

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

# THE WEEKLY EVANGEL

THE FAMILY PAPER

GOD FIRST

A little boy was given two pennies for himself and one to be put in a missionary collection. He sat down on the floor and began to play with them, and one of the pennies ran down a hole and was lost. "There goes the missionary penny," he cried.

Do you laugh and say, "That was just a childish trick?" Be thou ware lest a greater than Nathan say to thee, "Thou art the man!" The penny you render to Caesar has still to be given to Caesar, but are you rendering to God the penny that you owe to Him? Or are you making the excuse, "Prices are up, there goes the Lord's penny."

In the days of Haggai, the prophet, the people were occupied with the things that concerned themselves, but had no thought for the work of the Lord. They wondered why there was no prosperity and so He spoke to them, "**Consider your ways.** Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes."

Let us "consider our ways." With what measure we mete out to the work of the Lord, it will be meted out to us. We cannot afford to measure out to Him with a small measure. His work will cost more these days, let us give more, and if we give more, we shall receive more. "Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed."

So let this be the best month the missionaries and other workers of the Lord ever had, and let every avenue of the Lord's work be well supplied in this last hour, that is so heavily freighted with possibilities for God. Do not forget the cause of printed evangelism. The bill dealing with Post Office matters now before Congress is likely to hit this branch of the Lord's work hard. We shall probably never again be able to repeat the offer we are now making, but we are still offering to send the Evangel to any home in the country from now to the end of the year for the small sum of 50 cents.

Do your best to advertise this offer, and get as many as possible to avail themselves of it.

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### ANOTHER BUNDLE OF WISPS OF WHEAT.

I felt reluctant and a bit mortified to send the first bundle of wisps, but so many have written saying they had received a deep blessing as they read about them, that I feel it is God's will that I should tell of others. My prayer is "Lord, go with this bundle, too!" He *answers* prayer, and so I can even now say, "Thank you, Lord!"

Here is my first wisp! It was in my childhood, a seemingly foolish thing, but my precious mother taught us to do such things "as unto the Lord." It was this: an old hen just simply picked the loose skin of another hen's chick clean apart round the head and left the skull of the little chick bare, and it staggered all over the yard in misery. I asked God to help me, and got a needle and thread and sewed it all up, and then I bathed the place and put it where the old hen could not get it and it got well, and raised many a brood of fine fowls. We called her "Mother Betsy," and while I was doing just such things for poor, fallen girls, after covering the multitude of their sins with *love*, telling them of Jesus and His cleansing blood, and leading them to that blessed haven of safety and rest that is found in His bosom, where the devil could not get to them, to blind their eyes or trouble their mutilated consciences, I would remember dear old yellow "Mother Betsy!" That is where I *began* in this wisp gathering. I'm glad now. I found out early in life to *prize the little things*, and it is a good thing I did, for God has never given me anything but little things to do, and if I had thrown them away I *now* would be empty-handed. So each thing done, "as unto Him," is beautiful, and big enough for Him to see "who notes the sparrow's fall." Well, Hallelujah!

Here is a strange wisp I must take a look at for a moment; a fine looking, handsome young woman, well dressed and seemingly not a sorrow to cross her path. She invited me to spend the day with her. I did and she sat on the floor and with her head in my lap and poured forth a tale of injustice done her, by a Christian too, a minister of the Gospel, a story so strangely preposterous that her faith in the love of God for her was tottering. I was dumb and could do nothing but pray silently and weep with her as I smoothed her brow. We sat this way nearly the night through. For three, yea, five years I met her and helped her in all the ways I could, every time giving her money, a very little, to get her a bed and a bite, and *always* I loved her, and even on the street I put my arms around her. I lost several professed friends because I did. They said she was insane, and therefore she could get no work and nearly starved often, and had to sleep some nights outdoors in the woods, but she seemed sane enough to me, and though somewhat seedy she was always clean and sweet looking, and why she was so hounded by Christian people was a mystery to me. I saw her protect an ugly, old, sick dog one day on the street trying to keep him from getting run over. God knows all about this case, and although her persecutors have run over her at last and she has to languish in an asylum for the insane, the Just One will hear the case again, and this time justice will be meted out to those deserving it, the ones who wronged her, however popular they have been and are now, will have to stand abashed before this suffering girl, a woman now, and their God, and this time they will not be able to hide.

She met me on the street the day before her trial and put her head on my shoulder and said, "You never failed me. You were my true friend from beginning to end: I love you! God bless you!" And she kissed me good-bye. I did what I could and I'll meet this dear broken cast-off wisp at the great white throne. Amen.

Here is another if I have time and space to mention. Can I bring it in? All right, here it is. I was invited to sing at a mission in Pasadena, California. I went, but the crowd would not come in and so they asked me to sing on the street. I did not want to. It was Christmas or New Year, I've forgotten which, and horns were blowing and fire crackers flying, and danger in the air, and no one, I said, could hear my poor, weak voice, but that was another little opportunity that I might find a wisp for Jesus. I sang "I fell in love with the Nazarene" with my poor little auto harp. (Some day God will give me a great golden harp that won't cost me a cent and won't be heavy.) After this we went in. I had noticed a girl who had once been beautiful, dressed in a gaudy pink silk dress under her plain coat, as she stood on the pavement listening to me sing the song. When I reached the rostrum she came in and sat at the back of the Mission and she sent a boy to me with a note asking me to sing the song again. I did, and she bowed her head and wept. After singing I went to her and put my arms around her (God's children don't *mother* these poor wandering girls enough) and begged her to tell her story to me, and she did, and *such a story!* No wonder Jesus had to die a holy Lamb sacrifice. Such sins needed a holy sacrifice. Next day she went, so she told me on her anniversary, to the chief of police for protection from herself and the men she had caused to fall. He protected her, God bless him, and got her a decent Christian home and a place in a laundry to work. She invited me to spend the night with her and assist her in her anniversary meeting at the same Mission the next year. I went, and we sang "I fell in love with the Nazarene" together and our arms were around each other, and when she got her story told there was not a dry eye in the house. Several lost men got up and verified her story and two gave their hearts to God. She married one of the Mission boys, and the last letter I got from her she was the happy mother of a beautiful baby, and she and her husband were working in the Mission. *May God keep her till I meet this wisp at the throne. God can keep. Amen.*

More next time, if God gives me a next time, I'm off to the fields to glean again. The following are the words of a new song I hope to publish:

"Go glean again," Naomi said,  
 "And He will bless thy life;  
 He'll finish what He hath begun,  
 And banish every strife;  
 Go lie down quietly at His feet,  
 Low in humility,  
 He'll cover with His glorious robe  
 And set your spirit free.

Chorus:

"Go glean, go glean again my Ruth,  
 Your leaving golden grain;  
 Bring all your sheaves to me at e'en  
 I'll test them in the flame.  
 Go glean, go glean again my Ruth,  
 Glean once again for me,  
 And He will fill thy veil with grain,  
 He will not o'erlook thee.

" 'Tis close of day, go glean again,  
 And He will give new oil.  
 The oil to make thy lamp burn bright,  
 'Twill pay you for your toil.  
 Go glean, go glean again, my child,  
 A Jewel you will find,  
 'Twill be your Bridegroom, all in all  
 For spirit, body, mind.

"Go glean, go glean again, my child,  
 The end is drawing near,  
 And there will soon be no more time,  
 To win in the Prize so dear.

Come quickly, 'neath the love aflame,  
In fire, He'll bury thee,  
You, then, can reign with Him as queen,  
Through all eternity."

—Sarah H. Payne as "Ruth the Gleaner," Box 44,  
Ocean Park, Cal.

### "FERVENT IN SPIRIT, SERVING THE LORD."

A Timely Message by Andrew D. Urshan.

Lukewarm is part cold and part warm. Cold represents never having had the fire, like a person who never was converted. Warmness represents the fire of God in it. When the lukewarm man comes around, he says, "Oh, yes, I belong to God," but then, again, when the world comes along, he turns around and says, "Yes, dear world." He is trying to serve God and the world too.

This lukewarm man has two hands, his left hand he puts in the hand of God, the right hand in the hands of the world. When the world tickles his hand, he says, "Yes, that's so." But when the Lord speaks, he says, "Yes, glory to God." That is the kind of a fellow he is.

This lukewarm man has two feet also. One foot he puts in the world and the other foot in grace, and he says, "Once I am in grace, always in grace. Don't tell me I will be lost, I am sealed. I am all right." But Jesus says, "I will spue you out." He goes around singing, "Count your blessings." It is all right to count your blessings when you are in earnest, but don't count your blessings if you don't mean to get some more. Don't lean on past blessings. It is what you are today—present tense, "I am," not "I was."

This fellow with one foot standing in grace, and the other foot upon the edge of terrible judgment, is in a dangerous condition. That is why God is calling from heaven to warn him that he is almost slipping into eternal loss. "I will spue him out, I will throw him away." But let us say with determination that we are not of those who turn back and are lost in perdition, but of those who go from power to power, from glory to glory, and hold fast that which we have. (Heb. 10:39.)

This lukewarm man has a little bit of lukewarm love for the Bible, but he has a great love for the newspapers. He likes the Bible, but loves the newspaper, the novel, etc. If he can't sleep he takes some medicine to make him sleep, but if that doesn't work, then he says, "I am going to read the Bible, that is the best medicine to put me to sleep." He takes the Bible, yawns and yawns, and pretty soon goes to sleep. That is the kind of love he has for the Bible; but he will read the newspaper, and get into the spirit of war if he is a French, German or English Christian; he is killing the other fellow in his mind and heart. He has in him the spirit of politics more than the Spirit of Jesus Christ.

This lukewarm man desires to see sinners reformed, to be good, moral men, but will not come to the altar and pray them through to victory. He admits that to be drunk is bad. He doesn't get drunk himself, he is a moral man; he wants to see the country dry, and not have a single saloon. He likes to see the house of prostitution closed—he admires morality, but he cares not for cleanness of heart, and the fire of God in it.

This lukewarm man likes to see people become nominal Christians; in other words—*moral*, as far as that goes, but if they come to the altar to pray and cry aloud, he says, "Brother, you don't need to be excited, I am afraid you will go insane." That lukewarm fellow perhaps one time had the baptism of the Holy Ghost, but, oh, he is terribly backslidden. He may say to the devil, "Yes, you were right, what I received was excitement of the flesh."

He doesn't weep for sinners; he doesn't love the missionaries on the foreign field with his whole heart, and pray with tears for them; nor seeking God's Kingdom to come soon. He loves a big programme, organ, choir, and everything BIG, classical; he is cowardly, and doesn't like to be persecuted for Christ, and bear His reproach, he wants Christianity without persecution. He thinks he is very rich, very wealthy, and that he is perfect. That is the worst of all.

