



THE WEEKLY EVANGEL



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Darner, Phil
524 N. Weller

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YE MUST BE BORN FROM ABOVE

"Except a man be born from above he cannot see the Kingdom of God," St. John 3:2—A. V. margin,

A. A. Boddy.

It is tremendously important that you should be "born from above," and that you should know that you are born from above, and that others should know it too, and that Satan should know it.

The great message of love which the Gospel brings to us is that "God hath given to us Eternal Life," and that "this Life is in His Son." (1 John 5:11.)

God offers to take us fallen, sinned creatures and to fill us with the Life of His Son, the Eternal Son, who gives now to all who accept it, Eternal Life, His own Life. "He that hath the Son hath Life, and he that hath not the Son of God hath not Life." (1 John 5:12.)

Men need to see that they have not this Life by nature. In God's sight they are dead.

Adam, the father of us all, forfeited that God-life which had been breathed into him (Gen. 2:7). Though he lived as a human being for so many years after the fall, God's words were absolutely fulfilled—"In the day thou eatest thereof thou shalt surely die." (Gen. 2:17.)

"Through the offence of the one the many died." (Rom. 5:15.) Adam could henceforth only pass on that which was left—a nature which had yielded to Satan. We needed to be redeemed out of the hand of this enemy. (The cross redeemed us!)

We have free will left, but we have a tainted nature which turns from God, a fallen nature which is under the dominion of the Prince of this world. But God calls us out of darkness into His marvellous Light. This is the Gospel or Good News.

We have been born once, but we must be born twice. A new nature is waiting for all who will accept it and hold it—and this by simple faith in Him who is the Life, who poured out His Life's Blood for us.

For as through the one man's disobedience the many were made sinners, even so through the obedience of the ONE shall the many be made righteous. (Rom. 5:19.)

"To as many as received Him, to them gave He power to become the children of God—even to them that believe on His name." (St. John 1:12.)

We are not saved as a matter of course, but everyone may be saved.

First we trust the precious Blood of our Saviour, which was shed for us, and which is the price of our Redemption. As it was poured out, all our sins were

AN INHERITED DISEASE.

Men are born with an inherited disease, "shapen in sin and conceived in iniquity." They are trying various cures, the morality cure, the Christianity cure, the Mother Eddy Science and Health cure, the Annie Besant Theosophy cure, and every other cure invented by deceived men and women, but they all fail.

It is declared in the Scripture of Truth, "Without shedding of blood there is no remission," and every so-called remedy for sin other than the all-availing blood of Jesus Christ is a product of the pit.

Here is God's remedy. Accept no substitute. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin."

borne away. Then we go on to accept our Union with the Risen Lord.

Our Lord says, "He that believeth into (eis) Me hath everlasting Life" (See St. John 6:47). The Living Christ can be satisfied with nothing less than our Union by a living faith with Him, our wholehearted acceptance of His free forgiveness and His Life. This means cleansing from the past and cleansing every day and all the time. It means also Union with Him in His Death first of all.

If a living being is to have a new life it must first die. We are told that we have died in Christ and have been buried with Him, and raised up with Him. Col. 3, "Ye died." Rom. 6:6, "Our old man

was crucified with Him." Rom. 6:11, "Reckon ye yourselves to be dead indeed unto sin (in Jesus Christ our Lord)." To allow the Holy Spirit to make this real is truly and experimentally to be born from above—born anew.

Our Lord said so plainly to that religious man who was anxious about his soul, "Except a man be born from above he cannot see the Kingdom of God," that it behooves everyone to look to it that he really is "Born from above."

Reader, if you have the slightest doubt as to whether you are really "saved," accept Christ Jesus now by simple Faith to be your Redeemer and your Eternal Life. You are redeemed by His precious Blood. (1 Pet. 1:19). Ask the Holy Spirit to make your Union with Christ your Head in His Death and Resurrection Life very real in your experience. Pray that your faith may be Spirit-supplied faith (the faith of God), which may stand the testings from above, and the temptations from below and around. (Faith in His Blood! Rom. 3:25.)

THE "MANY MANSIONS" IN THE NEW JERUSALEM.

Have you reserved yours?

Every believer has rejoiced in the promise of "many mansions" in the "Father's House," and has read with wonder and delight the description of "that great City, the Holy Jerusalem," as St. John calls it (Rev. 21:10, 11), "whose Builder and Maker is God" (Heb. 11:10), prepared for those who are pilgrims and strangers on earth, and who "seek a city out of sight." But few, perhaps, have thought of the vast number who will be able to dwell in that city, and when its size is looked into, the mind stands amazed at the immensity of the accommodation. St. John tells us that this city is 12,000 furlongs or 1,500 miles, square and high. Let us look at the figures and see what they represent. First, take the site of the city—1,500 miles each way. In one of these miles of breadth it would be possible to have, side by side, 32 streets, each twenty-seven and one-half yards wide, with another twenty-seven and one-half yards for the site of a mansion, making a noble avenue between each row of buildings eighty-two and one-half feet in width. So that in the 1,500 miles of breadth there would be 32 times 1,500 equals 48,000 such avenues and rows of houses. Then if each mansion occupied a square of twenty-seven and one-half yards, there would be sixty-

four in each mile of length. Therefore, over the 1,500 miles' length could be placed 64 times 1,500 equals 96,000 such, and with 48,000 in the breadth of the 1,500 miles, we should have 48,000 times 96,000 equals 4,608,000,000 mansions occupying the ground floor, as it might be called. As the city extends upwards to the same distance, if we allow the height of

Each of these Heavenly Mansions

to be forty yards, there would be in each mile of height forty-four of them. In each mile there would therefore be 4,608,000,000 times 44 equal 202,752,000,000 mansions. In the 1,500 miles of height there would be 1,500 times 202,752,000,000 mansions, equalling 304,128,000,000,000. The height of forty yards for each mansion would allow of six floors each eighteen feet high, with ample allowance for ceilings and roof, and in each floor of twenty-seven and one-half yards square there could be provided nine rooms, each twenty feet square, so that the total of 304,128,000,000,000 mansions would have fifty-four large rooms each, making 16,422,912,000,000 rooms in all. If each had three occupants only, there would thus be ample space for 49,268,736,000,000,000 persons. We are supposing that the mansions were tier above tier, the only reasonable supposition. The space allowed for avenues, with a total mileage of 108,000,000,000, would be sufficient to provide such as would be worthy of the Heavenly City; and in the description of the fabric, brief though the apostle is in his account, we have a magnificence which alone could be devised by a Divine Architect, and a stupendous provision made for the innumerable host of the redeemed. Further, one can hardly think that such a city would be built without being fully occupied, and therefore it would seem as if the number of the finally saved must be far beyond any human imaginings. What must be the value of the redemptive work which will people such a city as this?—The Prophetic News.

