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G. F. TAYLOR, Editor.

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EDITORIAL THOUGHTS

Rev. J. H. King is now the General Superintendent of the Church, and all having business with the head officer, will kindly write to him. He has promised us his permanent address just as soon as he knows what it is. As soon as we know, we will let you know. Then we expect to keep the names and addresses of all the General Officers in The Advocate.

The General Convention ordered the holding of Quarterly Conferences within the boundaries of each Annual Conference. The Georgia Conference has been doing this for several years. In North Carolina, it has been the custom for each pastor to have a union meeting of his churches every three months. There was such a union meeting at Goldsboro, N. C., the fifth Sunday in April. This meeting we had the pleasure to attend. It has been very few of these meetings in the past that I could reach, but it is my desire to attend many of them in the future. It was a great pleasure to me to be there, and I was helped and blessed by the same. This was the union of the churches of which Bro. C. W. Bass is pastor. Bro. Bass is a good pastor, and that part of his work that I have seen is in good condition. May God bless the Church with many more other pastors like Bro. Bass.

From April 8-22, we were blessed with the privilege of visiting the work in North Birmingham, Ala. Birmingham was the first town outside of North Carolina in which I ever preached. I was there ten years ago this month. It has not been my privilege to visit the town but four times since then, but I do always like to go. The church here has been under the pastorate of S. A. Bishop for more than seven years. It would be hard to find a better pastor and a better people than at North Birmingham. The members work very hard in the daytime, and are tired at night, but not withstanding this, they go to service. My sermons there were very lengthy, but the people had the patience to hear me through. May

While we were in North Birmingham, we were pleased to have visit us the General Superintendent of the Church. He was with us two nights, one of which nights he preached for us. His subject was "The Faith of Abraham," and he showed us the two great wings of Abraham's faith — the one an earthly wing, and the other a heavenly wing. He began when Abraham left his father's house, and closed with the Renewed Earth, the New Jerusalem, and the eternal ages.

Birmingham has one of the best Sunday Schools that I have ever seen. It has the superintendent that it needs. He seems to understand his business. He has a large school, and orders more literature than any other subscriber that The Pentecostal S. S. Literature has. One thing of great importance that I noticed was the mid-week meeting of the teachers of the school. So far as my knowledge goes, there are very few of our Sunday Schools that have this. It certainly is a very important phase of the work, and we would like to see it put into practice everywhere. The school at Birmingham is under the Superintendency of A. A. Vines. We trust that he will soon write to The Advocate about his Sunday School.

As we returned from Birmingham, we called to see our friends in Atlanta, Ga. We found them in the midst of a series of prayer meetings, and found Bro. King with them. We had only about five hours in town, and we were unable to be in any services. We are always glad to stop in Atlanta.

We understand that the Quarterly Conference of the Upper South Carolina Conference met the fifth Sunday in April with Bro. Holmes in Greenville, S. C. At this writing we have received no report from them. We trust that all the Superintendents will feel free to send us their announcements and their reports. Now is the time for you to write, while we are not crowded with matter. A little later our space will not be so plentiful.

A month ago we were in a meeting near Andrews, S. C. We found a church and a community there very

told, are able to read. They are entirely dependent upon what others read and say to them. This makes their condition needy. So many different things have been preached to them, that they are much confused. They do not know which way to look. It made my heart so sad when I awoke to the true condition down there. In my heart there was found an earnest prayer that if I could not help them, that I might do them no harm. Feeling that such was the will of God, we read to them a great deal from the Bible, and tried to get as much of the real Bible facts and language into them as we could. We regretted that we could stay with them no longer than eight days, and felt that the meeting neared a failure because we could stay no longer. It is our sincere hope that if we did them no good, we did them no harm, and that we left the church as good as we found it. May God abundantly bless them, and lead them in the way everlasting.

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The editor is well pleased with the way our people are taking hold of the paper. I wish that I could repay every one of our friends who have been so kind and thoughtful in securing subscribers. We booked 503 subscribers before the first issue was ready to mail. We received near a hundred more from those who subscribed before the first issue reached them. We had prayed earnestly for 500 before we mailed the first time, and God gave us that number, and three besides. All these were paid up subscribers. Of course, very few of them were twelve months' subscribers. Many of them were for two months only. Friends have given us \$20.00, and for this amount we are sending the paper two months to each of eighty persons. This was a great help to us to get started, but these eighty counted just the same. So God in one way and another gave us the 500. We need Two Thousand subscribers to keep the paper going. It will cost \$3,000 a year to publish the paper without giving the editor a cent. So you see we need at least Two Thousand subscribers this year. We are looking to God and to our many friends to get them. It cost us over \$200 to get our mailing machine and other things needed, and to get started. We are expecting to have the cash on hand to meet all expenses. We know that you are going to help us.

FROM BROTHER BRADLEY.

Apartado 32, Guatemala, C. A.,
March 22, 1917.

Dear Brother Taylor:

Your much appreciated letter to hand, also money sent us. Many thanks. I assure you we are not blaming you for any shortage in funds, for we must always walk by faith. We are praying God to supply the needs as they present themselves, so we are praying God to raise up new laborers, and naturally expect Him to supply their

are so great that we would like to see them supplied; and this will but cause us to pray the more, that the work may be directed more fully by the Lord, if possible, that the native help may be of His choosing and not of ourselves. I assure you we will appreciate your prayers along this line, together with those of all the members of the church. I hope you will help them realize that the work is just as much theirs as ours, so far as they cooperate. Yea, I am beginning to realize, as never before that the greatest factor in missions is prayer, the next being that of preaching, and third, but not at all to be depreciated, that of giving. This last factor being great to the extent that it is backed up by prayer, and according to the sacrifice one makes in giving. "She hath given more than they all," was said of the woman who gave two mites. Notwithstanding all, of necessity, are essential, but preaching and giving are very limited, unless they are freighted with prayer. And withal, the man that gives is more likely to have interest in praying for the persons and work to which his funds are donated. Paul's Epistle to the Ephesians sets forth the order of things as they are in the spiritual realm.

1. "In whom ye *trusted*, after that ye heard the word of truth, the gospel of your salvation," Eph. 1:13.

2. "In whom also after that ye *believed*," ch. 1:13.

3. "Ye were *sealed* with the Holy Spirit of promise," ch. 1:13.

4. They were to be enlightened. "The eyes of your understanding being enlightened, that ye may know (a) what is the hope of His calling, (b) and what the riches of the glory of His inheritance in the saints, (c) and what is the exceeding greatness of His power to usward who believe," ch. 1:17-19. This power was manifested (1) "when He raised Him from the dead, (2) and set Him at His own right hand in the heavenly places," resulting in a triumphant victory, "above all principality, and power, and might, and dominion," putting "all things under His feet," ch. 1:20-22. This victory has been gained that we also may be "raised up together, and made to sit together in heavenly places in Christ Jesus," and have authority over all the power of the enemy," ch. 2:6.

