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A. S. Burleson, Postmaster-General.



THE WEEKLY EVANGEL



Jost, Mrs F T 254
Route 1.

GO YE INTO ALL THE
WORLD AND PREACH

THE GOSPEL TO EVERY
CREATURE. — Mark 16:15

At Easter-tide.

(In holy remembrance of Easter Sabbath, 1907, when the Holy Spirit entered my heart in Pentecostal fulness.)

He came to me at Easter-tide,
And heaven's gates then opened wide,
Till all my soul in glory bathed
Up to His shining courts was raised;
To me a hungry, wayward child—
He came and gently on me smiled;
My risen Lord appeared indeed,
'Twas in my hour of sorest need:
He lifted up unto His breast,
He folded close, gave sweetest rest.

He came to me at Easter-tide;
My heart to Him I opened wide.
He filled me with the Holy Ghost,
He came to dwell—this heavenly Guest—
My soul, ah then, was satisfied
While lost in Him, all else beside
Had vanished, He alone was seen,
My King, my Ishi,—naught between:
He plunged me in a sea of love,
Then raised to walk with Him above.

He came to me at Easter-tide,
To blessedly each day abide;
My precious Holy Comforter,
Enriching quick'ning hour by hour;
The breathing of that Pentecost,
The filling of the Holy Ghost
Causeth my heart just now to burn,
With holy love and zeal to yearn
O'er other souls in fear and gloom
To whom the Lord would quickly come.

Perhaps 'twill be at Easter-tide
He'll come to claim His waiting Bride,
What better time when lilies fair
Their perfume breathe upon the air
To gather her, His precious One,
Redeemed—all-glorious within!
'Twill be a wondrous Easter-time,
When some of every tongue and clime
Shall hear His call, "Fair one, arise,
Meet thy Beloved in the skies."

—Alice R. Flower.

Number 233

March 30th, 1918

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FALSE CHARITY

J. T. Boddy.

There is a saying which reads like this, "How many crimes are committed in thy name, oh liberty?" And could it not be truthfully said today, How many inconsistencies are tolerated in religious circles in thy name, oh charity? So much palliating and excusing of sin, and tolerating almost everything, in the name of charity, must be very offensive to God, and should be to all who desire the honor of His name; for this false leniency and laxity on the part of many is very detrimental to the cause of God and ruinous to individuals, through the encouragement it gives to the flesh. This grows out of a failure to distinguish between divine love, and the weak human sentiment often substituted for it. This will always retard a healthy spiritual growth in ourselves and others, because the graces and fruit of the Spirit, which should be manifest in our lives, do not flourish in such unproductive soil. Where the principles of righteousness do not prevail the soil becomes barren, or the fruit sickly; therefore it is highly essential for us to seek to have God prepare the soil of our hearts for the heavenly seed, by uprooting everything in our nature that would hinder growth.

Jesus says in Matt. 15:13, "Every plant which My heavenly Father hath not planted shall be rooted up," and we do well to listen to His word, "Break up your fallow ground and sow not among thorns," is the admonition given in Jer. 4:3. But we find, as a rule, that any kind of hard, stoney, thorny ground, or old swampy, boggy, sour human soil, which may lay claim to being divinely impressed or of having the good seed sown thereon, is encouraged to believe that it is well fitted to bring forth fruit unto holiness; whereas, in many cases, the great need is the bringing forth of fruits meet for repentance—not simply a show of it, but such a meeting of conditions as will prove their real humility and contrition of heart before God and man. May the Lord sweep away every refuge of lies and break down all the ladders of false pretense by which men seek to enter the kingdom, proving themselves to be only religious thieves and robbers, which are the worst kind in the sight of God.

Again, how many, juggling with the precious promises, try to concoct out of them a home-made soothing syrup, a religious dope which they take in large doses and offer to others, thereby dulling their spiritual sensibilities, and deadening their consciences. Such treatment must of necessity produce a brood of spiritual weaklings.

When will God's people learn to appreciate the strong meat of the Word, and be able to masticate, digest and enjoy it? There is a childhood sphere in the spiritual, which we should recognize and treat accordingly; but are we always to remain children? Children in malice truly, but in understanding men. God has many precious things to say to us, but we are (as the writer of Hebrews said of some in his day) "dull of hearing, when for the time ye ought to be teachers you need one to teach you again which be the first principles of the oracles of God, and are become such as have need of milk and not of strong meat; for everyone that useth milk is unskilful (or inexperienced, marg.) in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those, who by reason of use have their senses exercised to discern both good and evil" (Heb. 5:12 to 14).

In Eph. 4:14 we are commanded that "henceforth we be no more children tossed to and fro by every wind of doctrine," etc. There is, as has been remarked, a spiritual babyhood in Christ which is very sweet and blessed, and it would be unwise to feed a babe on food inconvenient for it, but some babes won't even take their milk, and pine away as a result. And there are grown-ups, not a

few who do not appear to be able to relish anything stronger spiritually than baby-food, and don't seem to understand anything deeper than religious baby-talk. Such usually remain spiritual dwarfs instead of becoming spiritual giants as they should. We, on one hand, make too much allowance for spiritual babes, and condone about everything they do, and encourage them to continue to do the baby act. We may fail to realize their true position and condition in Christ, and limit their possibilities and responsibilities.

Do not all the qualities and characteristics of a human being inhere in a natural born babe, though undeveloped; likewise, all the features and characteristics of the divine should be found in a spirit-born babe, ready for development along the lines of this new creation.

How could a natural child grow into manhood if it were not distinctly and entirely human? Neither can we expect to develop into manhood spiritually if we do not possess divine life; but where it is imparted, and allowed to prevail, it ought to develop the receiver along the lines of this new nature, as naturally as a normal human being develops in the sphere of the natural, and this we will do if we remain in union with its source, appropriating and assimilating that which is necessary for its maintenance, and conducive to its growth. Every created thing—when normal—acts out instinctively or voluntarily its own nature, and should not the same law prevail in the Christian who is a new creature in Christ Jesus through regeneration? But it may be asked, should we expect as much of a babe in Christ as you do of a more matured Christian? No, but we expect something more than absolute helplessness, as is nearly the case in the natural babe. Spiritual life stands for strength, not weakness, even in its incipency. The analogy between natural and spiritual life does not run parallel along all lines. For a spiritual babe can walk from the moment of its birth. Handicapped by sin in the natural, man is indeed helpless to do even that which he would; for that which is born of the flesh is flesh and the works of the flesh will do; but that which is born of the spirit is spirit, and can and should act accordingly. Of course we have this treasure—divine life—in earthen, or human vessels, which we know are imperfect mediums through which the life within is manifested; but God can, and does, wonderfully sanctify and clarify the medium. A natural child has to struggle up through the sicknesses and diseases incident to this life, but these things do not constitute any part of its humanity, though it may be susceptible to them. So the spiritual child has to cope with his unavoidable and unfavorable surroundings in an atmosphere permeated with moral miasma and filled with microbes of wickedness, demon-created; but these things are external to him, and do not inhere in his new creation.

VESSELS UNTO HONOR.

God specially chose Paul to show what He could do with a man who was hid in Christ and in whom Christ was hid. We read of him in the early days of the Church, "And Saul, yet breathing out threatenings and slaughter." His whole being was charged with the powers of evil. Breathing out threatenings! That was just the overflow of the evil within. But God said, "I can smash that, and do a new thing." "And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: and he fell to the earth." God made him to taste the dust to prove to him that he was dust. Then as that great light shone on Him from heaven, the voice spoke to him. God was commencing the fitting process; He had chosen a human vessel and was preparing him, for of this man He said, "He is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and

and that, to do this and that, he was not disobedient to the heavenly vision.

So the transformed blasphemer was equipped with God, charged with God, filled with God, insomuch that the power of God actually passed through the very pores of his skin. No wonder that handkerchiefs and aprons were taken from his body, and diseases departed from them that were sick, and the evil spirits went out from them on whom they were laid. It was the overcharge of the life of Christ within. No wonder that when he fell on that young man who fell from the third floor at Troas and was picked up as dead, that as he embraced him the dead man had to live.

Jesus Christ was the Son of man and the Son of God, perfected as no other ever could be, but Paul was human, a sinner, and he was an evidence of what God could do through man. Listen to the list of sufferings as recorded in 2 Cor. 11:24-28. There was no boast on his part as he recorded these things, the boast was only of what God could put a human being through. He writes to Timothy, "Thou hast fully known my . . . persecutions, afflictions, which came to me. . . what persecutions I endured; but *out of them all the Lord delivered me.*"

You say, "Pauls are isolated." They may be, but not because God desires it. God is straitened to repeat Himself. God wants to so come in and so fill and refill the saint that the overflow may touch all the beings round about. God has been doing this in the mass rather than in the individual. The Latter Rain outpouring has been marvellous in its extent of operations rather than in the intensity in the individual. God wants to have both, intensity of operations in the individual, and for it to be marvellous in the *extent* of that intensity.

"But," you say, "It was necessary to raise up Paul at the inauguration of the Church." He was a Former Rain apostle, and think you not that God is willing and anxious to give us in these last days Latter Rain apostles? God made lights in the firmament of heaven to give light upon the earth. Do not despise the lesser lights, each fulfilling its perfect work, for He who walks in and out amongst His candlesticks has the seven stars in His right hand. Those lesser lights were God made. And when God makes these lights they will be lights indeed. We hold this treasure in earthen vessels that the excellency of the power may be of God, and not of us. Our being baptized in the Spirit is one of the most necessary qualifications for God Himself to manifest Himself, for He desires to manifest Himself through the baptized channels.

The intensity of the darkness of the Gentile world in Paul's time, demanded special grace and special operations on God's part, and God was equal to the occasion. And the result was manifested. "These that have turned the world upside down are come hither also." It was not a mere parochial work of grace. *And if the need was great in those days, is it not greater now?* "O!" you say, "They have had light so many years?" What kind of light? And since the days of the early church other sins have come in, and the sins of those days are seen today with hundred-fold intensity; the love of money, covetousness, lust, ambition. But the promise is that when the enemy shall come in like a flood, the Spirit of the Lord will life up a standard against him. You have seen the flood. Men have lamented the flood. Look for the Lord lifting up His standard against the flood, nay more, look for God to have His flood to meet the flood. In Rev. 12 we read, "And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away by the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth." The remedy for the disease! That is negative, but God's standard

the children of Israel." And as God told him to say this against the standard of the enemy means the triumph of His, the Divine standard.

It is glorious to see the standard, but God limits Himself to using human instruments, and He wants human standard bearers. The standard is ready to meet the *flood*, the flood of the enemy, but God wants laborers, standard bearers. When? When the harvest is ripe, (and surely the harvest is plenteous), pray ye the Lord of the harvest that He will send forth laborers into the harvest. In other words, pray for standard bearers to meet the flood of the enemy coming in.

Fancy a nation being equipped with artillery, munitions, armaments, and every appliance of war, but no men! The cry today is for man-power, man-power, man-power! God has His equipment, and it is perfect. He has THE STANDARD! There is none like it. It is blood-stained, crimson with Divine Crimson! Everything is ready. The cry is for *man-power*. Not Sauls breathing out, but Pauls breathing in, being filled with the Spirit.

"Whom shall I send, and who will go for us? Then said I, Here am I; send me" (Isa. 6:8). Listen to the Divine query and the human reply. The "Here am I, send me," can only be brought about by praying the Lord of the harvest to thrust forth laborers. Do your part in praying for the thrusting forth of laborers, and there will be some who will respond to the Divine question, "Whom shall I send?" "Here am I, send me."