SATAN AND MARTIN LUTHER.

Martin Luther once had a remarkable dream. He dreamt that Satan approached him with a scroll, broad and long, and closely written, which he proceeded to unroll before the Reformer's eyes, and bade him read therein. Luther did so, and perceived that it contained the record of his sins. In vain he sought to find one sin recorded there of which he had not been guilty; so far from doing so, it rather brought back the recollection of many a long-forgotten one. When he had thoroughly scanned the scroll, he asked of Satan, "Is that all my sins?" "Nay," replied Satan. "Then let me," said Luther, "see them all." And Satan departed, and shortly returned with another scroll equally broad and long, and again Luther scanned the damning evidence of his guilt. Satisfied at length with the correctness of the record, he again asked of Satan, "And is that all?" "Yes," re-

plied Satan, "it is all." "Then," said Luther, "take thy pen, and write in red across the scrolls, 'The blood of Jesus Christ, God's Son, cleanseth me from all sin.'" Reader, can you thank God for THE BLOOD?

A QUESTION ABOUT HELL

Ques. Explain the difference between these three phrases in Revelation, chapter 20: "Lake of fire," "bottomless pit," "death and hell."

Ans. The "lake of fire" is the final place of punishment for the wicked and is what most people mean by "hell." See Rev. 20:15.

Study these references on the "bottomless pit" which is uniformly rendered in the A. S. V. by "the abyss:" Luke 8:31; Rom. 10:7. Rev. 9:1, 2, 11;

MAN'S WAY OF SALVATION.

"There is a WAY which seemeth right unto a man, but the end thereof are the WAYS of death,"

Going about to establish their OWN righteousness, Rom. 10:3.

Morality: "I thank thee I am not as other men are," Luke 18:11.

Almsgiving: "I give tithes of all that I possess," Luke 18:12.

"We have made a covenant with death, and with hell are we at agreement," Is. 28:15.

MAN'S GREATEST NEED.

A man may want liberty, and yet be happy; a man may want food, and yet be content; a man may want clothing, and yet be comfortable. BUT he that wants the Gospel, wants everything that can do him good, in this life and the next. Nothing worse can be imagined, than to be without hope and without God in this world.

11:7, 17:8; 20:1-3. From this it will be seen that the demons dread being confined in this pit or abyss, that in the tribulation days demons will come out of this pit in swarms that darken the sun, that the Antichrist beast comes up "out of the pit to go into perdition," or the lake of fire, and to Satan this pit is a prison house for a thousand years. It is possible that this pit is in part the same as "hades" so often rendered in the A. V. by the word "hell."

The original Saxon root word from which the word "hell" is derived simply meant "to cover" and in other related languages "a deep place." The two combined give us the meaning of a deep covered or hidden place. This was what was meant by the word in 1611 when it was used in our Authorized Version to translate "sheol" from the Old Testament Hebrew and "hades" from the New Testament. Sheol is the same as Hades. They simply mean the "under or unseen world," where the spirits

of the dead, both good and bad went; but not all to the same department. Hades had in it the pit of Tartarus, where Jude says the fallen angels are chained in darkness. It also contained another department called Paradise or Abraham's bosom. Jesus "descended into the lower parts of the earth (Eph. 4:8-10) at his death, and when he came up "led captivity captive," that is led out "a multitude of captives." David speaks of Jesus that his soul was not left "in hell," that is in "hades," the paradise of it. So the Apostles' Creed also speaks of Jesus "descending into hell," that is into the Paradise of hades. See Acts 2:25-31. The believing malefactor on the cross was to meet Jesus that day in "paradise," Luke 23:43. Lazarus was in "Abraham's bosom," while just beyond the "fixed gulf" the rich man was tormented in hades. So before the time of Christ's death good and bad alike went to hades, the place of departed spirits between death and the resurrection, the wicked being in "torment" and the blessed "comforted" as was Lazarus. But the resurrection and ascension of Christ changed this as to the righteous dead. Paul was later caught up "to the third heaven into paradise," 2 Cor. 12:2-4. So paradise is no longer down, but up. The wicked dead are still in hades and will be till the resurrection at the great white throne judgment. After this their place will be in the lake of fire, the final hell of fire for the lost. The saved of this age now go to paradise above and they are "absent from the body" but "present with the Lord." Jesus will bring them back with him at the "first resurrection" to receive their glorified bodies and to receive their reward in an honored place of service in His kingdom on earth for a thousand years. Rev. 21 and 22 tell the story after this. In Rev. 20:14 "death and hell" simply mean "death and hades." After this white throne judgment there will be no more death, as death, the last enemy, will have been conquered, and after this there will be no need of hades as the prison house of wicked spirits, for they will then be resurrected, united with their bodies, and cast into the lake of fire. Thus hades will at that time be emptied into the lake. This does not mean the end of punishment, but merely the beginning of torment forever to bodies united with their wicked spirits. Rev. 14:9-11; 20:10; 21:8.

Jesus Christ entered heaven in the bloom of youth, thirty-three years of age. Do you know what He has been busy about up there for the last nineteen centuries? He has been doing only two things. If He has done more than two they are not recorded in the Bible. What are they? He is preparing a place for us and making intercession for us. Like a wise, thoughtful young man, He is making and furnishing a suitable home for His bride. John 14:2, 3, 4.

The Holy Ghost never gets into a man that despises the blood of Jesus.

