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R INCIDENTS IN THE LIFE OF A BRITISH BLUEJACKET

B. G. D— was born in a village near Rochester in Kent, and schooled in London, where the earliest days of recollection were spent. His parents, who were Christians, were both deaf and dumb and he was their only child.

Notwithstanding their affliction, he was early taught the Scriptures. At the age of ten D— lost his mother, and at fourteen was living in the haunts of lowest Lambeth.

After a series of thefts, forgeries, and the like, coupled with police-court appearances and their usual results, he ran away from home, and joined the Navy at Devonport—a fugitive from justice, and society.

Passing through the training school of H. M. S. Impregnable, he launched out as a fully-fledged jack-tar; the company of older sailors was resorted to, and young D— soon became the companion of questionable characters, and the friend of bookmakers, whilst gambling, card-playing, drinking, swearing, and other attendant evils, were freely indulged in. On board ship he became a ringleader in every kind of mischief, and when on shore, was noted for disturbing religious meetings, scoffing at young Christians, and describing as fanaticism and hypocrisy, anything and everything of a religious nature.

Passing from one ship to another, visiting various parts of the world, without thought of, or desire for God, the days sped on, opportunities were lost, and deeper and deeper sank this hell-bound sailor into wickedness and vice. In 1906 he was an eyewitness



“For me to live is Christ.”

Evangelist Andrew D. Urshan, whose remarkable biography is just off the Press. See Advertisement.

of the heroic deed which won for Sub-Lieut. Noble, the Stanhope gold medal for the bravest deed of the year. When on leave the money he had saved at sea, was spent ruthlessly and carelessly, to the detriment of both soul and body, and his drunken habits soon led to his being dis-rated and sent to Chatham with a view to reformation.

In 1909 D—’s father died of epilepsy, broken-hearted. For a moment the godless blue-jacket pulled himself up, only to break out afresh and in an even worse degree, immediately his father’s body was laid to rest in Tooting cemetery. His father’s friends (being “religious” as he termed them) he did not want, the rest of his relatives (with the exception of an aunt) he did not concern himself about.

Whilst at Gibraltar D— received a letter from some deaf and dumb people he had never seen, but who had known and respected his father, offering him, when on shore, a home. Returning to England again, a resolve was made, and soon put into practice to visit his benefactors, out of mere curiosity, as he remarked. Sad to relate he could not leave the seaport for this purpose before sampling the stock-in-trade of the Royal Hotel. Arriving at his destination at midnight the worse for drink, he was met by the two daughters of his kind friend, and for the first time felt ashamed to be in the company of those whose lives were a striking contrast to his own. The next day, being Sunday, for respectability’s (Continued on page 15.)

ACTS—TWO—FOUR—PAST AND PRESENT.

By Miss Elizabeth Sisson.

After reflections of the 1917 Council and the Missionary Conference in St. Louis.

To see that august body in their deep deliberations and dealings with Pentecostal problems, and then in thought turn back to the preceding year and a half secret prayer to which God had called one, for world-wide revival,—to realize that there was not one vestige of this great body, and of the greater body which they represented, and of all its red-hot work of God in Pentecost all over the world, in those lonely hours when God called one out to pray thus twelve years ago—all had come into existence since! What an emphasis on prayer! What a mighty answer of prayer is God! What a mighty Ruler in the Universe! What a Sovereign in making and carrying forth His plans! The prayers He has thus answered in the years since Pentecost began! Prayers doubtless as truly begotten of God as were the answers.

Our Sovereign would now, in the end of the dispensation, have a repetition of His grace of Acts 2:4, and therefore set in action all this train of spiritual forces—the prayers, the answers—to bring it to pass. Indeed the first downpour of Acts 2:4 was not without mighty preceding prayer: "Tarry ye until," "Commanded them that they should not depart from Jerusalem." "These all continued in prayer and supplication." When the prayer vessel was filled, down came the answer in Acts 2:4. And who was to say Him "Nay," if He chose to repeat Acts 2:4, the grace of Pentecost, in the close of the dispensation, more especially as His sovereign will had foretold He would do it (Joel 2:23)!

Two Rains for One Harvest.

Early and latter rains should cover a dispensation of grace, He said. And when Acts 2:4 came with its rushing mighty wind, etc., Peter, standing up with the eleven, said to the assembled crowds, "This is that" which was spoken by the prophet Joel. So this was the early or "former rain." According to the figure used, these rain epochs should be at the beginning and close of the harvest. As Palestine began her harvest, germinated her seed with "former" or first rain, so the little new church of the Apostolic hour should be germinated by the "former rain" of Acts 2:4; and as at the close of the harvest, for maturing it, Palestine gave her "latter rain," so God foretold by the mouth of His prophet Joel that He would with latter rain repeat Acts 2:4.

We may not then be surprised that prophecy has become history, and Acts 2:4 is taking place everywhere in heathen lands and so-called Christendom. We must not be vexed if God now moves without saying to His people "By your leave;" and when they do not draw Him from the throne, and He acts

as a magnet to them and draws them from the earth. 'Tis Love's old story of the bridegroom and the bride—drawn out in large characters—for it is divine love's culmination, involving heaven, eternity and the universe of God! This first "catching away also has two divisions—the "ready ones" from among the dead, the preresurrectionists, or first resurrectionists of whom Paul speaks in Phil. 3:11-14, and of which company he so ardently longed to be—and the "ready ones" from the earth who do not die, but by translation power rise to meet Him. Many of the saints after their experience of Acts 2:4 feel even now much of this physical upward drawing—their bodies seem at times emptied of weight, and so light. In the Holy Ghost inflation there is a law that can break up the law of gravitation—witness Philip at Azotus. Acts 8:39, 40.

Latter Rain Doubles the Result.

When God spoke by the mouth of His prophet Joel, He said the early "former" rain was but "moderate" compared to the harvest rain, the "latter" ripening rain. We read the book of Acts, with its marvellous records of the frequent downpour of the Holy Spirit, its miracles of healing, of casting out of demons, its guidance by glorious illuminations, visions and revelations, to see what God calls "moderate." The harvest rain, the "latter rain" in the Palestine climate (that is the figure God is using here in Joel) was double the downfall of "former" rain. God goes on to say, in the end of the age, He would cause rain to come down, which should be the former and latter rain doubled together "in one month" Joel 2:23. Whatever the term "month" indicates, certainly a very brief period it is on the face of it, an overwhelmingly rapid work of sovereign grace! So let us look for everywhere more of Acts 2:4 on more people, in more power. It is God's plan that the dispensation should close in a blaze of spiritual light, notwithstanding it is the hour of Laodicea's decay and of God's vomiting her forth. Notwithstanding it is the hour of the world's most terrible judgments, in the midst of all God is coming to be admired in His people, in all them that believe (a real deep spiritual coming of His) before He comes for His people.

One in Two Parts.

We know that His dispensational, literal coming, has two parts. First a coming for His people, second, a coming with His people; really a continuation of His journey. As if a man wrote to some of his friends that he would come from Tobolsk, Russia, to New York, and for them to make ready and come to Paris to meet him, that together they might return to New York. On his part one journey with two successive stages. So Jesus leaves the throne, meets His "ready ones" in the air and together they return to the earth. First part, the coming as a thief in the night, to steal away His jewels, the "ready ones," the Bride and bridal company. Second part, when "He shall come and ten thousands of His saints with Him," when the jewels shall be displayed, when "every eye shall see Him" and "they who pierced Him" (the Jewish nation). When matured the "ready ones" act to Him as a magnet, and He acts

as a magnet to them and draws them from the earth. 'Tis Love's old story of the bridegroom and the bride—drawn out in large characters—for it is divine love's culmination, involving heaven, eternity and the universe of God! This first "catching away also has two divisions—the "ready ones" from among the dead, the preresurrectionists, or first resurrectionists of whom Paul speaks in Phil. 3:11-14, and of which company he so ardently longed to be—and the "ready ones" from the earth who do not die, but by translation power rise to meet Him. Many of the saints after their experience of Acts 2:4 feel even now much of this physical upward drawing—their bodies seem at times emptied of weight, and so light. In the Holy Ghost inflation there is a law that can break up the law of gravitation—witness Philip at Azotus. Acts 8:39, 40.

Second part of Christ's coming: His feet stand on the Mount of Olives—the mountain by a mighty convulsion of nature splits in two, the waters of the Mediterranean, Dead Sea and Euphrates unite—face of Palestine changes—"A nation," the Jewish, "is born in a day." Judgments begin in the earth; God overthrows for the Jews their foes, begins the general house-cleaning time, the earth-renovation, preparatory to His own blessed millennial reign. (But before all this there is a spiritual coming of the Lord; that is on just now. A coming of the Lord as the Baptizer with the Holy Ghost and fire. A coming as the Repeater of Acts 2:4. A coming to fill the vessels of the wise virgins with oil, provision to make a people ready for the Bridegroom in the air. Yes, Acts 2:4 and all its after glorious fulness and "walk in the Spirit" is God's way of making ready such a company.)

Two things strike one about Acts 2:4, as God opens His program for this judgment hour, with a repetition of it: (1) the recoil from it of many of God's most mature saints of this age, (2) the place it holds in leading the van of all the gifts of the Spirit, which in the gift-shop (1 Cor. 12) are enumerated as nine (1 Cor. 12:8-10). These all came in the apostolic church after the now despised operation of Acts 2:4. And for nearly two thousand years have been practically lost, a dead letter, difficult even to define, because null and void in the experience of the church. Only now after God's beginning to repeat among us Acts 2:4, are they in mild form creeping in among us.

