

Let Every Member of the Evangel Family Pray Fervently for a World-Wide Revival.

THE WEEKLY EVANGEL

Darner, Phil 171
131 S. Adella St.

THE FAMILY PAPER

"LOOK FROM THE TOP!"

Cant. 4:8.

"Look from the top"—precious child of God,
Thy Lord hath a glorious design—
A plan most perfect and beautiful
To be wrought in that life of thine.
And His hand of love is fulfilling each day
His own good pleasure in all thy way.

"Look from the top"—never from below,
Where the fevers of doubt oppress;
And gathering fear as a deadly foe
Fills thy heart with gloom and distress.
High up at the top is the air always clear
Thy faith groweth strong by looking from there.

"Look from the top"—thou art seated with Christ
At the right hand of God on high;
What then if temptations thy pathway beset,
They can never thy standing deny.
For in Him thou art clothed with strength all divine,
And His life and His glory is evermore thine.

"Look from the top"—over Hermon's fair mount,
And the One, most beloved, behold!
He is coming just now o'er the hills for thee—
His treasure, more precious than gold.
He shall take thee to feed in His own garden sweet,
'Mongst the lilies so fragrant, He leadeth thy feet.

"Look from the top"—how thy heart shall sing
With the gladness of love divine;
For after the sorrow and trial of earth
In His beauty He'll cause thee to shine.
'Tis His message to thee—nevermore let it drop,
But whatever thy test—just "look from the top."

Alice Reynolds Flower.

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SUPERFICIAL REVIVALS.

I have observed, and multitudes of others also I find have observed, that revivals of religion have been gradually becoming more and more superficial. All the phenomena which they exhibit testify to this as a general fact. There is very much less deep conviction of sin and deep breaking up of the heart; much less depth of humility, and much less strength in all the graces exhibited by converts in late revivals, than in the converts from the revivals which occurred in earlier days. I have observed, as have others also, that revivals are of much shorter duration, and that a reaction comes on much more suddenly and disastrously than formerly. Also, that fewer of the converts make stable and efficient Christians; that those who do persevere, appear to much less advantage, and exhibit, as a general thing, much less of the Spirit of Christ than in former revivals; have not so much of the spirit of prayer, and are not so modest and humble. In short, all the phenomena of the more recent revivals, judging from my own experience and observation and from the testimony of other witnesses, show that they have, at least very extensively, taken on a much less desirable type than formerly.

Christians are much less spiritual in revivals, much less prevalent in prayer, not so deeply humbled and quickened and thoroughly baptized with the Holy Ghost as they were formerly. These statements I do not suppose to be universally applicable to modern revivals, but I do believe them to be applicable generally. As revivals now exist, I believe ministers are not nearly as desirous of seeing them in their congregations as they formerly were, nor have they good reason to be. Those ministers who have witnessed none but the later revivals of which I speak, are almost afraid of revivals. They have seen the disastrous results of modern revivals so frequently, that they honestly entertain the doubt whether they are, upon the whole, desirable. Those, as I have good reason to know, who saw the revivals which occurred ten or twenty years ago, greatly prefer revivals of that type. They are distressed with the superficiality of many recent revivals. I make this as a general, not a universal remark, and state only my own opinion of public sentiment. I have often heard it said, both among ministers and private Christians, We long to see the days return when we shall have such revivals as we saw years ago. I have been anxiously watching the progress of things in this direction, and inquiring as carefully and prayerfully as I could into the causes which are operating to produce these results. If I am not misinformed, and have not greatly misapprehended the case, the following will be found among them:

1. There is much less probing of the heart by a deep and thorough exhibition of human depravity, than was formerly the case. It has been of late a common remark, and a brother who has long labored as an evangelist made the same remark, that for the last few years there has been little or no opposition made by impenitent sinners to revivals. Now it is not because the carnal mind is not still enmity against God, but I greatly fear it is for the want of thoroughly turning up to the light the deep foundations of this enmity in their hearts. The unutterable depravity of the human heart has not, I fear, been laid open to the very bottom as it formerly was. A few sermons on the subject of moral depravity are generally preached in every revival, but I fear this is by no means the great theme of the preaching so much and so long as it ought to be, in order thoroughly to break up the fallow ground of the sinner's and the professor's heart. From my own experience and observation, as well as from the Word of God, I am fully convinced that the character of revivals

depends very much upon the stress that is laid upon the depravity of the heart. Its pride, enmity, windings, deceitfulness, and everything else that is hateful to God, should be exposed in the light of His perfect law.

2. I fear that stress enough is not laid upon the horrible guilt of this depravity. Pains enough are not taken, by a series of pointed and cutting discourses, to show the sinner the utter inexcusableness, the unutterable wickedness and guilt, of his base heart. No revival can be thorough until sinners and backsliders are so searched and humbled, that they can not hold up their heads. It is a settled point with me, that while backsliders and sinners can come to an anxious meeting, and hold up their heads and look you and others in the face without blushing and confusion, the work of searching is by no means performed, and they are in no state to be thoroughly broken down and converted to God. I wish to call the attention of my brethren especially to this fact. When sinners and backsliders are really convicted by the Holy Ghost, they are greatly ashamed of themselves. Until they manifest deep shame, it should be known that the probe is not used sufficiently, and they do not see themselves as they ought. When I go into a meeting of inquiry and look over the multitudes, if I see them with heads up, looking at me and at each other, I have learned to understand what work I have to do. Instead of pressing them immediately to come to Christ, I must go to work to convict them of sin. Generally, by looking over the room, a minister can tell, not only who are convicted and who are not, but who are so deeply convicted as to be prepared to receive Christ.

Some are looking around, and manifest no shame at all; others can not look you in the face, and yet can hold up their heads; others still can not hold up their heads, and yet are silent; others, by their sobbing, and breathing, and agonizing, reveal at once the fact that the sword of the Spirit has wounded them to their very heart. Now, I have learned that a revival never does take on a desirable and wholesome type any further than the preaching and means are so directed, and so efficient as to produce that kind of genuine and deep conviction which breaks the sinner and the backslider right down and makes him unutterably ashamed and confounded before the Lord, until he is not only stripped of every excuse, but driven to go all lengths in justifying God and condemning himself.

3. I have thought that, at least in a great many instances, stress enough has not been laid upon the necessity of Divine influence upon the hearts of Christians and of sinners. I am confident that I have sometimes erred in this respect myself. In order to rout sinners and backsliders from their self-justifying pleas and refuges, I have laid, and I doubt not that others also have laid, too much stress upon the natural ability of sinners, to the neglect of showing them the nature and extent of their dependence upon the grace of God and the influence of His Spirit. This has grieved the Spirit of God. His work not being honored by being made sufficiently prominent, and not being able to get the glory to Himself of His own work, He has withheld His influences. In the meantime, multitudes have been greatly excited by the means used to promote an excitement, and have obtained hopes, without ever knowing the necessity of the presence and powerful agency of the Holy Ghost. It hardly need be said that such hopes are better thrown away than kept. It were strange, indeed, if one could lead a Christian life upon the foundation of an experience in which the Holy Ghost is not recognized as having anything to do.—Charles G. Finney.

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

DAYS OF HEAVEN UPON EARTH.**A Homely Talk by Pastor Paul.**

I am perfectly happy. I am perfectly happy in Jesus. I praise the dear Lord I am having days of heaven on earth here and now. Because of the wealth of my inheritance I am filled with "joy unspeakable and full of glory." I have found the place of fulness of joy, and the path of life where there are eternal pleasures. They are all in Jesus.

In the 18th chapter of Joshua, we read that some of them had not received their inheritance. It was provided for them, but they were very slow in possessing their possessions. Then it was that Joshua cried to them, "How long are ye slack to possess the land which the Lord God of your fathers hath given you?" The land had been given them, but they were slack in taking possession. Now it is given us to be joyful in the Lord, to be rejoicing evermore, to enter even now into a great measure of the joy of our Lord. I rejoice that I am living in heavenly places. Moment by moment in heaven! "Where Jesus is 'tis heaven there." In the last verse of the last chapter of Matthew, He said, "Lo, I am with you always." Do you know the joy of His sweet companionship every hour? If not, how long are you going to be slack to go in and possess all the land that has been provided for you?

I see some poor women's faces, how oppressed with care they are. You dear mothers, cannot you put your children into the arms of your beloved Jesus? Put your sleeping babes into the care of Jesus. He will look after them, and you too. When I was a student, I saw that the name of Jesus was Emmanuel, "God with us," and as I caught the meaning of this wonderful name, I felt the power of the Spirit. The truth of this wonderful name, being believed, will bring power and continuous victory into your life. God with us! What a possession! Take your possession. Say to Him, "I take my possession!" I can rest, for I know He is able to do all things, and to work in me in a wonderful way. This is what I call "my millions." With my Bible in my hand and in my heart I am a multi-millionaire.

Years ago the Lord showed me He wanted me to go all over the world to preach the Gospel. My people thought it would be all right if I had the money. One day, at a conference I attended, I saw "my millions." "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us *all things*?" After that the people said, "Pastor Paul is a multi-millionaire." Spurgeon used to say that God gives us a check book on the Bank of Heaven. I take it. He undertakes as I take. Is your Bible a check book for you? If not, how long are you going to be slack before you go in and possess your possessions?

People are always praying, "Give me this, and give me that!" Oh friends! stop praying and start taking. Start praising. The Lord has given. "It is finished." I have not to finish. Jesus has provided a perfect salvation, and I can rest. For me it is Sabbath. Now, I am resting in His arms. There is such joy in resting in Jesus, and you can rest in Him, in the midst of your great activities for Him.

I attended my dear mother when she was dying, and it was very wonderful. She had entered into newness of life. I had seen many dying, and I said, "Mother, is your sickness heavy upon you?" She was strong in faith and she replied, "I am resting in the arms of my Lord Jesus." I asked her, "What shall I put on your grave?" She answered, "Say simply, 'I am resting in Jesus' arms.'" She went home to her Saviour smiling.

Praise and thanksgiving be to His wonderful love!

The Lord is my Shepherd, and I shall not want, and I don't. Do you? If you do, why are you slack in going in to possess your possessions in Christ Jesus? Start to take them right now.

THE WORST MAN IN TOWN.

By Florence L. Burpee.

I once read a touching incident, it ran something like this: "He was the worst man in town. The children when they saw him evaded his footsteps, passing over on the other side of the street. Even the animals shunned him. The name 'the worst man in town,' followed him wherever he went, for he was loathsome-looking, big, burly, uncouth, he had all the indications the worst man could have, and all agreed he was that worst man.