God's way are past finding out. What ways? His most marvellous ways, especially His ways of condescension. Jehovah humbled Himself to come down to Isaiah. Again He humbled Himself. Jesus Christ did not reckon His equality with God a thing to be tightly grasped, but stripped Himself of His glory, and humbled Himself even to the death of the cross. Condescension sublime, unique!

Again He says, "Whom shall I send?" That cry goes past the archangels and angels, they were not allowed to answer. It was a message with no stopover from the Throne to the earth. "Whom shall I send?" Seraphim and cherubim, angel and archangel had no chance to say, "Here am I." Why? Because the Divine query was not addressed to them. To whom was it addressed? And who was it that replied, "Here am I, send me?" It was to a man who had said, "I am a man of unclean lips!" But the fire touched the lips and enabled him to reply, "Here am I, send me." Fire within and on the lips will bring forth the message of fire and unction.

Fancy God, almost, as it were, begging, "Whom shall I send?" And He wants to send redeemed human beings with the Divine message to men who have been undone by the enemy of God and man. The God of all grace, the God of light, the God of power, the God of humility, is equal for every emergency, for every flood and for every need. Happy is the man whom He thrusts forth into the whitened fields.

25c BOOKLET FOR 2 CENTS.

The Special Second Coming Number of the Evangel, No. 232, contained practically all the contents of a 25-cent booklet recently published dealing with this very important theme, *the Soon Coming of Jesus*. We want everyone to circulate this most important edition of the paper, and so printed more than double our usual edition. Send this copy to all your friends or let us send it for you. If you send us 50 cents and 25 names and addresses, we will send this paper postpaid to all these addresses. (Canadian and other friends outside U. S. A., please include postage.)

Send also for a roll of our Special Pentecostal Number, 25 copies, 25 cents, 100 copies, \$1.00.

"FEAR NOT" (Isaiah 41:10).

Message Given by Bro. Wm. K. Bouton, Pastor
Free Gospel Church of Corona, L. I.

"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen Thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." (Isaiah 41:10.)

That ought to encourage us. Why? "For I am thy God." If we could really believe that, we would be a happy people. If we really believe it, we would be rejoicing with joy unspeakable and full of glory. If we don't believe it, we will have the blues; we will go out of this meeting as though we had lost all our friends; we will be miserable and sorry that we ever came to meeting. You will say, "There is something wrong with the preacher, with the hymns and with the organ, and the fellow who sat next to me and the one behind me, both got on my nerves." And when you go home and the dog barks, you'll say it's the dog's fault. If you have a cat, you will say it is the cat's fault. You might blame it on your wife; or you might say it's the children's fault. Everything will be wrong. Friends, do you know that when we are not right with God everything seems to be wrong and we are looking for an excuse to blame it on something. But the whole trouble is with ourselves. There is nothing the matter with the Lord. Bless God, His promises are yea and amen. It is up to you and me to believe. There are lots of things these days which tend to make us fear, and if possible to upset us in some way, but praise God! we have a wonderful Word here. It is like an anchor to our soul. It is sure and steadfast.

First, let us realize the Divine presence. Oh, that is what we need. Bless God! we don't only have the presence of God when we are in the meetings. He is a God who not only meets us in places of this kind, but He says, "Lo, I am with you always." What! Can I have Him when I am drying dishes? Yes. Can I have Him when I am busy with the toils of the day? Yes. Can I have His presence when I am riding in the street car? Yes. Can I have His presence while I am walking up and down the street? Yes. Can I have His presence with me in sickness? Yes. Can I have His presence with me in poverty? Yes. Will He be with me when friends forsake me? Yes. Thank God, there is no place where we can escape from His presence, for if we take the wings of the morning and fly to the utmost parts of the earth, He is there, and we can say, like David, "If I make my bed in hell, He is there." "Whither shall I flee from His presence?" No matter where we go, we can have the Divine presence. Oh, this means something to the Christian. This means much to the man or woman who intends to go through with God. So we can have the Divine presence with us all the time. I dare say there isn't anyone but what the Angel of the Lord has been with us from the days of our youth. You can remember when you were a little boy or a little girl and the Lord spoke to you. You can remember times in your life when the Lord really talked to you very plainly. That was His presence in the Spirit. Bless God, He is more real to us than He ever was, and as the days go by He will become more real to us, until we shall see Him face to face, for "the path of the just shineth more and more, or brighter and brighter unto the perfect day." Somehow or other when everything goes well, and we are living in the sunshine, we don't appreciate His presence as we do when things are hard. It ought not to be that way. Just as soon as you have things a little bit easy we don't feel the necessity of having God's presence with us. But if tomorrow morning at ten o'clock you had to meet a sentence against you, such as Daniel did, you would love to have that Divine presence and you wouldn't rest until you

had it. If you and I had to go in the lion's den or to the stake, we would never rest until we were sure of the Divine presence, of the promise "I am with you." If you knew God was with you, you would walk to the stake with a steady step and without a tremble in your limbs. If you have a doubt, it will be mighty hard for you to go there. Daniel walked to the lion's den, fearing nothing. He went there without a doubt in his mind. As he entered that cave those great big lions became like little kittens and Daniel laid his head on their downy hair and slept like a little babe, just as though God had prepared a bed for him. Why? Because the Lord was with him. Praise God, we can have the Divine presence.

We can also have the Divine possession. It is a wonderful thing to know God and be acquainted with Him. You and I don't appreciate that privilege. It is such a great big thing we can't grasp it or get hold of it. "What," you say, "can a mere worm such as I possess God? Can a man be in possession of the great God of heaven?" Yes, that is just what I mean. "God charges the angels with folly and there is nothing, as it were, clean before Him, and yet you say we can possess Him?" Yes, Glory to God! for that Divine possession. Remember He says there are two places where He dwells. "The heaven is my throne and the earth is my footstool, but I will dwell with that man who is of a humble heart and of a contrite spirit." When we have that possession we are rich beyond the expression of words. We cannot express our riches, for we have riches untold. Talk about Rockefeller and Rothschild! Say, they can't begin to hold a candle alongside of our riches. I am getting rich. Glory to God! I have the hope of eternity in my soul. But not only that, I can also have and do have the very essence of the hope—eternal life. Why it is the most wonderful thing in all the world to think about. "Having nothing, yet possessing all things." I praise God for His presence and for the knowledge of the possession of God. I hope you and I will walk worthily.

But this is not all. We have the DIVINE PROMISES. We should stake our all on these promises, for they were never known to fail. They tell us that there are over three thousand promises in the Bible; and everyone of them is for you and me. Lord, increase our faith! If we had greater faith, God would do greater things for us. Do you know the Lord can't do more for us than what we believe? You are just as happy now as you believe. May the Lord help us along these lines that we may just believe Him. Here are over three thousand promises for us. They are ours by a blood-bought right, and we have a right to claim them.

Listen! The Lord Jesus Christ would fill us so full of His glory if we would allow Him that there would be no room to contain it. We would be compelled to cry out, "Lord, stay Thy hand. I can't stand any more." But it is because of that sluggish unbelief in us that the Lord can't do greater things with us and through us. Well we might say, "Lord, I believe, help Thou my unbelief." Everyone of us can say this. We are just full of doubts and fears, and we fear to believe God and to let Him have His way with us. I hope that the dynamite of God will strike in our hearts and eradicate unbelief. If the Lord could get us to believe, God only knows what He would do with us. That is our great trouble; that is the sore spot. That is the place that hurts. A man preaches the Word of God to a congregation of people and they know something is the matter. The first thing you know he has the sore spot. Oh, how it hurts! I tell you there is a mighty sore spot in us, and that is unbelief.

You can get no further than you believe. I remember one time a man came up to the altar for the baptism. He knelt down and prayed and I prayed with him. Finally

he said to me, "Well, I didn't think I would go through tonight anyhow." I was so disgusted with him, for I labored with him and tried to help him. Did you ever feel that way? Some folks come to meeting and they say, "I am going to the meeting tonight." "What are you going for?" "Well, I don't know just where to go." Do you know how they go home? Just the way they came. Another man says, "I am going to meeting tonight; I'm so hungry, I am going to meet the Lord." Bless God, that man comes and he does meet the Lord.

Did you ever see an elderly woman riding in a trolley car with a big bundle under her arms? One night I saw one. She had a great big parcel and was hanging on a strap. She was holding the bundle in the other hand. Somebody said, "Lady, put your bundle on the floor; the car can carry it." "No," she said, "I can carry it; I can hold it." There she was, holding that bundle all the while. The car would have carried it just the same, but, no, she must carry that bundle.

Don't you and I act that way many a time? "Help me, Lord." "All right." "But I will hold on to the bundle." Remember, we are told to cast all our care upon Him, for He careth for us. He will take the whole thing.

Praise God for such wonderful promises. "Fear not." If we had no fear we would be the happiest people on God's earth. "Lord, must I not fear this trouble that is coming? Don't you see it coming?" "Fear not." "Well, there is call for the draft coming, and I am afraid I will have to go to the army." "Fear not." "Well, Lord, I am afraid I might lose my position and there won't be any bread and butter in the house." "Fear not." "I am afraid that my wife will get sick and die. I am afraid that folks won't understand me. If I get the Baptism of the Holy Ghost I might act peculiarly." "Fear not." "Lord, if I talk salvation to certain people they might ridicule and laugh at me." "Fear not." "O Lord, I am afraid that if I let you have your way with me I will be put out of the house." "Fear not." Oh, if we would only praise God and FEAR NOT. Why are we not to fear? "For I am with thee." It is one of the greatest promises in the Bible, that Jehovah, the Lord God Omnipotent, the Creator of the heavens and the earth, is with us. Do you know, friends, that is what the baptism means? Oh, how little we appreciate it!

I can hear the mutterings of a great storm coming—a storm that is going to fall upon poor broken humanity. But, glory to God, I can hear the still small voice of Jesus and He says, "Fear not." Hallelujah! I just feel like fearing, when I think of these things and see them. But He says, "Fear not, I am with thee." Truly we are unworthy of it; there is not a worthy hair on our head, but blessed be His Holy name! it is not because we are worthy or unworthy, but because He LOVES us. If you ask me to explain it, I can't. It is beyond me; but I know He does.

Oh, we have a wonderful Saviour. He says He is going to strengthen us. He means by this, that we may not be able to believe Him as we should or would like to, but after He gets through with us, He says, "I will strengthen thee." In other words, "I know you are trying to believe and you want to. I see the efforts you are putting forth. I see your struggle. I know the opposition; but I will strengthen thee." Beloved of God, when He strengthens us, we will be strengthened in the inner man. O for a thousand tongues to sing my great Redeemer's praise! "I will strengthen thee." Who says this? Is it someone who is unable to fulfill His promise? Is it someone who says something and then doesn't fulfill his promise? No, the God of heaven says it. When He strengthens us, bless God! we will be strong in the Lord and in the power of His might. If there are any doubting ones and you are halting between two opinions, and you are not in the con-

dition God wants you to be in, take His promise, believe His Word, and "fear not." Don't you know the most needful thing in this world is faith? We read in the Word that "without faith it is impossible to please God." God help us to have faith in Him! Let us step out into His great promise and believe His Word. We would be above all men most miserable if we didn't believe it. How can we be happy or possess the joy, if we don't believe the Word?

"Fear not, for I am with thee." Do you know what that means? It means if the trumpet should sound, we would be with Him. O, glory to God! Now He is with us, but then we will be with Him.

