

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

# THE WEEKLY EVANGEL

Darner, Phil 221  
524 N. Weller

## THE FAMILY PAPER

### UNINTERRUPTED ABIDING.

What a wonderful picture we have in John 15, where Jesus says, "I am the Vine, ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit." Take that grape vine, and watch the branches grow, the flowers, the tiny setting, then the grapes growing larger until the branch is laden down with luscious grapes. How are they grown? Is the branch in the vine today and out tomorrow? Would you get any grapes that way? No, you only get grapes because of the **uninterrupted abiding**, by which that branch is nourished every hour of every day, and every second of every hour. The branch might well say, "I never raised any grapes. Those are the vine's grapes. I just rest in the vine. As I rest, the sap, the juice, the life, the blood of the vine flows through, and that is how those grapes are produced."

In Ezekiel 15, God calls Israel His vine, and He says "it was meet for no work." The devil would like to make a chair out of the branches of the vine, but that is not what vines are meant for. There is no solidity, no consistency in the branch of a vine, all it is is a little tangled mass of tubes. It is just emptiness drawing out of fullness. It just rests, and fullness fills the emptiness. Jesus knew what He was talking about when He gave this message about the vine to His disciples; it is just a picture of Pentecostal fruitage, the result of uninterrupted abiding in Him, and constant yielding to His perfect will.

The oak and the elm are good for something, but the branches of the vine are "good for nothing" in themselves. It is only as the sap can flow through the empty branches that there can be fruitage. Fullness is disease, emptiness is health. And we have to learn that we are "good for nothing" in ourselves, and only as God can get into our emptiness can we go and bring forth fruit and fruit that will remain.—E. Sisson.

### NO EVANGEL NEXT WEEK.

There will be no issue of the Weekly Evangel next week as all our time will be devoted to the Council and Missionary Conference. The next two issues of the Evangel will, D. V., give full reports of these. Send in your orders now if you will require extra copies of these important numbers. Price, 2 cents per copy, postpaid, in rolls of 10 or more.

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# THE NEED OF THE HOUR

## A CALL TO PRAYER

By A. D. Urshan.

Part II.

*"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men."*

Here is an exhortation of God for every Christian, every church, every preacher, and for every one of us, individually, **FIRST OF ALL**, pray, supplicate, intercede. We must not only supplicate, but intercede, and not only pray one prayer for ourselves, but pray for other people, many prayers, and must not only supplicate one supplication, but many supplications. We must not only intercede, but intercede and intercede for all the people all over the world.

Do we keep this rule? Do we keep in this divine, heavenly, settled system of God? What is your first act in the morning when you wake up? What are the first thoughts in your mind? What to eat? What kind of clothes to put on? Is it planning for an hour in thought bringing your business matters together, or other things, and when you rise up and wash your face quickly, get your breakfast, and go to do these things? What is the first thing when you go into your office, or begin your work in your home, you men and women? What is the first thing when you come back from your work to your home? What is the first thing in your motives, what is the first thing in your programs of life? God says:

**"First of All."**

It ought to be supplications, prayers and intercessions with thanksgiving. Do you intercede every day in behalf of your country, and for the missionaries in foreign lands, for kings and princes, policemen, and all people in authority? Do you intercede every day for the people who are in the houses of insane, hospitals, behind jail walls, for poor people in your city around you, for the motherless and fatherless and widows? This is our call, the Christian's call. This exhortation is not given to sinners, it is given to the church of God, to us His church in this sin-stricken world. Why did God not take us to heaven when we got saved, but left us in this world? Because we are to be the "salt of the earth," and the "light of the world" to keep the world from corruption, from destruction, and God has put us to be pillars of His grace in this world, to hold this world upon our shoulders, to give opportunity to poor, bad men and women to be converted unto our God. We are kept here to be a city built upon the hilltop, to give light and life for the habitations of the valley, where the shadows of death are upon millions who live below our "high calling" in Christ Jesus.

Why do we have to pray, intercede and supplicate in behalf of all men? Because God said He will answer and do all things for the people who will *pray through*. Who is responsible for the abundance of sin, not only in the world, but in the church? The devil? Yes, but we also. Jesus Christ conquered the devil, He judged the devil, and bruised the head of the serpent; took all the power of heaven and earth in His hands, and said: "Therefore go into all the world, lo I am with you. . . ." Christ has left everything in our hands, to act in and through His glorious, visible body, as His Father worked through Him when He was on the earth, because He prayed, supplicated, interceded. Therefore through His chosen apostle He tells us to pray, and that without ceasing, "always," "and not faint;" "for all men." Why? Because God has

ordained this way to answer prayer for His people, and accomplish His great work of redemption through us.

### The Secret of Salvation for Many.

My brothers and sisters, it is the Word of God for us that supplications, prayers and intercessions to be made for all men. **WHY?** Why has God given us this exhortation? "For this is good, and acceptable in the sight of God our Saviour." That is why! Do you want to stand well before God, acceptable before God, to be just what God wants you to be in His sight? This is the way to be—giving yourselves to prayers, supplications, intercessions. This is well pleasing to God.

Here we see God appears as the Saviour. Why does He mention this particular title here, Saviour? Not only is it pleasing to God, and is acceptable, but there is a great, divine motive hanging upon this exhortation. What is it? "Who will have all men to be saved, and to come unto the knowledge of the truth." Oh what a wonderful truth in these Scriptures. First he says supplications, prayers, intercessions, for all men, and then he says for God wants them to be saved. What can we see from these Scriptures? The salvation of *all men* depends upon our prayer: for *all men*. It is very plain. He says it twice—*all men*. *God will have all men* to come to the knowledge of the truth, and our prayers for *all men* will bring God's salvation to them all.

This is the revelation of the way of God's plan. Then the question is, who is responsible for the millions of sinners in our country if not we Christians? Who is responsible for so many so-called Christians without any life in this city if not we who call ourselves strong Christians? Is not the blood of Jesus Christ shed for every one of them? Are they not all redeemed judicially? Is not our Lord Jesus' death for every one of them? Has not Jesus Christ conquered their enemy? Has not He taken their sins away? Then why are they not saved and brought to the knowledge of the truth? Because you have not supplicated, interceded, and prayed for them "*first of all*." That is why!

And, furthermore,—pitiful fact—not only are there sinners all around us, but sinners are in our own homes. Some of you Christians, your wives are not converted, and yet you say you are a Christian, and you leave that woman unconverted. Some of your mothers and fathers, your sons and daughters are not converted; your maids, servants, uncles and cousins are not converted, and they are all on their way to hell. Do you do what God tells you **FIRST OF ALL**? Have your sons, daughters, wives, husbands, relatives, maids, servants, with your city, been converted? If not you have committed the biggest sin of omission that can be committed, for the salvation of all men depended upon your prayers for all men. No wonder the apostle gives us this important exhortation.

### The Ministry of Prayer.

It is all depending upon the church of God to pray the devil out of the lives of the people, and get them saved, to be testified in due time. The biggest ministry as Christians God has given unto us, it is not only preaching, it is not building churches, and having all these things around, it is not that we should go and fight by our own strength against Satan, sinful things, as liquor traffic, etc. The biggest ministry, the strongest, and the over-coming ministry to bring all things to pass victoriously is the ministry of prayer. God has given it unto us. When

we give ourselves to intercession, supplication and prayers, first of all, that will become the first thing in our life; yea, the first thing in our love, motives, doings, not only to deliver us from our own troubles, and to keep thousands away from the devilish houses, and we will have power for casting out devils, and getting people to confess their sins and repent. There will be no trouble to do greater things in His name than Jesus did. We will do all things, for all things God said He will give if we pray and believe. "Whatsoever ye ask in my name that I will do. I go unto my Father, but ye shall do greater works than these that I do." What are these works that I do? I cast out devils, you shall ask in my name to cast out devils. I taught the truth to the people and set them free. Truth makes people free. That you shall ask in my name and I will do it. I raise the dead. Ask power in my name for life to come back upon the people who are dying before their time and they will be raised. Ask in my name to heal the sick, cleanse the lepers, open blind eyes, make the lame to walk, and gracious miracles to be wrought which I am doing now, and even greater than these "ye shall do that the Father may be glorified in the Son," for I leave all in your hands. What is the way to accomplish these things? ASK! ASK! ASK!

Ask means pray, and all these things shall be done. Oh, God, help us as Christians to see our great responsibility!

Listen to what God says here in this chapter unto us. We are responsible for praying for kings, princes, governors, judges, policemen, chief of police, detectives, soldiers, law-makers, and all that are in authority.

#### Praying for the Laborers.

The Lord said the harvest is great, the fields are ripened, therefore "pray the Lord of the harvest to send forth laborers," God-chosen pastors for the church, God-chosen evangelists for stirring up His people and sinners, and fire-flamed missionaries to the far away heathen. It depends upon the prayers of the saints of God. If it did not, Jesus would not say, "Therefore pray ye," etc. It depends upon our prayers that God may send forth His own laborers. Luke 10:2.

God has said if we pray He will send His own chosen workers, and when God sends His man He gives him enough power to accomplish the work. This would make us free from so many self-appointed teachers, missionaries, and pastors, doing the work for salary, doing the work like a trade, just like a business man makes a trade,—study theology, and make a living by regular wages. That is not the way of God. God Almighty has teachers, and He has to anoint us that we may go and do His work, and greater works, as the answer of our prevailing prayers.

All this will come to pass when the children of God pray for the laborers. It depends upon our prayers. There are so many fields without missionaries, and the few we have are dry, and instead of giving the Gospel to the people, and getting them converted unto God, they are giving them present day civilization, modernization of Europe and America; and you will find these heathen so-called converts, very few are really changed in their lives, only modernized; and they come to the stations of the American missionaries and others because they get lots of human benefits, as education, and material things, etc., gaining friendship of the missionaries, so that they can write to American friends, that they will welcome them in the United States, and help them to advance and become successful like Americans.

I have been in many countries that need missionaries, God-sent missionaries, like Paul and Silas, chosen of God, and also by the church after praying and fasting over

them, and sending them forth filled with the Holy Ghost, and fiery love of God to conquer the power of sin and Satan in heathen countries. Acts 13:1-3.

When will the apostolic power and works be done in our midst? When we pray because the harvest is great, the fields are ripe, therefore pray ye the Lord of the harvest to send. The lack of God-chosen missionaries, lack of preachers, evangelists, other workers in the church of God and sent by God, is because we do not pray as we ought to, and supplicate, and intercede, FIRST OF ALL.  
(To be continued.)

#### THE GIFT OF ADORATION.

Frederick W. Faber.

We hardly know whether to call it a child of heaven or of earth. It is too much possessed with God to be accurately conscious of the nature of its own operations. It finds no satisfaction except in worship. It comes so near the vastness of God, that it beholds Him only obscurely, and instead of definite perfections in God, sees only a bright darkness, which floods its whole being and transforms it into Itself. It is passive, God gives it when He wills. We cannot earn it. Efforts would rather backen it if it was near, than bring it on or win it into the soul. It waits rather than seeks.

God is as if He were all Will to it. His power, His wisdom, His sanctity, they all melt into His will; and all that comes to this love is His will, and except of that Will, it can take no distinct cognizance of anything either in heaven or on earth.

