

THE WEEKLY EVANGEL

Darner, Phil 171
131 S Adella St.

THE FAMILY PAPER

THE PRECIOUS BLOOD OF CHRIST

The BLOOD is the theme of the Word of God from the first book, in which we see God making coats of skin—involving the shedding of blood—for Adam and his wife, until the last, with its revelation of the SLAIN LAMB and the Courts of Heaven resounding with the praises of those whom He has loved and washed from their sins in His own BLOOD.

There is SAFETY alone in the BLOOD. "When I see the BLOOD I will pass over you." Ex. 12:3.

There is ATONEMENT alone through the BLOOD. "It is the BLOOD that maketh an ATONEMENT for the soul." Lev. 17:11.

There is LIFE alone through the BLOOD. "The BLOOD of it is for the LIFE." Lev. 17:14.

There is ACCESS TO GOD alone through the BLOOD. "Ye are made NIGH by the BLOOD OF CHRIST." Eph. 2:13.

There is REDEMPTION and FORGIVENESS OF SINS alone through the BLOOD. "In whom we have REDEMPTION through HIS BLOOD, even the FORGIVENESS OF SINS." Col. 1:14.

There is SANCTIFICATION alone through the BLOOD. "Wherefore JESUS also that He might SANCTIFY the people with His own BLOOD, suffered without the gate." Heb. 13:12.

There is VICTORY alone through the BLOOD. "They overcame him—the devil—by the BLOOD of the LAMB, and by the word of their testimony," the testimony that they are washed in the BLOOD." Rev. 12:11.

Eddyism (falsely called Christian Science), Spiritism, Theosophy, New Thought, Unitarianism and every form of Occultism deny the BLOOD, and by so doing reject the only means of SAFETY, of ATONEMENT, of LIFE, of ACCESS TO GOD, of FORGIVENESS OF SINS, of HOLINESS and of VICTORY. All such must inevitably perish with all those who are not found written in the BOOK OF LIFE, (and life alone comes through the BLOOD) and will be cast into the lake of fire. Rev. 20:15.

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THE REVIVAL THAT IS NEEDED FOR OUR COUNTRY AND NATION AND FOR THE WIDE WORLD FOR 1917.

In the last forty years we have had many revivals, but I declare before God they have not gone deep enough. They have been largely surface revival work. God has done the best He could with what we have had.

But He is still waiting to be enquired of us for a real Heaven-sent revival of which the Welsh revival, a few years ago, is a sample, in which men fall at the feet of sovereign mercy and pray for themselves, and weep, and mourn, so if a doctor is present he will think they have gone insane. A revival that will make the preachers forget their manuscripts and burst out and weep in the pulpits! A cyclone of mysterious omnipresence, that when it strikes a church or community it will make people awfully mad or wonderfully happy!

I am longing to see just such a scene. Nothing is so alarming as the utter absence of alarm in our churches. Nothing is so awfully terrific to my mind as that sinners have no terror of sin or the judgment. Oh, that God would so baptize with fire a thousand people as to render them incomprehensible amazements of power! Oh, for a few men so dead to all things but God, and so filled with Him, as to make them more than a match for the rest of mankind! Oh, Thou triune God of Sinai, Calvary and Pentecost, art Thou not nursing under the horizon the lightning and thunder and rain of an amazing sweeping world-wide revival?

Let it come Lord! Let it come soon! Let it strike our nation! Even though it should blow our abominable church pride in the dust! Though it may thrust all our philanthropic fairs, festivals, etc., into the gutter and blow the French music out of our choirs; though it should confound all the wise ones, and be understood by no one but Thy divine self; for Thou art Master of Thine own tempests. Oh send us, as a nation, a storm of Holy Ghost power and fire before Thou sendest the storms of Thy judgments upon us. Why will not the preachers, churches and assemblies of our land unite in a waiting on God in united prayer and intercession with fasting and confession of our lack before the Lord; until he sends us a mighty baptism of Pentecostal revival fire with a burning passion for lost souls, so that, as God's Zion travaileth, thousands will be born again and their names written in heaven. Oh, for such a revival that will be world wide, to the glory of God alone.—One of God's intercessors.

THE SINISTER EDUCATION OF WAR.

Baron D'Estournelles de Constant writes in "La Paix par le Droit," a French publication, of the sinister education of war, as follows: "I daily see soldiers on leave coming home from the front; they talk to me without restraint or affection. . . . Those who return after a year's warfare do not boast or complain. They leave again with less emotion than they showed when leaving the first time. They know where they are going to. . . . I cannot tell you with what grief I watch this sinister education of the war, when I see the best, the most gentle men coming back transformed. I will not say that they have actually become wicked; but it is something much worse; they have grown accustomed to do evil unconsciously, to give the lie to all their lives, all that they believed, all that they desired, hitherto. To kill has become their duty, their sole object and purpose of life. Suffering does not touch them; what formerly upset them, now leaves them cold. How many a fine lad who would not have hurt a fly is ashamed now to say that at the commencement he wept at the idea of having to strike a human being; to kill, to kill

again and yet again, under pain of being killed, and more than killed—conquered, enslaved. . . . 'What would you?' one said to me with a resigned smile. 'One gets used to everything. At first I could not listen to wounded comrades piercing the heavens with their cries, the older ones calling on their wives and children, the younger ones crying "Mother!" and now beside one who weeps the others are singing. We live in the midst of men dying, and dead bodies in a state of decay.' All the soldiers, even the best, have spoken to me in a like manner, and it cannot be otherwise. Their hearts are hardened; moral reaction takes place in the same proportion as scientific progress discovers new means of killing and causing destruction."

A DREAM—IN INDIA.

How to get them to Christ, had been the thought on my mind for some days, not the heathen, nor the common people, but the ministers; cultured, educated, refined Indian ministers who had called on me from time to time, some of whom I had spent much time trying to convince of the need of the new birth, the baptism of the Spirit, divine healing, water baptism by immersion, etc., only to see them turn away saying, "I can not accept it," or, "I would like to go this way but I cannot break away from the opinion of the elders." I retired to rest in a spirit of prayer for them, bound with as strong a bondage as the heathen by their cast bondage.

I seemed to be in a room where a company of women were gathered for a prayer meeting. A little girl was in the midst, small, dressed in simple clothes, a quiet, unobstructive spirit. Her face was beaming and her eyes sparkling, and her countenance showed such love, peace and joy that she seemed more a child of heaven than of earth. All eyes were fixed upon her in wonder and expectancy without her seeming to realize it. Her behavior was childlike and artless, void of self-consciousness.

Next a man appeared on the scene, a minister. He was seated in front of the women, and talking rather excitedly. He seemed to be in need, but none knew how to help him. No one was able to answer his questions. One looked at another as if saying "What shall we say? What shall we do?"

The little girl walked up to him, and laid her hand upon his breast, then she turned toward the women and said, "Will you all please keep quiet while I ask this man one question?"

The man listened, so did the women, in breathless expectancy. The little girl turned to the man with her hand over his heart and her pleading eyes looking into his, and said, "I want to ask you one question? Have you had your sins forgiven? Have you got the witness in here—in your heart—that Jesus has forgiven all your sins?" The man broke down and began to weep. Then the child say, "Now I want to request that this man remain with us to our afternoon prayer meeting," and in a moment he was on his knees weeping his way to the Saviour.

I woke with the text in my mind, "A little child shall lead them," and I thought, Oh yes, that is it, not the head but the heart needs to be reached. Not words of wisdom to convince the mind, but the claims of a loving Saviour pressed upon the heart. The necessity of the new birth, the one thing Christ pressed upon Nicodemus, the one thing that many ministers, workers, teachers, elders, need today is to be born again. A minister's wife in India who knows the Lord said to me, "Our great work now is to get our members and workers who have come from heathenism, converted."

Pray for a mighty revival all over India that will bring the nominal Christians into real ones.—M. W. Chapman, Madras, India.

"O, THOU THAT HEAREST PRAYER."

The one little word running through my soul is this: "O Thou that hearest prayer, unto Thee shall all flesh come" (Ps. 65 :2).

God mentions prayer about 173 times in the New Testament, and I noticed that in the Greek that one word was specially used; it occurs 120 times out of 170. And the special word which God the Holy Ghost uses about prayer means "to turn to God in your prayer." That is the very first thing I must make sure of—that I am praying to God, that God fills my horizon, that I am turning away from all other dependence to God. That is the word which Jesus uses when He says, "Thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray—or turn to—God, who seeth in secret; and thy Father, who seeth in secret, Himself shall reward thee openly." Let Him be before thee.

How anxious we are to get our petition granted! That is what we think of chiefly. But the first thing is to turn away from ourselves to God's almighty, glorious power, and His constant love and tenderness.

The first essential in prayer is the spirit of worship. A hundred and twenty times in the New Testament alone the Holy Spirit warns me, "When Thou prayest, turn to God." He is with thee; He knows thy need. Turn to Him in the attitude of worship. The very essence of worship is turning to God. As dear William Law said a few years before his death: "What is the spirit of prayer? It is the soul rising out of the vanity of time into the riches of eternity."

The spirit of prayer must come before prayer, and is almost more important. I turn to Him though I may be in a crowd: in the street, in the office, in a car, and wherever I am, as soon as I turn to God I am alone with Him. Soul, when thou prayest, turn from thy surroundings to Him alone.

Then another word which occurs, I think, twenty-four times in the New Testament, means that in prayer you come with a sense of need upon you.

You are in want; there is need, and you are going to express your need, and call upon God to supply your want. That is the word the Lord Jesus used when He beheld the needy multitudes, and His heart was moved with compassion, and He saw them as sheep without a shepherd, and He says, "Pray ye therefore the Lord of the harvest that He will thrust forth laborers into His needy harvest-field." Pray ye therefore, lay your present need down before God. He has fulness of supply, not merely a bottle that is quickly spent in the wilderness, but a fountain flowing forth. "The water that I shall give him shall be in him a well of water springing up into everlasting life." Even though there is drought and wilderness behind thee, God will say to thee, "The wilderness and the solitary place shall be glad for them, the desert shall rejoice and blossom as the rose."

I know, too, what it is to have "a wilderness experience," but I can testify that the Lord does not leave His people, but brings them out of the wilderness, into a wealthy place. Praise God that in the time of thy exceeding great need thou camest to Him and He satisfied thy need.

Then there is the third word used of our prayers, and used especially by the Lord Jesus in John 14, 15, 16, and it means to come to God as a beggar.

It is the word used of Joseph of Arimathaea. He went in boldly unto Pilate, and begged the body of Jesus.

That was a blessed begging, to beg the body of Jesus from the Roman Government. And he got his request, a glorious answer to daring begging. The Holy Spirit says

in the record, "He dared and went in to Pilate," begging for Christ's body, and Pilate said, "Take it."