IMPORTANT NOTICE

At a recent meeting of the Executive Presbytery at St. Louis, the question came up of the serious financial loss on the Weekly Evangel. In bringing out 50 copies per annum, it cost us last year over \$10,000.00, and the income from subscriptions amounted to only a little over \$5,000.00. This year expenses are higher than ever, and the question was prayerfully considered as to how we could best deal with the serious situation. It was finally decided not to increase the subscription price, but to reduce the number of papers issued during the year, so that instead of bringing out a weekly paper we will bring out the Evangel every two weeks in the immediate future. Most Pentecostal papers bring out twelve copies in the year for a dollar, but we trust to still be able to give our readers twenty-six numbers per annum for this sum. At the same time, the form of the paper will be changed so as to enable us to put more articles and news in each issue. We ask the kindly consideration of our readers in the disappointment we know it will bring to many of them to only receive the Evangel every two weeks, but we felt that it would be better to do this now than to have to discontinue the paper altogether at a later date through lack of funds, as we might have to do if we attempted to continue it at a loss of over \$100.00 per week.

We trust that all our Evangel family will stand with us in this crisis, for we cannot afford to have one subscriber less. Do not forget that during the past twelve months the Evangel has collected and forwarded to our Pentecostal missionaries in the foreign fields over \$20,000.00, so that the paper is a great factor in the missionary situation, and in sending your dollar to keep the Evangel going, you are at the same time helping us take care of the missionaries. We take this opportunity of asking every member of the Evangel fellowship to do their utmost to increase the circulation of the Evangel, and to help us to send out the sum of at least \$40,000.00 during the present year to our missionaries who are preaching this great Gospel in the regions beyond.

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THIS PAPER IS **233**

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"THE NAZARENE."

Matthew 2:23. "He came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken by the prophets, 'He shall be called a Nazarene.'" The Word of God clearly defines two lines upon which the Lord Jesus Christ as Messiah was to come to Israel. One line points to Victory, Triumph, and Glory with the establishment of a supreme Kingdom in which Israel is to be the predominant nation. The other line marks a way of humiliation, distress and suffering, ending in death as foretold by Daniel (Dan. 9:25-26).

The Jews expected the Messiah to come by the first of these lines, whereas, as we well know, He came by the second. If we turn to the 6th of Numbers we find an account there of the vow of the Nazarite, of which the Lord Jesus was the true exponent or antitype. The first twelve verses describe the consecration or separation of the Nazarite, which on each occasion in the 4th, 5th, 7th, 8th and 9th verses is more correctly called the "Crown" of his Nazariteship. In the twelfth verse we are told that if as a result of sin by touching a dead body, he had defiled his consecration, the days that were before his doing so would be lost, or as the margin puts it, they shall "fall." The Lord Jesus Christ was a Nazarite from His birth in the fullest sense of the word, and kept His vow unbroken until the day of His death, for not once did any defilement come upon Him to cause the days of His separation to be lost, and we can indeed praise God that it was so.

To return to the 23rd verse of Matthew 2, we find the first instance of the Word, the Nazarene, and this title runs through all the Gospels and into the Acts of the Apostles. Personally, I love the Nazarene, it is a title of the Lord Jesus that is specially dear to my own soul, and has made Him more than ever precious to me. To understand what it meant for Him to be so named we must realise what sort of a place Nazareth was. I have understood that it was a most profligate, vicious city, one that was the

meeting place of caravans travelling from East to West and from North to South, something like what the port of San Francisco on the West Coast, with a population more or less migratory, and bearing a more or less bad repute in consequence. The Lord Jesus Christ has been looked upon by the Jews as a man without a father, and it is possible that the stigma of such a thought remained with Him all through His life. Writings I have seen on this subject are unfit for publication.

Nathaniel, in the first chapter of John's Gospel, when Philip told him about the Lord Jesus, said, "Can any good come out of Nazareth?" And Philip's answer was, "Come and see," as much as to say, "This is what has come out of Nazareth," the very best that the world has ever seen. Nazareth, with its bad character, seems also to have been on Pilate's mind when he wrote the title mentioned in John 19:19, "Jesus the Nazarene, the King of the Jews," as much as to say to the Jews, "This is your King, see where He has come from."

However, the Lord Jesus Christ chose to take the path of dishonor, suffering and humiliation, ending in a shameful, awful death, that He might bring many sons unto glory, and we can praise God that He did so. If we turn to Matthew 26:71, you will also find the same hint at shame, when the maid who saw Peter said to those around about him, "This fellow was also with Jesus the Nazarene," as if it had become a title of derision and scorn. Then if we trace a little further on we find miracles worked through the One so designated until we come to the 4th chapter of Acts, and the 10th verse, where Peter declares that it was in the name of Jesus the Nazarene that the lame man at the Beautiful Gate was healed, so that there is power in the name that was once subjected to such scorn at the hands of man when He was on earth. In the 19th chapter of John's Gospel, and the 19th verse, we read that Pilate wrote a title and put it on the Cross, and the title was "Jesus the Nazarene, the King of the Jews." I do thank God that even in His hour of the greatest suffering, humiliation, degradation and shame, God never allowed that name to be degraded. Pilate did not put it at the foot of the Cross, but over His head, that even there in His pain and suffering, the Lord Jesus Christ, in that precious and wonderful name of Jesus, might be honored and glorified.

Paul tells us in Acts 22 that he was travelling to Damascus with the authority of the chief priests and elders to persecute the sect of the Nazarenes, even unto the death. As he journeyed, a great light suddenly shone round about him and he heard a voice saying, "Saul, Saul, why persecutest thou me?" He answered, "Who art Thou, Lord?" And the reply came, "I am Jesus the Nazarene, whom thou persecutest."

There the title of humiliation, scorn and contumely is taken up by the Lord Jesus Christ and acknowledged from the Throne of His Father's Glory; and I praise God that the Nazarene is at the right hand of power, "now to appear in the presence of God for us."

All praise is due to God for manifesting the wondrous grace of the Lord Jesus Christ to us, and for revealing Him in this humble and yet glorious manner; giving us such a revelation of the way of triumph through the Cross that the Jew knew not, and that we in His mercy have been brought into.

May God indeed stimulate each one of us to know more and more of union with Him who was called the Nazarene, who acknowledged this title from His seat at the right hand of the Majesty on High, and who is so soon coming in His glory for us, not as the despised Nazarene, but as the King of kings and Lord of lords, the Lord from heaven.—J. S. B.

Risen and Ascended

"While He blessed them, He was parted from them, and carried up into Heaven."—Luke 24:51.

All hail! O glorious Son of God,
In triumph risen again—
All heaven resounds with joyful laud
The songs of ransomed men;
The mighty chains of death are riven,
The Risen Christ is throned in Heaven.

Before Thee all the shining hosts
The mighty Angels bend;
Thy saved ones from a thousand coasts
Their psalms of victory blend—
I join that song so passing sweet,
I cast my crown before Thy feet.

O joy! the second Adam stands
Within God's Paradise—
No longer barred by flaming brands
The shining pathway lies—
Within, the glorious Head has passed;
Each member must be there at last.

Behind us lie the cross and grave,
Before, eternal bliss;
There blossoms from the garden cave
The Tree of Righteousness,
The Face that shame and spitting bore
Is crowned with radiance evermore.

With Mary, O my Lord, I bow
In rapture at Thy feet;
In spirit humbly kiss them now
And soon in presence sweet;
My name upon Thy lips divine
The lips that tell me "Thou art mine."

Thou livest far from earthly strife
In God's eternal peace—
And there with Thee is hid my life,
And there my wanderings cease;
The secret place where still and blest
I rest in Thine eternal rest.
—G. Ter Steegen.

"THAT YE SHOULD BE MARRIED TO ANOTHER."

Paul wrote to the Corinthians, "I have espoused you to one husband, that I may present you as a chaste virgin to Christ." Has the Holy Spirit espoused you to Christ?

How jealous a man is of his betrothed and how prepared he is to defend her, and if man does this, how much more will the Holy Ghost do this for those He has espoused to Christ?

Jesus said, "Those Thou gavest Me I have kept." And the Holy Ghost is the executive keeper in these days. "Kept by the POWER of God!" Betrothed and kept for the Betrothed by the keeping power of the Triune God.

A TELEGRAM FROM HOUSTON, TEXAS.

If possible, please send us two thousand of this week's Second Coming Number Evangel as soon as they are printed, and then save three thousand for us until we let you know what Camp we want them sent.

Raymond T. Richey.

"SHARING" WITH CHRIST.

All quotations from Conybeare's translation of the Epistles of St. Paul.

I. GOD'S GIFT OF HIS SON TO SHARE OUR LOT.

"Since then the children are sharers in flesh and blood, (Christ)... partook of the same; that through death He might bring to nought him that had the power of death... and might deliver all... subject to bondage." Heb. 2:14, 15, R. V.

II. GOD'S CALL TO THE SINNER.

"God... when we were dead in sin, called us to share the life of Christ." Eph. 2:5.

III. WHAT SALVATION REALLY MEANS.

"Reconciled to God by the death of His Son... saved, by sharing in His life." Rom. 5:10.

We have peace with God through the blood of His Cross, for we are reconciled by His atoning death; but His life imparted is the positive power that saves us from our sins, and gives full assurance and deliverance.

IV. HOW TO SHARE IN THE LIFE OF CHRIST.

1. By seeing our share in His death.

"With Him... we were buried by the baptism wherein we shared His death." Rom. 6:4.

2. By appropriating our share in His life.

"If we have been grafted into the likeness of His death, so shall we also share His resurrection." Rom. 6:5.

"Now if we have shared the death of Christ, we believe that we shall also share His life." Rom. 6:8.

3. By faith in the working of God.

"With Him you were buried... you were made partakers of His resurrection, through the faith wrought in you by God... and you also, when you were dead in the transgressions and uncircumcision of your flesh, God raised to share His life." Col. 2:12, 13.

V. THE PRACTICAL EXPERIENCE.

1. The sharing of His sufferings.

"The fellowship of His sufferings, sharing the likeness of His death." Phil. 3:10.

2. The sharing of His weakness.

"I, too, share the weakness of His body; yet I shall share also the power of God, whereby He lives." 2 Cor. 13:4.

VI. THE FUTURE SHARING OF HIS GLORY.

"If children, then heirs: heirs of God, and joint heirs with Christ; that if now we share His sufferings, we should hereafter share His glory." Rom. 8:17.

"Giving thanks to the Father who has fitted us to share the portion of the saints in the light." Col. 1:12.

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THE MORNING COMETH!

Isaiah 21:22.

The troublous times foretold in the Word are upon us. "Men's hearts quake for fear" and on many rests a dread of what the morrow may bring forth. Scarcely anything of an earthly character seems secure and the very foundation beneath our feet appears to be tottering as it were. Rapid changes follow one after the other and the whole world is like a great seething sea of agitation and disasters. Perplexed hearts question, "What meaneth this?" And we answer in the words of the prophet Jeremiah, "The Lord hath a controversy with the nations;" for they have forgotten Him and have turned aside to following their own ways and doing their own pleasure. Chastisements in the form of floods, fires, earthquakes, wars, etc.—agencies of Satan, but permitted of God as corrective, salutary measures,—fall upon the guilty, for "when thy judgments are in the earth, the inhabitants of the world will learn righteousness." It must take "the severity of God" to lead them to repentance. Parents who have prayed for their wayward children, "Lord, save them at any cost," are having those faith-winged petitions answered now, though little did they dream that the reply would come by such means.