Self goes out of it, and enters into that Will, and is only contemplated in It, although it is eternally separate and essentially distinct. It is oblivious of itself, as being one with God. Its life is wonder, silence, ecstasy. The operations of grace are simplified into one, and the power of grace which is concentrated in that one is above words; and that single action is the production of an unspeakable self-abasement. It cannot be told. As the morning sky is all suffused with pearly hues from the unrisen sun, so is the mind, though still on earth, in this love of adoration, all silently suffused and flushed, and mastered by a most exquisite repose, which can come alone from that Beatific Vision which has not yet risen upon the soul.

How will adoration show itself in daily life? In these three simple ways:

1. We shall do but a few things. Burden ourselves with but few responsibilities. Engage ourselves in but few words. Pledge ourselves to but few spiritual exercises. So that we may not be hampered, but make life larger and have more room for God.

2. Then we shall do what we do for God, slowly, intensely and composedly. Just as He works Himself; so independent of our work, our very method of working, is worship of Him. And is not the method far more to Him than the work?

3. And finally, what we thus do, is done in a finished way; and not like Daniel's image, gold and silver and brass and clay mingled, but all entire and all of fine gold.

God has woven around each of our lives, a network of special providence that is marvelous to contemplate, and that is never duplicated with any angel or man. We cannot live anyone else's life, nor see with their eyes, nor trust with their faith, nor love with their heart, but must each one for ourselves in particular become acquainted with God, and learn the same lessons of the spiritual life that have been learned over and over for thousands of years, and which no one has ever been able to impart to another soul.—Sel.

**WHAT SHALL WE PREACH TO THE SICK?****"Grace," Not Legalism.**

Quite a long time ago the thought came to me that we should instruct our sick rightly when it is a question of healing by faith. In this connection one thing occurred to me: Healing by faith is often preached as a *law* and not as a *gospel*. Thus many are standing in this matter upon legal rather than evangelical ground. Now it is clear that Jesus, our wonderful Physician, is not come to preach law, but He came and said:

**Believe the Gospel.**

When He went into the synagogue in Nazareth they handed Him the prophet Isaiah, and he turned up the place where we read (Luke 4:18): "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."

Let us pay careful attention to these words. Jesus came with the Gospel—the glad tidings. He did not preach "It is a sin to employ a doctor, or medical remedies." If He had done so He would have been preaching law. On the contrary, He came and said that He had come to fulfil that Word, "Himself took our infirmities, and bare our sicknesses... and by His stripes we are healed" (Isaiah 53:4-5). He came to be our Healer. How does the question lie now? Is there a law laid down that we must not go to a doctor? No; here we have the Gospel—the glad tidings—and it says:

**Jesus will be thy Physician.**

You can come to Him as you would have gone to a human physician, and you can expect help from Him as from any helper whatsoever that you have previously applied to.

Let us therefore just preach healing by faith as a gospel. Enough harm has already been done by legal preaching. It is said, for example, "If anyone henceforth employs a doctor or medicinal remedies, his standpoint is not right." When you say anything like that, you are preaching law. It is exactly the same as if you were to say to anyone: "Your standpoint is not right if you continue to go to church," or "Your standpoint is not right if you don't go to church." Settle these things once for all under the Gospel! For one it may be a gospel that he shall go to church, for another it may be a law, and *vice versa*. Oh, this wretched legal preaching, it does not make men of faith of us!

Is it not law when, for example, you say to a sick person: "Throw away your medicines; don't go any more to the doctor, don't do this and don't do that?" Well, have you helped the sick person by this? Most certainly not. Perhaps he may put his medicine bottles away, but he remains sick, just as he was before. No, you must bring the sick man the Gospel. You must show him that Jesus really is a Saviour. You must encourage him really to entrust himself to this Physician. You must give him such a desire that he really does so. Like glad tidings the Gospel produces in the heart a desire to accept this good tidings.

When Jesus was upon earth He gathered His disciples around Him and *gave them power to heal the sick*, and He sent them out to go into the cities and proclaim the Gospel and heal their sick. It was a wonderful errand. What kind of a message was it when the disciples entered into the houses to bring them the Gospel? They proclaimed in the name of Jesus salvation (wholeness) for spirit, soul, and body; they laid hands on the sick and anointed them with oil, and many an one who had lain there for years could now rise up in health and salvation.

So also today. Do not trouble the sick with law. I think they are already burdened enough; if you want to be of service to a sick person bring him the Gospel—show him that Jesus really is a healer for all and everything. Don't preach law at him in his sorrowful condition, it will only depress him more than ever, and it may confuse him. Rather strive that the way to Jesus as the Great Physician may be opened up before him.

But there are, of course, hindrances that can hold a sick person back from the help of the Lord, and we must naturally be observant of these. Thus it may in some circumstances be a great hindrance to a sick person if he does not give up his earthly attempts to obtain relief. Quite certainly faith in Jesus as his Physician cannot break through if he is putting his confidence in an earthly physician, and it may therefore be necessary to point this out to him. This should, however, never be done in such a way as to make it sin for him; rather should we much more point out to him that what is wanted is to *claim the help of the Lord*. Then it follows of itself that he is no longer putting his trust in human medicines, but in the Lord and His Word. But this must be for the sick person a *message of joy*; he must see that he is now offered a better help.

Let us take an illustration. Let us suppose that a sick person has hitherto been using a medicine which has produced some improvement. Of course he will be thankful for that. But now there is offered to him another means whereby he can become well, but the presumption is, more or less, that he lets his old medicine go. Will he not now do so with gladness in order to become well by means of the better medicine? Yes, without a doubt. In this way the sick man must see a Gospel in it when the Scripture takes us to the Word of the Lord and shows us that it offers us salvation and healing for spirit, soul, and body. We read in the Bible concerning the Lord:—

**"He sent His Word and Healed Then."**

(Psalm 107:20.)

Where we preach healing by faith in this manner the sick can waken up and get a desire to entrust themselves to the wonderful Physician—Jesus.

And now another point. Of course sin is a hindrance to the experience of the healing of the Lord. We only need to remember that Jesus said to him that was healed, "Sin no more, lest a worse thing come unto thee."—(John 5:14.) By this we see that in any case sin may be a reason of the disease we are suffering from, but we have no right to say that a man has sinned because he is sick. There are men who speak something like this—they say: "If you had not sinned, you would not have been sick now."

He that makes an assertion like this introduces a law again. You can make a sick person fearfully depressed by such talk. No, here the Gospel must come in. The disciples once asked the Lord Jesus in the case of the man born blind, "Master, who did sin, this man or his parents, that he was born blind?" And the Lord answered them, "Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him." There we see the love of our Lord; He comes with the Gospel to the man born blind, and opens his eyes that he might see. We should learn from this.

When therefore a sick person desires to be healed by faith we must, first of all, point out to him that he must separate himself from every sin. This we see also from James 5:14-15, where we read that the sick shall get the brethren to pray over him, and thereupon is added expressly in verse 16: "Confess your faults one to another, and pray one for another, that ye may be healed." The sick person is to separate himself from his sin by means of

confession of sin before men, so that there shall be no hindrance in this respect between him and the Lord. For it is the case that sin separates from God (Isaiah 1:15-18). But he who entrusts himself to the Lord and separates from sin, must now appropriate to himself the divine Gospel. He must not only accept deliverance from sin, but he must also entrust himself to Jesus as *his Physician*, that he may be set free from the disease. In this manner we attain to wonderful blessings, we can by faith receive sanctification as well as healing, and how Jesus is glorified thereby, and what mighty blessing does it bring to ourselves!

Another important point: A good many fall into the error of preaching law and saying "You must never become ill again. Jesus has now delivered you from all sickness; if in spite of this you now become ill, it is a proof that your position is not right. You are not wholly obedient, or this sickness would not have come upon you."

Or else they say, "You have no business to remain ill. If your faith is right you must be delivered from every disease. If a disease is not taken from you, it is a proof that you are not wholly and entirely obedient and trustful."

He that speaks thus again introduces a law, and many a sick person has worried himself and allowed others to worry him by such legal preaching. It is high time that we preached only the Gospel upon this point, and then the question would take on quite another aspect. When Job became ill his friends came to him, and what did they do? They wanted to prove to Job that he was ill just because he had not been found righteous before God. They wanted to demonstrate that his sickness was the result of sin. Yet the Holy Scripture tells expressly that Job was not sick because he had sinned in the sight of God, but because God allowed His servant Job to be tested. We must accordingly not lump all sicknesses together, and must not say that we have no right to be sick. Job's example is very instructive here. It shews us that a righteous man who has not sinned against God can yet fall ill.

The second point is equally important. The Bible does not prove that we can pray or believe every sickness away. They that are tied by law in their thoughts on healing by faith would simply storm a Job with prayer meetings in order, by this means, to get rid of the sickness. But what does Paul write to Timothy? We read in 1 Tim. 5:23, "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities." Timothy stood upon a perfectly correct Christian standpoint, and was the co-worker of the apostle Paul, and yet Paul does not write to him "Pray your stomach well and believe your frequent illnesses away!" Nor yet did Paul send him a napkin, a thing that had already helped many a sick one on whose body it was laid. (Acts 19:11-12.) No; the apostle knew perfectly well that not every disease is to be got rid of so simply. Therefore he gave Timothy, who was perhaps among those who care too little for their body, the advice to use a little wine.

We see here the beauty and (plainness?) of the Gospel. It shows us that in every case of sickness we can come to Jesus; indeed, the redemption of our body is already completed by the death and resurrection of Jesus, but the *full* redemption of our body can only become our possession when our Saviour comes again. Therefore the redemption of our body, as we have it in Rom. 8:23-24, is an object for hope—something we are still to look for. We are also in this mortal body to glorify the Lord. And then both sides become one Gospel, both that of receiving healing, and that of receiving

#### Grace to Suffer.

when in one way or another our mortal body shall endure

testing from God; and this last is not to be despised. With His wonderful, gracious providence God allows a man—as a Paul or a Timothy—to go through many kinds of infirmity and sickness, and give him also in his bodily infirmity grace to manifest the power of Jesus. If the sick therefore grow anxious when their sickness does not immediately amend, and when they continue to be sick, we must see whether this anxiety may not come from a legal apprehension of healing by faith, it really ought to be time for us to break with legal preaching on this point.

What is best for us is the Gospel, and not law!

This is also the case with the gift of healing, which I shall speak a little about in conclusion.

Not seldom one hears the opinion expressed: "If you have the gift of healing, every sick person you pray with must become well, and if you pray with a sick person the healing must come at the same instant. If this does not happen, it is thereby certain that you have not really the gift of healing."

Such an assertion, again, is nothing else but introducing law. The Gospel has to do also with the gift of healing. He that has received such a gift must just use it in the Gospel way, *i. e.*, he says to the sick one, "You can let them lay hands on you in Jesus' name and can thus receive health." Of course that will do in every case if the sick person is in a position to enter into this Gospel. The gift of healing is indeed a gift, but a gift can only benefit those who receive it. The sick must also really receive healing, and that can only be *by faith*. Therefore we read of our most blessed Lord Himself expressly in Mark 6:5: "And He could there do no mighty work, save that He laid His hands upon a few sick folk, and healed them. And He  *marvelled because of their unbelief.*"

Jesus Himself, therefore, who possessed the gift of healing in the most perfect degree, could not use it in the face of unbelief; this must not be lost sight of. It is quite certain that we should see far more healings if we did not regard the gift of healing under a legal presentation. If we take a legal standpoint we demand *everything from the one that has received the gift*; we say simply, "If he has the gift of healing I must become well when he lays hands on me." We are thus looking to a *man* instead of *unto the Lord*; to the *gift* and *not to the Giver*; we come into contact with the powers of the gift instead of touching the Physician Himself, *Jesus*. It can so happen that sometimes a power flows out from the possessor of the gift, but the power of Jesus cannot be manifested in the sick one; the result is bad. We have prayed with the sick according to Mark 16 or James 5, and nothing is accomplished. In this way there is many a legal laying-on of hands, and naturally the Gospel cannot then manifest its power.

