

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

THE WEEKLY EVANGEL

Darner, Phil 221
524 N. Weller

THE FAMILY PAPER

HIRELINGS OR HEIRS?

"A hireling must have something in hand, he must have his pay from quarter to quarter, or from week to week. He is not expecting to receive his master's possessions, and, therefore, seeks a present wage but an heir waiteth till the estate falls in to him, and looks not for present gains." Thus writes an old Puritan.

Thus may we discern between the mere hireling and the true-born child: the one deserts the Lord's service when it does not pay down on the nail; the other never expects reward till glory shall crown his labors. It is a sad thing for any sort of people when Jesus can say of them, "Verily, I say unto you, they have their reward." They cannot expect to be paid twice, and as their account is discharged in full, what have they to look for?

Blessed shall we be if we are enabled to imitate the example of the Lord Jesus, who served the Father in the spirit of Sonship. Love made Him rise above all idea of present recompense: He waited the Father's time, and He still waits for His complete reward till the hour of His Second Advent shall arrive.

"A servant," according to Job, "earnestly desireth the shadow" of evening, when his task will be ended, "and the hireling looketh for the reward of his work:" this is nothing more than natural, for they have no interest in the work beyond their pay. But the heir loveth his father, and worketh and waiteth patiently, for the father saith to him, "All that I have is thine." In serving the cause of God we are really serving ourselves, for we are partakers in this great cause, even as the interest of sons is one with that of their father. Can we not, therefore, "both hope and quietly wait for the salvation of the Lord?"

Are you an hireling or an heir?

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THE COUNCIL AT ST. LOUIS.

The fifth annual gathering of the General Council of the Assemblies of God was held in Bethel Chapel, St. Louis, Mo., Sept. 9-14 inclusive. This general council was immediately followed by a Missionary Conference. The attendance was a decided improvement over preceding years, both in point of numbers and in the personnel of the council. Representatives were in attendance from as far distant as both the Atlantic and Pacific coasts, from north and south, a more representative company than ever before convened for the purpose of considering the interests of the church represented by the Assemblies of God.

All seemed to come with an air of expectancy. For weeks before the gathering our correspondence was freighted with such queries as "I'm expecting to attend the council at St. Louis. Are you going?" And indeed we were not disappointed in the conviction that some distinct forward step would be achieved. The new-old issues were a thing of the past. Our minds and hearts were free to move on, and with such a spirit of unity prevailing, it was comparatively easy to get together even on questions where widely variant opinions were held.

A new esprit-d'-corps seemed to have developed. It was a case of each man looking not only on his own things, "but every man also on the things of others." The result of this was a spirit of unification never before recognized among us. Fears of centralization or of control by an oligarchy vanished. Danger of ecclesiasticism, denominationalism or of sectarian spirit passed by on the other side. The one controlling idea was to do things, and to do them together for the general interests of the church and the coming kingdom. Suspicion was disarmed by the new method resorted to in the election of the general presbytery. The qualifications of a presbyter were discussed, his representative character, his geographical location. It was generally felt that he should be a man with a spirit of co-operative fellowship; one who can well express the spirit of the council; and possessing not only the willingness but the ability properly to perform the duties of a presbyter. Nominations were made on the floor of the council; then a committee was appointed to consider the aggregate of nominations, eliminate the less eligible, and return to the council its list of approved nominees for their several election to the presbytery. Thus "vox populi" controlled. The number of presbyters was also largely increased, so that now the representation is much more general and better apportioned than before.

A financial statement made on behalf of the publishing interests of the movement indicated a most prosperous year's business. A fear was expressed that the Publishing House might lose sight of the vision, and deteriorate into a denominational bookstore, operated only for profit and without regard to the proper character of its publications. But with good men and true such as compose the Executive Presbytery, which have control of this matter, we are certain that no such contingency will arise. The increase of business calls for increased accommodations. The work at headquarters has also increased to such volume that additional help becomes imperative. Our council chairman, Elder J. W. Welch, would gladly have welcomed an escape from the arduous duties of his position, but we felt that we could not do without him, nor consider a release at least for this year. The editorial staff also needs strengthening. We feel like asking: Where are the men equipped for these positions, intellectually and spirit-

ually, with sufficient consecration to forego their provincial labors for the good of the constituency as a whole? We must pray that God will put His hand upon them and thrust them out. He has them somewhere, we are sure, and the task before us is worthy of the best.

Renewed emphasis was placed upon adherence to the statement of fundamental truths. In these days of apostasy it was found necessary to insist upon a stricter allegiance to these essential truths which have differentiated us from the surrounding religious bodies and ostracised us from the pale of so-called orthodoxy. We are indeed without the camp, but for the truth's sake. Let us beware of seeking to doff the garment of reproach for the sake of popularity, or for gaining an opportunity which after all may be dearly bought. At the same time that we were standing so rigidly for "statements" it was regrettable that we found so little time for real tarrying before the Lord. With such an aggregation of workers we might be pardoned for at least longing for a manifestation of power, and of a new letting down of the Shekinah glory. It is difficult perhaps to conduct business, and at the same time maintain a high state of spirituality. Then pardon us for the suggestion that gatherings of workers alone be called at least once a year, in various centers, for no other purpose than to confer together regarding distinctively spiritual problems, and unitedly to seek the face of the Lord of Sabaoth.

During the sessions of the council the long-felt need for a reliable Bible Training School frequently found voice. There are several Pentecostal Bible Schools in existence, but up to this time no school has been closely identified with the General Council; nor was there any place to which the Assemblies of God could send their students with any degree of assurance or with full endorsement. Then general and enthusiastic desire was expressed in a resolution recognizing the Mount Tabor Bible Training School at Bethel Temple, Chicago, and promising heartiest co-operation with it. Pastor A. L. Fraser is the president of this school, to whom send for information.

The Missionary Conference convened immediately after the close of the General Council. Quite a large number of missionaries were in attendance. The two bodies were entirely distinct in their organization; and while the General Council did not seek at all to legislate for the missionaries, yet it expressed itself very distinctly along the line of missionary reform. We were so glad of this, because we have waited long for such action. The delay has been almost disastrous in its effects upon our missionary effort, but we rejoiced greatly in the dawn of a new day. A committee was appointed to canvass the entire missionary situation and bring in suggestions. The committee responded with a set of resolutions which met with a most hearty acceptance by the General Council including the missionary body. The resolutions are as follows:

1. Resolved; that all missionaries who desire the endorsement of the General Council should make application for a fellowship certificate, provided they already hold credentials from the General Council; and that those not holding credentials should make application for the same and for fellowship certificate.

2. Resolved; that all missionaries making application for credentials and fellowship certificate should be required to subscribe to the Statement of Fundamental Truths approved by the General Council of the Assemblies of God (see Minutes, page 16).

Note: This resolution was deemed essential because of a very spirited discussion as to whether "tongues" was the initial evidence of the baptism with the Holy Ghost. Unqualifiedly do we adhere to this conviction.

3. Resolved; that each missionary be required to file with the Foreign Missions Committee a full statement regarding their work, e. g., concerning their families and accommodations, period of service, language qualifications, nature of the work engaged in, prospects of the field, present number of recognized adherents—Christian and non-Christian, etc., etc.

4. Resolved; that the Foreign Missions Committee be advised to recognize mission centers at various points and ports of entry as receiving homes.

Note. The purpose of the resolution was not that we necessarily should establish such centers, except in rare and needy cases; but simply to recognize already existing centers as suitable and acceptable places for the reception of new missionaries who are in need of a stopping place in preparation for their work, language study, etc.; also for old missionaries passing to and from their fields of labor.

5. Resolved; that it be urged upon the Foreign Missions Committee the necessity of insisting upon two full years of language study, if necessary, before taking up the active work; and that courses of study with examinations be arranged for by the Advisory Committee on each field.

Note: This measure is intended not to hinder, but to help. It affords a double safeguard; (1) for the worker, (2) for the work. In many instances the young missionary is not given time to acquire the language before being pressed into work. He neglects to acquire it in reasonable time; later finds himself either too busy or too discouraged to pursue the study further, and finally ends by merely getting along with a smattering of the language. On the other hand it safeguards the work and the home constituency by insisting that the worker shall equip himself for his task. The "two years" are elastic. Some will require more time and some less. Eliminate the time element entirely, and some, with no imperative other than their own sluggish will, would regard getting the language as a life-long task.

6. In order to facilitate an equitable distribution of funds, be it resolved that each missionary be required to furnish a quarterly financial statement of all monies received and on hand to the Foreign Missions Committee.

Note: At first sight this might seem like an unwarrantable intrusion upon the liberty of the individual missionary. In reality it is not so, but is intended as a remedial measure, aiming at more equitable distribution of missionary funds, and at the eradication of suffering such as has been caused by a lack of knowledge of the missionary's financial condition, or through a mistaken idea that they were being supported from some other quarter.

In addition to this, co-operation is now being had with a number of missionary centers in the home-land, whereby the committee is kept informed of the disbursements by these centers, and a sort of missionary clearing-house thus established.

7. Resolved; that the Advisory Committees of the respective fields shall determine and report to the Foreign Missions Committee what in their estimation constitutes a proper term of service.

Note: Because of climatic and other conditions the term of service in the various missionary lands varies greatly. The missionaries themselves will determine the proper term of service under normal conditions, and thus do away with the wicked record of one, one and a half, or two years' service, together with the criminal waste of the Lord's money.

8. Resolved; that an advisory committee of three be appointed in every large district of the foreign mission

field where our missionaries are now at work; and that this committee be appointed in conference by the missionaries themselves.

Note: Such advisory committees to counsel with missionaries contemplating a change of location; to supervise language examinations, hold in trust missionary property, etc., etc.

9. Resolved; that all missionary property purchased with missionary funds be transferred to the General Council; and that the General Council through its Executive Presbytery appoint the Advisory Committees on each field as trustees, to devise with the Foreign Missions Committee some plan of holding and to hold said property in trust for the General Council.

10. In order to the increased efficiency of our work abroad, closer co-operation with the home field, and that the zeal of our home constituency be according to knowledge, be it resolved that the Foreign Missions Committee take under consideration at an early date the advisability of appointing a visiting missionary representative.

Note: The purpose of this motion is to secure through a practical missionary representative, an unbiased report of conditions and opportunities, to set missionary centers in order where needed, give instruction, and to encourage and support the ministry and constituency abroad.

11. For mutual protection and for the conservation of missionary funds, it is strongly urged that visiting missionaries consult with the Foreign Missions Committee in regard to their itinerary.

Note: This to facilitate more general missionary representation on the home field; to prevent overcrowding at some of the larger centers; and, if possible, to reduce traveling expenses.

12. Resolved; that missionaries at home keep the Foreign Missions Committee informed as to all monies received and all monies forwarded by them to the foreign field.

13. The Nominating Committee presents the following nominations for the Foreign Missions Committee. (These were elected and at the same time were empowered to enlist such advisory help as might seem desirable and necessary), A. P. Collins, J. W. Welch, E. N. Bell, S. H. Frodsham, G. N. Eldridge, W. W. Simpson, Miss S. C. Easton.

