



# THE WEEKLY EVANGEL



GO YE INTO ALL THE  
WORLD AND PREACH



221  
Darnier, Phil  
524 N. Weller

THE GOSPEL TO EVERY  
CREATURE. — Mark 16:15

## The Angels' Message

By Carrie Judd Montgomery



"Peace on earth"—how strange the message;  
Listen to the sound of war,  
To the noise of strife and conflict,  
To the struggle evermore.

Do you wonder, weeping Christian,  
Why the message seems in vain?  
Why the gladsome Christmas chorus  
Leaves on earth so much of pain?

Peace on earth—O doubting spirit,  
Let your sad foreboding cease;  
Jesus is the Overcomer,  
Jesus is the Prince of Peace.

Though we see not all things conquered,  
Yet our faith crowns Jesus now,  
And His reign shall ne'er be over  
Till each enemy shall bow.

Then the tide of Christmas blessing  
Shall prevail the world around,  
And the glory of Christ's kingdom  
Shall forevermore be found.

To each heart that takes the message,  
Even now its strife is o'er,  
And it hears the angels' music  
Swelling clearer evermore.

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## "THE WORD MADE FLESH"

In earliest ages the Creator was known only by the name 'El,' God Almighty (Ex. 6:3); when out from rebellious men a chosen *nation* was called, a new name became known, 'Jehovah,' the Guardian God, who had a special care and love for His own peculiar people, Israel.

As time passed it was forshewn that One, who was Son of the Highest and born of a woman, was to be revealed as Saviour of Mankind, but through the nation of Israel. "In the fullness of time God sent His only begotten Son, born of a woman, made under the law to redeem them who were under the law" (Gal. 4:4, 5).

As the hour approached, angel visitants appeared in Israel, heralding the coming of Christ. To Zechariah, ministering in the priestly office, by the great Angel Gabriel, was revealed, that his wife Elizabeth should shortly be the mother of the Saviour's forerunner, John (Luke 1).

To the pure gentle maiden, Mary, that by the immediate operation of the Holy Ghost she should miraculously be mother to the child Jesus, Son of God, King of Israel, Saviour of Men. To Joseph the bridegroom elect of the chaste virgin, a message of encouragement.

Now the wondrous drama unfolds. Providentially brought to David's city, Bethlehem, in company with Joseph, the Holy virgin gives birth to her firstborn Son, and there being no room in the densely thronged inn, swathes Him, and lays the precious Infant in the rude manger.

The long foretold and eagerly expected event did not pass by without fresh heavenly messages; that very night to a company of godly shepherds the Angel of the Lord appeared gloriously, and announced, to the wondering group the birth in Bethlehem of the King, Saviour, Christ, Lord, followed by a multitude of heaven's choir, declaring glory to God in heaven, peace to men dwelling on earth.

With awe and reverence, but with joyful hearts, the shepherds hastened to do homage to the God-man-child, and to tell out what the angels had made known to them.

A few days later it was revealed to two other devout Israelites at Jerusalem, Simeon and Anna, that the Christ, the King, God-man, Redeemer of the world, both Gentile and Israel alike, had made his appearance in the land, and indeed that the sweet Infant in Mary's arms, as she entered the temple, was the very Christ that should come, and for whom they were longingly looking.

To far off Gentiles, too, living in Eastern lands, men of learning and repute, the same truth was revealed, that the Christ had appeared in Israel; and over dreary wastes, with long marches, the Gentile deputation travelled, to worship, pay their humble devotions, and lay their offerings at His feet, gold, frankincense and myrrh.

In this sweet newly-born Infant, then, we have the newest, most beautiful manifestation, revelation of God. Here not only 'God Almighty,' not only 'Jehovah,' the Lord, who watches over and cares for His nation, but God manifest in the flesh, the God-man, sinless man. "We beheld His glory, glory as of the only begotten of the Father, full of grace and truth" (John 1:14). "The Word was made flesh and dwelt among us" (John 1:14). "We have seen and touched and handled the Word of Life; (1 John 1:1), we have heard the gracious words that proceeded out of His lips." "Never man spake like this Man" (John 7:46).

"The grace of God that bringeth salvation hath appeared unto all men" (Tit. 2:11). Here then, in this sweet, holy Infant, born of Mary, the Israelitish chaste Virgin, born of miracle, we have—God—True Son of God—God

of gods, Lord of lords, God Almighty, the Creator, the Lord Jehovah who cares for His own.

We have also—true man, born of woman, unsinning, perfect, new man, to be the head of a new race of men, able to die in place of erring man; one who knows men, and can speak as men speak and be understood, can overcome as man in a world of sin; can be raised from death and the tomb by reason of His holiness, and be the first resurrected man to ascend into heaven, and then receive the Holy Ghost for his brother men, and shed Him forth upon them in power and authority, to Jew and Gentile.

But He is King, too—King of kings, born of Mary, born at Bethlehem, the home of His father David, as true Son David—not only God-man, but the God-King. True King of Israel, first King of Israel, then of all nations—all peoples shall fall down before Him, all nations do Him homage. This is coming soon.

As the little child is born into the world and manifested, so too in each human heart which believes there must take place 'a birth,' "Ye must be born again" (John 3:7). "My little children, of whom I travail again in birth, until Christ be formed in you" (Gal. 4:19), says St. Paul. He must be born, must manifest Himself, live, die, rise again, be glorified in every believer's heart.

"For unto us a child is born, unto us a son is given; and the government shall be upon His shoulder, and His name shall be called Wonderful, Counsellor, the Mighty God, the Father of Eternity, the Prince of Peace. Of the increase of His government and peace there shall be no end" (Isaiah 9:6, 7).

"God hath shined into our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." (2 Cor. 4:6, 7).

"That Christ may dwell in your heart by faith, that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge" (Eph. 3:17, 18, 19).—Selected.

## Christmas

"When He bringeth His only begotten into the world, He saith, And let all the angels of God worship Him."  
Heb. 1:6.

O little town of Beth-le-hem  
In far Judea's plain,  
So favored as the first of them  
Who heard the glad re-frain  
Of that great Christmas anthem when  
The Angel-host proclaimed,  
"Peace on the earth with joy," and then  
"Good will to men," be named.  
I wish I could have been there then,  
When Shepherds saw the sight  
Of "Glory in the Highest," when  
The heavens burst forth with light;  
But I can love and worship Christ,  
As "Wise men" did that night.

D. Wesley Myland.



## The Bells of Christmas



Hark! hear the bells of Christmas, ringing  
once again  
Though all the earth is groaning, with sorrow  
and with pain,  
For war and awful carnage still reigns (but  
soon shall cease)

Drawing in its tumult their sweetest notes of peace.

The angels in the heavens, methinks they bow and weep  
While flames of hate and passion o'er the wide world sweep,  
The plows are turned to sword-blades—the pruning-hooks  
to spears,  
And war and want and famine bring sorrow, pain and tears.

Ring! ring ye bells of Christmas! Ring out your notes  
aloud  
And drown this wail of sorrow brought on by war's dark  
cloud.

Yea, once again your tidings of "Peace, good will to men"—  
The song of holy angels—ring loud and long again,

And tell us that the carnage shall soon forever cease,—  
That soon shall dawn the morning of righteousness and  
peace,  
When war and hate shall vanish—when men the Lord shall  
know,  
And peace like mighty rivers shall through the nations flow.

O tell us of the coming of One we long to see  
Who'll change this wail of sorrow to songs of victory—  
Who'll conquer sin and Satan and bring a sweet release—  
Yea, bring to every nation a thousand years of peace.

Ring! ring ye bells of Christmas, ring loud your notes of  
peace,  
For faith looks o'er the conflict to times when wars shall  
cease,  
When men shall beat their sword-blades to plowshares once  
again  
And sing the song of freedom—a glad and sweet refrain.

—William Burton McCafferty.

### WHAT IT MEANS.

#### The British in Jerusalem.

With the British forces now in Jerusalem, people are asking what can be the meaning of it. The editor of a New York paper has sought the views of various prominent Jewish leaders and Protestant ministers, asking them, "What will it mean to the world and the church if Turkish rule is ended in Palestine?" The replies received were not satisfying to us, they further shewed that the Jews would return in unbelief and that the Christian leaders of today have utterly failed to grasp the import of what is likely to be one of the most significant and far reaching events of this momentous period.

Here are some of the replies received:

The Rev. Charles Stelzle thinks "that were Jerusalem to come into the hands of the allies the result would be that there would be a *sanitary crusade*, better drinking water and better Government! However New York and the United States is the New Jerusalem of the forward Jew." A prominent Baptist preacher of New York says, "The conquest of Palestine by Britain is a romantic event and may lead to historic results." The rector of Trinity Church, New York, is pleased that the land associated with the life of Christ should be rescued for Christians.

The bishop of the diocese of New York Episcopal Church thinks that the result will make India and Egypt safe for Great Britain. The editor of the "American Hebrew," however says that the dream of Israel since the dispersion is near realization. Another Jewish leader says: "This third fall of Jerusalem instead of spelling tragedy to the Jewish people will mean the realization of the Great Hope." President Wilson's pastor says: "The fall of Jerusalem will prove an event of immense importance and also a distinct benefit for civilization."

These extracts from prominent men show clearly that they have missed the full spiritual meaning connected with the fall of Jerusalem, especially as Britain has officially promised to hand over Palestine to the Jews. Few, very few, seem to understand the Divine purposes hidden behind the wresting of Jerusalem from the hands of the Turk and the giving of it to the Jews. Is the majority or minority right? Have we a scriptural parallel? Let us look at the time of the captivity of the Jews at the time of Daniel. There were thousands of Jews in exile, and no doubt scribes, priests, leaders and elders; but we read of not one who took the trouble to study prophecy save Daniel, who consulted Jeremiah, chapter 25. The result as recorded in Daniel nine is, that not only was Daniel heard in the prayer for his people and that the "seventy weeks (years) are determined upon thy people and upon thy Holy city to finish transgression," but Daniel also had most wonderful enlightenment as to future events. His revelations are the *ne plus ultra* (nothing beyond) of prophecy, for the numbers given by God to Daniel stand out as the main chart as the dates to future events. They are like the steel frame-work of an immense skyscraper. Christ, in His subsequent teaching as to the end of the age and His coming, did not alter or undo Daniel's prophecy, but as it were just filled in the brick and stone work of the steel structure erected by Daniel. In fact Christ quotes Daniel and tells us to understand what we read of it therein.

