

Let Every Member of the Evangel Family Pray Fervently for a World-Wide Revival.

# THE WEEKLY EVANGEL

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THE FAMILY PAPER

## THE BRIDE, THE LAMB'S WIFE.

"Whom have I in Heaven but Thee? and there is none upon earth that I desire beside Thee," Psalm 53:25.

Thus speaks the Bride whose feet have trod  
The chamber of eternal rest,  
The secret treasure-house of God,

Where God is manifest:

"Created things, arise and flee;  
Ye are but sorrow and care to me."

This wide, wide world, so rich and fair,  
Thou sure canst find thy solace there?

"Nay, 'neath the flowers the serpent glides,  
Amidst the bravery envy hides."

And is not Heaven enough for thee?

"Were God not there, 'twere a tomb to me."

O Bride, the saints in glory shine;

Can they not fill this heart of thine?

"Nay, were the Lamb their Light withdrawn,  
The saints in gloom would weep and mourn."

Can the Son of God not comfort thee?

"Yea, Christ and none beside for me.

For mine is a soul of noble birth,

That needeth more than Heaven and earth;

And the breath of God must draw me in

To the Heart that was riven for my sin.

For the Sun of the Godhead pours His rays  
Through the crystal depths of His Manhood's  
grace,

And the Spirit sent by Father and Son

Hath filled my soul, and my heart hath won;

And the longing and love are past and gone,

For all that is less than God alone—

God only, sweet to this heart of mine,

O wondrous death that is life divine!"

Mechthild of Hellfde, 1277.

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## REDEMPTION—A STUDY IN THE TWELTH CHAPTER OF EXODUS

By Burt McCafferty.

"Christ our Passover is Sacrificed for you," 1 Cor. 5:7.

In the twelfth chapter of Exodus (which means "going out," i. e., redemption) we have a beautiful type of redemption from sin by the sacrifice of Christ. Egypt is a type of sin; Pharaoh a type of the devil, the oppressor of mankind.

In the second verse God says to the Hebrews: (who were a type of the *Ecclesia* of God) "This month shall be unto you.

### The Beginning of Months;

it shall be the *first month of the year to you.*" Thus began the religious year of the Israelites, and to the present time the Jews have two calendars. One dating from the creation, the other from the Exodus, or from their Redemption. Likewise the redeemed man today has two dates. One marks his natural birth into a world of sorrow, pain and sin. But he has another date when he was "born again" (John 1:13, 3:3, 7), the day and year in which he was delivered from the oppressor and from bondage (Rom. 6:14-18). Truly with him this is "*the beginning of months.*"

### Lamb.

"Speak ye unto all the Congregation of Israel, saying, in the tenth day of this month *they shall take to them every man a lamb,* according to the house of their fathers, a lamb for an house," v. 3.

This lamb speaks to us of Christ, "*the lamb of God which taketh away the sin of the world,*" John 1:29, "*the Lamb slain from the foundation of the world,*" Rev. 13:8. The lamb is a symbol of purity, of meekness and of innocence. Christ, our Lamb of Sacrifice, is *pure* (1 Pet. 2:22), *meek* (Isa. 53:7; Zech. 9:9; Matt. 11:29) and *innocent* (Matt. 27:4).

### Every Man a Lamb.

Salvation is an individual matter. We must accept Christ as our *personal Saviour*. Christ died for the world only in a judicial sense—the debt was paid and the law satisfied—but every one who would be saved must look upon Christ as his own *individual substitute*.

Universalists and others of kindred belief would have us believe that the whole world will be saved, merely because of the fact that the Lamb has been slain, not realizing that we must accept that Lamb as our personal substitute. If any firstborn in any Hebrew home had not been covered by the blood, that individual would have been slain. So today every individual must be under the blood of a lamb, AND THAT LAMB MUST BE CHRIST.

"Your lamb shall be

### Without Blemish,

*a male of the first year,*" v. 5. Blemishes were types of sin. In Malachi 1:8 we find God reproving the Israelites for offering sacrifices with blemishes, saying: "If ye offer the blind for sacrifice, is it not evil?" and because they did this they were "cursed with a curse." Therefore our Lamb must be without blemish—without sin. If we offer anything else, we die (Lev. 10:1-2). There is nothing that sinful man can do that will atone for sin; it must be the "just for the unjust," the innocent for the guilty (1 Pet. 3:18). If one offers his good deeds, God answers, "Not of works, lest any man boast." If we offer our righteousness, behold, it is, as "filthy rags" (Is. 64:6). But if we recognize "His soul (that of God's Lamb, as our) offering for sin" (Isa. 53:10), we can truly say

that we are redeemed—"redeemed not with corruptible things, as silver and gold, but with the precious blood of Christ, *as of a lamb without blemish and without spot,*" 1 Pet. 1:18-19.

