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THE WEEKLY EVANGEL

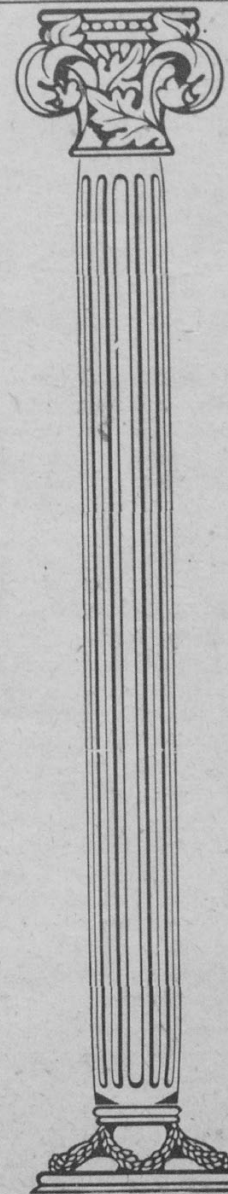
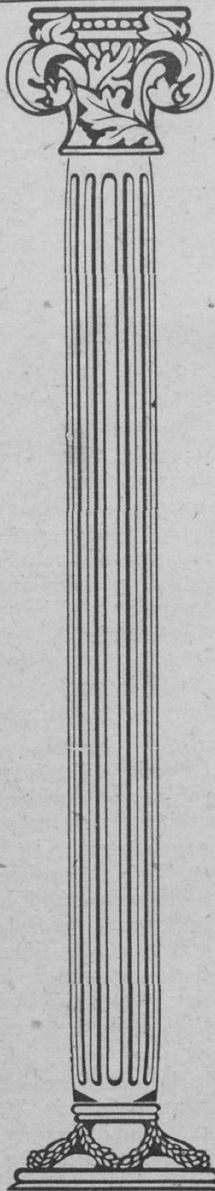
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GO YE INTO ALL THE
WORLD AND PREACH



THE GOSPEL TO EVERY
CREATURE. — Mark 16:15



MISSIONARIES IN SOUTH AFRICA

From left to right: Archibald H. Cooper (sitting), C. J. Beetge, a co-worker (standing), J. K. Blakeney.

Number 167

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THE WORKS OF GOD

A DEPARTMENT OF RECORD

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." Mal. 3:16.

THE FINNISH GOLD STORY.

Someone has said that pure religion is one hundred per cent supernatural. During the past few years we have seen many miracles performed by our God, and we are assured there is nothing impossible to faith. As we read the Word, we see how again and again our God let things be accomplished by His prophets and apostles which are far above the realm of natural laws, and the recital of similar incidents that happen these days is an encouragement to faith.

We have an interesting book on hand by Brother S. D. Gordon, entitled "The Quiet Time" which tells of a twentieth century miracle. Some of our readers may have this book, and we ask their kindly consideration as we re-tell the story to stimulate the faith of those who have never heard it.

Away in Finland there is a quiet woman in middle life, whose gentle, patient face tells plainly her life story of careful planning, and hard work, and thinking of others. Her father has been a clergyman in the old conservative State Church in Abo, the ancient cathedral center of Finland, where her early life has been spent. This sister has been a postmistress for more than twenty years, a position which can be held only by one passing the rigid Government examination. This means more than it would in the United States or in England, for the post-office in the country districts of Finland is practically the national or government bank.

Brother Gordon says, "Her books were as carefully kept as any bank account books I have ever examined in my earlier banking days; not only with painstaking accuracy, but with the neatness of a skilled accountant. She was accustomed through years to the careful counting of, and accounting for large funds. Painstaking accuracy in money matters had become a life habit deeply grained in."

In a large district there was no other church than the Lutheran State Church, but many of the people were not free in the midst of its formalism. Meetings had been held in the houses and school houses, many had been converted, and many others greatly blessed. But the need of a chapel was sorely felt. Our quiet friend was the leader in all this, and in the matter of the building of a chapel.

The story of the building of the chapel was a most fascinating one. While the building was going up, there came in a bill of lumber which had been bought and received. But the amount was larger than it should have been. With the bill came a peremptory letter demanding immediate payment, and threatening legal action. The bill was for 751 Finnish marks (about \$150.00 or thirty pounds). The amount was unjust, the usual time of payment was not given, and legal proceedings threatened. This was a wholly unexpected and distressing complication.

She was troubled to know what to do about the unjust increase in the bill. The difference of over 130 marks was a serious one, in the condition of the chapel funds, and the great difficulty experienced in getting funds. She could refuse to pay and go to law, but that meant endless trouble and additional expense, and, further, she could not feel free in her heart about engaging in a law-suit over the Lord's work. The words of Matt. 5:40 came repeatedly to her mind. Finally she decided to pay the full amount if she must, but only under strong protest against the injustice. It greatly strengthened her afterwards in praying for the money that she was acting in the spirit of the Master's teaching.

The Chapel funds were made up wholly of free-will offerings by the people attending the services. The people are very poor, the funds were very low. Our friend stood quite alone in responsibility. There had been much opposition among the Church people to the chapel being built. It was a time of sore stress of soul. She cried to God, and there came to her a great quiet peace, that seemed to brood over her. Then she commenced praying for the money. This was in May of 1908. The legal action, if taken, would give her until October.

Then followed a never-to-be-forgotten time of tireless effort, constant disappointment, unceasing prayer, sore stress of spirit and yet a strangely quiet peace—all intermingled. Every effort to get the money, either by gift or by borrowing, was entirely fruitless. There seemed only a stone wall at every turn. There was criticism, reproach, and even sneers, but very little money. Her difficulty became known in the little community, and was freely discussed, especially by those who were opposed to the building of the Chapel, who said that now it must be sold to pay this debt.

Still she prayed. In her own words, "The prayer lamp burned day and night." It was a time of great searching of heart and sore strain in her spirit. The final time of payment drew near. Now something must be done. The law-officer or sheriff was a friendly man, but, of course, must do his duty. A last effort, involving a journey to a nearby town, proved unavailing. The man she hoped to see was abroad; his wife thought she ought not to have begun building till she had the money. As she returned on the train her spirit was in deepest concern, and yet there was that strange sense of peace that would not leave.

That was a wondrous time on the train. The brooding presence of Jesus seemed so near as she quietly sat thinking, while the train noisily hurried on. Her soul was drawn out in prayer to an unusual extent. In her dire extremity she cast herself upon God. Then there came into her mind something she had thought of all during the building of the Chapel. But now it seemed to have a new meaning. Her mind was turned to the time in the desert when the loaves and fishes were multiplied. Then this prayer seemed given to her that God would touch her slender Chapel funds and do as in the desert, make them sufficient for the need.

On her return home, as soon as she could get time from her work, she went to the drawer to get the little box where the Chapel funds were kept. She had counted the money before that last journey, and found that she had just 350 marks. Now she took the box out to the sitting-room. She had on hand ninety marks of her own personal money. This she added to the Lord's money, and poured all out upon the table. It was at the noon hour. The postoffice, which was in one part of the dwelling, was closed. She was quite alone.

She bowed in prayer over the table, spreading her hands out over the little heap of money, and prayed that God would indeed do as she believed He was leading her to ask. In simple child-like language she said "Lord Jesus, bless Thy money as Thou didst bless the loaves in the wilderness. I will put my loaves too, in Thy hands, and do Thou let them, with Thine, meet this need. Let this money cover the amount of this bill." So she remained a little in prayer.

Then she counted one hundred marks, and put it in a little heap by itself, then a second hundred, and a third, and so on, until there were seven such heaps of one hundred each, and a smaller heap of fifty-one marks. And she noticed that there was now much gold, though there had not been much gold in the box. This brought to her mind the words of Isaiah 60:17.

With a great awe filling her being, she fell upon her knees thanking the Lord Jesus. Then she arose and carefully counted again. Again she placed her hand upon the money, praising Jesus, whose presence seemed very real, and again she prayed that the money might remain until she could pay the law officer.

No one looking at the big business-like bunch of keys, which she always carried in her pocket, and watching her unlocking the various drawers for papers and record books, and carefully locking each again, could have any doubt about that box being locked securely where no hand but hers could get at it.

Then she saw the sheriff, or law officer, and told him that now he could come, for she had the money. He couldn't believe her, knowing well her struggles, and asked where she got it. In her simple quiet way she said the Lord had sent it. Two days later he said he would call on the morrow to collect the amount of the bill.

That day, when free from the postoffice duties, and quite alone, she took the box, and spread the money out again. Now she felt an impulse to put her own ninety marks in a little heap by itself before counting the rest. She obeyed this impulse. Again she spread her hands over the money and prayed and praised; again she counted, and now an additional touch of God's power was revealed—there was the full sum of 751 marks without her own scant, hard-earned and hard-saved money.

With heart too full for words she fell upon her knees praising the Lord again and again. She understood better now what the Master was doing; she had freely given all her own reserve, but He would make the funds enough without her own slender store. Again she prayed that the money might remain until the collector came.

The next day he came. She had him sit at the opposite side of the table while she told him her story. He was much moved. Then she did as before, poured the money out of the box, quietly prayed and praised over it, then counted it out to the man. Now some few silver coins were left over, after the bill was paid, though she had put her own money aside. She had often prayed that that little Lord's-Treasury-box might never be quite empty, and that prayer was now being remembered. The collector was greatly moved, and drew five marks from his pocket saying, "I want to put a little to this wonderful money."

So the money was paid, and the legal receipt duly made out. Then our friend wrote a note to be sent with the money to the lumber-dealer. It said that the amount of the bill was unjust, as he knew, and was now being paid under strong protest, but in accordance with the spirit of love in the words of the Saviour in Matthew 5:40. So the bit of witnessing went with the gold.

That is the story. She had 350 Finnish marks in a little box under lock. To this she added ninety marks of her own, making 440 marks in all. This sum increased to 751 marks, an increase of 311 marks. Then a second time it increased to 751 marks, without her own ninety marks, a total increase of 401 marks, then it still further increased a slight sum, which remained in the box after this bill was paid.

We have only given the bare details in this account, but the fuller description is given in the booklet, "The Quiet Time," a short treatise on systematic prayer by S. D. Gordon, which can be obtained from the Evangel office for the sum of 30 cents or 1s. 3d. postpaid.

THREE CHRISTIAN SOLDIERS.

Scott, Skene and Martyn, three Scotch highlanders of the army of occupation in Cairo, Egypt, heard of the sickness and miraculous deliverance of the writer in answer to the prayer of faith when dying with typhoid fever in our mission in Cairo.

