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THE WEEKLY EVANGEL



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GO YE INTO ALL THE
WORLD AND PREACH



THE GOSPEL TO EVERY
CREATURE. — Mark 16:15

“Go ye into all the world and preach the Gospel
to every creature”



Going to Market

STOMP OUT TO AFRICA AND HELP US.

“I send thee to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me,” Acts 26:18.



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THE GLORY GIVEN. John 17:32.

W. W. Simpson,

"Glad Tidings Hall," Dec., 1917.

This chapter is the prayer of our Lord, after His conversation with His disciples, the last evening before the crucifixion. In the course of this prayer He utters these words, "And the glory which Thou gavest Me I have given them that they may be one as we are one." What glory is it that He speaks of? What is the glory which the Father gave to Jesus the Son? Let us find out.

What Glory?

In the beginning of this prayer Jesus asks the Father for glory, v. 1, and explains in v. 5 that He asks for the restoration of "The glory which I had with Thee before the world was." There was a time when Jesus Christ, the Son of God, had a glory of His own, which was exactly the same as the glory of God, the Father. All the glory the Father possessed, the great almighty God that created the heavens and the earth, was also the glory of the Son back there in that time before the world was. He was equal with God then, existing in the very form of God, but He did not count it something to be clung to or highly prized. On the contrary, He laid aside that glory of being equal with God, emptied Himself of it and came down to this world, WITH NO GLORY AT ALL. What glory did that little Babe of Bethlehem possess, wrapped in swaddling clothes lying in a manger, utterly dependent, helpless? What glory did He possess when they had to take Him and flee to Egypt to save His life? Absolutely NONE. Therefore, He speaks of that glory in the past tense, "The glory that I HAD with Thee before the world was." I HAD it, but don't have it now. "He was rich, yet for our sakes He became poor." He was rich, infinitely rich, when He was with the Father before the world was, all the universe, all these countless millions, of worlds throughout limitless space, all belonged to Him. RICH, yet He became poor! He laid aside His riches and came down to this world as the poorest of men. He had no glory when He lay there in a manger, none when they fled with Him to Egypt. And when He returned to Nazareth and lived there as a boy, a young man, a carpenter, what glory did He possess? He had no glory then. The people of Nazareth who met Him as He went about His daily tasks saw nothing unusual in Him. He was just a common man, just a poor, humble carpenter, the son of Joseph and Mary, with nothing striking, nothing remarkable, nothing different from other people about Him. That is the way people regarded Him. He had no glory at all then. But there came a time when the Father GAVE HIM GLORY, the glory spoken of in our text. Now, what is that glory? That is exactly what we want to find out.

A Manifested Glory.

He says, "The glory which Thou gavest Me," not the glory I had which was my own, but "The glory which THOU GAVEST ME I have given them." To know what glory He gives to us (for we are included here, v. 20) we must first find out what is this glory which the Father gave Him.

Turn to John 2:11. He is speaking here of Jesus' first miracle when He turned the water into wine, and says, "This beginning of miracles did Jesus in Cana of Galilee and MANIFESTED FORTH HIS GLORY, and His disciples believed on Him there." What glory is this?

Can this be the glory that was given Him by the Father? Let us see. From the context it is clear that Jesus could not provide wine at the request of His mother no matter how much it might please her, for HIS HOUR WAS NOT YET COME. He had formerly been uniformly subject to her; was it self-will now that caused His change of attitude? Why did His hour come as soon as His mother submitted to Him, instructing the servants to do whatever He commanded them? Considering all these things together one cannot escape the conclusion that a change had occurred in Jesus. Formerly He unquestioningly obeyed His mother's every wish, now she must wait His time; formerly no miracle, now the beginning of miracles shows forth His glory. It was not mere caprice, mere wilfulness; there was a reason for both His words and His actions. Isn't this change the result of His having received the glory there manifested, since He last saw His mother? Had the glory been there before, would it not have been manifested by an earlier miracle? It does not say He manifested His power; He manifested His glory.

The Temple of God.

Now read v. 21 of the same chapter, "But He spake of the temple of His body." What really constituted a building, whether tent or house, as the temple of God? What actually showed that the tabernacle of Moses and the building erected by Solomon were truly temples of God? Was it not the Shekinah glory that constantly shone between the cherubim above the mercy seat? When the glory was there it signified that God was there; when it withdrew God had gone from His temple. For the glory was nothing more nor less than the real PRESENCE OF GOD HIMSELF. Where God is there is glory for He dwells in Light that is unapproachable. And when Jesus speaks of His body as the temple of God He says in effect, "God is dwelling within me. God the Father has taken up His abode within. His Shekinah glory is shining within." This then is the glory the Father gave Him, He dwelt in Him, making His body the Temple of God. And when Jesus turned the water into wine it was God in Christ who used His body, used His hands, used His mouth to speak the word of power that produced results so far transcending human possibility that all perceived it was God, and thus "manifested forth His glory." Jesus did not do it of Himself any more than He did it to please His mother. The Son can do nothing of Himself. He performed no miracle, He taught no doctrine, of Himself, the Father dwelling in Him did the works. Oh! this is the glory the Father gave Him, GOD IN CHRIST!

When Did God Come In?

But when did this mighty gift take place? When did God come to dwell in Christ? How did this Shekinah glory of God come to be within His body? Was it at His birth? or at His conception? or at His first Passover when He was twelve years of age? No, for then He recognized the house built with hands as His Father's House. Not a word then about His body as God's temple. Before He was thirty years of age not a miracle was performed, not one sick healed, no glory thus manifested. No one in Nazareth, not even His mother, knew of this glory before He was thirty years of age. Could it have been kept so long concealed? Was it His Godhead, His Deity? That was not GIVEN to Him, neither can He give that to us.

When did He receive this glory? Oh, a child ought to know! There came a time when He was thirty years of

age, a fully mature man, when He, in the act of baptism, went down into death, the death of His own will and choice, and when He came out of the water, what did He do? He yielded Himself to God, and presented His body to God, and what happened? "The heavens opened, and the Spirit of God came down from heaven in bodily shape like a dove." God the Holy Ghost came down from heaven, and abode upon Him, and He was filled with the Holy Ghost. He was filled with the Holy Ghost. He was filled with God. From that moment His body was the "Temple of God," and the Glory of God was within. God in Christ, made His body the Temple of God. That is the Glory which God gave Him. After the Spirit came, the voice of the Father was heard saying, "This is my Beloved Son in whom I am well pleased." There is where God gave Him the glory. That was the glory of which He spoke in the 17th chapter of John: "The glory that Thou gavest me, I have given them." He means by that what He had just promised them. He said, "I will go to the Father, but I will pray the Father, and He will send you another Comforter, that He may abide with you forever; even the Spirit of Truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be IN you,"—just as He was IN Jesus, just as the Holy Ghost came down from God out of heaven. Jesus was filled with the Holy Ghost, and the glory of God by the Holy Ghost was within His body, as the temple of God, and He said, "He shall be in you. The Glory which thou gavest me, I have given them."

Same Given Us.

So many people have a peculiar idea about the baptism in the Holy Ghost, and regard it as simply an experience. It is a blessed experience, but that isn't all, and that isn't the biggest part of it, either. But what is it? Oh, what is it, the baptism in the Holy Ghost? Some people regard it very much along the line of water baptism—something that is very good, all right to receive, able to give you joy and be a great blessing to you, and so on, without understanding what really takes place. What is the baptism in the Holy Ghost that Jesus promised to His disciples, and which many of you have received, and which I have received—what is it? It is nothing less than the coming in of the Living God into a human body, and taking up His abode and manifesting His Shekinah Glory within. Nothing less than that! It is exactly the same thing that Jesus Christ Himself received on the banks of the Jordan, when He came up from the water and lifted up His eyes to heaven and prayed. It is what He means in His prayer, "The glory which Thou gavest me, I have given them," and Paul, who knew about these things, who understood all about it, wrote to the Corinthians in this way: "Know ye not, that your body is the temple of THE HOLY GHOST, which is in you?"

Why is God in Us?

The Spirit of God dwelleth in you—Jesus is in you. "Ye are not your own, for ye are bought with a price." Oh, my God! I fear very much that we, as Pentecostal people, regard this matter of the baptism in the Spirit in too light a manner, too trivial a matter; and because of this we do not realize the greatness of receiving this "promise of the Father." First, we are so hungry and thirsty for God, and when we receive this baptism we are so happy and glad and joyful, that we are just taken up with our joy and our experience, and forget, that God, the real living God, in a real living personality, has come within to dwell, and to use this body, to use every member of this body, for His glory. What, "know ye not that ye are the Temple of God?" the "Temple of God," because the

Holy Ghost is God. "If any man defile the Temple of God, him will God destroy; for the temple of God is holy, which temple ye are." What, "know ye not that your bodies are members of Christ?" Your bodies; you who have been filled with the Holy Ghost, your body is a member of Christ. "Shall I then take the members of Christ, and make them the members of an harlot?"

A Holy Temple.