14. Be it resolved that; in case of a vacancy on the Foreign Missions Committee the Executive Presbytery have the power to fill said vacancy.

The evening sessions during the council were given over to evangelistic services, while the last few days were entirely taken up with the consideration of missionary problems and the presentation of reports by the large number of missionaries in attendance.

Thus concluded the fifth annual meeting. Praise God for it! Our hearts are encouraged to press on. Let us hope that the location of the sixth annual council will be not in St. Louis but—in the air. "Even so, come Lord Jesus," come without delay!—Andrew L. Fraser, in "Light and Truth."

God is our nearest relative, and we are so created, that when the Scriptural conditions are met, we can know God with an intimacy, and vastness, and sweetness and power, far beyond what we can know of any creature that God has made.—Sel.

|| No one comes into personal acquaintance, and loving union with God except through the Scripture method of repentance, faith in an atoning Saviour, and by the indwelling of the Holy Spirit.—Sel.]

THE YEAR 1917 IN PROPHECY.

When God was sending the Jews as captives from their own land to Babylon, He said to them, through the prophet Jeremiah—"And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon *seventy years*; and it shall come to pass when seventy years are accomplished, that I will punish the king of Babylon. . . . For thus saith the Lord, After *seventy years* be accomplished at Babylon, I will visit you, and perform my good will towards you, in causing you to return to this place." Jer. 25:11,12. There were men like the prophet Daniel, to whom the prophecies of God were very precious, and of whom it was written—"In the first year of the reign of Darius, I, Daniel, understood by the books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, for the accomplishing *seventy years* in the desolations of Jerusalem." Dan. 9:2. And when this predicted period of seventy years was fulfilled, and a considerable company of Jewish people were restored to Palestine, their promised land, God gave another similar promise to His people through His servant Daniel. The angel Gabriel said, "O Daniel, I am now come forth to make thee skillful of understanding. . . . *Seventy weeks* are decreed upon thy people and upon thy holy city. . . . Know therefore and discern that from the going forth of the commandment, to restore and build Jerusalem, unto the Messiah, the Prince, shall be seven weeks, and threescore and two weeks; it shall be built again, with street and moat, even in troublous times, and after the threescore and two weeks shall the Messiah be cut off." Dan. 9:22-26. Now we see at once, in the light of past history, that these "seventy weeks" are not literal weeks nor weeks of literal days. If they were it would make a period of less than one year and five months. But another principle is intimated in the Scriptures—"A day for a year." God said to the twelve spies—"After the number of the days in which ye searched the land, *even forty days, each day for a year*, shall ye bear your iniquities *even forty years*." Num. 14:33, 34. Again God said to Ezekiel—"Lie again on thy right side and thou shalt bear the iniquity of the house of Judah *forty days*—I have appointed thee *each day for a year*." The margin reads, "A day for a year, a day for a year."

Granting this principle, then seventy weeks would be a period of 490 years, and sixty-nine weeks would be 483 years. Perhaps we may be able to satisfy our minds with only an approximate date of the beginning of this period, "from the going forth of the commandment to restore and to build Jerusalem." But even this was of the greatest value. It undoubtedly had great influence in sustaining the hopes of godly Jews and others from the time of Daniel until our Lord came in fulfillment of this prophecy. And as Fausset says, "Not only the Jews, but many Gentiles also looked for some great Lord of the earth to spring from Judea *at that very time*." Suetonius, a Roman author, born about A. D. 70, in writing of the emperor Vespasian, who as a contemporary of our Lord for twenty years, says, "A firm persuasion had long prevailed through all the East that it was fated for the empire of the world, *at that time*, to devolve on some who should go forth from Judea." Tacitus, in his "Histories," makes a similar statement.

And as God used these predicted periods of "seventy weeks" and "sixty-nine weeks" to comfort His servants before the time of Christ's first coming, so now with other promises connected with other periods, He desires to comfort us, whose lot is cast in these last days, which are near His second coming.

In Daniel 7:25, the great power, represented by the "little horn," is said to have had given into his hand the times and the law "until a time and times and half a

time." The same period is mentioned in Dan. 12:7. The same word "time" is used in the "seven times" in Dan. 4:16. It is not Hebrew but a Chaldee word; and found nowhere else in the Bible, except in the Chaldee part of the book of Daniel.

Gesenius defines the expression, "time, times and half a time" as meaning "during a year, (two) years, and the half of a year, viz., during three and a half years." Young in his Concordance of the Bible defines this word "time" as meaning "an appointed time or season." This expression is found three times in the Bible, twice in Daniel and once in Revelation. And in neither place does it seem to mean exclusively three and a half literal years. And these three and a half years seem to be soli-lunar years, of 360 days each. And this corresponds with the 1260 days given in Rev. 11:3; and in 12:6, and the forty-two months of Rev. 11:2 and of 13:6. And the full "seven times" would equal 2520 solar years, which we believe is the total length of the "Times of the Gentiles."

The Times of the Gentiles began with a period and will end with a period. It seems to have begun with the reign of Nebuchadnezzar. Daniel said to him, "Thou art this head of gold." And the first year of his reign was in 604 B. C. And the next important step in breaking up the Jewish kingdom, and in turning it over to the King of Babylon was the defeat and captivity of king Jeconiah in 598 B. C., and the third and final event in the closing of the Jewish and Israelitish rule was in 587 B. C., which was recorded by the divine penman as follows, "And in the fifth month, on the 7th day of the month, which is the 19th year of king Nebuchadnezzar, came Nebuzar-adan, captain of the guard, unto Jerusalem, and he burnt the house of the Lord, and the king's house, and all the houses of Jerusalem." This was the complete ending of what remained of the Jewish and Israelitish kingdoms. Its date is given very explicitly, and according to the Julian calendar occurred on July 26th, 587 B. C. Thus the three great commencing dates of the Times of the Gentiles are 604 B. C., 598 B. C. and 587 B. C. And correspondingly the three great closing dates of the Times of the Gentiles are 1917 A. D., 1923 A. D. and 1934 A. D. Already we have seen enough of what the great war, begun in 1914, has led to in disintegrating the Gentile nations, so that we need no argument to show that in this year of 1917 a great crisis is on all the nations of the earth. And there is also a shaking among the dry bones of Israel such as there has not been for more than 1800 years past. Even the secular daily newspapers and the popular, worldly magazines talk glibly about the speedy prospect of the Turk being driven out of Jerusalem and Palestine; and the Holy City and land being given to returning Jews, under the protection of Britain and her allies. This all goes to confirm us, in the conviction that God's servants, who have made much of the reading and study of Daniel and the other Old Testament prophets, and of the book of the Revelation and other New Testament prophecies, have made no mistake, and have thereby entered into a deeper fellowship with our Lord and the prophets, by giving this earnest heed to His Word.

At the same time we need to give heed to our Lord's warnings. He said of such a time as this—"And many false prophets shall arise and shall lead many astray. . . . For there shall arise false christs and false prophets, and they shall show great signs and wonders, so as to lead astray, if possible, even the elect." Matt. 24:11, 24. A great invasion of demons from the abyss, the bottomless pit, seems to have come upon our earth in these days, and under the guise of spiritualism, theosophy and other demon-energized cults, millions are being led to their eternal ruin. Another warning from our Lord is, "Watch therefore; for ye know not on what day your Lord cometh; . . .

but of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only. And as were the days of Noah, so shall be the coming of the Son of man." Matt. 24:42, 36, 37. (Also see Mark 13:24-37; and Luke 12:35-46.) These Scriptures are sometimes quoted to inculcate the idea that our Lord may not come for many years, whereas Christ urged all His servants to be on the watch, as they did not know but that He might come any hour. This doctrine, as taught by our Lord, has been a great incentive to holiness and separation from the world. (How many times has the young man, or the young woman, when pressed to go to the theatre or other questionable resort, said, "No, I believe the Lord may come any hour, and I would not like Him to find me in such a place.") Also let us beware of paying attention to dates which have been set unscripturally for the coming of our Lord. These dates and periods are useful and of great value, when confined to the "Times of the Gentiles" or the "restoration of Israel," where God, in His infinite wisdom, has placed them. The scriptural use of these periods is of great good in stirring us up to stand with our loins girded about, and our lamps burning, and ourselves like unto men looking for their Lord, when He shall return from the marriage-feast. But any wrong application of these periods will only cause us to be stumbled and to stumble others. The thing which is now more needed than anything else is the quiet spirit of watchfulness and waiting for the Lord.

"Blessed are those bondservants, whom the Lord, when He cometh, shall find watching. . . . for in an hour ye think not the Son of man cometh. . . . Who then is the faithful and wise steward, whom his Lord shall make ruler over His household, to give them their portion of food in due season? . . . Of a truth I say unto you that He will make him ruler over all that He hath." Luke 12:37-44. "And when these things begin to come to pass, then look up, and lift up your heads; because your redemption draweth nigh." Luke 21:28.—Albert Norton, Dhond, India.

WHOM DOTH GOD LOVE?

The Scriptures plainly answer this question, so we need not be in the dark on this subject.

In 2 Cor. 9:7 Paul clearly states whom the Lord loveth. ("Every man according as he purposeth in his heart, so let him give; not grudgingly, nor of necessity: for God loveth a cheerful giver.")

Here is a principle that we must recognize, viz, the reflexive blessing of giving. For the Word plainly says, "He that soweth bountifully shall reap also bountifully." For God is able to make all grace abound toward you.

(God's plan of tithing is for our good and therefore He requires it of us, because He loves us. He wants to reward richly our faith and obedience. If we refrain from paying tithes, we rob God and consequently lose the blessing.)

In Malachi 3:10, 11 God asks us to put Him to the test and see what He will do, if we only obey Him in giving a tenth. (Those who have met God's challenge on this subject have found that God not only blessed them *spiritually* but also in *material things*.)

(In Prov. 3:9, 10, we read: "Honor the Lord with thy substance and with the first fruits of thine increase; so shall thy barns be filled with plenty, and thy press with new wine.") Here God practically teaches the same truth. No one is too poor to tithe. God pledges His word to bless and prosper *every one who tithes*; for God is no respecter of persons. If all God's people would pay tithes, means would not be wanting to carry on God's work at home and abroad, but because they fail God in their offerings the work suffers loss.

The commission to evangelize the world was not given

to the apostles only, but to the whole church till Jesus comes.

(There are three ways opened to us to help to evangelize the world:

"First, by going in person with the Gospel to the foreign field as well as at home.

"Second, through prayer and supplication, and third, by our means to the cause." Remember, that giving material wealth is a part of our religious life. Christ expects it of us, and today as of old, He sits over against the treasury and watches our offerings and they should be regulated by His word.

Andrew Murray has well said, "Christ has immortalized a poor widow's farthing with His approval. It has been a blessing to tens of thousands, in the lessons it has taught. It tells you that your offering, if it be your all and rightly given, has His approval and eternal blessing." Home and foreign missions need your consecrated wealth. You pray, "Thy kingdom come," then help its coming with your means as well as by your prayers. (God and His kingdom should be first in our thoughts, in our affections and also in our offerings. The Christian who recognizes God as proprietor of His business and Himself as a steward only, will be prospered in all he does.)