Note, as the time approached for the termination of God's punishment to the Jews, only one man, Daniel, seems to have understood aright the prophecy of Jeremiah. Daniel prayed and reminded God of His promise to Jeremiah. Wonderful though it may seem, yet that very reminder and prayer was what God desired and what, in a way we cannot comprehend, brought about the actual fulfillment of the promise God had made. What a wonderful privilege the saints of the Most High have in this respect.

To come to our own times, there are many signs of our Lord's return and we have a distinct statement made by Christ Himself in Luke 21:23-24 that there was to be "great distress in the land (Palestine) and wrath upon this people (the Jews) and they shall fall by the edge of the sword and shall be led away captive into all nations." That has actually taken place as we all know. But Christ adds "and Jerusalem shall be trodden down of the Gentiles until the time of the Gentiles be fulfilled." Up to the present date since that fall, Jerusalem has been trodden under foot of the Gentiles over 1800 years. Now we have the immediate prospect of the Gentile treading down of Jerusalem ending. That fact accomplished means that automatically the time of the Gentiles closes. Christ adds, "when these things begin to come to pass then look up and lift up your heads for your redemption draweth nigh." Do not you think that Daniel lifted up his head after the message from Gabriel telling of the deliverance shortly to take place for the captive Jews? How much more should we not lift up our heads when we have such a cheering message from Christ Himself. The study of prophecy pays, it leads to prayer, ripens God's plans and gives joy and hope.—A. W. F.

**GALATIANS TWO PARAPHRASED.**

.. Chapter two continues the proofs that Paul got his Gospel direct from Christ by revelation and not from even the other apostles.

**Paul's Divine Commission Recognized at Jerusalem.**

Then after laboring, in obedience to my commission direct from heaven, for fourteen years, I took another trip up to Jerusalem, taking Titus, one of my Gentile converts, with me. Some Judeizers had come to Antioch, my headquarters, while I was away on a missionary trip, and they taught the saints that they could not be saved by Christ and grace alone, but they must also keep the law of Moses and be circumcised as a means of salvation. On my return, Barnabas and I disputed and opposed this false teaching. Finally the church at Antioch appointed us to go up to Jerusalem and counsel with the apostles and preachers in the mother church about this new teaching. But I also went up because the Lord told me, in a special revelation, to go; and when there I explained to them the Gospel as I preached it among the Gentiles. But we did not at once have a public discussion of the matter before the whole church; rather I first explained it privately to the apostles and preachers that they might understand me and stand with me in the church meeting to follow, lest I should be laboring or had already labored in vain, by having the other apostles misunderstand me and oppose me and my work for the Lord. They did not uphold the teaching that circumcision was necessary to salvation; for although my companion Titus was a Greek, an uncircumcised Gentile, they did not urge that even he be circumcised. This, too, despite the fact that false brethren had been secretly brought into the church and the open council, who had stolen in to spy on us as to our freedom from law-keeping, a freedom which is ours through the Spirit in Christ Jesus, and who had come in with the express purpose to rob us of this freedom by urging that I must teach circumcision and the law of Moses to the Gentiles as an additional means of salvation.

But I stood up boldly and did not for one hour give way to or submit to these false teachers or their teachings. I opposed this corruption of the truth in order that the pure Gospel might remain your heritage. From even the leaders at Jerusalem I learned nothing new through this discussion. The freedom they granted to the Gentiles, I had, as you know, already been preaching to you. I do not say these leaders were not great and good men, but whether they were or were not, matters nothing to me or to God, for God recognizes no external distinctions. One thing is certain, and that is, they taught me nothing new. Rather they recognized that God had already entrusted me with the preaching of the Gospel to the Gentiles, just as He had Peter the same Gospel to the Jews, and they could not do otherwise, for they saw that the same God who had worked through Peter proving his apostleship to the Jews, had also worked through me, proving my apostleship to the Gentiles. So when they perceived the commission which God in His grace had entrusted to me, then James, Peter, and John, who were considered the very pillars of the Jerusalem church,—these welcomed Barnabas and me into the apostolic fellowship with their right hands, on the understanding that I would return to my apostolic labors among the Gentiles while they went on with their among the Jews. They only urged that I remember their poor with offerings from the Gentiles—a matter which was already purposed in my own mind and heart.

**Paul's Authority and Equality Shown in an Open Rebuke of Peter.**

But later the tables turned, for I had occasion to remonstrate with Peter face to face when he came from Jerusalem on a visit to our work at Antioch, because he was

justly to be blamed for his inconsistency. For he had been with us sometime and before certain persons came from James at Jerusalem Peter had been eating with Gentiles and eating the same things they ate, both of which things the Judeizers always condemned; but as soon as these persons arrived, he withdrew from this custom and separated himself from the uncircumcised Gentiles, because he was afraid of the circumcision crowd. Along with him went the other Jews also who were at Antioch, concealing their real convictions, so that even Barnabas my old time friend and partner in the work was drawn away by their half hypocritical conduct. When I saw that they were not walking uprightly according to the spirit and intent of the Gospel, I called Peter to account before them all by saying to him:

"If you, though you are a Jew, have been living and eating as a Gentile Christian does, and not according to Jewish custom, how can you consistently join with these Judeizers in trying to compel the Gentile Christians to follow Jewish customs? Peter, though you and I are Jews by birth and never counted Gentile sinners, yet we know that it is not through law-keeping that a man can be declared guiltless in the sight of God, but he gets such only through faith in Jesus Christ. Even you and I, Jews, have put our faith in Christ Jesus for this very purpose of being acquitted solely through faith in Christ, and not on account of our obedience to the law of Moses. For you and I both know that no soul will ever be declared free from guilt because of obedience to the law. But if while we two Jews are looking alone to Christ for such acquittal from our guilt for sin, we are ourselves convicted of sin while declaring ourselves free from it through Christ, we then set Christ forth in the light of encouraging us to commit sin! Can we or shall we do this? Never while the world stands! For if I set up again the house of sin which through the Gospel of grace and faith I have destroyed, I convict myself as a transgressor for ever tearing it down; but it is by the law that I have died to the law. Hence I am now dead, it is no longer the I that lives, but it is Christ living in me; and the life that I now live in the body I am living by means of faith in the blessed Son of God who loved me and gave Himself up to die in my place. I refuse to make void this grace of God in Christ who alone brings salvation; for if a man can be declared free from guilt by means of the law, then there was already a way of salvation, and Christ has died in vain, as there would be no need for His death."

**Practical Deductions.**

1. It is well to hear, in all important matters, not only from the church but especially from God before acting, 2:1-2.
2. Preachers who are questioned should take the pains to explain privately to their brother preachers what they believe before going before the church as a whole with the matter, v. 2.
3. The apostles to the Jews as well as Paul did not bind the ceremonies and customs of the law upon Gentile Christians, v. 3.
4. Even in the early Holy Ghost Pentecostal Church there were those in the flock who claimed falsely to be brethren in the Lord, v. 4.
5. False brethren always try to take away our liberty in Christ, and bind their former notions upon us, v. 4.
6. The true man of God stands four-square for the pure Gospel of salvation solely through Christ and His grace, without any laws or customs mixed in as means of salvation, v. 5. Good works grow out of salvation, but salvation never out of good works.
7. Big men and little men all look alike to God, v. 6.
8. When facts show that God has set His seal upon



a man and his labors in the Lord, the church should hasten to follow suit, vs. 7-9.

9. Fear of men may lead good men into inconsistencies, and when such conduct in preachers hurts the Gospel and sets a bad example, other preachers have a right to call such to account, vs. 11-14.

10. Jews as well as Gentiles are saved solely through Jesus and His blood, vs. 15-16; Acts 20:21. Both Jews and Gentiles are required to repent as well as believe.

11. If as a Christian we do wrong in the name of the Lord, we falsely present Christ as the author of sin in us, vs. 17-18.

12. By means of the law we die in Christ to the law, and are crucified with Him, vs. 19-20.

13. Henceforth we should let Christ be in us and live our life for us, v. 20.

14. If there is any other way of salvation, then Christ has died to no purpose, v. 21.—E. N. B.

### DIVINE JUDGMENT.

J. Narver Gortner.

In the days of the old dispensation people who sinned were often visited with divine judgment. The days of the old dispensation have gone by, but the God who lived in the days when the Israelites wandered in the wilderness, the God who reigned in the days when Sodom and Gomorrah were destroyed, the God who smote Uzzah with death in the days of David, is alive today; and, even though these are the days of the new dispensation, which is a dispensation of mercy, men who sin are often visited with divine judgment, and the godly and ungodly alike are caused to marvel.

A man and his wife, Ananias and Sapphira, were both smitten with death under grace in the days of Peter because they had attempted to deceive the apostles and had lied to God; and let us not forget that this visitation of divine judgment was in the morning of the dispensation in which we now live.

A friend of mine has told me how a cousin of his was smitten with death. The cousin was an infidel, an atheist. In his zeal for atheism he affirmed one day that he would prove that there is no God. Accompanied by a companion he went out into the field. He clenched his fist, and, looking up into the heavens, he shouted, "God, I defy Thee! I defy Thee to strike me down! I defy the Father! I defy the Son! I defy the Holy Ghost!" His eyes flashed and his very being seemed to be possessed of the devil as the fearful words fell from his lips. Suddenly he began to tremble. Turning to his companion, he whispered, "There is a God." They were his last words. His tongue became palsied. His arms fell limp and helpless at his sides. He was about to fall. His companion caught him in his arms and carried him to the house. He lived a few hours, and then, with a look of fearful agony upon his face, he passed out of this world into the great eternity that lies beyond. It was a fearful ending of a wasted and wicked life. Who will say that he was not visited with divine judgment? Let the sinner beware! God is merciful. But He is also just.

Not long ago I preached the funeral sermon of a man who died an awful death. His children had gone to an altar to seek God. Enraged, he had ordered his wife to go and drag them away from the altar. He refused afterwards to allow them to attend the services. He was a blasphemous and often gave vent to fearful outbursts of temper. One day he was most mercilessly beating a team of mules. A friend of mine saw him, and said to himself, "God will not stand for this always. One of these days He will trip you up." Just eleven minutes later my friend came again to the place where the man was. The mules

were standing there, and the man was down on his face on the ground. He was suffering terrible internal agony. The power of speech had well nigh left him. He was hurried from the place and a physician was summoned. It was supposed that he was suffering with a gall stone attack. He was taken to the hospital and an operation was performed, but no gall stones were found. The surgeons were not able to locate the trouble. The patient came out from under the influence of the ether, and immediately began to rave. He seized a chair and threw it across the room; he bit the bed clothes, and terrified all who came near him. He lived for several hours, and then died. Who will say that he was not visited with divine judgment?