Why So Few Gifts?

Why throughout the church age have we been so largely without them? And why are they now since God's repetition of Acts 2:4 so feebly coming in among the Acts 2:4 company?

The inference is clear, while the Holy Spirit's operations in the Christian Church were below Acts 2:4 there was

not in the human creature—saved, sanctified and on some lines blessedly controlled by the Spirit though he might be—there was not abandonment enough for lee-way, for the gentle Dove to bring in the train of the Spirit-gifts. And even now the company who have yielded to God's order and gone down under the operations of Acts 2:4, though marvelous beginnings of the gift-life of the Spirit do appear—witness the healings among raw heathen in answer to the faith of Acts 2:4 stamp of missionaries, some mighty instances of casting out from fearful demon possessions, the multiplication of food here and there—yet they are not to date sufficiently pliable to let the Dove-Spirit have right of way to bring in the **full order**. "All these worketh. . . the Spirit." Cor. 12:11. Oh how the flesh has to get out of the way for the Spirit to work! The human mind, the self-holding, the nature of man has to die on the cross to make room for the Spirit. Before each great fullness of the Spirit there must be a deeper death in the natural. "And the priests could not stand to minister in the temple" when the glory of the Lord fell. Thank God for the cross, whenever and however God lets it come forth. He took care to have it hidden in all the folds of the Messiah movement when Jesus came. God saw to it that He was made "a stone of stumbling, and a rock of offence" to Jews, Greeks and Romans. It was the "foolishness of God," but wiser than the wisdom of men; it supplied the necessary barrier to the flesh joining God's movement.

Again the foolishness of God in the baptism of the Spirit which the early church was commanded to wait for in Luke 24:49, Acts 1:4, which Acts 2:4 shows how truly they received what they "tarried" and "waited" for. Again at the end of the age in His last ripening, maturing movement, God comes forth with more of His "foolishness" in daring to repeat Acts 2:4. Will this "tongue movement" succeed? Inevitably it will, as all God's "foolishness" does; for it is "wiser than the wisdom of men." His movements may go slower when He makes it obnoxious to the flesh, but it is purer and safer; though even so, there may be a Judas among every twelve chosen. But were it easier to the flesh, there might be eleven of the Judas type in every twelve chosen. The "tongues" are certainly now to on-lookers the crux! They are "the offence of the cross." While the party operated upon as "the Spirit gives them utterance" is filled with heavenly ecstasy, speaking "to God" "mysteries." "edifying" or "building himself up" (1 Cor. 14:1-4), he that beholdeth, sitting in the seat of the scornful, despises the one being used in a "tongue." Hallelujah! Such a speaker is feebly measuring into the mystery of His Master's cross, with, thank God, more to follow.

"Onward Christian soldier,
Marching as to war,
With the cross of Jesus
Going on before."

Oh thank God for the cross in all its varied aspects—the precious instrument whereby we are admitted to "the fellowship of His sufferings" which Paul so intensely craved (Phil. 3:10), conceiving it his only pathway into the first resurrection glory (Phil. 3:11-14). Can there be any other pathway into translation glory than the way of the cross? (We understand God so far as we have been crucified.)

God's life comes forth in us so far as we have been crucified.

Christ's works are manifested through us so far as we have been crucified.

The nine-fruited life of the Spirit shines out so far as we have been crucified.)

Up Against God.

Acts 2:4 tells us God alone was responsible for the "tongues." The plan was His—as they "tarried" they were not dreaming of tongues, or of prostrations, or of drunkenness—but suddenly "from heaven" as of "a rushing mighty wind came God's order—and "the Spirit" gave the "utterance." He who was against it then was back up against, not man, but God. The mockers said, "These men are full of new wine," but it was not man but God who was operating upon man, whom they mocked. And now when He repeats this grace there are some mockers—but their backs are up against—not man but God. Puny children of clay, who are we, that we should fight against God? "But," says one, "I do not fight it, I think there is some good in it." But to stand on high and thus look down in such a spirit of condescension upon the graces of God is but one degree less than to fight it. When God has come in the earth the second time with such grace our place is not that of fighters, indifferents or patronizers, but seekers. Only so are we guiltless before His provision. (With hand on our mouth, and face on the ground, let us come into the presence of God and cry for the utmost provision of His grace in this last hour of this dispensation.) So only shall we keep step with God, and walk abreast with Him and number among the five wise virgins, who as bride go in to the marriage supper of the Lamb.

For Ripening the Grain.

But some one says, "I cannot believe that Acts 2:4 is the only requisite for brideship." Oh, no! no! Acts 2:4 is only the God-given threshold of the great house of salvation for the maturing of saints. We see by Peter's sermon in Acts 2 that being justified, baptized in water and then the gift of the Holy Ghost (Acts 2:38-39) was God's order in initial salvation. The first two steps in normal salvation. Any other order than the God-given pattern is abnormal. For over 1900 years the church has lost the pattern. Now to "Whosoever will," God is restoring His pattern; for "the gifts and the callings of God are without repentance." He will have the church go out of this dispensation on the same pattern He brought her in upon. But it was all only begun on the day of Pentecost. There is a vast difference between fruit rightly set on the tree and fruit

fully matured. Hence Paul says, (Phil. 3:11-15) he wanted to be a first resurrectionist, a first fruiter, "Brethren, I count not myself to have apprehended," (though he thanked his God he "spake with tongues more than they all"). "Not as though I had already attained, either were already perfect, but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." Only one thing Paul says he has apprehended. What is that, Paul? "The pathway in," which if persevered in **uninterruptedly** brings us to full apprehension, full ripening, full maturity. Oh, Pentecostallers, **hear it!** Forgetting those things which are behind and reaching forth unto those things which are before I press toward the mark (down on the Mark: Christ Himself every moment the life, the Mark) for the PRIZE of the high (or upward) calling of God in Christ Jesus."

When in springtime the fruit is normally set on the tree, then sun and air, and wind and sap—all things, in a normal season, combine to bring maturity. So in the springtime of forming God's church, and in the springtime of the individual believer in setting us as first on His fair tree of life, the grace of God abounds in Acts 2:4. And this is not as in a backslidden Pentecost rebuked in Cor. 13:1, where tongues, prophecy, spiritual understanding, mighty faith, mighty miracles, casting in all the living, etc., are sounding brass, tinkling cymbal, **nothing**—because in exercise without LOVE.

Gifts and Love are Friends.

Yet love and the other operations of the Spirit are not to be pitted against each other in the normal operations of grace. Paul was none the less in love because the "signs of an apostle were wrought among them. . . in signs, wonders and mighty deeds." None the less in the Spirit of love because he "spake with tongues more than they all." A superficial interpretation of the "love chapter" makes it appear that love and tongues, etc., are pitted against each other; but love and gifts do not fight any more than in nature. Do the young set fruit and the sun, air and sap fight? With the Spirit giving utterance in tongues, there is great increase in love—and upon frequent fuller incomings of love, there is more abounding in tongues, and with each recovery of a Spirit-gift more love, and the increase of love brings us nearer the Spirit-gifts. Each operation of grace, as in nature the sun, the sap, the air, are for the maturing of the fruit—that **the fruit** of all salvation's ages.—the Bride of the Lamb, may come forth. Having fully ripened, the shout of all ages, the shout of the universe, cries as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, "Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him, for the marriage of the Lamb is come." Reason: "His wife hath **made herself ready.**"

THE GOSPEL SHIP

The Christian's walk is very much like a life on board of ship. There are some who are living in the hold of the ship when they ought to be up on the deck in the fresh air. Those on deck are nearest the Captain. He it is who knows every rock and every sunken uncharted rock. His word is, "Come up higher!" Some are right down in the hold, yet they are in the ship; and some are on the lower decks, cramped, with no fresh air and no sunlight, and they only hear the Captain's voice second-hand. But those on deck hear and see, and they get the benefit of wind and sun. The Lord would have us all upper-deck Christians. Where are you? What kind of company do you keep? Down in the hold are the rats, and if they do not kill, they can torment.

The Captain fraternizes with the first-class passengers, and He talks freely and tells them about the voyage. Everyone can be a first-class passenger, because the fare is paid in full.

The chart is ever visible, and it is lighted up at night. Ask for light on the chart and on the difficult places, for rays of light on the Word. If you cannot understand it, it is not the fault of the Word or of the light on the Word, it is the fault of the observer. Where do you live? Do you live on the upper deck? It is the place to read the chart. Those below cannot read the chart. They have everything secondhand. However, they get to their destination, because of the Captain and in spite of themselves.

We read of our great Captain, "He bringeth them to the desired haven." It is a desirable haven, and it is a haven that cannot be described. O, the quiet after the storm, the security after the risk! The haven is land-locked and it is impossible for the storm to get inside. The welcome will be very great and the joy of the welcomers will be greater than of those who arrive. There will be a joy over those who have come from a foreign country, who have come this perilous journey and have evaded all the snares of the enemy. The enemy tries storms, he tries fogs, he tries his sunken rock, and of recent years he has been perfecting his submarines. And he tries to give a false light. He has got his lighthouses, "Christian (?) Science," "Christian (?) Spiritualism," etc., and instead of warning they trap. Look out for all his devices. You can best know the devices of the enemy and the perils of the journey by frequently consulting the Captain. He knows the journey. He is the only one that has gone and come back. The return journey He took in order to bring His people through every obstacle.

