

**SPECIAL PENTEGOSTAL NUMBER**

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# THE WEEKLY EVANGEL

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## ARE THE DAYS OF MIRACLES PASSED?

Sermon by Brother Andrew D. Urshan, at Ottawa, Ontario, January 29, 1917.

I am going to speak tonight about a very important and common theological question, viz: "Are the days of miracles passed?"

We do not mean miracles of Satan, but miracles of grace; miracles the prophets of old wrought in the name of Jehovah; that Jesus Christ worked in the name of His Father, and that the Apostles did in the name of the Lord Jesus Christ. Are the days of miracles passed, or, in the days in which we are living, should we expect these miracles to be wrought among believers?

It is common teaching among so-called Christians, and it has been concluded, that the Apostles' miracles, or the Bible miracles, are not for us in these days. As the Apostles died, the days of miracles passed away with them. All we have in these days is to believe the written Word, and to trust God, believe the promises of God, and do our very best to do the will of God, and not expect any supernatural operation of God in our midst; as Divine healing, casting out devils, healing of incurable diseases, receiving knowledge and wisdom without school studying, becoming preachers and prophets and bishops by the anointing of the Holy Ghost and not by training in theological seminaries. All the supernatural we are taught in our churches to look for is only the salvation of souls, that is all, the rest is not to be expected for it was not for us.

The majority of denominational churches have concluded on the subject that the time of working miracles is passed, and that we should not expect to see those mighty miracles the Apostles did in the church *today*. They also warn us: "If you see any people doing miracles, remember they are from the devil, for God said, in the last days false prophets will come and do miracles." They say the people who do miracles are from the devil; so beware of people who say: "We do miracles in the name of Jesus, our Saviour and Lord." That is a common warning of the modern preachers to the souls who are hungry for the full Gospel of Jesus Christ and the power of God. But, nevertheless, God Almighty knows hungry people; He knows the people who are seeking Him, and seeking Him in truth.

### The True People of God.

The people in general who are seeking God's best, and are simple enough to believe all His Word, they are not the highest people of the world, they are not the best educated, generally, they are common, plain, poor in many cases. This has been the case from the beginning. God chooses foolish things to reveal His wisdom; through the foolishness of man, that the people may see it is not man, but God through man. He chooses weak things to show His perfect power and authority through weakness, that the people may see it is not that weak man (naturally weak), it is God through him. God chooses those who are nothing, put aside by great men of the world, and shows the great things of heaven through their life; and God chooses the ignorant, filling them with divine, supernatural wisdom to confound the wise of this world. He does this that the people may see and hear these wonderful, supernatural things through those weak, foolish, unworthy people, that they may see it is the gracious God, that they may believe Him. And He does this also that the people whom He uses may see that they are not doing it, it is God Himself, through them, so that they would

not be puffed up, and try to take the glory of God unto themselves. Bless His name, this is His way. Hallelujah! (1 Cor. 1:18-31.)

### Biblical Teaching.

The Word of God shows us that the days of miracles of grace are not passed, and shall not pass away. God is unchangeable, and there can be no shadow of changing come upon Him. Jesus Christ of yesterday, the past tense, (past centuries), today (present); He is the same forever. This is Bible, Scripture. You will find this in Hebrews 13:8.

Let us therefore go on and see if the days of miracles cannot be wrought in these days.

Jesus, speaking to His disciples in the 14th chapter of John, from the 11th verse, said: "Believe Me that I am in the Father, and the Father in Me; or else believe Me for the very works' sake." The WORKS—plural. "Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and *greater* works than these *shall* he do, because I go unto the Father." *Shall*, not may, but *SHALL*. It is settled in heaven. Greater—shall he do. Who is he? *Every one* that believeth, and at any time. "And He said unto them: Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues, etc.," (Mark 16:15-17). Not may, but *shall*; it is settled, *SHALL*. Who are these that believe? The people all over the world who will hear the Gospel through the Apostles; these people, yea, to these believers, these signs shall follow. What are these wonders, or signs, that shall follow the new converts? "In my name *they* shall cast out devils, *they shall* speak with new tongues, heal the sick, etc." The Bible tells us that miracles of grace can be wrought, and ought to be wrought, in all this dispensation of the Holy Ghost until Jesus comes back.

"Even as the testimony of Christ was confirmed in you: So that ye come behind in no gift; waiting for the coming of our Lord, Jesus Christ," (1 Cor. 1:6, 7). Thank God, the Apostle tells the church that she should have all supernatural gifts until Christ's second coming.

### The Source of Miracles.

Let us see why the days of miracles are not passed, and how their absence is impossible among the true believers. Because there is a living and abundant *SOURCE* for the miracles of grace, and a great *purpose* and *secret* attached to them; therefore it is settled, once for all, that these miracles shall follow believers wherever this Gospel is preached.

If the days of miracles are passed, then the source of these miracles is dried up, the cause is vanished, and the purpose of these miracles to be wrought is passed away.

Now, we will see in the written Word, thank God, that the *SOURCE* is not passed, the cause is here, the purpose is on. What is the source of miracles? Why was it that Jesus wrought miracles? Why does God save people? Why does He receive backsliders home when they repent? Why did our Lord cast devils out of men? Why did He open blind eyes, raise the dead, cleanse the lepers,

teach heavenly things to the people? Why? Why? Why? Because He was *FILLED WITH COMPASSION*, and He was moved by compassion to do all these things to the needy people. Hallelujah! Praise Jesus! Let us keep this in mind.

#### Source of Salvation.

It can easily be proven from the pages of the Sacred Word that the source by which Jesus saves sinners is His compassion. In Luke 10:29-37, Jesus is answering a lawyer who asked him a question. "And Jesus answering said: A certain man went down from Jerusalem to Jericho and fell among thieves, which stripped him of his raiment, and wounded him, and departed from him, leaving him half dead. And by chance there came down a certain priest that way: And when he saw him, he passed by on the other side. And likewise, a Levite, when he was at the place, came, and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: And when he saw him he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence and gave them to the host, and said unto him, take care of him; and whatsoever thou spendest more, when I come again I will repay thee."

This is the picture of sinful humanity traveling from the holy life of God into this world; Jericho represents the city of sin. Jerusalem represents holy, divine life. The city of God was the first habitation. We were all holy and born holy in our first parents, Adam and Eve; but since Adam fell he began his journey with his race and Satan came, with all demons, robbing us from all glory, all righteousness, and beating us to bleeding, throwing us into the middle of the road dying. But Jesus Christ is the Samaritan. This was a nickname for our Lord. He came, thank God, to our help. The old law, the Pharisaical law, could not save us, nor plead for us. They left us. But Jesus came down from His high throne, from His glorious standing, traveled that road for us; finding us bleeding, dying. He took us, washed us, put the oil of His grace upon our wounds, and gave the Inn-Keeper (the Holy Spirit) the command to take care of us until He comes for us again.

#### Compassion the Source.

What moved that Samaritan to do this exceeding favor for that man? Tell me, what had he? *COMPASSION!* This is a very sweet picture of Jesus Christ finding the unsaved, because He has great compassion for them.

Now we come to the story of receiving backsliders. Why does God receive backsliders who go into sin? We have a beautiful picture of that in the prodigal son. He went astray, left his home, spent all he had, and he was in a terrible condition. But he woke up to the fact that he was foolish to do that, and said to himself that he would go back to his father's home, confessing his faults, and not try to take his first place as son, but as servant, with a broken heart, contrite spirit, and confession. Now we see his father accepting him, not throwing him away, saying to him: "You are a terrible fellow, you go back and die." But he takes him back. Why does he take him back and give him a new garment? Why did he not kick him out from home? Because he had compassion. "And he arose and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him, etc." (Luke 15:20.)

Beloved, you will say, "We all believe that. The

compassion of Jesus Christ saves, takes backsliders back." Well, we can prove that it is the same compassion of Jesus Christ that casts devils out too.

#### Compassion Casts out Devils.

We read in Mark 5:19 that there was a man filled with devils, not two or three devils, but *filled* with devils. He was so terrible, and such a terror that people could not bind him in his home by chains, he broke the chains, he had supernatural, evil power and strength; and that man was carried by evil spirits to live away from the city, in graveyards, ran around in fields, and came to the graveyards, hitting his head on the stones and walls. No man could travel around there. Jesus, full of compassion, knew about him and his poor family. He traveled to that road. That man came, filled with the devils, just like he would go to anybody else, to tear Him to pieces; but the demons in him knew Jesus Christ. He screamed: "Why do you come to torment us before the time?" Jesus said, "What is your name?" He said, "Our name is Legion,"—Devil speaking through him. Legion! My! So many devils and demons. Then these demons begged Jesus not to throw them away out of that man, into the pit, but into swine. Christ cast them out of the man into the herd, and the whole herd fell into the bottom of the sea. The man was healed, and he was just as sensible a fellow and as good as any of us. Now what made Jesus Christ cast the devils out of that man, and the man got so pleased that he wanted to follow Jesus all the time? The fifth chapter, 19th verse, tells us. "Howbeit, Jesus suffered him not, but said unto him, go home to thy friends and tell them what great things the Lord hath done for thee, and hath had *COMPASSION* on thee." Don't forget that.

We find also in the 9th chapter of Mark, 22nd verse, again a case of demon-possessed person, and Jesus casting them out. Here we see a man whose son was possessed with a devil, and that devil used to torment him; would throw him in the fire, and water, and make his mouth to foam. He was in a terrible condition. He asked the disciples of Jesus Christ to cast the devil out, but they were little of faith. It was a very hard case, and he came to Jesus Christ. What did he say? He told of the condition of his son, and cried: "HAVE *COMPASSION* on us." What happened? When Jesus saw the people come running together, He rebuked the foul spirit, saying unto him, "Dumb and deaf spirit, I charge thee to come out." He cast that devil out. Why? Because the father of that man pleaded "Have compassion on us." And Jesus did have compassion, didn't He? Devils were cast out.

#### Raising the Dead.

It is plain that the compassion of God casts out devils; but it is proved that the compassion of God not only casts out devils, but raises the dead also. Luke 7:13. Here is a widow's son; her only son, she loves him, but he died. His death was so affecting, the whole town seemed to weep with her; and Jesus came and saw not only the dear mother of that boy weeping and crying, but all the people with her. Jesus could not stand it, he was too loving. Now, let us see what happened.

"When the Lord saw her, He had *compassion* on her, and said unto her, "Weep not." And He came and touched the bier; and they that bear him stood still. And He said: Young man, I say unto thee, arise. And he that was dead sat up, and began to speak. And He delivered him to his mother." Why did Jesus raise that dead? Because He was moved with *COMPASSION*.