### Danger of Lukewarmness.

Jesus from heaven comes to this hypocrite, this backslidden one, who has quenched the fire of the Holy Ghost out of his life, who has his hand in the hands of the devil and the world, and his feet standing, one in a dead faith, and the other on the edge of eternal danger. Christ from heaven comes, "the Faithful One," "the True One," and says unto him, "You think you have nice, sound, common sense, and are prosperous; you think you have gained a great deal of wisdom; you think that shaking under the power is foolishness, childish, and that you know better now."

The lukewarm man is trying to satisfy himself by giving his mind to the things of the world, with the spirit of the present age; but he is miserable, he has lost the peace of God and joy in the Holy Ghost, the shining face, and the glory. He is in a terrible condition, poor fellow, and in danger. But Jesus warns him, and says, "You are wretched, miserable, naked and blind." What would you think of a man standing before you tonight if he was blind? Not only was he blind, but he had a sad face, a troubled face; and he was naked altogether, and the poorest man that ever walked the earth. Would not your heart burn for him? Would you not try to put a coat on him right away? You would get sick to look at him. You would take your coat and put it on him; you would try to comfort him, poor fellow! Everyone of us would, and would feel so bad about him. But do you know, everyone of us who is lukewarm today is like that man? What a terrible condition! *Poor, miserable, naked, blind, wretched*—you are just like that if you are lukewarm. I have seen people say, "I am lukewarm," and smile. They forget that it is worse than to be a Chinaman who never knew God, or a Mohammedan who never knew Jesus Christ.

It is worse, and Jesus says so. "I would rather you were cold." Cold means, never knew God, the consuming Holy Fire.

Our Lord Jesus Christ is standing for a normal life, and He says the normal Christian life is not cold, not lukewarm; but it is HOT, it is "boiling." Nothing else is acceptable to God. God is holding up His standard—"Lift up my standard before the people" is the message. Oh, that we as people of God would search ourselves.

Now what is HOT? Let us see if you and I are one of them. Do you think you can be between? No, sir! You are either a hot Christian or you are lukewarm. Jesus Christ did not say there was anything else between. Oh, let us be honest before God.

A man who is hot has the fire of God underneath his life. In Russian they make tea in the "Samawar" (teapot), and as soon as it begins to boil and the steam to come out, there is an arrangement that makes a noise like a horn. As soon as that tea boils that horn will begin to blow, and if you are two blocks away, you will have to come back home and get your tea ready, it is making so much noise. And if you don't come soon the water will spill out, because of the great force of the heat. "Oh come and get some tea" is the cry of the samawar—and it will be hot, too! (To be continued.)

### THE DIVINE CONFLICT.

"There wrestled a *Man* with him till the breaking of the day." (Gen. 32:24.)

"In his strength he strove *with God*." (Hosea 12:3. R. V. marg.)

"My spirit shall . . . *strive* with man." (Gen. 6:3.)

These are days of *conflict*. The world's history is a tale of *conflict*. It began in that fair garden where the fatal question entered "Yea, hath God said?" and it deepened down the ages. It began to deepen in intensity when "God was made flesh and dwelt among us" in a world where the natural man is enmity against God, and it has gone on deepening in intensity ever since, and will do so more and more as we near "the breaking of the Day."

It is a conflict that is *felt*, and is felt in every part of our being—spirit, soul and body, all sharing in it. And a conflict that is felt by all the members of the Body, and especially by those who have yielded their whole life and body to the baptism of the blessed Holy Spirit, and who are thus seeking to be "made ready" for the return of the Lord.

But there is a lesson concerning this conflict that God has been burning into my heart and soul these days as I have laid before Him my own experience, and that of others who have turned for aid. It is this: the need of fully knowing and recognizing the one who is striving with us, and of saying with Jacob to him, "Tell me, I pray thee, *Thy Name?*" We need to ask it, for are there not many of us today who, concerning the Unseen Wrestler, are always ready to fix His name as "The Foe," "The Enemy," without a question? It is true that the Foe is engaged in a mighty conflict, but it is between himself and "the Lord of Hosts." And all *our* share in that warfare is to "*wrestle against*" those *principalities* and powers." *Against* the spiritual wickedness in heavenly places ("against" and not "with") (Eph. 6:12) by "standing" *with* Him who *has* overcome, and by being "*clad* in the whole armor of God, that ye may be able to *withstand* in the Evil Day, and having done all, to stand." (Eph. 6:11-13.)

But, Beloved, this is not our "conflict." "The Lamb overcame" and the pleading of His Blood and Victory alone sufficeth in this "standing against." There is but *One* who strives with man, even He who strove with Jacob till the latter became Israel—that Mighty, Blessed Spirit who has entered our hearts as sole Possessor and Ruler to transform these weak lives into those of Princes with God, and to lead us into truest, divinest *Sonship*. And it is He, who day by day, is striving—not with our *sin*, that was dealt with on Calvary—but with our human nature, seeking even to work out its crucifixion with Christ and work in the Divine Resurrection life of Jesus; for the "brass" of the human strength, love and wisdom, to bring the "gold" of the Divine; in other words, to bring our lives into a perfect obedience to the will of the Father in every detail.

To illustrate:—The writer has several times been in small Pentecostal gatherings where it has been decided it would be *well* to have a time of intercession. There has been an instant sense of repression, a lack of liberty felt by all. At first it was met by a pleading of the Blood against the Foe, but there was no lifting of the cloud. Then came the cry, "What is it Lord?" and the instant response "It is *I*. I desire not *now* the interceding, *I* have somewhat to *say* to My people. Be *still*. Harken!" and in the instant yielding to that Voice there was light and perfect liberty, and the "brass" of the human wisdom that had decided on the time of intercession was exchanged for the gold of the Will of God.

Or again, in the human it was deemed best for the Kingdom's sake to journey to a certain distant place on a fixed day. The hour of departure arrived; sudden illness made a move impossible. Healing was sought vainly, and in answer to the question, "Why, Lord?" there came not "Satan hindered," but "they assayed to go . . . the Spirit suffered them not."

Misunderstandings, trials, resentments, and many things that seem to attack all the life of spirit and body, all looked at as the attack of the foe, and causing weariness, were changed suddenly into things of joy and deep rest by the words that fell, "There wrestled a Man with him."

Yes, and behind those sometime "Messengers of Satan to buffet" there stands the All-Sufficient One, and the kiss of Judas is but "the cup which *My Father* hath given."

Beloved, shall we not recognize afreshly this "One with whom we have to do?" Not the deadly foe. *Christ* had *done* with him, and our *stand* is against him in that "*finished*" work. But this Striver Friend, this Mighty Angel Lover, who is seeking to carry on within us His blessed work, till *Christ* be formed in us! As we gaze into His Face surely it is but to cling to Him with the cry: "I will not let Thee go until Thou bless me. Have *Thy* way." Give that Mighty Exchange until this life is *all* Divine. It will bring deepest rest into the chafing, restless heart, and give a steadfastness to the life that sides with God. It will calm the heart that sees in the nearing Form on the storm-tossed lake only a *spirit*, as it hears *Him* say: "It is *I*, be not afraid." It will keep the eyes off all else, off unto Jesus. It will keep the ear ever ready to hear what the *Spirit* saith as the heart humbly yields to the Mighty Striver, seeking to know His voice and obey. It will mean Peniel and the "life preserved until the Day dawn."

### PICTURES OF PENTECOST IN THE OLD TESTAMENT.

#### Picture VI. The ascending Master, and the descending Power. 2 Kin. 2:1-15.

In this graphic description of the journey of Elijah and Elisha from Gilgal to Jordan, of Elijah's ascension to heaven, and the fall of his mantle of power on Elisha, we have one of the most deeply instructive types of the death, resurrection, ascension and glorification of the Lord Jesus, and of the subsequent descent of the Spirit of Power. And not only so, but with it is described the Christian life of one of His followers. In Elisha we see the faithful servant journeying with his master from stage to stage of the pathway, refusing to be deterred, passing through the river of death and out into the freedom of resurrection life; his eyes constantly fixed on his master, until he receives the mantle of power, the "double portion" of the master's spirit.

Let us look at the various stages of the pathway in detail. It begins at *Gilgal*, which means "rolling," and in Josh. 5:8, 9, we find the origin of the name. God had brought His people out of Egypt and into the Promised Land; and then He commanded them to be circumcised, "This day have I rolled away the reproach of Egypt from off you." This is where the Christian life begins; at the Cross of Jesus, where the burdens of sin are rolled away.

"At the Cross, at the Cross, where I first saw the light,  
And the burden of my sin rolled away;  
It was there by faith I received my sight,  
And now I am happy all the day."

Notice how at each stage of the journey Elisha is given the opportunity to remain behind and leave his master. "Tarry I pray thee, here; for the Lord hath sent me

to Bethel." But this faithful servant refuses to be deterred. It is not the self-reliant, boastful spirit of Peter who cried, "Although all shall be offended, yet will not I." That spirit ended in failure, and in an even greater fall than that of the others who had not boasted. But Elisha's reply is humble and God-reliant. "As the Lord liveth and as thy soul liveth (i. e., relying on God's life and strength to keep me true) I will not leave thee."

Beloved, these are days of sifting and testing among God's people. It means much to go all the way with Jesus in these last, perilous times. Dear saved one, seeking the baptism of the Holy Ghost, are you ready to go all the way? What is your motive in seeking? It may be that you have seen the joy and peace of others who are baptized with the Spirit, and you long for a like experience. Or perhaps you are conscious of a lack of power in your ministry, and long to be more successful. You would be shocked if anyone put it into words, but the Lord who searches the hearts knows that deep down in your hidden thoughts there lies the desire for more notoriety, to be known as a very successful winner of souls. And this is the reason He has not baptized you; for He says, "My glory will I not give to another." Oh let the searchlight of the Spirit penetrate to the very deepest recesses of your being, and cleanse out everything unworthy or impure in your motives. Then when you are brought to the place of utter surrender and dependence on Jesus, with no motive for receiving the baptism but *that HE may be glorified*, you will be in the position of Elisha, ready to follow all the way.

The next stage of the journey is *Bethel*—"the House of God." The name was given by Jacob, as recorded in Gen. 28:11-22. This is the place of consecration to the Lord's service, of a daily life of communion with the Father as a child in His Home, and of learning to depend on Him for the supply of every need. But blessed as is the life at Bethel, the constant communion and feasting in the Father's House, there are yet deeper lessons to be learned. We see the master pressing on, leading his servant into a fuller experience of the Christian life, and preparing him for his future ministry. "So they came to Jericho."