It is not a Pilate we have to deal with, when we come as beggars before the Most High God; we come to a Father who knows beforehand all we have need of. Let us also become Esthers. She came in her royal robes, and so may we, for we are children, sons and daughters of the King, not as beggars only, but as sons. She came and stood before Ahasuerus, and the king held out the sceptre, and she touched it, and he said, "What wilt thou, Queen Esther? And what is thy request? It shall be given thee to the half of my kingdom." And Esther replied, "Come and dine with me." The next day again she made a banquet for him and Haman, and again the king said, "What is thy petition, Queen Esther? and it shall be granted thee: and what is thy request? and it shall be performed." And she answered, "Let my life be given me at my petition, and my people at my request." Her petition was granted—Haman was hanged, and a nation saved! Oh, blessed be God! we have not a Pilate, nor a fierce Ahasuerus, to deal with; we have Jesus to beg from.

What were the first words He spoke to His disciples in public? He sat upon the mountain-top, and opened His mouth, and taught them, saying, "Blessed are the beggars in spirit; for theirs is the kingdom of heaven." Why are our prayer-meetings such poor things? Because we do not come in the spirit of beggarship.

Beggars know how to pray. Come with me to Russia or Turkey, and you will find that beggars know how to pray! All that you need is the spirit of true beggarship, the realization, "I have nothing, and must get something."

Oh, when you pray, believe that you receive, and you shall have! This is the confidence that we have in Him, that if we ask anything according to His will, He heareth us; and if we know that He hears us, we know that we have the petitions we desired of Him, the things we have begged from Him. Praise be to God, who hears the cry of the destitute beggars. "He will regard the prayer of the destitute. He will not despise their cry," we read in Ps. 102, and "This shall be written for the generation to come." We belong to this generation, so it is for us. How kind Christ is to the cry of the beggar!

"Stop, Bartimeus, don't interrupt the Master, don't cry out like that!" the bystanders said to the blind man, who shouted after Jesus of Nazareth, the Son of David. "Nay, nay, bring him to Me," said Jesus, and then the kingly Son of David asked, "What wilt thou?" "That mine eyes might be opened," asked the beggar, and he got his request.

Lastly, there is a word Jesus used in the Garden of Gethsemane, when He was surrounded by the soldiers and priests. After Peter had cut off Malchus' ear, Jesus said, "Put up thy sword, Peter. All they that take the sword must perish with the sword. Thinketh thou that I cannot now pray to My Father, and He shall now give Me more than twelve legions of angels?" "Could I not now call to My side to help Me" the original means. It is the same word as "Comforter" is derived from. "Could I not now call to My side My Father, and He would immediately give Me more than a hundred thousand angels to bear Me up into glory on their wings? I am perfectly safe." "No man taketh My life from Me, but I lay it down of Myself. But how, then, could the Scriptures be fulfilled, if I call for these legions of angels?"

So prayer calls the Almighty God to your side. The same word is used of the man of Macedonia, who stood and prayed Paul, saying, "Come over into Macedonia and help us." Paul was in great perplexity because the Holy Ghost had forbidden him to preach the word in Asia, and

(Continued on page 7.)

THE ANTICHRIST.

By J. T. Boddy.

Jesus said to the Pharisees on one occasion, "I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive" (John 5:43).

And such an one is coming, not only to the Jews, but to the whole world, to be received as their acknowledged head and ruler; and all the popular plea for religious union and world-government, through a confederacy of nations, is but preparing the way for just such a character as is portrayed in the Old and New Testament Scriptures. He is referred to by Daniel as the "king of fierce countenance" (Dan. 8:23); designated by Paul as "the man of sin," "the son of perdition," "mystery of iniquity," and "that Wicked"—R. V. "the lawless one"—(2 Thess. 2 ch.); John in his first epistle calls him "the antichrist" (2:18); and in Revelation he is pictured as "the beast" (13 ch.).

The Antichrist is a false or counterfeit Christ, imitating as closely as possible the true Christ.

As Jesus, the true Christ, was supernaturally born, being conceived of the Holy Ghost in the womb of Mary and was "God manifest in the flesh" (the human), so the Antichrist, will be Satan incarnate, and may have a superhuman birth and will claim to be God. (See Dan. 8:23-25; 11:36-38; 2 Thess. 2:1-12; Rev. 13:1 to 8.)

The Divine Trinity Personated.

There is a Divine Trinity in the Godhead—Father, Son, and Holy Spirit, and there is a corresponding trinity of evil, composed of and represented by the Dragon, who is Satan, the devil; the Beast, who is Antichrist, and the False Prophet, whose identity is not so clearly indicated in Scripture as the other two.

A True and a False Church.

As there is a true and a false Christ, so there is a true and a false church, both being symbolized by a woman. As in the natural the man is head of the woman, so in the spiritual. In the case of the true church—the Bride of Christ—the Man Christ Jesus is the Head, while the head of the false church—the great Whore—is the man of sin, the Antichrist. Both churches are yet in mystery, for "great is the mystery of godliness" and "great is the mystery of iniquity." The true church is the Bride of Christ (Eph. 5:25, 26, 32) and the other is the "Great Whore"—Mystery. Babylon the great, mother of harlots (Rev. 17:1-6). But let it be understood that the true church is a chaste virgin, espoused to one husband, and has no children.

Jesus Christ cares for, carries, and nourishes His prospective bride, so also does the Beast—the Antichrist—his paramour, the Scarlet Woman (Rev. 17:3). Both churches are now in the world, and so are both heads; Christ, the head of the true church being here in the person of the Holy Spirit, purifying, refining, feeding, leading, watching over, and preparing her for the rapture at the appearing of Christ as her Bridegroom; while the Antichrist, the head of the false church, is represented by the prevailing spirit of evil, Satan, who is styled the "god of this world" (age, Greek), and who, though unrecognized and unacknowledged as such by the world, is yet ruling and controlling therein; not only in world events, but in the false church—mystical Babylon (which is made up of all Antichristian systems, whatever be their nature, name, or claim), preparing it for the reception of its god, the personal Antichrist, when he is manifest toward the close of this age. (See 1 John 4:3; Matt. 24:5, 24.)

Many Antichrists, or false christs, have come and gone; some are now on the scene, and more will yet arise,

as well as many false prophets, as foretold in the Scriptures; but all these are but forerunners, or types of the ANTICHRIST and the FALSE PROPHET, yet to be revealed, and who shall receive their final overthrow by THE CHRIST at His coming. (See 1 John 2:18, 22; 2 Thess. 2:1-12.)

Two Kingdoms.

There are also two kingdoms, both of which are in the world now, though invisible, and in mystery. The true one set up in the hearts of believers and ruled over by God the Holy Spirit, and the other ruled over by Satan, the god of this world, shaping mysteriously all the affairs of humanity (1 John 5:19). Both these kingdoms will be openly set up on the earth before the consummation of all things. The coming great world ruler, the Antichrist, will establish himself by peaceful means and gain his ends by flatteries and "lying wonders." Among other things he will counterfeit the resurrection of Jesus. (See Rev. 13:3, 11, 12, 14.) While this Scripture has reference no doubt to definite political events, may it not, also, have a more direct and personal fulfillment in the career of the Antichrist? Jesus is styled the Lamb of God, who, though slain, was raised again, and liveth for evermore; but the Antichrist, who is healed of his deadly wound, is afterward utterly destroyed with the False Prophet (Rev. 19:20). The Antichrist, or his viceregent, also poses as a lamb, "having horns like a lamb" (Rev. 13:11) but "the voice of a dragon"—a great wolf in sheep's clothing.

As Christ is called "the Lion of the tribe of Judah," so Satan is spoken of as "a roaring lion," going about "seeking whom he may devour." The Antichrist is a mongrel, a monstrosity, when his true character is revealed.

Both these kingdoms and their rulers have their seals, The seal of Christ (see Eph. 1:13; Rev. 7:3; Ezek. 9:4), The seal of Antichrist, (see Rev. 13:16, 17) whose number is 666.

The visible rule of the Antichrist—the devil's counterfeit millennium—will be suddenly brought to a close by the appearing of Jesus Christ, who will smite him by the brightness of His coming (forthshining) and set up His visible promised thousand-year reign upon the earth, establishing His kingdom on the throne of His father David. (See Luke 1:31-33; Rev. 3:21; Rev. 2:26, 27; 20:6.)

These two kingdoms have their capital cities; one is Babylon, whose awful overthrow is described in Rev. 18, and the other is Jerusalem, the Holy City, or Mount Zion. At the end of Christ's earthly reign and the consummation of all things, the New Jerusalem, coming down out of heaven, will be the one and only city, the home of the glorified. These two cities are also symbolized by a woman (Rev. 17:18; 21:2, 9).

There are two suppers given in connection with these two kingdoms, both provided by God. One, the supper of the great God, at the overthrow of the Antichrist and his rule at the battle of Armageddon (Rev. 14:14-20; 16:15-21; 19:11-21; Ezek. 39:17-20), and the other is the supper provided by the Father at the marriage of His Son and is styled "The marriage supper of the Lamb" (Rev. 19:7-9), for there is a marriage of the Lamb and His Bride, the true church. However, there is no legitimate union between the false church and the false Christ, for their affiliation is altogether adulterous.

The term Antichrist includes, among other things, a system, political and religious; a kingdom, world-wide eventually; and a city, Babylon, all false, transient, and perishable.

There is one feature of the real kingdom or manifestation of the power of God which neither Antichrist, the

False Prophet, nor the Devil can at all counterfeit, and that is the rapture of the saints. This trinity of evil with all their followers are banished forever below in the lake of fire.

Sin, death, hell, and the grave being forever wiped out, the promised "new heaven and new earth" now appear, and the tabernacle of God is with men forever, Jesus Christ having reigned until He hath put all enemies under His feet and delivered the kingdom over to the Father, that He may be all in all. To Him be glory and honor and praise and dominion forever and forever! Amen! Amen!

LESSONS LEARNED FROM THE HEAVENLY TEACHER.

Taking Christ as My Healer.

As the result of an accident that happened to me during childhood, I was more or less of an invalid for ten years. During this time I was under medical treatment, and had two operations, one in a London Hospital, and another at home. I suffered so much pain at times that it seemed as if my mind must give way under the strain, and the nervous exhaustion, after repeated attacks, often tempted me to suicide; but being a child of God, I received grace and power from Him to overcome all these temptations. I had all kinds of sedative medicines to relieve the pain. These deadened the senses for the time being, but after the effects had been slept off, I was left a nervous wreck. At the same time I found that I was acquiring a habit which was becoming practically impossible to break off. I would often pretend that the pain was worse than it really was on purpose to get the sedative to put me to sleep, as my whole system so craved the drug.