### "A Male of the First Year."

Not a female. How then can men hope for salvation who worship a woman? Christ Jesus the "FIRST-BORN" of Mary, and the ONLY BEGOTTEN Son of God, and none other, fulfills this type. Mary the mother of Jesus cannot save. "It is the blood that maketh atonement for the soul" (Lev. 17:11). It was Jesus "*the first born,*" the "*male of the first year,*" who shed His blood for our salvation. Why, then, trust in some other? "For other foundation can no man lay, than that which is laid, which is Jesus Christ" (1 Cor. 3:11).

### The Blood on the Door.

"And they shall take of the blood, and strike it on the two side posts and on the upper door posts of the houses wherein they shall eat it," v. 7.

"Without the shedding of blood, there is no remission," Heb. 9:22. Men are substituting almost everything for the blood in these last days. A certain preacher in Boston recently declared: "The religion of the Cross is a failure, the Christian world is tired of it. The cross," said he, "was a great mistake, a woeful tragedy"—Our Hope. From a leading professor in a certain college west of St. Louis, according to Our Hope and to the Bridegroom's Messenger, came these words: "The blood was not shed to pay for our sins, but is symbolic of the martyrdom of Jesus. If we cannot trust to gray matter, we can't trust to anything." Christian Science says: "One sacrifice, however great, is insufficient to pay the debt of sin. The atonement requires constant self-immolations on the sinner's part. That God's wrath should be vented upon His beloved Son, is divinely unnatural. Such a theory is man-made."—"Science and Health," page 23, lines 3 to 6.

But according to the certain and eternal Word of God, when the saved of earth stand before the throne of God, they will break forth into the grand doxology:

"Unto Him that loved us,  
'And washed us from our sins  
In His own blood, be glory  
And dominion forever and ever," Rev. 1:5-6.

They will have washed their robes and made them white "IN THE BLOOD OF THE LAMB," Rev. 6:14. Yes, beloved, the "blood" must be upon the "door"—the heart. When the death dealing sword of the destroyer is passing through the land there is only one thing that will protect us from its sharp edge and that is —BLOOD. Then let us ever sing:

"Lord keep my soul from day to day  
Under the blood, under the blood,  
Keep doubt and fear and sin away  
Under the precious blood."

### The Lamb Eaten at Night.

"And they shall eat the flesh in that night, roast with fire; with unleavened bread, and with bitter herbs they shall eat it," v. 8.

The "night" is a type of the "present evil world" in which we live, the night of sorrow and tribulation—the present church age, the night before the morning of the resurrection, the night before the dawn of the Millennial

Day, on which the "Sun of righteousness shall arise with healing in His wings."

During the "night" we are to eat the "flesh" of the Lamb. By it we have our strength—yea, our life. Christ hath said: "Except ye eat the *flesh* of the Son of Man, and drink His blood, ye have *no life in you*," Jno. 6:53.

### "Unleavened Bread."

This is a type of the sinless Son of God, upon whom we are to feast during the present "night." Leaven is a type of sin. There is no sin "in Him" (1 Jno. 3:5). Therefore He is the Spiritual bread on which we feast continually, Jno. 6:63.

Unleavened bread is also a type of the church. The church is holy, made so by keeping the "Passover Feast," not literally but spiritually. "For Christ our Passover (Lamb) is sacrificed for us. Therefore let us keep the feast, not with old leaven (works of the law), neither the leaven of malice and wickedness; but with the *unleavened bread* of sincerity and truth," 1 Cor. 5:7-8.