Let us turn to Joshua 6 for a record of what *Jericho* means to the child of God. It is the place of overcoming, where spiritual citadels are cast down. Note the persistent perseverance necessary in "compassing the city" by prayer, and then the final victory in the shout of praise. The Lord has many Jerichos to be cast down in these days, and He is seeking for a band of fully-surrendered soldiers, who will be simple and obedient enough to do just exactly what He tells them. It may look to human wisdom just as foolish as marching round a fortified city blowing trumpets; but if God tells you to do so, then do it. "The foolishness of God is wiser than men; and the weakness of God is stronger than men." And was it not so proved when "the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city."

Some people seem to think that just because a thing is foolish it must be of God: but this is the greatest error. I once saw a Pentecostal preacher jump round a red-hot stove, bumping his shoulders against it, for a considerable time, until we were all in a panic of trepidation lest the stove should fall over, or his clothing catch fire. Now that was a foolish thing; and there were plenty of people in that meeting who said, "Oh, we had a fine time: such manifestations! I do love to see the Spirit have His way."

Beloved, *did the Spirit have His way in that meeting?* Let us face the facts. It was during a series of meetings,

and souls were being saved night after night. But that night no one was saved. Many had been fed by faithful teaching from the Word of God, and that night there was one worker who had a burning message from God, but was unable to give it because the "manifestations" took up all the time. I had taken with me that night a minister's wife from a neighboring church—a truly humble, seeking soul, deep in God and hungry for more light. But alas not only did she get none, but the nervous strain of witnessing the foolish manifestations made her ill, and caused her husband to say she should never go again: whereas before that night he was on the point of attending himself. Now, tested by the fruits of that meeting, *did the Spirit have His way?* On the contrary, it was the flesh that hindered Him from working, and He was grieved, hindered and quenched, even by those professed and desired to be under His control.

Let us beware of saying, "I don't believe in manifestations," because we *do* believe in the manifestations of the blessed Spirit of God, and we all long for more of His power in our meetings. Let us fear and avoid more than anything else the cold, dry formalism that quenches the Spirit: and as a remedy for the flesh, let us seek to be more yielded to the Spirit. We shall never keep out the flesh by holding the reins of control in our own hands. Quiet, decorous, formal flesh is just as pernicious as shouting, noisy flesh. What we need (not only the pastor, but every saint in the audience too) is to be so absolutely yielded to the Spirit, and so low in the dust at the feet of Jesus, that HE, and not we, may take absolute control of the meeting. Then indeed the blessed Holy Spirit will have His way, His Power will surge through every yielded soul, and everything will be done decently and in order, to the glory of God and the salvation of souls.

But Elisha did not remain at Jericho. Blessed is the experience of gaining victories for our King, and of bringing down the citadels of Satan by praise and prayer; but there is yet a deeper lesson to be learned in preparation for the baptism of the Holy Ghost. "The Lord hath sent me to *Jordan*"—the type of death.

There is an old Latin proverb which says, "Death is the gate of life." It is not only in our conversion that we have to die to sin, not only at our sanctification that we definitely take the position, "I have been crucified with Christ." There has to be a daily, continuous maintaining of this attitude, a dying not only of sin, but also to the world, to self, and to our past experiences. How wonderfully this truth is illustrated in the life of a plant, showing us how at every stage *death* is the gateway into a fresh and fuller manifestation of life. At the very beginning the seed has to die in order to liberate the life of the new plant. Then the old leaves have to die in order that the new ones may come forth. Look at the flower, too. In many cases the sepals or outer leaves, so useful to protect the more delicate ones in the bud, fold themselves back, fade and die, in order that the more brilliant and showy petals may develop to the full. And these must also learn the same lesson. The bright petals have to fade and die in order that the reproductive parts of the flower may mature, and the fruit be formed. Yes, and even the fruit itself has to pass through death, in order for the seeds to be liberated and sown. So all the way through, in nature as well as in grace, "death is the gateway of life."

Are you willing to pass through a deeper death in order to receive the baptism of the Holy Ghost? God help each one of us to press on with our Master, even to the dark waters of death, saying like Elisha, "As the Lord liveth, and as thy soul liveth, I will not leave Thee."—A. E. L. (To be continued.)

**HE HEALED THEM ALL.**

He healed them all—the blind, the lame, the palsied,  
The sick in body and the weak in mind,  
Whoever came, no matter how afflicted  
Were sure a sovereign remedy to find.

And is our Lord, the kind, the good, the tender  
Less loving now than in those days of old?  
Or is it that our faith is growing feeble  
And Christian energy is waxing cold?

Why do we not with equal expectation  
Now bring our sick ones to the Lord in prayer?  
Right through the throng of unbelieving scruples  
Up to His very side and leave them there?

His word gave health, His touch restored the vigor  
To every weary pain exhausted frame,  
And all He asked, before He gave the blessing,  
Was simple faith in Him from all who came.

He never health refused in bygone ages,  
Nor feared to take the suffering all away.  
Then why not ask Him now instead of praying  
For patience to endure from day to day.

—Author unknown. Sent by M. Martin.

**THE SADDEST THING ON EARTH.**

In India one woman in six is a widow. And as far as I know there is nothing sadder on earth than Indian widowhood. An Indian widow is merely a slave to people who think her very presence in the house is a menace. She, and she alone is to blame for every misfortune which may come to any member of the family. If the man of the house makes some unfortunate business deal his first thought is to curse the widow. If the woman of the house burns her hand in cooking a meal she rails at the widow. If the small boy in the house is in a bad temper he snarls and kicks at the poor widow. She dare not answer back. Isn't she a widow? And is not a widow accursed of the gods? She herself quite believes that she is the cause of her husband's death, though she may never have seen him except during the marriage ceremony. To be sure she would a thousand times rather die than to be left a widow. But to the Hindu mind that is no argument whatever against the stupid superstition which has bound him from infancy.

I personally knew of a case where some children deliberately stuck thorns into the feet of a child widow of about four years of age, and forced her to walk on those thorns with every step driving them deeper. Why should the grown people interfere? The children were having fun and she was only a widow. And everybody knows that widows should be made to suffer whenever possible. If she had a husband she might win salvation by worshipping him and drinking the water in which he bathed his feet, but being only a widow the best thing is to make her suffer as much as possible. But thorns are not the worst. Would to God that it were. Memory brings back to me the picture of one frail child body wrecked and ruined until it was practically hopeless to undertake to ever get it back to its original shape. A brutal man had done his worst. Missionaries see things which are too shocking for the average American to even read about. He turns from them in horror, and goes back to his picture show which entertains him without putting any responsibility upon him.

Thank God there is a remedy for even this sad condition of things. That remedy is Jesus Christ. And India is at last calling out for Him. There is at last a turning from the old ways and a reaching out for something new and better. There are only a few days left for us to "occupy" and the Holy Spirit is working in heathen hearts as never before.

In the districts where the "mass movement" is on more people are asking for baptism than the missionaries can take in. In the old days the missionary had to go to the people, but now the people are coming to the missionaries, and they are coming in such numbers that there are not enough Christians to teach them.

The devil knows that his time is short and he also is working as never before. He is sending his missionaries among the people above mentioned, and when he wins them they are ten times more the children of the devil than they were before.

The need of India today is more Spirit-filled workers. My husband and I are doing what we can to impress this upon the hearts of the people of America. Many have responded and told us that God has called them to India, and they are ready to go back with us this fall if the way is opened. And the thing I wish to lay upon your hearts is that you should pray that God will supply money for their passage to India, and will open the way for them to be supported there. The soldiers are ready for the front, but they need co-workers in the homeland who will hold the ropes by their prayers and means and thus enable them to do effective work at the front.

If there are any who would like a share in this warfare of saving immortal souls, who feel the call upon them to go or to help with your prayers and money, we would like to hear from you.

You can write to us direct at our American address at Grand Cane, La., or else write care of this paper.—In His glad service, Mary Norton.

**HUDSON TAYLOR'S CONVERSION.**

"On a day that I can never forget, when I was about fifteen years of age, my dear mother being absent from home, I had a holiday, and in the afternoon looked through my father's library to find some book with which to while away the unoccupied hours. Nothing attracting me, I turned over a little basket of pamphlets, and selected from amongst them a Gospel tract which looked interesting, saying to myself, 'There will be a story at the commencement, and a sermon or moral at the close: I will take the former and leave the latter for those who like it.'

"I sat down to read the little book in an utterly unconcerned state of mind, believing indeed at the time that if there were any salvation it was not for me, and with a distinct intention to put away the tract as soon as it should seem prosy. I may say that it was not uncommon in those days to call conversion 'becoming serious,' and judging by the faces of some of its professors, it appeared to be a very serious matter indeed. Would it not be well if the people of God had always tell-tale faces, evincing the blessings and gladness of salvation so clearly that outsiders might have to call conversion 'becoming joyful' instead of 'becoming serious?'

"Little did I know at the time what was going on in the heart of my dear mother, seventy or eighty miles away. She rose from the dinner-table that afternoon with an intense yearning for the conversion of her boy, and feeling that—absent from home, and having more leisure than she could otherwise secure—a special opportunity was afforded her of pleading with God on my behalf. She went to her room and turned the key in the door, resolved not to leave that spot until her prayers were answered. Hour after hour did that dear mother plead for me, until at length she could pray no longer, but was constrained to praise God for that which His Spirit taught her had already been accomplished—the conversion of her only son.

"I in the meantime had been led in the way I have mentioned to take up this little tract, and while reading it was struck with the sentence, 'The finished

work of Christ.' The thought passed through my mind, 'Why does the author use this expression? why not say the atoning or propitiatory work of Christ?' Immediately the words 'It is finished' suggested themselves to my mind. What was finished? And I at once replied, 'A full and perfect atonement and satisfaction for sin: the debt was paid by the Substitute; Christ died for our sins and not for our only, but also for the sins of the whole world.' Then came the thought, 'If the whole work was finished and the whole debt paid, what is there left for me to do?' And with it dawned the joyful conviction, as light was flashed into my soul by the Holy Spirit, that there was nothing in the world to be done but to fall down on one's knees, and accepting this Saviour and His salvation, to praise Him for evermore. Thus while my dear mother was praising God on her knees in her chamber, I was praising Him in the old warehouse to which I had gone alone to read at my leisure.

"Several days elapsed ere I ventured to make my beloved sister—now Mrs. Brommhall—the confident of my joy, and then only after she had promised not to tell anyone of my soul secret. When our dear mother came home a fortnight later, I was the first to meet her at the door, and to tell her I had such glad news to give. I can almost feel that dear mother's arms around my neck, as she pressed me to her bosom and said, 'I know, my boy; I have been rejoicing for a fortnight in the glad tidings you have to tell me.' 'Why,' I asked in surprise, 'has Amelia broken her promise? She said she would tell no one.' My dear mother assured me that it was not from man that she had learned the tidings, and went on to tell the little incident mentioned above. You will agree with me that it would be strange indeed if I were not a believer in the power of prayer.