At times I was deeply convicted that this was wrong, but I seemed powerless to help myself. About this time I was impressed that there was a deeper life in God for me, and I began to pray earnestly that I might experience it. I was reading the life of Frances Ridley Havergal and the desire deepened in my heart that I might have such a knowledge of Jesus and such an intimacy with Him as she had. One day someone uttered what I call a "loaded sentence" in my hearing. It was this, "*God has no favorites.*" I said to myself, "If that is the case, then I can have just such an experience of God that Miss Havergal had." After this I prayed more earnestly than before.

At this time, the Spirit of God, whom I did not know as a Person, said to me, "Your body is the temple of the Holy Ghost." This passage of Scripture came to me with such power that all I could do was to believe it. From that time He became the real owner. I asked Him to turn out everything that made me want to do the wrong things. After I had made this request, all the desire to take sleeping draughts left me, just as I have since seen men delivered instantaneously from drinking and smoking.

The bad attacks of pain, however, still continued. One night, when suffering more than usual, the cry seemed to be wrung out of me, "Lord, you never meant your children to suffer like this," and He seemed to say to me, "No, I never did, but you would never listen to My messages to you," and then He reminded me of the many passages of Scripture, my mother had put in her letters to encourage me to trust God, and also brought to my mind the verse, "Surely He hath borne our sicknesses and carried away our pains." (Isa. 53:4; Heb.) He coupled with this, "Jesus Christ the same yesterday, and today, and forever."

The next day I spent in bed waiting on God. I was still in much pain, but the day following, feeling somewhat better, I got up at noon, and I found that a book had

arrived for me by mail. It was "The Gospel of Healing," by A. B. Simpson. My mother had sent it, requesting that I should read it. She said that she believed God had a message in it for me. I was ready for the book, and I read it through several times, and was convinced that God could and did heal. But the question before me was whether He would heal me. Again that remark came to me, "*God has no favorites.*" Since that was the case, then healing was for me.

I had almost made up my mind to trust the Lord with my body, when it came to me, "If you do, you must leave your glasses off." "Oh no!" I said, "Then everybody would know." The Spirit of God then convicted me that this was not faith at all, that I was simply going to try God. I spent two more days praying and yearning to trust God with my body, and one memorable Saturday at noon, I handed my body completely over to the Lord Jesus Christ. I asked Him to heal me from head to foot, to put every organ into place that was wrong internally. I took off my glasses and trusted Him to undertake for my eyes. I arose from my knees with a deep consciousness that *God could not fail*, and that the life of Jesus *would be manifested* in my mortal body as I needed it.

At that time I had been told by the doctors that I should never be strong, that I should be an invalid all my life, and that I would have to take the greatest care of myself, and they had done all they could for me, and nothing more could be done. I was taking digestive pills, tonics, aperients and various other medicines and treatments of different kinds, but all these were done away with, and I started a fresh life. From the time I handed my body over to the Lord, I commenced a life of entire dependence on Jesus to meet my every physical need. I had no conscious feeling of any kind in my body, but there was a deep settled peace in my whole being, and a rest which came from having questions settled over which I had been pondering so long.

How gently the Spirit of God led me day by day. It was so wonderful to know that I really could have the life of Jesus in my body. How real He made it! How good He is! How worthy of our deepest trust! Time after time the enemy would come and suggest, "Tomorrow will be one of your bad spells again." The Spirit of God would say to me, "You have nothing to do with tomorrow. The present moment alone is yours." I lived on the verse of a hymn,

"Moment by moment, I'm kept in His love,
Moment by moment, I've *life from above.*"

As I maintained this attitude by the faith of the Son of God, continual strength was given.

How marvellous it was to be able to rise at 6 in the morning, and to have a quiet time with the Lord before the duties of the day. On giving my testimony, I was put into a position in the home where I lived where I had to work very hard all day, and I felt that God did not want me to withdraw from any of the work. He was allowing me to be tested, and unbelievers were watching and expecting a breakdown. Gradually, I began to look healthier, the dark hollow places under my eyes disappeared, the blue lines faded from the forehead and face, and people began to remark how well I looked. After twelve months of acquiring the habit of counting momentarily on the life of Jesus, I did not seem to be conscious that I had a body, I never felt tired, and I only went to bed because it seemed the customary thing to do.

This was my first experience of healing. At another time I trust to be able to give further accounts of the Lord's great love and goodness on this same line.—Alice Rowlands Frodsham.

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MESSAGES OF THE MOMENT.

How to Overcome Every Difficulty.

In Zechariah 4:7, He who promises "I will make all My mountains a way" makes a challenge, "Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain." Every obstacle has to go before His servant. Zerubbabel's eyes were fixed on the mountain of difficulty, when they should have been fixed on Him who gave him his office. As a servant of the Most High God, he was responsible to God and not to the mountain. If Zerubbabel had had the eye of faith, he would have looked through the mountain instead of looking at it.

God can remove every mountain. He can make the rough places plain and the crooked places straight. The crooked trail of the serpent He can make straight. And though the devil puts a mountain and his crooked trail in the way, God can remove both. He shall thresh the mountains; not only the one that Zerubbabel saw, but everyone that comes in the way of the progress of His Kingdom. He can use an earthquake, or He can use a worm. "O, Zerubbabel, why hast thou looked at the mountain, instead of looking at Him whose office thou art to fulfill? The house of the Lord neglected for the sake of a mountain!"

God looks down from heaven, and a mountain is not a mountain in His sight. It is because man is so low down that he sees the mountain. Lift up your eyes to Him who created the everlasting hills. A degenerate leadership needs the prophet of God. The rulers and priests were degenerate because they listened to and considered the taunts of the enemy. "Where is your God? You cannot finish the work." Zerubbabel was engaged in the work of the Lord, and he had no right to listen to the enemies of God. He was responsible to God, and God was responsible for the work. They can bring all their taunts, and say that a fox could break down the wall if it came against it, but God would have His children's ears closed to the

words of the enemy, but ever open to hear His own message.

But when they were so despondent, the Lord raised up a prophet to encourage, strengthen, and raise the faith of His people. God, in His mercy, sent a prophet to remind man what he was, and to whom he was united. Jehovah had linked Himself with Zerubbabel. God sought to make Zerubbabel higher than the mountain, because God was higher than the mountain. God not only sends His prophets to hew, but also to encourage, and to remind them of their heritage, and their relationship and union with Himself. And He would have us, as representatives of Jehovah, meet every obstacle, not as an insurpassable difficulty, but as an obstacle the enemy is placing against His work which has to go before the power of His presence.

Paul learned the lesson, and declared, "I can do all things through Christ which strengtheneth me." Paul never saw the mountain, he saw Christ. He saw Christ within him, and himself in Christ. Paul had the anointed eye, and saw his position, and how invulnerable he was. He said, "I have fought the good fight, I have finished my course (I have finished my course in spite of the mountains). Henceforth there is laid up for me a crown of righteousness." The same Jesus lives, the same Jesus reigns, the same Jesus is in the saint today that was in Paul, and carried him through, and will carry through every one who puts their trust in Him.

Gather together all the rubbish, every difficulty, all your surroundings, the hardness of the place, this or that obstacle, pile it up, and make it as high as you like. And the Lord says, "Who art thou, O great mountain? Before Zerubbabel, my servant, my child, *thou shalt become a plain.*" Don't be afraid to gather up all the difficulties and all the rubbish. They are better outside than inside. Look at them, stare at them, all this great mountain. And the Word stands true, the mountain *shall* become a plain. As you march forward against these mountains, they shall be brought down. God is so interested in His people that He wants to give them power to thresh the mountains.

Put the mountain in the right place. It was before him, and not behind his back. He faced it, and by facing it and believing the Word of God through His prophet, he had the victory over the mountain. What man is he that puts his hand to the plow and looks back and is fit for the Kingdom of God? Look right ahead, and every mountain shall be brought low, and you will be able to plow right through. Look forward. Look upward. No weapon that is formed against thee shall prosper, but He will prosper the weapon in your hand, and cause you to put to flight the armies of the enemy, and give you the ability to charge and rout every foe. The battle is not yours, but God's. The temple of the Lord must be built, your own temple, and the whole Temple, the complete body of Christ.

And Zerubbabel completed the work. Do you cry to Him? "Establish Thou the work of our hands." Of course He will. It is His work, the building of His Temple, the habitation of God. Let the Spirit do all the finishing of your temple. Faithful is He that calleth you, who also will do it.

RICE CASE POSTPONED.

The action for \$25,000 for alleged libel brought against the Gospel Publishing House by A. A. Rice was to have come before the courts this month. But owing to the failure of the plaintiff to deposit sufficient funds to cover the costs of the case, it has been postponed until March. Continue to pray!

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

MRS. A. R. FLOWER

Sunday. "That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." Eph. 2:7.

We have seen wondrous visions of His divine grace; and yet it is but a tiny fraction of the glory and majesty and grace that is yet to be revealed. An endless revelation of our Lord Jesus Christ! That is what eternity will mean to us. Freed from the limitations of our finite being we shall see Him—the Glorified One—with perfect vision, in the glory that He had with God in the beginning. What a marvelous future awaits the redeemed child of God!

Monday. "And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow it out of the king's treasure house." Ezra 7:20.

Is there not a possibility of becoming careless of our responsibility to the house of God? A personal need will bring immediate and earnest petitioning on our part, and there should be just as prompt and fervent a response on the part of God's children to the many pressing needs of God's work—in the home-land and the foreign land as well. God forgive the careless indifference of many as they have beheld Zion languishing and none laying it to heart.

Tuesday. "The Lord is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him." Psa. 28:7.

Help and protection! Is it not the oft-repeated record of the Lord's children? And this great God of deliverances is always on time in meeting the need of His trusting ones. Hallelujah! "He hath delivered; He doth deliver," and—blessed be His name—we do trust in Him for the needed deliverances in the days to come. "Thanks be unto God who always causeth us to triumph through our Lord Jesus Christ."

Wednesday. "For a small moment have I forsaken thee; but with great mercies will I gather thee." Isa. 54:7.

"Absolutely tender, absolutely true!
 Understanding all things,
 Understanding you!
 Infinitely loving, exquisitely near—
 This is God our Father,
 What have we to fear?"

Thursday. "Giving no offence in anything, that the ministry be not blamed." 2 Cor. 6:3.

There is a sense in which we all are ministers of His grace to a lost world, for He hath "given to us the ministry of reconciliation." But how the world receives our witness is altogether governed by the measure of His grace that they see manifest in our lives. "What you do speaks so loudly, that I cannot hear what you say"—is a homely saying, but nevertheless it is unmistakably true.

Friday. "For it pleased the Father that in him should all fulness dwell. * * * And ye are complete in him, which is the head of all principality and power." Col. 1:19; 2:10.

"Thank God for something there is enough of," cried the poor, half-starved woman as she caught her first sight of the ocean. And there is enough of grace, enough of strength, enough of power, enough of glory to satisfy the farthest reach of our hearts' desires. No limit to our eternal fountain-head! No limit to the streams of living water that God would have course through our being, bearing healing and life to the desolate, barren wilderness of sin in which we are sojourning for a brief while.