Oh, that we might realize the "Temple of God is holy, which temple ye are." Oh, how the Lord Jesus was horrified at the conditions He found in that earthly temple, the temple made with hands, the temple which was forty-six years in building, the first time He entered that temple after He had received the Holy Ghost on the banks of the Jordan. When He came up to Jerusalem, He went in to the court of the temple, fully realizing what is meant to have the presence of the Holy Ghost within Him, and He saw there in the court (the court being the outer part of the temple) those who bought and sold, and who hadn't even entered into the holy place, much less the Most Holy place—they were still way outside in the outer court, but Jesus, with the Holy God dwelling within Him, when He saw those men who bought and sold cattle for sacrifice and offerings, and the doves that were also used for making offerings to God, those changers of money who supplied the people who came with those shekels with which to pay their tithes and offerings to God,—when He saw those things in the outer porch of the temple, Jesus, the Son of God, was so intensely stirred to the very depths of His being, that it is written, "The zeal of thine house hath eaten me up," and He made a whip of small cords and drove them out of the court of the temple and overthrew the tables of the money changers and spilled their money and said, "Take these things hence; make not my Father's house a house of merchandise," and that was the temple made with hands, the temple built with stones. They built the wall with stones and the inside was covered with wood, and within the temple the wood was covered over with gold. Beautiful to behold, but all the work of men's hands; and Jesus Christ, the Son of God, filled with the Holy Ghost, couldn't endure for a moment the defiling of that temple by those who bought and sold in the outer court. Oh, if that is true, how shall we, whose bodies, in the first place, are formed by God; in the second place, are redeemed by the precious Blood of Christ; in the third place, whose bodies have become the Temple of the Holy Ghost, how shall we use these hands to do something that will grieve the Holy Ghost? To please ourselves? Beloved, they are not our own.

Our Members are Christ's.

How shall we use these things? For foolish talking, jesting, and saying things that are not edifying? Shall we defile the Temple of God? The Holy Ghost when He came in, took these vocal organs, took this tongue, took these lips, and He used them to speak forth His own utterance, and how dare I, afterwards, use this mouth, this tongue, these lips to speak evil of anybody? The Holy Ghost is the living God, and when the Psalmist says, "My heart and my flesh cry out for God, for the living God," he is referring to the Holy Ghost "As the hart panteth after the waterbrooks, so panteth my soul after Thee, O God." When he says that, he is referring to God the Holy Ghost. God the Father, the person, does not dwell within us, but it is God the Holy Ghost who dwells within, and the Holy Ghost is God. He is the living God. We have drunk of that River of Living Water. Jesus says, "He that drinketh of the water that I shall give him, shall never thirst, for it shall be in Him a well of water springing up into everlasting life." Oh, remember, remember, it is God.

Manifestation Not God.

The baptism in the Holy Ghost, the scriptural baptism, sometimes produces a shaking in the body, sometimes prostrates us too, and that is all right, but that isn't all, that is only the effect. "The wind bloweth where it listeth, and Thou hearest the sound thereof." You can see how it blows the leaves, and you can hear the rustle, but the rustle isn't the wind, and so the shaking of the body and the movements of the body and prostration of the body, and the manifestations of the vocal organs, these all accompany the baptism, but that isn't the essence of the baptism. What is it? Oh, it is GOD, it is GOD. "The glory that Thou gavest me." What is that? It is God in Christ by the Holy Ghost. "The glory that Thou gavest me, I have given them." Have you received the baptism in the Holy Ghost, and know that God is in you of a truth? "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Oh, grieve not the Holy Spirit of God. Don't use this body to please yourself. Jesus couldn't, as we saw in the first miracle, turn that water into wine, just to please Himself, or to please His mother; but He said, "No, Mine hour is not yet come." Oh, just apply this to ourselves! That very glory which God gave to Him, He has passed on to us. How dare we do anything to please ourselves, or even to please those whom we love best in this world? How dare we? The Spirit has come in, yes, the Spirit has come in, but not to be set down in a corner and played with and fooled with. No! The Spirit has come in to take charge! Oh, that we might realize it!

God Taking Control.

In the Upper Room there were 120 when the Spirit came. There was first the sound of a mighty, rushing wind from heaven, then the cloven tongues like as of fire, sat upon each of them, but that wasn't all. They were all "filled with the Holy Ghost and began to speak with other tongues, as the Spirit gave them utterance," because the Spirit came in and filled them and took charge, took control. He took control of the whole human organism, from the crown of the head to the soles of the feet, and the last member to be controlled was the tongue, and He took charge of that, to show He had the whole temple in His possession, actually in His possession, and should we then, as so many of us do, take charge of ourselves, afterwards? He has come to take charge forever and forever, but how often we, after we receive the baptism in the Holy Spirit, go about things as we did before and do things to suit ourselves, or to please our wives or husbands or children or friends, but Jesus said to His mother, her whom He loved above everything else upon earth, to whom He was subject for thirty years, when she asked Him to do something to please her, "Woman, what have I to do with thee?" I cannot submit to thee any longer. I have submitted to you up to this time; you have never asked me to do a single thing that I refused to do when it was in my power, but now, "Woman, what have I to do with thee?" He didn't even use the word mother. "I cannot please you any more." Why? Because somebody else has charge of me. Someone else has come in. I am no longer my own, I am possessed; my Father by His Spirit possesses me, and whenever my Father shows me by His Spirit that I must do something, then I can do it. "The Son can do nothing of Himself, but whatsoever He seeth the Father do, that also doeth the Son likewise." When the Father, by the Spirit, shows Me to do a thing, then I will do it. Oh, THAT is the glory! that is the GLORY OF GOD! We used to think that the glory of God was what made a fellow jump up and down and crack his heels together and have a good time, but no, this glory which

God gave to Jesus was the glory of having God by the Spirit dwell in Him and control His mind and order everything in His life, even the very words that He spoke. That is the glory which God gave Jesus, and which Jesus has given to you and to me, and to all His disciples, the glory of having God by His Spirit dwelling within us and ordering everything to suit Him, not to please us or others, but to please God.

Are We Pleasing Ourselves?

Are we today, in this month of December, 1917, living to suit Jesus, working to suit Jesus, doing the things that please Jesus? If not, there is where we fail. Even Christ pleased not Himself, and how dare you please yourselves. Even Christ pleased not His mother, and how dare you please those whom you love, rather than please God? I have seen thousands of people who have received the Holy Ghost, been baptized in the Holy Ghost and filled with the Spirit and spoken in other tongues as the Spirit gave them utterance, in China and other countries, but I have seen very few who afterwards have lived only to "please the Lord"—very few. The great majority of us fail there. We don't fail in receiving the baptism, and it is the very same baptism they received in the Upper Room, but afterwards, AFTERWARDS, is where the difficulty comes. We regard it as something for us to enjoy. But no, the baptism of the Spirit is something for the Lord to enjoy. The Lord wants to enjoy you. He wants to use your hands to do His bidding. He wants to use your feet to walk in His ways. He wants to use your mouth to speak His words, to edify one another. To use your ears to hear the voice of God; to use your eyes to see His glory. Thus when you yield to His control, then the glory will be manifested; if we please ourselves, then the glory is gone. Many who have received the baptism in the Holy Ghost have not manifested this glory, because they have lived to please themselves, instead of living unto Him who died for us and rose again, and the Spirit of God has taken His departure and the glory is gone. Oh, may God save us from such a fate! I have begun to realize more than ever, these last few weeks, and even these last few days, that I am not my own, I don't belong to myself, I don't belong to my family, I don't belong to my country, I don't belong to this world, but I belong ONLY TO GOD, not simply as a theory, not simply as a doctrine, but in reality, in practical, every-day living. My body belongs to Jesus Christ, it is His temple, and He wants to use and possess every part of me for His glory.—Midnight Cry.

A WORD OF ENCOURAGEMENT TO THE WEARY WORKER.

The supreme joy of heaven is not the creation of worlds, not the splendor of suns, nor the extent of the universe; the joy of heaven is the salvation of man.

Christ was the Lamb "slain from the foundation of the world." The paramount thought in the heart of God was man's redemption, and that thought was put into expression. The thought became incarnate. The Son became incarnate. Love became incarnate. God so loved that He gave His only begotten Son. His delight is with the redeemed, and at the creation of the world the supreme joy and thought of heaven was the redemption of the sons of man. The first thought of heaven, and the last thought of earth, as far as man is concerned!

As it was in the days of Lot, even thus shall it be in the day when the Son of man is revealed. They did eat, they drank, they bought, they sold, they planted, they builded; but the thought of their salvation was never in their minds. The degeneracy of man grieved the heart of

God. If the matter of salvation was of supreme importance to God, it should have had first place with man.

God has been planning, thinking out, developing, maturing the plan all down the ages to consummate man's salvation. God, at sundry times and in divers manners, spake in time past unto the fathers. He spake through things animate and inanimate,—through prophet, through priest and through king. He spake through tabernacle, through temple, through the ritual, and He spake on the Mount of Sinai, but in these last days He has spoken through the Son. The eternal God speaking through a body, a human body! God came down to dwell with man in order to raise man up to dwell with God and with Christ.

If the salvation of man is the prime thought of God and of heaven, men who are thus engaged in laboring for the salvation of man, in whatever sphere they are laboring, are doing divine work. The world thinks they are foolish, and that if they would only quit their labors for the salvation of souls, they could make millions. In the eyes of God the men of the world are foolish, but the real millionaires are they who are doing divine work. They that turn many to righteousness shall shine as the stars forever and ever.

We see many stars of this world, the brilliant, the rich, the great, but these stars are eclipsed when the lid is placed upon the coffin, and the star cannot shine through six feet of soil. But the wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever. Why? Because they have had divine truth, divine light, and GOD HIMSELF is going to be their illuminant. And God wants to make stars, to pick up the fallen and cause that they may shine as the brightness of the firmament. That is the material He loves to work upon.