Since God loves a cheerful giver, God grant that we may belong to that company that will delight to do His will in this matter and thus secure His approval and blessing, and at the same time prove a blessing to others in spreading the *good news* to all parts of the world.

S. A. Jamieson.

"HOW GREAT IS OUR GOD!"

So we were led to exclaim, beholding the grace which sustains our brother, whose letter we here give—only premising that it is a reply to a letter called forth by the news that his missionary daughter, and her husband and six beautiful children on their return to India on the S. S. City of Athens, were among the passengers lost, as the ship struck a mine off Mombassa, east coast of Africa—that side of the vessel went down, a sea swamped them, and they were probably all in glory before they knew what had struck them.

The letter follows: "Your heaven-breathed words are here, and so is *He*. He was never more precious. He is altogether lovely. I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed *in us*, at the coming of our Lord Jesus Christ. Oh, Hallelujah! I am too full of heavenly joy to write of sorrow.

"While *all* His waves and His billows have been going *over me*, since the passing in within the unseen holy of precious Lydia, and her noble husband (Rev. Arthur Duckworth) with their six beautiful children. Dear Ethel, who received the Holy Ghost when she was four and one-half years old, and Rosalind, who was always so bright, then sweet Edith, always so restful and peaceful, and then dear Martha, so full of life and glee, then dear James Scovill, our only grandson, and baby Violet of only ten months, whose face always lit up with a sweet heavenly smile.

"Till the day breaks and the shadows flee away, I will get me to the mountains of myrrh and the Hill of Frankincense."

Yours in perfect peace,

Brother Scovill.

"'God is love.' *Thy* sweet will be done. This is the Deepest Baptism I have ever known. 'It is good for me that I have been afflicted.'"—Sent by Sister Sisson.

God's work is done, by each doing his own part, though small, in his own place.

FORERUNNERS OF JESUS.

Elijah was a type of the forerunner who was promised before. Jesus said, concerning the forerunner, "Why then say the scribes that Elias must first come. I say unto you that Elias is come already, and they knew him not, but have done unto him whatsoever they listed." Elijah was also a type of the translated saints, and God would emphasize the character of Elijah today. And God is multiplying Elijahs. Every saint who, under the power of the Spirit, is saying "Jesus is coming quickly," is a God-appointed Elijah. He who came in the spirit and power of Elijah was the forerunner, and so those who are filled with the Spirit today are the forerunners of the appearing of Jesus Christ.

At the time of Christ they were expecting an Elijah, and John the Baptist was sent. The religious leaders rejected the uncouth man of the wilderness, but the common people flocked to him. Jesus Christ came in accordance with the cry of the herald, and during His ministry, and the ministry of His disciples, there was a period of great grace. But a short while after this, Palestine was smitten in the destruction of Jerusalem.

(Before judgment, God is extra merciful and there is a special outpouring of grace.) As John the Baptist was sent as a herald before the advent of Christ, so God is now sending not one but hundreds, who have the one message, "Behold the Bridegroom cometh." John's voice was a supernatural one crying in the wilderness, and it offended the ears of many. "He hath a demon" was the verdict. The forerunner of Jesus Christ was accused of being demon-possessed by the religious leaders of his day. In the second advent, the forerunners, the warners, are and will be accused of being demon-possessed, the same as John the Baptist. We are in good company and have a glorious mission.

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." And what did Elijah have? He had the witness of translation. He was not boastful of it. He did not want anyone to see it. But in spite of himself the truth was out. Others heard of it, and Elisha followed hard after him. The sons of the prophets heard and watched, but they followed at a distance.

What was the characteristic of Elijah before translation? It was restlessness and activity. He could not stay long in one place, but was urged forward, on, and on, and on. The Spirit was urging and he could not lodge and settle down. The Spirit was urging and lifting him till at last the Spirit had the mastery. The Spirit of God overwhelmed the natural. He got into the whirlwind. The whirlwind encircled him and lifted him up right into the chariot, and the chariot of fire did not burn him, because the Spirit of fire was already in his heart and in his body.

How did the Spirit come on the day of Pentecost? As a mighty rushing wind. It came down and abode upon them, because it had come to stay. The whirlwind came from above and focussed on every one, upon each individual of the 120. It stayed upon each one of them, but God will reverse the order, the whirlwind will start on the earth and those it encircles will be lifted up. (Have you got the earnest? Have you got the wind, the Spirit, the baptism of the Holy Ghost and fire? You need the Spirit, and you need the fire. Elijah had both, and he was ready for the whirlwind, and He was ready for the chariot and horses of fire.)

What were the characteristics of Elijah? He was a prophet and he wrought miracles. He was telling forth, warning, receiving revelations, and through him the gifts of the Spirit were manifested. And so, before the second advent God is working through Elijahs, and manifesting

the supernatural through His various servants all around the world. They represent Elijah that He promised to send. They are not understood, they are spoken against and rejected. If they reject the forerunners they will reject the One who is coming. The very ones who rejected John the Baptist rejected the One he pointed to.

The scribes had a head knowledge of where the Messiah was to be born, but they rejected Him when He came. (And today there is a head knowledge about the second coming, but those who merely have this will not be the ones to welcome His coming.) "Verily I say unto you, I know you not," will be the verdict on some.

What was the great message of John the Baptist? "Repent, and bring forth fruits meet for repentance." And so the cry goes forth today, "Repent!" All classes went out to hear John, and they all had to repent. "Begin not to say within yourselves, We have Abraham as our father." Connection with an organization or religious body will not save. "I belong to this or that denomination!" Say not, "We are Abraham's children." (Works and profession without repentance is useless, nay, it is an offence to God. He prefers dead stones to living hypocrites. That is what men are claiming today, "We belong to a denomination that holds the truth in purity and uprightness." Abraham was all right, but it does not say all Abraham's children were. Many of the principles of these denominations are right, but it does not follow that all the followers are. The very truths that the founders of these truths emphasized have come in between and hidden the view of Christ. The Jew boasted of Abraham, but Abraham boasted in God, and God was his friend. They could not get past Abraham, and their vision of God was obscure.)

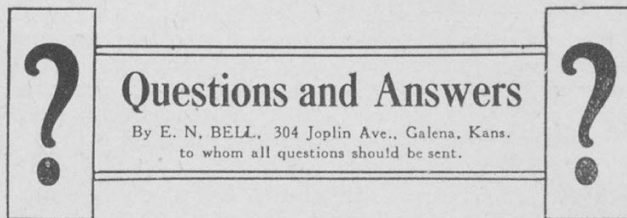
Not all rejected the message of the forerunner. Many of the rank and file pressed through and were baptized of John. And so today, some are breaking through and being delivered from their shackles and fetters, and where they are pressing through and meeting God, God is meeting them.

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord, and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Mercy preceding judgment! Great mercy, because God only knows how great the judgment will be. In Pharaoh's vision, he saw seven years of plenty. Joseph foretold the seven years of plenty and the seven lean years. The plenty preceded the famine, and so God is sending the seven years of plenty. Grace, mercy, longsuffering! It is correspondingly plenteous because the seven lean years will be so dreadful.

Read the story of those seven years of famine. People selling everything to live and becoming bondservants to Pharaoh. Make the most of the seven years of plenty. As sure as the seven lean years followed the seven years of plenty so sure will the seven years of judgment follow the seven years of grace.

Read the Word, study it and see how God works in cycles according to the pattern set down here and there. He does not bind Himself to follow details exactly, but the broad outline.

Every time we think a thought, a little molecule of the brain is consumed, and has to be repaired while we sleep. The action of the mind on the brain, consuming the brain tissue, produces an infinitesimal explosion similar to that of striking a match in order to liberate the phosphorous and make a flame. These minute thought explosions in the brain are heard as distinctly by the Almighty God as we hear a peal of thunder.—Sel.



This department is only open for the edification of those in need of such light on the Scriptures as we can give, not for argument or disputing. The editor reserves the right to answer only such questions as will be for the glory of God and to the help of our readers. No questions, under any circumstances, will be answered by letter, so please do not expect this.

273. What is your present conviction as to the new issue doctrines, especially as to their denial of the Trinity?

Ans. My conviction is the same as it was two years ago when I stated in print I had not accepted these doctrines, except now I am more certain than ever they are wrong. The issue is wrong on the baptism being the same as the new birth; wrong in holding a man is saved by the baptism; wrong in holding Jesus is the Father and the Holy Ghost. In fact about the only truth they have is what they hold in common with the General Council. I see no scriptural example of rebaptizing any one who was once saved and then had Christian baptism. I stand strong for all the great old truths which have been the distinctive doctrines of the movement for this age. I believe in and expect every one truly baptized with the Holy Ghost to have witness borne of God to the fact by his speaking in other tongues as the Spirit of God gives him utterance. What some men had or did not have in the past when they did not have the light as we have it now is not the question. I leave them alone for God to judge. I am sure He will do it right.

274. Don't you think when one is born of the Spirit, when the Lord comes into the heart and makes him a new creature, that he then and there receives the Holy Ghost; that is, is baptized with the Spirit? Or do you think the Spirit has to make a second trial to complete the work? In other words, is not the new birth and the baptism one and the same?

Ans. No. The baptism and the new birth are separate and distinct. The Spirit completes what we have light and faith for and what He intends at that time to complete. It is no fault of His, no inability on His part that we later receive the baptism. The regular normal scriptural order is for a sinner to repent towards God and believe on Christ to the salvation of his soul, and be baptized in water. He should then be prayed for and have hands laid on him to receive the Holy Ghost. See Acts 8:5-17, also 19:1-6. It is one thing for the Spirit to come to perform an operation in our spirit that makes us a new creature, and quite another thing for Jesus to baptize us and fill us with the Spirit, the Spirit taking up this permanent abode in our body henceforth to be the temple of God.

275. If two be agreed together to pray for a certain thing, and one of them gets the evidence or assurance of it and tells the other, would that be telling the Lord's secret and so prevent its coming to pass?

Ans. No. It was already a matter between them and should only encourage the other also to pray through. The second should not be satisfied with the leadings of the first, but should hear from God for himself.

It is best not to blab out what we believe the Lord has told us for our own good. We may be mistaken and only make a fool of ourselves. We may by so doing hinder the Lord by mixing our works with His. But if God gives us a message which is for the public we may tell it and it will come to pass just the same if God spake it, unless they repent and God in mercy stays His hand. It is all pure nonsense that God cannot fulfill a prophecy if we tell it. This

would make Him weaker than the devil. How then would He fulfill all the prophecies in the Old and New Testaments which have been so long ago published to all the world? It is only a question first as to the certainty that God has spoken to us, and second as to whether God says tell it or not. Obey God.

