

NOTICE TO READER: When you finish reading this magazine place a 1 cent stamp  
and it will be placed in the hands of our soldiers or sailors at the front. No wr

on this notice, hand same to any postal em-  
ployee and it will be placed in the hands of our soldiers or sailors at the front. No wr  
apping—no address.  
A. S. Burleson, Postmaster-General.



# THE WEEKLY EVANGEL



GO YE INTO ALL THE  
WORLD AND PREACH



THE GOSPEL TO EVERY  
CREATURE. — Mark 16:15

## FORGET IT.

Are you chafing over some neglect, some slight, some word of criticism, some strictures upon your mannerisms? Forget it. Are you bewailing your loss of opportunity, your failures, your hindrances? Forget it, and look to Jesus. Are you counting your deeds of valor and wondering why others do not make a note of them? Forget it. Honor Christ. Are you petting yourself for your self-denials, and contrasting your life of sacrifice with that of the critic? Forget it. Jesus is the measure. Are you wishing for the good old days so you can have a good time again? Forget it. Good times are in Jesus—not in days. Are you remembering all the ugly things done to you and said about you in the past? Forget it and forgive and be like Jesus. Are you complacent in your good deeds of the past? Forget it and be thou faithful unto death. The kine were taken from their calves, drew the cart to its destination, then were slain. Paul fought a good fight, kept the faith, finished his course, then had his head cut off for Jesus. Glory! If we suffer with him we shall also reign with Him.

This one thing I do, forgetting the things that are behind, and reaching forth unto the things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Phil. 3:13, 14. Count all things loss for Christ, things of self, the world, loved ones and all else. He is more than all. Blessed be His Holy Name.

A. P. Collins.

R Number 224

JANUARY 26th

2cts Per Copy

## "WHO IS THE BRIDE?"

"Bride of the Lamb, there is for thee  
One only safe retreat,  
Where Jesus is, thy heart should be  
Thy home at His dear feet.

When Satan tracks thy lonely way  
There his temptations meet;  
In Jesus' presence watch and pray,  
Yea, conquer at His feet."

"Through tribulation hasten on,  
Prepare thy Lord to greet;  
The 'little while' will soon be gone,  
Keep only at His feet.

Bride of the Lamb, forget the past,  
Prepare thy Lord to greet;  
'Tis thine to share His throne and cast  
Thy crown before His feet."

—Mrs Thompson.)

John 3:29, "He that hath the Bride is the Bridegroom, but the Friend of the Bridegroom which standeth and heareth Him rejoiceth greatly because of the Bridegroom's voice; this my joy therefore is fulfilled."

There are three persons spoken of here—the Bride, the Bridegroom, and the Friend of the Bridegroom.

John the Baptist tells us plainly who he is and what his position was at the time at which he spoke. He says that he is the "friend of the Bridegroom" and that his joy was at the time at which he spoke, "fulfilled."

What was his office that made him able to say this? The office of the "friend of the Bridegroom" was to bring about the marriage, to introduce the Bride to the Bridegroom, as Alford puts it; "He was the organ of communication in the preliminaries of marriage and had the ordering of the marriage feast." John was the organ of introduction of the Jewish nation to Christ, they were the Bride, and Christ the Bridegroom. This, my joy, says John, is fulfilled. He was privileged to see the preliminaries of the marriage arranged, and so in that he could rejoice. Now it is hardly necessary to ask "Is John the Bride?" Obviously not. He was the joyful, happy "friend," but not the Bride. I want you to note that John explicitly refers to Christ (the Messiah) as the Bridegroom, and Christ does so also to Himself in this character (see Matt. 9:15), so that the Bride He came to seek must have been the Jews. And what did they do? They rejected Him.—John 1:11.

This word Bride in its spiritual sense is only used four times in the New Testament, and only by the Apostle John; once in the passage before us, and then only in Revelation 21:2 and 9, and Rev. 22:17. The term Bridegroom is only used of Christ in the Gospels, and never in the Epistles nor other writings of the New Testament. He is called Husband in 2 Cor. 11:2, and the New Jerusalem is said to come down out of heaven, "adorned as a Bride for her husband," in Rev. 21:2, where the same thing is implied, though not directly spoken of. The same expression occurs in Rom. 7:3. The church is never spoken of as the Bride.

Now let us pass on to other persons who are spoken of as gracing the wedding.

In Matt. 9:15, we read, "Can the children (or sons) of the Bridechamber mourn as long as the Bridegroom is with them?"

Now, who are the children or sons of the Bridechamber? Are they the Bride? Obviously not; they were "the friends of the bridegroom who went to fetch the Bride,"

that was their mission, their service; they could hardly be looked upon as the Bride, and never would be in Eastern custom.

In Matt. 22:1, we read of a certain king who made a marriage for his son. There are three groups of persons mentioned in this parable:—

(1) Servants. (2) Invited guests, and (3) Actual guests.

The servants can hardly be looked upon as the "Bride" on this occasion, and it is clear that the "invited" guests are not the Bride, for they never arrived at the marriage feast. Then come the actual guests: they are described in verse 10 as "both bad and good." The phrase, "Not having on a wedding garment" describes the condition of a guest whom the king found when he came in to see the guests. In other words, he was not ready (compare Rev. 19:7-8, R. V.), and the result was his being "bound hand and foot and taken away to be cast into outer darkness." Just what takes place in the case of one who does not obey the leadings of the Holy Spirit—his liberty of action is curtailed, his service is stopped, and his soul gets into spiritual darkness.

Such a doom is not applicable to one who in Ps. 45 is described as "all glorious within, her clothing is of wrought gold"—divine within, divine without. Nor is it applicable to the virgins, her companions, who are brought into the King's palace.—Ps. 45:14-15.

Guests "not having on a wedding garment" are not fit to grace the wedding; they may obey the call to it, but are not ready for it, because, not properly clothed for it, their "righteous acts would seem to be wanting." Concerning the Bride such is not the case.—Rev. 19:8, R. V.

We come now to Matt. 25:1, etc. The parable of the ten virgins. As is well known, this parable is popularly interpreted as shewing that the five wise virgins are the Bride, and the five foolish virgins the professing, unsaved Church left behind at the Rapture!

Ps. 45:14, states who the virgins are. "The virgins, her companions that follow her, shall be brought unto Thee." This is in strict accordance with Eastern custom, for they were the Bride's companions who at first were the meeters of the Bridegroom and the Bride, and then, as described in Ps. 45:14, joined in the procession to follow the Bride into the marriage feast; but it would be contrary to Ps. 45:14, and to Eastern custom to describe them as the Bride. They truly have a wonderful joy in bearing witness to that Union which is to last for eternity, but they, according to custom, are not the Bride. Let me call your attention to Rev. 19:7-9, where three participants of the marriage supper are referred to. The Bridegroom, the Lamb; the Bride, the Lamb's wife; and the guests who are called to the marriage supper. Are the guests here, the Bride? Apparently not.

The Latin version of the New Testament bears this out, for there they are described in the first verse of Matt. 25 as being called upon to go out and meet the Bridegroom and the Bride, and if this is correct, then it is clear that the five wise virgins are not the Bride.

In Matt. 22:14, we read, "For many are called but few chosen." Are the five wise virgins "called" and is the Bride "chosen?" In Cant. 6:9, she is called "The choice" one of her that "bear her." In that Song of Songs she is not the only member of her "family," but she is the "choice" or chosen one, "The one" of her mother (not

"only" one as in A. V.) Does not this throw some light on the subject as inferring that there are others?

I want to call attention to some instances where people have been "called out" from among others—Noah, his wife, his sons and their wives were the only ones who came through the flood, their faith put into active obedience by their works saved them. They were a very small company or remnant that believed and obeyed God out of the thousands who had been preached to while the ark was being prepared. We are told that God called Abram "alone," yet we find in Gen. 11:31, that "they went forth with them from Ur of the Chaldees to go into the land of Canaan, etc."

In Gen. 12:1, we read, "Now the Lord had said unto Abram, 'Get thee out of thy country and from thy kindred and from thy father's house unto a land that I will shew thee.'" His whole family seems to have originally started with him, as we read in Chapter 11, verse 31, and then, at Haran where they came to from Ur, Terah, Abram's father, died. Then we read (Ch. 12:4-5) that they departed out of Haran to go into the land of Canaan; still, Abram was not "alone;" Lot, his brother's son, was with him, and it is not until the next chapter that Abram is "alone," Lot having separated from him.

Another company, or nation rather, numbering 600,000 strong, without counting women and children, came out of Egypt to go into the land of Canaan. With the exception of Caleb and Joshua (and possibly the younger portion of the tribe of Levi) they saw nothing of Canaan. Only two out of all that were reckoned as fighting men entered that and, all the rest, "fearful and unbelieving," fell in the wilderness. Yet they were all Israelites, and all redeemed out of Egypt.

Twelve tribes of Israel formed the fully established nation under "the kingdom" period of Israel's history. All fell into idolatry, and were (first ten and then two tribes) practically all carried away captive. Only a remnant of two tribes returned. Ten have never been truly discovered, and of the two now dispersed only a remnant will be gathered back to their own land.

Then we come to Pentecostal times. About 500 brethren at one time (1 Cor. 15:6) saw the Lord Jesus after His resurrection. Only about 120 were found gathered in that upper room when the Holy Ghost fell on the day of Pentecost. Where were the rest, the 380? We are not told; we know that they were not there in that upper room because there were only about 120 there. What is the inference? Are all ready now for the coming of the Lord?

Now I want to ask you personally:—

1st. Did you receive the Lord Jesus as your Saviour individually or collectively? Why, individually of course.

2nd. Did you receive Him as your Sanctification individually or collectively? Individually of course.

3rd. Were you baptized in the Holy Spirit collectively or individually? Individually, and not collectively.

4. Are you individually ready to meet the Lord Jesus, your Bridegroom, now that the call has gone out, "Go ye out to meet Him?" Are you ready for Him, ready to meet Him who loved you and gave Himself for you? Those that were ready, not those that had to get ready, went into the marriage supper. Will you get ready, if you are not so already? Will you do so? Ask God to show you as to this; the Holy Spirit will teach you.

God has continually revealed, through the centuries since the day of Pentecost, to Christians who have been earnest seekers after Him, the truth of this need of a preparation for the Lord Jesus, who is coming as the Bridegroom, and the need of a reception of Him as such, and He is doing the same to-day, seeking to make ready a people prepared for the Lord.—Lu. 1:17. "She hath

made herself ready."—Rev. 19:7. Let us not be satisfied with generalities, but with individualities. Let us personally seek to know the things that God hath given to us in Christ Jesus.

Experience in the knowledge of Him is far better than a mental theology which has never "known" Him as we indeed ought to know, fully know Him. In the prayer, "That I may know Him," Paul himself seeks a fulfilment in his own experience of something that he had not yet fully attained, as he states in Phil. 3:10, so that surely we are warranted in seeking to "fully know" the Lord Jesus Christ.

Will you seek this knowledge and experience for yourself? May God indeed lead each one of us into a deeper realization of the knowledge of it for His glory.

"Name of Jesus! Highest name!  
Name that earth and heaven adore,  
From the heart of God it came,  
Leads me to God's heart once more.  
Name of Jesus! living tide,  
Days of drought for me are past;  
How much more than satisfied  
Are the thirsty lips at last."

—J. S. B.

### THE LIFE OF PRAISE.

There is a very beautiful device by which the Japanese are accustomed to express their wishes for their friends. It is the figure of a drum in which the birds have built their nest. The story told of it is that once there lived a good king, so anxiously concerned for the welfare of his people that at the palace gate he set a drum, and whoever had any wrong to be redressed or any want, should beat the drum, and at once, by day or night, the king would grant the suppliant an audience and relief. But throughout the land there reigned such prosperity and contentment that none needed to appeal for anything, and the birds built their nests within it and filled it with the music of their song.

Such gracious access is granted to us even by the King of heaven, and day and night His ready hearing and His help are within the reach of all that come to Him; but of all men most blessed are they who have found on earth a blessedness in which all want is forgotten, and trust rests so assured of safety in the Father's care that prayer gives place to ceaseless praise. They *rejoice in the Lord alway*. —Mark Guy Pearse.

### WHEN WAR SHALL CEASE.

It is joy to the Christian to know that the plummet is now in the hands of our great Zerubbabel, and that when He comes forth, the world's misrule shall be over. The false standards and false estimates of men shall be swept away. The standards of "expediency," of "conscience," of "every man thinking as he likes, if he is only sincere"—these, and all similar refuges of lies shall be like a spider's web. The measure of all things will be Christ, and Christ the Measurer of all things.

