

Let Every Member of the Evangel Family Pray Fervently for a World-Wide Revival.

THE WEEKLY EVANGEL

Darner, Phil 171
131 S Adella St.

THE FAMILY PAPER

SEEK AND YE SHALL FIND.

Love delights to give. God so loved that He gave. He continues to love, and continues to give. He that spared not His own Son, but delivered Him up for us all, how shall he not with Him freely give us all things?

Lack ye anything? Seekest thou freedom from sin? Jesus shed His blood for the very purpose that He might give thee this. Seekest thou a holy life? He will come within thee, and live His holy life again through thee. Desirest thou the fulness of the Spirit as thy portion? Jesus ascended up on high and received the Promise of the Father for thee: take from His pierced hands thy portion. Seekest thou His healing touch? Sick one never came to Him of old and went away with unfulfilled desire, and He is the same to-day? He had thee in mind as He bore the lashes of the cruel Roman thongs, and in those stripes there is healing for thee this day.

He turns to thee, poor, hungry, lonely one, and sweetly saith, "What seek ye?" Dost thou reply as they of old, "Master, where dwellest thou?" He will invite thee, "Come and see," and take thee to the very bosom of the Father, where He Himself delighteth to dwell.

When those first disciples followed Him, it is recorded, "it was about the tenth hour," (margin, two hours before night.) Before the hour of midnight strikes, and the door is shut, He invites again, "Come!" See thou refuse not Him that speaketh, for He desireth thee. Love is ever seeking that on which it can expend its love, and Love is seeking thee. Seek Him now and He will be found of thee!

Number 176

FEBRUARY 10th

5cts per Copy

THE MIRROR AND THE GLASS.

Jas. 1:23, R. V., and 1 Cor. 13:12

As one sits writing, a submarine is passing down the river setting out to sea. It has a very perilous voyage to make, and it is absolutely blind, except for a little round tube containing mirrors and glasses or lenses. Its safety and success on its voyage depend on the efficient working of these combined means of seeing the things otherwise invisible to it.

The Christian is at present submerged in a world often likened in the Word to a restless sea. He must endure temptations, trials, difficulties unto the end before he is in the fullest sense "saved." He can only endure triumphantly when like Moses he can see ever, whatever the depth of submergence, "Him who is Invisible." (Heb. 11:27.) Hence the importance of understanding the means of spiritual sight, in order that having a single, (i. e., healthy, undiseased, undistorted, unbiased) eye to the soul—the whole body may be full of light.

Many dear saints find it difficult always to know the "guidance" God is giving them. These simple words may help some perplexed ones. In James 1:23 the "natural man" is mentioned as seeing in God's Word his "natural face" or character—the face being the index of the character (2 Cor. 4:6). The seraphims in Isaiah 6 had "covered faces." Their whole inner life was "covered" by the only covering ever provided by God for man (Gen. 3:21)—the blessed precious shed Blood. When the natural man looks into the Word he finds a perfect reflection of himself, and since he is not "Blood-covered," he discovers what Peter discovered on the lake, that he is NAKED. The shame and guilt of SIN becomes evident to every natural man as he looks into the mirror of the Word. He sees his natural heart reflected. It is shown to him as deceitful, desperately wicked, incapable of improvement, capable of dragging him to any and every sin.

What is in your heart, dear reader? Would you like a true diagnosis of your own spiritual position as God sees things? Look into the Word. It will tell you your inward character as unerringly as your earthly mirror delineates the features of your face. If you are wicked—it will tell you! If you are CLEAN—it will tell you. If your spirit is that of Jesus, (Isa. 11:2, 3) it will tell you unerringly! Praise God for the precious, unerring Word, for its "entrance giveth light," Ps. 119:130. Remember, dear soul, that although preachers sometimes tell us to believe "in faith," something to be true of ourselves that we know in ourselves is not true; remember, God's WORD IS TRUE—IS TRUTH, (John 17:17). God reflects people just as they are. The Word never reflects a sinner as a saint, nor says a sinner is a saint. The devil tries to make saved people think that they are lost or will be, and tries to make lost people think they are saved. Dear troubled one, always remember that the whole of the devil's mirrors are upside down. Don't look at them. A crooked or inverted mirror gives a wrong perspective and the beholder is "dazed." The devil's mirrors are "lying spirits" sent forth by their chief into the earth, with the sole purpose of causing a distorted vision of everything. In God's name, we beseech you not to try, in any difficulty, to get light from such a mirror, as Saul did when he called up Samuel and so brought God's judgment upon him. Crystal gazing, Palmistry, Christian Science, Fortune Telling, Seances, Communication with the Dead, etc., etc., are the devil's inverted mirrors set up in opposition to God's precious Word. TOUCH NOT THE UNCLEAN THING!

So much for the natural man of James! But "we" of 1 Cor. 13:12 are "the redeemed of the Lord," and although "darkly," i. e., somewhat "obscurely," as "through a dim window," we see the dazzling brilliance and glory

of the Palace of our King and the Home of our Beloved Bridegroom, yet with the very same eyes we shall see the "King in His beauty," with no intervening glass to look at Him through.

But now we must see through some glass (not mirror), but some window glass. What glass are you looking through? It all depends upon what glass you look through what you see on the other side. I watched a little boy looking through the red, blue and white glasses of a panelled door in great delight as the different glasses gave a differently colored landscape outside. The glass can alter the *whole* of your outlook. What glass are you looking at things through as you look at God, His doings, His plans, His love; at the Holy Spirit's work; at another child of God? Each of these will appear QUITE DIFFERENT according to the glass you look at them through.

There are many glasses.

1. The glass of J-E-S-U-S. In Revelation those who have *completely* triumphed and are singing the new song are always associated in some way with glass, a sea of glass, Rev. 4:6 and 15:2. It is *their aspect of viewing everything*. They stand upon it as they look, Rev. 15:2. It is a picture of the wealth of permanent, inexhaustible, pure, righteous love of their Lord with which they are forever associated in bonds of complete unison and union. They cannot conceive of ever seeing anything except from that *one* standpoint. *Through the pure glass of that sea they look down on earth*, hence they see everything through the very eye of their Lord!

How beautiful a weak, failing, feeble saint looks through Jesus' eyes! He sees not what is, but what can be and will be by His Grace, for He counts the things that are NOT as though they were. What love is engendered for the most unlovely and loveless one by the mere act of looking at that brother or sister through the sea of Glass, the eyes and heart of Jesus!

2. But if you use the devil's glass. How the same face is changed! How scarred and sinmarked. How the black lines stand out! How rough the edges! How sharp and ugly the spiky traits!

3. But suppose again you use YOUR OWN GLASS—that BIG glass with a BIG FRAME—SELF! It will make the face of your friend appear to be what you *think* he is! Oh, be careful what glass you use when looking at the dear children of the heavenly Father.

It's a solemn matter this, because AS YOU SEE A CHILD OF GOD TO BE—SO YOU WILL TREAT HIM!

VISION AND ACTION must ever be related inseparably. Without a vision the people perish, action is paralyzed, life is crushed. How vital is a true VISION of God's things and people!

If you want to see things as they really are, be careful of the glass. "Through Jesus Christ our Lord," there is the one and only lens for a true child of God. "Without Me ye can do nothing." You trust Jesus for your walk, to be your lips, to teach you, to be your Master. You worship Him as King. He is your Physician. Why not trust Him to be henceforth your Glass to look through? He is a sea of Glass. The sea is *always* in action! Jesus is the Living Way! As your God-given eye automatically adapts itself to give you a true vision of every physical object, so Jesus will "adapt Himself" for your spectacles, as He at such a cost adapted Himself to be your Saviour. Phil. 2.

Jesus is Truth. When He becomes your Glass you will know the Truth, and the Truth will set you free. John 8. The devil's glass must be untrue because its author is a liar, (Jno. 8:44), and the father of lies, includ-

ing lying and distorting lenses! The Right Glass is the *White One!*—*Jesus!* Can a child of God look through the devil's glass? Sometimes, but seldom if covered by the blood and shielded by faith. It will be necessary for the enemy really to get the soul back on his own territory to fix his own glasses on that soul. That means backsliding, sin, betrayal of the Lord! No, the true children who are "going forward" (Ex. 14) see at once when he puts his glass before them!

But do they always look through Jesus? Alas, not always, by any means, even the best of them! Too often they look through themselves, through their *own* eyes! And what color is our own glass beloved? Like Joseph's coat many colored—often brightly colored. It changes like the kaleidoscope. Do we change it ourselves? "Look at things in a rosy light" we hear! We have faith today. It's doubt tomorrow! Oh! but that is not God's faith. It's your own. You're hopeless tomorrow. The glasses are blue today! "Hope," if it is the genuine article, is an unshifting thing, AN ANCHOR, (Heb. 6:19.) There is no dependence to be found on your own view of anything! The devil's color is black like himself, and everything connected with him. Your own may be any color of the rainbow! The red blood is between you and the black glass of the devil. Your God-given will can be in between you and your own colored glasses. *Shut your eyes to your own view.*

It was a strange way of healing the blind man when Jesus just made a clay, which made the darkness deeper, and sealed the poor fellow's eyes up more tightly than before! (John 9.) But that was a necessary stage toward perfect sight. Shut your eyes to what you see and don't see. Deliberately turn and look through Jesus. How are you looking at your pres-

ent circumstances? At your leading by God? At that impediment in your body? At that latest financial loss? At the world's suffering? At the visionary call? Look

right through the glass, through Jesus, and like the blind man you will "come seeing." Ah, yes, here we see through a glass. The vision is not perfect here, but there face to face—His face to your face! "Face to face with Christ my Saviour, Face to face, what will it be?"

Ah, dear saints, the more you will study His face, the more you will love His face, and the more you will "love His appearing," and the less you will love "this present age," which was the failure of Demas. And the more you love His appearing, the more you will be preparing to meet Him when He appears. How much do you know of the face of Jesus? You must look at Him *if* you would ever look through Him at others. The key to looking at things the right way, is to be familiar with His thoughts, His expressions, His aspect, and you will find you are treading a road which grows "brighter and brighter" until the perfect day renders all mirrors and glasses obsolete forever; because we shall be like Him, for we shall see Him as He is; and everyone which hath this hope purifies *himself*—uses only *white* things, and among them only a white glass.

"Oh! glorious Face of Jesus.

Oh, gentle touch of care, If here it is so blessed,

What will it be up there?"

H. E. Wallis, 41 Philip Rd., Ipswich, England.

Be careful for nothing, be prayerful in everything, be thankful for anything.

Rise from bed every morning with this blessed thought, "I am in God's charge. My God is working out my life for me."

AN ECHO!

Bro. Collins' fervid "Appeal" finds a tremendous echo in my breast! Greatly pressed just now with important work—I stop everything for a minute to tell you so.

The appeal itself is to me a token. God is begetting more prayer in human hearts, and must, in us all, go forward with the work. Only so can we meet the heavy responsibilities of this last brief hour. Yes, prayers for "The Evangel," its finances, for all God's literature, for the increase of Love, for our missionaries, their finances, their bodies, their labors, the native workers of every land, the listening heathen! All, all, *must* have the *might of God* in it, as never before.

And God stands over against the whole body of Pentecostallers saying, "Ye have not, because ye ask not." "What will ye? Stupendous miracles of my power that the world has never seen? Giants of God moving all up and down the earth? A people who know their God, and thus made strong to do exploits?" "Ask ye of me concerning my sons: concerning the work of my hands *command ye Me!*" Are we doing it in the night season and by day? Have we pressed in to know in behalf of "all saints" and "all souls" the exceeding grace of prayer "without ceasing?" Have we claimed our portion of that strenuous prayer-life of St. Paul so freely given him, through the blood of Jesus? Prayer-life of which he wrote, "I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh, that their hearts might be comforted, they themselves being *welded together* in love." (Wey.)

God *must* in these last hours bring forth many such praying ones as Paul, and will if we hold together for them.