276. What is meant by the earnest of the Spirit in 2 Cor. 1:22?

Ans. Our full inheritance in Christ will not all be received until Jesus returns. Not until then will we be resurrected and receive our glorified bodies, a part of our redemption in Christ. Our present salvation is an earnest or foretaste of our future full inheritance. It is a pledge now of all that is to come then. As believers in the days of the apostles soon received the Spirit, it was generally true that all true believers had the sealing of the Spirit, the baptism, the filling, the gift of the Spirit. Only saved people had the Spirit. Hence the Spirit was a certain evidence or pledge in this present age of the full inheritance to be received in the future age. It does not mean that the baptism is the first installment of our present salvation. The great thing in a New Testament believer's experience was the Spirit, God's seal on the blood. It revived and gave sweetness to all there was of salvation in the soul, and stood out as a pledge or earnest of the greater inheritance to come.

GOD'S PERFECT DAY.

"Until the day break and the shadows flee away."
Cant. 2:17.

There is a day to dawn,
Thou tested suffering one—
A day of brightest sun,
A day of victory won.
Heed not night's anguish sore—
God's love is richer far
Then ever thou hast known;
Prove then His grace alone.
Deepest doth darkness lower
Just when His mighty power
Would bring a glorious day,
Disclosing His "new way"
To vict'ry full and sure—
To blessing rich and pure.
A perfect day 'twill be
God hath in store for thee.

—Alice Reynolds Flower.

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PICTURES OF PENTECOST IN THE OLD TESTAMENT.

Picture XV. Men that are for a sign. Eze. 24:24.

"Thus Ezekiel is unto you a sign... and when this cometh ye shall know that I am the Lord."

There have been men in all ages who have sought signs—from Pharaoh and the Egyptians down to the Pharisees in the time of Christ, who came and "tempting desired Him that he would show them a sign from heaven." Let us notice carefully the answer of Jesus to those men. He first rebuked them for their inability to read the signs of the times, writ as plainly as are the indications of fair or wet weather in the sky. Then He said, "A wicked and adulterous generation *seeketh after a sign*; and there shall no sign be given unto it, but the sign of the prophet Jonas." (i. e., the resurrection of Jesus after three days. See Matt. 12:38-40 and 16:1-4.) It is the unbelief which *seeks for signs* all the time, unwilling to believe and obey His *Word*, which Christ reproves. "Except ye see signs and wonders, ye will not believe." (John 4:48.) (But at the same time He clearly shows us that He gives the signs, and that He expects us to read and interpret them.) To the beloved disciple John, who leaned on the breast of Jesus and drank in more of His Spirit than others, every act of Jesus was a "sign" of His divinity; and that is the word he uses to describe most of the miracles in his Gospel.

The verse before us in Ezekiel (and indeed the whole ministry of that man of God) takes us a step farther, teaching us that not only does God expect His Spirit-filled children to be able to read and interpret His signs in providence and grace, (but also that He desires to *make us signs* to represent Him to the world.) The Book of Ezekiel pictures to us a life of abandonment to the Spirit of God; and over and over again the obedient, surrendered prophet is told that he is to be God's "sign" to the disobedient, unbelieving people. (See Eze. 4:3 and 12:6, 11.)

Dear ones, how many of us are ready to become "signs" for Jesus in these last days? He is seeking a humble, yielded, and obedient people whom He can use as an object-lesson to the careless, godless, unbelieving world of the twentieth century. They are too busy with their money-making and pleasure-seeking to read the Bible: so God in His infinite mercy, "not willing that any should perish, but that all should come to repentance," tries to speak to them through the lives of His Spirit-filled children—a book which they cannot help reading. Paul wrote to the Christians in Corinth, "Ye are manifestly declared to be the epistle of Christ (or His *letter* to the world), ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." (2 Cor. 3:3.)

It is a wondrous privilege, this call to be a "sign" for God, to interpret His message to the world. But what does it involve? It is well to ask this question at the beginning, to count the cost before seeking the Baptism of the Holy Ghost, which is the preparation and equipment for this life of service. Let us trace in the life of Ezekiel what it involved for him, and the pathway by which the Lord led him, to make him a "sign" to the people of his day.

(1) *He was shut up in dumbness.* Eze. 3:24-26. "I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb." This sealing of the young prophet's mouth appears to have lasted for seven years. (Compare Eze. 1:2 with 33:21, 22.) Seven years of silence under the control of the Holy Ghost! How many of us could go through this training? Ezekiel was probably a very eloquent and popular young preacher; for the Lord Him-

self says that his preaching was to the people "as a very lovely song of one that hath a pleasant voice, and can play well on an instrument." (Ch. 33:32.) But in the training-school of the Holy Spirit all that natural eloquence had to be silenced, and the young priest brought down into the place of helpless dumbness, not having one word to say but those given him by the Holy Spirit:

There is abundant evidence that he spoke many messages to the people during those years of dumbness (see ch. 6:11 and 11:25 and 12:10 and 13:2 and 14:4, etc., etc.), but it would seem that those messages from God were the *only* things he was allowed to utter—not one word in the natural, dumbness as far as his own human speech was concerned—his lips sealed entirely for the Spirit's use.

(2) *He was laid aside in immobility to bear the iniquity of his people.* (Ch. 4:1-8.) Made a laughingstock to all that passed by, lying on his left side for 390 days, then on his right side for forty days, he was under the "bands" of the Spirit's power. Meanwhile the Lord was burning into his soul the awfulness of the sins of Jerusalem, and he was becoming identified with the sin, rebellion and devastation of his people. How many of us could have stood such a test and gone through to the end? In this "Latter Rain" outpouring of the Spirit, many have been prostrated under the Spirit's power for long hours at a time, and have gone through soul-travail for lost souls. How many times those under the power, unconscious of the things of time and sense, have been seen to weep, mourn and groan over those who are rejecting Christ, as they have seen visions of hell and the judgment to come, and have been made to realize the exceeding sinfulness of sin. Many times also hands have been held up to heaven for hours, in a position which doctors tell us would be an absolute impossibility to the mere natural strength of a human being. What is this but the "bands" of the Spirit, such as He laid upon Ezekiel, to keep him in the position HE desired, as a "sign" to the people? Praise God, the manifestations of the Spirit are no new thing—they are as old as the Bible, and we find them even centuries before Christ came. But oh to be yielded and utterly abandoned to the Spirit, as Ezekiel was, that HE may have His way!

(3) *His priestly and official dignity was humbled.* (Ch. 4:9-17.) Read these verses carefully, and think of what a severe test this must have been to the scrupulously clean and undefiled young priest. Yes, the Lord has to break down all our pride of rank, color, office and reputation. (It is no sin to be clean and spotless in person, dress and food—indeed God's Word inculcates such habits from beginning to end—but it is the *pride* in our good habits that has to be humbled. The Lord has to make us willing to mingle with those of unclean habits, to "call no man common or unclean," as He taught the apostle Peter, but to be made all things to all men in order to save them.)

(4) *He was shorn of his personal glory and pride.* (Ch. 5:1.) That long, flowing hair of which the young priest was so proud, may have been that of a Nazarite—a type of his life-long consecration to God. (See Num. 6:1-5; Jud. 13:5 and 16:17.) But even his hair had to be shaven, the symbol of his consecration taken away, and that by the command of God. It seems that each test is harder and more severe than the preceding ones. And it will be so for each one of us, as we go on to learn deeper lessons in the school of the Holy Ghost.

May we not see here a picture of the renunciation of our past experiences in the spiritual life? God has used us so mightily, has set us apart for His service, and has done marvellous things through us. But then comes a time of deadness and dryness, of no more *conscious* flow of the Rivers through us. I am not speaking of those who dry

up through pride or lack of watchfulness, but of those who continue ever walking in the light, abiding under the Blood of Jesus. (What is the meaning of this darkness and testing, the withdrawal of the experiences so precious in the past? Listen to His Word in Isa. 50:10. "Who is among you that feareth the Lord, that obeyeth the voice of His servant (this proves that there has been no back-sliding), that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon His God." Courage, tried and tested soul! Thy God is with thee in the darkness.) All thy most valued experiences may vanish, even the manifest sense of His presence be withdrawn: but *trust in His name*, His character, and stay upon God Himself, who is holding thy hand all the time. Say with Jeremiah, "HE hath led me and brought me into darkness" (Lam. 3:2); with Job, "By His light I walked through darkness" (Job 29:3); and He will soon fulfil to thee His own precious promise, "I will give thee the treasures of darkness, and hidden riches of secret places."

(5) *His home was shattered and dissipated and he was cut loose from earthly comforts.* (Ch. 12:1-7.) No matter how much discomfort and inconvenience were caused to the prophet, and still more to his wife, the home must be broken up—and all to be a "sign" to the people! Many in these days are thus called to leave home comforts for the Lord's service. Dear preacher's wife, finding it so hard to keep house and care for the children while "knocking around" here and there, with no home conveniences, Ezekiel's wife went through it all before you! He and she found God's grace sufficient, and so will you.

(6) *Even his daily supply of food and water was diminished.* (Ch. 12:17-20.) The eating and drinking with quaking, trembling and carefulness seems to imply the very lowest possible allowance, only just enough to support life, and that of the poorest quality. It may be that this test will come ere long to more and more of God's workers as the days of persecution approach. But let us not fear, for we can rest on His faithful promise, "They thirsted not when HE led them through the deserts; He caused the waters to flow out of the Rock for them. He clave the rock also, and the waters gushed out." (Isa. 48:21.)

(7) *The desire of his eyes was taken from him with a stroke.* (Ch. 24:15-21.) Stripped of honor, glory, reputation, beauty, home comforts and spiritual experiences, the lonely prophet now loses his precious wife—the one and only treasure remaining to him in this world. This is one of the most touching scenes in the whole Bible—the yielded, obedient prophet receiving in the morning the sad news by the Word of the Lord, going on with his preaching until the Spirit ceased to speak, then returning home and sitting beside his dear one for those last, precious hours of silent communion; "and at even my wife died." But not a moan or murmur escaped those lips which the Spirit had sealed. That breaking heart was drinking in the consolations of the Comforter in secret, but not one drop of human sympathy was permitted to it.

Beloved, it means much to be a "sign" for Jesus, in this or in any age. Have you counted the cost? Who is willing to go *all the way* with Jesus? It was *after* all this stripping and training in the school of the Holy Ghost that God said, "Thus Ezekiel is unto you a sign," because in him God had been able to have His way, and to all ages he is handed down in the Word as an illustration of how absolutely GOD can control and satisfy a soul that is entirely abandoned to Him. And after all these precious lessons, his mouth was opened, and he was no more dumb and the blessed result of it all was that *God was made known to men*, "and they shall know that I am the Lord." May it be so through every experience that comes to us!—A. E. L.

DAILY PORTION FROM THE KING'S BOUNTY

MRS. A. R. FLOWER

Sunday. "And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt." Gen. 41:41.

When God has an important place to fill, He usually begins training His man long beforehand. Moses had eighty years of training for only forty years of service. And here is Joseph exalted to the highest position under the ruler of Egypt. Princely service indeed! But don't forget those dark days of testing in Canaan, and Dothan, in Potiphar's house, and finally the prison itself;—all a part of the necessary training to prepare Joseph for the great work ahead. Dear child of God, perhaps His hand rests heavily upon you just now, that you may be the better prepared for His larger service beyond. Praise Him for it!