"Nor was this all. Some little time after, I picked up a pocket-book exactly like one of my own, and thinking it was mine, opened it. The lines that caught my eye were an entry in the little diary, which belonged to my sister, to the effect that she would give herself daily to prayer until God should answer in the conversion of her brother. Exactly one month later the Lord was pleased to turn me from darkness to light.

"Brought up amid such influences and saved under circumstances like these, it was perhaps natural that from the commencement of my Christian life I was led to feel that the promises were very real, and that prayer was in sober matter of fact, transacting business with God, whether on one's own behalf or on behalf of those for whom one sought His blessing."—From "The Story of the China Inland Mission," by Geraldine Guinness Taylor.

("To-morrow," he promised his conscience; "To-morrow I mean to believe;

To-morrow I'll think as I ought to; to-morrow my Saviour receive;

To-morrow I'll conquer the habits that hold me from heaven away."

But ever his conscience repeated one word, and one only: "To-day."

To-morrow, to-morrow, to-morrow—thus day after day it went on;

To-morrow, to-morrow, tomorrow—till youth like a vision was gone;

Till age and his passions had written the message of fate on his brow;

And forth from the shadows came Death, with the pitiless syllable "Now!")

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## DAILY PORTION FROM THE KING'S BOUNTY

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MRS. A. R. FLOWER

Sunday. "And God saw everything that he had made, and, behold, it was very good." Gen. 1:31.

The earth, the vegetation, the animal life, and human creation all bespoke the perfectness of His creative power. And "we are His workmanship" today. And He will not be satisfied until we have reached that fulness of beauty and perfection which His heart has designed for us to hold again. Praise God! We are so very conscious of our failure and weakness oftentimes; but some day He shall say of us as He beholds us presented before the presence of His glory—"Very good." Then shall we be like Him—our blessed Jesus—for we shall see Him as He is.)

Monday. "Thou hast also given me the shield of thy salvation; and thy gentleness hath made me great." 2 Sam. 22:36.

Here is something that the mighty warring nations of Europe, in their great struggle for supremacy, have altogether overlooked. But it is real just the same. And as truly today as ever in all history—faith—living faith in God—is the victory that overcometh the world. Unbelief and indifference to God have hastened on this awful world catastrophe. And is force of arms to make the victor? Ah no, His gentleness, His humility in the hearts of men will yet decide the victory, for "the meek shall inherit the earth and shall delight themselves in the abundance of peace."

Tuesday. "As the Lord liveth, and as thy soul liveth, I will not leave thee. And he arose, and followed her." 2 Kings 4:30.

That Shunamite mother was not to be denied. She was seeking for something definite and she held on until she received it. Hallelujah! There is a divine persistency born of overwhelming desire that God cannot but regard. Think then of the pressing needs today on every side, and ask God to give you a heart bursting with desire inspired of Him.

Wednesday. "God is love; and he that dwelleth in love dwelleth in God, and God in him." 1 John 4:16.

Love is the very essence of God. And someday when we see Him, and are like Him, we too shall know the same fullness of divine love. Then perhaps may it be said of us that we are altogether lovely, for we shall be filled with His love, whom we now worship as the Altogether Lovely One.

"Changed by His Spirit from glory to glory,  
I shall be satisfied then."

Thursday. "And the glory which thou gavest me I have given them; that they may be one, even as we are one." John 17:22.

It is a precious thought the Holy Spirit has brought to one sister, that glory is love aflame. We loved one another most fervently those early Pentecostal days, and we had glory too. Wherever the flame of holy love burns high today there is still glory. And we are asking for more glory? Then we must let the holy fire of God's divine love consume our hearts and minds, until the fiery glow burst forth into a flame of glory that shall fill heaven and earth with wonder and admiration. There is nothing selfish or self-centered about God's glory. It comes that we may be one—melted together in indissoluble union.

Friday. "Having loved his own which were in the world, he loved them unto the end." John 13:1.

His love is as eternity itself, without beginning or end. Jesus loves us each with a personal, interested concern, beyond that of any living mortal. He loves us the same as if we were the only existing person on this earth. Could you desire a deeper, more exclusive love?

Saturday. "But whosoever will lose his life for my sake, the same shall save it." Luke 9:24.

"He who loses his life in prayer and is willing to seem to be nothing will always be the most useful in the end when God makes up His jewels. Measure not then a man's usefulness by the apparent bustle and activity of his life.")

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### THE CONFLICT AND THE REWARD.

There is no conscription for the army of heaven. But those who offer themselves freely in this the day of His power, are made very welcome by the Captain of the Hosts of Jehovah. Have you enlisted? If so, where do you stand? Are you in the front rank or the middle or the last? There is plenty of room in the front rank yet. Paul pressed forward to be in the front rank, he was ashamed of being in a place behind. He pressed forward for the prize of the high calling, and the calling was to be near the Captain of his salvation. Do not be afraid of the front rank. Your Captain will supply you with everything you need. He will give you the breastplate, but there will be nothing to guard your back, because His army never knows defeat. The Father's eye is over all, and He is watching the marshalling of the army, and He is not only watching, but His ear is open, and He will put you just where you wish to be. The army is His, led by His Son, to restore the right position to all things He has created. The army is nearly complete. The command will soon be given to advance in the final attack. The result is certain, because GOD IS.

Have you seen the final picture, the returning army, coming rejoicing with songs of victory, and palms in their hands, ascribing all the glory unto Him who loved them and gave His life for them, and ransomed them from every nation, tribe and kindred? As they come back to the home of His Father, not one of them will be missing. "Those that Thou gavest me I have kept, and none of them is lost, but the son of perdition." And He did not lose this one, for the Father had not given him to Him. The Scripture excepted him. After the fight, not one missing! The Father is well pleased with the Son. The Father honors the Son, and gives Him all things to enjoy for ever. Then the Son submits to the Father, that He that filleth all things shall be all in all for ever.

But now we see not yet all things put under Him. Have the patience of God, and if you are a son of God you

should have the patience of God. Wait, and observe and see how He is working. Do not be in a hurry. Do not form wrong judgments. The Revelation that He gave to His Son Jesus, which He showed to His servant John was concerning things that should shortly come to pass. Shortly! They may have seemed to have been delayed, but when God rises to work, He can work quickly.

The long promised Messiah did His work in three years, and God can work just as quickly in the closing ages. He took three years to break down the kingdom of Satan, and He can work quicker in the closing days. He has the resources of the heavens at His hands. *Shortly* come to pass! That was the revelation given to the Son. Has the bride been faithful in her cry, "Come, Lord Jesus?" They are linked together, the revelation and the cry. And if the first part and the last part of the book are to be fulfilled, then the intervening part will be. "Even so, come" will hasten the fulfillment of the other portion. "The Spirit and the bride say come." Do not reverse the order. The bridal cry has the Spirit cry first. The bride must not anticipate the Spirit. The Spirit and the bride, they hold the key, and they can unlock that which has been closed for centuries. Time and numbers are nothing to Him.

As chaff upon the summer threshing floor before the wind, so shall He blow upon His enemies, and His children shall know them no more for ever!

"And I saw a new heaven and a new earth." The former things shall not come into remembrance. Yes, the first work was marred. If He was well pleased with the first, He is going to make a better, *a new earth and a new heaven*. Of its beauties it has not entered the mind of man to conceive. Can you conceive all the beauties of this world? He is going to make a new earth and a new heaven and the one is going to exceed the other as much as grace exceeded law. The one served its time till the better came in. The old earth will serve its time till the better one comes in.

Do you want to know something about that Kingdom? GOD and the SON will be in it. And it will be fit for them to occupy and it will satisfy them. It will satisfy His creatures. The first earth was for man and God visited him. He walked in the garden. God is going to dwell in the new earth and the heaven, and the saints will be the invited ones. The earth was given to man and he lost it, but the new earth and the new heaven will not be in his keeping. God and the Son are going to keep it, and all man will have to do is to enjoy it and thank God for it.

### CONCERNING REGISTRATION FOR MILITARY SERVICE.

June 5th is the day set apart by the Government for the registration of all men who are to be subject to draft into the army.

All men of the required age—21 to 30 inclusive—should be sure to register. There is a penalty attached for failure in the matter, and after June 5th a man can be arrested and imprisoned who cannot show that he has registered.

On the registration blank there will be a place to make a claim for exemption, with a place to state the reason or grounds upon which exemption is claimed. In making such claim one should be careful to show that it is a matter of conscientious objection to taking human life for any cause. If association with a religious body who do not believe it right to take human life is to be claimed, the name of the body should be given and the location of its headquarters.

There are other reasons for exemption such as unsound body, having dependent relatives, etc., etc.

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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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**205. What did Paul mean when he said, "Be ye not unequally yoked together with unbelievers." 2 Cor. 6:14.**

Ans. Did you ever see two oxen yoked together, one was a good ox and would pull and the other would not, so the good ox had a double load to pull, the other ox to almost drag along too, the good ox getting his neck all skinned up by the one sided "unequal yoking?" This is like a believer who will pull for God being yoked to an unbeliever who will not pull for God. Paul advised against such "unequal yoking together." Those who disregard him will have a double load to pull, have to drag the other along by the neck, get a sore neck, likely get so sore he too will not pull any more for God and backslide to the unbeliever. This refers especially to a saint marrying a sinner.

**206. What does Jesus mean when he says, "If thy right eye offend thee, pluck it out?" Matt. 5:29-30.**

Ans. This is to be taken in connection with what Jesus was saying. He had just said, "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." So he commands such to stop such wicked use of the eye that causes him to offend or to stumble. In short, however, dear and vital any sinful practice may be, even if like a right eye or right hand, it must be stopped. He does not mean literally to pull out the eye or cut off the hand, as Origen understood and so mutilated himself. Later in life he saw his error and regretted the rash act. One may literally pluck out his eye and still be an adulterer. It is the sinning and the cause of it that must be plucked up by the roots.

**207. What is meant by the "abomination of desolation standing where it ought not." Mark 13:14?**

Ans. This has had partial fulfillment and is still to be filled full. Antiochus Epiphanes, king of Syria, once conquered Palestine and desecrated the temple of God by sacrificing a hog, in contempt of God, of His law and of His people, on the holy altar in the temple of God, and entered the holy of holies. This is the first "abomination" in Daniel 11:31. Rome in A. D. 70 set up the Roman standards in Jerusalem with the image of the emperor upon it to be worshipped. This climax of impiety led the Jews to fight till death; but they had rejected Christ, God was chastizing them, and so Rome burned Jerusalem and led the Jews into captivity. See Luke 21:20-24 where Jesus foretold this. But a still greater abomination will come when the Beast or Antichrist sets himself up in the restored temple to be worshipped as God. See for this last "abomination" Dan. 9:27 and 12:11; Matt. 24:15; 2 Thes. 2:3, 4; Rev. 13th chapter; also 19:20.