"One day a strange thing occurred. A hearse passed in the street. It contained the body of a little child, only a baby. Only one mourner followed the tiny casket to its last resting place, and that was the mother of the little one. She followed on, the best she could, with the blinding tears streaming down her face. Where were the relatives or friends who should have stood by her in this her hour of need? They were not there. Where were her neighbors who must have known of her trouble? They were not there either. A story reached them that she was a bad woman. A man had been seen at her home at night, and the neighbors concluded she was not good.

"The fact that the man was a relative whom the mother had known from childhood, they did not know. It looked suspicious, and that was enough. Besides she was very poor and they thought if everything was right with her she wouldn't be alone. So everyone in turn forsook her. Did I say everyone? No, after she had gone a short distance, a strange thing happened. A man passing by took in the situation at a glance, crossed over to where the woman was, held out a dirty hand with something in it, while with the other he brushed off something that looked like a tear. A gruff voice said, "Take that, it's all I have. Git somethin' for yerself, and I'm sorry fer ye," and then he disappeared. The something he placed in her hand was a ten-dollar bill, and the stranger was *the worst man in town.*

"Was he the worst? One woman in town could never be convinced of the fact if it was true." Oh, souls, working in Christ's harvestfield, how little we know the hearts of men! If we knew as Christ knew, if our love was like His love, how different the results might often be in our work. We judge by outward appearances. God judges by the heart. The soul of the worst man in town is just as dear to Jesus, who died for it, as the soul we love best on earth. Often the soul of the worst man in town could be easier reached than some more respectable sinner if it was only sought for. Hours are flying swiftly away. Hearts are breaking all around us. The good a word would do to discouraging hearts, if spoken at the right moment, no one but God knows. Let Him judge. Let us be faithful and sow beside all waters, for soon night comes. Our days are far spent. Pray with me for the worst man in town.

Joseph was a "fruitful bough whose branches run over the wall." What about Mexico, the great country on our borders, just the other side of our wall? Have we not, as a Pentecostal people, been sending our branches to far away lands, but neglecting entirely the dark, dark one which lies so near? Lord help us to pray more and to work more for Mexico!

WISPS OF WHEAT.

Like Ruth of Bible lore, I am gleaning in the field till my Lord comes to earth again. Like Boaz, He has commanded the other more successful workers to drop a few wisps for me, "The least of all His disciples." I believe this, because who else could have done this kind act, that I might win my reward for work done? "So she gleaned in the field until even." Ruth 2:17. It seems I hear Him in mercy say: "Let her glean among the sheaves and reproach her not." Ruth 2:15.

Like the poor woman of Canaan, who was glad to eat the crumbs that fell from her Master's table, so am I glad to gather the wisps left by the other more worthy gleaners ahead of me, and when I reach heaven, through Christ, I will lay my trophies at His dear feet and be glad to eat the crumbs that fall from my Father's table. To receive, "Well done" and a smile from Jesus will be enough for me. I'll lay my faded, broken wisps down at His precious feet and sing:

"Here are my gleanings, discarded leavings,
Oh, do accept them, and sweetly bless them;
I know they're broken, but they're my token
Of love to you, my Lord."

My poor broken wisps that the cold, busy world pass by in their haste, even the Christian workers slight them sometimes because they are so filthy and dangerously diseased. As I look upon them all shapeless and unlovely, just rescued from the filth and mire of sin, I wonder how my Lord can care, but He does; He gathers them to His bosom in joy, His poor mangled lambs. Let me tell you about some of my wisps.

One mangled one, I hold up to high heaven and wonder if God will turn away. It is a poor, fallen child of some eighteen summers, but Oh the poor, prematurely aged face; the sad, hunted look of despair! I was kind to her and a change has come over her poor face: a look of hope. Now an angel smiles behind the prison bars.

Here is another wisp I select with great care and tenderness from among my poor gleanings: 'Tis a pale, fretful, sickly infant whose pitiful cries break my heart. Naked and hungry and ready to die! It was discarded because disgraced, but how could it help it. Poor little darling, I gathered it to my bosom, my poor, wee waif and loved it as my own, and my lonely heart grew glad, for Jesus smiled.

Ah, here is another that makes me shudder: a man all bloated with hot liquor, dirty and unkempt. I turn away in disgust and say, "I am not my brother's keeper," and yet I am. Jesus, in that sad time seemed to look at me in sorrow and bade me take up my cross, and I did, though like Peter I nearly denied my Lord rather than take this cross, but I did take it at last, and now this broken wisp stands straight, strong and tall, the image of his Maker. How blessed! "It is good!"

Here is another wisp: a sad-eyed, old mother with a broken heart for a wayward son. She is old and ill and poor, and I her only friend. "Is it gay, fine raiment and ease, or this charge, Lord?" "This charge, surely." So I took up the burden and carried it years and years. A mother's grateful smile at death my only recompense, but the smile has grown into a radiant glow that fills heaven and earth. So let it be. He knoweth best.

Here is a big bunch, I found lying in their misery together: a father sick and discouraged, a mother ill unto death, and around her, crying for bread, seven little children. My heart sank within me. I said: "This is too great for me." This hungry crowd must go elsewhere, but the town would not assume the burden, and God spoke

to me, "Pure and undefiled religion before the Father is this: To visit the fatherless, and the widows in their distress," and again I took up my wisps and carried them eight months. Oh the trouble I had with this bundle of wisps, but God sent the sunshine of hope at last, and now they lie in their nest and the angel of prosperity and peace hovers over them.

Here is another one I wonder if Jesus will notice. It is so different; such a wee quivering thing. Tremblingly, I lifted it up out of the dusty road and pressed it to my bosom, and the look of fear and gratitude blessed me. It is nothing but a poor broken-winged bird, but I could not let it be there in the road to be trampled to death. Oh, the wisps are accumulating as I glean, but I'll glean until the even, Lord and faint not, by Thy help, if Thou wilt "betroth me to thee in righteousness." I'll lift up my wisps to Him who notes the sparrow's fall and wait. Well, I must hasten on to the field among the few, to gather more wisps before they are trodden down out of sight by Satan, who hates them, for the Master will soon be here to claim His own.

The following song, "Gleaning Among the Reapers" is dedicated to Mother Prindle who founded many homes for fallen girls.

When the sun was sinking low,
In the bosom of the West;
With Naomi Ruth would go,
Nowhere else could she find rest.
Her journey ended, on white knee bended,
Behind the reapers, and fair young gleaners,
She gathered gleanings, discarded leavings,
To take them to her Lord.
And so, like Ruth of old.

Chorus:

I'll glean among the reapers.
Patiently gleaning,
Glean among the reapers,
Lovingly gleaning.
I'll glean among the reapers,
Gladly gleaning,
When this life is over,
I'll win my crown.

Reaping, reaping, every day,
Patiently from sun to sun;
Reaping far behind the gay,
'Pon the ground left not an one.
Her precious gleanings, discarded leavings,
Together laying, while she kept praying,
That He'd accept them, and sweetly bless them.
She took them to her Lord.
And now like Ruth—(Chorus.)

Now at last, 'tis close of day
And the field is clean and fair,
To her Master wends her way
Bending low to Him in prayer.
"Here are my gleanings, discarded leavings,
Oh do accept them, and sweetly bless them,
I know they're broken, but they're my token
Of love to you, my Lord.
And now—(Chorus.)

Ruth the Gleaner. (Sarah Haggard Payne.)
Box 44, Ocean Park, Cal.

(Ed. Note.—The Lord has given our Sister Payne a number of very blessed sacred songs, some of which have been published, but there are eight yet unpublished. One of them, "Spiritual Israel," is a mighty inspiration to all who hear it. She would like us to stand with her that the Lord will provide the means of publishing this, and the other songs.)

Retreat beneath His wings,
And in His love confide,
This more exalts the King of kings
Than all our works besides.

PICTURES OF PENTECOST IN THE OLD TESTAMENT.

Picture I. The Tree by the Well. Gen. 49:22-24.

In Jacob's blessing of his sons upon his deathbed, he spoke the following words about his beloved son Joseph: "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall. The archers have sorely grieved him, and shot at him, and hated him; but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob."

From the beginning of the Bible to its end, in many places we find the dual picture of a fruitful Tree by a life-giving River or Fountain (as the revised version here translates the word "well"), and we may see in it a type of Christ, the Tree of Life, and the Holy Spirit who is the River of the Water of Life. Notice how in the Garden of Eden we find the River and the Tree (Gen. 2:9, 10); how in Ezekiel's vision the Trees for healing and life grew on either side of the ever-deepening River (Eze. 47:12); and how in the glory of the New Jerusalem the seer beheld the same Tree of Life growing beside the River of the Water of Life (Rev. 22:1, 2). And what is primarily a type of Christ is also used in many places as a type of His people, as for example in Psa. 1:3 and Jer. 17:7, 8, as well as in the passage before us. The strong, fruit-bearing tree shows us the Lord's ideal for an individual life and for an assembly: filled, strengthened, guided and controlled by the Holy Spirit of God.

Do we not see here a blessed picture of what the Lord has for us, as His Spirit-baptized children, and for the Pentecostal Movement as a whole? There is no type more suggestive of strength, virility, stability, wide influence and fruitfulness than that of a tree. The Lord has seen to it that we are planted by a Fountain. For the past ten years the Latter Rain has been falling in blessed showers, and the River of the Spirit's fulness has been flowing all around us. What about our fruitfulness? How have we made use of His blessed fulness? Where have been the strong trunk of stability in Christ, the branches of ever-widening influence, the leaves of brave and clear testimony, the flowers of a beautiful Christian character, and the abundant fruit of the Spirit in our daily life? Can it be said of your life and mine, dear reader, that we are like a fruitful bough by a well? If not, may the Lord search us and show us where the hindrance lies, what is the hidden sin, the unbelief, the slothfulness or the pride that is choking the channel and preventing the continual flow of the Living Sap into the branch which He made strong for Himself.

But there is another metaphor here used of Joseph, which teaches us the inevitable result of the abundant, fruit-bearing life, whether in an individual or in the movement as a whole. That result is that *the devil will try to put a stop to it*. Whenever God is working in mighty power, Satan raises all his forces to oppose. If your life as a baptized saint is like a dry twig, and you are not doing much harm to the enemy's kingdom, he will leave you in peace; but if you are like the tree planted by the waters, spreading out its roots, with ever-green leaves, and ever-new fruit, whose branches are spreading far and wide, you may be sure he will attack you with all his power. So how full of strength and comfort to those who are being attacked by the enemy, is the second part of this picture. There we see Joseph as an archer, with a whole army of hostile archers arrayed against him, and we are told that they sorely grieved him (and the Spanish version renders it, "made his life bitter"), they shot at him, they hated him, and they persecuted him (R. V.). Does this meet the eye of any sorely-trying one who says, "That is

just the experience I am going through now?" Courage, fainting heart. Read on to the next verse, and see the reason why this tried and persecuted one was able to stand firm *and to keep on shooting*, though he was only one, with many foes arrayed against him. This verse gives us the perpetual secret of overcoming: it is *a life hid in Christ*. "His bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob (the unworthy, weak, erring one)." Only one poor feeble archer with his hands upon the bow, shooting for God: but the mighty God of Jacob deigns to lay His almighty hands upon those feeble ones, and then, Hallelujah! there is no doubt as to the result. It will be as the prophet Elisha showed Joash in type many years later (2 Kings 13:15-17), "The arrow of the Lord's deliverance," and "*Thine* arrows are sharp in the heart of the King's enemies." Psa. 45:5. May the Lord teach us more and more what it means to be *in Christ*. We are there as to our position and privilege as to the Divine purpose, but oh how little we know of its actual working out in daily life. If I am in Christ, then He covers me up completely, and *HE* is to be seen, not I. Then it is *He* who will meet all the attacks of the enemy and overcome them; His great, mighty hands covering up my feeble, trembling ones; and as the arrows go forth they will have His power behind them, and be mighty to do His will, to break down the strongholds of Satan, and to beat back the hosts of darkness.