Dark shadows are lengthening over the land, and already the shades of night are settling upon many homes the length and breadth of our nation where loved ones have gone out,—some of them never to return again. There is heard the voice of lamentation, "Rachel weeping for her children and will not be comforted." Jer. 37:13. Dear mourner, dry your tears and look to Jesus, the One who can sympathize, and who knows and understands. "Surely he hath borne our griefs and carried our sorrows," (Isa. 53:4), implies a relationship closer than that of dearest earthly ties, that of taking our heavy trials and burdens upon Himself and bearing them for us. Meditate on it, dear sufferer, and let the blessed assurance send a cheering gleam of heaven's light into your dark night. He knows about your brave lad leaving home at duty's call and the great nameless fear tugging at your heartstrings as you looked into his face for what you realized might be the last time. An anguish far too deep for anything of earth to assuage, but ah! there is One, the "Man of sorrows" who can solace you, for He is "acquainted with grief," and down from the Father's house His pitying eyes saw the parting! Do not try to carry the load lest you fall beneath the weight of it, but cast the grief over on Him, and softly, like the dew of Hermon, the healing balm of Gilead will be applied to your wounded heart. Communications may be cut off to such an extent that you rarely get a letter from your boy. "Somewhere in —," but the indefiniteness makes the pain and suspense the harder to endure. In vain do you seek information—all that you can do, is to turn to the Omniscient One,

whose all-seeking eye marks the very spot where Frank is. Ask Him to watch over and protect the child of your love and care, for God by your side can at the same time be with him, even though the great deep roll between. Sweet consolation!

"If only I could get some little word from him," is the wistful cry arising from inmates of lonely homes, that are oh! so hungrily longing for the loved one who has vanished from sight as if an earthquake had swallowed him up. Many of you keenly feel (as the thrust of a sword through your being) that John and Tom have gone beyond your reach and care—you cannot get to them. One glimmering star of hope sends a friendly beam adown the darkened pathway. Jesus by the Holy Spirit can convey the assurance to your troubled heart that it is well with the lads. Trust implicitly in the Divine oversight and commit your precious boys into the hands of Him who never slumbers nor sleeps and under the protection of His ever-watchful eye. They will be safe there. Praise and thank Him!

"Oh, if my boy were only saved," is the sad, plaintive lament ascending from God's people in all war lands. "I could bear whatever might come, did I but know he was prepared for heaven, and though we part on earth, I would be sure to meet him again 'beyond the river.'" Have you prayed in faith? Then do not waver. Your family is dear to Him for the promise is, "thou shalt be saved, and thy house." God is pledged to fulfill His Word for "Scripture cannot be broken," and over "somewhere in . . ." your boy, aroused to his soul's need by the scenes of horror and danger about him, will turn to the Lord for salvation. God saw what it would require to reach Ned, for all he continued living on in ease and prosperity, quite probably he would have gone to life's end unmoved and sunk into a sinner's hell. Amid bursting shells, sick at some hospital, or a war prisoner in Austria, your Rob will have swiftly revived to memory, long-forgotten Gospel opportunities of the past and will now receive the Christ that they offered. And Wicked Ben for whom you have interceded perhaps a lifetime, homesick and lonely in the trenches, will at last come seeking his mother's God. Through the mouth of hell as it were, but ah! would you not far rather for it to be even by fire and blood than never at all? The precious seeds sown in your prayers, tears, Christian walk, which have lain dormant these many years, will now under the mighty fructifying power of the Holy Spirit spring forth into life. All praise to the Lord of the harvest! You that are lonely and sad because of vacant places at your fireside, ask your heavenly Father to "give light in the night." David when compassed about with clouds and thick darkness reached up by faith to Him who sitteth upon the throne and exultingly sang, "Even the night shall be light about me." And we too will join in praise and unite our voices in glad acclaim,

"Saviour, show thy face and all is bright, Darkness vanishes at thy approach."

Dear suffering ones, the time is coming when "sorrow and sighing shall flee away." For it is recorded in the Word to the unutterable comfort and consolation of our aching hearts, "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Rev. 21:4. All ye that are mourning in Zion, look to that promise like a rainbow gilding the darkened sky, "Weeping may endure for a night, but joy cometh in the morning." When that day breaks—"a morning without clouds"—over on the Celestial Shore and in "The City, whose Builder and Maker is God," you will find your loved ones who died in Jesus, and forever be re-united with them through all the countless ages of eternity. Alleluia to our God! Alleluia! Take fresh courage, sorrowing hearts, and lift up your tear dimmed eyes to Him who reigns on high, for "The night is far spent, the day is at hand." And let us turn to Jesus the bright and the Morning Star and inquire of Him, "Watchman, what of the night? Watchman, what of the night?" And hark! the answer comes swiftly back, falling upon our ear in sweet, clear cadence, "Behold, the morning cometh!"

"Lo, the day, the day of life!

Day of unimagined light,

Day when death itself shall die,

And there shall be no more night."

—Leila M. Conway.

Hurlock, Maryland.

WORLD WIDE MISSIONARY CONFERENCE.

The second world wide missionary Conference will be held, D. V., at the Stone Church, 37th and Indiana Avenue, Chicago, Ill., May 12th and 19th inclusive. There will be three sessions daily for Prayer and Conference and for the missionaries to present conditions, needs, and the possibilities of the foreign field. Let all who can possibly come be present. Full particulars from Miss Anna C. Reiff Secretary, 3635 Michigan Ave. Chicago, Ill.

CONVENTION AT WOODSTON, KANSAS.

A Convention will be held at Woodston, Kansas, from April 5 to 14, or as long as the Lord leads. Bro. Fred Lohmann of Malvern, Ark., will be in charge. Full particular, C. A. Balmer, Woodston, Kansas.

STATE COUNCIL OF COLORADO.

The Colorado State Council of the Assemblies of God will be held, D. V., in the Denver Tabernacle at 2412-14 Curtis St., Denver, Colo., May 3rd, 4th and 5th. Everyone interested in the old time Pentecostal faith in Colorado and adjoining territory is urged to attend this Council. Let every assembly send their pastor or one or more delegates. For further information write Pastor H. J. Richardson, 2351 Clarkson St., Denver, Colo., or Evangelist Ralph H. Davis, 3012 West Kiowa St., Colorado Springs, Colorado.

TEXAS, NEW MEXICO AND ARIZONA DISTRICT COUNCIL.

The Texas, New Mexico and Arizona District Council will meet at Houston, Texas, April 27th, 28th and 29th. Chairman E. N. Richey.

SECOND HAND FOLDING ORGAN REQUIRED.

Anyone having a good second hand folding organ for sale please communicate with Harold S. Goodwin, Crawford Bay, Kootenay Lake, British Columbia, Canada.

Questions and Answers

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

392. Where in the Word can I find a definite statement respecting Spiritual Israel?

Ans. There are three classes of sons of Abraham, three classes of Israelites.

1. Those purely of the flesh. See Rom. 9:2-5.

2. Those who are not only Israelites as to the flesh, but who are also born of God. These are the real spiritual Israel. See Rom. 9:6-13. Also 9:27.

3. Those who are not sons in the flesh at all, they are Gentiles, but have the same faith Abraham had, and so are purely a spiritual seed. See Rom. 4:1-12; Gal. 3:6-9.

393. Where does the Word say Jesus raised some from among the dead on the first day of the week?

Ans. I don't know. Perhaps you refer to Matt. 27:51-52. This being told in connection with the crucifixion, many think these dead saints arose before Jesus did, but this is a great mistake. Verse 53 distinctly says that they came "out of the graves after his resurrection," not before.

394. How can the Lord come before the church, His body, is completed?

Ans. There are two questions involved here. First what is meant by HIS COMING, and second WHO are to be CAUGHT UP! Those who hold His coming is in only ONE STAGE, ONE ACT, and that the WHOLE CHURCH is to be caught up, cannot, of course, see any chance for Him to come till the whole church is completed and ready to go up. To them His coming is in only one act, this is visible to all eyes, and at the close of the great tribulation According to this view all living saints will have to go through the tribulation. Now there is truly such a VISIBLE coming of the Lord, and some do GO THROUGH the tribulation. But is this the ONLY PHASE of His coming, and do all saints go through the tribulation? This editor answers, NO.

In the old dispensation Enoch was not, for God took him. Nobody knew how, or when or where he went up. They simply knew he was gone. But all Israel did not go up, was not translated. So with the church. The select company of those who are daily full of the Spirit, who are truly walking with God, who are OVERCOMERS, one day these will simply be GONE, nobody will see them go or know how they went. But after awhile it will dawn on those left that these have been translated, "caught up to meet Jesus in the air." The word nowhere calls the whole church overcomers nor declares that all will be rewarded secretly as was Enoch. This reward belongs only to the overcomers.

Elijah went up in the sight of Elisha in a whirlwind. It was visible. So the coming of the Lord is one coming, called His SECOND COMING, but it is by two

steps, in two stages. A man is in New York coming to me at Los Angeles, California. He starts from New York, but wires me to meet him in St. Louis. We meet in St. Louis, have a big banquet with friends at the Hotel Statler, rejoice at the meeting, shout and praise God together. But we come on from there to Los Angeles. He has made only one journey, has come to California but once on that trip. So it is with the coming of Jesus. When He starts from glory the overcomers, the secret company, the Bride will get a secret wire to meet Him on the way at the Marriage Supper of the Lamb. They will go up from all parts of the earth to meet Him half way. After awhile, perhaps after seven years, more likely after three and one-half, He will come on to earth "with the saints." Then all the real church, every saved soul, will be resurrected or changed in the twinkling of an eye. He will claim and receive them all. His feet will rest on the Mount of Olives. He will conquer at the Battle of Armageddon, will take His seat upon the throne of David in Jerusalem, and will reign over the whole earth, and the saints shall reign with Him in stations according to their ability, one over one city, another over ten. Amen! Even so, come Lord Jesus.

395. Where will the wicked be during the Millennium?

Ans. The wicked dead will be where they are now, and will not be resurrected until the close of the Millennium. The remnants of the living nations will live on in the flesh and prosper as never before in the history of the world under the personal righteous and wise reign of Christ as King. Those who are not saved in those days, in the absence of Satan to stir them up, will give outward submission and obedience to Christ. But when Satan is loosed at the end of the 1000 years these unregenerate hearts will join Satan and rise in revolt against Christ and the camp of the saints. See their end in Rev. 20:7-15.

396. At what period of the Tribulation will the saints be translated?

Ans. Bro. Ernest Paul says they go up at a point between verses 8 and 9 of chapter 6 in Revelation. Others hold they go up at Rev. 4:1, where the voice says, "Come up hither." Others hold they go up at Rev. 12:5, "Caught up unto God." In other words some hold they are caught up before the 7th week of Daniel or the 7 years of the reign of the Anti-Christ Beast, while others hold they go up in the middle of the 7 years or 3½ years before the battle of Armageddon, when Jesus descends to earth and his feet again touch the Mount of Olives. This editor is inclined to the latter view.

The Revelation, an Analysis and Exposition of the Last Book of the Bible
by A. C. Gaebel, postpaid, 60 cts.

PAUL CRAGIN OF BOLIVIA.

As was stated in the Weekly Evangel of Jan. 19th, my son, Paul Cragin, who received the baptism of the Holy Ghost, returned to our missionary service in Bolivia, South America, after less than three months in the homeland. It now seems that his permanent and mail address will be Paul Cragin, care of Santiago Christie, Capinota, Departamento Cochabamba, Bolivia, S. A.