(Monday. "They measuring themselves by themselves, and comparing themselves among themselves, are not wise." 2 Cor. 10:12.

The enemy thinks he has achieved a great triumph if he can only get us to compare our life or our service with that of some other child of God. So long as we attempt to regulate ourselves by others, we are completely missing the individual plan God has for us. We are trying to "use" God instead of letting Him "use" us in any way He sees fit.)

(Tuesday. "Fret not thyself, it tendeth only to evil-doing." Psa. 37:8 R. V.

"To anxious, prying thought,
And weary, fretting care,
The Highest yielded nought;
He giveth all to prayer.")

Wednesday. "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." John 15:11.

Joy is a part of our inheritance in the Lord Jesus Christ. I was impressed with this little story the other day. A man wrote a post-card to a friend, and on that side of the card which says, "Address Only," he wrote the words, "Be of good cheer." On receipt of the card the friend was compelled to pay extra postage. A little displeased, he looked for the reason, until he found the "Be of good cheer," and underneath the postal authorities' stamp, "Contrary to regulation. I am afraid the most people apply the same ruling in everyday life generally. Yet all the while God is saying to us, "Rejoice in the Lord." However "contrary to regulation" the world may consider our conduct, we should go right on increasing our joy in the Lord.

(Thursday. "Watch therefore: for ye know not what hour your Lord doth come. Matt. 24:42.

And so I wait His coming in glad expectancy,
I quite forget the burdens and shadows of the way;
The future all is radiant with hope and promise sweet—
Perhaps today He's coming, His watching ones to meet.)

Friday. "Mephibosheth dwelt in Jerusalem: for he did eat continually at the king's table." 2 Sam. 9:13.

Beautiful picture of our standing in Christ! Here was one of a hostile family, a child of the king's bitter enemy, Saul, brought into the king's own household; granted perfect safety, perfect standing, perfect satisfaction. Those poor lame feet were hidden under the king's table, as Mephibosheth feasted continually on the dainties heaped thereon. What a like joy know we, who ourselves were once far off, but now are made nigh through the blood of Christ. Hallelujah! Our feet are under the King's table; we are feasting on His royal dainties.

Saturday. "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind." 1 Pet. 4:1.

"The loving heart which seeks to offer all, even disappointments and vexations which touch the tenderest places, to God, will be more likely to grow in generosity of spirit than one who bears grudgingly what cannot be averted."

ECHOES OF THE MISSIONARY CONFERENCE.

MORE WORKERS NEEDED.

Mexico must have Pentecost. She needs it. While we have sent missionaries to the uttermost parts of the earth, and we do rejoice that it is so, we must not forget that we in St. Louis are now in our Jerusalem in Palestine and that we must not overlook Samaria (Mexico). Mexico is a great republic of twenty-seven (27) states. She is noted for beautiful scenery, majestic mountains, beautiful rivers and green valleys, but she is dark with almost heathen darkness. Her people worship many saints and images, Saint Mary and Guadalupe being their favorites. Jesus is almost excluded, except His image on the cross, but they need Him in their hearts, the living Christ enthroned within.

We have at present missions established in three states: Sonora, Nuevo Leon and Tamaulipas. The City of Mexico, as large as our own capital, has never heard of Pentecost. Our work is in its infancy. We need workers

The wonderful revival that broke out in Ricardo, Texas, in 1915, came after a seed-sowing period of about five months. We have expected to have to sow the seed, but the Los Indios revival, God using a young converted German boy, and the Brownsville revival, both of this year, have come almost without any seed-sowing. We have not expected this. Why is it so? I believe God is so working because **Jesus is coming** and He desires that **all Mexico may hear this Gospel.**

Mexico has been closed to all missionaries and all properties, Roman Catholic and Protestant, confiscated. The law says no missionary of foreign birth may be permitted to preach, but in answer to prayer we are pressing into that country. Other missionaries are leaving, but we are just entering. Hallelujah! After prayer I appeared personally before the President (Mayor) of Matamoros, Mexico, and requested permission to preach in the prison there. He has consented that every Sunday at eleven a. m. I shall hold service there. I have now held my second service for the prisoners, many being educated men, cultured, state prisoners and political. All this through prayer and it conflicts with the laws.

Pray for Mexico and her 18,000,000 of precious souls. Pray for Mexico and come if He calls you to labor there.

H. C. Ball.

THE GUATEMALA WORK.

Totonicapan, Guatemala, C. A. Guatemala carries the same sad story as all the Latin American countries do. Priestcraft, resulting in moral and political corruption, has left the poor people in a deplorable condition. Only the grace of our Life-giving Christ holds out any hope whatever for her. Much of the missionary work today is not directly giving the living Saviour to the people, hence the need of the Pentecostal witness.

Possibly the greatest present need of the seven Pentecostal missionaries now in Guatemala is co-operation in prayer. So far as we know the ones now on the field are being supported, at least to some extent, by certain assemblies in the homeland. Bro. Amos Bradley in Guatemala city represents Bro. Taylor's work of Altmont, N. C. Since the first of the present year our work here in Totonicapan has been supported by Bro. Frank Casley's work, headquarters at Turtle Creek, Pa.

Personally we are in perfect accord with the work of the General Council and earnestly covet your interest and prayers for the work in Guatemala.

God is manifesting His approval on our efforts. Souls are being saved, some healed and others seeking the baptism. All glory to Him.—Yours in Him till He come,

C. A. Hines and wife.

THE CONDITIONS OF THE PENTECOSTAL WORK IN JAPAN.

"And forsake not the assembling of yourselves together * * * as the manner of some is and so much the more as ye see the day approaching."

We, the undersigned representatives of the Pentecostal Mission in Japan, met together August 6th, at Gotemba, Japan for prayer and consultation in response to letters received regarding a better understanding between the saints in the homeland and this field.

Bro. B. S. Moore was appointed to submit the report concerning the condition and needs of the various stations.

All the stations are strictly on faith lines and there is no assembly under any obligation to support us only as God directs. Every worker has submitted the report of having received but very little during the past month of July.

Bro. and Sister F. H. Gray of Koga, Machi, have two stations and the Lord has laid a burden on their hearts to open up work in two other villages; in order to do this they must have an increase of funds, also must employ another worker. They will need at least an increase of about \$25.00 a month. They have one experienced worker with family.

C. F. Juergensen of Tokio reports that he has three missions, his daughter being interpreter, and he has two young men (local) in training which he pays a small wage at present. If they become competent they would need more salary. He also feels the need of more funds to carry on the work.

Miss Margaret F. Piper of Osaka reports that because of a lack of support she has to work as teacher in various schools to earn money to support her Bible woman and to run her mission work. She desires to be free from secular work so that all her time can be given wholly to spiritual work. She has a call to two villages but cannot respond because of a lack of funds. Sister Piper has not been known to the Pentecostal missions at home because she did not make a tour in the homeland before coming to Japan. We recommend her to the saints as worthy of their support. She has her home and mission station to maintain.

Mr. and Mrs. B. S. Moore have three mission stations and two country villages under their supervision, and others calling for the Gospel. They are planning another fall campaign in the large tent. In running the stations and the tent they must employ at least six workers, men and women. Please pray that the needs for all the above missions will be met. We all believe in an eternal hell, no second probation. We believe in the simple Gospel of repentance and faith in the Blood of Jesus Christ for the remission of sins, water baptism, Rom. 6, and a Spirit-filled holy life according to Acts and the Epistles, no divorce or re-marriage until companion dies.

Your fellow servants, co-workers together with Him, con- tending for the faith of the Gospel until Jesus comes.

B. S. Moore and wife,
Margaret F. Piper,
F. H. Gray and wife,
C. F. Juergensen.

(If we watched God's way with us more carefully, we would come to confide in Him more restfully, and unlim- itedly. He seems to plead more than to command. When a soul is in perfect harmony with God, all His command- ments are like a glorious whirlpool, sucking the soul down with eager desire to be lost in the depths of Divine union. Just as every averaged-sized person carries a dozen tons of atmospheric pressure upon them without feeling in the least oppressed, so God's ministration, and all His com- mandments, rest gently on everything and everybody, ex- cept those souls who are in league with sin and Satan.)

A FEW WORDS FROM OUTGOING MISSIONARIES.

Bro. Personus: "How little have we considered the great needs of Alaska, which is one-fifth the size of the United States, or as large as that part of the States east of the Mississippi and north of Georgia and the Carolinas. Most of the white men there have gone for gold and commercial gain and have taken liquor and vices there to the great detriment of the Indians. This, with the unsanitary conditions already existing, has caused much sickness and new diseases which are slowly decreasing the native population. The natives are very superstitious and believe in evil spirits or demons, often being under their control, and have their medicine men or shaman doctors, which is much like the beliefs of the natives in darkest Africa and their fetish doctors. One missionary went there and was told he would not be allowed to preach the Gospel and would be driven out of town if he tried to do it. He opened a reading room where the men gathered in the evenings. After gaining their confidence he asked if he could tell them about his best friend, and thus was allowed to tell them of Jesus—the Friend who sticketh closer than a brother.

"God is laying the great needs of Alaska on our hearts and many missionaries are greatly needed there. We know of only one Pentecostal minister in all that land. They greatly need Jesus and your earnest prayers. We too need your prayers. Pray that God may give us great wisdom and many precious souls for His kingdom."

Dr. Florence Murcutt: "I am very glad I came to this Missionary Conference. I have caught a new vision of the harvest field. Till yesterday I had no great joy in the call I had to labor in the harvest field. But all is so different now. I have seen the great needs of the field and what a great privilege it is to be sent out in His name and I realize as never before what it all means. My heart is full of joy as I go down to labor with Miss Luce among the Mexicans. I praise God for it all. A few years ago I had a pretty bungalow, built in Long Beach, Cal. I thought God wanted me to live there till Jesus came. I loved that pretty home and when I came in, after being absent a short time, I kissed the walls, because I loved it so. That is no exaggeration. But one day the Lord spoke to me and told me to leave this pretty bungalow, where I had lived for three years with Miss Luce, and go out in His vineyard. So I went and I'm glad I did. I'm only a leper cleansed by the blood of the Lamb; but I am so glad He has called me to go and tell others in Mexico the sweet story of Jesus and His love. Praise His dear name."

Mrs. Ivan Keuffman: "Perhaps there are those in the house tonight who look upon us with real pity, because of the work to which we are going. But, dear friends, we are glad of the privilege to take this blessed Gospel light to those

who sit in heathen darkness, far away in the dark land of China.

"About five years ago God called me to step out and trust Him absolutely. Then I was led to Nyack. There I intended to work at least half of my way through school. But, after the first couple of months, God, in His great love, sent me a check for \$100. This amount came from a party whom I had never met. We have a wonderful God. Our faith is so limited, but God is so willing to bestow His blessings abundantly.