May the Lord teach each one of us the secret of a *fruit-bearing* and of an *overcoming* life.—A: E. L.

"O COME LET US ADORE HIM!"

When the Psalmist wrote "All thy waves and thy billows are gone over me," he spoke of Him who was coming to bear away the sin of the world. Think of the sorrow, pain, misery and sin of the world all down through the ages, and all the waves and billows of this sin and suffering were centered and focused on Christ as He agonized in prayer in the garden of Gethsemane. All the waves and billows of all the sin *before* and *after* His incarnation! So great, so intense was the suffering that He said, "My soul is exceeding sorrowful, even unto death." The human life was almost pressed out, that the divine life had to be called in, and God sent an angel to strengthen Him.

We shall never be able to fathom the depth of suffering He went through, even in eternity. Throughout the countless ages of eternity we shall ever desire to praise and thank Him for becoming for us, "a man of sorrows and acquainted with grief" for us. God, however, was the first to honor the Son by raising Him from the dead, and exalting Him to glory. Mary was first, at the grave to show her love, but God had been there *first*, and raised Christ from the dead. Now Christ is worshipped and adored by the angels and archangels. That is the occupation of heaven. Will you not join with them in adoring Him who suffered so much, whom the Father has honored for thus suffering? As you believe in Him, it will lead to adoration and worship, and like Thomas of old you will say of Him, "My Lord and my God!"

The churches have rejected the third Person of the Trinity. It is one thing to run through a creed like the Episcopalians and say you believe in the Holy Ghost, it is another thing to open up to Him, and let Him do what seemeth good within His temple. They worship with their mouths, but their hearts are far from Him.—Sister Baer.

Enlist with Christ, but chafe not at the drill.

THE LORD'S RETURN.

I wish to pass on one or two thoughts to the readers of the Weekly Evangel. I feel that I am also a member of that family.

In 1912, an appeal was made by "The Christian" of London, England, for a worldwide call to prayer for the Lord's speedy return. Ample time was given so that all the Christian world could set aside October 6th and 7th, 1912, as days for special prayer to this end. Did God hear? Has anything come of it? Christ said in Luke 21, speaking of His coming: "When ye shall hear of wars and commotions be not terrified, *for these things must first come to pass.* Nation shall rise against nation, and kingdom against kingdom."

What happened on these particular days of prayer, when thousands the world over were saying, "Come Lord Jesus, come quickly?" Secretly a great league of kingdoms, Greece, Bulgaria, Servia and Montenegro, (Greece, Servia and the like are kingdoms; Britain and Germany, with their dominions and colonies are nations) had been made to fight against Turkey. It was decided to declare war on the 6th of October, 1912, but the king of Bulgaria's birthday falling on the 7th, war was declared on that day, the second day of the worldwide prayer meeting. In the settlement at the end of the war, Bulgaria obtained the lion's share of plundered territory. This made Servia and Greece jealous. So there was a second war, Bulgaria was defeated, and a large slice of the plunder was taken by Servia from Bulgaria.

This in return raised the jealousy of Austria-Hungary, for Austria had been taking big slices off Turkish territory previously and wanted more. Servia was getting too great for Austria. Then followed the assassination of the crown prince of Austria by a Servian. That was the match which started the great conflagration. Austria served a severe ultimatum on Servia, and she agreed to almost every condition, and agreed to submit the balance to arbitration. Austria refused, and declared war on Servia. Russian joined in defending Servia, Germany joined Austria. France supported her ally, Russia. Britain and France united to drive back Germany from the invasion of Belgium. We have not yet reached the end, for the United States and China may be in the great war before long. Practically twenty nations, including the great dominions of Great Britain are at war.

What deductions can we make from all this? A great many of God's people, as we stated, set aside two days of prayer for the Lord to come quickly. But there are conditions to be fulfilled *before He could come*, for He said, "Nation must rise against nation, and kingdom against kingdom, and there must be wars and *commotions.*" There never has been such risings, nor such a war; and in the revolution in Russia we surely have a commotion, and we may look for others, for the word is plural.

Prayer must be answered, and *God did answer the cry of His people by hastening on the very things that were to precede the Lord's coming.* The opening prelude has commenced. You say then, God caused the war? God forbid. Doubtless the nations involved needed chastening, and at the same time they will have had a warning of the *great tribulation* which is yet to come on the world. "When God's judgments are in the earth then will men learn righteousness." In a measure the lesson is being learned. Praise the Lord!

In conclusion, the universal two days' prayer did we believe bring to a head conditions predicted in the Word. The Scriptures cannot be broken. These conditions are absolutely necessary before the Lord's return. Can we not believe if another period of worldwide prayer for the

Lord's return be convened, it will be the very means needed to bring the King back? Who will start the next (series of meetings) campaign?—A. W. Frodsham, Fergus, Ont., Canada.

CONVERSE WITH CHRIST.

Prayer is a true, a longing, a persistent will of the soul, clinging and cleaving to the will of God, by the sweet and marvellous power of the Holy Ghost. It is the Lord Himself, without any intermediary, who receives our prayers, and gives thanks for them, and rejoices over them with unspeakable joy. And He carries them within, into the house of His treasures, and lays them up where they shall never be lost.

"Pray continually," He saith to us; "pray if thou seem to thyself too unworthy to pray: Pray when the heart is dry, and poor, and weary. Pray in sickness and weakness, and when even prayer seems to thee a burden and a dreary task. It is not what thy prayer is to thee, but what it is to Me, that I would have thee consider and rejoice in."

Therefore let us trust the Lord's love rather than the feelings of our own hearts. For as far as we trust, are our prayers to the honor of God. For our difficulty in prayer, it seems to me, arises from this, that we have not realized that it is from God Himself that our prayer flows forth. He is the moving spring that leads us to pray. It is His will to answer us, and it is He that leads us to desire the blessing we ask for. And He delights in our prayer, and rewards the prayer with everlasting recompenses, though He it is who has moved us to pray, and put the words into our lips.

It is as if He said, "How canst thou delight Me more than in praying mightily, wisely and gladly, that I would do that which it is My will to do?"

But when our loving Lord in His unutterable grace shows Himself, even *Himself*, to our souls, then is all prayer answered, and all desire fulfilled. Then is a moment when we can pray no more, for there is no more left to desire, and all our intent, with all our might is set whole unto the beholding of Him. Yet this too is a prayer—the highest, deepest prayer—an unutterable prayer. Our souls are filled with the joy of reverence, the sweetest joy, the fathomless joy of His presence.

Yet well do I know that the more we behold in Him, the more do we long after Him. It is when our eyes are turned away from Him that our souls become disturbed and confused, and restless. And then is the time to pray afresh, and the joy of His countenance again is ours.

Then do we see His mighty and ceaseless working in all things and circumstances around us; we see a power so glorious and so divine ordering all things, that we have nothing to do but simply to behold it, and take heed to it, and rejoice in His love, and delight our souls in His tenderness. And thus walking humbly and joyfully with Him, we shall pass through this earthly life, noting many a sweet touch of His loving hand, Himself revealed everywhere to us, as far as our earthly condition can bear the blessedness of His companionship.

It is His desire for us, that we should live rejoicing in His love. It is to this that we are blind, more blind than aught besides. For some of us to believe that God is Almighty, and can do all things, and that He is all-wise and that He knows all things, but that He is All-love, and *will do all for us*; therein we fail, and it is the want of the perception of His love that hinders His children the most.

My beloved Lord showed me, not by sight, but by spiritual sense, His marvellous and tender love. I saw

that He is all that for our good or our comfort can be needed, for eternal years. He is our garment, clothing us with love, wrapping and embracing and enclosing us for ever. An eternal robe of tender love clasped around us, never to be taken from us through the everlasting ages. And I saw that all that is pure and perfect and good, is Christ the Lord. That all good in all and everything is Himself.

It seemed to me as though there were laid before me a little thing, round as a ball, and large as a hazel nut, upon which I looked with the eye of my understanding, and I thought, "What may this be?" And the answer came to me, "It is all that is made." I marvelled how it could last, for methought it might suddenly have fallen to nought for littleness, and it become as a point that vanished as I beheld it. But it was as the Lord spake to me and said, "It lasteth, and it shall ever last, for God loveth it, and because of the love of God are the eternal things eternal.

Therefore in this little thing I saw three properties. The first is that God made it. The second is that God loveth it. The third is that God keepeth it. And the cause why we be not all in ease of heart and soul, is that we seek our rest in this thing that is so little where no rest is, and we know not our God, who is our Maker, and the Lover, and the Keeper.

And all that is beneath Him sufficeth us not. And the natural yearning of the soul that is touched by the Holy Ghost is this: "God, of Thy goodness give me Thyself, for Thou art enough for me. And I may ask nothing that is less, that is fully worship to Thee. And if I ask anything that is less, ever me wanteth. But only in Thee have I all."

For He is the endlessness, and it was for Himself alone that He created us; and for Himself alone did He create us anew by His precious death, and therefore does He preserve us for Himself in His blessed love. And all this is from His own goodness, and for His own sake.

And then it came into my mind how different would be the manner of our prayers, were we not so slow to learn His love. For the highest prayer is that which is a complete trust in His perfect love—His love that flows down to the lowest depth of our smallest need, and revives our souls, and makes them to live and grow in grace and beauty.