But how entirely different it is when the possessor of the gift stands there with the consciousness that he himself can do nothing, but is entirely dependent on the power and grace of the Lord, and when, likewise, the sick one does not look to him that is praying the prayer of faith on his behalf, but unto the Lord, who has power to heal. Then Jesus can manifest *His* power and *His* glory.

Would that the Spirit of God might succeed in quite opening our eyes to this great question! Would that the Gospel might become to us the glad tidings that makes our very heart-strings to sound, and begets a living faith to blaze forth in us. And would that God could more and more bring his hearers to that place where it could be established afresh again and again—"All things are possible to him that believeth."—Pastor Paul in "Confidence."

As is our custom, we shall not prepare a copy of the Weekly Evangel during the Assemblies of God Council Meeting, so there will be no issue next week.

**COME PRINCE OF PEACE!**

By Mrs. M. H. Boddy.

Unsheath Thy sword, Thou Mighty One!  
And quickly "bare Thy strong right arm,"  
For all the nations are undone,  
And filled are hearts with dread alarm.

The earth now stained with human gore,  
Cries unto Thee, as "Lord of Hosts:"—  
Oh, come as in the days of yore  
And interpose from coast to coast.

Oh, Thou Almighty King of kings,  
Behold the carnage and the dearth—  
And list to voice of woe that rings  
A requiem o'er the dead of earth.

Let angels sound the trumpet blast,  
'Till nations halt in dire dismay,  
And in Thy presence stand aghast,  
And on each other cease to prey.

Yea, come Thou blessed Prince of Peace!  
And let Thy clarion voice be heard  
O'er all the earth till war shall cease,  
And joy in hearts again be stirred.

And haste the time when Thou shalt be  
Supreme dictator of the world,  
To reign o'er earth and sky and sea—  
When Satan to the pit is hurled.

**PICTURES OF PENTECOST IN THE OLD TESTAMENT.****Picture XIV. Spirit-filled messengers. Ezekiel 1.**

It was in the thirtieth year of the young priest's life—the age at which he would probably have begun his full work in the temple at Jerusalem. Instead of that, he was among the captives in the far-away land of Babylonia; but though shut out from ministry in the temple, he was not shut out from the service of his God, nor from a blessed commission as prophet to the exiles. So the Lord gave him a special call—"the Word of the Lord came expressly unto Ezekiel"—and he was shown a wonderful vision of the cherubim bearing the throne of God, guided continually by His Spirit. It was a pattern of perfect service, shown in vision to the young prophet as he entered on his ministry.

Before going farther, I would ask my reader to take the Bible and read the first chapter of Ezekiel, not once, but three or four times over, meditating on every detail of the picture, and praying for the Holy Spirit's guidance in understanding it. It is the Word itself that has the power. Any words of comment on it only help in so far as they are inspired and anointed by the Holy Ghost; but His own Word is infallible, and must prevail.

Many explanations have been given of the cherubim—those wonderful beings which we find from the beginning to the end of the Bible. See Gen. 3:24; Ex. 25: 18-22 and 26:1; 1 Kin. 6:23-29; Eze. 11:22; Rev. 4:6-8. Some take them to be actual angelic beings; while others (and this is the point of view we will take in this study) look upon them as *symbolical*—a type of redeemed humanity, God's masterpiece among His whole creation.

When Adam and Eve sinned, and in them the whole human race fell, God drove them out from the Garden of Eden, and placed a flaming sword which turned in every direction, to keep the sinners from having access to the Tree of life. But that was not all. Beside the flaming sword which spoke of expulsion from the glory, stood the *cherubim*, telling of their ultimate welcome back again. The cherubim spoke in pictures to the saints of Old Testament days what is so clearly revealed in the New, viz., that out of all the havoc wrought by sin and Satan, God in His wonderful grace and power is going to bring what

will not merely defeat the designs of the devil, but make them redound to the eternal honor and glory of God and the good of mankind. He is going to prepare *out of* those poor, lost sinners a company of saved ones, redeemed by the precious blood of His Son, sanctified and indwelt by His Spirit, who will be an eternal monument of His redeeming love, and will demonstrate to the hosts of both heaven and hell the manifold wisdom of God. (Eph. 3: 9, 10.)

And these cherubim—standing as a prophecy of salvation and restitution at the closed portals of Eden, embroidered on the curtains and carved on the walls of Tabernacle and Temple, formed in gold of one substance with the Mercy-seat, forever gazing on the Blood sprinkled there, shown as a pattern of perfect service to Ezekiel, and reappearing as the Four Living Creatures of Revelation in the very midst of the Throne with Jesus—are typical of the Church of the Living God, the Body of Christ, the Bride of the Lamb, who will occupy the place of greatest nearness to Him throughout all eternity.

Let us now look at the details of Ezekiel's vision. First of all came a "whirlwind" and a "fire:" the same symbols of the Holy Spirit as appeared on the day of Pentecost. The fire was "infoling" or catching itself, which probably refers to flash after flash of lightning, so rapid that each flash appeared to touch the preceding one. Then he saw "the color of amber out of the midst of the fire." We use amber glass to enable us to bear the dazzling brightness of the sun's rays: may not this speak to us of the Lord's tender grace strengthening His child's eyes to bear the vision of the glory? Daniel needed this special touch of strengthening, for he says (10:18, 19), "Then there came again and touched me One like the appearance of a Man, and He strengthened me, and said, O man, greatly beloved, fear not, peace be unto thee, be strong, yea, be strong. And when He had spoken unto me, I was strengthened, and said, Let my Lord speak; for Thou hast strengthened me."

Then came forth in the midst of the glory the likeness of Four Living Creatures. Each one had four faces (in John's vision of Rev. 4:7 the same faces are mentioned, though only one to each cherub), and each one four wings, hands and feet like a man on each of their four sides, wings joined to each other and divided above, and they were moving continually under the guidance of the Holy Spirit. The ministry of these Living Creatures as they ran to and fro appeared to the prophet "like burning coals of fire, and like the appearance of lamps."

And alongside of the cherubim appeared a great wheel, which had the appearance of four—"a wheel in the middle of a wheel." These were in color like a beryl, bright and dazzling, full of eyes, and so united to the cherubim that they all moved in perfect harmony. "Whithersoever the Spirit was to go they went, thither was their spirit to go; and the wheels were lifted up over against them; for the Spirit of the Living Creature was in the wheels."

But this was not all. Above the heads of the cherubim, as if carried by them, was the firmament or expanse of "terrible crystal"—the spotless holiness and light unapproachable, supporting and surrounding the throne of God. "And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was the likeness as the appearance of a Man above upon it. And I saw as the color of amber, as the appearance of fire round about within it, from the appearance of His loins even upward, and from the appearance of His loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the

appearance of the likeness of the glory of the Lord. And when I saw it I fell upon my face, and I heard a voice of One that spake."

(May the Lord enable us all to fall on our faces too, and to hear the still small voice of the Spirit interpreting His own Word to us.) I can picture the disciples on or after the day of Pentecost, after they had heard the rushing mighty wind, seen the tongues of fire, and experienced "the voice of Him that spake" through them in unknown tongues the praises of Jesus, turning to this passage in the prophecy of Ezekiel, and exclaiming with delight, "Why God has made real to us exactly what He showed to Ezekiel in vision." And then how eagerly they would study every detail of the vision, in the light of the Baptism of the Holy Ghost, to see what kind of service the Lord required of them, and what kind of messengers it is whom He calls "winds" and also "a flame of fire." (Psa. 104: 4, R. V.)

(The four faces of the cherubim represent the fourfold character of God's messengers. There is to be in their service the *strength* of the lion, the *sacrifice* of the ox, the *sympathy* of the man, and the *sight* of the eagle (whose powers of sight far transcend all human vision). Space will not permit us here to pursue farther these thoughts, but I would ask my readers to study the Life of Jesus as recorded for us in the Fourfold Gospel, from these points of view. From apostolic times the symbol of Matthew's Gospel has been the Lion—the "king of beasts"—for he portrays Jesus as the King of the Jews. The symbol of Mark's Gospel is the Ox—type of patient labor and sacrifice unto death—for it is Mark who describes most graphically the life of Jesus as the Servant, in His lowly pathway of ministry to lost humanity. Luke's Gospel is symbolized by the Man—as it is he who brings out most vividly the humanity of Jesus; and John's by the Eagle, typical of His divinity—the vision of the seer, who, soaring above the mists and clouds of earth, could say, "The Word was made flesh and tabernacled among us; and we beheld His glory, the glory as of the Only Begotten of the Father, full of grace and truth.")

And our Heavenly Father desires the same symmetry, the same "all-roundness" in the service of His Spirit-baptized children. The blessed Spirit can make us overcomers, "reigning in life" with the strength of the lion; meekly laying down our lives for the brethren in the patient toil and suffering of the ox; intelligently sympathizing with others and bearing their burdens like the man; and ever soaring heavenward like the eagle, penetrating into the deep things of the Spirit, our life hid with Christ in God.)

A. E. L.

(To be continued.)

### DOES TRACT DISTRIBUTION PAY?

A brother writes, "Many years ago a lady gave some leaflets to two actors, accompanied by some earnest words about their personal salvation. One of the actors was led by his tract to attend church, and as a result was converted. He is now known as Dr. Geo. Lorimer, pastor of Tremont Temple, Boston. Through his influence Russell H. Conwell was led into the ministry. Thus the great Baptist Temple in Philadelphia, with its fifty-two societies, Samaritan hospital, and Temple college, with its 6,000 students, together with the work of Tremont Temple, and the personal influence of those two notable pulpit speakers, is really traceable in its origin to one little leaflet in the hands of an earnest woman."

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## DAILY PORTION FROM THE KING'S BOUNTY

MRS. A. R. FLOWER

(Sunday. "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Matt. 6:6.

"Not on the strong or the fervent feeling with which I pray does the blessing of the closet depend, but upon the love and the power of the Father to whom I there entrust my needs. And therefore the Master has but one desire: **Remember your Father is, and sees and hears in secret;** go there and stay there, and go again from there in the confidence: He will recompense. Trust Him for it; depend upon Him; prayer to the Father cannot be in vain; **He will reward you openly.**")

Monday. "For all things are yours; \* \* \* And ye are Christ's; and Christ is God's." 1 Cor. 3:21, 23.

How actually are we possessing our possessions? I very deeply fear that the most of us are coming far behind. God has said, and is still saying, "The land is before you; go in and possess the borders round about." Think of all our spiritual possessions in Christ Jesus—"All things that pertain unto life and godliness." Perhaps it is indifference, slothfulness, or ignorance, or self-satisfaction, or timidity that prevents us from inheriting our riches of grace and power. Whatever hinders, God help us to quickly be rid therefrom, "that we may know the things that are freely given to us of God."

(Tuesday. They shall walk, O Lord, in the light of thy countenance." Psa. 89:15.