A general, a commander in chief under a great king, considers himself important, but those who seek to hold a position under the King Eternal, those who will be promoted by Him to be rulers over many cities, they are the ones who will eventually come into highest honor. The salvation of man is so precious in the sight of God that He Himself will see to it that all who seek to turn many to righteousness will be amply compensated for their labors.

When the Son of man left the glory of His Father to come down to earth, a cloud of angels followed Him, and they burst through the confines of glory, saying, "Glory to God in the highest, and on earth peace, good will toward men." Why did they glorify God? Because the divine plans had matured, and it was now possible through Him who had come to earth to redeem mankind and for the glories to be peopled with human beings.

Jesus Christ knew the true value of one soul. "What shall it profit a man if he shall gain the whole world, and lose his own soul?" There has been no answer to the divine query. A soul for a universe or a universe for a soul? Yet some men sell their souls for a mess of pottage.

A great matter can be kindled by a very little fire, so do not despise the day of small things. Do not despise the tract sent out in the power of the Spirit. In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not which shall prosper, whether this or that. Be content as you sow that you are engaged in the divine work. Man has failed, utterly failed, to grasp what salvation means and what it cost. Ask God to show you the value of this great salvation and the magnitude of its cost.

Many that are engaged in preaching are called "sky pilots," but they should rather be called divine heralds, or as the apostle puts it, "ambassadors of Christ, as though

God did beseech you by us." Every divinely appointed preacher or worker has the backing of heaven behind him.

Though so stupendous in the sight of God is the salvation of man, and of even one man, yet God is greater than His salvation, and so great that He limits Himself to work through man for man's salvation. And so He works through another medium, a mighty medium, through the incoming of the Holy Spirit in the individual. No man can say that Jesus is the Lord, but by the Holy Spirit, nor can he give forth the truth, or have power to witness for the Lord but through the Holy Spirit.

Keep in touch with the reservoirs of heaven if you desire to have spiritual victories. Moses, with hands outstretched to heaven, was touching the divine reservoirs so that power was given to the chosen of Israel, and the chosen of Amalek were defeated. Lift up holy hands without wrath or doubting, touch the scepter of the King, draw unseen power from the reservoirs of heaven, that there may be continuous victories over the forces of hell in the valleys.

Salvation is the supreme thought of heaven, and the man, the individual, who, in the day of His rejection, is engaged in that which is nearest to the heart of God, will be compensated as only God, a God with infinite resources can compensate. "Thou hast been faithful over a FEW THINGS, I will make thee ruler over MANY THINGS, enter thou into the joy of thy Lord." The comprehension of the extent of that saying is only limited by the extent of man's capacity for understanding. It will be the joy of God to give overwhelming compensation for every disappointment, for every hardship, and for every victory won. Wherefore lift up the hands which hang down, and the feeble knees. Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

"Do all things without murmuring and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom YE SHINE as lights in the world." God wants you to be resplendent with the light of another world. We only see through a glass darkly now. Why? Because if we saw clearly we should be so taken up with the glories of the other world that it would unfit us for this side.

Paul wrote, "I labored more abundantly than them all, yet not I, but the grace of God which was with me." Jesus said, "The Father that dwelleth in me, He doeth the works." And the apostle writes, "It is God that worketh IN YOU, both to will and to do of His good pleasure." Get recharged, reinforced, re-equipped. God will provide all that is necessary for all the work, for all the time, for all the circumstances that may arise, so that the man of God may be thoroughly furnished unto every good work.

No man, having put his hand to the plow, and looking back is fit for the kingdom of God. Remember Lot's wife. She left the scene of destruction and went away from it. Her feet went one way, but her heart went the other. The dog turned back again to its own vomit! Men prefer vomit to the glories of the kingdom. Turning back! Not fit for the kingdom! "But we are not of them who draw back into perdition, but of them that believe to the saving of the soul."

Wisdom is the choice of the most valuable end and the most appropriate means of attaining it. The most valuable end is bringing souls to Jesus, and the most appropriate means is to be filled with the Holy Ghost.

A TREMENDOUS DAY IS TO-DAY.

In every little corner the dear children of God are having their own peculiar testing on some line. One pastor is distressed at the deadness in his assembly. Another himself has lost the fresh flaming fire of Pentecost, which he once had, out of his own soul, and is distressed about it, as well he may be. Still another has lost it, and is too dead and blind to see his awful danger and be concerned. Brother, look out; the Lord will come in an hour when you look not for Him and appoint you your portion with the hypocrites!

Here is a mother distressed over her unsaved boy gone to face the cannon's mouth without a saving knowledge of Jesus Christ. Perhaps she is glad to see him go to the defense of humanity threatened by the Kaiser with twentieth century slavery. Her heart one moment beats with patriotic joy at the thought that her son has gone to uphold the right of nations and sustain the country's flag with honor. But the next all looks dark to her at the terrible thought that he is exposed every day to being shot down, and himself go into the great night without the light of a Saviour's love to guide him. God help the dear mother, give her faith to claim her boy's salvation now while he is training in this land. God help the dear boy to hear the voice of God now calling him to surrender to Jesus that Jesus may be his unseen Guide and Captain in the hours of danger ahead.

Great Perplexity.

Yes, there never was more or greater perplexity in the world than today. Almost every nation under the sun is in the boiling pot. Time honored customs are being smashed. What men have always regarded as their rights are being taken away from them—taken away by unavoidable circumstances. The very foundations of the nations are being violently shaken, and men are wondering what next. Their hearts are failing them for fear at the things that are coming to pass. Jesus said it would be so in these last days, and it is so.

Consciences Disturbed.

Men who have preached "Thou shalt not kill" are being called to arms to kill men. Men who have preached non-resistance, if smitten on one cheek to turn the other and patiently receive the blow, not fighting back, are called to take up arms and resist the oppressor unto death. One brother wrote the editor the other day, saying he did not see how he could do it and keep saved. Another wrote saying he would rather die for his conscience than to do it. The consciences of many honest souls are distressed over thus being called on to kill men contrary to their faith. It is our hope that all such will in the end be given something they can do to uphold their country in this time of need short of personally killing men.

The Red Cross.

Some write us saying they are willing to help the Red Cross care for the wounded, the dead and the dying, but they do not want "membership" in any society, do not want to "join" anything not described in the Bible. One young man said a solicitor pressed him to "join" and give a dollar. He replied, "Friend, I cannot conscientiously join, but here is a five-dollar bill I'll give you to help on the good work." He reports the man said, "I cannot take your money unless you let me give you a receipt of membership. To h—ll with your money. It's your name as a joiner I want so I can use you as an example to get others to join." Such is a pity! The dear saint was censored as if he was stingy and unpatriotic, when he was both patriotic and liberal—more liberal as a poor boy in offering the five dollars than the average one who gets all the glory

for a dollar. I wish the Red Cross would provide merely to receipt such as do not want membership without calling them *members*.

But these dear souls fear getting bound up with organizations of the world and their consciences are distressed. One lady told the writer that the solicitor told her she just as well come on and *join now*, for she would *have to do it later!* This woman took it as a *threat* that later people would be compelled by force to join. I hope this is a mistake. It could have meant only that later the need would be so great that everybody would be compelled by this need to help out. The writer gladly gave the dollar when asked, took the receipt merely as a form, supposing the main thing was the dollar to help the dear wounded soldier boys. To this day he has never read the receipt and does not claim any membership. I know many Pentecostal people who did the same and feel good over it, still shouting the victory. But if one cannot do it this way, he should be allowed to give and not be called a member. Why not?

Trouble Over War Taxes.

Everybody knows the Bible teaches us to pay the government "tribute" (Rom. 13:6), that is, taxes. But the conscientious souls are asking how they can give money to buy a gun to kill men with, knowing too at the time the purpose for the money is munitions of war with which to destroy men. But they see no way to escape and are distressed over it.

Dear men of God who are spending their lives in preaching the message of life, every time they ride on the train to their appointment have to pay on their ticket a war tax to be used in killing men. They buy a hundred song books from which to sing the sweet story of love and life through the name of Jesus; but when they pay express on those books they must also pay to help kill men. He gets a Bible even by mail or express, its the same. Yea, the letter he mails has one-third of the value of the stamp going into the war fund. With many, their love of country is so great they gladly do these things and never give them another thought. But others more thoughtful, just as patriotic, who while loving country do not see country first but God first, seriously ask themselves, "Does this deed by me please my Lord?" They are conscientiously afraid they may offend their heavenly Master.

What Did the Master Do?

Jesus once lived as a man under the Roman government, which was a great war nation. Many of the Jews were conscientious, were bitterly opposed to paying Caesar tribute. They counted all traitors to God and God's Country who were in favor of paying taxes to Caesar. They thought they would catch Jesus and so they asked Him, "Is it lawful to pay tribute or not?" Jesus asked them to show the money, and on it was the image and stamp of Caesar. He asked to whom these belonged and they said "To Caesar." The Master answered, "Render unto Caesar the things that are Caesar's, and to God the things that are God's." As a man Jesus enjoyed the protection of the government; he was willing to pay for it, and taught others they should do so. He saw it possible to be true to God and pay taxes to warring Caesar also. Do we need to be more conscientious than Jesus was? Does God require a higher standard in us than He did in Jesus? Shall we not do well to pay joyfully all our war taxes, fulfill all our obligations to country and flag, leave it with the country as to what it shall do with that money, leave with it the responsibility of how it spends it, and go our way rejoicing in the service of our God as Jesus did?