God hateth not that which He has made, and He despiseth not the joy of serving us, even in the lowest service rendered to our bodily and natural needs, for our earthly bodies are dear to Him, because of the soul that was made in His image, and that dwells in the body. And as the body is enwrapped in garments, and the flesh enclosed in skin, so are we, body and soul, enwrapped and enclosed in His eternal love. Yea, and more, for all they shall wear and waste away, but the goodness of God is forevermore and more near to us without any comparison. And therefore does He desire of us that we shall abide in His love, and this delighteth Him more, and speedeth us more in holiness, than aught we could devise ourselves. For never was a creature who could know or conceive how sweetly and tenderly the Creator loves, in that our love is so precious to Him that is highest, that it overpasseth the knowledge of all creatures. When it is our desire to have God, unmeasurably more is it His good will to have us, and to have us eternally. And therefore we may, with His grace and help, stand in spiritual beholding, with everlasting marvelling, in this high, overpassing, unmeasurable love. And of all things, the beholding of the love of God maketh a soul to seem least in her own sight, and most filletted her with reverent dread and true meekness, and with abounding love to her fellow Christians.—Lady Julian of Norwich.

DAILY PORTION FROM THE
KING'S BOUNTY

MRS. A. R. FLOWER

Sunday. "Casting down imaginations." 2 Cor. 10:5.

Most of the misunderstandings amongst God's children have their start in the imagination. A faint suspicion enters our minds; upon this our imaginations set busily to work, and ere long a serious difficulty develops. We need the mighty power of the Holy Ghost to sweep as a purifying wind through all the recesses of mind and heart, that therein may lurk no deadly, unwholesome germ of suspicion of criticism.

Monday. "The God of peace * * * through the blood of the everlasting covenant, make you perfect in every good work to do his will." Heb. 13:20, 21.

A dear brother once had a vision of the saints of God being caught up into glory. They were in one vast company, all encased in red. On asking what that red color meant, he was told it was the blood of Jesus, which had made them ready. And then was added this forceful statement, "Nothing else is needed; nothing less will do." It is no strange then that our song throughout eternity shall be of the Lamb who hath redeemed us unto God with His own precious blood.

Tuesday. "Woman, thou art loosed from thine infirmity." Luke 13:12.

Hallelujah! God has spoken the word of deliverance—you are free, and "whom the Son maketh free is free indeed." Is there a tiny suggestion of returning affliction? Is there a shade of fear sweeping over your spirit? Resist it! Refuse it! His word has gone forth and you may confidently stand upon it. **He will make fat thy bones; thine health shall spring forth speedily; thy soul shall be as a watered garden.**

Wednesday. "Were there not ten cleansed? but where are the nine?" Luke 17:17.

Are you one of the nine who never have returned to give thanks? There are such a multitude of souls throughout the land whom God has touched and delivered, from whom no song of praise is ascending. What selfish ingratitude! It is little wonder that worse things sometimes befall such ones, that they lose the victory and blessing. Praise not only brings victory, but it confirms and makes permanent the victory God has already given. "Bless the Lord, O my soul, and forget not all his benefits!"

Thursday. "The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, his eyelids try, the children of men." Psal. 11:4.

God has a perfect panoramic view of us all, with all our eccentricities, failures, and foibles. And—if we can only remember it—He is sending to us just the persons and circumstances that will round out our lives in beautiful symmetry. All these things lead across the will of nature. If we resist, we hinder; if we accept, the bitter soon becomes sweet. "Help us, O God, to see light in Thy light!" Then will we better understand, and rejoice in the hope of His highest glory wrought out within our lives.

Friday. "All that the Lord hath said will we do, and be obedient." Ex. 24.

Obedience and faith and joy are very closely related. If you are coming short in the first two, do not be surprised at the absence of the latter.

"Trust and obey—for there's no other way
 To be happy in Jesus, but to trust and obey."

Saturday. "Seek the Lord and ye shall live." Amos 5:6.

Darkness is gathering everywhere,
 And souls are drifting fast
 Away from faith's strong mooring-place,
 Driven before the blast.
 How may I stand the tempest keen?
 I take me to God's faithful word,
 And deeply to my soul He speaks,
 "Your heart shall live that seek the Lord."

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THE PROMISE OF HIS COMING.

The things of God are hid from the wise and prudent and revealed unto babes. "Where is the promise of His coming?" The wise say that. But the babes listen to the angel's talk. "This same Jesus shall so come in like manner."

Where is the promise of His coming? It is where you look for it. If you look for it in the Word you can find it. If you look for it in the world, you cannot. The whole plan is in the Word, the whole picture, the "in like manner" how He is to come.

On the road to Emmaus, the Lord Jesus opened up the Scriptures concerning Himself to His disciples; He went as far as they could go, and He will open up the Scriptures to you as far as you can go. He took them to the resurrection which was as much as they could stand, and He will take you as far as you want to go. But you can never go beyond the Scriptures, and He will never take you beyond. We read that He would have gone further, but they constrained Him to stay. If He wants to go further, will you let Him go? Do not be afraid of breaking a Sabbath day's journey. Do not cut short your walk with Him, He has so much to tell you. Do not cut Him short at the resurrection story only. He wants to tell you of His coming. Let Him tell you all. He vanished out of their presence. Retain Him while you have the opportunity.

In like manner! The details are hidden in the Word. He, who can make dark light, can so enlighten one sentence from His Word so as to give you perfect understanding. He says, brethren, that ye are not of the night, but of the day; not of darkness, but of light; and you are entitled to light on the Word, so that that day does not overtake you as a thief.

Was not Jesus in the boat with His disciples all the time the storm was raging? He was asleep, but He was guiding during His sleep. The calm was there all the time, because the calm was in Him. He saw calm and He spake calm, and though it may be midnight, and though there

may be storm, look to Him, and though He apparently may be sleeping, He will arise and speak the calm, and everything will be smooth and plain. He holds the key. Jesus held the key of the journey, and at the right moment He spake. He will ever speak at the right moment. If He seems to be asleep, trust Him. Have faith in Him; He is in the boat. If He is within the boat, there must be safety. And when sudden destruction came upon them, the squall that may have sunk the other boats just manifested Him in the boat of the disciples. And when the squall comes upon the world, it will only waken Him within you. He speaks, and all is changed in a moment, in the twinkling of an eye. "He spake, and it was done." This time, it will not be, "Let there be light," or "Peace, be still," it will be the trump of God. We do not know the nature of it, but we are being tuned to answer the trump. They said it thundered when they heard His voice; they understood nothing, but He interpreted it. Deep answereth unto deep, the deep within us will answer to the deep of God.

The dead in Christ shall rise first: then we which are *alive* shall be caught up. Alive, not half dead! Not those who have a name to live and are dead, those who are neither hot nor cold, half dead; they that are *alive, alive* in Him. Some are alive to the world, and they think they are alive to Him. *Lively* stones He wants, not decayed ones. The stones of the temple were all approved, and fitted, and finished before they left the quarry. They were lively stones, sound throughout. The apostle says, "I pray God that your whole spirit, and soul and body be preserved blameless to the coming of the Lord." Lively stones, with no decay in the interior. We must be alive throughout. They that are alive and remain shall be caught up to meet the Lord in the air, the living stones meeting the rejected Corner Stone, and they fit one another perfectly and so become one perfect Temple, and God is not ashamed to dwell therein.

Beloved, now are we the sons of God, and it doth not appear what we shall be; but we know that, when He shall appear, we shall be like Him, for we shall see Him as He is. And every man that hath this hope in him purifieth himself. Like must beget like, like must become like. "We all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even by the Spirit of the Lord." And those parts that may be defective can be quickened, made alive by the Spirit. Faithful is He that hath called you, who also will do it. He wants to do it for you who read these lines, and for every one. He has done it, and He will do it again; having begun a good work, He will perfect it unto that day.

NEW PUBLICATIONS.

We still have a number of copies of the second edition of the special Pentecostal edition of the Weekly Evangel in stock, and we shall be pleased to fill all orders at the rate of 20 copies for 25 cents (Canada, 31 cents) or 80 for \$1.00 (Canada, \$1.25). We have printed two of the articles of this special edition in tract form, one, The Great War and Its Results, by W. W. Simpson (40 cents per 100), the other, "A Certain Cure for Consumption," by Miss Ethel Webb (25 cents per 100). We have also reprinted Bro. Andrew Urshan's two articles on "The Gracious Dealings of God Misunderstood." We have this 16-paged booklet on sale at two for 5 cents, or 25 cents per dozen postpaid (Great Britain, 1s. per dozen). At special request we have reprinted the message on the Precious Blood of Christ which appeared on the front page of No. 173 of the Evangel. The price of this tract is 10 cents per 100, or 80 cents per 1000.

There are no disappointments to those whose wills are buried in the will of God.

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Questions and Answers

By E. N. BELL, 304 Joplin Ave., Galena, Kans.
to whom all questions should be sent.

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This department is only open for the edification of those in need of such light on the Scriptures as we can give, not for argument or disputing. The editor reserves the right to answer only such questions as will be for the glory of God and to the help of our readers. No questions, under any circumstances, will be answered by letter, so please do not expect this.

162. In the first chapter of Genesis it says, "The evening and the morning." Now we say, "morning and evening." Who changed it?

Ans. I know of no official change. It is merely a custom with us, but not binding. Any one who prefers may still speak of the "evening" first

163. Is a man a Pentecostal preacher who goes preaching and living a mean, crooked and deceitful life? What should be done with such a preacher?

Ans. No, he is not. Any preacher should have a clean, straight life and message. A Pentecostal preacher must have it. Any one who turns out unclear should be dealt with by the church and preachers who gave him credentials. If they will not do so, when the facts are made known to them, any church where he preaches or attempts to preach can call him to trial before them. Better call a council of ministers to sit in the trial and judge him by the Word. If he is found to be crooked and does not honestly and sincerely repent and make right, then fellowship should be withdrawn from him, and this disfellowshipping be made known so that he cannot go on deceiving others. God judges those who are without, but He demands of us to judge those within and to keep a clean house.

164. Is it wrong to wear gold?

Ans. The Word condemns the wearing of gold or costly stones purely for show or for adornment. A gold pin, buckle or breastpin and such like, needed for proper and decent fastenings do not violate this rule. But rings, ear-rings, bracelets, lockets and such like, worn solely for show, are worn by Christians in violation of God's Word. Such conduct shows either a lack of light from the Word, or a lack of consecration to God, or a love for pride and worldly show, or is a sign of backsliding. Stripping ourselves can never merit heaven or take the place of grace in the heart. But grace will not teach us to live for show or to violate the Word of God. Preachers and their wives should especially be ensamples to their flocks on all lines. So should their children when young enough to be under their parent's control.

165. Why did Paul say in Rom. 1:16 he was not ashamed of the Gospel? Why are so many people ashamed of it to-day?

Ans. Paul was writing to Rome, the city of authority and power, the proudest then in the world. There would be a temptation there to hang one's head before power and pride. Paul therefore declares he is not ashamed of his gospel, for it had power as well as Rome had power. Rome had power to kill, but not to make alive. Paul's gospel had power to save every Jew or Gentile who would put faith in Jesus. People are ashamed of the Gospel to-day because they lack Paul's consecration, because they are not dead to the pride and criticism of the world

166. What did Job mean in 13:15 when he said, "Though He slay me, yet will I trust Him?" Should we take a like stand for our healing, even amid all the present opposition?