**208. When are we sanctified, in or subsequent to regeneration.**

Ans. The person who believes on Christ, who is born anew and in Christ is everywhere in the New Testament spoken of as sanctified by faith in Jesus. Acts 20:32; 26:18; 1 Cor. 1:21. They are at once called "saints" which simply means "sanctified ones;" they are then and there set apart for God, their souls or hearts are washed in the blood or purified by faith in Jesus. They are then new creatures in Christ, (2 Cor. 5:17) counted holy, Eph. 4:24. So in one sense every truly regenerated person is then and there sanctified. (1 Cor. 1:30.)

But these same persons "sanctified in Christ, (1 Cor. 1:2) still mere babes in Christ (3:1-4), often have not learned how to bring all the outward acts of their lives in conformity with the new life of Christ within. Hence, though "circumcised" (Col. 2:11), "dead with Christ" (2:20), "raised with Christ," (3:1), they are exhorted to do so by "putting away anger, wrath, malice" and such like, Col. 3:5-10. Here the "new man" is represented as still "being renewed." Hence the process of sanctification in this sense is still going on. When this has gone on till the saint is established in holy living, rooted and grounded in Christ, he is then counted as "perfect." This word does not mean he has reached the place where he cannot sin or make a mistake by any means. It simply implies "maturity," "full growth" and such like. We go "from grace to grace and from glory to glory," Jno. 1:16; 2 Cor. 3:18. Peter says, "Be sober and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ." 1 Pet. 1:13. So let us do this.

### SPECIAL PRAYER FOR THE SOLDIERS. A Timely Suggestion.

In every time of national distress God's special servants have come to the front, and it is encouraging to note how in many different ways He is moving on the hearts of His people. One very definite ministry is that of prayer for the men who have been obliged to go to the front. God has His way of reaching the hearts of men, and we believe He is speaking to the hearts of many in these times of war in a way He has never been able to do in times of peace. The deep concern of all His people should be that God will pour out His Spirit upon the men in the trenches and bring hundreds and thousands to the feet of Jesus. We, as Christians, can pray this for the men of every nation, for He "hath made of one blood all nations of men for to dwell on all the face of the earth." We have already read in Pastor Boddy's paper "Confidence" of marvellous deliverances and interpositions of His power, and manifestations of His presence among the soldiers, which are due only to answered prayer.

Miss M. E. Thomson of St. Louis, a woman of deep spirituality and one who is prominent in Y. W. C. A. and other religious work, generally, is leader of a committee heading a movement which it is hoped will become nation-wide. The purpose of the movement is to have special and definite prayer on every Tuesday afternoon for the soldiers that they will be given divine protection and also that a great outpouring of revival power may come upon our own army and on the opposing armies. We can pray with real faith that the Lord, who has been unable to reach the hearts of men under favorable circumstances, will, during the stress of war, be able to reach many, many men, and we suggest that our Assemblies everywhere, and all Christians who read this, join in this Tuesday prayer effort. God will bless as we unitedly pray.

If any of our readers in or near St. Louis can attend these meetings, they will find them being held every Tuesday afternoon at three o'clock, in the auditorium of Cabanne Library, near Union and Cabanne Avenues.

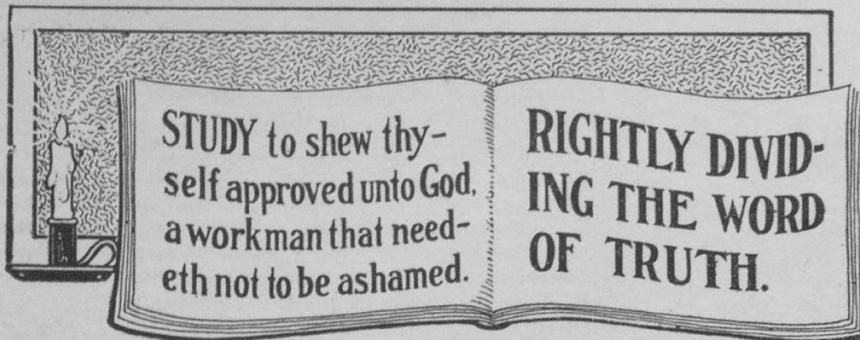
### SPECIAL NOTICE.

On account of the extra volume of work coming into the general office we are asking all the brethren who need advice or help in matters of business which concern their assemblies, to write to the general presbyters, or district officials of the district in which the assembly is located. The presbyters and district council officers are requested to inform themselves upon all matters affecting the business interests of the assemblies and prepare to assist the Local Assembly when help is needed. There are many localities where no such help is available and the General Office will undertake to care for them in the best possible way from here. Names of the General Presbyters and their address will be found in the Evangel from time to time.

J. W. Welch, Chairman.

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## SUNDAY SCHOOL LESSON

June 10, 1917.

JESUS CRUCIFIED. *U. 9*

Lesson Text.—John 19:16-30.

Golden Text.—“Christ died for our sins.” 1 Cor. 15:3.

Leading Thought.—

“I gave, I gave my life for thee,  
What hast thou giv'n for me?”

We pass over the judgment of Jesus in our lessons, but a few words stating the facts thereof will help us to carry better the thread of the narrative. His trial was made up of many parts. He was taken before Annas shortly after midnight, then before the Sanhedrin shortly before sunrise, with Caiaphas, the high priest presiding. The body did not assemble in its usual place. False witnesses were brought to sustain the charge of blasphemy against Jesus, but their witness failed in its agreement. To the direct question of the high priest, Jesus answered positively that He was the Messiah, upon which the Sanhedrin decided Him deserving of death, as this to them was blasphemy. This early meeting was illegal, so another was held after sunrise, which confirmed the action taken. But Roman control hindered them in their execution thereof, which accounts for Jesus appearing before Pilate and Herod, the Roman governors. Neither found any cause of death in Jesus, and desired to release Him, but eager to gain the favor of the Jews they both perjured their consciences and agreed to Christ's death. From first to last the trial of Jesus was a mere travesty of justice. Neither law nor evidence, but popular opinion determined the case. “He was rejected of men!” “His blood be upon us and our children,” cried the Jews. And so has it been, in a sad degree.

1. Bearing the Cross, Vs. 16-27. “And they took Jesus, and led him away.” The Jews executed by stoning; the Romans by crucifixion, and as the Romans were in control the latter means was adopted by Pilate for disposing of Jesus. But this was in fulfillment of prophecy referring to the death of Christ. Ex. 12:46; Psa. 22:16; 34:20; Zech. 12:10. See also John 19:34, 37;

1 Peter 2:24. It was one of the requirements that the condemned person carry his cross; so it was, “He bearing his cross, went forth into a place called the place of a skull, which is called in the Hebrew Golgotha.” We speak of it all plainly, quietly, but in our hearts each word brings a sob. Our Jesus, our Lord going to meet the last demands of justice in our behalf! Turn back to dear Isa. 53, and let us read it solemnly together. Yes there is to be a resurrection morn, but now we are entering the deepest shadows of the cross, and our hearts are very hushed before God. Listen to what that evangelist-prophet, Isaiah, says, “He is despised and rejected of men; a man of sorrows and acquainted with grief, and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. \* \* \* He was oppressed and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.” He staggered beneath the cross, He fell; then another was compelled to bear it in His stead. Blessed privilege have we today, like Simon of old, to bear the cross for Jesus! Have we always counted it a privilege? And now they are nailing Him to the cross, then the cross is lifted and dropped into the waiting hole. The whole weight of the precious body drops from those nail-pierced hands and feet. “He was numbered with the transgressors”—on each side of Him stands a cross whereon hangs a robber. But Jesus Himself has become a transgressor in that He bears all of our transgressions, all of our sins. It is God's divine substitute for you and me and every other lost man and woman who has ever breathed the breath of life. “Calvary is God's spelling of ‘sacrifice.’ I want to remind you of this, that the letters of that word were chiselled by the Son of God in His own flesh with spear and nail and thong. Every letter of the word ‘sacrifice’ and of the word ‘substitute’ was traced by Him in the dripping red of His own blood, while the agony of it was breaking His heart.” All the Old Testament is fairly adrip with blood as it foreshadows Calvary. Look for Him, Jesus on the cross and you will find the whole Old Testament

alive with new meaning and significance. Calvary is the key to the Book, and the cross marks all from Genesis to Revelation if your eyes are anointed to see. Calvary marks the consummation of all. How purely voluntary it was! Ten times before this He would have been killed so far as they were concerned, but there was a greater than them to be considered. How very freely He gave His life! “God so loved that He gave.” Then reverently add, “Jesus so loved that He gave.” It is pouring forth His blood, His life, by which we are to be eternally reconciled to God. Over Him hangs the inscription, “JESUS OF NAZARETH THE KING OF THE JEWS.” And now comes the taunting sneers, the jesting and jeering, while the soldiers gamble for His sacred garments, and crowd mocks Him. Even the aristocratic, chief priests and scribes, join in, with that remarkable utterance, “He saved others; Himself He cannot save.” They knew not how truly they spoke. Then comes that last tender look upon His beloved disciple, and mother, with those short telling words of committal. He is thinking of others, planning for them in the last agony of that awful death. It is noon, and now that strange darkness overhangs the earth. The Father has hidden His face from sin—Jesus was made an offering for sin—and in the suffering of that separation comes the heart-breaking cry, “My God, My God, why hast thou forsaken me?”

2. The Sacrifice Complete, Vs. 28-30. It is the end, and Jesus realizes it, as He sips that last bitter drink. Then comes the shout of triumph, as He cries, “It is finished.” He knew what it meant, the victory thus secured, and without a struggle He “gave up the ghost.” The work of His life was done. The Calvary fact was accomplished. To be sure the climax of His death has not come yet. But the work of substitution has been done; sin's penalty has been met. The blood has been shed; the price has been paid. We may softly repeat His own words at that last memorable supper, “This is my body broken for you. This do as oft as ye eat it in remembrance of me. . . .” “This is my blood of the New Testament shed for many for the remission of sins. Drink ye all of it.” Paul tells us later, “God was in Christ reconciling the world to Himself.” Through His death our sin score is squared. “Reconciled.” Hallelujah.

“There was none other good enough  
To pay the price of sin;  
He only could unlock the gate  
Of heav'n, and let us in.”  
“But God forbid that I should glory,  
save in the cross of our Lord Jesus  
Christ, by whom the world is crucified  
unto me, and I unto the world.”

Next Week's Lesson.

June 17, 1917.

THE RISEN LORD.

Lesson Text.—John 20:1-18.

Golden Text.—1 Cor. 15:20.