"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." One almost wonders sometimes why there are not more striking instances of the visitation of divine judgment. It is because God is not willing that any should perish. He desires the salvation of every sinner. He is merciful. But there comes a day when God, having exhausted all the resources of His divine compassion, gives the sinner over to the executioners of His wrath, and the poor, guilty culprit becomes an example to others to warn them to flee from the wrath to come.

The Methodist Parsonage, Cucamonga, California.

(Note: The nations are now under the chastening rod of God Almighty for their sins.—Editor.)

### THE RECIPROcity OF LOVE.

Christ loved first, and then He gave Himself in order that Love might have an expression. He came in the flesh, and gave Himself as the Son of Man, and from the redeemed sons of men takes a Bride for Himself.

It was through Calvary, through death, that it became possible for sin-stained men to be recipients of love in its divine nature. And the Church, the Bride, must be satisfied with nothing less than divine love. Christ Himself, as the Bridegroom, finds His supreme satisfaction in loving His Church. Man leaves father and mother and cleaves to his wife. He does not hate, in the ordinary sense, his father and mother, but additional love springs up for his bride, and this love becomes mutual, and only as there is mutual love between husband and wife can there be a proper marriage. And even so Christ loved. He left His Father, but not His Father's love, because the Father delighted in His Son finding a bride.

God was concerned about Adam in his lonely condition, so He created a partner towards whom Adam's love could go out and be reciprocated. Have you considered the love of Jesus Christ and how much love has been expended and how much more is willing to be expended if it is reciprocated? Love begets love. If you have received a little of the divine love of the Son of Man, He will give you more. It must be mutual, giving and taking. Study the growth of love between Ruth and Boaz. It was not a divided love. She ignored the reapers and concentrated her affections on Boaz. Boaz saw the worth of the object of his love and he emptied his heart.

The love of the Bride must not be a selfish love. She will seek to please her lover at all times. There will be attention to detail in conduct, in obedience and in faithfulness. Love cannot stand rebuffs, nor jars, nor slights, but when the channel is clear it will flow freely and uninterruptedly. We read in Zechariah 4:12 that the golden oil emptied itself out of the golden pipes. Just flows out easily with no hindrance. We need constantly the washing of the Word to remove every hindrance and anything likely to cause the oil, the love, to cease flowing. The reservoir is unexhaustible, but so few draw from this unlimited supply. There is enough and to spare. Don't despise your earnest of love, but remember also that it is but an earnest.

### CAN THIS BE SAID OF YOU?

"For he loveth our nation, and he hath built us a synagogue," Luke 4:5.

Though twenty centuries have passed over the green mound where he—"sleepeth"—, and though wind, rain, and decay have totally erased the Hebrew and Latin inscriptions which were inscribed to his memory, that remarkable promise in Hebrew 6:10 still holds good as it is written: "For God is not unrighteous to forget YOUR work and labor of love, which ye have shown towards His name in that ye have ministered to the saints and do minister," for the Holy Spirit has put it on record in nearly 520 dialects concerning this centurian: "He loveth our nation and hath built us a synagogue.

Now *when* did this man love the nation, and *when* did he build them a synagogue? No better answer to this question could be given, than that which is recorded in Mark 15:40-41. Notice very specially that they followed Him, and ministered unto Him "*when He was in Galilee.*" In other words, it was in the *Galilean days* that these women did what is recorded of them, and it was in the *Galilean days* that this centurian did what is recorded of him.

#### Did these days mean anything more than previous days?

Ask those of whom it is written in Mark 14:50, "they all forsook Him and fled."

Ask Peter, who "followed Him afar off."

Ask Pilate who "marvelled." \$

Ask Simon—"compelled to bear His cross."

Ask the centurian who says, "Truly this man *was* the Son of God."

Ask Joseph of Arimathea who "went in *boldly* and craved the body of Jesus."

Ask Mary Magdalene and Mary the mother of Jesus who "*beheld* where he was laid," and one and all will tell you that the days when *He* was in Galilee were

Days of Misunderstanding,

Days of Isolation,

Days of Mental and Physical Testing,

Days when *each* of those who followed Him, and ministered unto Him, had a 53rd chapter of Isaiah in their *own* lives;

No Form,

No Comeliness,

No Beauty,

Stricken, Smitten, Afflicted,

Wounded,

Bruised,

Oppressed.

Yes, it was in *these* days, when the centurian was a *Nation Lover* and *Synagogue Builder*

#### Are You?

On the Pacific coast there *was* one, and *this* was the way she—loved—*this* was the way she—Built

A Spirit-begotten love had been given her for the Japanese, and when a daughter of Japan had passed away, leaving her grief-stricken husband with a few days old infant, this lover of nations and builder of synagogues took the helpless, motherless infant, and nursed it for—Him.

But in street car and train, in *her* city, and—*strange* cities, this *white-faced* woman and this *yellow-faced* infant never failed in *more* ways than one—and some of the ways, were "*So ugly!!!*"—to cause attraction, and many remarks—some *whispered* and otherwise.

Ah! yes; they were her *Galilean days*; but like the women of old, she "Followed Him and Ministered unto

**THERE WILL BE NO EDITION OF THE WEEKLY EVANGEL DURING CHRISTMAS WEEK. ....**

Him," and in the day of the Judgment methinks the Japanese mother will rise and say, Lord,

"*She loveth our nation, and hath built us a synagogue.*"

Friend Reader: Can some of India, China, Africa, Japan and other lands say this of YOU?

If *not* of 1917, why not of 1918?

Wm. J. Taylor, "Door of Hope" Mission,  
Kobe, Japan.

#### Note on the Above.

It is not necessary to adopt an African, Chinese or Japanese baby in order to show our love for the souls of these people. It would have to be a rare and peculiar case where a white Christian woman would be justified in taking on her hands in her own home an African or Japanese baby to rear. As a rule it would be both impracticable and unwise for American women to do this.

But let us encourage orphanages and homes for this in their own native lands. Those Americans who are called of God to this work can in these rear hundreds of them instead of one in their own home.

Primary emphasis, too, should always be laid upon the direct proclamation of the gospel of salvation as God's ordained and primary way of reaching the lost. Money given to this work reaches souls much faster.—E. N. B.

### SLOW SHOWERS ARE BEST.

"We would have speedy riddance of trouble, but God thinketh not fit to grant our request. Showers that come by drops soak into the earth better than those that come in a tempest and hurricane." Thus writes an old Puritan. The gradualness and long continuance of a trial, which are its sharpness and bitterness, are also, to a large extent, the causes of its usefulness. If the affliction came and departed with a rush, we should be rather swept away by it than softened and saturated by its influence. To push a crucible among the glowing coals and snatch it forth again would answer no purpose in refining. The metal must tarry in the furnace till the fire has done its work.

Perhaps the reader has long lived in a perpetual drip of trouble, and now feels himself to be quite weary of the endless torture. Let him not faint under the lengthened process: the highest degree of benefit is accruing to him from the continuance of his adversity. In the later part of a trial every stroke tells with tenfold result, and operates with a greatly increased efficacy. It would be a pity for the Lord to stay His hand when it is working with such special and marked result. All the preceding affliction has only worked the heart into a fit condition to receive the master-strokes of the Divine Artist. The ground **colors** have hitherto been laid on, but the second and finishing touch is now being given. Therefore, ask not the hand to cease, but rather pray that its work may be carried on with power, and the Lord's glory be seen in it all. It will not cease raining yet; and why should it so long as the soil is being softened, saturated, and fertilized by the falling drops? Let patience have her perfect work; and how can that be unless the tribulation runs its full time?

Lord, make me ready to tarry for the vision, however long it may be delayed. Thy way of trying me is the best. I would not hurry Thy hand if I could.

### CHRISTMAS WORSHIP.

When the Father brought in the first begotten into the world He said, "Let all the angels of God worship him." And the wise men came and worshipped too, and they adored the babe. They were *wise men*; they were not fools, and they worshipped the babe Jesus, and no one rebuked. Even Joseph did not interfere. Oh! the mystery of the incarnation, the wonder of it! It spells the love, the condescension, and the yearning of God towards man.



1917.

None will doubt that we are living in momentous times, and the year now closing has been remarkable in many ways. We may be pardoned for again reminding our readers to some parts of an article published in No. 200 of the Evangel, and also drawing attention to Dr. Gratton Guinness's book, "The Approaching End of the Age." It was mentioned that in the year B. C. 606 Nebuchadnezzar first came against Judah and carried away captive the Hebrew children. At that time he was acting for his father, and it was not till two years later, 604 B. C., that he himself came to the throne. Therefore 604 B. C., properly speaking, is the first year of Nebuchadnezzar's reign, and probably the year in which he saw the great image. This year therefore has some special claims to be considered as a *very principal starting point* of the times of the Gentiles, which measured from that period, run out in A. D. 1917. The latest date they could terminate in would be 1934.

The 1335 days (years) of Daniel 12:12 are evidently eastern in character, and therefore lunar in calculation. Measuring back 1335 lunar years from this present year 1917 will lead us to the great Hegira—the flight of Mohammed from Mecca, and we come to 622 A. D., the period from which Mohammedans start their calendar. So this 1335 years expires in 1917. "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days." Dan. 12:12. Also in this year 1917 the Turks of their own free will have ceased their old method of reckoning time and have adopted the Christian calendar, and so this year to the Turk is 1917 and *not* 1335. They have thus unconsciously automatically closed the 1335 years of Daniel 12:12.

Further, 1917 is remarkable in that it sees the British in possession of Jerusalem, and the assurance of the British cabinet to the Jews that they are prepared to hand over Palestine to the Jews. The United States Government agreed on December 12th to the British proposal. Below we give some of the outstanding features of 1917.

From 604 B. C. the 2520 years of the times of the Gentiles, earliest date of closing is the year 1917.

The 1335 lunar years, starting 622 A. D., expires in the year 1917.

Closing of Turkish method of reckoning time, 1917.

Taking of Jerusalem by the British, 1917.

Promise of restoration of Palestine by British to the Jews, 1917.

United States enters war, 1917.

The period from the first date 604 B. C., represents seven times in full solar measure, and the date of termination extends from 1917 up to 1934. The 1335 years (lunar) is just three and a half times, half of the seven times of the Gentiles. If the above represent the closing up of this dispensation, may we not confidently expect in the future the opening up of a new dispensation?

Daniel says of the time of the end, "Many shall be purified, and made white and tried." Thank God, today we see many are being made pure and white by the outpouring of the Latter Rain. At the same time, they have to pay the price for such blessings, and are being tried. "But the wicked shall do wickedly; and none of the wicked shall understand." Another true picture of these days. Wickedness abounding, also indifference and ignorance as to the Lord's return. "BUT THE WISE SHALL UNDERSTAND," Praise the Lord. "Ye are not in darkness that day should overtake you as a thief."