Ans. Job was being tempted to give up his faith in God

altogether, to renounce or reject God and die, rather than to suffer and await God's time of mercy. Job answers that not even death can kill his trust in God. In his case, faith was needed to suffer and still trust God and believe in His love and mercy. In his day there were no doctors such as we have now. It was not a question of trusting man or God for healing, but of trusting God despite of suffering or denying Him and dying.

Cases and circumstances are too varied as to ourselves, our families and the laws to-day to give a rule to cover all alike for our stand as to healing. Any grown person can for himself take this stand, and if done in faith and loving submission to God, if it is His will for them to live at all, I believe they will live. Praise His name! But we must not force this on another, not even one of our family nor one of the faith. In some states the law requires parents to have a doctor for minor children. In such cases the law can be met by calling a chiropractor, if he has the standing in law of a doctor. He would not give medicines. There are various schools of doctors who do not believe in giving strong poisonous medicines, and if the law compels the having of one, some of these might be selected.

IDOLATRY, OR FALSE WORSHIP.

A Strong Message from an Old Quaker.

Idolatry is the worshipping of God without His Spirit, that is the plain, naked truth of the thing. To invent things from the carnal mind, or to imitate things, which others, who had the Spirit, did in the Spirit, by the command of the Spirit, for thee to imitate and practice these without the Spirit is idolatry.

An invented church, an invented ministry, an invented worship; an imitated church, an imitated ministry, an imitated worship, without life, without the Spirit, all these are the *work of men's hands*, and are idols, and all that is performed herein is idolatry. Rev. 9:20. This is a religion without life, a worship without life, a fabric for idolatry; and the whole course of worship and service in it is idolatry. For the living God, the Lord God of endless life and power, is alone worshipped by His Spirit, and in the truth of that life which he begets in the heart; and all other worship, though ever so seemingly spiritual, is idolatrous.

Ah! professors, professors, if ye knew how many idol-prayers and services ye have loaded the Lord with, and how ye have been whoring from him, while ye have seemed to be drawing nigh to him, ye would hang down your heads and mourn! for whatever ye have done in the worship of God, without the leading and presence of His Spirit, it has been idolatry.

For the worship of God, under the Gospel "is the Spirit and in truth," and required of them who are in the Spirit and in truth, and not others. John 4:23. For them alone the Lord seeketh to worship Him; and the Lord will admit of none to His worship but such as He seeks. And if any one else will thrust themselves into His worship, it is not accepted; nor do they worship the true God, but they "worship they know not what;" and their whole state and course here is a state and course of idolatry.—J. Pennington.

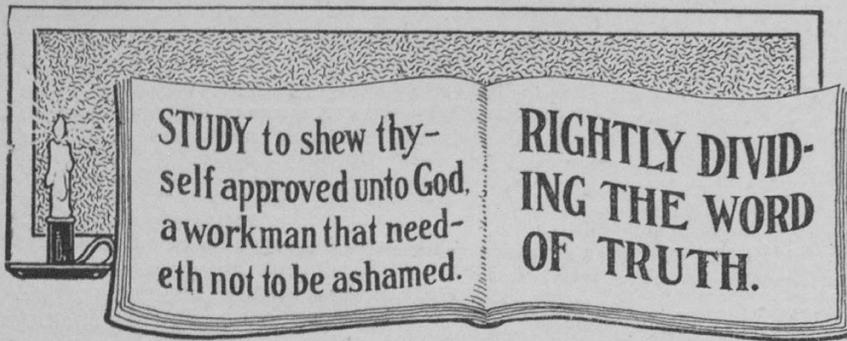
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SUNDAY SCHOOL LESSON

April 8, 1917.

JESUS RAISES LAZARUS FROM THE DEAD.—Easter Lesson.

Lesson Text.—John 11:17-44.

Golden Text.—“Jesus said unto her, I am the resurrection, and the life.” John 11:25.

Leading Thought.—The more abundant life in Christ Jesus.

We are to let the story of Lazarus bring freshly to our hearts some blessed truths of the Easter story—life beyond the grave. “For if we believe that Jesus died and rose again, them also that sleep in Jesus will God bring with him.” And then a further step, to stir up our pure minds by way of remembrance,—The Lord Himself is coming for us, and we are not presumptuous nor taking any extreme view when we say, we expect to see Him this side of the grave. It is at the very doors—shall we not lift up our heads in glad anticipation?

1. **Lazarus Dead**, Vs. 17-21. Perhaps it would seem to some that Jesus was indifferent to that message, “He whom thou lovest is sick.” It certainly seemed so to poor Mary and Martha. They couldn’t see Christ’s side of the matter, nor the greater glory that He was seeking to work out. They only saw that Lazarus was dying, and Jesus paid no attention apparently to the fact. It was the testing of faith, that comes into every life that follows the Lord Jesus. Why did He tarry—they asked one another no doubt. Their first question exposed the secret thought of their hearts, “Lord, if thou hadst been here, my brother would not have died.” Could we only see light in God’s light, or as one dear sister recently said, “Look from the top,” we would never again question God’s motive in delaying the answer we so desire. God withholds the asked-for deliverance that He may grant a greater one. Believe it, precious heart. “Because thou hast seen me, thou hast believed: happy are those not seeing and yet believing.” Ch. 20:29. Roth. The disciples also had an opportunity of tested faith. They feared the growing hatred of the scribes and priests. It was as if they faced death to

go back into the unpopular field with Jesus. But in that very danger lay the greatest chance of glory and victory for the Master. I am sure they never regretted going back into Judea. And neither will we, when God leads us, however beset with evil the way may be. Let us linger a moment over Mary, who “sat still in the house,” while her sister went out to meet the approaching Saviour. There is something true of her that is deeper than what might be said of Martha. Mary loved Jesus in perhaps the purest, holiest affection of any living mortal then on the earth. And while not questioning as did her sister, she wondered at his disregard of their petition. Perhaps she tried to hope on; she may have searched her heart, only to find love for Jesus there. And so she waited. The purest, truest love, knows the deepest testing; but it loves right on. Content not to understand, it sits quietly waiting until the Lord Himself withdraws the curtain and grants the open vision. Have you known what it was to be dumb before the world in some hour of trial? Our Lord was as a lamb dumb before its shearers. No power, to ask or question, simply waiting for Jesus! He will come—thy true love is most precious in His sight. “They shll not be ashamed that wait for Me.” Our Lord is ever waiting to be gracious.

Jesus was presenting to Martha the mighty truth of the resurrection. She understood the final resurrection at the last day, but that did not satisfy her present yearning to have her brother with her here and now. And it was that heart-yearning that Jesus answered when He said, “**I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die.**” It has been spoken thus, “I am the resurrection because I am the life.” That life which quickens us when we are dead in trespasses and sins; that transcendent life of Jesus which makes whole our bruised bodies of suffering; that life of Jesus which thrills every part of our being in the glorious anticipation of the rapture—Jesus is that life, for in Him was life, and the life was the light of men. Hallelujah! As opposed to Martha’s future prospect of a resurrection—Christ declared Himself the present life and resurrection—the source, the essence, the result of resurrection; the fountain,

the vital principle of eternal life. So Jesus turned Martha’s sorrowing heart unto Himself, the ever-living, life-giving Saviour. The believing dead shall live, the believing living shall never die. 1 Cor. 15:51, 52. We shall be caught up together. This is the essential principle of the first resurrection. And as if to eternally prove the force of His words Christ seals them by bringing forth the dead Lazarus in all the power and vigor of new life—a sort of earnest of those who shall come forth at the sounding of the trump. What a tremendous stir there will be in the grave-yards all over the world—the precious martyrs of China’s massacres, the fever-stricken ones who sealed their testimony with their lives in dark Africa and India, the weary, toiling millions who have fallen asleep in Jesus—yes, they will all be there; and together we shall rise to meet Him in the air. Glory to God! It is a blessed hope! Wonder not that we are told to “comfort one another with these words.” It was getting deep for practical Martha, and while she assented, I fancy it was with relief she ran to call her sister.

2. **The Master is Come**, Vs. 22-42. Mary did not go to Him until called by her sister. Then she rose up quickly to go to him. There is not reproach in her greeting, rather grief at his inability to be there. It touched the heart of Jesus, who “curbing the strong emotion of His spirit, though deeply troubled, asked them, Where have ye laid him?” V. 34. Weymouth. And then it was our Lord entered into the sorrow so deeply that He wept. Those sisters, and the onlooking Jews needed more than the knowledge of the truth. They craved and appreciated that sympathetic touch. Jesus wept with those who wept; so should we. And in our overwhelming sorrow, we can comfort our hearts in that blest assurance that His same loving heart weeps with us as with those mourning sisters of Bethany. Another final bit of interfering on Martha’s part in V. 39. It almost amuses us—so suggestive of her practical life and thought. It was just the moment before Christ’s great victory. His answer is almost reproof. How she needed faith to forget the things of time for a little bit. Then the prayer of assurance, “I thank thee that thou hast heard me.” V. 40.

3. **Lazarus Resurrected**, Vs. 43, 44. A loud voice of command—reminding us of the trump to sound—“Lazarus, come forth.” “**And he that was dead came forth**”—mightiest words of all written history! His word of power was like the touching of an electric spark. The response was immediate. “For he spake, and it was done; he commanded, and it stood fast.” Psa. 33:9. He was alive, but he was bound hand and foot with gravecloths—there are many like souls today—and Christ speaks to them, “**Loose him and let him go.**” With what trembling fingers they must have heeded His command; then gazed upon the once-dead Lazarus, as he stepped forth amongst them again. Life,

life in Christ Jesus—now and forever—more!

Next Week's Lesson.

April 15, 1917.

JESUS THE GOOD SHEPHERD.

Lesson Text.—John 10:1-18.

Golden Text.—John 10:11.

Alice Reynolds Flower.

GREAT VICTORY IN THE MIDST OF FEARFUL TRIAL.

"In all this Job sinned not, nor charged God Foolishly."

The writer of the following letter was a most successful Baptist missionary in the Telugu country. At a time in response to a fresh endowment of a spirit of prayer and supplication which he had received, many were turning to the Lord from among the heathen, he was laid aside, and at last had to return home.

For fifteen years he has been dying of leprosy, cut off from his loved ones and fellows and from his service for his Lord.

"It is about fifteen years since I last saw you, so I appreciated your letter all the more. I have had a heavy cross to carry, but I am glad to tell you that His grace has been sufficient for me at every step of the way. At first I was somewhat rebellious, for I had great plans for the future. Many souls were turning to the Lord in all parts of the field, and I looked forward to the time when I should have the privilege of baptizing thousands.

