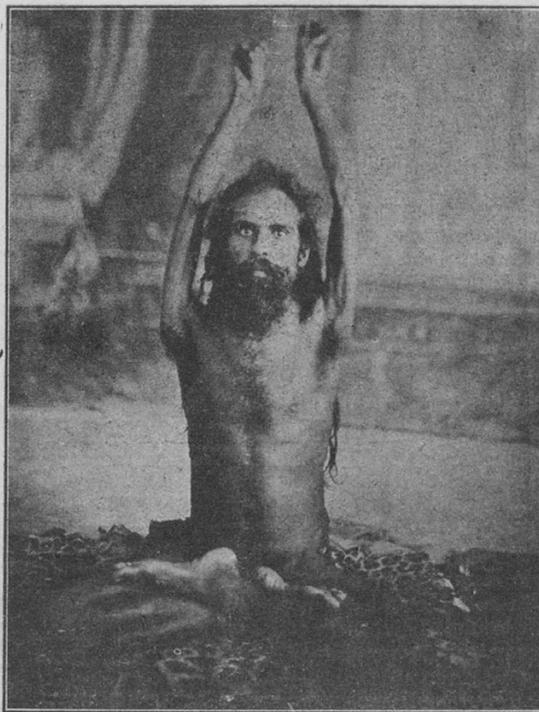


THE WEEKLY EVANGEL

THE FAMILY PAPER

THINGS AS THEY ARE IN INDIA

Darner, Phil
131 S Adella St. 171



This man has allowed his arms to dry up until he cannot put them down. He has to be fed. He is supposed to be holy. The people give him money, believing him to be some god.

(See page 12.)

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JANUARY 27th

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THE ATONEMENT.

John Williams, the pioneer missionary to the South Sea Islands, has left on record a touching and instructive account of the conversion, in a truly changed heart and life, of a heathen man called Me. He became blind and at last lay down on his rough pallet to die.

One morning Mr. Williams came in to see him.

"Last night," said the old man, "I had a strange and wonderful dream."

"Tell me your dream," said the missionary.

"I dreamt that I was on a long journey to a far distant home; and before me I saw a mountain barring my path—a great mountain whose summit towered over my head. I began to climb it; but the rough stones hurt and cut my feet, and the ascent became steeper with every step I took, until I fell back, and rolled down to its base exhausted. I tried again, and yet again, but all in vain; each time I made the effort, I only felt how helpless I was to climb it and reach the other side. And then, as I lay on the ground, looking up despairingly, I saw a wonderful thing happen. From the height of heaven above a drop of blood fell on the mountain peak, and at once it began to melt, and soon the whole mountain seemed to crumble away, and was gone. With a new hope and joy in my heart, I arose to pursue my journey, when I awoke; but the gladness of it all remains with me."

"And how," said Mr. Williams, "do you interpret the dream?"

The dying man answered: "That journey is the road to heaven, the home I want to reach: the big mountain is my sin, which has always blocked the way. Alone, and in my own strength, I can do nothing with my sins: they would keep me back and shut me out of heaven. But Jesus Christ saw me in my misery and helplessness; on the Cross He died for the whole world, and so for me. One drop of His precious blood is enough to melt into nothing the mountain of my sins, and to open the way to heaven for me."

The greatest thinkers and wisest sages of any age have never learnt a deeper lesson or a grander truth than came to that dying heathen, through the revelation of his dream.

THE PRESS.

This morning I picked up my Bible and began to read the second chapter of Mark, expecting to read two or three chapters. I read down to the fourth verse, "And when they could not come nigh unto Him for the press," when a vision came before my eyes and I could get no further. I saw the little house surrounded by a great clamoring, noisy crowd of people, every window and door full of eyes gazing at the Master, as we often see in India in the country villages. Here are four men with a burden, a need, and they must see the Master. They were not of those who *would* not come to Him, but those who could not. They longed to, but the ordinary channel was closed. They must do something extraordinary, they must find a way. But how? Their cries to the Master could not reach His ears. Too much between! They were powerless to make a way through the crowd.

The people only looked on with stolid indifference to their appeals. "We have our needs as well as you have yours." They made no progress, trying to fight their way through the press. Nor do we. The more we resist and rebel and fight against the crowd of things, of people, of tongues, of thoughts, that press in on every side to keep us from coming nigh unto Jesus, and laying our burdens at His feet, the more they pile up around us. Here is the press, there is the Master, the Saviour, the

Healer, the Burden-bearer, the Comforter, the one that can do everything I need for me, but I can not reach Him, so much between!

Then suddenly one man takes his eyes off the crowd and looks up. The others look up with him. The crowd is forgotten. There is a way up, and quickly they are above the crowd with their burden—no press up there—and soon the sick man is at the Master's feet. "When Jesus saw their faith." How did He see it? In what they did. In their persisting, their determination to reach him. They might have laid him at the edge of the crowd and said, "There, we have done all we can. We will lay him here and perhaps when the Master comes out He will see him and have pity on him." But they did not. Their faith was manifest to all by the effort they made to gain their end, and they had their reward.

The sick man needed salvation more than healing, as many do who come for healing. He got both. Jesus said, "Arise, take thy bed and go thy way into thine house." At the command of Jesus he went out right through the crowd, "and glorified God." Yes, there is the great secret, we get our eyes off the crowd and look up, fix our gaze on Jesus till we come nigh unto Him, then we are not troubled by the crowd. The very ones that stood between us and our Saviour, in getting healing, the doctors, the anxious friends, and relatives, will be the first to glorify God when they see His power manifested, and how the pressing burdens and cares of life seem to be turned into stepping stones to glory, when the love of the Saviour fills every avenue of the soul. Yes, that was the revelation in the vision. Above the crowd is the way to the Saviour, then will His mighty life-giving touch thrill us with joy and thanksgiving. "Thus saith the Lord, which maketh a way in the sea and a path in the mighty waters. I will even make a way in the wilderness, and rivers in the desert." Isa. 43:16-19. Praise God, there is a way upward that cannot be closed!—Mary W. Chapman, Madras, India.

THE LORD MAYOR'S SUGGESTION.

A few months ago the Lord Mayor of London made a suggestion which has been widely discussed in England and more or less endorsed by others. He has suggested one great National church and added to it "we need an inspired leader in religion." He thinks that after the war people will not tolerate so many ecclesiastical differences, and "the church will have to decide between unity and decadence." Then he adds, "I have come to think that a multitude of dogmas is a mistake and a blunder." The creed he would like to see established, without any further dogma, is "love to God and love to fellow men." He wants all to unite on this one basis and declares, "What a new birth for this nation, if the church became a living power in the land, and calling all those her children who love God and their fellow men, set out to spiritualize the national existence. What a difference that would make in our national life! What a wave of enthusiasm would pass over our whole land! What a unity is possible here! Why cannot our religious leaders see that the hour has come that they might light such a candle in the world as by God's grace shall never be put out?" In another part of his address he speaks of "Britain, Russia and India working together with religious consecration, because India has the secret of mysticism; Russia has the secret of love; Britain has the secret of moral earnestness." And for his scheme, which leaves out the Christ of God and His Gospel he saith "We need an inspired leader in religion." Such a great national-ecclesiastical union suits the masses of nominal Christians, who have never received the love of the truth. And the leader may soon appear. But when he comes he will not be a God-inspired leader; he will be Satan's man. How we are beginning to see things shaping themselves for the predicted end.—Our Hope.

Be sure and read Bro. Collins' lesson on the Book of Joshua in this issue. It will bring you a real blessing.

"HOLINESS UNTO THE LORD."

Dear old Pastor Salmon of Toronto said to us recently "In the old days I used to preach lengthy sermons on justification and sanctification, but since the Lord baptized me in the Holy Ghost, I seem to have only one theme, and that is *Jesus!*" Our one message too is of Him, "who of God is made unto us . . . sanctification."

Bro. Eldridge of Los Angeles likens sanctification to a beautiful sealskin jacket which a husband desires to give to his wife. He brings it along and says, "Here you are, my dear, here is a beautiful sealskin jacket for you, the best that money can buy." She looks at it, and then begins complaining, "Oh! I don't want to wear that thing; it is far too old-fashioned for me." So, many treat holiness; they think it an excellent thing for the old fogies of Wesley's days, but in these days, they prefer the modern trend of the church with its conformity to the world and its ways.

Then he presents another picture. Here comes a husband who presents his wife with a sealskin jacket. She is delighted with it, and from morning till night she talks sealskin jacket. Everywhere she goes she endeavors to call attention to her sealskin jacket. She takes it to bed with her at night and dreams of it, and can talk of nothing else all day, until everyone is weary of it. And she will be annoyed if anyone will not converse on the subject of sealskin jackets with her. Thus are many with the subject of holiness. It is an "it" to them, "it" is their hobby, and they ride "it" over everyone they come across.

But there is a third picture. A husband gives his wife a sealskin jacket, and she puts it on, and it fits her beautifully. And she says to her husband, "I do love you, darling." And wherever she goes she tells about the beauty, the love, and the power of her husband. And if the scrub woman is cold when she is going home, she has no hesitation in sharing her sealskin jacket with her to keep her warm and comfortable, for, says she, "My husband is loving and kind as well as immensely rich, and He will supply every need of mine."

Our Ishi has provided us with a beautiful garment of holiness. We have put it on, and we are not unmindful to thank Him for it. We appreciate it because it comes from Him, but somehow or other we are more occupied with the Giver than the gift. The gift is good, but He it is who is altogether lovely. We are spending our time in telling others how good He is, and endeavoring to cause others to be as much in love with Him as we are ourselves.

Holiness is an attribute of God. The seraphims cover their faces in His presence and cry to one another, "Holy, holy, holy is the Lord of Hosts." John tells us that the living creatures he saw in heaven rest not day and night, saying, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." The attribute of the Godhead that is their theme as they praise and adore Him, is His holiness. And His desire is that His children should be partakers of His very nature and of His holiness. It is written, "Be ye holy, for I am holy." The Word of God is creative, and mixed with the living faith of those who hear it, creates holiness of heart within. The two agencies used are the blood of Christ, (Heb. 13:12) and the truth, the cleansing Word. (John 17:7.) When, through the power of the Holy Ghost, there comes a revelation of the holiness of God, we are compelled to fall at His feet, and cry out like Isaiah of old, "Woe is me! for I am a man of unclean lips!" But He will not leave us thus, but as that blood-saturated coal from off the altar of sacrifice was applied to lips of the prophet who became such a marvellous herald of Him who was to come to suffer and die for us, so will we know the cleansing of the blood of Christ and of the fire of God.