Redemption That is in Christ Jesus

Rom. 3:24

The simplicity of this, "so great salvation," has caused many, even among the wise and learned, to stumble. "To the Jews it is a stumbling block and to the Greeks (wise) foolishness, but to us who BELIEVE OR ARE CALLED, Christ the POWER of God and the Wisdom of God," 1 Cor. 1:24.

Our Redemption is in the nature of a re-purchase and it is complete and full to the very limit, yea and beyond, even the loftiest ideas we may possess of this "inheritance in Christ Jesus." Let us consider this blessed subject in the following manner, obtaining at least a bird's eye view of the hope of the Gospel.

I. Redemption Past.

A backward look. In many things one desires to forget the past and to cease looking back, but in essentials it is well for us to consider the ground of our hope, the foundation upon which our redemption is builded, for "other FOUNDATION can no man lay than that is laid, which is CHRIST JESUS." 1 Cor. 3:11. Christ, the living, personal, Christ Jesus our Lord, is the simplicity of God's plan, therefore the apostles and prophets speak with authority in declaring that there is none other name given under heaven among men whereby we must be saved, but the name of Jesus. His name was Jesus because He would save His people from their sins.

Therefore, in looking back, we behold Christ in His death on the Cross, paying the price for our redemption. "The wages of sin is death." "The soul that sinneth it shall die." Death is an awful thing. Everybody shrinks from death. All men postpone death, if possible, to the farthest possible distance in the future, but come it has, and come it does, and come it will to all the inhabitants of earth. Death, the common enemy of mankind, is the penalty for sin, sin is the transgression of the Holy Law of God and the law must collect its just retribution from a race which has disregarded its commands and precepts.

What can be done, how shall we escape this penalty? How shall we escape the holy wrath of God? Stop right where you are and LOOK back to CALVARY and see there the LAMB of God, pale, haggard, marred, wounded and bleeding, His life running out crimson red, as He hangs there forsaken by God and man, dying in agony, paying the penalty for sin; not His own but yours, but mine. Look, and as you gaze, repent and believe on the Lord Jesus Christ, accept Him as your sacrifice, yield to Him and He will cleanse you and deliver you from sin and the death penalty, seeing that He tasted death for every man.)

To those who sinned in the wilderness Moses was commanded to make a brazen serpent and raise it up on a pole. The people had been bitten by serpents; by the serpent the curse came and was passed upon all mankind; all had the poison of the serpent coursing through their veins and sooner or later must succumb to death. God's grace intervened, the brazen serpent was made and raised high on a pole (brass stands for judgment in the Scripture) and workers were sent throughout the camp preaching to the people the simple message of

GOD'S WAY OF SALVATION.

Not by works of righteousness, Titus 3:5.

Justified by His blood, Rom. 5:9.

Not redeemed with . . . silver and gold . . . but with the precious blood of Christ, 1 Pet. 1:18.

To HIM that worketh not, but believeth, Rom. 4:5.

Believe on the Lord Jesus Christ and thou shalt be saved, Acts 16:31.

Doing is a deadly thing, doing ends in death.

Do not mistake, much that a man does is right and proper; but, if it is to be acceptable to God, it must be the outcome of spiritual life, AFTER he has trusted in the finished work of Christ. What we do, must be the RESULT of our having forgiveness of sin, not the means by which we obtain it.

salvation from their snake bite, a deliverance from its terrible penalty—death. The message was simple. It had to be. There was no time for tiring details and unending technicalities—men were dying, lives were perishing, and so the cry went out over the fields and hills, "Look upon the serpent and live! Look and live!" Look where? Within your own miserable, sinful dying self? No! Where then? To Moses, the man of God? No! To the wooden cross? Oh no, but to the serpent, the curse which was hanging thereon. Look in repentance, look in yieldedness, look in faith. Look and ye shall live, ye shall be delivered from all the effects of the poison of sin and its attendant penalty—death.

"Look backward to the CROSS and see, Where Jesus died to save Thy captive soul and set it free, And triumph o'er the grave."

Hear the words of the Lord Jesus Himself: "As Moses lifted up the ser-

pent in the wilderness, even so must the Son of man be lifted up that whosoever believeth in Him might not perish but have eternal life," John 3:14,15. Many people have looked on the cross and the Christ thereon who have never received any benefit. Many look in derision and many more in pity for the man who was thus dying—but this is not the look. Jesus said, "weep not for me but for yourselves." Look, and in looking see that the judgment of God is being poured out on the head of this man for the sin of the world—He who voluntarily took our place is suffering for us. You must believe this as you look; again you must believe as you look that there is no hope in any other direction, but in looking in faith and yieldedness to the one who died for us. There is no hope in moral reforms; no hope in trying to do better; no hope in expecting God to be merciful to you; no hope in depending on the love of God to somehow look over your sins and mistakes; **no hope in absolutely any other direction** but to Christ hanging on the cross paying your penalty and tasting death for you. Will you not permit the Holy Spirit who is near you now to slip His hand under your dying head and raise it up that you might gaze at the Man Christ Jesus dying for you? For Christ was made a curse for us as it is written, "cursed is every one that hangeth on a tree," Gal. 3:13.

But with all this wondrous work of deliverance wrought for us on the Cross and imparted to us for the look of faith, we pass on to the next phase, and a very important one at that; for no matter if we have been delivered and set free by looking to Jesus we must be kept free in the same manner; therefore the next step in this great plan is:—

II. Redemption Present:

An upward look. Christ died and was buried, but Christ arose again and ascended to the right hand of His Majesty on high, and entered into the holy place not made with hands, there to be an advocate and an High Priest for us in things pertaining to God. There, in the presence of God, He is at this very moment to see that His finished work is made real in the lives of all those who look unto Him. He is there, also, to make this salvation real in your lives by sending His Holy Spirit forth into your heart, giving you power to serve him and also to keep you from the power of evil which is all around you on every hand.

This is the one hard thing for many to understand. They feel they could accept Jesus as their Saviour if they could only hold out, looking on Him merely as a Saviour in the past. No. He is a Saviour in the present. Look above you! Look away from your frail helpless self! Look from your surroundings and the many temptations besetting you on every hand and look up to the throne of God and see Him, Jesus Christ the Lord, sitting there in VICTORY, and as you

(Continued on page 7.)