"I had said, 'Lord, let me be Thy servant, filled with Thy Spirit, giving all my thought, all my energy and my life for Thee.' And He answered me. But instead of letting me serve Him as I had planned to do, He suddenly took me away from the work for ever. As I lay in the hospital in England, when the first horror of the final outcome was upon me; I thought sometimes that the Lord had forgotten and forsaken me, that He had hidden His face from me. But it was not so. The more sorrow I have had to bear, the easier it has become, and now I am rejoicing in my Saviour every hour. I know the time cannot now be long before I shall be with Him, but while I am in the body I cannot keep still. I must testify; I must tell of His great love for me, and I have written a paper to be read at the Missionary Conference in India, on 'Filling full our place in life.'

"You ask how I am. I have lost my eye-sight now and my voice; I have no feet or ankles; no arms; but my heart is far from dead. I still feel, and long, and sympathize. I still yearn for the extension of Christ's kingdom on earth as much as ever I did. I cannot read or write, but the kind sisters in charge of the hospital come and read to me and write for me, as I can find means to dictate to them. I have everything I need, and could not be more comfortable were I in my own home. While I live I expect to prepare others for India. . . . And though I am slowly dying I must keep on doing something to help on the Redeemer's kingdom when I have passed beyond.

"I know you will remember me in your prayers, that I may be humble and patient, and faithful to the end. I have no doubts in these days, and if I had my voice I should be singing all the day long. Sometimes I feel so happy that I long to go to my heavenly home and be with 'my Beloved' for ever.

"May the God of all comfort comfort you, and grant you His grace, filling you with the sunshine of His presence, so that day by day you will be transformed into His likeness from glory to glory, is the prayer of

"Your brother in Christ's Kingdom."

THE LATE STEPHEN MERRITT.

We have recently received the news that dear old Stephen Merritt has gone to Glory. We are reminded of an incident which occurred at one time in connection with his son, a boy who had caused him much trouble. Mr. Merritt was continually talking to him, endeavoring to persuade him to become more diligent and less dilatory and careless, but the boy seemed incorrigible. One day after Stephen had received the baptism of the Holy Ghost, the faithful Holy Ghost whispered to his spiritual ear, "Will you let me take care of him?" He answered, "Yes." From that day he took his hands off, and trusted God with his son. He would not be worried about the boys misdemeanors, for he knew that God had undertaken his case, and would do what he himself could never do.

Sometime after this someone brought him his son's hat home from the shore, where it had been found, and every evidence seemed to point to the fact that that the boy had been drowned. An article appeared in the paper, and the news spread far and near that Mr. Stephen Merritt's son had been drowned. The neighbors were expecting the father to send out a party to drag the river for the body of his boy. But Stephen was enjoying a rest in God which could not be disturbed. Everyone thought him a most heartless father to be so apparently undisturbed by such a terrible calamity, and as he went to and from his business in the cars, he was the subject of many hard remarks.

About three weeks after this the "drowned boy" turned up. He had gotten on to a boat that was going up the river and had gone through not a few hardships, and came back a sadder and more sober boy. His mother, overjoyed, took him into the home again, but she hid him until she ascertained how Stephen felt about the matter. He told her to have him come down to the breakfast table the following morning, and the boy arrived looking very dejected, expecting plenty of trouble. Instead of this Stephen cordially welcomed him and handed him some money and said, "My son, the next time you start out on a pleasure trip, mind you ask me for some money to pay your expenses."

Not long after this the boy was blessedly saved, the Holy Ghost being faithful to His promise to Stephen. He went to school and soon through his diligence carried everything before him.

My Word Shall Not Return Unto Me Void.

An officer going his rounds in the trenches saw a young soldier reading the little Gospel of John, and he said to the lad, "You do not believe in that Book, do you?" The soldier looked up to his officer and said, "Yes, sir, I do believe in the Book for three reasons: First, it has been the means of my salvation." Only a short while before, that boy had been reading that Book, and without any human help or aid whatever, God, by His Spirit, opened the boy's eyes to see his need of a Saviour. He trusted the Lord Jesus Christ, and God had made Himself very precious to him. "Second, the joy and the comfort that comes into my soul; I cannot explain it to you. Third, it has taken away all fear of death." The officer passed by; apparently he had no use for the Scriptures, but hardly had he taken two or three steps when a shell burst which knocked the young man's head clean off. It was such a shock to the officer that he came back and picked up the little Book he had despised. As he read it God revealed Himself, and this was the means of his conversion as well as that of his wife and three grown-up daughters.—Latter Rain Evangel.

Over the door of a joiner's shop in Liverpool, which is on the ground floor, are the words: "Residence above." We, too, should work below, but live above.

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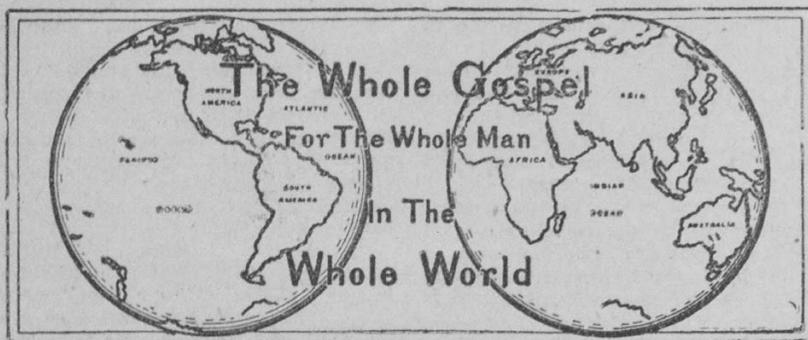
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MISSIONARY NOTES.

Sister Alice Wood writes from her new station at 25 de Mayo in the Argentine, that God is blessing them there and giving many proofs that they are in the center of His will. Six have requested baptism in the three weeks that they have occupied. She requests special prayer for guidance at this time as they are considering the matter of purchasing a piece of land for a mission.

Bro. Wm. H. Johnson sends news from Cape Palmas, Liberia, "I am glad to tell you Jesus is just the same in dear dark Africa. The last year was a year of oh so many new trials, but, bless God, it was one of the best years spiritually we have ever seen. All glory to Jesus! We closed the year with a blessed convention at Christmas. Several received the blessed baptism of the Holy Ghost, others were healed, and many drawn close to God. One old man from a new tribe that missionaries are just now opening up work amongst, came to the meetings, got down to pray in a very simple way and told God how bad he was, and all his people were bad, and Jesus heard his cry to be saved, and oh he was so happy, and went on praising God, and in a very short time received the blessed Holy Ghost and spake in other tongues. Surely we can say that the days of Pentecost are here. At times it seemed the very heavens would come down, Jesus was so near. The first Sunday in the New Year was another marked day. One of our mission boys was so sweetly baptized with the Holy Ghost. He is such a quiet boy, but since receiving the baptism I wish you might hear him pray and cry unto God for other souls. How we can praise God for the many He has baptized in our midst, and they all know how to pray and to praise Jesus. I have never seen people at home who could hold on in prayer like these boys do at our mission school. They are a happy lot of boys, looking for the coming of Jesus."

Bro. Johnson encloses a letter from one of his native boys, Morris by name. May the Lord make him another Samuel Morris. It runs as follows, "I am glad to write you a letter, I want to tell you what Jesus has done for me. First time I do bad thing, but when Mr. Neeley come for Blebo, he pray for me, and I got saved and baptized in the Holy Ghost. I believe if any man ask anything in Jesus' name, He will give it to them. I want to stand true for God, I want to trust and obey God. I want you pray for me I will have victory all the time. I am glad because God sent Mr. Johnson in our country to tell me about Jesus."

Sister Bernauer also sends us a letter from one of her native Japanese boys, Ichitaro Takigawa. He writes, "We are living now in such a wicked town where the devil reigns, and we feel much like soldiers exposed to the shot and shell of the enemy. We are in the forefront of the battle, and covet your earnest prayers. In this town everybody seems set against Christianity, but we have succeeded in getting six young men interested in the study of the Bible. We are still trusting God for the orphan home, but have not received the money yet. Please pray about this. God has laid it on our hearts. Before closing this letter, I wish to thank all the dear saints in America for the interest they have taken in my land. Also I wish to tell you how much good the papers do us, how they encourage our hearts to press on amid the trials and difficulties."

Bro. J. L. Lugo writes from Ponce, Porto Rico, "Many blind concerning the things of God have come to the light. Many who have been serving their church instead of Christ have found that they can be church members and not be members of the body of Christ. Many that were in darkness have received Christ as their true light, and are saying to others, like the blind man said, "I was blind, but now I see." We had a glorious baptismal service last Sunday, March 4th. Seven more were baptized. Among them was a sister who has been a member of the Baptist Church for the last eighteen years. She testifies that if the Lord had come during that time, she would have been found in her place in hell. She was using tobacco, and

gambling, and doing many things out of God's order. She asks prayers that God may prepare her to be a missionary in the Island of Porto Rico. She has Bible experience, and God can use her. Seven more have received the baptism of the Holy Spirit, speaking in other tongues since I last wrote. Bro. Solomon Feliciano asks prayer; he is praying for more missionaries to come to Porto Rico, because he wants to go on to Santo Domingo. We received a letter from a Methodist brother who left here about a month ago, and he says that there are thirteen Roman Catholic churches in the capital of Santo Domingo, and only one Protestant church where they preach Christ. The harvest is great, the laborers are few."

Whilst our brethren in Porto Rico are praying for reinforcements, we are glad to report that they are on their way. We have just had the pleasure of entertaining at the Evangel Home here two more Spanish missionaries, Bro. Frank Ortiz Junr and Bro. Montarbo, who are en route for this field. Some years ago, a number of the people of Porto Rico were induced to dispose of their homes and emigrate to the Hawaiian Islands. They made the trip, and most of them lost their all. But many of them found Jesus. And when you hear them testify, you know how much more than compensated they are. When Pentecost came to Honolulu it swept in many of these precious Porto Rican brethren. A number of them have come to this country and are working for the Lord on the Pacific Coast, and at the same time laboring with their hands. Foremost among these are Bro. and Sister Ortiz, who are now living in San Jose, Cal., with their family. They have just said good-bye to their eldest boy as he has gone back as a missionary to their former home, and in the Lord's good time they expect to follow. Let us follow these new missionaries with our prayers, and pray that the Lord will yet send more of these Spanish brethren back to their former home with the Gospel story.

