

THE WEEKLY EVANGEL.

Darner, Phil 171
131 S Adella St.

THE FAMILY PAPER

"I Follow After"

Phil. 3:12.

My goal is God Himself, not joy, nor peace,
Nor even blessing, but Himself, my God:
'Tis His to lead me there, not mine but His,
"At any cost, dear Lord, by any road."

I may not hurry Him for naught is gained,
God's way is perfect, and His time is best,
Nor may I hinder Him, or stay His hand,
Nor settle down halfway to take my rest.

No, faith must forward press, **the goal is God,**
And love can trust her Lord to lead her there,
Upheld by Him, my soul is following hard,
Till God hath full fulfilled my deepest prayer.

No matter if the way be sometimes dark,
No matter though the cost be oftines great
He knoweth how I best shall reach the mark,
The way that leads to Him must needs be strait.

One thing I know, I cannot say Him nay,
One thing I do, I press towards my Lord,
My God, my glory here, from day to day,
And in the glory there, my Great Reward.

—F. Brook.

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HOW THE POWER OF GOD FELL A LITTLE OVER ONE HUNDRED YEARS AGO.

From the Autobiography of Peter Cartwright.

From 1801 for years a blessed revival of religion spread through almost the entire inhabited parts of the West, Kentucky, Tennessee, the Carolinas, and many other parts, especially through the Cumberland country, which was so called from the Cumberland river, which headed and mouthed in Kentucky, but in its great bend circled south through Tennessee, near Nashville. The Presbyterians and Methodists in a great measure united in this work, met together, prayed together, and preached together.

In this revival originated our camp meetings, and in both these denominations they were held every year, and, indeed, have been ever since, more or less. They would erect their camps with logs or frame them, and cover them with clapboards or shingles. They would also erect a shed, sufficiently large to protect five thousand people from wind and rain, and cover it with boards or shingles; build a large stand, seat the shed, and here they would collect together from forty or fifty miles around, sometimes further than that. Ten, twenty, and sometimes thirty ministers, of different denominations, would come together and preach night and day, four or five days together; and indeed I have known these camp meetings to last three or four weeks, and great good resulted from them. I have seen more than a hundred sinners fall like dead men under one powerful sermon, and I have seen and heard more than five hundred Christians all shouting aloud the high praises of God at once; and I will venture to say that many happy thousands were awakened and converted to God in these camp meetings. Some sinners mocked, some of the old dry professors opposed, some of the old starchy Presbyterian preachers preached against these exercises, but still the work went on and spread almost in every direction, gathering additional force, till our country seemed all coming home to God.

In this great revival the Methodists kept moderately balanced; for we had excellent preachers to steer the ship or guide the flock. But some of our members ran wild and indulged in some extravagances that were hard to control. The Presbyterian preachers and members not being accustomed to so much noise and shouting, when they yielded to it went into great extremes and downright wildness, to the great injury of the cause of God. (At this time the Cumberland Presbyterian church was organized.)

In this revival many joined the different churches, especially the Methodist and Cumberland Presbyterians. The Baptists also came in for a share of the converts, but not to any great extent. Infidelity quailed before the mighty power of God, which was displayed among the people. Universalism was almost driven from the land. The predestinarians of almost all sorts put forth a mighty effort to stop the work of God.

Just in the midst of our controversies on the subject of the powerful exercises among the people under preaching, a new exercise broke out among us, called the JERKS, which was overwhelming in its effect upon the bodies and minds of the people. No matter whether they were saints or sinners, they would be taken under a warm song or sermon, and seized with a convulsive jerking all over, and the more they resisted the more they jerked. If they would not strive against it and pray in good earnest, the jerking would usually abate. I have seen more than five hundred persons jerking at one time in my large congregations. Most usually persons taken with the jerks, to obtain relief, as they said, would rise up and dance. Some would run but could not get away. Some would resist;

on such the jerks were generally very severe. (During one meeting the power of God fell and three hundred went down crying out to God at one time, and they never preached any more for two days and nights. People just sought God day and night.)

To see those proud young gentlemen and young ladies, dressed in their silks, jewelry, and prunella, from top to toe, take the Jerks, would often excite my risibilities. The first jerk or so you would see their fine bonnets, caps and combs fly; and so sudden would be the jerking of the head that their long loose hair would crack almost as loud as a wagoner's whip.

At one of my appointments in 1804 there was a large congregation. Among the rest there were two very finely dressed, fashionable young ladies, attended by two brothers. These young ladies came to the front and took their seats near where I stood, and their brothers stood near the door. While I was preaching, the congregation was melted into tears. And both the young ladies took the jerks, their brothers were very angry and said I had put some truck on their sisters that gave them the jerks, also saying they would horsewhip me. Later I had the pleasure of seeing them all four soundly converted.

While I am on this subject I will relate a very serious circumstance which I knew to take place with a man who had the jerks at a camp meeting, on what was called the Ridge, in William Magee's congregation. There was a great work of religion in the encampment. The jerks were very prevalent. There was a company of rowdies came to interrupt the meeting. These rowdies were headed by a very large drinking man. They came with three bottles of whisky in their pockets. This large man cursed the jerks, and all religion. Shortly afterward he took the jerks, and he started to run but he jerked so powerfully he could not get away. He halted among some saplings, and, although he was violently agitated, he took out his bottle and swore he would drink the jerks to death; but he jerked at such a rate he could not get the bottle to his mouth, though he tried hard. At length he fetched a sudden jerk, and the bottle struck a sapling and was broken to pieces, and spilled his whisky on the ground. There was a great crowd gathered around him, and when he lost his whiskey he became very much enraged, and cursed and swore very profanely, his jerks still increasing. At length he fetched a violent jerk, snapped his neck, fell, and soon expired with his mouth full of cursing and bitterness.

I always looked on the jerks as a judgment sent from God, first to bring sinners to repentance; and secondly, to show professors that God could work with or without means, and that he could work over and above means, and do whatsoever seemeth him good, to the glory of his name and the salvation of the world.

There is no doubt in my mind that with weakminded, ignorant, and superstitious persons, there was a great deal of sympathetic feeling with many that claimed to be under the influence of this jerking exercise; and yet, with many, it was perfectly involuntary. It was, on all occasions, my practice to recommend fervent prayer as a remedy, and it almost universally proved an effectual antidote.

(Mockers called these jerks Methodist fits.)

There were many other strange and wild exercises into which the subjects of this revival fell; such, for instance, as what was called the running, jumping, barking exercise. The Methodist preachers generally preached against this extravagant wildness. I did, and feared no consequences when I felt my awful responsibilities to God.

(Thus we see how the power of God fell in the early days of Methodism. Hundreds were soundly converted in these camp meetings.)

THINGS SHORTLY TO COME TO PASS.**The Beast Conquered by the Lamb.**

John tells us in the Revelation God gave him (chap. 13:1), "I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns." The beast is watched as he comes out. He is coming out of the sea—the people. Every movement is watched. John, who is a type of the saints, saw the beast at a distance, and the same vision can be given. The beast is not invisible to the saint, he sees his approach. This is the difference: the saint knows his history and his doom, the others will only "wonder" at him. To those on the earth, the beast will be an object of wonder and worship. But the saint knows all about him, whence he comes and where he is going.

John tells us further, "And the dragon gave him his power, and his seat, and great authority." Satan gives him his power; he is his viceregent. He is the executive of hell, but he is no match for the executive of heaven, the Holy Spirit. The Dove, the weak Dove, is going to conquer the beast. The breath out of His mouth will destroy him, and though he has the heads and horns multiplied so many times, it matters not, the exalted horns have to go down every time.

The seer of Patmos gives us a further picture. "I saw heaven opened, and behold, a white horse; and He that sat upon him was called faithful and true, and in righteousness He doth judge and make war." Rev. 19:11. This final fight is the counterpart of Calvary. It is necessary, and He that rides upon the horse is the only one that can meet the foe. Calvary may have seemed a failure, but it is a part of the whole. He that conquered at Calvary has a right to have the final conquest. The very Son of God, and He alone could overcome at Calvary. He met the advance guard of the enemy there, and he received the first onslaught. It was a staggering blow, but He rallied. It was not possible that He could be holden of death. Vengeance belongeth unto God, and He is going to give the vengeance to His Son. He opened not His mouth. He waited God's time.

We further read, "On His head were many crowns... and He was clothed with a vesture dipped in blood... and the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean." Rev. 19:12-14. The very crowns they gave up to Him in advance. The victor's crown, before the victory was won! The saints willingly gave them up to Him beforehand. He had on Him the diadem of victory when He went into the fight. And He does not go alone. Though they honor Him, He wants to honor them. He would not go into the battle until the army was completed. He could not go without you and me.

Only one garment was dipped in blood, the others were white. Everyone in that army sees the blood-dipped vesture, and they know that because of that they are there, and because of that vesture being red, theirs is white. That vesture dipped in blood is the glory of heaven, but the shame of earth. The sight of it will be too much for the enemy, and the sword will finish the work. They have to see the bloodstained vesture, and they have got to feel the sword. To one part of the host in that battle that bloodstained garment means redemption; to the other it means doom, it means rejection, it means the fire. And the blood of Christ draws the same line on the earth to-day. They are ranging themselves on the opposite sides now.

The beast will come out of the waters. He has got his followers ready before he comes, and they are ready when he comes. They are preparing themselves. The best preparation he can make for them is to set at naught the

Word of God. Set that aside, and his task is easy. He does not set aside its letter but its spirit. He does not want to destroy the Word altogether, but to nullify it. But though he is doing his work so faithfully, God is also active, and He is pouring out a greater measure of His Spirit to make alive the letter of the Word. The enemy does not destroy the letter, for he knows the letter kills, but he tries to take the spirit from it: and God is making the letter life by giving a superabundance of the Spirit. He can outwit Satan every time. He is tolerating the enemy for the time being, that the Son may overthrow him completely later on. And when the full number of His host is complete, the signal will be given, and the Son will lead them on to victory. He led Joshua and his hosts, and He gained a complete victory over the enemy. He was invisible, but none the less real. And if He can give victory for His people Israel, He can and will do it again, but this time over a greater foe. It will be the battle of the eternities.

The Lord is jealous for His people, He wants them, He longs for them. Nothing else will satisfy Him. Though He is looking forward to the overthrow of the enemy, though He has waited long, His heart is not there. His desire is towards His beloved. Conquest and victory are grand, but love and being loved is grander. Of course they follow Him, they could not do anything else, and He wants them very near. The love of Christ passeth knowledge; eternity will not exhaust its fulness. It is useless to try and express in words the heights and depths of His love, or to attempt to comprehend it in its fulness with our limited capacities. Throughout the eternities we shall revel in love. John saw "no more sea." Love will take its place. The sea is the biggest thing we know of in the world, but love is mightier and greater than the oceans. Many waters cannot quench love, but much love will quench the seas.