Saturday. "They helped every one his neighbor; and every one said to his brother, Be of good courage." Isa. 41:6.

How very dependant we are on each other, after all. "Members one of another." And when one suffers, the others suffer with it: when one rejoices, the others rejoice. This is God's plan for His body. Oh, that we had a clearer vision of it, that forever might be ended that independent spirit so evident in many; and to which may be clearly traced much of the discord and division.

"O, THOU THAT HEAREST PRAYER."

(Continued from page 3.)

suffered him not to go into Bithynia, and then he had a vision, and saw in his dream one who "prayed him"—that is, called Paul to his side to help him.

So every true prayer is a call upon God Almighty in Christ to your aid.

That is a grand prayer, only three words, which the Syro-Phoenician woman used when she came and fell at Christ's feet and said, "Lord, help me."

And thus it was that the Syro-Phoenician woman became a mother in Israel. Oh, He can help in times of trial, perplexity, darkness, distress, spiritual and temporal, and in all kinds of danger. Let us therefore come boldly to the Throne of Grace, that we may obtain mercy and find grace to help in time of need. For He can help. Amen.

—Geo. C. Grubb.

IS THIS BIBLE YOURS?

The Special Subscription Campaign conducted during December was fruitful in results. We have already given several testaments away to those who sent in ten yearly subscriptions. It has not yet been determined who sent in the most subscriptions during the month. Will all who have sent in ten or more subscriptions drop us a card informing us of the exact number sent in that we may check the card with our records so that there may be no mistake in giving the Genuine Oxford Teacher's Bible, valued at \$8.00, to the right person. If you are one of those who sent in a number of subscriptions, and yet did not secure the full number of ten, we will extend the time for you until February 15th. If you send in a number more, making up the full amount of ten subscriptions by February 15th, we will send you free one of our beautiful vest pocket Testaments as promised during last December.

"It's the still pond, not the running stream, that freezes."

"Rather let your hearts pray without words than your words without the heart."

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.

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.

A VISIT AMONG THE SAINTS IN OKLAHOMA, CALIFORNIA AND TEXAS.

It was the writer's privilege to make a visit among the saints, which extended through the month of December, (his travelling expenses being met by the saints to whom he ministered), going first to Pawhuska, Okla., where the Oklahoma District Council meeting was held. Here we found a fine assembly of saints and a splendid prospect for a fruitful meeting. The Bosworth Brothers were there to conduct the Evangelistic meetings, and reports from there show that the prospect was realized in a series of meetings in which many were blessed of God. There was a good response on the part of the ministers and workers for the council meeting, and while the evangelistic feature was given first place, the conference of brethren was both helpful and profitable.

Called to California.

While at Pawhuska, there came an urgent call to go to Los Angeles, California, to attend and assist at the dedication of Bethel Temple, a beautiful and a very remarkable edifice which was built in a very unusual way. We hope to publish the story of how God's chosen leaders in Los Angeles were inspired to build unto Him a house, and how God Himself directed in the carrying out of the plan in every detail, till there stands in the very heart of that great city, a house that is truly of God. We shall leave the telling of this remarkable story to others and pass on to say that the convention was a blessed season of fellowship and a time of profitable consideration of God's holy truth.

The temple is a beautiful demonstration of the unity and harmony of God. Everything about it seems perfect. The plan of the building is ideal for a work shop for God. Convenience, utility and beauty are everywhere encountered. It all seemed so perfect in arrangement, and even the decorations were exceptionally harmonious. The lighting plan is a special feature of comfort, there being sufficient light without the glare of lamps in anyone's eyes. All speaks of the harmony of divine things. God spoke and said "Build me an house." God gave direction in every detail and the result is what God Himself has done. Dear Brother Eldridge and his family, together with the saints who are standing with him, have learned how to reach the presence of the Most High God and come again with full hands. Surely the temple in Los Angeles will be a Bethel to many souls.

Visit the Houston Convention.

Returning from the West, we came by Houston, Tex., where the Southern Texas Convention was held, beginning December 27th. Here we met a company of true and tried saints, pressing the battle for God in real earnestness of purpose and diligence in service. It was a real joy to find ourselves at Old Brunner Tabernacle in Houston, a place where God so wonderfully worked in days gone by. When the movement was in its infancy, Houston, Texas, saw the mighty power of God and many souls were

saved and filled with the Spirit. The work is not so large now as many have gone forth into the fields to labor for God, and much has occurred to reduce the number of active saints in Houston. The meetings were good and profitable to those in attendance. In the very first meeting of the convention, there was very decided evidence of the divine presence, and we all felt that the dear Lord Himself had come in to be one with us in the meetings. This continued as long as we were privileged to stay, and I am sure it remained till the end of the meetings.

Called home by wire on Thursday, on account of a press of accumulating matters in the home office, we left Houston after the night meeting for St. Louis. God gave a good, safe journey home and there was the pleasure of seeing again the dear Evangel Family and office force, who were ready with their welcome greeting, to be followed by a rush of work that has kept us very busy since and which still continues.

A Lasting Impression.

That which made the most lasting impression upon my heart and mind while away from home and among the dear saints, was the sentiment of true fellowship that was everywhere encountered. No matter what may be thought and said to the contrary, God's people love and respect each other and are willing and anxious to show it as occasion permits. There may be more or less friction, due to a difference of opinion, at times, but as we encounter one another and realize the bond that unites us, we respond to the thought that "we be brethren" and the result is true fellowship. What a blessed thing it would be if all the saints everywhere could be personally acquainted and frequently meet together. How easy it seems to be for distrust to creep in where there is no personal contact. How quickly is that distrust swept away when we come together and look into each other's face and realize our relation one to the other as members of the body of Christ. I truly wish that every minister and worker in all the homeland field could and would get together at the next General Council meeting, and as often as it is possible for a large number to assemble in meetings of a general nature, that they would come into close and personal fellowship. Thank God for every one of you precious children in the great Evangel Family and for every saint in all the world.

Let us love one another with TRUE hearts FERVENTLY.—J. W. Welch.

HOW MUCH CAN WE RECEIVE?

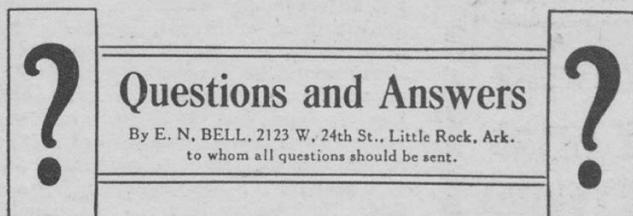
"What is the exceeding greatness of His power to usward who believe, according to the working of His mighty power which He wrought in Christ when He raised Him?" Eph. 1:19.

God has in the New Testament one standard of measurement—the resurrection of Christ. Suppose a mother taking her child into a toy shop, were to say, "Now, you may choose what you like, up to 50 cents."

God, in teaching His children to pray, points to the resurrection, and says, "There is the measure of My power. Ask what you will, up to that measure." Is there anything too hard for that exceeding great power that brought Jesus up from the dead, triumphing over Satan and all his hosts? Then take courage, child of God, and ask great things from such a great God.

"Thou art coming to a King,
Large petitions with thee bring;
For His grace and power are such,
None can ever ask too much."

"If you have a tendency to argue more than to pray you are on dangerous ground."



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.

122. Should we partake of the Lord's Supper where leavened bread and real wine are served?

Ans. If your conscience will not allow you to do so, don't do it. But I would do in this as the Scriptures direct about eating things offered to idols: "Eat whatsoever things are set before you and ask no questions for conscience sake." But where we prepare the emblems ourselves, we can take the safe side, the one that will give no offense, and serve unleavened bread and the fruit of the vine in some form that will attract no attention to itself. To quarrel over the emblems is certainly to miss the aim in the supper. We must not see just the bread and the cup! Nay! We must see Christ and discern His body, or the supper will profit us nothing; see His blood spilt to wash away our sins and see His body broken to make us whole.

123. Is it proper where the Scriptures use "Holy Ghost" for us to use the word "Holy Spirit?"

Ans. Yes, indeed. The same original Greek word is translated both Ghost and Spirit, and in every case where the Holy Spirit is referred to the word "Spirit" more correctly represents the meaning. In modern English, by the word "ghost," most people mean an apparition, the appearing of the spirit of some dead person. Now the Holy Spirit is not the spirit of one dead at all. Hence the word "ghost" as applied to the Spirit of God conveys to many the wrong idea altogether. The rendering "Holy Spirit" is much better, as conveying more correctly what the Scriptures mean by the Greek word "pneuma."

124. How can we know that Sanctification and the Baptism with the Holy Ghost are not one and the same?

Ans. They are most certainly not the same, and this can be proved on four different lines:

1. The meanings of the word "sanctify" and the word "baptize" are different. The word "sanctify" means to set apart for holy use or to make holy. The word "baptize" means to dip, plunge or immerse.
2. The means of our sanctification is the blood of Christ. We are sanctified with the blood. Heb. 10:29. But the baptism is with the Holy Spirit. Matt. 3:11; Mark 1:8; Luke 3:16; Jno. 1:33. We are never said, in the Spirit baptism, to be baptized with the blood. So the means with which the two are accomplished are entirely different.
3. The agents are also different. We are sanctified by the Spirit who applies the blood to our hearts; but in the baptism, the agent is Christ. Christ is the only Baptizer with the Holy Ghost. See above references and Rom. 15:16.
4. The objects primarily in view are also different. The object of sanctification is to make us acceptable to God, to

make us holy like Christ. The object of the baptism is to endue us with power to testify and work for Jesus. Luke 24:49; Acts 1:8.

So, on all four lines, they are shown to differ.

125. Can Baptized saints join the Sectarian Churches?

Ans. I wish they could do so and remain true to God and so set them all on fire for Christ and transform them into true churches of Christ. There may be a few local churches where the pastor has the baptism where one could do this; but not so in general. In almost all cases where the baptized saint is true to God, testifies to the receiving of the baptism with the sign following, and is active in preaching and getting others to receive the Spirit, he is rejected and turned out by the churches. I was in one of these denominations when I got the baptism, and put it to the test, and they turned me out for getting from God exactly what the 120 got on the day of Pentecost. So, I see no way how one can be true to God, not compromise, and yet stay in these churches. You might first visit them, talk in tongues and testify and see how they welcome it. I would attend any meeting where they would let me testify to the whole truth, or I will preach in any church on earth where they will let me give God's latter day message. But so far, no doors are open that I know of where I can do this.

AN OLD WRITER ON THE TRINITY.

In these days of doubt and error it is well to go back to some of the writings of the old saints. In Bunyan's immortal work, "The Pilgrim's Progress," we have, in the second part, an account of Christiana going on pilgrimage. In chapter five we have an account of Prudence catechising the children, and commences with the young—James. It reads as follows:

Come, James, canst thou tell me who made thee?