"Live every day with Jesus;  
Let Him thy life control,  
His voice of love inspiring  
Each impulse of the soul;")

Wednesday. "And he said, I will not let thee go, except thou bless me." Gen. 32:26.

I wonder if, in all that night of Jacob's wrestling he was not struggling in his own strength and fleshly endeavor, just as most of us have often done. And was it not until after his thigh—the very seat of greatest natural strength—was touched and weakened, that he was able to pray the effectual prayer that brought an answer? "**By strength shall no man prevail.**" Many of God's dear children need the shrinking touch of His hand on the hollow of their thighs—then shall they be strong in His strength to prevail. Our conscious weakness ever enables us to lay hold upon God with greater assurance and power.

(Thursday. "Be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Phil. 3:9.

Here is the certain ground of our acceptance with God. Whatever service we render is pleasing unto God as we maintain this attitude; or were we ushered into His presence today, it assures us of an abundant entrance and welcome.)

Friday. "So that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ." 1 Cor. 1:7.

Grant, Lord, to Thy people a mighty impulse of Thy life, Thy energy, Thy power, that in Thy body may be manifest the effectual working of every member. Are we in earnest for His glory? Do we sense the subtle danger of these last days? This then should be our never-ceasing cry. "Let God arise;" yea, let Him come forth in the majesty and greatness of His own working. Surely now we know better how to obey, how to keep quiet and yielded under His mighty hand.

Saturday. "He that glorieth, let him glory in the Lord." 2 Cor. 10:17.

There will be no time then to glory in ourselves or our achievements. And as we recount His glories, we shall forget all about ourselves. Someone gives this excellent definition of humility: "Unconscious self-forgetfulness." More praise to Him will prove a good cure for the spiritual pride so despicable in some Christians.

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## THE PREPARATION OF THE BRIDE FOR THE RETURN OF HER LORD.

Note the call to the Spirit to operate, "Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my Beloved come into His garden and eat His pleasant fruits." (Cant. 4: 16.) It was a call for the garden to be operated on by the wind, and to blow upon it for a definite purpose, *that the spices might flow out*. The spices were the mature result of the growth within. The wind was necessary to bring it to maturity, and to carry away the result of that maturity. There was no forcing, they just flowed out. they floated out on the wings of the wind.

The wind was the preliminary, and at the same time the final step to bring the Beloved into His garden. The wind came from Him, the Beloved, and came back to Him again laden with the smell of the spices, and it was the inducement for the Beloved to enter His garden.

The invitation came to Him, the savor of the spices drew Him, and He came into His garden and ate and partook of the fruit. The Husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. He sent forth the wind of His Spirit, His mighty Holy Spirit in His baptizing power, in order to laden the air with the perfume of the spices, and with that action of the wind, at the same time, from the garden comes the cry to the Beloved, "Let my Beloved come into His garden and eat His pleasant fruits." The climax of the preparation of the Spirit, the invitation given to the Beloved to partake of His fruit! And so God has poured out His Spirit in the last days, and the spices have flowed out, and the invitation has been given at the same time, "Come, Lord Jesus," that He might eat of His fruit.

The same Spirit inspired the apostle James to write of the Husbandman waiting long for the fruits until the early and latter rain, was causing this cry for the north and the south wind to blow upon the garden, and there is an analogy between the two. And through their power, not only does the Beloved see the ripening, but there is a

consciousness within the garden that the fruit is ripe, and hence the cry goes out, "Let my Beloved come into His garden, and eat His pleasant fruits."

The north wind is necessary. It has its purpose for the vineyard. But the south wind hastens the ripening. The latter rain hastens the maturity. And when you feel the south wind and its warmth and its sweetness, and the refreshing showers of the latter rain, then the fruit is being ripened quickly. It is hastened, and it is used to outstrip all the other stages of its growth. Therefore He inspires the cry for the winds from His church, His bride, to help and hasten the maturity, that the Beloved may not be left wanting His fruits. We are told to pray for rain in the time of the latter rain.

It is wind overlapping wind, the south wind swallowing up and tempering the north wind. The former and the latter rain doing their part in ripening the harvest. And rain in the time of the latter rain, a process within a process, in order to hasten on the ripening of the fruit so that the Beloved can be invited, so that the Beloved can be satisfied. But does all the fruit ripen at once? There are stages in the ripening. And He is looking for the first-fruits, the ripest. And that which ripens quickest is that which has the south, the congenial, warm wind, and the latter rain in its abundance.

"I am come into My garden, My spouse: I have gathered My myrrh with my spice." He sees the end from the beginning. The invitation is accepted. The Beloved knew the invitation would be given. He knew that the winds and the rains would accomplish their purpose. He sees the mature fruit, and He tastes. The Beloved desires His own bride to realize the certainty of her perfection, and the certainty of His enjoying His bride in her perfection. *So sure is He of the climax of the fruition of grace that He speaks of it in the past tense in order to strengthen and inspire faith.*

"I have eaten My honeycomb with honey; I have drunk My wine with My milk." It is all His produce. Why? Because the bride had given it to Him before. It was His, she had handed it over to Him. He says, "I have eaten of Mine." The fruit will not be lost. The Beloved takes, accepts and eats the fruit in His garden from His love, but all the time He was the source of the fruit. "From Me is thy fruit found."

The various fruits of the garden are all excellent, all precious to Him. And so He has His saints in different degrees; different characters. There is myrrh and there is honey. He makes no distinction. Each one is His. There is no partiality. The various members that make up the bride are each perfect, complete, precious, choice to Him. The honey did not quarrel with the myrrh, and the spice did not envy the milk. All given to the Beloved to contribute to His happiness. If you are myrrh, don't try to be honey. Be perfect in that which you are.

"Eat, O friends; drink, yea, drink abundantly, O beloved." The fruit that the Beloved receives into His hands He returned to His friends, the multitude receiving blessing. The two small fish and the five barley loaves in His hands feed the multitude. The bride contributes that which He will supply to His friends.

He compensates her again with a great fulness in return for that which she gives to Him. "To him that hath shall be given." To satisfy Him is to *drink abundantly*, and when He says *abundantly* He means *abundantly*. Have you drank abundantly from Him? His wine, yea, that which is better than wine—His love? Drink abundantly. Drink continuously. And do not stop with being filled once or twice. Abundantly! The invitation stands continuously before the saint.

"I sleep, but my heart waketh: it is the voice of my Beloved that knocketh, saying, Open to Me, My sister,

My love, My dove, My undefiled." (The natural may get tired, but the heart; the spirit, the eternal should be always in touch with Him who is eternal.

"While the Bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made." In such an hour as ye think not! "I sleep, but my heart waketh." The natural will not be expecting His coming, but the supernatural, the spirit, the heart, will be awake. Sleeping and waking, waking and sleeping is the state of the most advanced saint. But the unready ones, they sleep, but their hearts are not awake.

(Attuned ears recognize the voice, and those ears had to be trained before nightfall causeth the sleep. "The voice of my Beloved!" Even there, when there may be natural sleep, there will be a quickness and alertness in the Spirit to the voice of the Beloved. Get the habit of listening. Get the ear attuned, and when the voice is heard there will be an opening without delay. There will be a meeting of the bride and the Bridegroom.)

### WHY I AM A FOREIGN MISSIONARY.

Because I am a Christian and my Lord has repeatedly commanded me in His Word to go and preach the Gospel to every creature. I believe this was His dearest wish because it was His last command to His disciples on earth.

Because He is my Redeemer and I have no choice in the matter but to do my Master's will.

Because Jesus found no sorrow too great, no cross too heavy to bear for me, and if I am not willing to bear my cross for Him I am not worthy to be His disciple.

Because I love my Saviour and delight to obey His commands, for I believe that "obedience is the test of love."

Because it is the fulfilling of the Golden Rule, as laid down by Christ, that I should do unto others what I would wish them to do unto me were I in their place and they in mine.

Because, as long as there are souls in the foreign lands who have not yet heard of Jesus. I can refuse to adopt the course of least resistance, such as settling down to a life of ease in the home land, but can "Fight the good fight of faith" and "Lay hold on eternal life" not only for myself, but for a few at least of those who live in heathen lands.

Because the people of India are among the most needy of all the people for whom Christ died, therefore when the Lord opens the way I am expecting to go to that dark land and there "occupy" 'till He comes.

Because I can tell the people of India about the love of God, about Jesus Christ and about the plan of salvation, for I know it is my duty to tell them and their common right and proper heritage to have this knowledge.

Because there are 315 millions of people in India who are in dark heathenism, growing up like cattle in the fields, though they have immortal souls and human hearts, who are praying, longing, suffering, sorrowing, in bondage to sin and the devil and false religions, without Christ and without hope, whom I can tell of Jesus and His offer of beauty for ashes and the oil of joy for mourning.

Because there are over one hundred millions of people in India today who have never heard of the name of Jesus Christ, or of a heaven to go to, or of a hell to be warned of, and to some of these I can tell the Gospel story for the first time.

Because in India there are millions of pilgrims who leave their homes, take long pilgrimages, endure untold hardships, travel from shrine to shrine, in darkness yet seeking God, to whom I can speak of Calvary, and whom I can point to Christ.

Because there are spiritually hungry people in India, intensely in earnest, who are seeking to earn salvation by

lying on beds of spikes, by burning their bodies with fire, by having themselves buried alive in the ground, by enduring every known torture, and I can tell them of a better way, that salvation is free by simple faith in Jesus Christ.

Because there are fathers and mothers in India training their sons in witchcraft and sacrificing their daughters to the temples to be the slaves of the priests, and I can tell them of Jesus and the knowledge of Him in the homes will abolish those practices.

Because there are 154 millions of women in India who are downtrodden, neglected and despised and I can tell them of the Christ who lifts women up.

Because there are 25 millions of widows in India whose very existence is a curse to them, who are abused and enslaved forever, who are without hope of salvation and I can tell them of Jesus, their Friend and Saviour.

Because there are fifty millions of outcasts, "untouchable" people in India who are so far down in the human social scale that it is said they "have to reach up in order to touch bottom," and who take the place of, and are treated as the very scum of the earth, whom I can set free from their degrading social condition by telling them of the Christ who is mighty to save.

Because of the uncounted multitudes of sick and suffering in India who are mostly uncared for and unattended, to whom I can offer a cup of water and to whom I can speak of Him by whose stripes we are healed.

Because Jesus has said "Whatsoever you have done unto the least of these, my brethren, ye have done it unto Me."

Because the spirit of Antichrist is in the world today as never before, sending out false prophets, false teachers and seducing and lying spirits, whose evil influence I can help to counteract by being true and obedient to my Lord's commands.

Because earthly thrones are falling, and earthly rulers and great men and rich men are almost ready to cry out to the rocks and mountains saying, "Fall on us and hide us from the wrath of Him that sitteth on the throne and from the wrath of the Lamb."

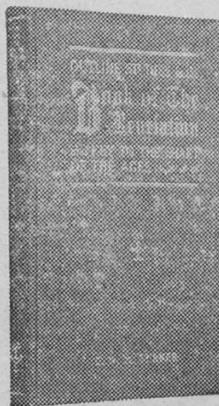
Because true wisdom is to serve the King of kings who wants with Him only those who are "called and chosen and faithful."

Because I want to win an abundant entrance into the "Everlasting Kingdom of our Lord and Saviour, Jesus Christ," and I want to take people from India with me.—W. K. Norton.