In the meantime, look at Calvary. That is the evidence of His love to the saint while he is on the earth. It is an earnest of the endless and unchanging and everabiding love of God in Christ Jesus. The angels delight in His love, but they are in the outer circle, but it is the inner circle of the redeemed who can sing sweetest and longest and loudest of love. "Unto Him that loved us and washed us from our sins in His own blood... to Him be glory and dominion for ever." The outer and the inner circles will be singing of love, but the songs of the inner circle will go over and beyond, and overflow the others in the distant vistas of eternity. They will sing it best, because they are nearest His heart, and it is a heart song. You can learn the song now. The Father is well pleased with the love, the adoration and the praise given to His Son, because it is His Son, and He gave the Son, and God is love.

The day is coming and is assured. Have you got the earnest? Does the Spirit bear witness with your spirit? Is it true, "Now are we the sons of God?" If not, make very sure. Do not deceive yourself, and do not be deceived. There is abundance of grace still in the heart of Jesus for everyone who reads this message.

A Chinaman was asked, "What is the best remedy for the victims of opium?" "Knee medicine," was his reply.

Praise is a great law, nothing puts doubt to flight quicker than praise.

Jesus is coming. The skies are darkening. The clouds are lowering. The lightnings are flashing. The thunders are rolling. The signs are multiplying that proclaim the birththroes of the new creation are at hand.

THE FULFILLMENT OF A LIFE DREAM.

A Wonderful Ministry in Song.

From babyhood I penetrated the regions of the Unseen. I kept company with angels who guided me into safe paths as my feet wandered seeking, seeking that that would satisfy my not-understood desire; and but for their good offices, I would have drifted into destruction long years ago. I am writing this article at the age of fifty-four, and for the comfort of someone who perhaps walked and still walks in a similar path.

As far back as I can remember I loved music. I sang on any stage I was allowed to sing on at the age of six and have kept it up ever since, gladly accepting any opening until I have sung, an unknown singer, in jails, County poor farms, County hospitals, orphan homes, and countless places no one else would go to; in hundreds of schools all over the United States, all kinds of societies, Crittenton homes in many states, in houses of ill-fame and railroad shops, using all kinds of instruments, good, bad and indifferent. I have sung on the streets time and time again, and more than otherwise have been received kindly, and hearts were comforted. But not until 1904, when I consecrated myself and my all to God, did I lift up a soul, to my knowledge, to God. If I did, I did not try to, and I did not know it. I always believed in God. I inherited faith from my parents. All children should. I believed, but so do the devils believe, and tremble. Not until the glamour of this life was torn from my eyes and I knew life, and my part in it to man and toward God, did I turn to God and tremble. In the year of 1904 I gave up to God and answered a call that I had heard three times, and then and there on rising from the altar I saw and knew I was in the hands of the Holy Ghost who would be my teacher in all things.

I had never composed songs in the sacred line, only two, "The Magdalene," and "Come Unto Me," both showing the lack of holy inspiration, and fall flat even now when sung. At once I felt placed in a holy atmosphere of melody and began to hear voices, one or many, and musical instruments, but for years I was alone in my new discovery save my twin sister, Mrs. Mary Anderson, Route 1, Walling, Tenn., who heard heavenly singing, and several times she heard angel voices singing my songs, one of them being, "I fell in love with the Nazarene," she never having heard it, and she sang the chorus to me perfectly, just at the time I was having it published.

In 1904, a few weeks after my consecration, the Lord gave me a vision of a golden rainbow of seeming fire, out of which He spoke to me, promising to help me in my new work, sacred song composing. None scarcely believed this story, but God showed it to me too clearly to doubt it and through all the turbulent waters of tribulations at the hands of my friends, whose helping hand I needed, I stood alone, save God and the angel host who strengthened me, and comforted me with songs and music.

Then the Holy Ghost and fire came, and I feared no longer. I was in His school and learned all about composition in song, literature and execution on instruments, and when He comes upon me *I can sing*. So often I heard other voices sing with me, and many stringed instruments accompanying me, but when I told it people would shake their heads and look wise and troubled. They thought I was either a spiritualist trying to be a medium (and that is one thing I know nothing on earth about), or a crazy illusionist. But I knew where I was and where I had been from childhood. I had heard God's call and saw His leadings, so I spoke when I felt led and kept silent when led, and just let all say and think as they chose. I said like Esther, "I will go in unto the King,

and if I perish, I perish!" Well, she did not perish, and neither have I. Praise God!

I received my baptism, immersion in the fire of the Holy Ghost in 1907 at the old Asuza Street Mission, and that same night heard the real message of His soon coming and a few nights later I heard a legion of angel singers sing my song, "Behold, I come quickly," singing unbroken verses in the last chapter of Revelation with a line or two in other parts of the Bible, and as they vanished I arose and sang in pure joy the chorus, "Glory, Hallelujah, He is coming soon, Coming to the children of men!"*

Then I, like others, saw wrong things among the members of the Pentecostal assemblies, even among those who spoke in tongues, and thoughts of doubt began to rise in my mind, not doubt of God's Word, nor in my own experience, but doubt concerning the people in this new movement, until I lost what I received at Asuza St., and grew dark in my soul and went into worldly things. While in this state I heard no more angel voices nor heavenly music. I investigated again and nearly made a fatal mistake by writing an article against the movement.

God spoke these words to me one afternoon as I stood on the pier at Ocean Park, Cal., "Ecce homo." I heard the words three times and seemed to see them written in the sky, and instantly I was transported from 1910 to the beginning of the world. All things were new, and God said, "It is good!" I went to an encyclopedia and found "Ecco homo" meant "Behold the Man!" referring to Jesus before Pilate. I did not speak a new language then but God did, and I was convinced, and sought a renewed connection with the third part of the triune God, the Holy Ghost.

In 1911 at a tarrying place, I received the desired touch of the King's sceptre and He said, "What is thy wish and what is thy desire?" I said, "That I may lift Thee up in this song work and that I may be freed from the flesh in song, that Thou mayest be able to lift the hearers up, up, up, high enough that they may be able to hear the heavenly music so that they can praise God as they never did in song before and rejoice as they should in Thee."

Well, God put me through a fiery test from 1911 to 1916, such casting out by the saints or really, the leaders, and punished me so severely in my flesh, not my Spirit, that I nearly succumbed in the flesh. So I remained at home most of my time, reveling in communion with my Bridegroom, and He got nearer to me this past year than He ever did before. After remaining away from assemblies for one year, except two or three times to 109 S. Grande, Los Angeles, Miss Miner's Rest Home for Pentecostal Missionaries, I received an invitation from Mrs. Hagg of 1634 W. 51st Place to come to her, and God led me to go. I sang for several saints that afternoon at this home and God came to my rescue and allowed one saint to hear one angel voice sing in tongues in tenor with me. I heard this voice also. Then I went to Victoria Hall in Los Angeles, where I had suffered, and I sang as I never sang before, and played on invisible keys and sang in tongues and talked with God and the saints were blessed. God knows how to subdue us and put us in the clay form so He, the great Potter, can mould us to His own liking. Glory!

I was sent for again and went to the home of Mr. and Mrs. Roll, 3567 S. Hoover St., Los Angeles, accompanied by Mrs. Hagg. I sat down at the piano at the request of the company and tried to play "The Bridal Song," one of my own compositions, and lo! I could not read the notes,

*This song can be obtained from the writer, price 25 cts.

could not pitch the tune and even, as I sat there, the very words I had arranged myself looked unfamiliar, and I felt strangely empty and said, "Oh, I cannot sing. I cannot sing." They prayed for me and I began to sing, praying in my heart, "Oh God take me and show "signs and wonders" to Thy glory. The saints did not seem to respond as they had done before when I sang, and I was about to fall down when all at once I began to sing a new song, "Spiritual Israel," and I heard an echo in the distant horizon as from a bell or trumpet. I turned to see if the saints noticed it, but they had not, and so I resumed singing, and all at once some one cried out, "What was that?" Then I knew my wish of many years was coming to pass, that others might hear what I said I had heard so often, and in the full abandon of my joy I took my hands off the keys, never putting them on again, and raised them both up in the air and I sang in a high key in tongues for about three minutes or more, and every wire was charged with heavenly electricity and vibrated in perfect unison with my every tone, giving each part, tenor, basso, alto, and soprano, perfectly; and then, the wonder of wonders, an orchestra from heaven joined in, starting low and tenderly, and then swelling to wondrous volume, filling the room with the sweetest strains beyond words to describe. An orchestra of a thousand strings joined my poor effort. Oh, glory to God! How I did praise and magnify His holy name, who had lifted me up into heavenly places. I could hear the sweet strains wafting their way through the closed windows and doors, and one gentleman arose and went into the hall to see if the music could have been produced outside, but no, it was done just above my head at the piano. I could hear the reverberations in the distant horizon for sometime. Everyone in the room, believers and unbelievers, heard it and pronounced it supernatural, and there were five grown people besides myself in the room.

Mrs. Roll wrote me since and said, "Oh I still hear those sweet strains as plain as I did that night, and I surely thought Jesus was making His way to earth, and a slight fear crept into my heart that I was not quite ready for Him to come, and I would like a little more time." Oh, it was so wonderful. Any one can write to Mrs. Roll and Mrs. Hagg concerning the truth of this. I felt just as safe as if I slept in the arms of Jesus, and as we sailed away to heaven we were escorted by an angel choir. I have heard them often, but not quite so near, not quite so loud, but never before with witnesses. I spent the night with Mrs. Hagg and we could scarcely sleep for thinking of it, and next day God gave me the final march chorus to this song.

Oh blessed be Thy name Thou matchless One! "Awake Oh north wind and come thou south; blow upon my garden that the spices thereof may flow out. Let my beloved come into His garden and eat His pleasant fruits." Cant. 4:16.—Sarah Haggard Payne, Box 44, Ocean Park, Cal.

EARNESTNESS IN SEEKING SALVATION.

A young Mohammedan became very anxious to get rid of the burden of his sins, and determined to do all that his religion prescribed to get them washed away. He became a fakir (or religious beggar) and used to practice all kinds of penance and austerities. For twelve days he knelt on one knee by a river, saying the same prayer thirty times daily, fasting all day long, and never speaking to anyone.

Then he wrote the name of God on paper 125,000 times, cut out each one separately, wrapped them in flour and fed the fishes with them. All this time he was sitting up half the night, "writing the name of God mentally on his heart."