Holiness is nothing unless experimentally real. We know of great numbers who have believed that their sins were remitted, but who did not realize victory in their lives, and they have gone in desperation to the Lord and sought from Him the power to live an overcoming life. As they have waited and prayed, there has come to them a fresh revelation of the cross of Christ, and, through the power of the Holy Ghost, they begin to see that at Calvary they can receive more than an acquittal from guilt, but also a deliverance from the "old man" and "the carnal mind," and from this crisis in their experience they can testify, "This we know—that our old self was nailed to the cross with Him, in order that our sinful nature might be deprived of its power, so that we should no longer be the slaves of sin" (Rom. 6:6). From this time they begin to live holy lives, or rather they find Jesus Christ Himself has come into their lives in a new way to live out His life through them.

But why the need of this second experience? Pastor Stockmayer answers this question in his book on "Christian Perfection," and says, "Alas, at the present time, sons are born into the kingdom of God under anything but normal conditions. We are born of a mother church who has never advanced from her childhood at Pentecost to manhood in Christ. And besides springing from the bosom of a sickly mother, we are not begotten of purely divine seed, the unadulterated seed of the divine Word. It happens very frequently that the will of the flesh and the will of man, human energy and human effort, have been at work alongside of the will of God. On the one hand self-life and self-effort with its inherent weakness, and on the other hand the all-victorious, mighty working of Christ's Spirit, are moving side by side. Under such conditions we cannot wonder that even sincere children of God have yet to find the way to perfection,—perfection that is, not only in the sense of the final attainment at the end of the Christian course,—but that perfection which ought really to be the condition of every one that is born of God, be he a babe or a man."

But, praise the Lord, we are returning to normal Christianity, and we are seeing souls repenting of their sins, believing in Christ, baptized in the Holy Ghost, and straightway living a holy life. This is as it should be. There is no reason whatever why one who is born of God and baptized in the Holy Ghost should not straightway commence a life of true holiness, living in simple obedience to the revealed will of God as set forth in the Scripture of Truth, but should they fail, our counsel is to seek afresh power from God to live a holy life. In a later article we trust to deal with the practical side of a life of holiness.—S. H. F.

At the judgment there is no mention of the sin of commission, but only of omission. Note this in the 25th chapter of Matthew. We must not only do no wrong, but we must be aggressively pursuing that which is right. It is a great sin to neglect prayer. Samuel said, "God forbid that I should *sin in neglecting to pray* for Israel."—F. F. Bosworth.

Moody used to tell of a young man who preached seven nights in succession at his church on John 3:16. At the close of the seventh sermon, he said, "If I could borrow Jacob's ladder and climb up into heaven and ask Gabriel, who stands in the presence of the Almighty, if he could tell me how much love God the Father has for this world, all he could say would be, 'God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life.'"

LINKED BY A LIVING FAITH TO JEHOVAH. A few thoughts on Heb. 11.

No man hath seen God at any time, but faith makes Him real nevertheless. There are many notable illustrations of this in the Old Testament.

Abel's faith was substitutionary and prophetic. It looked down through the centuries to the fulfillment of Jehovah's word, "The seed of the woman shall bruise the serpent's head!" Abel's offering was a type of the atonement of Jesus Christ. "By which he obtained witness that he was righteous, God testifying of *his gifts* and by it he, being dead, yet speaketh." Abel's faith spanned the millenniums, and he saw his sins washed away, and the instigator of the first murder crushed under the heel of the mighty Redeemer whose blood atoned for the sins of the world.

Next in order is Enoch, the seventh from Adam, who, in the midst of scoffers, walked with God. To the world, Enoch may have seemed very lonely, but he was walking hand in hand with the unseen God. With the ear of faith he could hear the thunders of judgment coming down and the winding up of man's probation. He had the testimony that he pleased God because he believed in Him, and so pleased was the Lord, that one day He took him to be with Himself forever. Beloved, let us believe God. It pleases Him. Don't you want to please Him? Amen.

Noah had faith to hear and obey the voice of God. On the instructions of God he built an ark to save himself and his family from the coming flood, and his faith gave him patience to preach and work on in the face of the scoffs and jeers and unbelief of the world all those years while the ark was being prepared. By his action he condemned the world, and became heir of the righteousness which is by faith. His faith was a rebuke to the unbelief of all the rest of the world, and enabled him to see the other side of the flood which was to fill the valleys, cover the hills, and overtop the mountains. He labored, he walked, he lived by faith. He believed God. Do you? Amen! Glory to His name!

Noah's faith gave the world rest. There is sweet rest in faith, also joy and peace in believing. Mt. Ararat, piercing the clouds, stands as a monument to Noah's faith in God—nay, more, the more than one and a half billion of people on the earth today are the proofs of Noah's faith.

Abraham is called the friend of God, and so he was. His faith so pleased God it formed the basis of this fast friendship that remains to this day unbroken. Abraham believed God, and it was counted to him for righteousness. He believed God, so he did not stop to question when the Lord told him to get up and out, away from his own people and his own land. He obeyed, not knowing where he was going, but God said it was "To a country that I shall show thee," and he took God at His word.

When he reached the land, he dwelt in tents with Isaac and Jacob, showing that he was only a pilgrim and a sojourner, and he built no cities, because he looked for a city to come, whose builder and maker is God, the New Jerusalem, Rev. 21. After Abraham had separated from Lot, who chose the plains of Jordan, he turned back to the hills, and God said to him, "Look up and count the stars. So shall thy seed be. In blessing I will bless thee, and thou shalt be a blessing, and in thy seed shall all the nations of the earth be blessed." How could this be? His wife was barren, and past the age of motherhood. Abraham was old, and his body as good as dead; but he staggered not at the promise, judging Him faithful who had promised. For many years he waited for the fulfillment

of this promise, but faith never waits in vain, and in due time Isaac was born.

But Abraham's faith was to have a further test. Jehovah commanded him to offer his son upon the altar, and without a word, he obeyed—knowing that God was able to raise him up, even from the dead. There are many types and figures in the Old Testament, but Abraham, the friend of God, furnishes the only type of the Father giving his only begotten Son, Jesus Christ, to die for the world—*this* is the seed of Abraham in whom all the nations of the world are to be blessed. Glory to Jesus, who said, "Before Abraham was, I am." Jesus also said, "Abraham rejoiced to see My day; and he saw it and was glad." Oh there was joy in believing. So by faith, Abraham spanned the ages, and in a sense became the father of the faithful. Reader, are you a child of Abraham? Abraham believed God and it was counted to him for righteousness. So all who believe are children of God by faith. "A tent or a cottage, what should I care; they are building a palace for me over there." Hallelujah!

Moses, the meekest man in all the earth, was a man of conquering faith, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompense of the reward. Faith in God helps us to put a right value on the things of time and eternity. Once you get a vision of the glory world the things of earth appear as "less than nothing and vanity." All the world's pomp and splendor and luster have lost their attraction to those who by the eye of faith have caught even a glimpse of the glory of the heavenlies. Get your eyes off the muck rake, look up into the face of Jesus, get a vision of God, and the world will lose its hold on you.

Joshua's faith connected him with the dynamo of heaven, and the walls came down. God said to Joshua, "I will go before you and I will be your reward." "This is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" "Whosoever believeth that Jesus is the Christ, is born of God." "Greater is He that is in you, than he that is in the world." "Be of good courage," said Jesus, "I have overcome the world." Glory to Jesus!

"Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of our faith: who for the joy that was set before Him endured the cross, despised the shame, and is set down at the right hand of the throne of God."

Let us, like Jesus, keep our eyes on the joy and glory beyond, enduring the cross incident to a confession of Jesus Christ, despising the shame of it, enduring as seeing Him who is invisible, and we shall as certainly walk in the streets of the New Jerusalem as we now tread in the paths of this old world.

Jesus is the embodiment of all we need, truth, faith, love, patience, so we are to be filled with His Spirit. "Lord, fill me now, and keep me filled, and thine shall be the glory, both now and forever, Amen."—A. P. Collins.

There is no such thing as importunate prayer being unanswered. Camp on the Word until you get the answer. Men go to Klondyke for uncertain gold, we go to God for certain riches. I have no more of the Spirit of Christ than I have of the spirit of prayer, for "He ever liveth to make intercession." Not one prayer of faith out of ten quadrillions can miss.—F. F. Bosworth.

SELF—ITS AUTHORSHIP AND WHAT IT REALLY IS.

There seems to be much misconception in the minds of many Christians concerning what is termed the self-life. It is not the fact of our humanity or self-life that we are to deplore, (for God, Himself, is its author) but our depraved and impaired state as the result of the fall; for sin has made self both selfish and defective; and we should distinguish between that which constitutes our real self, or true individuality, and its condition morally.

God must have an intelligent, free, morally responsible agent—angel or man—through which He may reveal Himself, and that agent must always possess a distinct, individual self-life of its own, capable of consciously co-operating with God, or become extinct.

With us, in our fallen state, it is first, the natural, unsaved, sinful self, and afterward, if regenerated, it is saved self—the selfsame *self*. Later, if faithful, it will be the translated and glorified self, which wonderful transformation will not affect our identity, nor change us into something else or someone else; but will only consummate our redemption, fixing—in a sinless, glorified condition—the destiny of self forever.

Jesus, our Lord, had a distinct self-life, or self-hood of His own, just as truly as we have. Was there anything wrong with the fact or condition of it? No! It was perfect, and His sinless self became the medium through which "God was manifested in the flesh."

It was by taking upon Himself our nature, to retain it forever, that He so identified Himself with us, as to make it possible for us to be made partakers of His divine nature, and become, like Him, divinely human, and humanly divine forever.

Persons often speak of the death of self, which expression is not, strictly speaking, correct. Self, saved or unsaved, can never die, in the sense of ceasing to be. We die to self, but self, itself, must consent to this death; and this is really the only way by which we can preserve ourselves, as shown by Jesus, where He declares that if we seek our life we shall lose it; but if we are willing to lose it we shall find it. Consent to lose, and you will be sure to win; consent to die and you will never die; for death to self is not extinction of being.

Salvation is preservation, through the removal from us by God of everything detrimental to our well-being without impairing our true individuality, which is His own creation.

This is made quite clear in Paul's testimony in Gal. 2:20, wherein he declares: "I have been crucified with Christ, nevertheless I live." By this identification with Christ, in His death, alone can any one become possessed of the life of which Paul is speaking, "And yet not I, but Christ liveth in *me*," he continues. Has he lost his identity or self-hood in Christ? No, He is only here scripturally denying and discounting himself, while still declaring: "Christ liveth in *me*, (not in a nonentity) and the life that I now live in the flesh, I live by the faith of the Son of God, who loved *me* and gave himself for *me*." Yet while claiming to be dead, through his identification with Christ, see how truly alive he was, and how his real identity and true self was preserved. This is clearly indicated by his frequent use of the personal pronouns I and *me* in this one passage. We are never lost in God in the sense of being absorbed into His divine essence.

