

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

THE WEEKLY EVANGEL

Darner, Phil
524 N. Weller

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THE FAMILY PAPER

*Home
Zachariah*

THE SOON COMING OF CHRIST.

The world says, "Where is the promise of His coming?" They do not look for it, they do not want it. **But He will come.** He must come, to fulfill the sure word of prophecy.

God will not allow His Son to be robbed of the fruits of Calvary. The translation of the saints will be as complete as the work on Calvary when He cried, "It is finished."

The fruits of Christ's sacrifice at Calvary are on the earth—He is the first-fruits—and they have never been gathered. He cannot afford to lose them—the fruits—for every saint's body is in the earth. So He must come and raise them up and catch up the living ones. Satan failed at Calvary, failed at the resurrection and will fail when he seeks to devour the man child. The fruit will be gathered—caught up.

Elijah had a whirlwind to catch him up, and do not you think that God has an individual power for every saint and at his disposal? **Fear not. Have faith in God.**

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THE CHURCH, THE ONE BODY OF CHRIST.

"For as the body is one, and hath many members, and all members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have all been made to drink into one Spirit. For the body is not one member, but many," 1 Cor. 12:12-14.

The day in which we live is a day of organizations. In the business world, we have unions and trusts too numerous to mention, and more being added all the time. In the religious world, the churches are organized from the cradle (Cradle Roll) up. They tell us this is a progressive age, and that we must keep up with the times; so they continue to multiply organizations. Hence, we have churches galore, all manner of sects, schisms and isms. Now it is of these numerous divisions, which claim to be the body of Christ, that I wish to speak.

The above scripture plainly shows there is but one body. And Paul says in the 25th verse of the same chapter: "That there should be no schisms (or divisions) in the body. Verse 27: "Now, ye are the body of Christ, and members in particular."

We are the body, the Church, and He is the head. Read Eph. 1:22-23, "And hath put all things under His feet, and gave Him to be the head over all things to the Church, which is His body."

"And He is the head of the church," Col. 1:18. "I Paul, . . . a minister, . . . rejoice in my sufferings for you . . . for His body's sake, which is the Church," Col. 1:23-24.

Again, where is the record of the membership of this one church? The Lord has taken care of that too: for in Luke 10:20, He says to His disciples: "Rejoice, because your names are written in heaven." Jesus never made it necessary to have our names recorded on church registers on earth, but He did most clearly teach that we might know that they were in heaven. Paul spoke of his fellow-laborers as having their names written in the Book of Life (Phil. 4:3). In Heb. 12:23, we read of "the General Assembly and Church of the Firstborn, which are written (margin "enrolled") in heaven, and in the solemn account of the last judgment, it is written, that "whosoever was not found written in the Book of Life was cast into the lake of fire," Rev. 13:8; Rev. 21:27. No matter on how many earthly church books our names are written, if they are not written in heaven, we do not belong to God's church. And there is only one body and that body is the Church, the body of Christ, the Church, of which Christ is head.

"But," says a voice from some of these divisions, "we must have these divisions, we can't all think alike; we can get our hearts together, but we can't get our heads together." Listen to Paul: "Now, I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment," 1 Cor. 1:10. Doesn't it sound as if God demands them to get their heads (minds) together?

"Well," says another, "Paul didn't have to deal with the people of this day." But surely Jesus knew just what kind of people would exist in this day when he prayed, in John 17:20-23, "Neither pray I for these alone, but for them also which shall believe on Me through their word, that they all may be one, as Thou, Father, art in Me, and

may believe that Thou hast sent Me; and the glory that Thou gavest Me, I have given them; that they may be one even as we are one, I in them, and Thou in Me, that they may be perfect in one, and that the world may know that Thou hast sent Me, and hast loved them as Thou hast loved Me." Praise our God. Could He make it any plainer? One, even as the Father and the Son are One. This for all believers, all down the age.

Truly He wants no divisions in the Church, His body. Paul says in 1 Cor. 1:11-13: "For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this, I say, that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. Is Christ divided?" Oh, praise God, Paul did not get puffed up and say to his would-be followers: "I am glad you like my preaching, and now as many of you as will follow me, come with us and we'll organize a church of our own, and you pay me a certain salary and I'll preach for you." No, thank God, Paul was filled with the Spirit and he wanted to keep the unity of the Spirit: (Eph. 4:1-3), not seeking glory for himself, nor the praises of men. So he says: "Brethren, I beseech you by the name of our Lord Jesus Christ that ye all speak the same thing," etc., 1 Cor. 1:10.

Paul says in Eph. 4:4-5: "There is one body, and one Spirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptism." Read carefully Eph. 4:1-16; Col. 3:9-15; Rom. 12:4-5.

But our friends contend that the word "churches" is mentioned in the Bible. Yes, but only one Church in a city, and those of the various cities all of one faith and part of the same one general body. Notice, for instance, Paul's salutation to the Corinthians, 1 Cor. 1:1-2: "Paul called to be an apostle of Jesus Christ through the will of God, and Sosthenes, our Brother, unto the church (singular) at Corinth." It was the same church Paul was writing to, beseeching them to keep perfectly joined together in the same mind and judgment.

I have even heard people use as an argument in favor of sects and schisms, the "seven churches in Asia." Rev. 1:10-11: Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia and Laodicea. Yes, seven churches, but each at a different place (all of the same general Apostolic church), and it seems to me that a blind man could see that; but, truly, "none are so blind as those who will not see."

Notice, too, John was to write to each of these churches, and Paul and the other apostles preached to all the churches. Now, who ever heard of all denominations accepting the teachings of one man? What Methodist church, for instance, would accept a Baptist as pastor and teacher? Oh, no, there are too many opinions of men. But God says in His Word: "There is one body and one Spirit, one Lord, one faith, one baptism." Where did all these other faiths come from? The Lord says He has only one faith.

"Oh," one says, "but the denominations are the members of the body." Let us see. Go back and read the Scriptures given at the beginning: "For by one Spirit are we all baptized into one body." Also, "The manifestations (or gifts of the Spirit) are given to every man to profit withal." Here is a Methodist church, we'll say it is a foot, and a Baptist church is the other foot; likewise denominations as the different mem-

bers of the body. But 1 Cor. 12:25 says that the members should have the same care one for the other. Now, does that Methodist and Baptist foot have the same care and want to walk the same way? I need not tell you, it is not so. They are all at variance with each other, each one so afraid the other will have the largest membership, the finest church, or in some way gain pre-eminence over them. Read the entire 12th chapter of 1st Corinthians. Note how Paul says: "I would not have you ignorant concerning Spiritual gifts." Verse 4 says: "There are diversities of gifts, but the same Spirit."

In verses 8-10 we have the nine gifts of the Spirit, viz: wisdom, knowledge, faith, healing, working of miracles, prophecy, discerning of spirits, divers kinds of tongues, interpretation of tongues, and He gives them to the different members of the body.

Supposing the denominations to be the different members of the one body, we will say, here is a Baptist church that has the gift of healing. What are the Methodists going to do when they are sick? Do they go to the Baptists for healing? Again, the Methodists have the gift of tongues, and the Presbyterians the interpretation of tongues. Will the Methodist accept the Presbyterian interpretations? No, friends, God did not do it this way. He set the gifts in the one church, where all the members are in the unity of the Spirit, having the same care for each other. In connection with the gifts, read Rom. 12:4-8. In those days these denominational divisions were not even dreamed of.

Oh, beloved, get down low at the Master's feet and let Him cleanse your heart from sin, then baptize you with His Spirit, (Matt. 3:11; Luke 24:49-53; Acts 1:4-8, 2:1-4, 10:44-46, 19:6) and you will have no trouble in seeing the oneness of God's people, and you will love all the Spirit-filled children of God and lose sight of sects and schisms, as though you had never heard of them. Hallelujah to Jesus, who prayed that we all might be one, even as He and the Father are one.

THE POWER OF THE BLOOD.

"And they overcame him (the devil) by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death," Rev. 12:11.

There is victory through the blood of the Lamb over all the power of the enemy. It is more than enough to ensure victory over the very seat of Satan, the hotbed of hell, the hatching places of all the diabolical plots against God and His anointed. The Lord is able to bring the counsel of the wicked to nought. Why? Because He has spoiled the principalities and powers of darkness, and made a shew of them openly, triumphing over them.

We know so little of the value of the blood of the Lamb. We speak of its value on the earth in the cleansing of man. But it goes further and beyond that: it undoes the very source of all evil. If the fountain-head, the source, is stopped, you may expect soon that the river will dry up.

The Son of man has had a mighty conflict with the forces of evil, so mighty that the enemy caused His blood to be shed—the very blood of the God-man, the Son of God—the blood of Him by whom all things were created and by whom all things consist. This very One, slain by a power created by God, and who owes his creation to God! What has the attitude of the enemy ever been? "This is the heir: come, let us kill him, that the inheritance may be ours." There you have the enemy's plan. And he succeeded in killing the heir. But he never got the inheritance. And by that act he lost his own.

The word of God's promise was, "I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise

his heel." We are living in the heel period, the time of the bruised heel. But it is the part of the body that has the least feeling. The Lord says to His own, "He that toucheth you toucheth the apple of His eye," Zech. 2:8. And thus He protects His own. The enemy is limited where he can attack.

Yes, the enemy caused the blood of the Son of God, the Son of man, to be shed. And Satan thought he had finished the Son's work. "Roll on the stone! Put on the seal! Get a guard of soldiers! Make it as sure as you can! The heir is killed! The inheritance shall be ours!" That was the thought of the enemy, but he did not realize that the shed blood brought redemption to millions upon millions. And its power went beyond this earth; it cleansed the heavens. It shook the powers of the heavens, and it was by that means that Michael and his hosts became a match to defeat Satan and his hosts. And more than that, by that shed blood all the machinery of heaven was, is and can be put in motion for the final clearance of the heavens of the hosts that hitherto have resisted God. And proof of that, God raised Christ from the dead after the blood was shed. And He was not only raised, through the blood of the everlasting covenant, to stay on the earth, but God raised Him far above all principalities, powers and dominions of darkness. The shed blood gave Him premier position, the place of command, in the heavens. And He shall reign till all authority and power is brought under His feet.

The blood is wonderful in its power in the salvation of the individual, in forgiving, in sanctifying and baptizing. All these come through the blood, and not through the merits of the individual. But its power goes further than that, it reaches to the very invisible world.

The case was so desperate on the earth that it required the counsel of God, and the Son undertook to carry out His Father's will and meet the desperate case. And the only remedy was for the Son of man and Son of God to lay down His life. And that remedy was sufficient and will be sufficient, and the blood will never lose its power. It will be effective to the end. It will keep the saint in perfect safety in the New Jerusalem throughout eternity, and forever close out the enemy from ever attempting further to despoil God's handiwork. And at that time shall the Son be subject to the Father that God may be all in all.

