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THE WILL OF GOD BOILED DOWN INTO FIVE WORDS. "BE FILLED WITH THE SPIRIT."

By F. F. Bosworth.

Paul wrote to the Ephesians, "Be ye not unwise, but understanding what the will of the Lord is," and then we have the whole will of God for men boiled down into five words, "Be filled with the Spirit." No man can stay brim full of the Spirit and be disobedient to the will of God on any known line.

It is going to be seen throughout eternity, by all men, that it was above all things unwise for them to remain in ignorance of the will of God. The greatest thing in the world is to know and to do the will of God, for it aims at the present and the eternal well-being of every man. And I thank God it is possible, as Paul prayed for the Colossians, to be "filled with a knowledge of His will," and as Epaphras also prayed for the same church that they might stand "perfect and complete in all the will of God." What unspeakable joy to know by intuitive consciousness that you are in the will of God! (I insist that GOD HAS A DEFINITE PROGRAM FOR EVERY PERSON'S LIFE, and, thank God, by obeying the five words given above, a man can be filled with the knowledge of God's will concerning him, and God will work within him "both to will and to do of His good pleasure," so that a man can actually live out God's program for his life.)

Ten years ago I placed myself at the disposal of the Holy Spirit and received the filling spoken of above, and since then I have simply endeavored to keep adjusted, or tuned up to the will of God, and without any planning on my part, I have traveled about 60,000 miles in laboring for souls, and have had the joy of knowing constantly that I was in the will of God.

Perhaps you ask, "How can all the precepts of God be boiled down in five words?" I answer that by being filled with the Spirit, we are enabled spontaneously to obey the first and great command to love God with the whole heart, and our neighbor as ourself, for, as we read in Romans 5:5, "The love of God is shed abroad in our hearts (floods our hearts—Weymouth) by the Holy Ghost which is given unto us." And again Paul tells us, "Love is the fulfilling of the law" (Rom. 13:10). While we are filled

with the Spirit, and thus made to love God with all our hearts, "the righteousness of the law is fulfilled in us who

GOD'S GREATEST PROPHET.

"Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper" (2 Chron. 20:20).

Here is a secret of true prosperity, believing the sure word of prophecy, and putting your faith in Him of whom the prophets spoke. But to a gainsaying, unbelieving and backsliding people, God says He will "hew them" with the prophets. Woe be to the human being who gets in the way of the prophet of God and His inspired Word. It is not nice to come in contact with an axe, especially when there is a mighty hand using the axe. John the Baptist said, "Now also the axe is laid to the root of the trees: therefore EVERY TREE which bringeth not forth good fruit is hewn down and cast into the fire." Are you a tree bringing forth good fruit? If not, beware of the Divine axe.

King Zedekiah despised the word of God's prophet. He lost his palace, he lost his throne, and he lost his eyes. But a greater than Jeremiah, who warned Zedekiah, has come; and it is written of Him, "It shall come to pass, that every soul which will not hear that Prophet, shall be destroyed from among the people." Take heed, lest through not hearkening unto this Prophet, you lose more than a palace, a throne or eyesight, yea, your very soul.

Listen and heed this Gospel word: "God, having raised up His Son Jesus, sent Him to bless you, in turning every one of you from his iniquities" (Acts 3:26).

walk not after the flesh but after the Spirit." We are not under the law, because the Spirit of righteousness given

us exceeds the requirement of the law. Paul says again, "All the law is fulfilled in one word," and that is "LOVE."

While filled with the Spirit we can love everybody without trying to. And instead of Christianity being a tedious obedience to a set of rules, or code of ethics, or a decalogue of "don'ts," or a cold and powerless philosophy, thank God, it is the most exquisite LOVE AFFAIR ever experienced or enjoyed on earth. No sweethearts ever enjoyed companionship anywhere nearly as sweet as may be enjoyed by every Christian with the Bridegroom of the Soul.

All theology aims at this happy result. I'm a little like Sam Jones, who said, "I hate theology and I hate botany, but I love religion and flowers." While filled with the Spirit, the Christian's life is a love-letter from Christ to the world, because as the Scripture states, we are thus made to be living epistles, read and known of all men, written not with ink, but with the Spirit of God.

While filled with the Spirit, our life will teach the same things the Bible teaches, and the unsaved who do not read the Bible nor understand it can read from our lives the essential truths of the Bible. For instance, the Bible teaches that the salvation of souls is of supreme importance, and when a man is filled with the Spirit the unsaved man will discover this truth from the man's life, for as long as a man is really filled with the Spirit, his desire for the salvation of souls will outweigh every other desire. And so on with all the great truths of the Bible, they can be read from the life of the truly Spirit-filled Christian.

Obedience to these five words, "Be filled with the Spirit" will bring a revival in any church, for it is then that the Holy Spirit can do His office work in convincing the world of sin, and righteousness and judgment, and He will continue His work as long as the people keep filled with the Spirit. This is God's immutable law for revivals and never fails. (I don't mean half filled, I mean truly filled. Brother, are you absolutely full of the Spirit? If not, there is where all your failure lies. Wake up, pay the price, get filled!)

MUST THERE BE WHEATLESS DAYS?

By Elizabeth Sisson.

In spite of "Uncle Hoover," we children of God need fear no wheatlessness, nor anything else, for "God hath not given the spirit of fear." Hallelujah! When the Lord sent the twelve spies into the land of goodliness, the land of promise, (and where are we at today, but in the land—not of promise—but the Land of the Promises, 32,000 of them!) they, the spies, were instructed to take a look at the cities, and the ways of approach unto them, for God was going to lead them in, but their eyes of unbelief began to see something else—the difficulties and the dangers. That look blinded them to everything else; it always does, when we begin to look at those things. "Yes," they said, "the land surely floweth with milk and honey, and this is the fruit of it,"—grapes with clusters reaching from a man's shoulder to the ground, figs and pomegranites galore!—"Nevertheless!" Oh that miserable "nevertheless." It proved the interruption of God's promise (Num. 14:34 margin), and for this breach of faith they paid the price; forty years wandering in a "great and terrible wilderness," in which their carcasses fell, and their little children whom they said should be a prey, them did God bring in! Every "nevertheless," "but," "if," to the word of God, is an interruption of His grace and miracle working, but the little children who will go blind to EVERYTHING but the promise of God, shall prove, as did Joshua and Caleb, that "our enemies shall be BREAD for us.")