Mrs. A. R. Flower.

### A VISITATION OF GOD IN THE GREAT PRISONS.

A sister writes from Los Angeles: "On April 29th three of our young men were ordained. One of them goes to prison and jail work, Carl Hollenbeck; Bro. Griest goes this week to Monrovia, and Bro. Abbott has not yet found his open door. Bro. Hollenbeck has had some very marvelous experiences and I want to tell you about one that I am certain will interest you. He had been a book-keeper at Bullock's—a department store largely owned and run by Jews—and one of the wealthiest Jews in Los Angeles invited him to speak to a company of young Jewish men in his home, and tell them of his work. He accepted, and found about fifty young men to hear him. He spoke of his work and of Christ, and in the midst of his talk the power of God came upon him and he felt the impulse to speak in tongues which he held back for a time. But finally it became so strong that he spoke. When he had finished, a young man in the audience arose and said that Carl had spoken in French, and he could interpret it. for he had recently returned from France, where he had been studying two or three years.

"I want to tell you of Bro. Hollenbeck's recent experience. A young man who was converted through his work, was under sentence of death, and his execution was set for April 20th. He wrote Bro. H. to ask him if he could come and be with him during the 'death watch,' and he felt he'd better go, and asked the prayers of the people for both of them for that night, (Thursday, the 19th) and he planned to stay about two weeks and visit both prisons at San Quentin, and at Folsom. When he returned he told us that they both could feel definitely held by God in answer to our prayers, for they could hear the sound of the hammers as the gallows was being constructed, BUT GOD did not let them break down at any moment. Two of us were awakened Friday morning at about 5 o'clock. Mrs. C. prayed that God would give the young man a vision of Jesus, or something to sustain him, and I prayed that God would so manifest HIMSELF that those who saw the execution would KNOW that there is power in the religion of Jesus Christ, to save to the uttermost, and to sustain in the most awful hour that could come to any human being. God heard. As the death march began Carl said the poor boy (he was only 21, any had committed murder while under the influence of liquor) seemed to falter for just a moment, then he lifted his head, a smile came over his face and he walked without a tremor onto the gallows and stood there with face shining like an angel's. When asked if he had any last words he had nothing to say, and while they were waiting, the sheriff, (the hangman) said, 'Look there,' then Carl saw, then the chaplain of the prison saw, and then the prison surgeon saw, very clearly in the morning light, a vision of Jesus Christ, or the Angel of His presence,—

but a plainly distinguishable object was there, and none of them could EVER doubt its reality or get away from the power of its presence. Praise God for such a wonderful answer to prayer for one despised and cast out by man—but not by our Father.

"Bro. Hollenbeck visited the men in their cells and held services for all. He tells us that when he made the altar call at San Quentin, (there are about 2300 men there) 119 came to the altar weeping and groaning, and were, as far as he knows, converted. At Folsom, where there are about 1800 men, 94 came to the altar and were apparently saved. Then he had services with the dungeon prisoners, and some others, till in all 294 men gave their hearts to God. There were others who did not 'get through' but with whom God was dealing at the time, and he feels that some of them will be saved. We rejoiced to know of the power of God, and the blessing upon his ministry to those poor men."

### THE LIGHT AND TRUTH CONVENTION, CHICAGO.

The convention just closed at the Bethel Church was one of peculiar interest.

A feature of the work was the two morning Bible classes in charge of Miss Easton of Petersburg, N. Y., who presented the book of Romans in an impressive and spiritual way, while Bro. Leonard of Findlay, Ohio, gave most helpful lectures on some phases of Systematic Theology.

Among the workers were Bro. Cox of Newark, N. J., who surely gave strong meat to the hungry. Bro. George Smith of Youngstown, Ohio, preached almost daily with great power, and was used of the Lord in awakening the unsaved, many of whom found the Lord, while a goodly number entered the full Pentecostal experience in the baptism of the Holy Ghost.

The Salvation Army, Volunteers, Prison Workers and Christian Jews each came in for a share of the convention and brought the stimulus of their particular lines of Christian activity.

Other participants were Bro. Faulkner of Milwaukee, Miss Webb, Bro. Williams, Bro. Horlbest, who is soon to go to Venezuela, and Mrs. Nettie Nichols, who is to speak to the young people following the convention.

The last meeting was one long to be remembered when that audience of 1000 or more stood with hands uplifted praising the Lord while waves of spiritual power seemed to sweep that whole assemblage with alternating song and praise. Scores were under the power, and no one with an open mind could fail to feel the presence of the Lord.

One feature of the convention days was the throngs seeking divine healing, and the joy in many faces as they went away after receiving the touch of the pierced hand. Demons fell before the power of Christ and were obliged to vacate their abiding places. Hallelujah! "Our God is marching on."—C. E. Ross.

### BROTHER CAROTHERS LEAVES HIS OBSERVATORY TO PREACH THE GOSPEL.

For about two years I have been getting light that was new to me on the question of our relation to this world, but not until recently did the conviction come that the revelation was complete. The result will be embodied in the chapter on "Our Relations to this World" included in the book I am soon to publish. Applying the light to myself I became convinced that I had made a mistake in commercializing my weather discovery, and that God's will in giving me the discoveries was that I should have the cash prizes that go with them, but be released from all business connected with it and continue in the ministry. I have accordingly laid down all secular pursuits and am tonight leaving for Dallas and the battle's front. I feel that my first great need is to see the brethren over the movement as far as possible and after that settle down to the line the Lord may make plain to us all as my work for the short time remaining in which to labor. Whether it will be in the evangelistic field or a local pastorate I am sure I do not know.

I will be glad to help in the camps of this summer anywhere, but feel led to the East and Northeast.

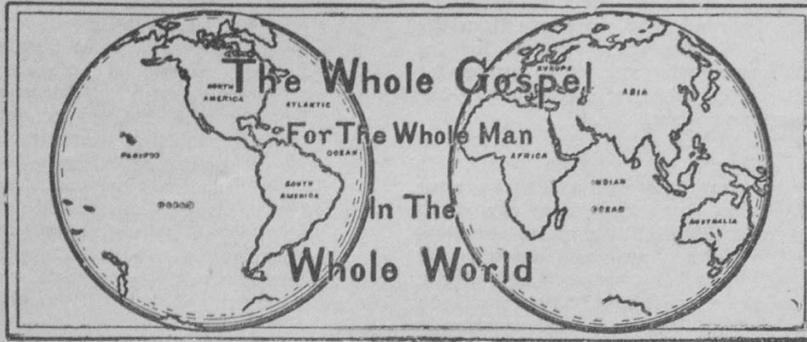
It has been a big job to break loose from the relations formed in the last few years. Especially has it been hard for my wife to become reconciled to it all. The enemy has made her fear that I am forsaking our best friends and taking up with a lot of misguided and unappreciative people who do not want me among them any way. I mention this because so many of the older workers know her and with the hope that the Lord may give them something to write her and that they will remember her in their prayers. I confess that leaving her in this sad plight is the only cross I have. I would be willing to live on bread and water to preach the great Gospel of Jesus Christ, so far as I am personally concerned. But my observation has been that it is all turned round and the preacher on the field is taken care of in good homes, while wife and children are overlooked.

It will be a joy to meet the workers on the field again. Pardon my failure to answer many, many letters—I have just been overworked these late years.—Your brother in the Lord, W. F. Carothers. Mail address, "Houston, Texas."

**Blood against Blood.** Bro. A. S. Booth-Clibborn's forceful reply to the question, "Should a Christian Fight." All should read this book. Cloth, 60 cents postpaid.

### TO END OF 1917 FOR 50 CTS.

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

### A MISSIONARY CRY.

By A. B. Simpson

A hundred thousand souls a day,  
Are passing one by one away,  
In Christless guilt and gloom,  
Without one ray of hope or light,  
With future dark as endless night,  
They're passing to their doom.

O Holy Ghost, Thy people move!  
Baptise their hearts with faith and love,  
And consecrate their gold.  
At Jesus' feet their millions pour,  
And all their ranks unite once more  
As in the days of old.

Armies of pray'r your promise claim,  
Prove the full power of Jesus' name,  
And take the victory.  
Your conquering Captain leads you on,  
The glorious fight may still be won,  
This very century.

The Master's coming draweth near,  
The Son of man will soon appear,  
His kingdom is at hand.  
But e'er that glorious day can be,  
This gospel of the Kingdom we  
Must preach in every land.

Oh let us then His coming haste  
Oh let us end this awful waste  
Of souls that never die.  
A thousand millions still are lost,  
A Saviour's blood has paid the cost,  
Oh hear their dying cry.

They're passing, passing fast away,  
A hundred thousand souls a day  
In Christless guilt and gloom.  
Oh church of Christ, what wilt thou  
say?

When in the awful judgment day  
They charge thee with their doom?

Until we reckon ourselves to be dead  
The Lord cannot do much for us.

### ENCOURAGING NEWS OF A NEW WORK.

Many thanks for your favor of the 5th ult. You have again gladdened my heart, and helped lift the heavy burden. Glory to God and many thanks to the Assembly who are so kindly and faithfully helping us. I believe you would all feel it is well worth while if you could be with us these days, and see how rapidly the work is growing here. That is, rapidly for South America. Truly God is with us. We have just closed our special meetings, and while I cannot stay to tell in detail, I will say that in spite of the opposition of the world, the flesh and the devil, there were five precious ones baptized in water, nine of us partook of the Lord's Supper, including foot-washing, and eleven children were dedicated to the Lord. None received the baptism in the Holy Spirit, but three of the sisters were under the power of God, and sang in the Spirit. We believe the time is not far distant when they will receive the fulness. We are so happy in seeing how God is working, and take courage. I am expecting to open women's meetings very soon D. V. These will be for tarrying and for teaching along spiritual and practical lines.

Some more good news is, that this morning we found a house with hall which will answer our purpose fairly well, and we will be moving on the 16th inst., D. V. Praise Him for answering prayer in this!

Now that we have got a mission hall, at a reasonable rate of rent, we will perhaps not be going home to North America, but are willing to go, even amid the dangers, if the Lord so leads. I am thankful to say my health is some improved since I last wrote you. Since I last wrote you we have had invitations to work in another town under a certain denomination, and also to go and take charge of a Pentecostal work in Bolivia, but the Spirit showed me that this is still our field, and we have many proofs that it is. I have sacrificed several offers of a good salary in my missionary career, for the sake of obeying God, and following my principles, and by His grace I am not going to make any compromise now. We esteem the heavenly riches of greater value than silver and gold. "If we suffer with Him, we shall also reign with Him."—Yours with much Christian love, Alice C. Wood.