Try and comprehend the value of the blood of the Lamb and place it where God would have it placed. It spells safety to the saint and defeat to the devil.

"Prayer begets prayer. Prayer begets faith, and faith will move God to move mountains, raise the dead, heal the sick. 'Lord, teach us to pray.' It is a fact that many neglect secret prayer and Bible study and then wonder why they have no power with God or souls. It is much easier to preach and write about prayer than to get down to business and pray through. Simply talking to the air is not prayer. Lung-straining noise is not prayer. A quarter minute's grace said over an hour's dinner is r prayer. Three minutes in a night dress beside the and two hasty words before dressing in the mornir not prayer. No, sir! Real prayer is War! War! 'We wrestle not against flesh and blood, but against ipalities and powers.' 'Men ought always to p not to faint (cave in).' How our mind and flesh Hence the necessity of fasting to subdue the fle

One ounce of holy reflection, penitence worth a pound of drugs. It is not the balm cary, but the "balm of Gilead" that is need

He that believeth HATH.

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HAVE YOU?

"Have you ever thought of the physical sufferings and discomforts of non-Christian lands? The climates are in the main enervating; and there are few missionaries whose lives are not shortened, and whose days are not burdened by physical suffering, as the outcome. In very truth they are heirs to the cross as well as to the crown.

Little or no heed is paid to sanitation, and the missionaries in many places rub shoulders constantly with yellow fever, smallpox, cholera, and leprosy. Imagine, if you can, a town where the garbage and offal lie about the door-steps, or rot in the open highway. Imagine travelling with no stopping-places but those swarming with vermin. Imagine awaking in the morning to find a scorpion in your boots or a centipede in your hat. Imagine opening your bed at night to find a snake coiled in the folds of the sheets. Imagine all this, and add thereto the disgusting smells, the gruesome sights, the enervating climate, and the ever-present contagious filth diseases, and you have a fair idea of the lot of many of the missionaries who have given up the comforts of civilized Christian lands because the love of Christ constraineth them. This is *part* of the cost to them of the house that is to be built for Jehovah.

To be sure that this is no fancy picture, read what Dr. Mary Pierson Eddy wrote while on a tour to Syria: "The people are all sleeping in booths on stilts over their flat roofs, because the houses are not safe—scorpions, snakes and centipedes are so numerous. I measured a snake brought to me yesterday, and it lacked half an inch of seven feet. We went to take the bandages out of a box of supplies and found a centipede five inches long. No one dare move along our terrace here, even to go to the spring, without a stick. Every kind of crawling insect, bug, and beetle abounds."

Or look at this African picture, drawn by E. J. Glave, the English traveller: "Big moths flutter noisily about your lamp or try to commit suicide in your soup, leaving the fluff of their wings floating on the surface. The jigger burrows into your flesh and starts to raise a family in a little bag beneath your skin. The large brown driver ant marches in swarms of millions with giant ants as leaders and officers, devouring everything they meet from a grasshopper to a goat. They will enter your house, and no matter how well filled your larder was before the visit, it will contain nothing but bones afterwards.

"The white ant destroys your most valuable property, your best trunks, your favorite shoes. In one night he will so attack a wooden box that when you lift it in the morning the bottom will drop out. He will eat a living eucalyptus tree; and when he is in the district, the poles of your house will, in a few months, crumble into dust. Large beetles come from a long distance to see you, and end their journey by striking you in the face. Many insects of smaller calibre settle on your neck, and, when you try to brush them off, sneak down your back."

Rev. Willis R. Hotchkiss, of British East Africa, modestly tells what he has gone through as a missionary in these words: "I spent four years alone, having buried three of my companions. I had fever between thirty and forty times; have several times been ambushed by the natives; three times attacked by lions, several times by rhinoceri; for fourteen months never saw a piece of bread; for two months I had nothing to eat but native beans and sour milk. I had to eat everything from nuts to rhinoceri. Do not misunderstand me—I am *not* posing as a martyr. But let me say this, I would gladly go through the whole thing again, with my eyes open to it, if I could have the joy that I had one night of bringing the word 'Saviour'

out of the darkness of oblivion and *flashing* it into another tribe of Central Africa."

Then consider their loneliness, which, as David Hill says, "cuts home like a bleak and bitter east wind." They are deprived—often for months and even years at a time—of the fellowship of those of kindred blood and training. Home-keeping Christians, who have their daily intercourse with friends and kindred, their conventions and their religious services, fail from the very fact of their cheapness to value these at their true worth. Man is instinctively gregarious. By nature and by training he is a social being, dependent in no small degree for his pleasure and his buoyancy upon his associates. Few men can reach their best, intellectually or spiritually, when isolated. This is, perhaps, especially true of the spiritual nature. The men and women sent as spiritual leaders into the dark places of the earth have no helpful environment such as we home-keepers have. Even when they have companionship, it is extremely limited and not of their own choosing. Monotonous and lonely, lonely and monotonous, sum up the lives of thousands.

Think, too, of that day which comes into the lives of many when the problem of the education of their children *must* be settled. To rear them amidst their heathen surroundings and to educate them in the schools for the native children, are experiments *too* dangerous to be attempted. And so the parents must either send them home to school, or the mother must go with them and leave the husband alone on the firing-line.

Stand at the nursery door tonight, Christian mother in the homeland, and look upon the sleeping bairns, and imagine, if you can, what it would cost you to send them away for years, half round the world, to be trained and educated by others. Think how it would trouble you to choose between this sacrifice and that other one, of leaving the work you love and the side of him whose sworn helpmeet you are. Either choice must wrench hard the heart-strings: and yet this goes on amongst the missionaries as a *regular* part of their inheritance. It is a portion of the price that they pay for *their* place in the great Temple-building plans of God."

Here am I, send me!—Fishers of Men.

ONE OF OUR GREATEST NEEDS.

By J. Narver Gortner.

One of our greatest needs today is greater faith in God, implicit confidence in His Word. There is too much of a disposition to doubt God. When God speaks, and His voice is recognized, there are many of us who are in doubt as to whether to believe Him or not. It seems to me that the heart of God must be grieved very often.

God would do wonders for His people today, if they would but trust Him, if they would but believe His Word. All the gifts of the early church would be in evidence but for the lamentable lack of faith being manifested among the Lord's people.

The Montanists of the second and third centuries have generally been regarded as fanatics. They have been denounced in orthodox pulpits and held up to ridicule. I was reading John Wesley's Journal the other day, and I came upon this entry:

"By reflecting on an odd book which I had read in this journey, 'The General Delusion of Christians with Regard to Prophecy,' I was fully convinced of what I had long suspected: 1. That the Montanists, in the second and third centuries, were real scriptural Christians; and, 2. That the grand reason why the miraculous gifts were so soon withdrawn, was not only that faith and holiness were well nigh lost, but that dry, formal, orthodox men began even then to ridicule whatever gifts they had not them-

selves, and to decry them all as either madness or imposture." (The Journal of the Rev. John Wesley, Vol. II, p. 169.)

I wish all papers of the various organizations that recognize John Wesley as their father would print in large type, for the edification of their readers, this most remarkable passage from the writings of the great founder of Methodism. It might help many to see that there are reasons why the Latter Rain outpouring is not being recognized, but, on the other hand, is being ridiculed in many quarters.

I had a most interesting conversation with one of our Methodist pastors the other day. He told me how, a few months ago, a woman on his charge was most marvelously healed. She was supposed to be dying. The doctors had given her up. The ends of her fingers and toes had turned black. Her physician said that mortification had already set in. My friend, the pastor, was sent for. He prayed with her, but did not dare to ask God to heal her. He was afraid; he thought she was too near gone. He stood beside her bed, and sang,

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word!
What more can He say than to you He hath said,
To you who for refuge to Jesus have fled?"

While he was singing God said in a still small voice, "I am able to heal her." He replied, not aloud, but in his soul, "I know it, Lord." The Lord said, "I will heal her." The preacher recognized the voice as God's voice, but he was afraid to tell the woman that God had spoken to him; he was afraid to tell any member of the family that he had heard from heaven. He went to his home and to his room. He fell upon his face before God, and he cried out, "Lord, I am a poor, miserable coward. Thou didst speak. I heard Thy voice. Thou didst say, 'I will heal her,' but I was afraid to tell the woman what Thou didst say! Forgive me, Lord, and make Thy promise real. Heal her for Thy name's sake!"

The woman began to recover; was very much better the next day. The doctor had not intended to come again. He expected to hear that she was dead. Hearing that she was alive and much better, he called, and, expressing great astonishment at the change that had been wrought, said that he must have been mistaken in his diagnosis of the case. Within a few days she was able to be around the house, and is today stronger than she has been for years.)

God is doing great things for His people in these marvelous days, but He is able and willing to do greater things than He has yet done. Would that He could trust us! He cannot trust us because we do not trust Him.

When God begins to work in a community, begins to manifest His mighty presence, begins to display His matchless glory, begins to heal the sick and to speak through believers in other tongues, then the very people who have been asking God to have His own way and to rouse the church and awaken the community, get frightened and begin to talk about wildfire, and God is hindered, and the work ceases.

Even among the Pentecostal people God is often unable to do much on account of the unbelief of the saints.

Let us ask God to speak to us. When He speaks, let us listen, and may God help us not to be afraid to follow our Lord's leadership. May He inspire a mighty faith in our hearts, the faith that "laughs at impossibilities, and cries, 'It shall be done!'"

The Methodist Parsonage,

Cucamonga, California.

(Editor's Note: The above is from a brother Methodist pastor who has been healed by the Lord and filled

with the Holy Spirit as in Acts 2:4. It makes us hungry to see all the dear Methodist pastors likewise baptized with the Holy Ghost. God loves the Methodists, the Presbyterians, the Baptists and all others. Our Father is a great and broad God, yet He is no compromiser. He will go into any heart that will let Him—not to go man's way, but to teach man His way. Brother, pray for us, and may the God of heaven bless you more.

THAT YE COME BEHIND IN NO GIFT.

Is not the church of Christ at this time living far below its privilege? If she was living up to the fullness of her privileges, would not all the gifts of the Spirit be manifested in her midst? Are we not inclined to condemn the Laodicean church, and then say within ourselves, "We are rich and have need of nothing, when 'ye are poor?'" What have we got? We answer, "We speak in tongues!" And we think we are rich! Rich, with one gift, when we ought to have the nine! And all contented!

Are we not inclined to think that the Pentecostal church is far ahead of all the other churches? When David of old was applying to another what directly referred to himself the prophet declared, "*Thou art the man.*" The other churches do not know the Word as well as do the Pentecostal people, therefore our responsibility and condemnation are the greater, if we come short of that "gold tried in the fire" and "white raiment" and "eyesalve" and all the other equipment that the Head of the Church desires to provide us with.