Some of us have been feasting of late on that white bread, "our enemies." It is wheat bread, for it is made of that "corn of wheat," which fell into the ground and died, (John 12:24) even Jesus. For if we will persistently look on every enemy as only "bread for us," Christ, in a matchless way of His own, will get into every one of them, as wheat bread to our entire being, spirit, soul and body. Yes, and also into all our financial and material needs as well, and into where ever anything touches our lives, as an enemy.

"Oh!" you say, "But Satan cannot be Jesus, and sometimes it is Satan himself, or a whole drove of his imps, that presses upon us. Satan cannot be changed into Jesus." The book of Job proves conclusively that Satan can never touch a saint, (I doubt if he can a sinner), till he first appears in the court of heaven, and gets permission of God to put the thing on, and then he has his limits. "All that he hath is in thy power, only upon himself put not forth thine hand," and again, "He is in thine hand; to make sick but not to kill. Save his life." In all his movements Satan has his rope limit. The other end of that rope is in God's hand. Our heavenly Father looks well, over all the devil's attempts upon us, to see if He can make

bread of them for us. Only as He can, does He give permission for the attacks.

Having learned this, Paul sang of the gift of God given unto him (2 Cor. 12:7). "Lest I should be exalted above measure," i. e., in order to mature humility, that rarest of Christian graces. "there was GIVEN to me"—to Paul, a GIFT, surely from God; for only God is He that matures humility, or any of the Christian graces in a soul. A gift, and yet how strange a gift! "A messenger of Satan to buffet me." Close rendering of the Greek, "to kick me about as a football."

FAITH'S INHERITANCE.

Abraham gave all that he had to Isaac, and Isaac shared all he had with Rebekah. God gives all He has to His Son and the Son wants to share all He has with His bride.

The question was put to Rebekah, "Wilt thou go with this man?" And she said, "I will go." And as Eliezer was sent forth with ornaments and jewels to prepare the willing Rebekah to meet her bridegroom, so the Holy Ghost is waiting with gifts to beautify the bride-elect. So, "though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold"—divine embellishments.

All has been paid for. The blood is the purchase price for every advance step in faith. The blood entitles you to all. See that ye come behind in no gift.

Three times Paul cried for deliverance, and then he learned his lesson, for God kept saying, "My grace is sufficient for thee," and he saw that this enemy was made bread for him, or a gift of God to him, (not by his being delivered from it, but by the grace of God abundantly carrying him through it.) So each time the devil's imp made a football of him, Paul praised God and shouted, "A gift of God! A gift of God!" (It made no matter to him whether it was infirmities, reproaches, necessities, (lack of coal, lack of wheat, sons drafted to the army, etc.) persecutions, distresses, all became gifts of God. As this light struck, they were instantly converted into bread for him,) and he was fed as he was not fed before the devil used him as a football! Now he says "I glory in my infirmities," "Most gladly I glory" in each as they come. Have you tried it? Then you know the royal dainty of the Bread Christ makes Himself in each enemy thus welcomed. It is "glory" indeed.

The enemy, no matter what a perfect avalanche of calamities he, per chance, pulled over your ears, can bring

but a "light affliction" (2 Cor. 4:17), while you rapturously praise God that your enemy is BREAD FOR YOU. The miracle-working Jesus feeds HIMSELF TO YOU through the enemy, as you, through the clean empty tube of a nursing bottle, take your baby milk. As you praise, the enemy becomes powerless to you, and like an empty, well-cleaned tube he becomes only a channel for increasing the flow of Christ's own life, the "Bread of God," "Bread of Life," "Bread of Heaven." Bread that but for the enemy you would not have had in that proportion, and at that time! Wonderful enemy! God-blest enemy! Instrument of ETERNAL glory! For while the instrument, like all things temporal, passes away, the new place you are let into in God is eternal! Oh the bliss of it! The enemy meant to destroy you, but God mocked his efforts by turning them into a blessing.)

(This winter to most of us has been a winter of exigencies. The old world has certainly jumped the rails, and is running with thumps and bumps and jolts. But meet every one of them, as an enemy who has become bread to you.)

Extremely sensitive to colds and draughts, an old asthmatic, till God delivered, I lay all one night in a bed in a very northern country, chilling and cramping from chills, praising God with each chill, that now I had some new bread, fresh from heaven. Several times the devil tried to talk the "common sense" into me, that I must take a severe cold, and would prove it in the a. m., but Hallelujah! God kept my spirit praising so loudly, so constantly, for the beautiful fresh bread that by faith (sight unseen) I was eating, that it drowned out the voice of Satan, and after daybreak I found myself so cold and stiff, it came to me to rise and dress and take a Jericho march around the citadel of my enemies.)

I was getting colder and richer every minute, as I shouted on, for God powerfully opened it up to me, that "while we look" not at the affliction, but at its heart, which is "a far more exceeding and eternal weight of glory," that glory worked, as a bank account works up higher and higher every time you make a fresh deposit. "Oh," I cried, "how fat my bank book is getting! I will shout hallelujah, and make the increase with every shout!" So it did. So it does. Oh how the glory weighs! Not in heaven only, but right down here on earth, working and weighing "WHILE we look not at the things which are seen, but at the things which are NOT SEEN," but by the eye of faith.)

It was a convention I was at, and it was my unspeakable privilege to talk that a. m. Nobody dreamed of the night I had passed, but others beside myself were conscious of the fresh touch of His life on me, the New Bread that had come out by way of my enemy, for Christ is a "new" as well as a "living way." Did I take cold? No. Marvel of marvels, with my constitution! A little stiff all over, but it melted before His Presence like snow before a June sun.

And this is only a sample of how all winter I have been fed with New Bread through enemies of all descriptions. (Yes, and had Bread to feed others also.) This blessed unparalleled winter, in heatless trains and trolleys, and other ways past enumeration, in which there have been "given me" "messengers of Satan" "to kick me about as a football," has only proven how sweet is the kernel of wheat Bread in the center of every enemy, while FAITH looks not at the enemy, but the enclosed Bread.

A charmed life has been mine, and each one's life who has been working on this recipe. We have actually fattened on our enemies! No wonder Jesus says "Behold I have given you power over all the power of the enemy; nothing shall by any means hurt you." Oh wonderful life! Christ in you and me, turning every enginery of hell into unspeakable and eternal good to us, from point to point, "while we look, not at... but at." "It worketh," "while we look." "While" means THAT VERY MOMENT. Spiritual looking is shouting His praises that it is even so. Obedient Israel heard the word of the Lord, "See, I have given Jericho into your hands." (So they marched, and then shouted around its walls, seeing what they could not see, and refusing to see what any one of common sense could see, that "Jericho was straitly shut up.") But you remonstrate, "Who could thus walk continually against all their five senses?" Anybody with Jesus, nobody without Him.