Again the church is warned by the apostle Paul to "purge out the old *leaven* (sin) that ye may be a new lump, as ye are *unleavened* (without sin, sin having been purged by Christ Himself, Heb. 1:3). We are not to allow sin to come within the church, even as the Hebrews were not to allow leaven in their homes during the feast of the passover (Exo. 12:18), and if sin slips in, it is not to be tolerated, but must be "*purged out*," for "know ye not that a *little leaven* leaveneth the whole lump?" (the entire assembly, or the whole heart), 1 Cor. 5:6. Some teach that "we must sin a little every day." But in the light of the above Scripture we say a "little sin" in the heart will corrupt the whole life. Therefore confess it and get it out at once.

### "Seven Days."

shall ye eat unleavened bread, even the *first day* ye shall put away leaven out of your houses. For whosoever eateth leavened bread from the *first day* until the seventh day, that soul shall be cut off from Israel," v. 15.

The number "seven" is used throughout the Scriptures to denote completeness and always deals with time and not eternity. There are seven dispensations of time, or ages of the world, seven divisions of world-empire, seven stages of the church, and so on *ad infinitum*. Thus the number seven in our text above is a type of the *complete church age*, or our *entire* Christian experience from the time that we are "born again" ("*first day*") until we are translated from the earth ("*seventh day*"). Thus from the founding of the Church by Christ until the Rapture is she to "keep the feast" with "unleavened bread." That is "without living in sin." "Even the *first day* (of the Christian Church, or of our Christian experience) ye shall put away leaven, out of your house (church or heart), for whosoever eateth leavened bread (lives in sin) from the first day until the seventh day (the entire church age, or during our whole Christian life), that soul shall be cut off from Israel"—or be lost and have no part with the church triumphant. Thus we can see by the above and by verses 16-20 that God's standard is a life free from the rule of sin. The leaven of Egypt must be utterly purged out, and we must "feast" upon Christ our "unleavened bread," and thus become "partakers of His divine nature," and so become therefore ourselves "unleavened." 2 Pet. 1:4; 1 Cor. 5:7. In verse 10 God says of the lamb, "And ye shall let *nothing of it remain until the morning*: and that which remaineth until the morning ye shall burn with fire." We must eat our passover during this "*night*," this church age, and leave nothing until the morning—the next age. Russellism would have us believe that we shall have another chance in the next age to partake of the sacrifice of Christ, that it will be time enough to get saved in the morning of the millennium, but not so. We must eat the sacri-

fice during this "night," this age, *leaving* nothing "until the morning." The sacrifice of Christ was made in this age, the night of sin, and must be consumed by all who live in this age before the morning. For God hath said: "I have heard thee in a time accepted, ("the acceptable year of our Lord," Luke 4:15, 19-21) and in a *day of salvation* have I succored thee. "Behold, now is the day of salvation" (2 Cor. 6:2), and again He saith: "Today, if ye will hear His voice, harden not your hearts," Heb. 3:7-8. When God says "now" and "today" He means this Gospel age in which we live, this "night" of the church. Therefore, brethren, let us not wait until the "morning" (next age) to finish the feast, but consume the whole sacrifice now before morning.

### "Be ye therefore Ready."

"And thus shall ye eat it, with your loins girded, your shoes on your feet, and your staff in your hand. Ye shall eat it in haste; it is the Lord's passover," v. 11.

Ready to leave at moment's notice—thus were the Hebrews on this memorable night. Thus should we be ready to go at the sound of the trumpet's call, 1 Cor. 15:52; 1 Thess. 4:16-17. The sword of God's wrath and vengeance is about to descend upon this world of sin (1 Thess. 1:7-9). "This night" (typical of this age), saith God, "I will pass through the land of Egypt (world of sin) and will smite all the first born, the natural firstborn, (the wicked—see Gal. 4:23; 1 Cor. 15:46). Judgment is coming; but Jesus said, "Watch ye therefore, and pray always that ye may be accounted worthy to escape all these things that are coming upon the world, and to stand before the Son of Man" (Luke 21:30). Again Christ says: "Let your loins be girded about (with truth, Eph. 6:14; 1 Pet. 1:12) and your lights burning and ye yourselves like unto men that wait for their Lord" (Luke 12:35-36). Watchfulness, readiness, faithfulness, is the attitude of the true church, or of the Christian.

Not only does the passover of which we eat redeem us from sin, but also from this present world. Not only are our spirits redeemed but our bodies also will be (Rom. 8:23, 13:11; Luke 21:28). "For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord" (1 Thess. 4:16-17; 1 Cor. 15:47-51; Phil. 3:20-21). "Therefore let us not sleep as do others; but let us watch and be sober," 1 Thess. 5:6.