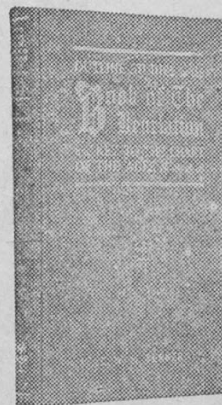
What a picture we have set before us, the bride, with only one ornament, when she ought to have nine, as well as the fruit, crying for the Bridegroom to come! Very little fruit and only one ornament, and yet she thinks she is ready. Surely the Bridegroom does not want a pauper. He can have them at any time. But it takes grace, humility, faith and hunger to seek to obtain the fruits of the Spirit and the gifts.

Every Pentecostal assembly should take to heart the warnings to the Laodicean church to see if it fits them. Good times in an assembly may not always satisfy the Bridegroom. He would see permanent fruits and gifts from His own Spirit manifested. *If the Spirit is not manifesting His full power, Christ is limited, He is not glorified, He is impoverished.* Let us take heed to the oft repeated injunction, "He that hath an ear to hear, let him hear what the Spirit saith unto the churches."

OUTLINE STUDIES IN THE BOOK OF THE REVELATION

AND KEY TO THE CHART OF THE AGES

By C. W. M. Turner



Dr. Russell, Director of the Bible Doctrine and Homiletics, Moody Bible Institute, says, in a personal letter to the author:

"Your interpretations are clear, concise and vivid, and will appeal to the ordinary reader as well as to the special student of prophecy. Your book gives evidence of wide reading as well as patient thought. It will therefore meet a great need, and serve to bring a neglected yet most important book of the Bible to the intelligent attention of believers. Your book should constitute an antidote to the widely disseminated false views of Millennial Dawnism. God intended this last book of the Bible to be understood. I believe He has made you an instrument of interpretation."

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PICTURES OF PENTECOST IN THE OLD TESTAMENT.

Picture XIX. The Hope of the Prisoners. Zech. 9:9 to 10:1.

Here is a passage in which near and far blend, in the manner so common to Old Testament prophecy. In verse 9 the prophet sees the first coming of the Messiah, "lowly and riding upon an ass, and upon a colt, the foal of an ass." Then in verse 10 the prophetic vision passes on to His second coming, when "He shall speak peace to the nations, and His dominion shall be from sea to sea, and from the river even to the ends of the earth." But in the spiritual significance of the passage, both apply to all times and places. It is universally true that when the blessed Lord Jesus comes into the heart and life as King, He will come as the meek and lowly One, and can only abide in the humble and contrite heart. It is equally true that "He shall have dominion," and everything in that heart and life must be yielded to His way.

And next the prophet pictures to us the various stages in the work of the King: how He desires to fit and prepare His servants for the warfare, and the marvellous filling of the Spirit which constitutes their equipment. It is one of the most exact and obvious pictures of Pentecost that we find in the Old Testament. Notice the points depicted:

(1) *Prisoners in a waterless pit.* What a graphic description of the slaves of sin and Satan, bound to his slavery, with nothing to satisfy the cravings of their spiritual nature!

(2) *Deliverance through the Blood of Jesus.* "By the Blood of Thy covenant I have sent forth thy prisoners out of the pit." There can be no redemption nor remission of sins without the shedding of blood. The gift of the Spirit is made possible only through the Atoning Blood, even as we saw in parable when the stream of living water gushed out from the smitten Rock—"and that Rock was Christ." It is not by His blameless life, but by His sacrificial death and blood-shedding on the Cross that He has redeemed us, and brought us out from the pit of sin, setting our feet on the solid Rock.

(3) *The freed ones sheltered in a stronghold.* The prisoners have been brought out of the pit wherein is no water, redeemed by the Blood of the New Covenant, but since their old master is assiduous and subtle in his efforts to recapture them, the Lord graciously provides a place of refuge for them, and calls, "Turn you to the stronghold, ye prisoners of hope." That place of defence is in the Rock, Christ Jesus, who is able not only to save, but also to keep His redeemed ones—Hallelujah!

(4) *Saved ones made weapons for the Lord.* "When I have bent Judah for Me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man." The Lord desires to make use of His redeemed people, and to take them as His weapons of warfare, to gain victories over Satan and all his hosts. See Jer. 51:20. But just as before the Ascension our Lord told His commissioned disciples to tarry until they received the endowment of power; so here in the prophecy we find a symbolism which exactly typifies that endowment.

(5) *An outpouring of the Spirit, with wind, fire and a trumpet.* "And the Lord shall be seen over them," even as God the Holy Ghost came on the Day of Pentecost in visible form as the tongues of fire. "And His arrows shall go forth as the lightning," the tongues of fire, parting asunder, like flashes of forked lightning, and descending on the head of each waiting disciple. "And the Lord God shall blow the trumpet," as He did when they all began to speak with other tongues as the Spirit gave them utterance. Yes, and the Gospel trumpet was sounded forth so

loudly and so clearly that on that very day 3,000 souls were gathered into the Kingdom. "And shall go with whirlwinds of the south," as the rushing, mighty wind heralded His coming, and typified the life-giving power of the breath of God.

(6) *Bold fighting and victories for God.* "The Lord of hosts shall defend them; and they shall devour, and subdue with slingstones." Before the Day of Pentecost the disciples met together with closed doors, in terror of their lives. But after receiving the Baptism of the Holy Ghost we read of bold confession and preaching in the streets. Yes, truly, the Lord did defend them, and glorious were the victories gained in His name. But they were gained with such poor human instruments, such "unlearned and ignorant men," that it recalls the fight of little David with the Giant Goliath, when he prevailed over the mighty champion with a sling and a stone. And God is always doing such things. Glory to His name! He has chosen the weak things to confound the mighty, and the promise still stands sure, "they shall devour, and subdue with sling stones."

(7) *A holy intoxication in the Spirit.* "They shall drink, and make a noise as through wine; and they shall be filled like bowls, and as the corners of the altar." After the descent of the Spirit on the Day of Pentecost, when the disciples were rejoicing and praising God with all their new-found joy, "others mocking said, These men are filled with new wine." And the worldly folks are saying the same thing today. "Those folks are as crazy as they can be. They are hypnotized. It is all excitement." Just as in the state of drunkenness a man is taken out of himself, and has an abnormal exhilaration, albeit a spurious one; so in the Baptism of the Holy Ghost, the believer is lifted entirely out of his old life into the spiritual sphere, and is filled with a joy and rejoicing which are supernatural. "Be not drunk with wine, wherein is excess; but be filled with the Spirit." The reference to the corners of the brazen altar describes the crowd of victims tied there waiting for sacrifice. "Bind the sacrifice with cords, even unto the horns of the altar." (Psa. 118:27.) When I see an altar in a Pentecostal meeting filled with earnest seekers after God, I think of the horns of the altar in the Old Temple, and praise God for all these souls and bodies being offered unto Him as a living sacrifice. (Rom. 12:1.) The expression "filled like bowls" probably refers to the bowls of drink offerings, which were always presented at the same time as the other sacrifices. The two things together picture to us the body presented to God as a living sacrifice, and the whole life poured out as a drink offering in untiring service for men. See the marginal reading of Phil. 2:17 and 2 Tim. 4:6.

"And the Lord their God shall save them in that day as the flock of His people; for they shall be as the stones of a crown, lifted up as an ensign upon His land. For how great is His goodness, and how great is His beauty! Corn shall make the young men cheerful, and new wine the maids." The Holy Spirit comes to form the church, the Body of Christ, to knit His people together in one flock. He also comes to testify of Jesus, and to manifest His goodness and His beauty to the trusting soul. "My people shall be satisfied with My goodness, saith the Lord," and it is so indeed to the Spirit-filled souls. Fed upon the finest of the wheat, drinking of the new wine of the Kingdom, the young men and maidens sing and rejoice.

And when we see that the Lord has begun to pour out these promised blessings, what are we to do? "Ask ye of the Lord rain, in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the fields." Let us not listen to those who tell us there is no need to pray for a revival

when once it has begun, for here we have a direct Scripture command to the contrary. It is *in the time of the latter rain*—when the showers have already begun to fall—that we are told to pray for more. Let us do so now as never before, and let us prove the promise of our faithful God, "I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour My Spirit upon thy seed, and My blessing upon thine offspring."

A. E. L.

THE CIRCULATION OF GOOD LITERATURE.

At our last Council in St. Louis the following resolutions were offered and adopted by the General Council:

"Resolved, in view of the great need of spreading the Gospel to all men everywhere, that Pentecostal preachers and laymen distribute freely in all depots, jails and public places our Weekly Evangel and other good Pentecostal literature.

Resolved, that the various assemblies be recommended to subscribe for the Weekly Evangel to go into the Public Libraries in their cities, and all other places where permitted."

The above resolutions offer a splendid avenue for spreading abroad the good news always in the Evangel, and we urge our preachers and assemblies not to overlook this matter, but to take it up and carry it forward. Depots and such like places can have copies put in them from homes, after read at home, provided some person is appointed to gather them up regularly and put them in. But in the case of libraries, jails and Y. M. C. A.'s it will be necessary in most cases to subscribe for it and order it sent direct from this office to the address desired.

Bro. Welch's Remarks.

At the Council Bro. J. W. Welch made the following remarks as to the value and blessing of the Evangel:

The Evangel is a preacher that finds its way into many homes and places where there are no Pentecostal preachers. Almost every mail during the past year brought letters from members of what is known as the Evangel Family, saying, "We could not do without this weekly visitor." Owing to the very high cost of paper and other printing materials, it might surprise some to learn that the cost of the paper was practically twice the subscription price charged for the Evangel. It was only through the goodness of the Lord and the bounty of many of the readers who were blessed through the ministry of the paper, that it was able to continue its weekly ministry.

He stated that on an average about \$100.00 came in each week in subscriptions for the paper, but the cost was on the average a little more than double this amount. The paper and ink alone cost just about \$50.00 each week, the mailing about \$10.00, light and power about \$10.00, wages about \$75.00, the rent of the Publishing House and Evangel Home nearly \$20.00 per week, and the cost of living in the Evangel Home about \$40.00 per week. This amounted to \$205.00 per week. In the winter time the expenses were higher. Part of this sum had been made up through the sale of Bibles and tracts, etc. So, although there was a subscription on the Evangel, it was necessary to have faith in God to provide, or the paper could not exist. He urged the brethren to do all they could to secure subscriptions for the paper, for if the subscription list was doubled, the other expenses would not increase in the same proportion. Every new subscription reduces the cost per copy. The paper was God's paper and it was their paper, and he urged every minister and Christian worker to pray and work to the end that the Evangel might be a mighty factor for righteousness in these last days.