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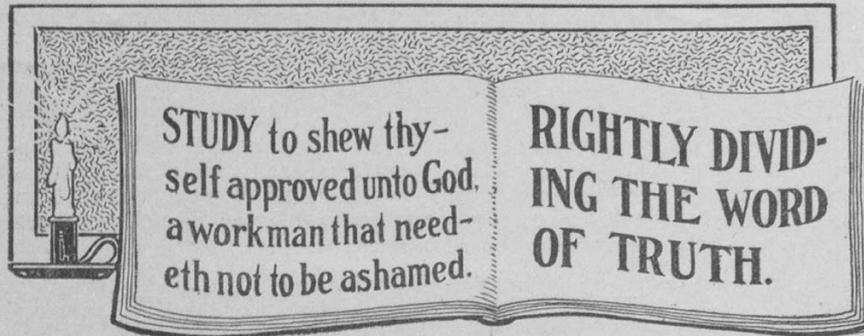


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## SUNDAY SCHOOL LESSON

September 23, 1917.

### DANIEL IN THE LION'S DEN.

**Lesson Text:** Dan. 6:1-28.

**Golden Text:** The angel of the Lord encampeth round about them that fear him, and delivereth them. Psa. 34:7.

**Practical Truth:** God honors the faithful.

**Topic:** Daniel's loyalty to God.

**Time:** B. C. 538.

**Place:** Babylon.

We have an outline of the life of Daniel from the time he was fifteen years of age until his death at eighty-five. The good training that he received in his early youth qualified him for the trials that he encountered in his faithful service of later years. He was in the service of king Nebuchadnezzar, who was the first Gentile Monarch of the world, and he continued to be in the service of the kings of Babylon throughout the entire captivity.

The incident of this chapter occurred, according to verse 28, in the second year of the reign of Darius. Years had passed into history since the companions of Daniel had been cast into the fiery furnace for transgressing the commandment of the king. Different kings had reigned since that time. Under some of these kings Daniel held high positions, but under others he was obscure. When he interpreted the "handwriting on the wall," (Dan. 5:10-12) and the king's dream, (Dan. 2) and had done many other remarkable deeds, it called him back into the king's court and he resumed his position of prominence and power again. Darius was favorably impressed with Daniel's character and ability, and he made him chief president of all the provinces of his kingdom. This created jealousy among the other presidents of lesser importance, and they tricked the king into signing a decree which would entrap him.

1. **The Decree.** Vs. 10-12. For sixty-five years Daniel had been doing distinguished service in Babylon. He easily did what the wise soothsayers and astrologers utterly failed to do. Throughout the entire service of Daniel he remained true to God. In the present lesson he held a good position and prospects were good for further promotion.

He wisely handled all the governmental affairs that were entrusted to him, and it is thought that the king had it in mind to place him over the entire realm, that he might have more rest and time to himself. This preference shown to Daniel aroused the envy of the other officers to such an extent that they determined to have him removed. **Daniel knew the writing was signed—He knew that the writing was aimed against him.** These conspirators were careful not to let the king know what their object was in getting his signature on the decree. They knew, because they had been associated with him, that he prayed to the God of heaven three times each day. So the decree was to the effect that if any one offered a petition to any other god save the king, (he was supposed to be a god) inside of thirty days, he should be cast to the lions. The decree was presented and received the king's confirmation, and the theory was that the king could make no mistake, therefore his decrees could not be consistently changed; then their charge was brought against Daniel, who was the king's highly respected officer. The king loved Daniel, and was afterwards sorry that he had signed the decree, but it was too late then. But Daniel continued to follow the direction that David gave in Psa. 55:17 regarding prayers—he remained true to God.

2. **Daniel Cast in the Den of Lions.** Vs. 16-18. It is probable that these lions were kept by the Medes and Persians for the purpose of executing criminals. **Den of Lions.** Is a large square cavern under the earth, having a partition wall in the middle of it, with a door, which the keeper can open and close from the top. By throwing in food, they entice the lions from one chamber to the other, shut the door and enter the vacant space and clean it. The mouth is surrounded by a wall a yard and a half high, over which one can look directly into the den. "This den was where wild beasts were kept, either for the king's pleasure and the public amusement, or the place where they were kept to devour criminals."—Clarke. This awful mode of punishment among the Medes and Persians shows the cruelty of their disposition.

3. **The Deliverance.** Vs. 19-23. The king loved Daniel, but from a natural standpoint he could see no way of escape for him. (But, thank God, He can make a way where there seems to be no way.) In the 6th chapter of Mark we

read about Jesus appearing to His frightened and discouraged disciples in the darkest hour of that sea storm. When the wornout disciples came to the end of their own strength, and all hope of them being saved disappeared, then Jesus came, showed Himself, and made a way out. During these last dark hours that we are living in, just before Jesus comes, I pray that God will bring us down at the feet of Jesus and show us what His grace can do. Daniel was delivered because he was innocent in the sight of God. His faith saved him. He believed that God would deliver him and God honored his faith. Paul, in Eph. 6:16 tells us that faith is a shield, and in Heb. 11 what faith will do. Faith being a shield it is no wonder that Daniel could not be touched and devoured by the lions. Through the past centuries the faith of the saints have caused them to prevail over their foes, and as long as the church of Jesus Christ stands in the faith of God, the gates of hell shall not prevail against it.)

September 30, 1917.

### THE GOODNESS AND SEVERITY OF GOD.—(Review.)

**Lesson Text:** Dan. 9:3-16.

**Golden Text:** The Lord is gracious, slow to anger, and plenteous in mercy. Psa. 103:8.

**Practical Truth:** God deals in mercy with his people even when he punishes them.)

**Topic:** A decadent nation.

This is the last lesson of this quarter. We have studied the history of Judah from the call of Isaiah to heroic service to the end of the seventy years of captivity in Babylon. From the beginning of the reign of Ahaz to the end of the captivity was a little more than two hundred years. During this period there was so much wickedness and so little real righteousness that the tendency of the nation was downward continually. God chose Israel to be his faithful witness while idolatry was sweeping the nations; but she failed God and the result was a catastrophe—captivity in Babylon. This present Grace age has been a great dispensation of mercy from God, but man is the same failure, he is still failing God, so this age is to close with a catastrophe. The Apostate Church is to be equally punished with the unbelieving world. Matt. 24:28, 29; 2 Thess. 1st and 2nd chapters. Below we give by number a brief summary of the thirteen lessons studied during this quarter.

Lesson 1. Isa. 6. Subject: Isaiah's Call. Golden Text: I heard a voice.

Lesson 2. 2 Chron. 28. Subject: Ahaz the Faithless King. Golden Text: Without faith it is impossible to please God. Heb. 11:6.

Lesson 3. 2 Chron. 30. Subject: Hezekiah, the Faithful King. Golden Text: He that cometh to God. Heb. 11:6.

Lesson 4. 2 Kings 18:13; 19:37. Subject: Sennacherib's Invasion. Golden Text: God is our refuge. Psa. 46:1.

Lesson 5. Isa. 55. Subject: God's Gracious Invitation. Golden Text: Seek

ye the Lord while He may be found. Isa. 55:6.

Lesson 6. 2 Chron. 33:1-20. Subject: Manasseh's Sin and Repentance. Golden Text: Let the wicked forsake his way. Isa. 55:7.

Lesson 7. 2 Chron. 34:1-13. Subject: Josiah's Good Reign. Golden Text: Remember now thy Creator. Eccl. 12:1.

Lesson 8. 2 Chron. 34:14-33. Subject: Book of the Law. Golden Text: I will not forget thy word. Psa. 119:16.

Lesson 9. 2 Kings 25:1-21. Subject: The Captivity of Judah. Golden Text: As I live, saith the Lord, I have no pleasure in the death of the wicked. Eze. 33:11.

Lesson 10. Eze. 34. Subject: The Shepherd of Captive Israel. Golden Text: The Lord is my shepherd. Psa. 23:1.

Lesson 11. Dan. 1. Subject: The Benefits of Total Abstinence. Golden Text: Daniel purposed in his heart that he would not defile himself with the king's meat, nor with the wine which he drank. Dan. 1:8.

Lesson 12. Dan. 3. Subject: The Fiery Furnace. Golden Text: When thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. Isa. 43:2.

Lesson 13. Dan. 6. Subject: The Lion's Den. Golden Text: The Angel of the Lord encampeth round about them that fear him, and delivereth them. Psa. 34:7.

Lesson 14. Dan. 9:3-19. Subject: The Goodness and Severity of God—Review. Golden Text: The Lord is merciful and gracious, slow to anger, and plenteous in mercy. Psa. 103:8.

The longsuffering of God is revealed in all of His dealings with Judah; He it not willing that any should perish. Each of these lessons have in them personal thought for us, with example to follow and error to avoid. In the first lesson God told Isaiah to "go." Jesus, in Matt. 28:19, tells us to "go." There was before Isaiah work to be done, and we have the same before us. We are laborers (not idlers) together with Him. (Christ.)

"And I heard the voice of the Lord, saying, whom shall I send, and who will go for us? Then said I, here am I; send me." Isa. 6:8. "Get the little word 'go' incorporated into your being. Let it be the spiritual dynamo that shall put into life and zeal every thought, purpose, muscle, bone and nerve for Christ that is mighty to save. Go to the lost wherever you find them. Accept each opportunity God gives you, and lift up Jesus, who has said 'And I, if I be lifted up from the earth, will draw all men unto me.'" Jno. 12:32.—S. S. Lesson Illustrator.

We read of Abaz the faithless king in the second lesson, and the last mention of him in 2 Chron. 28:26 is a dishonorable one. Let us avoid that. In the third lesson Hezekiah is an ideal king, Jesus is the ideal king. Isa. 9:6, 7. Christians are to be loyal to earthly kings. 1 Tim. 2:1-3. Space will not permit us to comment upon each lesson, but below we set forth some of the

prominent facts that the lessons intend to teach.

The lessons are a record of God's dealings with Judah, and the messages of the prophets.

The object of them is to prove God's patience and persuade His people to repent.

These things happened at Jerusalem and Babylon and nearby points. Date—From B. C. 760 to B. C. 538. Isaiah, Ahaz, Hezekiah, Sennacherib, Manasseh, Josiah, Hilkiah, Zedekiah, Nebuchadnezzar Daniel and his companions are the principal persons in the lessons.

**Chief Lessons of the Quarter.**

1. Divine equipment is necessary to make one able and willing to serve.
2. He who is faithless in one thing is apt to be faithless in all.
3. God blesses those who seek Him and serve Him.
4. Those who do the right and trust God will be protected from all enemies.
5. Salvation by Jesus Christ is offered free to all, and urged.
6. Man's sin may be great, but God's mercy is greater and brings forgiveness to the penitent.
7. The only real and lasting success is by personal faith in Jesus Christ.
8. The honest seeker for the truth will always find it.
9. Even God's chosen people are punished when they sin.
10. Christ is the good shepherd to all the Israel of God.
11. "I will not" is the only safe answer to the deceitful demon of drink.
12. The believer is in the world, but should not be of it.

**Next Week's Lesson.**

October 7, 1917.

Lesson Text: Psa. 85. Psalm of Deliverance.

Golden Text: Psa. 126:5.

—C. M. O'Guin.