Paul tells us in Heb. 13:15 "By Him (Jesus) therefore let us offer sacrifice of praise to God CONTINUALLY." And among the very many, many other beautiful things for which Jesus indwells you, He is in you for this very purpose, to keep the song going from morning till night, and every conscious moment, from night till morning, "Praise God for my enemy, bread for me. Praise God for the gift of God to me, to be kicked about as Satan's football. Praise God that every affliction is light, because while I look... it works out for me a far more exceeding and eternal weight of glory. Praise God my bank account in heaven is increasing every moment while I praise. Praise God for the dividends I receive right now in spirit, soul, body and circumstances, as I praise. Praise God for a Saviour, who is my life, my Praising Life. As for that praisng life 'hangs my helpless soul on Thee.'"

"Faith is like the sunshine,
Bright as bright can be!
Doubt is like a storm cloud
Twixt the Sun and me!
Faith makes all things lovely,
E'en the darkest place;
Doubt makes all things dreary,
For it hides God's face!"

It's the devil's to try, the Lord to get the victory, ours to raise the shout. Do you see the three parts? You let out a groan in you for the time being, and in that matter you have given the victory into Satan's hands. "Shout, for the Lord hath given you the city!" Shout,

for the Lord hath given you the circumstances, the trial, the temptation, the assault on your body, your soul, your affairs. And the crowing grace is, we have Jesus inside, to keep up the shout. "I will bless the Lord at all times, His praise shall CONTINUALLY be in my mouth." "By Him (Jesus) therefore let us offer the SACRIFICE of praise to God continually, i. e., the fruit of our lips, giving thanks to His name." Glory! Glory! Glory! That is all we have to do, and Jesus is within to keep it going. Oh I am so glad we can bring praise when it is a sacrifice. When everything in our nature, or our circumstances, by the assaulting power of the "Prince of the power of darkness" is made to recoil from praise. Yet we yield ourselves

RIGHT THINKING.

I frequently pray: "Lord, catch all my thoughts away to yourself. Do not let me do my own thinking. Bring forth every thought into captivity to the obedience of Christ." And then He comes, and as He takes control of our minds, it is like a brilliant organist sitting down at the instrument he knows and loves.

How He will control our thoughts about other people! No more hard feelings! It is so easy for Jesus to keep us in fellowship with the Christ in them and the Christ that is going to be in them. God sees me not as I am, but what He is going to make of me. Elizabeth in the making! And as that wonderful love of His controls us, we see souls not as they are, but what He is going to make of them.

How does He love those outside of Pentecost? Just as He does us in Pentecost. There are others besides us. God is not sectarian or He would not bless Billy Sunday and his work. Things outside Pentecost would go so much quicker if we loved as we should, and we shall love as we should if we let the mind, the thought, the nature, the disposition of the Master be in us.—Elizabeth Sisson.

to Jesus, to be kept by HIS POWER praising on, and He thus keeps us; a sacrifice of thanksgiving (Ps. 107:22) well pleasing to God.

Around Jericho they were to be so blind that they could see! So blind to the enemy, the walls, the bristling opposition, that they could see the Word of the Lord, "See, I have given Jericho into thine hands." The SACRIFICE of praise brings us into this BLIND-SIGHT. We see GOD and the dazzling radiance blinds us to every thing else! Oh, Glory! So glorious to have EVERY enemy made Bread."

(Satan, to down you, will sneeringly cry, "Use a little common sense." "Oh no, Jesus, (never look or speak to Satan) we do not use common sense. Thank

You, we use Uncommon sense, which is heaven-high above the natural man and his common sense.)

Bread for me, Bread for me,
My every enemy shall be!

Thank you, Jesus, I WILL stand still, and SEE the salvation of the Lord with me. We know the outcome of that attitude (2 Chron. 20:17-22). The three mighty hosts (see verses 1-2), the armies of the aliens, gobbled each other up (verse 24). The whole thing a pre-arrangement of God, to give His own people a new vision of Himself, to put them into a new relation to Himself; in other words to ENRICH THEM.

"Thanks be to God, who giveth us the victory." Ours to shout, His to make victory His gift to us. And Jesus to shout through us! Glory! Oh how much the Blood has purchased for us! "MORE than conquerors through Him that loved us," that LOVES us! Glory!

"Victory! Victory!"
Precious blood-bought victory!

WHILE I take, He makes! Do not try to force Him into your thought of victory, but while you shout the victory, let Him lead you into His thought, or His way of victory. It is victory, whether you get healed or die. It is victory, whether that crooked thing in the mission comes straight or not. God is working on very deep holy lines with us now. The FINE NEEDLEWORK is progressing on the bride-to-be. There is an element of self-will that has got to be drawn out of the fibre of each one of us, as an embroiderer draws out the threads of the cloth, to replace them with dazzling silk and beautiful gold threads. So for those who simply praise and shout the victory, is our glorious Bridegroom now doing. He has caused them to escape the prayer zone. They have passed through it, up into the praise zone. I have now a deal more healing, and more quickly, than when I used to pray for healing and hold on with a grim faith for it, as I shout the victory mine, this minute, living or dying. Glory! So with all e'se that faces me. "The saints of the Most High shall TAKE the kingdom." Ours already, bought out, signed and sealed over to us. "HATH translated us into the Kingdom of His dear Son." Wonderful! Glory! "Our citizenship is in heaven." By faith-praise we live up in heaven, and bring heaven down.

What days! When every where the Lord I see,
Glad glory "days of heaven on earth" to me.
The pure in heart, the single eye, will find
Upon faith God waits, all evil to bind.

A butterfly's wing, a thunder-bolt's call,
Speak His name, Maker, Controller of all.

"All things reconciled," we all the time prove,
Thro' might of His grace, thro' heat of His love.

The Weekly Evangel

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THE CONFESSION OF OUR FAULTS.

The Lord graciously gave us a message this afternoon at the Revival Campaign in Los Angeles on CONFESSION, and He endorsed it with the mighty power of conviction upon the whole congregation. Many promised to make restitution and to confess their faults to one another. Others were weeping their way to the altar and throwing themselves prostrate at the feet of our compassionate Saviour, confessing their sins.

I feel the Evangel family needs this message, both ministers and saints, and to this end I prayerfully send it on to you.

The confession of our sins or faults as Christians is one of the main teachings of Holy Writ. It brings many blessings to our own spirit, soul and body, and brings blessing to the people to whom we owe the confession.