Watch in the early morning,  
Watch in the evening light;  
Watch for the Lord is coming,  
Soon will pass earth's night.

### The Blood Token.

"The blood shall be to you for a token, and when I see the blood I will pass over you;" and "none of you shall go out of the door of his house."

We must stay under the blood of the "slain Lamb" until the morning of the resurrection—until the Rapture, for the sword of the "Destroyer" is without. The only safety is THE BLOOD. But, thank God, the "morning" is coming, and "redemption draweth nigh."

How is it, reader, with your soul? Are you under the blood, feasting on the "unleavened bread," standing, waiting in holy expectancy for the day of redemption? If not, I urge you to come at once under the cleansing flow. "Christ our Passover is sacrificed for us." We only need to receive Him. Will you say "yes" to Him now?

I have the victory because I am willing with God.—  
F. F. Bosworth.

**FELLOWSHIP VS. DOGMATISM.**

That which we have seen and heard declare we unto you that ye may have fellowship with us and truly our fellowship is with the Father and with His Son Jesus Christ. 1 John 1:3. This then is the message which we have heard of him and declare unto you.

**The Doctrine.**

That God is light and in Him is no darkness at all.

**The Life.**

If we say we have fellowship with Him and walk in darkness (or sin) we lie and do not the truth.

**The Basis of Fellowship.**

If we walk in the light as He is in the light we have fellowship one with another (the life), and the blood of Jesus Christ cleanseth from all sin (the experience). Here the life and not dogmatism is the ground of fellowship. Dogmatism makes sectarianism and sectarianism creates strife and division and hatred. Even the beloved John became quite dogmatic when he wanted to pull fire down from heaven to consume those who would not receive Jesus. This, mark you, was the next logical step to the one taken in the incident immediately preceding where John forbade one to cast out devils in Jesus' name "because he followeth not us," but Jesus said, "Ye know not what spirit ye are of, for he that is not against us is for us." Luke 9:51-57.

This basis of fellowship—the Christ life—is conditioned on the ground of confession of sin, or repentance and faith in Jesus' blood for cleansing. To deny that one has ever sinned is to be deceived and make God a liar; and to claim salvation on any other ground than faith in the atoning blood of Jesus is also to make God a liar, because it is to reject the record that God has given of His Son. 1 John 1:8-10.

Next we come to the

**Tests of Fellowship.**

Surely we cannot have fellowship with one whom we do not know. "Hereby we do know that we know Him, if we keep His commandments. He that saith I know Him and keepeth not his commandments is a liar and the truth is not in him." 1 John 2:3-5. Now let the old Jerusalem blade, the sword of the Spirit, cut its way through your heart. God is light. God is love. He that saith he is in the light and hateth his brother is in darkness even until now. 1 John 2:9. He that loveth his brother abideth in the light (in God) and there is no occasion of stumbling in him. (2:10). For this is the message that ye heard from the beginning that ye should love one another, (3:11) and we know we have passed from death unto life because we love the brethren (3:14). "My little children, let us not love in word, neither in tongue but in deed and in truth." (3:18). Obedience to this command to love is one test of fellowship.

Love proved is the basis of fellowship. "If a man love me, he will keep my words. John 14:23. And this is his commandment that we should believe on the name of His Son Jesus Christ and love one another as he gave us commandment: and he that keepeth his commandments dwelleth in Him and He in him and hereby we know that he abideth in us by His Spirit which He hath given us."

From all this it is presumptuous and preposterous to make dogmatism the basis or test of fellowship. It makes my heart sick when I see some men trying to put so many bars around God's storehouse, fencing out honest, loving hearts and consistent Christian lives. O beloved, would Jesus do it? He would not, because He did not. Where do we get authority to go beyond thus saith the Lord?

The world is dying in sin. Why should we by an unscriptural position as to dogma put ourselves so far from them we cannot lead them to Jesus? What is our mission? "Go and preach the Gospel—to every creature."

How can we save them unless we come in contact with them? (My father was an old-time farmer. Once a year we had a hog-killing time. After the hogs were killed and cut up and cooled the salt was applied to the meat. The barrel of salt in one corner of the smoke-house would not save the meat in the other corner. So we must come in touch with the world, and hold on to God, if we would be the salt of the earth.)