DAILY PORTION FROM THE KING'S BOUNTY

MRS. A. R. FLOWER

Sunday. "The Lord will lighten my darkness," 2 Sam. 22:29.

"Hope, then, tho' woes be doubled,
Hope, and be undismayed;
Let not thy heart be troubled,
Nor let it be afraid.
This prison where thou art,
Thy God will break it soon,
And flood with light thy heart
In His own blessed noon."—Tep. Steegen.

Monday. "And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace," Gen. 41:16.

The fact that God had used Joseph previously in interpreting dreams did not make him over-confident or self-sufficient now. He realized that he was still wholly dependent upon God, recognizing himself as but an instrument. What a contrast to any who may fancy they have in their possession some gift or ministry which they would seek to use independent of God's operation! Dan. 2:28.

Tuesday. "My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand," Jno. 10:29.

There is a covenant between the Father and the Son regarding us. Some may be inclined to dwell too strongly on this, but we must never forget that there is always a divine, as well as a human side. God keeps us, and this is prior to our keeping ourselves. "Well," answered that Irish lad, when asked whether he did not sometimes feel afraid, "I often tremble on the rock, but the rock never trembles under me."

Wednesday. "He will guide you into all truth," Jno. 16:13.

"Very often the very recoil from an error lands us into an opposite one; because others, or ourselves, have gone too far in one direction, we thenceforth do not go far enough, or vice versa, excess reacting in defect, and defect in excess; a received truth overshadowing its equally valuable complementary one; the fear of overstepping the boundary line of the narrow track of truth and right, on the one side, leading us unconsciously to overstep it on the other side. But the promise that we should claim is that the Holy Spirit would guide us into ALL truth," on every side!

Thursday. "I will fear no evil: for thou art with me," Psa. 23:4.

Time and again the blessed Holy Spirit has whispered these words to me when harassed by some sudden fear or confronted with some pressing danger. Certain definite occasions loom before me vividly, and I remember with much praise to God what unspeakable rest and confidence filled my heart when thus reminded of His mighty presence.

Safe, how very safe is he
Whose confidence is placed in Thee!

Friday. "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit," John 12:24.

God's standard of success differs broadly from the world's estimation thereof. The lives that live are the lives that are willing to die—to forget self, to sacrifice, to become, humanly speaking, a failure. Such is the material out of which God makes His men and women of truly great achievement. We must be really conquered by God before we can effectively conquer for God.

Saturday. "Blessed are they which are called unto the marriage supper of the Lamb," Rev. 19:9.

"Thou lonely one, lift up thy head, array thee for the feast;
He that hath tarried long is near—the glow is in the East!
O Morning Star, so soon to lead Thy chosen one away—
O Sun of Righteousness, bring in the everlasting day."

The Weekly Evangel

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THE DIVINE PARTNERSHIP.

If there ever was a work directly dependent upon God for right guidance, for support and for everything that will glorify His great name, it is the Evangel and the work of the Gospel Publishing House. As editor we feel this great responsibility to God. We acknowledge our dependence upon Him, and ask all of our readers to pray that we may have the direct help of His Holy Spirit.

We also feel a responsibility to the brethren, but we feel that they all desire only God's will in all things. Hence we feel, if we can know and do God's will, every noble-minded child of God will also be pleased.

A Common Aim.

After all, brethren, our aim is one, whether in the pulpit or pew, whether on the field or in the editorial chair. To please God is the supreme business of every son of God on earth. His will should be our delight. Jesus, the model Son of God, said: "Lo, I am come to do thy will, O God," Heb. 10:7. Again, "My meat is to do the will of Him that sent me and to accomplish His work," John 4:34. We all should have in us the same mind of humility, service and obedience that was in Christ Jesus. However short some may fall of this blessed standard, still I believe every true child of God acknowledges it and desires in his heart of hearts to do the Father's loving will.

Not Alone.

I desire to remind both you and myself that we are not left alone to struggle through our task like a bond slave. Jesus said, "Lo, I am with you always, even unto the end of the age." We do not expect to lose His presence at the end of this age, but the work Jesus had just assigned before making this promise is a work to be completed before His return and during this age. Hence the specific intent is that He will be with us all the way through the task until fully completed. What an inspiration this should be to us!

Labourers with God.

Paul says, "We are labourers together with God: Ye are God's husbandry, ye are God's building;" 1 Cor. 3:9. What a great partner God's workers have! He has all the wisdom we need to run the firm; He is able to finance the firm, give it life and strength. Praise God, beloved brothers and sisters, for as we acknowledge and depend upon Him. He graciously condescends to be our partner, with all His wisdom and wealth.

God's Plantation.

(Remember above the expression, "Ye are God's husbandry;" that is, God's tilled or cultivated ground. Some farms are little more than a thrown-away hedge, full of weeds, briars and wild shrubs. God never intended us to be such, but a well-cultivated garden, blooming with fragrance and laden with golden fruit. If we yield fully to Him, He will make us such, for it is He who cultivates the field.)

God's Building.

We also are "God's building." Jesus Christ is the great foundation and corner stone of this building. Peter says we also are "lively stones" or living stones to make up the walls of this building. We are "builded together for a habitation of God through the Spirit." We read of the glory of Solomon's and Herod's temples. But no more doth our God dwell in temples made with hands. We are His living temples, and it is His design, and one He will surely accomplish, to make this living temple out-shine them all, make it unto His eternal praise and glory! Shall we let Him do it in us?—E. N. B.

FRAGMENTS FROM FENELON.

The first effect of a sincere love is an earnest desire to know all that we ought to do to gratify the object of this affection. Any other desire is a proof that we love ourselves under a pretense of loving God; that we are seeking an empty and deceitful consolation in Him; that we would use God as an instrument for our pleasure, instead of sacrificing that for His glory. God forbid that His children should so love Him. Cost what it may, we must both know and do without reservation what He requires of us.

Bear with yourself, avoiding both self deception and discouragement. This is a medium rarely attained; people either look complacently on themselves and their good intentions, or they despair utterly. Expect nothing of yourself, but all things of God. Knowledge of our own hopeless, incorrigible weakness, with unreserved confidence in God's power, are the true foundations of all spiritual life. If you have not much time at your disposal, do not fail to make good use of every moment you have. It does not need long hours to love God, to renew the consciousness of His presence, to lift up the heart to Him in worship, to offer Him all we do or bear.

You may prove your super-sensitiveness by your indifference to the faults of others; if you thought of nothing save God and His glory, you would be as keen and sensitive to others' losses as to your own. But it is the "I" which makes you so keen and sensitive. You want God as well as man to be always satisfied with you. You want to be satisfied with yourself in all your dealings with God. So pray turn your scruples upon this useless search after self satisfaction in doing right.

A PRAYER OF FENELON'S.

O Lord, I know not what I should ask of Thee. Thou only knowest what I want! and Thou lovest me better than I can love myself. O Lord, give to me, Thy child, what is proper, whatsoever it may be. I dare not ask either crosses or comforts, I only present myself before Thee. I open my heart to Thee. Behold my wants, which I am ignorant of; but do Thou behold and do according to Thy mercy. Smite or heal, depress me, or raise me up. I adore all Thy purposes without knowing them. I am silent, I offer myself in sacrifice. I abandon myself to Thee. I have no more any desire, but to accomplish Thy will. Teach me to pray. Pray Thou Thyself in me.

? Questions and Answers ?

BY E. N. BELL 2838 Easton Ave.,
St. Louis, Mo.

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.

281. Have trustees a right to lock the doors of the churchhouse for six weeks and refuse to let its members go in to worship? If one trustee is absent, have the other two a right to lock the doors or to stop public worship?

Ans. Generally trustees are not, as such, rulers in the church at all. Usually they act merely in legal matters, to hold church property, transfer it and such like, but all at and only on the order of the church. Ordinary trustees have no right to shut the doors against the church, even if all the trustees agree to it, when this is contrary to the will of the church. If they do so, the church has a right to come together and vote through an order demanding of the trustees that they open the doors, and if they refuse, the courts will compel them to open the doors. They are mere servants of the church, and in all ordinary cases take orders from and obey the church.

There may be cases where more than this has been committed by the church into the hands of the trustees. They have a right to exercise whatever powers the church has given them. Sometimes a trustee is also an elder or the pastor. Being a trustee does not rob him of his rights as an elder. But the sphere of elder and that of a trustee is different, and he should act so as to keep the offices clear and distinct by letting it be known, when requested, which capacity he is acting in. He can act now in one and then in the other, if he holds both positions and chooses so to act.

282. Has a church a scriptural right to disfellowship a member and cast him out as a heathen and a publican, as in Matt. 18:15-20, merely because he got baptized in the name of the Lord Jesus, as in Acts 8:16.

Ans. It is to be presumed that in this case the brother was not only baptized in the name of Jesus, but that he rejected his former baptism merely because done in the name of the Father, Son and Holy Ghost and then got re-baptized. This would be very different from at first merely being baptized in the name of the Lord. There is no case on record in the word where baptism was held invalid because done in the name of the Trinity, nor of one being rebaptized after baptized with any words commanded by Christ or His apostles after the resurrection. When I was baptized in the name of the Lord Jesus, I was dissatisfied with my former baptism on other grounds than that of the formula, and had felt for a long time that I ought sometime to be scripturally baptized—felt so for a long time before there was any issue over baptism in the name of Jesus. So rejecting baptism merely because done in the name of the Father, Son and Spirit has no warrant in Scripture, and rebaptism after one has once had believers' Christian baptism is also unscriptural. Hence if the brother did these two things, he was unscriptural in both points. He should be admonished and corrected.

But the General Council has not made a creed to be a basis of fellowship between members in one church or between members in one church and those of another. It declares in its constitution as follows:

"We do not believe in... establishing ourselves into a

sect... which separates itself from other members of the General Assembly (church) of the firstborn."

So these matters in themselves alone do not constitute scriptural grounds sufficient to disfellowship one as a Christian and declare him to us a heathen and a publican. If these acts were connected with and are still connected with an unclean life, or a factious, devisive, schismatic, unchristian spirit and with a denial of the Son of God, or of other truth essential to salvation, then on these other more serious grounds such a person might be scripturally disfellowshipped. Sin or a rejection of truth absolutely indispensable to salvation constitute a ground for disfellowshipping one.

283. Under which of the seven seals mentioned in Revelation are we now living?

Ans. I have no answer from the Lord on this, and Bible scholars differ greatly in their answers. Those who hold the book is not to be taken literally anywhere, that all is spiritual and very highly figurative, hold it is about all or nearly all already fulfilled. Those who hold it is to be taken literally, unless indicted in the passage as figurative, hold we are living somewhere between the 4th and 12th chapters of Revelation inclusive.

284. Is it being subject to the elder or to one another for an exhorter to come into an assembly and call on a dance meeting without conferring with the pastor?