Martyn said to a godly woman there, "I want the power that raised that man from the dead." He and his comrades never rested until they received the endowment of power from on high. Luke 24:49. They with other soldier boys attended our meetings and sought the Lord with all their hearts, and God gave them their desire, saving them to the uttermost and baptizing them with the Holy Ghost, Matth. 3:11, and then made them witnesses unto Him as in Acts 1:8.

Night after night they attended the mission singing the songs of the kingdom in their Scotch accent. They prayed and witnessed for Jesus Christ in the power of the Spirit and God gave them the gift of preaching. Almost at once they became mighty preachers of the Gospel. All three wanted to devote their lives to the service of their Lord and Master. Then the awful war broke out and it meant that they would be rushed to the front into the jaws of death.

Skene and Martyn attended our meetings till the last and could scarcely pull themselves away. They wanted to live and work for Jesus and devote all their time to His service alone. But they had to go and give their lives. The last meeting was so touching. Martyn preached his farewell sermon and sang "Some Day the Silver Cord Will Break," and while singing the last verse he broke down, he could sing no more. All were weeping and praying. Skene would preach his farewell sermon and say "good bye:" then as they were delayed would return and preach again. Scott heard a sister (in whose home he and Martyn had been baptized) tell of a minister who fell dead in his room praying for a soul. "I would like nothing better than that the Lord would take me home that way," he said. God gave him the desire of His heart. On the battle field of Belgium in the month of October, 1914, just after coming out of the trenches one day he knelt in prayer with a soldier boy, when a bullet from the enemy went through his head and he fell dead. God took him home to be with Himself.

Martyn was shot while leaving the trenches, was taken to the hospital and from there he also went to be with the Lord, washed in the blood of the Lamb.

Skene, who called himself "our boy" and was as dear to us as a son, was a flagman, brave and true. He was taken prisoner by the enemy in the early days of the war. They demanded information from him regarding the movement of his regiment. Refusing to give it, he was stripped and beaten and with other boys was taken to the prisoners' camp and handcuffed. But one night one of

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FAITH IN ACTION IN THE MISSION FIELD.

The Living Message of Paul Bettex.

Not long ago in a Bible class, a young man seemed especially interested. Finally he arose: "Teacher, how much did Jesus pay His disciples when he engaged them?" This was truly a Chinese question. He had never known anything but a salaried ministry. We would like to pass the brother's question back to every missionary on the field. How much salary did the risen Saviour, prior to His ascension, promise to Peter and the rest of the apostles when He sent them out to the conquest of the world? What bank in Jerusalem was to cash their checks?

On studying the question in Scripture, I am amazed to see that on Scripture ground, there is not the slightest foundation for a salaried ministry. But did not Paul speak of receiving wages from the other churches to preach to the Corinthian church? We know from the rest of his epistles that these wages were unexpected, irregular, money remittances as from Philippi; but never a steady, regular, monthly stipend. The only example of a fixed regular salary is found in the case of that disreputable, thieving, timeserving Levite of Judges 17, and I defy the most ardent pleader for salary to make anything out of his case. God's normal, highest, best way is a ministry of love. Just as little as we can understand a marriage contract based on and dependent on a stated salary payable to the would-be bride, so little does Scripture understand a salaried ministry. It ought to be a ministry of love. In a world that worships the Golden Calf, the ministry of Jesus should be free from this taint.

Today as of yore, the risen Christ speaks to His disciples, "All power is given unto me in heaven and in earth. Go ye therefore * * * Lo, I am with you always, even unto the end." Why should these disciples go? Because all power was given unto the Master, who claimed the privilege to feed His own from above as He fed the Israelites on their desert march.

Could Rockefeller, could the Steel Trust, or the Hariman system afford to starve their truest workers? Can He afford to let me starve if I preach His Gospel where it is most needed? Can He reward my trust with such a betrayal? Could He afford to set such a deterrent example before a sneering world? Could His church expand if He first calls me out, and then lets me sink in the waves? Is then the fault on Jesus' side? No: it is our lack of faith. I have often thought that the breaking of the Decalogue would not grieve the heart of Jesus so much as to see His ministers refusing to discount His promises for ready cash.

He guarantees the living. The word of Rockefeller or Rothschild may break, that of the first gentleman of Europe may be found shaky, but the word of the great "I AM" is the one stable, imperishable thing in heaven and earth. And in the name of my Master, I guarantee a living to everyone willing to evangelize China. As one has said, "Go then in God's name. Fear neither mountains, nor deserts, nor rivers, nor oceans. Fear not the climate nor the laws, nor the customs nor the sages, nor the officers and rulers of heathen nations. Only let nothing swerve you from the cross of Jesus. Go in the name of Jesus and you will conquer!"

"Christ the Lord has sent me through the midnight lands, Mine the ordination of the pierced hands!"

Here is an example of the living red blooded religion from the palmy days of the Salvation Army. A ragged

colored boy stands timidly before a Salvation Army officer. says he, "Brudder, de Lord hab called me to preach de Gospel." The Staff Captain, rather perplexed, looks up to heaven for guidance and replies, "Well, come back in three months and bring some soul you have led to God."

After a few days he reappears with a dozen ragged mountain negroes, men and women. "Captain, whilst I's gwine home, de Lord says to me, yes He do, 'Chile, why ain't you gwine to show de brudder your batch of last three months' converts.' So I come and brought 'em wid me. Now will de last three months' converts do for samples. Dey's my lawful chil'ren all right, sar!" The captain, on examination, concluded the last three months' samples would do, and accepted both candidate and some of "de lawful chil'ren."

Jesus had for three years a missionary training school in which all the foundations were laid for the Christian church. It was a life of action. A life of faith. A life in the open. No steady home. Ceaseless wanderings, ceaseless fighting with devils and men, ceaseless teaching and action, ceaseless victory over devils, men and death. No schoolbooks, no schoolrooms, nor benches, no ink, nor pen, nor paper. A paper religion is good for dead people only. The element of instant action, the only element that Jesus taught by, is left out of our training schools and colleges; we largely educate dead preachers for dead congregations. Faith, practical faith, is left out.

He that loseth his life shall find it. He that saveth his life shall lose it. What shall it profit you on the judgment day to have been a nice church member, if you have not lost your life, root and branch for Jesus? You will have lost all. This is the Christain's chief business. It is not to find a good church job at so many dollars per month, it is to find the right place to lay down your life at Jesus' feet. Shall I show you that place?

It is in this vast, broad, beautiful, fertile China. What a glorious place, like Galilee magnified a hundred times over, would China make for an apostolic training home. The rivers for baptistries, the shade of a mighty banyan tree for your prayer room; the steps of temple or ancestral hall for pulpit (and may be bedroom), the foo cities or markets for your synagogues, and the teeming millions for your inheritance and possession! How do you like this kind of life? It is not a job for genteel incapacity. But it is the ideal life of Jesus; a life of action, and a life of victory!

To let Jesus work out the financial problem is one of the most delightful spectacles and lessons of the whole situation. Not less entrancing than the wilderness march of the children of Israel, or the feeding of the five thousand, or the keeping of Geo. Muller's 30,000 orphans, or the keeping alive of the China Inland Mission, or the support of Pandita Ramabai's widows. The way of faith is the *normal* way for God Almighty to feed His children. Have we not proved it for twenty-five years? Has not the mighty army of men of faith throughout all ages proved it? Are not hundreds, yea thousands of independent missionaries proving it daily? It is God's highest and best way of supplying His children's need.

And have we not found that this absolute trust and reliance on our Father gave us a place of liberty and rest, that has blessed not only our own souls but others also? Were not our movements specially directed from above? Were not the needed means forthcoming as by miracle? And if they did not come, did we not assuredly know that Father did not want us to step into this or that open door? And were not the needed means and gifts often of superior quality? Finest wheat, when to our hardened

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GOD'S PRAYER HOUSE. 1 Pet. 2:5.

By Miss E. Sisson.

"Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain, that whatsoever ye shall ask the Father in My name, He may give it you." (Jno. 15:16).

Here we see a golden stairway of five glorious steps or, perhaps better, a golden chain of five dazzling links—each of unutterable value in or of itself, but linked in God's order! It will take all eternity to reveal the glorious consequences.

Link 1, God's Choice. Link 2, God's Ordination. Link 3, Fruit-bearing. Link 4, *Permanent* fruitage. Link 5, All-prevailing prayer.

Link 1. We come to know very soon after we make our choice of Christ that we have not chosen Him, but back of our choice was His. "We love Him because He first loved us." But how mighty that act of God! Chosen in Christ from before the foundation of the world, "that we should be holy and without blame before Him in love" (Eph. 1:4). By virtue of that *mighty choice* seen holy and blameless, thousands of years before we were seen in sin! As His is the purpose or choice, so His is the power that works it out—God ordained.

Well does the writer remember when, a timid, ignorant young girl, but already having the knowledge that she was God-chosen, with a heart aflame with His love, she returned from a sacred and imposing ceremony of the ordination in an Episcopal church (U. S. A.) of a number of young deacons to the eldership in sacred things. She saw the dear young fellows go forward, and publicly by the altar-rail, kneel in pledge henceforth to the one only business, of making known the unsearchable riches of Christ. Then came the bishop in his canonical robes, laying his empowering hands on the head of each, introducing them to the full power that church has to give its elders. The service was impressive. The young heart caught a fresh glow, and returning in the evening twilight, to the quiet of her own room, as she sat before God, she exclaimed, "Were I but a young man, theirs should be my choice! Oh, the preciousness of being ordained to the ministry! I would throw away the most brilliant earthly career to have this!"

As she sat thus communing with her God and her burning heart, there rose a mental picture of what seemed to be a universal crowd of the Lord's sheep—men, women, and children huddled together—and just in front of them, moving down from the heavens, a colossal Figure—the Great Shepherd and Bishop of our souls, resplendent with heavenly glory, with arms outstretched, and those Empowering Hands opened over us; and the words came, "I have ordained you." She saw the Divine ordination was upon every one who by faith would creep under the Ordaining Hands. She crept under. From that glad hour all human ordination shrivelled into utter insignificance.

Yes, the One who chose has ordained us, and if we accept this precious second link in the chain, we soon find out He puts the "blessed Gospel go" into us. As wrote one several years back, a very humble, illiterate woman, who supported herself, and an incompetent husband, from town to town, and from door to door, by peddling ladies' underwear, etc.—and the Gospel. Oh, how many were the souls God gave her in salvation, Christians in deepening, sick ones in healing! In big clumsy letters she wrote it.