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What must I do to be saved? This is the important question that the jailer put to Paul, and it should be the uppermost question in the heart and on the lips of every one today who has not the assurance of the fact that his transgression is forgiven and his sins covered.

The answer is just the same as it was in Paul's day, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Repentance is a godly sorrow for and forsaking of sin. The jailer realized he was a sinner and he needed salvation, and Paul told him how simple it was. Do you recognize your need of salvation, or rather your need of a Saviour? At the time of that earthquake that rent the jail at Phillippi the jailer must have realized that, as a sinner according to the Scripture, he was "condemned already" and the wrath of God abode on him, (John 3:36) and he wanted to know the quickest way out. He did not have to listen to a sermon for an hour and a half; Paul gave him his answer in about five seconds, and it does not take as long as that to get saved. Follow the prescription, "Believe on the Lord Jesus Christ, and thou (that means you who are reading this paper) shalt be saved, and thy house." While you are about it, take the salvation of your whole household, and though possibly you may not see results as quickly as the jailer, faith is never denied any blessing that is found between the lids of the Bible.

There are many answering this question in a different way to the apostle Paul. They tell seekers, "Give your heart to Jesus." What is the good of the human heart, which, according to the Scripture is "deceitful above all things and desperately wicked," to Him? They quote that verse, "My son, give me thine heart," but do not realize that you are not a son until you are born again. By nature we are "children of wrath," "children of the devil," and that is why it is so tremendously important to be "born again." Unless we are "born again" into the family of God, we must spend eternity with him whose destiny is the lake of fire, for that is where God is going to put the devil and all his children. What an endless remorse you will have for rejecting what you can now have for the taking—salvation in Christ Jesus.

Some men tell you to pray for salva-

tion. Paul did not tell the jailer to do that. He did not tell him either, "Do the best you can." All the works of a man dead in trespasses and sins are but "the ghastly workings of a galvanized corpse." No, it was something simpler than that. Hear it again, "Believe on the Lord Jesus Christ, and thou shalt be saved!"

"By grace ye are saved." (Eph. 2:8.) Grace is undeserved kindness towards us men who deserve nothing but hell. Paul further wrote, "By grace are ye saved through faith, and that is not of yourselves; it is the gift of God." You ask, "What is faith?" It is belief in something. It is believing a report, trusting in the Gospel, and Him who sent it. Read the report in Isaiah 53, and as Mr. Moody used to say, "start in at the first 'all' and come out at the last;" and if you will believe this report, I warrant you, you will soon be shouting happy in the knowledge of the fact that, though your sins deserve eternal punishment, Jesus bore the whole penalty due to you, and you are gloriously free. Believe it. God declares that He laid all your iniquities on Jesus.

WHAT SHALL I DO TO BE SAVED?

Believe on the Lord Jesus Christ
and thou shalt be saved.

WHAT SHALL I DO TO BE LOST?

Nothing.

God says it, your heart contradicts it. Which is right?

You will find this word **believe** ninety-eight times in the Gospel of John—in fact he tells us why he gave us this Gospel, "These (things) are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name." I am so glad that God has said that he that believeth on the Son HATH, (not shall have) eternal life. (John 3:36.) "Verily, verily, I say unto you, He that believeth on Me HATH everlasting life." Jesus said this Himself. Do you believe the word of Him who died for you? He says that if you believe on Him, you have right now eternal life. All you have to do is to accept the gift and thank Him for it. "Whosoever believeth that Jesus is the Christ is born of God." (1 John 5:1.) It took God to make the thing so simple.

Listen to this further word of faith, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart (that is the whole man) that God raised him from the dead, thou shalt be saved."—S. H. F.

HOW CAN I BELIEVE ON THE LORD JESUS CHRIST?

Every man who is desirous of obtaining this great salvation is confronted sooner or later with the question, "How can I believe on the Lord Jesus Christ?"

I have always believed on Jesus and yet I am not saved." The trouble is that you have never believed with the heart, for "if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation, Rom. 10:9, 10. "But how can I believe with the heart?" you may ask. All obstacles must be taken out of the way.

If we would approach unto God, we must draw nigh on the right basis or else He will never hear us. In the first place, there is not one thing in us to commend us to God. God will never hear our prayer because He sees some good in our heart. He will never answer our cry because we have fed the poor or lifted the fallen. The sentence of death has passed upon all and we are all condemned to die, for all have sinned and come short of the glory of God.

"Then if I cannot approach unto God and plead mercy because of my good works, on what basis can I draw nigh?" The sentence of death has passed upon all because all have sinned, but infinite love could not be satisfied to let fallen humanity go down into the pit unaided, and so "God so loved the world that He gave His only begotten Son." Jesus came into the world, taking upon Himself the form of our sinful flesh, living as a man and dying as a man under the law, but without sin. He arose again and ascended to the right hand of the Father and was accepted because His will had always been to do the will of the Father and he alone of all the race was sinless, spotless, having overcome the wicked one and all his devices. The Father accepted Him, and He will accept you too through Jesus Christ as your mediator if you will but believe on him.

"But how can I believe?" Sin has been condemned in the flesh. Have you been condemned sin in your flesh. You are a guilty criminal, lost and undone, and you must repent of your sin. Repent! Repent!! REPENT!!! There is no salvation apart from repentance, for you can never believe on the Lord Jesus Christ until you condemn yourself as a guilty sinner, forsake your sin and turn unto God. Then and then only can the spirit of God draw nigh to you, for the broken and contrite heart he will not despise. Then you can claim your inheritance by looking away to Calvary, recognizing your sin to be nailed there in the body of Jesus Christ your Saviour, and the burden of guilt will roll away. Then will His spirit witness with your spirit that you are a child of God. Then will you know beyond any shadow of a doubt that you have passed from death unto life. Then you will know that you have been accepted, not for your goodness, but because you were lost and undone and needed a Saviour and Jesus in His mercy covered your nakedness with His own precious blood, shielding you (Continued on page eight.)

"OLD MORTALITY"

Elizabeth Sisson.