The Captain is responsible. He is responsible to Him to whom He belongs. Thus it behooved Him to bring many sons to glory. He has met the enemy on

every point. Let Him meet him for you. We are not ignorant of the devices of the enemy. Why? Because He was not ignorant, and He has told us so many things, and He is not tired of telling.

The journey is real, the enemy is real, and the Captain is real, and He is no other than the great I AM. The I AM is sufficient for you. Rest in His sufficiency. Do not be disturbed by those who will not hear what the Spirit says. He speaks expressly, but it is only the few, the ones on whom He has put His seal, who will listen to His express message. The Spirit-filled will understand the Spirit-given. Do not be concerned as to who receives and who does not. Have you received His words in the day of His speaking? It is only those who heed what the Spirit hath to say to the churches that can have any hope of overcoming the storms, the fogs, the sunken rocks, the submarines and the false lights of the enemy.

The Holy Spirit coming on the hundred and twenty on the day of Pentecost made the dead letter a life-giving message. And to-day, to the Spirit-filled, the Spirit will quicken the message of the Word. Such can say, "In Thy light, we will see light."

If the enemy could not destroy Christ, then it is impossible for him to destroy the weakest saint who is trusting in Christ. Can the enemy bring down Christ from the glory, from the place to which He was raised by the exceeding greatness of the Father's power, far above all the principalities and powers of darkness? Is he strong enough, think you, to extricate any saint who is in Christ? He who rolled back the stone of man, will roll back the opposition of the enemy against His own. One is as easy as the other.

Man says, "Who will roll back the stone for us?" Always looking at the stone! That was the weakest point and the least in the eyes of God, but most in the eyes of man. Man sees the stone, and that is all he sees; but the apostle, writing in the power of the Spirit, speaks of the power that raised Him far above the principalities and powers of the enemy. The apostle did not see the stone, it was left out of his list. The Holy Ghost does not see the stones, it is only man. The stone that man fashioned and placed at the tomb of the Son of man was not worth noticing by the Holy Ghost, and as for the guard that man placed they went to the place where they belonged, earth to earth. They became as dead men. That is how God treats His enemies and how He regards them now. Try and look at things from God's view in every phase of life. Then you will not magnify the stones, the obstacles, the difficulties, but you will see the exceeding great and mighty power of God.

Christ says, "Where I am, there shall also my servant be." Believe His Word, and He will bring you to the desired haven, in spite of the stones, in spite of the rocks, in spite of the world, in spite of the devil, and in spite of yourself.

PALESTINE FOR THE JEWS.

One of the items of greatest interest in the war news is that the British army is close to Jerusalem and that this ancient city may be wrested out of the hands of the Turks within the next few days. According to Dr. Grattan Guinness's notable work, "The Approaching end of the Age," Omar captured Jerusalem just 1260 years ago, 1260 years after Nebuchadnezzar became the first great universal king and had his vision of the future of the Gentile kingdoms. Many prophetic students believe that the year 1917, which is 2520 years from the first year of Nebuchadnezzar's reign, is the last year of the times of the Gentiles and one cannot but watch with interest to see if this year Jerusalem will be taken out of the hands of the heathen Turk who has held it so long, and whether it will be given back to the Jews. The following clipping from the Toronto Globe has special bearing on this fascinating theme.

The letter of Mr. Balfour, British Secretary of State for Foreign Affairs, to Lord Rothschild, expressing the Government's sympathy with the Zionist movement, has naturally created intense interest among all who are concerned with Jewish problems. Mr. Balfour shows that the Government views with favor the establishment of Palestine as a national home for the Jewish people and will use its best endeavors to facilitate the achievement of its object. A British Jewish paper, commenting on this letter, says: "With one step the Jewish cause has made a great bound forward—it is the perceptible lifting of the cloud of centuries." There are many besides Jews who will similarly rejoice in this statement, because it assuredly helps forward the realization of the purpose of God for the Jew, as recorded in Scripture. (It is an old story that a certain monarch asked his chaplain for the evidences of Christianity in a sentence, and at once came the answer, "Sire, the Jew.")

A BOOK WE RECOMMEND.

The Story of My Life, by Andrew D. Urshan, is one of the most fascinating books we have ever read. Every page seems to pulsate with the power of God. It comes from an atmosphere of prayer, and there is alike pathos and pungency from beginning to end of this remarkable work. We consider it the greatest contribution to Pentecostal literature from the point of a living testimony of a missionary who has proved again and again that our great Jehovah answers prayer. The book has not been brought out for profit, but sells at a price within the reach of all. It will be sent for 55 cents (Gt. Britain, 2s. 4d.) postpaid to any address in the world. Order from the Gospel Publishing House.

SOME OF THE GOOD THINGS IN STORE FOR THE WEEKLY EVANGEL READERS.

In writing of our program for the future of the Evangel we have to insert the words, "If the Lord will," for we realize that at any hour He may appear and all the overcomers of the Evangel family will be attending a meeting in the air, and we shall all be so occupied with Him to whom our paper is ever pointing, that all thoughts of earthly programs will fly. However, just as the thoughtful mother thinks ahead for her little ones, so have we been thinking ahead how we can best help and edify our brethren, and the following are some of the prospective features of our paper for the New Year.

Step by Step Through the Life of Our Lord.

Sister Susan C. Easton, one who is blessedly taught of the Lord, and one who has had practical experience in teaching the Word both in India and in this country, will be taking us week by week through the Gospel of Mark during the first six months of the year; and you should get all your friends to subscribe for the Evangel for this feature of the paper if for no other. We believe that before the six months are up, we shall all be lots more in love with Jesus than we are now.

The Revelation of Jesus Christ. What does the last book in the Bible teach?

There never was such interest in the Book of the Revelation as now. Scores and scores are writing for Bro. Turner's excellent book, and other books on this subject. One night a week, we of the editorial staff of the Evangel purpose to meet to study this wonderful book. We shall have all the best books we can get on the subject around us, for we realize that our Lord has revealed to many of His friends some of the wonderful things in this book. But we believe that we shall not have to resort much to these books, but that we shall get the Lord's own interpretation of the Revelation. Will all the Evangel family join in prayer with us that we may have revelation on Revelation, and that which is printed each week may be truly that which Jesus has promised, "He (the Spirit) shall shew you things to come."

The Jew, Past, Present and Future. The Word says, "To the Jew first," and we would by no means put our Jewish friends in the background, especially when there is such interest in Jewish questions, and the fig leaf is beginning to bud. Pastor Paul Redwood of Bristol, England, Bro. Levy of New York and Bro. Philip Sidersky of Baltimore, Md., are Jewish Pentecostal brethren who will have access to the readers of the Evangel to tell them about the Jewish question.

Days of Blessing in a British Prison.

Bro. Max Wood Moorhead, the missionary from India, and editor of "Clouds of Witnesses," was suspected as a German spy when in England and has a wonderful story to tell us of how he was arrested and imprisoned and of how the Lord worked for his deliverance. He had one of the most blessed times of his life in that prison and his testimony is of intense interest.

The Overcoming Life. Some one wrote in the other day and asked whether we believed in Sanctification. Most emphatically, we believe that "without holiness no man shall see the Lord." We realize that there are many who need instruction on the lines of practical holiness, or as some of our brethren put it, "The Life that is Christ;" and others, "The Life of Victory," and others, "The Life of Entire Sanctification," and we purpose doing all in our power to help them. We do not quarrel about terms, all we long to see is that our brethren get into this life of rest in Christ where they can truly please Him. This side of truth will be set forth by different exponents.

Divine Healing. The Pentecostal movement stands four-square for the truth of healing for the body on the basis of the Atonement of Him who "bare our sicknesses." Sister M. Martin of London, whose life has been much used in the ministry of healing, and whose pen has been much blessed of God, has promised to write on this important subject for us. Sister Elizabeth Sisson and Sister Carrie Judd Montgomery are also others of the Evangel fellowship who we trust will be writing on this subject.

The Anglo-Israelite theory. Is it truly Scriptural and is there historical basis for it.

Many are asking, "Where are the lost ten tribes?" Are the British and American nations the present day representatives of the ten tribes that revolted from Rehoboam, the son of Solomon?" This question will be dealt with at length by those who have a right to speak about it.

Should we observe the Seventh Day as Sabbath? Many are being disturbed over this question. A very clear and distinct message will come from some of the brethren on this subject that we believe will put at rest some who have been stirred up by modern members of "the circumcision party."

The Dangers of Spiritualism. We hear on every hand that many people are going into spiritualism. One who has dabbled in this terrible forbidden cult will tell what he learnt of it and how God delivered him.

Children's Corner. This next year it is not our purpose to forget the children. One feature of this will be the telling of the story of a little missionary girlie, who is now with her Lord. This will delight grown-up folks as well as little ones.

The most popular features of the Evangel will remain. Bro. Bell will still continue his Questions and Answers. We are asking Sister Flower to continue her Daily Portions from the King's Bounty; The Missionary Pages, the Fellowship Page will still continue.