Pray for me, beloved saints. The Lord bless every one of you.—A. P. Collins.

**LOVE LINKS.**

"I sought him whom my soul loveth: I sought him but I found him not" (S. Sol. 3:11). The bride has to consider the prerogative of the bridegroom. "I found him not!" Absence makes the heart grow fonder. She had to arouse herself to seek for the withdrawn bridegroom. Although she was precious to him, she was so precious that he could afford to withdraw from her so that his absence, his withdrawal, would stir up the love that otherwise might be growing cold.

Oh the intensity of desire when she found him not! That very absence of her lover invigorated and intensified her love. We say that we value a thing when we have lost it. And she realized, as she otherwise never could, the worth, the wondrous love and the beauty of her bridegroom. And the very absence of the Lord at the present time from those who are longing for His return is bringing to a head, to maturity, the love of the bride for the Bridegroom, which otherwise never could be brought to such intensity.

"I found him whom my soul loveth!" When she found him, the period between the losing and the finding, though it may have been long, seemed as nothing. In the natural, we long for the coming of a friend and loved one, and though we may wait months and years, when we have met, the waiting time seems as nothing—a very short time. So, when we meet the Beloved, looking back, the time we have had to wait will seem so short.

Meantime, He has given us a bridge to span the interval. We are saved by *hope*, and hope is like a rainbow starting from our heart and reaching to His heart, intangible, but perfect in its color and in its shape. A rainbow is seen only when it is raining and when the background is darkest. So do not be dissatisfied in the interval, in the little while that remains before seeing Him who is altogether lovely, because He gives you the rainbow of hope.

The rainbow in the heavens is seen by God as clearly as it is seen by man. And it is a link of promise between God and man. And He wants to give the spiritual rainbow between His people and Himself. So He sends the latter rain in order that the rainbows may be multiplied and His people may be more frequently reminded of the link, of the fact that they are saved by hope.

The rainbow is real, though no man has ever handled it, and *hope is real*, though to some it is very unreal. To the world, it does not exist. Their motto is, "Let us eat and drink, for tomorrow we die!" But the attitude of the bride is different. She says, "Saw ye Him whom my soul loveth?" She is concerned about His whereabouts, and she will not rest till she has found Him.

In the Song of Solomon we see that this is just what the beloved one wanted, he wanted to be found. He wanted to come back. The bride had her part to do in bringing back the bridegroom. "I found him!" And he came to her. And we see how anxious he was. There is given a picture of his earnestness. "Behold, he cometh leaping upon the mountains, skipping upon the hills. My beloved is like a roe or a young hart." Obstacles could not interfere, because love was as strong as death. And once united the very flames of hell could not separate.

Jesus *must* come to His beloved, and she *must* find Him. He will do His part, and He will give grace to His bride that she may do her part and not give up the quest for Him. And when she finds Him, the others know it, her companions, the daughters of Jerusalem, and they also share in her joy. She is in the forefront, and she finds Him and it will bring joy to Him, joy to herself and joy to others.

## PICTURES OF PENTECOST IN THE OLD TESTAMENT.

### Picture XX. The Refiner and His Work. Mal. 3:1-10.

We have come to the last of these "Pictures," in the closing book of the Old Testament. Malachi was written at a time when the condition of the Jewish people (i. e., the small remnant returned from the Babylonian captivity) was very similar to that of the Christian world in these last days. An able Bible student has summed up the characteristics of the days of Malachi thus: "Robbery of God is the sad keynote of the Book. Idolatry had disappeared, but formality and hypocrisy had taken its place. The people withheld God's dues altogether, or nominally paid their holy obligations with worthless offerings. There was also robbery of the poor; and the prophet, with a scourge not of small cords, lashes both priests and people. The hollow formalism and complaining scepticism here seen are the germs of the Phariseism and Saduceism which reached ripeness in the days of our Lord."

Compare with this the following descriptions of the "last days," just before the Second Coming of Jesus. "Go to now, ye rich, weep and howl for your miseries that are coming upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire. Ye have laid up your treasure in the last days. Behold the hire of the labourers who mowed your fields, which is of you kept back by fraud, crieth out; and the cries of them that reaped have entered into the ears of the Lord of Sabaoth. Ye have lived delicately on the earth, and taken your pleasure; ye have nourished your heart in a day of slaughter. Ye have condemned, ye have killed the righteous one: He doth not resist you," Jas. 5:1-6. "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons—speaking lies in hypocrisy, having their conscience seared with a hot iron: forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth," 1 Tim. 4:1-3. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God: having a form of godliness, but denying the power thereof," 2 Tim. 3:1-5.