Sometimes when my whole being is on fire with a sense of our great need, and the vast Treasury of Grace opened to our prayers and our faith, I seem wrung like a tiny dish cloth in the mighty hands of God; by the anguished cry for Him to get out a host of intercessors; flesh and blood feel to give way: can we stand this now at the age of 73½, nerves weakened, and endurance at low ebb? I can only pray on, crying "let the zeal of Thine house eat me up."

I remember years ago of hearing of a fierce discussion between two eminent divines about the early fathers of the church, the tendency of some of whose doctrine was thought questionable; though in that martyr age they sealed their teachings with their life. In the middle of the night, one still seeking to discriminate their value, rushed in his night robe into the room of the other, saying, "I have it, I have it, they were *good to burn.*" Oh God, make us all in this momentous crisis, men and women good to burn! to burn up with soul travail.

To this end may Bro. Collins' suggested midday prayer band become a mighty host, who have heard the tocsin, "To Arms! To Arms!" and had it interpreted to their inner sense, "To Prayer! To Prayer!" and with lives on fire, consumed by God; lives ablaze with God, shall obtain a response from His own heart that shall shake the world. The privilege of the hour.

One with you, looking for it,

Elizabeth Sisson.

THE GRACIOUS DEALINGS OF GOD MISUNDERSTOOD.

How God Answers Prayer.

The loving dealings of God are misunderstood even by His own people. Read Isaiah 55:8-9. 1 Cor. 2:14. Many are in confusion, discouraged, in doubt and falling from the blessings of God because they lack knowledge concerning the Holy Spirit's leadings (as God's people of old). Many are dying because they lack this knowledge. God is not willing that His people should be ignorant and be destroyed in their spiritual life, therefore He has sent unto us His Word, which is the light in our pathway, and His Spirit, the blessed Teacher, to teach us and to guide us into truth.

Prayer for Guidance.

We earnestly pray in the name of Jesus and God fails not to answer, but when the answer comes we refuse to appreciate God's goodness and cast away His confidential dealings with us. This we do because we know no better. For instance, we pray God that He should lead us in His own ways and teach us His statutes that we may walk therein in order that we may not walk in our own ways. God comes and answers such a prayer, but He answers in His own way. How does He answer? He sends affliction upon us. What! affliction? Yes, affliction, to make us free from our own ways and to learn His statutes and not go astray. Thus He did to His beloved man after His own heart. We read David's testimony, "Before I was afflicted I went astray; but now have I kept thy word. It is good for me that I have been afflicted that I might learn thy statutes. O Lord, thy word is better unto me than thousands of gold and silver."

Prayer for Patience.

Again, we read in the Word of God that by our patience we shall save ourselves. In these days of trial and delusion, when patience is perfect, then we are perfect in all things; so we pray for patience, for perfection that we may be perfect and entire, wanting nothing; and God answers. How does He answer? "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work that ye may be perfect and entire, wanting nothing."

The Apostle Paul says, "We glory and rejoice not only in grace and in the hope of the glory of God, but also in tribulations." Why? because tribulation works patience. Jas. 1:3-4; Rom. 5:3.

Prayer for Fruitfulness.

As sincere children of God we bear some fruit, but we wish to bear much more fruit, so we pray to God to make us trees of righteousness, to bring forth abundant fruit. God comes and answers us. How does He do it? He begins to cut, prune and trim until we are astonished at what has happened to us. We are losing many good things we used to feel we had to have. The accuser of the brethren comes around saying "God has left you. You are losing all your God-given grace. You are in terrible darkness. You will be lost." We forget the tender teachings of Jesus who said "Every branch in Me that beareth not fruit He taketh away; and every branch that beareth fruit He pruneth it (or purges it) that it may bring forth more fruit."

Our country (Persia) is a wonderful vineyard country. We have much experience in pruning vineyards. They are pruned once every year. When the vine dresser comes around we always notice that he not only cuts off all the dry branches, but even strong green healthy branches, two or three yards long, with vine and leaves

filled with juice. They seem so beautiful and healthy, and if you have had no experience at pruning you would doubtless think that man is surely spoiling the vineyard since he cuts off these great branches filled with life. But the vine dresser knows what he is doing. He will cut them to the shortness of two or three inches. Why does he do that? They are not bad, the life in those branches is from the vine, but, alas, if he left the branches so long the vine juice would be wasted in many leaves and branches. There would be very few grapes on these branches and those grapes would be lost in the leaves, and, not having enough strength, would be sour grapes, good for nothing. But when these branches are cut, all the life of the vine is forced upon this two inch branch and causes it to bring forth a new branch, which possibly will not be more than half a yard long. You will see it bring forth big bunches of grapes filled with juice, because all the juice in the vine was preserved for these big bunches of grapes. There are few leaves but many great bunches of sweet grapes. So the Lord does with us. He not only cuts away the dry things from around us and digs deep to the root of our being, but He also cuts off many unnecessary good things that He might put *His goodness* with all its force *through our littleness*, left from His pruning that we might bring forth thirty, sixty and a hundred fold. Read John 15:2.

Prayer for more of His Holiness.

We pray, "Lord give us more of thyself; more of thy nature; more of thy life; more of thy holiness." God comes to our cry and graciously answers, but how does He answer? If you will read Hebrews 12, you will see the way we can get more of God's nature and glory in our life. Thus we read in verse 10, "For they (our earthly parents) verily for a few days chastened us after their own pleasure; but He for our profit that *we might be partakers of His holiness*. Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees."

Prayer for Greater Obedience.

We, as Christians, have known the great value of *obedience* to God. What wonderful promises are attached to it, and God requires obedience more than sacrifice. We have read the history of the heroes of God who were obedient to Him. What wonderful things they accomplished in His name. So we covet this wonderful character of obedience and we pray to God to give it to us, and He lovingly answers the prayer. But how does He answer? He answers us as He answered His own Son Jesus, "Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared; though He were a Son, yet *learned He obedience* by the things which *He suffered*." Heb. 5:7-9.

Prayer for the Divine Purpose.

We pray God to accomplish His divine purpose in our lives and make us as Jesus meant us to be made by giving His life for us; pure, spotless and also without wrinkle. When the Lord hears us He washes us with the blood of His Son, but the wrinkles do not go by washing. We all know after the washing process comes the ironing and that the ironing takes out the wrinkles. God takes out our wrinkles by putting us under the heavy hot irons of afflictions and stretches us in all directions so severely that we think we will be torn to pieces. But we are better off just to keep quiet and have patience; He is doing nothing but taking out all the wrinkles, *answering prayer*.

To be free from Sin.

We pray for a life free from sin. God comes with

great suffering upon our flesh, for the only way to cease from sin is to suffer in the flesh. So Peter the Apostle says, (1 Peter-4:1) "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh *hath ceased from sin*; that he no longer should live (the rest of his time) in the flesh to his natural desires, but to do the will of God."

Search me, O God.

We pray God's searching light to fall upon us and to search us through and through, for we are not satisfied with our own poor searching, so we pray "O God, search me, if there is any wicked way in me bring me to thy everlasting way." God tenderly responds and this is the way. God speaking to His people of old, explained to them the very way of His searching and His humiliating process upon them and thus He says: "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, *to humble thee*, and *to prove thee*, to know what was in thine heart, whether thou wouldst keep his commandments or no. And he humbled thee and suffered thee to hunger and fed thee with manna, which thou knewest not, neither did thy fathers know; *that he might make thee know* that man does not live by bread alone, but by every word that proceedeth out of the mouth of God. Deut. 8:1-3.

In order for God to know what we are He has to put our whole being in the test. When we are tested thoroughly we know what we are and what we have in us. God intends to test us and prove us, therefore we should expect drought, the wilderness and many other unpleasurable things. Yet this is the way that God answers prayer for searching and proving us.

Prayer for Usefulness.

We pray for *usefulness*, and the dear Lord comes forth to separate that which is best in us from that which is unnecessary—like in the harvest time, you will see the wheatfield being reaped. You see the useful husk which was a dress (faithful keeper of the wheat) now under the threshing machine and broken to pieces and then blown in the air and put into the fire. Why, you say, this has been very good to the wheat; if it were not for this the wheat could not be ripened and useful. Do not touch it, please. Do not break it, do not cut it, please. It has been very faithful. It has rendered wonderful service to the wheat. Please leave it alone. But the good farmer knows his business. It has served its purpose, now it is good for nothing but to chaff it and throw it into the air by the wind and get the wheat out. We say "O Lord, baptize us with the Holy Ghost and fire," but we forget the Lord baptizes with the Holy Ghost and fire because He has His fan in His hand and He shall thoroughly purge His floor and gather His wheat into the garner, but He will burn up the chaff with unquenchable fire." Now we all know chaff is not a very bad thing—it is not bad at all. It was good, but it was only temporarily useful for the sake of the wheat. The time has come when it had to be separated, broken and destroyed and the substance taken for usefulness.

Many of our good and best experiences are nothing but chaff and God is going to cause them to be broken and blown away in order to get the *best* in us, which is the only quality that is worth using; so remember, the baptism of fire not only means to have the fire of His love burning in our souls, but it also means to be purged in fiery temptations and trials that we may come forth shining like pure gold. Read Matt. 3:11-12.

Prayer for Real Faith.

We pray for real faith, the faith which Enoch had who

walked with God and he was not found because God took him away. That was a good testimony of him because he walked with God. How did Enoch walk with God? *By living faith*, and it was the *living faith* which caused Enoch to be translated not to see death. We realize this is the kind of faith we must have in these last days in order to be in the band of those who will be in the rapture, caught from the earth to meet Christ in heaven.

God is answering prayer. Yea, it is His will that we should have that kind of faith that overcomes the world and fills us with divine resurrection life that will cause us to fly heavenward. But how does that faith come into our life? Accidentally? Suddenly? No, our doubts are dissolved, and gradually our faith shall grow and be purified from all fears and made real.

St. Peter tells us about this faith. Exhorting us, he says: "Wherein ye greatly rejoice, though now for a season, if need be, ye are in *heaviness*, through *manifest temptation*." "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the *appearing* of Jesus Christ: Whom having not seen, ye *love*; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: Receiving the end of your faith, even the salvation of your souls." 1 Peter 1-9.

Prayer for the Holy Spirit.

We pray to receive the baptism of the Holy Ghost, and naturally we think when we receive the baptism of the Holy Ghost, or immediately after we receive it, that we should be very wonderful and mighty people in spiritual feelings and outbursts of spiritual life; but we often forget when we receive the baptism of the Holy Ghost that we receive the *Refiner* who comes in His temple and sits to refine us, to purify us; yea, the very Holy Spirit who comes in us leadeth us into the wilderness to be tempted by the devil, and, of course, in this wilderness, when all the devils are let loose against us, we feel terrible. We see our dryness, helplessness, instead of standing upon the promises of God; yea, upon the written word. We give in, in doubt, and therefore are overcome by Satan who comes around and says: "If thou art filled with the Holy Ghost, do this wonderful thing; do that miracle, etc.," as he came to the Son of God finding him hungry in the wilderness, and tempted Him by trying to make Him doubt that He was the Son of God, saying: "If thou art the Son of God, command these stones to be made bread, for the Son of God ought to be able to do such a wonderful thing." But what did Jesus say to him? Did He argue with him and say I know I am the Son of God? Did He try to make the stones bread to satisfy His own hunger? No, he stood upon the written *word* and answered the devil: "It is written, man does not live by bread alone but by every word that proceedeth from the mouth of God." Then Satan came with another terrible temptation, but Jesus said again to him "It is written." Then Satan came with the written word, quoting to Him Scriptures, and tried to make Him fall by the very Scriptures which He stood upon, but Jesus again retorted, "It is written."

The secret of victory which Jesus gave was not looking in upon His poor condition but upon His faithful God who gave the word upon which we should stand, and He is a jealous God to see that His word is fulfilled.

Dear ones, we read after this temptation in the wilderness Jesus was filled with the Holy Spirit. The angels from heaven came and served Him, and He went about and did mighty things by the grace of God through the Spirit of God upon Him. So when we receive the baptism of the Holy Spirit we must not forget there is a wil-

derness lying before us, drought lying before us, Satan to be loosed upon us, and even God hiding Himself for a while. But we know the word of God is upon our lips, it is in our hands. Stand upon it. Say to the devil and yourself "It is written."