We need not have all these cares. Cast them upon the Lord. He will bear them for thee.

A Great Opportunity.

In the midst of old customs breaking up, the souls of men being shaken loose from their old moorings, there is such an opportunity for the child of God, rooted in Him, as the world never saw. If we will stop our worrying, look up and have faith in God, we can be in Him a beacon light to unsettled and fearful souls. This is no time for the child of God to give way to the fear of the world. Our God is not shaken. His eternal decrees stand fast. He is the Rock on which we stand. If we continue to stand there, we shall never be moved.

In the camps, at home among the tearful mothers who know not God's love, later with the widows, among our own war orphans—in a thousand ways and among thousands, there is and will be opened up such a door of service to God, and in His name, to man, as the world never saw before. It is all a trick of the enemy to put some to sleep to believe his lie that the day of salvation is already over. It is not true. The door is wide open. There ought to be millions saved this year. Stop mourning over the war which you can't help, and which our country cannot help. Against our will we have been dragged into it. We stayed out as long as we could without being traitors to humanity. Let us hope for every oppressor our country has to kill it may save a thousand others from slavery to the Kaiser, and while the country is trying to save the world from physical, mental and commercial slavery, let us save the souls from slavery to sin and bondage to Satan. By His help we can. Come on and let us go at it!

Settle Down in God.

Yes, settle down in God. Let your mind and heart have blessed peace in Him, and while war rages without, you'll have sweet peace within. Praise God!

Girded with the strength of the Lord, be up and about your Master's business. Blessed is that servant whom his Lord when He cometh shall find so doing.

Up here we have all your cares from every quarter poured in on us, and all our own besides. But with your prayers and by the grace of God, we mean to rest in Him and stand true to Him. This is the time to love one another, to have patience with each other in these trying places, to leave off criticism and go to praying for each other, for souls and for His coming.—E. N. B.

THE CRY OF MILLIONS.

By A. P. Collins.

Millions in the camps, millions in the trenches, and millions more in the homes are crying, in these days of darkness and death, "Can you tell us how and where we may meet our loved ones and be happy again?" Yes, oh, yes, and delighted to do so.

The young man in the camp misses as never before mother's caresses and father's counsel, and the companionship of brother, sister and wife. Comradeship is good, but it is leagues short of companionship of loved ones. So there is a tug at the human heart, deep and world-wide and stronger than death. Conditions that heretofore have hindered have lost their value and worldly pleasures have weakened their pull on the human heart. Now multitudes and multitudes are in the valley of decision. In this crucial hour a sea of upturned faces are looking for a rift in the cloud. Crushed and bleeding hearts are yearning for the benign ray of hope to "guide them across the bar." To all these millions let the truth be told so directly, so lovingly, so earnestly that each one will feel that when Jesus said "Come, whosoever will" He included me, and "although He means many millions more He surely means me."

"Come whosoever will!" our Lord once said in Galilee, And in that invitation He included me.

Chorus:

He surely means me, He surely means me,
Although He means many millions more, He surely means me.

Tho' sins may be as scarlet they shall be as white as snow;
My soul is cleansed and purified in Jesus' blood, I know.

For all He has prepared a place, where many mansions be;
I claim His promise, for I know there's one in heav'n for me.

Then thro' the ages I shall sing of His redeeming grace,
And praise Him that for such as I He could prepare a place.

Of many homes this can be truly said: "Our boy is gone! We built our hopes around him. Our toil and sacrifice were all for him. He is gone! the light is gone out of our homes. We stare at his vacant chair; we note a painful stillness in his room. We listen in vain for his footfall. Our all-night vigils are mocked and our life is empty and vain without him. Shall we never meet and be happy together again?" Oh, yes, cheer up! dear heart. Mother, father, look to Jesus. He loves you. He gave His life for you, shed His blood to atone for your sin. Repent, believe, love and obey Him. Pray for the precious boy to do the same thing, and though mountains, plains, seas, continents may separate your darling from you and he may fall on the battlefield, Jesus will bring you to him, and in the fulness of the dispensation of time God will gather together in one all things in Christ, and then, yes then, you shall meet your darling boy again, and in the home of eternal peace, you, together with all the redeemed of the earth, shall gather before the Christ, Jesus, the King of kings, who is more to us than all earthly pleasure, fame and glory.

God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but have everlasting life, Jno. 3:16. If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin. 1 Jno. 1:7-9.

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—IN WINTER?—

"Pray ye that your flight be NOT in the winter,"
Matt. 24:20.

I.

The following true story from the hand of our beloved Greek brother whom we have surnamed Paul who was driven from his home by Turkish soldiers, lived in the woods of Asia Minor for two and a half years, saw tortures and murders, abominable crimes, and who witnessed his godly grandmother thrown alive into the sea and drowned, finally escaping in an open boat across the Black sea (being without food and water four days), landing in Russia, then on to Kobe, Japan, and who after weeks of destitution, praying day and night among the hills at the back of our our house, then meeting with some of our beloved friends here, being nursed and cherished by them; how he was baptized in the sea, and then later, baptized with the Holy Ghost in like manner as the Upper Room disciples, finally becoming one of our Door of Hope workers and family; is a story of supernatural protection and care, as well as a glorious repetition of Hebrews 11:32-38, and an interpretation in the fullest sense of the words of Him in Matthew 24:20, whose holy parents *also* knew the meaning of—Flight in Winter.—W. J. Taylor.

The Story.

I, Kyriokos Yphantides, as my Christian name indicates, viz:—the Lord's—was born of godly parents on Sunday, the 25th day of May, 1897, and dedicated to Him who is Lord of lords and King of kings. My father was a Congregational pastor working under the American Mission Board, among his own countrymen, the Greeks. Our home was in the village of Bey Alan, situated among the Contus mountains in Eastern Asia Minor and here I lived with my beloved Christian mother, who was an Armenian, until 13 years of age. I was then sent to an

American college in the interior, a horseback journey of five days, and remained there four years, becoming proficient in speaking and writing three languages, as well as getting a slight knowledge of two others.

Each summer I returned home for my summer vacation, and being home for vacation in the summer of 1914 when the war broke out, was suddenly called upon by the Turkish government for military service. Refusing to fight for the "Crescent" against the "Cross," I with many other Greeks, went to the woods to avoid being forcibly taken away, and in caves and dens of the earth lived for two and one-half years, being during this time joined by many Armenians when the massacres took place among them.

By the mercy of God, my parents were not molested during this time, and when an "ALL CLEAR" signal was given, I went home on dark nights to see my parents and obtain food, a secret underground cellar having been made for me under my home, in case the Turkish soldiers should suddenly surround the village and woods, which they oft-times did in search for men.

One night at 11 I was suddenly caught, but in a very miraculous way escaped from their hands, and from that time was a VERY much wanted man.

A little later the people of my village were rounded up and sent into exile for having given food to the Armenians. It was a Sunday night after midnight the men were separately roused up and told to report at the Consul's, little did they know it was "unto death." They were taken out, bound in fives behind each other, and shot dead with one bullet. The aged, infirm and young children were driven off cliffs into the sea, among whom was my dear old grandmother, 90 years of age. Among the males shot were my uncles and cousins. The wives of these, and of other men, were then taken off to become concubines, while their children of working age were made servants in their homes. To avoid this, one of my cousins shot his wife, and then himself. He died, but his wife being a fleshy woman, the wound was not fatal and she recovered, only also to be taken off by the Turks.

My parents, being forewarned of this raid escaped, and from that day to this, I know not where they are. Under these circumstances I decided to escape with others into Russia, and in a small boat for which we paid £20, I with ten Armenians, six of whom were women, and a child, and eight Greeks, started at midnight on Christmas Eve, and without food and water for four days, rowed across the Black sea. The terrors of that trip haunt me still, but glory to His name, HE was in the boat and saved us from certain destruction. We landed at Rizo, and after examination the Russians gave us our freedom. I obtained work there for five months and having many relatives in America decided to go there, via Kobe, Japan. Again homeless and friendless I arrived here, but the Lord was my stay and having delivered me in six troubles, as the Scriptures say, knew He would deliver me in the seventh, and so in August of last year among the hills of Kobe, I fasted and prayed for friends and a home. He answered; He ALWAYS does. Going to the Union Church here one Sunday night the Lord gave me friends and a home, work was found for me, and above all He satisfied my soul's greatest need, and gave me according to His own gracious promise the Baptism with the Holy Ghost even as He did to His own in that Eastern Upper Room and in the same manner. This brought a NEW vision, and I now feel that America is not His way for me, but that He who has saved me from the lion's mouth, and taken me up from the lion's den, has a purpose in it all, and that this purpose is, to preach Jesus among the heathen. Greetings to all.—Kyriakos Yphantides.

Questions and Answers

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

375. Is it a sin to tell the neighbors and the Lord our land is worth \$100 per acre, but tell the tax assessor it is worth \$25?

Ans. The tax question is not usually handled as it should be. The law ought to demand a full certain CASH value and everybody be required so to render, and then the tax rate be lowered to correspond. That is what is to be done soon in Missouri. In many states it is universally agreed by the officers that all shall give in at about half cash value. When this is the case and no lie has to be told or sworn to and all understand it, then it is all right to so render full value and one has to do it in order to keep a clear conscience, he had better pay too much taxes than to land on the outside of the New Jerusalem among the liars, Rev. 22:14 and 15. It is a sin to be dishonest with the officers and our conscience before God. I usually tell the assessor the full facts and leave it with him. They always cut what I say down to agree with what is customary.