It is a sad fact that many Pentecostal ministers are busy preaching and fighting over theological doctrines and are neglecting such messages as this.

In these city revivals we find more sick saints than sinners. While many are being healed, the greater percentage does not receive healing. Why? Not because God is not answering the prayer of faith, but because people fail in the process of humility which comes by the confession of their faults to one another. The apostle definitely and clearly commands us to "CONFESS YOUR FAULTS one to another and pray one for another that ye may be healed." CONFESSION is just as much necessary as PRAYING (James 5:16).

While the Roman Catholic Church has exaggerated this blessed Christian principle and has confined the matter to the priesthood, Protestants have left off teaching the practice of confession. We Pentecostal people, as Spirit-filled people of God, must stand in the middle of the road on this most important subject.

Confession to God should be the confession of our known and unknown faults against Him in our private life, but we are in debt to confess to men who already know of our faults and possibly have been hurt thereby in stum-

bling over us. Jesus said, "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; FIRST be reconciled to thy brother, and THEN come and offer thy gift" (Matt. 5:23-24).

Why should we confess our faults one to another as well as to God? Because we do sin against one another in different ways. By confessing our faults we humble ourselves before one another, and when we humble ourselves before God and man, then He gives us more grace (James 4:6). Yea, the grace of healing for our body, and the forgiveness of our sins against Him and each other, the double cure. Hallelujah!

GIVING THANKS ALWAYS FOR ALL THINGS.

In everything give thanks! Even when your linotype machine won't set a single word for three days! This was our experience at the Gospel Publishing House last week. For the past five months we have had a series of trials at this Press, but we believe that in all these things we are getting enriched. We are finding out, as Sister Sisson puts it in her remarkable article in this present number, that trials are the food of faith, and that we are getting beautiful new BREAD from heaven, as we do not chafe in the trials but simply PRAISE. We believe God is more concerned with His workers keeping sweet amidst trying circumstances than in the large amount of work they turn out.

So we ask the Evangel family to excuse us again as we send them a smaller paper again this week. Many of the usual features have had to be omitted for lack of space, but we believe that every reader will find much food for meditation in the many short articles of this issue. Brethren, pray for us.

The Old Testament is full of this teaching. God promises to His people Israel full blessing and restoration of their land, and deliverance from their enemies on the ground of confession. Please read Leviticus 26:40-44.

Daniel, the beloved prophet of God, a spotless Old Testament saint, almost perfect in all the manner of life, says: "While... confessing my sins and the sins of my people, etc." (Daniel 9:20).

David, who was the man after God's own heart, was a man of confession; and although he committed the blackest sin, when he humbly and sincerely confessed his sin, he again found favor with God. When he speaks of the blessedness of him whose transgression is forgiven, whose sin is covered, to whom the Lord will not impute iniquity, in the next breath he says, "I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and Thou for-

gavest the iniquity of my sin" (Psa. 32:5). It was as he humbled himself in confessing to God that his sin was covered and iniquity no longer imputed. Grace came in abundance.

It is wise and beneficial to confess our sins to God, to the people we have wronged and to one another, and TO DO IT AT ONCE. The sooner, the better. This is the way of obtaining mercy both from God and man, so the Wisdom from Above teaches us. "He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy" (Prov. 28:13).

Sin is like leprosy, when it is not confessed out, it increases so rapidly that it eats out our spiritual life; then that which is hidden is made manifest and causes us awful shame. God has said that there is no prosperity in the hiding of our sins and faults. This is why so many are not prospering. He, therefore, like a living Father, shows us the way of prosperity which is in AN HONEST, WHOLEHEARTED AND IMMEDIATE CONFESSION.

If we saints of God humble ourselves and confess our sins of commission and omission before God and one another, we shall be more healthy in spirit, soul and body, and much happier, with a clear conscience before God and man.

So the apostle John tells us, "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (1 John 1:9). The way to enjoy God's faithfulness and love and mercy is to confess our sins.

Reader, have you confessed the sins you have committed against your home, neighbors, friends, enemies, the saints of God and against Him who tells us to confess? "Confess your faults one to another and pray one for another that ye may be healed. The effectual fervent prayer of a righteous man availeth much."

Confessing my weakness and unworthiness and need of your earnest prayers, I am

Your little brother in the battle of the Lord,

Andrew D. Urshan.

BRINGING BACK THE KING.

The King is coming! Clear the way for the chariot of the Lord of Hosts. He is calling on His people to "prepare ye the way of the Lord," to clear the way. How? You clear the way with your prayers and by pleading the blood of the Lamb. Daniel was "mourning" three full weeks, and the One whose body was "like the beryl, and His face as the appearance of lightning, and His eyes as lamps of fire" suddenly appeared. The prayer of Daniel brought Him in spite of "the prince of the kingdom of Persia." So today, the prince of the power of the air is trying to keep back the King. Clear the way for His advent with your prayers. "Amen. Even so, come, Lord Jesus."

"What will Christ be like when He comes?" Rutherford was once asked. "All lovely!" was his reply.

THE "MUCH MORE" OF LATTER RAIN TO COME.

The prophet Isaiah testified, "Behold, GOD is my salvation; I will trust and not be afraid; for the Lord **Jehovah** is my strength and my song; He is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation."

Read the story of Jesus at Jacob's well. There is no record that Jacob's well ever dried up. The woman asked Him, "Art thou greater than our father Jacob, who gave us the well?" Yes, He was greater. Before Jacob was, yea, "before Abraham was, I am." (He, Jesus, is the well of salvation.)

It would take a clever man to tell how many people, how many cattle had drunk from Jacob's well. It never ran dry. And the Samaritans could draw from it too. Jesus said, "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give shall never thirst; but the water that I shall give him shall be a well of water springing up into everlasting life."

(Jacob's well satisfied every condition of human kind, the mean man and the generous, the moral and the immoral, the poor and the rich; it met the need of every individual that came to the well. The size of the vessel that they brought did not interfere with the flow of water. And Jesus, all down through the ages, has abundance of the water of life to suit every individual, to meet the mean, the narrow and contemptible, and to meet the generous, the noble and the free; to suit the beggar and the prince, the moral and the immoral. There is nothing wrong with the well; the fault is with those who come, and how they come, and when they come, and to what extent they take of the water of life. One of the greatest requisites is to come WITH JOY, WITH A LARGE VESSEL, and TO DRAW CONTINUOUSLY. With JOY shall ye draw water out of the wells of salvation.)