#### Source of Cleansing of Lepers.

Now we will show you from the Bible that the source of cleansing the lepers is divine compassion also. We find

it in Mark 1:40-42. "And there came a leper to Him, beseeching Him, and kneeling down to him, and saying unto him, if thou wilt thou canst make me clean. And Jesus, moved with *compassion*, put forth his hand, and touched him, and saith unto him, I will; be thou clean. And as soon as He had spoken, immediately the leprosy departed from him, and he was cleansed."

#### Source of Healing for the Sick and Multiplying the Necessities of Life.

"And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick." "And in those days the multitude being very great, and having nothing to eat, Jesus called His disciples unto Him, and saith unto them, *I have compassion on the multitude*, because they have now been with me three days, and having nothing to eat: And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far." "So they did eat, and were filled: and they took up of the broken meat that was left seven baskets. And they that had eaten were about four thousand: and He sent them away." Matt. 14:14, etc.

#### Source of Christ's Teaching.

Now let us see what was the source of teaching the people the things of God. What was the reason that Jesus was so willing to teach the people mysterious things? Mark 6:34, tells us what was the source of His kind, loving teaching. Bless His holy name. "And Jesus, when He came out, saw much people, and was *moved with compassion* toward them, because they were as sheep not having a shepherd: And He began to teach them many things." Why did He teach them any things? Why did He preach unto them? Because He received a salary—and if you don't give Him a salary He won't preach? Hallelujah! We are glad there are some preachers in these days, they are business men some of them, they sell their business, and with their own money go and preach the Gospel. Why? Because they have compassion on the poor, ignorant people possessed by sin, and they go and preach to them the Gospel, and God sets them free. The source of all the teachings of Jesus was COMPASSION. He was moved with *compassion*, and taught them.

#### Source of Healing of the Blind.

Now let us see what was the source of opening the blind eyes: "And, behold, two blind men sitting by the wayside, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, Thou Son of David. And the multitude rebuked them, because they should hold their peace: But they cried the more, saying, Have mercy on us, O Lord, Thou Son of David. And Jesus stood still, and called them, and said, What will ye that I shall do unto you? They said unto Him, Lord, that our eyes may be opened. So Jesus *had compassion* on them, and touched their eyes; and immediately their eyes received sight, and they followed Him." Hallelujah! Hallelujah! Hallelujah! Glory! Glory! Glory! So Jesus *had compassion on them* and touched their eyes. What, then, is the source of opening the blind eyes? Tell me now. COMPASSION! Com-PASS-ion.

Well, I wonder if the Loving Saviour has lost His compassion. *Do you think so?* How many of you think Jesus has lost His compassion, raise your hands, please? There is not a preacher in this town could raise his hand to that.

#### Need for Compassion Today.

Now, if God had compassion over the old Jews, why should He not have compassion on us? Have we no lepers, etc., etc., in these days? You will say, we have hospitals, doctors, and so on. Yes, but while there are all

these things, hospitals, doctors, asylums and hospitals for the insane, they don't heal them all. Who is going to help those millions of insane people, and thousands of lepers? Who is going to raise up many people who may die before their time comes? Who is going to open so many blind eyes? Hospitals and doctors cannot do it, they can do a little good only. Many cases are all around us, and who is going to do it? They need sight, don't they? They need feet to walk, and to be healed from tuberculosis, unclean cancer, leprosy, and they need to be healed from insanity. The houses for insane cannot do it. They need it, and God knows they need it. Do they not need His compassion? Yes, they do. But why are they not healed? Because His people, believers, are not true believers through whom He may work.

Jesus said, "I am going to My Father, you shall do greater works than I did." You! YOU! YOU! You that believe on Me shall do these works—even greater. I will pray the Father to give you the Holy Ghost, and you shall do works.

#### Placing the Responsibility.

Who is responsible for so many sick people around us, and so many afflicted, and so many insane? The CHURCH! Who is responsible for so many blind people? The CHURCH! Who is responsible for so many sinners not saved? CHURCH! Backsliders not reclaimed—CHURCH! CHURCH! CHURCH!!! Here is the responsibility of the true church. We ought to have compassion in us, and the compassion of God move through us and do the gracious works of Jesus Christ. The Apostles did what Jesus Christ did. Why, some of the modern teachers are trying to deny the truth, saying, "Because they were Apostles, therefor they worked miracles, etc." But God does not say so. God says the source of miracles of grace is not because they are Apostles or not Apostles, it is because of the compassion of God. If the compassion of God is in us, in that measure we will do the works of Jesus Christ. If the compassion of God is in a bishop, he will do it; if it is not in the bishop, but perhaps in some woman, she will do the works of God. It is not because it may be he or she, it is the compassion of God and the power of faith.

It seems to me we are babies concerning these wonderful, fundamental truths of the blessed and glorious Gospel of our Lord to humanity. Let us remember we are coming out of unbelieving churchanity. We have received some blessings in our past life among our Protestant denominations, but the abnormal dead faith, and man-made theology, has been much greater in our lives than the truth that setteth free. But the gracious God, who has promised to fill the hungry souls, heard our deep cries for more of Him, and since the last twelve years, when He began to pour out His blessed Latter Rain upon all nations, we have been discovering many precious things of God that builds up the true faith, and this course of study is one of the precious discoveries, that the days of miracles cannot be passed because of the eternal, unailing SOURCE OF GRACE.

#### SPECIAL PENTECOSTAL NUMBER.

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## AS THE SPIRIT GAVE THEM UTTERANCE.

G. R. Polman.

"And they were all filled with the Holy Ghost and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:4.

The baptism in the Holy Spirit, as received by the disciples on Pentecost, means to be possessed by the Holy Spirit, so that He as the possessor of His temple, may henceforth reveal Himself in it. Hence we read in the text quoted above: "As the Spirit gave them utterance." "The Lord is that Spirit." 2 Cor. 3:17. "He is Lord and Master in His temple."

The "other tongues" in Acts 2:4 were the first manifestation of the Holy Spirit through the disciples, and showed that the Comforter had come in. The same utterance of the Spirit was afterwards in Caesarea for the six Jewish converts, who had come with Peter, an evidence of the fact that the Holy Spirit also had been poured out on the Gentiles, Acts 10:45-46; and for Peter it was a sign that this baptism of the Spirit, which the Gentiles received here, was the same which they had received in the upper room. Acts 10:47; 11:15.

In Acts 2 we see that the miracle of tongues was manifested on the first Pentecost in two different ways. Verse 4 and verse 11 describe each a separate event. The outpouring of the Holy Spirit which we find in verse 4 occurred in the upper-room, where the hundred and twenty had come together during the time between the Ascension and Pentecost, (Acts 1:13-14) continuing with one accord in prayer and supplication till suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. Cloven tongues like as of fire were seen on each of them, and they were all filled with the Holy Spirit, and began to speak in an *unknown* tongue, under the power of the Holy Spirit; each of them spoke mysteries unto God, without being understood by one another. Then they went from the upper-room to the temple, and it may be that going through the narrow streets of Jerusalem they were praising God. Thus a great multitude assembled in the temple court, where the Holy Spirit manifested Himself again through the disciples. This time not in *unintelligible* tongues, but in languages which were *understood* by those present, Jewish proselytes, who had come from fifteen different regions to Jerusalem for the feast of Pentecost, heard them speak in their own tongues the wonderful works of God. Acts 2:6, 8, 11.

Those languages, which were understood by others, we find no more recorded in the Acts, even not where we are told of other outpourings of the Holy Spirit. This is an event of itself, and seemed to have served as a token for Israel that Joel's prophecy began to be fulfilled, that the crucified Messiah, being exalted by the right hand of God, had received the promise of the Holy Ghost, and now shed forth that which they saw and heard. Acts 2:33.

In connection with this may be remarked that also in the Pentecostal Assemblies of today, it has occurred now and then, that a Spirit-filled person spoke or sang in a well-known tongue, howbeit the person himself did not know that language, but he or she was understood by some one present.

In "Triumphs of Faith," June, 1916, we found a striking testimony by Mrs. Sophie Hansen about this. She writes:

"When my husband and I were with you in Beulah Heights, you asked me to write an article for "Triumphs of Faith" about the Chinese language, which the Holy Ghost speaks through me without my learning it. Before I received the baptism of the Holy Spirit, the Lord told me that I should ask Him for the Chinese language to be given me

through the Holy Ghost. We had then had the call to China for three years. When I received the baptism of the Spirit in Chicago, Ill., I spoke in Chinese, and it was understood by a returned missionary. We were sent to China the same year. When we had been there six months, one Sunday morning, in 1908, July 26th, I was moved by the power of the Holy Ghost to speak to the Chinese in their own tongue. This was outside our door, on the street. We had a wonderful time. Some who listened, had tears in their eyes: it was spoken to them with such love and tenderness of the Spirit. Crowds came to see what had happened, because they knew I could not speak Chinese. Students from some schools near by came to investigate, and were heart-broken when the Lord spoke to them. I was afterwards led to go from street to street, into their houses, opium dens, and idol temples. Also took boats and went up the rivers, where thousands live in small boats; and everywhere the Lord led. God was with us in power; glory to His name! Souls have been brought into the Kingdom through the gifts and it remains just as bright to-day, and discerning with it; so when some evil doers, or hypocrites come around, the Lord lets us know what is going on, and points out the person. I can speak it at any time, but the Gospel only. It is not given me to speak earthly things, and I cannot read or write it."

The result of this miracle was that three thousand souls were converted that day, who made profession of it in water-baptism. The event of Acts 2:4, however, repeated itself every time, when the Holy Spirit was poured out somewhere. In Acts 10:44-46 they spoke in unknown tongues; there were no strangers present, however. Peter gave his address in language known to them all, and while he was speaking, the Holy Spirit fell on them, and Peter and those who had come with him heard them speak in tongues, so that Peter remembered the word of the Lord, how that He said: "John indeed baptized with water, but ye shall be baptized with the Holy Ghost" Acts 11:16.

In our days many Christians think, when they hear about a baptism with the sign of tongues, *of the devil*. But the Spirit-filled Apostle thought, as soon as he heard the tongues, *of Jesus*. How could it be otherwise! Had not he experienced the same blessing on Pentecost, and had not he heard from the Saviour's own lips, when He gave His last commands to His disciples, that they who should believe in Him would speak with new tongues? Mark 16:17

When the twelve disciples of John the Baptist at Ephesus received the Holy Spirit after Paul had laid hands upon them, that outpouring of the Holy Spirit was also accompanied by the same sign—speaking in tongues and prophecy. Acts 19:6.

Paul, too, received the gift of tongues when he was baptized with the Holy Spirit through laying-on of hands, not by an apostle, but by a simple brother, Ananias. Acts 9:17; 1 Cor. 14:14, 15, 18.

In Acts 8 we find the conversion of Samaria. This is the only case in the New Testament where we read of an outpouring of the Holy Spirit without tongues being mentioned. Yet it seems that they also spoke in tongues there, as some commentators explain from the fact that Simon the Sorcerer was more attracted by the reception of the Holy Spirit than by the conversions, the casting out of demons and the healing of the sick by the Evangelist Philip, and that this led him even to offer money to buy the power that if he should lay hands on a person, such a one might receive the Holy Spirit.