Ans. I do not believe it scriptural for any man to set a time for a religious dance. If people dance religiously, it should certainly be in the Spirit, and if it is to be in the Spirit, the Holy Ghost must dictate the time and place—not the exhorter, not the pastor.

If this simply means that the exhorter, without setting a time specifically for the dance, merely shouted and encouraged the people in the Spirit until they got to dancing, yet not knowing or intending to oppose the wishes of the pastor, then no wilful offense was committed. But if he knowingly took things out of the hands of the pastor and did things he knew the pastor considered wrong or out of place, then the exhorter did wrong and should confess it and do so no more. If the pastor goes wrong, opposes God's will, and the church knows he is wrong and in the way of God, let the church then request the pastor to give way.

Repentance means a sight of sin, a sense of sin and a separation from sin.—Penn.

TIMELY MESSAGES OF WARNING.

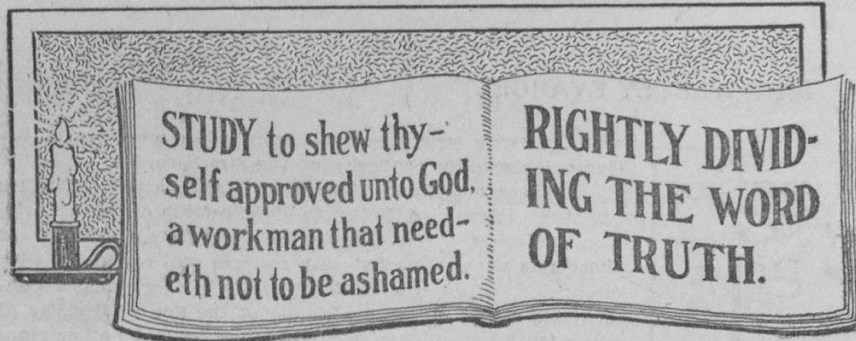
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SUNDAY SCHOOL LESSON

Sunday School Lesson.

November 11, 1917.

NEHEMIAH'S PRAYER.

Lesson Text: Neh. 1:1-11.

Golden Text: (Whatever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight, 1 John 3:22.)

Practical Truth: Remarkable results follow true prayer.

Topic: True Patriotism.

Time: B. C. 445, thirteen years after Ezra's return from Babylon to Jerusalem.

Place: Shushan, one of the three capitals of Persia, two hundred and fifty miles east of Babylon.

The Book of Nehemiah gives an account of incidents closely connected with those recorded in the Book of Ezra. The first return of Jewish captives from Babylon and the building of the temple is given in Ezra, also an account of the second return of Jews led by Ezra from Babylon to Jerusalem, thirteen years before this time. Nehemiah tells of his return to Jerusalem, the rebuilding of the walls and various reforms among the Jews. The book breathes forth a spirit of deep devotion to the cause of God, and shows the nature, purpose and results of true prayer.

God's People in Distress. Vs. 1-4. Nehemiah was an officer in the court of King Artaxerxes of Persia, and performed his duties in the palace. One day his brother Hanani and some other men returned from Judah, and Nehemiah asked them concerning the Jews who had returned to Jerusalem. They told him the people were in great affliction and reproach, the wall broken down, and the gates burned. They were in subjection to Persia and had to pay a heavy tribute; they were surrounded by enemies and as the wall and gates had been destroyed they were exposed to the hostile attacks of the enemies around them who destroyed their property and enslaved many of their people. When Nehemiah heard this, he wept and mourned and prayed. Although he was living in comfort and held an honorable position in the royal palace, this did not keep him from having an intense interest in the welfare of

his own nation and people, and when he heard of their affliction and suffering he wept in sympathy. But his interest and sympathy did not stop with a few tears, but he gave himself to earnest prayer and was ready to do all in his power for them as soon as the opportunity came. What a lesson for us right here. How often when in a meeting we hear of people in sorrow and distress, of missionaries who are suffering from great privation on the field, or of some of God's children who are being persecuted and ill-treated and we are moved to tears at the time, and think we will surely remember to pray for them or do something to help them, and yet how often the suffering ones are forgotten and left to toil on amid "affliction and reproach." Oh, that there were more like Nehemiah, who would really take to heart the suffering of God's children, and would keep on praying like Nehemiah for days and months until the course of duty became clear and God heard and answered prayer.)

Nehemiah entirely disregarded his own comfortable prosperity in thinking of the adversity of his people. He suffered with them in their affliction. We need more of this spirit among us today. Instead of criticising or acting indifferent we should pray for one another, remembering that "the members should have the same care one for another, and whether one member suffers, all the members suffer with it." This is the spirit Nehemiah had. He was humble and sympathetic amid the vanities and luxuries of the palace, prayerful amid its levity, and faithful to God amid its heathenism. He was impressed with a sense of his obligation to God's people at the cost of self-denial and peril to himself. Let us pray that God will work in us these characteristics that made him a blessing to others and an instrument in God's hand ready for service.

An Effectual Fervent Prayer of a Righteous Man, Vs. 5-11. We can learn many lessons from Nehemiah's prayer. It begins with "I beseech thee," showing the intensity of his prayer; there was nothing half-hearted about it. Then he expresses his reverence and confidence in God, the One who has all power, and yet is a God of love and mercy. We must come to God in perfect confidence that nothing is too hard for Him, and that He, in His love and wisdom, will do the very thing that is best for us. He says, "Hear the prayer which I

pray before Thee, day and night." This shows his great earnestness and importunity. He did not pray for his people a couple of times and then get careless and forget; no, he kept on praying. Paul tells us to "pray without ceasing."

The next thing for us to notice is the confession of sin. He did not seek to spare himself, although he had been faithful to God, yet he numbered himself with those who had sinned and disobeyed the commands of God. Nehemiah's prayer was not a Pharaical prayer like in Luke 18:11, but like the prayers of some other godly men, for instance Ezra 9:6 and Dan. 9:20; he confessed the sins of the people as though they were his own. He took upon himself the burden of their transgressions, and mentions the sins of Israel committed against God, and against specific commandments, statutes and judgments. The Jews were guilty of oppression (Neh. 5:1-11), and desecration of the Sabbath (Neh. 13:15) and intermarriage with heathen nations (Ezra 9:1-2). It was no wonder the people had not prospered, when they were living in sin. Nehemiah saw that first their sins must be confessed and put away before God could bless and prosper them. (And so today there are Pentecostal assemblies whom God cannot bless as He would because there is some unconfessed sin among the people, perhaps spiritual pride, or a critical spirit or some other sin. If God's people will only humble themselves, confessing and putting away all known sin, and get down on their faces before Him, asking God to reveal all hidden sin, then God will mightily bless us and pour out great floods upon the dry ground.)

Note also Nehemiah pleaded God's own promises. He not only pleads the promise, but refers to the fact that his people are included in that promise, for he says, "These, whom Thou hast redeemed." (All who have been redeemed by the blood can stand in confidence upon the promises of God, and He is always faithful, if we only believe.)

Nehemiah's prayer was reverent in its attitude toward God, persistent in pressing his claims, scriptural in its argument, child-like in spirit, and definite in its aim, and God heard and answered his prayer. (Let us remember that if "we do those things that are pleasing in His sight" then "whatsoever we ask, we receive of Him.")

Next Week's Lesson.

November 18, 1917.

NEHEMIAH'S PRAYER ANSWERED.

Lesson Text: Nehemiah 2:1-11.

Golden Text: Matt. 7:7.

—Florence L. Personous.

A QUESTION TO EVERYONE.

Are you praying for some mother's boy in our army and navy?

Read the appeal in October 13th edition of the Evangel and then spend a while with God interceding for the needy.

Yours for thousands of these boys to be saved.

United Prayer and Workers' League,
Houston, Texas.

THE LIFE OF CONTINUOUS CONTENTMENT

By Stanley H. Frodsham.

They will be still praising Thee! Psa. 84:4.

The apostle Paul gives us in the epistle to the Philippians the secret of a life of continuous peace and plenty. "Be careful—or anxious—for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

I have heard some people say they did not want to trouble God with their little affairs. So they fuss and worry about everything, and live lives absolutely void of peace to themselves and all around. They do not confer any favor on God by this attitude, nor do they merit any special benediction by being so considerate as not to take up the time of the Almighty. Rather, by their disobedience to the Divine injunctions quoted above, they rob themselves of thousands of blessings and of a life of continuous restfulness.

I was reading two incidents in a paper the other night which very much delighted me. One was about A. B. Simpson in the early days of his faith life. He had written a letter and needed a postage stamp, but he did not have one, neither did he have the two cents to buy one. Did he fuss and worry? No, not at all. "Worry is as bad as worldliness," he says. He just looked up to his rich, benevolent Father and told Him he needed a postage stamp. After thanksgiving, for prayer, supplication and thanksgiving are linked together in the Divine instructions, he was led to go over to his bookshelf and take down a certain book, and there, between its leaves, was a two-cent postage stamp. That's just like Father! And then on top of the postage stamp came the "peace which passeth all understanding," which has more value than all the standing debts of all the European nations at the present time.

Another incident in this paper was just as delightful. It told of a brother who went down to the mission in Water St. New York to hear Bro. Hadley preach. Before he left he made a donation, and also gave some offerings to some needy ones. When he got to the street corner, to his great amazement, he found he had only a nickel and four pennies to pay the car fare home for himself and his wife, and she discovered that she had no money either. Instead of getting anxious as to how he was going to get home, he just lifted up his heart to our Father God and told Him his needs. "Make your requests known unto God" does not mean go and tell the other fellow. You'll miss a blessing if you do. After praying, he was directed to go to the other side of the street, and there, on the pavement, lay a bright, shining penny that he could hardly miss seeing if he tried. He picked it up, and he and his wife jumped into the first car that came, paid their fare, and if I know anything about these things, I'll warrant that this brother had more joy thrown in with that penny as they were homeward bound than most millionaires get in a lifetime.

These incidents encouraged me, and I seemed impressed that the recounting of such testimonies of the faithfulness of our Father God might be helpful to others.

I had a friend who was in training for a missionary in London, England, and he was

"faithing" it through a Bible School. One week, he sent his washing out as usual on Monday, and he also took a pair of shoes to be mended, and on Friday night he felt the inside of his pockets only to find them void of the smallest copper coin. The next day he would have to pay for his washing and for his shoes. But he positively refused to accept the burden of worry that the enemy has on hand for such occasions as these, and simply got down by his bedside and asked Father for a pound (about \$5.00) and "Please send it along to-morrow certain." Before he got up from his knees he included the thanksgiving in his prayer; after that, he told the other students that he had asked Father for a pound, and it was coming along certain the next day. But some doubted.