Jesus Christ did not sit by accident on Jacob's well. His sitting there on that very well was a wonderful act of association. What Jacob's well had been in part all down the ages to God's people, such Christ wants to be from that time forward, the well of living water, a well inexhaustible and always fresh. (And if He is the well, we have to go to Him continuously for water; and He wants to teach us that lesson which He taught the children of Israel regarding the manna. They were supplied with a daily portion of fresh manna, and He has for us a fresh daily supply of living water. **LIVING WATER!** There is dead water, flat water, stale water, and some people are content with stale water. They got a supply once, and they are still drawing from that old stale supply, instead of drawing a fresh supply from the original source. There is all the difference in the world. They had a bucketful at one time and they are taking cupsfuls out of the bucketful. Better throw away the stale water and go for a fresh, full vesselful.)

The manna bred worms and stank, and putrid water breeds disease. You need living water in order to keep living. He does not condemn you for drawing a large supply, providing that you pass it on and do not keep it for yourself. So many are afraid to take very much. And they are being content with the stale.)

The Psalmist says, "What shall I render unto the Lord for all His benefits toward me?" Then he answers, "I will take the cup of salvation." David could have not only had the cup but barrels as well. Yes, David said cup, "The cup of salvation," but Jesus says "RIVERS!" "He that believeth on Me, as the Scripture hath said, out of his belly shall flow RIVERS of living water." The Psalmist was content with the cup, but Jesus, in this dispensation of abundance of grace, wants you to have RIVERS. And how do the rivers come? This spake He of the Spirit, which they that BELIEVE on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.

How is it possible to receive the rivers? There are two requisites necessary for the rivers. First, come with joy and draw water out of the wells of salvation, then be filled with the Spirit, which Christ promised that they which BELIEVED on Him should receive. Here you have two aspects of Jesus Christ. First, drinking of the water that He gives, a well of water springing up into everlasting life, with faith and with joy drawing for your personal salvation; then, through believing on Him, getting RIVERS FOR OTHERS and for yourself as well. Salvation, and the overflow of salvation! The well and the river. And you must have the well experience before you have the river.

"There's a deep settled peace in my soul." That is the well experience. Away down in the dark recess of the hewn rock of Jacob's well was the hidden water, and the more that was taken the better it flowed. And Christ is the Rock, and hidden in the dark recesses of the Rock in the individual there flows the living water and with joy you can draw water out of the well. That is the individual experience of thousands. But Jesus came that we might have life and LIFE MORE ABUNDANT. The rivers! "He that believeth on Me, from within him shall flow RIVERS OF LIVING WATER." And everything shall live whither the river cometh.

The Nile causes fertilization, life, prosperity wherever it flows, so the River of God carries life, and life in its many varied forms withersoever the waters come. And God wants this overflowing life, enough and to spare, the well and the river, in His saints. Some never get past the well experience and few let the rivers flow in the fulness God wants them to flow.)

Rivers of living water! But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified. But since then, the glorification is complete. He was glorified, but the rivers have

not had their full flow yet. We saw a glorious stream at Pentecost, but there has been a lack of the rivers all down the centuries, but GOD is desirous to prove to the world the extent of the glorification of the Son by causing an enormous increase in the flood of the river. He speaks of "the former rain moderately," and He wants us to have bursted dams that overflow with the latter rain. Look for the bursted dams. God is going to prove the fact that He has glorified His Son, before the final manifestation of that glory.

God says, "I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake ALL NATIONS, and the desire of all nations shall come" (Hag. 2:6-7). Be glad then, ye children of Zion, and rejoice in Jehovah your God; for He giveth you the former rain moderately, and He will cause to come down FOR YOU, the former rain and the latter rain. Are you going to hold God to His Word? God delights in being held down to His promises. Moses knew how to do this, Hezekiah knew, and the prophets and the kings. "Thou didst say," and they quoted the promise of God to His face. God wants to be reminded of His promises. He put things into the Word not simply to be read, but He wants these promises brought back to Himself. God wants to see the rivers flow to prove the fact that He has glorified His Son. There must be the individual reminding God of the fact. He has glorified His Son, so that, through believing on Him, from within you shall flow the rivers, deep, broad and swift. Do not limit the Holy One of Israel.

Jacob's well was for the Samaritans as well as for the Jews. And God wants the rivers, the latter rain, for the sinner as well as for the saint. All of God's people need to tie God down to His own Word for these blessings. God requires it, Jesus pleads for it, the Holy Ghost reminds us of it, and the saint has the Word of God for it, and this four-fold witness should be enough.

God likes to be reminded of His promises. A father promises his child a present. "Papa, when are you going to give me that present?" Papa likes to hear it. As the promise is brought to his remembrance through the pleading of the child, it causes the father to execute his promise. And our Father likes His children to remind Him of His promises. He delights to give His presents to His children, and He speedily will fulfill the promise when the child reminds Him of it. "If ye, being evil, know how to give good gifts to your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?" The Holy Spirit in riversful!

Hitherto we have asked for ourselves cupsful of salvation. God wants us to have riversful. You and your cup driven along with the torrents and floods that go on to the thirsty souls beyond! The river of God is not exhausted, and never will be because it comes from an inexhaustible source. "The river of God is full of water." Come and drink!

Put ye on the Lord Jesus Christ.

Sunday School Lesson

March 10, 1918.

JESUS RESTORING LIFE AND HEALTH.

Lesson Text. Mk. 5:21-43.

Golden Text. "Himself took our infirmities and bare our sicknesses." Mt. 8:17.

Home Bible Readings. Mt. 9:18-26; Lu. 7:11-16; Lu. 8:41-56; Jn. 11:1-46; Acts 9:36-43; 20:7-12.

Time. Autumn A. D. 28.

Place. Capernaum.

Suggested Memory Work. Jn. 11:21-27.

I. Jesus cures the incurably sick woman, vs. 21-34.

V. 21. The night Christ was born we read—"There was no room for them in the inn." He was ever the despised and rejected One. He had been rejected in the country of the Gadarenes and prayed to depart. Not a difficult thing to get rid of Jesus or to stifle the gentle, gracious workings of the Blessed Holy Spirit. Have we bid Him welcome in our hearts and lives and homes? The crowd was awaiting Him on the other side.

V. 22. One of the most prominent men of the town. He may have been the leader of the synagogue worship, or, as some think, one of the Judges of the City Court. In his great need of help from the only One who could give it, he honors Jesus as He approaches Him. It is need that perhaps brings most people to Jesus. It is beautiful when the recognized deep heart need of Him—"He has made us for Himself, and the heart is restless till it rests in Him"—brings us in faith and adoration before sorrow drives us.