How everything will be reversed! What a turning upside down of all that now exists!

Blessed day, and longed for—the world's great jubilee, the earth's long-looked-for Sabbath, groaning creation's joy, and nature's calm repose! Who would not cry, "Come, Lord Jesus, and end this troubled dream! Shatter the shadows of the long, dark night of sin and sorrow, sighing and tears, despair and death!"—Whitfield.

"The one true way of dying to self is the way of patience, meekness, humility and resignation to God."—Sel.

It is much more possible for the sun to give forth darkness, than for God to do, or be, or give forth anything but blessing and goodness.

**THE SUPERNATURAL IN CHRISTIANITY.**

By F. A. Hale.

## CHAPTER IV.

**The New Birth is Supernatural.**

Jesus said to Nicodemus, "Ye must be born again." This "must" denotes an imperative necessity for being born again. It implies the total depravity of man. Paul says, "I know that in me, that is, in my flesh, dwelleth no good thing." Many people are trying to cultivate the better part of their nature till they reach perfection; they hold there is already within them a divine spark which only needs fanning into a flame of salvation. But Jesus said, "Ye must be born again."

The figure is most appropriate; it takes two elements to produce a living organism, and as long as these elements are separate there is no life. Their proper coming together results in natural new life. But "That which is born of the flesh is flesh." God finding fault with the race of the first Adam went about to start a new race through a spiritual Adam. "The last Adam (Christ) was made a life-giving Spirit." Jesus was born of the virgin Mary, having God as His Father. The two elements which came together in this case were both physical and spiritual, and the result was a being different from any other being in the universe. He was without sin, and always did those things which were pleasing to God.

Now God proposes to create a new race through this new Man, the "last Adam," and "the second Man." To do this there must be supernatural generation or spiritual regeneration, and thus save the race of the first Adam rather than destroy them as they deserve. Yet only a remnant will be saved, a kind of "firstfruits of his creatures." The selection is according to grace and free choice. "By grace are ye saved, through faith." Grace on God's part and faith on man's part. God's grace is manifested in the Gospel, and it is through the Gospel that God has ordained to save men.

"The Gospel of Christ is the power of God unto salvation to every one that believeth." The word "Gospel" means good tidings—good tidings concerning Christ, "How that Christ died for our sins." A realization that there is nothing good in us is necessary to the acceptance of the Gospel. A new creation would not be necessary if the old had in it that "good divine spark." It could be cultivated into perfection. But because there is "no good thing in us" a new creation is necessary. Death is pronounced upon the old creation, because it is no good. Christ has borne the penalty for us that we might, through faith in Him, be spiritually resurrected. The Christian Scientist or any who sees untainted good in himself, sees no need of a Saviour. The message of salvation in Christ is not to him good tidings, because of unbelief and a failure to see his need. But all who own their need may find by faith in Him a complete Saviour.

God's way of salvation does not tickle man's vanity. The devil said "Ye shall be as God, knowing good and evil." The deluded man bit at the bait and found it only the poison of death. Still Adam's descendants are trying to make the devil's lie good. What fools we be! The only way out from the death sentence is to be "born again," a spiritual resurrection.

The Gospel is the power of God because it restores confidence in God. Man's first sin was because of unbelief, and so every sin since. Faith opens the way of communion with God; in touch with God, we are in touch with a power that can save us. Apart from God Mary was fruitless; in contact with Him she brought forth a Divine Son. Only when we lay hold of His promises, by faith, are we made partakers of His Divine nature.

Neither experience nor the Word of God teach us to expect the complete doing away of the human nature, but a new principle is born in the penitent sinner, which gives

him understanding of God, and a passionate love for God and the ways of righteousness. This new principle, or "new creature," is fashioned after the image of God. Such person is no longer controlled alone by impulses derived from the natural senses; he has now a new sense for spiritual impulses. This is a miraculous and supernatural impartation from God through faith in Jesus Christ. The natural man is utterly void of this spiritual faculty; and cannot obtain it from any other course except God, and upon God's condition of trust in Jesus.

This is called "The seed of God," and constitutes the beginning of the "new creation;" and is perfect and God-like in every particular; and cannot be corrupted, as was the human nature by the fall of Adam. Though it may be overshadowed, starved, and its activities paralyzed by the lusts of the flesh, yet it remains pure and undefiled, because it is the "seed of God."

This is "The new man, which after God is created in righteousness and true holiness; "and is utterly unlike the "old man." Instead of being an outgrowth of the old nature, it is created for the purpose of supplanting this old nature. "Knowing this, that our old man was crucified with Him, that the body of sin might be destroyed," that the new man might have a chance to grow and mature to the stature of the fulness of Christ.

This impartation of the "Divine nature" on the ground of faith in Jesus Christ, is an experience that beggars description. It is life from the dead, translation from darkness into light, an admittance into a realm of joyous experience hitherto unknown. It is, normally, an instantaneous experience; but sometimes, owing to a lack of ardor in the seeking, its inception is gradual; but it always finally results in a conscious, supernatural and miraculous new creation, and never is a mere growth out of the natural man. There is a growth and development of the spiritual man, but always in antagonism with the old nature. This growth will be treated in another chapter.

(To be continued.)

**THE DEFEAT OF INJUSTICE.**

Or How to be Happy when People Abuse You.

That veteran Beekeeper A. I. Root sometime ago printed and gave away 20,000 copies of a tract bearing the above name, in which he embodied a clipping from the "Sunday School Times" on "Getting Even." He has now given us permission to print same for our readers.

**The Defeat of Injustice.**

No one can ever afford to think about any injustice he receives. It is disaster and destruction to do so. It is like deliberately lifting a glass of poison to our lips and swallowing it. Injustice inflicted upon us never harms us until we dwell on it. While we ignore it, and do right, it is powerless against us. When we begin to turn it over in our mind, it starts its murderous work upon us. It soon exaggerates itself, blinds us, rankles, inflames, embitters. It breeds self-pity, which soon reduces us to a condition of worse than helpless uselessness. Jesus paid no attention to the awful injustices of His lot. We cannot afford to do other than He did, but with our lesser injustices. If love is our master-passion, "thinking no evil" and "bearing all things," we shall live emancipated from the misery of dressing our own wounds. Such wounds heal quickly when we are lovingly busied with the needs of others.

Somebody recently said of Gladstone that if we wanted to get a glimpse of him at his best, we should have to watch for an opportunity and show him some unkindness—that is, if you should happen to have a *chance* to do so, and just see how quickly he would put himself out of the way to do *you* a favor. I know it seems almost wicked to suggest such a thing; but he was a true type of that kind of humanity. "Bless them that curse you; pray for them that despitefully use you."

The following was clipped from the Sunday School Times:

### "Getting Even."

"To get even with one who has wronged us is to get down as low as he is. The more outrageous his injustice, the lower we shall have to go if we insist upon getting even with him. So "getting even" always leaves us worse off than we were before. If ever one man was unfairly treated by another, it was David, at the hands of jealous, unworthy, infuriated Saul. But when David's chance to get even came, he preferred to stay on the heights. To "revenge" ourselves is to return the sort of thing that was given to us. It is as though, having been cheated by counterfeit money, we wait for an opportunity to pass some of the counterfeit back to the cheat. No matter what we have suffered, we cannot afford to do that; for then we have been injured twice; and the second injury is far worse than the first. There is a better way of getting even with one who, in order to harm us, has descended to a low level. It is to stay above him in God's company, and by love to bring him up to that level."

By the way, one of my greatest temptations all through life, even since I became a Christian, is to "pay back in the same coin." Somebody has wronged me, or at least it seemed to me that way, and, rather than have a fuss or a jangle, I have "swallowed it down" and looked pleasant, and decided to let it drop like "spilled milk." But there is almost always a temptation to sav to myself, "Some time when the chance comes" (and it almost always does come) "I will remember this." But a better spirit (and one that rejoices my heart to remember) almost always, or at least a little later, crowds out the ugly and unchristianlike attitude of mind; and this better spirit, the still small voice, says, "Forget that it ever happened, and treat this poor brother as if it had never happened." And this sort of treatment is what clearly defines and marks the true follower of the Lord Jesus Christ. The great outside world sees it, and at once recognizes the genuine coin. Dear brother or sister, whoever you are, and wherever you are, is not this the best way to get along in this world, to "love your enemies and do good to them that hate you?"

### FOR THE CHILDREN, AND FOR GROWNUPS WHO ARE YOUNG IN SPIRIT.

Carol's Schooldays.

In the last two numbers of the Evangel we began to tell the story of Carol, a little missionary girl in India. Like the children of other missionaries who live in India, Carol had to go to a boarding school in the hills while her parents labored for Jesus on the hot plains. It was at school that Carol received the discipline that helped her so much in the growth of her Christian character.

On account of some difficulty with her eyes, Carol frequently suffered with bad headaches and this threw her back in her studies at school. The following is a letter written on one of these "hard days."

"My Own Beauty,

"I have had a very bad day today. O Mother, I got a returned lesson for botany, and my theory was all 'silly rubbish,' as Miss M. calls it. O Mother, sweetie, lovie, pretty darling, and then I got a returned lesson for Scripture!

"I wish you were here, Mother dear, to put your hands on my forehead, it is aching so much, Mother beauty. Please pray for me, very, very much. I had a good cry in botany time. You won't tell anyone, will you, except sweet old father? Dear old Grace is so, so nice and kind. I am having very good quiet times in the morning with the dear Lord Jesus, and Hugh had his quiet time with me to-day.

"God bless you both, your loving girl, Carol.

"P. S.—I have your sweet old letters and I read them over so many times. Fancy! I shall be eleven years old in four more days."

Carol's place was always *first* in her class, but at one time as she was with her father and mother in North India, she was a month late in getting back to school, and she was somewhat sad at losing her first place as the following letter will show.

"O my Father and Mother, you don't know what it is to be raced by another in your class. They all say it is a change to have some one else first this term, they are *tired* of my being first. So I have lost my position which through the will of God I have kept all these years. It doesn't matter, Mother darling, you have enough to think of besides my school, but I must and *can't be* anything but 5th, and alas! my position is in the ditch. O Mother! were you *always*, but once, first? If you weren't you don't quite know what it means for me to be 5th. I drew out of the promise-box this morning 'The Lord hath dealt bountifully with thee.' A little while after I was so longing to be with you, going to the meeting in the Teethul chariot, and Mr. Discontent and Tears and Misery thought they would like to pay me a visit, but 'The Lord hath dealt bountifully with thee' kept ringing in my ears, and I said 'You had better keep back or you will get what you don't want. Go back, the Lord *hath* dealt bountifully with me,' and they thought they had better retire and take their leave.

"I have a Saviour who's mighty to keep,  
All day on Sunday and six days a week.  
I have a Saviour who's mighty to keep,  
Fifty-two weeks in a year."

"Isn't that very true, my own darling Mother and Father? My sweet precious Mother and Father, you are just two beautiful Koh-i-noor diamonds in my eyes. Just fancy seeing you and brothers and dear baby! My mouth simply waters at the very thought. O darling Mother and Father, the Lord has taught me many lessons since leaving Bulsar: 1st, Patience; 2nd, That He is always with me; 3rd, To make better use of my opportunities, with my brothers I mean. With a Carol's heart full of overflowing love and great smothering hugs to you all, Mother, Father and brothers.

"Your ever loving girlie, Carol."

Her letters were always full of interest, and the reports of her school friendships, secrets, parties and outings, besides the games, kept her parents very interested. But apart from her lessons, probably her *chief* interest was the girls' prayer meeting. This had been a feature of Hebron School from its beginning. It was a grief to Carol when the interest lagged and all seemed cold and indifferent. She wrote at one time, "Still fewer come to the prayer meeting. Three is quite a respectable number—we generally get two or three now; anyhow I think God will bless those who have stuck on through thick and thin." "He *will* command the blessing upon them." These meetings cost Carol a good deal of labor, for when it was her turn to lead, she carefully prepared. Some of the notes of her messages at these prayer meetings are left behind, and we will, D. V., give some of these in the Evangel next week.

Are you reading the Sunday School Lessons that are coming out each week in the Evangel? They are now being written by Sister Susan C. Easton, a most able missionary from India, and each week contain some good, sound, much needed teaching. Start reading them today.

I see no business in life but the work of Christ.—Henry Martyn.

## THE JEWS, THE GENTILES AND THE CHURCH OF GOD.

James writes to us: "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain." Note the Husbandman, the precious fruit and the rain. The Husbandman does His part and the early and latter rain does its part for the one divine purpose of ripening the precious fruit. The latter rain preceding the ripening, giving the final touch making the fruit full and luscious!