We much put off, and much put on,
Yet still remain the self-same one,
Choosing, at will, from what we find,
To strengthen thus our entity,
And can by no means lose or leave behind,
Our own identity.

As God's children we are declared in His word to be the temples of the Holy Ghost; whose incoming to take possession thereof does not thereby dispossess us; for God does not drive us out of *ourselves*, or displace our personality in order to make room for *Himself*. Though we are His property, His temple, He does not force His presence in upon us, but comes in by invitation, and dwells with us, *in us*, in His own house—and ours—where there is room enough for both of us.

What then should be our attitude toward self? The same scriptural death attitude that Paul took; but I feel persuaded that it is impossible to successfully die to self if we do not first die to sin; for I believe that it is only when we are delivered from sin that God can effectively deal with the imperfections of our impaired (though sanctified) nature; for sin will always keep self alive, and exaggerate the defective features of our humanity. We have this treasure (divine life) in earthen vessels, etc.

In many earnest believers, self may be very much in evidence while they, themselves, are oblivious of the fact; therefore we should earnestly desire to see ourselves as God sees to the extent that it would be profitable for us.

The manifestations of the self-life vary with the different temperamental characteristics of each. In most persons it is very subtle, and when exposed will often become quite dissatisfied, and annoyed with self, and because it does not present a better appearance, will strongly denounce and condemn; and even fight self, which exercise only intensifies the trouble. Self, will in some instances, climb up on top of self—so to speak—and sit down on self to subdue self and grow all the more conspicuous thereby. Self will even consent to die along certain lines; but very often this partial death only furnishes fertilizer for the development of self in some other direction.

Much of the self-depreciation we hear expressed is but a subtle form of self-exaltation, where self, with an air of assumed humility, makes a show of confession in order to open up a way whereby it may explain, justify, excuse and defend itself.

There is indeed a proper self-depreciation; self-renunciation, and even hearty self-denunciation; a self-abnegation and abandon to God in deep resignation, which whole-hearted consecration puts us into his hand to dispose of us as he sees fit. Then let God empty us of everything detrimental to our well-being and fill us with Himself and he will make our sanctified self a vessel meet for His use, and when thus filled with Himself we will be *ourselves* in the Lord; and as we can never get away from ourselves, but must ever remain in our own company, we had better let God make and keep us on good terms with ourselves, where we can feel restful and at home in our own presence, and not be all the time at war with ourselves. This condition can only prevail when God has perfect right of way in and through us.—J. T. Boddy.

The law closed our mouths, but the cross of Christ closes the devil's mouth. He can accuse me no more since my sin has had its full penalty in the death of Him who died for me.

Jesus had to have a special outward oncoming of the Holy Ghost by the banks of the Jordan that He might know the mind and do the will of His Father. And if He needed the Holy Ghost, how much more do we? Recognize and welcome the Holy Ghost as the Teacher and Revealer, nay more, as the One who gives the mind of Christ to see things as He sees them, to interpret them as He interprets them, and to be undisturbed by everything around.

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TRIUMPHING OVER THE PRINCIPALITIES AND POWERS OF DARKNESS.

God asks a question in the second Psalm, "Why do the heathen (or nations) rage, and the people imagine a vain thing?" Later, we read, "The Lord shall have them in derision." Then He makes the declaration, "Yet have I set my king upon my holy hill of Zion." In the council of God, He is there. You must have the eye of faith to see where God has placed Him. In the natural eye you see Him despised, set aside, rejected. But the eye of faith sees Him seated in power and authority, ruling as a King on the hill of Zion where God has placed Him.

Have you seated Him as King in your heart? Is He in your Zion, or in the outer court of your temple? If you have not placed Him high enough, give Him the highest position today. God declares, "Yet have I set my king upon my holy hill of Zion;" trust Him to put Jesus on the highest pinnacle of your life, and He will reign, and control the lower parts of your nature. He will not let the enemy defile any part of your nature.

You have nothing to fear from the rage or the imaginations of your spiritual enemies. God says He will hold them in derision. Those enemies who have been worrying you, God wants to make His enemies. Instead of them mocking you, the time will come when He will mock them, (Prov. 1:26). In Joshua's day, the children of Israel put their foot on the necks of the kings who opposed them, so Jesus Christ will tread on the neck of every kingly enemy, and deliver you from them.

Saul, through disobedience, spared Agag, the king of the Amalekites, when the command was given to utterly destroy. But Samuel came along, and hewed Agag in pieces before the Lord. The natural man wants to spare King Agag and the best. Have you not also spared your spiritual enemies through disobedience. Hand over your enemy to your Samuel, who will "slay utterly" with the sword of His mouth.

Jesus said to those who were accusing the woman who had been taken in the act of adultery, "He that is without sin among you, let him first cast a stone at her." Convicted by conscience, they went out one by one, from the eldest, even to the youngest. Then Jesus asked the woman, "Where are those thine accusers?" And He spake comfortably to her. Let *your* spiritual enemies be *His* enemies. How can you do it? By looking at your tormentors as God's enemies.

God has set His Son upon His holy hill of Zion, and you have a right to be seated together with Him in the heavenly places. When God's King is with you, you can defy all enemies. This is your heritage.

THE POWER OF GOD.

The earth is the Lord's and the fulness thereof. And the sea is His, He holds it, and He holds all power. The sea is only one expression of the power of Jehovah. The winds and seas obey His commands.

Power belongeth unto God. Man can use God's power, but not control it, and when he tries to control God's power catastrophe will result. The sea is His and ever will be. He rules the waves, and nobody else. There is no nation, no empire, and no individual that rules the waves. He plants His foot upon it, and speaks. God could control the sea by a grain of sand, but man cannot control it with all his power.

There shall be "no more sea." When it has finished its purpose, it will pass on; it will make way for something better. God is ever making, the old has to give way to the new. But He has made everything good in His time. In the spiritual, too, it is progressive. "Behold, I will do a new thing!" When God does a new thing, it will far exceed the old. And He bestows special care upon the new creation. Seek the new things, enquire about the new things, covet the new things. You can only find the new things by hiding in the secret place of the Most High.

The new things in the spiritual are preceding the new heavens and the new earth. It is the prelude to the glory of the new heaven and the new earth. In the creation of the earth there was a great deal of preliminary work before the completed work was brought forth. The Spirit of God worked then, and the Spirit of God will work now. Let the Spirit work, let the Spirit have His province, let the Spirit have His way. The Spirit of God can work without you, but He invites you. God said, "Let us make," and He invites co-operation now.

Seek in what line the Spirit works. Get in line with the Spirit, and keep in line. "Let us." It ever must be *us*. The sword of the Lord and of Gideon! Not Gideon and the Lord! And Jesus promises us that through the power of the Spirit, the things that He did, and greater works shall we do, because He has gone to the Father, and ever liveth to make intercession for us. The signs *shall* follow, as we work in unity and harmony and sympathy with the Spirit.

Men study the tides and make use of them. They do not make the tides to suit themselves. Find the way the Spirit works, and work with Him and everything will be easy. It is hard work going against the tide and wind. The Spirit will teach you how to walk, at what pace to go, when to rest and when to stop. The wind is not always blowing, and men make use of it when it is blowing the hardest. Note when the Spirit is silent, when He is quiet, and when He is active. Of the wind, it is written, "It bloweth where it listeth." So with the Spirit. He moves where and when He listeth. Men study the wind for their own profit, and God's people should study the Spirit for their own profit and for God's glory.

The wind blows day and night. And the Spirit works when men are asleep as well as when they are awake. God desires His servants to have the help of His Spirit for His work. The wind is free. You have not to pay for it. The Spirit is free. You cannot buy it. There is an infinite supply of wind in the earth to keep it healthy for all purposes. And God has enough of His Spirit to save, and to keep healthy those that are saved, and there is enough for all. Do not try to measure the Spirit, and do not try and measure that which you have given to you. Do not look at what you receive, look at the immense amount unreceived. And remember that He is the *Holy Spirit*; if you do so, all your conduct will be regulated accordingly.

A FEW HINTS TO PREACHERS.

Make no apologies. If you have the Lord's message, deliver it; *if not, hold your peace*. Have short preface or introduction. Say your best things first, and stop before you get prosey. Do not spoil the appetite for dinner by too much thin soup. *Leave self out of the pulpit and take Jesus in*. If you are lied about, thank the devil for putting you on your guard. *Take care that the story shall never come true*. Defend the Gospel, and let the Lord defend you and your character.

If you do not want to "break," make your shirt collar an inch larger, and give your blood a chance to flow back to the heart. Do not get excited too soon. Do not run away from your hearers. Engine driving-wheels fly fast with no load, but when they draw anything they go slower.

It takes a cold hammer to bend a hot iron. Heat up the people, but keep the hammer cold. Do not bawl and scream. Too much water stops mill-wheels, and too much noise drowns sense. *Empty vessels ring loudest*. Powder isn't shot. Thunder isn't lightning. *Lightning kills*. If you have lightning, you can afford to thunder; but do not try to thunder out of an empty cloud.

Do not scold the people. Do not abuse the faithful souls who come to meeting rainy days, because of the others who do not come. Preach the best to small congregations. Jesus preached to one woman at the well, and she got all Samaria out to hear Him next time.

Ventilate your meeting room. Sleeping in church is due to bad air more often than to bad manners.

Do not repeat, saying, "as I said before." If you said it before, say something else after. *Leave out words you cannot define*. Stop your declamation and talk to folks. Come down from stilted and sacred tones, and become a little child. Change the subject, if it goes hard. Do not tire yourself and every one else out. Do not preach till the middle of your sermon buries the beginning, and is buried in the end. Look the people in the face, and live so that you are not afraid of them.

Take long breaths, fill your lungs and keep them full. Stop to breathe before the air is exhausted. Then you will not finish each sentence-ah, with a terrible gasp-ah, and so strain the lungs-ah, as if you were dying for air-ah, as some preachers do-ah, and so strain their lungs-ah, and never find it out-ah, because their friends dare not tell them-ah, and so leave them to make sport of the Philistines-ah. Inflate your lungs. It is easier to run a mill with a full pond than an empty one. Be moderate at first. Hoist the gate a little way; when you are half through, raise a little more; when nearly done, put on a full head of water.

Aim at the mark. Hit it. Shoot, and see where the shot struck, and then fire another broadside. Pack your sermons, make your words like bullets.

A board hurts a man worse when it strikes him edgewise.—Selected by Burt McCafferty.