Contributors. If you will look over our list of Presbyters of the General Council, the men behind the paper, you will see a list of those whose writings may be expected week by week during the coming year. There is Bro. D. W. Kerr, who purposes to continue his messages on Fundamental Truths. There is Bro. J. T. Boddy, whose poems and writings are steeped with the fragrance of heaven; there is Bro. A. P. Collins, who always gives us good spiritual meat; then there is Bro. David McDowell, who has written one or two excellent messages for us during the past year; there is our Bro. J. R. Flower, who, though away from the office, has lost none of his interest in the paper; there is Bro. S. A. Jamieson, who always writes to the point; there is Bro. G. N. Eldridge of Los Angeles, and we are expecting some messages from him and from his gifted wife this next year. Bro. F. F. Bosworth and Bro. F. A. Hale of Texas, Bro. R. A. Brown of New York, and Bro. Andrew Fraser of Chicago, are all men who are gifted with their pens whom we expect to hear from. Outside of the Presbytery are many contributors whose writings have been a blessing during the past year to many, foremost among whom have been Bro. Andrew Urshan, Sister Elizabeth Sisson, Sister Alice E. Luce, and Sister Haggard Payne. There are scores of others, but space forbids. From these varied sources we expect the Evangel readers will get a good "mixed diet" during this coming year.

What about the price of the Evangel this next year?

Everything else has gone up. Will the price of the Evangel go up? We have considered the matter, and we have come to the conclusion that we will keep the paper at the old price, and trust the Lord to supply our needs. Although we will send the paper to anyone for \$1.00 per year, it actually costs us \$2.00 per year to send the same. That is at the present circulation, but if all our brethren will renew their subscriptions and secure other subscriptions for us so that we can turn out 20,000 copies per week instead of 7,400, the paper will pay for itself. Kindly "do your bit" in keeping the paper as a living witness for our Lord Jesus in these last days. Do not forget the Evangel is your paper: it belongs to the Assemblies of God and not to any private party. By supporting this paper you are helping the whole movement.

The Weekly Evangel

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24, 1915, at the post office at St. Louis,
Missouri, under the Act of March 3, 1879.

NOW IS YOUR TIME. NOW OR NEVER!

This caption is true in more senses
than one, also to more than one class
of people. If I should say, "Today is
the day of salvation for sinners," I
would get a hearty "Amen" from all
Evangelical Christendom. The loudest
amens would come from our own Pen-
tecostal ranks. Of course, this is true.

But I dare to say that this is also our
day as the people of God. Jesus warned
His own apostles that "the night com-
eth when no man can work." When
our little day of life is over and we rest
beneath the sod, every earthly chance
to save the lost is gone forever!

Time for Revivals.

Many people have peculiar notions
about the time for a revival. Some feel
that we have to wait till God gets
in a notion to send one, that He will
then send a glorious one in spite of con-
ditions in us, in the church, or in the
world. This idea makes everything
about a revival depend on getting God
to want one at any given time. My
dear brother, when Christ poured out
His own life's blood as an expression of
God's love for a world lost in sin, that
settled forever God's continued desire
to save. "Today" in many places of
Scripture refers to this age. There never
has been one second from the day of
Pentecost till now, when everything on
the divine side was not in complete
readiness to save the lost. Not a moment
in the darkest hour of the night but
there is an ear open listening for the
sweet music of an earnest cry for salva-
tion from sin. Not a place in farthest
away heathendom but the one "Mighty
to save" will come instantly to a soul
that calls for Him. Not a moment in
the deadest hour of the church's history
but the One with the Fulness of Life
was ready to come with all His quick-
ening power.

Men make all sorts of excuses for
not having revivals. The preacher often
blames the church, and the church in
turn lays the blame all on the preacher.

Sometimes both unite in blaming it all
on the hardness of sinners.

Conditions Lie in You.

The sinner has always been as hard
as sin and Satan could make him. He
will never be anything else. Yet this
very class of sinners have been reached
by the thousands, at many times, in
many places, in many churches, by
many preachers. The same devil that
tells the sinner he is a nice fellow, tells
us the sinner is awfully hard. But Christ
is mightier than the hardest heart. We
are not to look at the sinner, but at the
One with all power in heaven and in
earth.

It is not a question of God wanting a
revival, it is up to us to want it. We
are the ones to get into a notion to save
souls. The conditions on the Divine
side are all met, all ready up to date.
All the powers of heaven operative in
the salvation of a soul, can be counted
on to be instantly operative. All heaven
is merely waiting for us to turn the
electric button that will turn on to the
full all the divine current needed. The
divine Will and Power are as constant
and as accessible as is the electric cur-
rent. The only conditions to be met lie
wholly within us.

Two Need to Get Ready.

There are two parties that need to
get ready. One is the preacher, the other
is the church. If these two will, as they
can, meet God's conditions, a downpour
is as certain as heaven. Not even a dead
church is any excuse for a preacher not
having a revival; nor is a dead preacher
any excuse for a church. (Either one on
fire will set the other on fire or set fire
to his coat tail and drive him out of the
way.) A live church will make a live
preacher or kill him one. A live preach-
er will make a live church or kill it one.
But the best and most glorious results
in the salvation of the lost will obtain
when both are on fire and both co-op-
erate. The preacher who never gets
anybody saved has no excuse for hang-
ing around in the ministry any longer.
The church that never gets anybody
saved does not deserve the name. It
is no longer any more than a social
club. If both church and preacher will
get on fire for souls, neither the hard-
ness of sinners nor all the devils in hell
can keep these two from reaching sin-
ners.

Continual Revivals.

In Dallas, Winnipeg, Toronto and
some other places they have had con-
tinued revivals so long that they now
expect nothing else. The churches and
pastors have united to the end that they
may have continual revivals. Every one
of these cities have been counted hard,
dead, and dry places. But all things are
possible with God, and what God is now
doing in these places He is just as ready
to do in all others, if saints will meet
God's conditions in themselves. The
matter of halls, tents, money and the
like are secondary matters, and will
come fairly easy when other essentials
are met.

Spiritual and Now.

These essentials are spiritual, and the
time is now. Satan made Pharaoh say

"tomorrow" till Pharaoh landed himself
into the depths of the Red Sea. So Sa-
tan deludes every soul he can into all
sorts of excuses for not being now what
God requires and not doing now what
God demands. God's time for action is
now. Satan's is tomorrow. Which will
you obey?

The conditions are spiritual. "Not
by might nor by power, but by My
Spirit, saith the Lord." They are with-
out money. The poorest and the rich-
est alike may have these conditions and
have them now.

Most saints are too busy helping God
to give God time to help them. But we
can do nothing for God, except as God
does it Himself in us and through us.

Take Time to Let God.

It will pay every preacher under
heaven who is not having mighty reviv-
als to stop, and fast, and pray, and be-
lieve God, and yield to God, until he is
so full of glory that he can keep still
no longer. Then the messages will pour
out, the power will fall, the glory of God
will be present, saints will be revived,
sinners will begin to call on God for
mercy, converts will multiply, and be-
lievers by the scores will be baptized
with the Holy Ghost. Healings will oc-
cur, and mighty signs and wonders will
take place.

Why not let God! Why not take time
to let God do something. You have
tried it and failed. Will you now own
it, and give God a chance!

It is not by your withdrawing. God
will not work apart from you—first in
you, and then through you. It is by
your going down—not apart from God,
but with God and before God.

If you lack consecration, make it. If
you are not good enough and have not
done all you feel you ought—oh stop
this foolishness! It is all by grace. Quit
putting yourself back under law after
God saved and filled you with His Spirit
through grace. It is not your merit, it
is your demerit that gets His merit. It
is not your doing, it is your yielding.
Break up, yield up, and give up to God.
Of course, you are no good. Never will
be. But He is good. Wait on God.
Listen to Him. Expect all through
grace. Since Christ died, believe! Just
as He saves the sinner when He quits
striving and believes, just as He bap-
tizates the believer when he gives up and
trusts—just so he will refill you with
power and glory when you fall in a heap
before Him, and just "let Him!"

Can you live any longer without it?
Can you longer afford to be so busy
about everything but this one thing es-
sential? With this fresh living fire
everything else will come. Without
this, nothing worth while will be done
by you. It is now up to you! Will you
at once begin to let God?

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PENTECOSTAL CONVENTION AT HARRISBURG, PA.

The convention held at Harrisburg, Pa., in the early part of November at the Mission Hall, 213 Crescent St., has been the means of bringing together Christian people not only from Harrisburg but from its surrounding vicinities as well. There were some from Lancaster and other places.

The meetings started on Saturday night and continued daily, afternoon and evening, for a whole week. The hall was crowded several times. Good interest manifested. The Gospel singing during the convention was a blessing to many of the neighbors, especially those from which sons and brothers and relatives have gone to war.

Of course Satan got stirred up and got some of his agents active in hindering the Lord's work, but the Lord honor the faithful prayers of the saints and overruled it for the best. Articles published in the newspapers about some disturbance brought in from without only advertised the convention and brought people to the mission hall who did not know anything about it, and others who were looking for such a place but could not find it before.

The Lord has set His seal upon this first convention in the new hall and great opportunities in the future are in store for the congregation.

While the convention was to have closed on November 11th the interest awakened during the convention led to a continuance for several days longer. One of the blessed services during the closing day of the convention was the Communion service, which was in charge of Brothers T. B. Buckalew and S. A. Floyd and Philip Sidersky of Baltimore, Md.