For many years he sought in these and similar ways to find peace, and he walked as a fakir 2,500 miles. He then became a teacher in the Lahore school, where the headmaster was a Christian, but he was so bigoted and opposed to Christianity that he could not listen to its preaching.

Finally he heard that an old friend of his had become a convert to Christianity and he wrote to remonstrate vigorously. He felt, however, that he must read something of the Bible in order to be able to refute it, and show the friend how false its teachings were. But instead of doing that, the result of his reading was that his own heart was touched and won by the Man of Calvary, and he became a sincere and earnest follower of the meek and lowly Jesus. This man was afterwards known as Dr. Imad ud Din, a mighty missionary to his fellow-countrymen, and the means of the salvation of thousands. He became a very learned man, and wrote many books on Christianity addressed to Mohammedans; and to the end of his long life he lived a humble, simple Christ-like life. His last words were, "I want to lie with my face looking upward toward the Gate of the City, that when the call comes, I may go straight in."

THE BIBLE—IT'S OWN ADVOCATE.

I once said, in course of a conversation with the late C. H. Spurgeon, "Have you ever been able to trace the conversion of any one directly to a single sentence you uttered?" "No," he replied, "never to any special sentence or words of my own; but often to the utterance of a text or verse from the Word of God. So far as I can remember, that has always been the arrow, which has found its way through the joints of the armour, and reached the heart of the sinner. And," he went on, "I will give you an instance of the truth of that. A good many years ago, the directors of the Crystal Palace wished to try the experiment of gathering a big congregation in the central transept, to hear some of the preachers of the day.

"They asked me first. I may say at once, they never asked any one else, as it was found that the strain was too great for the voice of most men to preach so as to be heard properly. Well, in order to test the acoustic possibilities of so vast a space, I went to the Palace early one morning, before the doors were opened to the public. I took with me two or three friends, who stationed themselves in different parts of the building, so as to tell me if my voice could be heard there. Standing in the orchestra, I began, 'Behold the Lamb of God who taketh away the sin of the world.'

"Years afterwards, my brother James was called out to see a dying man in Croydon: this man said to him: 'I am a painter by trade; I used to be an utterly godless man, until one morning early, as I was painting up in the inside of the roof of the Crystal Palace, not dreaming that any one was in the building, I was startled by hearing a voice ringing out, "Behold the Lamb of God that taketh away the sin of the world." The words came home to me with such power of conviction that I became a believer in Christ and an unworthy follower of His. I afterwards was told that it was your brother's voice I heard. Please tell him this from a soul he was privileged to lead to the Saviour.'

So true is the testimony of the Bible to its own inherent power:—"The Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."—J. W. W. Moeran.

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MESSAGES OF THE MOMENT.

"It is the Last Hour."

The year 1917 will probably bring to many hearts unspeakable woe, for it promises to be a year of bloodshed and famine and war such as this world has never seen, but to the child of God, whose ears are open to the sweet comforts and consolations of God's Holy Word there is the promise of blessings, exceeding abundantly above all we may ask or think. It seems as if the Lord Himself is very nigh, even at the doors, and as one gets to know Him better, there comes a boldness of faith we have never known before. When Esther timidly entered the presence of her king, wondering if his sceptre of favor would be held out to her, she was invited to a largeness of petition that she had never dreamed of. "What is thy request? it shall be given unto thee, even unto the half of the kingdom." Has our King any less love for His bride? Has He less to bestow upon us than King Ahasuerus, even with all his world-wide dominion? Is His sceptre of favor ever withdrawn in the presence of those He loves so much?

Queen Esther did not bring large selfish petitions for herself. She saw a people robbed and spoiled, a people who were perishing, and her request was for the overthrow of the enemy who purposed their destruction. Often we have heard that sweet voice of His say, "Seekest thou great things for thyself? *Seek them not.*" But there is a people in every part of the earth perishing for the lack of knowledge, a people rapidly descending to Christless graves for the lack of the Gospel that our Master has commissioned us to give them. A worse enemy than Haman is after them. We believe it is the last hour, and the time for bold petitions. The cries of the children of Israel under the fierce bondage of Pharaoh moved Jehovah, and a deliverer was sent who was the means in His hands of the overthrow of the enemy. The only solution to earth's problems is that the Deliverer shall come forth out of Zion. He will lead forth His own, and triumph over all

the power of the enemy. Are your petitions going up for the overthrow of the enemy? Are you crying as John did, "Even so come, Lord Jesus?" He it is whom this old earth needs.

But before He comes we have a wonderful Gospel to herald forth to the uttermost ends of the earth, "Salvation for all who will come under the shelter of the precious cleansing blood of the Son of God." It is the time to give ourselves and all that we have to the sending forth of the last Gospel call. Some are coveting after the things of earth, but as Elisha said to Gehazi, "Is it the time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and men servants, and maidservants?" The apostle warns us that "the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." Let us see to it that we are not amongst those who mind earthly things, but a people who with purified hearts, seek first and seek only the Kingdom of God, and are instant in season and out of season in petitioning the throne of God until His Kingdom comes, and in abundant laboring in sending forth this great Gospel to the uttermost ends of the earth in the little while before our Master returns.

SOWING BESIDE ALL WATERS.

Are you a tract missionary? Have you had the joy of seeing a soul saved through the instrumentality of a tract you have given to them? We remember reading, some years ago, of a tract that had been used to the salvation of a great number of souls; before the author went to glory he knew of 1700 people who testified that they owed their conversion to this pamphlet of his. At the time we read of this, we were planning on a trip to California, but the Lord closed up the way, and as we waited on Him, He showed us He would have us spend the money we should have had to pay out on railroad fare in publishing Gospel tracts. It is always a delight to obey God, and so we searched various tract depots until we came across the tract that God had so honored in the past, and we had 50,000 printed as a first edition.

Within a month of this first edition being printed and put into circulation, we know of two souls being saved through its instrumentality, and we were more pleased than if the President had made us a present of the State of California and all it contains. The tract in question was "What it is to believe in Christ," by J. W. Chickering, and we have just printed an edition of it at the Gospel Publishing House, and we trust all our friends will help us get it out to the four corners of the earth.

Amongst other tracts that we have printed recently on the Evangel Press are "Sin and Repentance," by Bro. F. F. Bosworth; "Your every need supplied," by Bro. Andrew Urshan; "He took God as his lawyer," by Miss E. Sisson, and several excellent tracts by Bro. A. P. Collins. There are two that are especially good to send to the sick, "Healing for all," and "Thou art loosed." All the tracts are in uniform size and fit the ordinary envelope. A full list of these will be found in another column. It is a good thing to get into the habit of inserting a tract in every letter you write, not only to Christian friends but to business people, too. Always carry a few round with you, and sow them like seeds wherever you go, and as you give them forth in faith, God will see to it that you will have an abundant increase. You may win many stars for your crown this way.

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

HUMILITY.

Humility is one of the choicest graces of the Holy Spirit. If we want to be great in God's eyes, we must be little in our own. "He that humbleth himself shall be exalted." If it is a good thing to be a great man, it is a greater thing to be a good man; few great men are really good men, but all truly good men are great. For we must be good before we can be great, and we can neither have goodness or greatness if we lack the grace of humility.

We can not speak of our own virtues and be humble. Who but a proud man would commend himself? "Let another praise thee and not thine own mouth." We can not speak of our own virtues, they are soiled by our fingering.

We read in holy Scripture, "He humbled Himself." Was He not always stripping and humbling Himself, taking off one robe of honor and then another, till, naked, He was nailed to the cross—thus giving light to others by being Himself consumed—till they laid Him minus a single cent in a borrowed grave?

Pride says, "Give me the honor that belongs to me, the social position, my dues and rights."

If the mask from the heart could be torn,
And the thoughts could be read on the brow,
There are many would pass by with scorn,
We are loading with high honor now.

Man looketh on the outward appearance, but God on the heart. For as a man thinketh in his heart so is he.

Here is a medieval prayer, let us ask ourselves if longings like these ever had a place in our hearts?

"Oh, gentle Jesus, so humble of spirit, hear while I pray. Deliver me from the desire of being esteemed more than others, of being loved more than others, of being sought after more than others, of being praised more than others, of being in authority more than others. Deliver me from the fear of being despised or repulsed, make me willing to be made willing that others be more loved than I, more esteemed than I, that others may increase, and I decrease."

Surely this is a humble prayer; do you unite with me in saying Amen to it?

As for those still in nature's death and darkness, it is useless to recommend the grace of humility to you. You cannot get the flower until you get the root. First the root, then the flower, then the fruit. Faith in the Lord Jesus Christ is the root of all Christian graces. "Born again we all must be, ere yon kingdom we would see." Put your trust in the crucified but now risen and glorified Redeemer, in whom we have redemption through His blood, even the forgiveness of sins.—Pastor J. R. Grant, Atholmar, B. C., Canada.

FACING ANOTHER CRISIS.

The Evangel is facing another crisis for the new year. Our contracts for paper having expired for 1916, we sought to place a new contract and found that the price of paper had advanced 2 3-4 cts. per lb. over prices we have been paying. When it is known that the Evangel consumes over a ton of paper each month, it will be realized that this increase in price means an additional \$60.00 or more which must be raised each month in order to meet all expenses. The Evangel has already been living from hand to mouth, and existing only in response to the united prayers of the Evangel force in St. Louis and the Evangel family on the field, and this added cost means that we must pray some more, and believe a little harder for the continuation of the paper during 1917, than for the past year. That God will meet our faith and touch the hearts of the Evangel Family to respond to the need, we have not the least bit of doubt, but we thought it wise to unburden our hearts and tell you all about it so that you could truly unite in prayer with us that God shall supply every need during the coming year.

DAILY PORTION FROM THE
KING'S BOUNTY

MRS. A. R. FLOWER

Sunday. "Knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed." Rom. 13:11.

Blessed coming One, how our hearts yearn to see Thee! It is the hope that cheers us onward amid the confusion and the sorrow and the disappointment of earthly life. We have waited long with burning hearts of expectancy—

"But our vigil's almost over,
Hope of heav'n—O priceless boon—
In the east the glow's appearing,
Christ is coming, coming soon."

Monday. "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." 2 Cor. 12:9.

"Glory in my infirmities"—"glory in tribulation"—glory in all the petty, irritating trials that beset my path from day to day. They bring the sweetness into my life; they bring the patience and the power for service; they bring that reflection of His loveliness that can only come through suffering. Far better to become a giant for God through these hard places, than to continue in the easy ways and remain a spiritual dwarf.

Tuesday. "So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him." 1 Sam. 17:50.