At that time I was living about 100 miles from London, and about the same hour I was in prayer and I was impressed that I had to send this brother a postal note I had in my pocket for a pound, and that I was to do so without delay. I mailed it, and this brother received it the next day, Saturday, in time to meet the payments due and to purchase a few other badly needed trifles. He got a great blessing over this and so did I, and so did some of the doubting students.

My wife at one time, when at Nyack School, had an impression that the Lord wanted her to go over to one of the girl's rooms and to give her five two-cent stamps. Having recently come from England where there are twelve pennies in a shilling and you generally count in dozens and half dozens, she was very much inclined to take six—to look respectable. But after a moment's consideration she let her English respectability go, obeyed the first impression, and took over the five stamps. When she had given them, the sister showed her five letters which were unstamped, remarking, "The Lord told me to write those five letters, and I have just been reminding Him I needed the stamps for them, and here you have brought just the right number!" Do you mean to say that He who watches the sparrow's fall, and numbers—not only counts, but numbers—the hairs of our head is not interested in these little wants of His children?

I remember at the beginning of a life of faith one time when my wife and I did not have a nickel between us. We were invited out to dinner, but the place was sixteen blocks from where we lived. I had to go to a jail service first and so walked, and left her to follow with baby later. Usual course—no care, prayer, supplication, thanksgiving. She was just leaving the door, when up drives an auto and the owner, a relative of our landlady, but utterly unknown to us, offers to drive her to the place of her destination. Victory again. Hal'elujah!

In those early days of a life of faith we were in a place where they had a reputation for not looking after their ministers very well. We found that they sustained this reputation beautifully while we were there, but from time to time the Lord would touch the hearts of people outside the city, and on rent day He was always on time with the amount needed, and when meal time arrived, Divine Love spread the table and there was always enough for ourselves and the "angels unawares" that He used to send day by day.

(Continued on page 16.)

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.

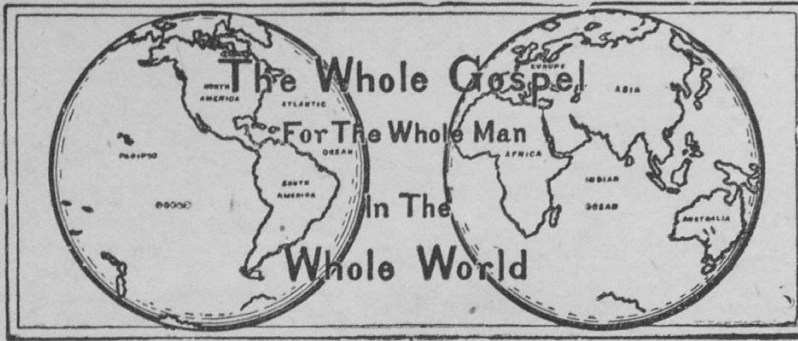
TOPICAL HELPS BIBLE.

AMERICAN STANDARD VERSION, authorized and edited by the American Revision Committee, with topical headings prepared by them.

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MISSIONARY OFFERINGS.

We take this opportunity of thanking all those brethren who have sent us missionary pledges, promising to pay in so much a month or a certain sum for the benefit of our missionaries during the next twelve months. The secretary of one assembly writes to us that in addition to sending us a regular monthly missionary offering, they purpose sending a tithe of all that comes into the general treasury to be distributed amongst our missionaries. We are sure the Lord will greatly bless this assembly—He always blesses the assembly that gives liberally to foreign missionary work.

Please note that in the month of November and subsequently we shall not acknowledge missionary offerings by card as hitherto, but each offering will be acknowledged in the Weekly Evangel. We will just give initials, town and state of donors, or names of the assemblies that send offerings. If any desire to be anonymous, we will respect their wishes. If you do not see your receipt one week, wait a week before you write to us. The paper has to be made up a week before it reaches our subscribers.

All missionary offerings should be sent by express or postoffice money orders, addressed to Stanley H. Frodsham, 2838 Easton Ave., St. Louis, Mo.

A WORD FROM PERSIA.

I most gladly receive the Weekly Evangel. I am so much blest in reading it. God is blessing us here in Persia. We have good meetings; and there is great interest in some places. Beloved saints of God, we need very much your prayers. Pray that the Lord will give us a revival; we need it. Pray that God will raise up or send laborers, for the laborers are few. Pray that God Almighty will supply our needs. Really time is very short. It is time for us to do whatever the Lord wants us to do, Ps. 119:126.—Yours in His service, Timothy Urshan.

CHANGE OF ADDRESS.

Would you kindly publish my address which will be after Nov. 1, 407 E. 6th Street, Riverside, California, care Pastor Gerard A. Bailly, until sailing for South America. The date of sailing can only be approximately determined at the present time which will doubtless be December 1.—With brotherly love, I remain, J. R. Hurlburt.

THE WORK IN CENTRAL AMERICA.

"God is our refuge and strength, a very present help in trouble." (Psa. 46:1.)

God is blessing the work; there is no great spiritual upheaval, but souls are being saved and the assembly is going on with God.

I believe I wrote you that false doctrine had crept in and caused strife and division in the congregation, but the older saints stood with me in standing for the Word of God and now we have peace and unity and the Spirit is working among us again. Hallelujah!

Last night three precious souls testified for the first time of the salvation they had received through Jesus, to whom be the praise forever.

Shall we stand against the enemy until Jesus comes? The answer depends greatly on the church in the homeland, for if we are not upheld by the church the Gospel will not make any progress here in the field.

I never felt such a battle as I do today—fighting the powers of darkness—and I purpose by the grace of God to buckle on the armor tighter and stand. (Eph. 6:10-19.)

Each week I aim to visit some of the surrounding towns for two or three days, generally going with some of the believers here.

Tomorrow I expect to leave for a small town thirty-six miles from here, where there are three families converted to God from idols. Continue to pray for the work and for us that God sustain us in this trying time and use us, that Jesus be magnified in us.—Faithfully His and yours, E. A. Barnes.

IN OLD SHANGHAI.

Our mission house was moved to widen the street, and while we are thankful to get it again and better situated, yet we have had several extra expenses in getting everything in order again. So your offering was very gratefully received at this time. It made us praise God to see how He undertakes. Last Sunday, at our new opening, the Lord was present in blessing and power. We feel encouraged to go forward. China is now open for the Gospel and all of us, at home and out here, must be up and about our Master's business. We often feel weak and trials abound, but His sweet peace gives comfort in it all.—Gideon A. Dahlstein and wife, Shanghai, China.

TERRIBLE TORNADOES IN JAPAN.

We have just passed through the dangers of the typhoon season after the most terrific typhoon Japan has had for over fifty years. Thousands of houses were destroyed and from 1500 to 2000 souls, besides horses, cattle and ships, large and small. Tidal waves, 15 feet high, swept over villages and towns, and the dead and wreckage are an awful sight on the beaches.

We surely thought our house would go, but we prayed and sang, "Jesus is a Rock in a weary land, a Shelter in a time of storm." He heard us and we escaped with only slight damage. Near our home the men were wading up to their arms and there was wreckage everywhere floating around. I cannot describe the scenes; piles of dead along the trenches and many killed in their houses.

The water came into Tokyo in a rush and submerged about 4000 houses, and fires broke out in other parts of the city and destroyed hundreds of buildings. The warehouses were blown down and much rice and sugar and other things were destroyed. Now everything has risen in price from 10 to 70 per cent and there is much suffering. There are a hundred thousand people homeless in Tokyo alone.

Sister Dumke and Sister Bailey were here and comforted us not a little. Their visit was something like Titus's visit to Paul. Praise God for all His saints who stand on the rugged old Word. That will never fail.

The "Society Beach" was all destroyed in the storm. But the wicked still live on—to start a new place. One of the devil's agents said he was up to his waist in water in his home, but the devil did not want him yet.

I have not been well, had cold sweats. But God heard prayer and they stopped.—Lovingly yours, B. S. Moore.

CONTINUED REVIVAL IN PORTO RICO.

We have been in the mountain for four days and seven or eight have given their hearts to Jesus and are happy in Him. The Lord is working wonderfully. As soon as saved and filled with the Spirit God puts these converts to preaching. We have an orphan boy 13 years old who preaches as mightily under the anointing of the Spirit as any ordained preacher. We are taking him with us in the work. Pray that God will keep him humble and supply his needs.

In Don Alonso seventy or eighty have accepted the Lord since we began the work in August. Last week four received the Spirit. Yesterday we held services in a house opposite another where they were worshipping idols. The power of God fell among us and four of these idol worshippers came over to see and gave their hearts to the Lord.

Pray for my father who has come out to help, for my mother and children at San Jose, California, trusting God while we are here throwing out the life line to perishing souls.—F. D. Ortiz, Jr., Arecibo, Porto Rico.

MISSIONARY EXTRACTS.

After our long voyage of nearly three months we are delighted to be back again in old Egypt. We are now on a tour, visiting the stations, and are receiving a hearty welcome. Every voice feels we came back at a God-sent time. We will write of the work later after we have completed the visit to all the stations.—A. H. Post, Alexandria, Egypt.

God is wonderfully blessing the work and revivals are breaking out everywhere on this field. I have just returned from a trip along the Amazon, wherein we had a blessed time telling the people of God's love in Christ toward them. Along the rivers of the Amazon we now have eleven missions, and God is blessing the work more and more. I have baptized in water during the year 126 souls, and many have also received the baptism with the Holy Spirit.—Daniel Berg, Para, Brazil.

We have a new location with a good hall and rooms in a much better place for our work. God has given me a capable Bible woman with the baptism of the Spirit, and His presence has been with us very precious since we opened up in the new place. The Lord has done wonders in healing dear Sister Clark and in bringing to her her daughter from Canada and in enabling her to improve the building for the rest home.—M. W. Chapman, Royapetta, Madras, India.

The prices on everything have gone up since the war. To make this worse we get very much less in Mexican money for an American dollar than what we got before the war.

We have translated some good Pentecostal tracts into Chinese and are sending out the Pentecostal Message in this way. Anyone wanting to help us in this can designate their offering to the "Chinese Tract Fund."

God is also giving victory in the Gospel Mission, for which we praise Him. We are expecting the greatest outpouring ever seen in this place.—John D. James, Hong Kong, South China.

We thank God for the generous offering just received. The dear Lord will one day doubly reward the dear saints at home who are both praying and giving, not only with souls in their midst, but also with souls in foreign lands as well.

A borrowed cart broke down on the way to the station this morning with a sick missionary in it, Sister Bounsall, and this emphasizes our great need for a cart of our own. If we are to run a Rest Home, we must have a conveyance for weak missionaries to and from the station. We agreed to look definitely to God until this need is met. We ought to get a carriage and horse for about \$100. The climate is good, and therefore a good place for a recuperating station for needy missionaries. We feel God has spoken to us on this line, and

already He has enabled us to add another room, and a second one will soon be finished. We hope to add, bit by bit, until we have six rooms for the Lord's saints. We now have three applicants, one wanting to come to seek the anointing, a second for healing, and a third for rest to badly broken down nerves. Also a fourth who has been in a hospital desires to come to gain strength.