Soon you will see that you are filled with the Holy Spirit and the love of God, doing His will rightly and prosperously as those who are filled with the power and the love of Jesus Christ. Read Matt. 4:1-11 and Malachi 3:1-4.

Prayer for the Latter Rain.

We pray for a mighty outpouring of the "Latter Rain." The Holy Spirit and God answer, but before the mighty rain there comes terrible darkness, heavy clouds, the sun vanishes, the wind begins to blow, the lightnings and thunder begin, the skies begin to roll, our bodies begin to get heavy, everything seems to be in a terrible condition. But why is all this so? Because the mighty rain is coming. Some of us want rain without clouds, we want a mighty outpouring without lightnings and thunder; we want rain to come out of the sunshine. That can never be, so please do not become frightened when the big clouds come, the thunder rolls, and everything becomes dark and heavy around you. Keep still, and remember the rain comes as a result of such happenings.

One of our Persian boys (mightily used of God) prayed God to make him like a garden of plenteous fruit unto His glory. God answered. Suddenly the young man, after that prayer, began to grow cold in his spiritual life, colder and colder until almost frozen to death (spiritually speaking). He found himself in the midst of terrible cold winds, spiritual frost. He got so dry and so cold he thought he had even lost his salvation. In terrible groanings and confusion he asked God's mercy. God came to him in a vision. He showed him a beautiful garden filled with fruit trees, streams of water going through it, birds flying and singing very beautiful songs, flowers and roses flourishing underneath the trees, people coming in and picking ripened fruit, eating and enjoying it. O what a beautiful garden that was! The Lord said to him: "How do you like this garden?" "My! it is the garden I would like to live in all my life." Suddenly his vision was changed. Then he saw terrible deep snow, cold chilly winter breezes, trees looking dry without leaves, shaken by the wintry storm, no beauty, no fruit, no flowers, no birds, stillness of sounds, only chilliness and the fearful voice of the storm. God said to him: "How do you like this place?" Well, he said this is just like I feel—it is a terrible place. God said to him: "This is the same garden you were in just a few minutes ago, only it is winter time. It takes a good winter with plenty of snow, much shaking to give big roots to these trees, and upbuild them inside to be ready in the spring to burst forth with buds, and as the summer sun comes and spring rains fall, you will see this frost and this prairie changed into paradise, or the Garden of Eden. So God said to him: "Be patient." "Be still and know I am the Lord." I have begun a good work indeed, I will finish it. For the God of winter is the God of summer. Every winter is followed by a good spring and a fruitful summer."

Beloved saints of God, let us believe in the omniscience and faithfulness of God and remember that all things work together for our good if we love Him truly. Therefore we ought to give thanks unto the Lord in everything, for this is the will of God in Christ Jesus concerning us, not only giving Him thanks in everything, but for all things, and that always unto God and the Father in the name of our Lord Jesus Christ. 1 Thess. 5:18 and Eph. 5:20.

Now, let us pray for steadfastness, walking in the statutes of God, but let us also expect affliction after affliction. Let us continue praying for patience for we surely need it, but let us remember that tribulations are coming. Keep on praying for very much more fruit, but expect the pruning process of God. Desire to be partakers of His holiness, but receive chastisement of God as obedient children.

Covet to be without wrinkles, but do not murmur under the heavy irons of His sovereign work and power. Seek to have faith that will translate you at the coming of the Lord, but endure temptations and heaviness under trials of your faith. Strive to cease from sin, but do not forget it will come by suffering in your flesh, mortifying the desires of your nature.

Pray for the fulness of God, but be willing to first be emptied completely. Let God search you through and through. Fear not drought, nor wilderness, but keep on believing the eternally settled-forever written *word* of God. "Be also patient; stablish your hearts for the coming of the Lord draweth nigh. Grudge not one against another, brethren, the Judge standeth at the door. Take, my brethren, the prophets who have spoken in the name of the Lord, for an example of suffering affliction and of patience. Behold we count them happy that endure. Ye have heard of the patience of Job and have seen the hand of the Lord that the Lord is very compassionate and of tender mercy. Jas. 5:8-11.

Let us all remember it is given to us on behalf of Christ, not only to *believe* in Him but also to *suffer* with Him, for "*he that suffereth with Him shall live and reign with Him.*"

Glory be to God who is good, and His mercy endureth forever, unto them that fear Him and keep His commandments.

Andrew D. Urshan.

A WORD FOR THE MISSIONARIES.

I see that many of our missionaries are having a hard time financially. Surely we, as Pentecostal people, ought to look after our people better. I have been praying over this matter as well as thinking about it, and it appears to me that if there was a regular system of giving to the cause of missions it would greatly relieve the situation.

When I assumed the pastorate here at Long Beach in May, 1916, I began laying plans to help the cause of foreign missions. In August we took our first missionary offering and received over forty dollars. We divided this between Brother and Sister B. S. Moore of Japan and Brother C. W. Doney of Egypt. The next offering was the first Sunday in October, and each month, at the first Sunday morning service, we have taken up an offering for mission work. The smallest amount at any time was eighteen dollars. The sum total we have received has been \$179.75, and we have distributed it in Japan, Egypt, Armenia, Servia and Mexico.

The result of this missionary interest has been that the pastor has been supported better than before. The assembly is a small one consisting of forty or forty-five working people, and there is not much wealth amongst us. But there is a willingness to help.

Now my plan is this, suppose each assembly would set apart the offering on the first Sunday morning of each month for missions. I believe it would solve the problem of finances for the missionaries. I believe also that every pastor that will do this will be better supported himself. Is it not worth at least a trial? It has worked splendidly with us. Yours for souls.—W. R. Potter, Long Beach, California.

CAUSES OF THE DECLINE OF REVIVALS.

Another cause of the decline of revivals, in my estimation, is, that a right course has not been pursued with the churches. In some instances they have been urged to labor and visit, and put forth active efforts for the conversion of sinners, while they have had very little wholesome food to live upon. Much labor has been demanded with too spare a diet. They have heard very little else than mere legal preaching. Ministers have been preaching almost exclusively to the impenitent, and perhaps for months have given the church scarcely one wholesome meal of the real gospel. If Christians are to labor for God and souls, they must be fed with a plenty of the bread that cometh down from heaven; they must be made to know and feel where their great strength lies; must have Christ, in all His offices, and relations, and fullness, frequently presented to them. If this course is not pursued, their own piety will not only greatly suffer, but they will come into a legal spirit, and all their efforts for the conversion of sinners will be only bustle and legality, and in this state they may encompass sea and land to make proselytes and fill the church with spurious converts.

If I am not entirely mistaken, this has been, to an alarming extent, the fact in revivals that have prevailed within the last few years. Christians have had so little of the Gospel that they have become legal, self-righteous, blustering, carnal, mechanical, unbelieving; and their efforts have made converts like themselves; which has brought revivals into great disrepute.

Again, ministers, by preaching too exclusively to the impenitent, and dwelling so little on the marrow and fatness and fullness of the Gospel, have greatly suffered in their own piety—have themselves become, in many instances, legal, hard-hearted, and censorious. In this state they can not promote true revivals of religion. Not living themselves on Christ, not dwelling in God and God in them, they are in no state to feed the church or promote true and thorough revivals of religion.

I am fully persuaded that my brethren in the ministry will find it indispensable to insist on entire holiness of heart and life, as a practical attainment in this world, or they can never sustain a healthy piety in their churches.

My dear brethren, you may try it as long as you will; but if you take any lower ground than this, your churches will backslide until you yourselves will be appalled by the result. I am perfectly satisfied, from long experience, that there is no other way but to lodge the deep impression in the churches, that they are not only required, but expected, to "cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." All pleading for sin, or any thing that has the practical tendency of denying the practicability of attaining this state in this life, is the greatest and most ruinous error that can be inculcated on the churches. As said an English writer not long since, "No error is so destructive, and to be so greatly denounced, as that Christians are expected to sin during this life."

I beseech my brethren to adopt a different course, and urge the church-right up to holy living, and let them know that they are expected to obey the law and the Gospel of God.

Another thing that has acted very injuriously to the interests of revivals of religion is, the false views that have prevailed in relation to the best means of promoting them. And in respect to means, if I have not been mistaken, there is a strong tendency to two opposite and almost equally injurious extremes. On the one hand, many seem to be expecting to promote revivals without the use

(Continued on page 8.)

DAILY PORTION FROM THE
 . . KING'S BOUNTY . .

MRS. A. R. FLOWER

Sunday. "The trees of the Lord are full of sap; the cedars of Lebanon, which he hath planted." Psa. 104:16.

Jesus Christ poured out His life that there might be abundance of life for every part of our being. We are the planting of the Lord, that He may be glorified; and as the roots of faith go down deeply into His word, the divine sap—**His very life**—flows upward e'en to the farthest remote twig. Then do the leaves appear and fruit developes, and we say, "Let my Beloved come into his garden, and eat his pleasant fruits."

Monday. "I thank my God upon every remembrance of you." Phil. 1:3.

Can this be said of you, dear one, by all those who touch your life from day to day? Does the very recollection of you bring to others a hunger for Jesus Himself, and a yearning to be more closely conformed to His image? How sad that the remembrance of some does not give occasion for thanksgiving. Such little things may leave an unalterable impression either way. God help us to walk more carefully, love more fervently, and speak more tenderly this day.

Tuesday. "That ye may stand perfect and complete in all the will of God." Col. 4:12.

Be sure you have God's time and God's way before you start upon the work He has given you to do. Moses undertook to deliver Israel in the heat of his zealous enthusiasm, and God had to send him away off to the back-side of a desert for forty years until he learned a little more about God's appointed method of accomplishing the deliverance.

Wednesday. "He shall glorify me: for he shall receive of mine, and shall show it unto you." John 16:14.

Just Jesus—the temple all filling,
 His power permeating my frame,
 Till my soul is transported with glory,
 And my lips can but breathe His sweet name.
 Just Jesus—the Saviour all glorious—
 The message of true Pentecost,
 Revealing forever—just Jesus,
 Through the power of the Holy Ghost.

Thursday. "Stand thou still a while, that I may show thee the Word of God." 1 Sam. 9:27.

"The grandest operations, both in nature and in grace, are the most silent and imperceptible. The shallow brook babbles in its passage and is heard by everyone; but the coming on of the seasons is silent and unseen. The storm rages and alarms, but its fury is soon exhausted, and its effects are partial and soon remedied; but the dew, though gentle and unheard, is immense in quantity, and the very life of large portions of the earth. And these are pictures of the operations of grace in the church and in the soul."—Cecil.

Friday. "Approve things that are excellent; that ye may be sincere and without offense till the day of Christ." Phil. 1:10.

Sincerity is the mark of a holy, strong character. The best way to seem to be anything is to be exactly what you would seem to be, through the grace of God. There is an old saying, "Paint and putty cover a multitude of sins." But with God's children the outside should represent truthfully the inner heart and life.

Saturday. "Therefore will the Lord wait, that he may be gracious unto you: * * * blessed are all they that wait for him." Isa. 30:18.

"God answers prayer; sometimes, when hearts are weak, He gives the very gifts believers seek. But often faith must learn a deeper rest, And trust God's silence when He does not speak; For He, whose name is love, will send the best. Stars may burn out, nor mountain walls endure; But God is true, His promises are sure To those who seek."

The Weekly Evangel

A weekly paper issued for the spread of all the truths expressed in the Word of God, "endeavoring to keep the unity of the Spirit in the bond of peace * * * until we all come in the unity of the Faith." Fifty issues per annum. Published by

THE GOSPEL PUBLISHING HOUSE,
2838 Easton Ave., St. Louis, Mo.
Bell Tel.—Bomont 1474

EDITORIAL AND MANAGING STAFF.

J. W. WELCH Chairman
STANLEY H. FRODSHAM Secretary
J. ROSWELL FLOWER Office Editor

SUBSCRIPTION PRICE.

	Three Months.	Six Months.	Per Year.
In U. S. A. and Possessions....	.35	.60	\$1.00
Canada and Mexico45	.85	1.50
Great Britain and Dependencies. 2s.		3s. 6d.	6s. 3d.