DAILY PORTION FROM THE KING'S BOUNTY

MRS. A. R. FLOWER

Sunday. "Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." John 15:2.

"Deepen all the work, O Master;
Strengthen every downward root;
Only do Thou ripen faster
More and more Thy precious fruit.
Purge me, prune me, self-abase—
Only let me grow in grace."

Monday. "And David behaved himself wisely in all his ways; and the Lord was with him." 1 Sam. 18:14.

All of us at times are surrounded by those who question our motives, who pick imaginary flaws in our actions, who watch for opportunities to criticise and condemn us. And it is impossible to do one's best under such surveillance, naturally. But God can be the same to you that He was to David when watched by his bitter enemy Saul, and if you really depend on Him, He will direct your going out and your coming in. "If any man lack wisdom, let him ask of God who giveth liberally and upbraideth not." "For He of God is made unto us wisdom."

Tuesday. "Honour and majesty are before him; strength and beauty are in his sanctuary." Psa 96:6.

They come to us with overpowering blessing—those glimpses of heavenly glory, when to faith's vision the God of glory is wonderfully manifest; and we cry with adoring lips, "Holy, holy, holy, is the Lord of hosts; his glory is the fulness of the whole earth."

Wednesday. "The hand of our God is upon all them for good that seek him." Ezra. 8:22.

Think what that means—the certainty of His hand upon you for good. Boldness in declaring God's message to men; assurance and faith as you plead His promises before the mercy-seat; joy and gladness in the performance of all the service that shall come into your life this day; steady nerves and heart under every temporal strain and pressure; and, finally, confidence and rest in your own soul through the blessed knowledge that "it is God who worketh," and "His hand that performeth." Hallelujah!

"How my glad heart yearns, and my faith returns,
By the touch of His hand on mine."

Thursday. "The young lion and the dragon shalt thou trample under feet." Psa. 91:13.

Call upon God in the very threatening of some difficulty. Don't count the slight cold but a little thing, too insignificant to take to God. All the serious troubles had a tiny beginning once; and we would often save ourselves much suffering, and God's work from many hindrances if we sought, by His grace, to diligently tread upon the young lions wherever they appear in our pathway.

Friday. "As a sheep before her shearers is dumb, so he openeth not his mouth." Isa. 53:7.

Be willing to be misunderstood; to suffer in silence under the unjust criticism of another; to embrace the cross wherever God sees best to lay it in your life. Thus will come into your life that holy sweetness, the perfume of the Rose of Sharon, precious alike in the sight of God and men.

Saturday. "And hast made us unto our God kings and priests: and we shall reign on the earth." Rev. 5:10.

"Ah me! what broad daylight of faith our thankless souls receive;
How much we know of Jesus, and how easy to believe!
'Tis the noonday of His sunshine, of His sun that setteth never;
Faith gives us crowns, and makes us kings, and our kingdom is forever."

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.

CHRIST'S MINISTRY.

There is in the world no more distinct class of persons than that class who are called "THE MINISTRY"—men and women called by God, ordained by God and sent forth to represent God before the world. All true believers are priests in the sense that they stand between God and a sinridden world; and are privileged to represent God to the lost and to represent the lost world before God. They all have a duty along priestly lines, for all are to take the needs of the world of men and women about them to God in prayer and faith; and all are to take the light of the knowledge of God to the world which surrounds them.

There is a class, however, who are set apart for the ministry in a larger way, whose lives are given up to the special work of preaching the Word of God and seeking the salvation of others. This is the class to whom our heart goes out and for whom we are praying earnestly as these lines are written—these brethren and sisters who have answered "here am I, send me."

The Sacred Calling.

The calling is a sacred calling. That is, it is a walk apart from the ordinary and concerns sacred things. Their business is to represent Christ as ambassadors (2 Cor. 5:20), in a country where there is much that is opposed to the interests of His kingdom. They are not to be simply *subjects* of King Jesus, but are His *active agents* whose business it is to press the claims of His kingdom; to illustrate kingdom conditions by their life, and to interest many others in becoming loyal subjects of their King. As one whom God has called and whom God has allowed to represent the heavenly kingdom as a minister of Jesus Christ, I feel very strongly the responsibility of the ministry.

To truly represent Christ and His kingdom as a minister of the Gospel, requires a depth of consecration and a measure of faithfulness far beyond the ordinary. No man can rightly serve two masters, and a loyal minister of Christ must have but one *Lord* and one *Master*, and that is not *himself*, but *Christ*. Many times these two will come into conflict unless the servant has fully yielded all his desires and all his opinions, to have only the mind of his Master. The true minister of Christ—truly representing Him—will be found setting forth the things of *Christ* and not those things that are of *himself*. Some men seem to have a ministry of their own and are continually representing their own opinions and views of truth and practice. They tell us what they know and what they see and think, and their personality is so much in evidence that their divine Master is obscured and hidden from view. Christ's servants, His true ministers, are to preach Christ; or, in other words, are to let Him stand forth in plain view of all who may be interested in seeing Him. *He is God's gift to the world*, and He embodies all of the purpose and plan of God regarding man. Allowed to stand forth in the life and words of His true servants, His ministers, He is a very attractive personality. Obscured by the personality and opinions of men, the vision is imperfect to say the least.

The Essential Thing.

It is to have Christ first enthroned in the life that is to represent Him before the world, and to have His spirit as the true agency of all our ministry. What we do wholly of ourselves is of but little worth in preaching Christ. The expression of our opinions and the continual presentation of our views are ear-marks of OUR MINISTRY. To have Christ revealed in us, to have His humility, His sweetness, His devotedness, His faithfulness in our life and to speak as the "oracles of God" is to better meet God's thought for the ministry and prove our calling and divine ordination.

A matter of great seriousness and of real danger to the life and victory of the church, lies in the fact that men's opinions affect the spirit of their message and their attitude toward one another. Surely that is not as it should be. No man is called to defend the truth in a spirit of boastfulness or of violence. All such misrepresents the *Christ* who is "THE TRUTH." If there is a class of men who, above others, are to obey the Scriptures, it is the ministry, and the Word says, "Put them in mind to speak evil of no man," and "Let no man render evil for evil." It is a deplorable thing and that which must sadden the heart of Christ, that men and women who have so loved Him as to give their lives to His ministry, shall have fallen into ways of contention and strife about words to no profit. Surely God would have us (to whom He has imparted His Spirit in such abundant measure that we claim to have been baptized in the Spirit) abandon all strife about words and phrases and give ourselves to a true ministry that will reveal Christ to a lost world.

All may well understand that there is room for differences of opinion in regard to at least some matters that enter into the body of truth. We can readily find where God has not explained matters beyond the possibility of dispute. If we have the spirit of Christ and will walk in the Spirit, we will not give ourselves to strife, and to work divisions, but with love for all men, and especially for our brethren in the ministry, we will endeavor to be true representatives of a heavenly kingdom, and of a King who is the embodiment of love and grace.

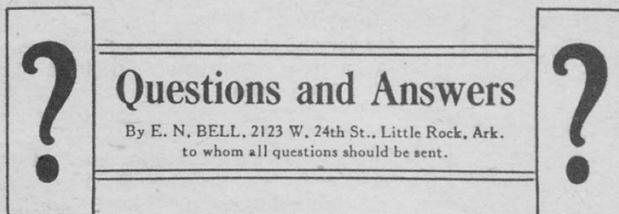
In the Way of Explanation.

There has fallen into the hands of many of our preachers and others of late, a circular letter describing the organization of what is therein called The Worldwide Pentecostal Premillennial Union, with headquarters at Victoria Hall, Los Angeles, Cal. The declared purpose of the founders is a unity of prayer and effort to bring about a great world-wide revival. In arranging for this world-wide co-operation, they have perfected an organization that is intended to be inclusive of all the Pentecostal bodies in the world.

We are in hearty sympathy and accord with the idea of united prayer and effort toward a world-wide revival, and feel sure that God is well pleased with such a coming together, but we are not in sympathy with some of the methods being used to get the essential co-operation.

We desire to have it understood that we are not interested in the incorporation of an organization which is evidently the core of the matter. We also desire to have it understood that the use made of our name in connection with such incorporation was without our knowledge and consent. Let us all pray for the revival, but let us avoid misunderstandings and serious complications by carefulness in all our arrangement of plans for co-operation. We believe that the General Council of the Assemblies of God affords all the essentials to co-operative fellowship among us; and that we need no other at present.

J. W. Welch.



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.

125. Is it right to fellowship or bid Godspeed to a man who is preaching without the baptism with the Holy Ghost?

Ans. It is right to fellowship as a child of God every true clean Christian with a meek and Christlike spirit. If such an one is preaching and stands for the whole truth, is a seeker after the baptism and has a message which God owns and blesses, I would bid him Godspeed in all the good he can do. We must not become sectarian over an experience. Christ is the thing.

127. How do we know the apostles and others tarried ten days for the baptism with the Spirit?

Ans. It was fifty days from the Passover to Pentecost. Ex. 23:4-16. Jesus was crucified at the beginning of the Passover Feast. When he arose, he still talked with the disciples forty days. Acts 1:3. There could be at most only ten days more till Pentecost. But if the three days in the tomb are not included in the forty, which is unlikely, then it was forty-three days from his death till his ascension, which would leave only seven more days to make fifty when Pentecost arrived. So they may have tarried only seven days instead of ten. See Luke 24:49-53; Acts, chapters 1 and 2. But they "tarried until" the Spirit came.

128. Should one follow the General Council or the Holy Ghost—which?

Ans. This question contains a very serious misconception of the purposes and functions of the General Council. The question puts man or the General Council on one side and God on the other, puts the word of the council against the Word of God, puts the leading of the council against the leadings of God's Spirit.

Now, if such were the case, then, of course, all should obey God rather than man or councils. But the council is not an authority in itself to be obeyed at all. It is not in the place of God, neither intends to be against God nor the leadings of His Spirit. The purpose of function of the council is only to approve what is of God and disapprove of what is not; to advise what is the interpretations of the Spirit and what is not. It is to exalt all that is truly of God and to have Him only obeyed as supreme—not man. Every individual in the General Council looks to God to lead him and the whole council by the Spirit of the Lord. It will be worthy of existence only so long as it follows the Word of God and the Spirit of God. It is willing to be judged by the Word of the Lord interpreted by the Spirit of the Lord. In turn it judges no man only as the Word judges him.

129. Should one be selected and advertised as an officer or representative of any religious association or organization without his knowledge or consent.