Medical science tells us that when a child is born, he is a battle arena. Two laws born with him contend the way. He is brought forth by the Law of Life, but over against it the Law of Death is fighting every inch of ground—it is often "nip and tuck" which law shall remain conqueror. "The moment we begin to live, that moment we begin to die," it is said, and it is a ceaseless warfare, till eventually the death law supersedes the life law, and, be it ten minutes after birth or be it ninety-nine years after, death is conqueror.

The Word of God gives the root of this Law of Death as the Law of Sin. Gen. 2:7 tells the story. A Law of Obedience was laid upon the mother of all living, Eve, and if she partook of the forbidden fruit, "In the day that thou eatest thereof, dying thou shalt die." This is the law of our old mortality; a Law of Sin and Death, and it has arisen upon our tri-partite nature, spirit, soul, and body. Every child of Eve has known the bitter fangs of this serpent law, sticking into all roots of being.

All the sickness, all the sorrow, all the suffering, all the sin come out of this Satan-induced disobedience.

~~We are born to die, and, if we meet not a Redeemer on the way, sooner or later death forcloses on all we are, in spirit, soul, and body. Life is one long protracted "dying," and, uninterrupted by grace, we shall consummate the sentence, "Dying thou shalt die," and the terrible "Second death" shall pass over all there is of us—it is the Law of Sin and Death.~~

But, glory to God, another law springs forth to greet us, the Law of the Spirit of Life in Christ Jesus. Paul realized himself bound to this mortality, this Law of Sin and Death, like a man strapped to a corpse. He cries, "O wretched man that I am, who shall deliver me from this dead body?" Then he shouts as he meets the Liberator, "I thank God, through Jesus Christ our Lord, "For the Law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death."

Thus we exchange our old mortality for the rare glory life that works in Christ, now on the throne of God. "As He is, so are we in this world."

On the throne, in a perfected humanity, sits Jesus, in a blooming immortality, forevermore untouchable to the temptations, the diseases of Old Mortality, in holiness, in happiness, in health, alive forever more. Such is the power of His resurrection, and all made over to us. No wonder that Paul, Peter, Stephen, Barnabas, and all the common run of believers, after the persecutions that followed the proclamation of His resurrection, went everywhere preaching the Word, and great wonders and

miracles followed, and great grace was upon them all. The power of His resurrection in them, whom He thus resurrected with Him. In them who had eyes to see that the Spirit of Life in Christ Jesus had made them free from their Old Mortality, and given them upfitting in His throne life! Such was the bugle blast of power, and gladness, and victory of His resurrection. That bugle blast sounds today. Jehovah make our entire being ear to God, to hear its triumphant call; "The Law of the Spirit of Life in Christ Jesus hath forever made free from the law of Old Mortality."

Let us consider the glorious nature of that LAW, now working in our blessed Lord. Our Redeemer, we repeat, sits a

WHICH?

In the cathedral at Worcester there is an ancient slab bearing as its inscription the solitary word: "MISSERRIMUS,"—Most Miserable.

Down in the Catacombs—those vast underground chambers of the dead, where the early Christians endeavored to hide from their fierce persecutors—engraven on a stone embedded in the wall, stands this beautiful word, "FELICISSIMUS"—Most Happy.

If you were to be laid in your grave this week, which of those Latin inscriptions would most truly represent your condition?

perfected humanity on the throne of God. In order to gain that seat in that humanity, He had to "empty Himself" of His Godhead, shut Himself into the narrow confines of our feeble humanity. O, that dwelling nine months as embryo in the virgin's womb! O, that taking upon Him, not the nature of angels, but the seed of Abraham, a fallen sinner, of a sinful race! Drinking so deeply of the brook in the way, the brook of our sinful humanity, our Old Mortality, so deeply that ever after could be handed to every sinner of the race, no matter what the complexion of his skin: "We have not a high priest, which cannot be touched with the feeling of our infirmities, for He was tempted in all points like as we are." Tempted, not unto failure, as you and I so oft have been, but every time, always, everywhere, tempted unto victory. Hallelujah! Tempted in all points like as we are, yet without sin. He suffered being tempted. He felt the shock of arms with evil, clothed in a nature like our own, capable of response to evil, a mighty deep for a holy Godhead to have gone into—"yet without sin." Glory! There-

fore, "He shall wound the heads over many countries. He shall drink of the brook in the way: therefore, shall He lift up the head," Ps. 110:6, 7.

And all this His victory, He makes over to each one of us, who will receive it; for He "tasted death for every man." He nailed each one of us, in our three-fold nature, forevermore to His cross; signed and sealed us all away to the eternal fulness of His redemptive rights, when He said "It is finished." Raised with Him, He bore us away to His glorious throne life. In Him we died; with Him we were buried, quickened together with Him, raised with Him, "seated" in that glorious throne "with Him." It is all past transaction. Never more will He have to do one stroke of the work, "It is finished." "The Law of the Spirit of Life in Christ Jesus hath made me free from the Law" of my Old Mortality; free from its sinnings and repentings, free from its discouragements, and free from its reasonings and imaginations. Free, free, free, in spirit, body and mind! Free to let course through us all the glorious working of the law of the Spirit of Life, now flowing through Him!

What is the Spirit of Life whose law now so triumphantly works in Him? Or rather, WHO is the life-giving Spirit thus animating Him?

The blessed Holy Spirit by whom Jesus offered Himself to God without spot or blemish! The blessed Holy Spirit by whom Jesus was resurrected with power! The blessed Holy Spirit, who immediately Jesus was by the right hand of God exalted, Christ received from His Father-God as "The promise of the Father," (Joel 2:28) and shed abroad upon the waiting disciples below, Acts 2:1-4. Yes, it is working in Jesus, the Law of the Blessed Holy Spirit. That Holy Spirit now sent forth to woo the disciples into this triumphant throne-life of the Master. All ours, all made over to us, but the gentle Holy Spirit has to woo us to consent to come into it. The blessed Holy Spirit enlightens our darkness, that we see our redemptive rights. The blessed Holy Spirit chases away that vile unbelief that would withstand our entering into our privileges. The blessed Holy Spirit quickens our paralyzed faith-powers, puts to rout our Satanic resister, scatters all our foes, and brings us into the glorious law which now works in Christ Jesus on the throne.