The latter rain does not always come in the manner we expect, nor is it always exactly as we think it is. In some places there are abundant tropical rains and in some places it is as the mist, but in either case it is for the one purpose of ripening the fruit. But there is some fruit that never will be ripened. Withered! Plenty of leaves, no fruit! As the natural, so the spiritual.

Jesus said: "Now learn a parable of the fig tree: when his branch is yet tender and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors." The ripening and gathering of the precious fruit precede the bursting forth of the fig tree in its splendor. The precious fruit is just a stage ahead of the precious fig tree, but the latter rain that ripens the precious fruit also has its effect on the budding fig tree which precedes the summer—the summer for Israel. Revival spreading in all departments! A special activity on God's part, God coming forth in a special, mysterious, marked manner!

Many down through the ages past have seen God's providential working in former times, but now He is multiplying activities in dealing with the Gentiles, dealing with His Church, and dealing with the Jews; a three-fold activity is being especially manifested in these last days. In the past we have seen God dealing with one of the three, or two of the three, but now we see Him dealing with the whole three combined. It is written: "He ariseth to shake terribly the earth" (Isa. 2:19). But His very first intensive activity before He shakes terribly the earth, where we see His most prominent work, where He is exercising most patience is on the precious fruit. Mark the language of the Holy Ghost: "*long patience for the precious fruit.*"

The precious fruit is to have two special kinds of rain (the early and latter rain) to start and to mature and to ripen it. That maturity is most important in His sight. The fruit must not be overripe. It must be plucked when it is perfect. Oh the long patience of the Husbandman! And the fruit is very precious unto Him. The patience of the fruit is nothing to the patience of the Husbandman. (The fruit may long for the rain to revive, to strengthen, to mature it, but its desire is nothing to that of the One who planted the vineyard, who watches every pest that would injure, and fights every little fox that would damage, and who has builded a wall round it and a tower in which He can watch it.)

(But in the meantime the Husbandman is not neglecting the fig tree. Though He has sought fruit thereon and found none, He is not willing to cut it down, but says: "I shall dig about it, and dung it" (Luke 13:8), if peradventure it may bring forth fruit. And the overflow of the latter rain that ripens the precious fruit will correspondingly help the fig tree, the very atmosphere will be permeated so as to cause it to bud.)

What about the Gentiles? Mercy is being manifested in judgment. The mercy of God is being extended through the ripening of the fruit and the signs of life in the fig tree. The world cannot but help taking notice, the object lesson is so conspicuous. Jesus spake to them a

parable; "Behold the fig tree, and all the trees" (Luke 21:29). (But He said later, "The time cometh when I shall no more speak unto you in parables" (John 16:25 margin). And God is not now saying to the Gentiles: "Behold the fig tree!" but "Behold Jerusalem!" "Behold My Word!" And His Word is being blazed forth under the very pictures of Jerusalem in the public press. God is speaking at this time to the Gentiles, not in a parable of the fig tree, but in the plain language of a big city, a whole country and the world's press. And men are thinking and some men are learning and they are taking hold of the skirt of the Jew timidly and saying: "What do these things mean?" But they are going to the wrong place. They take hold of the skirt of the Jew and they cannot tell them much; but they ought to touch the hem of His garment and He will teach them as in days of old as He sat with His disciples on the mount of Olives. "When ye see these things," He said, and He gave them picture after picture, and He is giving the same pictures today in another form, that of the precious fruit for the saint, of the fig tree for the Jew, and of Jerusalem and Palestine for the Gentiles.)

When God's judgments are in the earth, and there are judgments, disturbances and distresses everywhere, men learn righteousness. There is a latent subconscious feeling in the masses that the taking of Palestine portends something marvellous to happen. It is one of the ways of God's working. The nations are groping, and some of them will see daylight. Some will see great light. And God in a marvellous way through the secular press is bringing His Word before the people. They won't read the Bible itself, but the very scoffers of the Word are compelled to submit when Bible places and places connected with the Bible are brought into light and prominence to all, to the private soldier, and to the General, not only of the Allies but of the Central powers, so that all can read. These places are brought into prominence showing the Word of God is true. And Jerusalem, the place of the Crucifixion and other sacred associations, is brought before the people as never before with picture and with pen.

So God is working, starting first with the precious fruit, ripening it with the latter rain; then the budding of the fig tree; and then through Jerusalem to the Gentiles. This activity in God's dispensational dealings indicates a change of order, the former things passing away, a new era being inaugurated, and He is giving new signs, signs so plain that the wayfaring man though a fool can read them.

Lift up your heads, your redemption draweth nigh!

We want men who love God supremely and souls next. We want men, not only willing to do, but also to suffer the will of God; men of faith, who can afford to despise the world and look forward to the surpassing glory in store.—J. Hudson Taylor.

### BOOKS BY ANDREW D. URSHAN.

#### The Story of My Life.

Illustrated. Bound in cloth. Price, postpaid, to any address, 55 cents.

#### "Timely Messages of Warning,"

containing five pointed messages to the saints of God. Bound in paper. Price, postpaid, 25 cents to any address.

Can be obtained from the Gospel Publishing House, St. Louis, Mo.

## A SERIOUS LOVE AFFAIR

BY E. N. BELL.

Love matters are of vital importance to our young people. God ordained marriage, and in ordinary times it is best for young, healthy, capable young men and women to marry. They are more likely to settle down under the new responsibilities and live better for God.

But in these matters some often make serious mistakes, take a wrong stand, and determine to do wrong things, hurtful to themselves, to others and the cause of Christ. We recently received a letter from a young man indicating such things and asking us to pray God to give him the girl he wanted. The principles at stake may help some other cases, so we give the main facts with our reply thereto. We are not doing this to humiliate the person or persons concerned, God forbid. We love them and sympathize with them. We withhold all names so that they will not be hurt in any way. We have written the person concerned. Hence this is not for their instruction, but is wholly for the benefit of others. We simply use the facts in this concrete case, because facts beat fiction.

### The Case Stated.

The young lady was backslidden and going with an ungodly young man. A young Christian man got her on his heart, seeing her danger and prayed to God with earnest fasting for her salvation and deliverance from bad company. He believes God saved her in answer to his prayers, and but for his intercession she might have fallen into bad sin. Meantime he got interested in her for his own wife, he asked God to more thoroughly change her, baptize with the Holy Ghost and give her to him for a wife. He says God did and promised her to him.

### His Conclusion.

He says, "I really need a wife and I love—with all my heart. Don't you think God ought to give me—since I am in a large measure the cause of her being as pure as she is. She will most likely go back into the world if she does not marry me, and I too expect to be lost, as I have lived nobler, truer and closer to God since I met her. I feel this is the crisis in my life which will seal my eternal destiny. (May the dear Lord mightily hold the dear boy's hand and heart.—Ed.) I would not fall away again from God, as I have done, but a chain is no stronger than its weakest link, and if I fall again I intend to take a revolver and end it all here, commit suicide. (No, dear brother, that will not "end it." Then hell only "begins" never to end.—Ed.)

God promised her to me, and her father has told me he prayed for us to marry. Her parents are willing, and now all it lacks is for God to get hold of her heart and get her to say "Yes." I have done my best. God promised her to me. He is able to give her to me. If I fall again and commit suicide, it will be

God's fault. I am weak where—is strong and—is weak where I am strong. Pray earnestly brothers. Tell God he has got to work.

"She says that God has not yet showed her to marry me, if Jesus goes with her she will go anywhere. 'The king's heart is in the hand of the Lord. He turneth it whithersoever He will.' Prov. 21:1. 'The preparation of the heart in man and the answer of the tongue is from the Lord.' Pro. 16:1. Pray, brothers, pray. Good bye."

### A Good Letter.

The above is a good intelligent letter. But the soul of the writer seems desperately moved. This may be the case any day with other dear young hearts. God bless him and them.

### My Answer.

My Dear Brother:

Truly marriage is honorable, and most men and women can live better, and more useful lives for God by marrying.

If God promised this girl to you, you are as sure as heaven to get her, unless you yourself get out of touch with God, and fail in His conditions.

If God promised her to you, neither she nor God will be to blame if you don't get her. If God made such a covenant with you, He will not break His covenant. **She cannot break it**, because she never made it, is not a party to it. It is wholly a matter between you and God. **God never has been the first to break any of His covenants. God will not break it and she cannot**, for God knew her nature and what she would do—everything, the moment He promised her to you.

**You only can ever be to blame, if you never get her, for you only can break the covenant, and it stands good until you do break it.**

You stand already in a good way, however, to break your covenant with God, not only lose the girl, but also go to an eternal hell, if you don't stop and repent, and believe.

### Why So?

1. Because you are ready to **blame the blessed, holy, covenant-keeping God**, if you don't get her. Your attitude towards God is not right. You already have the thoughts and seeds of rebellion against God in your mind, if not in your heart. If it were not so, you could never think **God would be to blame** if you don't get her. If she is now **sweetly saved**, you are unworthy of her with such thoughts in your mind **against her Lord**. She ought not to marry you while you have any such thoughts. **I could not pray for her to do so until you get right.**

**You are the one who needs prayer**, that your attitude and thoughts towards God may be changed. You don't need a wife half so badly as you need to repent of this thought to blame God. God cannot answer your prayer while you have

such thoughts towards Him. Dear brother, may God pity you, have mercy on you, and cause you to repent and call on Him, not at present for a wife, but for mercy on your soul.

2. A second reason why you are wrong, is **lack of faith in God's promise to you**. A man who has God's promise to stand on, ought to be happy, shouting in clover. His eye should be on God, not on the girl. If God promised her to you, it does not make a bit of difference what she does,—all she can think or do, **God included in the promise**. If you believed God, you would not be in trouble, but happy in faith, knowing that God will bring about what He has promised in His own time, and God's time you should prefer.

But you show that you are about to give up faith in God. You want your own way and time, and because your will is not yielded to God's will, you have blocked the way and God will not do for you what you want while in such an attitude towards Him. He that cometh to God in prayer for anything "must believe." If he does not believe what God has promised him, he insults God, he makes God a liar. He must believe God is a "rewarder of them that diligently seek Him." But you are not seeking God but the girl; not wanting God half so badly as the girl. You are "diligent" all right, but not after God and God's will; but after the girl and your own will. You are a shame to God. Your unbelief not only blocks God's way to work on the girl for you, but is a sin and an insult to God, and is as good as telling God you doubt if He is going to do for you what He has promised you. You must repent of this and believe. When you do, you will be happy and all this worry will depart.

3. You are wrong, because you threaten to leave God's service if He does not give you your way, threaten to damn your own soul by "committing suicide."

A man right with God, one who loves and puts God's will above his own desires, never would threaten to do such a horrible crime against his own soul and God. If you are liable to kill yourself, if you cannot have your own way, were I the girl I would not marry you, for a man who would kill himself might kill me. You are not fit, brother, for any Christian woman with these murderous thoughts in your heart. The devil wants you in hell, and he is after you to drag you down there. But instead of you recognizing this from the devil's murderous thoughts already in your mind, and running for your life to God, you are threatening to turn your back on Christ, the only One who can help you, and are starting out with Satan with his suicide revolver to a murderer's hell! May the dear Lord open your precious blinded eyes to see how near to the brink of hell you are right now!

4. You are wrong because you put a wife before God. You are an idolater, worshipping the wife-desire above the Lord. I repeat, it is not just now a wife you need, it is repentance, confession of all these wrong feelings and thoughts

(Continued on page 16.)

# The Weekly Evangel

A weekly paper issued for the spread of all the truths expressed in the Word of God, "endeavoring to keep the unity of the Spirit in the bond of peace \* \* \* until we all come in the unity of the Faith." Fifty issues per annum. Published by

THE GOSPEL PUBLISHING HOUSE,  
2838 Easton Ave., St. Louis, Mo.  
Bell Tel.—Bomont 1474

## MANAGING COMMITTEE.

J. W. Welch.  
E. N. Bell S. H. Frodsham  
J. T. Boddy S. A. Jamieson  
J. R. Flower D. W. Kerr

## Office Management.

E. N. Bell Stanley H. Frodsham  
Associate Editors

## SUBSCRIPTION PRICE.

	Three Months.	Six Months.	Per Year.
In U. S. A. and Possessions....	.35	.60	\$1.00
Canada and Mexico .....	.45	.85	1.50
Great Britain and Dependencies. 2s.		1s. 6d.	6s. 3d.