To this end does Paul pray for the Ephesians to "be strengthened with might by His Spirit in the inner man," and that "Christ may dwell in your hearts by faith; . . . and that they might know the "love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." Being thus filled with the "fulness of God" they would be able to "walk worthy of the vocation wherewith they were called," ch 4:1, and "not give place to the devil," and were to "labor, working with their own hands the thing which is good, that they may have to give to him that needeth," ch. 4:27-28. They were to prove "what is acceptable unto the Lord," and "walk circumspectly, not as fools, but as wise, redeem-

The above has to do with the inner life and the outcome of the same, or, in other words, his exhortations in the first five chapters of this book have to do with the inflow and outflow; that is to say, the practical everyday living, while from ch. 6: 10-20 has to do with the Christian life as a "good soldier." And as one must be strong in order to fight, the apostle exhorts them to "be strong in the Lord and in the power of His might." If our faith has been weak hitherto, may we not be encouraged to believe as Abraham, "who against hope believed in hope," that we may bring forth fruit, in a spiritual way, as Abraham did in the natural? Yea, though our life may have been apparently a failure in the past, "He giveth power to the faint; and to them that have no might He increaseth strength," so that we may boldly say with St. Paul, "I can do all things through Christ who strengtheneth me," who also is "able to make all grace abound toward you; that ye always having all sufficiency in all things, may abound to every good work." But strength of itself is not sufficient, but we must be armed and put into practical aggressive service our strength, if we are to take the strongholds of the enemy. Our warfare being against "principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in the heavenlies."

Paul's reason for doing this is, to be "able to withstand in the evil day." Paul warns Timothy of these evil days in which we live, in 1 Tim. 4: "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." These days are upon us, and it behooves us to be on our guard, as this onslaught of evil spirits is invading our churches and assemblies, bringing in division, and sometimes even destruction to the cause of Christ, for at least a while. We have devil-possessed people here in Central America, not only in the form of Christian Science (falsely so called), and spiritists, theosophy, hypnotism, and drunkards, and some ministers of the gospel and Roman Catholics, but even among some so-called Pentecostal people (natives), and such is the result, that many of them go back into the world, to Catholicism, and some even go off into spiritism.

One thing specially manifested among them is the doctrine of demons, and still another manifestation is that of not receiving counsel of any one, and manifestations that bring disgrace to the cause of Christ. In these manifestations of demons, we have had to fight it out in prayer, which has brought a great blessing to our souls; for we are not as ignorant of "his devices" as we were before. We find that this armor of light has served us in this battle, though some who did not have on the whole armor went off into captivity, and now the fight is on to bring them back.

First, we have found that the Girdle of Truth has been of great service in this battle. If we had not been rooted and grounded in the truth, there would have been a still greater destruction. The word "to gird," or "to

Second, the Breastplate. This was for the protection of the heart and other delicate parts of the breast. We are exhorted to "keep our heart with all diligence, for out of it are the issues of life." "Blessed are the pure in heart, for they shall see God." The heart is the shrine of the spirit of man, and when the heart is defiled, the spirit of man is exposed to the attacks of the enemy, and one is in great danger of losing all spiritual life, as did our first parents, Adam and Eve.

The third piece is, to be "shod with the preparation of the gospel of peace." This is to help us to walk as we should walk. If a soldier is not supplied with good shoes, he is not able to tread upon serpents and scorpions; that is, he does not know how to use the words of Christ to have victory over them, nor to put souls at liberty, "who are taken captive by the devil at his will," nor bring souls to where they will be in peace with God. For as the serpent was to bruise the heel of the descendants of Eve, he may (if we are not walking as we should) cause all our work in the behalf of souls to be in vain. And how can we take captives to our camps, if we are wounded in our feet?

The fourth is the shield. "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." "Above all," says the apostle. Why should faith be so important in the Christian life?

1. Because we "live by faith." "He that believeth on the Son hath life," and the "just shall live by faith." The life of God is measured by our faith. Christ came that we might have life, and that we might have it more abundant. "He shall be like a tree planted by the rivers of water." Then our life is represented as coming from Him: "I am the true vine, ye are the branches." "Christ, who is our life," "That the life of Jesus might be manifested." Oh for a manifestation of this all-abundant life! His life is our life; just as the branch receives its life from the vine, so we must draw our very life from the Son of God, and as this life comes through faith, we need to know the truth, that we may be able to appropriate by faith an abundant life, an overflowing life, that reaches out, as the roots of a tree, and assimilates all the substances within its reach, and brings forth fruit in abundance. "All things are possible to him that believeth" is just as true in the case of receiving life as in any other. Dost thou feel lifeless? Be not discouraged. Christ is thy life. Look to Him by faith, for grace to keep thee abiding in Him, and then thy life shall be as the tree planted by the rivers of water, who bringeth forth his fruit in season. "Herein is the Father glorified, that ye bear much fruit; so shall ye be My disciples." We receive the life of Jesus by faith, and that life is increased and protected by faith. If we cease to believe for protection, then and there we have ceased to use the Shield, and the fiery darts of the wicked one penetrate our being through the senses, and if not detected and gotten rid of, through the cleansing blood of Christ, will result in a victory in favor of the enemy. "But I fear, lest by any

so your minds should be corrupted from the simplicity that is in Christ," 2 Cor. 11:3.

So it is useless for our spiritual life to be increased, if we are not careful to walk by faith (putting on the shield), for as Eve was deceived and lost her holiness and spiritual life, so we may be deceived by the enemy and poisoned until our spiritual life is sapped.

2. We are to walk by faith. "For we walk by faith, not by sight," 2 Cor. 3:7. Many times, we are forced to walk, as it were, in darkness, because of the stormclouds of evil spirits, as they darken our pathway. We are then driven to prayer, thinking that probably we have failed the Lord in some way, but as we continue in prayer, the mists of evil spirits are driven back, as our faith rises, and our spiritual vision is again clear. If we had not been walking by faith, we could not have gone forward in the darkness, but as Jesus, our High Priest, "has passed (penetrated, as it is in the Spanish) into the heavens," Heb. 4:14, He has opened the way through the dark mists of evil spirits, and as we intercede, performing the office of priests with Christ, our prayers penetrate the heavens, and God's messengers are sent, as in the case of Daniel, and victory is given. But we have an advantage above what Daniel had, in that Christ has opened the way, and now we overcome by the "blood of the Lamb and the word of our testimony," and by not loving our lives unto death. So, we walk, as in darkness, but as we take heed unto the "word of prophecy" as "unto a light that shineth in a dark place," we pass through the darkness, until the day dawn and the Day Star arise in our hearts," 2 Peter 1:19, and the enemy is overcome, and we are not hurt, for "we walk by faith," having on the shield of faith, with which we quench "all the fiery darts of the wicked."

Many suffer from the fiery darts of the wicked one when thus tried with heaviness because they walk not by faith, but as it were by sight, and are made useless in the aggressive warfare against the "principalities and the powers, and the rulers of the darkness of this world, and wicked spirits in the heavenlies."

3. Therefore the necessity of overcoming these evil spirits, which is another part of warfare in which we need to be protected by the shield of faith. Here we are obliged to unite the greatest factor of all in order that our victory may be complete. The shield is for our protection, as we wage a good warfare against these wicked spirits; that is, "praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the gospel," Eph. 6:18, 19. Prayer may be likened unto the artillery of long distance, the which if used continually will press the enemy until he will be compelled to slacken his hold on the souls of men, while by faith we are still protected from the enemy, as when in an entrenchment, or prayer

they press the enemy, being well protected and at the same time very mortifying to the enemy, mowing down everything before them. The "gospel" is the power of God unto salvation," but this is conditional, "to every one that believeth," and as the souls of men are carried "captive at his will," Satan will only give way under a pressure of prayer. This explains why so very few souls are saved. There are so few who are really victorious in their own lives, so that they are continually occupied with themselves and have no time to pray for the heathen. They have not learned to use the shield of faith, and the other pieces of the armor. Or probably they have not received that more abundant life, or have lost out in their souls.