**MARYLAND AND WEST VIRGINIA DISTRICT COUNCIL.**

The brethren in Maryland and West Virginia met at Shaft Md., recently and formed a District Council of the Assemblies of God. Bro. W. H. Pope was elected chairman; Bro. C. B. Webster, assistant chairman; Bro. O. P. Brann, secretary; and Brothers J. R. Reckley, Richard Hawkins, A. B. Cox and H. V. Clark were elected State Presbyters. The minutes of the meeting, in which, we hear, the presence of the Lord was very manifest can be obtained from the secretary, Bro. O. P. Brann, Westernport, Maryland.

We would suggest to our readers that a number of people are not only buying the cloth edition of Outline Studies in the Book of the Revelation, the advertisement of which appears elsewhere in this issue, for themselves, but are also buying several copies of the paper edition; evidently considering this as an effective means of spreading the truth concerning the great events which are to cluster about the return of our blessed Lord.

**REPORT OF WOODSTON, KANS., CAMP.**

The fifth annual camp meeting of northwest Kansas, August 16-26, was the best this country has had. From the first to the last God was present in mighty power. A prayer tent was pitched from which prayers ascended each hour of the day. Such unity and fellowship among the ministers and saints I have not previously seen. Doctrinal issues were not discussed. No splitting. Jesus was exalted.

Bro. Banta's messages were freighted with power from heaven. The Bible lessons he gave were deep, powerful and inspiring. Many times as he taught the Word such torrents of power came down he could not minister. One brother said there was more power and glory to the square inch on the camp ground than any spot he had visited on earth. A brother was helping me load the tents at close of camp and said: "I can feel the glory in the tents yet as I handle them."

Bro. C. W. Walkem of Kansas City, Kansas, rendered splendid service in music, exhortation and altar work.

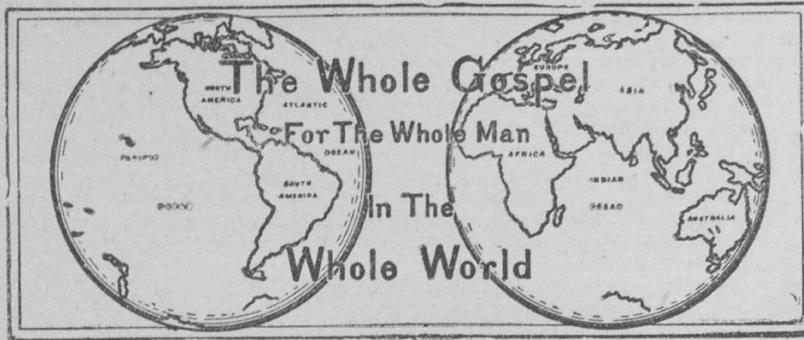
Several received the baptism. Fourteen were saved in three nights. We were so busy praising God we did not keep tab. No one knows how many were saved and filled with the Spirit. Twelve were baptized in water on the last day of the camp.

It will take months for us to digest all of the good things we ate during the ten days of "Heaven all around us."—Pastor J. E. Simms, Woodston, Kans.

Will hold a Scofield Bible for you on payment of \$1.00.

**SOME BOOKS WE ESPECIALLY RECOMMEND AND ENDORSE.**

The Gift of Tongues and The Pentecostal Movement, by W. Bernard .....	\$ .05
Apostolic Faith Restored, by B. F. Lawrence .....	.25
Timely Messages of Warning, by Andrew Urshan; cloth, 50 cents; paper .....	.25
The Prayer of Faith, by Mrs. Carrie Judd Montgomery; cloth, 50 cents; paper....	.25
Outline Studies in the Book of the Revelation, by C. W. M. Turner; cloth, \$1; paper...	.57
Topical Text Book, a book every preacher ought to have....	.60
The Twentieth Century Story of Christ .....	.65
The Revelation, an analysis and exposition, by A. C. Gaebelsh .....	.60
Lectures on the Book of Revelation, by W. Lincoln.....	.75
The Book of Revelation, by D. W. Myland .....	.85
Revival Lectures, by C. G. Finney .....	.75
Gospel Themes, by C. G. Finney .....	.75
Lectures to Professing Christians, by C. G. Finney.....	.75
Signs and Wonders, by Mrs. Ester .....	\$1.25
Seventh-day Adventism Renounced, by D. M. Canwright; cloth, \$1.15; paper..	.70
Hurlbut's Story of the Bible... ..	1.65
Smith's Bible Dictionary. Special Teacher's edition .....	1.65
Peloubet's Universal Bible Dictionary .....	2.15
All the above are postpaid. Send all orders to	
The Gospel Publishing House, 2838 Easton Ave., St. Louis, Mo.	



Send all Missionary Offerings by Postal or Express Money Order to J. W. Welch, Treas., 1243 N. Garrison Ave., St. Louis, Mo. Please do not write Publishing House and missionary matters on the same sheet of letter paper. These belong to two different departments, and should be kept separate, although they can be mailed to us in the same envelope.

#### MISSIONARY NOTES.

**Cape Palmas, Liberia.** We are at our new station now. No table yet, so am writing on my suit case, sitting on my bed. Wish I had time to tell about the work and how this place looks. It will be real pioneer life. But, blessed be God, His presence is so real in my soul. There are eight boys in the mission now, and the people seem hungry for God. Will you not pray for us and for this precious people.—Yours for the salvation of souls in darkest Africa, Harry Bowley and wife.

**Ponce, Porto Rico.** The work here is going on nicely. Five more were immersed on August 5th. We held a service at San Anton, about two miles away from Ponce, and a number of souls were saved, and a few nights later we went again, and four more confessed Jesus their Saviour. Porto Rico is in a very poor condition, and many around us are suffering much for lack of food. Many are starving right in this town. Prices are going up every day and there is no work for the poor people to do. Thank God He has supplied all our needs up to this present hour, and I trust He will continue the same. We have three nights of prayer each week for a world-wide revival.—Yours in Him, J. L. Lugo.

**Lo Pau, South China.** Our souls are, these last days, thanking God for His mercy and love to us, for He is supplying our need for both soul and body, and giving us very blessed opportunities among the heathen women of Lo Pau. I do wish the dear ones at home could accompany us on some of our visits among these poor, deluded, ignorant women. Some of them invite us into their houses, and soon the whole room is filled with women and children who are anxious to hear of the new doctrine. They are especially anxious to hear us sing. So, as a rule, we start by reading a Gospel song and explaining it; (for if we do not explain it, they do not understand a word of what we are singing) after we sing, then we again tell of Jesus' love for them and how it

was His love that brought us to China.

Sometimes when we first enter a heathen home, we can feel that the peace of God has entered that house, and will remain there. To these houses we try and go again and water the seed sown.

Of late our Wednesday women's meetings have been precious ones. We have here several Christian women who help us in witnessing of Jesus, and they are growing in grace, as they take up their cross and give out as they receive.

These last few months God's blessing has been upon me in a very manifest way, giving me His strength for service. It seems these days are not days of rest but of service for the Master. We in China also feel the time is short, and what we do for our Master, must be done quickly.

China is again in a state of great confusion and many say war is sure to come, but our trust is in God and we are safe, as we "live under His shadow, even among the heathen." Bless His name forever!

The weather is now very hot, but we have it in our hearts to stay on as long as possible and give out the "water of life" to the thirsty.

On account of the trouble in the north every soldier has been sent away from here; so many are afraid to attend the night meetings. Although our crowds are not as good as formerly, yet those who come are interested. Our hearts cry out for real Holy Ghost conviction to come upon those who come, and upon our workers that they may also feel the times we are living in, and be more steadfast in prayer and laboring for their Master.

We have tried to teach our converts to give as God has blessed them, but many are poor and can only give but little. But we have a small box on the wall, with the characters in Chinese—"The Lord loveth a cheerful giver." What they give is nearly enough to supply the lights for the chapel. Our little Sunday-school children also help by giving their cash and pennies. I am keeping them in a tin box, and will use their little gifts to help buy their Sunday-school cards for next year. One little fellow was given some pennies to buy candy, but he said, "No, I'll put them in the box." It is not what they give that makes our hearts glad, but that they have a willing heart to take of their poverty and give to Jesus. We feel that in the future that many of these

little hearts will be given to Jesus.

Pray for us that we may be always faithful at our post of duty.

May God bless every member of the Evangel family, to hold up our hands as long as the battle is on.—Yours in His glad service, Cora E. Hammand.

**Brownsville, Texas.** We are praising the Lord that today He has wonderfully baptized with His precious Holy Spirit an earnest, humble, Christian, Mexican woman, the first to receive the baptism here. We praise God, for we know it is a foretaste of the great things He will do for His glory and honor here, preparing a people for the glorious advent of His Son, Jesus. We have been here on the river only a few weeks, yet the Lord has saved a good many, and we hold nearly all our services in private homes and we never have room to seat all that come.

A clown, who has for years been with shows, has been converted and has testified to peace with God. His brother was sick unto death, but was raised from the sick bed through the prayer of faith, and this miracle has convinced many that are earnestly seeking Jesus. Do pray for them.

We held our first meeting in Mexico yesterday in the prison at Matamoros. I visited the mayor there and presented him a copy of the New Testament, and secured his permission to preach to the prisoners whenever I wish. We held a meeting inside the prison and the prisoners listened with the keenest attention while we sang, preached and prayed, and we left them with New Testaments and tracts, promising to come again.

Pray, pray, pray for Brownsville, and Matamoros that the Lord will raise up a true, separated people here for His glory. We have the burden for the salvation of all Mexico upon our souls. We should distribute millions of Gospels, tracts and papers in Mexico. We have seen by experience that the Lord blesses this method of evangelism.

Sister Luce is here, waiting for Dr. Murcutt to proceed to Monterey, Mexico. We believe for victory there.—Yours for lost souls, H. C. Ball.

**Ancud, Chili.** Four have been converted and baptized on this island since last I wrote. Bro. Jakobson, with the two native brethren, have visited a new place further south where a door has been opened for the Gospel, and about twenty are interested and even near the kingdom of God. One of them is truly converted and has opened his house for meetings, and that means a great deal here. Looking round upon the progress of the work, we thank God and take courage to go ahead just as the Lord leads in the power of His Spirit to sow beside the many waters the blessed seed of the Gospel of Christ.—Marie Gunstead.

**Pentecostal Holiness Camp meeting, Tripp Farm, Peoria Ill.,** Sept. 1st to Oct. 1st. To all who bring tents the ground is free. Please write before for full information to the secretary, Charles Benton, R. R. 36, Box 500, Peoria, Ill.

**MISSIONARY DISTRIBUTIONS FOR AUGUST, 1917.**

We regret that there has been a considerable falling off in missionary offerings during this past month, a drop of nearly \$500 from the previous month. It means sacrifice to sustain the work of our Pentecostal missionaries, but if every member of the Evangel family will "do their bit," there will be no lack. "To do good, and communicate, forget not: for with such sacrifices God is well pleased." The following sums have been dispatched at the beginning of this month.