Owing to the high cost of printing materials, the subscription price does not cover the cost of production, so that the continuance of the Evangel is dependent upon the free-will offerings and donations of those who are in fellowship with its message. Please send all subscriptions by Postal or Express Money Order. Do not send checks or drafts except you add to the amount 10 cents for exchange.

## THE NUMBER OF THIS PAPER IS 224

If this number, or an earlier number than this, is on your address label it indicates that your subscription has expired.

## THE "OWN."

"Love...seeketh not its own." 1 Cor. 13:5.

### I. The seeking of the "own."

"We have turned every one to his own way." Isa. 53:6.  
"Our lips are our own: who is lord over us?" Ps. 12:4.  
"I let them go after the stubbornness of their heart, that they might walk in their own counsels." Ps. 81:12.

### II. The seeking of the "own" and its results.

1. The "own" as the cause of unanswered prayer.  
"In the day of your fast ye find your own pleasure." Isa. 58:3.
2. The "own" as the cause of withholden blessing.  
"Mine...lieth waste, while ye run every man to his own...therefore over you the heaven is stayed from dew." Haggai 1:9, 10 m.
3. The "own" leads to seeking self-glory.  
"He that speaketh from himself seeketh his own glory." John 7:18.
4. The "own" hinders our knowledge of God.  
"Shepherds that cannot understand; they have all turned to their own way, each one to his gain." Isa. 56:11.
5. The "own" hinders real service for others.  
"I have no man... who will care genuinely for your state. For they all seek their own." Phil. 2:20, 21 m.
6. The "own" hinders clear vision in helping others.  
"Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" Matt. 7:3.

### III. The outcome of seeking the "own" in any form or degree.

"Whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall...reap corruption." Gal. 6:7, 8.

### IV. The "own" must be renounced to follow Christ.

1. The "own" in family relationship, so as to let Christ be first.  
"If any man cometh unto Me, and hateth not his own... he cannot be My disciple." (Explained by Matt. 10:37.) Luke 14:26.

2. The "own" even in clinging to life.  
"Yea, and his own life also, he cannot be My disciple." Luke 14:26.
3. There must be the taking of the Cross.  
"Whosoever doth not bear his own cross, and come after Me, cannot be My disciple." Luke 14:27.

It is in taking the cross of Christ as our very own, so as to be delivered from the seeking of the "own," that we prove ourselves to be true disciples—taught ones—of Christ.

### V. The Christ as our Pattern.

"I am come...not to do Mine own will." John 6:38.  
"I seek not Mine own glory." (See also John 5:30.) John 8:50.

### VI. The Spirit of Christ in the Apostles.

Peter. "Why fasten ye your eyes on us, as though by our own power...we had made him to walk!" Acts 3:12.  
Paul. "On mine own behalf I will not glory." 2 Cor. 12:5.  
"Not seeking mine own profit." 1 Cor. x:33.  
"Not having a righteousness of mine own." Phil. 3:9.

See too in the Old Testament—

Moses. "I have not done them of mine own mind." Num. 16:28.  
David. "I will be base in mine own sight." 2 Sam. 6:22.  
How the Lord hates the "own" spirit, we see in His words to Gideon; "Lest Israel vaunt...saying, mine own hand hath saved me." Judges 7:2.

### VII. The result of renouncing the "own."

"If...Not doing thine own ways—  
Nor finding thine own pleasure—  
Nor speaking thine own words: then shalt thou delight thyself in the Lord." Isa. 58:13, 14.

### VIII. How to renounce the "own," in recognizing the "own!"

1. "Let each man prove his own work." Gal. 6:4.
2. Provide "for his own, and specially his own household." 1 Tim. 5:8.

(It will be well to study the Lord's words in Mark 7:9-13, to interpret this, and to remember how the Lord Jesus acted Himself. See John 19:26, 27).

3. "To his own lord he standeth or falleth." Rom. 14:4.  
It means real renouncing of the "own," to walk only to please the Lord, and not as pleasing men.

### IX. The Lord's promise if we seek not the "own."

"Peter said, Lo, we have left our own and followed Thee. And He said...there is no man that hath left...who shall not receive manifold more in this time." Luke 18:28, 30.

The Exchange.

"A people for God's own possession." 1 Pet. 2:9; Ephes. 1:13, 14.

The Command.

"Let no man seek his own." 1 Cor. 10:24.  
"Not looking each of you to his own things, but...to the things of others." Phil. 2:4.

"Let us therefore...be thus minded: and if in anything ye are otherwise minded, even this shall God reveal unto you" Phil. 3:15.

"Thou, O God, didst send—shake out—a plentiful rain, Whereby Thou didst confirm Thine inheritance when it was weary." This is the need of these days, when men are weary of war, of sin, of themselves.

"O our God...we have no might against this great company that cometh against us: neither know we what to do: but our eyes are upon Thee." 2 Chron. 20:12. This verse was one of the favorites of that great Christian soldier—General Gordon.

Would you know the blessing of all blessings? It is the God of love dwelling in your soul and killing every root of bitterness, which is the pain and torment of every earthly, selfish love.—Law.

## ? Questions and Answers ?

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

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

**350. Is it taking the Mark of the Beast to give to the Red Cross Work? Is it not a Catholic affair?**

Not at all so. It is merely our national charity and humanitarian association. It is approved by the Government, and President Wilson, I think, is honorary President of the Society. Its accounts are audited by the Government. So far as this editor knows, Catholics have no more to do with it than other Christians. It is not a church society, but all churches contribute to it and through it to care for our wounded soldiers. It is our patriotic charity association. Myself and several of us gladly contributed to it in the recent campaign.

**351. Is it wrong to buy a Liberty Bond?**

Anybody who can buy bonds at all may own a Liberty Bond, whether saint or sinner. All citizens who can will do a patriotic deed in buying a Liberty Bond. The man who buys a postage stamp and mails a letter contributes to the war as same as the one who buys a bond. If we appreciate the religious freedom we have under the stars and stripes, we will not want to bow our necks to the Prussian yoke or the Kaiser. God save our country!

**352. How can we get our literature to the soldier boys?**

All you have to do with any regularly entered second class paper like the Weekly Evangel is to put a one cent postage stamp at the top of the first page and hand it to any mail carrier or postmaster, and they will send it to the camps. Don't wrap it, don't put any address on it. They attend to all this.

But, if you want to send it to any particular boy, you have to wrap it up, put name and address on it, also stamp it.

If you want to distribute tracts among the soldiers in any camp, you have to send them to some one whom you know and can trust in the camps.

If you want to contribute money to help in this work, send it to the Gospel Publishing House for Raymond Richey, and we will forward it to him at Houston, Texas. He can use in the camps all you send him.

**353. If God calls a person as Missionary to a foreign land, does He always do so by visions or by speaking in tongues or in an audible voice? Or does He sometimes call one by placing a consciousness of this call in the man's own heart?**

God rarely calls by an audible voice, but He may. Such voice, however, to have any authority must be accompanied by a heavenborn conviction in the heart. He may call by tongues and interpretation, but this too must have the inner conviction. He may call by visions, but this also must have the inner conviction. He may call also by the inner conviction without these others.

Any call should be accompanied by a permanent heart conviction. Any call should be tested by time, by the word, by God's providences and by cultivation in this country of one's gifts. It is very rare that a man is really called who cannot convince His brethren also by his works of this call.

**354. What does it take to constitute a church or assembly of God?**

From a Bible standpoint the simplest form of an assembly is a few believers met together in Christ's name. He says "where two or three are assembled together in my name, there am I in the midst." A fuller Bible church is an assembly of believers set in order by the election of deacons and elders to oversee the flock. A full and complete assembly, prepared to do all God permits us to do in His name should also have the gifts of the Spirit in their midst.

From a business standpoint such a body of believers is not organized unless it met together, elected a chairman and secretary, enrolled its members and passed a resolution that this body of believers should be known as a church or as an assembly by such and such a name.

Written minutes should be kept of those who are recorded as members, of its officers and of all business transacted, kept in a permanent book. A record of every business meeting should be kept by the secretary.

More complete outline of what you want to do should be written to J. W. Welch, 2945 Madison St., St. Louis, Mo., and fuller detailed information asked for before proceeding with the business meeting, unless you have a minister present experienced in such matters.

**355. What is meant in 1 Cor. 1:21 by "seeing that in the wisdom of God the world through its wisdom knew not God?"**

I think Weymouth in his translation makes the meaning plain. He renders verses 21 to 23 as follows:

"For after the world by its wisdom—as God in His wisdom had ordained—had failed to gain the knowledge of God, God was pleased, by the apparent foolishness of the message which we preach, to save those who accepted it. Seeing that Jews demand miracles, and Greeks go in search of wisdom, while we proclaim Christ who has been crucified—to the Jews a stumbling-block, to Greeks foolishness."

Grace means: Divine influence on the heart and its reflection in the life.

"There is but one deliverance from sin, and that is the deliverance from self."—Sel.

## BY FAR THE GREATEST BIBLE BARGAIN



During the past summer we managed to secure a number of genuine India Paper Scofield Reference Bibles, divinity circuit, bound in French Morocco, and sold them at the very low price of \$4.95.

Scores of Evangel readers availed themselves of this offer and one pastor was so pleased with them that he bought about a dozen. We sold out all we could get and were told by the publishers that we could secure no more.

Their representative knew we wanted some more, and managed to secure a few for us from one of his customers and so we can still offer a few more copies at this

Same Low Price **\$4.<sup>95</sup>** Postpaid.

If you want to secure a copy of this exceptionally good, inexpensive Bible, order now from the  
Gospel Publishing House,  
2838 Easton Avenue,  
St. Louis, Mo.

## In The Regions Beyond

### JEWELRY FOR JESUS.

Some of the Evangel friends may have some old gold and jewelry of value which they would like to give to the missionary cause. A wholesale jeweler in St. Louis gives us full value for old gold and any sent in will be sold and the amount received for it will be promptly sent to missionaries. Exchange your gold into souls.

Please send all missionary money by money order or express order to the Missionary Treasurer, Stanley H. Frodsham, 2838 Easton Ave., St. Louis, Mo.

### SAILING FOR SOUTH AFRICA.

We have engaged our passage on the Steamship City of York sailing from New York, February 15th. Please pray that the Lord will make it easy to secure passports, etc., so that our going forth may not be hindered. Besides Mrs. Hooper, our boy and myself we expect Miss Ella Birch of Philadelphia and Miss Amelia Rickhow of Tottenville to sail at this time. Our African address will be care Pastor Bowie, 16 Empress St., Kensington, Johannesburg, South Africa.—Ernest Hooper.

**Juneau, Alaska.** We do praise Him tonight for supplying our needs. Like David we can say, we were "brought low, but He helped us." We had come to the place where we only had \$2.80 left and the coal almost gone, and the temperature down near zero, and "Taku" blowing a terrific gale that drives all heat before it. But our hearts were resting in faith and confidence in our God, and He has never disappointed us. Praise His dear name!

In our letter about Alaska we spoke of it raining all the time except when it is snowing. On Thanksgiving day we experienced one of Alaska's sudden changes, for the temperature dropped nearly to zero and we have seen no rain ever since but the snow has thickly covered everything. There is a very strong bitterly cold wind that comes from the Taku Glacier and is called the Taku.

We are living in a small room on the mountainside above and back of the mission. But the houses are not built for cold weather, at least this one is not—just one thickness of boards covered on the inside with thick cardboard instead of plaster, and in some places the cracks are so large that the snow blows in a foot or more. Sometimes it is almost unbearably cold, especially for our feet.

Alaska is called a "God-forsaken place," but we know that God has not forsaken the people, but the people have forsaken God. The saloons, theaters, picture shows, pool rooms and gambling dens are open every day, Sunday as well as week days. The people are sin-hardened, but oh how they need God! And we know He is able to save to the uttermost all who come to Him. Please pray they may be so convicted of sin they will come.—Chas. and Florence Personous.

**Shanghai, China.** Your letter with offering of love for China reached me the 15th and how thankful we do feel to the dear Lord and to all the dear ones who so kindly remembered us at the battle front. It came at a most needed time. The pressure is so hard, but how sweet to know that we have a mighty God who is able for each hard place. We are out for lost souls, and men and women are coming to God.

Our fifteen orphans are getting on nicely, and we trust that the dear Lord will have out of their number some firebrands for Himself. How they are learning the Word, and some of the older ones are such a help in the services. They teach in the Sunday School and I am sure it would do your heart good to hear them sing and tell the heathen what Jesus has saved them from.