Ans. Any one may honorably and with good intent be so

selected as such, if it is honestly believed he is in sympathy with or would approve the organization in question. But no one should be published as an officer or representative of any association or organization without first obtaining his consent and approval. It misrepresents one and sets him in a false light before the whole world to publish him as if he espoused an association or organization which he really does not espouse. No thoughtful morally and spiritually sound man would be expected to set forth one in such false light. Never!

"THOU SHALT BE AS THE MORNING."

Job 11:17.

In the life of Catharine of Siena the story is told of how this remarkable woman went through a very terrible wilderness experience. It seemed to her that she was forsaken of God. Every kind of evil thought, sensual, blasphemous, and diabolical, passed through her mind. Her room was so filled with demon power that she had to seek safety in a church, but there the enemy followed her and ceased not his taunts and oppression. She continued to pray, however, until the light of God broke in upon her, and the darkness fled away.

She tells how, when the Lord drew near to her, she questioned Him, "Lord where wast Thou when my heart was so tormented?" He replied, "I was in the midst of thine heart, Catharine." "But," she persisted, "how can I believe that Thou wert in my heart when it was filled with such evil thoughts?" And her Lord asked her, "Did these evil thoughts from Satan give thee pleasure or pain, Catharine?" She replied, "Oh my Lord, they caused me exceeding pain and distress."

Then spoke the gentle voice again, "Thou wast in pain and distress because I was hidden in the midst of thine heart; those thoughts were intolerable to thee, because of My presence within thee. They filled thee with sorrow and distress and thou didst endeavor to repel them, and, when thou wast unsuccessful, thine heart was sorrowful. When the time of conflict was past, I sent forth my light to drive away the gloom. Thou hast with thine whole heart endured this trial, and I will be thine Deliverer."

Fear not when the enemy would flood thee with evil thoughts. They belong not to thee, but to him. And in response to thy prayers, He who dispelled Catharine's darkness will dispel thine also.

TOO MUCH OR TOO LITTLE WATER!

To be drowned, and to die of thirst, are deaths widely different; yet water may, in some sense, be said to cause both; abundance destroys in one case, and want in the other.—Madam Guyon.

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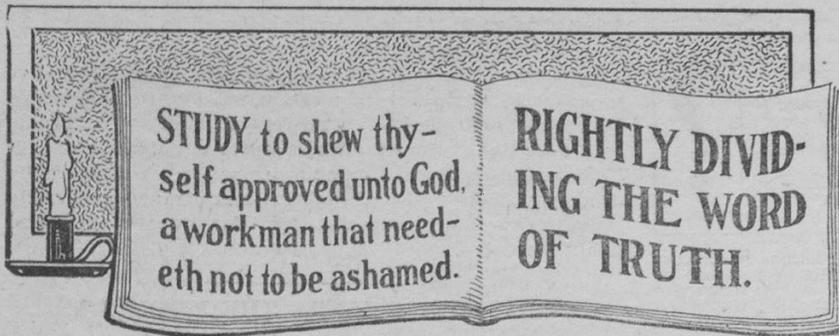
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SUNDAY SCHOOL LESSON

February 4, 1917.

JESUS THE SAVIOUR OF THE WORLD.

Lesson Text.—Jno. 3:1-21.

Golden Text.—"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Jno. 3:16.

Leading Thought.—God's grace revealed through Jesus Christ.

1. **Nicodemus comes to Jesus by Night.** Vs. 1-3. The cleansing of the Temple by Jesus had aroused no small stir among the Jewish rulers, and opposition as well, though perhaps as yet covered over. But amongst all those self-righteous Pharisees one heart had been touched and he desired a little closer contact with the newly arisen teacher. Fancy what it meant for one in the station of Nicodemus to so break away from the reserve and prejudice shared by his Sanhedrin brethren and seek the presence of the lowly Nazarene. There was surely conviction behind it all. And we should not consider him a coward because he came by night. He is spoken of in the Talmud as one of the richest and most distinguished citizens in Jerusalem. His words would indicate that he was candid and in earnest; and subsequent references to him show that he was favorable to Jesus. Jno. 7:50-52; 19:39. Mankind may ever be grateful to him for calling forth from our Lord this wonderful treatise on the new birth, and the basis of our salvation. He first recognizes Jesus as a God-sent teacher, chiefly because of the miracles he had seen wrought, and so greets him. Notice then the answer of Jesus thereto. "There is no excitement, no undue deference, no eager politeness; no compromise, no attempted persuasiveness; not even accommodation. Nor, on the other hand, is there assumed superiority, irony, or dogmatism." Jesus calmly, graciously meets His visitor with no word concerning Himself, or His miracles. Without descending to the standpoint of Nicodemus, Christ sought from the very first to lift him up to His own. He immediately opened the subject of the "kingdom of God," the truth

so closely connected to the "Teacher come from God." No doubt for the moment it startled the inquiring Pharisee; but it struck home and awakened immediate interest and response. How much do we need His same earnest zeal in bringing God's truth to the souls of men and women; and coupled with it His same tact and quiet dignity! Jesus truly said, "Follow me and I will make you fishers of men."

2. **The New Birth.** Vs. 3-13. Verse 3 declares the necessity of the new birth if we would "see" or "enter into" the kingdom of God. Nicodemus can only comprehend Christ's words from the natural standpoint, and to his questioning words, Christ once more repeats His astounding declaration, including the emphatic, "Verily, Verily," and further amplifying His statement by the words, "be born of water and of the spirit." The Jews in denoting those Gentiles who had espoused the Jewish faith spoke of them as "new-born." They were baptized in water as an outward sign of that act. Nicodemus could comprehend that; but when Christ made his statement so broad that he showed the necessity of the Jews as well as the Gentiles being born again, he was filled with wonder. Why was it necessary then as well as today? Because the natural man with all his gifts, morality, refinement and education is blind to spiritual truth, and utterly unable to enter the kingdom of God. Nor can he obey, or understand, or please God. Psal. 51:5; Jer. 17:9; Mk. 7:21-23; 1 Cor. 2:14; Rom. 8:7, 8; Eph. 2:3. The new birth is not a reformation of the old nature; it is a transformation through the creative power of the Holy Ghost. Made new-born from above! Hallelujah! You who have known for yourselves the blessed reality of this truth comprehend the power of Christ's words to Nicodemus. "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." 2 Cor. 5:7. See also Jno. 1:13; Gal. 6:15; Eph. 1:5. The new birth then means a new creation. The spirit bears witness to our acceptance with God, in the beloved One—Jesus Christ; and then we have the privilege of following His example, that we likewise might fulfil all righteousness, being "buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Fa-

newness of life." Rom. 3:13. The filling of the Holy Spirit, with anointing for service should follow speedily under the normal conditions of God's dealing with His people. Acts 2:41; 10:44-48. God frequently reverses the order that His children may constantly realize His sovereignty and almightiness. It is never safe for us to lay down lines too dogmatic concerning God's working in the lives of His children. Remember at best He is the Potter, and we are only the clay. Rom. 9:21. To quibble and argue over steps so wonderful as these in the believer's walk, is displeasing to God, and the constant source of stumbling to those without.

"See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil." Eph. 5:15, 16.

"That which is born of the flesh is flesh"—the highest mental and moral development can make it none other than flesh, subject to all weaknesses attending mankind since the fall. No aesthetic or altruistic refinement can affect the transformation. But "that which is born of the Spirit is spirit." How that birth is effected we cannot tell—it is like life itself—the greatest of mysteries. We see it, we feel it, we mark its absence, but we cannot explain it. Eccles. 11:5. Jesus so fitly compares it to the wind—this mystery of the new birth. So beyond man's comprehension; yet we see its blessed effects in man's life; we feel it for ourselves, the pulsing of God's holy energy through all our being; we mark so sadly its absence in many lives. Gal. 5:22; 1 Corinthians 2:10-12. Read carefully Ezekiel 37, marking verses 12-14. Poor Nicodemus, like many another supposed master of Israel today, was dumbfounded. Vs. 9, 10. "How can these things be?" Pointing him back to his cherished Moses, Christ proceeds to make plain the condition governing the receiving of this new birth. Notice first the striking assertion Christ makes in V. 13. Of all who had gone to heaven, none have returned to enlighten their brethren. The Son of Man came to them direct from the Father's presence. Happy for them if they accepted His directions for the safe road to glory. The story of the brazen serpent presents to us a vivid picture, a dying people, a provided remedy, a wondrous deliverance. Mark three important things about this deliverance—its simplicity, its effectiveness, its inclusiveness. Num. 21:5-9. "Every one that is bitten, when he looketh upon it shall live." That serpent is a type of Jesus Christ "made sin for us." Vs. 14, 15; 2 Cor. 5:21. In bearing our judgment; and we, like those bitten Israelites, stung by the effects of sin have but to lift our eyes to Him and we may live. Hallelujah! "This is the will of him that sent me, that every one which seeth the Son and believeth on him, may have everlasting life." Jno. 6:40.

"'Tis recorded in His word, Hallelujah! It is only that you look and live."

Faith in Christ crucified is the one condition of the new birth. It is the thing Christ came to bestow—"life more abundantly." Nicodemus knew a bit more about life when He left Jesus that night, than he ever did before; so will we when once we have met Jesus, who indeed becomes "the very life of His own."

Next Week's Lesson.

February 11, 1917.

JESUS AND THE WOMAN OF SAMARIA.

Lesson Text.—Jno. 4:1-29.

Golden Text.—"Christ Jesus came into the world to save sinners." 1 Tim. 1:15.

Alice R. Flower.

STORY OF A JAPANESE GIRL.

In her lesson one day a young Japanese came to the word "Creator," but did not know its meaning. Turning to the dictionary, she read: "Creator, one who creates; a name given to God, who made all things."

A startling thought to her, for she had never heard of such a God; and it filled her mind by night and by day. She looked at the stars and said, "God must have made all these stars." The sun and even the trees suggested the thought, God made them.

She went to the temple and looked at the image of Buddha, and she said to herself, "It was not you, Buddha, for I never heard you made anything."

When she went to Tokyo an old woman in the same house said to her: "Tasshee, I am going to a meeting; come with me."

"What meeting?"

"A meeting to hear about God."

"Oh, no," said Tasshee, "I do not want any of your gods. I have a God of my own if I only knew where He is."

Tasshee, however, went to the meeting. The missionary opened the Bible, and read, "In the beginning God created the heavens and the earth." Tasshee was startled. "Why," she said, "this is the God I am looking for," and she became so agitated that she could hardly keep her seat, and so eager was she to put the question, "Where is He?"

When the meeting was over, she rushed to the missionary and said, "Tell me, where is this God that made the heaven and the earth?" Her desire was met by proper instruction.

She came to the next meeting and heard, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Here again Tasshee was startled. A God of love! Her gods were gods of hate, of revenge, of anger. This God gave His Son. All the gods she had ever heard of never gave anything; the people had to give them offerings.