What we need today is aggressive warfare against these onslaughts of evil spirits, and until we have "ceased from our own works," by entering that rest that "remaineth for the people of God," we are not fit for service as soldiers. This is the victory that overcometh the world, even our faith."

The fifth piece of the armor is the "helmet of salvation." That is, a pure mind, a sanctified mind. "Purify your hearts, ye doubleminded." "Seeing ye have purified your souls." "We have the mind of Christ." Some are inclined to believe that their hearts have nothing to do with their minds, but Christ says that "from the heart proceed evil thoughts." And this is a deception of Satan to blind the minds of many. They have not yet learned to distinguish between evil thoughts that proceed from the heart and those that are presented by Satan from without. But we should be careful to distinguish this difference. For if our hearts are not pure, Satan can make us believe that the evil thoughts come from without, then he has gained a victory, and we are powerless before him. Also, if a thought is from Satan and he can succeed in making us believe that it is our own, then we are again defeated. Let us keep our minds pure. "Keep thyself pure."

The sixth piece of the armor is the "sword of the Spirit, which is the Word of God." Instead of accepting the suggestions of Satan, we are to be able to use the Word of God as did Christ when tempted. He could not obey the devil, even in that which seemed perfectly lawful. "Command that these stones be made bread." It was perfectly lawful that He should eat, and as all things were at His command, it would have been possible, and even lawful in itself, for Him to have made bread of the stones, but He dare not obey Satan, even though it were necessary to save His life. He that saveth his life shall lose it. If we could only have the assurance that we are guided in all things by our Lord; that is, if we could always distinguish the voice of God from that of Satan, we would save much time and trouble. How often Satan presents some great plan for our future life, and gets us to listen to him, only to succeed in getting us to obey him. Oh, how we need to walk with the Word of God.

overcomers in all things, we are one with the Lord and all others who are overcomers. Such are not only able to maintain the victory for themselves in defending their own spiritual life, but are able to save others, "pulling them out of the fire."

Beloved, while we are here at the front of the battle, do not forget to use the long distance artillery, so that as we use the sword, in hand-to-hand fighting, the enemy may be so pressed with your prayers that he will be defeated and we will be able to lead captivity captive. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage," Heb. 2: 14, 15.

Our Great Captain has won the decisive victory, and now it remains that we press the battle to the gate of the enemy, and I think we must be drawing near the end of this great battle, for in the latter time; is when the evil spirits are to abound, and many shall fall to try them, as is prophesied, the which is being fulfilled before our eyes

in the many thousands who are being led astray after doctrines of demons and erroneous spirits. May God quicken our faith, that we may be able to overcome as He also overcame, and is set down at the right hand of the Majesty on high.

Brethren, the most practical life is what we need at the present; praying people; those who live as seeing Him who is invisible, who are not afraid to see their earthly goods used in the service of our Lord and soon coming King and Bridegroom. If you should decide to put your all at His service, you will never regret it; but to the contrary, you will thank God a thousand times for having given you grace to do it. Nor think that because the coming of the Lord draweth nigh, that you are excused for not coming to this field, or going to any other mission field to which the Lord may call you. If others are willing to sacrifice so much to defend their country, how much more ready should we be to defend the cause of our Master and Lord. Praise His holy name!

Yours in His glad service "till He come,"

AMOS BRADLEY.

The Resurrection of the Body

Sermon by J. H. CAPPS

Secretary of the Western North Carolina Conference
of The Pentecostal Holiness Church

IN these days of materialism, cold indifference and spiritual anarchy, there is one appalling fact that stands out as a grim spectre, threatening to chill the blood of faith and render powerless the arm of hope; and it is the denial, either open or through ignorance, of the resurrection of our bodies. Saints of old sang, prayed, believed and died victorious deaths, shouting the praises of God triumphantly in the very face of death itself, and claimed His promises, looking to be resurrected in His likeness, greet friends and loved ones of other days, see Him face to face and live forever, transformed, not annihilated, but changed; still clothed with this body.

The No-Hellite, the Infidel, the Pantheist, the Materialist, the Spiritualist and numerous others, came along and with ghoulish glee endeavored to rob Jesus of the victory of His resurrection by declaring that our bodies will disappear, scatter, and that God either could not or would not resurrect the same body, but create a new body; thus, limiting God and denying the resurrection by giving it another meaning.

Next comes Millennial Dawn Russel and declares that

"Out-Pantheism." We might meet these foes and conclusively show them erroneous; but the most insidious foe and one to be dreaded is innocent ignorance on the part of God's people. You say, "Impossible." Then, ask the next Christian (real Christian) you meet: "Brother, do you believe that this body you now live in will be resurrected and you will live in it through all eternity?" Or, "Suppose, brother, a man loses a hand in the United States, an arm in Canada, a foot in Europe, will that man receive his hand, foot, etc., and his body be brought together again?" You will be surprised to find how many declare that God will not bring the same body to life, but say we will have a spirit body, a new body, another body. This, in itself, is fear-inspiring, because it is saying no more, no less, than no resurrection but another creation. That means, death conquered the body and Jesus failed. In other words; "If the dead rise not, then is not Christ raised." 1 Cor. 15:16.

Having looked into the face of the foe, let us see what the Bible teaches concerning the subject. To do this we submit the following:

First, God promises the bodily resurrection of the

Fourth, To say "another body," meaning thereby a different body as to substance is to deny the resurrection absolutely.

Fifth, That the resurrection is the key-stone of the redemption of man.

First. God promises the bodily resurrection of the dead.

Job asks the question, "If a man die shall he live again?" Then answers his own question, "All the days of my appointed time will I wait, till my change come." Job 14:14. Then, in the 20th verse he states: "He (man) passeth;" and in the 21st verse speaks of his (man's) complete isolation from earthly honor and dishonor, and adds, "But his flesh upon him shall have pain, and his soul within him shall mourn." Verse 22. This concluding verse denotes the wretched, and his eternal destiny in the body. Hear him again, "And though after my skin worms destroy this body, yet in *my flesh shall I see God.*" Speaking here of the righteous, Jesus says, "I am the God of Abraham, and the God of Isaac, and the God of Jacob." "God is not the God of the dead, but of the living." What is it that dies, or is separated unto the earth? The body. The soul does not sleep, nor ceases its functions; the body, when the soul and spirit evacuate, becomes lifeless, i.e., void of life; and returns to the earth. Hear Jesus say, "The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

And, again, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." Immediately after this statement He raised Lazarus' body. The same body. The grave clothes were still on him. This was a bodily resurrection and a type of what He meant by the previous mentioned statements.

Two more that come under this head: First, Ezekiel's vision of the dry bones had two distinct features (among others), viz., Chapter 37:7 says, "Bone to his bone," signifying, each bone knew his mate. Second, God recognized them as Israel that had been (then to be), and says He will open their graves (see verse 11-14). The earth can not contain the spirit and the soul; thus, He opens the graves for their bodies.

Second. Jesus' body arose.