V. 23. "One only daughter," Luke tells us. Had the story of the compassion of Jesus and how He had raised to life the "only son" of his mother reached the ears of this ruler of the synagogue. Study the compassion of Jesus and may it melt our hearts to seek the same in ministry to the physically and spiritually sick and dying. Later in our Lord's ministry it was an only brother who was raised from the dead (Jn. 11). These three are the RECORDED instances of the raising from the dead in the life of our Lord.

Note the words, "She shall live," and the beautiful faith they indicate.

V. 24. All who ever CAME TO JESUS had their need supplied, but here while much people followed Him and thronged Him, ONLY ONE TOUCHED Him with the touch of faith.

V. 25. How patient of interruptions. So much of our Lord's work was a "way-side" ministry. With what confidence we may at all times and in all places apply TO HIM.

Tradition makes this a resident, not of Capernaum, but of Caesarea Philippi, who had come to Galilee—to Jesus—to seek physical relief. She undoubtedly, in all her pain and weakness, made the

journey on foot, and one is reminded of the women of India who travel on foot for months and years seeking help for their sin-sick souls and find none.

V. 26. Incurable by man, worse the longer she stayed away from Jesus, helpless when she came.

Vs. 27-29. Praise God that while she was helpless, she was not hopeless, for when she heard of Jesus she believed and came, touched, was healed, felt it, knew it (v. 33).

Note the word "immediately" or "straightway" in connection with the miracles of healing by our Lord. One or two instances of gradual healing MIGHT be quoted (Mk. 8:22-26; Lu. 17:14),

CROWN JEWELS.

"They shall be mine, saith the Lord of hosts, in that day when I make up my jewels." Those that fear the Lord, that talk of Him and think on His name are His jewels, and He will arrange them and set them forth in splendor, one group here and another group there, and it will be a wondrous display when all these jewels flash back the glory from the King of Glory.

God wants His saints polished, reflecting back His glory, even as a diamond reflects back the glory of the sun, and He wants us to commence NOW. It is NOW we are the sons of God, and it is NOW He wants us to "show forth the excellencies of Him who called you out of darkness into His marvelous light" (1 Pet. 2:9, A. S. V.).

but the time element in these cases was so brief as not to be worthy of consideration. There is little or no justification in Scripture for the "long drawn out" healings in which nature plays so important a part while the claim is made of being healed by faith in Jesus.

V. 30. "Jesus perceiving in Himself that the power proceeding from Him had gone forth" (Amer. R.), and again, "who touched ME?" (Amer. R.). Virtue equals power, and is *dunamis* (or dynamite) in the Greek, same word that Paul uses in his prayer for the Ephesian Christians—"That ye might know the greatness of HIS POWER to usward who believe." The very same POWER that raised Christ from the dead and set Him at the right hand of the Father.

V. 31. It is true that the disciples had wonderful illumination and understanding of spiritual things after the "promise of the Father" had been fulfilled to them, but "all the time that the Lord Jesus went in and out among" them they might have understood Him and His work and teaching better than they did. Cp. "Have I been so long time with you and yet hast thou not known

me?" Jn. 14:9. Again, "Are ye also yet without understanding?" Mt. 15:16. "How is it ye do not understand?" Mt. 16:11. What an added trial it must have been to our Lord to have as His close followers these who did not understand Him better. What a comfort must a John and a Mary of Bethany have been to His heart.

V. 32. There is no recorded answer to what seems to us the rude question of the disciples, but our Lord looks around to see the one who has touched in faith and received life and healing.

V. 33. She had believed with the heart but now she confesses with her mouth. A heart contact with Jesus that saves or heals must have an outward expression through lips. Our Lord requires public confession. How many since have opened their lips "fearing and trembling," or withholding confessions have lost the blessing that might have been theirs. It is an awful thing to be ashamed of Jesus (Mk. 8:38). May God give us grace to witness a good confession. 1 Tim. 6:12-13.

V. 34. Could she have known the tender love in the heart of the One who asked "who touched me?" the One who now says to her "Daughter," she would not have come as one who was stealing a blessing from One unwilling to give. Here alone we have this word "Daughter." She had "spent all that she had," perhaps she did not realize that her healing now would be without money and without price, that THIS physician did not collect fees. If those who have the Lord as their Healer would yearly pay into the Lord's treasury, for the spread of the Gospel, the average amount they formerly paid out for doctors and medicines, truly there would be no lack.

Burdened heart, tell Him all the truth about yourself and see with what tenderness He will meet and speak to THEE. Yes, tell Him all, and have a heart at leisure from itself to soothe and sympathize with others. To be not only care-free but to have the peace of God which passeth all understanding to garrison heart and mind, it is only necessary to tell Him all. Phil. 4:6-7.

Faith brought to this woman life, health and peace. (It is not a question of a large faith, or this woman and a host of others would have had to go away disappointed and sad, but the important point is IN WHOM IT IS EXERCISED.) If in Jesus, He will meet the need whatever it may be. Let us never forget, however, that great faith; when Jesus met with it, seems to have rejoiced His heart. "Lord, increase our faith." May it grow exceedingly as did the faith of the Thessalonian Christians.

The spiritually minded have always seen in this case of healing a beautiful illustration of the Salvation of the Sinner who comes in faith to Jesus, contact with whom is his only hope. We are all by nature unclean and diseased, all efforts to improve ourselves apart from Jesus are fruitless. The end of this disease of sin is eternal death, we may be saved by a simple faith in the Lord Jesus Christ as a personal Saviour.

II. Jesus raises the daughter of Jairus from the dead. Vs. 35-43.

V. 35. The wayside interruption is interrupted by messengers from the house of the ruler of the synagogue with the word, "Thy daughter is dead," adding "why troublest thou the Master any further?" Unbelief says, "no use, too late!" All hope on the part of these messengers is gone. Their faith had died with that daughter.

V. 36. Amer. R. "But Jesus not heeding the word spoken." Why should He? As on another occasion (Jn. 6:6) "He knew what He would do." He must have seen the sinking faith of the ruler and would encourage and strengthen that faith. He saith to him "Be not afraid, only believe." Would that those words might stand out as in letters of gold in our every time of testing and trial. Note how beautiful a thing it is to stir up and encourage faith in others.

V. 37. The "much people" could follow no further, but the "election within the election" are permitted to go with Him.

V. 38. In the East neighbors and friends near and far would rush to the house of mourning. There would be the paid mourners as well. The weeping and wailing would not be only the expression of heart sorrow but A CUSTOM that respectability demanded.