That the tongues of Acts 2:4; 10:46 and 19:6 were only a *sign* of the baptism in the Holy Spirit, as to Peter according to Acts 11:15, is plain from what we read in 1 Cor. 12, where Paul speaks about the *gift* of tongues and where we see that not every one receives the *gift* of tongues, verse 30, though Paul would it were so, 1 Cor. 14:5, even as Moses wished that all the Lord's people were prophets, Num. 11:29. All may receive the *sign* of tongues of Acts 2:4, when we receive the baptism of the

Holy Spirit, or when the Spirit comes over us anew, when we are in prayer, whether in the inner chamber or in waiting-meetings; whereas *some* receive the tongues as a *gift*, just as the other gifts of the Spirit, wisdom, knowledge, faith, etc. 1 Cor. 12:8-10.

The spiritual condition of the Corinthians was not as it ought to be, because the flesh was not crucified there; hence the wrong use of the gift of tongues. Thus 1 Cor. 14 is not our basis, but this is written for our learning; it is an instruction for the right use of the tongues. It seems that in other churches the gifts of the Spirit were used in the right way, so that it was not necessary to write about their use in the epistles directed to them.

THOSE WHO VISIT OUR PENTECOSTAL MEETINGS REGULARLY DO NOT HEAR US OFTEN SPEAK ABOUT TONGUES. The subject is the Christ who is to every Spirit-baptized believer the center of the Bible, and the cross of Christ, which is to them the center of the truth. But what's the good of the tongues then? is asked by many people. The Holy Scripture gives us an answer to that question. When Paul shows the wrong use of the gifts, he also states for what purpose this gift is bestowed. He says: "He that speaketh in an unknown tongue speaketh not unto men, but unto God, for no man understandeth him (as in Acts 2:4; 10:46; 19:6); howbeit in the Spirit, he speaketh mysteries." 1 Cor. 14:2. In other words, the tongues without interpretation are for the edification of the person himself in the inner-chamber, 1 Cor. 14:4. Therefore he says, "In the church I had rather speak five words with my understanding, that I might teach others also, than ten thousand words in an unknown tongue."

In connection with the tongues, Paul also speaks about the gift of prophecy and says: "He that speaketh in an unknown tongue edifieth himself; but he that prophesieth, edifieth the church," verse 4. Here we see that the gift of prophecy is of greater value than the gift of tongues (without interpretation). Hence, "Desire spiritual gifts, but rather that ye may prophecy; for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying," vs. 1, 5. Paul speaks first here about the gift of prophecy as a greater gift than the tongues without interpretation, whereas, he esteems the tongues with interpretation of equal value as prophecy. But this only in relation to the edification of the church: "That the church may receive edifying." Therefore his exhortation at the end of this remarkable chapter, "Forbid not to speak with tongues."

Since the gift is a supernatural one, the danger remains to use it in a wrong way, but the same is the case with the gift of prophecy, so that Paul advised in the same chapter, "Let the prophets speak two or three, and let the other judge," vs. 29. He that has received spiritual gifts must be willing to be taught, and subject to a Divine criticism. Then the gifts of the Spirit will be a great blessing to the church and serve to its edifying. The true condition of the assembly is often revealed by the gifts; so the pastor knows what message he has to deliver. Then it is no more a fighting as beating the air, but a direct going-in upon that which the Holy Spirit shows.

By the gifts of the Spirit God penetrates the consciences of men, and the power of God is manifested in the meetings, so that some times wonderful scenes of salvation are witnessed. The spiritualist suddenly perceives in what condition of spiritual darkness and error he is, and trembles by the uneasy spirits within him. Then he is prayed with, and in the name of Jesus the demons are cast out by the power of the Holy Spirit, and he is saved and prays: "O God, fill me now with Thy Spirit! Let the stronger one come in, that I may be kept!"

(The gift of tongues seems to be in close connection with the casting out of demons. Christ mentioned both in one and the same breath, "These signs shall follow them that believe. In My name shall they cast out devils; they shall speak with new tongues," Mark 16:17.) The Theosophist calls out, "If that is the Holy Spirit, if that is from God, I am erring!" He begins to pray, but he cannot; he is bound; he does not know the power of the cross, by which he can be freed. He never understood that Christ finished it all. When he comes back the next time we hear him say, "Now I have another insight in everything. I am perfectly happy now, and know that I am Christ's own."

The Pentecostal baptism with its gifts and power makes us give up the superficial attempts to reach the people, to lead forward the converts, to raise money for foreign missions or other Christian work. Where Pentecost is, there is a hunger for God, which constrains to prayer, to fellowship; it raises a desire to know the Word of God; it gives love for the missionary work; gifts are coming in without being asked. There is a great love for the lost.

Those who will fight the Pentecostal blessing are fighting the Word of God. The Holy Spirit leads us in the pure paths of the Word. He leads us into all truth. The Pentecostal movement is a revival according to the Word by the Holy Spirit. The Pentecostal power is the power from above which all God's children need and may receive. The blessing does not come in a distinct church of some special congregation. It comes to every one who prays for it, and consecrates himself to God, to whatever denomination he may belong. God has no elected church or movement, but he has a chosen generation, a royal priesthood, a holy nation, a people for God's own possession, that is willing, bearing His reproach, to go forth unto Him also without the camp of the christendom of to-day. Is it not the time that all true and faithful children of God should unite in oneness of heart, and come together with one accord to pray for the full blessing of the Latter Rain? Where are our young men and women erring today? Do not we see them on the broad way of life drifting away far from God?

Children of God, are you willing to serve the Lord and will you save others? Then to the upper-room-experience! That brings the multitude together; all other means are working death. It is the power from on high, that brings us near to Christ, so near, that we are drawn to Him as to a strong magnet. The Word of God preached in the power of the Spirit, pierces the heart and converts the soul. "Not by might, nor by power, but by My Spirit! saith the Lord of hosts."

Pastor Polman announces that all Dutch Pentecostal sakes can secure Dutch Pentecostal literature by writing G. R. Polman, Kerkstraat 342, Amsterdam, Holland.

All Christian saints have based their experiences on divine belief. We believe, therefore have we spoken. There is not a doctrinal scripture that is not connected directly with the experience of life. We translate our real creed into deeds.—Scofield.

"My soul, wait thou only upon God." That is our highest and most important work.—Murray.

McCheyne used to pray, "Make forgiveness so sweet to me that I can talk about it to others."

The minute you get get under condemnation, away goes your faith.

## THE CERTAIN CURE FOR CONSUMPTION.

By One who Has Tried It.

My father died of consumption in the year 1902. A few months later I was conscious that I was myself suffering with the same dread disease. I had a desire to become a missionary, and in 1906 applied to the China Inland Mission. At their request I was examined by our family physician and he pronounced that both lungs showed unmistakable evidence of tuberculosis, which precluded my acceptance by the missionary board.

I was working at the London Medical Mission Convalescent Home in Folkestone, England, and in the latter part of the following year I began to suffer very much with my left knee and my general health was very poor. In 1908 my mother insisted on my remaining at home because I was in such poor health, and in the month of August I was taken to a bone specialist who applied the X rays to my knee and diagnosed the trouble as tuberculosis, and the leg was encased in plaster of paris. I was examined by a lung specialist the same day, who confirmed the previous statement of our family physician. This was the first time that my mother learned of my real condition.

The following day God sent one of His children to me who spoke to me of divine healing, but I absolutely rejected the message as I felt that death would be preferable to life, owing to the fact that I was so up and down in my spiritual experience, and I missed my dear father so much.

Upon opening my Bible the following morning, I came right upon the verse in Jer. 17:14, "Heal me O Lord and I shall be healed; save me, and I shall be saved: for Thou art my praise." Then came the quick thought, "Oh, I hope the Lord does not want to heal me," forgetting at the time that *nothing comes to a child of God through second causes*. Almost every day as I opened the Word the Spirit directed my reading to the subject of faith and trust, and the question of divine healing was pressing so much, that my unwillingness to be healed became a barrier between the Lord and myself. I found I was unable to "pray through" as formerly.

One day as the versè quoted above was pressing heavily, to ease my conscience, I prayed that if God wanted to heal me that He would close every door of admission to a sanatorium which my friends were endeavoring to have opened up for me. The burden became so unbearable that I hoped to end it by writing to the friend I mentioned before, asking her never to mention the subject of divine healing again unless I opened up the conversation. I was willing for the Lord to heal me by natural means, by open-air treatment and by syrup of hypophosphates, but not by supernatural means.

I grew rapidly worse, and day by day the fever was burning more and more, until I had apparently only a few days to live. Still God was tenderly dealing with me, and when I was well enough to read my attention was directed to instances of healing.

One day, in disgust, I turned from the Bible hoping to get away from this question, and picked up a copy of the Life of Faith, a Keswick paper, hoping to get away from this tiresome subject. I opened to the page which was devoted to testimonies. The first article my eye lit upon was a note of praise to God that a captain's wife had been healed of a cancer. I was so annoyed that I threw the paper away from me as far as my strength would let me. Still God kept patiently pressing the question. At last, He caused me to know that if I resisted much longer it would be too late.

During a time of very great weakness, being not well enough to receive visitors, I was shut in with God. All

that day the Lord kept this one matter before me and caused me to know it was my last opportunity of yielding. So before going to sleep I asked Him for three tokens: 1. That I might know that healing was for *me*. 2. That I might have a desire to be healed. 3. That He would send the friend of whom I have spoken before, early in the morning. Her custom was to visit me only at night. I wakened in the night with no desire to be healed and thought, "How lovely, God is not going to heal me after all!" But early the following morning I *knew* that God was going to heal me, and I was looking forward with a keen desire to being quite well again, and I also knew that my friend would call that morning.

I then turned to the Word of God, this time with a teachable spirit and the Spirit led me to Ex. 15:26, "If thou wilt diligently hearken to the voice of the Lord thy God and will do that which is right in His sight, and will give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that heal-eth thee." From this I saw the conditions necessary were willingness and obedience. Then the Spirit led me to the record in the Gospels, and I saw how Jesus of Nazareth was anointed to heal all manner of sickness and disease. How I praised God for the word *disease*.

How wonderfully God answered all the questionings of my heart. I had thought from my early training in the Episcopal Church that sickness was for our soul discipline. Also that by His patience given in suffering that my dear unsaved relatives might be brought to the Lord after my death. I thought it might not be His will for some to be healed, and I feared the sin of presumption. But as he led me through the records of healing, I saw that *He healed all that had need of healing*—never once was one sent away or told it was not His will or for His glory, the only condition being, "According to your faith be it unto you," "Thy faith hath saved thee." And deeply through my heart rang the text, "Jesus Christ the same yesterday, today and forever."