Listen to the declaration of the angel in Matt. 28:5-7, "Fear not ye; for I know that ye seek Jesus which was crucified. He is not here; for *He is risen*, as He said, come, see the place where the Lord lay: and go quickly, and tell His disciples that He is risen from the dead." A plain reference to Jesus' body; for, it was His body the woman sought (see Mark 16:1). St. Mark also refers to the body, quoting the angel as saying, "Behold the place where they laid Him." Then, Luke, in Chapter 24, verse 3, states, "The woman entered in, and found not the body of the Lord Jesus." The angels asked them, "Why seek ye the living among the dead?" Luke 24:5. In John 20:27, Jesus said to Thomas, Reach hither thy

fingers, and behold my hands; and reach hither thy hand, and thrust it into my side." Now, if Thomas' fingers were real, so were Jesus' hands; and, if Thomas' hand was real, so was Jesus' side. Literalize one, so literalize the other. Spiritualize Jesus, then you will of necessity spiritualize Thomas. Jesus disproved the thought of a spirit body in Luke 24:39, "Behold my hands and my feet, that it is I, Myself; handle Me, and see; for a spirit hath not flesh and bones as ye see Me have." Then He showed them His hands and feet.

In conclusion of this thought, Peter declares (Acts 2:29) that David was dead and buried, and his sepulcher was with them to this day; but says, David prophesied of Jesus, "His soul was not left in hell, neither His flesh did see corruption." And then, Peter testifies, "This Jesus hath God raised up, whereof we all are witnesses."

Mr. Russell divides the Jesus from the Christ; Peter, in 2:36, says, "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." I prefer Peter to poor old man Russell. Jesus arose and took His body to heaven with Him. Read Acts 1:9, Luke 24:50, 51, and Mark 16:19.

Third. Other proofs that the same body is resurrected.

Enoch was translated, Elijah ascended in the sight of Elisha. Moses died and God buried him, the devil contended for his body with Michael, the warrior angel; we see Moses and Elijah at the transfiguration of our Lord. The disciples knew them and we know the natural eye can not see a spirit. Jesus raised the widow's son as they were conveying his body to be buried; the same applies to the daughter of Jairus. Peter raised Tabitha, her body was washed, her body was raised.

Man is a trinity, in his corporeal existence; i. e., soul, spirit, body (1 Thess. 5:23). He would be incomplete in eternity without his body. That we are changed is readily agreed, but the change is not in the substance but in the condition of the same substance. We are changed into a spiritual, not spirit-being-our body changed, not done away with. The resurrection, translation and preservation of this body is plainly taught all through the Word of God.

Fourth. To say "another body," meaning thereby a different body as to substance, is to deny the resurrection absolutely.

In the very beginning of creation God established a law of "after his kind." He also wrote on man, His chief creation, "in His own image." We find in Gen. 5:3, that it passed on to all generations.

Should a man expect to raise potatoes from carrots? The first requisite is life; this is the mainspring, then reproduction naturally follows. Now, 1 Cor. 15:38, God says, "And to every seed his own body." And the grand old Apostle rings out the triumphant note of victory: "And as we have borne the image of the earthly, we shall also bear the image of the heavenly." In the next verse (1 Cor. 15:50), he declares that the natural man can not inherit the kingdom of God, but says, "We (as we now

exist) shall all be changed," and, "This corruptible must put on incorruption," declare victory over the grave (that which contains the body), and says it is through Jesus Christ our Lord. Therefore, to say another body, meaning a different body, does away with the glorious victory of Jesus Christ. It would make us use the word substitution instead of resurrection, which would mean an absolute denial of the resurrection. It would change the Scripture to read as follows: "When the spirit shall have another body substituted for the former body, then would be brought to pass the sayings of the Sadducees, 'There is no resurrection.' Thanks be unto Atheists, Pantheists, Christian Scientists, who giveth us the victory through the blindness of their hearts. We can lose this body and miss suffering in hell, and death hath swallowed up Calvary's triumph." What kind of a Bible would that make?

Fifth. That the resurrection is the keystone of the redemption of man.

If Jesus Christ had not been resurrected, our salvation would not have been complete. It was the keystone to the great tragedy on Calvary. Joseph, of Arimathaea, begged His body from Pilate, and laid it in a new tomb. The scribes and Pharisees were greatly interested concerning the safe-keeping of His body. They feared His disciples would steal Him away, and declare "He is risen from the dead." They also knew that He had said He would rise again. They did not believe it, and thought that they had won a great victory. Guards were placed about the tomb to keep His disciples from stealing Him away. However, in the face of it all, Jesus arose triumphant over death. To conceal His resurrection, the guards, with consent of the authorities, lied, by saying, "His disciples stole Him away while they slept." Their efforts failed. A messenger from heaven declared the Christ was risen, which message was confirmed by Jesus appearing alive to His disciples, as well as others. Paul declares that His resurrection is the keystone by saying, "If Christ be not raised, your faith is vain; ye are yet in your sins." (1 Cor. 15:17.) In Thess. 4:13-18, we have a picture of the dead in Christ being resurrected, and they that are alive caught up together to meet the Lord in the air, "and so shall we ever be with the Lord." "We, ourselves, groan within ourselves, waiting for the adoption, to-wit, the redemption of our body."

ANNOUNCEMENT CONCERNING BIBLE CONFERENCE AT DURHAM, N. C.

The subject for Bible study and discussion at this Conference will be that of the Atonement as it is presented in the entire scope of Divine Revelation. The whole Bible will be covered in the presentation of this most important study. There will be two sessions a day, lasting for two hours or more.

We specially desire that ministerial brethren from both the N. C. Conferences shall attend this Conference as far as possible. Come to study, learn, question, and

investigate, but not to contend in a spirit of strife or debate, for this we will not allow. This will apply to all Bible conferences that we shall hold during the year in all places. All who delight in controversy we request to stay away, for we believe in the truth of the statement made by the wise man, "A fool's lips enter into contention, and his mouth calleth for strokes."

J. H. KING,

General Superintendent of The P. H. Church.

ENCOURAGING.

BY REV. S. D. PAGE, ASSISTANT GEN. SUPERINTENDENT.

Dear Advocate Readers:

God bless you all.

I take pleasure in penning a few lines for the second issue of The Advocate. We read in the Bible, "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." The pages of this sheet are sent forth in the spirit of the Master, we trust; and if so, they will doubtless come rejoicing, bringing fruit with them to the glory of God.

May the editor be enabled by the grace of God to send forth from time to time pages freighted with the Bread of life, and bring forth fruit to the glory of God. May he have the wisdom and grace to fill his position to God's glory, to bless publishers and workers, all, every contributor and reader. May the paper encourage its readers to go on in the good fight of faith. May it point us up to our Advocate above, at the right hand of God, interceding for us. May God make it a blessing to all it touches, and may it inspire us all to a better life. May the life-giving flow accompany it to the hearts of the ones to whom it finds its way, for Jesus' sake. Amen.

FROM PASSOVER TO PENTECOST

By

REV. J. H. KING.

This book contains a grand exposition of the truths for which The Pentecostal Holiness Church stands. No member of the church should be without one. There are many truths explained here that you can not find anywhere else. It is a book that demands study to comprehend it, and study is what will develop our minds and hearts for God.

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G. F. TAYLOR

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THE GENERAL CONVENTION.