O, what a gift to the church is the Holy Spirit! God's great gift to the world is Jesus. God's great gift to Jesus' disciples is the Holy Ghost. It is He, as Law of the Spirit of Life in Christ Jesus, who today is saving greatest sinners, freeing them from every dire law of sin—gambling, opium, alcohol, murder, lust, etc., and saving (sometimes harder) the respectable, self-righteous sinners. It is by Him, the mighty Holy Ghost, that Jesus is now casting out demons, restoring wrecked minds. It is by Him that Jesus is today, as in that yesterday, when He walked

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the earth in bodily form, healing all manner of sickness and all manner of disease among the people. His ancient touch has still its power. It is still true, "As many as touch Him" "are made whole."

We rise up hundreds of thousands strong to witness to it all over the earth; men and women (and I am one of them) who but for the mighty working of the Law of the Spirit of Life in Christ Jesus would be dead with bodies mouldering years ago in earth's cemeteries. Wonderful, however, as is the regenerating work of this law in our being born again, incurables raised from beds of death, etc., more wonderful is the constant operation of that law in **keeping** us holy, and physically well. I do not have the great healings of other years. I do not need them—kept in Christ Jesus' life and health. Only the sick can be healed, but when He keeps us daily and hourly, well, happy and holy, what then, This further, fuller, unintermittent working of the law, belongs to us. In the teeth of an oppressing enemy, let us urge our claim. What we take we have. Our God is always saying "Child, thou art ever with Me, and all that I have is thine." We walk by faith. The Old Mortality is there, if we will recognize it; but the law which hath made us free is there also, if we will recognize that. If we do, we live in the power of that glorious law, and above and out of our Old Mortality.

In a Bethshan meeting, London, Eng., a message was brought forth on the atoning work of Jesus on Calvary. Lying on a cot in front of the messenger was a poor paralytic, epileptic, many years hopelessly bound. She had been brought in to hear the Word. Suddenly she rose—interrupting the speaker—and it was a sight, as she rose. The bedding fell off and around her; she cried "I was healed eighteen hundred years ago on the cross." And from that hour she, with all vigor, went forth to minister to the sick and sinful. Years after, I knew her in another country, still going about doing good in the Law of the Spirit of Life in Christ Jesus.

We are often spiritually, as a company of us Christian workers were naturally, in possession of wealth without possessing. A wealthy friend had noticed that our office carpet was ragged, and determined to enrich our Xmas with a gift of a new one. She went to the warehouse, selected one, paid for it, saw that it was delivered to our door. It was for the time being dumped into a vacant room; we were too busy with Xmas work for the poor to look into the matter. On her side she could declare they have a new carpet. "I selected it, paid the price for it, sent it to the house. It is there." We, however, could not have told you the colors of the carpet, its quality, its value. We still sat over the rags in our office room. We had never cut the string of the wrappers that bound it. Too busy to get out of our rags.

So in the redemption-life are we with

God, too busy with the claims of our Old Mortality to recognize and keep recognizing the glorious Law of the Spirit of Life in Christ Jesus which hath made us free from all the working of the Law of our Old Mortality. It is done moment by moment to our faith, as we count on "Christ in you the hope of glory." "Your life is hid, (not only hid to others, but hid to ourselves except the eye of faith beholds it), hid "with Christ in God." "What, know ye not, that Christ is in you, except ye be reprobate?"

There He is, an exquisite Jewel in an old earthen casket, and if faith but says, as the casket reports itself, "O, that is not my life, Christ is my life," He rises and comes forth, and there is a beautiful manifestation of God in Christ. Hallelujah! The earthen vessel is not seen, for the glory dwelling within! Oh, I can but shout, as deeper and deeper I get hold of the secret, "Christ who is your life." As God-children we have no other.

How Satan tries to call us down. We wake in the morning, and there is a headache, or sense of weariness, and he says "Poor Dear," (he gets us if he brings us to self-pity) "Poor Dear! You are tired, you had a hard day yesterday." Faith cries "That is my Old Mortality, the Law of the Spirit of Life in Christ Jesus hath made me free from that." And then we go celebrating that glorious **LAW** which is working in Him on the Father's throne in the glory, and in His throne-room in our heart. Then the ecstasy rises, and we fall off talking in tongues, leaping and dancing in the bedchamber—"Let them praise the Lord in the dance." We do not know what we are saying, but we know we are "speaking mysteries to God," and we feel His responsive love and delight, and our whole being, mental powers, spiritual, and physical, are filled with strange, fresh joy, and we realize our "flesh fresher than a child's."

"Exult O dust and ashes!
The Lord shall be thy part,
His only, His forever,
Thou shalt be, and thou art."

Rise before an audience to speak, and suddenly find the mind a perfect blank. "Ha!" says Satan, "you're gone idiotic, Elizabeth. Its a jaded mind, 73 years old!" Faith says "That's only my Old Mortality, the Law of the Spirit of Life in Christ Jesus hath made me free from that." I open, before the audience, an empty mouth—open it wide—and how He springs forth! I am so blest, and the people are blest, as He ministers. He only wants an emptiness. How He delights to fill it. Then afterwards the people crowd around and thank you for the message—such a huge joke—as good as a circus—to retire into the presence of God, and laugh before Him, over the ludicrous situation.

It is a secret, however near us lies the supply. We are blind Hagar over again, dying of thirst by the side of the WELL. A secret, but by the grace of God we

will make it an open secret wherever we go. Wake in the A. M. spiritually as blank as an unregenerated sinner. No movement of prayer, no praise, just leather. "Ha!" says Satan, "Where you got now?" Faith says (not faith-felt mind you, but **faith-grit**) "that's only my Old Mortality, Satan, and you playing a tune on it. Long ago on Calvary, Jesus put that to death; I was crucified with Him and in His resurrection I rose, and the Law of the Spirit of Life in Him has made me free from my Old Mortality with all its spiritual deadness." "Hallelujah! Hallelujah!" says grit-faith, like a man sawing wood, i. e., mechanically. The place gets hot for the devil, and almost before I know it he runs and "I am walking with Jesus alone."