I then looked up to God to know whether it was His will for me to receive healing alone with Him as I should have preferred, or did He wish me to go to a meeting for divine healing that my friend had spoken of in the early days. He showed me it was His will for me to take the latter course and although this would involve, in the natural, pain and exhaustion, I knew He would be sufficient.

A few moments afterwards the friend came, much to my mother's surprise, and on her exclamation she explained the reason of her visit was to tell us that the last door of admission to a sanatorium was closed, as the case was considered hopeless.

I then told her of all God's gracious leadings with me and asked her to take me to the meeting that afternoon, which she gladly did. As I was prayed over and anointed according to James 5:14, 15, I stepped out by faith on Heb. 13:8, "*Jesus Christ, the same yesterday, today and forever,*" and the Lord instantaneously healed me. All praise to Him! Since then He has shown that healing of the body is part of the great salvation He purchased for us.

For the encouragement of those who are tested I want to tell how God met me during my first great trial of faith. About ten days after my healing, I awakened to find every symptom of the old disease upon me. Fearing I had grieved the Lord in some way, I went to Him at once about the matter, and to ask the reason. He showed me it was not a question of sin, but the enemy seeking to take from the glory of God by imitating symptoms. I asked the Lord to give me a word to stand upon during this test,

(Continued on page 11.)

## The Weekly Evangel

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### THE LATTER RAIN.

Luke, in writing the story of Jesus in the days of His flesh, concludes his evangel with the word Amen, indicating that no more could be written. But in the Acts, where he describes the ministry of the Holy Ghost, it is significant that at the end of his treatise there is no "Amen." The ministry of the Holy Ghost was by no means finished when Luke laid down his pen. And it is the purpose of the Evangel from time to time to describe what the Holy Ghost continues to do, and although our witness may be lamentably poor and inadequate, we cannot but speak of the things we both see and hear, and which we know to be the work of God.

On the day of Pentecost, Peter, under the power of the Holy Ghost, declared that the manifestations of God's power then seen and heard were the fulfilment of Joel's prophecy: "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men dream dreams: and on my servants and on my handmaidens I will pour out, in those days, of my Spirit: and they shall prophesy." On the day of Pentecost, this prophecy was fulfilled to a little company of 120 in one city. When the 120 were speaking in tongues under the power of the Spirit of God, Peter said, "This is that which was spoken by the prophet Joel. If "this is that" nothing else is "that," and we need to look for "that" manifestation of the Spirit's presence if we want "that" which Joel prophesied God would send. To-day this prophecy is being fulfilled to thousands of believers in hundreds of cities in every part of the world. We look for yet greater fulfilment when the Spirit will be poured upon all flesh, no matter where they may dwell.

In that excellent book, "The Apostolic Faith Restored," Bro. Bartleman tells how the fire fell in Los Angeles in April, 1906, God making no difference between the tarrying saints in that city and the waiting disciples in Jerusalem, the Holy Ghost falling on them as on the 120

at the beginning, causing them to speak in other tongues as the Spirit gave them utterance. Although there had been similar manifestations in other places, this was really the beginning of a world-wide Revival, which we feel sure is the greatest the world has ever seen.

Just as our blessed Lord ignored the great religious leaders of His day and chose for His followers a few unlearned Galilean fishermen and despised publicans, and found His audiences mainly amongst the poor, who heard him gladly; and was Himself despised by the religious rulers and teachers of His day, so to-day, the Holy Ghost is calling in this twentieth century revival of apostolic religion not many wise men after the flesh, not many mighty, not many noble, but many poor, foolish, weak, base, despised nobodies; and the religious leaders and their press, with few exceptions, have either ignored or else have fought this movement. Just as the Revival which started on the first Pentecost after the Ascension of the Lord commenced outside the recognized church, so to-day this mighty Revival has come outside the recognized churches. We praise God, though, that many devout souls in the churches have come into this Revival.

The blessed Lord Jesus told His disciples before He left them that five special signs should follow "them that believe" (Mark 16:17, 18). He had previously given them authority to cast out demons and to heal the sick, and had told them that nothing should by any means hurt them, but there was one new sign awaited them in this dispensation of the Holy Ghost, the sign of a new tongue. And on the day of Pentecost the devout Jews, who came from every nation under heaven were amazed because everyone heard them speak in his own language. This is being repeated to-day.

Practically everything recorded in the Acts of the Apostles has been repeated in this twentieth century Revival, and if the whole story of the amazing miracles that have been wrought through the power of the Holy Ghost in the wondrous name of Jesus during the past few years were compiled together, a volume no less glorious but many hundreds of times larger could be produced. We have seen wondrous miracles of healing and heard many testimonies of how our glorious risen Jesus—who is the same yesterday, to-day and forever—has healed those who were suffering from every kind of sickness and oppression of the devil. Consumption, cancers, tumors, and every description of ill still flee before Him "who bare our sickness and carried our infirmities," "by whose stripes we are healed." We have heard of numbers of cases of the dead being raised to life again through the operation of the Spirit of God. To God be all the glory!

On the day of Pentecost, we believe the promised early or seed rain began to fall. The seeds of the kingdom were sown and began to spring up. To-day we are seeing the showers of the latter or harvest rain, and they are indeed showers of blessing. "Ask ye of the Lord rain in the time of the latter rain," exhorts the Holy Ghost through the prophet Zechariah. The wheat is being ripened quickly and being gathered in, and the threshing is taking place. The Lord of the harvest has His fan in His hand and is thoroughly purging His floor, separating the wheat from the chaff. There were never such days of separation.

Those who are willing to obey His exhortation to wait for the promise of the Father, He is baptizing with the Holy Ghost as at the beginning. A simple examination of the passages showing how the Spirit operated at the beginning when He fell on the waiting saints is sufficient to show that a manifestation of the sign of the new tongue came in the early days at the time of the baptism of the Holy Ghost. (See Acts 2:4, 10:46, 19:6).

In Acts 8 it does not specifically state that the new

tongue was manifested at the time the Holy Ghost fell on the Samaritan converts, but if the whole incident is read with childlike simplicity, we believe the inference is obvious. The sorcerer Simon had seen the miracles wrought through Philip, but the manifestation he saw at the time the people received the baptism of the Holy Ghost through the laying on of hands of Peter and John evidently amazed him still more, and so he offered money to receive a like gift. We believe the manifestation he saw was the same as that which amazed the devout Jews on the day of Pentecost at Jerusalem. As he was probably a spiritist he would see the possibilities of making much money if he could produce this kind of thing at his seances, but he was justly rebuked by Peter.

It is significant to note that Peter, who was present on this occasion was also present at the time of the Revival at Caesarea, and it is plainly seen he was satisfied that they had received the baptism of the Holy Ghost when he heard them speak with tongues, and from what he says in vindication of his visit to the Gentiles, he evidently accepts this fact as evidence that God had given the Gentiles the like gift as He gave to the Jews at the beginning.

This was the way of the baptism of the Holy Ghost at the beginning, and it is the way at the end. Many who have believed they have received the full baptism of the Holy Ghost in years past, in view of the work of the Spirit during the past few years, have waited further on the Lord and have been given the sign of the new tongue. We know that to the flesh this sign has no form nor comeliness that it should be desired, and we have reason to believe it is singularly objectionable to the enemy. But since Christ is giving it, who are we that we should withstand God? The importance of the baptism of the Holy Ghost cannot be overstated. It means more to the writer than he can express on paper.

Now, beloved, have *you* received the Holy Ghost since ye believed? The promise is unto you. This privilege was purchased for you by the precious Blood of Jesus. Wait for the promise of the Father. Blessed are all they that wait for Him. "They shall not be ashamed that wait for Me" (Isa. 49:23). Though it tarry, wait for it, because it will surely come, it will not tarry (Hab. 2:3).—S. H. F.

God works in us both to will and to do of His own good pleasure. First God works in to will, and *then* to do. The new will is an attribute of the new creation. The power to do must each moment be received from the Holy Spirit. The willing and the doing are from God, and by faith we look to Him to do for us what we can never do for ourselves.

Let us seek to arm weak believers with Christ's truth against a day of unexpected trial.

### GOD ANSWERS PRAYER.

We have proved that God answers prayer over and over again in the Evangel Home in St. Louis. When finances were low and we did not know which way to turn, we have persisted in believing God and God heard and answered and every need has been supplied. This gives us courage to believe Him again to undertake in our behalf.

### February 26th is the date

set by the court for the hearing of the A. A. Rice suit against the Publishing House and its interests, for alleged libel in April, 1915. We are going to as little expense as possible in preparing our defense, but we are counting mightily on the Lord to be our defense and strong tower. Will each member of the Evangel Family join with us in prayer on that date that righteousness may triumph and God's cause be vindicated?

## DAILY PORTION FROM THE KING'S BOUNTY

MRS. A. R. FLOWER

Sunday. "I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldst go." Isa. 48:17.

"In the way that He shall choose  
He shall teach us;  
Not a lesson we shall lose—  
All shall reach us;  
Strange and difficult indeed  
We may find it,  
But the lesson that we need  
Is behind it."

Monday. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24.

Back to the door of desire lie deliverances for body and soul, loosened funds for God's service, rich blessings, mighty achievements; and faith is the key that unlocks this door, granting to us free possession of all these "riches in glory by Christ Jesus."

Tuesday. "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper." Psa. 1:3.

"Trees planted by the waters!" What a blessed picture of the abiding life! There is the certainty of fruitage pleasing to God—sweetness, humility, love, joy and peace. Then there is the further assurance of fresh leaves—those outward, visible manifestations of vitality and spiritual life, which should properly accompany the normal, healthy, inward life. Thus do we meet God's desire for us, and know that blessed gladness of making Him glad.

Wednesday. "Their strength is to sit still." Isa. 30:7.

See that struggling chrysalis yonder upon the sand, rising and heaving in its desperate effort to be free. You wish to release it? Ah, but you would only end its life. For it takes these final death-like strugglings to bring forth the beautiful, perfectly developed butterfly that soon shall dart about your head. How much more then should we restrain ourselves from that fleshly activity and effort that so frequently hinders the perfect development of God's plan in other hearts and lives.

Thursday. "I give myself unto prayer." Psa. 109:4.