According to Romans 1:16, the convention started "with the Jew first," and the first three days were in charge of Evangelist Philip Sidersky of Baltimore, Md., who expounded from God's Word some of the blessing that are in store for the saints. He also brought out some interesting information of God's dealings with the Jews and some of the present movements among them in relation to the second coming of Christ.

During the latter part of the convention the Lord sent Brother T. B. Buckalew of Alden, Pa., whom the Lord has gifted with a musical talent of both singing and playing, as well as preaching and teaching the Gospel, and the Lord wonderfully used him through song and messages from God's Word.

The Lord also sent Brother Reuben Buckwalter of Lancaster, Pa., who proved a blessing to the convention. We also had with us during the convention Sister Grace Ruthheart, a missionary from Turkey, also Brother and Sister Maze of Lancaster who were a great help and a blessing to many.

The assembly at Harrisburg is in charge of Brother S. A. Floyd, a business man of Harrisburg, who is devoting all his energies to promulgating the Gospel of the Lord Jesus Christ in all its fullness. One of his co-workers is Broth-

er D. C. Wasson, another business man. The Lord has a great work in store for Harrisburg through this Pentecostal assembly.

During the opening of the convention Brother Floyd's mother, who was in her eightieth year, was taken sick, and after two days departed to be with Jesus. On account of this Brother Floyd had to be away from some of the meetings.—Philip Sidersky.

HEALED OF PTOMAIN POISONING.

On Nov. 1, I went to a neighboring town to see about a meeting. On arriving there, I went into a restaurant and ate some food that proved to contain ptomaine poison. I visited a relative in this town and spent a restless night, being desperately sick, and came very nearly dying before leaving there.

I was twenty-four hours reaching home, and told my family what was the matter with me. They phoned for a doctor, but he was out of the city. I would have died before he could have gotten to my house unless some of the saints of the Pentecostal family, Brother Ward and Sister Muller, and my children, had prayed for me. In answer to their prayers, the Lord healed me instantly. I was cold and stiff, my eyes were set, pulse thready, but as they continued praying, I felt the warmth start in my head and go down through my whole body, and I cried "Hallelujah!" I knew the work was done and in three days I went to heavy work again without ever taking any medicine at all. All the glory be to God, and to our Christ who loved us and bare our suffering on the cross that we might be free.—Chas. E. Culbertson, Grand Prairie, Texas.

TO SUBSCRIBERS OF THE EVANGEL TRACTS FOR THE TIMES.

Owing to our application for this publication to be entered as second-class matter being refused, we shall not be sending these tracts out weekly, but we shall be mailing them in bundles at different times.

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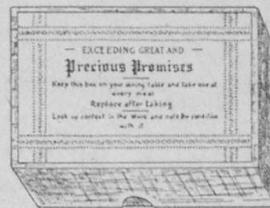
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?

Questions and Answers

BY E. N. BELL 2838 Easton Ave.,
St. Louis, Mo.

?

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

300. Do the Assemblies of God believe in Sanctification?

Ans. Yes, sir. They believe every word the old Book says about holiness or sanctification. They do not accept, however, all human theories about this.

301. What is the Great Tribulation?

Ans. It is that period of three years and a half just before the Lord returns to earth, that time of unparalleled world distress that shall come upon the whole world, but with the hotbed and center in Palestine around Jerusalem. It is above all times "the time of Jacob's trouble." Many hold its description runs through Rev. chapters 4 to 19 inclusive, some only from Rev. 12 to 19.

302. At what point in or before the tribulation will the saints be caught up?

Ans. It seems we are now in the Laodicean period of the church, Rev. 3:14-22. Many hold at the end of this period and at Rev. 4:1, where the voice says, "Come up hither," that the saints are "caught up," 1 Thess. 4:17. Others hold that the catching up of the "man child in Rev. 12:5 is the catching up of the saints and that it occurs at that point. Others hold 4:1 and 12:5 refer to the same time and same event, that the real time is at 4:1, while a later mention is made in 12:5, only to add details about it not given at the time it occurred in 4:1.

It is clear that 144,000 Israelites will be saved and sealed during the tribulation, (Rev. 7:3-8) and that a great multitude of Gentiles who were not ready for the rapture, or who are saved during the tribulation (Rev. 7:9) will "come up out of the great tribulation," Rev. 7:8-17. Note they are not "on the throne" with Christ, do not reign with Him, as do the overcomers (Rev. 2:26-27; 3:21), but are simply "before the throne," serving Him day and night, Rev. 7:15.

304. Would it be wrong for me to take out an insurance policy for a dependant wife and small children?

Ans. This subject is not directly dealt with in the Scriptures, and if it is not done so as to involve one in a secret oath-bound order, then it has been the rule among us to leave this matter entirely with the conscience of the individual and his God. But insurance societies will become insecure one day.

305. Do all speak with tongues, 1 Cor. 12:30?

Ans. The context makes it clear that the apostle's answer is, No. However, what is he discussing? The gifts of the Spirit, not the gift of Christ which He gives in bestowing the Holy Spirit when He baptizes us. This passage is rendered by the Twentieth Century New Testament as: "Do all have the gift of tongues?" Of course not. Pentecostal teachers do not claim this.

The apostle is not discussing the baptism with the Spirit nor the initial physical sign that occurs at that time, but rather the question of the permanent gifts of the Spirit in the baptized church. These are, as in v. 28: "Apostles, prophets, teachers, miracles, gifts of healings, helps, wise counsels, various kinds of tongues." Happy is the church that has in it as a whole all these gifts. But no one member

has them all, is the apostle's meaning. It takes all the members to make the complete body.

306. How should I fast?. If I fast and pray one day each week, should it be from sundown till sundown, or from sunrise to sunrise, or from the rising till sundown?

Ans. The Bible lays down no rule as to how long, how often or what hours we shall fast. This is left entirely with the individual. But it does teach we should "fast and pray." Are you doing it?

307. If a preacher becomes dissatisfied with the General Council, then with the District Council and also his local assembly and so withdraws for awhile, but finally comes back and asks a letter from the local assembly, should he receive it? If any member becomes dissatisfied and wants a letter of dismissal, is he entitled to it?

Ans. If the preacher is dissatisfied on account of doctrine or government, but is still in the Spirit and in good moral standing, he is entitled to a statement that he is at his own request dismissed in good moral standing. The same is true as to any other member. But such are not entitled to a recommendation to other assemblies that stand with the one granting the letter. If, however, one is merely dissatisfied with local conditions, the pastor or something like that, still is in good fellowship as to the Spirit, morality and teaching, and merely wants to identify himself elsewhere where conditions are such he feels he can do more good, then he is entitled to both a dismissal and a recommendation to the next assembly.

308. Should I rule my own household?

Yes, if you are the head of it and will rule right. You will have first to have self-control, wisdom, love, patience and positiveness. You may have let it alone so long and some have gotten so big and run over you so long that it is now impossible to gain control again. If it be so, you have the choice of making them get out and take care of themselves, or you leave that home to them and start up in another place so that you are your own boss under God. If it is your own fault things are out of your control, it may be your duty to bear it patiently, leaving them entirely to God and doing right yourself at all hazards.

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ARE MINISTERS SLACKERS?

No minister has a right to be a religious slacker. A church in a time of war should show a sacrificial loyalty to man and God as great as does a nation in war. For a church member to economize on the church is to brand himself not only a disloyal Christian but a disloyal citizen. By the very action of the government itself, in exempting the church's leaders, the church in the time of war is called upon to render special service to its community.

And what is this special service?

Incidentally, of course, a church can assist in the conservation campaigns, Red Cross service at home and abroad, the protection of the boys in camp from evil surroundings, maintenance of Christian work in the camps and on the battlefield. It can contribute to the increasing needs of those families who will have suffered the death of some member. Any minister who does not attempt to further this mobilization of this nation's resources is unworthy of his calling.

Spiritual service.

But there is a still greater service which the church can render—a service peculiarly its own. It is **spiritual**. We shall know sad days when the casualty lists are cabled across the sea. We shall need religion then.

We may see our sense of national mission and our indignation against the brutalities of our enemy developing into hatred of individuals. We shall need religion then.

We shall have moments of hesitation, doubt, it may be despair, as we think of our sons and brothers trained to kill other people, and see them actually engaged in the work. We shall need religion then.

We may have moments when we wonder whether God is really at work in His world, and whether the forces of evil have not got the better hand of Him. We shall need religion then.

There will come a time when the world will have to be readjusted and peace be re-established—a time when our social problems will come to us in unaccustomed struggles and the giving of social justice demand unaccustomed sacrifices. We shall need religion then.

And we need religion now, when our new epoch and our new trials and testings are beginning to shape themselves.

The Great Message.

Has the ministry any message for today and tomorrow? Are our ministers to be leaders or mere markers of time?

If the latter, it were a thousand times better that every able-bodied man of them should be drafted and sent to the front in defense of ideals which demand a spiritual basis and enthusiasm to which they have refused to devote themselves.

Devoted Sacrifice.

It may be urged that such a call to increased labor and sacrifice will lead ministers to work too hard, endanger their health, induce nervous prostration.

Very well. So be it. Only a coward refuses to face tasks that involve death. Exemption from military service means a draft into spiritual service, and a real man will be as ready to die from overwork as from an enemy's bullet.—Biblical World.