The village work and Sunday School work are progressing very well. In one Sunday School there are 100, in another 75, and a new one is growing rapidly. The orphanage next to us really started these schools. Now their teacher and some of their girls help daughter and me in this work.

We get and appreciate the Evangel.—Mrs. J. E. Clark and daughter, Faith Clark, Dodballapur, South India.

God is bringing out a few new souls, and deepening the lives of those who have taken a stand for Jesus. Just closed a special meeting of eight days at one of our stations where a plague of small pox was raging. My wife was suddenly stricken down with this awful disease, and for two weeks we called on God for her night and day. Several times the end seemed at hand. But just now danger seems all past, the scales are falling off and we have faith for her complete recovery. All glory to His precious name. He has been very near to us through it all. We crave your prayers that we may be able to be on the march again soon for our King.—C. A. Hines, Totonicapan, Guatemala, Central America.

Grace and mercy be multiplied unto you. Your timely offering has just reached us. With flour at \$24.00 a barrel, rice \$10.00 per hundred and butter \$1.00 per pound, you may be assured it comes at a good time, and as "sweet smell, a sacrifice acceptable, well-pleasing to God."

Our rule among us missionaries out here is that each bears his own expenses and a share of the station expenses. For instance if there are three at a station, each bears one-third of the general and total expenses. In view of this plan, we suggest, in sending funds here, it would be well to divide it equally among the missionaries. Some are not well known, and it would be well to publish the names of all, now and then.—J. M. Perkins, Cape Palmas, Liberia, West Africa.

In keeping with the above suggestion the editor prints the following list of missionaries in Liberia, West Africa, arranged alphabetically: Miss Arnald, Miss Bingeman, Mr. Bowley, Mrs. Bowley, Miss Fisher, Miss Hisey, Mr. Johnson, Mrs. Johnson, Miss Hirsh, Mr. Knoll, Mr. Neely, Mrs. Neely, Miss Pattofff, Mr. Perkins, Mrs. Perkins and Miss Snyder.

Send for a roll of the Missionary Number of the Weekly Evangel, 25 copies, 50 cents; 50 copies, \$1.00.

EVANGEL TRACT LIST.

All the following tracts can be ordered by mentioning the numbers indicated on the left hand corner. All prices are postpaid.

TRACTS OF ONE AND TWO PAGES.

10 cents per 100, 80 cents per 1000.

35. "Almost."
38. A Call to Prayer, by A. P. Collins.
4. An Infidel Answered.
4. A Smoker's Dream.
56. Believing God, by Geo. Muller.
10. Christ's Practice of Prayer.
61. "Come unto Me," by F. R. Havergal.
39. Divine Fire.
41. God's Provision for Our Need.
42. Healing for All.
57. How to Ascertain the Will of God, and Five Conditions of Prevailing Prayer, by Geo. Muller.
11. Hurling the Harpoon.
12. Keep Still.
60. Pass It Along, Dr. Ashmore.
21. Signs of Backsliding.
17. Spiritual Fornication.
19. S. O. S., by A. P. Collins.
58. The Eternal Destiny of the Unbeliever.
63. The Precious Blood of Christ.
46. The Way of Escape.
34. "Try Me."
32. What Pills You?
59. What will you do with Jesus?
62. Where every Need is Met.
20. Ye Slaves of the Weed.

TRACTS OF FOUR PAGES.

5 cents per dozen, 20 cents per 100.

1. A Dream—Christian Science.
2. A Meditation on the Lord's Supper.
5. A Woman's Answered Prayer.
73. A Vision in the Heavens.
37. A Hebrew's Search for the Blood of Atonement.
9. Coming Events.
44. He took God as his Lawyer, by Miss E. Sisson.
15. No Sects in Heaven.
35. Unconscious Decline.
18. Salvation in Christ for All.
66. Some Praying that Counted.
70. The Quaker Girl's Dream.
22. The Emigrant Bride.
23. The Blood Covenant, by Mrs. G. N. Eldridge.
25. "Thou art Loosed."
26. The Blood that Speaketh, by Mrs. G. N. Eldridge.
31. When the Bee Stung Mother.
48. Who are We? by A. P. Collins.

TRACTS OF SIX PAGES.

5 cents per dozen, 25 cents per 100.

3. Are Tongues a Heresy?
24. Glad Tidings of Great Joy, by A. Urshan.
16. Present Day Conditions.
28. Effects of Universal War.
30. Washington's Vision.
33. "John Three Sixteen."
40. Do you know Jesus? by A. P. Collins.
43. Hell, as I saw it.
54. Putting the Enemy to Flight.
45. Sin and Repentance, by F. F. Bosworth.
53. The Certain Cure for Consumption.
47. What it is to Believe on Christ?
49. Your every Need Supplied, by Andrew Urshan.
52. Seven Years of Pentecostal Blessing.
67. Concerning the Sabbath.
68. The Temple of God, by Mrs. G. N. Eldridge.
69. What the Scriptures say about Tithing.

TRACTS OF EIGHT PAGES.

10 cents for 20, 35 cents per 100.

55. Divine Healing, by Florence Burpee.
64. The Great War and its Results, by W. W. Simpson.
13. "The Key to the Scriptures."
50. The Epaphras Spirit, by E. Sisson.
51. God's Will in Sanctification.
72. The Life of Continuous Contentment.

7. "All this I did for thee." Story of an Artist's Studio. 10 pages. 8 cents per dozen, 50 cents per 100.
14. King's Life Insurance Cards. 25 cents per 100.
29. We All Agree, by D. W. Kerr, 12 pages. 10 cents per dozen, 35 cents for 50, 65 cents per 100.

TRACTS OF SIXTEEN PAGES.

- 15 cts. per doz., 50 for 35 cts., 100 for 65 cts.
8. The Baptism with the Spirit, by E. N. Bell.
65. The Gracious Dealings of God Misunderstood, by Andrew Urshan.
27. The Time of the End.
71. Old Mortality, by Miss E. Sisson.

FELLOWSHIP IN CHRIST

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

THE BLESSED JOURNEY.

Isaiah 42:16.

Let Him lead thee blindfold onwards,
Love needs not to know;
Children whom the Father leadeth
Ask not where they go.
Though the path be all unknown,
Over moors and mountains lone.

Give no ear to reason's questions;

Let the blind man hold
That the sun is but a fable
Men believed of old.

At the breast the babe will grow;
Whence the milk he need not know.

—G. T. S.

FIELD REPORTS.

Saylor, Okla. Bro. R. F. Smith and I started a meeting at Red Hill School House last Sunday night. The Lord is blessing, saints are getting revived, and backsliders reclaimed and filled with the Spirit.—C. E. Shields.

Pegota, Texas. I am glad to report victory. Just closed a short meeting here. The Lord blessed us, and five got the baptism as in Acts 2:4.—Raymond May, Walter May and Mrs. Minnie French, helper.

Shawnee, Okla. I came here after the council, and found the work in bad shape, but God is now working. Four have been saved and one baptized in the Spirit. Also one wonderfully healed.—Willie Jones.

East St. Louis, Ill. We have decided to donate one-tenth of our income for missions. We expect to send it in every month, though the amount is small. We shall also ask for an offering once a month for this purpose. So find enclosed order for \$4.25.—Mrs. Sue Martin.

Winnipeg, Canada. We are now situated in a lovely hall at the corner of Langside St. and Portage Ave. This new hall was dedicated to the Lord's service on the 21st of October by the Ven. Archdeacon Phair. Our services are well attended and the signs are following.—G. D. Lockhart.

Wetaskiwin, Alta., Canada. The Lord is with us with His blessings, eighteen have been baptized in water, some in the Holy Spirit and some converted this summer or since early spring. The Lord took me out as an elder in the Hughenden church and I stand as such yet, although the Lord seems to give me a wider field, as two or three new churches are coming into existence where the Lord has permitted me to spend most of my time this summer, around Wetaskiwin, Alta., Canada.—E. J. Holm.

Kingsville, Texas. Am at present holding revival services here and God is blessing as never before. Several have been saved. Was in Corpus Christi, Texas, yesterday giving out tracts. Two women have offered their homes for services. Do pray much for us. We expect great things from God.—H. C. Ball.

Lonaconing, Md. Just a little note of praise for the way the Lord is working. We are now in a revival meeting at this place. Sinners are being saved and believers baptized in the Holy Ghost, for which we praise God. We are looking for wonderful things from the hand of the Lord. We have with us Bro. Heart of Toledo, Ohio.—C. B. Webster, Pastor.

Carlow, Mo. Bro. O. L. Watkins and wife and Bro. Chas. Bozarth and wife have been with us in a meeting, the Lord blessing from the beginning. Fifteen have been converted. Four have received the baptism of the Holy Spirit. Some have been healed in answer to prayer. One woman healed of cancer. Truly the Lord is great, and wonderful are His works. Please pray for this place that the Lord will save and lead on to great victory.—Sherman Holden.

Farrenburg, Mo. We are a little band here at Farrenburg, pushing along doing the Lord's will. We have been without a pastor since the fall camp meeting, our pastor, Bro. W. C. Anderson, having moved to St. Louis. We have been having good prayer meetings and are expecting Bro. Clark and Bro. G. W. Lawson here shortly to hold a revival. We ask the prayers of the Evangel family for the success of the meeting.—J. E. Wilson.

Toronto, Canada. Am glad to report victory here in the campaign which began last April and has been continuing ever since, uninterruptedly. Souls are being saved, healed and baptized in the Holy Ghost. Hallelujah! A most wonderful instantaneous healing of total blindness in one eye took place last Monday evening at the close of a young people's meeting, a young woman afflicted with this trouble all her life, totally blind in the right eye for seven years. No accurate count has been kept, but we know that over forty-five different diseases have been healed, and we believe God has baptized over two hundred and fifty or three hundred in Holy Ghost so far—"and the end is not yet, praise the Lord." We believe a mighty revival is coming to Toronto. Let us pray that the power of God may be mightily manifest to save, baptize and heal, in a more wonderful way than we have as yet witnessed it. Hallelujah!—Evang. W. C. Pierce.

IMPORTANT TO MINISTERS AND ASSEMBLIES.

The Government is at the present time making a Census of Religious Bodies, and they are seeking for full information of all ministers and assemblies in the General Council. We have sent the Hon. Director of the Bureau of the Census the list of all ministers and assemblies of the General Council, giving the addresses that we had early in the year. Each minister is asked to fill out a schedule which the Department of Commerce will send to the address given by us. Will ministers please note that if they do not receive this schedule they must write in to the Hon. Director, Bureau of Census, Department of Commerce, Washington, D. C., and ask for this schedule and return same to him duly filled out.—J. W. Welch.