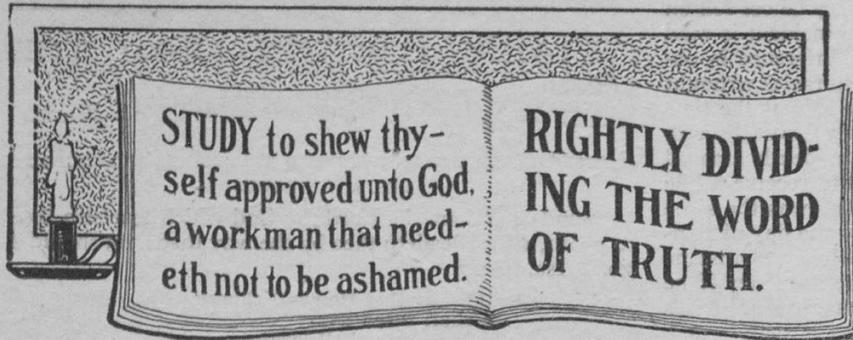
One thing the enemy tries to break down more than anything else is the continued habit of secret prayer. It will take all the mettle and power that lies within you to defeat him many times, and to persevere until secret prayer has its regular and recognized place in your life. There is no better time than the early morning. Those quiet moments spent before God until His hand of love is laid upon your brow, and His voice speaks to your inner heart—how much strength and silent power will follow you the whole day because of it!

Friday. "These things I have spoken unto you, that in me ye might have peace." John 16:33.

Fenelon says, "An excellent means of keeping ourselves in an inward quiet and freedom of spirit, is to put an end, at the close of every action to all further thought about it, by dismissing all the reflections of self-love, whether of self-complacency or regret."

Saturday. "For ye are all one in Christ Jesus." Gal. 3:28.

How misunderstandings and supposedly impassable walls of doctrinal difference and prejudice disappear when brethren meet face to face with hearts full of holy love and desire for God's glory. Every true heart has the same purpose, and while our heads may sadly disagree, our hearts still beat as one. Is it not as one dear saint expressed it, that "our differences are only temporal; our unity is eternal?"



## SUNDAY SCHOOL LESSON

March 4, 1917.

### JESUS FEEDS THE FIVE THOUSAND.

Lesson Text.—John 6:1-21.

Golden Text.—“Give us this day our daily bread.” Matt. 6:11.

Leading Thought.—There is sufficient bread for all who hunger.

1. **A Hungering Multitude**, Vs. 1-7. It is about one year since the healing of the poor man at the Bethesda Pool. During this time Christ has fulfilled his great Galilean ministry of which John records nothing. For accounts thereof see the other evangelists. Matt. 4:12-14:12; Luke 4:14-9:9. Between the Bethesda miracle and the feeding of the five thousand John records Christ's discourse on His relation to the Father. This miracle is the only one of the thirty-six recorded miracles of Christ that is described by all four evangelists. It came not only as an act of mercy, but furnished the occasion for Christ's remarkable message on the eternal bread. We must constantly bear in mind John's purpose, throughout his entire book, of establishing the deity of Jesus. Ch. 20:30, 31. So he does not follow the chronological order of the other three evangelists. The close comparing of the four accounts will be of much help. Jesus with his disciples had departed into a desert place, presumably to rest. Mark 6:31. But so great was the fame of Him, and the works He had already wrought, that this privilege was denied by the great multitude which followed Him. V. 2, 5. The drawing nigh of the Passover feast was partly responsible for the presence of many at this time. Perhaps they were on their way to Jerusalem. They would either cross the sea, or go on foot around the northern extremity. Through the day there had been blessed seasons in which Jesus ministered to the people. Matt. 14:14; Mark 6:34; Luke 9:11. Now as evening closed, the thought of their physical need of refreshment was uppermost in His mind. The twelve urged him to send them away, to them the only reasonable course to pursue in handling such a multitude. Jesus has a little conference with Philip on the subject. Vs. 5-7. “Whence shall we buy bread, that these may eat?” was

a question to try Philip. His answer, “Two hundred penny worth (between six and seven hundred pounds) is not sufficient for them, that every one of them may take a little,” shows the natural reasoning, the coarse realism, not of unbelief, but of an absence of faith which, entirely ignoring any higher possibility, has not even its hope left in a “Thou knowest, Lord.” Philip stood as do many of us when God is just ready to push us into meeting some special need. In the lives of all those who achieve great things for God there comes the time of the recklessness of faith—a leap in the dark, so to speak, like the faithful Abraham, who, “when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.” Heb. 12:8. We can easily picture that hungry multitude. We have only to lift our eyes today to see a greater multitude of hungry ones. The foretold famine is in the land, “not a famine of bread, nor a thirst for water, but of hearing the words of the Lord.” Amos 8:11. And our Lord is quite as concerned about it as about that early hungry multitude; and He is looking to us as to those early disciples to help Him meet the great problem. “Workers together with HIM!” What a privilege!

2. **The Miraculous Increase of a Small Supply**, Vs. 8-14. What a picture of human insufficiency. Those disciples were so very limited in their ability to meet those hungry ones. They lacked sympathy, they lacked supplies, they lacked faith. And are not these lacking things in professed Christians responsible for the many hungry souls today? Now for the picture of divine all-sufficiency. We have from Andrew the suggestion that “there is a lad here, which hath five barley loaves, and two small fishes.” Then his final lack of faith expressed in his words, “But what are they among so many.” Those disciples were at an end of themselves. And now Jesus takes hold of affairs, revealing His boundless resources. May we never forget it again and allow ourselves to become anxious over temporal or spiritual things of life. Requesting His disciples to show the people the cordiality of true hospitality, Christ proceeded to take the lad's lunch basket. Just a lad! We don't even have his name; but his scarcity store furnished the supper for “five thousand men, beside women and chil-

dren.” It was an unnamed Hebrew captive maid who brought the glad tidings to Naaman which resulted in his deliverance. God bless all those unnamed, unnoticed, hidden ones, who have been so mightily used many times in the accomplishing of His great designs. Perhaps He can use them better oftentimes than those whose names are so well known. I wonder if there was not a rising trust in their Master in the hearts of those disciples as they seated the people. Faith grows as we obey always. Jesus took all of the supply. Jesus wants all of our little, not just two or three loaves. I like the four words Matthew uses in the 10th verse of the 14th chapter. “He took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude. He took, He blessed, He brake, He gave.” This is the history of every life and effort which reaches the needs of mankind. He takes all that we give Him always—O that we could give Him more!—then He blesses—Praise His dear name! It is the overflow of our hearts that reaches others always. We drink of the living waters, and they become in us a well of water springing up and gushing out to water the desolate, dreary plains all around us. His blessing! Ah surely, “it maketh rich, and he addeth no sorrow with it.” After the blessing, then, the breaking, for you know all the loaves in the world could not satisfy the hunger of a starving man unless one of them was broken. “Bread corn is bruised.” That He might become our life and heavenly Bread, the Lord Jesus was bruised and broken. And we must be broken if we would be used in feeding the starving souls about us. What a comfort that it is Jesus who does the breaking, though of course we all know He uses constantly outside means and persons in forwarding His purpose. His hand is behind it and as we behold Him, not the means, we are content. The alabaster box must be broken in our lives before there can be abundant perfume to fill the house. The more yielded we are, the easier it comes, of course. It is like the husbandman pruning the branches that they may “bring forth more fruit.” Once broken, the giving is very easily done. Verse 11 gives the miracle, though exact time and manner eludes the grasp of the senses. “It must have taken place immediately after the prayer, as He distributed the bread thru apostles to the eaters. The evangelists show good sense in omitting a description of what is undescribable.” “Behold, what hath God wrought!” Not until the people were filled was His hand stayed. “He satisfieth the longing soul.” Is there not a lesson in the command to gather up the fragments. God's great generosity does not warrant us in prodigal wastefulness of His supplies. Not stingy, but wise and careful stewards are the ones He trusts in dispensing His stores. Further than this it was a final proof to the disciples of the reali-

(Continued on page 13.)

# Questions and Answers

By E. N. BELL, 2123 W. 24th St., Little Rock, Ark.  
to whom all questions should be sent.

## 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.

### 140. What is the meaning of straw in the Bible?

Ans. Straw is simply straw—wheat straw, oat straw, rye straw or barley straw as the case may be. It was used in Egypt to make clay stick together in brick. The Bible says the wicked are "like chaff which the wind driveth away." Here chaff includes all the worthless light parts, all except the pure grain. So chaff is here used to represent the light worthless sinner, who will not be gathered into God's barn.

But the questioner gives a dream in which she saw a person turn into "straw," and evidently is seeking by this question the interpretation of the dream. This department does not attempt to interpret dreams or visions. Please do not ask us any question involving the interpretation of private dreams or visions. Remember also not to expect answers by letter.

### 141. What is meant by keeping under the blood.

Ans. This is a phrase much used in testimony and preaching. To keep under the blood is to comply with the Bible conditions on which God promises to let the blood cleanse us from sin. John says, "If we walk in the light as He is in the light, the blood of Jesus Christ cleanseth us from all sin." To walk in the light is to obey the truth of God; and this will keep us under the blood. If we have sinned or disobeyed, the Bible way for such to get under the blood is to repent, confess and believe. The Word says, "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." When a child of God slips or sins, he should not lose hope and give up, he should truly repent and confess out to God. As sure as he does, God will forgive and cleanse. He must believe in God's faithfulness to keep this promise and accept it on His word. The holiest thing on earth one can do who has sinned is to repent and confess. This is for him walking in the light, because it is what the Word commands, and God will then surely let the blood cover or cleanse.

There are two extremes to be avoided. One is that once in grace always in grace, no matter how mean and low we live or how we reject the voice of God. Following such a notion many land in hell. The other extreme to guard against is that every time one through any weakness fails God, that God counts him totally backslidden and jumps at the chance to disinherit His child. Some hold that the least sin at once turns a child of God into a child of the devil, that such an one loses all he ever had. That he has first to seek justification, then get sanctified as a second work, and finally seek anew the baptism with the Holy Ghost. This doctrine is wrong, is unscriptural, discourages many a soul, and makes backsliders almost as fast as one can make converts. God is not in a hurry to disinherit His children. He will first chasten them, and use every endeavor to get them separated from all wrong. Not until every other means is useless will God disinherit His own. He is longsuffering, not willing that any shall perish.

### 142. What is the spiritual condition of the person who has lost his first love? Does the Spirit still abide in such?

Ans. God says in Rev. 2:5 he is "fallen," he is cold, hard, harsh, a stickler for orthodoxy, against false apostles, etc., but the sweetness and tenderness of divine love are gone out of the heart. He needs to repent and get back his first love. He is in danger of losing all light as well as love, if he don't repent. There are many degrees in coldness and loss of love. In some the Spirit, though grieved, may still abide. God is longsuffering.

### 143. What is the meaning of Matt. 1:16-19?

Ans. John the Baptist ate locusts and wild honey, a scanty food. He came neither eating full meals like others nor partaking of the fruit of the vine, as the average person did in Palestine as a part of the regular meal. The people found fault with John, looked on him as austere, cranky and possibly possessed with an evil spirit, as the cause of his strange conduct in the wilderness.