Owing to the high cost of printing materials, the subscription price does not cover the cost of production, so that the continuance of the Evangel is dependent upon the free-will offerings and donations of those who are in fellowship with its message.

Please send all subscriptions by Postal or Express Money Order. Do not send checks or drafts except you add to the amount 10 cents for exchange.

THE NUMBER OF
THIS PAPER IS **176**

If this number, or an earlier number than this, is on your address label it indicates that your subscription has expired.

THE WORK OF THE SPIRIT.

After the tragedy of Calvary's hill, they took the body of Jesus down from the cross, and they laid Him in the grave. They rolled a stone to the door of the tomb and they sealed it. Man finished his work with a seal. The execution of the work of Satan was finished with a seal. They did their best to hold the Son of God. They guarded the place where He lay. But the breath of God drove back the soldiers and the seal was smashed, and He who had died for our sins rose again for our justification. The stone was rolled away with invisible hands.

God has lifted up and exalted His Son, and He is coming again to be the Judge of all the earth, and they shall look on Him whom they have pierced, and they shall mourn for Him. (Zech. 12:10.) They do not think of the mourning now, they are seeking merriment everywhere, but the mourning has to come, because He says it. But already in many parts of the earth the merriment, the music and the joy are making way for the dirge. This has been kept behind the scenes, but it has yet to come out.

But the Spirit of the Lord is still in the earth, and He is convicting of sin, righteousness and judgment. God has not forsaken the earth yet. God so loved the world that He sent His only begotten Son, and He sent His Spirit, too. The Spirit of God convicts, and He will continue to convict of sin, righteousness and judgment. Let the Spirit do His own work, and He will do it best. Have you trusted the Spirit? He alone can convict. Our hymns will not convict, nor our preaching, nor even the Word of God itself apart from the Spirit. It is the province of the Holy Spirit alone to convict of sin. Do not try to do the work of the Holy Spirit. Let Him do it.

The Holy Ghost can break down the hardest heart. Listen to what the centurion, the man who directed the operations at the crucifixion, cried out, "Certainly this was a righteous man." If the Holy Ghost could convict on that day those who were crucifying Him, surely He can convict the hardest heart to-day. Ask God to let the Holy

Ghost do His own work in His own way, and do not interfere.

The King made a feast and invited the guests, and sent forth his servants to compel the people to come in. The servants did their work, and the place was furnished with guests; and the Holy Ghost will do His own work, and the heavenly upper room will also be furnished with guests. Have faith in God, and in Jesus Christ, His Son, and in the Holy Ghost. Stand still, and see the salvation of God. The Holy Ghost will do His own work in His own way in His own time. And if He commences the work of conviction, He will carry it right through. He will perfect the work. If you have been convicted, He will perfect that which concerneth you.

The servant of Abraham searched for a bride for his master's son, he decorated her, and brought her back. He found and brought. If the Holy Ghost has found you, and you are willing to be taken to your Isaac, He will bring you, in spite of yourself, Satan, and all your fears. He will bring you to the desired haven. God's very existence depends on the fulfillment of His Word. Jesus died to complete the bringing of many sons to glory, and the Holy Ghost is the executor of the divine plans.

Lift up your heads, ye saints, for great is the Holy One in the midst of you. Fear not, the trials and afflictions are but for a moment. The Spirit is not a force outside, but a living Person within, and will carry you right through. Though the earth be removed, fear not; the eternal Jehovah has undertaken the salvation of everyone who puts their trust in Him.

When the enemy comes in like a flood, take him to the Word, and point out Calvary and the shed blood, and he cannot gainsay it. "It is written." Point him out the Word. You have the Word. There is no reason or excuse why you should fail.

You have seen here the Godward side of your salvation. But you have your part to do. The Holy Ghost can fulfill His work, and you cannot add or take from it. But look into the Word, and see what you have to do. "Keep yourselves in the love of God." "Love is the fulfilling of the law." "If ye love me, keep my commandments." "Love!" "Whoso hath this world's goods, and seeth his brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" "By this shall all men know that ye are my disciples, if ye have love one to another." The evidence of the working of the Holy Spirit in your life is in proportion to the manifestation of love in your heart. The Holy Ghost will not fail on His part. See that you do not fail in your part. Keep yourselves in the love of God.

CAUSES OF THE DECLINE OF REVIVALS.

(Continued from page 7.)

of any special means whatever. Since revivals are the work of God, they think it enough to follow their ordinary Sabbath exercises, with their regular weekly or monthly lectures, occasional prayer-meetings, etc., and leave the event, as they say, with the sovereignty of God, believing these means to be sufficient, or that God can work just as well without any means whatever. They think it would be equivalent to taking the work out of the hand of God, and attempting to promote revivals in our own strength, to make any other efforts than the ordinary Sabbath exercises to promote the salvation of souls. Now, it appears to me that there is one principle of human nature here overlooked, which must be regarded if we would successfully promote the kingdom of God. When any one mind, or any number of minds, are excited upon any topic, if you would gain their attention to any other subject, you must use means which are, in their nature, calculated to inter-

est and excite them. Now the whole nominally Christian world are, and have been for the last thirty years, in a state of excitement, tending to a great moral revolution. By moral revolution, I mean the revolution of opinion, and the consequent revolution of practice.

Reform is the order of the day, and many questions of deep interest are arising, one after another, to agitate the public mind, and the providence of God is pressing the whole mass of mind with agitating questions, and producing just about as much excitement as may be healthfully borne. These questions are political and religious; indeed, there is scarcely any subject of deep and fundamental interest to mankind that has not its advocates, lecturers, and public journals. This excited state of mind is constantly increasing. Now it is perfectly unphilosophical to expect to so gain upon the attention of mankind as to promote revivals of religion without making extra and protracted efforts. As the world is using steam-power to promote political agitation and reform, the ministry must "lift up their voices like a trumpet," "cry aloud, and spare not," and must multiply their efforts and their means in proportion to the excited state of the world on its topics, until, by the blessing of God, they gain the attention, and keep it, until the heart is subdued to God.

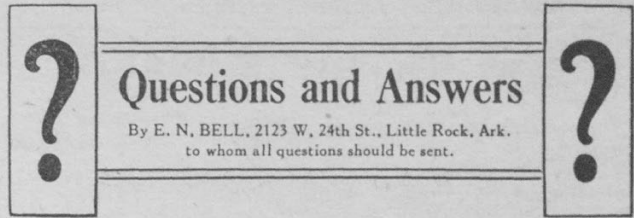
It may be true that in those places where excitement upon other subjects but little prevails, revivals may be promoted without extra efforts; but if the church is expecting to promote revivals without great, powerful, and protracted efforts, they will find themselves mistaken. The fact that revivals are the work of God, instead of affording a reason for neglecting efforts, is the very reason which renders them indispensable. God does not subvert, but strictly adheres to the laws of mind in building up His kingdom and establishing His government in this world. For us, therefore, to plod on, and fear to use extra and exciting efforts to promote revivals of religion, while the world is all excitement on other subjects, is unphilosophical and absurd. It is true that great wisdom is needed to guard against indiscretion, and means of an unnecessarily agitating and exciting character, and means that will rather divert attention from the truth than secure attention to the truth; but means must be used; meetings must be multiplied. Preachers and Christians must be themselves excited, and must be able to lift their voices above the winds and waves of this world's excitements, until they rivet attention, or they can never sanctify the heart.—Chas. G. Finney, in the Oberlin Evangelist, 1845.

TRIBULATION TIMES UPON US.

Tribulation times are lowering over the world like heavy storm clouds before the rain. The pressure is growing stronger and stronger. Helped on by the present great war, prices for the necessities of life are soaring until it is hardly possible for the poor man to exist, to say nothing of getting a little enjoyment out of life. We feel this great pressure particularly in the Evangel office. That is why we are appealing to every member of the Evangel family who is behind in their subscription to please renew promptly. It is impossible for us to carry your subscription more than another week unless we hear from you. We are not grasping for money, simply are forced to economize, and that means we must cut off every sheet of paper which goes into the Evangel which has not been paid for. We dare not go in debt in order to carry your unpaid subscription on for another year. We are compelled to cut your name from the list unless you renew.

We do not want to write this way. It gives us great sorrow to do so. We would gladly send the Evangel free to everybody on earth if we could, but we cannot. Our paper bills now amount to about \$200.00 per month, which bills must be met. Every subscriber has a part in this. If you are in arrears with your subscription, your dollar will help us to meet this month's bills. Shall we hear from you at once, or shall we be compelled to cut your name off the list on

THE LAST DAY OF GRACE, FEB. 15th, 1917.



E. N. BELL'S NEW ADDRESS.

All questions for this department should be sent to Bro. Bell at his new address, 304 Joplin Ave., Galena, Kans. Bro. Bell has assumed the joint pastorate of the assemblies at Joplin, Mo., and Galena, Kans.

133. Did Paul have reference to water baptism in Rom. 6:3-6, or to the baptism with the Holy Ghost?

Ans. Nearly all worthy commentators affirm the reference here is to Christian baptism in water. But we must not confound the external and symbolic language with the underlying spiritual experience implied in the words used.

134. Who is the hireling mentioned in John 10:13?

Ans. Primarily, all false christs are meant; but any one in spiritual work just for the money he gets out of it, who is not called of God, who does not love God or souls, who is unwilling to fight and sacrifice for souls—such also are hirelings.

135. What became of the five foolish virgins mentioned in Mt. 25:3.

Ans. According to 25:11-12, the Bridegroom left them on the outside of the door to the marriage supper. This is the last I have heard of them.

136. What is the filthiness of the flesh in 2 Cor. 7:1?

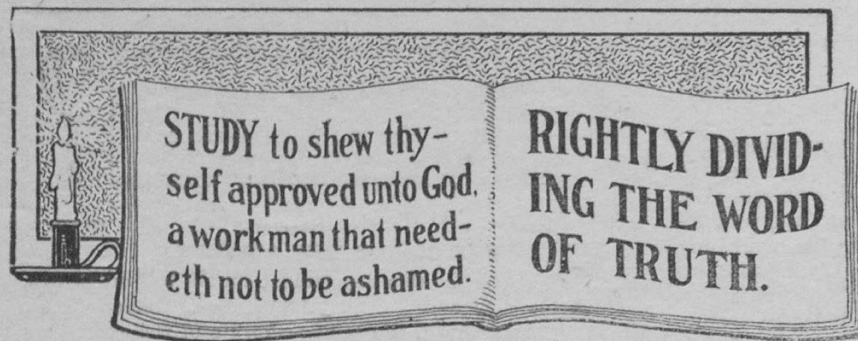
Ans. All the things mentioned in Galatians 5:19-21 and such like cause filthiness of the flesh.

137. If a person is saved and filled with the Holy Ghost according to the Scriptures, and then eight or nine months afterwards convicted of something he did before he was saved, will he then have to confess it or would he have had to do this before the Lord would have saved Him?

Ans. God looks on the surrender of the heart, and He often saves and fills men when they yield their whole being to Him without waiting for them to make right many details in wrong which they could in time make right. The guilt for these deeds is all washed away, but to go on with God and to prove the sincerity of their conversion to men, God may demand some restorations or confessions where they will do good and remove stumblings. Things confessed to God do not always have to be confessed to the saints. But if God afterwards shows us it is our duty to confess to those wronged, or to publicly confess, we should obey the Lord. Be careful Satan does not accuse you and set you on a wild-goose chase in which you make bad matters worse, after God has forgiven you. Pray for wisdom in such matters, and obey God. Men often do not understand these things.

"Humility is to have a just opinion of oneself."—Moody.

The shield of faith is all right in its place, but do not hold it with both hands; leave one for the Sword of the Spirit. The shield is to withstand the fiery darts of the enemy, but the sword is to get after the one who sends them. Not only is the shield for yourself, but you can shield the fiery darts off the weaker brother. Jesus is alive, a mighty victor, fighting the enemy of man. The enemy is wily, but Jesus overcame him, and His followers overcome him. The one who overcame man is overcome by the followers of the meek and lowly One.