376. Why don't we keep the old Sabbath as the law commands?

Ans. Hebrews 7:12 says: "The priesthood being changed (from Aaron to Christ), there is made of necessity a change also of the law." So sister, the law is changed, that is why we don't go back to it as it was before this change.

377. Is it right for the wife to refuse to sign legal documents unless the husband agrees to give the tenth to the Lord, when both are Christians? How can I give a tenth in case of an even exchange?

Ans. If the only reason for not signing is the one stated, I would advise the wife to sign for the sake of peace and giving the husband his place as head of the house. But if a Christian husband owes God tithes, he should pay them. Unless there is some profit in the exchange, in greater value in the property received, I do not consider such exchange makes the man owe tithes on this deal.

378. How am I to know when I am married, since some claim all who are legally married are not joined together by the Lord?

Truly some unions are made out of the will of God, but after they are made God holds them to it on two grounds:

(1) On the ground that they have made a VOW which God holds them to. See Num. 30:2-4; (2) On the ground that it is according to the law of the land which God wants them to obey, Rom. 13:1-7.

Yet in the case of unsaved Gentiles Paul says they are to remain in the relations in which they were when saved. See 1 Cor. 7:17-24.

379. What does Jesus mean in Matt. 19:11 by saying, "All men cannot receive this saying."

Ans. The preceding and following verses make the meaning clear. When Jesus taught that marriage was for life the disciples suggested if the tie was so strong and unbreakable a man better not marry at all; that is, he should live a eunuch life like a Catholic priest. Jesus said all men could not adopt this proposition of the apostles that all not marry, that any one who was able to receive it might adopt it. In other words God never made men to live a single life, and some would never be able to please God in that state, because they would either burn or fall into sin. Paul says, "It is better to marry than to burn." When will saints and sinners ever learn that God knows what is best for man?

380. Is it right after we receive the Baptism to make restitution according to Luke 19:8?

This is not required where impossible. But every man who is truly made honest and still has stolen money in his possession will want to return it and should do so, if possible, with legal interest added.

381. What did Jesus mean by saying "Go and sin no more?"

Ans. He meant everybody should quit their dirty meanness and live clean, pure, decent lives.

382. Can any fallen man after he is reclaimed be used of God and the church in the ministry?

Ans. Yes, after he has been tested and proves to the world and the church that he has been truly made a new creature.

383. What does it mean to lay again the foundation of repentance as in Heb. 6:1-3?

Ans. The first foundation stone to be laid toward a new life is repentance. The apostle means that a man having repented should not go on sinning and having always to hang around this one spot, repenting and sinning, sinning and repenting; but should press on into all the fruit and graces of the Spirit. No man will ever make real progress in the divine life who has not uncompromisingly settled it, that by the grace of God he will not sin, but live holy unto the Lord. Progress in real positive holiness only begins at this point in life.

384. Can a man receive the Baptism and be living in adultery by a second marriage according to Matt. 19:9?

Ans. A man cannot receive the baptism while in rebellion to the will of God, while living willfully in any known, conscious sin. But he may receive it when the heart is yielded to God and he is walking with a clear conscience before God in all the light he has, even though from a technical or legal standpoint he may be counted an adulterer. Christ is the end of the law for righteousness. Here lies the wonders of grace. After

saved and filled a man should walk with a clear conscience before God in the light of the Word. If he does, he will come out all O. K.

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THE GRACE OF GOD

No. 1.

Amazing Grace! (how sweet the sound)
That saved a wretch like me.
I once was lost, but now I'm found;
Was blind, but now I see.

'Twas Grace that taught my heart to fear,
And Grace my fears relieved;

How precious did that Grace appear
The hour I first believed.

Through many dangers, toils and snares,
I have already come;

'Tis Grace has brought me safe thus far,
And Grace will lead me home.

The greatest theme that occupies my mind these days is the "Grace of God." His Grace is sufficient for all our needs. "We believe," says Peter in Acts 15:11, "that through the Grace of the Lord Jesus Christ we shall be saved even as they." Both the Jews who had received the law and the Gentiles who never had, were now to be "saved through Grace;" and not only were they to be "saved" through grace, but they were to "stand" in grace (Rom. 5:2), and to "grow" in grace (2 Pet. 3:18). Those Pharisees, contending with Peter, were subverting the very foundation of the Christian faith, and so are those who seek to put believers under the law (of works) and to them accents of righteous indignation come from the great Apostle of the Gentiles under the inspiration of the Holy Ghost, "I would they were even cut off who trouble you" (Gal. 5:12).

Paul says, "For the preaching of the cross is to them that perish foolishness; but unto us who are saved it is the power of God... for the Jews require a sign and the Gentiles seek after wisdom; but we preach Christ crucified" (1 Cor. 1:22, 23).

In Rom. 1:21, 22 we read of the Gentiles seeking to be wise in themselves—by works—and thus professing to be wise they become fools. When was this? Gen. 2 gives a full description. Men had come through the flood, had been given authority over the earth (Gen. 9:1-3), had known God; but they glorified Him not as God, neither were thankful. All the earth was filled with one people, with one language (Gen. 11:6); but they became vain in their foolish imaginations, saying one to another, "Let US make brick," "Let US make US a name," "Let US build US a city" (Gen. 11:3, 4). So God scattered them and gave them up (Gen. 11:8; Rom. 1:24, 26, 28), and from that day to the opening of the Kingdom of God to the Gentiles (Acts 10) the Gentiles were aliens from the commonwealth of Israel; strangers from the covenants of promise, having no hope and without God in the world (Eph. 2:12). But—God selects Abraham (a man of faith)—Gen. 12—and from thence the Jewish nation, God's elect and select people, sprung; but it was not long until we find this chosen people boasting in a righteous-

ness of their own. The Jews had known God, but since their rejection of the Messiah (Luke 23:18; Acts 13:46; 18:6) they have been cast off (Rom. 11:15); "God has given them the spirit of slumber; eyes that they should not see and ears that they should not hear, unto this day" (Rom. 11:8).

But after Paul in Rom. 1 had shown the hopelessness and helplessness of the Gentiles, and in Rom. 2 the Pharaical self-righteousness of the Jews, he in Rom. 3:18 brings in both classes where every mouth is stopped and all the world guilty, clinching the nail (v. 20) that in themselves—their works, signs and wisdom could not justify them—then for the first time Paul sets forth how all can be made righteous, in Rom. 3:24, "being justified freely by His Grace through the redemption that is in Christ Jesus"

God through Moses gave the law that those who kept it (?) may be righteous, but man ever failed; so God comes upon the scene of the universal failure once more, and announces that He has a righteousness to give man, a righteousness which man so utterly failed to attain for himself, even the "Righteousness of God by Faith" (Rom. 1:17), which is to be received at His hand as a free gift of His Grace. We find so many today who are "ignorant of God's righteousness, and going about to establish a righteousness of their own and are not submitting themselves unto the righteousness of God" (Rom. 10:3). Paul learned the secret of not depending in or on himself, but desired to be "found in Him, not having mine own righteousness which is of the law (works), but that which is through the faith of Christ, the righteousness, which is of God by faith" (Phil. 3:9).

Beloved, it is God's righteousness (grace) that justifies us; not our own, for our best is as filthy rags (Isa. 64:6), not of works, else we could and would boast (Eph. 2:9). How precious are these Scriptures. "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ our Saviour; that being justified by His Grace, we should be made heirs according to the hope of Eternal Life" (Titus 3:3-7). "For by grace are ye saved through faith, and that not of yourselves; it is the Gift of God; not of works lest any man should boast" (Eph. 2:8, 9). "Therefore, we conclude that a man is justified (accounted righteous) by Faith without the deeds (works) of the law" (Rom. 3:28). "Scarcely for a (self-) righteous man will one die; yet peradventure for a (fine, decent, jolly) good man some would even dare to die. But God commendeth His love toward us (all) in that while we (the self-righteous, the good, or the very wicked) were yet sinners,

Christ died instead of us. Much more then, being now justified by His blood, we shall be (kept) saved from wrath through Him" (Rom. 5:7-9); for He ever liveth as our Great High Priest to make intercession for us" (Heb. 7:25). Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ" (Rom. 5:1).

The ground then of our justification is the blood (Rom. 5:9), and the instrument of our justification is faith (Rom. 5:1). Christ died to demonstrate God's righteousness, and He did a complete work (John 19:28-30; 17:4); therefore "we are complete in Him" (Col. 2:10)—not in ourselves.

God asks us to believe that He has made Christ the propitiation for our sins (Rom. 3:25; 1 John 2:2). He commands us to appropriate this, by believing it true concerning Himself (Jno. 3:15-18), by confessing "Christ did die for my sins and God's wrath against all my sins is forever satisfied" (2 Cor. 5:14-21; Heb. 9:12). "God says so—I believe God!" This is the faith that justifies—when we take this step, **reckoning on God**, God reckons righteousness, His righteousness to us. Praise the Lord for such a simple Gospel! Hallelujah!! Hallelujah!!!

Here is the "sum" and "substance" of our justification in a "nut shell."

1. Law demanded righteousness of us.

2. We could not satisfy the demand, hence we stood condemned and guilty (Rom. 3:10; 3:19).

3. Jesus came and satisfied law's demands in our place (Isa. 53).

4. Law found Jesus with our sins and transgressions upon Him and slew Him (1 Pet. 2:24).

He died instead of us, the just for the unjust, He fully met and satisfied all claims (1 Pet. 3:18).