Jesus came among men, mingled with them as John did not, ate and drank as the average Godly person did. But they found fault with Him, too. When He associated with those down and out for their good, He was accused of liking their low life of sin, of being one of them, a friend in a bad sense to these publicans and sinners. So they would neither repent under John nor rejoice under Jesus. Hence they were like children to whom music was made, but they would not dance or rejoice; and when some played mourning they would not play mourning. So it is with many of the world. They will not respond to God's call no matter what kind of a preacher He sends them. They are out of harmony with God and nothing can please them.

### 144. At what moment can a man verify by the Word that he is born of the Spirit according to John 3:5-8? Can he do it before he has been baptized in the Spirit and spoken in tongues?

Ans. When he is a changed man inside, when he hates sin and loves God and the brethren, 1 Cor. 8:5; 1 Jno. 3:14; 4:12, 19. When the Spirit of God bears witness with his spirit that he is a child of God, Rom. 8:14-17. This editor had all this and could prove it by these Scriptures before he ever spoke in tongues.

### 145. I was baptized by triune immersion. Is this baptism a safe baptism?

Ans. If it was Scriptural in all other respects, except the convert was dipped three times, I would not feel like rejecting it on this account. If one dip is enough, surely three ought to satisfy. Other things about baptism are more important than the number of dips.

## THE CERTAIN CURE FOR CONSUMPTION.

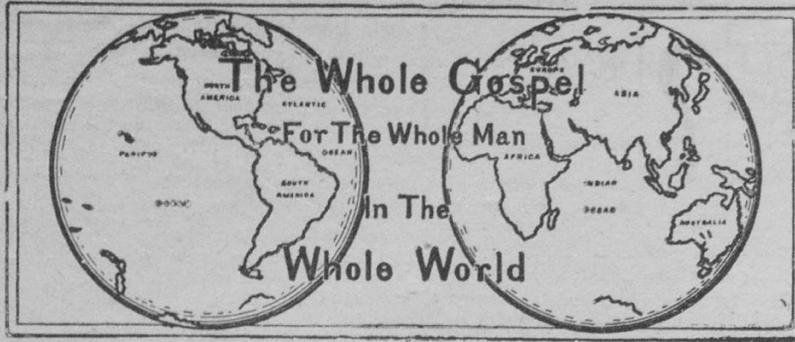
(Continued from page 7.)

and three times he gave me Nahum 1:9, "What do ye imagine against the Lord? He will make an utter end: *affliction shall not rise up the second time.*"

Since then He has given me the joyous privilege of serving Him in China for five years, the latter half of this period being in one of the dampest and most unhealthy parts of China, and during all this period I have proved His faithfulness and His wondrous keeping power.

After I had been in China three years I contracted a very heavy cold, and at the request of the head of the home in which I was living, I consented to be examined by the leading physician in Shanghai, and *he pronounced my lungs and heart perfect.*—Ethel V. Webb, Apostolic Faith Home, Ningpo, China.

(This article will be published in tract form. Price 25 cents per 100.)



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.

#### MISSIONARY NOTES.

Bro. W. J. Taylor of Kobe, Japan, writes: "Expect to visit Bro. Moore next week, and also call upon other Pentecostal workers. The war is making a big difference in every way to British missionaries; mails frequently being captured or sunk. So it behooves us to 'trust and not be afraid.'"

Sister Rhodena Mendenhall writes from Cape Palmas, Liberia: "Miss Marr, one of the new workers, was stricken with fever the next day after her arrival at this station, and after two weeks of intense suffering, went home to be with Jesus. This is the first death in our ranks for nearly two years, and we were very sad over it, yet know that our loss is her glorious gain, and we know that Jesus doeth all things well, and we trust it all with Him. Please pray much for the work in Liberia."

Sister Marie Juergensen of 55 Morikawa Cho, Hongo, Tokyo, Japan, writes: "I received your kind letter and offering of \$25.00. My heart was overflowing with shouts and praises to our heavenly Father when I saw my prayer answered, and His great love day by day to His little children. His work is going on, and we are not discouraged, for we see Him working on the hearts of the people as He brings them in. Maybe I have told you of our Women's Meeting. He is blessing it. And I am glad to tell you more are coming in, till our mission is almost full. We expect Him to do mighty things this new year, and to have a real big band of Japanese ready when the trumpet shall sound, when our Lord shall come again.

"I wish you could have seen our Christmas service. Our Sunday schools were both together here, about a hundred children happy in Jesus, who was born to save us all from sin and lead us where no sin can enter. Besides all these, the older ones were rejoicing in our Lord, and the mission was full to the brim and it was a blessed meeting. If you could have looked over the room I

am sure it would make your heart rejoice with us. The Lord was present, and we see Him working to train these heathen children and people to know Jesus who died for them on the cross. We do hope and expect to meet them all on the other shore when we see our Saviour face to face"

#### AN OUTPOURING OF THE SPIRIT IN PORTO RICO.

I am writing to let you know how the work is going on. Our mission is large enough to hold over a hundred people, but we have not got room for half the people that are coming every night. The mission gets full with only the new converts. Twenty-four have been baptized in water, and many more are ready to be baptized, and eight have received the baptism of the Holy Ghost and fire, speaking in other tongues as in Acts 2:4.

When the power began to fall many said it was spiritualism, others said it was nervousness. We went right ahead teaching them it was the mighty power of the Holy Ghost. Two weeks ago one of the neighbors made a complaint against us for disturbing the peace. The next morning we were called to the district court, and were ordered to close our services at 10:30 p. m. We have had many under the power until 1:30 in the morning, and after this order was given to us, the Spirit has been grieved, but the services are going on just the same.

Six marriages have been performed since we began to preach here. These people had been living ten, twelve and fifteen years in fornication. They have received Christ as their Saviour and have found out that it was not God's will for them to live in that condition. They have been saved, baptized in water and are seeking the baptism of the Holy Spirit.

One of the sisters here is rejoicing in the Lord because she and her husband gave their hearts to the Lord. They have a little girl that was nearly blind, she could hardly see anything. We prayed for her, anointed her with oil, and she is healed. The Lord gave her sight, and she sings and praises God. Many others have been healed. One sister was a member of a Baptist church for seventeen years, but did not know she was saved. Now she is baptized with the Holy Ghost and is praising God day and night.

We need more missionaries here in Porto Rico. The poor people are blind, even in the churches. Pray for me, I am weak in body—J. L. Lugo, with Solomon Feliciano and wife, Ponce, Porto Rico.

#### THE GOSPEL IN NICARAGUA.

The Lord is still with us, and though going through many testings, having a little taste of the fellowship of His sufferings, but our hearts are rejoiced in Him, because in Him there is no discouragement, in Him there is no sorrow or failing and we are hid in Christ and Christ is hid in God. Bless His name.

We are rejoiced to tell you that God has again sent us Mrs. Yaegge, our mother, from the States, and with her two other missionaries, Mrs. Seymour and Miss Lewis, who are consecrated to the Lord's work. Miss Lewis is a school teacher, which is a great need supplied and prayer answered. We need more teachers and are believing God that He will send others in His own good time. Already people outside of the church are inquiring when school will open. We have no doubt that through these children that we hope to get, the Lord will touch the hearts of the parents.

God has seen fit to take three of our little flock to be with Him during this last rainy season. One man, a lawyer, who went again into sin after he was baptized in water, was reclaimed before his death. He called for us and said, "Oh give me the Word of God, show me the way." We pointed Him to the Lamb of God which taketh away the sin of the world. He died, having and giving testimony that he had perfect peace with His God. The Catholics stormed him to let them bring the priest in order that he may confess. When he absolutely refused, they then told him, "you will then die like a beast," but bless the Lord he died like a man in Christ.

For many months the town has been filled with sickness and people are dying on the right and on the left. The poverty and misery is sad to behold. We would like to help them all if we only could. Last night we were passing a house and saw something was going on. We stepped to the door, and immediately we were invited in. We saw a little boy about eight years old on an old dirty cot, dying. We recognized him as being to the house in the morning asking for a few pennies to help him and his mother. There was the dear little fellow in convulsions, in filth, in poverty of the most distressing kind. We prayed with him and stayed for about two hours trying to relieve him. The darkness of Romanism was even worse than their conditions, and oh how our heart yearned to do even more to bring these poor benighted ones the light of the Gospel of Jesus Christ. It is Christ that these dear people must have, nothing else will do.

We know you are still holding us up before the Throne and we thank you for all your love and interest in this work. We are yours in His name.—B. A. and Mrs. Schoeneich.

## PENTECOSTAL BIBLE COURSE

### Lesson 11, 2 Samuel.

Author and date same as 1 Samuel.

**I. Leading Topic:** Establishing of the monarchy. Under Judges Israel was a Theocracy—that is, the rule of God. A monarchy is the rule of one man, monarch—chief one.

**II. Chief Purpose:** To show how Israel passed from the chaotic state under Judges to a state of unity under God's king, David.

**III. Messianic Lights:** (1) David—the king of Israel, a type of Christ, the head of the Church and King of Spiritual Israel. (2) The Davidic Covenant established reaching over into the Millennium and including the full restoration and unity of all Israel. Rom. 11, 2 Samuel 7:13-16.

**IV. Incidents and their lessons:** (1) David sincerely mourns Saul's death, and avenged his death by slaying the young man who killed Saul. David himself had every provocation to kill Saul, but would not touch the Lord's anointed. Although Saul had departed from the Lord, yet David in his funeral note said good things about him and especially of Jonathan, whom he loved as his own soul. Ch. 1:1-27.

(2) Hebron, a city of refuge, chosen as temporary capital of David's kingdom. Hebron, a city of Refuge. Remember that. Ch. 2.

(3) Abner's death and David's funeral sermon. Ch. 3. Abner was commander-in-chief of Saul's army and had put Ishbosheth on the throne of the eleven tribes, but Abner deserted to David. Joab was David's commander-in-chief and hated Abner because Abner had killed his brother, Asahel. So Joab sent for Abner to come to him at Hebron and he took him aside to speak quietly with him and killed him. So David said, "Died Abner as a fool dieth." "Thy hands were not bound, nor thy feet put in fetters." Ch. 3:33-34.

**Hebron, a city of refuge.** It was against the law to slay anyone within its walls. If Abner, when called back by Joab had just stepped inside the gate he would have been safe. How many die at the gate of the city of refuge. Strive to enter in at the straight gate, for many shall seek to enter in and shall not be able. We have fled for refuge to lay hold on the hope set before us. Heb. 6:18.

(4) Mephibosheth 4:4, also 9:4 to 13. Lame in both his feet. So is the sinner, but David has mercy on him and had him come and eat at the king's table continually. So Jesus our shepherd prepares a table for us in the presence of our enemies, Ps. 23.

(5) Jerusalem made the capital of united Israel under David. So the New Jerusalem will be the capital during the Millennium for all God's chosen. Ch. 5

(6) Bringing up the ark. The death of Uzzah. They did not obey instructions for conveying the ark, hence the sad incident. The ark was to be borne by the priests and not by oxen. The presence of the ark brought blessings to Obed-edom's house. After three months it was brought up to the city of David, Jerusalem, with gladness, and David danced before the Lord, and his wife got mad.