(James) God the Father, God the Son, and God the Holy Ghost.

(Prud.) Good boy. And canst thou tell me who saves thee?

(James) God the Father, God the Son, and God the Holy Ghost.

(Prud.) How doth God the Father save thee?

(James) By His grace.

(Prud.) How doth God the Son save thee?

(James) By His righteousness, death, blood, and life.

(Prud.) How doth God the Holy Ghost save thee?

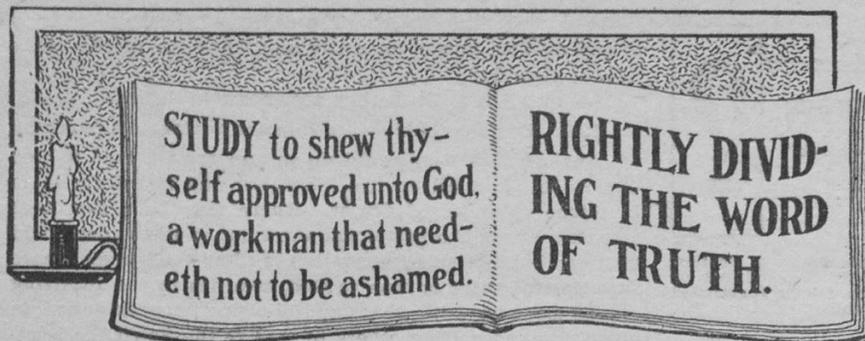
(James) By His illumination, by His renovation and by His preservation.

Your readers should possess themselves with a copy of this work, which I believe your publishing house sells for 65 cents. The writer has seldom come from this book without getting spiritual help, and the points have often come in useful when speaking in public on the things of the Kingdom.—A. W. Frodsham, Fergus, Ont., Can.

DEALING WITH THE CAUSE.

Pastor Paul Redwood of Bristol, England, a Hebrew Christian, whose continual theme in preaching is deliverance from the "old man," told us that at one time he went to a Methodist prayer meeting. When they got down to prayer, they began to follow one another in their petitions, and first one in the course of his prayer asked the Lord to clear the cobwebs from their minds. A second prayed, "O Lord, clear out the cobwebs." Then a third began to ask the Lord to clear away the cobwebs from him. Several more followed in this strain, and the little Jewish pastor began to feel stirred within, and at last he could stand it no longer, and he cried out, "O Lord, please turn out the spider!"

SEVENTH-DAY ADVENTISM RENOUNCED. By D. M. Canright. Paper cover, 75 cts.; cloth, \$1.15, postpaid.



SUNDAY SCHOOL LESSON

January 28, 1917.

REVERENCE OF JESUS FOR HIS FATHER'S HOUSE.

Lesson Text.—Jno. 2:13-22.

Golden Text.—“My house shall be called an house of prayer.” Matt. 21:13.

Leading Thought.—Service that pleases God. Heb. 12:28.

1. **Christ Cleanses the Temple.** Vs. 13-17. Three days after His conversation with Nathanael, which resulted in that man becoming a follower, Christ began His public ministry by turning the water into wine at the marriage feast in Cana of Galilee, ch. 2:1-11. In a very short time he made his way down to Capernaum, and thence to Jerusalem in time to attend the Feast of Passover. Ex. 12:3, 11; Deut. 16. Christ, being made under the law, faithfully observed the Passover. Some commentators declare that He never missed attending the Passover from his twelfth year. John himself records Christ's attendance at each Passover but one during His public ministry. His faithfulness in this regard shows His desire to honor every ordination of the old dispensation as long as it lasted, and to place Himself in touch with those Old Testament believers to whom He would later seek to reveal Himself. It is particularly significant that Jesus should come thus to the temple in these early days of His ministry, and in the particular celebration of this Feast which was so clearly a type of His death and the salvation to be accomplished thereby. 1 Cor. 5:7; Isa. 53:7; 1 Pet. 1:19; Rev. 5:6,12. It is a striking fulfillment of the prophecy, “The Lord, whom ye seek, shall suddenly come to his temple.” Mal. 3:1. Holy memories of God's dealings with Israel as a nation gathered round this sacred edifice; it was the center of their religious life, the place where God was pleased to manifest Himself to His people. Neh. 6:10; Psa. 27:4; 29:9; Isa. 6:1; 2 Chron. 5:14. It was furthermore a type of Jesus Himself, looking forward to that day of which John foretold, “I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.” Rev. 21:22. Christ was deeply concerned that the literal

temple should express the truth concerning Himself. He saw also that in order to reach the great spiritual need of backslidden Israel He must begin at the center of the difficulty—at the very heart of the defilement. The state in which He found the temple was strikingly a type of their own corrupt hearts, filled with idolatry, unbelief, pride and self-seeking. They were making God's house an excuse for the forwarding of their own selfish schemes of money-making. How awful in God's sight is that sin which seeks to flourish under the very shelter of His house! And what painfully striking examples do we have of this very thing today! Traffickers in spiritual things! “The love of money is the root of all kinds of evil.” 1 Tim. 6:10. R. V. Read the picture of some such professed worshippers of God that Isaiah gives us in Isa. 58:1-5. Two striking examples are given in 1 Kings 21:8-25, and Acts 5. (Please look up carefully all the references given, which space forbids writing out. You will find much help thereby.)

But all such profaning of God's name is sure of just retribution. As to that sadly desecrated temple in Jerusalem the Lord came suddenly; so will He visit in judgment every unrighteous worker of iniquity. Matthew 24 gives us a description of the scribes and Pharisees showing how clearly that defiled temple was a type of their own corrupt hearts. What did Jesus do? He first made a scourge (v. 15); then, rather by His divine indignation than the rope of small cords. He drove them completely from the building, uttering those pointed words, “Make not my Father's house an house of merchandise.” V. 16. Christ Jesus proves Himself the great Physician by striking at the roots of Israel's malady. And who but the Son of God could have accomplished so perfect a renovation? Who but the same Son of God can transform these living temples into clean, fitting abodes for the Holy Ghost. “New creatures in Christ Jesus!” Hallelujah! “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.” 1 Cor. 3:16, 17. All this strange commotion revived the disciples' memories, and they recalled the prophecy, “The zeal of thine house hath eaten me up.” Psa. 69:8, 9. “The zeal of Jesus was

not an occasional ebullition, a fire kindled in grass or thorns, but like a fire in a coal mine. But it consumed him; it exhausted his strength; it burned up all other aims and ambitions; it brought him to the cross.” The zeal that cleansed the temple was born of a spirit of holiness and love; it remains a perfect pattern for the devoted servant of God. Nothing can be more fair or noble than true zeal. But God forbid that we have that zeal which is not according to knowledge, which is often prompted by pride, selfish-interest or ill-repute. “Never let our zeal outrun your charity. The former is but human; the latter is divine.”

“Oh, for a passionate love for souls!

Oh, for a pity that yearns!

Oh, for the love that loves unto death!

Oh, for the fire that burns!”

2. **Christ declares His Authority.** Vs. 18-22. Such conduct as this called for an explanation in the minds of the Jews, and they promptly called for it. “What sign shewest thou unto us?” With the thought of the temple still foremost in His thoughts, he now refers to Himself as a temple, He answers them in a rather severe yet not unkindly way, with a mystifying prophecy of His later decease. Asked for a proof of His authority He simply pleads His death and resurrection. This is His title. This was the means whereby He led captivity captive; and, through becoming obedient unto death, even the death of the cross, God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.” Phil. 2:8-11. “King of kings, and Lord of lords”—this is the title by which we own and revere Him. But to those questioning Jews His answer was beyond their comprehension, and the meaning of those words as it appeared to them would only bring an angry amazement. “It was as if He had said, I will prove my authority to purge what you have defiled, by raising what you will destroy.” Great as would have been His restoration of the destroyed temple in Jerusalem, what He did do was vastly greater. No doubt His startling declaration brought wonder to the hearts of His disciples—it was a marvelously prophetic utterance—but they recalled it three years later when they saw its fulfillment. How carefully they must have treasured His words!

Next Week's Lesson.

February 4, 1917.

JESUS THE SAVIOUR OF THE WORLD.

Lesson Text.—Jno. 3:1-21.

Golden Text.—John 3:16.

Alice R. Flower.

The Practical Sunday School Lesson Commentary for 1917: A whole year's lessons for only 60 cts., postpaid.

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 GREATEST DISCOVERY.

"Sir James Simpson, who discovered the application of chloroform in surgery, was once being greatly praised in a company of friends for his services to science, when he said he had been privileged to make a greater discovery than that of the use of anesthetics in operations.

"What is that?" was the eager inquiry.

"This," he replied, "the greatest discovery I ever made was that I was a great sinner and Christ a great Saviour."

"LET YOUR LIGHT SO SHINE."

"A traveler visiting the light-house of Calias said to the keeper, 'What if one of your lights should go out at night?' 'Never! Impossible!' he cried; 'Sir, yonder are ships sailing to all parts of the world. If tonight one of my burners went out, for many months I should hear from different quarters, that "on such a night the lights of Calias light-house gave no warning, and some vessel had been wrecked." Would that all Christians felt deeply the responsibility that rests upon them as, "lights in the world."—Sel.

THE ATONEMENT.

"A student went to a professor of theology, and asked him how long it took him to understand the Atonement. He answered, 'all my life.' Thinking perhaps there might be some mistake, the young man went to another professor, who taught this very doctrine in his class. 'How long did it take you, sir,' he asked, 'to understand the Atonement?' The professor thought a moment, and looked him in the face. 'Eternity,' he said, 'eternity; and I shall not understand it, then.'—Professor Drummond, in *The Ideal Life*.

GIVE YOURSELF FIRST.

"A beautiful story is told by one of our earlier missionaries, of a proud and powerful chief, who, under the preaching of the Gospel, became deeply convicted of sin. Trembling under a sense of his guilt, he came to the missionary and offered him his much prized belt of wampum to have his load of guilt removed. When told that the Lord Jesus did not want this offering, he went away very sad and depressed in spirits. Soon afterwards he returned and offered his gun and favorite dog. 'These are not what Christ wants,' said the missionary. Again he went away sorrowful; but after a time he returned, and offered his wigwam and family. The faithful missionary, who saw the struggle going on in his heart, refused for

his Master even these, saying that 'the Saviour could not accept even these as a sacrifice for sin.' The poor convicted half-despairing Indian then threw himself upon the ground, and lifting up his tearful eyes, exclaimed, 'Here, Lord, I can do no more: please take poor Indian too.' The answer of peace and pardon was not long in coming."—E. R. Young in *Indian Wigwams and Northern Camp-fires*.

REFRESHING NEWS FROM A WELSH REVIVAL CENTER.