Paul came to the United States with me last October chiefly to receive the baptism of the Holy Spirit. After a few weeks of waiting he received the blessed promise of the Father on December 10th and he took boat soon to return to God's service in Bolivia about Christmas time. He worked his passage both ways. Paul is but 19 years of age, but in our four years of service among the Bolivian and Quichua Indians he has acquired the Spanish as well as the Quichua languages, and he also has a useful knowledge of the country and the customs of the people. Now, more than all, with God's seal of the Baptism of His Spirit, when he spoke in new tongues, and afterwards found himself preaching eloquently in the Quichua, I feel most grateful to have him set forth again.

After our four years ministry amongst the Indians of Bolivia, and paying the expenses of several other missionaries, my means are now exhausted and Paul returns trusting God alone for his support. God clearly called me back to this country to witness for Him again in churches and missions of the truth, especially of His soon coming. He emphasized my return by letting my heart seriously feel the effect of the altitude of Bolivia: and so for the present, by His plain direction and blessing, I am now in San Diego, Cal.

This leaves Paul alone at our Quichua station. Others are ready to join in the service if means can be provided for their fares. Any sums sent to the Weekly Evangel for this purpose will be forwarded and gratefully accepted for this work.

It is difficult to tell, and almost too sacred to try to do so, the wonderful revelation of His soon coming that God gave me while in the night seasons of prayer alone in those Bolivian mountains. Beloved, the time is short.—Mrs. Catherin Cragin.

Hong Kong, South China. I am glad to be able to report victory in the work. The mission is filled with eager heathen listeners and the Christians are going on with the Lord. Praise His name! Five were immersed in water recently, two amongst the number were girls that have been saved during the time I have been holding women's meetings. Since they took their stand for Christ they have been persecuted, especially one. After the service she was forbidden to wash her hands and face in her aunt's wash basin, who said that her god did not want any foreign God to come and hinder her god's influence. Praise the Lord, He is working and no man can hinder.—Flora Halland James.

In The Regions Beyond

Bro. J. L. Lugo writes that God is working in a glorious way in Ponce, Porto Rico. They have been working in the different camps around and the people are glad to hear the word preached and many have confessed Jesus as their Saviour and many are under conviction. They have recently baptized five in water.

Sister May Gray writes from Koga, Japan, that they are looking over a new field into which they expect to set up a lighthouse for Jesus. The Buddhist priests are greatly opposing the work at Koga, and their threats to excommunicate the young girls from school if they attend Sister Gray's Bible class is keeping many of the young girls away. They report that some are yielding to the Lord in their meeting and some are going deep in God.

Sister H. Dahlstein writes that God is blessing their work in the native City in Shanghai, China, and a number of souls have come out of heathen darkness and are now rejoicing in their Saviour. But the sight of the great multitude without God and without hope, groping in gross darkness, is causing their hearts to cry to God to send a mighty outpouring of the Holy Spirit in that place and to cause the heathen to seek God with their whole hearts.

Sister Lillian Denny writes from Rupaiddha, India, that she is finding the work very heavy for her, and says that she is daily praying that the Lord will send along just the right, competent, married Pentecostal man to whom she can turn over the work, and she asks us to unite with her in prayer that the right man may be sent to her. She purposes having her work incorporated and put under trustees so that it may be preserved safely for the whole Pentecostal body.

Bro. Ivan Kaufman sends us a very praiseful letter from a wayside inn in the extreme west of China. He had received not a few discouragements from missionaries in societies who are opposed to Pentecost, but was much encouraged by receiving a draft for \$50.00 from the readers of the Evangel and a few words of cheer. He arrived at his old station at Tao Chow where he found the brethren awaiting him by the dozen, who wanted him to stay with them and preach Pentecost. They are so very hungry for the truth. They are praying very earnestly for Bro. W. W. Simpson to return, for this is his old station. Bro. Kauffman asks us to pray that God will help him to be faithful to the work entrusted to him and use him for His glory that he may have the clear guidance of the Lord at this time.

Bro. H. E. Hansen writes from Peking, China, that four students have recently received Christ and were to be immersed. One of the four received a blessed baptism according to Acts 2:4. He writes that they went into a home and ministered to a Chinese woman that was sick and the following evening her husband came to the meeting and testified to the Lord healing his wife. The following night he wept bitterly for his sins and did not get up until his heart was flooded with the peace of God. The Lord is working in their midst at Peking.

Bro. L. M. Anglin writes from Taianfu, Shantung, China, that they have added more children to their home this year and he praises God that more of their names are written in the Book of Life. In a recent trip into middle Shantung, Bro. Anglin visited a place where the Lord has poured out His Spirit on more than thirty people. There is no Pentecostal missionary there, but only a few natives who received their baptism and began to publish the good news to others. He asks us to pray that God will raise us a shepherd for them; he also asks our prayers for God's blessing upon the large number of Scripture portions, tracts and leaflets which will be distributed during the coming pilgrim season.

Bro. David Fisher sends us a note of praise from his mission station at Mafetang, Basutoland, South Africa, "We are now settled in our new station, getting more time to reach the people. But even whilst the building has been going up the Lord has been working, and during the year has added some twenty souls to the church. Just before the year closed we had the joy of receiving seven new members, five men and two women, snatched out of the grip of the devil by the mighty power of God's love. Were you present you would rejoice to see the workings of God's Holy Spirit in our midst. One of the last to be baptized was a chief of the Royal Family of Moshesh, a son of this great chief of Basutoland. Another of the party is a certificated school teacher whom the Lord has given us to teach the children. The Lord is surely working and many are under conviction. The two women baptized have been under conviction for one year and have at last yielded to the Lord. And not only are the people turning to God but it is sweet to note the love that fills their heart. We have a bit of land around the home in which we have planted maize and I was gladdened this morning to find women of the church out with their hoes cleaning the weeds off. Poor things their lives are hard enough but the love of Christ constrained them to give the missionary a day."

SISTER SARAH SMITH AT HOME WITH JESUS.

We have received a brief note from Sister Lillian Trasher of Assiout, Egypt, "I am very sorry to have to tell you of our great loss. Dear Sister Smith took pneumonia and went to her reward on the 29th of January. Our home seems so empty without her. She was ill about fifteen days. She hoped for her healing up to the very last, but it was God's time for her, so He called her away at 10:10 p. m. on January 29th and we buried her next to Bro. Brelsford and Bro. Hicks. Our children are now orphans a second time. Pray for us all and for me that I may do the work which God has given me faithfully."

Bro. A. M. Lopez sends encouraging news of the Mexican work in San Antonio, Texas. He tells us that the altar in their little hall is not large enough for all those who are seeking to be filled with the Spirit. Many have received the Holy Ghost and the Lord has baptized a minister of the Baptist Church, and they are grateful to Him for giving them another good worker. He asks us to unite with them in prayer that God will give them a good church house of their own, suitable for the work in San Antonio, where there are large numbers of Mexican people.

Bro. Solomon Feliciano and wife write that they have arrived safely in the Republic of Santo Domingo and they have located in the town of Azua. They stayed five days in San Pedro, where they held three services on the street and one in a private house and they tell us that between five and six hundred people attended these meetings. While Sister Feliciano was preaching an old gray-headed lady fell on the ground glorifying and magnifying the name of Jesus. This was all new to the people and then took her away to her home. As a result of these meetings about fourteen people gave their hearts to God. Everything is very expensive in Santo Domingo, and they have had to locate in a little grass house with no floor but just bare ground. They write that the majority of the people of Santo Domingo are colored, and there are many mixed, white and colored. Adultery is a very common sin amongst them. The poorest men have two or three wives. Some have had as many as forty-five wives, and are the fathers of from fifty to one hundred and six children. Children go naked on the streets, smoking, gambling and swearing. "All in Santo Domingo is sin, sin, sin!" The Gospel is new to them for it has never been preached in its fulness there before. There is a great need of missionaries and colporteurs to take the good news of salvation to the uttermost parts of the island. The people come by the hundreds to hear the Gospel. There are no trains, autos, or hacks in Santo Domingo but Bro. Feliciano is trusting that the Lord will give him a horse so that he can travel all through those dark regions preaching the full Gospel in the power of the Spirit.

PENTECOSTAL WORK IN EGYPT.

We have recently received letters from Bro. Post and native preachers in Egypt. Our hearts are filled with gratitude to our heavenly Father to know that the work is going on well there. The native pastors are standing true to God and the work. They are standing true in the face of bitter trials and privations on account of this awful war. Prices have soared five or six times higher than before.

They inform us they have not been able to buy any new clothing to speak of since we were with them and at times have had to go for days without food.

Some of the other churches tried to persuade the workers to leave our work and go in with them, offering them stated salaries, but thank God the workers declared they would stand true to us and the work in the face of every trial and discouragement, and they are going on loyally in the work.

Will the friends of missions please pray for the workers and the work in Egypt. Pray that we will be able not only to send them \$100 a month, which we are now sending as the Lord enables us, which is only sufficient for food, but also something for clothing.

They are still urging Mrs. Doney and me to return to them. We are now sending in another application for permits to enter Egypt. Please pray in God's time and will we may be able to go forth in the power of the Spirit in Jesus' name.

"This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

"For He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth."

Jesus not only says, "Behold I come quickly; and my reward is with me, to give every man according as his work shall be." But He also says, "Occupy till I come."—C. W. Doney, Missionary.

Waang Kong, South China. Yesterday we walked six or seven miles to the villages, giving forth the Gospel. How glad we are to have the Gospels put into homes who have never known of Jesus. It is very hard for the finite minds of the Chinese to grasp the way of salvation. When you are in the midst of them, very earnestly explaining a subject, you will be interrupted by such remarks as these, "Where did you buy this? Your dress is so warm, I am so poor. Have no rice to eat, etc." Nevertheless, with patience we continue to tell them of Jesus and leave the result with God. Many times we are mocked and told to leave the village by wicked men, as was the case yesterday.

Thanks be to God who always causes us to triumph in Christ and maketh manifest the savor of His knowledge by us in every place. By faith the walls of Jericho fell down flat. By faith the heathen shall see our God.—Sarah A. Kugler.

Bro. and Sister B. S. Moore write from Yokohama, Japan, that they are in the midst of special revival services, and the house in which they are worshipping is not large enough to accommodate the people who are repenting and looking to God for healing and the fullness of the Holy Ghost. God has saved a new couple, man and wife, and given them a healing touch, and now they feel called to the work. Bro. Moore writes we are badly in need of a good hall or tabernacle.

Bro. and Sister Personeous send encouraging news from Juneau, Alaska. The tiny mission room where they have been holding services during the past three months proved unsuitable for the work as the people seemed to be afraid to enter the place. They asked the Lord to give them a better location and they have succeeded in renting what was once a leaky, filthy saloon where many souls had been dragged down to ruin, and they have turned it into a large, clean, comfortable mission and meeting room and a lighthouse for the saving of precious souls for the full Gospel of Jesus Christ. They have the mission open all the time so that the men who have no home, just "roomers," can come in at any time and read and write. The Lord has opened a new home for them. A business man and his wife who have been attending the meetings became interested in the work and have given them the lower part of their house, free of rent. God is blessing their services which they hold in the jail every Sunday morning. At the first the men seemed hardened and indifferent, but now many of them are showing a real interest, a number have raised their hands for prayer, and several are seeking the Lord. Pray for this pioneer work in Alaska.