Five stones David had chosen from the brook; but he only needed one stone, for God was back of the hand that slung it, and the aim was true and effectual. Hallelujah! Just one stone—but it slew Goliath—though David might have slung the five with all the skill he possessed, and failed to even touch the giant. God back of the weakest effort insures success; the strongest effort apart from Him is vain.

Wednesday. "The effectual fervent prayer of a righteous man availeth much." Jas. 5:16.

"Prayer changes things." Yes, truly; and perhaps the greatest thing it changes oftentimes is our own selves. The very withholding of our desire has brought to our waiting hearts a surrender and a brokenness before God, that has meant infinitely more both to us and to the lives that we touch, than would have meant the immediately granted request. God always answers the seeking heart, though sometimes in a much different manner than we have asked.

Thursday. "And the Lord came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak, for thy servant heareth." 1 Sam. 3:10.

Has He ever called your name, beloved, in the hush of the early morning, or the calm stillness of the vesper hour? And was there a ready, glad response; or were your ears too heavy or too filled with earthly voices to hear His quiet, holy accents? He will come to you again; listen carefully for His voice. "Blessed is the man whom thou chooseth, and causeth to approach unto thee, that he may dwell in thy courts."

Friday. "In prosperity the destroyer shall come upon him." Job 15:21.

The prosperous day is the time of danger for both the nation and individual. How constant were God's warnings to Israel lest they forget Him in the day of their prosperity! How certain and awful the result that would follow—"ye shall surely perish!" And this is the time when we should walk most softly before God, lest pride and self-sufficiency open the door for evil results in our lives.

Saturday. "With the precious blood of Christ, as of a lamb without blemish and without spot." 1 Pet. 1:19.

Redeemed! Hallelujah! How our hearts swell with praise and thanksgiving to Him who for us became a sacrifice—an all-availing sacrifice. God gave Him as the atonement for a sin-cursed world. And the power of that shed blood is as fully efficacious this moment as when it streamed red from the cross on Mt. Calvary. God grant to us a fresh appreciation and a fuller appropriation of its power.

GENERAL COUNCIL OF THE ASSEMBLIES OF GOD.

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

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

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A STATEMENT OF FUNDAMENTAL TRUTHS APPROVED BY THE GENERAL COUNCIL OF THE ASSEMBLIES OF GOD,

October 2-7, 1916.

This Statement of Fundamental Truths is not intended as a creed for the Church, nor as a basis of fellowship among Christians, but only as a basis of unity for the ministry alone (i. e., that we all speak the same thing, 1 Cor. 1:10; Acts 2:42). The human phraseology employed in such statement is not inspired nor contended for, but the truth set forth in such phraseology is held to be essential to a full Gospel ministry. No claim is made that it contains all truth in the Bible, only that it covers our present needs as to these fundamental matters.

(Continued from last issue.)

13. ESSENTIALS AS TO THE GODHEAD.

(f) The Lord Jesus Christ, God with us.

The Lord Jesus Christ, as to His divine and eternal nature, is the proper and only Begotten of the Father; but, as to His human nature, He is the proper Son of Man. He is, therefore, acknowledged to be both God and man; who, because He is God and man, is "Immanuel," God with us. Matth. 1:23; 1 Jno. 4:2, 10, 14; Rev. 1:13, 14-17.

(g) The Title, Son of God.

Since the name "Immanuel" embraces both God and man in the one Person, our Lord Jesus Christ, it follows that the title, Son of God, describes His proper Deity, and the title, Son of Man, His proper humanity. Therefore, the title, Son of God, belongs to the *order of eternity*, and the title, Son of man, to the *order of time*. Matth. 1:23, 21; 2 Jno. 3; 1 Jno. 3:8; Heb. 7:3; 1:1-13.

(h) Transgression of the Doctrine of Christ.

Wherefore, it is a transgression of the Doctrine of Christ to say that Jesus Christ derived the title, Son of God, either from the fact of the incarnation, or because of His relation to the economy of redemption. Therefore, to deny that the Father is a real and eternal Father, and that the Son is a real and eternal Son, is a denial of the distinction and relationship in the Being of God; a denial of the Fa-

ther and the Son; and a *displacement* of the truth that Jesus Christ is come in flesh. 2 Jno. 9; Jno. 1:1, 2, 14, 18, 29, 49; 8:57, 58; 1 Jno. 2:22, 23; 4:1-5; Heb. 12:3, 4.

(i) Exaltation of Jesus Christ as Lord.

The Son of God, our Lord Jesus Christ, having by himself purged our sins, sat down on the right hand of the Majesty on high; angels and principalities and powers having been made subject unto Him, And, having been made both Lord and Christ, He sent the Holy Ghost that we, in the name of Jesus, might bow our knees and confess that Jesus Christ is Lord to the glory of God the Father until the end, when the Son shall become subject to the Father that God may be all in all. Heb. 1:3; 1 Pet. 3:22; Acts 2:32-36; Rom. 14:11; 1 Cor. 15:24-28.

(j) Equal honor to the Father and the Son.

Wherefore, since the Father has delivered all judgment unto the Son, it is not only the *express duty* of all things in heaven and in earth to bow the knee, but it is an *unspeakable* joy in the Holy Ghost to ascribe unto the Son all the attributes of Deity, and to give to him all the honor and the glory contained in all the names and titles of the Godhead, (except those which express relationship. See paragraphs b, c and d) and thus honor the Son even as we honor the Father. Jno. 5:22, 23; 1 Pet. 1:8; Rev. 5:6-14; Phil. 2:9, 8; Rev. 7:9, 10; 4:8-11.

14. The Blessed Hope.

The Resurrection of those who have fallen asleep in Christ, the rapture of believers which are alive and remain, and the translation of the true church, this is the blessed hope set before all believers. 1 Thess. 4:16, 17; Rom. 8:23; Tit. 2:13.

15. The Imminent Coming and Millennial Reign of Jesus.

The premillennial and imminent coming of the Lord to gather His people unto Himself, and to judge the world in righteousness while reigning on the earth for a thousand years is the expectation of the true Church of Christ.

16. The Lake of Fire.

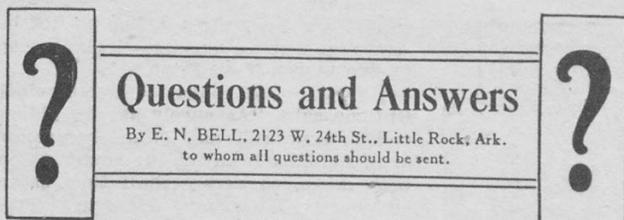
The devil and his angels, the Beast and false prophet, and whosoever is not found written in the Book of Life, the fearful and unbelieving, and abominable, and murderers and whoremongers, and sorcerers, and idolators and all liars shall be consigned to everlasting punishment in the lake which burneth with fire and brimstone, which is the second death.

17. The New Heavens and New Earth.

We look for new heavens and a new earth wherein dwelleth righteousness. 2 Pet. 3:13; Rev. 21 and 22.

(The above is a partial statement only, and is the final portion of the Statement of Fundamental Truths which has been published for the past few weeks. If you desire the complete statement, together with resolution on Baptismal formula, and other vital matters, send ten cents for copy of the 1916 minutes of the General Council. If you have prejudged the Council by anything you have heard someone say regarding it without making an investigation yourself, we ask you in all fairness, to send for a copy of the minutes and read for yourself the clear statements set forth therein.)

Repentance is nothing short of ceasing to resist God. All resistance to God is sin. Resistance to the Gospel is co-operation with the devil, who hates the Gospel, and is the author of all opposition to it. To repent of sin is to repent of not doing the will of God. The final test is this, "Not every one that saith unto Me, Lord, Lord, shall enter the Kingdom of Heaven: but He that doeth the will of My Father which is in heaven."—F. F. Bosworth.



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

E. N. BELL'S NEW ADDRESS.

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

116. What does Eph. 4:26, "Be ye angry, and sin not," mean?

Ans. This is a quotation from Psa. 4:4. While sometimes rendered "Be ye angry, and sin not," is better translated in the American Standard Version as follows: "Stand in awe, and sin not." With this translation it is easily understood. If we take the other, then "Be ye angry" must not be taken as a command or a permit to get angry, but simply if you do get angry, see that you do not put it into execution, kill somebody or do something rash while in a pet, but to control yourself.

117. Would a pastor be justified in asking God for messages in supernatural tongues with the interpretation thereof, for God's glory?

Ans. Paul says, "Let him that speaketh in a tongue pray that he may interpret," 1 Cor. 14:13; also to "desire earnestly spiritual gifts, but rather that ye may prophesy." (14:1). Wherefore, one who has the gift of tongues may ask for both prophecy and interpretation of tongues, if he has faith for it and is dead enough not to be puffed up, but seeks only God's glory. It is well, however, to remember that the "Spirit divideth to each one severally as He will-eth," (12:10), not as man wills.

118. Why do so many people who are baptized with the Spirit and speak in tongues at the time, afterwards never again so speak, especially those whose lives are unquestionable?

While on the day of Pentecost it is said at the time they got the baptism they were "all filled and began to speak with tongues," Acts 2:4, yet it does not say they all got the gift of tongues so as afterwards to speak at will. Nor does it say so in any other case, neither is there any promise to this effect. So it is not to be expected that all will continue to speak since there is no Scriptural promise for such continuation.

From experience, however, we know, if they get a full, well-rounded baptism, speak clearly in other tongues, solely under the power of the Holy Ghost, and keep close to God, most of them will so speak often afterwards. Many stop too soon before they fully and clearly speak. These easily lose what little they had. Others drop back into a cool and non-enthusiastic religious state, and while they live outwardly all right, they really are not earnest enough and close enough to God to be again moved by the Holy Ghost. I know from observation that most people who get a full baptism who get enough liberty to speak clearly in real tongues, if they live in hearty yieldedness and co-operation with the Spirit, will most likely sooner or later so speak again.

119. Do the Scriptures teach we should give medicine and pray God to give the medicine power to heal?

Ans. No, the Scriptures do not teach this, and there is

no sense in it, any how; for it is asking God to work just as great a miracle to ask Him to put His healing power on or in the medicine as it is to ask Him to put it directly on the body. In both cases God has to work on material things. Even from the standpoint of reason, it would be just as or more reasonable to ask God to work on the living body than on the dead medicine.

If one is on Bible grounds and has in him the conditions of faith, God directs the laying on of hands in the name of the Lord or the anointing with oil in His name with the prayer of faith for healing. In either case no medicine is directed to be given.