This thirsting soul received the water of life. Tasshee is now a Christian teacher, dispensing the water of life to others, telling them of a God who spared not His own Son, but gave Him up for us all.—Church at Home and Abroad.

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 BIBLE FOR THE BLIND.

"A blind girl had been in the habit of reading her Bible by means of raised letters such as are prepared for the use of the blind, but after a while, by working in a factory, the tips of her fingers became so callous that she could no more by her hands read the precious promises. In her sorrow, she took the Bible and said, 'Farewell, my dear Bible, you have been the joy of my heart.' Then she pressed the open page to her lips, and kissed it; and as she did so, she felt with her mouth the letters, 'The Gospel according to St. Mark.' 'Thank God,' she said, 'if I cannot read the Bible with my fingers, I can read it with my lips.'"—Dr. Talmage

THE RIGHT WAY TO LOOK.

A sister who was very much tested, went to a mission and encountering a blessedly consecrated worker, began pouring into her ears the story of all her tests and trials, and asked her for counsel. Instead of giving an immediate answer, the worker waited on the Lord for some while, and then went to the further side of the building to have a season of prayer about the matter. After she had prayed, she was led to open a hymnbook that lay before her, and written on the flyleaf were the following words which proved to be just the message of counsel the troubled sister needed, "When the outlook looks bad, try the uplook."

OUR NEED OF BREAKING.

A little band of native Christians in India were gathered in a revival meeting, confessing their sins. Suddenly a kerosene oil lamp fell to the ground and broke to pieces, so that the bench, matting on the floor, etc., were soon in a great blaze. The Lord miraculously saved all the people from being injured, and enabled them to extinguish the fire. In a short time they were all again down on their faces before God, and the old preacher prayed, "Dear Lord, we thank Thee for sparing our lives, and we thank Thee for the object-lesson Thou hast taught us. When that flame was confined within the lamp chimney, what a small thing it was, but the moment it was all smashed up, how great was the blaze. Lord, break us all to pieces, that the Pentecostal fire may spread."

SISTER ETTER ARRESTED.

Bro. J. A. Theobald writes from San Jose, Cal., "Two nights ago Sister Etter was arrested. The next door neighbors made complaint against her for disturbing the peace. The trial is set for the 23rd of this month. Pray for her."



I have been given by the Holy Spirit the idea of the above cut, representing the **FIRST RESURRECTION** of the **SAINTS ONLY**. I have had made a very artistic, beautiful celluloid button, about the size of a silver dollar, representing 11 cuts or pictures and 9 Scriptural references. In three beautiful colors, giving special instructions how to prepare for this **GREATEST EVENT OF THE WORLD** soon to take place.

DELAYS ARE DANGEROUS—ORDER YOUR BUTTONS TO-DAY,

and hurry up to make ready to meet your Lord.

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JAS. A. MOORE,
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The Evangel office carries a large line of Song Books. Can supply you with nearly any book you want at regular publisher's prices.

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

WINSETT'S BOOKS.

- Pentecostal Power, Enlarged, Round or Shape Notes, each... .25
- Per dozen, postpaid\$2.50
- Songs of the Kingdom, each25
- Per dozen, postpaid 2.50
- Gospel Song Messenger, each25
- Per dozen, postpaid 2.50
- Jewell Songs, each15
- Per dozen, postpaid 1.50
- Redemption Songs. Round or shape notes, each25
- per dozen 2.50

We are also agents for the following books. If we do not have them in stock, we will forward your order to the publishers and they will fill the order for us.

Winsett's Funeral Songs, each 15 cts., \$1.50 per doz.

Songs of Perennial Glory. Winsett's latest book. 25 cts. each, \$2.50 per doz.

Songs of His Coming, by Thoro Harris, round notes only, manilla covers, each 20 cts., \$2.00 per dozen. Pebbled cloth, 25 cts. each, \$2.50 per dozen.

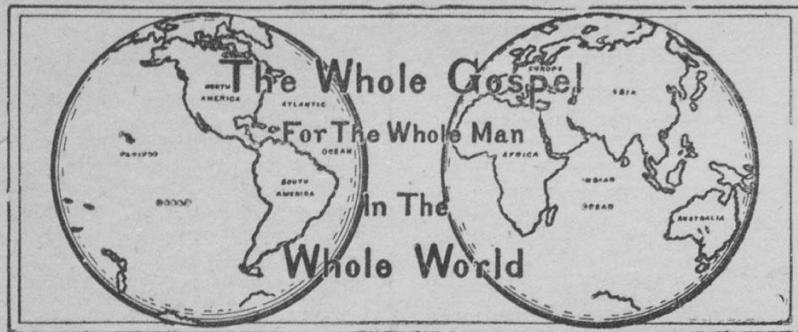
Make Christ King, round notes only, 358 songs in three bindings, manilla, each 15 cts., per doz. \$1.75; flexible cloth, each 20 cts., per doz. \$2.25, and stiff cloth backs, each 30 cts., per doz. \$3.50.

Make Christ King, Combined, 298 songs, not so many songs but adapted particularly to quartet and choral work. Round notes only. Prices and bindings as above.

The Best of All, 341 songs, manilla, 20 cts. each, per doz. \$2.25; pebbled, flexible cloth, 25 cts. each, per doz. \$2.75; stiff cloth, 35 cts. each, per doz. \$4.00. Round notes only—a book which has won universal favor.

Living Water, 15 cts. each, \$1.50 per doz. Round or shape notes.

Glory Songs, 25 cts. each, \$2.25 per doz. Round or shape notes.



Send all Missionary Offerings by Postal or Express Money Order to J. W. Welch, Treas., 1243 N. Garrison Ave., St. Louis, Mo. 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.

THINGS AS THEY ARE IN INDIA.

This is the title of an eight page free pamphlet setting forth the conditions of things in India. The picture on the front page of this issue of the Evangel is also in the pamphlet. Everybody should get a copy and your interest will be stirred up for missions as never before. Pastors should send for a bundle for distribution. State how many you can use. Order of James Harvey, 1023 Church St., Port Huron, Mich.

MISSIONARY NOTES.

Bro. David A. Barth, U. S. P. O., Shanghai, China, writes that he feels that the Lord would have him and his family back in this country. He needs \$320 for the fares.

Bro. R. S. McBride of Rosario de Santa Fe, Argentina, writes, "We have just passed through a three months' test financially, which has been very hard for our work here, although as our Father has promised, our bread and our water are sure, and we never missed a meal. Three more have been brought into the fold since our last report, and God is truly with us."

Sister Sarah Kugler writes from Waang Kong, South China, "I am pushing out and doing all I can in personal and village work. Walked seven miles to a village last week, and had a fine opportunity. There had once been a mission in that town, and the people treated us with such kindness. So many missionaries are returning home. My prayer is that the work in China may not suffer on account of a lack of laborers. We do need help, and that quickly."

Miss Mattie Ledbetter writes us from Sister Carrie Judd Montgomery's Home of Peace, Beulah Heights, Oakland, Cal., that she will be in America another year. She says it was one of the hardest trials of her life to give up going back to her work in Sam Shui, China, but the Lord has indicated that He

would have her stay another year in this country in Gospel work and in presenting the needs of China. Sister Hofer sends good news of the work in Sam Shui, three were saved there recently.

WITH THE ORPHANS AT MACAU, SOUTH CHINA.

Sister Addell Harrison writes, "I believe some have understood we had returned to the homeland. Perhaps I wrote that I was expecting to return last spring, as I felt the need, but any way we are still on the field in the battle against the devil. God is giving us victory in our souls; some souls are being saved, some healed, and the little ones in our home (orphans) are having good meetings. God is blessing their little hearts. Some of the blind ones are praying God to open their eyes. The devil is being stirred from our camps, and the banner is being raised higher for Jesus.

"On the other hand we are being tested and tried, for one reason I suppose that people thought we had gone home, and that the orphanage work would stop, and therefore have failed to write us or help us with means, and we have suffered in many ways. But I am expecting this to be one of the all things that work together for our good, for I know I love the Lord.

"I do not know when the Lord will open the way for us to go home. This is my seventh year in China, and the last month I felt so strong in body, that I believe God has undertaken for me. I know He has. Praise Him! I am just trusting all things into His hands. God's ways are best. If He should open the way for us to go home for a rest, if needed, the orphanage work would go on, and would be left in good trustworthy missionaries' care, and would take means the same as now.

"Beloved ones in Christ, I hate to mention some things, for it looks like lack of faith. Our needs are not supplied for these little ones, but whatever it may be, I do pray God to work. My daily cry is for more of God in my life, and to have the faith that will move things. I am trusting God for all our needs, and I do believe that God is going to raise up means for this work, for I know it is of God. Fifteen dollars a year would support an orphan, and they would not go hungry, and would have clothes and shoes for the winter. Pray about it, and obey God."

FRUITBEARING IN NICARAGUA.

Bro. Edward A. Barnes writes from Nicaragua, "God continues to bless the work and us in His service. We have just moved into new quarters in the center of the city and much interest is being shown by the many who come to hear the Gospel. We thank God for the privilege of preaching Christ in this spiritual wilderness.

"We have the joy of seeing a few precious souls saved through God's grace—hand-picked fruit—praise Him for the glorious Gospel.

"We expect to have a baptizing service in the river next Lord's Day. Two men who had been living in fornication have accepted Christ and married. One who was a saloon keeper, has straightened out his life and is now rejoicing in God's power to save. One of the concubines, upon being saved, married. These precious souls are asking for baptism, thus witnessing to the world that they have become new creatures in Christ Jesus.

"Is this worth the price we say? It cost the Son of God his precious life and there is no greater joy than seeing these souls converted to God from idols and then walking in obedience to Him.

"It causes joy in heaven among the angels, and just to see one lost soul redeemed by Jesus' blood more than repays us for all the sacrifice we have made in bringing them the Gospel."

WHAT CHANGED THE OFFERING.

"Every man according to his ability." A pastor was taking a missionary collection recently when he said, "I want each of you to give today as though you were putting your money right into the pierced hand of Jesus Christ." A lady came up afterward and said, "I was going to give a half dollar, but I did not do so." "Why did you not do it?" the preacher asked. "Do you think I would put a half dollar into his pierced hand? I have ten dollars at home, and I am going to give that." If we were putting that money into the pierced hand of our Lord our contributions would amount to millions, and the world would be evangelized in ten years.—Rev. W. Thorburn Clark.

The Need of More Missionaries.