We are still plodding along, the work of the Lord prospering and increasing and getting a deeper hold on us. There is increase in number, and an increase of the Kingdom generally. "He giveth the increase." We are looking unto Jesus, we hear the waves roaring, and we feel our feet slipping, but only on the Rock, Hallelujah! And if we go down, it is only on our knees, humbly we bow, adoring, sighing, crying, imploring Him on whom we have our eyes.

We are about sixty in number at the Tonypanydy Assembly at the present time, and the Lord is working mightily in our midst. Our hall on Sunday night is full to overflowing, it holds from 200 to 250. The Lord has removed the prejudice from the people, and they receive the Word with gladness of heart.

At Clydach Vale, close by here, there is a branch from this assembly. They left us by consent to go to their own place built at a cost of five hundred pounds (\$2500) in August, 1914, and we were left about nine in number at Tonypanydy. At this time, we took another hall and leased it for seven years, but for a year and a half there was no sign of a soul coming near us, but we held on in faith, knowing we were in the Lord's will, and that He would come to the rescue, and the shadows would have to flee away. The morning dawned and the people came from chapels, and churches, and from the Salvation Army, and sinners came repenting, and were baptized in the Holy Ghost, and still the Lord is mightily blessing in our midst. At intervals, Bro. Urshan has been here, and we praise God for his ministry.—Rees J. Griffiths.

Pastor E. N. Richey sends a good report of the convention at Houston, Tex.: "Bro. Collins gave some splendid teaching which was much appreciated and much needed. Our conference reached its zenith on Sunday night watch meeting. Bro. Collins gave a burning message which encouraged our hearts. Very few of all present failed to renew their covenant with our coming King. Oh, glory for the hope that is set before us! The attending ministers went back to their respective fields full of hope and zeal, feeling and singing, "Blest be the tie that binds our hearts in Christian love."

"Signs and Wonders. Sister Etter's new book. \$1.15 postpaid.

SUNDAY SCHOOL LITERATURE.

The Evangel has been hoping for a number of years to be in a position to publish a full line of Sunday School Literature. So far, with the exception of the Sunday School Lessons which have been appearing in its columns regularly from week to week, this privilege has been denied us. However, Sunday School Literature can be secured from the following:

The Falcon Publishing Co. of Falcon, N. C., publishes a full line of quarterlies and lesson leaflets. This is the publishing house of the Pentecostal Holiness Church.

Geo. E. Brinkman, editor of the Pentecostal Herald, 723 W. 62nd St., Chicago, Ill., is now publishing a Sunday School Monthly at two cents per copy. Have never seen a copy of this monthly and so cannot pass an authoritative opinion upon it.

The Christian Alliance Publishing Company, 692 Eighth Ave., New York City, have asked us to announce they are publishing "Full Gospel Quarterlies" for Senior and Junior Students on the International Sunday School Lessons. Those interested should send for sample copies.

The Evangel office handles an excellent book containing the lessons for the whole year. The book is not larger than an ordinary song book and the comments therein will be found to be spiritual and practical. "The Practical Commentary on the Sunday School Lessons for 1917" can be had from the Gospel Publishing House for 60 cts. postpaid.

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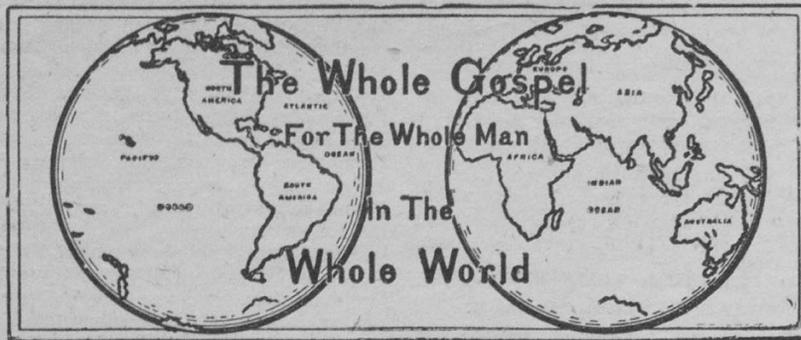
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Please do not write Publishing House and missionary matters on the same sheet of letter paper. These belong to two different departments, and should be kept separate, although they can be mailed to us in the same envelope.

TRAFFIC IN SOULS.

In a recent copy of the Evangel, we published an account of the work of the Door of Hope Mission in Japan amongst the women who are sold to a life of shame. From the pen of Sister Taylor we give a further "peep behind the scenes" of Kobe's slave traffic.

"Go in and Behold."

Since writing our last account, we are glad to be able to tell of a further development in this work. that is, permission to visit the "Lock" Hospital kept solely for such girls. One day in prayer, with hearts greatly burdened for these girls, the Holy Spirit said to our Bible-woman, Mrs. Nikki, "The Hospital." We had never thought of such a thing, but immediately she went off to enquire from the police about its locality. They were very kind, and gave much information. Following the directions, we found to our joy it was only a ten minutes walk from our hall.

When God says "Go" we have just to obey and follow him; and we find He has prepared the way, and worked at the other end. So it was on this day at the hospital.

We were invited in and taken to the wards by the head doctor, and after singing several hymns, told them the good news of a Saviour's love and power to save. Many of the poor hearts were melted, and they wept out of their sorrow, hiding their faces in the bed-clothes. Our own tears we could not conceal, for very vividly did we remember having met on a hot summer day, a woman in the last stages of this horrible disease, sitting in a small wooden cart, being pushed along by a man, begging from passers-by. Her face, partly covered with a filthy cloth, was a mass of corruption, and under this cloth she pushed food into her mouth. One wondered how she could live. We stopped, and spoke of Him who "must needs go through Samaria" to them both. Spared perhaps for that day, eternity alone will reveal.

After the gorgeous kimonos (dresses) and glitter of the trinkets in one of

"The Way to Hell" houses, to which place they have been sold, many, without the shadow of a doubt, will pass through this hospital.

Was this the end? and the words came "After death the judgment." Then what about those the cause of this, her terrible condition?

Here, today, we stand in a hospital, facing this appalling fact of hundreds passing through; never less than 100 girls, some in for a few days; others for weeks, others for months, yet after treatment, all sent back to the places which Scripture speaks of as "The Depths of Hell." Jesus found His own by the well of Samaria on that day, and today He must needs go by the way of this hospital.

On leaving, the doctor said if we wished to come again and speak to those who were able to be up, we could have a meeting in the class-room upstairs, for these girls are taught the art of letter-writing in order to be able to correspond with their guests, who visit these dens of iniquity! Returning to our Door of Hope" Mission, too overcome to speak much to each other, we found relief in prayer, supplication, and tears.

"How long! O Lord Holy and True?"

The following week we went twice and found on our arrival in the class-room between seventy to eighty girls. Again, much weeping among them, as we sang our hymns. Yet again we go, though the rain comes down in torrents; but putting a rubber coat over our baby organ we go in His name, and at the close of this meeting several of the girls raise their hands. At this visit, the hospital staff decide we had better come twice a month, viz., the 1st and 15th, and so not clash with the Buddhist priests. We go at noon, so if our prayer colleagues in different parts of the world will set apart the 14th and last day of each month, we will reap the benefit the following day. We also found at this visit a girl who had decided for Christ some years before in Tokyo, and who, said the teacher, reads her Bible daily. We could not get her alone to find out how she ever came to be there. On asking if she might come and see us, they were very decided in saying that "no girl was allowed out, except to return to her owner when recovered!" It sounded very much what Pharaoh would have said, but I thought, God is just the same today.

At our last visit a week today, at which we had over 100 present, we found the enemy had been at work. The priest had found out about our being there, and objected to our breaking the rules of the hospital, which say "No religious matters can be spoken about, only ethics! We were therefore asked if we too would teach ethics, and to teach them how to submit to their masters!

For a moment I did not know what to say, but as I was at that time getting our baby organ into shape, asked if we might sing? God answered, and the reply was, "O yes, we shall be glad of singing." The victory was won, for our hymns are full of the Gospel, which we asked God to let us sing right into their hearts.

"Whoso offereth praise, glorifieth Me and prepareth a way that I may shew him the salvation of God." When we had sung a number of hymns, the teacher said, "will you not tell them a story? So grasping the opportunity, I told them one of Mrs. Alfred Gatty's Parables of Nature Stories. "The Robin and the Tortoise," how that the robin would sing when there were no berries, and no worms and that the snow and the cold could not keep him from singing his praise to God. At the close of the story we brought out a bundle. What was it do you say? Japanese Ame (taffy), just a little forethought from heavenly Father, put in our hearts before going on that special day, to take something for them. We did not know of the attack the enemy had made, but God knew, so we obeyed the prompting. I wish you could have seen the result. Something went (whether fear or prejudice I know not), but the atmosphere changed, and I felt we had won the hearts of the staff, doctors and nurses. The old teacher was like a child all at once. Of the 130 bags of taffy we took, only one was left over. We had planned on 100, but Jesus knew how many to put in, for we had planned putting ten pieces of taffy in each, getting 100 bags, while the taffy seller suggested eight pieces and 130 bags, which proved to be the right number. Our next visit is Christmas week, and so D. V., are planning to give them a special treat.

Beloved, "Go in and possess." "Every place where the sole of your foot shall tread upon, that have I given you, as I said unto Moses."

"So I went in—and behold."—M. Taylor.

The Two-Edged Sword.

A Moslem girl, eighteen years of age, after hearing the story of Zacchaeus, said, "I have sinned in telling a lie to my brother. I want to repent and confess like Zacchaeus. I, too, promise that I will return what I owe to those against whom I have sinned. I love this story because it reminds me of myself. Zacchaeus returned what he took, and I will take back my lie."

Send the Evangel to your friends that they may be blessed with you.

SOWING AND REAPING IN THE TRANSVAAL.

The work of the Lord is moving forward and precious souls are being won for the Master. One woman who for years has been a "ring leader" in their demon worship, with hands uplifted and voice trembling, stood up in the assembly a short time ago, and bade her heathen friends goodbye, then kneeling at the altar gave her heart to the Lord. Later she stood up and confessed to murdering two of her babies. Her first husband was a great chief, and when twice she bore him twins, each time he made her kill one. This she did, not wanting to, but fearful to disobey. After burying her first, she returned to her hut, to find the other had also died. She begged her husband not to repeat the second murder, telling him of God's judgment on her by taking her other babe; but he prevailed. Later the other also died, so she lost the four. She said her heart was so sad and troubled because of her sin. Truly God's hand is upon her now.

Another precious sight which we have been privileged to witness was that of an old woman, I judge between 80 and 90 years old. We have felt burdened for her soul, especially as she had such a short time to live. As we visited her on Wednesday last, she said, "Yes, I do love the Lord Jesus," and kneeling down with us, prayed. Somehow, beloved, I feel that she has been accepted of our precious Lord, for truly if that simple prayer could melt our hearts, how much more the heart of our Father, who will receive all that come to Him. Long seems the time of seed sowing, but our Lord is faithful in bringing an increase.