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DAILY PORTION FROM THE
 . . KING'S BOUNTY . .

MRS. A. R. FLOWER

“Sunday. “Thou art weighed in the balance, and art found wanting,” Dan. 5:27. “One thing thou lackest,” Mark 10:21.

Have you not wondered how that friend without a wedding garment entered the wedding feast? But he did; there to have a bitter awakening to his shameful lack. It will be sad indeed if any of God's invited guests today awaken too late to the realization of their own unprepared condition. Better far to feel His searching gaze now, disclosing the lack, the short-comings, the defects. Then as fast as they are manifest to us, we may embrace His gracious provision for our need by “putting on the Lord Jesus Christ.” All our needful preparation is through Him and in Him.

Monday. “In Me is thine health.” Hosea 13:9.

“His wisdom is sublime,
 His heart profoundly kind;
 God never is before His time
 And never is behind.”

“Tuesday. “Pray without ceasing,” 1 Thess. 5:17.

Andrew Murray says, “Prayer has often been compared to breathing: we have only to carry out the comparison fully to see how wonderful the place is which the Holy Spirit occupies. With every breath we expel the impure air which would soon cause our death, and inhale again the fresh air to which we owe our life. So we give out from us, in confession the sins, in prayer the needs and the desires of our heart. And in drawing in our breath again, we inhale the fresh air of the promises, and the love and the life of God in Christ. We do this through the Holy Spirit, who is the breath of our life.”

“Wednesday. “He kept him as the apple of his eye,” Deut. 32:10.

Stop and think how wonderfully God has provided protection for the human eye. We are repeatedly reminded of this in the remarkable escapes we see others have, as well as those we experience ourselves. And then to know He is guarding us each one as tenderly, as carefully as the apple of His eye! Hallelujah! Is it not glorious—comforting beyond all words?

“Thursday. “Our heart shall rejoice in him, because we have trusted in his holy name,” Psa. 33:21.

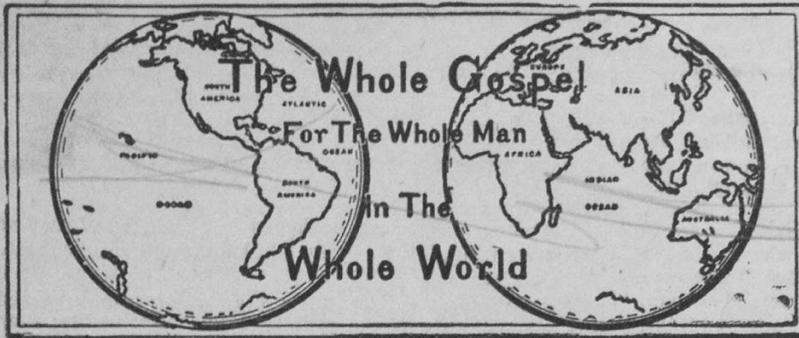
“We may sing beforehand, even in our winter storm, in the expectation of a summer sun at the turn of the year; no created powers can mar our Lord Jesus' music, nor spill our song of joy. Let us then be glad and rejoice in the salvation of our Lord; for faith had never yet cause to have wet cheeks, and hanging-down brows, or to droop or die.”—Samuel Rutherford.)

Friday. “Those things, which ye have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you,” Phil. 4:9.

Words spoken by that same mighty man of God who said, “Be ye followers of me, even as I also am of Christ.” What a close walk with God his life must have been! We would most consider any minister today decidedly presumptuous and egotistical should he express such sentiments as these. And yet God does expect that every minister of His should be an ensample to his flock of the grace which he proclaims. **You must stand where you expect to land your fish.** Your life should impress for God and convict of sin quite as loudly as your most eloquent sermon. If you discover that you are preaching beyond your experience, seek God in humility of heart until He meets your need.

“Saturday. “There is nothing too hard for thee.” Jer. 32:17.

Nothing too hard for Thee! my greatest need
 Grows small beneath Thy wondrous undertaking;
 What rest I know—assurance blest indeed
 To leave my all within Thy faithful keeping.)



A GOOD SUGGESTION.

I have been reading reports from various missionaries who seem to be in great financial distress, and feel moved to write this. With everyone working for the war, Red Cross and so on, this field is being neglected in a measure. I have a suggestion which would increase the missionary offering. Let each assembly send an order to the Gospel Publishing House for, say one hundred Scripture Text Calendars, and each one could sell a few at 25 cents each, the profits going to the missionary offering. They sell readily. I have been handling them and they sell better than anything I have ever handled. They are nice for the home, make nice Christmas presents, and it is one way to get the Word of God to the people.—One of the Evangel family.

AN OPPORTUNITY TO DO GOOD?

Are you going to give any Christmas presents this year? To whom will you send them? To those who can send you back presents? Listen to what Jesus has to say: "When thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed: for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just."

At the present time the Persian Pentecostal brethren are in great need. If you ask Jesus to whom He would like you to send a Christmas gift this year, we believe you will hear Him say, "To My needy ones who are in famine and great poverty."

So many people are sending parcels and boxes of good things to the soldiers at the front, and don't you think that Christ's soldiers are worthy

Some of the workers in Persia have been killed, and their widows and orphans have been left behind; and those left alive have been robbed of all they had: but they are in the trenches for God and faithfully fighting for Him. Shall we look after them and cheer them up with a blessed memorial of the anniversary of the birthday of their Lord for whom they are striving?

Jesus said to His poor disciples, "Give ye them to eat." And they gave all that they had for their own need to the weary and hungry crowds, and as they gave all, they gained twelve basketsfull. Let us take advantage of this occasion to do good unto all men, and especially to the household of faith.—Andrew D. Urshan.

MISSIONARY NOTES.

Sister Edith G. Kirschner writes from India that she is now much better and getting stronger daily. She expects to take up some school work this winter and to return to Punch as soon as possible in the spring with some additional workers.

Sister Sarah Kugler writes from Waang Kong, South China: "We are in the midst of a revival and God is stirring our hearts to prayer. We are expecting a real downfall soon. Our hearts have been melted together in prayer and love this past week. Miss Maw is with me now for a few weeks."

Brother A. H. Post writes us from Alexandria, Egypt, that he was pleased to get back to this land of his missionary labors after a journey of three months. "I am visiting all the missions and on every hand there is a very hearty welcome. The brethren say to me, 'Thank God for sending you back to us at this most needy time.'" He asks for our special prayer.

Brother John D. Fullerton writes from Szemao, Yunnan, West China: "We have just returned from a trip north, having been away six weeks. We have just opened up a place in Puerhfu and the Lord greatly blessed. We had crowded meetings, in fact the place was too small and we believe many will turn to the Lord there. There is much to be done here, and we long that more workers could come here. There is a great field here and room for many. Pray much for us."

Brother Gerard A. Bailly, of Caracas, Venezuela, writes to us from Riverside, California, where he is taking a much needed rest: "I am happy to say that two months sojourn here, with the cooperation in prayer by our beloved constituency, has resulted in a great improvement in my health, and we are looking forward as the Lord leads, to visit among the assemblies before returning to the field. The burden and responsibility of financing the mission still rests upon me, and on account of absence of workers there, the general direction also. We are happy to say, however, that there is promise of reinforcements. We are expecting that G. F. Bender will be with us soon on his return journey to the field."

Brother B. Schoeneich of Matagalpa, C. A., writes: "Since the Spirit has commenced His work in a special way, that is, in baptizing as in Acts 2:4, the devil too has opened fire as never before; but thank God, the Lord Jesus is Victor. In the last feast, held on the 24th of September, one of the brethren was giving out and selling Gospels and Bibles, when a crowd of men gave him a warm time, but though dragged over a rough stone street, he came out without a scratch, and happy in the Lord. We covet your prayers for us and His work in this dark land."

Sister Mary Chapman writes from Royapetta, Madras, India, "The Spirit began to be poured out at one point in Travancore a few months ago and about seven received the baptism of the Spirit. But the enemy became enraged, they were bitterly persecuted, forbidden to attend the meetings held by the faithful Indian evangelist stationed there, and are now like a few poor frightened sheep. Some of them are getting courage enough to move forward a little. Two small boys, the evangelist's son and nephew, have received the baptism of the Spirit, and are being used marvelously in witnessing the near coming of Jesus, and many are being convicted. We hope to see a great awakening

Miss Lydia Hofer, who has been taking charge of Miss Mattie Ledbetter's work in Saam Shui, South China, writes: "Since Miss Ledbetter's absence, sixteen have been buried with Christ in baptism; many, I guess over thirty, have asked the Lord to save them, but afterwards we never saw them again. Some have been people who have just been passing through. You will rejoice with me because I have received the permission from the magistrate to preach the Gospel each Tuesday afternoon to the prisoners at Saam Shui. Pray for us and the prisoners." She also writes that she and her two native workers are active in their work in the villages.

Brother W. J. Taylor of Japan is on his way back to Kobe where his work is, and had booked to sail on November 30th by the Tenyo Madru. He writes: "This ship went ashore after leaving Yokohama for Frisco this voyage with the result that I cannot go by that line or get any other second class accommodation. I have therefore no other choice but to go first class (getting the missionary rate) on the Empress of Japan sailing from Vancouver December 6th. This extra increase of fare cuts out at present many plans, and until that fish with the coin gets on to the hook of faith, I must like every other fisher 'meekly wait and murmur not.' Had good news from my wife, more souls and baptisms, including five nurses out of one hospital, who are real soul winners among the patients, with a grand opening for us getting in.) Likewise two new branch halls opened, two business brothers going to stand for the rent for a year. Praise the Lord."