PASTOR TURNER GONE TO REST.

We have the following request from one of our General Presbyters, which we gladly comply with:

"Please publish in the Evangel that Bro. J. W. Turner, pastor of the Assembly of God, located about nine miles southeast of Tulsa, Okla., passed away last Friday night, Oct. 19, 1917, in his fifty-first year. He was a brother much used of God and his death is a great blow to his assembly. His gain is their loss. He leaves a wife and four children to mourn his departure.—S. A. Jamieson.

THE BOSWORTH REVIVAL CAMPAIGN IN HOUSTON, TEXAS.

Bro. Raymond Richey of 4412 Eli Ave., Houston, Texas, has gotten out a booklet giving the press reports of Bro. Bosworth's Revival Campaign in Houston. Nearly every report gives an extract from Bro. Bosworth's sermons. There are lots of good things in this booklet. Write to Bro. Richey for a copy. The price is 10 cents.

SCRIPTURE TEXT POST CARD.



Beautiful cards in colors, with appropriate Scripture Texts. Order a supply today.

\$1.00 per 100, postpaid.
25 cts. for 25, postpaid.
4 for a nickel, postpaid.

REQUESTS FOR PRAYER.

Pray for me that the Lord may save me.—T. J. B.
 Please pray that God may heal me.—A child of God.
 A sister in Slate Run, Pa., requests prayer for healing.
 Pray for me to receive the baptism of the Holy Ghost.—Mrs. J. M. C.
 Pray for sister Preston Smith that God may heal her and baptize her with the Holy Ghost.
 I ask the saints everywhere to pray that my wife may be healed of asthma and other troubles.—W. A. C.
 Pray for the soldier boys who go out from Crane, Mo. They are sending back requests for prayer.
 Please pray earnestly that I may be able to get work among Christian people. Pray also that the full Gospel may be preached in Dixie, Ohio.—Mrs. Vivian Dennis, R. 1, Shawnee, Ohio.
 I ask the prayers of God's people. I was saved seven years ago, and baptized with the Spirit a year later. But just now God seems to be calling me to preach, and the enemy is hindering in every way he can. My mother, a child of God, is also being tested. We need your prayers.—Charlie Gore.

DISTRICT COUNCIL OF MARYLAND AND WEST VIRGINIA.

The first annual convention of the District Council of the Assemblies of God of Maryland and West Virginia is to be held at Lonaconing, Maryland, Nov. 23rd—December 2nd.

Pastor Andrew L. Fraser of Chicago and Elder C. H. Schoonmaker of Burdett, N. Y., (missionary to South India) will be our special evangelists. Many other ministers and workers from this district and adjoining States are coming, D. V. Each assembly in Maryland and West Virginia should send at least three delegates to this convention.

God is moving upon our people in a blessed way for unity and co-operation, and we are expecting this to be the greatest convocation of the saints that has ever convened in this section of the country.

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy, and eat; yea, come, buy wine and milk without money and without price."

All will be expected to bear their own car fare to and from the convention, except the special workers named.

Entertainment will be provided for all who come. Meals will be served on the free-will offering plan in the dining room at the church. All those who expect to come must write not later than Nov. 18, so provision can be made for you.

Those wanting to know about entertainment please write Pastor C. B. Webster, Lonaconing, Maryland. For further information about the convention write W. H. Pope, chairman, Frostburg, Md., box 347, or O. P. Brann, Secretary, Westernport, Md., box 612.

FIRST PENTECOSTAL CONVENTION.

London, Ont. Ten days' convention will begin Friday, Nov. 3rd. Evangelists Andrew D. Urshan A. H. Argue and family, C. Orville Benham. United prayer and faith for those wishing to be filled with the Spirit, for the salvation of souls and the evangelization of the world. Rooms and board can be obtained in the neighborhood of the Y. M. C. A. Auditorium, the place of meeting.

In order to secure reduced railroad rates convention certificates must be secured when ticket is purchased for London. For further information, write at once to Pastor Edward Armstrong, 324 Wolfe Street, London, Ont. (Phone 3103.)

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GENERAL COUNCIL OFFICE CHANGE OF ADDRESS.

Address all General Council Correspondence to Elder J. W. Welch at 2945 Madison Street, St. Louis, Mo.

NEW YORK CONVENTION.

The tenth annual Pentecostal convention will be held at "Glad Tidings Hall," Assembly of God, 454 West 42nd St., New York City, beginning November 16, 1917.

The following special workers are expected: Pastor D. W. Kerr, Cleveland, O.; Pastor Joseph Tummore, Pittsburg, Pa.; Pastor D. H. McDowell, Scranton, Pa., and Pastor Wm. K. Bouton, Corona, Long Island.

Meetings daily at 10:30 A. M. and 8 P. M. For further information, write Robt. A. Brown, Pastor.

ANNOUNCEMENT.

I would like to act as pastor for an assembly that stands for the old time Gospel. Those in need of a preacher write me at Commerce, Texas.—H. Birmingham and wife.

GREENWOOD, ARK.

On January 10th, 1916, I came to this assembly, which had no pastor, and for a year I did my best for saints and sinners. Then I resigned and now Bro. Forrest Barker is pastor of the assembly here. I have been out in the field working for our Lord and He has wonderfully blessed us. Praise His dear name. I feel like going on.—Josephine Ross.

DETROIT CONVENTION.

The Annual Convention of the Pentecostal Assembly of Detroit will be held, D. V., in the chapel, corner National Avenue and Brainard Street, November 4th to 14th inclusive. We are expecting a good corps of workers, including some leading missionaries. We should like to ask that all saints from other places who can do so, arrange to be with us. Especially do we invite all pastors and workers in the State of Michigan to come together for mutual counsel concerning the work of God in our district. Entertainment can be secured at reasonable rates. For information write to Pastor J. R. Kline, 355 Brainard Street.

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THE LIFE OF CONTINUOUS CONTENTMENT.

(Continued from page 11.)

My wife and I used to attend a small cottage meeting at a point about eighteen miles away, but as so few people attended, we decided to give them up. But the sister, in whose house we met, asked me to come once more, to meet a young brother she had invited to the meeting, and she said, "Your car fare will be forthcoming." I went, and I remember that the Lord gave me real liberty in talking about "faith," and I recounted many instances of His faithfulness. The time came when it was necessary to leave. But no suggestion of car fare! I had no liberty after talking on faith to mention this, nor to exhibit unbelief by attempting to borrow the amount needed from anyone, although I knew that the only coin I had in my pocket was a solitary dime.

As I made my way to the depot that night I said, "Lord, You know I'm terribly tired tonight, and I don't feel like walking eighteen miles; I shall have to count on You working a miracle to get me home." It was about a ten minutes' walk to the station, and I spent that ten minutes in prayer and praise. As I neared the depot I looked, and I saw my train coming in. Just at that moment I was reminded that some weeks before, a sister in Pasadena, Cal., had sent me a money order to help in the publication of "Victory," an occasional paper I was getting out at that time, but I had been so busy that I had forgotten all about it. I thought, "I wonder if by any chance I have that in my pocket." Yes, sure enough, there it was, a money order for fifty cents, just the amount I needed for my fare home. I asked the ticket clerk if he accepted money orders, and he replied in the affirmative; I endorsed it over to the Railroad Co., got my ticket, and jumped on the train just as it was moving out of the station. The peace of God surely flowed in my heart as I rode home that night.

There are so many testimonies to the working of this valuable Divine prescription against anxiety that one hardly knows where to stop. At one time I was in correspondence with the Moody Colportage Association in Chicago about their books, and they would send me a circular letter periodically showing what a lot of money a fellow could make if he took a gripful of their books and went out and peddled them. I had no time or inclination for this colporteur work, but I like the little books that the Moody people publish, there is lots of good in them. One time they sent me a circular, offering to send me 25 books, express paid, with a Life of Christ thrown in, if I would send them \$2.00 in a limited space of time.

I had lots of uses for those books, and I asked the Lord that if He wanted me to have them to please send me along by mail a money order for \$2.00 before the prescribed time was over and I thanked Him in advance. The time had all but elapsed when a letter arrived and in it a money order for \$2.00 which I promptly despatched for the books. The most interesting part of this incident I learned later. A sister in Long Beach, Cal., was sending me \$1.50.

She lived some distance from the Post Office there, and on the way up to it she met her pastor (Bro. R. C. Opie), and she asked him if he would not mind getting her a money order for \$1.50 and mailing it in the envelope she gave him. On his way to the Post Office something impressed him to increase the amount to \$2.00 and he did so. I withdraw that word "something," it was Somebody, my loving Father. Bless Him!

Twelve months ago I was distinctly led to come and help in the work at the Gospel Publishing House, and although I knew it was in debt, my one prayer was that the Lord would so provide that the place should get out of debt and be put on a faith basis. A year ago we had an old folding machine that was long past service and gave room for great exercise of patience. One mail day it was going out of its way to outdo its own reputation for meanness, and Bro. Flower, after devoting the whole day in an attempt to correct its bad manners, came upstairs and said, "We shall simply have to get a new folding machine!" I said, "Let's get down right now and pray for it. So about four of us got down in the front office, and the power of God fell on us, and what a sweet time we had in His presence. We told Him we needed a new folding machine and we wanted to get out of debt, and to undertake for these two items we needed \$2000.00. Before we got off our knees we were thanking Him for the \$2000.00. "Whatsoever ye desire, when ye pray, believe that ye receive and ye shall have!"

Many times last spring we thanked Him for the \$2000.00. I used to watch our bank balance just hovering above zero, and the enemy tried to make me anticipate the dull summer season when, I heard, the mail would be limited sometimes to three letters a day, and I knew that even with practicing the most rigid economy the plant could not be run at less than \$120.00 per week, and on top of this there was a weekly paper bill of about \$50.00.

But as the Spirit would remind us of all those rich promises with which the Word of God is so packed, we continued to say, "Thank You Lord for the \$2000.00." One morning a letter arrived containing a check for \$3000.00, a donation for the work. Our Father gave us enough to pay off our debts, to buy a new folding machine and to carry us through the summer season. He knew we should want a further \$1000.00 to take us comfortably through, hence His loving forethought. He was better to us than our expectation. He always is.

So, dear heart, don't worry. He would have you without carefulness. He cares for you. Just tell Him your needs in prayer and supplication, and don't forget the thanksgiving. Thanksgiving indicates faith, and as Sister Sisson says, "Faith opens the door, and God walks in." He will supply every need of yours and garrison your heart and mind with His own peace.

The above is No. 3 of the Evangel Tracts for the Times, our new publication: 1 copy per week, 25c per year; 5 copies, 50c; 10 copies, \$1.00.

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