120. Does God require His children to have their names put in a book, or is it necessary when a church is set in order.

Ans. The Bible nowhere says God requires this, and I would not insist on it being necessary in God's sight, yet the apostles had some way of keeping their numbers. See Acts 2:41; 4:4. Jews were then, and are still, very particular to keep a complete record of names in such matters. Hence it is possible the apostles had lists kept, even though the Scriptures do not clearly say so. It is a great convenience for a pastor in a city to have such a full list with all street addresses, and if the church keeps no such list, he ought to keep one for himself and turn it over to his successor. I would not object to my name being so enrolled, even if the Scriptures do not compel it. Hence, in setting the church in order spiritually, it is not said to be necessary. On the other hand, if the church desires to incorporate under the law and hold property, then if the law requires this, it may have to be done to get a proper incorporation.

121. Is it wrong for a Christian to carry a life insurance policy or fire insurance?

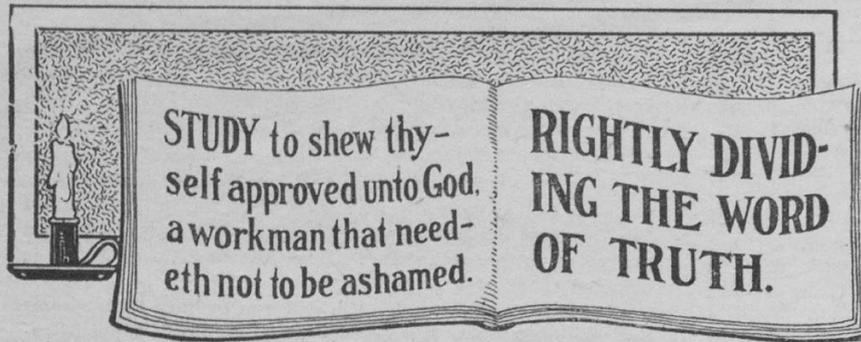
Ans. The Scriptures say nothing on this subject. For me, I would not approve of insurance in secret orders, because I do not believe a child of God ought to be bound up with oaths in secret orders; but if a brother or sister sees fit to carry a small life or fire policy in a purely business way, free from oaths and secret orders, and is able to do so and not rob God, I for one consider this a matter of his own private business, in no way affecting his Christian character. They are liable to lose in this, through failure of the concerns or for lack of wisdom, just as in other business, and some may stumble over it. Aside from this, it seems a matter solely of private business, where one should be left free to be led of the Lord.

A WORD TO SUBSCRIBERS.

Because of the cost of paper having risen over 100 per cent during the past twelve months it is necessary for us to practice the most rigid economy at the Gospel Publishing House, and we shall not be able to send the Evangel to those who are behind in their subscriptions. If your subscription is due or overdue, you may find a subscription blank in your paper each week, as a gentle reminder that you are behind in your payment for the paper. Please do not be offended if you find one of these in your paper, and you have sent in your renewal a few days previously, as it takes a few days for the office staff to have the number on your wrapper changed, and you will probably find the alteration made the following week. We do not want to lose any of our Evangel friends, we cannot afford to have one less subscriber, and we want 7000 more. We are still keeping the subscription price at \$1.00 per annum because we know that many cannot afford to pay more, but we trust that those who can pay a little more will not be unmindful of the increased cost, and will help us to bear the burden, and so fulfill the law of Christ.

God has given us a checkbook on the bank of Infinite Power and has bidden us draw to the utmost of our need.

Ask God to cleanse away everything from your heart that is not faith.



SUNDAY SCHOOL LESSON

January 21, 1917.

FIRST DISCIPLES OF THE LORD JESUS.

Lesson Text.—John 1:35-51.

Golden Text.—“Jesus saith unto him, Follow me.” Jno. 1:43.

Leading Thought.—Following Jesus.

“Love that counts not sacrifice, Keeping nothing back from Him— To such love must we arise, Following Him.”

1. **The First Disciples.** Vs. 35-39. Once more have we the open, free declaration of John the Baptist, “Behold the Lamb of God!” It was the day after the events of our previous lesson. This time two of John’s disciples heard his words, “and they followed Jesus.” John’s witness had the desired effect. It pointed men to the One who was to follow the forerunner. Already the influence of the Lord Jesus Christ was increasing, while John’s decreased. But the faithful John was satisfied to have it so, since it was for this purpose that God had sent him into the world. Mark 1:2, 3. For his disciple to seek after the Christ only showed how well he had performed his mission. In their desire for the still higher teaching of Jesus Christ, they only showed they had mastered the great prophet’s teaching. For them to follow Jesus meant the culmination of John’s ministry. It was moreover the decisive point in the lives of those two disciples. It was the tiny “mustard seed start” of the church of Jesus Christ. God’s greatest works have always a small beginning. The two men were following Jesus, when suddenly He turned, with the question, “What seek ye?” a kind inquiry respecting their desire, an invitation to lay open their hearts to him. And they responded by drawing closer to Him, with the expressed desire to know his dwelling-place. Cordial and genuine was the Lord’s invitation, “Come and see.” “They came and saw where he dwelt, and abode with him that day.” “His abode.” Hallelujah! Words are these, wonderfully sweet. They speak of growing intimacy, which so increased that

they dwelt with him continually, and only bade farewell to Him when He rose majestically from them into the heavens from that last blessed meeting on Mt. Olivet. Did we not follow Him once as did those disciples, drawing nearer till we saw His abode? Jno. 14:23. And now we are dwelling with Him in closest union—He in us, blest mystery of divine grace; and we in Him,—“accepted in the Beloved.”

“And so we dwell together, My Lord and I.”

2. **Winning Souls.** Vs. 40-42. The first two disciples followed Jesus because of John’s witness; but it took other means than this to reach the next one, Simon Peter. We have a striking glimpse here of real personal work. After finding Jesus for himself, Andrew goes after his brother. Note the three steps: 1. He “findeth his brother;” 2. He gives his personal testimony, “We have found the Messiah;” 3. “He brought him to Jesus.” Does not all personal work that really counts for the salvation of souls follow similar lines? Consider what the “finding” involves, the going out into the byways, and hedges, and along the wild and desolate mountains of sin. Matt. 22:9, 10; Luke 10:30-37. It means first a deeply intimate knowledge of the Lord Jesus Christ, as had Andrew, to fire your innermost being with a love for the lost. Then you will have no trouble about finding them, and you will begin like Andrew with your own household. How positive is the declaration, “We have found the Messiah.” The fullness of time had come, and one man at least, knew and appreciated the day of his visitation. The biggest proof that these two men actually followed Jesus was by the certainty and readiness of their personal testimony. There is nothing like the first-hand declaration of what the Lord Jesus Christ means to you individually. “Ye are my witnesses,” and the very foundation of Pentecostal evangelizing is clear, straightforward witnessing. Acts 26:16. “For we cannot but speak the things which we have seen and heard.” Acts 4:20. The immeasurable power of personal work! We hear very little after this about Andrew, though a great deal about Peter. But it will be helpful to remember that all those three thousand souls won for God through Peter’s preaching on the day of Pentecost may trace their means of salvation back to the bit of personal

work done by Andrew. Let us not be weary in well-doing, for we shall reap in due season if we faint not.

How our Lord longs for love service! Guthrie said, “As surely as yon planet worlds that roll and shine before us draw radiance from the sun round which they move, so surely shall they shine who spend and are spent in Jesus’ service. They shall share in his honors and shine in his luster.” V. 42 gives us the direct contact of Peter with the Lord. Jesus recognized him at once, though He had probably never seen him before. And as is the case with every soul who meets Jesus, Peter had his name changed. The next disciple is won by Jesus Himself. It was “the day following”—indicating the rapid spread of the light. This was Philip of the same city as Andrew and Peter. And he in turn goes after another, Nathanael. To Philip’s strong declaration, “We have found him, of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph.” Nathanael responded with the trite question, “Can any good thing come out of Nazareth?” V. 46. Philip very wisely avoided any argument by the simple words, “Come and see.” “Taste and see that God is good.” Little if any good is accomplished by arguing with sinners. It dissipates the conviction that otherwise would rest upon them. Point your argumentative inquirers away to Jesus, as did Philip. He will deal with them as He did with Nathanael. It took the Lord Jesus Christ to locate Nathanael as indeed every unsaved man or woman. Nathanael wondered at Christ’s greeting, “Behold an Israelite indeed in whom is no guile!” Still more must he have wondered when came the startling words, “Before that Philip called thee, when thou wast under the fig tree, I saw thee.” That wondrous searching gaze of our Lord! It read through the heart of that woman at the well of Samaria; it located the hungry Zaccheus in the branches of that sycamore tree; it located you and me when we followed our own way apart from God, and caused us to draw near and hearken to His voice. All Nathanael’s doubts were settled when he met Jesus face to face. And he joined with John, and Andrew and Philip in the open confession, “Thou art the Son of God; thou art the King of Israel.”

Next Week’s Lesson.

January 28, 1917.

REVERENCE OF JESUS FOR HIS FATHER’S HOUSE.

Lesson Text.—Jno. 2:13-22.

Golden Text.—Matt. 21:13.

Alice R. Flower.

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ILLUSTRATIONS OF GOSPEL THEMES.

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

The Eternal Question.

Sylvester Horne, when a young man, was preaching in the open air in the west of England at one time when he was interrupted by a man who asked, "What do you think of the Archbishop of Canterbury getting ten thousand pounds a year for what he does, or of the pope of Rome who is getting fifty thousand pounds a year?" Young Horne replied, "The Bible does not ask me what I think of the archbishop of Canterbury or of the pope of Rome, but it contains a very important question, and I want to put it to you, What think ye of Christ?" The man thought for a moment, and then doffing his headgear, he said, "I take off my hat to that gentleman."

Separation.

William Booth was holding a special service at the old Exeter Hall in London, and at the close of the meeting, a beautiful young lady was among the penitent ones who came to the front. She knelt at one of the old-fashioned chairs that had quite a hollow in the middle of the seat, and she shed so many tears that soon there was quite a little pool in the hollow of the seat. One man went up to her with the purpose of comforting her, but Booth said, "Do not interfere, the Spirit of God is doing His own work in His own way." Later a sister moved towards her, but the head of the Salvation Army stayed her. The young lady continued to weep, and it was evident there was a great struggle going on within. Presently she drew off her glove, and removed from one of her fingers a beautiful diamond engagement ring and dropped it into the little pool of tears. In that critical moment she had said "No" in her heart to being unequally yoked to an unbeliever, and instead she had become yoked up eternally to the Christ of God, and immediately her face lighted up with the peace and joy and radiance of heaven. That is repentance, saying "No" to yourself, the world and to the devil, and saying "yes" to God.