"I kin not stop; I have got the Gospel Gow." Under ordination!

But there is a Gospel going that is beyond active Christian work. "That ye should go and bring forth fruit." There may be the busy Christian worker without much fruit-bearing, and there may be fruit-bearing where God has providentially hedged up the way from active service. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (self-control, R. V., marg.), and to the end—for the raising of such fruit—is all God's purpose in choosing us, in ordaining us, in putting into us the blessed Gospel go, and in all the hedgings up of our pathway, and in all the peculiar trials and testings that meet us in the way: that we may bring forth fruit unto God. Aye, more; that our fruit "may remain;" that our life may take permanent being in God. Love that never faileth, joy that abides, peace unchanging, long-suffering that breaks not down, gentleness that never ruffles, goodness that has become a nature, faith always on the wing, meekness that will not be provoked, temperance that shows itself in all the daily life, in sleep, in food, in dress, in speech, etc.

But *all this* to an end. How grand the end! "That whatsoever ye shall ask of the Father in My name, He may give it you." Does, then, a successful, an uninterrupted prayer-life, depend upon the Divine Nature wrought out in us? Is the measure of our heart and life holiness the real measure of our prayer-life? Such undoubtedly is the teaching of this passage. Oh, how important is this matter! All God's things move by prayer. All true prayer moves by the Holy Ghost. We may be consecrated to a prayer-life, but "we know not what we should pray for as we ought." "The Spirit . . . helpeth our infirmities;" "The Spirit maketh intercession for us" (Rom. 8:26).

From the beginning God's cry concerning His people had been, "Let them make Me a sanctuary, that I may dwell among them" (Ex. 25:8), and in Hebrews 3:6, it is spoken of Christ: "Whose house are we." But how does Christ in-dwell the house of the Christian-life? "If I depart, I will send

The Comforter.

unto you" (Jno. 16:7). "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever" (Jno. 14:16). Moreover, speaking on the same subject—the coming of the Spirit—Jesus says: "If any man love Me, he will keep My words and My Father will love him, and We will come unto him and make Our abode with him" (Jno. 14:23). So we see that in the reception of the Holy Ghost, Father, Son, and Holy Spirit come to make a house of our heart. And it is most thrilling to note what is in the 14th and 16th chapters of Jno. repeatedly promised of "that day"—i. e., the day when the Comforter comes. Notably great enlargement in the prayer-life. "In that day . . . whatsoever ye shall ask the Father in My name, He will give it you. Ask . . . receive, that your joy shall be full." "At that day ye shall ask in My name." To the waiting hundred and twenty that day definitely, markedly came, when "Jesus, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, hath shed forth," as Peter said, "this which ye now see and hear."

But this Comforter as an Abiding Presence came upon Jesus when he was baptized with the Holy Ghost *as a dove*. Oh, wondrous symbol, showing how delicate is the holy Spirit-life! What more timid than the dove? What more easily frightened away? As timid as is the dove in the natural world to the least sound of a human tread, so

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THE NEED OF THE MOMENT.

The man who does not want the coming of the Lord says, "My Lord delayeth His coming." The Lord's true ones hasten His coming. The One who is coming is on the side of those who want Him. They can say, "He that is for us is greater than they that be against us." Do you want the Lord's return? Link yourself with Him who wants to return, and you will be more than a match for the smiters and beaters.

The secret of the Lord is with them that fear Him. Jehovah said, "Shall I hide from Abraham that thing which I do?" Are you one of the children of Abraham? If God revealed the coming destruction to Abraham, will He not reveal the coming destruction to the children of Abraham? Jesus says, "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends." If you are a friend of Jesus you have a right to know.

Before destruction came on Sodom and Gomorrah, Abraham had to be an intercessor. The success or non-success of Abraham's intercession does not matter. Lot was saved. Abraham's prayer was answered, but not in the way He expected: it was the means of the angel drawing out Lot from the coming destruction. Though by prayer you may not save cities from destruction, your prayers will be the means of drawing out some who otherwise would perish. They will be saved because of the prayers of the friends of God.

Do you know some in Sodom and Gomorrah? Exercise your privilege. Pray that an Abraham may be raised up for every city, town and village, that the Lots may be drawn out. They were drawn in by avarice and the snare of the devil. They were blood relations of Abraham, who was related to God, a friend of God.

God desires to save your relations, the relatives of those that are His. The secret was revealed to Abraham to induce him to pray, to intercede, and not for mere information. God's revelations are for a practical, definite

purpose. He sent and revealed things to John "the things which must shortly come to pass," and he was to write and publish them, and thereby warn the world. God wants His Abrahams to intercede. He wants His Johns to record. He needs His Jonahs too, men who will cry and raise the voice in public, even in places where it seems useless to cry. God-given messages bring a change to places given to destruction. Pray that Abrahams, Johns and Jonahs may be raised and fitted, to warn, to entreat, to pray, to write, and to circulate the truth of His near return.

LIFE MORE ABUNDANT.

Jesus came that we might have life, and life in abundance. Can you see the life in a seed? It is there, but no microscope can discover it. In the same way the seed of the Kingdom is invisible, but it is at the same-time mightily real. It is the life of Jesus within. He that hath the Son hath life. Our idea of life is limited, but the life itself is limitless, and out of this limitless fulness God would have us partake.

Have you this abundant life? It is more than salvation, it is Jesus Himself. How much of Jesus have you got? It is now that we possess Him in His fulness, and in proportion as we have Him now, shall we have of Jesus in eternity. As one star differeth from another star in glory, so also shall it be, we are told, in the resurrection. As we live here, so shall we go on in glory. If we possess much of Him now, we shall possess much in eternity. He offers life, and life in abundance according to our need. Does He possess you entirely? In the Song of Songs we read, "There are threescore queens, and fourscore concubines, and virgins without number, but my dove, my undefiled is but one." Will you be that one?

FRUIT UNTO GOD.

You cannot have good fruit unless you have good pruning. You can have the branches run and run and run, and the grapes will suffer in consequence. Short stumpy branches, not very sightly, produce the best fruit. Judge not according to appearances. Some vines have plenty of leaves but no fruit, but it is fruit the husbandman is looking for. You are not the judge as to how much you ought to be pruned or not to be pruned. Do not try and do the husbandman's work. You can leave that safely with Him. He is watching jealously over the fruit. The moment it is fully ripe He will take it to His banqueting table. Every bunch perfect! The divine scissors will nip off everything rotten and unfit. Perfect bunches for a perfect table for a perfect Master!

Don't you think that Moses was glad when the spies brought in the bunches of grapes from Eschol? And don't you think that One who is greater than Moses will be pleased when He receives the precious fruit of the earth? The grapes were produced in the land of the enemy and they were all the more precious. All things are available for the production of the perfect bunch of grapes, and for handing it over in its completeness. Do you think that the bunch will be lost between the time it is cut, and the time it is landed, when He has spent so much care in its production? It will be a perfect bunch, and the enemy will not be able to take a single grape on the way up. The enemy would like to get hold of the bunch for himself, but he has got what belongs to him, the sour. He cannot touch what does not belong to him. He has had his share. All he can do is to send his little foxes to try and spoil the vines. But our Samson can catch the foxes, tie them up and burn them. But do not take anything for granted, because it shall be. The Word

does not say that you can be careless or indifferent. The Lord will do all this for His spiritual Israel, but He would be enquired of to do it for them.

If you cannot afford to subscribe for the Evangel yourself, club with a friend, or even two friends, and get the paper between you.

GOD'S PRAYER HOUSE.

(Continued from page 5.)

the blessed Dove of God flies at the least approach of sin, the least exhausting of the God-atmosphere in His home, our heart; on our part, a little unrest, a little evil surmising, a little ceasing to praise, etc., etc., and the gentle, holy Dove of prayer is not at ease in His house of prayer. His brooding has been disturbed; He has spread His wings, is fluttering. Oh, let Him not depart! For our warning it is written of Ananias and Sapphira that they *tempted* the "Spirit of the Lord" (Acts 5:8, 9). Tempted Him to what? To depart from a contaminated community. But judgment was executed, the atmosphere was purified, and He the dove of God, could remain.

Oh, think not fellow-Christian, that there is no connection between the impatient feeling that rose in the heart—though bit back from the lips—with the little children playing about your mother-feet, or the fellow-Christian worker by your side in the Master's vineyard, and the place of prayer, when you turned in some hours later to do battle upon that field. "The wicked spirits in the heavens" (Eph. 6:12, margin)—can we count the number of that host?—found a back door open, in that secret grudge, in that evil surmise, in that heat of nature that held you in impatience, or moodiness, etc., and has walked in to sit upon your prayer-hour and contest every inch of the ground, and just where the unconfessed and uncleaned sin is, there the Dove of Holiness has loosened in the house, and because of it your prayer-hour becomes a defeated conflict. And yet God was waiting to bring you into a position that an archangel might covet, when the Holy Spirit in His prayer temple in your being was co-operating, with groanings which could not be uttered, in all the vast plans and purposes of God for salvation in this world.

Wanted: In us Holy Ghost prayer, which, passing through

The Blood.

ascends, is received by Jesus, is presented at the throne as His own intercession (Rev. 5:8), from thence is again outpoured into the earth, in all the diverse, manifold operations of the Holy Spirit, in judgment and salvation, throughout the world (Rev. 8:3-5).

Oh, can you not see why God wants a holy, undisturbed rest for the Dove, that His precious work may go on uninterrupted, and that we may be the favored ones, who ask and receive, to the fulness of their joy? He—Father, Son, and Holy Spirit—could have done His work without us, but He has made a plan, whereby He does it by us, that we may have the everlasting joy of co-operation, and all its blessed opportunities for development in God-likeness. Hence "I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye should ask of the Father in My name, He may give it you." The Christian taking permanent being in God to the end that there be a successful prayer-life.

"Dear Comforter, Eternal Dove,
If Thou wilt stay with me,
Of lowly thoughts and simple ways
I'll build a house for Thee."

DAILY PORTION FROM THE KING'S BOUNTY

MRS. A. R. FLOWER

Sunday. "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his bride hath made herself ready." Rev. 19:7.

"My Saviour, who doth know the thirst the longing spirit feels,—

O Bridegroom, now so long afar, why stay thy chariot wheels?

Were ever eyes so dim with grief, breasts so oppressed with care?

Did ever hearts so yearn to catch Thy whisper from the air?"

Monday. "Whatsoever thy hand findeth to do, do it with thy might." Eccles. 9:10.