Francis Ortiz and workers, Porto Rico .....	\$ 40.00
Alice E. Luce, Mexico .....	30.00
John D. James, China .....	30.00
Niels Sorensen, South America .....	30.00
L. M. Anglin, China .....	30.00
H. E. Hansen, North China .....	30.00
M. M. Pinson, Mexican work .....	30.00
Geo. M. Kelly, China .....	25.00
H. C. Ball, Texas (Mexican work) .....	20.00
E. A. Barnes, Central America .....	20.00
Mary Chapman, India .....	20.00
Lloyd Creamer, North China .....	20.00
Gideon Dahlstein, China .....	20.00
Solomon Feliciano, Porto Rico .....	20.00
Edgar Steinberg, North China .....	20.00
Estella Bernauer, Japan (for native worker) .....	20.00
Alice C. Wood, South America .....	20.00
Lillian Denney, India .....	20.00
Lillian Trasher, Egypt .....	20.00
W. K. Norton, India (now here) .....	20.00
B. F. Schoeneich, Cen. America .....	20.00
Harry Bowley, West Africa .....	20.00
Robert F. Cook, So. India .....	20.00
Maria Juergensen, Japan .....	20.00
J. Fullerton, West China .....	20.00
John Preston, Mexican work .....	20.00
Lydia Hofer, China .....	20.00
Joseph Blakeney, South Africa .....	20.00
Miss C. B. Herron, India .....	15.00
B. S. Moore, Japan .....	15.00
Loreta Garza, Mexican work .....	10.00
Addell Harrison, China .....	10.00
Laura Gardner, India .....	10.00
W. J. Taylor, Japan .....	10.00
Hattie Hacker, India .....	10.00
Mrs. N. D. Nichols, China, for Mr. and Mrs. Slager .....	10.00
Arnulfo Lopez, Mexican work .....	10.00
Maria Gerber, Armenian work .....	7.00
Mrs. Daniel Awrey, in this country .....	5.00
Carrie Anderson, South China .....	5.00
Sarah Kugler, South China .....	5.00
Mrs. Hodges, Congo Belge .....	5.00
<b>Total .....</b>	<b>\$ 772.00</b>
Amount previously sent this year .....	7956.98
<b>Total .....</b>	<b>\$8728.98</b>

**The Pilgrims' Mission, Benares, U. P.** During the past seven months our workers have been going out almost daily among the pilgrims and others of Benares, selling and distributing Gospels and Christian tracts and speaking as they had opportunity. Thousands have been interested enough to pay a small price for the Scriptures. Thus God's

Word has gone into many homes where it will be read more or less. We believe there are many secret believers in Christ who because of the awful persecution they would have to suffer, do not confess him openly in baptism. But many nominal Hindoos are singing the praises of Christ and we are looking for the day of a great ingathering.

God has been very good to us in supplying our needs which have been considerable over a hundred dollars a month. We are now employing seven married men and have a Christian community of over twenty living with us. Our men when boys were trained in the orphanage at Dhond. This orphanage has supplied many earnest Christian workers for north India. We do not employ tobacco-using Christians of the large boards. Our young men have not the education of some, but they believe the Bib'e to be God's Word and try to live holy lives.

We again ask for prayer. S. D. Gordon, in his book on prayer says, "When it became clear to me some few years ago that my Master would not have me go yet to those parts of the earth where the need is greatest, a deep tinge of disappointment came over me. Then as I realized the wisdom His sovereignty in service, it came to me anew that I could exert a positive influence in those lands for Him by prayer. There are certain ones for whom I pray by name, at certain intervals. And it gives great simplicity to my faith and great gladness to my heart to remember that each time such prayer is breathed out, my spirit personality is being projected yonder, and in effect I am standing in Shanghai, and Calcutta and Tokyo in turn pleading the power of Jesus' victory over the evil one there, and on behalf of those faithful ones standing there for God." Lately we have been much impressed with the importance of prayer. We believe it is the most important work a Christian can do. We missionaries on the field need to pray more and we very much need the prayers of God's people at home. But we are not likely to pray more unless we have a certain time each day when we drop every thing and get alone with God. Can we not take time to do the greatest work any man can ever do, that is to pray? We are living in serious times. The world never faced such a crisis before. How blessed the hope of those who look for His soon appearing.

We do not yet know just when my brother and wife with the expected new missionaries will arrive. War conditions may cause a delay. But he has very kindly invited my wife and me to continue here working in association with him. So the Lord willing we will continue on here for at least sometime after they return. So we can continue to be addressed at The Pilgrims' Mission, Benares, U. P. India.—Very gratefully, yours in His service, Mr. and Mrs. John E. Norton:

**We sell Oxford, Holman, International, Cambridge, and American Standard Bibles and Testaments.**

**PREACHER WANTED.**

**Mulberry, Ark.** Work just started in Mulberry. We have had a week's meeting and things are stirred up. A number of people want the baptism. This morning we have rented a large house for a month, and want some Spirit-filled preacher and workers that are in fellowship with the General Council to come this way as this is a new field.—J. W. Hudson and Oscar Briggs.

**Robertsdale, Ala.** Just closed a good meeting five miles south of Foley, Ala., where many hearts were revived, some saved, and one reclaimed and received her baptism. The meeting lasted two weeks. We will begin service in the Court House at Bay Minette, Ala., on Monday night, the Lord willing. We had a glorious meeting at El Bethel church, four and a half miles east of Robertsdale, Ala., a few weeks ago. The band is growing and also is in unity for which we praise the Lord. They have one of the best Sunday Schools that we know of. There are many people interested about their souls. Pray much that God will keep them at El Bethel and give them a good pastor. Pray for us that God will help us to stay in His will.—O. O. Huguen, wife and worker, Sister Katie Campbell.

**Noxall, Mo.** On leaving the Puxico camp meeting on September 1st, I arrived at my home near Noxall to conduct the night service, and I found a dear old Baptist brother from Kentucky who gave out the Word in power and demonstration of the Spirit, which went as an arrow to the heart of sinners and wonderfully revived the saints: When the invitation to seekers was made several came. We all went down before the Lord in prayer and the mighty power of God came down, filling the whole house as on the day of Pentecost. Two received the blessed Holy Spirit and spoke in tongues as in Acts 2:4, and two sinners accepted the Lord, and a mighty wave of glory swept over the house. Have been having good meetings ever since with Sister Westbrook of Cannalou, Mo., in charge.—J. J. Mayer.

**BIG CAMPAIGN FOR OTTAWA, CANADA.**

A Pentecostal Convention will be held in the "Pentecostal Tabernacle" (Clarey Theatre), Bank St., near Gladstone, **October 1st to 14th.** Meals and lodgings can be had at reasonable rate by writing C. W. Butler, 141 Glen Ave., Ottawa. We are praying and planning that this convention will be only a mighty beginning for a city campaign for this winter, if Jesus tarries. Pray for us to this end.—Geo. A. Chambers, Pastor.

**The General Camp Meeting of the Assemblies of God for Iowa and North Missouri** will be held at **Davis City, Ia., Sept. 5th to 16th.** Davis City has a beautiful park and tents will be on the ground, also rooms can be obtained near the ground. Workers will be cared for free of charge. Pastor John Goben in charge.

**Pentecostal Camp Meeting, Harrison Center, Indiana,** August 24 to Sept. 22. Evangelists Bro. and Sister Jewell and other speakers and workers. Three meetings daily. For information apply to F. W. Jewell, Petoskey, Mich.

**Don't forget the Missionaries need help in the summer months as well as the winter.**

## FELLOWSHIP IN CHRIST

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

### REPORTS FROM THE FIELD.

**Copeland, Ark.** I have just closed a meeting at Applo. The Lord blessed in a wonderful way. Thirty-six were saved, and thirty received the baptism of the Holy Spirit, and twenty-three were baptized in water.—C. G. Robinson.

**Heafer, Ark.** Just closed a meeting at Heafer, Ark., eleven saved, ten baptized in the Holy Ghost and many hearts made glad with the refreshing showers of God's sweet love. Pray for us.—J. S. David, Elaine, Ark.

**Taylor, Okla.** I left Perry, Ark., the other day. Twenty-six received their "Pentecost" and I hear that the power is still falling, and the people are going on with the Lord. I am here in the battle, seven miles north of Keota. Bro. Sallie is here, but am to leave soon. Pray the Lord will give the victory and send the help needed.—C. E. Shields.

**Monette, Ark.** Have just closed a four weeks' meeting here at Monette. Some were saved from sin, about a dozen received the Holy Ghost as on the day of Pentecost, and many hungry souls are getting light on old time religion. God is confirming His Word with signs following according to Mark 16:17-19. There are about thirty who have received the baptism here. Pray for us.—Wm. Click, Pastor.

**East Machias, Me.** I have just got home from a Pentecostal camp meeting up in Washburn, Me., and my eyes have seen the wonderful works of God. During the week I was there about forty received their baptism according to Acts 2:4, and with praise to Jesus I am glad to report that I was one of them. I am out on the same lines as you and have a mission here at East Machias, Me. Should any of your preachers come this way, look me up, as my home is open to the saints of God by night and day. O, Glory! God bless you all, Amen.—M. L. Rumery.

**Warsaw, Mo.** Since we started here, the Lord has wonderfully blessed us. Four have been saved and several are seeking the baptism, and many are under conviction. We ask the prayers of God's saints everywhere that God's power might be manifest at this place. There are large crowds almost every night. They are hungry for God and His Word. There are some old people attending this meeting who have lived in sin all their lives and seem to be under conviction, also three deaf and dumb ones, and we ask your prayers that they may receive their speech and hearing for God's glory.—O a Miller.

**Denver, Colo.** We were privileged to stop off at Denver and we stayed with Bro. Richardson and wife over Sunday. God permitted me to preach on the street where I used to live in sin and be a gambler, and God gave us two souls right on the street. Oh, how I praised the Lord for the privilege of coming to places where I used to live in sin and debauchery and lift up the blood of Jesus as the only remedy for sin.—Thomas Griffin.

**Ronda, W. Va.** Praise the Lord we are still on the battle ground and God is still giving victory. Closed our meeting at Ronda, W. Va., five were baptized in water and two received the baptism as in Acts 2:4. By request of the pastor of the Free Will Baptist Church at Dry Branch, W. Va., Sunday, August 14th, I started in for a week's meeting. The blessed Lord has been in each meeting to convict souls, and the Word found lodging place in many hearts. On Sunday the Lord gave us a really warm meeting, and at the night service sinners came weeping to the altar. God's power fell on one woman at the altar and she fell on the floor. There are many in this place that have never witnessed a meeting of this kind. Pray earnestly for the souls in this place and for the pastor of this church that God will fill him with the Holy Spirit, and that I will ever be found humble at the blessed Saviour's feet.—John H. Stroud.

**Camp, Ark.** We acted part of last winter and some of this spring as assistant pastor of the M. E. church in my home town. We did not compromise with sin or formality, but preached the straight Gospel in all its fulness. The cause of Christ was greatly built up there and a revival followed and several found God. Our first meeting this summer was at Star Lime Works, Ky. Three were saved and fifteen sanctified and many promising to go all the way with God.

We are now at Camp. This makes the fourth meeting for me at this place. The first meeting there were nearly sixty conversions and two received the baptism. The next nearly that many saved and about fifteen baptized with the Holy Ghost. Last fall in a nine days' camp there were four or five saved and eight received the Holy Ghost as in Acts 2:4.

This meeting has started out slow, but some are finding God. Last Sunday we preached a funeral and one was converted in the graveyard, another one saved last night, and one sanctified. We are endeavoring to keep the people out of both formalism and fanaticism, and on the main line to glory.—R. T. Johnson of Neelyville, Mo.

**Sparks, Okla.** I want to tell how the Lord is saving the people round Sparks. Bro. Long has closed a meeting at Payson, five miles south of Sparks, and it is claimed that over a hundred were saved, and sixty-three have been baptized. One Mexican got saved and received the baptism, and went and called for his money from the railroad company where he was working, and has taken his Bible and started to Mexico to preach the Word to his people. Some say that he was well educated. We will give the Lord all the praise for this good work.—E. Vuncannon.