One man, whom we considered very hard, is now coming quite often to the meetings, and came to our last evening prayer meeting, which lasted until midnight. Another, who is a terrible drunkard, but for whom our hearts have been burdened, has also been coming to the Sunday services, and speaks of the goodness of God in sending Jesus to die for our sins, but has not yet accepted the Lord. Pray that he will ere long.

Our services are quite well attended. On Sundays we usually have three meetings; on Tuesday a class meeting; Monday and Friday nights we visit the kralls. Often all night prayer meetings here at home, or as long as the Spirit leads. School every evening. So, with the many temporal duties, our hands are full.

Just now the people are suffering for the food crops being poor last year, and the rains being late this season, we really wonder what they will do ere the corn is ready for use. It is only now planting time and most are without anything now. They have so little wherewith to buy, and corn is \$5.50 a bag. We are helping them all we can.

Climatic conditions wear on one dreadfully in these fever districts. So we ask your sincere prayers.—Bertha Sutley, Komatipoort, Transvaal.

PENTECOSTAL BIBLE COURSE

Lesson 6.

Messianic Lights in Deuteronomy.

Key Note—Implicit Obedience.

Deuteronomy—Second Law. Ex 20; Deut. 5.

1. Why should it be given a second time? (a) Because the first tables were broken. (b) A new generation has arisen. Note, Moses attributed his words to the Lord. Read Deut. 4:2, 11:29, 12:32, Josh. 1:7-8, Prov. 30:6, Matt. 15:9, Rev. 22:18. Remember the word of God is quick and powerful. Heb. 4:12.

2. Deut. 4:29-31. **Here is a prophecy reaching to the Millennium**, conditioned on the conversion of the Jews, who are to return to Palestine in unbelief, enter into a covenant with the Antichrist, who at the end of three and a half years, the middle of the seventieth week of Daniel, will break the covenant with them, and then Jacob's trouble will begin, to end probably in three and a half years, till the revelation of the Son of God, when they shall look on Him whom they have pierced. Then the Antichrist will be destroyed and the kingdoms of this world shall become the kingdoms of our Lord and His Christ. 2. Thess. 2 ch., Rev. 11:15.

3. Deut. 13:1-18. **Filthy dreamers and false prophets.** This is the spirit of Satan. Let us try the spirits. 1 John 4:1-4. Even if dreams come to pass, if they are contrary to God's Word, they are of the devil. Read Jer. 23:19-32, Ezek. 13 and 14 chs., Gal. 1:6-9, 2 Thess. 2:8-11, Jude 8, Rev. 13:11-14.

4. Deut. 21:1-9. **Sanctity of human life.** No murderer has eternal life. Society responsible for human life. Note the many people killed by violence. In the days of Noah violence filled the earth. So shall it be at the coming of the Son of Man. What about the lost souls? The church is responsible. Some soul dies in your community every week—a lost soul. Did you pray for him? Talk to him? Warn him?

5. Deut. 22:9—**Thou shalt not yoke the ox and ass together.** Nor mix your seed, nor the wool and linen. 2 Cor.

6:14. Be not unequally yoked together with unbelievers in any business. Jesus said, "Take my yoke upon you." Matt. 11:28-29.

6. Deut. 21:23. **It was a curse for a man to be hanged on a tree.** The tree is man's life. Deut. 20:19. In the garden was the tree of life. Jesus was hanged on the tree of the cross, and thus made a curse for us. Gal. 3:13, 1 Peter 2:24.

7. Deut. 25:4. **Thou shalt not muzzle the ox that treadeth the corn—small grain—threshing.** He must have a living. Doth God care for oxen, or was this written for our sakes? God has ordained that they who preach the Gospel should live of the Gospel. 1 Cor. 9:14-18. The Levites had no inheritance with the other tribes in Canaan. They were supported by the tithes from the other tribes. The Levites answer to the Gospel ministry. Teach the people the Word on this point. In avoiding Scylla we fall into Charybdis. Often we swing from one extreme to the other.

8. Deut. 31:2-3. **The greatest man in the world 120 years.** Strength not abated nor eye dimmed. Yet he died, without sickness, and was not allowed to go over Jordan into Canaan. Why? Lessons from this: (a) Let us not presume on God's mercy. (b) God can get along without the greatest of men. 1 Cor. 1:19-31. The first thought of Moses when told he could not go over was for the children of Israel, 'who should lead them over?' He was told to give Joshua some of his power. He laid hands on him. 1 Tim. 4:14. Men live and men die, but God lives on forever. Jesus said, "I am the beginning and the end." Rev. 1:8. "Lo, I am with you always. Go therefore and teach all nations." Matt. 28:18-19.

9. Deut. 32:48, 49. **Mt. Nebo.** Delectable Mountains—where God gave Moses a vision of all the land promised to Abraham. Give its boundaries. 2 Cor. 12. Paul caught up.

In a previous lesson the date of the Exodus was given as 1706 B. C. It should have been 1491 B. C.—A. P. Collins, 1509 N. Houston St., Ft. Worth, Texas.

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FELLOWSHIP IN CHRIST

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

A PRAYER.

Give us grace, thou blessed Jesus,
That we may be true to Thee,
That we may be overcomers,
And at last Thy glory see.

May the fiery darts of Satan
That against our souls are hurled
Harmless prove, when launched against
us,
In this dark and sinful world.

Give us wisdom, mighty Saviour,
That we may perform Thy will;
Make us, Lord, as wise as serpents,
And as doves as harmless still.

May we humbly walk before Thee,
Pleasing Thee in all we say,
Teaching other souls to love Thee,
Teaching other hearts to pray.

May we be the true disciples
That thou dost delight to bless;
Fill our hearts with true devotion,
And our souls with thankfulness!

And at last with hosts in glory
May we chant Thy heavenly praise,
Casting down our crowns before Thee,
Ancient of eternal days!

J. Narver Gortner.

Cucamonga, California.

FIELD NOTES.

Bro. Chas. Williamson of Cleburne, Texas, reports good meetings, the Lord wonderfully blessing in every meeting. He asks for special prayer for Cleburne and for himself.

Evangelist Eli DePriest writes of good times at Wesson, Ark., where he stayed off for a few days. Three received the baptism according to Acts 2:4. He says that anyone preaching the old Pentecostal way would have a good welcome and find a very blessed body of saints there.

Evangelists Wm. and C. L. Gruben send a good report from Royston, Tex. "We praise God for the first Apostolic meeting held in this place. The meeting lasted six weeks, there were a good many conversions, also between twenty and thirty received the baptism of the Holy Ghost. We are now getting ready to build a tabernacle. Pray that the Lord may do a great work in West Texas."

Bro. M. F. Presley of South Port, Fla., writes, "Please pray that God will send forth laborers to this place. I have secured a house to hold meetings, and am fixing it up. Laborers are needed here, and I ask the readers of the Evangel family to help me pray the right workers to this field. God saved my wife and me last Easter night, and in October the Lord wonderfully baptized my wife. Pray for me that I may soon

receive my baptism. Praise God, we are both standing true, and we are endeavoring to do something for the cause of the crucified Christ. Pray for our little baby, has some sort of stomach trouble. We are trusting God with him."

Bro. R. O. Miller and wife write that they have closed a week's meeting in Ladonia, Texas, and God was with them in a wonderful way. At one meeting the Lord put a burden of prayer upon them all, and a great fear came upon the sinners. Three came to the Lord the next night. Two of them gave up their snuff, and one threw his tobacco in the stove in the presence of all. Two women saw fire coming down and covering one of God's handmaidens.

A good report of progress and victory comes from Lethbridge in Canada. A man and his wife have given their hearts to God who had tried everything including Christian Science, and were going to try Roman Catholicism next. They are both making headway spiritually. A young man and his girl have also given their hearts to God, and have since got married, taking Jesus as their guide in life. Continue to pray for Lethbridge.

Evangelist Burt McCafferty writes, "We left the saints at Davis City with victory in their souls. One man, who received light on water baptism, (he had only been sprinkled) became so eager to be immersed in the likeness of the death of Jesus, that we sawed through twelve or fourteen inches of ice and baptized him in the name of the Father, and of the Son, and of the Holy Ghost, on the Sunday before we left. We are now at Bible School at Malvern with Bros. Jamieson and Lohmann. The power of God is upon the school, and God is beginning to save souls. Praise God!"

Bro. Chas. A. Ladd writes from Thunder Hawk, South Dakota, "I came to the northern part of South Dakota last May with Bros. L. E. Brown and Chas. Cox and held a four weeks meeting near Coal Springs. The Lord wonderfully blessed, about eighteen were saved and seven were baptized in the Holy Ghost. With Bro. Brown I started a meeting in Thunder Hawk about Dec. 1st. We had three hard weeks, but the fourth, the Lord took command, and He is leading on to victory. There have been quite a number that have come to the altar seeking the Lord. We are wanted in two other places right now, the people are hungry as the Lord said they would be in Amos 8:11. May the Lord thrust forth more laborers, for the harvest truly is ripe. Pray for us."

REQUESTS FOR PRAYER.

A request comes for prayer for Strum, Wis.

An evangelist requests prayer for the salvation of his brother.

A sister in Lubbock, Texas, asks prayer for her mother who is sick.

"Pray for me that the Lord may have His way with me."—J. W. A., Leann, Missouri

A sister in Malvern, Iowa, requests prayer for her little girl, sick with pneumonia.

A pastor in Laurel, Miss., writes, "I request prayer for a man here who has a cancer."

A sister in Leslie, Ark., asks for prayers for herself and for her unsaved husband.

"I beseech you from the depths of my heart, pray, pray, pray for my salvation."—An Armenian.

"I desire the prayers of the saints that the Lord may heal me of catarrh of the head and lungs."—N. F. J. Black, Ala.

A sister in Reform, Ala., desires prayer for her mother who has been sick three months, also that she may receive the baptism of the Holy Ghost.

A sister writes from Texas, "Please pray for me that my faith may increase and Jesus may use me to His glory. Pray also that a friend may be saved."

A request comes from Fort Smith, Ark., "Pray I will learn more about the will of our Father and meet the conditions, that He will bless and strengthen me day by day."

A request comes from Bruceville, Texas, to pray for a father and mother in Tennessee who are suffering from some kind of skin trouble. Also for the family in Bruceville that they may stand true to the end.

A mother writes from Cape Girardeau, Mo., "Pray for my eldest children, a boy and girl of promise, whose thoughts are of this world with its follies and fashions. I appeal to you in the name of Jesus to pray to our heavenly Father to convert their souls at any cost."

ETTER MEETINGS IN SAN JOSE, CALIFORNIA.