"Perhaps there are some souls in this room tonight who are afraid to trust God. Often people say to me, 'I am afraid to even become a Christian lest I cannot hold out.' But, praise God, if you will but trust, simply trust God, He will not let you fall. My faith was so weak at that time that I thought if God allowed me to spend one year at Nyack, and would meet all my needs, that would be wonderful. But, praise God, He did exceeding abundantly, above all that I had asked or thought, and instead of one year, I spent four years at Nyack, and on graduation day I did not owe one cent. Praise God! It pays to trust God. Those were very wonderful years.

"At the institute we used to spend every Friday afternoon in prayer for the fields. One Friday there came a number of special requests for prayer for China. My heart was very much burdened for the dark land of China that afternoon. As we continued in prayer through the supper hour and on into the evening I had this vision. I found myself standing on a large ship. All around was happiness and safety. But finally I looked out into the dark and angry waters and there I saw hundreds of poor Chinese with their hands upstretched, and such a look of agony on their faces. They looked right into mine and cried: 'O, come and help us!' Because of that vision I stand before you tonight. By God's grace I am going over to give a helping hand to those who are held by the fetters of sin. Thank God for this dear old book, the Bible. I go forth standing on its precious promises that cannot fail. He says, 'Fear not. I have redeemed thee. I have called thee by thy name. Thou art mine. When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee. When thou walkest through the fire thou shalt not be burned: neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour. Fear not for I am with thee.' Isa. 43:1-3.

"Friends, pray for us. Don't just say God bless the missionaries; but mention us by name before the throne, and God will bless your soul. How much we need your prayers!"

Bro. George Thomas: "It does not take much preaching to reach the Mexicans if you are prayed up. Do without breakfast and pray for them and the work, till you pray through in faith to victory. Then God works. Six years I took my Bible in English and Spanish. I read and studied as best I could,

then got out among the people and did my best, through God's grace, in reading and singing to them. They listened and God worked, bless His name.

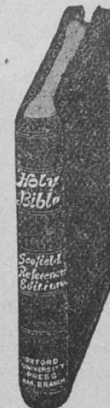
I was one time with Bro. Morgan and he preached a short time to the children and ten were saved and two broke out in tongues. A few came to our meetings and the power fell. One little girl had wanted to come to meetings, but her father said: 'Our religion is good enough.' She sought God and He saved and baptized her. Others were saved and baptized in the Holy Spirit. The Indians are easily reached. Come out and go to preaching Jesus to them and you will see God working.

"Pray for your brothers in Mexico and among the Mexicans in the United States. You ask how to get intercession for others. Go early to prayer and don't stop to eat breakfast, and God will give you intercession."

Bro. J. R. Jamieson: "For ten years I fought conviction. But one day I went into a tent where I heard the Gospel. I yielded, surrendered to God and was saved in one minute. Praise God. He began to talk to me and also to my wife. One day we sat at the table and I broke down crying. A moment later my wife did the same. God had spoken to each of us and said we must go to the West Indies. We sold out and were sent by a holiness church board. We left New York twelve and one-half years ago and landed on the St. Croix Island. We held meetings there and souls were saved the first night on the field.

"We were five years on the field and returned to the homeland two years before we heard of Pentecost. We received the precious baptism and told our board we would preach the whole Gospel. They at once appointed another man in our place. Again we went out and held a blessed revival. Souls were saved and baptized every meeting. We have missions on five islands. We own three buildings on one island. I have preached on twenty islands. God has blessed the work and I do praise Him."

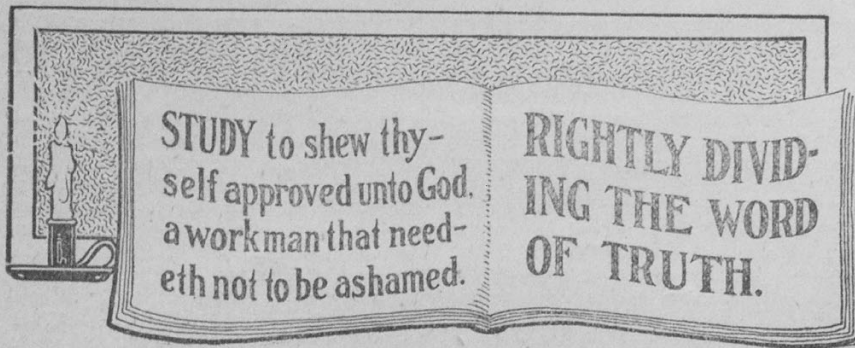
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SUNDAY SCHOOL LESSON

October 21, 1917.

THE TEMPLE REBUILT AND DEDICATED.

Lesson Text: Ezra 3:8-13; 6:14-18.

Golden Text: Enter into His gates with thanksgiving, and into His courts with praise. Psa. 100:4.

Practical Truth: There is joy in worshipping the Lord.

Topic: The temple rebuilt.

Time: B. C. 536 to B. C. 516.

Place: Jerusalem.

Last week we studied about the Jewish exiles' return from captivity. This week we see the difficulties they encountered when they reached Jerusalem. The journey was long and toilsome and it probably took about six months to go from Babylon to Jerusalem. They had been carried into captivity because they refused to obey God, and now they found it a hard and difficult path to get back to the place where they had known the joy and peace of God's blessing upon them. (And so it is today, when God's children will not obey His voice, and yield to His will, but resist the leadings of the Spirit, they become captives of self or "the flesh" and may suffer much sorrow before they arise to go back to their heavenly Father, and they will find the road steep, and rough and difficult before they get back to the place where they knew the joy and peace of God. Beware of a stubborn will, but learn to yield and obey God's voice quickly lest you be carried into a painful captivity.) When they reached Jerusalem, they found nothing but ruin and desolation, for their sacred city had lain in ruins for more than half a century, but they had the satisfaction of knowing they were no longer captives, and would soon have the privilege of worshipping in the place toward which they had turned their faces for years when they prayed. They were not slow in giving attention to the public worship of the Lord. Even before they began building the temple, they erected the altar upon the old foundations where the former altar had stood. They realized the great love and mercy of God in allowing them to return to their own city and their hearts were filled with praise and thanksgiving. (Every day of our

lives if we would just stop for a short while and consider and meditate on the great love and mercy of God and the many blessings He showers upon us daily, our hearts, too, would be filled with praise and thanksgiving.) Let us count our blessings and then thank God for them.

The Temple Rebuilt. Once more, on the ruins of Solomon's beautiful temple the new temple was to be built. Zerubbabel, who was the civil governor of Jerusalem, and Joshua the high priest, appointed the Levites and workmen "to set forward the work of the house of the Lord." The laying of the foundation was the occasion for impressive ceremonies, for it marked an epoch in Jewish history. It pointed backward to a dark past of disobedience and failure, and forward to a bright future for God's chosen and restored people. The priests stood in their priestly apparel, denoting their consecration to sacred service, with the trumpets used to call the people together. The Levites played on cymbals and sang praises unto the Lord, giving thanks for His goodness and mercy to them. It says in verse 11, "all the people shouted with a great shout, when they praised the Lord," so we see they were not afraid of being heard when they praised God. A lot of people in the churches today say they can praise the Lord in their hearts, that there is no use in making a noise in praising the Lord, but David says, "Make a joyful noise unto the Lord," and when our hearts are truly filled with joy and praise we should not be afraid to praise our God even with a shout that people can hear.)

But although many people shouted with joy, there were some who wept, and they were the ones who had seen the first house, or Solomon's temple, with all its beauty and wealth and grandeur. The Jewish people were not the wealthy nation now that they had been in the time of Solomon, and though this second temple was grand and beautiful, it was inferior to the first one. So amid the joy of hope there was the sorrow of memory.

Difficulties in the Way. When the people began to build the temple, adversaries arose to hinder the work. There was a delay of about fifteen years between the laying of the foundation and the completion of the temple. Read Ezra 4 and 5. First, the adversaries professed to believe the same as the

Israelites and wanted to get into their work with them, but the Jews knew that God had called them to a separated life and they refused to be allied with these people. Then they withheld supplies so they could not build, and later, wrote to the king making false accusations, so that the building was stopped. Many of God's children today are meeting similar difficulties in the building of the spiritual temples of our lives. Adversaries first try to hinder us in the form of friends who profess to believe the same and yet are not living wholly separated lives. They say, "Why, I'm a Christian and I can do such and such a thing, or go to this place or that," and they may say you are narrow, and not living a normal life, etc. When that fails, they try to hinder you and make your life as hard as possible, and then make false accusations, and turn people against you, but praise the Lord, there is a joyous victory ahead if you stand fast in faith and prayer. Ezra 5:5 says "the eye of their God was upon them," and "they could not cause them to cease." If we are determined to be true to God, neither friend nor foe can stop us. When people fail it is usually because they are not willing to go the whole way with God.

The Temple Finished and Dedicated. We read in Ezra 6:14 that when they builded, they prospered through the prophesying of Haggai and Zechariah. The Lord gave His people two faithful prophets to encourage them in their work, and He is just the same today in giving us faithful pastors and teachers to encourage us in our service for Him. And "this house was finished" and they "kept the dedication of this house of God with joy." What had seemed at one time impossible was at last accomplished and their hearts were glad and thankful. It had been hard work and beset with many difficulties, but they had accomplished what they were striving for and now came the joy as they dedicated the temple to God. (If we endure the trials and hardships as a good soldier of Jesus Christ there will come a time when our warfare will be accomplished and we will rejoice with great joy.) At the dedication, the temple service was fully organized. The twelve tribes which had been divided were reunited in the dedication of the house of the Lord.

Next Week's Lesson.

October 28, 1917.

EZRA'S RETURN FROM BABYLON.

Lesson Text: Ezra 8:15-36.

Golden Text: Ezra 8:22.

—Florence L. Personcus.

GOOD BOOKS FOR PREACHERS.

My Sermon Notes. By C. H. Spurgeon. Outlines of Discourses. In four volumes. Vol. I, Genesis to Proverbs, 298 pp.; Vol. II Ecclesiastes to Malachi, 388 pp.; Vol. III, Matthew to the Acts, 392 pp.; Vol. IV, Romans to Revelation, 408 pp. Cloth \$1.15 per volume, postpaid.

HELP THE MISSIONARIES.

Did you read the different letters and articles from our missionaries in the last issue of the Evangel? Did you read Sister Sisson's article in which she told us that by our neglect to stand back of our Pentecostal missionaries with our prayers, sympathetic support and financial assistance, we have been practically guilty of the murder of many missionaries who have been sent out to the regions beyond to bear the Pentecostal message? It is sad, but only too true. But we have been awakened to the responsibilities of the situation, and now God will look to us to do our part. Will every member of the Evangel Family do their best to send an offering for our missionaries this month. You can designate the missionary to whom you would like your money sent, or if the money is not designated we will prayerfully look to the Lord and send as He leads. Please send all offerings by Postal Order or Express Money Order, (we lose 10 cents on all checks and drafts) to Stanley H. Frodsham, Treasurer, 2838 Easton Ave., St. Louis, Mo.

REVIVAL FIRES BLAZING IN GREAT BRITAIN AND IRELAND.