A Faithful Girl Convert.

In a day school in India a little girl was converted and asked for baptism. Her heathen father tried for a long time by threats and persecution to turn her back, but in vain. Finally he came to the conclusion that she was possessed by an evil spirit, and that he could starve it out; so he allowed her to be baptized, and then locked her into an upstairs room, telling her she should never come out and never have any food until she renounced her faith in Christ. The next door neighbor took

pity on her, and let the missionaries know that they could pass some food in to the poor little prisoner by way of the roof; so every night some food was sent over to her from the mission house, while constant prayer was going up to God that her faith might not fail. After five weeks of this solitary confinement, when the father found that the girl did not die of starvation, and that she was still rejoicing in the love of Jesus, he became so alarmed that he turned her out of his house. That girl today is a Biblewoman, telling her fellow-countrywomen of the Saviour who has done so much for her.

A Winner of Souls.

In the story of David Brainerd and his work among the Indians of North-west America, we have an illustration of the kind of life that God can mightily use. He was scorned and ill-treated by those treacherous people, his body was weakened by consumption, and he was subsisting on the very poorest fare, but the lamp of intercession burned ever brighter and brighter. Every ten days he would fast for twenty-four hours, and such was the intensity of his travail for souls, that often when kneeling in the midst of the snow, his whole body would be wet with perspiration.

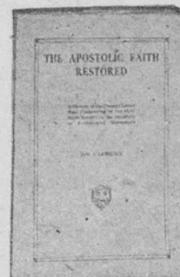
Often without a word being spoken to them, the Indians were convicted of sin, and smitten down in brokenness of heart before God. Drink, profanity, tobacco, stealing, and the many other vices to which they had been addicted, became things of the past, as the convicted, repentant people wept their way to the foot of the cross, and became new creatures in Christ Jesus.

Sister R. Scoble of Johannesburg, South Africa, writes: "I suffered for eighteen years with cancer in the right breast, an intense suffering, which is only known to God. My right arm got paralyzed through it, afterwards the left breast was also affected and became quite hard. I was under a doctor's treatment just about all the time; was also treated by Mr. Steyn, a cancer specialist from Kimberley, for nine weeks, then went to Roodepoort to be treated by Mrs. Landsberg, who treated me for over three years. I found no help, but got worse.

At last I had almost given up all hope of recovery. This is often the time when God steps in; when a soul has come to an end of himself. I was told of a people who prayed for the sick, and went to them sick, burdened and sinful. I told them about my condition. They prayed, and I found relief, but some time elapsed before I was perfectly healed. I just dared to cast myself on Jesus, looked up to Him constantly in faith, and believing. After eight days the first cancer dropped out without extra pain. Afterwards a second, then a third one showed itself. I went to God's children again, they prayed, and it disappeared, God knows where it went to. The wound healed up, and the other breast became natural.

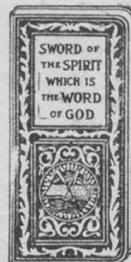
I also suffered a lot from a pain in the left side, so that the leg got partly

paralyzed through it. I had to drag it along. Father healed that at the same time, without having been prayed for. I also had a troublesome internal weakness, from which God delivered me instantly later on, when prayed for. He has made me a new creature in spirit, soul and body. He has also given me clean healthy blood, and keeps me in every way. I have been healed more than a year. Should I not praise my God? O weary sufferer, Jesus heals. Only turn to Him with a broken, true, believing heart. Fix your gaze on the finished work of Calvary and you shall find deliverance from Him who forgiveth all thine iniquities, who healeth all thy diseases.



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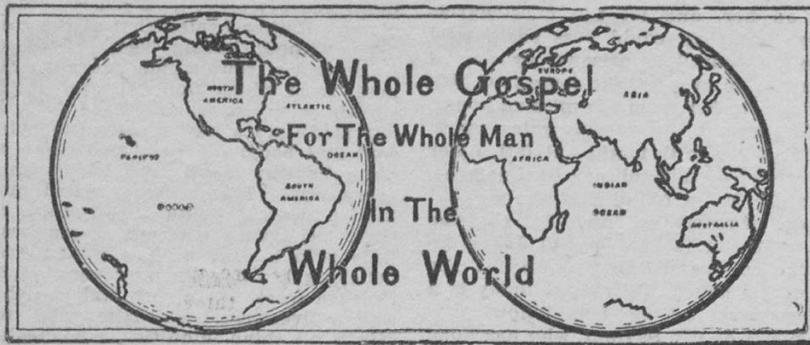
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THE PORTO RICAN REVIVAL.

Bro. J. L. Lugo of Ponce, Porto Rico, writes, "God is working in a marvellous way, eighty-seven souls have confessed Jesus as their Saviour. Many have been healed through the prayer of faith.

"While visiting some of the new converts on Monday, we came to a house where we found an old lady who told us she was a hundred years old. We asked her if she knew Jesus, and she said "No." She had to get up at midnight to smoke cigars or an old pipe. We told her it was not God's will for her to smoke, and she said that if the Lord did not want her to smoke, she would quit it. She said she wanted to go to heaven, and she received Christ as her Saviour. Pray for her.

"Another man, who heard us preaching on the street corner about four blocks away from us, told us he felt that the Spirit of God led him to the place where we were. He told us afterwards that a few days before as he was walking, he struck his foot against a block and he fell over. He said that he nearly lost his eye, and he heard a voice telling him to get right with God. When he heard the Word preached he was saved, and since that time he testifies that liquor, gambling, smoking, blasphemy, and every devilish thing has been taken away from him.

"We need help for chairs or benches or whatever we can get. We received \$20.00 for the mission, but we had to pay two months in advance, and we had only \$8.00 left. So we will open the mission with very few chairs."

Brother and Sister Slager write from Ningpo, China, that they have left the work in Shanghai since the return of Brother and Sister Lawler from America and have now taken charge of the orphanage work of Mrs. Nichols and Miss Webb, who are at present on furlough. There are about fifty people in their home which is one open for destitute Chinese girls and women. They ask for prayers for this institution, and for themselves.

ON THE MEXICAN BORDER.

Sister Alice E. Luce, who was the writer of the article on "The Ever-deepening River," which appeared in the last issue of the Evangel, a message that should be read and reread, is now at Kingsville, Texas, close to the border of Mex'co, helping our brother, C. H. Ball, previous to going into Mexico as a missionary. Writing to one of the sisters in the Evangel Home, she says, "These are my requests for praise.

"1. That the Lord is graciously giving me the Spanish language, and enabling me to speak little messages from His Word at every meeting now.

"2. That last Tuesday one dear woman was baptized in water, on Wednesday another was graciously saved, (her husband said she was shouting the praises of Jesus all through their four miles' drive home that night. He also is seeking, but not saved yet). And the same evening another dear woman convert received the baptism of the Spirit, speaking in other tongues quite a long while.

"3. That in answer to prayer the Lord has within the last few days sent me \$50 to begin building a tabernacle here, and \$50 for Gospels to be sent down into Mexico, as well as into the homes on this side of the border (a legacy from a friend who has died in England).

Here are some Requests for Prayer, too:

"1. For the new converts, that they may be kept true to Jesus and may win others.

"2. For the husbands of all these women, who are nearly all seeking, that they may be saved and baptized in the Spirit.

"3. That we may be enabled to complete the tabernacle, that the Lord will send us the money for windows, doors and a roof; and that many souls may be saved there."

Sister Lillian Denney writes from Rupaiddi, U. P. India: "God is blessing His work here in spite of all the enemy's hindrances. The trials are becoming greater, and the battle more fierce all the time, and many times we have just to "stand still, and see the salvation of the Lord," realizing that truly "we have no might against this great company. . . but our eyes are unto Thee, O God." Hallelujah! The battle is not ours, but God's. But we do need your prayers."

CONDITIONS IN LIBERIA.

Peace taken from the earth.

I suppose you have heard of the gracious outpouring of the blessed Holy Spirit we have enjoyed here of late. At three of our bush stations nearly all the mission boys and girls were saved and baptized in the Holy Spirit, and quite a number were saved in nearby heathen towns. Still more recently, quite a number have been saved down here at the beach. To God be all the glory and praise.

Last month, Bro. E. A. Blocher from Nova Scotia and Bro. Knolles from Canada joined our ranks here. We are expecting Bro. Harrow and others along any day now.

There is war on at present here in Cape Palmas district between the Liberian government and several native tribes. Three Liberians and ten soldiers are reported to have been killed already, and the situation looks serious, as there are signs of a general uprising. It really does seem as if peace has been taken from the earth, and that these things now taking place are the beginning of sorrows. One thing we are sure of is that the high prices spoken of in Rev. 6:6 are already here, as almost everything has increased 100 per cent and over. But praise the Lord, Psalm 23, Psa. 37:19 and Phil. 4:19 are also here. It is simply wonderful how in the midst of war and famine the dear Lord Himself continues to supply our needs. Praise God for all His loving kindness, faithfulness and covenant keeping. He is faithful. Praise His name.

Last week a wounded leopard clawed and mauled three native men so badly near here that one is already nearly dead, and the others are in a very critical condition. The natives being very short of powder, the wild animals are becoming very plentiful and bold. Wild hogs and porcupines are devouring much of the native crops, and the leopards are killing the bullocks and goats.

Miss Mendenhall has been ailing for some time, but is on the mend now. All the rest are fairly well for Africa. Sincerely yours in His glad service.—John and Jessie Perkins.

Bro. Harry Bowley writes from Cape Palmas, West Africa, "We are happy in His glad service in dear, dark Africa. The battle is raging, but we are sure to win, for we fight in Jesus' name. Our hearts were made glad when on October 19th, our dear Bro. Blocher joined us here. He is not well known at home, but he is a worker for Africa truly called of God.

"It is so good to see these boys transformed by the power of God. How they love Jesus! It takes patience, and more patience to bear with them, but this is a good place to kill out the old man, I can tell you. The harvest time is here. Now is the church's opportunity to gather in the golden grain. O for more reapers, and for more real intercessors to help push the battle. Beloved, pray for us."

MISSIONARY WORK IN EGYPT.

We are grateful to God for the marvelous manifestation of His love, and mercy and boundless compassion in raising up a people for His name in the land of Egypt.

For ages past this has been a land of spiritual darkness, oppression and bondage, but, thank God, in the midst of the darkness and awful night, light has sprung up, the Light of the world has come, and many are coming out of the darkness and bondage and slavery of sin into the glorious light and liberty of the children of God.

There are now ten mission stations, ten native workers and several hundred mission boys, saved and baptized with the Holy Ghost. We also have had a good work in Cairo with the British soldiers.