Our son, Harland, was united in marriage Nov. 26th to Miss Esther Domke, a dear Spirit-filled girl who has been in China about three months. We trust the dear Lord will give these two young lives many souls for their hire. Our son speaks the language, reads and writes it, and his young wife is getting on nicely. Pray that God may make these young lives a great blessing to China.—Mrs. H. L. Lawler.

**Royapetta, Madras, India.** The work here in Madras is moving on. We had the presence of the Lord very specially manifested in our midst during our special meetings. Our convention at Dhond was a time of great blessing. There were nearly forty missionaries present, our hearts blending together as one. Oh what a refreshing from His glorious presence! There were five seekers for the baptism from Bangalore; four came through gloriously in one meeting on the last day of the convention and the other was much blessed.

The little company here are getting faith and courage, and in their spare moments they are keeping busy printing and distributing tracts and Gospels, and preaching and warning the people.

It was with great reluctance and much prayer that I took this larger house, doubling expenses, but God has blessed it from the beginning. The large hall is a beautiful place for our meetings, and I am seldom without some dear child of God with me for rest and help, sometimes a number. I do praise God that when I stepped out and moved forward, He supplied the need.—Mary W. Chapman.

**Rupaidiha, U. P., India.** Sister Hattie Hacker writes: "Miss Willie and I will, D. V., start touring tomorrow. Two of the preachers have gone ahead. Some of us hope to be out all the cold season. When I come in, Mrs. Denney will go out. Please pray that the Lord may bless His Word and souls be saved."

### MISSIONARIES ON FURLOUGH.

Bro. and Sister Wm. H. Johnson of Liberia, W. Africa are in this country and have been visiting Newcastle and other places in Pennsylvania. Any desiring to have them attend conventions or assemblies on deputation work should write to them at 468 E. South St., Akron, O.

**Arecibo, Porto Rico.** On the 24th we went up to the mountains where my father is working. The roads were so bad that we could hardly walk without falling. Bro. and Sister Feliciano and two sisters from Arecibo were with me, and, although the way was rough, we had a hallelujah time all the way. We started off from Arecibo at 11:30 a. m. and arrived at the little chapel a few minutes after 6 p. m. We spent the whole night in a meeting and had the Lord's Supper and foot washing according to John 13, and it was a real heaven below. On Christmas day seven were baptized in water according to Matt. 28:19. Just as we began singing at the baptismal service one sister fell under the power of God by the side of the river, and before my father had baptized three people in water the Lord had baptized her with the Holy Ghost and Fire according to Acts 2:4, for we heard her "speak with tongues and magnify God." And as on the day of the opening of the door of faith to the Gentiles we said, "Can any man forbid water that she should not be baptized who has received the Holy Ghost as we?" Others were just intoxicated with the joy of the Spirit in such a way that my father had a pretty hard job putting them beneath the waters. It was a glorious day for us. Over seventy people attended this service. At the evening meeting another sister and a brother received the blessed and glorious baptism of the Spirit, and in the morning of the 26th at family prayers another brother received the Holy Ghost. This meeting began at 9 a. m. and we left at 1:45 p. m., and some of the brethren were still prostrated on the floor under the power of the Spirit. All of these that received were Methodists and were formerly very bitter with the "Hallelujah people" as we are called here, but now they shout Hallelujah louder than we can. Pray that the Lord will raise up workers here, as they will have no trouble over the language.—Frank D. Ortiz, Jr.

### SIGNS AND WONDERS.

Sister Eitter's latest and best book. The story of the many wonderful things that God has wrought in the forty years of her ministry. Most of the book is given up to the account of the last four years of her service since the last book, "Acts of the Holy Ghost" was published, and all who had the first book should secure "Signs and Wonders" as a supplement. This book will inspire all who read it to go on for greater things, and bring a message of life and health to many a home.

Postpaid \$1.15 (Great Britain, 4s. 9d.). Order now from The Gospel Publishing House, 2838 Easton Ave., St. Louis, Mo.

**MISSIONARY OFFERINGS JAN. 12th TO 18th INCLUSIVE.**

C. B., Manakin, Va. . . . .	\$ 1.50
Mrs. R. L. D., Platte City, Mo. . . . .	3.00
Mr. and Mrs. J. H. Coalhurst, Alta . . . . .	5.00
Mrs. C., Toronto, Ont. . . . .	5.00
W. C., Monette, Ark. . . . .	1.00
B. P., Denver, Colo. . . . .	1.00
H. J. R., Denver, Colo. . . . .	1.35
Mrs. H. J. R., Denver, Colo. . . . .	1.00
J. R. W., McRoberts, Ky. . . . .	1.00
B., Ozark, Ala. . . . .	2.00
W. R. P., Long Beach, Calif. . . . .	20.50
Mrs. J. S. T., Eatonville, Wash. . . . .	1.00
J. E. G., Guthrie, Okla. . . . .	5.00
M. A. A., Galena, Kans. . . . .	20.00
Bethel Temple, Los Angeles, Cal. . . . .	520.00
J. B., Canalou, Mo. . . . .	1.00
J. R. F., Indianapolis, Ind. . . . .	5.00
Mrs. M. N. R., McCloud, Okla. . . . .	1.40
A. V. T., Meridian, Calif. . . . .	3.00
Mrs. E. S., Newark, N. J. . . . .	10.00
C. L. F., San Diego, Calif. . . . .	8.00
J. G., Fortune, Calif. . . . .	4.00
Glad Tidings Hall, Portland, Ore. . . . .	22.05
S. S. Assem. of God, Ft. Worth, Tex . . . . .	10.00
Assembly, San Diego, Calif. . . . .	50.50
A. A. Corley, Ft. Smith, Ark. . . . .	5.00
J. L. K., Appalachia, Va. . . . .	2.00
J. J., Humble, Tex. . . . .	1.00
B. W., Carbondale, Pa. . . . .	2.00
Assembly, Minot, N. D. . . . .	31.00
W. B. F., Havelock, N. D. . . . .	25.00
A. C., Hartford, Ark. . . . .	6.00
W. H. C., Knoxville, Ia. . . . .	2.00
J. W., Marmet, W. Va. . . . .	.90
O. W. L., New Castle, Pa. . . . .	5.00
E. R. L., New Castle, Pa. . . . .	5.00
Mrs. T. P., Bradford, Pa. . . . .	2.00
C. M. N., Quinlan, Tex. . . . .	2.35
A. D., Chelsea, Okla. . . . .	5.00
Mrs. F. B., Union City, Ind. . . . .	5.00
Mrs. J. W. C., Conyers, Ga. . . . .	.50
A Friend, Geneseo, N. Y. . . . .	.06
Mrs. W. T. B., Hall Center, Tex. . . . .	5.00
V. S., Montgomery, La. . . . .	1.25
O. J. O., Hibbing, Minn. . . . .	20.00
C. J. . . . .	10.00
G. B. . . . .	10.00
F. C. W., Sioux City, Iowa. . . . .	9.00
Mrs. G. S., Boyne City, Mich. . . . .	3.00
A. B., Barnesboro, Pa. . . . .	4.00
Mrs. W. C. W. and Miss A. R., Santa Rosa, Calif. . . . .	10.00
A. B. W. and wife, Knoxville, Tenn . . . . .	3.00
Mission, Jacksboro, Tex. . . . .	7.00
J. S. M., Shannon, Tex. . . . .	1.00
A. A. C., Ft. Smith, Ark. . . . .	6.50
E. A., Omaha, Nebr. . . . .	1.00
R. P. A., Troup, Tex. . . . .	5.00
E. R. F., Russellville, Ark. . . . .	70.00
E. C., St. Louis, Mo. . . . .	.50
B. M. H., Bartlesville, Okla. . . . .	4.00
Mr. and Mrs. A. N. H., Richland Center, Wis. . . . .	2.00
Assembly, Eaton, Ohio. . . . .	15.00
F. W. A., Wichita, Kans. . . . .	24.20
W. C. A., Granite City, Ill. . . . .	5.00
Mrs. S. E. O., Indianapolis, Ind . . . . .	4.00
A. P. C., Ft. Worth, Tex. . . . .	50.00
Mrs. M. H., Hatfield. . . . .	5.00
Assembly, Tulsa, Okla. . . . .	30.00
A. L., Long Beach, Calif. . . . .	100.00
Mrs. J. W. P., Summerfield, La . . . . .	1.00
Mrs. L. B. H., Clarkdale, Ariz . . . . .	7.00
N. O., Howe, Ind. . . . .	10.00
Mrs. E. M. R., Hereford, Tex. . . . .	2.50
C. Howe, Outlook, Wash. . . . .	25.00

Total . . . . . \$1254.06  
 Previously acknowledged this month . . . . . 655.20

Total . . . . . \$1909.26

Send for a roll of the Missionary Number of the Weekly Evangel, 25 copies, 50 cents; 50 copies, \$1.00.

**SAN FRANCISCO, CAL., CONVENTION.**

God has given a gracious refreshing at this place. God has been and is still visiting San Francisco. Nearly if not quite one hundred have received the baptism in the Holy Spirit, and, as many came from distant places and received the promise of the Father, have returned to their homes and carrying the fire with them; it is breaking out in other places. Turlock and San Jose report quite an added revival interest, with quite a number coming into their rightful inheritance.

Bro. Andrew D. Urshan ministered here with much liberty and power for one month, assisted by Evangelists A. J. Lankin and Ed Butler. The work is still going on under the able leadership of Brothers A. H. Argue and A. J. Lankin. A large down-town location is being obtained that new classes of untouched people may be reached at the climax of the age. Many have been healed, and a goodly number saved or reclaimed. All glory to our all-wise God.

Robt. J. Craig,  
 Glad Tidings Mission,  
 1536 Ellis St., San Francisco.

**FIVE NEW TRACTS.**

One of the best tracts that we have read for the unsaved has just come off the press of the Gospel Publishing House. It is entitled, "Have You Read It?" and is from the pen of Sister Elizabeth Sisson. It deals with the message of the Word to the unsaved. The price of this tract is 5 cents per dozen, 25 cents per 100.

Another tract published which will meet a need at this time is "The Pre-existence of Christ," giving questions and answers concerning the Deity, Divinity, Identity and Pre-existence of Jesus Christ, the Son of God. It is written by Bro. Burt McCafferty of Yellville, Ark. The price of this 8-paged tract is 10 cents for 20, 35 cents per 100.

Another new tract is, "What Shall be the End of these Things?" a ten-paged tract in large readable type. It deals with things to come and also with the present Pentecostal outpouring. Bro. Joseph Smith of Philadelphia is the author. The price is 25 for 15 cents or 50 cents per 100.

A good tract for gospel work is "A Russian Jew's Testimony" by Bro. Moses Prostchansky. It is a good testimony of salvation and the Pentecostal baptism. The price is 5 cents per dozen, 20 cents per 100.

A further needed message is "The Baptism of the Holy Ghost," a 16-paged message dealing exhaustively on this important subject and is written by Bro. Andrew D. Urshan. Price, 15 cents per dozen, 65 cents per 100.

Send 15 cents for large sample packet of tracts to the Gospel Publishing House, 2838 Easton Ave., St. Louis, Mo.

If any one knows the whereabouts of Wallace Wilburn I wish they would send me his address and I would be very grateful.—G. J. Hoover, Sulphur Springs, Tex., Box 8.

**TESTAMENTS FOR SOLDIERS AND SAILORS.**

"Active Service" Testaments. Vest Pocket size, excellent type, bound in Khaki Keratol, American flag stamped on cover, rounded corners, containing Selections for Emergencies and Decision form, 22c per copy, \$2.25 per doz., postpaid, \$18 per 100, not prepaid.  
 Pictorial Pocket Testaments, excellent value, 35 cents each.



"Oxford" New Testaments Bound in Khaki, with round corners, red burnished edges, and the American Flag stamped in gold on cover. Printed on the famous Oxford India Paper. 070x Nonpareil Black-faced Type, (very clear) size 2 1/2 x 4 3-8 inches. 55 cents each.

"Evangel Special." Type and size as 070x. Good quality white paper. Bound in French Morocco, Divinity Circuit, gilt edges. 65 cents.

Pictorial Testament. Size and type as 070x. India paper, beautifully illustrated in colors. Velvet Persian cover. Gilt edges. 75 cents each.

Bijou Psalms, 1 1/2 x 2, Oxford India paper, clear type, velvet Persian cover. Very dainty. Gilt edges. 50 cents each.

GOSPEL PUBLISHING HOUSE, St. Louis, Mo.

**1918—SCRIPTURE—1918  
TEXT CALENDAR**

Size of Calendar 9 1-4x16 1-2 inches.




The 1918 Scripture Text Calendar is now ready. New in design and more attractive than ever.