Seeing all these things are shortly coming to pass what manner of persons ought not we to be? "Watch and pray that ye may be accounted worthy to escape all these things and to stand before the Son of Man."—A. W. F.

## THE SUPERNATURAL IN CHRISTIANITY.

### Introduction.

We are living in an intensely materialistic age. Men reject the supernatural as being unscientific. Learned men have devoted their time and energy for years to teaching the people that there is no such thing as the supernatural. And while the mass of the people have not accepted the teaching wholly they have acquiesced in it until it has eaten out the heart of their convictions.

Half a century ago men were giving lectures on infidelity, and the country was flooded with literature on that subject. But now it is preached from pulpits in almost every town and village of the country. Not the barefaced denial of the existence of God, but the subtle insinuation that if there be a God He is such a nice, domestic kind of creature, that He is not to be feared by even the devil himself.

It is the purpose of these articles, therefore, to show that a God who is not supernatural is no God at all; that a Bible that is not a supernatural Bible is no Bible; that a Christian who is not a supernatural Christian is a poor Christian, and whatever success or blessing may attend them may be attributed to the supernatural working of our Lord.

### CHAPTER I.

#### God is Supernatural.

"In the beginning God." Yes, it was the beginning of even nature itself, so that what is seen, or can be received by the natural senses "hath not been made out of things which do appear." And if God was there in the beginning, creating the heavens and the earth, subjecting them to what we call the laws of nature, are we to suppose that He Himself is subject to those laws, or cannot work independently of them? Nay, He is governed by only one law and that is the law of righteousness and love.

Those who would limit God, would limit Him to their own knowledge of His laws; not considering their own ignorance of what is hidden from them. God occupies a sphere that man knows nothing of. We know nothing of conditions governing spiritual realms. He declares Himself to be the "Almighty God," assuring us that nothing is impossible with Him. We must attribute to any force that had power to create this universe power to control any condition that may arise in it.

It is declared in Rom. 1:20, that "the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." The material universe declares not only what God has done but also what He could do again if He chose to. It is proof positive that He is able to create "new heavens and a new earth" as He has promised, "Wherein dwelleth righteousness," Isa. 65:17; 2 Pet. 3:13.

This work of creating the new heavens and the new earth is being carried on now; and may be near completion, for Jesus said, "I go to prepare a place for you." When the new place is ready He will destroy the old heavens and earth, for He says in Rev. 20:11, "The earth and the heavens fled away; and there was found no place for them." When the new world is ready for our home, Jesus will come and transfer His people to it. Glory to God! I am so glad I am one of those who are to be transferred.

The natural man receiveth not the things of God, because they are supernatural. And they are supernatural, because God is supernatural. We are unlike God because we are natural, and unless we are born of God and become spiritual, we cannot see God. When one tries to destroy your faith in the supernatural he is leading you off into the darkness. If in this life only we have hope, we are of all men most pitiable.—F. A. Hale.

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## "BORN KING OF THE JEWS."

"Where is he that is born King of the Jews?" That was the question on the lips of the wise men of the East on that first Christmas morning. It was a question that troubled the corrupt old potentate who ruled as king of Judea under the Caesars. The babe lay in the manger of a Bethlehem stable peacefully sleeping, but the envious old king tossed on his sleepless couch and could not rest until all the babes of two years old and under were slain of the sword. But He who was born King of the Jews lived on.

There were others whom Jesus troubled later on. The priests who had gotten their hearts filled with greed and covetousness, also the money changers in the outer temple were troubled when with knotted cord He who was born king of the Jews cleansed the courts of the temple. The Pharisees and scribes, too, were troubled with His words and deeds and sought to kill Him. And as they rejected Him they cried, "We'll have no king but Caesar." And so they crucified Him, but the Roman governor had written over His head "This is Jesus, the King of the Jews." They entombed Him and put a seal over the tomb and set watch to guard. But God broke the seal and that lowly King who had been crowned with thorns, and in mockery given a reed for a sceptre, entered again into the glory, whilst the hosts of heaven sang: "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in." And although we see not yet all things put under Him, we—the saints—see Jesus crowned with glory and honor.

## Troubled Kings.

On that first Christmas morning the angels sang: "Peace on earth, good will toward men." Nineteen hundred years and more have rolled past, and we hear the clash of arms of the greatest war of history. One might well ask with the Psalmist, "Why do the nations rage, and the people imagine a vain thing?" Why are the kings of

the earth setting themselves and the rulers taking counsel together? Herod was troubled when he heard about the one who was born King of the Jews? Has this prophetic word gotten to them, "Yet have I set my king upon my holy hill of Zion?" Have they heard what the Father promised the Son, "Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession?" God loves these kings and rulers and He has told us to pray for them, and He has given them some excellent counsel in that wonderful second psalm and we know that the truth of this psalm has been pointed out to them since the beginning of hostilities: "Be wise now therefore, all ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way."

To faith's vision another star is rising, not the star of Bethlehem, but the bright and morning star that ushers in a new day, the day of the Lord, the day when the lowly babe of Bethlehem comes to the fullness of His kingdom. Well might the kings of the earth be troubled, for if we read our Bible right, it will not be long before the cry will go forth, "The kingdoms of this world are become the kingdom of our Lord, and of His Christ: and he shall reign for ever and ever." And as we read in Daniel, "His kingdom is an everlasting kingdom, and His dominion is from generation to generation.

Does the message trouble you? It troubled Herod. There was something wrong with Herod's heart and that is why he feared. We have spoken to those who were sinning against light about the coming of our King and have seen their faces blanch with fear. But to those who love the Lord the thought of His coming brings intense joy.

Born king of the Jews! The apostle, writing in the Holy Ghost, tells us, "He is not a Jew which is one outwardly... but he is a Jew which is one inwardly." Those who have a new heart are already translated into the kingdom of His dear Son" (Col. 1:13). Do you own Him as your King?

Those wise men of old searched until they found the babe, and they came and "fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh" (Matt. 2:12). Let us seek the King afresh this Christmastide and fall down and worship Him, and let us not fail to render unto Him the choicest treasures of our possession.

## TO ANOTHER.—THE GIFTS OF HEALING,

### 1 Cor. 12:9.

Give me "the gifts of healing," Lord;  
Give me the gifts—I pray,  
That multitudes both far and near  
May lisp thy name— and say  
It is the Lord, the King of kings,  
Who to all climes salvation brings  
With healing in His outstretched wings,  
Giving life and health to-day.

Give me "the gifts of healing," Lord,  
That Christless souls may see  
The glories of Thy Kingdom, Lord;  
Beholding—changed may be,  
How helpless are these hands of mine!  
How limp! and dry! and dead!  
Until the—"Oil"—the quickening sign,  
Is poured upon my head.

Give me "the gifts of healing," Lord,  
Like Peter had of old,  
And Faith that grips the Promises,  
With an "inner-chamber" hold.  
Give me the love for souls, Lord,  
The passion and the flame,  
And an everlasting confidence,  
In Thine Almighty name.

—W. J. Taylor, Kobe, Japan.



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## Questions and Answers

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

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

**319. Please explain to us the twelfth chapter of Revelation. Who is "the man child?" Who is that "woman" his mother? Has all this happened or is it yet to come?**

Ans. Now it would take a long article to explain fully who the woman is and who the man child is and why. We will simply answer "who" now, and the Lord willing, sometime later we may write an article explaining why we believe as we do.

The editor believes this "woman" is the church or body of Christ and that the "man child" is the bride or the overcomers, who are to go up to the "throne of God" and to sit on the throne with Christ to "rule the nations." Like Enoch they are to be translated before the tribulation, while the church, like Elijah, is to have three years and a half in tribulations. Enoch is a type of the secretly raptured ones, while Elijah is a type of the larger body that really belong to God, but are not true overcomers, and so they will have to be purified and weaned from the world by the losses, the fiery trials, persecutions and tribulations of "the great tribulation." I believe "the rest of her seed" to be the Jews who will in those days accept Christ and be "keeping the commandments of God and the testimony of Jesus." Both these and all Gentile believers who are not overcomers and not caught up before the tribulation will have to pass through the awful terrors of the tribulation.

All of this is yet to come. But the body is now in travail to bring forth the overcomers, the man child. Can't you feel it? Have you any pains? I believe every overcomer should be travelling to help some other one to come forth to victory. I wonder if any one can ever be a full overcomer who knows nothing of prayer-travail.

**320. What is the difference between Salvation and Sanctification?**

Ans. Most people misuse the term "Salvation" by limiting its meaning to "Justification." Salvation is the large all-inclusive term that really covers all that God does for us from justification clear on through to glorification in heaven. The contrast is between Justification and Sanctification. Justification is a legal term and means that the sinner is "acquitted before the bar or court of God" on the ground of his acceptance and identification with Christ who paid his debt for crime by being executed in the sinner's stead. The sinner must be acquitted or justified the moment he sees he died in Christ and accepts Christ as his substitute.

Sanctification is the process whereby we are made "holy" in heart and life. Sanctification begins in connection with regeneration and goes forward by stages, each one of which may be regarded as complete up to the truth apprehended and fully yielded to. When a soul yields his will to God's will, putting the natural man with all its desires on the altar, and believing in the blood to fully cleanse, that soul is at once cleansed the moment faith grasps Christ and the blood. There may come other times when deeper and fuller truth will call for a deeper, fuller yielding to the more fully apprehended will of God. Then there comes a new touch, a new joy and victory. But as we walk in the light

the blood keeps us cleansed up to date, and there is no condemnation to any soul that is so in Christ.

**321. Who is Melchizedek in Heb. 7:1-10?**

Ans. Read Gen. 14:17-20 inclusive with Psalm 110 and with Hebrews, chapters 5, 6 and 7, and you will have all God has revealed about Melchizedek. He seems to have been a Gentile, he was king and priest. He was king over the city of Salem, an ancient name for Jerusalem (The Jebusites controlled Salem after the days of Melchizedek, and added a part of their name "Jebu" to Salem, making it Jebu-Salem which, for the sake of pronunciation was changed to Jerusalem). Salem means Peace, hence as King of Salem he was "King of Peace" (Heb. 7:2). Paul says "by interpretation" he is also "King of Righteousness" (7:2). He was a real man, but the Bible does not tell us who was his father or mother, or his forefathers, or when he began to reign or when he ceased. Hence in the Scripture narrative he is "without father, without mother, without genealogy, (or descent), having neither beginning of days, nor end of life" (7:3). These facts were typical of Christ's Priesthood. Melchizedek was a type of Christ as king of righteousness, as king of peace, and as to authority and the endless duration of Christ's priesthood. But Melchizedek offered only "bread and wine," only memorials of sacrifices, not blood. The Aaronic priesthood typifies Christ's priestly work in offering blood.