Bro. Edgar Steinberg writes from Tai Yuan Fu, Shansi, China: "At present this province is suffering quite a little inconvenience because of a pneumonic plague which has been spreading toward the south from the Mongolian border. Many foreign and native doctors are at work fighting the same, and much money has been spent. The Baptist Mission in this city, and farther north, has closed down all meetings, all hospital and school work also. They suggested that we do the same, but on considering the matter, the Lord seemed to show me that if it ever was necessary to cry aloud, showing the people their sins, it is now while the judgments of God are in the earth, that the people may learn righteousness. We had about five thousand posters printed which we pasted up on the walls and distributed among the people in this and other cities, warning them to flee from the wrath of God and accept Jesus as their only refuge. We prayed and laid hands on these posters before distribution beseeching God to use them and all seemed to feel that it would not be in vain, even as we have the promise in His word. One of our dear Chinese sisters in Jesus here lately went to be with the Lord. The peace of God truly rested upon her,

and one could not but rejoice on seeing the glory of God on her face, though already cold in death. Only "asleep in Jesus." Hallelujah! The work in the foreign field requires much patience on the part of the missionary, but when one sees even one soul thus being taken to be with the Lord it truly does encourage. The angels rejoice over one sinner that repenteth."

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Sunday School Lesson

April 7, 1918.

JESUS SETS MEN FREE.

Lesson Text. Mark 7:1-37.

Golden Text. "If therefore the Son shall make you free, ye shall be free indeed." John 8:36.

Home Bible Readings. Matt. 15:1-31; Col. 2:8-23; Gal. 5:19-26; Eph. 2:11-22; Isa. 35.

Time. Summer A. D. 29. About the middle of the third year in the ministry of our Lord.

Place. Shore of the Lake. Region of Tyre and Sidon (Phoenicia) and Decapolis.

Suggested Memory Work. 1 Pet. 1:13-21.

I. Jesus rebukes the Pharisees.

Vs. 1-23.

We have noted before that the Gospel of Mark was written primarily for the Gentiles and not for the Jews. We have in the chapter before us one of the internal evidences of this in the explanation of the Jewish custom of the washing of hands and of cups, pots, etc., omitted in the corresponding passage in Matthew. cries accordingly.

V. 1, cp. Jn. 1:19. Where we find the Jews had sent priests and Levites from Jerusalem to John the Baptist to ask him—who art thou? No such question is now asked, perhaps they are persuaded in their own minds that this is indeed the Christ and they came 80 to 100 miles with malicious opposition in their hearts. Our Lord knowing with whom He is dealing answers these hypocrites accordingly.

For the understanding of this passage as a whole, note the expression—"tradition of the elders," vs. 3 and 5; "the commandments of men," v. 7; "the tradition of men," v. 8; "your own tradition," v. 9. "your tradition," v. 13, and in contrast "Laying aside the commandments of God," v. 8, "ye reject the commandments of God," v. 9, "Making the Word of God of none effect," v. 13. Our Lord refers to the ceremonial washings imposed by the tradition of the elders, v. 8, and the evasion of God's law to "Honor thy father and mother," as TWO ILLUSTRATIONS, but adds: "many other such like things ye do," v. 8, "and many other such like things do ye," v. 13.

Note also the expression "for Moses said," v. 10, which He refers to in v. 13 as "the Word of God" in contrast with "But YE say." How our Lord in this passage, as always, honors the written Word. See vs. 6, 9, 10-13. Is our Lord advocating eating with defiled or unwashed hands? Most certainly not, though in view of the statement that He and His disciples in their unremitting ministry to others—"had not time so much as to eat bread" would probably have been excused had they done so by others, than those who were seeking an

occasion to find fault (v. 2.)

In the Levitical economy "there were gifts and sacrifices which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed until the time of reformation." These were typical of the shadow, but the substance was Christ. Upon these again the scribes and Pharisees had superimposed endless traditions and doctrines (contrary to the command, Deut. 4:2) which were given a place not only equal to the Word of God, but of more importance, and which together are referred to by Peter at the first church council, Acts 15, as "a yoke... which neither our fathers nor we were able to bear." A casting out of the synagogue would have followed any refusal to obey these "traditions" in our Lord's time, and constituted a large part of the righteousness of the scribes and Pharisees (Matt. 5:20), which received such scathing denunciation from our Lord. (Matt., ch. 23.) There was an OUTWARD, a lip worship and therefore a vain worship for their hearts were far from God. Their very lips and hearts and hands will later have their share in crucifying the Son of God.

Vs. 9-13. The commandment to honor father and mother includes in it the duty of caring for needy parents, but if, in the evasion of this, a Jewish son should say "I have dedicated to God that which would relieve your need, (v. 11) no longer do you permit him to use it for his father and mother." V. 12 (another translation.) Corban means "given to God." Thus was the thought and commandment of God frustrated. Paul in referring to his very earnest life as a Jew says (Gal. 1:14) that he was "more exceedingly zealous of the tradition of his fathers" than the majority of Jews, but when it pleased God to reveal His son in him he came into the simplicity that there is in Christ. Later he writes to the Colossians—"Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men... and not after Christ." (Col. 2:8; read remainder of ch.)

From 1 Pet. 1:18-19 we know that the precious blood of Christ has redeemed us from the vain conversation (manner of life) received by tradition from the fathers. God forbid that our minds should be "corrupted from the simplicity that is in Christ." (2 Cor. 11:3) Is there danger? Let me ask you what it is that controls the action of the large majority of Christians today. Are they resting in a simple faith on the finished work of Calvary and guiding their lives by the teaching of the Word of God which is loved, and studied, and prayed over? Or is it by the doctrines and teachings of men which so frequently, when examined by the Word, are in flat contradiction to "the commandments of God." For example, will the clear teach-

ing in the Word of God on the relation of the Christian to the world, as "Love not the world, neither the things which are in the world," (1 Jno. 2:15-18) "Be not conformed to this world (Rom. 12:2), "Come out from among them and be ye separate" (2 Cor. 6:17-18) "crucified unto the world" (Gal. 6:14) find acceptance with our young people and why not?

Vs. 14-15. He called all the people unto Him and with the words "Hearken," "understand," "If any man have ears to hear," etc., sought to ensure attention. In His teaching against externalism in religion He uses an illustration so simple that the Pharisees understood it in its application to themselves and were offended; see Matt. 15:10-14.

Vs. 17-23. Peter is the spokesman as usual, (Matt. 15:15) and an explanation of illustration used, is asked for as they enter the house. Jesus implies that they are unnecessarily dull, but in replying gives a revelation of the natural human heart, opens the door and shows how the unregenerate heart appears in God's sight. It is a description that has not been generally accepted, perhaps the present war has helped many, who practically refused the statement of the Son of God, to recognize and own its truth. It is a statement made by Him who "knew all men, and needed not that any should testify of man: for He knew what was in man." (Jno. 2:4-25). Cp. Jer. 17:19. In the enumeration of what comes "from within" the whole intellectual and moral nature of man is covered. Does not this passage lead us to place a fresh value on the blood of Christ shed on Calvary, which can make hearts red like crimson with sin, white as wool, as snow, and which as we (Christians) walk in the light of God is continually efficacious—cleansing us from all sin? (Isa. 1:18; 1 Jno. 1:7). Does it not make us see the need of a "new heart"—"a new creation," and afresh the impossibility of the man or woman not "born again" ever having a place in the New Jerusalem into which nothing that defiles can ever enter? (Rev. 21:27). Shall we not pray:

"Give me a heart like Thine,
Give me a heart like Thine,
By Thy wonderful power,
By Thy grace every hour,
Give me a heart like Thine."

II. Jesus heals the daughter of the Syrophenician woman. Vs. 24-30.

V. 24. Tyre was about 35 miles from the sea of Galilee, and Sidon was about 55 miles from the same sea. The occasion of His making this long journey seems to have been the opposition and hypocrisy of the Scribes and Pharisees, but who can say, that moving in the Father's will, the cause was not the need and faith of this Gentile woman.

"He could not be hid," cp. Mark 2:1-2.

V. 25. In Matt. we read, "is grievously vexed with a demon."

"Unclean spirit." How terrible the need of that heart and home!

Comparing the two accounts in Matt.

and Mark the conversation seems to have been as follows:

1. The woman. "Have mercy on me, O Lord, thou Son of David, etc.

She gives Him one of His true titles in relation (Matt. 15:22) to the Jews, and which they denied Him.

2. "He answered her not a word" (Matt. 15:23). Silence, how hard to bear in our prayer life. Let us learn for once and all that it does not mean refusal. He but waits that in the end He may be more gracious unto us, and develop and strengthen our faith.

3. The disciples say, "Send her away, for she crieth after us." (Matt. 15:23). What PERSEVERANCE in the face of greatest discouragement! Cp. "Men ought always to pray and not to faint." (Luke 18:1.)

4. Jesus says "I was not sent but unto the lost sheep of the house of Israel." (Mt. 15:24.) Added to His first silence comes what seems refusal. She, a Gentile, was "an alien from the Commonwealth of Israel, a stranger from the covenants of promise." At this time the middle wall of partition had not been broken down. See Eph. 2:11-18. When the twelve were first sent forth they were commanded, "Go not unto the way of the Gentiles, and into any city of the Samaritans, enter ye not: but go rather to the lost sheep of the house of Israel." It was God's thought to bless the Jews and make them the missionaries to the world. They lost that privilege then through rejecting their Messiah, and have been set aside as a people. The time, however, will come when they shall look on Him whom they pierced, a nation will be born in a day, the kingdom will be set up and they will become God's wonderful missionaries to the Gentile nations—living waters shall go out from Jerusalem, as prophesied. May God open our eyes to the program of the Ages.

5. Then comes the prayer of the woman, "Lord help me." A brief and simple prayer which by the little word "help" brings together the resources of heaven and her need.

6. Jesus said, "Let the children first be filled, for it is not meet to take the children's bread and to cast it unto the dogs." This seems like reproach and added discouragement, but difficulties cannot injure true faith, which He saw was in this woman's heart. In the word "first" note that, in the counsels of God mercy was in reserve for the Gentiles. God's changed methods, in dealing with man, does not indicate that, in man's failure, He has been surprised or balked in His great eternal purposes.

Our Lord in using the word "dogs" only makes use of a common expression of the day for Gentiles.

7. "Yes, Lord: yet the dogs under the table eat of the children's crumbs." She accepts the place He gives her, and in her answer, reminds Him that the little pet dogs in a family would not be denied the privilege of eating the crumbs that fall as the children eat.

8. "O, woman, great is thy faith: be it unto thee even as thou wilt." The work is accomplished both in her heart,

and in the young daughter's life. She had no rights by law, but through grace received all she asks. Note the elements in this woman's prayer—her utter helplessness, her humility, perseverance and faith; and then comes the triumph of faith.

In contrast with this woman how slow we are to take either the place by nature (lost) or in grace that God gives us. "If children then heirs, heirs of God and joint heirs with Christ." If "children of God by faith in Jesus Christ" then "all things are yours."

III. Jesus heals the man who was both deaf and dumb. Vs. 31-37.

As far as the record goes, there was but the one instance of blessing in the borders of Tyre and Sidon. Oh! The value of one soul and how ready we find our Lord in the midst of His time of popularity to turn aside and minister to the individual. Let us not despise the day of seeming small things in our ministry for Him.

This is a long journey our Lord takes from the Mediterranean to the eastern side of the Jordan through the coasts of Decapolis. The healed and grateful Gaderene had borne testimony here had "gone home and told" (Mark 5:20) and prepared the way for the coming of his Great Deliverer. It seems that many were healed on this journey (Matt. 15:29-31) but the recording of this particular miracle is peculiar to Mark's Gospel.

V. 32. "They bring," cp. Mk. 2:3-5; 8:22-26. Beautiful ministry, bringing others to Jesus. They had felt the power perhaps of that life-giving touch on them, and so they come beseeching Him to "lay His hand" on this man who was deaf, and had an impediment in His speech.