(7) The Davidic Covenant given. Ch. 7. David wanted to build an house for the Lord. Why was he not allowed to do so? Because he was a man of blood, a man of war.

(8) David's awful sin of adultery and murder and Nathan's rebuke to him. How awful the harvest in his own family and how sad the reaping. Gal. 6:7. God will visit the iniquities of the fathers upon the children unto the third and fourth generation. David repented, Ps. 51, and was forgiven, but had to reap what he had sown. Ammon's crime and Absalom's death. Chs. 13 and 14.

(9) David's enemies at home. A man's foes shall be they of his own household. Matt. 10:36. Shimei curses David and casts stones at him. Absalom raises an insurrection and drives his father from the throne. Read David's plaintive cry, in Ps. 61, written while he was in exile.

(10) Absalom had his prophets. Ch. 17. So every false system has its prophets. The antichrist will have his. They can actually tell some things that come to pass, and thus the more effectually deceive the unsuspecting. One of the trinity of evil is the false prophet. Many think the witch of Endor called up Samuel, but it was the evil spirit personating Samuel. How needful to know the Word of God.

(11) David mourns for Absalom and was reproached by Joab for seeming unfaithfulness to his people, and took the rebuke kindly and obeyed the suggestion, but later Joab was punished for the death of Absalom. Though king he obeyed his inferior in the matter of right. So we are to be subject one to another. Ch. 19.

(12) The king brought back. So we are looking for the return of our King who was rejected by His own, who is gone to receive unto Himself a kingdom, and is soon to return for His people who love His appearing and are looking for Him.

(13) The three years famine, because of Saul slaying the Gibeonites. So today, famines, and all the distress of the land is due to the wickedness of the people. Ch. 21. God says if we bring all the tithes into the storehouse He will rebuke the devourer. Mal. 3:10-14. And Paul says if we will honor Him in the grace of giving He will multiply our seed sown. 2 Cor. 9:10.

(14) The sin of numbering the people and the punishment of it. Ch. 24. This numbering no doubt was prompted by pride, hence the sin of it. So today, if we count numbers of converts or baptisms to make a reputation for ourselves, we sin. The pestilence was David's choice, because He would rather be in God's hands for chastisement than in the hands of his enemies. Read the last words of David. Ch. 23. The last act of David—to erect an altar, Ch. 24, saying "Neither will I offer burnt offerings unto the Lord my God of that which cost me nothing." 24:24.

#### Questions.

(1) In what way is David a type of Christ? Write all that you can find. (2) How should we treat the Lord's anointed? Why? For the sake of the office. Give instances of criticizing them. (3) What is the law about the city of refuge? (4) Of what is the city of refuge a type? (5) In what sense was Abner a fool? (6) How does Mephibosheth represent the sinner? (7) Of what is the ark a symbol? (8) Whose house was blessed because of it? (9) What was the occasion of David's dancing? (10) What was David's double sin? (11) How are false prophets to be detected? Read Ezk. 13 and 14 chs., also Jer. 23 ch., 1 Jno. 4:1. (12) Who are wanting the King brought back today?—A. P. Collins.

#### SUNDAY SCHOOL LESSON.

(Continued from page 10.)

ty and extent of the work He had done. For the five loaves and two small fishes given, the disciples each had a basketful in return. How well our Lord was proving to them the reality of His earlier spoken words, "Give and it shall be given unto you again; good measure, pressed down, shaken together and running over."

#### Next Week's Lesson.

March 11, 1917.

#### JESUS THE BREAD OF LIFE.

Lesson Text.—Jno. 6:22-40.

Golden Text.—Jno. 6:35.

—Alice R. Flower.

#### Deep Water.

Young men make a sad mistake when they think it necessary to have personal acquaintance with the dark and seamy side of life. Many a man who has peered into the abyss, "just to see what it was like," has lost his balance and fallen almost hopelessly.

A young man was talking to a pilot on one of our big steamers, "How long" he asked, "have you been a pilot on these waters?"

The old man replied, "Twenty-five years: and I came up and down many times before I was a pilot."

"Then," said the young man, "I should think you must know every rock and sandbank in the river."

The old man smiled at the youth's simplicity, and replied, "Oh no, I don't; but I know where the deep water is."

That is what we want—to know the safe path, and keep to it.—Atkins.

## FELLOWSHIP IN CHRIST

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

### OUR POSSESSIONS.

Marvelous indeed the blessings  
God upon us would bestow;  
Wonderful the wealth He'd give us  
And the strength He'd have us know.  
That we might have grace and glory  
Jesus died upon the tree;—  
Would that all might hear this story,  
And that all this truth might see!

Jesus Christ, the mighty saviour,  
Cancelled has the sinner's debt;  
He has freedom freely purchased  
For those caught in Satan's net;  
With Himself He longs to fill us  
Here on earth and then above;  
He would put His banner o'er us  
With its pledge of perfect love.

How He's longing to enrich us  
With the blessing for us bought!  
They are ours—we can take them;  
Our salvation has been wrought.  
Marvelous the rich possessions  
For which Christ the price has paid!  
Let us go and now possess them.  
Who is faithless? who afraid?

Why remain so poor and needy,  
When God offers wealth untold,  
When the storehouse has been opened,  
With its priceless stores of gold,  
With its riches without measure  
That for many have sufficed?  
Come today and get your treasure,  
Freely bought by Jesus Christ!  
—J. Narver Gortner.  
Cucamonga, California.

### FIELD REPORTS.

Bro. Elster Brown writes of blessing in Sedan, New Mexico, where three more have received the Spirit.

Bro. S. A. Jamieson has removed from 3508 Grand avenue., Dallas, Texas, and his present address is Box 1391, Tulsa, Okla. Bro. Jamieson is now pastor of the Tulsa assembly.

Elder Forrest G. Barker writes from Battle Creek Mich., "The dear Lord is healing the sick and His presence is very precious in our midst. Will the readers of the Evangel please pray that many may be saved, baptized in the Spirit during the special series of meetings which are to begin the 18th inst., D. V. We are expecting Bro. W. T. Gaston of Tulsa, Okla., to preach the Word."

Pastor Wm. Morwood of Houston, Texas, writes that he is thankful to report victory in the mission there. "The Lord is with us, and some souls being saved and baptized in the Spirit. The Lord gave us a special feast last Sunday morning, and greatly encouraged our

hearts to keep pressing toward the mark for the prize of the high calling of God. Three baptized in water in the afternoon. Pray for us."

Bro. H. Birmingham reports blessing in Texarkana, Texas, where Sister Taylor is assisting him in a meeting. At a recent service where they were having the Lord's Supper, the power of God fell in a wonderful way and a number of sinners came to the altar weeping. The devil is much stirred up, and they request the prayers that God may win a glorious victory in the battle which is now raging hard in that district.

Pastor T. A. Snodgrass, Box 298, Terrell, Texas, writes that they are having some wonderful healings, and the Lord is confirming His Word by mighty signs and wonders. "We hope to have a camp-meeting sometime in 1917 at Terrell. We want some Spirit-filled brother who has a tent to come and help us. Anyone who reads this and feels it is the Lord's will for them to come can write me in regard to coming."

Bro. L. E. Brown writes from Thunder Hawk, South Dakota, "We are having a very good revival here; there have been fourteen saved and three received the baptism of the Holy Ghost. One lady had a vision of a ripe field of wheat almost all cut down, the harvest just finishing up. The people seemed to be much interested all over this country. Pray that God may send many more workers to South Dakota, as they need the full Gospel."

Evang. Henry Hoar sends an encouraging report of a revival meeting that he has been holding at Effingham, Kans. When they went there they had the promise of the Lutheran church, but when they landed they were met by one of the trustees of the church with a written notice that they were not to use it because they were "holy rollers." "We knelt in prayer and asked God's hand to lead us His way. He opened up a place for us to stay all night. The next morning we stepped out in faith and we felt the holy presence of Jehovah about us.

We found an empty store building and rented it. We phoned to Muscotah and the saints there gave us their seats. We had a street meeting that night and told the people we were not "holy rollers" nor church fighters, and gave them all a welcome to the mission, and most of them followed. The mission was packed from the first night. We had to prove to the people we were not there to tear down but to build up. We worked for four weeks and only had two conversions.

One night we gave the invitation to all who would seek God till they found Him to give us their hand, and to our surprise about fifty came forward. But that did not satisfy us. The next night we asked them to come and pray, and five came forward and found God. From that time on the break came. Three and four saved each night, until over forty found God. The pastor of the Christian Church came and attended our services and preached one night. He gave us the use of their church for baptizing and eighteen were baptized in water.

Only one has the baptism yet, but the rest are seeking. We organized a Sunday-school with about fifty-three members, and one of the leading doctors of the town was appointed superintendent. Nineteen heads of families were converted in these meetings.

We left Bro. Ruth of Muscotah in charge of the work until they get a pastor. We are now at Osborne for a while until the Lord opens up another place. Pray for us that we may keep humble and true to God."

### ANNOUNCEMENT OF BIBLE SCHOOL AND DISTRICT COUNCIL.

Fort Worth, Texas, April 8th to 29th, 1917.

Under the auspices of the Assembly of God, at the Tabernacle, corner 22nd and Clinton streets, on Exchange Car line. Take Stockyard or Rosen Heights car on Main street, transfer to Exchange, or get off on 22nd St. and walk three blocks west.

#### Object of Bible School.

To aid God-called workers and preachers in getting a practical knowledge of the Bible on full Gospel lines.

#### Plan—Co-operative.

The school will be on the line of co-operative faith. That is, let the assemblies, missions and individuals assist the preachers and workers by giving them means for car fare coming and going, also for board. The saints here will do all they can, but all of them work for their living, and need the co-operation of all the saints in this undertaking at this time of the high cost of living. To this end, let all who can do so send in supplies from rural districts. Of course, money will be needed to pay rent and buy provisions. Send all you can as early as you can to J. C. Wilder, 406 22nd St. Bring bedding and toilet articles. Come for hard study and increasing prayer. The Bible shall be our Text Book. Pray for the Holy Spirit to guide us into all truth.

#### The District Council.

Pursuant to order of last session of Council, the District Council of the State of Texas is hereby called for April 26th to 29th. Saints in New Mexico and Arizona are cordially invited to fellowship and co-operate with us. Visitors from other states are expected to be with us in council. Let everybody pray, and pray and pray without ceasing. Yours in prayer, Arch P. Collins, 1509 N. Houston St., Fort Worth, Texas.

## The Noon-day Prayer Band

Send your name to Bro. Arch. P. Collins, 1509 N. Houston Street, Fort Worth, Texas, and join the prayer band to pray for a World-Wide Revival, the unity of the saints, these weekly requests for prayer, the needed finances for publishing the Evangel, etc.

