet were cold and his eyes glassy. We quickly brought him over to our sitting room where there was a fire and where we, together with the mother, could fight this battle through with the Lord. Their home is out in the country in a heathen community with only a very few Christians, and for the child to die at our home would have been a very serious matter, owing to their strong prejudice, and the girl would have been terribly persecuted, especially as it was in a foreigner's home. We cried to our loving Father in our distress and for a time it seemed the enemy would succeed. The child seemed to be almost gone, but as we held on in prayer would revive a little. Suddenly he turned more death-like, was cold even to his head, he gave

a final gasp and we knew he was gone, no sign of life for a moment, but the spirit kept us praising for victory over death and pleading the blood, and glory to His name, slowly life began to return and from that time on he continued to improve, and today the grateful mother returned to her home with her baby well and bright and with only a slight trace of cold left. I have been with quite a few at death so I am familiar with the symptoms, but never before have I seen God's power more manifested than in the raising up of this child."

**ADDITIONAL QUESTIONS AND
ANSWERS.**

422. Have Jews and Gentiles now the same chance to be saved?

Ans. Individually, yes. But the nation Israel is hardened in part at the present time, it is not yet their time to be saved as a nation, as a whole. When it comes the whole nation will be saved.

423. What is meant by the "snuff-dishes" in the Old Testament?

Ans. They are receptacles to catch and hold the burnt ends from the oil wicks of the lamps in the ancient tabernacle.

424. What is meant in Matt. 11: 12 by the kingdom suffering violence and the violent taking it by force?

Ans. The kingdom suffering violence refers to the opposition which John the Baptist and Jesus the king met at the hands of the scribes and Pharisees. In the face of such violence, resolution or determination on the part of seekers in order to enter or take the kingdom. The same is becoming more and more true today.

425. What is meant in Mark 16: 38 by "they shall take up serpents?"

Ans. It means exactly what Paul did in Acts 28:3-6. No case is on record in the New Testament where the apostles wilfully took up serpents in order to prove their divine powers, nor is there any hint in the New Testament that the apostles so understood Jesus. The "shall" here is not equivalent to "must" as some erroneously understand. It is merely a predictive "shall," merely meant in the future such things would be done and God would miraculously protect His messengers. To hold we "must" wilfully handle poisonous snakes to prove we have the baptism is a combination of ignorance and fanaticism, pure, simple and certain.