V. 39. "Sleep" a familiar figure with our Lord and the Apostles, as well as in the Old Testament, for death. The word implies an awakening, so that we "sorrow not as others who have no hope." Cp. "Our friend Lazarus sleepeth; but I go that I may awake him out of sleep. . . Then said Jesus unto them plainly, LAZARUS IS DEAD." Jn. 11:11-14. So that the words "is not dead but sleepeth" does not imply any failure to understand the situation, but a desire to arouse hope in the minds of the people. Cp. 1 Cor. 15:6, 51; 1 Th. 4:13-14.

V. 40. See Acts 26:8. "Why should it be thought a thing incredible with you, that God should raise the dead?" If today, satisfactorily accredited cases of the raising from the dead during the past ten years be cited, a large proportion of so-called Christians would laugh you to scorn. They are not among the number of those who are ever likely to witness such a glorious putting forth of the mighty power of God, for we read, "But when He had put them all out."

It is a good rule never to question the possibility today of what we read in the Word that God has done in the past. Our God does not work from the greater to the less except where unbelief frustrated His thought and purpose.

V. 41. The hand is taken by Him whose touch is life, the word of power is spoken—"I say"—and the work is done. Cp. Lu. 8:55, "her spirit came again." "Talitha cumi" is Aramaic Syriac, the language of the common people in Christ's day.

V. 42. He who quickens gives power to walk. Cp. As ye have "received Christ Jesus the Lord so WALK in Him." Note the effect then and now of the mighty works of God.

V. 43. Living, walking, eating. Gives two directions. What are they?

Let us not miss some spiritual lessons—

1st. When Christ gives spiritual life He commands us to feed that life. "Feed my lambs." How rich the reward! When the Chief Shepherd shall appear ye shall receive a crown of glory that fadeth not away."

2nd. The world is asleep today as far as their need and right relationship to God is concerned. For them the Word is, "Awake thou that sleepest and arise from the dead." Praise God for all the dead who are hearing the voice of the Son of God and who LIVE.

3rd. But sadder still is the fact that so few in the church are seemingly "awake." Awake to the solemn possibilities of the hour and the tremendous events just before us. For them the Word of God is, "It is high time to awake out of sleep, for now is our Salvation nearer than when we believed." The Lord is...our salvation, and we look for His coming as the next event in the

THE CROSS.

Jesus says, "Come, take up the cross, and follow Me." He invites, but never compels. You can take up the cross or you can leave it. But do not forget this that "whosoever will save his life shall lose it, but whosoever will lose his life for My sake, the same shall save it."

programme of God. When our Lord was transfigured and His glory flashed forth—the glory of the only Begotten Son of God—we read, "But Peter and they that were with him were heavy with sleep, but when they were awake they saw His glory." God forbid that any spirit of slumber should be resting on us, but rather let us watch and be sober.

In the 5th chap. now closed we have seen Jesus as the God of Deliverances. He delivers from the great storm, from demons, disease and death. Cp. Paul's testimony to the faithfulness of the **Great Deliverer.** 2 Cor. 1:9-10.

Suggested for further study.

The dress our Saviour wore according to custom.

What was it the woman touched and where else referred to?

Susan C. Easton.

LOOKING FOR THE KING.

Your heart goes out in longing for the King. Who put the longing there? Think you not that His heart is longing more than yours. He says, "Let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely." He is longing to look into the eyes of His own bride.

There are just a few final things, but the final things need not be long. What you lack He will supply, what is necessary He will give. Take all the armor and STAND. As a good soldier of Christ, stand. Stand in attention for the King.

"ME."

The title of this letter is indeed very short, and yet, in this two-lettered word ME, there is a LIFETIME, a CHARACTER, a DESTINY, yea, an ETERNITY, SINCE meeting it one morning, very early in the Main street here, this little word has gripped ME with a new meaning. I said I met it on the Main street. Do you say, HOW? Well, like this. Gripped tight under the arm of an American tourist by her appearance, was a large green backed volume, and on the cover, in a circle of white, in letters of white, were these packed with meaning letters...ME...Seeing them, this is what I said, Good lady, you are not the only one who has a volume about ME, for I too have one, and in it, it says this, "He Loved Me and Gave Himself for ME."

I met it too in another form, nearer than the Main street; in fact standing on our front door mat: A coolie, with a Gospel in his hand, who said this. "Last week I said to my wife (though not his wife) go buy me a novel to read. Failing to obtain one, she was returning, when someone gave her this small Gospel. The past three days I have read and re-read it, and I want to know more about this Forgiveness of Sin, please tell ME." We told him, and he returned home, a new MAN in Christ Jesus. The same day he gave his concubine notice to leave, brought back his lawful wife and children, threw away his pipe and tobacco, witnessed to his workmates about his conversion, was nicknamed "AMEN," and unknown to him, had an IRON CROSS fastened to His coat, with which he went about all day; truly in word and indeed "BEARING HIS CROSS."

Again we met this two-lettered ME, and when it spoke it said this: "Please give ME some of the medicine you gave to the old man in the slums the other day for He is so much better, and I cannot get healing anywhere. There stood this ME; filthy; in tatters and rags, full of putrifying sores, and contorted beyond a degree; in fact, our Bible woman was afraid of him, and Mrs. Taylor had to pray for More GRACE. The medicine, we gladly gave him...we only keep one kind... and with a little bodily comfort mixed with it, he returned. We have never seen him since, but wife declares and very strongly too, that he must have been...AN ANGEL IN DISGUISE...YES, WHO KNOWS!!! "I was an hungred and ye gave ME meat, I was thirsty and ye gave ME drink; I was a stranger and ye took ME in; naked and ye clothed ME, I was sick and ye visited ME, I was in prison and ye came unto ME."

"Loving HIM because HE first loved ME."—W. J. Taylor, Kobe, Japan.

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

The Book of Revelation, by D. W. Myland, a highly spiritual book, written from the Pentecostal standpoint. 260 pages, postpaid, 85 cts.

MY WELCOME.

Luke 15:20.

In the distant land of famine,
 Craving with the swine to feed;
 Oh, how bitter that awakening
 To my sin, and shame, and need!
 Dark and dreary all around me,
 Now no more by sin beguiled;
 I would go and seek my Father,
 Be a bondsman, not a child.

Yet a great way off He saw me,
 Ran to kiss me as I came;
 As I was my Father loved me,
 Loved me in my sin and shame.
 Then in bitter grief I told Him
 Of the evil I had done—
 Sinned in scorn of Him, my Father,
 Was not meet to be His son.