SUNDAY SCHOOL LESSON

THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR 1918.

A Foreword.

With January, 1918, Sunday Schools following the International Series will begin a cycle of lessons, which, if the Lord tarry, will take eight years to complete. The present year studies will hold us for six months in the Gospel according to Mark, and it should be our aim that at the end of that time each scholar should not only have a knowledge of that wonderful book from beginning to end but a real heart knowledge of and devotion to the Person whose life it records. July, August and September will be given to Studies in the Christian life, and with October will begin a series of lessons on the Patriarchs and Early Leaders of Israel from Abraham to the settlement in Caanan that will cover the whole period to the end of March, 1919.

I am sure we feel it well to get an outline of the lessons before us and seek to prepare for better work than ever before. May I suggest that, during the study of the Gospel according to Mark, members of the Sunday School or Church Bible School, who are old enough, be encouraged to carry a vest pocket sized Gospel with them so as to occupy odd moments on street car, etc., etc., and further that emphasis be laid on memory work. I know, from experience, that with encouragement some, in all older classes, will take up the matter of committing to memory the Word of God with enthusiasm and get great blessing therefrom. I found, in teaching the Epistle to the Romans lately to an adult class, some took delight in committing the whole Epistle to memory. I am sure we are not seeking to do enough along this line.

Before closing let me pass on a few introductory points to the intelligent study of the Gospel according to Mark. In it we see Jesus as the Divine Servant, the miracle worker, the heavenly workman in His patient, untiring labors for others. Its fitting type is the ox ready either for the plough or altar or both. It is the shortest and most graphic of the four Gospels. In it we have no introduction, no genealogy, no sermon, few parables, no laws. It is the Gospel of the works of Christ rather than of His teachings. A fitting key verse can be found in Ch. 10: v. 45. The key word is "straightway" or "immediately." The Gospel was written primarily for the Romans, and is adopted to this active, energetic people whose ideal was power and strength.

For a knowledge of the human writer see Acts 12:12 and 25: 15:37-39; Col. 4:10; 2 Tim. 4:11; Philemon 24.

For the teacher a prayerful reading of the following is also suggested: Isa. 42:1-21; 50:4-11; 52:13-53:12; Zech. 3:8; Phil. 2:5-8.—S. C. Easton.

SUNDAY SCHOOL LESSON.

December 9, 1917.

EZRA AND NEHEMIAH TEACH THE LAW.

Lesson Text: Neh. 8:1-18.

Golden Text: Thy word is a lamp unto my feet, and a light unto my path, Psa. 119:105.

Practical Truth: God's Word Brings Illumination and Joy.

Topic: Spiritual Progress.

Time: B. C. 444.

Place: Water Gate in Jerusalem.

Introduction. At the beginning of the seventh month, which corresponds to the middle of September, the people were all in their cities. The wall had been rebuilt and the law of God regarding usury had been brought to bear on the consciences of the lenders, and a reformation had been effected.

Unity. Then by a common impulse, all the people gathered themselves together in Jerusalem at the water gate, the gate southeast of the temple through which water was carried for use in the temple, and they asked Ezra the scribe to bring the book of the law of Moses and read it to them. This is the first mention of Ezra for twelve years. He came back to Jerusalem with the Jews from their captivity in Babylon. The general opinion is he had returned to Babylon and possibly had been engaged there in copying the law and that his return had occasioned the coming together of the people.

The Reading of the Law. Granting their request, Ezra brought the roll of parchment upon which the law was written. The people who were sitting, perhaps 50000, stood up as he unrolled the scroll. Before he began to read, he thanked God, and all the people answered Amen, amen, and lifted their hands, then bowed their heads and worshipped God. So eager were they to hear that they gave attention to the reading from dawn till noon. As the law was written in Hebrew and many of the people did not understand that language, it was necessary for Ezra and his helpers to translate the law into Aramaic, also to explain it to them, for undoubtedly many of them were unfamiliar with it.

The effect. The reading brought real conviction with it and all wept when they heard God's Word. Then Nehemiah, the Tirshatha (the governor), and Ezra and the Levites bade the people not to weep and mourn, for the day was holy unto the Lord (it being a new moon). And Ezra told the people to go and feast joyfully, and to provide specially and liberally for those who were too poor to provide for themselves, for "the joy of the Lord is your strength."

Thus the Levites quieted the lamentations of the people, and they went to obey what had been told them, rejoicing that they had understood the Word of the Law.

Practical Applications of the Lesson.

1. Unity brings power. The people were united in coming together and God blessed them for so doing. On the day of Pentecost they were all together with

one accord in one place, and the Spirit fell. So today, where the saints come together in unity, "there the Lord commands the blessing." (Read Psalm 133.)

2. The rehearsal of the Word always brings repentance and faith. The word of God is living and powerful today and will bring results when it goes forth under the power of the Spirit, even as it did on the day of Pentecost, when the assembled crowds were pricked to their hearts and cried: "What shall we do?"

3. Faith in the Word always produces fruitage. The fruit of the Spirit is "love, joy, etc." and we see here the Spirit so carried the Word home to their melted hearts that the new love springing up longed to show itself forth in some practical way and so they sent portions to those who had nothing to prepare. Today, the love of God in our hearts, prompts us to send portions to get the Gospel to the heathen. How much have you sent in to the Missionary Treasurer this year? Generosity brings joy, and this "joy of the Lord is our strength." Try it.

4. Obedience to those that had the rule over them. There was no spiritual anarchy here. In a truly Pentecostal assembly, there should be always respectful obedience to divinely appointed elders. (Phil. 2:12.)

December 16, 1917.

NEHEMIAH ENFORCES THE LAW OF THE SABBATH.

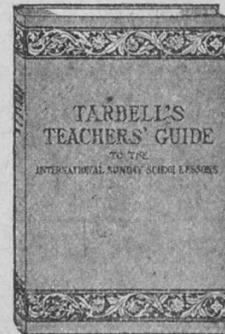
Lesson Text: Neh. 13:15-22.

Golden Text: Ex. 20:8.

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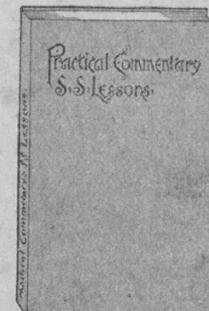
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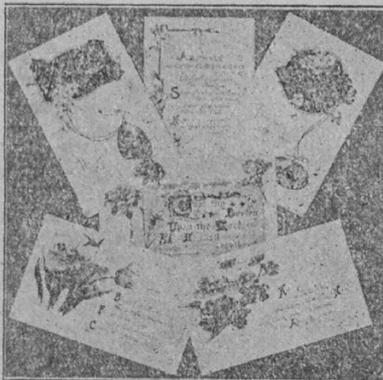
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FIELD REPORTS.

Blocker Okla. I have just closed a meeting at Pierce with great victory. God met with us, healing some cases of sickness and quite a number wept their way to the cross. One received the Holy Ghost as in Acts 2:4. I closed the meeting with a promise that if the Lord leads to return soon.—Evangelist John N. Appleberry.

Quinlan, Tex. Have just returned from Commerce where we had five services with the saints there. There are only a few in number, but truly God is with them. Brother and Sister Birmingham have the oversight there, but are absent at present. It was good to preach to people that appreciated hearing the Word.—James M. Medley.

Glade, Kans. Praise God for Jesus Christ who giveth us the victory through His precious blood. The meeting at Lockwood Methodist Church, seven miles south of Glade, Kansas, has been running ten days now. The break came last night, five young men, two young women and one girl saved and reclaimed, the one young woman restored to the anointing of the Spirit, four prostrated by the Spirit, one man lying two and a half hours under the power, receiving the Holy Ghost. Great conviction among the people, many seeking salvation, many places calling for meetings, the harvest is ripe and the laborers are few. Pray with us that the power of God may sweep the whole country.—C. E. Paterson and wife, Wm. T. Millsap, J. D. Wells and wife.

NOTICE TO MINISTERING BRETHREN.

This is a neglected and very needy field. At present I am making regular trips each week to different towns. The Lord is confirming the Word with signs following. In short, can see "sound of abundance of rain" if the Lord has His way, in regard to the workers.

This field is open to brethren who stand for straight doctrines based upon the Word of God.—Evangelist M. McGill, Kimberly, Minn.

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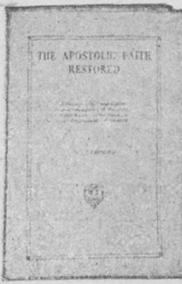
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CLEVELAND CONVENTION.

Bro. D. W. Kerr of Cleveland, Ohio, has just closed a good convention at his church in that city. Missions received special emphasis. He writes saying the convention closed on Nov. 4th with a cash and pledge missionary offering of over \$4,000, including convention expenses, \$4,450. We thank God in behalf of the missionaries and in behalf of lost souls who have never heard of Christ. The Lord sanctify every dollar of it unto their salvation.

PENTECOST IN EDMONTON, ALBERTA, CANADA.