A young missionary in Africa preached the Gospel in a certain village. He was singlehanded in such a vast, untouched field, that in his constant itineration among the thousands of hamlets it was nine years before he could visit that same village again. A large audience listened to his earnest pleading with them to come to Christ. At the close a man said, "You came nine years ago, and told us this was the only way of salvation. If this is true, why have you stayed away all these years? How do you expect us to believe that the matter is as important as you say, when you wait nine years before paying us a second visit.

PENTECOSTAL BIBLE COURSE

Lesson 7, Joshua—Saviour.

Author: Joshua. **Time:** 1451 B. C.
Theme: Complete Redemption and Service. **Key Passage:** "As for me and my house we will serve the Lord." 24:15.

Joshua is Moses' successor. He is a type of Christ in leading His people into rest. Heb. 4:4-8. Jesus in vs. 8 is Joshua in margin. Heb. 2:10.

Leading Topic. Conquest and settlement of the Land of Promise. Gen. 13:14-15; 15:16; Ex. 3:8. Its prophetic meaning is that God's people are to inherit the earth. Matt. 5:5; Rev. 20:1-10.

Note that although this land was given to them, they must invade it, drive out the enemy, whose iniquity was then full, and possess the land. New Testament parallel. 2 Cor. 10:3-6. (Read, and write out the thought.)

Note Jehovah's command to be faithful and courageous and the promise to be with him, chap. 1; Matt. 28:19. "Lo I am with you alway, even unto the end of the age." On this ground only can we have success, 1:8.

Messianic Lights in Joshua.

1. The scarlet thread.—Josh. 2:21—An indicator, an advocate in time of judgment. Scarlet is a type of blood. It was a symbol of the harlot's faith in the promise of the spies. Jas. 2:25; Heb. 11:31.

2. The Passage of the Jordan.—Instructions for, Ch. 3. (a) Sanctify yourselves, 3:5. (b) Priests take up the ark, 3:6-8. (c) 12 representative men chosen, one from each tribe. Jordan from two words, Jor—judgment, and Dan—descend. The river Jordan had its source in the mountains of Lebanon—white—a type of God's righteousness—empties into Dead Sea, a symbol of the blight of sin. Now the ark is a type of Christ. It is borne by the priests to the water's edge. Then the waters part. Remember this was the time of harvest and the river was up, 4:18. A stupendous miracle! The doctrine is, Jesus steps into the river of God's judgment, receives the curse on His own head, and there stands till all God's children are crossed over (4:1) into the land of Caanan. So that the crossing of the Jordan is a figure of our death with Christ, (Rom. 6:4-6; Col. 3:1-3). What hymns are based on this Messianic idea? "O'er Jordan's stormy bank!" "Thy precious blood shall never lose its power, till all the ransomed church of God be saved to sin no more."

3. The two memorials. One in the river where the priests stood, and one at Gilgal—roll away—the place where the waters of God's judgments rolled away. The memorial in the river was overwhelmed by the flood, so Christ suffered the judgments of God for us, and we are free in Him. Rom. 8:1.

4. Circumcision, the sign that reproach is removed. It had fallen into disuse during their unbelief and back-

slidings in the wilderness. The doctrine is that the circumcision of the heart, not made with hands, is the only thing that avails; for naturally, neither circumcision nor uncircumcision is anything, but a new creature in Christ Jesus. Rom. 15:8; Gal. 5:6; 6:15; Phil. 3:3; Col. 2:11.

5. The manna ceases. They have come into the land of plenty, flowing with milk and honey. Manna was kept for a while in a pot in the ark of the covenant as a memorial of God's favor to His people in the wilderness, but later only the tables of the law, the word of God, was there. The manna and Aaron's rod had served their purpose, but Jesus is the Word, the end of the law, and the High Priest. We shall eat and drink anew with Him in His Father's Kingdom. Matt. 26:29.

6. Fall of Jericho. The unseen Captain—Jehovah. Jericho—a fragrant place—a type of the world. Its overthrow accomplished by faith. This is the victory that overcometh the world, even our faith. Who is he that overcometh the world but he that believeth that Jesus is the Son of God. Though unseen to us, yet we believe in Him, and He is therefore precious, and the ever-present One. Note: Seven priests were to bear the ark, compassing the wall seven days, and the seventh day seven times—a perfect number—perfect obedience of faith and perfect results—all because of the presence of the Unseen Captain. We endure as seeing Him who is invisible. Heb. 11:27. Joshua knew the Captain was with them all the time. Note also, the trumpets were blown and all the people were to shout, and down came the wall with every house upon it. Only Rahab the harlot and all that were with her were saved. The city was destroyed never to be rebuilt, and a curse pronounced upon anyone who would try, 6:26; 1 Cor. 16:22. Instruction. We have only one thing to do, that is to obey God, John 14:15; 1 John 5:1.

7. Achan. Sin in the camp—church. Chap. 7. Be sure your sins will find you out. (a) First battle of Ai. Defeat because of sin—covetousness. No use to cry over defeat. Get thee up and destroy the accursed thing, else God will not be with us. "Repent and do thy first work, else I will remove the candlestick from thy midst," Rev. 2:1-8. Sin located—purged. (b) Valley of Achor—dumping ground for sin. Cross of Calvary, where we lose ours, and get the victory. (c) Second battle of Ai—Victory. A successful ruse. Enemy led to their own destruction. We wrestle not against flesh and blood, but principalities, etc. Eph. 6. Read carefully. Praying always for all saints with all perseverance. Note the three "alls." How much do you pray? Luke 18:1; 21:36; 1 Thess. 5:17.

8. The strange day, 10:12; Is. 28:21; 38:8; 60:20; Zech. 14:20. Gibeon, a heathen city of royalty, a city of strong, mighty men, made peace with Joshua. Now the five kings of the Amorites combine against Gibeon and Gib-

eon calls for Joshua to help. The battle was hard, fierce and long, and the victory must come before nightfall. Gibeon has called on the right man, God's man, to help him, and Joshua commands the sun and moon to stand still; for a whole day the wheels of the universe stopped. To suspend laws of motion is as great a miracle as to create matter, but our God is almighty. Many hearts in sin would cry, "Turn time backward and let me live life over again," but Joshua's cry was for Jehovah's name to be exalted and the heathen to be defeated, and God's promise to Abraham to be fulfilled.

Another strange day was that when Jesus cried from Golgotha's summit "It is finished." "Father into Thy hand I commend my spirit." A mightier battle was fought and a greater victory won. It was a day of all days, when the sun refused to shine and the earth would not keep silent. Hell and heaven were the contestants, but Jesus won eternal victory for us. The partition of the inheritance, Chapters 12 to 24:28. The meek shall inherit the earth. "Well done, thou good and faithful servant, have thou authority over five cities, over ten cities, enter thou into the joy of thy Lord." This land of Caanan is a type, not of heaven so much as this earth possessed by the saints during the millennium.

10. Joseph's Bones. Ch. 24:32; Gen. 50:25; Ex. 13:19; Acts 7:16. (a) There is no break in the continuity of life by what we call death. (b) Death does not change character nor alter destiny. (c) Death does not destroy identity, hence we must all appear before the judgment seat of Christ to receive the things done in the body, 2 Cor. 5:10. A resurrection of the body is clearly taught here, believed in by Joseph and all Israel, and has its N. T. parallel in 1 Cor. 15, and 1 Thess. 4, when the dead in Christ shall be raised first and we which are alive and remain shall be caught up to meet the Lord in the air, and so shall we forever be with the Lord.

Name the book? author? time? key? theme? leading topic? prophetic meaning? the Messianic Lights? Review former lessons.

May the Lord bless every reader.—Arch P. Collins, 1509 N. Houston St., Fort Worth, Texas.

Necessary Equipment for a Missionary.

1. A life yielded to God and controlled by His Holy Spirit.
2. A restful trust in God for the supply of all needs.
3. A sympathetic spirit and a willingness to take a lowly place.
4. Tact in dealing with men, and adaptability toward circumstances.
5. Zeal in service and steadfastness in discouragement.
6. Love for communion with God and for the study of His Word.
7. Some experience and blessing in the Lord's work at home.
8. A healthy body and a vigorous mind.—J. Hudson Taylor.

FELLOWSHIP IN CHRIST

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

THE UNKNOWN FUTURE

God holds the key to the Unknown,
And I am glad.
If other hands should hold the key,
Or if He trusted it to me
I might be sad.

What if to-morrow's cares are here
Without its rest?
Rather would I unlock the day,
And as the hours swung open, say,
"Thy will is best."

The very dimness of my sight
Makes me secure;
For, groping in my misty way,
I feel His hand—I hear Him say,
"My help is sure."

I cannot read His future plan,
But this I know:
I have the smiling of His face,
And all the refuge of His grace,
While here below.

Enough, this covers all my want,
And so I rest;
For what I cannot, He can see,
And in His care I sure shall be
Forever blest.

FIELD NOTES.

Bro. W. R. Meredith of Norris City, Ill., asks us to announce that he has taken charge of the work in that city, and requests prayer that the power of God may prevail.

Evangelist H. Birmingham wishes to announce that the saints at Texarkana, Texas, are purchasing a lot and tabernacle at the cost of \$300, and they would greatly appreciate the loving co-operation of the Evangel readers in helping them make this purchase. All offerings can be sent to Bro. Birmingham.

Bro. G. D. Lockhart writes of continued victory in Winnipeg, Canada. "Bro. Erickson arrived on December 30th and took the meeting the following day, and there has been continual victory and great power since. On Sunday, January 7th, the power fell and nine received the baptism with the sign following. The meeting started at 10:30 a. m. and continued until 4:30 p. m. The following day nineteen put on Christ by being buried in the likeness of His death. Bro. Lankin took the baptismal service. He is much used in laying hands on the sick. We also have Bro. and Sister Phair with us who are always an inspiration." In a later letter Bro. Lockhart writes,

"Twenty-five more have received the baptism since I last wrote."

Bro. Walter Higgins writes from Puxico, Mo., "Prove me now herewith saith the Lord." Mal. 3:10. We tried this and found the Lord as good as His Word. He came and brought us victory. Nine were saved, and ten received the baptism according to Acts 2:4. Eight were baptized in water. Bro. W. E. Giles came and helped us in the revival, also Bro. and Sister Childers, and Bro. and Sister Claud Spooner."

Pastor Peter Davies writes from San Jose, Cal., "The Lord is touching the hearts of the Latin American people in a marvelous way, on the street corner. They are reaching out their hands like starved children for the Gospels as the brethren hand them out. We have three leaders representing three classes, Spanish, Portuguese, and a Philipino, all very earnest in reaching out for their own people. We are praying for an Italian leader, as there are thousands of Italians in this city.