**Quinlan, Texas.** Just closed a meeting twelve miles east of Quinlan. We had blessed victory through the meeting and several were saved. No one received the baptism of the Holy Ghost, but the community was stirred for miles around. People came from far and near, as it was a new field, and many were convinced of the truth, and we expect, D. V., to go back and hold another meeting. Bro. J. B. Smith assisted in the preaching. This is an open field for miles around, and there is a great work to be done for the Master. Our work at Quinlan and the adjoining assemblies is in very good condition. We expect to make our headquarters at Quinlan this fall and winter. Let all who read this pray that God may use us for His glory.—Pastor James Medley and wife.

**Koshkonong, Mo.** Sister Zola Taylor has just closed a four weeks' meeting here at this place. Bro. Eli DePriest was with us part of the time, and other workers were here from different places. This sister has been a great help to the saints in this place. Seven were saved and four received the baptism of the Holy Ghost as in Acts 2:4. There were some marvellous cases of healing. One sister came from Chelsea, Okla., to be prayed for healing of gallstones, and she went back home to Oklahoma rejoicing. One sister had dropsy and was prayed for and the Lord wonderfully touched her body. Doctors had given her up. There were also other marvellous healings, dancing in the Spirit, and messages in tongues and interpretation about the soon coming of the Lord. Praise the Lord! Pray for us.—Evang. James O. Shurron.

### SIGNS IN THE HEAVENS ABOVE. Showers of Meteors Seen on the Gulf.

Galveston, Aug. 16.—The report of an exceptional shower of meteors in the gulf is made by Capt. S. A. McDonald, who has charge of the schooner Arcas, in the service of the Gulf Fisheries Company, which has just arrived in Galveston from the Mexican banks.

Capt. McDonald stated that the display began on the night of August 11th and continued through the nights of the 12th and 13th. The skies were constantly ablaze with a shower of meteors.

The Camp Meeting at Fraser, Iowa, is postponed to Sept. 5th to 19th. Full particulars from Arthur C. Berry, Fort Dodge, Iowa. Meeting now being held at 11th and 4th St. north, Fort Dodge.

# A VISION IN THE HEAVENS

"BE YE CONVERTED, JESUS IS COMING SOON!"

On Palm Sunday last year a vision could be seen in the heavens from several places in Stavanger, Norway. A teacher in one of the city's grammar schools writes the following about this vision in "Stavanger Aftenblad."

For some reason or other the Stavanger newspapers have not wanted to relate the incident before now. A minister to whom one of the newspaper men had gone in order to hear what he had to say in regard to printing the story of the vision, answered that although he knew that visions like these were not unusual in serious times, still he would not advise them to print the matter, because it would awaken altogether too much anxiety among the people. Just as though it were an easy thing to awaken anxiety in our beloved city and in our beloved fatherland! In one of our small churches a meeting was held shortly after this occurrence where the matter was thoroughly described. An eye-witness was also present.

In the following lines I will relate the information which I received from the eye-witnesses both in words and writings on the Monday after Palm Sunday.

On Monday morning, April 17th, 1916, at 10 o'clock, I met with my class to spend my usual hours in teaching them. It was a seventh grade and the boys were already in their seats. I soon noticed that the boys tried to suppress a curious and generally prevailing anxiety. When I wished to know more about it, someone knocked on the door. A boy asked me to come down to the third grade immediately. In the third grade there was anxiety prevailing also. The teacher pointed to three boys and said, "These boys have seen something wonderful." He asked them to relate to me also what they had seen. Now I suspected the reason for the anxiety among my pupils and hurried back to my room. One of the boys arose and said, "O. has seen something wonderful." Another said, "M. has also." I allowed these boys to sit far apart and told them to write down what they had seen. While the boys were doing this, word came from a class of girls that someone there had seen the same vision. The teacher, Miss B., had one of the girls write down what she had seen.

All of this occurred in the morning. At one o'clock the afternoon classes reported. During the first recess I passed through the corridor as one of the classes passed out. The teacher seemed to be very deeply moved. "This is not just an invention. Two boys in my class have seen the vision also."

Now I am relating in the words of the eye-witness the following story.

From the Seventh Grade. Boys from 14-15 years of age. The first one writes—"Yesterday I came from Stokkevandet together with another boy. We remained in Byhaugen a long while. Then he saw a big, black cloud come across the heavens. He also saw that it became very red, just as though there was a great deal of heat behind it. He now called my attention to it. Just then we saw some large letters: 'BE YE CONVERTED, JESUS IS COMING SOON!' Then an angel appeared and said 'AMEN.' At his side we saw a large cross. The angel had large white wings. This happened between eight and nine o'clock. We stood a long while and gazed upon the sight. It stood like an arch in the heavens

for a long time. It was in the west. We became very much alarmed because of this sight. It was as though it had all been fire. During the whole time it was light, but afterwards it became very dark. A big, black cloud hid it all. We now went home and told father and mother all we had seen. The letters were very large. We could see them distinctly. They wanted to go down and see this sight also, but they could not see it.

Then I ate my supper and tried to sleep, but I could not. I remained awake a large part of the night and thought about this wonderful vision."

The second boy says:—"Between 7:30 and 9 o'clock yesterday we saw a dark cloud. Then it became very bright and the light became just like a rainbow. Then there came some letters: 'BE YE CONVERTED, FOR JESUS IS COMING SOON!' These letters were very red. Then there came an angel with wings and then under it stood 'AMEN.' This was up at Byhaugen right across the sky. When we first saw it there was a light across the whole sky. It was then that the letters came. They were very large. The whole sentence was almost as big as a rainbow. The angel was very big and white. Then there was another light and it was much brighter than the first. The sky opened wide. Then it was that the letters came out."

From the Fourth Grade the story is like this:—I threw a ball up in the air, then I caught sight of an angel. I called to a boy and asked him what it was, and he said that it was written, that Jesus is coming soon. I went home and told about it. J.

From the Third Grade. Boys nine years old. 1. "BE YE CONVERTED, JESUS IS COMING SOON." Then there came an angel. We saw one wing and one hand. It was last night at 7 o'clock. O.

2. "BE YE CONVERTED, JESUS IS COMING SOON." We saw one wing and one arm, 7 o'clock in the evening. O.

The two stories were followed by drawings that the small boys had made. Undoubtedly they thought that they could better express what was on their minds with pictures than words.

An eleven year old girl writes:—"Yesterday when I was out playing and threw my ball up in the air, I saw the name JESUS. I called to another girl. Then the sky parted still more and we could see plainly—'BE YE CONVERTED, FOR JESUS IS COMING SOON!' When we had read it it disappeared and an angel dressed in white appeared. We could see the wings plainly. It had a belt with a spot of gold on one side and under the angel stood 'AMEN.'" G.

Stavanger, March 7th, 1917.

S. E. Lura.

Teacher at the Stavanger Grammar School. Translated from the Swedish by Pastor Pusetrus Swartz, Chicago.—From Light and Truth.

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REQUESTS FOR PRAYER.

"I am seeking the baptism, please pray for me."—M. S., Fredericktown, Mo.

"Pray earnestly to God for my healing. I have poor circulation of the blood and nervousness."—M. C., Coldwell, Kans.

"Pray for the town of Mulberry that there will be a work established here and pray for me that I will overcome and do God's will."—B. C.

"Pray for me, and that the Lord will lead my husband out into liberty. Pray that the Lord will send a revival to this place."—D. W. J., Argonia, Kans.

"Please pray for my friend that she may be saved, and for me that I may be healed and grow stronger in the Lord, and for the Lord to open the way for me to attend meetings."—A. M.

"Pray for the Lord to heal me of heart trouble. I have such shortness of breath that it seems I cannot live. Pray for the Lord to baptize me with the Holy Spirit."—S. D., Whitewater, Wis.

"Will you pray for my husband that he will get a job here and stay for the winter. Pray for my son, he wants to do right. Pray that he may be filled with the Holy Spirit."—R. E. J., Teyah, Texas.

"Please pray for my uncle who was gloriously saved a short time ago from a very wicked life, but he has such horrible feelings in the pit of his stomach that he sometimes feels like committing suicide. Do pray fervently."—V. M., Duluth.

A mother in Black Oak, Ark., requests prayer for her son in the navy that he may be saved, also for her family that she may win them all to God. Also that a brother may be delivered from the tobacco habit, and that he may be filled with the Holy Ghost.

I want to give thanks that in answer to prayer our little babe is entirely healed of whooping cough, praise the Lord! I want you to pray that my eyes may be healed entirely of granulated lids; have been nearly blind for nearly a week.—W. A. W., Kingsville, Texas.

"Pray for me to be healed of extreme nervousness, and to be filled with the fire of God and overcoming power. Pray for husband and three children to be saved, for a brother that once started and got disgusted with the preachers and went back, also for a sister to be healed, and for my gums and teeth to be restored. Pray for a real Spirit-filled band to come here and hold a revival."—Mrs. L. Schubeck, 2458 Grand Ave., Beaumont, Tex.

"I want to ask prayer for my father, his wife and four children to be saved, and to be healed. My father and two small children have lung trouble, and my step-mother has dropsy. All are sinners but father tries to think he is a Christian. I have also a brother and his wife who are hard sinners; pray for them. Also a brother in the army who wrote and asked me to pray for him. Also pray for my husband, that he may be drawn closer to God. Pray for me that I may live close to God."—N. M. P., Lacenter, Ky.

TENT WANTED.

I would like to rent small or medium-sized circle tent for a revival to begin about Sept. 15th and last until the latter part of October, as the Lord may lead. I am willing to pay promptly for its use, take proper care, and return same in good order."—L. C. Nelson, Gen. Del., Ardmore, Okla.

CONVENTION!

The Tenth Annual Inter-State Pentecostal Convention will be held with Assembly of God, at the Gospel School, Findlay, Ohio, Oct. 5 to 14, 1917. Services will begin Friday at 7:30 p. m., and continue daily at 10:00 a. m., 2:30 and 7:30 p. m. All Pentecostal Evangelists, Pastors, Workers and Seekers in Ohio and adjoining States, are invited to attend, and on Tuesday and Wednesday consider the important matters of interest to the Assemblies of God in the U. S. A., Canada and foreign lands. For further information write Elder T. K. Leonard, Findlay, Ohio, U. S. A.

NEBRASKA STATE CAMP MEETING.

The Nebraska State Camp Meeting will be held in the City Park at Auburn, Neb., Sept. 15th to 25th. Evangelists Le Roy M. Kopp and wife and other workers will have charge under God. Tents, 10x12 may be secured for \$3.00; cots, 50 cents. Bring your own cooking utensils and toilet articles. The teaching will be straight and Scriptural. No side issue. Revival services will probably continue for a week or two after the close of the camp. Order tents and cots at once. For information write to Geo. W. Hawley, Auburn, Neb.

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I 5]

GENESIS

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

5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

The second day: vapour above, water below.

6 And God said, Let there be a 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 grass, and herb yielding seed his kind, and the tree yielding whose seed was in itself, after kind: and God saw that it was good. 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 the lights in the firmament of the heaven divide the day from the night, and let them be for signs, etc.

Lit. expanse (i.e. of waters beneath, of vapour above).

i.e. the expanse above, the heaven of the clouds.

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