**322. Must a seeker go to the altar?**

Ans. Not necessarily. There is no special merit in that bench or railing any more than any other. It is only a good place to seek God surrounded by praying people to help, and a convenient place for the workers. This is all. But a seeker has to be yielded to God, if he gets anything, to go to the altar or to do anything God may want him to do. If he is not, he will never get saved.

**323. Can a person be saved and baptized with the Spirit and never know it?**

Ans. With some these things are so different from what they are expecting that they are slow to own it; but if they never come to see it, feel it and own it, I do not believe they have the goods.

**324. Do the Pentecostal saints practice foot-washing as in John 13?**

Ans. Yes, generally so. Most of them do, but not entirely all of them.

**325. Will saints be lost if they do not pay tithes?**

Christ and the blood alone saves souls. But nobody can stay saved or keep where God wants him to be, while walking in known disobedience to God. If a man becomes too covetous to pay tithes, he becomes an idolater, putting money ahead of the known will of the Lord. I believe such will lose out in their souls. But if they are willing to give, and do give liberally, not keeping, however, strict account on tithes merely because they have not had the light on tithes and do not see it as a duty, then, of course, that would not damn their souls. But let us be honest. God knows some claim not to have the light, just because they are too covetous to give to God His own.

### A CHRISTMAS WISH.

"Go forward—"

"Understanding what the will of the Lord is."

Exod. 14:15; Eph. 5:17.

My Christmas wish for thee—not land or riches,

Gold, not the praise of men, pleasure or gain;

But just God's smile on all thy undertakings,  
His will thy guiding star through cloud and rain,  
That thou may'st learn to know Him better still,  
And daily to rejoice in His sweet will.

Laura A. Barter Snow.



#### CHRISTMAS OFFERINGS FOR THE MISSIONARIES.

On that first Christmas Day in Bethlehem of old, the wise men brought their gifts of gold, frankincense and myrrh to Jesus. Let every Evangel reader bring Him some gift this Christmas Day. You can minister to Him in ministering to those who have gone out to the uttermost ends of the earth at His bidding to preach this Pentecostal Gospel. All offerings for our fully endorsed Pentecostal missionaries will be gladly forwarded by the missionary treasurer, Stanley H. Frodsham, 2838 Easton Ave., St. Louis, Mo. Please send money by Express or P. O. Money Orders. Small sums can be sent in stamps.

#### WORK AMONGST THE SOLDIERS.

The campaign for evangelistic work among the soldiers by the United Prayer and Workers' League with headquarters at Houston, Tex., is to be further profited by a big Tabernacle campaign, to begin in Houston, December 23rd, 1917. The building is to be 80x150 feet and will seat more than two thousand people.

In every respect it is believed that it will be one of the truest evangelistic efforts being put forth anywhere in the United States in behalf of the soldiers now in camp. God's favor on the work will mean that at every point in Texas, New Mexico and Oklahoma, where troops from the Northern and Central Mississippi Valley States are located, that such Tabernacle meetings will be conducted by real Holy Ghost filled leaders.

Pastor E. N. Richey, of the Assemblies of God work, has succeeded in bringing to the work the combined strength of Bro. Wm. Matthew Holderby, of Pittsburg, Pa., and Brothers F. F. and B. B. Bosworth, assisting, will be a corps of workers, organized to do a real soul-saving work, before the men of Camp Logan are called to go to the trenches in France.

Already Bro. Holderby is engaged in a big noonday service down town. His preaching to the saints has been of real blessing and the faith of everyone is strengthened to believe we are on the eve of a mighty outpouring of the Spirit of God, just before Jesus Himself shall appear to end this dread scourge of the devil's war. Pray for the work that God will send the means for this campaign, that has been undertaken in faith alone.—Raymond T. Richey.

#### MISSIONARIES PASSING THROUGH ST. LOUIS.

It has been our great pleasure during the past two weeks to have a number of missionaries visit us in St. Louis. It was great delight to meet Bro. Bender who is shortly going out again to Venezuela. He will go out to take charge of Bro. Bailley's work at Caracas. Another missionary who goes to this field is Miss Siemens, who was in training for an Alliance missionary, but as she received her Pentecost she has no liberty to go out under their board. Bro. Ernest Hooper of South Africa spent two days with us and these were days of blessed fellowship. He tells us that they have forty-eight missionaries working in connection with their mission in South Africa. We also had a visit from Sister Rickhow, who shortly sails with a party for Africa. Let us follow these four missionaries, who are sailing shortly for their respective fields, with our earnest prayers.

#### MISSIONARY NOTES.

Nawabganj, U. P., India. My sister and I were both so glad that the Lord made it possible for us to attend a convention at Dhond. Surely it was a convention in God's order and we found it blessed to be there, and have come home refreshed in soul and with a greater zeal to work whole-heartedly for Christ. We were glad to meet a number of Pentecostal missionaries from further South whom we had heard of, but had not met until now. We also had the pleasure of visiting Pandita Ramabai's work, as it is only about an hour by train from Mr. Norton's. The Lord used Bro. Norris of Mussooree in giving several messages on the unity of the body of Christ. Mr. and Mrs. Norris and little Margaret are a precious family, and I believe the time is soon coming when Jesus will lead them out of secular work into missionary work. They came out into missionary work for a year or more but again had to go into school work. I have invited them to come this winter and help in the village work while it is vacation time for them. They have both had the baptism for a number of years. She speaks the languages of this country most beautifully as she was born in this country and did mission work in one of the missions for several years before she married. Pray especially for them.—Almyra Aston.

Bro. E. A. Barnes writes from Leon, Nicaragua, "I have been earnestly considering the matter of leaving this field of labor and taking up the work in the hill country in Segovia, or near the frontier in Honduras, and I am waiting for the dry weather to come so that I can make an evangelistic trip through that country with a native helper and spy out the land. I know there are vast regions where there is no one laboring in the Gospel. I was in that region about seven years ago and spent six months going from one town to another preaching Christ and distributing Gospels and tracts. I feel it necessary to have a change of climate and I do not care to return to the homeland to rest for a year, and if I can find the Lord opens the way to open a station in the hill country, I would not need a trip to the States. There is in my soul the desire to go to where Christ is not named and even though it means a sacrifice—for to leave these saints here whom I have suffered with for years, is by no means easy, but I feel God would have me venture out by faith and preach the Gospel to those who have never heard of it. I will make plans for the future, but let God lead me and open the way. We have fixed up our press and are now preparing tracts and Scripture portions to carry with us on our trips out in the work. There is much demand for them even among other missionaries. Pray for us and the work here, specially that God will give me wisdom and guidance to act at this time."

#### IMPORTANT.

Beloved Evangel Readers: God has called us for Gospel revival campaign to the Pacific Coast, beginning from San Francisco. Just now we are in the heat of the battle and we call upon you for your hearty co-operation through prayers and intercessions for California and us at this time.

If God has laid on your heart a Christmas for the distressed saints of Persia, and you wish to commune with us personally, our address for two months will be 1536 Ellis St., San Francisco, California.

Yours, praying, working and waiting for the soon coming of our Lord and Saviour Jesus.—Evang. Andrew D. Urshan and wife.

P. S.—Gifts for the Persian brethren may also be sent to the Evangel office.

#### BLOSSOMS FROM THE KING'S GARDEN

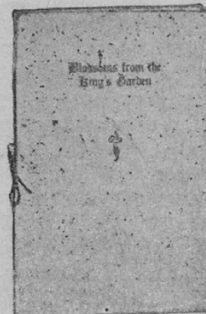
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**THE PORTO RICAN REVIVAL.**

**Arecibo, Porto Rico.** Last week we had a wonderful week of meetings. The whole week was a week of prayer and ten souls received the baptism of the Holy Spirit in other tongues as the Spirit gave them utterance. We had heavenly music and some under the power played every instrument we know of; others danced, and we surely thought we were in the New Jerusalem singing praises unto God and the Lamb. The services lasted until 2 and 3 o'clock in the morning

My father is up on the mountains in a country place called Esperanza. A number have been saved and nine buried with Christ in baptism. Some Methodists have come to the light of Pentecost, have been immersed and have opened the doors of their homes for us.—Frank Ortiz, Jr.

**Seattle, Wash.** You may have heard I am home with my family for a while and will in time return to China. One of my daughters and one of my sons left for China November 23rd. They will be at Shanghai a little before Christmas. Kindly remember them in your prayers. We have two mission in Shanghai. We are getting good reports that God is blessing them with the Salvation of Souls. Hallelujah! We have been around in Oregon and Washington holding meetings and the Lord has blessed us. We had the most wonderful time at Bro. Trotter's campmeeting in Portland that I have seen in this land since the first outpouring of the Spirit. This was in August and part of September. I believe it was sixty-five received the baptism of the Spirit according to Acts 2:4, and forty-two were baptized in water. Many sick were healed. Glory to Jesus! Requests for prayer came in continually from different places. Many answers came back that they were healed and saved. In the later part of September and October thirty-three received the baptism of the Holy Spirit in the mission and twenty were baptized in water. Bro. Trotter teaches the plain Gospel of Jesus. He is strong against sin of all kinds. His dear wife is with him working in the Gospel. They are the most earnest Gospel workers I ever saw. God is rewarding them with souls. We expect in the near future to come east. Please remember us in your prayers.—George Hansen. Address, 1634 N. Fairfield Ave., Chicago, Ill.

**OLD CLOTHING AND TOYS WANTED.**

Any having cast off toys or clothing of any description who would like to give them to the poor can send to me as soon as possible. In case a barrel is sent write me before sending for address. The need among our poor is great. Early giving often means twice giving. Florence L. Burpee, Pentecostal Mountain Missionary, 613 East 13th St., Charlotte, N. C.