Mr. Cecil Polhill opened his winter session at Sion College last evening, and we heard some wonderful news. Bro. H. Hackett, a Pentecostal brother, and a minister in the State Church in Ireland, told us of a wonderful work which is going on at Ballamena in the north of Ireland, where the great revival of 1859 broke out. According to his knowledge 150 souls had been saved, sixty baptized in the Holy Spirit, and there have been many healings of the body, and the work is still progressing.

Mr. Hackett told us that Ballamena was the place when 1500 years ago a captive boy was brought who used to spend hours in a day praying for a revival, and he had wonderful visions of flames of fire coming upon the district and then gradually dying down until he saw only sparks and ashes. That captive boy afterwards became the great St. Patrick. He also told us that he was speaking to a gentleman in the mission who told him that his father was connected with the 1859 revival and that he used to speak in tongues in the presence of his children, and when they asked him if he knew what he had been saying he told them he did not, but that he had been in the presence of God.

Mrs. Crisp told the people at yesterday afternoon's meeting at Fetter Lane, Fleet Street, that at Stephen Jeffrey's Mission in South Wales the Spirit was working in a glorious way, that unconverted people were broken down, and crying to God for mercy, and that over sixty persons had been saved whilst she was there. The Mission Hall where this is taking place was where Jesus was distinctly seen some time ago by the congregation whilst Stephen Jeffrey was preaching—I remember reading about it.

Another Pentecostal brother (Pastor Bacon of Plymouth) told the people at Fetter Lane how he had been visiting the Pentecostal centers in the various

parts of England and Scotland and of the mighty presence at each place of the Holy Spirit. I was so delighted to hear this good news as I had been reading in the Weekly Evangel what was being done in America and Canada, and had been wondering why the showers were not reaching our beloved Isle. Praise God He had not overlooked us. The Body is quickly being prepared for its gracious and glorious Head and in these ominous days developments are rapidly taking place, and we may soon hear the sound of the trumpet which shall awake the dead and we who are alive shall be caught up. There is a marvellous work going on among the troops in France and the sailors on the warships, and souls are being swept into the kingdom of God. Glory to the Lamb of Calvary! I was in the meeting one evening during last session when I had revealed very vividly to me that text "watch and pray lest ye enter into temptation," and I was shown how the enemy is trying to sidetrack God's people by getting them to neglect prayer, reading and studying the Word, thinking too highly of themselves, ceasing to strive to be always in the will of God, dying daily to oneself and wholly living unto God, ceasing or being careless to pray for all saints. These are some of many temptations we may fall into unless we are on our guard. I was led to speak on this at Dulwich last Lord's day evening and God solemnized the meeting. Oh, beloved brother, the Spirit is jealous concerning us in these days as He wants to quickly conform us into the image of Christ Jesus our Lord.—A. H. Badger.

(O, BLESSED MORN.)

"The sun of righteousness shall arise."

Mal. 4:2.

O, blessed morn that soon shall dawn,
When night on ebon wings hath flown—
Send on thy beams of golden light
Till earth behold thy glory bright
Shed over all thy brightest ray,
And herald the Millennial Day;
When righteousness shall reign supreme,
And peace flow on in endless stream.

O, blessed morn, thy gladsome song
Shall fill the earth for ages long,
From every tribe the tongues of flame
Shall sing aloud Messiah's name.
To song shall every tree awake,
And deserts into rivers break:
The earth subdued and freed from sin
Shall echo songs of "Peace to men."

O, blessed morn of righteousness
Haste thou to end earth's dire distress,
For with thy coming we shall see
Him who shall reign from sea to sea.
The "whole creation groans in pain"
And waits till He shall come again.
Then come thou morn when wars shall cease
And herald Him, the Prince of Peace!
—William Burton McCafferty.
Overton, Texas.

USEFUL CHURCH HISTORY.

Studies in Early Church History, by
Henry T. Sell. Postpaid 75c.

AMONGST THE PILGRIMS AT BENARES, U. P., INDIA.

We have a great opportunity here for missionary work. A few days ago about a half million pilgrims visited Benares. It was during an eclipse of the moon. Their idea is that a demon is trying to swallow the moon, and in order to appease the demon and save the moon they must make a pilgrimage, endure much suffering, make many offerings and bathe in the Ganges.

It gave us a good chance to give them the Gospel, which we all know they sorely need. Many Scriptures were bought by the pilgrims which will be taken to their various homes and read. Some day we trust we and the kind friends who enable us to carry on the work will meet the souls in heaven who have been saved by our sowing the good seed here.

Our young men continue to go out daily to sell and distribute the Scriptures and to preach the Gospel. They need your prayers. Will your readers please pray for them?—Very gratefully, yours in His service, John E. Norton.

NOTICE TO MINISTERS.

The time is approaching when all Fellowship Certificates issued up until about July 1st of this year, are to be renewed. About July 1st we began to mark all Fellowship Certificates "valid for one year from date." These, so marked, may be retained until the time they expire. Certificates issued before that time, are renewable before Nov. 1st, 1917, and should be attended to during this month.

In getting the Certificates renewed, please send in the one you have. This is quite important as it will save us a great deal of labor in issuing the new ones. All changes of address and all changes of Ministry should be mentioned, that the official list may be correctly revised.

It is hoped that we may have all certificates renewed—that need renewing—before December 1st, as the new list is to reach the R. R. Bureaus before the first of the new year. Names of persons who do not renew their Fellowship Certificates, will not appear on the list, as the official list is composed of those who are in regular standing, having the certificate of fellowship. At the 1916 Council meeting the brethren adopted a resolution that all the ministers should send in the sum of 50 cents towards the heavy expenses of maintaining the Council Office, with their applications for new Fellowship Certificates.

Let us urge all ministers in the Council to be prompt in these matters. The number is increasing and the work of caring for the lists requires much time and patience. Care and promptness on your part will relieve the pressure here.

THE CREDENTIAL COMMITTEE.

FELLOWSHIP IN CHRIST

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

FIELD REPORTS.

Charleston, W. Va. I am glad to report victory here. We are praising God for saving and baptizing four with the Holy Spirit and saving five souls. Two were baptized with water, and the meeting is still going on. Pray for us and the work.—C. W. Smith, Pastor.

Flat River, Mo. Just closed a meeting here with blessed victory among the saints. I have accepted the pastorate of the Flat River Assembly and will move to this place soon, D. V. Any one who is in sympathy with the General Council may feel free to come and stop over with us and they will be received with love by some precious saints of God.—Wm. C'ary.

Naponee, Neb. We have been here in a tent the past three weeks. Three have found the Lord in salvation. Several from Franklin have been up here and the Lord has restored their joy and victory. Pray for us that God will save souls here for His glory and baptize believers in the Holy Ghost.—Jesse C. Palmer and wife and party, Franklin, Neb., and Henry Hoar, Osborne, Kansas.

Wichita Falls, Texas. We are glad to report victory here. God is blessing us in giving us souls; three or four were saved in our Tuesday night's service. One received the baptism on Sunday. We have no place in which to worship yet, only in our tent, and it is getting cool at nights now, so we would be glad for all the saints to join us in prayer for a place of worship. We find many hungry souls here. God is moving on the hearts of the people in the most wonderful way these last days as we preach on the signs of the time. People get stirred up, and are very anxious to hear more of this truth.—W. W. Hall.

Fort Smith, Ark. I have recently come from Albion, Mich., where the little assembly has lined up in fellowship with the General Council. There were four or five that were saved there and one baptized in the Holy Ghost. I came by Monette, Ark., on my way home from the Council and found a blessed band of brethren there. There were four saved and one received her Pentecost whilst I was there with them. They also lined up with the Council. I am back home again after being away from my family and friends since March 14th, but God has kept them and I found all well. I was more than delighted with the spirit and fellowship that was manifested in the recent General Council meeting, and to see how the little assemblies are learning to appreciate the Council, and I for one, am going to defend the paper and Council on the field.—Jacob Miller.

Camden, Ark. We closed the meeting at Ouachita after running two weeks. Six souls were saved and the whole country was stirred. We left Brother W. O. Hickman, from Malvern, in charge at Sparkman and Ouachita, and we moved our belongings to Kansas, where we expect to spend the winter in pastoral work. We will begin a revival on Sunday night, the Lord willing. We earnestly request the prayers of the Evangel family for this place.—Z. J. Launius.

Broadus, Texas. Six weeks ago, Evang. Wm. F. Roark and wife closed a three weeks' revival at Harvey Creek with victory. Several were saved; I do not know how many; four were baptized in water and one received the baptism of the Holy Ghost as in Acts 2:4. We have established a work here, and ask God's people to pray earnestly for the souls in this place, and pray for the pastor of this church.—Mary E. Brantley.

Montreal, Canada. Arrived here yesterday morning and had three good meetings. Seven received the baptism of the Spirit this first day. The theater the saints have taken for the meeting was filled. The devil tried to hinder but God overruled and we had a tremendous victory. A bright future is before us for great things to be done in His mighty name. The Lord willing, our next campaign will be in London, Ontario. Bro. Orville Benham, the cornetist, is assisting me. Continue praying for us.—Andrew D. Urshan.

Duluth, Minn. The convention held in Duluth closed on September 23rd, and it was a blessed triumph for God. Seven received the Holy Spirit and quite a number were saved and reclaimed. The work has been refreshed and the saints deepened in the Lord. Some one in the last meeting of the convention said, "We should see much accomplished here this last day of the feast, for the same Christ is here who stood up at the close of the feast in the temple and cried, 'If any man thirst let him come unto Me and drink.'" The altars were filled with those hungry and thirsty ones who were candidates for the mighty baptism. Two were baptized the last evening of the meetings, speaking in other tongues.

There is a faithful band of about a hundred saints on fire for God here in Duluth. A blessed unity prevails among them and they are in fellowship with the General Council. Brother A. F. Johnson is pastor here and also has the oversight of the assemblies at Two Harbors and Larson, Minn. Brother Elmer Erickson is assisting in the work also.—W. F. Kirkpatrick.

Clinton, La. We held a two weeks' meeting at Clinton, La. There were fourteen saved and seven baptized in the Holy Ghost, and conviction rested upon many of the people. Praise the Lord for His power.—Ne'lie Brasher.

Blocker, Okla. I am glad to report victory. We started a meeting here and God wonderfully met with us. Sister Ross of Greenwood, Ark., was with us and was wonderfully used in a number of cases of healing. There were quite a number saved and ten were baptized with the Holy Ghost as in Acts 2:4. I baptized thirteen in water, and the good work is still going on. Pray much for us that God may have His way.—Evang. John Appleberry.

Gasoline, Texas. We are in the battle for the Lord at Gasoline, Texas. Several have been saved and a number are seeking the baptism. This is a new field, but we are looking to the Lord for a great meeting. The altar was crowded last night. We could not seat half the people. We expect to start a meeting at Elite, October 12th, the Lord willing. This is a new place, but the people have offered us a large shed to have the meeting in, and a six-roomed house to camp in. We would be glad if any good workers could come and help us. If anyone will let us know, I will meet them at Memphis (Texas), as Elite is seven miles out from this place. Pray much for this place.—W. R. Farris and wife, with Bro. Knight.