THIS may appear to be a late hour to write on the subject of the General Convention, but it is as early as I have been able to do so. In the future we expect to keep our readers posted as to the gatherings of the church. According to appointment, the Convention met with the church at Abbeville, S. C., Tuesday, January 23, 1917, at 9 o'clock in the morning. It was very gratifying to us to see so many of the delegates present. There were fifty-one members of the Convention, and of this number all were present except seven. Their places were filled by properly appointed proxies, so that it took only a short while to have everything in working order.

The business sessions were exceptionally fine, and it was grand to see the different conventions co-operating together for the benefit of all. Indeed, there were very important questions for discussion, and on these questions different opinions prevailed, but the spirit of love and fellowship was not at all broken by the discussions. In fact, we are sure that what discussions there were proved very profitable to all present and to the church at large. We feel that we all left the Convention wiser and better men than we were when we went. The General Superintendent, elect, expressed it very nicely, when on the last night we were there, he stated that he thought the Convention very good because it seemed that every delegate had been defeated in getting some of his measures passed, and that it was so beautiful to see how quietly each one had taken his defeat. The delegates parted in love and fellowship.

ENTERTAINMENT.

The people of Abbeville were very kind to us. They opened their houses wide, and gave us a great welcome. The Convention continued for seven days and nights, but the people were as kind to us to the end as they were in the beginning. We felt their hospitality to a marked degree, and we pray that God may rightly reward them for their great service.

NEXT CONFERENCE.

It was decided that the next General Conference shall open on the first Tuesday in May, 1921, and the selection of the place was left to the General Superintendent.

CHANGES.

There were some changes made in the discipline, and some additions and subtractions. Upon the whole, however, the changes of importance were few in number. The changes suggested by the local Conventions last fall were submitted, but few of them passed. The committee recommended a number of changes, the most of which were turned down by the Convention. A few of the changes should be mentioned here.

CONFERENCE FOR CONVENTION.

It was ordered that the word "Conference" be substituted for "Convention" in every place where the latter term appears in the Discipline. It may take some time for us to get used to the change, but we must remember that it is now the General Conference, and the Annual Conference. I think that this was a good change to be made.

ORDER OF BUSINESS.

Some few changes were made in the order of business to be transacted in the annual conferences. These are of no interest to the Church as a whole, and will concern us only when we begin to meet in conference next fall.

PRESIDING OFFICER.

It was ordered that the General Superintendent sit in the chair at each session of the annual conferences when he is present. We think this change will be for the better, as it will secure a greater uniformity in the transaction of business. We are persuaded that such will greatly help in making the church more of a unit. We believe that the General Superintendent should attend each annual conference, and that he should be recognized as higher in authority than the State Superintendent.

TRANSFERS.

It was ordered that the General Superintendent have authority to transfer preachers from one conference to another only when it was with the mutual consent of the Superintendents of the Conferences and the preacher involved. Heretofore the General Superintendent has had

authority to transfer without consulting the State Superintendent. We feel sure that there are advantages and disadvantages in both the old and the new one. We predict that our General Superintendent will find it so.

QUARTERLY CONFERENCES.

It was ordered that each State Superintendent hold at least four quarterly conferences within his territory each year. He may divide his territory into as many districts as he likes in order to reach every church. The Quarterly Conference shall be composed of the Superintendent, the pastors of the churches, and a delegate from each church in the district. The business of the conference shall be to receive reports from the pastors both as to the spiritual and financial conditions of the churches, and to devise means for the furtherance of the work of the church.

ONE GENERAL BOARD.

For the last four years the church has had two General Boards — one of them to carry on the work in the home land, and the other in the foreign fields. Now these two boards are made one, so that the General Official Board of the Church is also the General Mission Board. We believe that this will be for the better. There are many questions that touch the interest of the Church at home and abroad at the same time. For this reason, it is far better to have both fields under the same supervision.

STANDARD FOR PREACHERS.

It was ordered that no one be granted license to preach who can not recite in consecutive order the books of the Bible, and who has not read it through at least once. It was further ordered that candidates for ordination must have read the Bible through twice, and in addition at least 1,000 pages of other books in harmony with the teachings of The Pentecostal Holiness Church. This is a regulation that we have long needed.

FINANCES.

Little changes were made on our financial system. The State Official Board is asked to call on each local church to supply the needs of the State Superintendent, and the General Official Board is asked to call on each Conference to supply the needs of the General Superintendent. This is a step in the right direction, and we truly hope that other steps will be taken in the future. We feel sure that God wants us to have a better financial system.

BIBLE CONFERENCES.

One great need of us all is Bible study. The General Convention ordered a Bible Conference to be conducted once each year within the boundaries of each State Con-

ferences for the next four years. We have asked him to write a full explanation of their purposes, and the method of conducting them. We trust that he will let us have this explanation at an early date. We are highly interested in these, and we expect to attend every one of them we can.

MEMBERSHIP.

It was ordered that the General Superintendent, the Assistant General Superintendent, the Editor of the Official Organ, the General Secretary (if he be a minister), and the General Treasurer (if he be a minister), hold their membership in the General Conference, and be amenable to this body alone. If they so desire they may hold membership in an Annual Conference also, but said membership shall be nominal. It was also ordered that ministers be members of the Annual Conference, and shall be amenable alone to the same. Any minister who so desires may hold a nominal membership in a local church. This means that no Annual Conference can sit in judgment on the characters of those who are amenable alone to the General Conference, and that in the future no local church shall have the power to try a minister. However, no preacher can belong to any local church without the consent of the church. This is a law that has been very much needed. In the past, preachers who have been expelled from the Conventions have continued as members of local churches until another trial could be had. Such things have often caused unpleasantness. We feel sure that this step is for the better.

MINUTES AND DISCIPLINE.

The above are the major changes and additions to the Discipline. There were a few others, but they are of minor importance. We trust that the minutes will soon be ready, and then all can read for themselves. The Editor of The Advocate was elected to edit the Discipline. Just as soon as the minutes are ready, I will apply myself to the task, and will soon have the copy in the hands of the printers. We are sure that they will get it ready just as soon as possible. No one is compelled to go by the above changes until the new Discipline appears. The old Discipline is the law until the new one is out before the public. We have just mentioned the above changes to let you know what is coming.

GENERAL OFFICIAL BOARD.

J. H. King, Superintendent; S. D. Page, Assistant Superintendent; A. E. Robinson, Secretary; G. F. Taylor, Treasurer; R. B. Beall, S. A. Bishop, and G. O. Gaines, Trustees.

QUESTIONS.

If there is anything in the above that you do not understand, remember we have a question box in The Advocate for the special purpose of explaining such

Missionary Department

MISSION REPORT.

Last week we gave the financial report of the General Treasurer for the month of February. Below we give the report for March and April. From now on we expect to put this report in The Advocate each month.

We are much gratified to note the increase of the finances for missions. We are raising more this year than we have done before, but we are not receiving any more than we need. We are trusting and praying that the paper will be a great factor in helping the cause of missions. Through this channel, we are expecting to keep our people posted concerning the conditions in the foreign field, not only of our own work, but of missions in general.

In the first issue of the paper we gave an outline for our missionary societies for the month of June. The country chosen for study in June is Central America. This week we give you the benefit of a letter written to me by Amos Bradley, our missionary in Central America. We expect to study other fields soon. We will give our readers information along this line, that the church may be well posted on this great subject.

May the Lord in His mercy awake us all to our full duty along this line. Men are dying by the thousands every day, and what are we doing to help them to be saved? Thank God! Some of us are getting our eyes open to the needs of the fields.