**DAINTY CHRISTMAS GIFT.**

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Total	\$ 409.38
Amount previously acknowledged	939.04
Total	\$1348.42

**REQUESTS FOR PRAYER.**

Please remember my son who is at Camp Bowie, Ft. Worth, Texas.  
 Please pray for my daughter whose health is bad.—J. R., Hamlin, Texas.  
 Still pray for me. I want complete healing.—T. B. V., Russellville, Ark.  
 Please remember me in your supplications at the throne of grace.—C. A. H., Paris, Ark.  
 Emil Beangnezer of Lankershim, Cal., requests prayer for locomotor ataxia with severe cramps in chest and stomach.—W.F.H.  
 I beg that you will continue to pray for me. I fear I have arteriosclerosis, and I know not how many other diseases.—K. W. G.  
 Please earnestly pray for my daughter and son-in-law who are far from God. The latter has a cancer in his stomach.—E. S. B., Marengo, Ohio.  
 Bro. C. G. of Kent, Oklahoma, requests prayer. He desires to go into the work of the Lord. He asks prayer that he may be fully yielded to God.  
 Pray for my dear old mother. She fell three months ago and has taken to her bed and has never been up since, only as we help her.—R. I. J., Toyah, Texas.  
 Please do pray earnestly that God will remove the cause of my bodily sufferings, and to fully heal and baptize me with the Holy Spirit.—One of God's children.  
 Prayer is requested for two sisters who lost their mother by death a short while ago and are not fully reconciled. Pray also for the gift of wisdom for one who is seeking to deal with them in their grief-stricken state day by day.

**CONVENTION.**  
 A local convention will be held at Walbert Church, near Gerald, Missouri, Jan. 17th to 27th inclusive.  
 Workers: J. R. Flower, E. L. Banta, Robt. C. Miller, etc. For particulars write Geo. Renick, Rosebud, Mo.

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## SUNDAY SCHOOL LESSON

December 23rd, 1917.  
GOD'S REDEEMING LOVE.  
(Review.)

**Lesson Text:** Psalms 123 and 124.

**Golden Text:** With the Lord there is mercy, and with Him is plenteous redemption, Psalm 130:7.

The theme of the lessons of the past three months has been deliverance from captivity. God looked down in pity on His own people to whom He had been compelled to mete out punishment because of sin, and His love overflowed, resulting in the restoration of all who were willing to return to their own favored land. To-day we see some who have been delivered from the world (Egypt), but afterwards, through not walking in simple obedience to the Word, they get into the captivity of error. Some seem to delight in error and will stay in it, in the same way as many of the children of Israel preferred to stay in Babylon; but there are others who realize they are as birds in a snare, and they cry mightily to the Lord, and they find in Him a God of deliverance. It is good to hear their testimony: "Our soul is escaped as a bird out of the snare of the fowlers; the snare is broken, and we are escaped."

**Summary.** Lesson I. Psalms 81 and 126. Topic: Restoration. The Psalmist in this lesson praises the Lord for deliverance and prays for revival. There is the promise of sure success for those who sow with tears that they will reap in joy.

**Lesson II.** Ezra 1:1-11. Topic: Returning from captivity. God fulfills His promise in raising up Cyrus, whose very name had been foretold by Isaiah, and uses him as the agent to help to send His people back to their own land.

**Lesson III.** Ezra 3:8-13. Topic: The temple rebuilt. The first concern of the returning captives was the erection of the altar that had fallen down. This should be the first concern of all who have gotten away from God—the rebuilding of the family altar. The temple was finished and dedicated to worship; just so our bodies, which are the temples of the Holy Ghost should be dedicated to the true worship of the Lord.

**Lesson IV.** Ezra 8:15-36. Topic: Ezra's return from Babylon. Ezra was not amongst the first company of exiles that returned but seventy-eight years later he looked to the Lord for special journeying mercies as he went up from Babylon to Jerusalem with a large amount of treasure, and the hand of the Lord was upon him and those with him for good. Some of us are carrying wondrous treasure in earthen vessels right to the New Jerusalem and our testimony is "The hand of our God is upon all them for good that seek Him."

**Lesson V.** 1 Kings 20:1-21. Topic: Defeat through drunkenness. This lesson tells of the victory of King Ahab

over Ben hadad. God would have us as Pentecostal people not drunken with wine wherein is excess but filled with the Spirit. Oh for a company of spiritual drunks similar to the hundred and twenty on the day of Pentecost!

**Lesson VI.** Neh. 1:1-11. Topic: Nehemiah's prayer. Sad news from Judea stirs Nehemiah to pray. (He did not have a committee meeting with the Jewish leaders in Persia but he prayed things through and remarkable results followed.)

**Lesson VII.** Neh. 2:1-11. Topic: Nehemiah's prayer answered. Nehemiah's request to the king that he might return to Jerusalem was granted, and he arrives in that ancient city to find things in a terrible state. (Trials are the food of faith and obstacles the making of overcomers.)

**Lesson VIII.** Psa. 103:1-22. Topic: A Psalm of Thanksgiving. The fivefold blessing of salvation; (1) forgiveness from sin, (2) healing of the body, (3) redemption from destruction, (4) crowning with lovingkindness—surely a picture of the coming upon of the Spirit, (5) and full satisfaction! It is good to have it all. And it is all in Jesus. Everything in Jesus, and Jesus everything.)

**Lesson IX.** Neh. 4:1-23. Topic: Nehemiah rebuilds the wall of Jerusalem. He had plenty of obstacles, but he went on praying. At the same time he set a watch and worked hard. Those who accomplish most down here are those who pray most.

**Lesson X.** Neh. 8:1-18. Topic: Ezra and Nehemiah teach the law. The result of prayer is a revival of religion and a longing to hear what God has to say; and obedience to the Word results in a desire to fulfil the commands of the law, and so the people observe the Feast of Tabernacles. So to-day God would have us not only hearers but doers of the Word.

**Lesson XI.** Neh. 13:15-22. Topic: Nehemiah enforces the law of Sabbath. Nehemiah was determined that no burdens should be borne on the Sabbath day. A greater than Nehemiah wants to bear our burdens and give us continual Sabbath. He is the Lord of the Sabbath and gives eternal rest.

**Lesson XII.** Mal. 3:1-2. Topic: Preparation for the Messiah. Malachi was the last of the Old Testament prophets and God spoke through him a searching message to prepare them for the Coming One. (Let those who are looking for the coming of the Lord see to it that they bring all the tithes into the storehouse.)

### BOOKS FOR THE CHILDREN.



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### THE GOSPEL OF THE SON OF GOD.

Studies in Mark.

January 6, 1918.

**Subject:** John prepares the way for Jesus.

**Lesson Text:** Mark 1:1-11.

**Golden Text:** Behold the Lamb of God that taketh away the sin of the world, John 1:29.

**Home Bible Readings:** Matt. 3:1-17; Luke 3:1-16, 21, 22; John 1:6-8, 19-34; Isa. 40:3-5; Mal. 3:1-3.

**Time:** A. D. 27.

**Place:** Bethabara (Bethany) beyond Jordan.

There is no introduction, but the evangelist begins at once. V. 1. **Jesus**—the Son of God, declared to be such by the Holy Spirit through the Evangelist and also by the Father from the opened heaven. V. 2. **He is Son** in a sense in which none other ever has been or can be. Heb. 1:2-3, "appointed heir of all things, by whom also he made the worlds, who being the brightness of His glory and the express image of His person and upholding all things by the word of His power, etc. His is "a name above every name."

("High over all, high over all, Jesus my Saviour is high over all. Crown Him as Lord, at His feet lowly fall, Jesus, Christ Jesus is high over all.")

V. 2. "As it is written." How all important is a knowledge of the Old Testament Scriptures, if we would understand the New Testament. St. Augustine reminds us that the New Testament is enfolded in the Old and that the Old Testament lies unfolded in the New. All Scripture is given by inspiration of God and is profitable." For 400 years before John the Baptist there had been no prophet of the Lord, now at last the long silence between heaven and earth is broken and Isaiah 40:3 is fulfilled. God's promises were never known to fail, though to man they seem sometimes long in being fulfilled.

Our lesson today centers around the **Forerunner and Faithful Witness**, vs. 2-8, and the Obedient Servant and He who baptizes with the Holy Ghost and fire (cf. Matt. 3:11). vs. 9-11.

**I. Concerning John the Baptist, the Forerunner and Faithful Witness.**

Note 1. He was the sent one, v. 2. "Pray ye therefore the Lord of the harvest that He send forth laborers." Matt. 9:38. How many **unsent** ones there are today in every part of the world, causing confusion and bringing no blessing. In Acts 13:2 the Holy Ghost said, "Separate me Paul and Barnabas for the work whereunto I have called them." Verse 4, "So they being sent forth by the Holy Ghost," etc. Jesus was "sent by the Father, John 5:36. (Our attitude should be, "Lord what Thou have me to do," and be obedient to Him, to go or stay, to speak or be silent at His bidding.)

2. He was a man with a clear message, vs. 3-4.

3. He was a "voice"—the mouth-



piece of God, v. 3. (There was no exaltation of self.)

4. The man sent of God with a burning message concerning sin and salvation will have an audience, v. 5. There will be no need of special inducements to get people to come. Oh! when will the so-called church of God have done with all such and get to her knees until God raises up and sends forth messengers with His message!

5. Repentance, confession, and restitution are as necessary today as when John came preaching, and must precede any real blessing from God, v. 5.)

6. John was occupied with the Coming One whose way he was preparing, this seems to have made him indifferent to the matter of dress and food (v. 6), eager only that the work given him to do be accomplished 'ere the coming of the Messiah. Again in our day the midnight cry has gone forth, "Behold the Bridegroom cometh; go ye out to meet Him," reminding us that we are but pilgrims and strangers, that our loins are to be girded, and we ourselves as those who wait for their Lord—occupying till He comes.)

"Hallelujah! Hallelujah! Sing His praises loud and clear, Hallelujah! He is coming, shout the tidings, Christ is near! He the Saviour, Lord of glory, who for us salvation won, He the mighty, mighty Conqueror, He the everlasting Son.")

7. A glimpse of Jesus and we never see again any worthiness in ourselves, v. 7. It will be "worthy is the Lamb" and "woe is me, for I am undone because I am a man of unclean lips. . . . for mine eyes have seen the King," Isa. 6:5; also Rev. 1:17, "And when I saw Him I fell at His feet as dead;" and Lu. 5:8, "Depart from me, for I am a sinful man, O Lord.")

8. The new birth, water baptism, and the baptism with the Holy Ghost, v. 8. Water baptism, then and now, is God's thought, and the path of obedience is the sure and only way to blessing; but how awful to have experienced the outward form without the inward and spiritual grace of which it should be the outward expression or confession. Thousands upon thousands are deceived today and know nothing of the new birth, the change of heart through faith in Jesus Christ which alone makes baptism more than an empty, worthless form. How beautiful is water-baptism received as a type of death and resurrection; in identification with Him we died, and were buried and were raised again to walk in newness of life. Read Rom. 6 and enter into the wealth of significance in water baptism. The birth of the Spirit is clearly implied.