When once our eyes have been opened to the many blessed opportunities of service lying all about us, even the weakest ones, we will cease asking God for something to do; but rather that we may have the grace to perform those duties already crowding upon our pathways in a manner pleasing and acceptable to Him. God will see to it that our hands are never empty, though the work may be different from what we might have chosen.

Tuesday. "Thou shouldst have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it: whereas now thou shalt smite Syria but thrice." 2 Kings 13:19.

"The better often is the foe
That keeps us from the best."

Most people are too easily satisfied. In their satisfaction over a partial victory they cease the conflict and thus come short of what God would have been pleased to make an overwhelming victory.

Wednesday. "My heart was hot within me while I was musing the fire burned: then spake I with my tongue." Psalms 39:3.

And such are the words that carry with them power and unction. Many words are spoken far too quickly; and once gone, they are hard to recall. To wait before God in stillness of mind and heart is the best preparation to carry His message. Wait till the fire of holy love consumes your very heart, then speak; and those who listen will feel the glowing of that same heavenly flame within their own souls.

Thursday. "With all lowliness and meekness, with longsuffering, forbearing one another in love." Eph. 4:2.

There must be a foregoing of selfish desire, pride and ambition, if God's people become truly united in Him. It is wrong to constantly lay the blame for disruptions on other brethren. Who knows but in his own heart has been lurking subtle forms of selfishness even in spiritual things. Let the faithful Holy Spirit search every heart, till God's children reach the place of "each esteeming other better than themselves."

Friday. "Their strength is to sit still." Isa. 30:7.

The patient endurance of trial is quite as pleasing to God's heart as the active performance of some great duty. Some day we will learn perhaps how vastly more God is interested in us than in our activities.

Saturday. "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." Heb. 12:28.

It is something to be deeply appreciated in these days of shifting temporal and political power—this eternal kingdom that knows no shadow of turning. And along with the joy and praise that overflows from our hearts there should be true and holy reverence for the God that has translated us into the kingdom of His dear son. Such a spirit of reverence is much needed in our worship today.

GENERAL COUNCIL OF THE ASSEMBLIES OF GOD.

J. W. WELCH, Chairman,
Office: 1243 North Garrison Ave.,
St. Louis, Mo.

"Where no Counsel is the people fall: but in the multitude of Counsellors there is safety." Prov. 11:14.

ASK YE OF THE LORD RAIN. Zech. 10:1.

These are the days in which God is pouring out His Spirit as latter rain, and the purpose of it is HARVEST. The time has doubtless come when, in the thought of God, there is to be a great ingathering. It is not wheat in the literal sense that is to be looked for, but it is to be a harvest of souls gathered together unto God and His Christ. Many of the Lord's children are busy looking after the natural wheat, corn and wine, but are somewhat careless about what God has purposed for these days that precede the coming again of Christ by but a short time. True it is, that none of us know the day or the hour in which Christ will appear to claim from the world His own; but that His coming is both certain and imminent is also true. It belongs to us, the people of God, to watch the plan of God and to work earnestly with Him.

A Wrong Idea.

There is a feeling on the part of some, that the day has come to stop trying to get people saved and to give our attention wholly to preparation for the glorious appearing of our Lord. There is nothing wrong about getting ready for His coming and there is great need of stirring up the saints upon that line; but to miss God's thought for the world and to fail God in the matter He has left to us in respect to preaching the glorious Gospel to the unsaved, and trusting Him for the harvest for which He is pouring out the rain, is to fail the Lord and to endanger our own chances of being prepared in the day of His coming. Nothing could more certainly grieve the heart of the Master than failure on our part to co-operate in His last supreme effort to keep men from going down to perdition. Personally, I know what it means to get this wrong idea about the church being ready for the coming of the Lord, and understand quite well the source from whence the thought comes. The thought is born of our desire to see Him in His glorious appearing, together with the thought that we are not as much like Him as we might be. A feeling comes that we must give all of our attention to self-preparation and helping other saints to do likewise. Then, looking into the Word of God, some see a church cleansed and prepared without spot or wrinkle or any such thing, while we as a church are far from all that, only to feel that there is a church to come forth in the last days that will, right before Jesus comes, reveal every feature of the picture.

True Abiding

is the key thought for the church before He comes, rather than perfected self. This true abiding does not necessitate human perfection, but does cover one with the perfection of Christ, and does demand close conformity to Christ in relation to His purpose and desire for the church and the world. To truly abide in Him is to allow nothing to come in that will bring estrangement from Him. One who truly abides will be accepted in Him, and no matter what spiritual attainments we may have

achieved, we shall still be accepted *only in Him and not on account of what we are in ourselves.*

There are some things that we are clearly responsible for in these trying days, when so much in the way of independent thought and action is apparent in the church and while the power of Satan is intensifying all around us as it surely is. We are responsible for our own attitude toward, and our influence in, the matter of unity among baptized believers and also in the matter of the Gospel in the world-wide field. To leave off an intense interest in the salvation of the lost, who can only be saved through the precious Gospel of God's grace and power, is to deliberately separate us from the very heart throbs of the divine Master. To become prescribed in our interest to the extent that we are no longer burdened with desire for the salvation of all men, is to abide in our own opinions while Jesus Christ wrestles with the enemy for souls in all the world. If Christ is in China and India and Africa and all other countries on the earth, seeking the lost that they may be saved, the saint who is not interested in all men everywhere, for their salvation, cannot well be said to be truly abiding in Him. Somewhere along the way they have parted company with the Master. He is pressing the battle to the final victory and will not stop agonizing for the lost till His ministry is changed; and it is our part to go with Him to the ends of the earth in prayer and such effort as we may make, working with Him.

Unity an Essential Element.

If the church is to be effective as the true body of Christ, the saviour of lost men, unity of purpose and desire coupled with a love that will refuse to submit to division and disunion is essential. Every saint, especially all who have been baptized in the Holy Ghost, are personally responsible for their share in the matter of unity in the body, and no one can expect to avoid giving account to God for any lack on their part in endeavoring to create and foster such unity.

All that lies back of the purpose and desire of the Holy Brethren in council, who have planned to assist in having unity, by encouraging Bible order and co-operative fellowship among us, is the conscientious conviction of heart in the matter; and all that is done by them to that end is done with the thought in mind that we are responsible for the exertion of such influence as we have in accord with God's thought for us as a people, that we meet His requirements and have the divine approval. As men who have no other known desire, we invite all saints to come together with us upon a plane of common faith and stand together for the salvation of the lost and dying all about us. Let us pray that God will institute the greatest revival this year that the world has ever seen; and in such a case we need not fear for the readiness of the church to meet her Lord if He shall come in the midst of it.

Ask ye of the Lord rain, that the harvest may be abundant.

SPECIAL ADVERTISING NUMBER.

As you will readily see, this is a special advertising number of the Evangel, the size of which has been increased to twenty pages. There is a reason for this. The Evangel now costs more than is actually received from the subscriber to enable us to keep it going from week to week. The rise in price of raw materials has forced many periodicals (religious and secular) to raise their subscription price. The Evangel does not want to do this, as a large company of our people could not afford to take the Evangel and would be shut out entirely should

the price of subscription be raised to \$1.25 or \$1.50 per year.

As a partial solution of the problem, we have undertaken to handle Bibles, books, tracts and other printed matter, all of which yields a small profit which goes back into the publishing house to meet the increased bills for paper, ink, etc. The Gospel Publishing House does not use the Evangel to develop a book and Bible business, but it does use the books and Bibles to help keep the Evangel going on its great mission of carrying the Gospel to all the world. The balance which even the book and Bible business does not cover, is made up in direct answer to prayer, the Lord touching the hearts of its readers to send in offerings for the work as the Lord prospers them.

The increase in size was occasioned by our desire to not deprive our readers of one word of reading matter, and at the same time to advertise the books we handle which are particularly acceptable for the holiday season, instead of going to the expense of sending catalogues to all our subscribers under separate cover.

The columns of the Evangel are filled with good things. Keep this paper safely and during the next three weeks refer often to it for suggestions. Would recommend, however, that you send your orders early to insure no delay in receiving them before Christmas. Every book and Bible will fill its place according to the desire of the purchaser, and we urge you to make your gifts count for God this coming season.

THREE CHRISTIAN SOLDIERS.

(Continued from page 3.)

the boys slipped his handcuffs and then let the others free. They got safely through the barbed wire that enclosed the camp and began to run. But in the darkness they crashed into more wire strung with cans which gave the alarm. The enemy fired into them, and our boy George Skene fell. Another soldier tried to help him up but it was too late. George said "take this letter and send it to my friends." He was to carry the letter to us. The soldier took it and ran, but fell and lost the letter in the darkness of the night. We finally received the word. Our boy, true to God and his country, was dead, yet not dead, he lives with Christ.

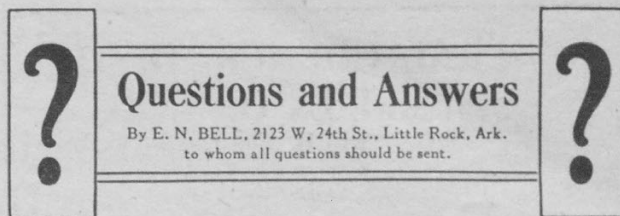
Scott, Skene and Martyn preached salvation to the natives of Egypt, lived it before ungodly soldiers in barracks and camps everywhere. Their officers wrote, "Never were more true, faithful and godly men than the three soldier boys."—C. W. Doney.

FAITH IN ACTION IN THE MISSION FIELD.

(Continued from page 4.)

sense we could only afford second-class flour! Finest grapes and pomegranates when dull sense could only see coolie bananas! Have we not proved that the more we trusted and praised, the less we worried, the more wonderfully did He prepare a table for us in the presence of our enemies? And can we not testify to the delicious flavor, taste and wholesomeness of meals prepared by angel hands?

We would as lief use bad language as to grieve our Father by asking, "What shall we eat? What shall we drink? Wherewithal shall we be clothed?" For saith He, "All these things do the heathen seek after." To worry then would be to be like the heathen, and we have seen too much of the heathen to ever wish to be like them. Our claim is to be the blood-bought children of the King, and we glory in His love, which makes our lives a continual song of praise.



Address only personal letters on Biblical questions to Brother Bell. Do not write him about Publishing House business or credential matters, as letters addressed to him will be forwarded to him, and be delayed in returning to the Publishing House before they can be answered.