This awful war has been raging in Europe for so long, and conditions in Egypt have been very strained, and the lives of our native brethren are endangered. The missionaries have felt led to come to the home-land, and the way to return is almost closed. We have received many letters urging our return to Egypt, saying, we cannot get along without you, you must come not later than the end of this year. Our purpose, God helping us, is to go just as soon as God opens our way.

Meanwhile the burden and responsibility of the work rests heavily upon our hearts. Our precious native brethren in the ministry there need much prayer and practical help, and we appeal to all the friends of missions to stand with us in prayer for them and the work in Egypt. Pray that the Spirit will be poured out and thousands of the natives will be saved and filled as on the day of Pentecost.

"In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord."

"And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day."

"Whom the Lord shall bless, saying, Blessed be Egypt my people." See Isa. 19:19-25.

He also says, "Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands to God." Psalms 68:31.

Any of the friends desiring to send funds for the support of the work in Egypt, kindly send to the office of the Weekly Evangel and it will be forwarded by them as the need requires.

"The harvest truly is great, but the laborers are few, pray ye therefore, the Lord of the harvest, that He would send forth laborers into His harvest."

Brethren pray for us.—C. W. Doney.

Are You Where God Wants You?

An old man once preached on, "What doest thou here, Elijah?" under three heads, viz:

(1) Elijah was in the place where God didn't want him.

(2) Elijah was in the place where God couldn't use him.

(3) Elijah had to get out of it.

PENTECOSTAL BIBLE COURSE

Lesson 5. Numbers.

The theme of this book is organization for pilgrimage and for war.

The enumerations were made specifically for war, otherwise it would have been displeasing to God. Instance: David numbering Israel, for which God sent the pestilence. Counting converts to parade the number is of pride.

The time covered is about forty years. The structure of the book is conveniently in three divisions, as Dr. Campbell Morgan suggests:

- A. On the margin of the land. Chapters 1 to 10,
- B. Exclusion and wanderings. Chapters 11 to 25,
- C. On the margin of the land. Chapters 26 to 36.

(1) The departure from Sinai to Kadesh; (2) Unbelief and rebellion, and consequent wanderings, ch. 13 to 19; (3) Second arrival at Kadesh, ch. 20 to 36.

So unbelieving were the Hebrews that the book of Numbers is a record of their reproofs, corrections, and judgments.

Messianic Lights in Numbers.

Messiah means light. Jesus is the Light of the world. All rays of truth go out from Him.

(1) Numbering. Jesus knows the number of saints, not we; John saw a multitude which no man could number. Rev. 7:9.

(2) Pedigree 1:18. Our pedigree must run back to Jesus Christ—and our names must be in His book of life or we have no part among God's chosen, nor in the heavenly Canaan.

(3) The Standard, 1:52. Point of rallying. Our standard is the blood-stained banner of the Cross. When the enemy would come in like a flood, the Spirit of the Lord will lift up a standard against him. Is. 59:19. That standard is Jesus. Rev. 19:11-16.

(4) The First Born, ch. 3. The Levites were not numbered for war but for service. In God's earthly government He has men for war, but in His church He has no men for war. So the Levites represent the church, wholly given up to the service of God. They were to represent the first-born of all the tribes, and the first-born man child in every home was the Lord's. So we are the Church of the First-Born. Praise God! Let us walk worthy of our calling.

(5) Order. Notice ch. 1 to 10. Every tribe had its head and its place assigned by the Lord; 3 on the East side, 3 on the West, 3 on the North, and 3 on the South. The Levites had their place on all sides next to the Tabernacle.

They were to move when the cloud moved. Note the orderly way removals were made. First, sacred vessels and furniture of the tabernacle were securely placed and covered, then the curtains were taken down, then the boards, and all this before the tribes pulled one stake to move. This was all to be done by Levites specially appointed for this.

God's way is orderly. "Let all things be done decently and in order." 1 Cor. 14:40. How much the Pentecostal workers need to learn this lesson. When the cloud stopped they stopped, and the first thing was to erect the tabernacle in an orderly way, then all the tribes knew their places. "God is not the author of confusion." 1 Cor. 14:33; Heb. 8:5.

(6) Kadesh. Many people come to their Kadesh Barnea and turn back because of unbelief. Heb. 3:18-19. An aimless life will be filled with disappointments, reverses, corrections, chastisement, and will be very unhappy, and render others likewise.

(7) The Benediction, ch. 6:24-27; 2 Cor. 13:14.

(8) The Lord spoke to Moses from the mercy seat saying, "When thou lightest the lamps the seven lamps shall be over the candlestick. ch. 8:1-4. Rev. ch. 1, Seven Spirits, Seven Lamps, Seven Stars, Seven Churches, Seven Seals, Seven Trumpets, Seven Vials. Seven means entirety, completeness, wholeness.

(9) The Fire of the Lord our God a consuming fire, to give light, to purify, to consume in judgment. Every man's work shall be tried by fire. 1 Cor. 3:13.

(10) Murmuring. Because of the Manna. They wanted flesh. God sent them quails and also the plague. They did not believe God could do it. David said they limited God. Read Ps. 78. Unbelief brings all our trouble, and the panacea for all trouble is belief in Jesus. Let not your heart be troubled. Ye believe in God, believe also in Me.

The questions will bring out the remaining lights: (1) How were they supplied with water? (2) Who does the rock represent? 1 Cor. 10:4. (3) Why was not Moses allowed to enter the Promised Land? (4) Why were the fiery serpents sent among them? (5) What was the remedy? (6) Who is the serpent a type of? John 3:4. (7) How can the serpent be such a type? (8) What is doctrine of Balaam? Rev. 2:14. Notice Balaam was told of the Lord at first not to go, but he kept asking and the Lord let him go, and it almost meant his death. So look out! You may beg God to let you do a thing till He consents, but you will get trouble with it. **Take God's first answer for His best.** Note the sedition against Moses, the rebellion of Korah, and the summary judgment of God upon him. The lesson—speak not against the Lord's anointed. Regard the office created by Jehovah as sacred. (9) In what act was unbelief implied in Moses? (10) What was Balaam's prophecy? The Kingdom of God shall prevail, "Upon this rock," said Jesus, "I will build my church, and the gates of hell shall not prevail against it." Matt. 16:16-18. (11) Moses' successor appointed. Who is he? (12) Where did Moses die? (13) How was power given to Joshua? (14) Why were Joshua and Caleb allowed to go over to Canaan?—Arch P. Collins, 1509 N. Houston St., Fort Worth, Texas.

FELLOWSHIP IN CHRIST

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

CONFIDENCE.

Pressing on with spirits eager
In life's conflicts to prevail,
Our best service seems so meagre
And our flowers of thought so frail,

That we sometimes fear and tremble,
As the shadows round us grow;
Yet we would not dare dissemble
In the face of friend of foe.

With our deeds of love rejected
And our aims misunderstood,
We can smile, though oft neglected,
Knowing "all things work for good."

While within our conscious being,
We can feel, from day to day,
Our glad wills with God's agreeing,
Since His love hath planned our way,

Restful and contented, growing
In His grace and knowledge here;
While He daily is bestowing
Health and comfort, light and cheer.
J. T. Boddy.

FIELD REPORTS.

Bro. G. D. Lockhart writes from Winnipeg, Canada, "The convention as well as the special meetings have been the means of awakening the people, and many hearts are rejoicing. Numbers have been saved, and many healed. About sixty received the baptism with the sign following. We expect Bro. Erickson from Kansas on the 3rd. The mission is going to carry on this campaign for some time, the Lord willing; the people are much in prayer."

Bro. S. A. Tharp of Mabank, Texas, writes, "I would like to serve as pastor this winter, or longer if it pleases God. I preach the same doctrine as set forth in the Evangel."

Bro. W. H. Copeland writes of blessed meetings in which the power of God was especially manifested in Earle, Ark. Four were saved on Christmas day there. He requests prayer for the work there.

Bro. J. D. Wells writes, "I have assumed charge of the Assembly of God at Reedley, Cal., situated midway between Los Angeles and San Francisco, thirty miles south of Fresno, on direct lines of the Southern Pacific and Santa Fe. We have forty baptized saints in good standing. The work is in a very good condition. We have practically a new building that will seat 250 people. Passing evangelists who are preaching a straight Pentecostal doctrine are extended a hearty welcome."

Bro. E. R. Fitzgerald writes from Russellville, Ark., "God is blessing here, three received the baptism and one saved in the last two services, and eighteen at the altar seeking God, last night. Just the home force helping in the meeting. Six have received the baptism in the last two weeks."

Bro. R. O. Miller and wife report that God is blessing at Ector, Texas, as they are casting their bread upon the waters. There are five other places where they intend holding meetings before taking charge of a mission in Bonham, Texas. They ask an interest in our prayers that God will get glory out of their lives.

Bro. W. K. Aber writes from El Campo, Texas, "We are praising God for a wonderful meeting here Sunday night and Christmas day. He baptized three with the Holy Ghost as in Acts 2:4, and blessed all our souls, and one sister danced in the Spirit. Saints, pray for us. Anyone passing through, you are welcome to stop with us."

Bro. J. Daubney writes from Picton, Ont., Canada, "We have just closed a revival meeting here. Bro. Harvey McAlister has been with us a few weeks. God has blessed the truth as it went forth, and some thirty or more have been saved, ten baptized in the Spirit with the Bible evidence, and twenty-seven were baptized in water. A number were healed."

Sister F. F. Pohlman of Milwaukee, Wis., writes, "We have good meetings at Fourth Street Mission here. On the last night of the year the Spirit was especially poured out, and an old man from the hospital, whose vocal organs were paralyzed, hadn't uttered a sound for weeks, was prayed over, and God restored his speech. He was overpowered with emotion at God's goodness. A traveling man stepped in about a month ago, and was so impressed he came night after night. Finally he had a vision of Jesus standing in our midst and was wonderfully saved, healed and baptized in the Spirit. Another traveling man came in and testified how he had smoked from forty to sixty cigarettes daily, and six weeks previous had come in and asked for prayer, and not a cigarette had he smoked since. Many other cases of healing, salvation, etc., are happening right along. Brothers Brennen and Beucke have charge. Thank God for these lighthouses in the path of sinners."

Prayer is requested for two missionaries on the way to Totonicapan, Guatemala.

REQUESTS FOR PRAYER.

A request comes from Garland, Texas, for prayer for that community.

A sister writes from Mercer, Mo., "Please pray for me and my three boys."

A sister in Oil Trough, Ark., desires prayer that she may be healed of bladder trouble.

A sister in Penns' Grove, N. J., requests prayer that she may be healed of tuberculosis.