REPORT FOR MARCH.

RECEIPTS.

Balance	\$ 1 74
Conference No. 1:	
Pulaski	4 00
Conference No. 2:	
Ben Burnett	\$ 5 00
Tarboro	5 40
Rock Hill	3 46
Millennium	4 10
Oak Ridge	6 00
Antioch	3 20
Niagara	2 55
Kinston	9 38
W. R. Jarvis	13 00
Falcon	17 78
St. Matthew	3 00
Bizzell's Grove	2 75
Hodges' Chapel	5 55
Rock Hill	8 87
Vaughan's Chapel	4 00
Conference No. 3:	
Newton	2 00

94 04

Emanuel	1 45
Gastonia	3 50
Spray	10 00
Durham	17 50
Richmond	7 06
Gastonia	5 00
Newton	1 62
Marion	5 75
Spray	8 00
Emanuel	3 83
	65 71

Conference No. 4:

Abbottsburg	3 36
Abbottsburg	8 84
Rehoboth	6 05
Columbia	5 21
	23 46

Conference No. 5:

Easley	6 02
Clinton	6 50
McNeeley	1 25
Abbeville	4 80
W. Ray Anderson	5 00
Long Branch	65 00
Silver Street	5 55
Belton	5 60
Sara Brigman	6 00
Sandy Springs	22 50
Bethel	17 12
Gum Springs	6 35
Abbeville	5 64
	157 33

Conference No. 6:

Gainesville	2 00
Griffin	3 18
	5 18

Conference No. 8:

Tallapoosa	5 00
------------------	------

Conference No. 10:

Oklahoma	7 04
Wagoner	21 61
	28 65

Total \$385 11

DISBURSEMENTS.

Willie Barnett	\$ 60 00
Amos Bradley	100 00
Zacapa Work	40 00
J. O. Lehman	100 00
Joel E. Rhodes	75 00
Balance	10 11

REPORT FOR APRIL.

RECEIPTS.

Balance	\$ 10 11
Conference No. 1:	
Roanoke	\$ 15 00
Pulaski	4 00
Thorn Hill	5 00
Radford	3 87
	27 87
Conference No. 2:	
Goshen	3 76
Bizzell's Grove	10 00
South Creek	3 75
Falcon	19 66
Lamm's Grove	5 30
Tarboro	5 10
Sharon	2 00
St. Paul	2 10
St. Matthew	1 07
Bizzell's Grove	3 11
Hodges' Chapel	3 90
Antioch	6 85
Mrs. H. E. Ragle	2 50
	69 10
Conference No. 3:	
Durham	16 00
Winston-Salem	12 00
High Point	9 00
Newton	2 05
Gastonia	3 25
Emanuel	4 00
	46 30
Conference No. 4:	
Union Shed	3 00
Abbotsburg	3 80
Swansea	3 00
Darlington	4 50
Rehoboth	5 20
	19 50
Conference No. 5:	
Greenville	10 00
Saluda	9 89
Calhoun Falls	15 00
Friendship	7 22
Gum Springs	7 00
W. Ray Anderson	5 00
McCormick	19 81
Easley	5 60
Belton	1 60
Kirksly	5 00
	86 12
Conference No. 7:	
Bristol	4 00
Conference No. 8:	
Anniston	10 00
Conference No. 9:	
J. H. King	1 50

C. B. Freeman	1 50
	3 00
Conference No. 10:	
Oklahoma City	10 69
Wagoner	11 60
	22 29
Total	\$298 29

DISBURSEMENTS.

Willie Barnett	\$ 10 00
Amos Bradley	60 00
Zacapa Work	30 00
J. O. Lehman	100 00
J. E. Rhodes	78 00
Balance	20 29
Total	\$298 29

G. E. TAYLOR, *Gen. Treasurer.*

? Question Box ?

9. On what day of the week was Jesus crucified?

The above question has never been answered satisfactorily to all minds. There is no Scripture which states the matter definitely, and so it has long been a question of dispute. It is a settled fact that Jesus arose from the dead the first day of the week (Mark 16: 1, 2), but the day of His crucifixion is not so clearly shown. Concerning this point, three different views are held; viz., Wednesday, Thursday, and Friday. That He was crucified on Friday is the most widely accepted view; however, there are points for the other views of the question.

It matters not which side of this question we take, we must remember that the Jews counted time from sunset to sunset. One day ended and another began when the sun went down.

Those who hold that Jesus was crucified on Thursday, quote for proof, Matthew 12: 40, "So shall the Son of man be three days and three nights in the heart of the earth." The argument is that He had to be buried Thursday in order to be in the grave three nights. These would be Thursday night, Friday night, and Saturday night.

There are others who claim that the above theory does not meet the full requirement of Matthew 12: 40, for if He was crucified Thursday, He could not have continued in the grave but two days, Friday and Saturday, and three nights. Therefore, they claim that Wednesday marks the day of the crucifixion, and quote in addition to the above, Mark 8: 31, "The Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again." These hold that He was in the grave Wednesday night, Thursday night, Friday night, all day Thursday, Friday, and Saturday; and that He arose

after the sun went down Saturday evening. This would have been the first day of the week as well as next morning. They claim that when the women reached the tomb, He had already been out of the grave all night.

To both of these theories, those holding that He was crucified on Friday object: Matthew 16:21, "Jesus . . . must . . . be raised again the third day." Matt. 17:23, "The third day he shall rise again." Matt. 20:19, "The third day he shall rise again." Mark 9:31, "He shall rise the third day." Luke 9:22, "The Son of man must . . . be raised the third day." John 2:19, "Destroy this temple, and in three days I will raise it up."

From the above we may see that there are five passages that state He would rise again the third day and one more that says His body would rise in three days: while there are only two passages that intimate that He would lie in the grave three full days and nights; one of these saying that He would rise after three days, and the other stating that He would be in the grave three days and three nights. There appears a conflict, and we are to decide between these forms of expression.

From the number of passages quoted, it is evident that the "third day" theory outweighs the other two: but what is meant by the third day? How is it to be counted? Does it mean three full days and a part of two others, as those who take Wednesday for the crucifixion hold? Does it mean two full days and a part of two others, as those who take Thursday for the crucifixion hold? Does it mean one full day and part of two others, as those who take Friday for the crucifixion hold? We admit that there are some difficulties here.

In Esther 4:16 we read, "Fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise (that is, the same time); and so (afterwards) will I go in unto the king." Then Esther went in before the king, for "it came to pass on the third day." (Esther 5:1.) Read Matthew 27:63, 64: "We remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day." From these two passages, it becomes clear that "Three days and nights" and "After three days" and "The third day" all mean the same thing. Yet, the question as to what they mean remains.

In Matt. 16:28, Mark 9:1, and Luke 9:27, we read about the same statement. Then Matthew and Mark both say, "After six days Jesus taketh, etc." Luke says, "About an eight days after these sayings, he took, etc." How can we make these statements harmonize? It is evident that Matthew and Mark counted only the days lying between the two events, while Luke counted the day that the words were spoken, and also the day of the transfiguration. From this we learn again that both methods of expressing the same length of time was used. Which one was used concerning the day of the resurrection?