"We walk by faith, and Oh! how sweet! The flowers that grow beneath our feet, And fragrance breathe along the way, That leads the soul to perfect day."

Soon we shall be **THERE**, not here. Faith's opportunities will be over. Let us seize them while we may. The more emptiness we can undismayed bear, the more our dear Lord will trust us, honor us with, till we seem to be walking in mid-air as we go, our feet never find the ground. We walk up and down in the name of the Lord.

"The steps of faith fall on the seeming void,
But find the ROCK beneath."

"He stretcheth out the north over the empty place; He hangeth the earth upon nothing," Job 26:7. The more empty the channel, through which His life flows, the richer the manifestation of Himself.

Doubtless, Stephen had not a word to say, when his opponents "could not withstand the wisdom with which he spake," for "it is not ye that speak, but the Spirit of your Father which speaketh in you." Doubtless, the Old Mortality of Paul had been stoned to death, when they dragged him, unconscious, from the city, but he, rising up, in the Law of the Spirit of Life in Christ Jesus, accomplished a resurrection, and went on his fresh missionary journeys. Doubtless, the Law of his Old Mortality was done to death, when they stoned Stephen, but he, looking steadfastly into heaven, saw no death, saw Jesus at the right hand of power, and passed on into the unhindered development of the Law of the Spirit of Life in Him. Doubtless, the Old Mortality of the early Church martyrs would have reported pains and aches, as they "ran out their tongues to lick the sweet flames;" if arms were free from the stake to which they were bound, "embraced the flames," through faith of the operation of that law of Christ Jesus, which on the cross had made them free.

In all things "more than conquerors through Him that loved us." Hallelu-
(Continued on page eight.)

"SUCH AN OFFER"

"Such an offer!" Full and free!
Is it really meant for me!
That all MY sins on Christ were laid,
That all my debt by Him was paid?
Yes; Jesus says it, who had died:—
"Believe," and thou art justified.

"Such an offer!" Pardon NOW
For hidden sin, and broken vow!
For years of cold neglect and scorn;
Can mercy's ray upon me dawn?
Yes; Jesus died instead of thee;
HIS death for THINE must be thy plea.

"Such an offer!" Peace and joy
Untainted by the world's alloy;
The sweet assurance of a Friend
Who, loving, loves unto the end;
The knowledge now of sins forgiven
And of a Home prepared in Heaven.

Oh, what goodness!—Lord, I TAKE
This offer Thou dost freely make!
My one desire shall henceforth be
To live for Him who died for me.
Spread glad news thro' every nation!
Instant—free—and full salvation.

An only daughter of wealthy and worldly parents, when once absent from home, was brought to hear of and to accept Christ as her Saviour. With joy she returned to tell her parents, but, in their displeasure, they alternately reproached and pleaded with her to give up her new found riches. Finally, her father, threatening her with loss of home and inheritance, asked her decision. With tearful eyes and aching heart, she listened; and then drawing up to her piano, with beautiful voice she sang out her reply, in the following words:

I'll live for Him who died for me,
How happy then my life shall be!
I'll live for Him who died for me,
My Saviour, and my God!
My life, my love, I give to Thee,
Thou Lamb of God, who died for me;
Oh may I ever faithful be,
My Saviour, and my God!

Her testimony was afterwards the means of bringing both her parents to Christ.

REDEMPTION IN CHRIST JESUS.

(Continued from page 3.)

look, believe Him to pour forth His living, victorious Holy Spirit into your life as He did on the day of Pentecost (Acts 2:4) and ye shall receive power, the power of Christ Himself enthroned in your very inner being.

This is His promise to us all. He did not die to go away and leave us to struggle along the best we may, but He arose with power and ascended to Heaven and received of the Father the promise of the Holy Spirit to send Him forth into our lives, giving us power for life and service. Hallelujah to His name! "From your inner being shall flow rivers of Living water"—"this spake He of the Spirit that those who believe on Him should receive," John 7:37-39. Look to Him now, brother, and take Him as your Baptizer and let Him fill you with His Spirit, now, that you might live a present victorious life through the power of His indwelling.

But if this were all, as Paul says, we would be of all men most miserable. Not that the presence of Christ in the life brings misery; nay, far from it, but it does bring reproach, self-denial, misunderstanding and isolation from the world. The world has no place for a person who lives a true Christian life in the power of the Spirit; the world never did have any use for a real Christian. Jesus said, "If ye were of the world the world would love his own, but because ye are not of the world but I have chosen you out of the world, therefore the world hateth you." And again, "Marvel not if the world hate you;" and "ye shall be hated of all men for my sake," and many like passages showing that the Spirit of God and the spirit of the world never did and never can agree. Therefore we have not received our full

we look forward to Mount Olivet, and by faith see the descending Christ returning as our Lord of lords, the King of nations and the Messiah of Israel. Hallelujah!

One of the clearest teachings of the Word of God is that Jesus is going to return personally to this earth again and bring in the times of restitution and the revelation of our full redemption. Until that day comes we watch and wait, but it is this hope that keeps the child of God steadfast. We look forward with longing and expectant hearts, not for death but for His return. The Angels told the brethren on Mt. Olivet that this SAME JESUS would so come in like manner as ye have seen Him go into heaven, Acts 1:11. Again Paul tells us that if ye be troubled," rest with us, when the LORD shall be REVEALED from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; when He shall COME to be glorified in His saints and to be admired in all them that believe," 2 Thess. 1:7-10. Therefore we see that a wonderful future awaits the one who has come to the Cross for cleansing; for the one who daily is looking to Jesus and running the race with patience; for the one who is looking forward and expecting the return of the Lord to this earth. Then shall the Righteous spring forth—then shall the wicked be punished—then shall the earth blossom and bud as the rose—then shall the Lamb and Lion lie down together—then shall peace reign on the earth. Blessed be our God who only doeth wondrous things.