SUNDAY SCHOOL LESSON

February 18, 1917.

JESUS HEALS A NOBLEMAN'S SON.

Lesson Text.—Jno. 4:43-54.

Golden Text.—“As thou hast believed, so be it done unto thee.” Matt. 8:13.

Leading Thought.—Faith rewarded.

We left Jesus last week in the midst of that Samaritan revival. Two days He remained there, and many believed in Him as the promised Messiah. It is very evident that these results were lasting from the fact that Philip, Peter and John met with marked success in their later labors there. Acts 8:5-25. In that sense Christ's ministry there was a seed-sowing time. Others beside the woman received instruction at that well. To His own disciples Christ spoke those loaded words, “My meat is to do the will of Him that sent me, and to finish His work.” V. 34. This was in answer to the disciples' concern over physical refreshment. Leaving Samaria, where no doubt He was honored, Jesus returns to His own country, Galilee, where as yet He was without honor. He knew their attitude toward Him in this very outset of His ministry, and testified those words, true in their fullest sense through all time, “A prophet hath no honor in his own country.” V. 44. But this does not excuse a man from faithful, consistent witnessing in his own country, nor does it lessen the fact that such witnessing carries the greater weight when others know the life behind it. It is one lamentable thing in Pentecostal work, that unreliable, strange workers, whose lives were wrong, have entered assemblies, making the show of great spirituality, and thereby gained the confidence and support of unwitting ones. The Spirit-filled man or woman should wear well on acquaintance. Jesus bade His disciples to start their world-wide ministry by faithful witnessing at home. And it was granted to Peter right in the very city of his greatest defeat, to preach a sermon, the power of which is still touching and convicting the hearts of men. He was better received than might be expected. What Christ had done in Jerusalem and Cana

was known to those Galileans; all this helped to give them a favorable impression. The attendance of all the males amongst the Israelites at the three great feasts was required in keeping the Jewish law.

1. **The Nobleman's Request**, Vs. 46-49. So Jesus came once more to Cana. This was the home of Nathanael, who would no doubt gladly welcome Him. Here then occurs the second recorded miracle of His Galilean ministry. A **certain nobleman**, who held a responsible position under the Roman government, and whose home was in Capernaum, came to Jesus as soon as he heard of His arrival in the country. Some conjecture that this was Chuza, whose wife Joanna ministered to Jesus. Luke 8:3. He had heard of Christ's power already manifested along other lines, and his yearning parental heart grasped at the possibility of deliverance for his son. So he made the journey of twenty or twenty-five miles from Capernaum down to where Jesus was. “He besought him that he would come down, and heal his son; for he was at the point of death.” V. 47. The need was so urgent, and while the heart of Jesus was moved with compassion, He recognized the importance of the lesson which the nobleman's request now introduced. So it was Christ exclaimed in answer to that first entreaty, “except ye see signs and wonders, ye will not believe.” V. 48. It was spoken as much to all His countrymen as to the nobleman. The very coming of the nobleman expressed faith, although imperfect. But Jesus had just come from Samaria where His very words had been as so much imparted life to those hungry souls, thus evidencing their absolute faith in His Messiahship. And back now to the sceptical Jews, who insisted upon seeing the spectacular. They had no eyes for the tenderness, the loving graciousness of His life and His words. Their holden eyes were blind to the God-like beauty and power of His character. Like the fathers back on the other side of Jordan they were failing to enter God's Promised Land of life and salvation through the same unbelief. Let us take heed today to this ever-present devise of the enemy to hinder the onward march of God's people. Jesus sadly noted the contrast between His own and the ignorant Samaritans. The request of the nobleman expressed the same wrong conception of Jesus. There had been previous to this devout

Rabbis endowed with special power for working miracles. Christ did not come primarily to work miracles; the Son of God came to **bring life**, and He declared His almighty power not by signs, but by showing compassion and mercy. In their eager watch for a King, a Deliverer, Israel sought for the outward signs of almightiness. Thus it was they missed their appointed Messiah, for He was “meek and lowly.” What Jesus sought to teach the nobleman, and others as well, was the nature of His real character. He, who had life in Himself, could restore life at a distance as well as by His presence. The word of His power is as effectual as His personal touch. Nothing daunted by Christ's words, and still ignorant of the real nature of the Christ, again the nobleman urged Him to come. He saw no hope for the dying son, unless Jesus would go to him.

2. **The Nobleman's Faith**, Vs. 50-54. The nobleman might represent the attitude of every intercessor in this respect at least. He was conscious of his **personal responsibility** in the matter, and he came to Jesus himself for the need of his son. God makes us just as concerned personally over those in whose behalf He calls us to intercede. Note his **importunity**. He held on in earnest persistency until there was an answer. We must do the very same. Oh the absolute self-forgetfulness of the true intercessor! The concern over the neighbor's unsaved child becomes as deep and intense as over your own. And such intercession is effectual! W. J. Taylor in his “Fishers of Men” tells us the following: “Rev. M. T. Lamb says that out of nearly forty specific cases of healing recorded in the four Gospels, only six came for themselves. About twenty cases were brought to Christ by others, and were healed, not primarily because of their own faith or their own asking, but because of the faith and the asking of the persons who brought them. These twenty were hard cases—persons who could not or would not come for themselves.” What rich harvest there will be in glory for the faithful intercessors! Jesus saw the faith of this father. He first discovered its defect; then tested his inward sincerity. “Go thy way; thy son liveth.” V. 50. Jesus denied the formal request, but He granted the essential petition. Many of our prayers are wisely answered just so. “**The man believed.**” Hallelujah! And “**he went his way.**” Here was the faith of a full surrender. Jesus touched the spiritual need of that father at the same time He healed the son. He had learned the lesson; now “he became ‘obedient unto the faith,’ and ‘went his way,’ presently to find his faith both crowned and perfected.” Remarkable, is it not, that the servants should greet that nobleman with the very words of Jesus, “Thy son liveth.” V. 51. Life had come to that household in more ways than one that day. On comparing notes they found the time to correspond exactly, and “himself believed and his whole house.” V. 53. He believed; He saw; He be-

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.

A Wise Answer.

Collins, the free-thinker, met a plain country gentleman going to church. He asked him where he was going. "To church, sir." "What to do there?" "To worship God." "Pray whether is your God a great or little God?" "He is both, sir." "How can He be both?" "He is so great, sir, that the heavens of heavens cannot contain Him, and so little that He can dwell in my heart."—Sel.

He Disappointed the Devices of the Crafty. Job 5:12.

During the siege of Sebastopol a Russian shell buried itself in the side of a hill outside the city, and opened a spring. A little fountain had bubbled forth where the missile of death had fallen, and afforded to the weary troops encamped there an abundance of pure cold water during all the rest of the siege. What enemies mean shall do us evil often becomes a spring in the desert of privation and persecution.—Moody.

Destinies Decided by Little Things.

On the summit of a hill in a Western State is a Court House so situated that the rain drops that fall on one side of the roof descend into Lake Erie and thence through the St. Lawrence into the Atlantic. The drops on the other side trickle down from rivulet to river, until they reach the Ohio and Mississippi, and enter the ocean by the Gulf of Mexico. A faint breath of wind determines the destination of these rain drops for three thousand miles. So a single act determines, sometimes, human destiny for all time and for eternity.—Culver.

Swift and Awful Judgment.

"Be not deceived; God is not mocked." A humble, God-fearing evangelist was holding a brusharbor meeting on the plains of Texas—preaching Bible repentance, and "holiness unto the Lord." The young people were finding God, and it was breaking in on their dances and parties. The daughter of a ranchman jumped on a pony and went out among the young people, inviting them to a

SUNDAY SCHOOL LESSON—Cont.

Heved again, this time with that abiding certainty in the Lord Jesus Christ which comes to all of us as we prove Him the faithful rewarder of those who diligently seek Him. He yearns that we love Him and trust Him for what He really is.

Next Week's Lesson.

February 25, 1917.

JESUS AT THE POOL OF BETHESDA.

Lesson Text.—John 5:1-15.

Golden Text.—John 5:15.

A. R. Flower.

dance at their house, that she might break up the holiness meeting going on in the community. She had reached the last home, and was sitting in the parlor before returning, just at sunset. After inviting the young people to her dance, and making fun of the brusharbor meeting, she arose and said, "Well, I must be going, but before I go I want to testify, as the holiness folks say. I want to say to the glory of the devil, I am one day nearer hell than I have ever been in my life. Pray for me when it goes well with you. Good-bye." She jumped in her saddle and galloped away. She had not been gone three minutes until the pony became frightened, reared, whirled and made a dash. Her foot hung in the saddle, and her head caught in the barbed-wire fence, and in five minutes from the time she said, "I am one day nearer hell than I have ever been in my life," the pony galloped up in front of the house, dragging the headless girl to the porch. She had dared God, defied the Almighty, and drank the "cup of His wrath."—Word and Work.

By Blood Alone.

One who heard Finney says that he will never forget the impression that it made upon him as he spoke upon the eternal destiny of the wicked. He was illustrating the folly of men who think that they may, perhaps, be punished after death for a little while, but when they have endured what they consider to be a just penalty, they will be admitted into heaven. Finney appealed to the uniform testimony of the Bible that those who are saved at all are saved by grace, and in heaven they will be ever glorifying the precious blood by which they were washed from their sins. He pictured the jar that would come to the harmony of heaven if any should intrude in the worship with any other song. He described the ten thousand times ten thousand and thousands of thousands, saying with a great voice, "Worthy is the Lamb who hath been slain to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing." Then he started back, turned his face from the audience, fixed his eyes on the gallery, and gave all the signs of a man who was frightened by a sudden interruption. With a loud voice he cried out, "What is that I see? What means this rabble-rout of men coming up here? Hark! Hear them shout! Hear their words, 'Thanks to hell-fire! We have served out our time. Thanks to hell-fire!' There was a lengthened pause and a great stillness, and then the preacher asked, 'Is this the spirit of the saints? Is this the music of the upper world?' The preacher set forth this scene in such a dramatic way, showing the utter absurdity of such a thing taking place, and the vain hope of being saved by any other means than the blood of Christ, that those who heard him trembled in their seats.

Spiritual force is one thing. Human fuss is another.

The Cry of an Oppressed Woman.

One of the poor, dark Hindu women of India who came into a mission school offered the following prayer: "O Lord, hear my prayer! No one has turned an eye on the oppression that we poor women suffer. O Lord, inquire into our case. For ages dark ignorance has brooded over our minds and spirits. Like a cloud it rises and wraps us around. We are like prisoners, choked and buried in the dust of custom, and we have no strength to get out. Bruised and beaten, we are like the dry husks of the sugarcane, when the sweet juice has been extracted. All-knowing God, hear our prayer, forgive our sins, and give us power to escape, that we may see something of Thy world. Criminals in jails are happier than we, for they know something of Thy world. They were not born in prison, but we have not for one day, not even in dreams, seen Thy world. To us it is nothing but a name, and not having seen Thy world, we cannot know Thee, its Maker; we only see four walls of the house. Shall we call them the world or India? O Father of the world, hast Thou not created us? or has some other god made us? Dost Thou care only for men? Hast Thou not thought for us women? Create in the hearts of men some compassion, that our lives may no longer be passed in vain longing, that saved by Thy mercy we may taste something of the joys of life."

EVANGEL SONG BOOKS.

The Evangel office carries a large line of Song Books. Can supply you with nearly any book you want at regular publisher's prices.

We have the following books in stock and can fill your order promptly on receipt of same.

WINSETT'S BOOKS.

Pentecostal Power, Enlarged,	
Round or Shape Notes, each	25
Per dozen, postpaid	\$2.50
Songs of the Kingdom, each	25
Per dozen, postpaid	2.50
Gospel Song Messenger, each	25
Per dozen, postpaid	2.50
Jewell Songs, each	15
Per dozen, postpaid	1.50
Redemption Songs, Round or shape notes, each	25
per dozen	2.50

We are also agents for the following books. If we do not have them in stock, we will forward your order to the publishers and they will fill the order for us.

Winsett's Funeral Songs, each 15 cts., \$1.50 per doz.