In John 20:19 we read, "The same day at evening, being the first day of the week . . . came Jesus and stood

in the midst." From this day it appears that the disciples held their meetings on the first day of the week, so as not to conflict with the worship of the Jews. (Acts 20:7; 1 Cor. 16:2.) Even so, it is evident that the next appearing of Jesus occurred on Sunday, but it is said in John 20:26, "And after eight days again his disciples were within . . . then came Jesus, etc." Here it is evident that only one week is meant, but it is called "After eight days." If "after eight days," means only seven days, according to their method of counting, then "After three days" can mean the third day, or from Friday until Sunday.

To my mind the above Scriptures give more weight to the theory that Jesus was crucified on Friday. It is evident to my thought that the day He was crucified, and the day He arose were each counted in the three days.

If we take it that He was crucified Wednesday and arose Saturday night, then He arose the fifty day, or at best the fourth; if we take it that He was crucified Thursday, and count Sunday as the third day, then He could not have been in the grave three full days no way, and we will be bound to concede that "After three days" does not always mean three full days; and so if we concede these points, we had just as well concede the "three nights" as two nights, and accept the general view of the Church, that He was crucified on Friday.

It should be remembered that the day after the pass-over was already a Sabbath, no matter on what day of the week it came. (Lev. 23:5, 6.) Sometimes this day would fall on the regular Sabbath, and when it did that day was especially sacred, for it would be a double Sabbath, and would be counted as a day beyond the ordinary Sabbath or the feast-Sabbath either. Even so, we read in John 19:31, "For that sabbath day was a high day," which would indicate that the two Sabbaths here fell together. If such be true, then the day of the crucifixion would be Friday.

10. Is it Scriptural for the Lord to put His power on Spirit-filled people to handle snakes?

The word "snake" is not in the Bible, but it is only the Anglo-Saxon word for the Latin "Serpens," and we know that they both mean the same. The word "serpent" occurs in the Bible about thirty-two times in the singular and twelve times in the plural, and refers to various objects. Some passages refer to Satan himself, while others refer undoubtedly to the heavenly constellations, and still others to the literal snake on earth. The word "viper" is used ten times in the Bible, and means a little serpent. Of all the passages in which these words are used, very few of them could be used in support of the practice of handling snakes. We will examine a few such passages.

Read Mark 16:17, 18. What do we here learn? Five different signs are said to follow those that believe. These signs may be classified as follows: 1st. two signs for the benefit of others — casting out devils, and healing the sick; two signs for the benefit of the believer — taking

result of a certain cause. We will not discuss these in the above order, for as the question touches the second class of these signs, we leave that one for the last.

As to the speaking in tongues, we learn from other Scriptures that there are blessings that result, both to the speaker (1 Cor. 14:4), and also to the hearer (1 Cor. 14:22); but primarily the speaking in tongues is a supernatural result of the incoming of the glorified "Word." (John 1:1, 14; 7:39.) It is the inevitable result of a certain cause. The blessings that flow from it are glorious, but they are secondary.

As to the casting out of devils and healing the sick, the primary purpose is to help those who need help; and if blessing should come to the believer in either case, it would be the Lord blessing him because he ministered to others, and not as the primary end to be obtained. He who would pray for the sick primarily to be blessed himself would have a selfish heart.

As to the taking up of serpents or drinking any deadly thing, the primary purpose is evidently to benefit the believer. In other words, it is a promise of protection. We read, "They shall take up serpents," but nothing is positively stated as to the result that shall follow such action, but the next clause adds, "and if they drink any deadly thing, it shall not hurt them." From this we infer that the clause in question, "They shall take up serpents," is qualified by the same clause, "It shall not hurt them," that qualifies the clause, "If they drink any deadly thing." If each of these clauses, "They shall take up serpents" and "If they drink any deadly thing" is modified by the same clause, then those two clauses are of equal rank; and if they are of equal rank, they are to be interpreted alike. Hence, if one of them is conditional, the other is conditional. In other words, if the promise concerning the deadly thing is meant for protection against accidental poisoning, then it is the same in regard to the taking up of serpents; if we separate the two clauses, we shall then have the bare statement, "They shall take up serpents," with nothing said as to the result. The purposely taking up of serpents could be of no practical benefit either to the person doing it or to any one else. It could not be the inevitable result of any inward operation of the Spirit of grace. If blessings to any should be derived from such action, they could only be of a secondary nature; but we must not seek for the secondary benefit, but for the primary. There can not be a secondary benefit without first a primary benefit. What is the primary benefit or promise in connection with the taking up of serpents? Clearly stated, "It shall not hurt them."

In line with the above, you will note that the believers of the early church did not speak in tongues just to display power; they spoke in tongues as the inevitable result of their Baptism, and the blessings that followed were the God-given overplus. Demons were cast out and the sick healed, not to display power, but because humanity was suffering and needed help; and any other blessing beside that may have followed was only God's abundance. It would be wrong to seek only for God's "abundance,"

losing sight of the primary purpose. Simon Magus (Acts 8:9-25) furnishes us with an example of that kind. The New Testament gives us several instances of speaking in new tongues, of healing the sick, and of casting out demons, but only one of taking up a viper, and that one was accidental. (Acts 28:3-6.) There were benefits that resulted from this action (Acts 28:7-10), but they were not the primary end sought. In other words, Paul did not purposely pick up the snake in order to bless the people of that island. If he had done so, the result would have been idolatry. (Acts 28:6.) If Jesus had meant that the taking up of serpents should be purposely practiced in the church, we feel sure that we would have some account somewhere of its practice.

To show further that the promise is only for the protection of the believer, read Luke 10:19: "Behold, I give unto you power to tread on serpents and scorpions, and over all power of the enemy." This is practically the same thing as Mark 16:18, but for what purpose is such power given? Is it for the benefit of others? Is it just to display "power"? Can there be no practical result? Read on, "And nothing shall by any means hurt you." No other reason than this is assigned for such action. To purposely take up a serpent and rely on this promise would be to tempt God. (Matt. 4:7.)

Jesus said, "Take heed that you do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men." (Matt. 6:1, 2.)

WESTERN NORTH CAROLINA BIBLE CONFERENCE

The Bible Conference of the Western North Carolina Conference of The P. H. C. will be held at Durham, N. C., beginning June 2, and closing June 19.

We urge all our preachers and as many laymen as can, to attend. This is an opportunity that all of our preachers should avail themselves of. They should be willing to make a sacrifice to attend this Bible Conference.

Free entertainment by our good hospitable people at Durham will be given to all the preachers and laymen of this Conference.

F. A. DAIL, Supt.,
JAS. H. CAPPS, Secy.

Send for sample copies of The Advocate. We have plenty on hand, and will be glad to supply you with as many as you need.

The Pentecostal S. S. Literature for the second quarter of 1917 is all gone, but if you wish to organize a new Sunday School we will furnish you with old Literature free, and then you can get in your order for next quarter

Children's Corner

This column is open to all children under sixteen years of age. Number your answers with the number of the questions, and mail them to The Advocate. All who grade above ninety on Matthew will be placed upon the honor roll, and your name will appear in The Advocate.

In addition to this Bible study, you are invited to write to The Advocate.

Questions.

Matthew 2: 1-23.

13. Where was Jesus born?
14. Who came to see Him?
15. What did they say?
16. How did Herod feel?
17. What did he ask the scribes?
18. What did the scribes say?
19. What did Herod do next?
20. What did he tell the wise men?
21. What did the wise men again see?
22. To what place did they come?
23. What did they find?
24. What did they give?
25. What did God tell them?
26. What did the angel tell Joseph?
27. What wicked thing did Herod do?
28. Did Herod live long?
29. What did the angel then say to Joseph?
30. Where did Joseph go?