5. The Gospel! "Jesus died instead of you," therefore "you died in Christ" (Rom. 5:8; Gal. 2:20; Col. 3:3).

"Jesus was made sin for us" (2 Cor. 5:21), therefore on God's Word—Rom. 6:11—I can reckon (as a fact) myself dead indeed unto sin, but alive unto God through Jesus Christ, our Lord.

Question.—How then is the believer introduced into a condition of divine righteousness and made a partaker of the divine nature?

Answer.—It all rests on the great truth that "Jesus died and rose again"—that Blessed One left the bosom of eternal love, the throne of glory, the mansions of unfading light, came down into this world of guilt and woe, took upon Him the likeness of sinful flesh, and having perfectly exhibited and perfectly glorified God in all the movements of His blessed life here below, He died upon the cross, under the full weight of His people's transgressions. By so doing He divinely met all that was, or could be, against us. He magnified the law and made it honorable; and having done so, He became a curse by hanging on the tree. Every claim was met, every enemy silenced, every obstacle removed. "Mercy and Truth met together; Righteousness and Peace have kissed each other" (Ps. 85:10). Infinite justice was

satisfied and infinite love can flow in all its soothing and refreshing virtues into the broken heart of the sinner; while, at the same time the cleansing and atoning stream that flowed from the pierced side of a crucified Christ perfectly meets all the cravings of a guilty and convicted conscience. The Lord Jesus on the cross stood in our place—He took our place—we take His—He was our representative. He died the sinner's death, was buried and rose again, having accomplished all. Hence, there is absolutely nothing against the believer—nothing! Nothing!! Nothing!!! He is linked with Christ and stands in the same condition of righteousness. "As He is (now) so are we in this world" (1 John 4:17).

This gives settled peace to the conscience. If I am no longer in a condition of guilt, but in a condition of justification; if God only sees me in Christ and as Christ, then, clearly, my portion is perfect peace. The blood of the Lamb has cancelled all the believer's guilt, blotted out his heavy debt and given him a perfectly blank page in the presence of the most Holy God, who "cannot look upon sin."

Peace and liberty are the boons which the Gospel bestows upon all who believe it.

Do you believe it?

No wonder Paul would rather preach Christ crucified than all else, and so would I.—Ernest A. Paul.

APPROVAL OF THE MISSIONARY CONFERENCE.

I am sure you cannot realize what a blessing the steps taken by the recent meeting at St. Louis is going to be to the foreign missionaries. I am sure there is no body of people suffers so much from disorganization and splits and issues as the missionaries. I believe that every missionary can say "Amen" to every one of the Resolutions passed. We are all looking forward to the time when every missionary sent out to the field will come well recommended and tried at home first. Sometimes new inexperienced ones go to the field and do such unwise things before the heathen that apparently they hinder the Gospel more than promote it. But after all, a teachable spirit is of more value than experience.

Quite a number of us missionaries feel a special call from the Lord to prayer for a revival. Mr. Kelley has called Saturday tarrying meetings here where the Christians from surrounding missions can gather to wait on God. The station near us under Misses Holmes and Kugler has just closed four days of prayer to this end. Please remember us in your prayers.—Willa B. Lowther, Sainam, S. China.

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THE RESULT OF FIFTEEN MONTHS LABOR AT PONCE.

Ponce, Porto Rico. I am glad to report that God continues to bless the work. You may see in the picture that I sent about three-fourths of those who have been saved here. Many of them are filled with the mighty power of the Holy Ghost, and I am sure that God is going to use many of them. Among them we have one who was converted at the start of the work here. He was a very bad man, but the Lord saved him and baptized him in the Spirit and now he preaches better than any of the church preachers. We would be glad if he could give all his time to the work of the Lord, if we could only get his need supplied. He has a wife and two children. Another brother, who was a member of the Baptist church for eleven years, left his church, and God sealed him with His

mighty Spirit and is now using him in a glorious way.

The whole island of Porto Rico has something to say about "the noisy people." Porto Rico is worthy of the Gospel, but we need workers. I do not know how many preachers are looking for a place to preach over there in the States. We have hundreds of places and from all parts comes a call for us to go and help. Please pray that God will send workers and that we who are out in the field may have strength enough to push this great battle ahead. It is now fifteen months since we started this glorious work, and I have not had a week of rest, and besides that I have not been feeling very well on account of being weak in body.

I am getting ready to leave this coming week to different places out in the camps, not knowing when I shall return. Pray for me.—J. L. Lugo.



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From the Gospel Publishing House, St. Louis, Mo.

Sunday School Lesson

March 3, 1918.

JESUS BRINGING PEACE.

Lesson Text. Mk. 4:35-5:20.

Golden Text. "Jehovah hath done great things for us whereof we are glad." Ps. 126:3.

Home Bible Readings. Mt. 8:23-34; Lu. 8:22-39; Mt. 14:22-33; Lu. 9:37-43; Jonah chs. 1 and 2.

Time. Autumn of A. D. 28.

Places. 1st. The Sea of Galilee.

2nd. The S. E. shore of the Sea of Galilee.

Suggested Memory Work. Ps. 107: 22-31.

I. Jesus the Master "of ocean and sea and wave."

Vs. 35-41. We have before us a most graphic pen-picture. Jesus in the even of a long day of teaching the multitude, first on the shore and then from the boat, is wearied and feeling the need of getting away from the people and of rest, says to the disciples "Let us pass over to the other side." They send away the multitude and take Him "even as He was" in the boat. Others also take boats and accompany the one in which Jesus was. Worn and weary He goes to sleep on a cushion in the stern of the boat. Suddenly there arose a furious storm, a hurricane as the Greek implies, the boat quickly fills with water and the disciples see nothing but death before them. They awaken the Master. He rebukes the wind and it ceases to blow. He speaks to the sea and there is a great calm. He then rebukes the disciples for their lack of faith and we see them awed by the realization of whom it is they have in the boat with them. So much for the account of this mighty event given us in the seven brief verses of our lesson.

Note.

First in verses 35-38 how truly we "behold the man," the One who was "made like unto His brethren," the One who took on Him, not the nature of Angels, but took on Him the seed of Abraham, the One who because "the children were partakers of flesh and blood also Himself likewise took part of the same." We see THE MAN who was tired after a day of labor and who needed refreshment in sleep. Cp. Jn. 4:6. We have in Him One who knows our frame, who remembers we are dust.

2nd. On another occasion we read "He must needs go through Samaria," and we know there was a needy heart ready to receive Him on arrival. See Jn. 4:4. Was there a "must needs go" to the other side of the lake to bring deliverance to the demon-possessed man? We read of but the one blessed on "the other side" and HE seemed ready for the great change to be wrought as soon as he saw Jesus. Does the call of some missionaries lie in the fact that on "the other side" there is

some one heart, perhaps, crying for light—a Cornelius—or for deliverance from the awful power of Satan. How quickly does the cry of repentance or distress move the heart of love. "He will be very gracious unto thee at the voice of thy cry; when He shall hear it, He will answer thee."

3rd. The disciples, in their fear, with words of reproach rudely awaken the Master. Cp. "Lord save us, we perish," Mt. 8:25, and "Master, Master, we perish," Lu. 8:24. May we never question that "He careth" even in the darkest hours of our experience. How truly the assurance "He careth for you," 1 Pet. 5:7, falls like sunshine across our path.

4th. We have seen the man Jesus in the weakness of His humanity in v. 38, but in v. 39 we see the Son of God in power—the creator of the universe, "for without Him was not anything made that was made"—rising and speaking the Word at which the wind ceases, and a "great calm" takes the place of the "great storm" that had raged.

5th. Having first spoken to wind and sea He turns to His disciples with the words—"Why are ye so fearful?" There was no need for fear with Jesus on board. There never is if Jesus is with us. The words "Fear not" spoken to God's own, run through the whole Bible. We know that "GOD has not given to us the spirit of fear."

"How is it that ye have no faith?" or Amer. R. "How is it that ye have not YET faith?" Later these same disciples, after the baptism of the Holy Ghost, were full of faith; courage and boldness, and more was continually supplied them as they prayed. Contrast the boldness of Paul during the great storm and shipwreck (Acts 27), because GOD HAD SPOKEN to his heart. Has God so spoken to our hearts that we can truly sing—"Peace, perfect peace in this dark world of sin, the blood of Jesus whispers peace within."

We face today mighty coming events, commotion in the physical and spiritual worlds. There is already perplexity of nations, and men's hearts are beginning to fail them because of the things that are coming upon this earth. Have you heard Him say—"See that ye be not troubled, Lo, I have told you."

"Blessed quietness! holy quietness, What assurance in my soul! On the stormy sea, Jesus speaks to me, And the billows cease to roll."

6th. A new fear had taken possession of their hearts. "They feared exceedingly"—they feared a great fear—is the force of the Greek. They were awed as they recognized themselves in the presence of Him whom winds and sea must obey. Cp. The effect of the miraculous draught of fishes. Lu. 5:8.

II. Jesus the "One stronger than the Strong man." Vs. 5:1-20.

In ch. 5 we have the record of three "incurables" whom Jesus heals, or to whom He gives life. Some one has beautifully said that "no matter at what point in the circumference of human misery the sufferers stood, Jesus was ever at the center of gracious supply," and so it is in our lesson today.

V. 1. After the eventful night and a journey of about eight miles Jesus and his disciples arrive in the country of the Gadarenes, also referred to as the Gerasenes and Gergasenes.