Praise God that so many in the church today are seeing in Jesus the One who baptizes with the Holy Ghost and fire (not "with fire;" it is one baptism, with Spirit and fire). This promise was fulfilled first on the day of Pentecost (Acts 2:1-4), but that day but set forth the pattern for this age or until Jesus comes. The promise is unto you and your chil-

dren and to all that are afar off, even as many as the Lord our God shall call," Acts 2:38. Has He called you, then the promise of the baptism of the Holy Ghost and fire is for you, and the command as well—"Tarry till ye be endued with power from on high." Isaiah knew what the "fire" meant when his lips were touched with a live coal from off the altar, Isa. 6:6-7. Jeremiah knew. See 5:14 and 20:9. If we are not a flame as we make mention of Him, or speak in His name, may His word, through the baptism of the Holy Ghost and fire, become in our bones as a burning fire.

"If to utter life surrender, You would work with Christ, remember You must "get the Flame!" For the sake of bruised and dying And the lost in darkness lying, We must "get the Flame!"

"For the sake of Christ in glory, And the spreading of the story, We must "get the Flame!" Oh, my soul, for thy refining, And thy clearer, brighter shining, Do not miss the Flame."

Solemnly let us ask the question, "Have you received the Holy Ghost since you believed?"

II. The Obedient Servant comes from Nazareth of Galilee to be baptized of John (v. 9) and this was also the time of His baptism in the Holy Ghost preceding His years of ministry. Jesus was begotten of the Spirit, baptized in the Spirit, led of the Spirit, did His work in the power of the Spirit, rejoiced in the Spirit and offered Himself without spot to God through the eternal Spirit. He is our example.

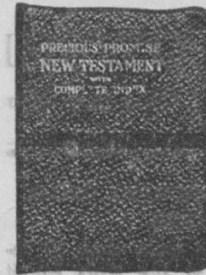
(V. 10. Note the three persons of the Trinity. Jesus coming up out of the water, the Spirit like a dove descending upon Him and the Father's voice from heaven. On three occasions in the life of our Lord there came a voice from heaven to Him, Luke 9:35; John. 12:28.)

V. 11. There was a man named Enoch who walked with God and was translated, who received this testimony that he pleased God. Each of us, if we choose and hold to the path of utter obedience, delighting in our Father's will, may have the same witness borne to us.

The baptism of Jesus was the time of John's introduction to Him. See John 1:32-34 and John was the "friend of the Bridegroom," his joy filled full, rejoicing greatly because of the Bridegroom's voice, pointing others to Him (John 1:29), decreasing because his ministry was finished and his one desire was that the Bridegroom increase. There is before us the blessed hope of hearing the Bridegroom's voice, the voice of the Coming One. "For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel." See 1 Thess. 4:16-17. At the sound of that voice will we rejoice greatly? (Our answer may be an assured "Yes," if we, like John, are fulfilling our ministry and preparing others to receive Him now and to be ready for Him then.)

—Susan C. Easton.

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## FELLOWSHIP IN CHRIST

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

### THE WINNIPEG REVIVAL STILL CONTINUES.

It is estimated that more than 80 received the baptism of the Holy Spirit the past five weeks and including Sunday following. We have just closed our 11th annual Pentecostal convention. About 150 delegates from outside points were present. Pastor Wittich of Ohio was with us, his efforts in helping seekers and ministering the Word has been very faithful, and many received great spiritual blessings through his ministry. Meetings will continue, D. V., in our new location, The Gospel Auditorium, cor. Portage and Langside.—Yours for lost souls, C. O. Benham and A. H. Argue.

### A WORD FROM SAN ANTONIO, TEX.

I arrived at San Antonio Friday at 5 P. M. and was welcomed by Bro. Chas. S. Mosaly, who has charge of the "Latter Rain Mission" at that place. As there was no meeting at the mission that night, we attended meeting at the negro tabernacle. This is the most interesting place in San Antonio, and I only wish I had the faculty of describing these services. The whole-hearted spirit in which they all enter into the worship is certainly inspiring; and their freedom from the restraint of foolish decorum permits them to give full expression to every impulse of the Spirit. And the whole swing of the meeting is purely Afro-American, giving free scope to originality of expression; and is edifying and often amusing.

At this Friday night meeting a tall, coal-black woman chanted the first thirteen verses of the third chapter of John, interspersing it occasionally with a chorus, "Ye must be born again," in which the whole congregation joined with great vigor and delight. The Lord is certainly blessing these simple folk, and they are doing a great work among their race. The devil is also opposing them with all his might. One of their number is now in jail, having been fined fifty dollars for disturbing the peace of the ungodly neighbors by his loud praises. And I am told that this body of saints is continually being persecuted in this manner, the wicked whites of people lending ready assistance to the persecutors.

Prayer is asked that the Lord will sustain and deliver them from their enemies. At last account, the imprisoned deacon had ten of his fellow prisoners seeking the Lord.

While in San Antonio I also visited the Mexican mission, and was made to feel the deepest gratitude toward our Lord for His work among them. Only those who have seen the many failures in this field, during the last ten years, can appreciate what it means to see God answering prayer at last; and the poor

benighted Mexicans coming to Jesus and being filled with His Spirit.

It was blessed to see them rise, one after the other, to give their testimony, with the light of heaven on their faces. The power of God would often fall upon them as they stood praising Him, and they would speak in other tongues, as the Spirit gave them utterance.

About thirty have been saved and baptized in the Spirit in the last two months, and the good work is still going on. They the worshipping in a windowless, sheetiron building; and when their enemies throw stones at them, (and it happens quite often) it makes a terrible din, but they are protected from all harm.

This work is being carried on by Bro. Lopez, Bro. Baker and two young ladies from Bro. Scheumack's assembly at Austin, Sisters Campbell and McCaslin, who are called to work among the Mexicans. All prayer warriors are asked to add this work to their list.

The American assembly meetings are being held at the "Latter Rain Mission," 424 Dolorosa St., opposite the City Hall. And after a period of drouth the Latter Rain showers are again falling and the work is taking on new life, souls are being saved and God is pouring out His Spirit on the tarrying ones. While there I saw several drunkards come in off the street and weep their way to Jesus, and heard their grateful words of praise for His salvation. All glory to God for His wonderful works toward the children of men.

There are twenty or thirty fine young men here in the army training camp who attend the meetings whenever they can get away from their post, and who are filled with the Spirit; and how they do enjoy the meetings. God is using these young men in the army, and we do well to pray for them.—F. A. Hale.

Hornell, N. Y. I have just returned from a four weeks' meeting in Lake Huntington, New York, where God gave blessed victory; a number saved, and many awakened, deepened and quickened in spirit, soul and body. This is a new field for Pentecostal truths and in spite of much opposition, many hungry hearts responded to the truth. I also had the privilege of giving the Word to some Methodist Churches in the vicinity. Pray for this needy place that God will baptize in the Holy Spirit the seeking hearts and show His power in healing the sick.—Evang. Harry Long.

### IOWA CONVENTION.

Convention of District Council for Iowa and Northern Missouri of the Assemblies of God at Davis City, Iowa, commencing December 27th. Rooms provided; bring toilet articles. Expenses met on free will offering plan. Write Kelly Campbell, Davis City, Iowa.

Glade, Kansas. We have just finished a meeting here, a number have been saved and reclaimed and four received the baptism, one man saved last night, forty-three years old; he has lived a very hard life for farmer. He surely did shout. Praise God!—J. D. Wells.

### TESTIMONY AND NOTICE.

I am praising God for salvation through Jesus' blood, including the precious baptism in the Holy Ghost. On July 4, 1916, the Lord wonderfully saved me from an up and down life, and has since called me to preach his Gospel.

I desire the prayers of all that I may shun every appearance of evil, and be freed from every weight, having on the whole armor of God, and that after I have done all to stand.

I am asking the whereabouts of Bros. Lester and Benton McCright. If any one knows their whereabouts, please let me know.—Bro. Hooley Frank, Coffeyville, Kans.

### A PREACHER WANTED.

If some good sound able preacher would come here there would be a wonderful work done for the Lord. I am old and poor, but my house and purse stand open to any preacher endorsed by the Evangel.—P. C. Dollahite, Johnson City, Texas.

### BOOK MARKS FOR SALE.

A sister who is an invalid writes, "I make my living by making book marks with religious verses on them, which have been a blessing to many. The titles of these are: 'God's Promise to You,' 'The Bridegroom Cometh,' 'Christmas Greeting,' 'The Mother,' 'To My Child,' etc. The price is 15 cents." Address Souise M. Scott, 1189 E. 50th St., Los Angeles, Calif.

### LAND FOR SALE.

120 acres of land for sale, heavy timber, cypress and pine, at \$10.00 per acre. Ten per cent of sale to go into the work of the Lord. Will take car in part payment.—J. E. Gibbs, Abilene, Texas.

### WANTS TO RENT FARM.

I would like to rent a one horse farm from some Pentecostal brother in South Alabama or Florida or Georgia. I have the baptism of the Holy Ghost and do some preaching. Wife is saved. Would like to hear at once.—W. R. Carmichael, Ozark, Alabama.

This cut represents my New Improved Badge, in four colors, Gold, Red, White, Blue. This is one inch in diameter, the size of a silver half dollar. Popular size, as nearly perfect as can be produced and warranted satisfactory to all, or money refunded. If wanted, can still furnish my first, 1 5-8 inch diameter badge, about same style, same price:



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**FELLOWSHIP CERTIFICATE.**

**Special Notice.**

All Fellowship Certificates, except those upon which it is written "Valid for one year from date," are void Nov. 1, 1917, and unless renewed, become obsolete. The revised list of ministers will be made up and printed some time in December. There are several hundreds of certificates not yet renewed. These should be sent to the General Council office at once for renewal. Through misunderstanding, some have sent in their ORDINATION certificates for renewal. The Ordination Certificate will never need renewing, but is for all time an evidence that you have been ordained. Your standing in the Assemblies of God Fellowship, however, is shown by your Fellowship Certificate which is good for only one year and must be renewed. Many Certificates are renewable at this time that were given after the first of the year, as it is necessary to have the greater number renewed before the revised list is made and published. All Certificates now renewed will be valid until Nov. 1, 1918. In sending for renewal, please send the old fellowship certificate, unless it is lost or misplaced: if such is the case, write in and we can make a new Certificate from the records here. Don't forget the offering of fifty cents to help out here, and if you can spare more, it will be a good time to send it in. SEND THEM IN.

The Credential Committee.  
2945 Madison St., St. Louis, Mo.

**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.

**SPECIAL REVIVAL MEETING, MALVERN, ARK.**

Dec. 21st to 30th, 1917.