The above is a contest for the little people. If you did not see the first questions, you may begin with these, and we will count you in. How many children will join today? This is your corner, and this is your chance. We want to teach you the Bible. Will you let us help you?

* * *

Mt. Olive, N. C.
April 30, 1917.

Dear Advocate:

I will gladly join in your little Children's Corner you are going to start.

I like to read the Bible. I think it is the best Book we can study.

I will now answer little Paul Bishop's question. Abraham had only one son, and that was Isaac. Now, I am going to ask you all one: Who do you think Isaac was a type of?

I am also going to send the answers to our lesson on Matt. 1: 1-17.

(Always sign your name. We do not know who wrote the above. Kindly let us know.—Editor.)

* * *

Lincolnton, Ga.

Dear Advocate:

We thank you for taking so much interest in the little children. I was eight years old last Dec. 15th. I have

lack fourteen chapters being through the New Testament, also read fifty-five chapters in Psalms.

Now, I will answer Paul Bishop's question. Abraham only had one son. I will ask the children a question: Which one of Isaac's sons did he love the best?

WAYMAN BROWN.

* * *

Maxim, Ga.

Dear Advocate:

We sure do appreciate the space you are giving for the children. I'm always glad to read letters from different parts. Now hurry up, children, and let us do our best to make our little corner very interesting.

Now, answer this question: How many times is the word "girl" recorded in the Bible?

HELEN ANGEL.

* * *

Anniston, Ala.

Dear Advocate:

My age is 11 years, and I will answer Paul Bishop's question. Abraham had eight sons.

JOHN HOLLINGSWORTH.

Obituary

Abbottsburg, N. C.

Thursday morning about 2:45 o'clock, the death angel visited our home and took our beloved father C. G. Averitt, home to dwell with Jesus, in "that city not made with hands."

He had been sick for nearly two weeks. On the day he was taken sick, he testified saying he felt better than he had in a long time, but returned home from church and was taken sick in the afternoon. He called in his children that night. On Monday he was suffering very much, and sent for some of the holiness people to come pray for him. They came, anointed and prayed for him, and he never had any more pain.

He was a member of the Pentecostal Holiness Church at Abbottsburg, N. C., saved and sanctified through the precious blood of Jesus, and baptized with the Holy Ghost, speaking in other tongues. He lived the life, never lowering the standard; holding up Jesus Christ to a dying and unsaved world.

He was born Nov. 29, 1856, and died April 26, 1917. He was sixty years of age. On Dec. 16, 1880, he married Lillie Ann Sewell, and their union was blessed with four children, Mrs. Jas. A. Gooden, Mrs. Nora Cashwell, Carson and Sidney Averitt; all were present when the end came, and survive to mourn their loss.

His remains were laid to rest near his home on Friday a. m. Funeral services being conducted by Rev. Mr. Baxley. We miss him in our home. Sunday school and

The afternoon before he passed away he sang, "I am Bound for the Promised Land," and sang in tongues. That night he repeated the 23rd Psalm. He had trusted the Lord for healing for twenty years. We feel he was ready to meet the Lord in peace. "God grant we may live such lives as to meet him where there is no pain, no sorrow, no tears.

Go, weary pilgrim to thy home
On yonder blissful shore;
We miss you here, but soon we'll come
Where thou hast gone before.

His daughter,

ALMENA AVERITT.

April 5, 1909.

HIS TESTIMONY.

(This was found written by him.)

I am praising the Lord because of His goodness to me. So glad I found Him as my sin-bearer when eighteen years of age, and at forty, as my Sanctifier. Since then He has been precious to me, and since July 22, 1907, when the blessed Holy Ghost came into my heart to dwell, He has been so very real and precious. Glory! Glory! Glory! But amid all these glorious sufferings I have had to contend with things in many ways. Some without, some within. Sometimes he (Satan) puts himself in some dear one by ties of nature, sometimes through some dear one in Christ, in order to hinder you in doing something the Lord would have you to do. See how Satan tried to hinder the plan of salvation through Peter. Matt. 16: 21, 22, 23.

After being sanctified and completely anointed with the Spirit, I sought and obtained, and still have the experience then called the Baptism of Fire. The experience was alright, however faulty our ideas as to names; these things were from God, and the devil hated them. But when it came to the holiness people forming a church, I regarded it as a mistake so much, so that after going to the Lord in prayer, I did not feel led to join. So I did not join for several years. For this stand I was criticised by some good people.

Pastoral Department

LISTEN.

Dear Brother Editor: On last Sunday I took the samples you sent me some time ago, and after commenting a little on the contents I distributed them among our Sunday School, and suggested that the school contribute, or rather set aside the amount of apportionately twenty-nine cents a week from the S. S. treasury for the purpose of securing ten copies of The Pentecostal Holiness Advocate a week for our Sunday School. And the result was that the school acted favorably, and I take this occasion

to ask you to forward to our address the number mentioned above.

Of course this is a small number, but it is understood that we are to read and pass to the nearest family members of our school. I must say that I do not feel that we could have invested our contribution in as valuable a place aside from the Literature.

Along with this let me offer a suggestion to the Sunday schools at large. How could you spend twenty-five of fifty cents a week in a more profitable way for the up-building of either the Sunday School or church? Especially in churches which do not have preaching every Sunday. This makes it possible for us to have preaching and testimony along with general news and views of evangelists and pastors, etc. So much that would be profitable. I think this a better plan than depending on the evangelists so much for the collection of subscribers. People have so many excuses. Then too, the evangelists and pastors even forget to subscribe themselves.

Now, this is somewhat on the "instalment plan," and no one these days needs to do without anything they want when they can get it on the instalment plan.

Yours for the success of the Christian church in all its branches,

PASTOR B. B. BOROUGHS.

APPRECIATED.

My Dear Little White-winged Messenger: You were a welcomed visitor to my home last week. You always have room in my home and heart. You will help me, my wife, and children. Come again when you can. I am
Your friend,

C. F. NOBLE.

GREENVILLE CAMP MEETING.

The Greenville Pentecostal Camp Meeting will begin, D. V., May 23, and continue through June 3rd. We will be able to entertain a limited number in the dormitory at the cost of seventy-five cents a day, for meal and lodging. And will do our best to find places for all visitors at a reasonable cost.

Rev. S. A. Bishop, of Birmingham, Ala., and Rev. G. F. Taylor, of Falcon, N. C., and other preachers and workers are expected to take part in the services.

The meeting will be held on the corner of Buncombe St. and Briggs Ave., Greenville, S. C. You can get a street car at either of the stations and come right to the ground.

For further information write, N. J. Holmes, 254 Briggs Ave., Greenville, S. C.

W. C. McABEE.

Send for sample copies of The Advocate. We have plenty on hand, and will be glad to supply you with as many as you need.

A CATECHISM

By

G. F. TAYLOR

For a year this catechism has been out of print. We thought we would have had a second edition ready long ago, but many things have hindered us from doing so. We are profoundly sorry that those who have ordered this catechism have had to wait so long for it, but it is ready at last. We can now fill your orders as fast as they come. Let us have them.

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By

G. F. TAYLOR

Editor of

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