103. What are the seven Spirits of God in Revelation 3:1?

Ans. They are the "seven eyes, * * * sent forth into all the earth." 5:6. The Lamb has these seven eyes according to this verse and 3:1. There are hints that this number seven is purely figurative, standing for the complete omniscience in and omnipresence of the Holy Spirit operating from and in behalf of Christ the Lamb. In Rev. 1:4-5 we have grace and peace (1) "from Him who is, (2) and from the seven Spirits, (3) and from Jesus Christ." There seems to be a clear reference here to the Trinity, and if there is, then the seven Spirits would of necessity refer to the manifold workings of the Holy Spirit.

104. What is the thorn in the flesh, 2 Cor. 12:7?

Ans. I do not know what it was in Paul, and am glad I do not, for then we are left to claim the all-sufficient grace for our thorn in the flesh whatever it may be. To us it is any humanly unbearable cross or affliction made bearable by His conquering grace.

105. Will there be any souls saved after Jesus comes and catches away His elect during the thousand years of peace?

Ans. Such questions as this are of very little practical value, hardly worth your precious time one way or the other. We often hear it asked, "Can the heathen be saved without the Gospel?" A far more practical and profitable question would be, "Can we be saved, if we disobey the Gospel when He strictly charged us to carry the Gospel to the "whole creation?"

This writer believes souls will be saved during the Great Tribulation after the elect are caught away. See the twelve thousand out of each tribe of Israel sealed in Rev. 7:4-8, and the "great multitude of Gentiles come up out of the great tribulation," v. 14, see 7:9-17. I believe, also, there will be many living among the nations in the millennium who will be saved, but I do not expect to be saved in any of these three ways. Now is the best time under heaven for any soul now living to be saved. No one has any promise of tomorrow, and though people living in those days may be saved at the cost of death under the antichrist, it is certain there is no promise for any man hearing the Gospel today to be resurrected then and receive what Russell calls a "better chance." The man who rejects his chance now is certain to be lost. Our mission is now to those living all around us. Can we be saved, if we do not tell them of God's present offer of salvation through Jesus?

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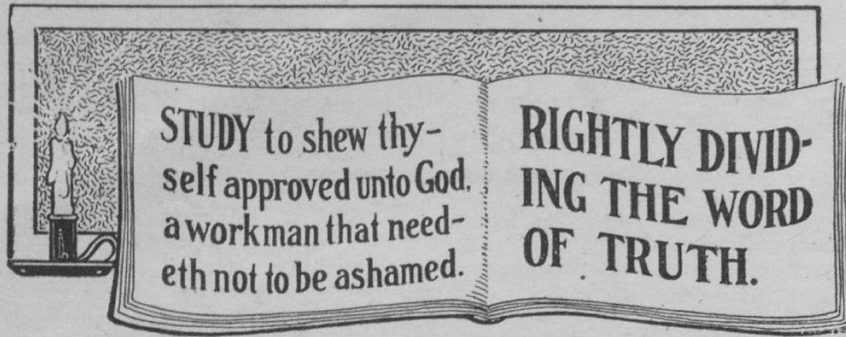
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SUNDAY SCHOOL LESSON

December 10, 1916.

FAITHFUL UNTO DEATH.

Lesson Text.—Rev. 2:1-17.

Golden Text.—"Be thou faithful unto death, and I will give thee a crown of life." Rev. 2:10.

Leading Thought.—The reward of the overcomer.

1. **To the church at Ephesus.** Vs. 1-7. In the second and third chapters of Revelation are given Christ's messages to the seven churches of Asia. We have only the first three of these; but the student will find much help and blessing in carefully going over the two chapters entire. We spoke of their double significance in the last week's lesson. Look up all you can concerning this Ephesian church. Acts 18:19-21; 19; 20:16-38. Then read Paul's wonderful epistle to the church. Surely those saints in Ephesus knew God. Each of these messages opens with some expressed attribute of Christ. Compare these with the picture of Christ, given in the first chapter. Vs. 12-18. God knew some very definite, commendable things about this first church—her works, her labor, her patience, her abhorrence of evil, her power of discernment, her faithful endurance for His name's sake. To us this would seem to be the summing up of a most perfect Pentecostal church. Yet of this very church as of that young man of old Christ must say, "one thing thou lackest." Oh, God, give us each to see that one thing that may be hindering us from measuring up to the full stature of Christ! Needless to say most of us are too easily satisfied. And all the righteousness, and the patience, and the discernment could not fill up the lack—the leaving of their first love. Don't put this off on the cold, ecclesiastical bodies of believers. For these Ephesians were a zealous, spiritual people, nevertheless God had something against them. And I fear He has occasion to hold this same thing against most of us. It is so easily lost—the white-heated glowing of the first love. It involves our attitude both toward God and man.

It is that love which is shed abroad in our hearts by the Holy Ghost. Paul gives us a divinely-inspired portrait of its working in 1 Cor. 13. Stop and read it over just now. Then read it again tomorrow, and so on till Jesus comes. The continuance of this love keeps our hearts mellow and sweet, free from harshness, and criticism; it keeps us as "lively stones" in God's holy temple cemented together in indissoluble union. Backsliding begins deep down in the heart, and it reaches different lengths in different lives. You may attend meetings continuously, you may deliver fiery exhortations, you may work day and night, you speak in tongues most fluently and manifest other operations of the spirit; and yet deep down in your heart that truest first-love may be gone. Don't deceive yourself, beloved. It is the broken and contrite heart, the yielded, tender spirit that keeps low down at the feet of Jesus—such are the ones that dwell in holy union with Christ and that feel the warm glowing of this heavenly flame within their breasts. Repentance and confession is the way back. Because one has been baptized with the Holy Ghost let him not think there will be no further need for repentance and oftentimes confession both to God and to his brother. It takes grace and humility, but it brings the love back, and prevents that sad necessity of God's ultimately removing their candlestick. It happened to the Ephesian church in a literal way. It can happen to us just as truly in a spiritual way. The promise to the Ephesian overcomer is life through partaking of Jesus, the tree of life in the midst of the Paradise of God.

2. **To the Church at Smyrna.** Vs. 8-11. The Bible does not give us much knowledge concerning this church. This and the Philadelphian church are the only churches of which only words of praise are spoken. And it is the only one of the seven in which there is today a strong Christian church. The message strongly commends the church for its endurance and suffering. There is something peculiarly sweet in those words, "I know thy tribulation, and thy poverty (but thou art rich)." And they apply just as fitly to us today who suffer for the name of our Lord Jesus Christ. Jesus knows! No need then to tell others so often about our persecutions and sufferings.

"Well He knows the pathway o'er life's burning sands,
Courage, wayworn traveler, Jesus understands."

"If we suffer, we shall also reign with him." And the conclusion of this very message emphasizes this same thought, "Be thou faithful unto death, and I will give thee a crown of life." This was a message that would apply for the dark days of persecution which soon fell upon the early church. And the overcomer's promise is that of safety from the final condemnation of sinners. But the Lord Jesus is quite concerned today that we be faithful; and in a sense it takes quite as much grace to live a faithful life these days as it did to suffer martyrdom then.

3. **To the Church at Pergamos.** Vs. 12-17. This third message gives us rather a forceful picture, symbolic of the dark ages in church history. But there is an inner meaning which makes it applicable to us today. Satan's throne is in evidence right in the midst of many so-called religious people right here in our supposedly Christian land. There are many times that we feel the powers of darkness all about us and are deeply conscious of spiritual idolatry on every side. How sad that any of spiritual Israel should be so ensnared by the devil. God help to discern the truth and to walk in it. There is nothing that will so effectively make war on every form of idolatry, error or sin as the two-edged sword, which is the Word of God. What is overcoming? Over a door in Edinburgh ran the following inscription, "He who holds, overcomes." There is a deeper meaning than a casual glance gives. Think of the many who have fallen because of some place where they failed to overcome. And then remember Jesus Christ, our great Pattern who pleased the Father in all things, and His promise, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." He has trodden the way before us, and through His grace and power we can be overcomers.

"Over everything, over everything,
Over everything, praise the Lord."

Next Week's Lesson.

December 17, 1916.

THE HOLY CITY.

Lesson Text.—Rev. 21:1-4, 22-27; 22:1-5.

Golden Text.—Rev. 21:3.

Alice R. Flower.

Bro. W. M. Coleman writes from Tellico Plains, Tenn., "An elderly Baptist preacher, 55 years old, got baptized with the Holy Ghost in our meeting. He was healed of heart and stomach trouble, and is a wonderful witness for the Lord. We are going to have a Children's Day December 22nd, we expect to have something for all of them. Any who have any articles to give away can send them by parcel post."

ILLUSTRATIONS OF GOSPEL THEMES.

We invite the co-operation of all the Evangel family in sending in illustrations that will be helpful in setting forth the truths expressed in the Gospel.

Heart Changed.

The friends of a young Brahmin strove in vain to make him recant, but all in vain. Then they changed their tactics, and said that the missionaries had given him some medicine to turn his mind. "No," he replied, "God has given me His Spirit to change my heart."

Infidel Lawyer.

A skeptical lawyer had over the entrance to his private office door the words, "God is nowhere." One day his little girl, seeing it, began in her childishness to spell the words, and finally made them read thus: "God is now here." As an arrow from the Almighty's quiver this entered the infidel's heart, and he became a believer and a Christian.

Without Poverty and Without Power.

In the sixth century, Benedict of Nursia was visiting the Pope of Rome, and in the course of his visit, the pope showed him over the papal treasury. Complacently pointing to the piles of gold and silver coins stacked up in the vault, and to the gold caskets filled with jewels, the pope said smilingly: "You see, brother, we cannot say any more as Peter said of old, 'Gold and silver have I none.'" "No," said Benedict, "Neither can you say any more 'In the name of Jesus Christ, arise and walk.'"

Luther and Satan.

It is said that Satan once came to Luther, and, standing at the foot of his bed, presented a long roll containing a list of Luther's past sins, saying: "These are your sins; how dare you hope for heaven?" Luther said "Keep on," and the devil unwound more of the roll, showing more of his sins. "Keep on," said Luther, and the devil continued to unroll the black list of Luther's past life. At last Luther said: "It is true, those sins I was guilty of, but it is written, 'the blood of Jesus Christ cleanseth us from all sin.'"

The Door of the Sheepfold.

A minister was traveling in the East and was shown a sheep-fold. "I see the wall all round," he said, "But where is the gate?" "The shepherd is the gate," was the reply. "He, himself, stays at the entrance to the fold all night." That minister understood for the first time the meaning of the words of Jesus, "I am the door of the sheep, by me if any man enter in, he shall be saved, and shall go in and out and find pasture," and he was consoled with the thought of

his wonderful security, with no less an one than the Lord Himself guarding him from the enemy all through the last dark hours of this dispensation.