Songs of Perennial Glory, Winsett's latest book. 25 cts. each, \$2.50 per doz.

Songs of His Coming, by Thoro Harris, round notes only, manilla covers, each 20 cts., \$2.00 per dozen. Pebbled cloth, 25 cts. each, \$2.50 per dozen.

Songs of Calvary, the new Pentecostal song book. Flexible cloth, 25 cts. each, \$2.75 per doz., stiff cloth, 35 cts. each, \$4.00 per dozen. Send for a sample and then order a quantity for your assembly.

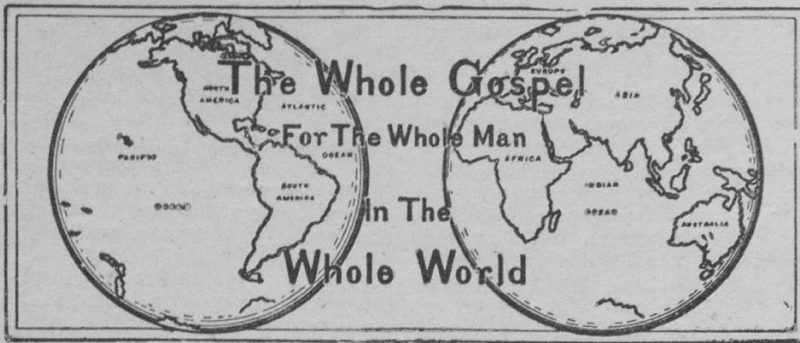
Make Christ King, round notes only, 353 songs in three bindings, manilla, each 15 cts., per doz. \$1.75; flexible cloth, each 20 cts., per doz. \$2.25, and stiff cloth backs, each 30 cts., per doz. \$3.50.

Make Christ King, Combined, 298 songs, not so many songs but adapted particularly to quartet and choral work. Round notes only. Prices and bindings as above.

The Best of All, 341 songs, manilla, 20 cts. each, per doz. \$2.25; pebbled, flexible cloth, 25 cts. each, per doz. \$2.75; stiff cloth, 35 cts. each, per doz. \$4.00. Round notes only—a book which has won universal favor.

Living Water, 15 cts. each, \$1.50 per doz. Round or shape notes.

Glory Songs, 25 cts. each, \$2.25 per doz. Round or shape notes.



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 NOTES.

A correspondent tells us that large placards have been put up on many of the roads in Korea, saying, "If any of the Jesus people come this way, let them stop and tell us the story." Lord, send laborers into that harvest field.

Bro. Berger N. Johnsen writes from Embarcacion, Salta, Argentina, that he has reached his new sphere of labor. He has with him a young native boy who is doing splendid missionary work, and also a brother from Norway. There is plenty of hard work in establishing a pioneer Pentecostal mission amongst the Indians. Digging down eighteen yards through gravel and stones for water with the thermometer at 130 degrees Fahrenheit is one of the tasks on hand, and immediately they get water, they will make bricks and start to build a home. He asks the prayers of the brethren that the blessing of God may rest upon him spiritually and materially.

Bro. and Sister E. E. Adiska, and Mrs. Karl Wittich write from Mt. Horeb Pentecostal Mission, Itigi Station, German East Africa, "Praise Jesus, He has been with us through times when everything seemed impossible, and has helped us to build and establish a nice mission station, which is all complete now. It is now a year ago since we have received any mail from any saints from home; it seems as though we are entirely cut off from the world, but praise Jesus; 'Alone with God, the world forsaken, Alone with God, O blest retreat.' We praise God that some way we receive the Weekly Evangel, which gives us great comfort. We request that all saints would remember this needy and forsaken field to God." This letter, mailed August 12th last, reaches us February 1st, nearly six months in transit. It gives us great joy that these lonely souls have been getting the Evangel. It seems to us almost miraculous how the paper has gotten through to them, when they have received no letter for over a year. Truly His ways are past finding out.

TESTS, TRIALS AND TRIUMPHS IN AFRICA.

"Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation."

How many times we have quoted this verse, one to another during the past year, I could not tell you; but over and over again we have needed to remember it, for it has been a year of emptiness. The work has suffered and is suffering now. Several of our native evangelists have had to go to work because we could not support them, since a good many of the Lord's children forgot to send in contributions. I have letters before me now begging me to come over to the Pietersburg and Potgietersrust District, but hitherto I have not been able to go, because traveling is very expensive and the distance is great. Then the work at Benoni needs supervision and setting in order, but alas! we have barely enough to live upon, and therefore I have not visited them.

The paramount chief of Sekhukhuna-land has sent to me twice to come and establish a station on his territory, and another chief from that district called on me personally to ask that a school and church might be opened in his village.

These are the trials which press so sorely on the missionary in the field. These are the things which cause him to weep tears of anguish as he pleads the cause of the dumb (Prov. 31:8) before the throne of God. If lack of funds only meant privation for himself and his family and workers, it would matter very little, but when he has to look into the wistful eyes of men pleading for the Bread of Life and tell them that because the money is withheld he cannot help them, it is heart-breaking. We read continually of Christians at home meeting to feast on the Word, but alas! they do not seem to remember "to send portions to those for whom nothing is prepared." (Neh. 8:10.)

We have had between sixty and seventy baptisms this year, ten of these were at our headquarters and twenty-seven at Benoni, the rest being at the various outstations. Eight babies have been dedicated to the Lord at Doornkop, and several at each of the outstations, but I do not know the exact num-

ber. I do not think we ever had a better beginning in the spiritual work than we had this year. The spirit of prayer seemed to rest mightily upon the people, and many times the Spirit of God has been present with us in great power. God has given us a goodly number of conversions too, amongst them, some of the big lads in our day school who were subsequently baptized. They are all away from us now working for their living in the large towns or in the mines, where they greatly need our prayers, lest they should be overcome of temptation.

There is one thing which presses somewhat heavy upon me: I was not able to meet my payment on the mission property last November, and therefore, unless help comes very speedily, I shall be compelled to enter the new year with a debt of \$180 00.

Brethren, pray for us. Your brother in the Master's service, H. M. Turney, Middleburg, Transvaal, South Africa.

PENTECOST HAS FALLEN IN PORTO RICO.

Bros. J. L. Lugo and Solomon Feliciano and wife write encouragingly from Ponce, Porto Rico. "On New Year's day nine were baptized in water and eight days later three more. Ever since the mission opened we have been praying for the Holy Ghost to fall on the believers. We had had some marvelous blessings, but not one had come through speaking in tongues as in Acts 2:4 until last night, one came through and two today during our daily prayer meeting. We have services every night and on Wednesday afternoon we pray for the sick. God is saving souls every night. We have pastors and ministers, against us, but we have Christ and all the heavenly hosts with us. We are rejoicing because people in this town are coming from all places to see the strange things that are going on, and they get to the place where they can hear the Word preached. We will be more than glad to know that all God's people are praying for the work."

(Our brethren would be very grateful if a small organ could be donated for their work.)

The Helplessness of Idols.

A Christian tract was one day given to a Hindu. He did not read it himself, but handed it to his ten-year-old son whose name was Swami. The boy read it through and laid it aside, without thinking much about it. Eight years later he came across the tract again, and this time its words about Christ as the Saviour from sin began to take hold of him. Little by little his faith in Hinduism grew weaker, and one day thieves came to his village, threw down their idol and carried off its many jewels. On seeing this Swami said to himself, "If our god was not able to protect himself against the robbers, how can he possibly take care of me?" He bought a Bible, and ere long found salvation in Jesus, afterwards becoming an earnest preacher and soul-winner.

A NEW WORK OPENED IN INDIA.

Bro. Paul Van Valen writes from Muttra City, U. P., India: "The Lord has been very good to me and has given me a 'he'pmeet' to work with me in India and through life. On Saturday, the 9th of December, Miss Almata Wolf of the B. C. H. Mission, and from the Bahraich Station, and I were married in the M. E. Mission Chapel at Gonda. Rev. Dr. Denning very kindly officiated. We appreciated the many kindnesses of friends at Gonda who in every way made it pleasant for us, and our Pentecostal friends who came to the wedding. The Lord put His seal upon the marriage by very precious anointing in the ceremony. Bro. Denning spoke of the Spirit being present in a "marked way," and we believe He is with us to abide. Gonda being near Nawabganj, it did not take us long to return home to the Mission House and there to meet our many Indian friends who came to see us.

"While all the Indian people, so far as I know, love all of us at Nawabganj, yet I fear not all the friends came out of interest only, but also to get gifts from the bridegroom. You see native custom is to give presents at times of happiness. Spending Sunday with the saints at Nawabganj, we left early Monday morning for our new home and work in Muttra, where we now are. We expect, under God, to work here permanently, or as long as the Lord keeps us here. The field is a good one and there are many opportunities of work among the pilgrims who come here in great numbers throughout the year, as this, being the alleged birthplace of Krishna, is a very popular Hindu place of pilgrimage. We are getting a stock of gospels and other Scripture portions to use among the pilgrims in the near mela, and the others that are close also, for there are so many of these religious fairs here in a year.

Way Marvelously Opened.

"About two months or more before the marriage (did not then know that we would be married) the Misses Almyra and Olga Aston came to Nawabganj to help in the work. They felt led to come, but said they knew nothing of the future, as it was in the Lord's hands and He had not seen fit to tell them what He had planned for them. Shortly before the marriage Brothers Harry Waggoner and Alfred A. Blakeney both wrote me letters to come and see the Muttra field, as Bro. Waggoner, who had opened the work about eight months previous, had a call to a leper colony, and was leaving Muttra. It was desirable that someone step in the open door. I felt hesitant as I had taken over the Nawabganj work, but in the end felt to go, and after looking over the field, and after prayer, and consulting with Miss Wolf, felt to take the work in Muttra. I asked Miss Aston to take the work at Nawabganj and she did. Sister Aston, as you know, worked in Nawabganj when she first came to India and her heart has ever been in the place. It was gracious of the Lord to give her her old home and show His wondrous foresight

PENTECOSTAL BIBLE COURSE

Lesson 9, Ruth.

Supposed to have been written by Samuel. Time: When the judges ruled. Vs. 1.

Names and their meaning: Elimelech (My God is King), Naomi (My pleasant one), Bethlehem-Judah (House of bread), Mahlon (sick), Chilion (Pining), Orpah (Hind or Fawn).

Ruth (Beauty).

1. A family in distress, because of famine—leaving the house of bread to find bread.

2. A dire necessity breaks a Jewish custom. Name it.

3. An overruling Providence brings honor to a Gentile woman.

4. Describe the sad experiences of the family of Elimelech.

5. Give Ruth's answer to Naomi.

6. Show how the Lord opened the way for Ruth to meet Boaz.

7. How is Boaz related to Naomi?

8. In Ruth we see: (a) Faith choosing to cast lot with God's chosen, 1:16.

(b) This faith working by love, gleaning in the fields of Boaz, 2:3. (c) Faith crowned, (1) in supplying need of family, (2) in establishing a new relation in the line of Kingship. (d) Virtue rewarded. Purity always has its own reward. (e) Humility crowned. "Them that honor me, I will honor." Ruth became the great grandmother of David, (4:17).

9. In the line of Providence some handfuls always fall to us on purpose, (2:16).

10. The love of God makes the home happy, uniting the hearts of the mother-in-law and daughter-in-law. How beautiful is the home where the love of God rules in parents and children. Read Eph. 5 and 6, Col. 3 ch. 1 Cor. 13.

11. What is profitable in this Scripture?

in providing them for the work when He did, so as to be able to send me here. Sister Aston carries on the work at Nawabganj and I have no more official connection with the work there.

The New Field.