V. 2. The man, possessed with an unclean Spirit, may have been attracted by the boat in the distance for as Jesus steps forth he meets Him. We would call this man a raving maniac. There are mental diseases which make it necessary to place people in the insane asylum that are not due to possession by demons, but we do not need to go to China or India or any so-called heathen land, to find men and women possessed by evil spirits. Sin allowed in the life undoubtedly makes this awful condition possible.

Vs. 3-5. We see what man could NOT do for this sufferer.

1st. Could not bind him.

2nd. Could not tame him.

We learn afresh the helplessness of man, but, praise God, "Ye shall receive power after that the Holy Spirit is come upon you," and we have the promise for this age—"In My name shall they cast out demons." How the failure to manifest that power today, in fuller measure, should send us to our knees.

Further, note what man did for Him.

1st. Put in the tombs.

2nd. Chained him.

3rd. Left Him crying.

4th. Left Him to cut Himself with stones.

What a pitiable condition! No home, no friends, no clothing, chains and fetters, in tombs and in the mountains, and with no interval of rest for him—"night and day."

How self-destructive is the tendency of evil and how man, under the control of the devil, to say nothing of possession by demons, is his own worst enemy.

Perhaps in this case as well as in that of Job permission is withheld to take away life. See Job 2:6.

Vs. 6-20. We see what Jesus did for the man.

1st. Came to him ("came to where he was," Lu. 10:33).

2nd. Cast out the unclean spirit.

3rd. Calmed him.

4th. Clothed him.

5th. Gave him reason.

6th. Sent him home.

7th. Made him a witness to His power.

In vs. 6, 7, 9, 10, note the double personality. The MAN runs to Jesus and bows himself at His feet, the unclean spirit cried out with a loud voice—"What have I to do with Thee, Jesus Thou Son of the Most High God," etc. Again in v. 9 our Lord addresses the unclean spirit, and in the miracle of

grace and power performed, Jesus deals with the unclean spirit and not with the man.

V. 8. "Come out." Oh! The power in the Word of God!

Christ is ever before us in the Gospels as a SAVIOUR, not as a Reformer. He does not come to make us BETTER but to make us a NEW CREATION.

V. 9. The number represented in a legion seems not to have been always the same. Some say 6000! We know there were enough demons in this one man to destroy 2000 swine. Oh! the possibilities of a human heart for evil, and, blessed be God, for good; the best, even to be FILLED WITH GOD IF WE WILL. The demons besought Him. 1st, that He torment them not. They did not wish to be sent into the Abyss. They seem to know about the lake of fire prepared for the devils and his angels. 2nd. They beseech Him that He will not send them out of the country, possibly they found there many subjects for their evil purposes. 3rd. They beseech Him to give permission to enter into the swine. They desire embodiment, but note PERMISSION WAS NECESSARY before they could enter even the swine. Cp. Job chs. 1 and 2, also Jn. 19:11.

Later the people of the place BEESEECH Jesus to depart out of their coasts; but the delivered man BEESEECHES Him that he might be with Him. He alone in all that region desired to be with Jesus.

V. 13. Their unholy and forbidden traffic is swept away. Unclean spirits enter unclean animals.

V. 14. Try and picture the consternation of those who were held responsible for the swine while feeding.

From the city and country side the people gather, they had come "out to see what it was that was done."

V. 15. Beautiful picture of one who was saved and knew it. They were afraid (cp. 4:41) at the manifestation of mighty power.

V. 16. "Also concerning the swine," 2000 swine were too great a price in their estimation to pay for the deliverance of this man who had been such a sufferer, and who must have been a terror to the whole country. Cp. Acts 16:16-24. What caused Paul and Silas to "be shamefully entreated at Philippi?" A demon-possessed damsel WHO "BROUGHT HER MASTER'S MUCH GAIN" was delivered. V. 19. "When her masters saw that the hope of their gains was gone," the trouble began. What caused the mob at Ephesus? Acts 19:23. "Sirs, ye know that by this craft we have our wealth," v. 25. In the preaching of the Gospel and all work of reform the bitterest opposition will be met with from those whose pockets are touched. Illustration, liquor traffic.

V. 19. "Go home and tell." Cp. "Return to thine own house and show," Lu. 8:39. Yes, "begin at Jerusalem." Jesus made him a witness. Note his message, every forgiven sinner called to do the same. "Compassion," what a beautiful word. It was COMPASSION

that moved our Lord from His throne to come to this earth.

V. 20. He did what Jesus told him to do—was obedient.

Decapolis, the ten cities east of Jordan.

Would he ever tire of telling of his Deliverer? Do we?

"Men did marvel"—does not say they believed or followed.

Suggestions for further study.
Storms on the Sea of Galilee and their cause.

Boats used by disciples.

Susan C. Easton.--

SAFELY BACK IN INDIA.

Just a line at this time to let you know we have safely arrived in India. It is good to get back again and once more into the work that we love so much. It was good of the Lord to bring us out here so safely in these troublous days. We had no accidents and no delays, and the Lord was with us every step of the way. Praise His name!

We are continuing in the work of giving the Gospel to the pilgrims of Benares. Mail sent to India during the continuation of the war, would be more safe and prompt if directions were written with the address "To be sent via Pacific and Hong Kong."—W. K. Norton.

Cristobal, Canal Zone. I want to lay before our Pentecostal brethren in a few words the need of Pentecostal missionaries here in Panama, and the possibilities for work here as we see it. I know of no other Pentecostal missionary in all this Republic besides myself, and I believe I have never witnessed a place that was more ready for an outpouring of God's Spirit. In Colon, the western sea port for instance, where both English and Spanish are freely spoken, I am sure the time is ripe for an outpouring of the Spirit. I preached last Sunday evening to about two hundred West Indians and will also preach to them again next Sunday, and I do not believe one could find a church or assembly anywhere that is more ready for the Baptism of the Holy Spirit than are these colored people. The need of workers here is great, and if any of our brethren REALLY HAVE A CALL FROM GOD to come and labor in these parts, let them communicate with us at the above address and we will answer as promptly as possible. Free entertainment at the Bible House, without meals, will be accorded our missionaries until other suitable quarters can be obtained. It will also be a great pleasure to myself to help new missionaries in the language study.—I am yours under the Blood, J. R. Hurlburt.



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The wagon and workers are here in Kingsville without literature. We much desire your prayers that we may know His will regarding the wagon, as we feel sure it can be made a blessing to many in reaching the 300,000 Mexicans of Texas.

We need Gospels and tracts. For \$4 we can print 1000 good tracts on salvation, healing or the baptism of the Spirit. We prayerfully lay the work before the Evangel family.

Yours in His service,

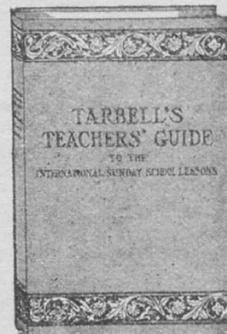
H. C. Ball.

(Bro. Ball encloses a letter from the Bible House of Los Angeles offering him Spanish Gospels at \$15 per 1000, and Gospel booklets at \$30 per 1000. These prices are below the actual cost of production. Let the Evangel readers take this need on their hearts and send in their help towards this most excellent work. All sums sent into the Gospel Publishing House will be forwarded to Bro. Ball.)

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Reports From the Field

Los Angeles, Calif. I am attending the meetings of Andrew D. Urshan and God is blessing the saints and saving the sinners. Praise His name!—P. D. McCabe.

Miami, Fla. Have pitched my tent for the colored people here, and the Lord is working. Many being saved and have received the Holy Ghost. Cannot seat all the people, but the tent walls being up the crowds gather around the tent.—Karl Klaus.

Crisfield, Kans. We closed the meeting at Crisfield Kansas, on Feb. 3rd with victory. Over twenty confessed Christ as their Saviour. Four were filled with the Holy Spirit as in Acts 2:4. It did our hearts good to see the pastor of the place (Union S. S.) after opposing us so hard, go down before God and ask for the promise of the Father, and come through speaking in another language. It was one of the most wonderful baptisms I have ever seen.

This is a new field and it is the first time they ever heard of Pentecost. Pray for us, that the work may keep clean. For meetings write us at Attica, Kansas. Evangelist J. F. Stewart and wife.

Gospel Boat, Cairo, Ill. Wife and I are sitting here tonight praising God for victory in our soul. God said that when His judgments were in the earth people would learn righteousness. Well, while the rivers have been flooded with ice and thousands of dollars have gone to the bottom of the river, and many boats have been sunk our Gospel Boat has stood the storms and ice floes, and it seems as though Father put His hand under His little bark that has been consecrated to Him, and lifted it up and let the ice pass by. At last He just picked it up and set it upon nine or ten feet of ice, and here wife and I are sitting tonight. In all my years on the ocean and five years on the rivers I have never seen so much ice, and destruction of property. I counted twenty-one boats going down the river wrecked in one night. Truly men's hearts are failing them for fear of the things coming on the earth. There is a boat worth \$60,000 standing on the bank almost wrecked and four others that are smashed to pieces and many are asking the question, "What saved the Holy Roller boat?" as they call it. I can answer, "Jesus, blessed Jesus." Could you have been with us eighteen days and nights, you would have seen that truly we were "in perils of the deep," as Paul said. I think I preached for ten days and nights to the sufferers that had lost their homes. The Gospel Boat has stood as a monument for God, and was the only one in good condition after the storm. Pray for us.—G. R. Aubrey and wife.