Beloved one, drop the conception that Redemption means simply something God has provided one to die with. Redemption is life from the dead; redemption is deliverance from the power of Satan to God, from darkness to light; Redemption, in a word, is bringing man back to God and life to enter in to all the thought God had planned for us. It begins at the Cross in repentance when the soul is humbled and confessing its sin; it continues on through the life in the power of the Holy Spirit indwelling as on the day of Pentecost, thus becoming better acquainted with the Redeemer every day; it continues on to terminate in the glorious appearing of the Lord Jesus Christ, when He shall come to change our death doomed bodies and fashion them like unto His own glorious body, according to the working whereby He is able to subdue even all things unto Himself, Phil. 3:21.

Come to the cross with the sin of your life, yield to Him who died for you and open wide your heart and He will come in and make you whiter than the snow.

Bow before Him in faith and receive the Holy Spirit filling your whole being

(Continued on page 8.)

A FOUNTAIN OPENED.

"In that day there shall be a fountain opened... for sin and for uncleanness."

A young man who was sick was invited to a cottage meeting, and when he was on his knees he was given a vision of a fountain, a fountain of blood. On the one side of that fountain he saw a number of men and women, dirty, decrepit, foul and evil; but as they plunged into the fountain they came out on the other side, pure and white, and completely transformed.

Then he saw himself, black, bedraggled, and besmirched with sin, by the side of that fountain. He plunged in, and came out a new creature, white, pure, and holy.

That young man walked away from that meeting, rejoicing in sins forgiven and diseases healed. He had learned the truth of Cowper's grand old hymn:

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood
Lose all their guilty stains."

inheritance in merely coming into the fulness of the Christian life, but rather with it we receive a hope, spoken of in the Scripture as the "Anchor of the soul SURE and STEADFAST and entereth into that within the veil; wither the forerunner is for us entered, even Jesus, made an High Priest forever after the order of Melchisedec," Heb. 6:19, 20. These facts bring us to consider the future of our salvation in:—

III. Redemption Future:

A Forward Look. Standing on Mount Calvary as the one point of vantage, the place from whence only we can see any distance into the future. seeing that this is the place where we receive our sight,

OLD MORTALITY.

(Cont. from page 6.)

jah, what a Saviour! Doubtless, the disciples were in themselves dumb, when they so spake that bystanders took knowledge of them "That they had been with Jesus." When there is nothing of us, there is a fragrance of Him. "We are a sweet savor of Him!" Oh! To be passed round the earth, a perfume of Jesus! Only a perfume! Smelt both by them which believe and them which perish. That wonderful Law of the Spirit of Life in Christ Jesus, which fills all heaven with odors, as He radiates from the Father's throne, radiating through us, upon the cold dark world around. "Yes, all done to faith," you say, "but then my faith is so small." Unbelief God-ward is as natural to Old Mortality as breathing to living. But "looking off unto Jesus" faith comes into our emptiness, for He, Jesus, is "the Author (Gr. Creator) and Finisher of your faith." Great difference between a manufacturer and a creator! Given material, and the manufacturer will make something, but a creator makes something out of nothing. So Jesus, as we look to Him, makes faith where there is none, and finishes that which is imperfect or too short. Oh! the boundless supply in our SALVATION! We may live in Millionaire Row. Our present life the earnest of coming glory! "Days of Heaven on earth!"

Still looking to Jesus, as upward we fly,
Our Saviour to greet, in bright clouds
of the sky.

Like Enoch, translated by faith from
above,

We pass on to dwell in the Land of His
Love.

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IS THE BLOOD SPRINKLED?

The Jews tell a story in connection with that dreadful Passover night. A Jewish father had one little girl, about ten years old. She was his only child, and he was very fond of her. As the firstborn child in that family, she would be the one to die if the angel's stroke should fall on their dwelling. Before going to sleep, she asked her father if the blood had been sprinkled on their doorposts. He said it had, and she fell asleep. But her sleep was disturbed. She woke several times through the evening, and each time she asked anxiously if it was all right about the blood. Assured that it was, she tried to sleep on, but in vain. A little before midnight she woke again, in great alarm. She asked her father to take her in his arms, and carry her to the door that she might see the blood. He did so; but found to his horror that there was no blood on the doorposts! It had been left to a servant to attend to it, and he had neglected it. Her father ran to get the blood, and sprinkled it on the doorposts with his own hand. His child saw the blood there, and knowing that they were safe, she went sweetly to sleep. That blood protected them when the destroying angel passed over. And so, today, it is only seeing the blood of Christ by faith, and knowing Him as the One who died at Calvary as your substitute and Saviour, that can save you from the broken law. Can you say, "He loved me, and gave Himself for me?" for God says, "It is the blood that maketh an atonement for the soul;" and He also says, "When I see the blood, I will pass over you."

HOW CAN I BELIEVE?

(Cont. from page 4.)

from the wrath of God and translating you into that celestial realm of heavenly places in Christ Jesus.

And now you are ready for heights and depths of the love of God that you have never dreamed of. Keep this attitude of a contrite heart continuously and yield to the Spirit of God and He will lead you by still waters and cause you to lie down in green pastures. He will restore your soul and lead you in the paths of righteousness for His name's sake. He will bring every faculty of your being into tune with Himself, and will anoint your head with oil (baptize you with the Holy Ghost and fire, Acts 2:4) and your cup will run over. Surely goodness and mercy will follow you all the days of your life and you shall dwell in the house of the Lord forever.
—J. R. F.

REDEMPTION IN CHRIST JESUS.

(Cont. from page 7.)

with His fulness, and you will rejoice when He shall come to be glorified in you, when He comes to take His proper place as King of Nations.

The past ministry of Jesus was sacrificial—He died for me.

The present ministry of Christ is Advocate and Intercessor at the right hand

of His Majesty on high—He lives for me.

The future ministry of this same Jesus is King of the earth, Messiah of Israel and Lord of saints (Praise Him forever and forever)—He comes for me.

(I beseech any one reading these lines who knows not the Lord, to yield to Him who died for you, look to Him who lives for you and wait for Him who is coming for you.) Amen.—Pastor D. H. McDowell, Scranton, Pa.

One of the devil's subtlest devices is to get you and me to worrying about something in the past. What have you to worry about if the past is covered by the blood? You are as free as if you had never sinned if your sins have been cleansed by the blood.

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