Rich or Poor?

A man had a farm, and he did his best to work it, but as it seemed little more than a stone pile, he went bankrupt in the attempt. Another man came along and bought the farm. He sank a shaft in one part of the farm and he found some coal. He sank a second shaft in another part of the farm and found iron. He sank a third shaft and he struck oil. Within a few years the second man was able to write a check for six figures. He had the same inheritance as the first man, but the one became poor and the other rich. There are many who claim Christ as their inheritance, and yet how poor they are spiritually; others there are who sink a shaft deep into the unsearchable riches of His grace and get the full value of their inheritance. To which class do you belong?

Protected by the Flag of Heaven.

Moody used to tell of an Englishman who came and lived some while in America, but afterwards went to Cuba. Whilst there he was arrested for being a spy by some suspicious Spaniards, was tried, found guilty, and sentenced to be shot. The sentenced man appealed to the British and American consuls pleading his innocence. It was in the days before the cables had been laid and there was no means of these consuls communicating to their respective governments before the date of the execution. The morning that the man was to be shot arrived, and he was led to a certain spot, and a small company of soldiers were picked out to do the firing; but just before the final instructions were given, a carriage drove up, out of which sprang the two consuls. Walking over to the condemned man, one man put on him the Union Jack and the other the Stars and Stripes, until there was not a bare place on the man that was not covered by one of these flags. They said, "Fire if you dare." And the Spaniards desisted. They knew that behind those two flags were two strong governments, and serious trouble might ensue if they fired on those flags. The soul that cries to the Lord for shelter is enveloped in the flag of heaven. "His banner over me was love." And the one who shelters under that banner is preserved from all evil.

SOUTH EAST ALABAMA AND WEST FLORIDA CONVENTION.

"The South East Alabama and West Florida Convention will convene at Florala, Ala., December 1st at 9 a. m. The statement in the minutes that it will meet the 11th is a misprint and a mistake. Everyone is invited, and especially all the preachers are urged to be there, as much depends on these meetings, and there are some important questions to settle. Come praying."

OFF TO CHINA

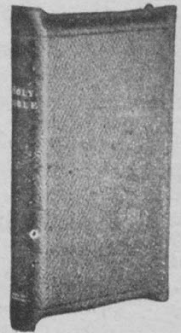
Bro. Lloyd Creamer sends us a line from the S. S. Siberia Maru, on board of which steamer he is sailing to China with Bro. and Sister Steinberg, Sister Stephany of Cleveland and Bro. Nelson of Bridgeport, Conn. and requests an interest in our prayers.

NEW SUBSCRIPTION CAMPAIGN SPECIAL GIFT OFFER

We expect to add a number of new and interesting features to the Weekly Evangel during the next few months. We want the Evangel Family to co-operate with us in an endeavor to greatly increase our subscription list. As an inducement, we are offering

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to the one who sends in the largest number of new subscriptions between now and the end of the present year. This will be freely given as an act of appreciation to the one who is successful in co-operating with the Evangel staff in this effort to increase the number of subscribers to the WEEKLY EVANGEL. And as a

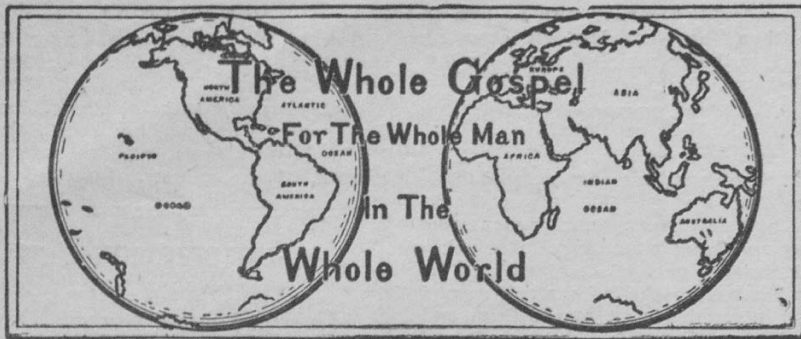
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Send all Missionary Offerings by Postal or Express Money Order to J. W. Welch, Treas., 1243 N. Garrison Ave., St. Louis, Mo. Please do not write Publishing House and missionary matters on the same sheet of letter paper. These belong to two different departments, and should be kept separate, although they can be mailed to us in the same envelope.

MISSIONARY OFFERINGS

Report of Missionary Treasurer.

The following are the amounts sent to various faith missionaries this month. We should like to be able to forward at least \$1000.00 per month to the various workers on the field. Who will help us to send this sum during the next month?

| | |
|-------------------------------|----------|
| H. M. L. Harrow, W. Africa | \$ 60.00 |
| W. K. Norton, India | 30.00 |
| Mattie Ledbetter, China | 20.00 |
| Solomon Feliciano, Porto Rico | 20.00 |
| D. W. Grier, Ceylon | 20.00 |
| Robt. Atchison, Japan | 20.00 |
| E. A. Barnes, Nicaragua | 20.00 |
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| Rhodena Mendenhall, W. Africa | 20.00 |
| Estella Bernauer, Japan | 20.00 |
| Almira Aston, India | 20.00 |
| Adell Harrison, China | 20.00 |
| Paul Van Valen, India | 20.00 |
| Sarah Kugler, China, | 20.00 |
| B. A. Schoeneich, Cent. Amer. | 20.00 |
| H. M. Turney, S. Africa | 20.00 |
| Lillian Hofer, China | 20.00 |
| Mrs. D. L. McCarty, India | 20.00 |
| H. C. Ball, Mexican work | 10.00 |
| Andrew D. Urshan, Persia, | 10.00 |
| Lillian Denny, India | 10.00 |

| | |
|---------------------------|----------|
| Total for November | \$440.00 |
| Total for past ten months | 3864.50 |

| | |
|---------------------------|-----------|
| Total forwarded this year | \$4304.50 |
|---------------------------|-----------|

THE PASSING OF PAUL BETTEX.

Bro. John D. James, in a letter just received, tells at length of the search that he and others made for Bro. Paul Bettex, when they heard that he had not returned to his station at Wang Lek. He left there on July 28th for Canton, but as there was a state of war at that time, he was compelled to walk most of the way. As he did not return his Chinese workers went to Canton and made enquiries for him, and the British and Foreign Bible Society sent out a party to search for him. They found that he had been killed by robbers at Nga, and when they discovered the

grave they reopened it. Bro. James writes, "It was a sad sight indeed, the body had an awful odor, the flesh had wasted away, so we could tell little from his face, but from his clothes we had unmistakable evidence. The villagers had wrapped the body in matting, dug a hole and thrown him in it. We were told by the people that the robbers took him for a spy as he came by, arrested him, kept him all night, and the next morning took him out and shot him.

"We got permission from the magistrate, and took the corpse to Canton, and buried him by his wife's grave. Paul Bettex is widely known among Pentecostal people as well as among the Salvation Army; he has preached in South America and many other countries. Several years ago, he married Miss Nellie Clark, a London Missionary Society missionary, who received the baptism of the Holy Ghost. Both Mr. and Mrs. Bettex are resting with Jesus, but the harvest gathered by them still remains as a witness to their faithful service."

PIETERSBURG CONVENTION.

South Africa.

It was with mingled feelings of joy and sadness that we bade farewell, a few days ago, to the saints in Pietersburg and the many newly made friends who gathered at the station. Joy, as we remembered the great things that God had done for us, and sadness, as we took our leave of those whom we had learned to love so dearly in such a short space of time.

Reviewing the four days' convention, which, by the way, was the first Pentecostal Convention held in Pietersburg, we can only regard it as one of the best times that God had given us. Never were we more kindly received by strangers anywhere, and most earnest attention was given by them to the Word of God as it went forth.

Fifteen souls at least decided for Christ and the obvious conviction of sin that rested upon others, will no doubt in the days to come, bring forth fruit for His glory, if it has not done so already. Thirteen received the Pentecostal baptism, and since then eight more have received. Truly our hearts overflow with gratitude to Him who worked so wondrously in our midst. To the King of kings be all the praise and glory.

The services were held in the Lyric Theater, and each night of the convention the place was well filled. On the Lord's Day 300 people or more were gathered together to witness the baptismal service when some believers were buried with Christ by baptism into His death. Romans 6:3, 4.—Archibald H. Cooper.

Since posting my letter to you yesterday, I have received blessed tidings from dear Brother Beetge. He writes that when the seven deacons were chosen by the Assembly in the District, and after they had decided to give God at least a tenth of what He gives them, the Holy Spirit fell and ten were baptized in the Holy Ghost, and five more afterwards. Glory, glory to Jesus! Souls were saved too. Brother Beetge was accompanied by Brother Bantge, another of our workers from Witbank.—A. H. C.

SPECIAL MEETINGS IN NORTH CHINA.

We have had a four days' meeting, and quite a number of Chinese came in from the outstations, and in some meetings our chapel overflowed. In the first meeting, Wednesday, there was great power in our midst. On Saturday fifteen brethren were baptized in water and on Sunday eight more. Many outsiders came to look on, and as we were singing and praising God, three men were filled with the Spirit, and others were filled with the power of God. It was like heaven to us.

We are still looking for more from God.—N. P. Rasmussen, Shih Chia Chuang.

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BLASTING THE ROCK OF PREJUDICE IN NICARAGUA.

God continues to bless us in giving out His precious Word and in body and soul. Hallelujah!

Our work needs more patience than in the homeland. Here they do not know the Gospel and are deceived by false doctrines. They believe they have the true faith and that we are deceivers, but gradually, as they accept the truth, they are freed from error and Jesus comes into their hearts and saves them. He are grateful to God for the fruit He has given us. We cannot report as great results as in some other parts of God's harvest, but we are building upon a sure foundation and doing work for eternity.

We covet your prayers for this little congregation. We are passing through much trial of our faith, much persecution, sickness and poverty and temptations—but my joy is that they are standing true to God and giving a good testimony for His glory.

We have the promise of a building in the center of the city, suitable for preaching publicly and freely the Gospel, and our hearts are encouraged that after five years waiting, God is going to grant us this desire we have so long cherished. Also we are encouraged with the hope of soon having reinforcements join us. In fact, we learn they are on the way. Praise God! He has put this work upon the hearts of some of His faithful ones who are making sacrifice by prayer and gifts to carry on this battle against sin. Beloved, our labors are not in vain in the Lord.—“An odor of sweet smell, a sacrifice acceptable, well pleasing to God.”—E. A. Barnes, Nicaragua, Central America.