### 'MIDST CHINA'S MILLIONS.

Since my last letter to you, we have started to hold meetings in two old ruined temples. These temples have about three acres of ground around them. Every ten days they hold a two-days' fair in the grounds selling articles; possibly two hundred Chinese have their stands out on the ground with a piece of cloth up for a shade. You can buy nearly everything in these fairs. (As the old saying goes, from a needle to a haystack.)

One of these temples are only a little more than a stone's throw from our place the other is about a mile and a quarter. There is yet another about three and a half miles from our place, where they have the same fair every ten days. The Lord willing we will go there also.

Oh how we praise God for these open doors to preach the Gospel. People from all over Peking come to these fairs. Thousands are strolling through the grounds.

In both these temple grounds we have been fortunate in locating old buildings, where the idols hundreds of years old are sitting with different parts of their bodies broken and decayed; here we spread out the Gospels and tracts and sing, and preach the old time Gospel to the thronging crowd (using the idols as an illustration).

On account of the American Bible Society not permitting us to give the Gospels away free, (although we get them free), we have to make the small charge of one copper for the Gospels, but then we add tracts which are for free distribution. It is wonderful to see them with outstretched arms wanting the blessed Gospels and tracts. In yesterday's meeting we sold all we brought. We preached for two hours and the crowd still lingered. We had to stop meeting in order to get home in time for our evening meeting in the hall.

We earnestly covet your prayers and the prayers of all the dear Evangel family for this new open door.

We have two precious Chinese brothers filled with the Holy Ghost and they are both pressed in their spirits to preach the Gospel. They have to take care of their family or they would be in the Gospel work. Their place is preaching the Gospel. The Lord anoints them in the meetings.

If any of God's saints would like to have a substitute preaching for them while they are working in homeland, why here is a good opportunity. These brothers would require about \$8.00 a piece a month, American money. We will be glad to receive letters from any of the saints who would fill led that way.—Yours in the Master's service seeking for the lost of China, H. E. Hansen and wife and workers.

One day of perseverance under trouble is more acceptable to God, and does more for the soul's progress than many years spent in the intoxication of spiritual sweetness.—Fenelon.

**RHODESIA, SOUTH AFRICA.**

Having just returned from Gwanda District of Southern Rhodesia, I feel led to tell you something of what I saw there.

The occasion of my going was the necessity of seeing the government officials there, and of making arrangements for the establishment of a station, and the placing of a European missionary for the establishment of the believers.

The old native brother who was used of God to carry the light into this region labored most effectively. One of the officials asked me what right an old native had to come in there and turn the whole of his district upside down. He affirmed that many of them were going off their heads. However, praise God, I knew that it was just the joy resultant upon what they had received from God, and so far at any rate, not one has been sent to an asylum, and I found them perfectly sane, only rejoicing in God.

The old native brother had been ordered to leave the district, and we sent another worker up. This native worker was also being hindered from doing the work and wrote me, urging me to come immediately. I found that the natives affected by this revival were some among whom no missionaries were laboring. They had come into the light from heathendom. What amazed me was, that so many of them could already read and write, and their singing was very inspiring.

The traveling had to be done on foot, and as we journeyed from kraal to kraal, sometimes covering a distance of 25 miles during the day and holding a service at night, I was able to judge of the spirit animating these people. They are blessedly surrendered and seem to feel that they are now saints of another country and but pilgrims here. Their hospitality was blessed and refreshing, such fare as they had was brought to be partaken of by all visitors. At one place I was presented with a goat for slaughter, and at another sheep. At other places fowls were brought and plates of cornmeal.

About 400 have been baptized in water, and the majority have been baptized in the Holy Ghost also. They are very anxious to learn more of God and to reach out eagerly for every bit of instruction.

I visited a number of the kraals and selected a site for a mission station. This we have applied for. Will you please join us in prayer that, from among the many in this land who are qualified to do this class of work, the Lord may separate His own chosen vessel for this particular station. Pray also that the way may open in other matters such as equipment, etc.

We praise God for this opening in Rhodesia and look to Him to extend the work, particularly northward and eastward, where the population is most dense.

We foresee the necessity of opening further stations within the near future. Will you join us in prayer that the Lord

may undertake and move upon the hearts of the people in this land, so that we may be able to do this.—W. F. Dugmore.

**LABORING FOR THE LORD IN MADRAS, INDIA.**

We have a little assembly of about thirty here, besides the great work of giving the Gospel by preaching and literature to those who throng the streets. We have special meetings at vacation times when we invite in other Indian workers and some missionaries. God has blessed in these meetings during the past year. Some have been saved, and some healed, and a number baptized in the Spirit. Several received water baptism. We have two Indian preachers in the assembly who have positions and support their families, and preach the Gospel on Sunday. They find open doors in churches and missions, and some get under conviction and come to us for help. Many preachers in India need salvation. One was saved recently.

One of our brethren has just published a small booklet on divine healing in Tamil, taking extracts from American papers, the first book of this kind in their own language. They have also translated a number of our Pentecostal hymns in the Tamil language.

During the year I have taken two trips to Travancore, taking long journeys on trains, then on bullock carts to reach some little assemblies on whom the Spirit was poured out, who are still struggling along as Pentecostal assemblies, with an Indian pastor, and God has blessed these visits.

There is a very large, needy field in South India, and the workers so few. Father understands. He has not failed us. Many times we do not know from day to day where our food is coming from. The answers to prayers for help in close places are so common, and so far beyond the bounds of human conception that we cease to consider them "remarkable"—they just go to prove the faithfulness of our unchanging God.—Yours, in His blessed service, Mary W. Chapman.

**BROTHER LOPEZ MAKES HIS REPORT.**

God bless us in his work, praise the Lord.

The service and mitings we have here at Creedmoor is fine because we can see the God presence with us. All brother and friends hear the God word with grat intres.

The apostolic people going all over the Travis Contry with tract and Gospels. Brother R. F. R. Banda, local, each from Methodist Church help us in the Master work. He been preach in Buda Texas and Cedarvalley and Evelyn, and two young men, dear Brother Rafael M. Flores and little F. Banda, working in many plases with grat power from the Lord.

We have good sunday eschool with good many member, and maney plases want me to come but I never have no

time because the labor is grat big for one missionary. Hutto, Texas, need working man and Coupland, Taylor, and Thrall, Texas. Pray for more missionaries, because we never have nofe. Dallas and Fort Worth have no workings and good maney Mexican live ther. I tuck the invitetion from brother from Bridgeport and I going to that plase with dear brother Ball and i hold servise for Ten days and the Lord doing fine work on that plase, and i found on that plase something i never found on nathers plases.

That Bridgeport people is hunger of the God word and firste time I preach they all hear with grat intres and five recieved the Holy Ghost, praise the Lord and maney been saved, glory to the God.

Maney people in this plase, and we have good prospects for the future, because I went to the Rock Crosh about three mails from City and have service, and I can say we have chance to open a fine work ther because good maney Mexicans works there. Pray for that work especially. I going to give this people one week from each month preashing.

I leve Bridgeport with good organize sunday school and leve all on my God hand and I return back home and I found one of my dear son going off from this world. My dear son estart sick wensday and he die sunday 6th.

Pray much for us, especial for my wife. Les praise the Lord and pray for some more new blessings on his work and les give the honor and the glory for ever amen.—A. M. Lopez.

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## FELLOWSHIP IN CHRIST

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

### REPORTS FROM THE FIELD.

**Havana, Ark.** The Lord has wonderfully blessed of late, three saved and five received the baptism as in Acts 2:4.—L. L. Riley.

**Garland, Okla.** Bro. C. A. Lasater visited us in April for a five days' meeting and several received the baptism as in Acts 2:4, and the tide is still rising. We have three prayer services a week, and the Lord is still baptizing. All glory be to His name.—G. L. Roulston.

**Kansas City, Mo.** We can report victory in Kansas City. God has given us a large hall in a very needy part of the city, and large crowds both in the street, and in the hall. In almost every service someone gets to God. Hallelujah! Anyone passing through will receive a hearty welcome at the Full Gospel Assembly on 17th and Madison.—T. B. Ashley.

**Eucha, Okla.** The meeting at Eucha, Okla., closed with nineteen saved. Thirteen were baptized in water. Bro. John Hackersmith from South west City, Mo., did the preaching and the people were stirred mightily. Some time ago I sent in a prayer request to the Evangel for this place, and I believe this meeting is the answer to prayer.—Taylor Phillips.

**Lake Charles, La.** The revival is still going on here and the Lord is still saving and baptizing people as He did on the day of Pentecost. We have a nice little tabernacle, 31 1/2 x 43 1/2. The people are wanting meetings everywhere, but there are not enough pastors for the missions. Will some good, clean brethren preaching the old time Gospel come down into this part of the country. There are many towns that have not been touched. Pray for more laborers for this part of the vineyard.—W. M. Harrison.

**Overton, Texas.** We are still in the fight and the Lord's blessings are upon every meeting. We started a Sunday School the first of the year, which is doing fine. The Lord sent us Bro. Burt McCafferty and G. C. Mangum and their wives in February, and the saints and pastor were much encouraged. We have joined the prayer circle for a world-wide revival, and we praise God that even now we are seeing already signs of an abundant harvest, and we are trusting God for a real Pentecost this summer. We are doing all we can to swell the subscription list of the Evangel.—T. D. Thompson. Pastor.

**Pleasantville, Iowa.** We started a meeting in Pleasantville, Iowa, about six weeks ago. God sent wonderful power

and good crowds. Two were saved and baptized in the Holy Ghost. A lady was saved, and her husband who ran a pool hall was convicted that he was doing wrong and sold out. Bro. Ramsey and I are going to South Dakota, and Bro. J. W. Cox will remain here. Pray for us.—Chas. S. Cox.

**Waco, Texas.** We are praising God for a victory in Waco. Just closed a meeting in which the Lord wonderfully blessed the giving out of the Word through Bro. Walter May. Five received the baptism of the Holy Ghost as in Acts 2:4, two were saved, and one reclaimed. Also six were baptized in water. The saints are coming together in unity and a revival spirit is still on. We desire the prayers of God's people for this place.—T. S. Miles, Pastor.

**Tulsa, Okla.** As the result of special revival services, at which Bro. E. R. Fitzgerald of Russellville, Ark., has assisted, from April 28th to May 14th, nearly thirty persons were saved and reclaimed, and fifteen received the baptism of the Holy Ghost. I baptized thirty persons on Sunday, May 13th. We are now praying for a great outpouring on the coming Campmeeting, August 10th to 26th.—Pastor S. A. Jamieson.

**Whitley, Ala.** In our last two meetings God has wonderfully blessed, a goodly number being saved, several receiving the baptism as in Acts 2:4, and many wonderfully healed. These meetings were at Buydale, Fla., and Whitley, Ala. Our next meeting will be at Indianford, Fla., and from there we expect to go to Southwest Alabama, near Bay Minette for the summer. Pray for us.—Evang. O. O. Hughes and wife.