Hamilton, Montana. We would be glad if any workers coming this way would arrange to stop over or someone who could act as pastor. I shall have to leave here this spring. Write me.—W. L. Thompson, Evangelist, 400 North Second St., Hamilton, Mont.

Greenfield, Mo. We are praising God for the full Gospel, for the baptism of the Holy Ghost, for the signs following and for healing. My little girl was sick, swollen from head to foot, could not wear her shoes or fasten her clothes and could hardly see. The doctor said she had dropsy, but Jesus healed her and she is a sound child today. The Lord has given us a mission here and the assembly welcomes any minister that is passing through who preaches the full Gospel.—Arthur Johnson, Box 323, Greenfield, Mo.

Los Angeles, Calif. Bro. Urshan is in the city, and has opened an all saints' convention for twenty days or more. Trust the Lord may greatly bless. Shall attend when I can. Trust the Lord will keep everything in His will. He surely will if His people will let Him. We must stand square on His Word.

The Lord is blessing in the Bethel Temple in healing and the baptism of the Holy Spirit, three came through this morning. We are expecting greater things as we keep low before Him, and let Him have His way in all of our lives. The King is coming soon for His bride. May all of us be ready for that great event. May He enable us to stand true in prayer for each other.—G. N. Eldridge.

Arcadia, Kans. We thank God for the way He has given us power and victory over the enemy, for he tried in every way possible to prevent our church from going up, but by trusting God and holding on continually, the church is nearing completion. We want to thank the dear brother of Iola, Kansas, to whom God spoke about our needs, and he answered by sending us a car of lumber. We would like to have some Spirit-filled workers or minister in fellowship with the General Council to visit us. Pray that our pastor may come back to us soon. He was compelled to leave last spring because we had no place to hold our meetings.—Charles Woolridge, Deacon and Secretary Arcadia Assembly.

BRIDGETON, N. J., CONVENTION.

Convention at 67 and 69 Grove St., February 24th to March 3rd.

The saint loves to worship his Saviour. Even demons acknowledge Him. The only ones who do not are **unsaved men.**

"TO THE JEW FIRST."

(Rom. 1:16).

The most prominent thing which outshines today in this great world-war, which contains a brightening glimmer of God working in the midst of it all, is the prominence of the Jewish question. The fall of Jerusalem and its delivery. The citizens of the future Jerusalem are still here in this country, and to them the Gospel is being preached in preparation for their occupancy of the holy land, Palestine. The languages in which to reach those who will leave for Jerusalem are the Yiddish and the Hebrew. Information on that subject should be a very valuable asset to Gentile lovers and friends of Israel.

All Pentecostal Assemblies are in great need of this kind of information, given by one who, was born and reared a Jew, and who is spending now most of his time in preaching the Gospel of our Lord Jesus Christ to the Jews in this country in their own languages.

I was born in Russia. Since my conversion to Christ, many years ago, I have been a missionary to the Jews in this country. I speak Hebrew and Yiddish as well as Russian.

Some of the leading Pentecostal Assemblies have given me a hearing at their conventions as well as at other services.

Arrangements on this mission work for services at conventions or otherwise should be made direct to me.

Philip Sidersky,
P. O. Box 51, Baltimore, Md.

WITH THE CANADIAN SOLDIERS IN FRANCE.

Somewhere in France. I am serving as a stretcher bearer with the 4th Canadian Field Ambulance. The Lord has brought me together with a dear Salvation Army brother (a French Canadian) who speaks French fluently. He tells the story of the Cross to the French people in their own language and God is blessing his labors. We are in the same section of the Ambulance and are just at present living with a nice French family. I am sure that God has guided us to this place as they readily receive the message of salvation that my brother delivers to them, and he speaks with no uncertain sound. Keep on praying for us.—Pte. Alva J. Walker.

FROM A SOLDIER BOY.

To the dear Evangel Readers:

I will send you some good news from Camp. When I first came, there were only myself and another soldier who attended street meeting, but now the soldiers are flocking into the hall and getting saved and there are a number of them at the street meeting. Several have got the baptism, and a number of them have been converted.

I enjoy the many good letters I have got from the Evangel readers, and am pleased to receive a letter at any time. Pray for me that I may receive the baptism of the Holy Ghost and be a true soldier for Jesus.—A. P. Stevens, Co. D, 315 Eng'rs, Camp Travis, Texas.

The Evangel Prayer Band

REQUESTS FOR PRAYER.

Pray the Lord to save my soul and baptize me with the blessed Holy Spirit.

I ask the prayers of all the saints, for I am in needy place.—M. D., Vamoosa, Oklahoma.

Pray that eyesight may be restored to my wife and to myself.—T. J., Monette Springs, Tex.

I ask the prayers of all the saints that I may be filled with the Holy Ghost.—W. H. H., Dozier, Ala.

Pray that God may pour out His Spirit in Antigo, Wisconsin, and that souls may be saved.—R. L.

Please pray that I may have faith to be healed and anointed for service.—M. D., Thorp Spring, Texas.

I request prayer that I might receive the Holy Ghost whereby I might fully know and do God's will.—R. E. R.

Pray for me that I may grow stronger in the Lord and get the baptism of the Holy Ghost.—J. O., Chester, Iowa.

Please pray that I may be delivered from stubbornness and unbelief and have translation faith.—An Evangel reader.

Please pray for my wife and self and family and sister that we may be shining lights in this place.—J. F., Hillsboro, Ill.

Pray that God may soon baptize me with the Holy Ghost, that I may be a soul winner for Jesus.—J. W. L., Pembine, Wis.

Pray for me, my health is very poor and I have not been able to do much for three months.—F. D. H., San Antonio, Tex.

Pray that God may heal my daughter. She is a widow and has three children. She is a Christian.—J. E. McL., Shannon, Texas.

Pray for my sister who has erysipelas which breaks out on her leg. It is chronic and gives her much trouble.—L. M., Flat Rock, Ala.

We covet the prayers of the Evangel Family that God may use us to win precious souls here in a very needy field.—J. W. S., Rivera, Tex.

Please help us to pray for a relative in Louisville, Ky., who is afflicted with cancer, which is slowly eating away his life. Not saved.—C. T. F.

Pray for a little five-year-old boy who is possessed with evil spirits which take possession and cause him to go off into convulsions.—S. C., Okla. City.

A soldier boy in Camp Sherman writes: "Pray that God may be glorified through my life and that wisdom will be given me to lift up the Saviour."—J. K.

Pray earnestly that my home be spared to me, that I may be able to meet the payments or sell same so I shall not lose the equity in it.—V. D., Caney, Kansas.

Please pray for my sister who is now in the last stages of pellagra. She has an unsaved husband and family. Pray

for my baptism, and my family.—A. H., Cato, Ark.

I am a seeker for the baptism of the Holy Ghost. Have been praying for this for one year and a half. Pray that I may soon receive.—F. E. C., Fulton, Arkansas.

Please pray for me that my whole heart and desire be yielded to Jesus, and that I may work the work that He would have me to do.—F. B. B., Yoakum, Texas.

Will you continue to pray for the salvation of my daughter, and her son and daughter, and also of my son and his wife who are out of Christ.—E. S. B., Maringo, Ohio.

Urgent prayer requests for February by number 75, 76, 77, 78, 79, 80, 81, 82, 83. All aim at God's glory. Pray NOW. Pray in faith. AMEN.—R. D. W., Racine, Pa.

Please pray for this section of the country where there are but few who believe in the full Gospel. Pray that my mother may have assurance of sins forgiven.—C. R., Upora, Miss.

Pray that God may use me to His honor and glory also that I may be filled with the Spirit, and live an overcoming life, and that the Lord will heal my left side near my heart.—A. R., Denver, Colo.

Pray earnestly for a backslider that he may get back to the Lord, be gloriously baptized in the Holy Ghost and fire, and be given power to withstand the wiles and temptations of the enemy.—M. J. B.

Pray for my husband who has got away from God and is drinking. He has been much used of God in the past. Pray that the demon of strong drink may be cast out. I do not wish to give my name as we are well known.—Wife.

We have a twelve-year-old daughter who is greatly afflicted with rheumatism and we earnestly ask your prayers to God for her. She at times gets helpless and then gets better. She is suffering greatly tonight.—J. W. K., Bokashi, Okla.

Pray for the poor soldier boys who are having hard times at camp. Pray for my poor wayward stubborn husband, he claims to be a Christian, but he does not live as a Christian at home. Pray that we may receive the Baptism of the Holy Ghost.—Wife.

I am writing you to ask you to pray for my daughter's husband. Pray for my daughter, she has a tumor in one of her eyes. Pray for God to put it into a Captain's heart to let a soldier boy go and see his mother as he wants to go so badly.—A sister in Christ

Please pray for an old uncle in Binghamton, New York, who is in the County House dying of a cancer on the face. Has reached the eye and is destroying his sight. Every moment of consciousness is one of agony. Won't you dear ones make this man a subject of prayer.—W. C. H.

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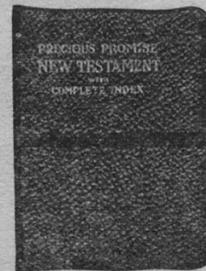
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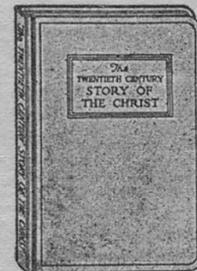
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