Sister Alice E. Luce writes of the sending forth of fresh missionaries into Mexico. "Sunday was the last day we had Loreto and his wife with us, and as Bro. Ball was also going with them part of the way, we commended them all to the Lord at the afternoon service. First we read Acts 13:1-5, and Luke 10, and then had a number of testimonies. The first to rise was Paulita, wife of Loreto, and her testimony was a real inspiration to us all. There were few dry eyes in the church as she told how the Lord had saved her and baptized her with the Holy Ghost, of the joy and peace that abode in her heart, and how she felt the constraining power of His love drawing her towards those in darkness, down in her old country. There was such a true ring of earnest purpose and of steadfast faith in her voice, though she well realizes the danger of taking her five

tiny children into that country so unsettled and so infested with robbers, but she cried, 'Brethren, we are going forth to victory; Jesus is never going to be defeated; pray for us continually, and victory will be ours.'

"Loreto gave a very earnest address on Romans 12:1, and laid upon our hearts the reality of our share in his work, and how dependent he will be on our prayers. After that we had the Holy Communion together, and the melting, strengthening power and presence of the Holy Ghost in our midst was such as I can never describe in words, nor shall I ever forget it. The song just burst forth from us all, "They were in an upper chamber, they were all with one accord," and the Lord gave us a fresh pledge and assurance that He would go forth with His servants, confirming the Word with signs following. Then all the saints gathered round and laid their hands on those who were going forth, commending them to the Lord in earnest prayer. At seven the next morning they were all at the depot to see them off, and to strengthen their hands in God. Yesterday, I received a letter from Loreto, posted at the last place where he will find a post office; and the Lord is going before giving them blessed opportunities of service.

"Bro. Ball is working in Matamoros, Mexico, and along the valley of the Rio Grande river. The new laws in Mexico forbid any foreigners preaching there, but he is giving out Gospels all the time, talking to the people in their houses, and finding open doors for the Word everywhere. He took hundreds of Gospels with him, as did Loreto, but he writes for more daily. It would do your hearts good to see the huge parcels I have been sending out, so that our stock of 4,000 is nearly exhausted, and I have just written to Los Angeles to order 4,000 more. Dear ones, please follow these Gospels with your prayers, and also remember Loreto and his wife, asking that they may be strengthened and kept true, and used to win many precious souls for Jesus."

PIONEER WORK IN SOUTH CHINA.

I wish to tell you of a trip which I took as far as Talang which is a seven days' journey north of here. Between here and Talang there are two big cities, and one smaller. There are also many tribes away off the road on the hills and mountains. Between here and Talang, which is seven days' journey, there is not a missionary of the Cross. Seven days north, south, east and west of Szemao it is still the same. There are tribes here at Szemao, and south of here, yea, all around us, who have no written language, and who have never heard of Jesus. How can they hear without a preacher? The harvest truly is great and the laborers few. Pray ye therefore that the Lord of the harvest will thrust forth more laborers into His vineyard. The heathen have this inscription over their idols in the temples, "Tu ch'iu pih ing," which means, "If you beseech, you

will have a response." We preach that God does the same. It is a great incentive for us to go forward when we know we have the prayers of God's people back of us.

At Talang, which is a walled city with a fairly large population, we had a very nice time in the preaching and the distribution of the Word. We met hungry hearts and some who wanted to follow the Lord Jesus. The sad part of it is that we had to leave them to the bitter persecution of their relatives and friends. If we had workers we could open up chapels and thus conserve the work.

Those who were interested, and wanted to serve the Lord we gave instruction to, and had prayer with. We must leave them to Him who careth for His sheep. We trust to get back again to see them. There are some, thank God not all, who are bitterly opposed to anything from foreign countries. They look upon their Confucius as the ONE. They scorn us who have come to try and teach them. They have always regarded us as barbarians. You can see their contempt for you very plainly. We praise God, however, for hungry hearts, who want to know the truth. The evangelist told me that in Szechuan, where he came from that in the early days, it was not safe for missionaries to go out preaching. He was one who opposed them. Now he tells me that since becoming a Christian, he has at times wept because of this state of things. Once, he said, he wept because his parents had never heard of Jesus. It does make one's heart weep when we think of so many at home who know the truth, and will hold it back from these poor souls.

Some you visit in their shops tell you that they have no time to read the books and have no desire to read them. We say, do you not think of the future? They reply "St Liao suan lah"—which means "when you die that is the end of it." That is all their idols do for them. At one place we stopped at on the way, there was an old lady, over seventy, who my heart went out to. I noticed she was keen on the money; I told her there was something far more precious than money. I told her of God and of Jesus Christ who came to die for her. I said "would you not like to trust in Him?" She said, "how much will you give me if I worship your God." That is as far as the message moved her. But God is able to pierce through the darkness. Pray for this poor old soul. I thought how different it was from my own mother who had helped to pray me into the kingdom and to the foreign lands as a missionary of the Cross.

At the same place we stayed in an inn where there was a dead person in a coffin. He had been then in the house some days. In speaking with the son I asked him when the father was to be buried. He said in about a month's time. In the burying of their dead they call in the priests to decide the day on which they will be buried, and where they shall be buried. They also spend

a lot of money in feasting and making a big show. I asked the man what was the use of it all, as the father could not see. He said that his spirit came back, and if he did not have a big feast and a lot of show that he would not be pleased. The Chinese believe that the spirits of the departed come back to watch them.

At another place where we stayed at Puerh, we met a young man, a teacher in the school. He is a happy Christian and standing alone. We had happy fellowship with him, and encouraged him in the things of God. He has not been afraid to show where he stands, and is a friend of the Magistrate, the head official in the city. He recently wrote me saying that the magistrate had asked him if he were a Christian, and he replied, "Why certainly I am." They talked about Christianity, and the magistrate replied he would become a Christian later on. Pray for this young man and this official whom I know personally. He is a very nice man and not opposed to us. God has been working in this place and there is an official in the army who is now a believer. We had great encouragement at this place. We were preaching on the street one day, and noticed a man very interested. After a time he asked me if there was any hope for the "Chi ih Su tih." That is, he was a vegetarian. They believe that if they refrain from eating meat or using fat on certain days that they will accumulate enough merit to get them into the Kingdom of Heaven. I replied that salvation was not by self effort, but by simply trusting in the finished work of Jesus Christ. We invited him to come and see us at the inn, and he promised he would come. In the evening he came, and we had a blessed time instructing him in the way of salvation. We had prayer with him and invited him to come again on the morrow. He came early in the morning and we spent the whole day up till about four o'clock talking with him and leading him in the way of life. He seemed to drink it all in and I believe he was a soul prepared of the Lord. He came again at night and said that he wanted to be a Christian. He also brought his little boy with him. We rejoiced in God and our hearts were filled with praise and thanksgiving to Him. This man was a maker of idols for this particular sect. They are made of paper with figures to represent their gods drawn on them.

From here we went to a small center and had a good time selling the Scriptures and preaching the Word. When we arrived we were not well received by the people. They were scared at seeing a foreigner, and no one would let us stay at their place. We finally managed to calm their fears and we got a room for the night. Here we met a Buddhist priest who had been in the temple for over twenty years. We asked him after all these years of serving the idols what hope he had, and he said he did not know. How sad to think that he is a leader of the people in worship.

(Continued on page 16.)

FELLOWSHIP IN CHRIST

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

A PRELIMINARY REPORT FROM THE STONE CHURCH CONVENTION.

Yesterday's services were stirring. The large room upstairs was filled, and the choir loft also, the latter with young people. Bro. Graves sat on the platform behind his little Bilhorn organ and frequently started a chorus during the baptismal service. There was such a deep devotional spirit in the audience. At the close of the service the people were kneeling all about, on the lower platform, on the higher one, and at the front seats and in the choir loft, and everyone praying aloud. It seemed as the sound of many waters. I closed my eyes and felt so rested and refreshed in the presence of the Lord.

Many have been saved and baptized in the Spirit. On last Friday night was the Young People's service. Pastor John Coxe of Wilmington, Delaware, spoke on The Three Hebrew Children. He emphasized being true to God these last few days before His coming. At the altar call possibly one hundred and fifty or two hundred young people flocked to the altar and into the room back of the altar for prayer and seeking the Lord. It was a wonderful scene and the Lord touched many a young heart.

Bro. Harvey has given us several good talks on India, also his wife. Bro. Will Norton is here and spoke Saturday afternoon. Mattie Perry from North Carolina is a precious child of God. She has been used for years in educating young people and orphans for Christian service. Her simplicity and sincerity, touched by the unction of the Spirit, have moved many hearts. Strong ones wept over some simple little story from her lips of God's faithfulness. Yesterday morning she told of a time when she felt the Lord leading her to confess she had done wrong in connection with a matter between her and one of the boys. To make herself doubly sure that the Lord wanted her to do this, she said, "Lord, if you want me to confess to him, please send me a thousand dollars." In a few days the Lord sent thirteen hundred dollars. Then she prayed, "Lord, if you want me to speak to him, please send him to my room." In a few moments he came and knocked at her door. She then told him what had been upon her heart, and instead of having a bad effect upon him, it established a confidence between them that has lasted to this day.—Zella H. Reynolds.

(For full account of this convention, send 10 cents for The Latter Rain Evangel, 3635 Michigan Ave., Chicago, Ill.)

REVIVAL IN THUNDER HAWK, S. D.

The Pentecostal showers are still falling in South Dakota. Bro. L. E. Brown with some other workers, including myself, have held meetings here for about two months, and the Lord has wonderfully blessed. There have been about twenty-five saved and reclaimed, and eight have received the baptism. A complaint was made, and the sheriff was sent up here to arrest Bro. Brown. He gave us two hours to get out of town. We went to the Lord about it, and the Holy Ghost spoke through a brother and told us to hold fast. After the sheriff found there was no cause to make an arrest he left, and said he would be back the next day, but he has not come yet, and the Lord is still blessing. Pentecost was surely well advertised here. I am going to another place, but the other people are going to continue the good work here. Pray for us, for there are many precious souls up here to be saved.—Chas. A. Ladd.

"TO THE JEW FIRST."

How do we praise the Lord for the way in which He has prospered us since we opened the work among the Jews four months ago, here in Cleveland. We have asked prayer that God would make it possible for us to open a mission hall, as our home is not suitable for services, not being on the ground floor. He has answered prayer in a marvellous way, supplying the means, and leading us to the very place that is most desirable for this work.

We dedicated our mission on March 2nd, Bro. D. W. Kerr preaching the dedicatory sermon. As soon as the Gospel began to go forth, persecution commenced. We were visited by a Jewish rabbi, who, the next day, wrote us up in a Jewish newspaper, saying that he would try his level best to get rid of us. He admits that we have chosen a fine site for our "business," and that we seem to understand how to run the "shop," judging from the display in the window, of Yiddish and English signs, and the literature in the various languages understood by the Jews. He closes by advising his people to pay no attention to us, so that we will have to discontinue our work; but by this article he has really advertised for us, for the following nights we have had greater numbers listening to the Gospel than before. God is working, and though the enemy is trying to hinder in every way, yet our eyes are upon Jesus, and He will carry us through, Hallelujah!