**Puxico, Mo.** We closed our meeting last night with victory. Bro. Jacob Miller was with us three weeks. First went to Bethel near here, and a number were saved and baptized; then we started here and fifteen were wonderfully saved and sixteen received the baptism. We are expecting the Lord to still bless and to continue the revival until Campmeeting. Surely God is going to give us a good Campmeeting this year. Come and bring somebody with you. Pray for your brother, Walter Higgins.

**Pirtleville, Ariz.** There is a nice assembly of Mexican saints here. How blessed it is to hear them praise the Lord for saving them and giving them such great joy. We are having services in the little chapel which we built. We still need about one hundred and fifty dollars to finish the work, so pray for

us. We have just got in a supply of three thousand Gospels and a large amount of Spanish tracts, and we ask your prayers for the salvation of many souls as we give them out. As we give them out we claim the promise of Isaiah 55 10-11.—Geo. M. Thomas.

**Jenny Lind, Ark.** Two young men were led to go up a hill one night for a season of prayer. The next night they were led to do the same thing and a sinner went with them and was saved and received the baptism. That was the beginning of revival and now some thirty-five have gotten the baptism. Sister Brown of Paris, Ark., was here about two weeks, also Bro. Fitzgerald was here on Saturday night and over Sunday. Bro. C. A. Lasater came and stayed ten days. There is a great interest, souls stirred as never before. Pray that we may go on with the Lord.—B. David.

**Round Mountain, Texas.** Bro. Haywood Moore and wife and Bro. Dee Taylor and wife have just closed an eight weeks' meeting at Round Mountain. There was good attendance and great interest shown as the message of faith was given out. Two elderly ladies received the baptism of the Holy Spirit and spoke in tongues as in Acts 2:4. It was the first time the Pentecostal Gospel has ever been preached in this district. We are praying for the soon return of these saints if the Lord leads, and for a permanent place of worship and a pastor.—E. N.

**Hughenden, Alta, Canada.** There are a few groups of Pentecostal saints in this part of the world. About four years ago there were a few earnest saints in Metiskow that started out in earnest to get more of Jesus, and they used to come together to pray. The result was that the Lord began to baptize with the Holy Ghost. Three years ago, we had a prayer meeting that lasted for eleven days. We have just closed a prayer meeting in Hughenden (some saints from Metiskow, Zcar and Amisk attending) that lasted twenty-two days. I was permitted to attend the last nine days, and they were glorious days. Five were baptized in the Spirit with the Bible evidence. A missionary spirit was aroused and evangelistic meetings started in the Methodist Church in Hughenden and will continue every night this week, and as long as the Lord leads. Pray that a general awakening and revival will sweep over this hard field.—J. Edward Johanson.

### BOOKS THAT CHRISTIAN WORKERS SHOULD HAVE.

Topical Text Book (Torrey).....	\$.60
Fox's Book of Martyrs.....	1.15
Signs and Wonders, by Mrs. Etter. . .	1.15
Cruden's Complete Concordance	
cloth edition, postpaid.....	1.40
Leather.....	1.90
Lectures on the Book of Revelation, by W. Lincoln; a highly recommended book, postpaid, 75 cents	

# The Evangel Prayer Band

"Pray for me."—L. E. M., Everton, Ark.  
 "Pray for my sons that God will save them."—G. H.

"Please pray for me, I want to be more like Jesus."—V. M.

A mother in Eldora, Iowa, requests special prayer for her children.

"We have been passing through some severe trials, please pray for us."—R. M. B.

Prayer is requested for a tent meeting to be held in Pampa, Texas, this summer.

Evang. Chas. Williamson requests prayer for Denison, Texas, where he has started a meeting.

"Do kindly remember me in prayer that an attack of bodily affliction may leave me."—A reader.

"Kindly remember me at the throne that I may receive the baptism of the Holy Ghost."—W. H. P.

"Pray that I may receive the baptism. Also for my unconverted husband and six children."—C. H. B.

"Please pray that I may receive a more obedient and contrite heart and that God will have His way with me."—A. O.

A sister in Beardstown, Tenn., requests special prayer for an ingathering of souls in that part before the close of this year.

"Pray that God will send some Pentecostal preachers here, as there is much need of healing."—Mrs. Eva Criger, Guilford, Mo.

"Pray that I may receive my first love again, may be sanctified wholly and receive a full and complete baptism of the Holy Ghost."

"I desire the prayers of the saints for a bad gallstone trouble, also for my liver and nerves, also that my children may be better."—N. H.

"Remember me at the throne, as I am in this place alone. Pray for my unsaved Father, five sisters and one brother."—E. S., Kahoka, Mo.

"Please pray for my wife, she has lost her mind. Pray that the Gospel may be preached to the colored people in Lakewood. Pray for me."—D. H.

"Pray that my baby may be healed of an affliction, and that my two boys may be kept out of the war and that both may be saved and baptized with the Holy Ghost."

—J. T. G., Mt. Calm, Texas.

A sister in Baltimore, Md., requests prayer for her own healing, also for that of a niece who has dropsy and other troubles, also for her great nephew suffering with tuberculosis of the glands.

"I would ask the united prayers of God's believing ones on my behalf that I may receive deliverance from some bodily ailment, also for the baptism of the Holy Ghost, also that the blinded eyes of those about me shall be opened."—A. C., Brooklyn, N. Y.

Prayer is requested that two brothers may be saved at any cost, and that a father may receive the baptism of the Holy Ghost, also that the one who makes the request may have more boldness for Jesus.

"A sister requests prayer for Hutchinson, Kansas, a place where there are 22,000 people and no Pentecostal work also that a woman to whom she is sending the Evangel may be saved with her husband and three children, also that her daughter may receive the baptism."

A sister in Anna, Ill., requests prayer for her husband and self that they may be more consecrated, for a brother backslidden, that the Lord will save and baptize three sisters and their companions, for a grandfather that he may be filled with the Spirit and the household saved, for a mighty Pentecostal outpouring for the place in which she lives and Hillsboro also, that signs and wonders may be wrought, also for the insane in the asylum that many may be brought into their right minds again.

## CAMP MEETINGS.

**Beulah Heights, Atlanta, Ga., June 21st to July 1st.** The camp meeting is being held in a beautiful grove with every convenience. Take the Soldiers' Home car, get off at Ormewood Court, where you will see a sign board directing you to the camp. Reasonable board on the ground. Come praying and believing for great things from God. Everybody welcome. For information write to Mrs. E. A. Sexton, 200 Berne St., Atlanta, Ga.

The third annual U. P. A. Campmeeting will be held at **Oscocola, Tioga Co., Pa.**, beginning June 29th and continuing for two weeks, and longer if the Lord leads. Pastor R. E. Erdman in charge. G. F. Taylor of Falcon, N. C., Pastor Ward of Toronto and other workers and missionaries expected. For further information write R. E. Erdman, 90 Broadway, Buffalo, N. Y., or F. L. Clark, Secy., Elkland, Pa. All orders for tents must be in not later than May 28th.

**Woodworth-Etter Big Camp Revival**, located corner of Morris and Hiatt Sts., West Indianapolis, Ind., begins June 1st and continues for a month or two. Board and rooms at reasonable price can be had close to the tent. There is room to pitch small tents on the ground.

**New Castle, Pa.** Second Annual Pentecostal Campmeeting will be held D. V. at the City Park, or what is known as Cunningham's Woods, from August 3rd to August 19th inclusive. Pastors D. W. Kerr of Cleveland, O., John Cox of Wilmington, Del., Robt. A. Brown and wife of New York City, J. T. Boddy of Youngstown, O., Joseph Tunmore of Pittsburg, Pa., and local workers and a number of returned missionaries expected. For further particulars write Pastor Thos. E. Floot, 1700 Maplewood Ave., Wilkinsburg, Pa., or Mrs. E. J. Pearce, 511 Lathrop St., New Castle, Pa.

**For'ard, Ore.** Fifth annual Pentecostal Campmeeting will be held in the beautiful grove located at Anabel Station on the Ml. Stort car line, 20 minutes ride from the heart of the city. Tents at low rental. All necessary camp equipment should be brought. No special workers invited, but the Lord never fails to bring whom He wants at the right time. All communications should be addressed to Pastor Will C. Trotter, 212 E. 30th St., Portland, Ore.

**Billington, Limestone Co., Texas.** Revival meeting will be held, with God's help, at Billington beginning on the first Sunday in August. Let all saints everywhere pray much for this meeting at a new field. —J. C. Williams, Pastor, Mt. Calm, Texas.

**Tent Meeting at Woodland Cal.** Evangelist J. D. Wells desires us to announce that he is commencing Revival Services in his tent on Main St., between 5th and 6th. He is expecting Bro. Stokely with him. Anyone passing through will be welcome.

## MINISTERS WANTED.

The Assembly at Bridgeport, Texas, desire to know of a minister available for Revival from June 21st to July 15th. The same must be in fellowship with the General Council, with good recommendations. Address Pastor F. O. Burnett, Box 208, Bridgeport, Texas.

Bro. N. M. Haines of R. R. 3, Gatesville, Texas, writes that he is in a new field in great need of Pentecost. He is willing to entertain a band and finance a meeting, but can offer no financial inducements to workers. He requests prayer for his family, thirteen in number; he is the only one that has the baptism.

Brother Arthur F. Berg, a young man who feels called to the work of the Lord, will be glad to accept calls to help in evangelistic work as singer, organist and helper. He can be addressed at 1809 14th Ave. South, Minneapolis, Minn.

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I 5]

GENESIS

[I 20

was good: and God divided the light from the darkness.

5 And God called the light <sup>1</sup>Day, and the darkness he called Night. And the <sup>2</sup>evening and the morning were the first day.

*The second day: vapour above, water below.*

6 And God said, Let there be a <sup>a</sup>firmament in the midst of the waters, and let it divide the waters from the waters.

7 And God made the firmament.

12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.  
13 And the evening and the morning were the third day.

*The fourth day: the sun, moon, and stars become visible.*

14 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for

<sup>a</sup> Lit. expanse (i.e. of waters beneath, of vapour above).

<sup>b</sup> i.e. the expanse above, the "heavens" of the clouds.

A sample footnote—see figure 1 in verse 5 above.

<sup>1</sup>The word "day" is used in Scripture in three ways: (1) that part of the solar day of twenty-four hours which is light (Gen. i. 5, 14; John ix. 4; xi. 9); (2) such a day, set apart for some distinctive purpose, as, "day of atonement" (Lev. xxiii. 27); "day of judgment" (Mt. x. 15); (3) a period of time, long or short, during which certain revealed purposes of God are to be accomplished, as "day of the LORD."

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