V. 33. We have found before that our Lord sought privacy when about to work some of His miracles. Cp. Mark 5:37, 40. "Fingers in his ears," bringing healing to the diseased part. "He spit," etc.; cp. Mark 8:23; Jno. 9:6.

V. 34. Looking up to heaven." Cp. Mt. 14:19; Mk. 6:41; Jno. 11:41; 17:1. While it is a matter in which no rule should be laid down it might be well for us to adopt more frequently this attitude of our Lord in prayer.

"Sighed." Sad at the awful ravages of sin. He is ever touched with the feeling of our infirmities. "Jesus sighed," "Jesus wept." (Lu. 19:41; Jno. 11:35.) "He groaned in the spirit" (Jno. 11:33, 38). Let us never doubt the sympathy of that great heart of love. "Ephphatha," Jesus spoke to the man in his own dialect—Aramaic.

V. 35. IMMEDIATELY ears were opened and tongues loosed. It is the individuals who can touch, if but the hem of His garment, who are healed today, but see the description of conditions in the Kingdom Age. Isa. 35:5-6.

V. 36. In regard to this region it was before "Go home and tell" (Mark 5:19). The witness had been borne and now our Lord would avoid the curious crowd.

V. 37. Beautiful involuntary testimony! Do we not say the same as we

review His loving dealings with us?

Possibly none who read this lesson are deaf to earth's sounds and many voices, but let us ask for a fresh touch on these SPIRITUAL ears that we may hear the slightest whisper of His love, and that we be not "slow of speech or of a slow tongue" (Ex. 4:10-12) in speaking forth His praise and telling others of Him who "hath done all things well."

Suggestions for further study.

Tyre and Sidon as brought before us in the Scriptures.

How many times do we find our Lord dealing with individuals?

—Susan C. Easton.

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We want some one who is really filled with the Holy Spirit and on fire for God, recognized by the Council, to have a meeting here this summer.—Mrs. T. M. Guest, Sugden, Okla.

Reports From the Field

San Diego, Calif. We had precious cases of conversion in our assembly yesterday. The spirit of revival is on the increase in our midst and we are believing will pray to this end.—W. C. Moody.

Forrester, Okla. We are glad the Lord is blessing in this part. Some are receiving the baptism, the saints are being revived in the Spirit and God is wonderfully manifesting His power. Pray that God may save sinners.—W. M. Park.

Hodgson, P. O. North Manitoba, Canada. During six days preaching among the Indians, at least twenty-four gave their hearts to the Lord. The outlook is very bright. Please pray much for this needy field.—Evangelists W. Frank Bell and Charles Moser.

Chicago, Ill. The Lord is blessing our souls in the Cicero Tabernacle. Three boys, about fourteen years old, came in Friday evening, and knelt during prayer and gave their hearts to God. We have been tested these past weeks, but believe the break is here now and trust God will pour out His Spirit in revival. We shall be glad if any of God's dear children passing through the city would drop in and give us a lift.—Bro. Kirkpatrick, 4947 Race Ave., Chicago, Ill.

Bridgeton, N. J. The first annual convention at Bridgeton has closed. Had a precious time in the Lord and believe that a good work was done for Him. John Coxe, evangelist of Wilmington, Del., also several other workers were with us. The Gospel has reached practically over south Jersey and we are trusting in God for the increase. Hungry souls are praying for the Bread of eternal life. Pray with us that the way may be opened for these dear ones to be reached in other towns.—H. P. Groves.

Caryville, Fla. We have just closed a series of meetings in the Harris vicinity; God wonderfully wrought out His will while we were there. Quite a number were gloriously saved, etc. It was certainly wonderful how God then began to move on the hearts of the people to build a church house. After the meeting started and a number were saved, within six weeks we had builded a nice \$400.00 house. One man gave over one hundred dollars, and others donated very liberally. Then the ground and building was deeded to the General Council of the Assemblies of God. Last Sunday, March the 3rd, we dedicated the building, organized, and incorporated the Assembly. Praise God for the way He is working in that section.—Your brother and Sister in Christ, L. Wooten and wife.

Stockton, Kans. The Lord is blessing in this place. Beginning Feb. 9th we held a two-weeks' series of meetings in cottages—no hall being available. Two persons were saved and three reclaimed. The saints are much encouraged; and a number are earnestly seeking the gift of the Holy Ghost. We are expecting greater blessings from the Lord in the near future. Brethren, pray for us.—Charles L. Beckman, pastor.

Alton, Ill. A very successful revival just closed here, with Bro. T. K. Leonard of Findlay, Ohio, Evangelist. Nine received the baptism of the Holy Ghost and a number of sinners were saved and backsliders reclaimed. Bro. Leonard's sermons drew large crowds, and much interest was awakened and good seed sown. It was the greatest outpouring of the Spirit that Alton has experienced for some time and the meeting closed with the altar full of seekers.—A. W. Kortkamp, Pastor.

Worcester, Mass. The Lord is still blessing my ministry in the East in a series of Prophetic Conferences among the various Assemblies, having spoken almost every day since the 24th of November and sometimes two or three times a day. In addition to giving a course of eighteen lectures on the Book of Revelation to the students of Beulah Heights Missionary Training Institute at North Bergen, N. J., (where I was introduced by Bro. D. W. Kerr of Cleveland, Ohio, who has several students there) I have been lecturing in the various cities in New York and New Jersey contiguous to New York City, and later in New England cities on such themes as Our Lord's Return; The Signs of the Times; the Great Tribulation; The Day of the Lord; The Antichrist and the Battle of Armageddon, etc.—C. W. Turner, Plain City, Ohio.

Woodston, Kans. The revival meeting at Woodston, Kansas, which was announced in the Evangel, continued for about two weeks. The Lord gave us a good meeting. It was a season of refreshing to all of us. The saints seemed to be very hungry for the teaching of the Word, and were edified. A great many sinners sought the Lord at the public altar and in their homes. There were about twenty or possibly twenty-five who professed conversion or reclamation. Some received such wonderful experiences. Praise our God. Quite a number sought the baptism of the Spirit, but as far as we know there were only two who have received it during the meeting. We had several all-day fast and tarrying meetings at the church, which were truly an uplift to our souls. Pray that God will keep us humble.—Evangelists Le Roy M. Koff and wife, Auburn, Neb.

Carthage, Ark. I have been quite busy since returning from the State Council, going from place to place in the interest of unity between the remaining forces of our Holiness Baptist people and the Assemblies of God. Three other ministers have applied for credentials from the General Council, and some other churches have lined up. I have arranged a special fellowship meeting to be held at Hopeville Church, near Thornton, Ark., from Friday night, March 29th to Sunday night March 31. We are praying for and expecting a great time of fellowship among the saints and special refreshings from the Lord.

We held meetings at Huttig, Ark., at nights for ten days. The revival spirit was already on through the efforts of Sisters Cargil and Blocker. Three were filled with the Holy Spirit a night or two before we reached the place, and two after we arrived.

The saints at Carthage have built three rooms to their tabernacle and furnished them for a pastor's home, and have called the writer as pastor, and we are located here permanently, if it is the Divine order for us. Sister Ethel Caughman has kept the revival fire kindled into a living flame and is still the assistant helper in the work. I will, the Lord willing, spend one-half of my time here and reserve the remainder for special meetings, and to otherwise assist needy and pastorless missions.

A marvellous healing has recently occurred here: a small boy, five miles from town, was seriously hurt by a falling tree that he and his brother had chopped down with an axe. His collar bone was broken and two ribs severed, and possibly others were injured. The physician was summoned, who set the broken bones and adjusted the necessary stays about them. This was done on Saturday, and on Sunday the saints prayed with him, and the next day he was up at play, and on the next Saturday he came to town on a wagon, and attended prayer meeting at night. Praise our God forever! I am delighted with this way, the true Apostolic route. It just suits me. Amen!

I certainly enjoyed our State Council, the Spirit of the unity and a purpose to do something being the most inspiring features of the session. A splendid system of State mission work was inaugurated, having for its object the evangelization of certain strong holds of the State. Three evangelists were chosen to enter this campaign, and other ministers were asked to pay one-half their tithes and take offerings from the assemblies and forward to Bro. Fayette Romines, Treasurer, at Hartford, Ark., to support this special missionary effort, and, as Chairman of the Council, I want to plead for a concerted action among our State forces. Dearly beloved, "Let us go over at once and possess it, for we are well able to overcome it."—In His name, W. Jethro Wallhall.

Lectures on the Book of Revelation, by W. Lincoln; a highly recommended book, postpaid, 75 cents.

AMONG THE SOLDIER BOYS.

We wish to report victory among our soldier boys.

On Friday night, I believe was one of the sweetest meetings we have had, and over a hundred soldiers came up to the front and knelt down, praying and asking God for Jesus' sake to forgive, save and keep. Then on Saturday night we had an old time testimony meeting, and oh it was touching to hear them tell how they had found Jesus! One Catholic boy got up and told how the night before was the first Protestant meeting he had ever been in and that God had saved his soul. Then Sunday night we had the pleasure of having the 79th Infantry Band, a representative of General Bell of the 33rd Division of Camp Logan, one of the head chaplains, and the mayor of Houston. And as they sat and looked on the sight of those dear soldier boys file out of their seats and come forward for prayer, I am sure it made a deep impression on them.

Dear ones, God is working, do not lose faith, hold on, for eternity will only tell of what your prayers mean for thousands of boys in these camps. Keep praying. Let every day be a special day to pray for our country, those in authority, our army and navy, and that Almighty God will guide His children in these Christless times.

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

Monette, Ark. I want to praise God for what He has done in Monette. He has raised up some precious saints in this place and has been manifesting His power in them. The Lord gave us a wonderful service last night. It was the last night that our pastor, W. M. Click and wife, will be with us, as they leave this week for Texas. May the blessing of the Lord go with them wherever they go. We earnestly request the prayers of the Evangel family that the Lord will send us another pastor.—From one of God's little ones in Monette, Arkansas.

West Plains, Mo. The people were glad to have me come here. They have no church house of their own as they are very poor, and things looked gloomy and discouraging to stay and take care of the work, but God wanted me here. I stayed a few days and Brother J. T. Wilson came along and asked the saints to have me stay. Some wanted me, but did not want me to stay because they felt they could not provide for a pastor. But I stayed, trusting God to work it all out in His glory and He surely has met with us. We have never suffered for a thing and the bills are all met when the time comes to pay them. Some have been saved and some have been baptized with the Holy Ghost. One girl, the oldest of ten girls, received her baptism. I have been on an evangelistic trip to Monette, Ark., since Christmas and stopped at Hoxie, Ark., going down, and three got their baptism. The meeting lasted two weeks at Monette, one was saved, and two received their baptism.—W. J. Higgins.

Malvern, Ark. Just closed a three weeks' meeting with Bro. Romines in Hartford, Ark. God was with us, and quite a number of souls found the Lord in saving power. In spite of bad weather, and a smallpox scare, hungry souls came and found the Lord. We went over to Fort Smith and preached two nights, God gave blessed victory, large crowds came out and the blessing of God was upon the people. Nearly four years ago we held a two months' meeting in Fort Smith on the south side of the city in a new field and the present congregation resulted from that revival. It is just blessed to see them standing true to God and going on to know Him "whom to know aright is life eternal." We preached here in Malvern last Sunday and Sunday night. God gave us blessed victory in both services, and at night one was saved and one baptized in the Spirit.—Yours for truth and souls, Fred Lohmann.