"Muttra is a district capital and has a population of about 60,000. That number includes the regiment of cavalry usually kept here. The district itself has a population of close to 800,000, largely Hindus. The M. E. Mission has a good work here among the outcasts, and there are two "Church of England" ladies who do zenana work in the city. But we are by no means crowded, as there is much work untouched. The work among the pilgrims has been entirely neglected by the M. E. people, and they have no colportuers here to sell Gospels to the pilgrims. So I am making plans to put two colportuers on the two stations that pilgrims come in, and to sell in the other places that the pilgrims congregate in when they come to their holy place, and thus get the Word spread through the district. Besides this there will be the direct preaching by

The doctrine of this book is, (a) The Gentiles are included in God's plan of redemption, because Ruth was a Gentile, and became by her marriage to Boaz the ancestress of Jesus, the son of David in the flesh. (b) The reproof is in the death of Elimelech and both of his sons for leaving the house of Judah and going elsewhere for sustenance. He thought he must go to Moab, to save his family from death by the famine, and he and his sons died. (c) The correction was to Naomi in the afflictions that came to her in the death of her husband and sons. Sad indeed, and grievous to be borne, but it afterward yielded the peaceable fruits of righteousness. (d) The instruction in righteousness. God is no respecter of persons, but in every nation he that feareth God and worketh righteousness is accepted with Him. Acts 10:35.

Ruth may be considered a type of the Gentile church, married to Boaz, a type of Jesus the Bridegroom. Out of famine, out of affliction, out of death, Jehovah wrought His great plan of salvation.

Questions on the lesson: (1) Who wrote Ruth? (2) When did the events recorded occur? (3) Why did Elimelech go down to Moab? (4) What befell the family there? (5) Give the meaning of the names of the family. (6) How is Ruth an example of faith? (7) Name the qualities of Ruth's character. (8) What is the secret of a happy home? (9) What is the doctrine or teaching in this book of Ruth? (10) What is the reproof? (11) What is the correction? and what are corrections for? He. 12:3-12. (12) What is the instruction in righteousness? (13) How is Ruth related to David? (14) How is David related to Jesus? (15) What light of the Messiah have we in Ruth? (16) What four things are Scriptures profitable for?—A. P. Collins.

myself and Christian workers in the city and in the outstations when we go on tour. As the Lord leads and funds permit, I shall put preachers out in some of the towns around about where no worker is or where more are needed.

"The building we are living in is a house built by the English Baptists, but not used by them for the past six years, as they have given up work in this district. This makes it good for us as we get a first class house cheap, paying about \$10 per month. This is very cheap for a good house and ground in a city in India. We have large rooms, high ceilings that are so necessary for health here in the heat, two and one-half acres of land and several houses for native workers at this rental."

Whatsoever thy hand findeth to do, do it with thy might. Eccl. 9:10.

They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever. Dan. 12:3.

FELLOWSHIP IN CHRIST

"That they all may be one." Jno. 17:21.

JESUS IS COMING.

We are looking every moment
For the coming of the Lord!
We are watching, and are praying
And believing in His Word.

While the whole creation groaneth,
Waiting for the Lord's return,
And saints are crying, "Lord, how
long?"
Our hearts within us yearn.

His waiting ones are caught away
"In twinkling of an eye,"
One moment, changed and glorified,
To sit with Him on high.

Oh! the joy to bear His likeness!
Sitting with Him in His throne,
And with Him share all the glory
That will to the world be shown.

Saints! Look up! With eye-lids wak-
ing,
Shout, and let your praises ring,
Jesus Christ, our King, is coming,
And will all His angels bring.

If the Lord should longer tarry,
Even only for a day,
Oh, let us in Him be faithful,
Sowing seed here by the way.

—Mrs. R. B. Young.

The writer of the above, a Pentecostal sister, has been placed in an asylum, although her friends say that she is perfectly sane. She has sent this little poem to a friend. Let us unite in prayer for her freedom.

FIELD NOTES.

Bro. Andrew Urshan writes that God is continuing to pour out His Spirit in Ottawa, Canada, and that fifty received the baptism of the Holy Ghost in that city during the month of January.

Bro. L. V. Kenny writes that he has recently moved from Newcastle, Texas, and his present address is 70 Chicon St., Austin, Texas. He writes, "This is a wide field and white unto harvest, and we earnestly solicit the prayers of the saints that we might be useful and faithful laborers in the vineyard of the Lord here at this place."

Bro. and Sister P. M. La Berge write from Spokane, Wash., of a blessed meeting in that city. As the message on faith was given forth, "souls came to the altar, among them two men who were under deep conviction, and we believe they were saved. The daughter of one of them fell under the power of God and was in a trance. She had a vision and saw her father get saved. Her face shone so brightly. She has lately been

saved and received the baptism of the Holy Ghost. She was so burdened tra-
vailing in soul for her father."

Bro. S. D. Doyle writes that they have their new tabernacle completed at Wichita Falls, Texas. It is located at 6th and Austin St. "The Lord is blessing in a mighty way. The power came down last night, and there were five saved. Pray for God to have His way in all things."

Bro. D. E. Dison writes that they are having some glorious meetings in Summerfield, La. The Lord sent Bro. John Sheppard there last July and greatly used him, leading many into the ways of righteousness. Bro. Jesse Smith is now in charge of the work in the community and God is greatly honoring his ministry. Five of the brethren there have received the call to the ministry, and one of them has already gone forth to labor for the Lord.

Bro. Elmer Erickson of Ephraim, Wis., writes, "Just want to sound a note of praise from this corner of the Lord's vineyard; can say the Lord is blessing in our midst and making the desert rejoice and blossom as the rose. The last few weeks we have had very blessed meetings and hungry souls have been filled. One sister has received the baptism and several slain under the power of God. We are looking forward for greater victories in Jesus' name."

A MEDICINE THAT NEVER FAILS.

The words of God are life to them that find them, and medicine to all their flesh. The word of God is a wonderful healing balm; it is good for all diseases, and never known to fail. The following prescription is a guaranteed cure. One application of God's Word (let it go down), one grain of faith, a little olive oil, (Jas. 5:14) and one fervent prayer. Then praise God, and give Him the glory.—Chas. Simmonett, Coalhurst, Canada.

NOTICE OF CAMP MEETING.

Bro. N. Cossman desires us to announce a camp meeting will be held at Larned, Kans., under the charge of Bro. J. A. Derry, to commence May 17th. All the saints are invited.

SECOND ANNUAL SOUTHERN MISSOURI DISTRICT COUNCIL.

Essex, Missouri, March 18th to 24th (D. V.).

Write the Pastor, E. L. Banta, Essex, Mo., a few days before the council if you are coming. Remember the date, March 18-24th—Mrs. Zola Taylor, John T. Wilson, Wm. Giles, Committee.

REQUESTS FOR PRAYER.

"Pray for me that God may heal my body."—A. E. V., Winona, Mo.

A brother in Paris, Ark., desires prayer that he may be baptized in the Spirit.

A sister in McRoberts, Ky., requests prayer that the Spirit of God may have the right of way in her life.

"Please let every child of God pray earnestly for my healing. I have been afflicted for some time."—E. G., Corrigan, Texas.

Pray for a sister in Alderson, Okla., who has had five operations and is now suffering from bladder trouble, the doctors being unable to do anything for her.

A sister in Odell, Texas, requests prayer for her girl, aged thirteen, who has received the baptism of the Holy Ghost, that she may not grow cold in her school days.

"I want to ask the saints everywhere to pray for me that the Lord will save me and fill me with the Holy Ghost, and that the Word be accepted in McRoberts, Ky."—R. W.

A brother in Monida, Montana, requests prayer for himself and family for healing and that they may be led into all truth. Also that laborers may be sent into Montana to preach the full Gospel.

A TESTIMONY.

I am a young man twenty-one years old. I was saved three years ago in the city of Vancouver, and received the Holy Spirit three days after I was saved. I do praise Jesus for what He has done for me, He washed the bleeding sin wounds, and poured in oil and wine, and whispered to assure me, "I've found thee, thou art mine." The Holy Ghost spoke through me in the Japanese language at the time of receiving Him, and has continued to speak ever since in various languages, some of which I think He alone knows. One time, shortly after receiving the Holy Ghost, we had a prayer service at home and there was an Alaskan Indian woman present. The Holy Ghost spoke through me in her native tongue, and she told my mother sometime after that I spoke to her in her own language.

Our elder at Vancouver is Bro. Jackson, a faithful spiritual saint of God. He has stuck to his post through thick and thin. We have gone through battle after battle here in Vancouver in the last three years, but in Jesus' name we are going through on the victory side. Three have received the baptism just lately, for which we praise Jesus.—Alva J. Walker.

Pastor O. C. Newsom of Millville, Fla., would be glad to know where Sister Ella Lock is now preaching.

**REPORT OF BIBLE SCHOOL AND
CONVENTION HELD AT MAL-
VERN, ARK., JAN. 4th
to 25th, 1917.**

The school was declared, by those who attended, to be a success, and closed with victory. There were 135 students enrolled and several states were represented.

Brother S. A. Jamison, of Tulsa, Oklahoma, was the teacher whom the Lord used to take us into some of the deeper subjects of the Bible.

Some of the studies were: To find the leading thought of each book, or the teaching of each book in a nut shell. The seven dispensations, and the test of man under each. The seven covenants and the relation of Christ to each. The Bible, (a) What it is, (b) How it came to us, (c) Its inspiration. The seven laws. The ministry of the Spirit. The qualifications of a Pastor, etc., etc.

We feel that all who attended the school left with a broader vision of Christ and the teaching of the Word than ever before.

The last few days of the above dates were given over to the meeting of the workers and preachers of Arkansas, and a District Council was formed for the State of Arkansas. The Minutes of the Council are being prepared for publication now, and will be ready soon. Every Pentecostal saint in the State of Arkansas should have a copy of these minutes.

There was no friction whatever throughout both school and convention; perfect unity prevailed. Best of all, the night services, which were given over to evangelistic work, were mightily blessed of God, some twenty-two were baptized in the Spirit and about that number saved. The revival services will continue for some time yet as the power of God is still upon the meetings.

Bros. Arch P. Collins of Ft. Worth, Tex., Jacob Miller of Ft. Smith, Ark., and John James of Faulkner, Kan., were among those present.—Burt McCafferty.

SAVED BY GRACE.

I thank and praise God for His tender love to me. I was baptized by a missionary in Bienville, La., in July, 1905, and I thought my salvation was complete because my name was on the church books. I went home in 1906, and married and settled down, built me a nice little home, and felt in my heart that because I was a temperance man I was better than the average. I felt proud of myself, and my heart was set on riches.

By chance I fell in with a book entitled, "The Devil of Today," and as I read it I found that I was serving the devil instead of God. I obeyed a spirit that said, "Go on, and buy and sell and get gain, and when you are above your neighbors, all will look up to you, and then you can serve God with all your pleasure."

The next thing I knew was that I was thrown where I had to kill my neighbor to save my own life, and after losing my home, and hundreds of dollars besides,

I got two years in the penitentiary, and was taken away from my wife and three darling babies. I then remembered where I had denied Jesus, but He was still merciful to me.

He put it into the hearts of the people to use me as a steward in the hospital, so I was allowed to go out when the line was in, and I would go down to the river bank to seek God, and the devil would come to me to persuade me to commit suicide in the river. He plead with me seven months almost continually; so after I saw I was going to lose my mind if I did not get relief, I cried out to God and asked Him to show me my condition, and reveal Himself to me.

I was shown in a plain vision that I was just as low down in the sight of God as any human being on earth or in hell. Two passages of Scripture especially convicted me, "Ye are of your father, the devil," and "Whosoever looketh on a woman to lust after her hath committed adultery already with her in his heart." I found I was guilty.

I wrote to my brother, who already had the Holy Ghost, and asked him to have the saints pray for me that my soul might not go to hell. They prayed for my deliverance, and in less than seventy days the dear Lord put it into the hearts of the same people that had convicted me to pardon me.

Praise God, I have been born again and have a new Father that gives me power over all evil thoughts and desires. I am truly glad that the dear Lord gave me repentance, and I wish that all who are stiff-necked as I was might land in the "pen," or somewhere where they would learn to know Jesus.

I ask the prayers of all the saints that I might ever be found doing the Father's will, and that the Lord will be with me in getting a church house built her in Edgerly, La.—E. M. Davis.