A NEW MISSIONARY IN CHINA HEARD FROM.

Possibly you are not all acquainted with me, but I have been greatly blessed in reading The Weekly Evangel and thought I would like to write to you. I remember how I used to enjoy reading the letters of the Pentecostal missionaries when in the homeland. I am now a missionary in China, to which field the Lord has called me, and I am very desirous that you all remember me in prayer. I have been asking God to wonderfully increase the circulation of The Weekly Evangel.

Conditions in China now are very favorable for the spreading of the Gospel. China is awakening and adopting foreign customs and grasping after education. But higher criticism is being preached also, and I am afraid that the Chinese may swing from heathenism right into that without believing the Gospel and being saved. If they do, their last state will be worse than their first.

I would be very glad to hear from any of you. Again am asking to be held up in intercessory prayer.—J. Raymond Benning, Changte Ho, Honan Province, China.

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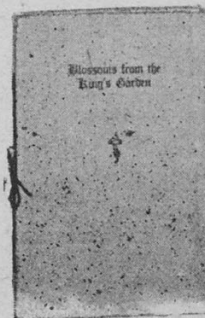
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LIKE THE STARS WE SHALL SHINE.

Dan. 12:3.

When at last all the battles of life have
been fought,
And the vict'ries, though grace, have
been won,
Like the stars in their glory, we'll shine
evermore,
In the kingdom of God and His Son.

Chorus:

Like the stars we shall shine in that
kingdom above,
If to righteousness many we turn.
Then in breast-plate and shield on life's
great battle field,
Let truth's lamp in its brightness e'er
burn.
If to Him we have proven our faith by
our works,
And have faithfully labored below,
We shall walk by His side, in that king-
dom of love,
With our garments made whiter than
snow.

Every soul that we lead to the foot of
the cross—

Every life that we save from despair,
Will insure us a richer and sweeter re-
ward
And will brighten the crown that we
wear.

Then be faithful and labor for Him
while you may,

Let your life as a beacon light shine;
Then at last when He cometh to make
up His gems,
We shall hear Jesus say "they are
mine."

The tune "Will there be any stars"
may be used. Burt McCafferty.

NOTES FROM THE FIELD.

Pastor E. R. Driver writes from Los Angeles, "Evangelist Thomas Griffen and wife are conducting revival meetings at the Saints' Home Church on 20th and Hooper Avenue. God is blessing these meetings with a full house, souls are being saved and baptized with the Holy Ghost, the sick are being healed, and there is a great outpouring of God's choicest blessings accompanying every service. This converted gambler will be at the Saints' Home Church indefinitely."

Bro. T. A. Snodgrass writes from Terrell, Texas, "Am glad we can report victory for the Terrell Assembly and a good spirit prevailing among the saints. One baptism at a cottage prayer meeting last week, much rejoicing in the

That which we have seen and heard declare we unto you that ye also may have fellowship with us and truly our fellowship is with the Father, and with His Son Jesus Christ.—1 Jno. 1:3

Spirit; the power fell and everyone in the house got a blessing. We are expecting great things from the Lord."

A young member of the Evangel family writes, "I feel I have to tell others what Jesus has done for me. He saved me last year when I was thirteen, and in October, 1916, He baptized me with the Holy Ghost as it says in Acts 2:4. Hallelujah! It is wonderful to be baptized: it is better felt than told. Hallelujah!"

NORTH WEST TEXAS PENTECOSTAL CONVENTION.

Electra, Texas, Dec. 14th to 17th.

Electra is on the Ft. W. and Denver Ry. Come and pray for a good meeting. For particulars write W. W. Hall, Wichita Falls, Texas.

THE WORK AT TOPEKA, KANSAS.

God gave us a gracious camp meeting, and we are in the midst of a revival now at the new Tabernacle. The meeting has been going on for five weeks and the interest is increasing. New ones are coming to the altar, and the power is falling. God is putting the spirit of intercessory prayer on quite a number of the saints. There has been a number of definite cases of healing recently; and deep conviction resting on the unsaved. We ask the prayers of all the saints that God will give an old fashioned revival here.—C. E. Foster.

GOOD MEETINGS AT SWEET WATER, TEXAS.

Bro. L. C. Ridgway writes from Texas, "I am sending you a report of our meeting just closed at Sweet Water school house, six miles west of Port Lavaca. Bro. Bennet and wife and Bro. Davis and wife were the workers. We had a fine meeting, about thirty saved, eleven got the baptism of the Holy Ghost, and eleven were baptized in water. It was one of the best meetings I have ever been in. Sinners got to God, and old church members got the baptism. Praise God. The band will go to Port Lavaca tomorrow to start the battle there. Pray for us."

REQUESTS FOR PRAYER.

A sister in Bay City, Mich. writes, "I crave your prayers that I may be well."

—:o:—

A Brother in Hinton, Okla. would like us to pray that he may receive the baptism of the Holy Ghost.

—:o:—

E. L. C. requests prayer for the healing of a hurt in the right side that has bothered for over a year.

—:o:—

Pray for the Jamestown Mission in Arkansas that the Lord will do a mighty work there in saving souls.

—:o:—

A sister in Raton, New Mexico, who is a cripple and very weakly in body, would like us to pray for her healing.

—:o:—

Bro. Chas. Williamson requests prayer for Cleburne, Texas, that the saints may be united, and the wherewithal to finish their church building be forthcoming.

—:o:—

A sister in Nebraska requests prayer as she feels the enemy is holding her down and she desires our earnest prayers that his power may be broken, and that she may be obedient to God.

—:o:—

Bro. E. J. Witte has accepted the pastorate of the Cincinnati Assembly and earnestly solicits the prayers of the Evangel readers. He writes, "Pray also for my wife and youngest son; not well."

—:o:—

A sister in Rixie, Okla., desires to do some missionary work among the oil fields, especially house to house work, and would like all to unite in prayer that the Lord will supply her with a horse and buggy.

—:o:—

A sister writes, "Please pray for Weed Calif. that God will in some way open a door for the Gospel to be preached here. I don't want to complain, but it seems as if some have forgotten that souls are dying and going to hell in Weed."

—:o:—

I feel like saying, "Read the Evangel, it rings clear." A Seattle reader.

—:o:—

"Who gave Himself for our sins." Luther comments on this, "Reason doth not apply this pronoun **our** unto herself, but unto others which are worthy and holy: and as for herself, she will tarry till she be made worthy by her own works. This one syllable being believed may swallow up all thy sins."

BIBLE SCHOOL AT MALVERN, ARK.

January 4th to 25th, 1916.

Three weeks of Bible Study for the benefit of ministers and workers in the State of Arkansas. We also invite those of other states who may be able to come. We plan to entertain ministers and recommended workers only. We cannot provide entertainment for the families or friends of ministers or workers. All must provide their own R. R. fare to and from the School. If possible, bring a liberal offering unto the Lord.

Let each Assembly pray for this gathering, and if you have God-called workers whom you can recommend, send them to us, but do not send any one unless your local church can vouch for their call and for their character. It will take our best to care for those who are worthy. Take an offering in your Assembly for this work to help care for some needy one whom God wants here. As a local body we will do our best, but we are few. Stand with us in faith. Let your faith work by love. Do something.

This school will be in harmony with "The General Council" teachings. No side issues, hobbies, or whims will be allowed. If you have a hobby leave it at home. If you have some peculiar views differing from your brethren do not come here to air them.

We expect a number of able men, "filled with the Holy Ghost and wisdom" to teach us some of the great fundamentals of the Bible. Brother Samuel A. Jamieson, of Dallas, Texas, under the leadership of the Holy Spirit, will have charge of the course of studies. Brother Jamieson is a Spirit-filled man, and a scholar who is able by the Holy Ghost to help young men who have been called of God. The writer has had the privilege of laboring with him in several battles, and has had his assistance in his own pastorate, and can say that he has always proven to be a help and blessing to the work.

Our only purpose in calling this gathering is that we may be able to give some help to those who are not able to go to some established Bible School, or who have never had any training for God, and we want those who have had training and experience, and success in Christian work to come for the help and encouragement of those who will be blessed by being associated with soul-winners. Many of the leading brethren of Arkansas, and some from other States, have written to us that they have a strong conviction that this call is of the Lord, and have promised their support.

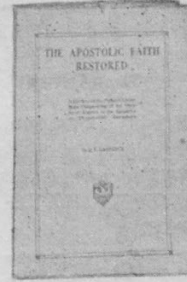
There will be a morning Bible study and an afternoon service given to prayer for the benefit of seekers. One hour at night will be devoted to Bible study, followed by evangelistic service. We expect many strong preachers who have proven themselves to be soul winners.

This year has been a good year for the Malvern Assembly, and we look for great things from our heavenly Fa-



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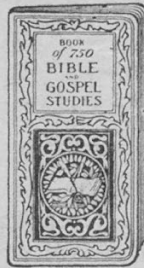


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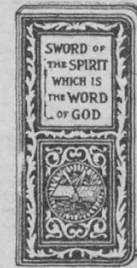
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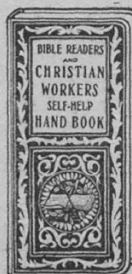
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ther January 4 to 25th. Come to this feast of good things! If you are coming write me not later than December 25th. Address all communications to Fred Lohmann, box 846, Malvern, Arkansas, and make all offerings payable to S. R. Erwin, Treasurer.—Fred Lohmann, pastor.

A NEW JEWISH MISSION IN CLEVELAND, OHIO.

Greetings in Jesus our Lord! It was our expectation to return to Egypt to our work there this fall, but the Lord has otherwise ordered. Blessed be the name of the Lord!

We received word from the American Consul in Cairo and also from the British Consul in this land that it would be absolutely impossible for us to enter Egypt at present on account of war conditions. While we regret not being able to return, we want only God's will and are praising Him.

God has opened before us another door, and we have entered in. Mother and I have opened a Pentecostal mission for the Jews and are living in the orthodox Jewish quarter of Cleveland, a city that has 65,000 Jews. By His grace we shall preach Jesus crucified, risen and coming again, trusting the Holy Spirit to break stony hearts and open blind eyes to the beauties of their Messiah and Saviour.

Thus far we have had many opportunities to witness to salvation through the blood of the spotless Lamb of God.