Pray for the healing of a sister in Ft. Worth, Tex.

"I am having a severe cold. Please pray for me."—E. S. B., Marengo, Ohio.

"Pray that I may sell a piece of land Pray for us at Coal Springs, S. D."—T. M.

"Please pray that God will send some Spirit-filled man to this place."—W. P. H., Rio, Wis.

"I want to ask the saints to pray that I may be healed of a complication of diseases."—A. P. H., Magnolia, Ark.

"Kindly pray for mother of a dear friend, who has hardening of the arteries and heart trouble."

"I want to ask the saints to pray for me that he Lord will save me and fill me with the Holy Ghost."—Mrs. H., Belmont, Miss.

A sister in Arden, Ark., requests prayer for that community, also that she may be led of the Lord to do the thing that is best.

"Pray for a daughter of mine who has consumption and that she may receive her Pentecost for which she pray much."—J. W. A., Leann, Mo.

"Please pray that God will heal me of a sore in my right ear, also that I may have perfect health for the service of the Lord."—Evang. B. McC.

"Please pray for my afflicted body, and that God will use me in Reader, Ark., where there is no one of this faith save myself and daughter"—W. E. F.

A request comes from West Plains, Mo., that the heart of a man may be moved upon to rent a church building which is empty and which he controls to the Pentecostal brethren; also that there may be a great revival there.

"I want to ask special prayer for my wife, she has become so nervous that sleep has almost left her. She has other diseases, and is getting so bad that her mind is being affected. Pray for her complete healing."—U. G. D.

"Pray earnestly for the salvation of my six children; that I may be healed, and that a mortgage may be removed from my home, and that I may recover what is due to me. I am afflicted with a chronic trouble and also have the grippe."—V. E. D., Kansas.

"Please pray for me and my unsaved family."—E. W., Sioux Rapids, Iowa.

A sister in Kitchener, Ont., sends a request that God may completely heal her.

Prayer is requested for Norton, New Mexico, that God will send workers there.

"Please pray for my healing. I am suffering with a chronic trouble."—E. W., Electra, Texas.

"Pray earnestly for heaven-born, heaven-sent revival in South Park commonly called Rock County, Nebraska."—O. J. H.

"I wish the prayers of God's people that he may touch my body. My nerves are all unstrung and my heart bad."—F. G., Galt, Ont.

Special prayer is requested for a little 12 years old girl in Ramsey, Ill., who is suffering with rheumatism and cannot stand on her feet.

A sister in Skiatook, Okla., who is nearly eighty-three years old, requests prayer that she may receive the baptism of the Holy Ghost.

"Pray for me that I may receive the Holy Ghost and that my wife may be saved, and that God will send workers in here"—J. S., Rainview, Ark.

"Pray that the Lord will send some Spirit-filled minister to Silverton, Texas, that many souls might be saved, especially my two boys."—C. F. J.

A sister in Galt, Ill., requests prayer for some old people she is nursing; also for two daughters and two grandchildren, one a boy in college, and the other a girl in high school that they may be saved.

A brother in Caldwell, Texas, requests prayer that he may be kept low at Jesus' feet, and that God will have His way with him, also for the little band on Second Creek, Caldwell, Texas, that God may have His perfect right of way in this assembly.

A request comes from Arden, Ark., for a sister who has had two cancers removed by physicians, but does not feel they are all gone from her person, that she may be perfectly healed. Also that those who sent the request may experience a deeper work of grace in their own hearts.

### YOUNGSTOWN CONVENTION.

A very profitable convention was held in the Pentecostal Assembly at Youngstown, Ohio, of which Bro. J. T. Boddy is pastor, from January 28th to February 4th.

Pastor D. H. McDowell of Scranton, Pa., was with us for a few days in the beginning, and Bro. Joseph Tunmore of Pittsburg, Pa., and Bro. C. W. Pelton of Conneaut, Ohio, were in attendance throughout. These dear brethren gave out the truth with no uncertain sound through their searching, helpful messages. A few persons were saved and reclaimed, several seeking for the baptism in the Spirit were under the power of God, and thus helped and encouraged, though none came through. A very blessed spiritual atmosphere pervaded the entire convention, and all who attended seemed blessed and edified, for which we praise God, and give him all the glory.

### TESTIMONIES OF HEALING.

I am praising God today for His wonderful healing power. He has healed me of catarrh of the throat and of kidney and bladder trouble. He has healed my little boy of weak eyes and they do not bother or hurt him any more. We are praising God all the time for what He has done for us.—R. A., Harvey, Neb.

I want to praise God for the baptism of the Holy Ghost. He so wonderfully baptized me and healed me of stomach trouble and enlarged spleen. This was nine years ago. I am still well; I can eat anything I want to and it does not hurt me, and I have no sign of the enlarged spleen anymore. I can never praise Him enough for what He has done for me.—J. M., Ragsdale, Texas.

Early in December last, I was afflicted with a severe cold which settled in the base of the nostrils. I tried to throw it off by faith and prayer, but it only seemed to get worse. I went up to Battle Creek, Mich., to visit Bro. Barker and family and had them pray for me, laying their hands upon me. I mingled all the faith I could exercise along with their earnest prayers. But when I got back to Chicago both nostrils were so badly stopped up that I was compelled to breathe entirely through the mouth. The struggle then ensued. Some of my friends said do one thing and others another. And taking their advice feeling that God would bless the simple remedies, I tried two, each of which were said would break up the cold at once. I gave each a fair trial and received no help, but was rather nauseated by one of them.

Almost despairing, I fell upon my knees one night and cried unto the Lord for deliverance. The next morning when I awoke they were still so stopped up that I was forced to breathe through the mouth. But then it occurred to me, could God not heal me or would He not? I felt led to resign all to Him. I prayed for grace to do the right thing.

That afternoon, a calm rest came over me, and the witness that I was healed. Then I was impressed, like the voice of God speaking to me, that I should just ignore the affliction and think of it as a thing alien and foreign to my body. I praised God and thanked Him for deliverance. But just when deliverance came I can not say. But every vestige of it shortly disappeared, and I have since breathed through both nostrils as easily and normally as ever in my life. Praise God that healings are as real today as ever before whether men hear or forbear.

I feel sure that many people in the Pentecostal ranks will be glad to read this testimony, for I am known to a good many of them on the foreign field, having spent three blessed years as a missionary in the Hawaiian Islands.—J. R. Hurlburt.

**AN OUTPOURING OF THE SPIRIT IN JACKSONVILLE, FLA.**

Bro. and Sister H. S. McPherson have closed a blessed tent meeting which started Dec. 29th and ran until the fourth of this month. About sixty were saved, a few baptized in the Holy Spirit, two broken arms healed, one woman healed of cancer, two deaf ears opened, and best of all, conviction has come to many that we are in the last days.

There were messages in tongues and interpretation. On Sunday night a brother gave a message in tongues and Sister McPherson gave the interpretation. A person came and told the sister that the language was Hebrew and said the interpretation was correct, except she said the "commandments" of the Lord and he got it the "oracles" of the Lord, meaning the same thing.

Bro. and Sister McPherson have gone to Tampa, Fla., from thence they are looking for a trip to Georgia.

Mrs. McPherson was Mrs. Semple while in Chicago with Bro. Durham. Her husband died in China, and afterwards she married her present husband. They are a precious pair, both much used of the Lord in many ways. Pray for them, for they are going through a hard field—so much division to hinder.—C. M. Packer.

The following is a most solemn message which was given through Sister H. S. McPherson at Jacksonville, Fla., on Jan. 19th. We would like all our readers to read it and re-read it for we believe it gives a most needed warning for these last dark days. Each one of us should put the question to ourselves, "Am I personally bringing forth fruit that satisfies the heavenly Husbandman?"

"Lift up thine eyes and look. Look to the East, to the West, to the North, and to the South. Behold the vineyard of the Lord! His vineyard is before Him. He walketh up and down in the midst of it. Oh, how long, oh, how long, oh, how long, He has waited for the perfect fruit! Oh thou vineyard of the Lord, Jehovah is in the midst of thee. He has never forgotten thee, He

has never neglected thee; with His love has he built a wall about thee. He has fenced thee about on every side and sheltered thee from the world, with His own hand, He has digged and turned thy soil. By His own power has He sown thy seed, and planted thy tender plant. He hath watered thee with showers of blessing and times of refreshing from the presence of the Lord. How earnestly He watched thy budding forth O vineyard of the Lord, when thou didst first receive the former rain. He hath digged about thee, He has caused the sun to shine upon thee, and now, behold, He sendeth the latter rain upon thee that thy fruit may be ripened and that thy fruit should come to full perfection, even the perfection of the Lord:

"I have let the winds, yea the north and south winds blow upon thee that thou mightest be established and thy roots sink deep into Me. The sap of My life have I sent coursing through thy vines, thy tender leaves have been put forth and developed. And now behold, the time of the ripening of the fruit is here. The Lord of the vineyard has come forth into His garden to seek precious ripened fruit. He turneth to the East, to the West, to the North, to the South. Where Oh where is the perfect fruit? Here the fruit is marred with blemishes upon it: He passeth by, He seeketh not the blemished, but perfect fruit to take to Himself. Yonder the fruit is small and undeveloped. Where is the perfect fruit? He seeketh not small and undeveloped, but perfect in measure and stature for Himself.

"There the fruit is growing, Oh so slowly! He is standing waiting, watching, looking for the perfect fruit. He cries into His vineyard, 'Oh how long before I shall receive My perfect fruit? Why tarriest thou so long and withholdest thy perfection from Me? Have I withheld My hand from thee? Have I not sent the former and latter rain in the first month? Have I not caused the sun to shine upon thee by day and the moon to watch thee by night? And now, behold, the Husbandman waiting for His fruits. Woe unto thee thou barren and unfruitful trees: surely thou shalt be cut off from the garden of living trees and the place where thou art shall know thee no more. Cursed art thou among the trees, for thou hast borne for Me no fruit! And thou trees of the blemished fruit, and the undeveloped fruit, Mine eye hath seen thee, Mine eye hath searched thee out. But Oh thou tree of the growing fruit! Thou art nearing the days of thy perfection. Surely thou shalt grow up before Me as a tender plant, as a tree planted by the living waters. Thy desire is towards Me. My desire is toward thee, and I will gather thee unto Myself in the day of thy perfection. Amen.'"—Sent by C. M. Packer.

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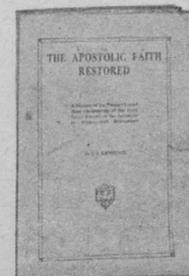
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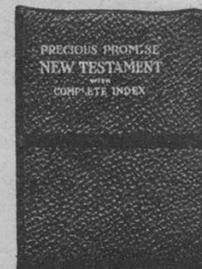
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