Midway, Tex. We had the pleasure of meeting with the brethren at the Frankston Conference and from there visited Bro. Fred Gardner's mission near Rusk. We were there one week. I never saw people more humble than some of the saints there. God blessed us in giving out the Word to some hungry people. God wonderfully baptized three souls with the Spirit as in Acts 2:4. Then Bro. Gardner, wife and myself went to Alto for a meeting. The Lord has done a good work amongst the saints there. There has been quite a division; we left the saints greatly encouraged. One received the Holy Spirit while we were there. We came back home and found the saints with victory. One received the Holy Spirit while we were away and others were reclaimed. We had a baptismal service Sunday, and four were buried with Christ in the watery grave.—J. H. Polk and wife.

Charlotte, N. C. Am holding meetings here in different homes, and have a Sunday-school. Have been and still am sending out clothing to the mountain poor, Pentecostal families mostly. I expect soon to begin my evangelistic missionary work among the mountain whites. Their condition is pitiful owing partly to the hard times and high prices. I wish to thank those who have so kindly helped me through the Evangel. Any one wishing to know more of my work or who will send clothing to my poor, kindly write me in care of "The Evangel." Do not send barrels to me here, as I do not expect to be here more than four weeks. I am now distributing much literature, have personally distributed between six and seven thousand tracts from door to door in Charlotte. Monday, a sister and myself gave out over two thousand in the Soldier camps here. Yesterday we visited one of the hospitals and gave out tracts and talked with the boys concerning their souls. My work will largely be in the camps while I remain here. Any mother, or person having a boy or friend

in Camp Greene, Charlotte, N. C., who would like to have me visit him, I will gladly do so and will also place his name upon my prayer list, remembering him before the throne in this country, and when he reaches the trenches in France.—Yours in the Master's service, Florence L. Burpee, 613 E. 13th St., Charlotte, N. C.

Winnipeg, Manitoba, Canada. On March 2nd Langside Hall Pentecostal Assembly of Winnipeg, Manitoba, was filled with friends who met to pay their last tribute of love to the memory of Bro. George Lockhart, who has just been promoted to higher service and to be forever with His God. Evangelist Benham conducted the service of song, Pastor Small led the prayer service, Archdeacon Phair and Pastor Sweet—friends of long years—testified to the excellent character of Bro. Lockhart. Bro. Sweet writes, "Altogether it was a joyous service before the Lamb. There was no sighing, there were few tears, because all felt that the King's return was at hand and that our brother has but gone into His presence for a few moments' audience and then will be heard the summons for us all, 'Behold the Bridegroom cometh, go ye out to meet HIM.'" Bro. Lockhart has for years been a very active worker in Winnipeg and for a number of years had a large class of young ladies in the Sunday-school. It was about thirty years ago that Sister Elizabeth Sisson went to Winnipeg with the message of power, and Bro. and Sister Lockhart were amongst those blessed by her ministry, and for the past 30 years Bro. and Sister Lockhart have stood for the full Gospel. Hundreds have been healed in their home and hundreds have received the full Pentecostal baptism at their famous Monday meetings. A few years ago the Lord took them on a special missionary trip to Great Britain and Ireland. Bro. Lockhart had retired from his position in the employ of the C. P. R., and was on his way to California but was taken sick in Vancouver, where he passed away.

THE OKLAHOMA DISTRICT COUNCIL.

The Oklahoma District Council will meet at Wellston, Okla., April 2-7. Let all those who expect to attend write early to the pastor, so arrangements can be made for your entertainment. Entertainment will be promised for all our ministering brethren and for other delegates as far as possible. But you must notify us at least ten days before Council begins if you expect entertainment.

Bro. Welch, Chairman General Council, and Bro. Jamieson, Chairman of State Council, are both expected to be with us, and give us some helpful Bible lessons each day. Don't miss the Council if you can help it; we expect a large representation from over the State, and we hope to have the most profitable gathering in the history of our work in the State. For further information write Pastor Thos. J. O'Neal, box 215, Wellston, Okla.

WORKERS NEEDED.

I will be very glad indeed if some real Spirit-filled saints that are preaching the full Gospel that have a tent would come here and hold a meeting. There are three towns one mile apart to draw from and lots of hungry souls to hear the truth. I will help to pay their fare here and help in the services. Pray that we may have a real spiritual revival here in this oil field.—W. H. McCuin, Goose Creek, Texas.

The Evangel Prayer Band

Please pray for the little assembly at Paducah, Ky. Pray that God will send us a Spirit-filled preacher who will be able to feed hungry souls with the whole word of life.—Mrs. Oma Lynick, 1748 Harrison St., Paducah, Ky.

Pray that the power of God may be more manifested here at our assembly, that we may be kept humble at Jesus' feet and receive some of the gifts of 1 Cor. 12.—M. C. Leaf, Miss.

Pray for a Spirit-filled man to fill many empty pulpits at Louisville and Springhill.—C. M. C.

I solicit your prayers that Father will use me to His glory here for the whole Gospel is never preached and that He will send a Spirit-filled minister here.—T. E., Kimbrough, Arcadia, La.

A soldier boy in Atlanta, Ga., requests prayer.

Pray for me and my family, we do not live close to a mission and hardly ever hear any preaching.

A soldier boy who is a backslider writes requesting prayers of the Evangel Family.

Please pray that we may continue in the faith till Jesus comes.—Yours for Jesus, Mrs. F. M. H.

Pray for my household, also for your humble servant, that she may be faithful to the trust God has given her and see her whole household saved.—Mrs. E. D. T., Bisbee, Ariz.

I ask all saints to please pray for wife and me and all the saints here at this place, and that God will give us a wonderful revival.—J. M. G., Terrell, Tex.

Please pray for me as I am not healed yet, have been severely tested for the last three years.—M. H., Dundee, Ill.

Pray for my complete healing of serious stomach trouble, also for the healing of my mother of female trouble.—M. D., Booneville, Ark.

Pray much for us that the Lord work here and at Harrisburg, Ill., and at Marion, Ky.—E. M., Blytheville, Ark.

Pray for me as I am working about amongst one thousand men and I don't know of any one who believes in a full and free salvation with the baptism of the Spirit as in Acts 2:4. Beloved, pray God's blessing upon me that I may give out the Gospel truth that men may see the need of being saved for eternity.—O. S., Pascagoula, Miss.

A reader of the Evangel sends the following requests for prayer. Please pray for Mrs. Smith that God will save her soul and heal her body. Pray for the salvation of two men who are church members but do not know Jesus as their personal Saviour. Pray that God will graciously meet a sister who is seeking Jesus for the baptism. Pray for the salvation and healing of a man who has been sick ever since last summer. Pray that God will heal Sister Kauffman of Western China, who was brought to death's door as a result of a long and very severe journey. Pray that God will supply all the needs of Brother and Sister Kauffman, temporal and spiritual, and use them greatly. Pray that God will restore eyesight and hearing to one of His children. Please pray for us and work here in Oklahoma.

Please pray for me as I am expecting to be confined next month.—Mrs. T. D. D., Dexter, Mo.

Please pray for a dear girl who is honest at heart and wants the baptism of the Holy Ghost, but is in bondage to the Salvation Army, but she wants to be free for Jesus. Please pray for my little girl that God will straighten her left eye that was turned through sickness. The School Board wants to have it doctored, but I want Jesus to do it. Please pray for a sister whose health is poor, also a brother and sister who need healing. Please pray for me that God will heal me of every ailment of my body, also my right wrist.—Mrs. R. H. Nymore, Minn.

Sister Mary A. Riger of Ft. Worth, Tex., has just gone home to glory to be with Jesus. Her husband is not a Christian but promised that he will meet her in glory land. Please pray for him and children she left behind.—A sister.

Pray for us, husband is seeking the baptism of the Holy Spirit.—Mrs. J. E. S., Angleton, Texas.

I earnestly covet your prayers.—E. B. P., Trenton, Tenn.

Pray much for us in the work here.—E. M., Blytheville, Ark.

Pray for a sister in Christ who is suffering with her eyes that God will restore her sight.—S. L., Forrester, Okla.

Please pray for me that I may be healed of rheumatism and be filled with the Holy Ghost. Please pray that God will send

some Spirit-filled preacher to Mountain View, Mo.—Mrs. Mattie J. Payne.

Pray for me, I am sick.—M. B., Ellisville, Arkansas.

Please enter into prayer for Gove, Kans., as it is almost destitute of the full Gospel, that the Lord will pour out His Spirit without measure upon hungry souls. Pray that many will seek the Lord for the salvation of their souls, as there has been a lot of preaching here that there is no hell.—E. T.

Pray for a grandmother who is full of years and has dropsy; she is unsaved and requests prayer for the saving of her soul and healing of her body. Please pray for a father who is an unbeliever, a sister who is unsaved, also for a young brother, a poor boy, who has only one leg but wishes to go to a Bible school. Please pray that the Lord will open a way. I have an abscess or ingrowing tumor or something like this and I desire your prayers. Pray that God will send a Spirit-filled preacher here.—Mattie Shepherd, Colquit, La.

Please pray that confidence and harmony be restored in my family circle as the enemy has sown discord that has resulted in sorrow and trouble.—C. E., Grand Prairie, Texas.

Please pray for a Salvation Army woman who has cancer but is trusting God to heal her. The doctors have given her up. Pray that God will send a Pentecostal preacher to this place.—Mrs. M. Wilke, 416 West Grand Ave., Decatur, Ill.

Please pray the Lord will change my heart to hate sin, and to believe and love the Lord Jesus and make me an overcomer till He comes.—One who doubts her salvation.

Please pray for a dear brother who has a cancer on his face. Please have special prayer for him as he is now in a very bad condition. Continue to pray for a dear one for whom request was made a few months back. The party is insane but is now at home and knows everybody and everything, but is not yet completely healed. Also please pray for my father that he may receive the baptism of the Holy Spirit; also for the man with a cancer that he may receive the Holy Spirit.—J. V. W., Nordheim, Texas.

Pray that my husband might receive the baptism of the Holy Ghost and that some Spirit-filled person can come to this place to help me start meetings.—C. M. P., Groveland, Calif.

Pray for my husband who once knew God but has backslidden; pray that he will be brought back to God. Pray for me that I may be an overcomer.—A reader of the Evangel.

We have a dear brother here with a cancer on his face. All medical aid has failed. Will all the saints that read this please take time to pray for this dear man. Don't fail.—S. A. T.

MISSIONARY CONTRIBUTIONS MARCH 8th to 21st INCLUSIVE.

Missionary contributions are forwarded each month to over 50 Pentecostal missionaries who are trusting the Lord alone for their support, and no deductions are made whatever. We need to send out \$5000.00 per month to enable them to do good service for their Lord. Please send all contributions by Express or Money Order to the Missionary Treasurer, Stanley H. Frodsham, 2838 Easton Avenue, St. Louis, Mo.

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burg, Pa.....	71.05
V. B. V., Findlay, O.....	3.50
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Mrs. V. D., Shawnee, O.....	1.10
Sunday School, Albion, Mich.....	3.65
Mr. and Mrs. E. E., Ainsworth, Neb.....	5.00
Sunday School, Bridgeport, Tex.....	3.80
Mrs. R. C., Ft. Smith, Ark.....	6.50
E. E., Ainsworth, Neb.....	5.00
Mrs. P. D., Sen, Alexandria, Va.....	10.00

Total.....\$1073.83
 Previously reported this month..... 484.41
 Total.....\$1558.24

SEEKS OPENING.

Young woman (Baptized) desires to help in Pentecostal mission. Eastern country town preferred. Bible school graduate, interesting personality and speaker, also musical. References, L. Gospel Publishing House, 2838 Easton Ave., St. Louis, Mo.