This meeting is called for the benefit of the Malvern Assembly and those churches which are near enough to join us in the meeting. No business to look after, only the business of winning souls to Christ. Bro. J. W. Welch, our General Chairman, will be the evangelist. We will not be responsible for entertainment or car fare for any one except those invited to help in the meeting, but let all who can and so desire trust God and come to this feast of good things. Our people will stand in faith with you for the outpouring of God's Holy Spirit. Let us look to God for a mighty time of refreshing from the Lord's presence.

Yours for truth and souls.  
Fred Lohmann, pastor.

**INTER-STATE CONVENTION.**

The Inter-State Pentecostal Convention will be held with the Assembly of God in the Gospel School Building, Findlay, O., Dec. 21 to 31, 1917. Special evangelist called. Pastor T. K. Leonard will be present. For information, write Mrs. L. Bates, 404 E. Sandusky St., Findlay, O.

**DAILY BREAD.**

A Calendar for Reading the Bible Through in a Year, the Old Testament Once and the New Testament and Psalms Twice.

Those who wish to have the whole system for insertion in their Bibles can obtain same from the Gospel Publishing House for 2 cents per copy.

September.				October.					
<i>The law of the Lord is perfect, converting the soul.</i>				<i>O! how I love thy law; it is my meditation all the day.</i>					
FAMILY.		SECRET.		FAMILY.		SECRET.			
1 Sam. 25	1 Cor. 6	1	Ezekiel 4	Ps. 40-41	1 Kings 8	Eph. 1	1	Ezekiel 34	Ps. 83-84
" 26	" 7	2	" 5	" 42-43	" 4-5	" 2	2	" 85	" 85
" 27	" 8	3	" 6	" 44	" 6	" 3	3	" 86	" 86
" 28	" 9	4	" 7	" 45	" 7	" 4	4	" 87	" 87-88
" 29-30	" 10	5	" 8	" 46-47	" 8	" 5	5	" 88	" 89
" 31	" 11	6	" 9	" 48	" 9	" 6	6	" 89	" 90
2 Sam. 1	" 12	7	" 10	" 49	" 10	Phil. 1	7	" 90	" 91
" 2	" 13	8	" 11	" 50	" 11	" 2	8	" 91	" 92-93
" 3	" 14	9	" 12	" 51	" 12	" 3	9	" 92	" 94
" 4-5	" 15	10	" 13	" 52-54	" 13	" 4	10	" 93	" 95-96
" 6	" 16	11	" 14	" 55	" 14	Col. 1	11	" 94	" 97-98
" 7	2 Cor. 1	12	" 15	" 56-57	" 15	" 2	12	" 95	" 99-101
" 8-9	" 2	13	" 16	" 58-59	" 16	" 3	13	" 96	" 102
" 10	" 3	14	" 17	" 60-61	" 17	" 4	14	" 97	" 103
" 11	" 4	15	" 18	" 62-63	" 18	1 Thes. 1	15	" 98	" 104
" 12	" 5	16	" 19	" 64-65	" 19	" 2	16	" 99	" 105
" 13	" 6	17	" 20	" 66-67	" 20	" 3	17	" 100	" 106
" 14	" 7	18	" 21	" 68	" 21	" 4	18	" 101	" 107
" 15	" 8	19	" 22	" 69	" 22	" 5	19	" 102	" 108-109
" 16	" 9	20	" 23	" 70-71	" 23	2 Thes. 1	20	" 103	" 110-111
" 17	" 10	21	" 24	" 72	" 24	" 2	21	" 104	" 112-113
" 18	" 11	22	" 25	" 73	" 25	" 3	22	" 105	" 114-115
" 19	" 12	23	" 26	" 74	" 26	4	1 Tim. 1	" 106	" 116
" 20	" 13	24	" 27	" 75-76	" 27	" 5	23	" 107	" 117-118
" 21	Gal. 1	25	" 28	" 77	" 28	" 6	24	" 108	" 119 to v. 24
" 22	" 2	26	" 29	" 78 to v. 37	" 29	" 7	25	" 109	" 11 v. 25 to 48
" 23	" 3	27	" 30	" 78 v. 38	" 30	" 8	26	" 110	" 12 v. 40 to 72
" 24	" 4	28	" 31	" 79	" 31	" 9	27	" 111	" 1 v. 73 to 96
1 Kings 1	" 5	29	" 32	" 80	" 32	10	28	" 112	" 2 v. 97 to 120
" 2	" 6	30	" 33	" 81-82	" 33	11-12	29	" 113	" 3-4 v. 121 to 144
						13	30	" 114	" 5-6 v. 145 to 176
							31	" 115	

November.				December.					
<i>As new-born babes, desire the sincere milk of the word, that ye may grow thereby.</i>				<i>The law of his God is in his heart; none of his steps shall slide.</i>					
FAMILY.		SECRET.		FAMILY.		SECRET.			
2 Kings 14	2 Tim. 4	1	Hosea 7	Ps. 120-122	1 Chr. 29	2 Peter 3	1	Micah 6	Luke 15
" 15	Titus 1	2	" 8	" 123-125	2 Chr. 1	1 John 1	2	" 7	" 16
" 16	" 2	3	" 9	" 126-128	" 2	" 2	3	Nahum 1	" 17
" 17	" 3	4	" 10	" 129-131	" 3-4	" 3	4	" 2	" 18
" 18	Phile. 1	5	" 11	" 132-134	5-6 to v. 11	" 4	5	" 3	" 19
" 19	Heb. 1	6	" 12	" 135-136	" 6 v. 12	" 5	6	Hab. 1	" 20
" 20	" 2	7	" 13	" 137-138	" 7	2 John 1	7	" 2	" 21
" 21	" 3	8	" 14	" 139	" 8	3 John 1	8	" 3	" 22
" 22	" 4	9	Joel 1	" 140-141	" 9	Jude 1	9	Zeph. 1	" 23
" 23	" 5	10	" 2	" 142	" 10	Rev. 1	10	" 2	" 24
" 24	" 6	11	" 3	" 143	" 11-12	" 2	11	" 3	John 1
" 25	" 7	12	Amos 1	" 144	" 13	" 3	12	Hag. 1	" 2
1 Chr. 1-2	" 8	13	" 2	" 145	" 14-15	" 4	13	" 2	" 3
" 3-4	" 9	14	" 3	" 146-147	" 16	" 5	14	Zech. 1	" 4
" 5-6	" 10	15	" 4	" 148-150	" 17	" 6	15	" 2	" 5
" 7-8	" 11	16	" 5	Lk. 1 to v. 38	" 18	" 7	16	" 3	" 6
" 9-10	" 12	17	" 6	" 1 v. 39	" 19-20	" 8	17	" 4	" 7
" 11-12	" 13	18	" 7	" 2	" 21	" 9	18	" 5	" 8
" 13-14	James 1	19	" 8	" 3	" 22-23	" 10	19	" 6	" 9
" 15	" 2	20	" 9	" 4	" 24	" 11	20	" 7	" 10
" 16	" 3	21	Obadiah	" 5	" 25	" 12	21	" 8	" 11
" 17	" 4	22	Jonah 1	" 6	" 26	" 13	22	" 9	" 12
" 18	" 5	23	" 2	" 7	" 27-28	" 14	23	" 10	" 13
" 19-20	1 Peter 1	24	" 3	" 8	" 29	" 15	24	" 11	" 14
" 21	" 2	25	" 4	" 9	" 30	" 16	25	12-13 to v. 1	" 15
" 22	" 3	26	Micah 1	" 10	" 31	" 17	26	" 13 v. 2	" 16
" 23	" 4	27	" 2	" 11	" 32	" 18	27	" 14	" 17
" 24-25	" 5	28	" 3	" 12	" 33	" 19	28	Mal. 1	" 18
" 26-27	2 Peter 1	29	" 4	" 13	" 34	" 20	29	" 2	" 19
" 28	" 2	30	" 5	" 14	" 35	" 21	30	" 3	" 20
					" 36	" 22	31	" 4	" 21

**THE SCOFIELD REFERENCE BIBLES.**

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#### A prayer for God's mercy.

9 Behold, <sup>a</sup>O God our shield, and look upon the face of thine anointed.  
10 For a day in thy courts is better than a thousand. <sup>b</sup>I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.  
11 For the LORD God is <sup>c</sup>a sun and

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#### PSALMS.

<sup>a</sup> Gen. 15. 1.  
<sup>b</sup> Ps. 56. 1. & 57. 1.  
<sup>c</sup> or, all the day.  
<sup>d</sup> Ps. 25. 1. & 143. 8.  
<sup>e</sup> Heb. I would choose rather to sit at the

#### David imploreth God's aid.

3 <sup>b</sup>Be merciful unto me, O Lord: for I cry unto thee <sup>2</sup>daily.  
4 Rejoice the soul of thy servant: <sup>c</sup>for unto thee, O Lord, do I lift up my soul.  
5 <sup>d</sup>For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.  
6 Give ear, O LORD, unto my prayer;

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nion over them in the morning; and <sup>a</sup>their beauty shall consume <sup>b</sup>in the grave from their dwelling.  
15 But God <sup>c</sup>will redeem my soul from the power of <sup>d</sup>the grave: for <sup>e</sup>he shall receive me. Selah.  
16 Be not thou afraid when one is made rich, when the glory of his house is increased;

Job 4. 21.  
<sup>a</sup> Or, strength.  
<sup>b</sup> Or, the grave being a habitation to every one of them.  
<sup>c</sup> Job 22. 27.  
<sup>d</sup> Hos. 13. 14.  
<sup>e</sup> Ps. 81. 7.  
14 <sup>a</sup>O and <sup>b</sup>high:  
15 Ar of trou thou sl  
16 Bu What I statute

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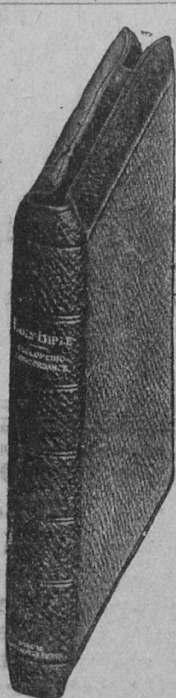
#### Jehoiakim's evil reign.

#### II. KINGS,

35 And Jē-hōi'-ā-kim gave <sup>a</sup>the silver and the gold to Phār'-ōh; but he taxed the land to give the money according to the commandment of Phār'-ōh: he exacted the silver and the gold of the people of

B.C. 610.  
<sup>a</sup> ver. 33.  
<sup>b</sup> Called Jeconiah, 1 Chr. 3. 16. Jer. 24. 1. and Coniah, Jer. 22. 24. 25.

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