This mission is affiliated with the Pentecostal church of this city, but is wholly dependent upon God for its support.

We ask that all the Evangel family join us in prayers that many from among the Jews shall be saved and prepared for the soon coming of Jesus.

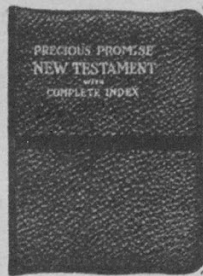
Yours in His glad service,
 Florence I. Bush and Mother,
 4608 Scoville Ave.,
 Cleveland, Ohio.

A LINE FROM SISTER ZOLA TAYLOR.

The Lord laid on my heart the work at Tubal, a country church from the Three Creeks, Ark. work, and though they had gone somewhat dry there were a number of saints standing blessedly for the Lord. The Lord met us the first night of the meeting, the saints' hearts were open, and the power of God rested on us from the beginning. The saints responded in the Spirit, and a time of refreshing came from the presence of the Lord and a mighty going down before Him.

The Lord gave us a blessed missionary service, giving us John 4:35, "Lift up your eyes and look on the fields." The night before the Lord had so wonderfully come to me in a dream. I dreamed that another sister and I came into the church with our arms full of freshly-washed starched clothes, and we were sprinkling the clothes, rolling

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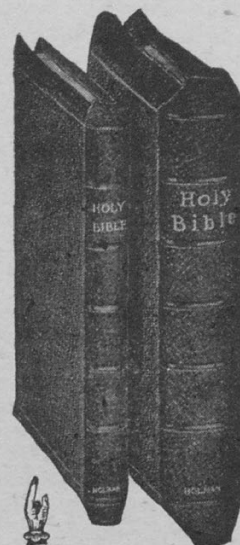
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For specimen of type see Teachers' Premium Bible on back page.

Evangel Bible A. is a slightly larger Bible than the A.A. Bible and contains a Concordance and Subject Index in addition to the references. Palestine Levant Binding, silk sewed, leather lined to edge, black face minion type; size 7 1/4 x 5 and only 7-8 of an inch in thickness. Postpaid \$4.35

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Evangel Bible B. is a still larger Bible, measuring 8 1/2 x 5 1/2 inches and 15-16 of an inch in thickness. Its particular advantage is the large self-pronouncing, long primer type. This Bible has had a wide sale and has given universal satisfaction, especially among preachers, Sunday-school teachers and those who need a medium large type Bible. Has Concordance, References, Subject Index and Maps. The binding is the same as the Evangel A. Bible. Postpaid \$5.00

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them up, and laying them on the altar. The Lord made me to know that the clothes represented the church, and the dampening of them represented their melting down and getting on the altar a living sacrifice. Oh there is so much self, so much stiffness!

I gave an account of my call to China, and I felt the Lord was preparing me, if He delayed His coming, that I should carry the Gospel to these dear ones. Out in this country the call is great, and in Southern Arkansas. The colored people are great in number, and they are hungry for the baptism. Lift up your eyes and look, go down before Him, pray and send, for behold the end is nigh.—Zola Taylor.

BLESSING AT THREE CREEKS, ARKANSAS.

Bro. W. B. Carelock writes, "I praise the Lord for ever sending Sister Zola Taylor this way. She was with us the last five nights of September, and the first Sunday in October, and the Lord set His seal on her labor and the good seed was sown for the ingathering of souls. The Lord led her to come back the Saturday night before the fifth Sunday, and the revival ran over three Sundays. The Lord blessed in a wonderful way from the first service unto the last. Words fail me to tell it. But it was "joy unspeakable and full of glory."

"There were several saved and reclaimed, and fifteen received the baptism of the Holy Ghost, with the Bible evidence of speaking in other tongues as the Spirit gave them utterance. The saints were built up in a wonderful way, the Lord giving them more freedom and liberty than ever before. The power of God was so great it got hold of a backslider one night who was standing upon a seat, he was carried to the altar and prayed through to victory; others broke down and wept, came to the altar and got saved.

"One brother and his wife came 20 miles from Louisiana; he was in service one night and went home with another brother and he went out in the woods before breakfast and received the baptism alone. He went home and his wife went down before the Lord and the Lord baptized her in her home. They came back and were with us at the close, praising the Lord.

"They received the baptism at almost all ages, the youngest 8 years old, the oldest I suppose about 65. A father and his two little boys received the fullness of the Spirit, making eight in one family. Two of our little boys received, 9 and 12 years, and one was saved, for which I praise Jesus."

—:O:—

There are two kinds of pride, the pride that wants to get up and say something clever, and the pride that won't get up because it has nothing clever to say. We can all get up and glorify Jesus.

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like picture, but not indexed

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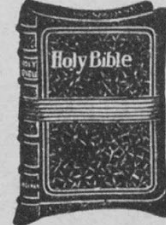
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Specimen of Type. 23 And the prophet Is'ra-el, and said unto thyself, and mark, and for at the return of t

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"From that time Jesus to preach, and to say, 'Repe the kingdom of heaven is

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Have been laboring in Western Pennsylvania assemblies, but plan to be in the South, particularly Florida, and shall be glad to hear from any of the brethren desiring meetings.—Evang. R. D. Walker, Racine, Pa.

THIS GREAT SALVATION

The Lord has been taking us through John 6, showing us how the Holy Ghost as the Spirit of the Father draws us, then gives us to Jesus; how Jesus saves us and reconciles us to the Father; how the Holy Ghost, as the Spirit of the Son, possesses us and keeps us for Jesus ready to be revealed in these last days: the wonderful teaching of eating his flesh and drinking his blood and the consequent results; how we were put into the Vine by the Father for the purpose of the abundant life in Christ Jesus how we live in Him, live on Him, live by Him and live for Him. Oh, to know Him more and to feel the thrills of His divine life going through us! What a Jesus! What a wonderful Saviour! To know Him is life eternal in all its glory. Redeemed by God from sin, but redeemed unto God to be holy, and to be used for His purposes, what a salvation is this!—A. H. Badger, London, Eng.

There is no stress or strain in the power of God.

REVIVAL FIRES AT ST. PAUL AND WINNIPEG.

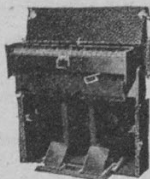
During ten days with the Pentecostal Mission in St. Paul, we had Holy Ghost revival. The hall was filled, and the power of God was upon all. This is a new issue Mission, but it was no more new issue or old issue, but the power of God melted all the saints together, and the differences were all covered by the unity of the Spirit in the bonds of peace.

A number of backsliders came back with confession and tears of repentance, some received the blessed baptism of the Spirit, others got saved and healed through the mighty name of Jesus our Lord. Everybody said it was like the old time revival when Pentecost began in the Twin Cities. The Church people dropped in and were convinced that "this is that," and they began to seek the blessed baptism.

Yesterday we began here in Winnipeg. The Hall, which holds over 450, overflowed and 25 were turned away. The mighty convicting power of God was in the meeting. Three came to the altar for salvation, and were not disappointed; one received the baptism of the Holy Spirit, others under the power, trembling and praising God. Many Church people, seeing the power of God in our midst, confessed that this was real revival and that they are needing this in their churches. We are looking for great victory in the whole City. In Christ's matchless name, we shall have it. Continue praying for us.—Andrew D. Urshan.

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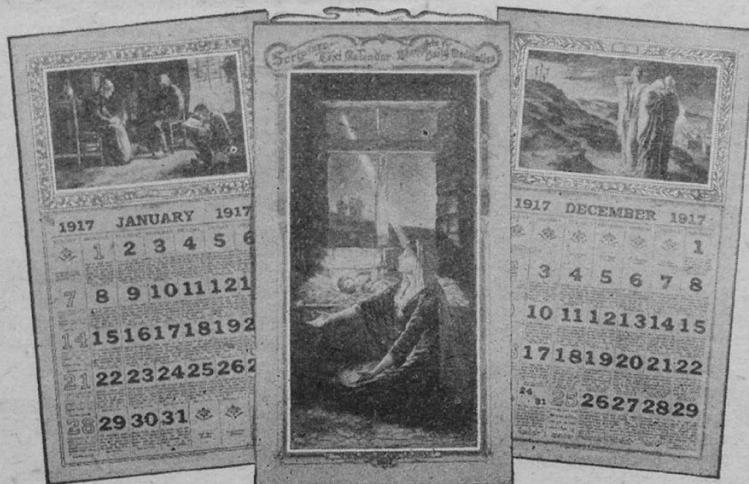
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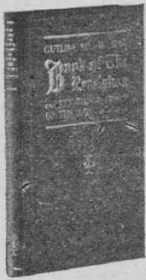
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PSALMS.

David imploreth God's aid.

9 Behold, ^aO God our shield, and look upon the face of thine anointed.
10 For a day in thy courts is better than a thousand. ^bI had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.
11 For the LORD God is ^ca sun and

^a Gen. 15. 1.
^b Ps. 16. 1.
^c A 57. 1.
^d Or, all the day.
^e Ps. 25. 1.
^f A 143. 8.
^g Heb. I would choose rather to sit at the

3 ^b Be merciful unto me, O Lord: for I cry unto thee ² daily.
4 Rejoice the soul of thy servant: ^c for unto thee, O Lord, do I lift up my soul.
5 ^a For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.
6 Give ear, O LORD, unto my prayer;

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Specimen of type in Evangel "A" Concordance Bible.

nion over them in the morning; and ^h their ⁴ beauty shall consume ⁵ in the grave from their dwelling.
15 But God ^k will redeem my soul ⁶ from the power of ⁷ the grave: for ⁸ he shall receive me. Selah.
16 Be not thou afraid when one is made rich, when the glory of his house is increased;

Job 4. 21.
⁴ Or, strength.
⁵ Or, the grave being a habita-
⁶ tion to every one of them.
Job 22. 27.
^k Hos. 13. 14.
^l Ps. 81. 7.

14 ^o O and ^p High:
15 An of trou thou sl
16 Bu What I statute



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Specimen of Type in Evangel "B" Concordance Bible.

Jehoiakim's evil reign.

II. KINGS,

35 And Jē-hōi'-ā-kim gave ^a the silver and the gold to Phār'-aoh; but he taxed the land to give the money according to the commandment of Phār'-aoh: he exacted the silver and the gold of the people of

B.C. 610.
^a ver. 33.
² Called Jeconiah.
¹ Chr. 3. 16.
Jer. 24. 1. and Coniah, Jer. 22. 24, 28.

Size of Bible 8 1-2 x 5 1-2 and only 15-16 inch thick.