Frostburg, Md. We wish to sound a note of praise to God for His goodness to us in these parts. We came here about four years ago and the Lord has helped us to open a number of good churches. We have been tied down for over two years as pastor, but the Lord has set us free for evangelistic work again. The Lord, in answer to prayer, has prospered us much in giving us a large tent, a good printing outfit, and a good automobile, so that we can get to many places in short notice, and places that we could not otherwise reach. We have had many calls for meetings these last years that we could not respond to on account of being held down as pastor, but we want to let our friends now know that we can now help them if the Lord so leads. I am expecting to see many souls swept into this glorious salvation this year and to see them made ready for the rapture when it takes place. I am at present in a hard fight twenty-three miles in the country. Father is blessing us and souls are getting to God. Wishing the sincere prayers of God's people that we will be kept humble.—A. B. Cox and wife.

A STANDARD WORK ON PROPHECY.

Lectures on the Apocalypse, by J. A. Seiss. Three volumes which are of great value to students of prophecy. \$2.95 the set, postpaid.

Songs for Service. The Billy Sunday Hymnal. Cloth, 35c, limp, 25c, manila, 20c, postpaid. In 100 lots: Cloth, \$25.00, limp, \$18.00; manila, \$15.00 per hundred, not prepaid.

REQUESTS FOR PRAYER.

A mother in Wynne, Ark. requests prayer that her boy may be exempted from military service.

A friend writes, "Pray for me that I will be kept, and enabled to work for Him who died for me."

A brother in Endicott, New York, requests prayer that he may receive the baptism of the Holy Ghost.

A brother in Pueblo, Colo., requests prayer for healing. He writes that he is in a terrible condition physically.

"Pray for our boys in the Training Camp at San Antonio. Pray for the salvation of our boys."—E. T. Garland, Texas.

"Please pray that I may have complete victory in my body. I am in a badly run down condition and have had a cough for over a year, my lungs being affected."—S. G. Martinsville, Ind.

Please pray for a niece to be healed of tuberculosis, for a husband to be saved, for a sister who donated the lot for our church, whose trials are hard and many, and for myself to live humbly and do my Master's will.—L. R. K.

PAWHUSKA, OKLA.

Convention of the District State Council of Oklahoma will be held at Pawhuska, Okla., October 30th to November 4th inclusive.

All ministers of the "Assemblies of God" in Oklahoma are urged to be present.

Entertainment will be furnished to ministers only. You will be expected to pay your own fare to and from the convention.

Please notify me as soon as possible if you are coming, so I can arrange entertainment. This will be the only notification.

Pastor J. R. Evans, Chairman,
420 N. Leahy Ave.,
Pawhuska, Okla.

PREACHER WANTED.

Wichita, Kansas. We would be glad if some Spirit-filled preacher could come and help us in this needy field. W. R. Cooper, 1017 E. Gilbert, Wichita, Kansas.

PREACHER WANTED.

We are in need of a meeting here in the Western part of Oklahoma. If someone could come out here and help us I believe there would be some saved and come to the light of the Holy Ghost. We are praying for a Spirit-filled preacher.—Thomas Tate, Willowbar, Okla.

TENT WANTED.

The Assembly at Tulsa, Okla., are wanting a good second hand tent with two poles, that would accommodate from 500 to 600 people. A tent 40x60 or 50x80 would do. Write Pastor S. A. Jamieson, Box 1356, Tulsa, Okla.

CHANGE OF ADDRESS.

Please note the change of address: The Denver Tabernacle, Assemblies of God, 2412-14 Curtis St., Denver, Colo. H. J. Richardson, Pastor.

CAMP MEETING NOTICE.

Pentecostal Camp Meeting located at Durant, Fla., will begin November 2, 1917. Services are to be conducted by Bro. and Sister McPherson, the Canadian Evangelists, with their helpers. There is a large Dormitory for ladies, apartments over the tabernacle for men, and a restaurant on the grounds.

There are several cottages that can be occupied by visitors. For further information, write Mrs. L. P. Giles, Durant, Fla.

Gospel Song Messenger, each25
Per dozen, postpaid 2.50

CONVENTION.

The Fourth Annual Convention of the Pentecostal Church at Cleveland, Ohio, will open October 25th, at 7:30 P. M., to continue to Nov. 4th. A cordial welcome is extended to the readers of the Evangel to attend this gathering. We are looking forward to a time of much blessing. Entertainment can be secured at reasonable rates near the church. Provision has been made to accommodate those who are satisfied with light lunches, which they can prepare in the basement of the church. We do not assume expenses of any but special workers. For further information write to D. W. Kerr, 6403 Linwood Ave., Cleveland, O.

AMONGST THE SOLDIERS

Dear ones in Christ: It gives me great pleasure and happiness to write a few lines in regard to the great work for and among our soldiers and sailor boys. At a meeting of some of the saints here yesterday, we made it a special prayer that every member of the Evangel Family would be a co-worker of the United Prayer and Workers' League, and as such you can share in the proud distinction of the wonderful work which our organization is accomplishing in these blood red days of war.

I want to say before going any further, that I am sure no one, only God knows, how my heart overflows with joy at the last General Council at St. Louis, to see the dear ones with the burden of this work on them.

Never has there been a more favorable opportunity in our country for the presentation of the soul-saving truth, and this opportunity will never come again. This is our time to work and pray. I believe that our labor of love includes the publication and mailing, distributing of Bibles, tracts and good literature in tremendous quantities to our country's defenders everywhere. It embraces many kinds of evangelistic work among the men. It tends to fill the soul of hungry men who serve our country in this hour of need, with the sublime comforts of our glorious Christian faith.

I feel as a united people with one aim, our splendid band of Christian baptized men and women are spreading the light

of religious comfort to our boys in the training camps and the trenches, aboard the battleships and the submarines. We can labor in a personal way and in our closets with God alone. Oh dear ones, God has a wonderful and a definite work for us in this time of crisis, and before the soon coming of Jesus.

My letter may seem over enthusiastic. It cannot be. The enthusiasm of each and every member is beyond bounds. My dear brothers and sisters, if you could see as we see here in Houston, as our workers see in every training camp and in action itself, the need of religious solace to these boys of yours and mine, you would quickly realize that our organization is quite as important as any relief body which the war has produced. We want you to enlist as an active co-worker in our cause.

Will you take this work on your hearts alone with God and ask Him what He would have you do for this great cause with your means and in prayer.

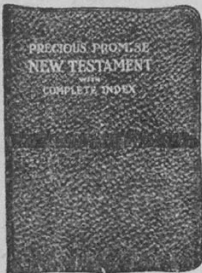
Your brother in Christ, with the burden of some mothers' boys on our hearts.

United Prayer and Workers' League,
Raymond T. Richey.

We would appreciate it if any other publication would publish our appeal, and would be glad to send our cut of the picture, "Christ in the Trenches."

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All the precious promises printed in red.

Large clear Type, nice size for the Pocket.

Size 4x6 inches.

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CHRIST IN THE TRENCHES.

A WORLD-WIDE CALL FOR INTERCESSION.

Will you pray with us at 12 o'clock noon for our soldier boys? Cut out on line and mail today, tomorrow may be too late to help our needy brothers.

UNITED PRAYER AND WORKERS' LEAGUE, Houston, Tex., U. S. A.

I feel it is my duty to help with this sum \$..... cts..... in the great work of printing, distributing, mailing, etc., of Bibles, Tracts and good literature. Also to help in any kind of evangelistic work.

Name
P. O. Address
City

Will you try and join the League every day in prayer for the soldier boys?

Mark X
(Reference: Guaranty State Bank, Houston, Tex.)

Send for a roll of the Special Pentecostal Number of the Evangel, 25 for 25 cents, 100 for \$1.00, postpaid.

JEWISH MISSIONARY WORK.

The recent Missionary Convention held at St. Louis, Mo., at the invitation and arrangements of the Weekly Evangel Family has certainly been a blessing, as well as an inspiration to many missionaries, who have been serving the Lord at different parts of the earth, and among different classes of people.

It happened so that the Missionary Conference was in session just at the same time when the Jewish New Year 5678 (Rosh Hashana) was taking place, and thus the writer improved his opportunity while at St. Louis to impart a Gospel message to some of the Jews in that city, and with the help of a St. Louis friend, who provided him with an automobile for that purpose, he conducted several meetings in the Jewish center of St. Louis, in Hebrew and the Yiddish, using the automobile as a platform.

Taking for a text the twenty-second verse of the 118th psalm, "The Stone which the Builders Have Rejected is Become the Head-stone of the Corner," I pointed out that this verse is used in the Hebrew prayer-book, and explained from the original Hebrew that the word "Stone" includes the Father and the Son, as I quoted that the Hebrew for Stone is "Abn," and brought out that the first two letters in that word by themselves, "Ab," means Father in Hebrew, while the second and third letters of that word by themselves, "Bn" means in Hebrew Son, and I also emphasized that the Trinity in the three characters, as well as Father and Son, is derived from the word "Stone" in the original

Hebrew. I followed this up with many other portions of Scripture from the Old and New Testament, which has been the means of touching some of their hearts with the Gospel of our Lord Jesus.

During the month of November one of the most interesting gatherings of the Jews will take place at Washington, D. C. It will be a congress of representative Jews from all over the country, and it will be one of the most prominent gathering of Jews that has ever taken place since the destruction of the Temple, and thus a great opportunity will be afforded to give a testimony for our Lord during that Jewish congress at Washington.

Pastor J. T. Boddy, a member of the Executive Presbytery, has written a very helpful and lengthy poem on the Jewish question, which is very appropriate for that occasion, and which will be very useful to be circulated among the Jews, especially at that convention, as well as in other cities. I am translating this poem into the Hebrew and Yiddish languages, with the expectation of having several thousand of them printed in those three languages combined, to be circulated at the Washington Jewish Congress, as well as in other cities among the Jews, and no doubt, some of the readers of the Weekly Evangel would like to have some share in helping to pay for the printing of the same, and thus be co-workers in the service of the Lord in giving the Gospel to the brethren of Christ according to the flesh.

For further information address Philip Sidersky, post office box 51, Baltimore, Maryland.

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Agents make good salaries selling the calendar. In spite of rising cost for raw materials the prices remain as in past years: One copy, 25c, five copies \$1.00, twelve copies \$2.25, twenty-five copies \$4.25, fifty copies \$8.25, one hundred \$15.00.

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

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- Per dozen, postpaid... 2.50
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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.

Carols of Truth, Thoro Harris' latest book. Shaped notes only, \$2.50 per dozen postpaid, \$15 per 100 not prepaid.

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Make Christ King, round notes only, 55c 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.

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 - The Prayer of Faith, by Mrs. Carrie Judd Montgomery; cloth, 50 cents; paper... .25
 - Outline Studies in the Book of the Revelation, by C. W. M. Turner; cloth, \$1; paper... .57
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