We covet your prayers that precious Jewish souls may be saved. Jesus is strong to deliver.—Yours in His glad service, Florence Bush and mother.

THE LORD'S DOING.

God's dear saints will not only be interested but will joyfully praise Him when they learn of the wonderful leadings of the Lord and what He is accomplishing in these last days in the great metropolis of the city of New York. He is opening up avenues in sections where the knowledge about the outpouring of the Holy Spirit has not been known, and testimonies of power given by those anointed with the Pentecostal baptism have not been heard before. Verily, the Lord is moving in a mysterious way, performing wonders. The Lord Jesus Christ be praised.

An uptown worldly hotel proprietor, in an aristocratic and sporting section of New York City, by the name of P. Vondrann, his dear wife and their dear son Otto, were led to the Lord to attend the Huntington Camp meetings last summer, and while there, received the baptism of the Holy Spirit. They returned home and immediately transformed part of their hotel into what is known today as the Christian Hall for Jews and Gentiles. The hall, which has formerly been used as a political club as well as the dancing hall, have been remodeled and converted into one big Chapel Hall, where Gospel meetings are being held regularly. The Jews who attend all those meetings are made to realize that there is really no difference between the Jew and the Greek in Christ Jesus where the fire of Pentecost illumines the hearts of sinful men and its flame lightens the path of God's dear children as they travel together on salvation road to meet Him who is altogether lovely.

Bro. P. Vondrann and his dear consecrated wife had consequently to go through most fiery trials and bitter tribulations when their worldly guests of their hotel abandoned them for other worldly abodes. This was the testing time of their stability and entire trust in Him who is able to deliver. They have withstood the test most gloriously.

Among the saints who led the Saturday evening meetings was our dear Brother Boulton of Corona, L. I., and the imprints of his message and consecrated service of love unto the Lord remain indelibly fixed in the hearts and lives of those who were present on that never forgetful blessed occasion.

Some of those who were present when I was asked to lead the meetings still repeat, with thanksgiving unto God, the manifold blessings they received at that time. The Lord bless this our dear Bro. Boulton abundantly is my prayer.

I just desire to add, to the glory of God, that on Saturday, February 17th, 1917, when I was called upon as leader for that service, which was attended by Jews and Gentiles, that at the close of the meeting a Jewess came forward and asked for prayer and later expressed a desire to get better acquainted with the Word of God through my ministry by reading together the New Testament Scriptures. I do desire the prayers of His own dear children everywhere that the dear Lord guide me to help lead this-

Jewish precious soul unto Him who loved us and gave Himself for us.

This sister's husband is not yet inclined to search after the truth which is in Christ Jesus our blessed Lord, but her life of a thorough surrender unto the Lord shall (D. V.) yet be the means of bringing him too to Him who is our all in all and with us drink freely of the living water of the well of His salvation.

I almost forgot to say that dear Bro. Vondrann and his dear son Otto are now attending the Bible School at Beth-El Pentecostal Assembly, 61 Fourth Street, Newark, N. J., who, with dear Sister Vondrann, will give a most hearty and welcome reception to all the saints who will visit their free Gospel Hall at their Columbia Hotel, corner Manhattan Avenue and 115th street, New York City. You who are believers in the second coming and observe the signs of the times cannot afford to miss this wonderful opportunity. It will also help the Jewish cause when your hearts are stirred to pray for the peace of Jerusalem and more definitely for the Lord's remembrance and restoration of His ancient people Israel to His favor. Isa. 62:6-7.

"Behold, God is my salvation; I will trust and not be afraid: for the Lord Jehovah is my strength and my song; he also has become my salvation." Isa. 12:2; John 4:10-14. Yours to hasten His kingdom.—Philip Sidersky, Yiddish Evangelist, Baltimore, Md.

SWIFT JUDGMENT.

The following is clipped from a St. Louis newspaper:

LEXINGTON, KY.—A call to God to prove his honesty was answered for Lee Million near here today in a dramatic manner.

Miss Margaret Frost, a nurse, left her purse, containing a ring and a sum of money in a store at Wades Mill. Returning to the store, she was given the purse, still containing the money, but the ring was gone, and was told that Lee Million, a farmer, who was tramping from St. Louis with his family, had found and returned the purse.

Accompanied by Sheriff H. F. Howell, Miss Frost began a search for Million, overtaking him with his wife and five children on the pike.

"I didn't take the ring," said Million. "Search me. Hope God may strike me dead if I took it."

As Sheriff Howell put his hand into Million's pocket to start the search the man collapsed and fell to the road dead.

Sheriff Howell withdrew his hand from the pocket. It held the missing ring.

PREACHER WANTED.

A good sound Pentecostal preacher is wanted for Lawrenceburg, Tenn. All expenses will be met. Write Willie Lee Wilburn, R. 5, Box 21, Lawrenceburg, Tenn.

REQUESTS FOR PRAYER.

A sister in Boyne City, Mich., requests prayer for healing.

—:o:—

Prayer is requested that the Lord will send workers to Mt. Home, Ark.

—:o:—

"Pray for me that God shall have His own way with me for the mission field."—J. A.

—:o:—

A request comes from Memphis, Tenn., "Pray that an invalid sister be saved, and her whole house.

—:o:—

"Please pray for my aunt, that she may be perfectly healed. The doctor said she could not live long."

—:o:—

A request comes from Gilmour, Ind., "Please pray for our family, and that we may have a revival."

—:o:—

"Please pray for my mother to be delivered from Satan's power and saved. She has been sick over two years."—Z. B.

—:o:—

Pastor T. A. Snodgrass requests prayer for the assembly at Terrell, Tex., that God may give them a revival, and that many souls may be saved in 1917.

—:o:—

"Pray for the salvation of three young people, the children of a Christian mother. Also that I may have the health of Christ, also my saved daughter."—F. L. H.

—:o:—

A sister sends a request for the removal of serious trouble in the home of a friend, that the cause of the hindrance, a daughter, may be saved and filled with the Holy Ghost.

—:o:—

"Pray that God will open up a way for me in His work, and deliver me from trouble caused by the enemy in my home, that the enemy may be put to

flight, and that God will heal my little daughter of chills and fever."—M. T.

A REQUEST FROM WYNNE, ARK.

We have just closed a meeting at Bradford, Ark.; two received the baptism, and one sister was healed of la grippe. Pray that God will bring the church into unity here, and pour out His Spirit upon us.—Wm. Click.

VICTORY IN PHOENIX, ARIZ.

God is working in a wonderful way. He baptized eight souls with the Holy Ghost and fire. Pray for us, we need a revival badly.—Willie Jones.

CONVENTION NOTICE.

Evang. A. D. Urshan and A. H. Argue have arranged with R. E. McAllister to hold a convention at Kitchener, Ont., Can., beginning March 29th, till April 8th, followed by an evangelistic campaign for an indefinite time. For further information address R. E. McAllister at 15 Scott Street, Kitchener, Ont., Canada.

INTER-STATE PENTECOSTAL CONVENTION.

Findlay, Ohio, March 30th to April 9th. Will be held with the Assembly of God at the Gospel School. Elder Geo. E. Smith of Youngstown, Ohio, special evangelist. Bro. and Sister Harvey of India special speakers on Wednesday, missionary day. Elder D. W. Kerr and others expected part of time. For information write T. K. Leonard, Findlay, Ohio.

DISTRICT COUNCIL FOR TEXAS.

Ft. Worth, Texas, April 21st to 28th. The saints of Arizona and New Mexico are especially invited to be present. It is expected that there will be much prayer, study of the Word and teaching along necessary lines. So come, fellow workers, filled with the Spirit.—Address Arch P. Collins, 1509 North Houston St., Ft. Worth, Texas.

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PIONEER WORK IN SOUTH CHINA.

(Continued from page 13.)

Truly it is the blind leading the blind. We had a good talk to him and left some of the Scriptures with him. Pray for him, that the Word which gives light may pierce his darkened mind.

From here we came to Na-ko-li and on arrival at his village we met the man from Puerh who was on his way to Szemao. This is the vegetarian. Truly the Lord had led him and we invited him to come and stay with us at Szemao, and he was happy to come. He had some goods to sell. The Lord was dealing with him and it was a joy to preach to him. He sold all his goods very quickly and he said, "Thank God He has helped me to get my goods sold." He did not break his vegetarian vow then. He left again for Puerh and said that he would return. He came again very shortly and we were glad to see him. He said others at his place were interested in the Gospel. The second time that he came it was easy for him to break his vegetarian vow, and he enjoyed a good hearty meal of meat and vegetables. He was not any the worse for it, and I do not think these people are sorry when they break it. The Lord Jesus Christ becomes real to them and they see that they have been serving the idols, all to no purpose. He says that he is happy and he wants to open up a chapel at Puerh. He is at present using his house to have worship in, and we trust later on to open up a chapel there, and perhaps put him in charge. Pray much for this man who has great influence amongst his people. There are others now interested and we trust that it will not be long before many of these people turn to the Lord.

At Na-ko-li, where we stopped the night, it was the occasion of a marriage in the village. The son of the head man in the village was being married and it was the third day of the feast. The people in China do not believe in just having one day for a feast, they do it properly. The whole village had been invited, and when we arrived it seemed like a deserted place. The people were all feasting. They did not care whether we stayed or not. We had to get our own meals ready as they had no time to attend to us. Later on they invited us to the evening meal which is the correct custom, but they do not expect you to come. It is just Chinese politeness. We said that we would come when they were finished and preach to them. We gave them time to get their meal finished and then we went over. They had a very big crowd. The men eat by themselves and the women by themselves. The men do not eat with the women, it would not be proper. The bridegroom was presented to us and he was only a lad about sixteen years of age. We had a good preach to them and we had quite a long talk with the teacher of the village. He had read the Word in another province and was very much interested. After we had had a long talk with him about the true God and the idols, we

asked him what ought he to do, and he replied "Ch' i chia kuei Chen," which means "forsake the false and turn to the real." He seemed to get a grip of things, and said that he wanted to serve the true God. He has promised to come and see us at Szeamo when he visits there. Pray for this man who is looked up to in his village and had great influence with the people. From here we returned to Szemao. We do praise God for all His help on this trip and for all the encouragement he gave us. We were also able to sell some 11260 cash worth of books. You will see that this represents quite a number of Scripture portions when the books are sold for five and ten cents cash each. We also distributed quite a number of tracts. We need to pray that He who said that His Word shall not return unto Him void, will quickly cause the seed to spring up and bear fruit that shall glorify His name. Follow this trip with your prayers.

We also desire to praise the Lord for the encouragement which we see in the work here at Szemao, and the Lord is giving us souls for our hire. Pray that this year upon which we have just entered will be crowned with blessing and that great things will be done in the name of His servant Jesus Christ.—John and Mona Fullerton.

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