Twelve wonderful pictures, one for each month, illustrating in historic sequence, twelve important episodes in the life of Christ. The pictures are beautifully rendered, being taken from the works of the eminent foreign artist, R. Leinweber, and repainted at great expense by a competent American artist, especially for the Scripture Text Calendar. The daily Scripture texts have been made as far as advisable with reference to the picture itself. Each International Sunday School lesson title, golden text and lesson reference for the year is also given.

The Scripture Text Calendar makes a welcome and useful gift for Christmas, New Year or birthday. Ideal for teacher's present to their class.

Agents make good salaries selling the calendar. In spite of rising cost for raw materials the prices remain as in past years: One copy, 25c, five copies \$1.00, twelve copies \$2.25, twenty-five copies \$4.25, fifty copies \$8.25, one hundred \$15.00.

**Gospel Publishing House,  
2838 Easton Ave., St. Louis, Mo.**

## Sunday School Lesson

February 3, 1918.

### JESUS LORD OF THE SABBATH.

Lesson Text.—Mk. 2:13-3, 6.

Golden Text.—The Son of Man is Lord even of the Sabbath: Mk. 2:28.

Home Bible Readings.—Mt. 9:9-13; Lu. 5:24-39; Mt. 12:1-14; Lu. 6:1-11; Gen. 2:1-3; Ex. 20:8-11; Isa. 58; Mk. 13:15-22.

Time.—A. D. 28.

Place.—Capernaum.

#### I. Why Eat with Publicans and Sinners? Vs. 13-17.

The occasion of the first question from the fault-finding Scribes and Pharisees was the call of Levi or Matthew. The multitude had resorted unto Jesus, but He—unto whom all hearts are open—singles out one man and says "Follow Me." In Matt. we read Jesus saw "a man." Others saw, as they passed him by, a publican, a despised collector of taxes and customs, an odious social outcast, one who was classed by the Pharisees with harlots and sinners. Jesus always sees just what we are, and He saw need and desire in this heart. Matthew afterwards shows his humility in calling himself "the publican," and it is well for us to remember not only what we are in Christ Jesus our Lord, but the pit from which we have been digged. Note the promptness with which he acted. Why should any one delay, if he has once heard the voice of Jesus. Let us see too the simplicity of conversion—hear the call—act. Rise up and follow.

"I heard Him call—  
'Come follow!' that was all.  
My gold grew dim,  
My soul went after Him,  
I rose and 'followed'; that was all!  
Who would not 'follow' if they heard  
Him call?"

We learn from the first gospel that Matthew made a "great feast" in his "own house" and there was "a great company" (Lu. 5:29) present and he showed the reality of his conversion. Confessing Jesus in such a way that one wonders if there were not many touched and won for the Master that day. The Scribes and Pharisees murmured and asked the question, not of Jesus, but of His disciples.

V. 16, cp. Lu. 15:2, "This man receiveth sinners." Hallelujah!

V. 17. Jesus replying shows that self-satisfaction or self-righteousness is an effectual bar to conversion. Sin is soul-sickness, deforming, weakening. The worst phase or symptom of it is insensibility to the great need of their hearts, more deadly than the sleeping sickness of Africa.

#### II. Why Do not Thy Disciples Fast, vs. 18-22.

The question concerning fasting is asked and answered. It is asked by our Lord's enemies. The answer would remind the disciples of John the Baptist, whose disciples seem to have been the

spokesmen (See Mt. 9:14), of the image used in Jn. 3:29 by their master. Our Lord here gives Himself the beautiful name of Bridegroom, the relation He bears to His believing children in this age. In His presence there is fulness of joy, but after He has gone He says "then shall they fast," and so we find the early church fasting and God working. Acts 13:2-3; Acts 14:23; 1 Cor. 7:5; 2 Cor. 6:5; 11:27. Perhaps the church of today does not fast as much as she ought. Our Lord tells us in Mt. 6:16 the manner in which His disciples are not to fast and in so doing shows how His present interrogators fasted, and then in vs. 17-18 tells us how they are to fast and the rich reward. Fasting is a turning away, for the time, from the seen and temporal that the unseen and eternal may in a special way become real and we deal with eternal verities—with God Himself. It is beautiful when occupation with the Lord and the things touching His kingdom is so intense that all desire for food, etc. is, for the time, taken away. In the two parables (vs. 21, 22) we learn that nature and grace, the flesh and the Spirit cannot accord together. Multitudes are attempting to mingle law and grace, to improve the flesh, to cultivate the old nature, either not knowing or forgetting that flesh is flesh, spirit is spirit and always will be. "If any man be in Christ, he is a new creation, old things are passed away; behold all things are become new," 2 Cor. 5:17. Reform, mending, patching, is all lost time. Jesus did not come to repair Israel's worn vesture, but to bring a new one, even the garment of His own righteousness to take the place of the individual's righteousness which is as filthy rags in God's sight. Read Rom. 3:21-31. So much of Christian service (so-called) today is nothing else than the new cloth on the old garment, or new wine in the old wine skins, and with disastrous result. Let us preach the simple, straight Gospel—"Ye must be born again," and "If we live in the Spirit, let us also walk in the Spirit."

#### III. Why Do They on the Sabbath Day that which is Not Lawful?

Vs. 23-3:6.

"When thou cometh unto the standing corn (grain) of thy neighbor then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle into thy neighbor's corn," so read the Law. There was nothing written against what they did being done on the Sabbath in case of need, and we read that the disciples were "an hungered," Mt. 12:1. In Lu. 6:1 we are told that they "rubbed this grain in their hands." The Pharisees in their "straining at a gnat" had an interpretation of the 4th commandment which made the plucking of the grain a kind of reaping and the rubbing a kind of threshing. In this case, as in so many in the life of our Lord, His enemies are seeking for an occasion

against Him. He answers from the Word, as He so often did, and shows them up for their lack of knowledge, of that in which they prided themselves. See 1 Sam. 21:6. They did not condemn David for his action. If David was justified, why not David's Lord? Here the two great N. T. principles regarding the Sabbath are enunciated and His enemies, for the time being, seem to have been silenced.

There is without doubt much questioning in the minds of many as to the right observance of the Sabbath. A few points may help to clear the matter.

1. There is a deep written need in the very nature of man and beast for one day of rest in seven. That proportion of time is needed not only for those who are served, but also for those whose lives are given in service for others. A neglect of this requirement, without any question, shortens life. The Sabbath was made for man in a very real sense. Let me say, in passing, that right here many Christian workers fail. They need to hearken to the Master's voice, "Come ye yourselves apart and rest awhile."

2. We read first of the Sabbath ("cessation") in Gen. 2:2-3 as the day of God's rest from the finished work of creation.

3. At Sinai the Sabbath was made a part of the law (Ex. 20:8-11), and was to be observed by complete rest. See Ex. 35:2-3, cp. Num. 15:32-36. It is spoken of as a sign between God and the children of Israel, Ex. 31:13, 17; Eze. 20:12, 20. During the millennial age the Sabbath will again be observed, Isa. 66:23.

4. The Sabbath has become to the Christian a type (a much neglected type) of that beautiful heart rest upon which the believer should enter when he "ceases from his own works" and trusts in Christ, Heb. 3:12-4, 11.

5. In our observance of the "Lord's Day"—not the 7th but the 1st day of the week—we recognize that one-seventh of our time belongs in a special sense to God. Are we not in danger of forgetting that we are not our own, but have been bought with a price and that we are to glorify God in our bodies and in our spirits—not a seventh of our time only—but every one of the seven days of the week! The Holy Spirit, through Paul, beseeches us to "present our bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service," Rom. 12:1. With what joy we should recognize that we belong to Him, and daily ask the question—"Lord, what wilt thou have me to do?" The Church of Christ sadly needs teaching on this matter. To attend service on Sunday morning and the rest of the day and weak through worldly employment and associations become worldly in spirit may serve to ease the conscience but falls far short of the New Testament teaching.

6. The Sabbath commemorated a finished creation, the First day commemorates a finished redemption.

7. We are plainly told not to "forsake the assembling yourselves together as the manner of some is," and the

Lord's Day should find us with the Lord's people, ministering unto Him. It was our Lord's "custom" (Lu. 4:16) regularly to attend service on the Sabbath day. Of the disciples we read they were continually in the temple, praising and blessing God (Lu. 24:53), and surely we should be present at week-day meetings.

8. Of our Lord it is said He "went about doing good and healing all that were oppressed of the devil," and the Sabbath was not excepted.

9. We are "called unto liberty" and we are to "stand fast in the liberty wherewith Christ has made us free;" but we do not want to use our liberty on the Lord's day or any other day for "an occasion for the flesh."

10. In all our thoughts as to the observance of the "Lord's Day" let us remember that we are our brother's keeper, and that we are responsible for the influence we exercise over the one who may not have the same measure of knowledge that we have and who would be offended or made weak by our exercising all the liberty we may have in Christ Jesus.

Mark 3:1-6. Luke tells us this miracle was wrought "on another Sabbath day" (Lu. 5:6) and that it was "the right hand" of the man that was "withered." "They watched Him... that they might accuse Him." This desire on the part of some was an ever present factor in the life of our Lord during His ministry. How terrible to always have envious eyes upon one! They seem not to have cared whether the poor afflicted man was healed or not.

V. 3. Here and elsewhere our Lord demanded a bold confession of need and faith on the part of those who desired blessing. Every eye was upon this man and he was identified with the object of the Pharisees' hatred.

Vs. 3-4. Our Lord is dealing here with those whom afterwards in His denunciation, he characterizes as hypocrites and whited sepulchres.

The man in his faith and expectation was rewarded, and we can imagine how little he would care for the thought and opinion of the Pharisees that happy day.

V. 6. The Pharisees were "filled with madness," Luke tells us, and went forth to plot the death of Him who spake as never man spake, and went about doing good, and healing all that were oppressed of the devil. What a revelation of the evil heart of the natural man! See Ps. 109:4-5, "for my love they are my adversaries... they rewarded me evil for good and hatred for my love."

**Suggested Subjects for Further Study.**

Who were the Publicans?

Who were the Pharisees?

Who were the Herodians?

"Bottles" used in Palestine.

Suggested Memory Work. Heb. 4: 1-11.

—S. C. Easton.

**Lectures on the Book of Revelation,** by W. Lincoln; a highly recommended book, postpaid, 75 cents .

**"COME UP A LITTLE HIGHER."**

**A Dream.**

Recently while asleep in my bed I dreamed a dream. I beheld a beautiful mountain and seemed to be walking along its base. The scenery was beautiful as I wandered along; the green grass, the beautiful trees and flowers, the sweet singing of the birds so entranced me that I wished I might stay and take up my abode there. But I heard a voice (sweeter than any voice I had ever heard) calling to me and saying, "Come up a little higher." I seemed reluctant to leave the beautiful spot, yet felt a gentle influence drawing me on.

I passed through miles of beautiful country along avenues of stately palms, through vales of flowers and mosses, their perfume mingling with the gentle breeze, until I finally began to ascend the mountain side. I seemed not to tire by the exertion, but rather the opposite. I grew stronger and stronger and my whole being was invigorated. As I travelled on I became even more entranced with the scenery and again had a great desire to stop and make my home there. But again came the voice calling in the sweetest tones, "Come up a little higher." I seemed impelled on by the voice and once more I ascended the mountain. As I journeyed along, the scenery became less and less beautiful until I found myself passing through a wilderness where there were only briars and thorns and a rough and stony pathway.

Yet again I heard the voice still calling in assuring tones, "Come up a little higher." I did not seem to mind the roughness of the pathway or the briars or thorns, though my feet became sore and my legs were scratched and bleeding. I was living on a life from within caused by breathing the air of the beautiful land I had passed through.

At last the pathway grew more and more narrow and great walls towered above my head on either side until I entered a tunnel, long and dark. While I felt my way, now groping, now stumbling, and almost falling, I again heard the voice, still tenderly calling, "Come up a little higher." Suddenly a great burst of glory fell upon me and I stepped out on the mountain top and beheld a land of wondrous beauty, too glorious to tell in words. It was the Eden above. There I awoke only to fall on my knees at my bedside and worship and adore Him who has called us to "Come up a little higher" until we are lost in the delight of Eternity's Day.

J. K. Blakeney.

**VEST POCKET BIBLE DICTIONARY.**

Will fit in the vest pocket. Only weighs 2 oz. Five thousand subjects. A little marvel of completeness. French Morocco, overlapping edges; ask for No. 415. Postpaid.....75 cts.