**THE NEED OF SYSTEM ON THE
MISSION FIELD.**

Sister Mary Norton writes us that her husband, Bro. Will Norton, is coming over to this country after all, and he expects to land in San Francisco on February 3rd. He has been in India ten years, and needs a change badly. She writes:

"While we are in America our work in Benares is going on under the direction of our brother, John Norton. We will attempt to support it from this side, and we hope to return to India in the early fall. Some very fine young people want to go with us when we return. I wish very much that we could take them, especially those who have had the necessary training in good Bible schools. Among the many who have spoken to me there are at least ten who seem to me to be ready, and who give promise of making real missionaries. But we cannot take any until we have a home in which they can be properly cared for, and where they can learn the language and get some knowledge of the customs of the country. And there must also be some proper provision made for their support.

One of the strange things is that people seem to think that we have money. As a matter of fact my husband has always been hard pressed financially. It has been only by the strictest self-denial that we have been able to keep our work going. We have always put the work first and our individual needs last. And the result has been that we have had a real work going on the whole time, but our own needs have been very scantily supplied. This is not a plea for money, but merely a statement with the object of showing that it is useless to expect us to do the impossible.

"For our home in Benares we have the promise of £100, and we also have \$200 in money. That is not anything like enough, but we are putting it aside to wait until the Lord shows His will by supplying the balance. A brick house, of course, costs more than a wooden house would. But a wooden house is quite out of the question in India because of the heat and the white ants. The natives say a brick house is a golden house. The white ants would eat a wooden house. And besides, one must have good thick brick walls to protect from the heat.

(Continued on page 16.)

**THE TWENTIETH CENTURY STORY
OF THE CHRIST.**

An interwoven story of the earthly life of our Lord, and complete harmony of the Gospels in twentieth Century English. Just published. A most delightful book, and very useful for Sunday School workers. We can heartily recommend it. *Price 55 cents postpaid from this office.

EUSEBIUS' CHURCH HISTORY.

Eusebius' Church History was written in the first part of the fourth century. It is the first church history that was written. It contains the history of the church during the first three centuries. Every one desiring to study church history should read Eusebius' history first.

Bound in cloth, postpaid..... \$2.00

Address Wm. G. Schell, 617 Buckley St., Fostoria, Ohio.

ROLLINS' ANCIENT HISTORY.

This work contains the history of all the great nations mentioned in the Bible. There were five great monarchies which successively ruled the world before Christ. They were the Chaldean empire, Assyrian empire, Babylonian empire, Medo-Persian empire and Grecian empire. These are the political powers with which the Bible has mainly to do. Jonah was sent to Ninevah, the capital of the Assyrian empire. The Assyrian empire carried away the ten tribes. The Babylonian empire carried away the two tribes. The Medo-Persian empire sent the two tribes back to Jerusalem.

Our "Rollins' Ancient History" contains the history of the Egyptians, Assyrians, Chaldeans, Medes, Lydians, Carthaginians, Persians, Macedonians, the Seleucidæ in Syria and the Parthians. Cloth, 4 vols., prepaid, \$2.50.

Address Wm. G. Schell, 617 Buckley St., Fostoria, Ohio.

THE NEED OF SYSTEM ON THE MISSION FIELD.

(Continued from page 15.)

"Another urgent need is for a missionary rest home in the mountains. The climate of North India is very bad, and all the missionaries need to get away to a cooler climate for at least a few weeks in the hot season. To stay on the plains in the heat year after year saps the strength so terribly that they are not fit to do proper work when the cold season begins. The Pentecostal people ought to own their own home. It could be held in the name of trustees here in the homeland, and we on the field would feel that we had a right to go there and pay only enough for our actual expenses.

"Besides these things there are other urgent needs such as church buildings. All of these things ought to be gone into by the Pentecostal people of America. They seem to want to give, but need to be told how to give wisely.

At most of the places where I have been, their idea seems to be to continually send out new missionaries when they are not properly supporting those who are already on the field. No mission ought to send out a new missionary unless they intend to really support him. It is cruel to send out a man and then leave him to suffer from real poverty in a foreign land. But on the other hand, they ought never to send out a man, or woman, unless they know that they are clean, honorable and capable of doing good work. Many have been sent out who ought never to have gone. They have wrought havoc on the field, but no one could do anything about it because no one had any authority. I know of one healthy, intelligent young woman who was in China for a year before she ever had money to employ a teacher for the language. I know of others who, that same year, did absolutely no work and refused to make any effort to study a language, but who had money enough to travel about and see quite a good deal of the world. No wonder the board missions look down on us. They take good care of their missionaries and in return demand of them good work.

"Certainly some system and order are needed in the Pentecostal work. While I think every real Pentecostal missionary ought to have a definite sum each month sufficient for his, or her needs, yet I am fully convinced that new missionaries ought not to be sent large sums which they do not know how to handle wisely. The large sums ought to be put into the hands of men, or women, who bear the large responsibilities, and they should be required to give an account of how they use all the money except that which was given for their own personal needs. You understand that I mean that both new and old missionaries should have the same sums each month for their own personal needs, and should be expected to bear their just share of the household expenses of the home where they may be living. But there should be larger sums appropriated for the other necessary branches of the

work, such as schools, where native evangelists and Bible women could be trained, orphanages, necessary buildings and the support of native evangelists and colporteurs. Those sums designated for that kind of work should not be put into the hands of inexperienced missionaries, but should be given in trust to men appointed for the especial work for which the money is designated,

and those men should be required to give an account of how the money was spent. If the Pentecostal people are to do a real work for God in the foreign fields there will have to be some way to regulate these things."

Let us not be weary in well-doing; for in due season we shall reap, if we faint not. Gal. 6:9.

DAILY BREAD

A Calendar for Reading the Bible Through in a Year, the Old Testament Once and the New Testament and Psalms Twice.

The references for the following four months will be published in the Evangel about the Middle of April. Watch for it. Cut this out and use daily.

Those who wish to have the whole system for insertion in their Bibles, can obtain same from the Gospel Publishing House, 10 cents per dozen.

January.				February.					
<i>This is my beloved Son, in whom I am well pleased, hear ye him.</i>				<i>I have esteemed the words of his mouth more than my necessary food.</i>					
FAMILY.		SECRET.		FAMILY.		SECRET.			
Genesis 1	Matthew 1	1	Ezra 1	Acts 1	Genesis 33	Mark 4	1	Est. 9-10	Rom. 4
" 2	" 2	2	" 2	" 2	" 34	" 5	2	Job 1	" 5
" 3	" 3	3	" 3	" 3	" 35-36	" 6	3	" 2	" 6
" 4	" 4	4	" 4	" 4	" 37	" 7	4	" 8	" 7
" 5	" 5	5	" 5	" 5	" 38	" 8	5	" 4	" 8
" 6	" 6	6	" 6	" 6	" 39	" 9	6	" 6	" 9
" 7	" 7	7	" 7	" 7	" 40	" 10	7	" 5	" 10
" 8	" 8	8	" 8	" 8	" 41	" 11	8	" 7	" 11
" 9-10	" 9	9	" 9	" 9	" 42	" 12	9	" 8	" 12
" 11	" 10	10	" 10	" 10	" 43	" 13	10	" 9	" 13
" 12	" 11	11	Neh. 1	" 11	" 44	" 14	11	" 10	" 14
" 13	" 12	12	" 2	" 12	" 45	" 15	12	" 11	" 15
" 14	" 13	13	" 8	" 18	" 46	" 16	13	" 12	" 16
" 15	" 14	14	" 4	" 14	" 47	Lk. 1 tov. 83	14	" 18	1 Cor. 1
" 16	" 15	15	" 5	" 15	" 48	" 1 v. 39	15	" 14	" 2
" 17	" 16	16	" 6	" 16	" 49	" 2	16	" 15	" 3
" 18	" 17	17	" 7	" 17	" 50	" 3	17	" 16-17	" 4
" 19	" 18	18	" 8	" 18	Exodus 1	" 4	18	" 18	" 5
" 20	" 19	19	" 9	" 19	" 2	" 5	19	" 19	" 6
" 21	" 20	20	" 10	" 20	" 3	" 6	20	" 20	" 7
" 22	" 21	21	" 11	" 21	" 4	" 7	21	" 21	" 8
" 23	" 22	22	" 12	" 22	" 5	" 8	22	" 22	" 9
" 24	" 23	23	" 13	" 23	" 6	" 9	23	" 23	" 10
" 25	" 24	24	Esther 1	" 24	" 7	" 10	24	" 24	" 11
" 26	" 25	25	" 2	" 25	" 8	" 11	25	" 25-26	" 12
" 27	" 26	26	" 3	" 26	" 9	" 12	26	" 27	" 13
" 28	" 27	27	" 4	" 27	" 10	" 13	27	" 28	" 14
" 29	" 28	28	" 5	" 28	11-12 tov. 21	" 14	28	" 29	" 15
" 30	Mark 1	29	" 6	Rom. 1					
" 31	" 2	30	" 7	" 2					
" 32	" 3	31	" 8	" 3					

March.				April.					
<i>Mary kept all these things, and pondered them in her heart.</i>				<i>O send out thy light and thy truth! let them lead me.</i>					
FAMILY.		SECRET.		FAMILY.		SECRET.			
Ex. xii. v. 22	Luke 15	1	Job 30	1 Cor. 16	Leviticus 4	Psalms 1-2	1	Prov. 19	Coloss. 2
" 13	" 16	2	" 81	2 Cor. 1	" 5	" 3-4	2	" 20	" 3
" 14	" 17	3	" 82	" 2	" 6	" 5-6	3	" 21	" 4
" 15	" 18	4	" 83	" 3	" 7	" 7-8	4	" 22	1 Thess. 1
" 16	" 19	5	" 84	" 4	" 8	" 9	5	" 23	" 2
" 17	" 20	6	" 85	" 5	" 9	" 10	6	" 24	" 3
" 18	" 21	7	" 86	" 6	" 10	" 11-12	7	" 25	" 4
" 19	" 22	8	" 87	" 7	" 11-12	" 13-14	8	" 26	" 5
" 20	" 23	9	" 88	" 8	" 13	" 15-16	9	" 27	2 Thess. 1
" 21	" 24	10	" 89	" 9	" 14	" 17	10	" 28	" 2
" 22	John 1	11	" 40	" 10	" 15	" 18	11	" 29	" 3
" 23	" 2	12	" 41	" 11	" 16	" 19	12	" 30	1 Tim. 1
" 24	" 3	13	" 42	" 12	" 17	" 20-21	13	" 31	" 2
" 25	" 4	14	Prov. 1	" 13	" 18	" 22	14	Eccles. 1	" 3
" 26	" 5	15	" 2	Gal. 1	" 19	" 23-24	15	" 2	" 4
" 27	" 6	16	" 3	" 2	" 20	" 25	16	" 3	" 5
" 28	" 7	17	" 4	" 3	" 21	" 26-27	17	" 4	" 6
" 29	" 8	18	" 5	" 4	" 22	" 28-29	18	" 5	2 Tim. 1
" 30	" 9	19	" 6	" 5	" 23	" 30	19	" 6	" 2
" 31	" 10	20	" 7	" 6	" 24	" 31	20	" 7	" 3
" 32	" 11	21	" 8	Eph. 1	" 25	" 32	21	" 8	" 4
" 33	" 12	22	" 9	" 2	" 26	" 33	22	" 9	Titus 1
" 34	" 13	23	" 10	" 3	" 27	" 34	23	" 10	" 2
" 35	" 14	24	" 11	" 4	" 28	" 35	24	" 11	" 3
" 36	" 15	25	" 12	" 5	Numb. 1	" 36	25	" 12	Philem. 1
" 37	" 16	26	" 13	" 6	" 2	" 37	26	" 13	Heb. 1
" 38	" 17	27	" 14	Phil. 1	" 3	" 38	27	" 14	" 2
" 39	" 18	28	" 15	" 2	" 4	" 39	28	" 15	" 3
" 40	" 19	29	" 16	" 3	" 5	" 40-41	29	" 16	" 4
Leviticus 1	" 20	30	" 17	" 4	" 6	" 42-43	30	" 17	" 5
" 2-3	" 21	31	" 18	Col. 1	" 7			" 18	" 5