The saints will be glad to learn that Pentecost is breaking out in Alberta. Pastor R. E. McAlister who, for the past few years has been laboring in Ontario, moved there about six weeks ago and has opened a mission at Edmonton. Last week a break came and an Evangelical minister received the baptism of the Holy Ghost. On Sunday four more received the baptism and others were under the power. Three also were saved.

God has given us favor with the officials in the hospitals and they allow us to hold meetings every Sunday afternoon. We also held some meetings in the Consumptives Isolation Hospital and as we prayed for a young woman there she leaped up in the bed shouting "I am healed, I am healed, I am healed." It was wonderful. It is the first time we ever saw the power of God falling in a hospital, and it was just like a Pentecostal meeting for a little while. The next time we returned we found a vacant cot and were informed that the young woman had received her discharge and had gone on a trip to Seattle.

Of course this work is in its infancy and is largely a missionary enterprise for the present. Some help is needed in order to put the work on a good basis. We have not yet been able to get an organ for our meetings.

The address of the meetings is: 11410 95th, Edmonton, Alta., Can. Address R. E. McAlister, 11425 95th St., Edmonton, Alta., Can.

FIELD REPORTS.

Thayer, Mo. Bro. W. J. Higgins, pastor of the assembly at West Plains, Mo., and I have just closed a week's meeting at Nebo, Mo., where there is a small assembly of saints. They were built up in the Lord and were glad of our being in their midst. The work here is improving nicely. The saints have been going down in prayer and God is moving in our midst for which we are glad. We are looking for our Lord, and are trusting to be ready to go with Him when He comes.—John T. Wilson.

Beaver Meadows, New York. We just closed a four days' convention at Elder E. S. Thomas' church. Nine souls were saved and one healed. The saints were built up through the good messages of Elder J. W. Smith of Buffalo, N. Y.

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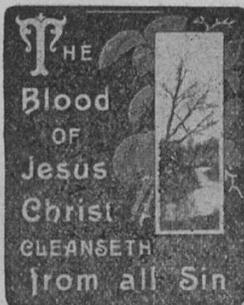
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DISTRICT COUNCIL FOR ALABAMA AND FLORIDA.

Enterprise, Ala.

Commences Dec. 3rd at 9 a. m. Bro. J. W. Welch, the Chairman of the Council, expects to attend. Full particulars from W. B. Jessup, Enterprise, Ala.

CALIFORNIA CONVENTION And Formation of District Council.

The third annual Pentecostal Convention will be held at Glad Tidings Auditorium, 5136 Ellis St., San Francisco, Cal., commences Dec. 2nd and continues as long as the Lord may direct.

Special workers: Andrew D. Urshan, evangelist; Orville Benham, cornetist.—Robt. J. Craig, Pastor.

LOCAL BIBLE SCHOOL.

Begins at Howe, Okla., December 2nd next and will run for about two weeks. Second school will begin at McCurtain, Okla., on December 15th, and will run for ten days or two weeks.—Evangelist Jacob Miller, Ft. Smith, Ark., and Pastor E. R. Fitzgerald, Russellville, Ark.

NOTICE OF CONVENTION.

The Pentecostal Assembly of God at Binghamton, N. Y., (3 DeRussey St.) will hold a convention December 2nd to 9th inclusive, 1917. We expect Pastor Joseph Tunmore, of Pittsburg, Pa., and Pastor Robert Brown and wife of New York City to be with us. Two meetings daily, 3:00 and 7:30 P. M.

For further information write to Pastor John Knox Kellner, 44 Wilbur St., Binghamton, N. Y.

REQUESTS FOR PRAYER.

A sister in Santa Cruz, California, requests prayers for her mother who has had a severe attack of cold, for herself that she might be wholly sanctified, and for her brother that he may be healed of rupture caused by lifting too heavy weights, and that he may be saved.

A sister in Hillsboro, Ill., requests prayer for her sick baby.

Please pray that the Lord may heal me of rheumatism and that He will send some Spirit-filled preacher here to hold a meeting.—E. S. McCoy, Duback, La.

I am requesting prayer for myself that I may have the mind of the Lord as to starting a Bible class and prayer meeting, and that He may open the way if it is His will.—M. V., Milan, Ind.

We desire the prayers of all saints that God will give victory in our efforts here.—E. W. S., Rivera, Texas.

Pray that God may keep us humble and under the blood.—Wm. Click, Monette, Ark.

I request prayer for my husband who has had two paralytic strokes, and unless God heals him he cannot preach the Gospel again.—Mrs. Alfred Pascoe, Canton, Ill.

Please pray earnestly that God will heal our whole family of a terrible itching disease with sores. Also pray that God may heal our baby of stomach and bowel trouble.—M. J.

Please pray for my husband and myself and our family, that we may grow stronger in the Lord. Pray for my nephew in East St. Louis who has tuberculosis of the lungs.—E. C., Cloud Chief, Okla.

A brother in Kirwin, Kansas, requests prayer that he may receive the baptism.

A brother in Hector, Ark., requests prayer of the Evangel family for himself.

Pastor Chas. W. Chappell, P. O. Box 99, Bellingham, Wash., writes us that he is open for either evangelistic or pastoral work.

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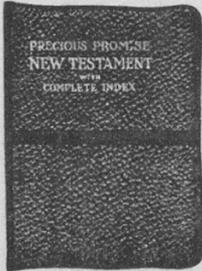
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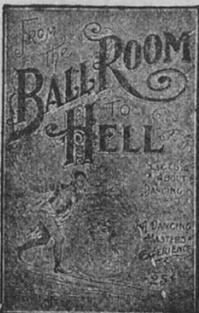
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INCIDENTS IN THE LIFE OF A BRITISH BLUEJACKET.

(Continued from page 1.)

sake he went with his friends to a Gospel meeting. "I can take you to the very seat," said D—, "where I sat when God's Spirit laid hold of me, shook me through and through, and shattered my pride and youthful boast that 'Jack was as good as his master.'" An aged servant of Christ was telling out the

"Old, old, story,
Of Jesus and His Love."

from John v. (the impotent man at Bethesda's pool). "There is some one here whose father is in heaven and who has been the subject of a mother's prayers," the preacher exclaimed—

"Wilt thou be made whole?"

"God's arrow of conviction had done its work, I realized that I was lost, and unprepared to meet God," said D—, "and I left the hall, and went home to a sleepless night of remorse for the past."

On taking leave of his friends in order to rejoin his ship, a Christian man put his hand upon D—'s shoulder and whispered "Be in time," and unable to bear the strain any longer, the poor depraved, hell-deserving sailor sinner, accepted the Lord Jesus Christ as his Saviour for time and eternity, and was saved.

From that time onward (1910) he began to sing,

"Oh happy day that fixed my choice,
On Thee my Saviour and my God."

and now daily proves the blessed truth that

"Jesus, Thou art enough,
The heart and mind to fill."

Convicted of forgery at fourteen, a drunkard at seventeen, the perpetrator of every vice and crime, except murder, B. G. D—, at the age of twenty-three was met by Sovereign Grace, and now loves joyfully to exclaim—

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This is the day of God's grace.

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

Now is the accepted time.

Now is the day of grace;

Let sinners come without delay

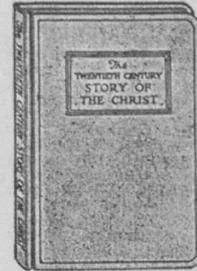
And seek the Saviour's face.

—J. J. P.

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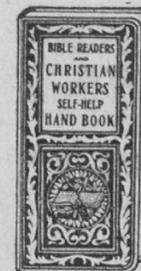
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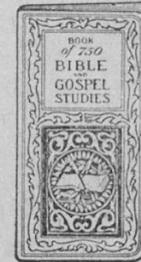
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NOTICE TO ALL BRETHREN IN THE STATE OF ARKANSAS.

Bro. Jamieson of Tulsa, Okla., will conduct a short Bible School for all the young preachers and workers of this State, and others if they want to come, at Russellville, Ark., beginning January 1st and lasting till the 15th. Make your plans to be here. This Bible School will be run on the Freewill Offering plan. We will furnish the meals and a place to sleep, but we expect you to pay your railroad fare to and from the school, Friday and Saturday, the 13th and 14th, the State Council will convene. We especially request all the brethren of the State to be here on that date and counsel together with us for the work of the Lord in the year 1918. All of the assemblies of the State should send their pastor or a delegate to this Council.—Pastor E. R. Fitzgerald, Chairman of State Council, Russellville, Ark.

CONVENTION.

The Annual Missionary Convention of the Apostolic Pentecostal Assembly, 54 Harrison Place, Troy, N. Y., will be held from January 13-20, 1918. A hearty invitation is extended to all. Entertainment will be provided for all Foreign Missionaries who are at present in the homeland who can attend. Special meetings: Wednesday, for Tarrying; Friday, Divine Healing; Sunday, Missionary Day. We expect to have with us missionaries from various countries. Pastor C. K. Henningson, evangelist. For further information write C. A. Simons, Sec., 45 Harrison Place, Troy, N. Y.

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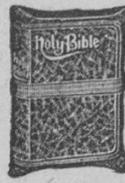
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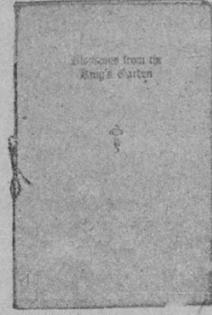
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