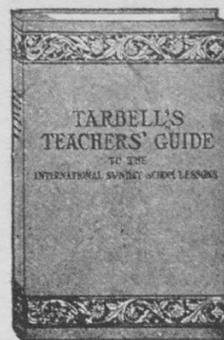
**OXFORD POCKET CONCORDANCE.**

Also contains a Subject Index of the Bible. Only weighs 4 oz. You would scarcely know you had it in your pocket. Leather binding, overlapping covers. Postpaid.....\$1.00

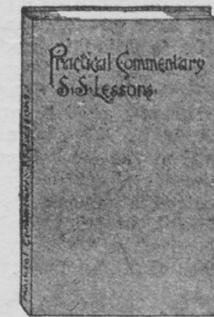
**SUNDAY SCHOOL HELPS.**

**Tarbells Teacher's Guide for 1918.**

We consider this the best of all helps



for the International Series of Sunday School Lessons. Suits all grades. Rich with tried and proven plans, brimming with usable illustrations. Stimulating, scholarly, spiritual, suggestive. There should be one or more in every Sunday School. Substantially bound, \$1.35, postpaid.



This is an excellent popular handbook of the International Lessons. Clear, concise, thorough, it takes high ground on all spiritual questions and presents the lessons from various angles. Cloth bound, 70 cents, postpaid.

**THE GOSPEL ACCORDING TO MARK.**

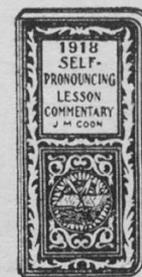
From the 20th Century New Testament.

**A Translation into Modern English.**

During the next six months the Sunday School Lessons are in Mark's Gospel, and a number of children will take a great interest in reading this book in modern English.

Single copies, 7 cents, 65 cents per dozen, \$5.00 per 100, postpaid.

**SELF-PRONOUNCING LESSON COMMENTARY**



On the International Sunday School Lessons. By Rev. J. M. Coon, A. M.

For the year 1918, and revised yearly. Containing: The Sunday School Lessons (Revised each year); Golden Texts, Daily Bible Readings, Historical Settings, References, Practical Thoughts, Lesson Analysis, and other useful Helps. Concise, Correct and Convenient. Flexible cloth 25 cts., Red Ker. morocco 35 cts., morocco interleaved ed., 2 blank pages between lessons, 50c.

THE GOSPEL PUBLISHING HOUSE,

**SERMONS IN OUTLINE.**

MY SERMON NOTES. By C. H. Spurgeon. Vol. I. Genesis to Proverbs...\$0.85 Vol. II. Ecclesiastes to Malachi. .85 Vol. III. Matthew to Acts..... .85 Vol. IV. Romans to Revelation.. .85 4 vols. in box, cloth, \$3.20, postpaid.

## Reports From the Field

### AMONGST THE SOLDIER BOYS.

We are having wonderful meetings in the large tabernacle and believe with the prayer that is going up from the hearts of God's children that this will be one of the most wonderful meetings this old world has seen for some time. On Sunday night we had two dozen or more soldier boys down praying for the forgiveness of their sins.

### IMPORTANT CONVENTION FOR LOS ANGELES.

Los Angeles, Cal. It seems as if God is going to give us the greatest revival we ever had in this country in this city. The fire is falling. Our present hall which seats over 700 is filled in week nights and we are looking for a larger place to call a United States and Canadian Convention in this city next month for the whole month, D. V. Also we expect to have a revival at the same time. Oh pray, for the time is short and we must be practical and righteous for our God. Please let the Evangel friends know our new address, 370 West Avenue, 53 Los Angeles, Cal.—Andrew D. Urshan.

### SIXTH ANNUAL CONVENTION OF BEULAH HEIGHTS, N. J., PENTECOSTAL ASSEMBLY AND MISSIONARY TRAINING SCHOOL.

A very blessed and inspiring convention took place at Beulah Heights, N. J., Dec. 23rd to 30th inclusive. From the beginning to the end a blessed unity prevailed among the workers and missionaries who represented India, Africa, China, Palestine, West Indies and work among the Jews. The singing was inspiring and uplifting.

On Christmas afternoon the message was given by the writer on the recent movements of the Jews and the recent changes in Palestine and about the great meetings the Jews held recently in Baltimore and New York. During that service a Gentile lady student sang in the Hebrew language the national song "Hatiqua" (The Hope).

Mrs. V. E. Moss then spoke on Peace and Abandonment. Despite her recent weakness the Lord manifested Himself in her with strength for the occasion.

Brother and Sister Carner from India sang "Showers of Blessing" in the Hindu language, and then gave their message. Brother C. W. M. Turner from Plain City, Ohio, gave several lectures on Revelation. Brother W. E. Shawnessy of Boston, Mass., was used of the Lord in several messages during the convention. Sister Edith Baugh from India was used of the Lord in pointing out the needs of India. Sister Elizabeth Sisson from New London, Conn., was used of the Lord in helpful and inspiring messages from God's Word. Sister Blanche Appleby from South China related her experiences in that country in a

most helpful way. The condition of Palestine in its various aspects was very plainly depicted by Sister Yumma G. Malick, a Syrian, who was born and reared in Lebanon, Palestine. Brother George Smith from Youngstown, Ohio, used of the Lord at former Beulah Heights conventions, conducted services during the latter part of the convention in a most blessed and helpful manner.

A missionary offering was taken amounting to over \$1,300.

Africa was represented by a letter from one of the former students of Beulah Heights, Lillian Merrian.

Some other workers taking part at the convention were Brother A. H. Jameson of Farmingdale, L. I., and Brother Carl J. Stroh, of Stormville, N. Y.

Beulah Heights, N. J., Missionary Training School is now in its seventh year. There are now over fifty students in attendance from New Jersey, New York, Pennsylvania, Ohio, Nebraska, Maryland and Missouri.

The convention was well attended, sinners were saved and hungry hearts satisfied.

On the last Sunday afternoon an ordination service took place, at which Bro. Eric Peterson of West New York was ordained for the ministry among the Swedish people. Two students, Brother Edgar Overstreet and Brother Roy Bowersox and Sister Richardson from Bridgeport, Conn., were set apart for service.—Philip Sidersky.

Corona, L. I. Doubtless you have heard of God's blessing on the Free Gospel Church of Corona, L. I. In November, 1916, the fire began to fall, and glory to Jesus! it has been falling ever since. Over one hundred souls have been baptized in the Holy Ghost, including the pastor. We have been rejoicing ever since, and have made rapid strides forward, onward and upward, both in the spiritual and the natural. Our pastor, Brother William K. Bouton, has been used in a wonderful way before his baptism, but is being used to a much greater extent since his baptism in the Holy Ghost.—Albertine Frank.

### THE CONVERSION OF A DANCING MASTER.

A sister writes, "I notice you are advertising T. A. Faulkner's books, "The Lure of the Dance" and "From Ball Room to Hell," and for the glory of God mention that while he was dancing master I prayed for the healing of his hand when the doctor was ready to amputate it. It was instantly healed, he was suddenly converted and at once left the dance hall, he became engaged in mission work and soon wrote his first book, "From Dance Hall to Hell."

"The prayer of a righteous man availeth much." So keep on praying for your unconverted friends.

### EVANGELIST ANDREW URSHAN IN LOS ANGELES, CAL.

Brother Urshan has responded to a long and urgent call from the Pentecostal people of Los Angeles and is now here in the will of God, and with God's message to the people.

For two or three years there has been much discord and division and breaking of fellowship over issues and controversies in this place that have not been of God, nor according to the Gospel of Jesus Christ, and thereby the work has been greatly hindered.

Nevertheless there has been a great cry going up to the ears and heart of a kind and compassionate Father of Mercies from many of His children for a breaking up again of the fallow ground and that the latter rain might once more be poured out upon all.

The Lord has heard the cry of His people and has sent our beloved Brother Urshan with messages on "Prayer, Supplication, and Intercession," also "The Compassion of Jesus Christ." How the great heart of Jesus is moved with compassion as He sees so many sheep without a shepherd, as He sees so many backsliders, so many disheartened saints striving about words to no profit, but to the subverting of the hearers.

The results already after one week's meetings are beyond all expectation. First: Every mission and assembly seems represented in every service. Backsliders are being restored, believers are baptized with the Holy Ghost, many sick and suffering are healed.

Second: A spirit of forgiveness, love, compassion and fellowship is coming.

Third: The power is falling, the throng is coming. The present hall with a seating capacity of 700 is far too small, and the Lord has signified there must be a large hall or tabernacle capable of seating the immense crowds, and then later to have a "World-wide Pentecostal Convention" when the saints are ready for it.

But the present message is for the Pentecostal people to cease their strife, their debate, their jealousy, their hardness of heart and backslidings and return to God; and the Lord is bringing this to pass. Glory be to the Father, to the Son and to the Holy Ghost

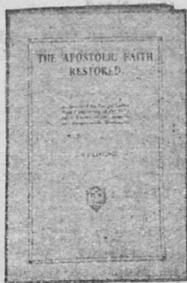
I pray this may not be only a city wide, or country wide revival, but by the grace of God it will reach Egypt, all Africa, India, China, Japan and the Isles of the Seas. Also the millions of soldiers in the trenches, in the great concentration camps, in the hospitals, also suffering downtrodden humanity everywhere. Oh that men and women of every nation, color and language might now turn from their idols and from their sins to God their Saviour, and prepare for the soon coming of Jesus Christ in His millennial glory. "For Jesus is coming soon."

"The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest."

Yours in His service,  
C. W. Doney, Missionary.

**CASH WITH ORDER.**

Owing to the large amount lost through giving credit, the increasing cost of collecting accounts, and the extra help required to keep books, it has been decided that the Gospel Publishing House will run on a "Cash with Order" basis in the future just as far as possible.



**THE APOSTOLIC FAITH RESTORED.**

The History of the 20th Century Revival.  
by B. F. Lawrence.  
The only book of its kind.  
Price 25 cts. (1s.) each, \$2.25 (9s. 6d.) per doz., postpaid.



**FROM THE "BALL ROOM TO HELL."**

The Greatest Book ever Published Exposing the Evils of Dancing.  
By Ex-Dancing Master T. A. Faulkner.  
Explains how multitudes of girls and young men are led to ruin through dancing.  
Colored paper covers 25 cts., Silk cloth covers 50 cts.

**THE LURE OF THE DANCE.**

The Most Complete Book ever Published on the Evils of Dancing.  
By T. A. Faulkner,



Formerly Proprietor of the Los Angeles Dancing Academy, and President of the Dancing Masters' Association of the Pacific Coast.

It is a most complete exposition by one who has had practical experience and personal knowledge of how the

"White Slavers" operate in dance halls and Public School Rooms, where dancing is permitted.

Price 50 cents postpaid, from the GOSPEL PUBLISHING HOUSE, 2838 Easton Ave., St. Louis, Mo.

**BUFFALO CONVENTION.**

The convention announced for Buffalo, N. Y., is called off.

Send for a Roll of the Pentecostal number of the Evangel. 25 for 25 cents, 100 for \$1.00, postpaid.

**ARTISTIC BOOK MARKS.**

Beautiful bookmarks in celluloid and silk. 6 cents each, 5 for 25 cents, postpaid.

**REQUESTS FOR PRAYER.**

Please unite with us in prayer for our soldier and sailor boys that God may use us for their salvation.

United Prayer and Workers' League, Houston, Texas.

Please pray especially for my family at this time.—A. K. R.

Please pray that I may receive the Holy Ghost.—A. P., Strait Creek, Ky.

I request prayers that I may not be called for military duties.—C. W. N., Quinlan, Tex.

Pray for the work at Denbigh, N. D., that God will overrule everything for His glory.—E. J. H.

From one who is desperately in earnest. "Please pray for one who is bound in body, mind, and also spiritually."—E. L.

A request comes from Grand Prairie, Texas, "Pray much for us that we may continue in the faith till Jesus comes."—J. U.

Prayer is desired for a man in Nebraska City, who has sugar diabetes, and his hand is rotting away because of the disease.—N. E. L.

Prayer is requested for Gonzales, Tex., and that God would send someone with a tent to hold meetings. Also pray for a sister who is out of her mind in a sanitarium.—M. E. Graves.

A sister requests prayer that her two sons may receive the Comforter, also that God would bless the services that they have in a school house the first and third Sunday of the month.—F. McL., St. Cloud, Fla.

Please pray that my aged mother may be saved, that I may be healed of indigestion, also pray that I may stand true and faithful, and that God would send a Pentecostal revival in our midst.—R. D. C., Greenville, Ala.