Sister Etter has asked us to announce that she is now holding meetings at the Bethel Mission, 26 South Third St., San Jose, Cal. The public meetings are held daily at 2 and 7:30 p. m., and on Sundays there is an additional meeting at 10 a. m. She expects these meetings to continue until February 4th.

TWENTY-FIVE RECEIVE HOLY SPIRIT IN INDIANAPOLIS.

A very blessed report has been received from Brother L. V. Roberts of the Oak Hill Tabernacle, Indianapolis, Ind. Brother A. G. Garr is ministering in the assembly and Brother Roberts writes: "Twenty-five or more have received the Holy Spirit baptism this first week of the revival and there were seventy-five seekers who came forward last night, calling upon the Lord. The tabernacle was crowded and many had to be turned away, but there were nearly seven (700) hundred who heard the Gospel message. We are continuing the services another week and possibly longer. Brothers Rickard and McDowell were out to the meeting last Thursday night and praised the Lord for the wonderful way in which God is working.

"Well I feel like going on with the Lord and doing all I can to see souls saved and God is mightily keeping me under the anointing. I feel like keeping myself in divine order and striving to keep the unity of the Spirit in the bonds of peace until we all come to the unity of the faith."

NEW PENTECOSTAL ORGANIZATION.

We have been informed that a new Pentecostal organization has been formed by the brethren who met at Eureka Springs, Ark., during the holiday season to be called "The General Assembly of Apostolic Assemblies," with Daniel C. O. Opperman as chairman; Lee Floyd, secretary; Howard A. Goss, treasurer. The new organization is built along similar lines of fellowship as the General Council, with the same plan of issuing credentials, organizing district assemblies, etc. The credential committee consists of Daniel C. O. Opperman, Howard A. Goss and H. G. Rodgers. The new organization has no written statement of truths which it approves, but is practically unanimous in its stand against the General Council's position on the Trinity, holding that there is only one person in the Godhead and that person is Lord Jesus Christ. We shall watch with interest the development of this new effort at organization.

PENTECOSTAL RESCUE HOME.

Bro. R. L. Cotnam of 15 North Elm St., Sapulpa, Okla., writes, "We have organized an incorporated Rescue Home at this place. We have secured a building with ten rooms and a large chapel for the rescue of adults, also an adjoining building with five rooms for children. The Lord has been with us in this move from the beginning. The lawyers donated their services free to secure the charter. The rent, \$65.00 per month, has been paid for two and a half months. Some of the articles needed are furniture, bedding, dining room and kitchen equipment, clothing of any description, and any donation in the way of canned fruits, groceries, etc, would be greatly appreciated"

RESCUE WORK IN MEMPHIS, TENN.

"God put the rescue work on my heart several years ago, and while all my efforts seem to have been defeated by the enemy of souls, yet God's Word says, "He that goeth forth weeping bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." I believe God, and I am not responsible for results, the sowing in His name is my part, and He will water and give the increase.

"We have a Rescue Home in Memphis, Tenn., called Beulah Home. This is a place for erring and unfortunate girls, where we expect God to get hold of their hearts and bless their lives through those redeemed by the blood. Hallelujah! We have a very sweet spiritual consecrated matron, Sister Ida Pitman, who has cried to God for four years, to use her in this work. There is one girl in the home who has been saved and healed of epilepsy since going there.

"We are very much in need of a baptized sister who will act in the capacity of matron or assistant matron in this home, as one cannot take charge of the girls and do outside work. We have prayed earnestly that God, who knoweth our need, will put us in touch with such an one. We believe He will. Any God may lead to correspond with us about the matter can write to me."—Mrs. M. E. Layne, 4412 Eli Ave., Houston, Tex.

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.

Postpaid, 25 cents each, \$2.50 per dozen.

EVANGEL TRACT LIST.

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

TRACTS OF ONE AND TWO PAGES.

10 cents per 100, 80 cents per 1000.

4. An Infidel Answered.
6. A Smoker's Dream.
10. Christ's Practice of Prayer.
11. Hurling the Harpoon.
12. Keep Still.
17. Spiritual Fornication.
19. S. O. S., by A. P. Collins.
20. Ye Slaves of the Weed.
21. Signs of Backsliding.
32. What Fills You?
34. "Try Me."
36. "Almost."
38. A Call to Prayer, by A. P. Collins.
39. Divine Fire.
41. God's Provision for Our Need.
42. Healing for All.
46. The Way of Escape.

TRACTS OF FOUR PAGES.

5 cents per dozen, 20 cents per 100.

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

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5 cents per dozen, 25 cents per 100.

3. Are Tongues a Heresy?
16. Present Day Conditions, by F. Bartleman.
24. The Faith of Elijah.
28. Effects of Universal War.
30. Washington's Vision.
33. "John Three Sixteen."
40. Do you know Jesus? by A. P. Collins.
43. Hell, as I saw it, by Miss E. L. Scoones.
45. Sin and Repentance, by F. F. Bosworth.
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.
13. "The Key to the Scriptures." 8 pages, 10 cents for 20, 35 cents per 100.
14. King's Life Insurance Cards. 25 cents per 100.
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.

A/G ARCHIVES 790 343

TESTIMONIES IN BRIEF

A little girl, Emma Seagroves, writes from Texas, "I praise God for what He is to me. He is the Rock of my salvation. He has healed my body several times. I had twenty-one chills. He was my Healer. Thank God, Jesus heals us when we trust Him. I received the Holy Ghost about two years ago. I still intend to go through."

—:o:—

Sister M. E. Dishane writes from Oklahoma, "I was saved nineteen years ago in a Methodist meeting, but I was never satisfied, as I felt there was something further for me. I praise God that He filled me with His Spirit a little over two years ago. We trust Him for healing. He has never failed us in the least. He is surely faithful. There is no Pentecostal work here, but my husband and I are praying that the Lord will send someone along who is filled with the Spirit. Pray that the Lord will send us help."

—:o:—

Bro. M. F. Jewell of Virginia writes that as a boy he had a desire to serve God and would read his Testament late into the night, and ponder over its contents, especially Mark 16:17, but he had no one to lead him. "In June, 1913, I got under conviction, and in December, 1913, the Lord sent the light to me by two Pentecostal preachers. I accepted it and found the Lord, and He gave me sweet peace; and in March, 1914, I received the blessed Holy Ghost according to Acts 2:4, and now I know the truth of Mark 16. The Lord has brought this full salvation to my wife and me and to my wife's mother. The Lord has been our doctor these three years. The Lord placed us in the work here. Pray for us."

—:o:—

Bro. C. M. Carraway writes from Shongaloo, La., (R. F. D. 1), "I was convicted and converted four years ago and joined the Methodist Church. Last September some Pentecostal people came here and held an eight days' meeting. I did not believe that way, so I got my Bible and began to read. Although I was a church member for four years, I had not been reading my Bible or having family prayers. I saw that in Acts 2:4 the apostles received the Holy Ghost, and in verse 39 that the promise was unto me, so I began to seek, and on the 8th day of November I received the same experience. Hallelujah! I believe the Lord has called me to tell the good news. Pray for God to send a band to this community. We have no house, but if some one will bring a tent, we will get lumber to floor it with. I know of a place where there is a tabernacle built for a holiness band several years ago. They are now having no service

there. Any Pentecostal worker or band wanting to hold a meeting in a new field for the glory of God should write me."

—:o:—

Sister Orah Dutcher writes from Oregon, "I was converted in a country prayer meeting when only a little girl. The very glories of heaven shone down into my soul. As I grew older, I drifted into worldly pleasures and found myself a backslider. One night the Lord showed me myself lying on a cot dying without God, and I could not even offer a prayer. Some time after this, some Pentecostal missionaries came to our community. I became convicted of sin, and I went up and asked to be prayed for, and asked if there were any hopes for me. I turned from my sinful ways, and began to follow Jesus. I was baptized in water and gave much time to prayer and reading the Word, and the Lord baptized me in the Holy Ghost. I do so thank Him that my light was not blotted out while in sin."

—:o:—

Sister J. F. Greer of Essex, Mo., writes that on Christmas Day she was greatly burdened as she saw people giving and receiving gifts, and rejecting God's great gift, that of His only begotten Son. "I was praying 'My God, you gave your Jewel for me, and I received Him: here Lord, I give and present to you my body, a living sacrifice, which is my reasonable service.' At that moment the power of God came upon me, and I saw myself as a broken vase or vessel. I felt something spring up from my innermost being, clear, sparkling water. In that water was planted a great bulb and it began to throw forth great green prongs upwards and beautiful white roots downwards. Each prong threw forth a beautiful white lily, and in each lily was the name of some nation. There was a great bouquet of lilies, and they all began to run into one great lily, purer than anything on earth, and the Spirit began to speak, 'Behold, the Lily of the Valley.' Out of this lily, a light shone so brightly.

"I sent my testimony to the Word and Witness five years ago testifying to the healing power of God, and am still a living witness to His miraculous healing power."

—:o:—

Sister Mabel Chisholm of Alabama writes, "On the 28th of April, two years ago, the Lord saved my soul and healed my body. For several years I had not been in good health, for two years my eyes were weak, and I suffered from catarrh of the heal and throat, and was having them treated every few weeks. They seemed to grow worse instead of better. At times I could not see to read or sew, and when I did, it would only be

a few minutes at a time until my eyes would fail and begin to pain me. I was wearing glasses and would have to have them changed every few weeks. For about two months, from three or four o'clock in the afternoon my eyes would begin paining me, and sometimes my head would ache until 11 or 12 o'clock at night. I would just lie and cry. But one day I found a great physician; His name is Jesus Christ. A still small voice spoke to me, saying, "If you will repent and believe on Jesus Christ, He will heal you."

"A week from that night I gave Him my heart, and I heard the same small voice saying, 'Now, cannot you trust Me with your body?' I said, 'Yes, Lord!' I turned and asked the brethren to pray that God would heal my head and throat of catarrh, and restore the strength to my eyes. They prayed and God answered, and I rose and praised and thanked Him for it. I went home rejoicing, a new creature, with both soul and body healed. Before retiring, I picked up my Bible, laid my glasses on the dresser, and began reading. My eyes felt so good that I read three long chapters. That is two years ago last April, and I have not worn glasses since; I am reading, sewing and doing everything I want to do day and night, and my eyes do not trouble me. Glory!

"Then my soul kept singing, 'It is better farther on.' I kept seeking a closer walk with God, and on June 29th the same year, He baptized me with the Holy Ghost, and I spake with other tongues as the Spirit gave me utterance according to Acts 2:4. I still find the way growing brighter and sweeter every day. Praise God. God has called me out into the Gospel work—I left my home last January—and He has wonderfully blessed my soul up until this moment."

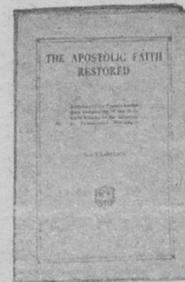
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