"Yesterday we had a glorious day. One woman was healed of paralysis, and a Philipino was converted last night. The Pentecostal assemblies on the coast have the solution to the religious problems of the 85,000,000 Latin American people of Mexico and South America. When once these Latin people are saved and filled with the Spirit they make the best missionaries, and are eager to go back among their people to tell the story. Please announce that the address of the Latin American Assembly of God in San Jose is 21 South Market St., Pastors Francisco Ortiz and Peter Davies." Pray for the great work of the evangelization of the Latin American people on the Pacific Coast.

G. A. BARTLETT'S WHEREABOUTS WANTED.

His home was in St. Louis but he has not been there for some time. Anyone who can give information address A. A. Wright, 223 North Western Avenue, Dayton, Ohio.

SPECIAL MEETINGS AT FT. SMITH, ARKANSAS.

Bro. Chas. E. Ray asks us to announce some old time revival meetings to be held at 1314 Towson Ave., Fort Smith, Ark., starting on January 21st. Bro. W. H. Pope and band of Pawhuska, Okla., are expected to be present. All saints invited. For further particulars write Bro. Ray, R. 1, Box 149, Ft. Smith, Ark.

REQUESTS FOR PRAYER.

A sister in San Gabriel, Cal., desires prayer for healing.

A sister in Wells, Texas, requests prayer for herself and family.

A brother in High Bridge, Ky., asks prayer that he may receive the baptism of the Holy Ghost.

A sister in Cartersville, Okla., who has lost her husband, requests prayer that she may meet him in the last day.

A child writes, "Please pray for my papa, he is sick unto death, not saved; please ask God to heal and save him."

Evangelist Alexander Low writes from Baltimore, Md., "Pray for the work in this city, that God may have His way."

A sister writes from Birch Tree, Mo., "I have a large goitre on my neck. Please pray for me that it may be removed."

A mother writes, "Please pray for the healing of my little daughter that she may be healed of scrofula—she is in a bad condition."

"Please pray for two children having the whooping cough. Am looking to the Lord for deliverance."—R. H. B., Kellerton, Ia.

A request comes from Floydada, Tex., "Please pray that the Lord will send someone to this community to start up a work for Himself."

A sister writes from Toppenish, Wash., "Pray that God will send someone here, full of the Holy Ghost, to preach to these people. Pray for me."

Bro. W. L. Hardy of Denning, New Mexico, writes that he feels that he should be in the work of the Lord. He has been saved from a drunkard's grave, and has been healed of tubercular trouble, and feels that he should be out as a witness, and writes, "Pray the dear Lord will open up the way so I may be in His precious will."

A NOTE OF PRAISE.

"I sent a prayer request last spring to the Evangel, asking for prayer that I might sell a piece of land. The prayer was answered, and I praise and thank my heavenly Father that He does hear and answer prayer."—Mrs. Eliza Wise-carver, Oregon.

CHANGE OF ADDRESS.

Brother Fred O. Price announces that he has changed his address from 1640 North Francisco Avenue to 2023 North Sawyer Avenue, Chicago, Ill. His phone number is 4885 Albany. He reports "God is blessing, healing, saving and baptizing. Glory to Jesus."

FIFTY SEEKING THE LORD WHEN MEETING CLOSED.

God has been meeting us in a blessed way during the past two weeks revival at the Oak Hill Tabernacle, 2024 Roosevelt Ave., Indianapolis, Ind. Brother A. G. Garr of Los Angeles, California, was with us, and God used him in bringing forth some very precious messages, and the conviction was upon the sinners until as many as seventy-five came forward seeking the Lord in one service. Thirty-five received the baptism in the Holy Spirit, and twenty-seven were baptized in water, and there were fifty seeking the last night. One woman who never had sought the Lord before in our meetings was saved and filled with the Spirit, the last night, in just a few minutes; many are under conviction, and while the special meetings have closed, we expect to see many more find the Lord as the result of the seed sown during the two weeks past. One remarkable feature of the meeting was that many who have sought the baptism in the Holy Spirit for years received it at this meeting; another was that doctrinal differences were left out and all went fishing for lost souls, and God honors such meetings in every place, praise God.

All evangelists and ministers of the Pentecostal movement are welcome when in our city; call and let us get acquainted.—L. V. Roberts, pastor, 2026 Roosevelt Ave.

NOW ENJOYS ROBUST HEALTH.

I was converted August 12th, 1886. Was then about 17 years of age, and in robust health. In the following September, I had a severe attack of nervous fever. In July, 1888, I was taken down with slow fever (typhoid), which lasted thirty-five days, and I was left in a worse condition than before. In March, 1892, I had another attack, lasting twenty-one days. From this time until 1895, I grew worse and worse. In 1895 I was sick again, and was up and down for four years, spending all I had accumulated in doctor's bills and medicine.

In the summer of 1899, I began to get somewhat better. My doctor said he could not cure me, but he advised me to travel for my health, and I began traveling from place to place, making enough out of my photography work to keep me up. I was taking all kinds of medicines that my friends would recommend.

But I am glad to say that about three years ago, there came a little band of people to near Tubal, Union County. They preached Holiness, divine healing, and the baptism of the Holy Ghost with the speaking with other tongues. My pastor and I went to see for ourselves, and we saw and heard things that convinced us it was of God. I am glad that I heard the Gospel in its fulness, and believed to the healing of my body.

On the 18th of last October, I was thrown from a wagon, and broke my right arm in two places. I am glad to say I trusted God and have written this with my right hand. Wonderful, won-

derful Saviour is mine! Praise God I am sound and well today.—Lee M. Elliott, Arkansas.

Bro. L. A. Kizer writes from Texas, "In 1905 I gave my heart to the Lord and lived a consecrated life, trying to do God's service in every way. In January last I attended a meeting held by Bro. Van Merrill and felt that the Lord had something more for me. I sought the Lord and was led by the Spirit to praise and bless God as in Luke 24:53, and the result was that He took charge of me and spake for Himself through me. I praise God for His way for He does not cause us to hunger unless He has got food for us."

Sister C. Allcorn of Texas testifies, "It is over two years since I accepted the Lord as my Saviour and Healer. Before that time I could hardly eat anything. I would go hungry and wish day and night for something to heal me of the dreadful stomach trouble from which I was suffering. I only weighed a hundred and nineteen pounds at that time; I could never get a good night's rest, never felt well; I was a slave to snuff and all kinds of medicines. But praise God, He came into my life and has taken it all away. I am perfectly healed, can sleep well, and weigh one hundred and fifty-seven pounds. How I do praise God for what He has done for me and for my family whom He has healed so many times."

PENTECOSTAL CONVENTION, YOUNGSTOWN, OHIO,

will be held at 124 East Federal street, from January 28th to February 4th, inclusive. Workers expected: Pastor D. H. McDowell of Scranton, Pa., Pastor Thos. E. Float and Joseph Tunmore of Pittsburgh, Pa.—J. T. Boddy, Pastor.

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.

TRACTS OF SIX PAGES.

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.

THE PENTECOSTAL WORK IN PORTLAND, ORE.

I know you will be glad to hear that the Lord is mightily pouring out His Spirit in Portland. Ever since we came into the hall from the campgrounds, the blessing of the Lord has been on the work. Many souls have been saved and baptized with the Holy Ghost, and many wonderful healings have taken place, not only in the mission, but through handkerchiefs that have been prayed over and sent far and near. We received a report from India, where we had sent a handkerchief that was prayed over for a father and daughter who had very bad cases of granulated eyeids, were almost blind, and as soon as they received the handkerchief they were instantly healed.

It is remarkable the way the Lord brought in a whole Swedish family through one little saint who told one member what the Lord was doing in the earth today. This man was sick fourteen years, given up by all the best doctors in the city. He came to the mission without hope for soul or body, just broken hearted, but he heard the story of Jesus, was prayed for and received his healing and was wonderfully saved, and later received his baptism. That brought his wife; she, too, was sick; had never been to Pentecostal meetings before; just laughed at it, but she soon gave up her prejudice and came to the altar, got saved and healed, and later received a wonderful baptism; now they both are the picture of health, going out to the street meetings every night telling of the wonderful things the Lord has done for them. This brought his three brothers and their families, and also his old mother and father from the country, and they all got so hungry for God, and true to His promise the Lord filled every hungry soul with His Spirit; they all received the Holy Ghost and spoke in tongues. It would do your soul good to see the old folks rejoicing in the Lord under the power of the Spirit.

We hold meetings every night except Saturday and most of these precious souls are out every night. The power of the Spirit has been on every meeting. Our afternoon meetings, held on Wednesday and Friday afternoons, have been so helpful to the saints, the Lord has brought forth the Word in a remarkable way, and that is what brings forth the results in the work here.

A band of street workers go out every night and tell the story to the sinners, and every night sinners come off the street. Last night the power of God fell on the saints and they were standing all over the hall with their hands in the air praising and magnifying the Lord in tongues. Oh it was so rich to our souls, and two sinners came to the altar, one of them had been coming to the mission for about two weeks and was going to leave town, but couldn't get away from the Lord, for He had His hand on him. When he came to the altar the power of God struck him and he was wonderfully saved, the old time salvation.

The Sunday before New Year, we had

a big day at the mission, the saints came in the morning and stayed all day, until twelve o'clock, when God just opened the windows of heaven to our souls, while we prayed the old year out and the new year in, and the next day we had the use of one of the churches in town where we held a baptismal service. Sixteen precious souls were baptized in water; it was a good start for the New Year. That same night a man came from Kelso, Wash., to receive his baptism and he certainly did.

How we do praise God for this revival, and for the way God answers prayers. Requests are read every night from all over the world; it's surely wonderful to read the letters from people that have been healed through the prayers of the saints; we have much to praise God for. Pray for us. Yours all for Jesus.—Will C. Trotter.

NOT IN ADVANCE

There is in the Bible no promise of grace in advance of the need. God does not say He will put strength into our arm and the battle is yet afar off. When the conflict is at hand the strength will be given. He does not open the gates for us nor roll away the stones until we have come up to them. He did not divide the Jordan's waters while the people were yet in their camps, nor even as they began to march toward the river. The wild stream continued to flow, as the host moved down the banks, even until the feet of the priests had been dipped in the water. This is the constant law of divine help. It is not given in advance. As we come up to the need the supply is ready, but not before.

Yet many Christians worry because they cannot see the way opened and the needs supplied far in advance of their steps. Shall we not let God provide and have faith to trust Him?

Keep Thou my feet; I do not ask to see The distant scene; one step enough for me.—Sel.

Printing outfit, suitable for tracts, for sale at half price. Address E. L. Corle, 122 W. 6th St., Topeka, Kansas.

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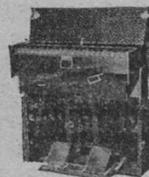
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