Will you please pray for my daughter who is in the North Warren State Hospital for the insane. She has been prayed for many times and is better, and I am believing for her perfect healing. Her name is Bernice Godfrey.—L. A. B. B.

**EAST TEXAS DISTRICT CONFERENCE,**

Frankston, Texas.  
January 30, 31, and Feb. 1st.

All workers please take notice and be on hand the three days, as we are in great need of field instructing, and Bible order among our workers. Brother E. N. Richey and Brother A. P. Collins expected. All maintenance free while here.

Let each worker in East Texas take notice and be on hand, without fail.—W. A. Winkels, District Elder, Frankston, Texas.

**ANNOUNCEMENT.**

The District Council of the Assemblies of God meets at Mobile, Ala., Feb. 15th. We are expecting Bro. Welch, the Chairman of the General Council, to be present. We are expecting God to come in might, grace and glory, and the most profitable council in ten years.—W. B. Jessup, chairman.

**A BIBLE STUDY CLASSIC.**  
SYNTHETIC BIBLE STUDIES. By James Gray. \$1.75, postpaid.

**EVANGEL SONG BOOKS.**

The Evangel office carries a large line of Song Books. Can supply you with nearly any book you want at regular publisher's prices.

We have the following books in stock and can fill your order promptly on receipt of same.

**WINSETT'S BOOKS.**

- Pentecostal Power, Enlarged, Round or Shape Notes, each... .25
- Per dozen, postpaid .....\$2.50
- Gospel Song Messenger, each ..... .25
- Per dozen, postpaid ..... 2.50
- Songs of the Kingdom, each ..... .25
- Per dozen, postpaid ..... 2.50
- Jewell Songs, each ..... .15
- Per dozen, postpaid ..... 1.50
- Redemption Songs. Round or shape notes, each ..... .25
- per dozen ..... 2.50
- Songs of Perennial Glory. Winsett's latest book. 25 cts. each, \$2.50 per doz.
- Songs of Revival Power. An abridgement of Perennial Glory. Bro. Winsett's best and most Spiritual Revival Songs. 20 cents each, \$2.00 per dozen; \$15.00 per hundred; fifty at hundred rate. Postage or express prepaid.

We are also agents for the following books.

Soul Stirring Songs, the new 15-cent book. \$1.50 per doz. postpaid, \$10 per 100 not prepaid.

Glory Songs, 25 cts. each, \$2.25 per doz. Round or shape notes.

Songs for Service. The Billy Sunday Hymnal. Cloth, 35c, limp, 25c, manila, 20c, postpaid. In 100 lots: Cloth, \$25.00, limp, \$18.00; manila, \$15.00 per hundred, not prepaid.

Utility Edition, Songs for Service, 60 cts. per doz. postpaid, \$3.00 per 100 not prepaid.

Carols of Truth, shaped notes only, \$1.50 per doz., postpaid; \$15 per 100 not prepaid.

Songs of His Coming, by Thoro Harris, round notes only, manila covers, each 20 cts., \$2.00 per dozen. Pebbled cloth, 25 cts. each, \$2.50 per dozen.

Songs of Calvary, the new Pentecostal song book. Flexible cloth, 25 cts. each, \$2.75 per doz., stiff cloth, 35 cts. each, \$4.00 per dozen. Send for a sample and then order a quantity for your assembly.

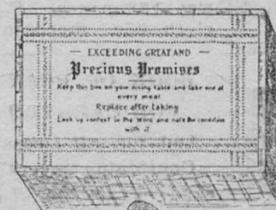
Make Christ King, round notes only, 358 songs in three bindings, manila, each 15 cts., per doz. \$1.75; flexible cloth, each 20 cts., per doz. \$2.25, and stiff cloth backs, each 30 cts., per doz. \$3.50.

Make Christ King, Combined, 298 songs, not so many songs but adapted particularly to quartet and choral work. Round notes only. Prices and bindings as above.

The Best of All, 341 songs, manila, 20 cts. each, per doz. \$2.25; pebbled, flexible cloth, 25 cts. each, per doz. \$2.75; stiff cloth, 35 cts. each, per doz. \$4.00. Round notes only—a book which has won universal favor.

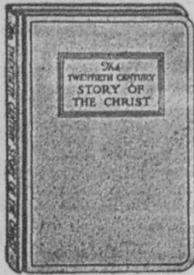
The Tabernacle Hymns, edited and compiled by Dr. Towner and A. W. McKee. Single copies, postpaid, cloth 35 cents, manila 25 cents; per hundred, cloth \$30.00; manila \$18.00, not prepaid.

**PRECIOUS PROMISE BOXES.**



Always a source of blessing. The Promises are printed on different colored art cards. These boxes contain 224 promises instead of the usual 150. 30 cents each, \$3.00 per dozen. Postpaid.

### THE TWENTIETH CENTURY STORY OF THE CHRIST.



An interwoven story of the earthly life of our Lord, and complete harmony of the Gospels in Twentieth Century English. Just published. We heartily recommend it.

Most useful to Sunday School workers.  
Price, 65 cents postpaid.



### CHRISTIAN WORKERS SELF-HELP HAND BOOK.

Compiled by Rev. J. M. Coon, A. M.

What is it? This is a series of suggestive and inspirational studies on vital subjects. It treats of God, Christ, Holy Spirit, Bible, Soul, Eternity, Sacrifice, Suffering, Difficultly, and all life problems and experiences.

Flexible cloth 25 cts., morocco 35 cts.

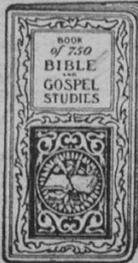


### SWORD OF THE SPIRIT WHICH IS THE WORD OF GOD.

Manual for Personal Work and Workers.

Scripture verses selected and applied to every conceivable attitude of soul in all the varying circumstances of life.

Vest Pocket Size 128 pages. Flexible cloth 25 cts., morocco 35 cts.



### BOOK OF 750 BIBLE AND GOSPEL STUDIES.

The only Vest Pocket Size Manual on this subject published. Contains complete and comprehensive outlines of all Bible subjects and teachings.

Helps to Self-help for the Reader, Student, Minister, Bible Scholar and Theologian. Vest pocket size 128 pages. Flexible cloth 25c., morocco 35c.



### BOOK OF PRAYERS FOR EVERYBODY

And for All Occasions.

Containing several hundred Practical, Helpful Prayers, Suggestive Models that will help those who pray in public from getting into ruts.

Cloth, 25 cents,  
Morocco, 35 cents.

### A SERIOUS LOVE AFFAIR.

(Continued from page 7.)

towards God, faith for God's mercy on your soul, restoration of God to be King in your heart. Then you can shout and praise God.

5. You are on the wrong road, because a man who wants a woman more than he does God, God's will, God's holiness and God's holy service, could not tell what God wants. He is liable to take his own will for God's will, his own desire for God's. His love-charmed heart will beat so loud when he prays that he will think its noise is the voice of God.

I cannot be sure a man in this condition has heard from God. I knew two boys in this condition, both sincere earnest Christian boys, baptized with the Holy Spirit, who loved the same girl. They came together and agreed to fast and pray it out together like brothers, each agreeing to do what God revealed as His will. So they fasted and prayed three days and nights and each said that he had heard from God. But, lo, when they told what God had showed them, each declared God had told him he was to have the girl! They were earnest, but mistaken. God never told any two men at the same time they were then and there to marry one girl, as they claimed. Never!

Dear boys, these are great matters to us, to you, and to God. He loves you, loves His own blood-washed daughters, and wants you properly mated, with a wife of His own choice. If you will not get in such a hurry about it, if you love and serve Him He will bring it out all O. K. He did for me. He will for you.

If you will do your praying before your courting, you will hear from God better. If you want to hear from God in prayer, don't let your personal desires get stirred up, don't get fleshly in love with her so badly that the voice of the flesh is louder than the voice of the Spirit.

In this case there is reason for hope. "Not yet" is no denial. If she had said that God showed her clearly she was not to marry you, the case would be different. But she only says "God has not yet showed her she is to marry you." That is in itself a half promise. It holds out hope. It leaves her plenty of chance to get the revelation you want her to have. If I were in your place I would feel encouraged even from what the dear girl said; but absolutely certain of her if I kept true to God from what God said. God bless you both We will pray for God's will to be done in and by you both.

If you are true to God and don't get her, it is not best for you to have her, and He has something better in store for you, if you will lovingly, patiently wait before God. I have told you the truth about your condition, because your soul is in danger and you need it, and because I love you, dear brother.

Yours in Jesus,  
Brother Bell

**NEW BOOK ON PROPHECY.**  
PROPHECY AND THE LORD'S RETURN.  
By James M. Gray. 85 cents, postpaid.

### EVANGEL TRACT LIST.

All the following tracts can be ordered by mentioning the numbers indicated on the left hand corner. All prices are postpaid.

#### TRACTS OF ONE AND TWO PAGES.

- 10 cents per 100, 80 cents per 1000.
36. "Almost."
  38. A Call to Prayer, by A. P. Collins.
  4. An Infidel Answered.
  6. A Smoker's Dream.
  56. Believing God, by Geo. Muller.
  10. Christ's Practice of Prayer.
  61. "Come unto Me," by F. R. Havergal.
  39. Divine Fire.
  41. God's Provision for Our Need.
  42. Healing for All.
  57. How to Ascertain the Will of God, and Five Conditions of Prevailing Prayer, by Geo. Muller.
  11. Hurling the Harpoon.
  12. Keep Still.
  60. Pass It Along. Dr. Ashmore.
  21. Signs of Backsliding.
  17. Spiritual Fornication.
  19. S. O. S., by A. P. Collins.
  58. The Eternal Destiny of the Unbeliever.
  63. The Precious Blood of Christ.
  46. The Way of Escape.
  34. "Try Me."
  32. What Fills You?
  59. What will you do with Jesus?
  62. Where every Need is Met.
  20. Ye Slaves of the Weed.

#### TRACTS OF FOUR PAGES.

- 5 cents per dozen, 20 cents per 100.
1. A Dream—Christian Science.
  2. A Meditation on the Lord's Supper.
  5. A Woman's Answered Prayer.
  73. A Vision in the Heavens.
  37. A Hebrew's Search for the Blood of Atonement.
  9. Coming Events.
  44. He took God as his Lawyer, by Miss E. Sisson.
  15. No Sects in Heaven.
  35. Unconscious Decline.
  18. Salvation in Christ for All.
  66. Some Praying that Counted.
  70. The Quaker Girl's Dream.
  22. The Emigrant Bride.
  23. The Blood Covenant, by Mrs. G. N. Eldridge.
  25. "Thou art Loosed."
  26. The Blood that Speaketh, by Mrs. G. N. Eldridge.
  31. When the Bee Stung Mother.
  48. Who are We? by A. P. Collins.

#### TRACTS OF SIX PAGES.

3. Are Tongues a Heresy?
24. Glad Tidings of Great Joy, by A. Urshan.
16. Present Day Conditions.
28. Effects of Universal War.
30. Washington's Vision.
33. "John Three Sixteen."
40. Do you know Jesus? by A. P. Collins.
43. Hell, as I saw it.
54. Putting the Enemy to Flight.
45. Sin and Repentance, by F. F. Bosworth.
53. The Certain Cure for Consumption
47. What it is to Believe on Christ?
49. Your every Need Supplied, by Andrew Urshan.
52. Seven Years of Pentecostal Blessing.
67. Concerning the Sabbath.
68. The Temple of God, by Mrs. G. N. Eldridge.
69. What the Scriptures say about Tithing.

#### TRACTS OF EIGHT PAGES.

- 10 cents for 20. 35 cents per 100.
55. Divine Healing, by Florence Burpee.
  64. The Great War and its Results, by W. W. Simpson.
  13. "The Key to the Scriptures."
  50. The Epaphras Spirit, by E. Sisson.
  51. God's Will in Sanctification.
  72. The Life of Continuous Contentment.

7. "All this I did for thee." Story of an Artist's Studio. 10 pages. 8 cents per dozen, 50 cents per 100.
14. King's Life Insurance Cards. 25 cents per 100.
29. We All Agree, by D. W. Kerr, 12 pages. 10 cents per dozen, 35 cents for 50, 65 cents per 100.

#### TRACTS OF SIXTEEN PAGES.

- 15 cts. per doz., 50 for 35 cts., 100 for 65 cts.
8. The Baptism with the Spirit, by E. N. Bell.
  65. The Gracious Dealings of God Misunderstood, by Andrew Urshan.
  27. The Time of the End.
  71. Old Mortality, by Miss E. Sisson.

Living Water, 15 cts. each, \$1.50 per doz. Round or shape notes.