A brother in Enterprise, Ala., requests prayer that he may receive the baptism of the Holy Ghost.

Pray that a sister who is not strong may be able to get a place in a Christian home to do light work.

A sister in Newellton, La., requests us to pray for her afflicted body, especially her eyes, and for her husband who needs salvation.

Pray for a sister in Leaday, Texas, that she may be healed, for the salvation of her relatives, and especially for her husband.

Prayer is requested for Pilot Point, Texas, that God's work may be revived, the devil routed, and God's power manifested as never before.

A sister in Purvis Grove, Miss., writes, "Please pray for me to be healed of neuralgia in my head and face; have been afflicted for years."

A sister writes from Meridian, Miss., "Please pray that the work in Meridian may be revived, and that God will send some one in the power of the Spirit."

A request comes from Lubbock, Tex., "Please join us in prayer that God may send some Spirit-filled servant this way to preach the Gospel to a lost and perishing people."

A sister writes from Humnoke, Ark., "Please pray for this new field of work, and that God may send the right one to help us out. Pray that God will make me a flame of fire."

A sister in Midway, Texas, requests prayer for her boy, 16 years of age; he has been very sinful, but has begun to read his Bible. She too desires to be freed from a bad habit.

Pray that a sister in Omaha, Texas, may be filled with the Spirit, and receive her sight. She is blind, but is believing God for healing. Pray also for a faithful laborer for souls.

Bro. Elmer E. Gore of Okla City, Okla., feels a great burden for India, and wants the saints to join him in prayer for that country, and should the Lord confirm a call which he feels towards India the way should be opened.

SISTER ETTER AT SAN FRANCISCO.

Mrs. Etter and her workers sent the following report of their work in Frisco just before leaving for San Jose.

In this afternoon meeting God came forth in a most marvelous way. A number of big ministers were stretched out on the platform. Others danced, who never danced before, including a minister who has been in the work for years.

The Spirit led us all to march around the hall, singing in the Spirit. Suddenly the Spirit seemed to reveal to everybody to raise their hands and praise God, and give a shout. It was at this time that the power fell. Much time was also spent in singing in the heavenly choir while marching. The Spirit melted the whole meeting and searched hearts like He never did before. Calls were also given in the Spirit for God's people to rally to the battle. We all feel that this is just the forerunner of a mighty revival. Let all the saints pray for God to have His way.—August Feick.

Bro. Elster Brown writes from Sedan, New Mexico, "Last winter, a brother and I came out here and held a three weeks meeting, seven found the Lord, and one received the Spirit. I went back home, but one Sunday I was lying on the bed praying, and the Lord took me off in the Spirit and took me into a house, and I saw a hole in the ceiling two or three feet long. A hand came down and took me by the right hand, and then went back. I came back to Mexico and began preaching in a school house where they had had no meeting for eight years. The first night I saw a hole in the ceiling two or three feet long. I thought of my vision and praised the Lord. The Lord has saved fourteen and filled them with His Spirit and there are three more seeking. Pray that God will save and fill more, and that He will use me more and more to His glory."

GIVING TO GOD AND RECEIVING FROM HIM.

Bro. Peter Shouen writes from Ohio, "I want to give my experience of healing. At the time of the convention in St. Louis, I purposed to send a dollar as an offering to the Publishing House. I put it off so long, waiting for some one to mail it. I had stomach trouble all summer, could hardly eat anything. On Monday of last week I was so sick could hardly sit up. I said, "What shall I do?" A voice said, "Send that dollar to St. Louis." I said, "Yes, dear Lord, I'll send it this afternoon," and that moment I was healed, ate a hearty dinner, and have had no trouble since. Praise His dear name!" Our brother is deaf, and asks the prayers of the readers of the Evangel, also for his two children.

REMARKABLE MOVING OF SPIRIT OF GOD AT ST. PAUL, MINN.

Andrew Urshan now in Ottawa.

Bro. Andrew Urshan, who, with Bro. A. H. Argue, is now holding revival services in Ottawa, Canada, writes from

St. Paul, Minn., he says, "On Sunday afternoon I spoke on the need of a Holy Ghost revival, asking the saints to pray to that end. The glory of the Lord came upon us, and there was a message in tongues and interpretation confirming what had been said. The power fell still more wonderfully, and I had to stop and sit down. Right here a young married sister, her eyes shut, under great power and travail stood up, and then making her way along the seats, laid her hands upon a man who had been a bitter opposer of the Pentecostal people and his own praying wife and Spirit-filled daughter. She took him by the arm and led him to the altar. The power of God was so great that this sceptic, seeing the miraculous call of God upon him, tremblingly followed that dear sister, and began at once to cry to God for mercy, and confessing his sins to God, came forth gloriously for the Lord. He is now very happy under the power of God, and is seeking the very Spirit which he previously ignorantly opposed. He is a very clever speaker, being editor of a newspaper, and member of the State Legislature, and now foreman in a big factory. Please pray especially for him. His wife and daughter are overwhelmed with joy over God's work in answering their prayers: his wife told me she was praying for eighteen years for him. It is so good to see them all worshipping God together in Spirit and in truth."

ARKANSAS DISTRICT COUNCIL.

The Arkansas District Council of The Assemblies of God is hereby called to meet in Malvern, Arkansas, Jan. 23-27th, 1917, for the purpose of electing a State Presbytery for the Arkansas District, and to transact any business that may be brought before the District Council at that time.

(Signed) E. N. Bell, Chairman.
Fred Lohmann, Secy.

SECOND ANNUAL SOUTHERN MISSOURI DISTRICT COUNCIL.

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

Let every minister and worker in the district come to the feast of good things. Every assembly should send two male delegates or at least one. Also, let every child of God that can, come! Come expecting God to make it a time of edification, more so than the Chaffee Council was last year, where the Spirit of God was so graciously manifested.

All will be expected to pay their way to and from the council. Homes will be open for you while here.

Several important things are to be discussed in this meeting for the unity and co-operation of the saints and the salvation of the lost. Pray for the meeting that our God will lead by His own Spirit and save souls in the midst.

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

PRECIOUS PROMISE BOXES.

Every home should have one of these. Keep one on your dining table, and take one at every meal. These boxes are much more substantial than those usually made, the promises are printed on various colored cards, instead of the usual flimsy paper, and the boxes contain 224 promises, instead of the usual 150. Many write of blessings received from boxes they have purchased.

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EVANGEL TRACT LIST.

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

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 20. Ye Slaves of the Weed.
 21. Signs of Backsliding.
 32. What Fills You?
 34. "Try Me."
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 38. A Call to Prayer, by A. P. Collins.
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 47. What it is to Believe on Christ?
 49. Your every Need Supplied, by Andrew Urshan.
 7. "All this I did for thee." Story of an Artist's Studio. 10 pages. 8 cents per dozen, 50 cents per 100.
 8. The Baptism with the Spirit, by E. N. Bell. 16 pages. 15 cents per dozen, 50 35 cents, 100 65 cents.
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 27. The Time of the End. 16 pages. 15 cents per dozen, 65 cents per 100.
 29. We All Agree, by D. W. Kerr, 12 pages. 10 cents per dozen, 35 cents for 50, 65 cents per 100.

Send for Sample Packet, 10 cents postpaid.

**THE MISSIONARY WORK OF OUR
BRITISH PENTECOSTAL
BRETHREN.**

The Pentecostal Missionary Union of Great Britain and Ireland had its commencement in January, 1909, when at All Saints' Vicarage, Sunderland, a council was formed. At the time there seemed a real need for an organization of this kind. Young men and women in the country were coming forward desiring to serve the Lord in foreign lands, and evidently requiring some training before they left; whilst experienced missionaries connected with existing societies, on account of coming into fresh blessing through the Pentecostal movement, were forced by their societies to retire, and needed such help as the Missionary Union affords.

The Pentecostal Missionary Union numbers twenty-three missionaries—six in India, one in Africa, and sixteen in China, whilst there are some five or six in the homeland expecting to go out shortly.

To South China a P. M. U. party went out in 1911 and work was opened in an important city. We had the assistance of two experienced workers in China, which was greatly valued, in making this new opening. Almost from the commencement work was blessed, good numbers attended the meetings, and Chinese were saved. Other missions besides our own, notably the China Inland Mission, after long years of waiting, also reaped and continue to reap large numbers. The Chinese generally appear to be extraordinarily ready to listen.

An important center was opened on the Tibetan border with the hope of reaching Chinese, and tribes—of which there are about sixty or more in our sphere—and Tibetans. In this latter center nearly twenty have been baptized in water, some receiving the baptism of the Holy Spirit; and a Bible School was opened to train suitable men for evangelistic work.

From the first opened center eight different towns, large and small, are worked in addition to the base. These are visited alternately by missionaries and by Chinese evangelists, and baptisms have taken place in almost all. In one, 100 desired to receive baptism; in another, forty-nine were immersed. In another, forty, and another fifteen, and so on, whilst at the base a fine chapel was recently opened, seating about 300. Services are held most nights of the week, with large and attentive audiences, and baptisms are shortly to take place. Some 150 children come in after the other services. Recently a school was held for the training of promising evangelists.

We would urge the following advantages of a Union or Society over independent work:

In some countries, such as Africa, only missionaries working with a Society are recognized. Independent workers, therefore, are laboring under great disadvantages here.

In the event of independent workers, through ill-health or otherwise, having to leave their station, it is often found necessary to hand the entire church and plant over to another society, perhaps not in sympathy with the original missionaries.

In working inland there are often difficulties of transport and the remittance of monies, which are more easily coped with by societies.

In such matters as learning the language, customs and etiquette of the people many serious mistakes are avoided through having older members of a society to advise and oversee.

Such a society as the P. M. U., whilst believing fully in organization, oversight, and control, makes full allowance for the guidance and preferences of its missionaries.

We have two training homes in London, but for the period of the war, it has been found necessary to close the men's home. Mrs. Crisp is the principal of the women's home. We aim at a one or two years' course, preferably the latter, giving a consecutive training in the exegesis of the English Bible, and full opportunities for practical evangelistic work. Many testimonies have been received both from missionaries on the field and from friends of the students in centers in the United Kingdom, as to the value of the training received whilst in the home. By this means, also, the suitability or otherwise, of candidates is tested, and by contact with many holding other views, the mind is enlarged.

The P. M. U. is a faith mission, and workers from almost all parts of England, Wales, Scotland and Ireland (and latterly from the United States) have gone out under its auspices.

The Union seeks the co-operation and prayers of all Pentecostal centers. Wednesday in each week has been suggested as a day for special prayer for the P. M. U.—Cecil Polhill, President.

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