But I know not if He listened,
 For He spake not of my sin—
 He within His house would have me,
 Make me meet to enter in;
 From the riches of His glory
 Brought His costliest raiment forth,
 Brought the ring that sealed His pur-
 pose,
 Shoes to tread His golden courts.

Put them on me—robes of glory,
 Spotless as the heavens above;
 Not to meet my thoughts of fitness,
 But His wondrous thoughts of love.
 Then within His home He led me,
 Brought me where the feast was
 spread,
 Made me eat with Him, my Father,
 I, who begged for bondsman's bread!

Not a suppliant at His gateway,
 But a son within His home;
 To the love, the joy, the singing,
 To the glory I am come.
 Gathered round that wondrous temple,
 Filled with awe His Angels see
 Glory lighting up the Holiest,
 In that glory Him and me.

There He dwells, in me rejoicing
 Love resplendent in His Face—
 There I dwell, in Him rejoicing,
 None but I can know His grace.
 To His blessed inner chamber,
 Ground no other foot can tread,
 He has brought the lost and found one,
 Him who liveth, and was dead.

This the ransomed sinner's story,
 All the Father's heart made known—
 All His grace to me the sinner,
 Told by judgment on His Son—
 Told by Him from depths of anguish,
 All the Father's love for me,
 By the curse, the cross, the darkness,
 Measuring what that love must be.

—T. P.

PENTECOSTAL CONVENTION,
LOS ANGELES, CAL.

The Pentecostal Convention called by Evangelist A. D. Urshan and ministering brethren began Sunday, February 10th, in the large Auditorium, formerly a skating palace, with a seating capacity of nearly 2,000 people.

The first service opened 10 a. m. under the power and inspiration of the Holy Ghost, and Brother Urshan delivered a special message to Pentecostal saints. God was signally manifest, and

His Glory revealed from the beginning of this service.

In the afternoon the Tabernacle was filled to its capacity, and with a Children's meeting in an adjoining room. About 100 children meet here every Sunday afternoon, and numbers of them have been saved and baptized with the Holy Ghost.

In the night service Bro. Urshan began his thrilling addresses on Christian massacres in Persia. The first address was, "The Cause of Massacres from a Political Standpoint." Our brother used an excellent map to show the exact location of the Mohammedan countries where a Holy war was decreed through the influence of the Central powers.

On Tuesday night, Feb. 12th he gave his second address on Massacres to a house filled with saints and sinners from far and near, all anxious to hear every detail of the story which he is portraying with vivid reality. This address was, "The Cause of the Massacres from a Religious Standpoint." The great concourse of people soon learned the speaker was not there simply to entertain them with these stories, but to bring God's message of warning against pride, jealousy and selfishness, the cause of this awful war, and consequent massacres in Persia and Armenia.

Friday night at the Young Peoples' meeting, when hundreds of young people from 3 to 30 years of age were assembled, Bro. Urshan gave his third address on Massacres, "The First Christian Martyr in Persia, a young girl named Sophia, 17 years old." She was martyred just before the massacres began. He vividly described conditions surrounding this young girl's life and martyrdom and how she was shot, and for some time hovered between life and death. She preached Christ to all, and although suffering untold agonies, she freely forgave her murderers and besought her parents not to punish them but to forgive them as Jesus had forgiven her.

The young people, and the old as well, were deeply moved and many were in tears, and when he asked all the young people who wanted a martyr spirit to live for Jesus as never before to stand up, hundreds of them from 3 years old and upwards stood up weeping. It was truly a sight that made angels rejoice to see scores of hungry, penitent young people seeking God, many lying under the power as if slain on a battle field. Soon a goodly number were saved and filled with the Holy Ghost, and could be heard speaking and singing in heavenly languages, and some had great soul-travail for others. I saw one little fellow weeping and praying all alone. I quietly kneeled by him, he was asking Jesus, between sobs and tears to forgive him and save him. I assured him Jesus heard his prayer, for the Word of God said, "If we confess and forsake our sins, He is faithful and just to forgive our sins, and to cleanse us from all unrighteousness." He soon had the assurance in his own heart. Thank God Jesus saves both young and old.

One great feature of this meeting is that seekers who sought in the beginning at Asuza Street Mission and elsewhere are coming through to the baptism here as in Acts 2:4 with the signs following. Amen and amen! It is estimated about 150 have received the baptism with the Holy Ghost, and doubtless hundreds have been saved or restored to the grace and favor of God while many sick are being healed in nearly every service, Hallelujah.

The regular meetings and addresses on Massacres will continue for some time as the Lord leads, and this revival that has been brought about by prayer, supplication and intercession through the compassion of Jesus Christ should continue till He comes.

The Lord has recently visited our Mission in Cairo, Egypt, with a gracious outpouring of the Latter Rain, and we pray it may spread all over Egypt and darkest Africa, and on and on and on like a mighty tidal wave in Jesus' name.

C. W. Doney, Missionary.

WHEN YOU PRAY.

In reading over the two columns of requests for prayer in last week's Evangel the thought impressed mightily upon me was, WHEN YE PRAY BELIEVE, and LEAVE the request and results WITH God. He has said WITHOUT HIM WE can DO NOTHING, and HE HAS said that all things WORK together for good to them that LOVE Him. Beloved ones, HAVE FAITH IN GOD. Jesus rested on HIS promises no matter how dark things looked. He that keepeth thee WILL not slumber. Satan is working with all his power, but God is faithful. If we LOVE HIM and worship HIM and are all HIS, no defeat can come to us.

Jesus said, "All things, whatsoever ye shall ask in prayer, BELIEVING ye shall receive," Matt. 21:22. It is time for us, as His children, to believe Him. We pray and then get up from prayer, and behold, everything is as it was before. We prayed as FAR as WE CAN SEE, but how far can we see? If God has ever done EVERYTHING for us, that fact should encourage us to BELIEVE that He will do more as we TRUST Him. LAY DOWN your burdens at His feet, and worship before Him till victory comes to your soul; and then trust Him, and praise Him, and praise Him and trust Him!

Do you ever feel down hearted and discouraged?

Do you ever feel your work is all in vain?

Do the burdens thrust upon you make you trouble.

And you fear that you, the victory ne'er will gain?

Then have faith in God.

Have faith in God; the sun will shine
 Tho' dark the pathway seem to-day.
 His heart has planned
 Your path and mine
 Have faith in God.
 Have faith always.

Beloved, Beloved, Beloved, have faith in God!"

—Mrs. E. N. Bell.