Are not all these signs of the times fulfilled before our very eyes? Witness the great unions and combines, the amassing of untold wealth by the few, the oppression and sweating of the poor, forced labour, unprecedented luxury, and the persecution of God's faithful ones who protest against the wickedness of the world around them. See also the enormous increase in cases of demon-possession, and the lying doctrines circulated by demons, both with regard to marriage and food. Turn to the professing church, and see how those who hold to the outward form of godliness, go so far as to deny that it has any

power; and how insubordination, contempt of paternal authority, a mad search after pleasure, pride, covetousness, treachery and all the other sins in this black list are found even among those who profess the name of Christ. We certainly have the empty formalism on one side, and the gross sensuality and materialism on the other, as in the days of Malachi.

And the time is nearing for the coming of the King. "The Lord whom ye seek shall suddenly come to His temple, even the messenger of the covenant whom ye delight in; behold, He shall come, saith the Lord of hosts. But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fuller's soap." The Lord's coming will be a time of judgment both for saint and sinner. Judgment will begin at the house of God, the life-work of believers will be tried by fire first of all, before the final judgments fall on the impenitent. (See 1 Pet. 1:17 and 4:17, 18; Rom. 14:10; 2 Cor. 5:10; 1 Cor. 3:13-15.)

Is there any way of escaping from that coming judgment, of insuring that our life-work as Christians shall be of gold, silver and precious stones, such as shall stand the test of the fire and come out only purified and more brilliant? Paul tells us in 1 Cor. 11:31, "If we would judge ourselves, we should not be judged." Glory to God! It is possible to live and work down here *in the Holy Ghost*, thus being judged by that sacred fire all the time, and our works done, not in the energy of the flesh, but in the power of the Spirit. We thus anticipate the coming of the Refiner: and to each contrite soul He comes, as Malachi describes, to test and try, to search and lay bare, to cleanse and purify. "*He shall sit as a refiner and purifier of silver.*" Note the tender, loving patience of His work. How slow we are to learn, how many times He has to cast us into the crucible again, because we have failed to learn His lesson: but still the Divine Refiner sits, and has long patience with us. (They tell us that the refiner gazes into the crucible, watching the molten metal, until he can see the reflection of his face in it; and certain it is that our blessed Lord is watching until He can see His own image in His redeemed ones.) The work of the Spirit as fire is a painful work, and our Lord "doth not afflict willingly, nor grieve the children of men;" but He is seeking to transform us, and to conform us to the image of His Son." Rom. 8:29; Col. 3:10.

There is a fourfold process here suggested, which is a picture to us of the work of the Holy Spirit in preparing us for the Baptism:

(1) *Humiliation.* The word used for "fuller's soap" comes from a root which suggests a cleansing by bringing beneath the feet, a *crushing* and *breaking down*. David cried in his penitence, "The sacrifices of God are a broken spirit; a broken and a *contrite* (ground to powder) heart, O God, Thou wilt not despise." Psa. 51:17. Do you feel as if you were being crushed down into nothingness? Just let the dear Lord have His way: He is doing it to cleanse and purify you. Friends, wealth, reputation and past experiences may all have to go: but HE abides, and the Divine Fuller makes no mistakes in His work.

(2) *Revelation.* This is suggested by the word "purge," which means in the original a cleansing by sifting or straining, or by the action of water. It speaks to us of the Spirit cleansing us with the washing of water by the Word (Eph. 5:26). As we read and meditate on the Word, the Spirit uses it as a mirror, to show us ourselves as we are, and also what the Lord is able to make us. If you realize that you are in the crucible, beloved, and the Lord is preparing you for the Baptism or for a fresh outpouring of the Spirit, meditate much on the Word, let it be more to you than your necessary food, and let the

(Continued on page 9.)

## "BEHOLD, THESE THREE YEARS."

### The Way a Britisher Sees It. The World-Wide War and Its Call to the Nation. Britain May Win and Yet Perish.

It is no arbitrary fancy which applies Christ's parable of warning to Great Britain. Without unnecessarily literalizing every detail, or identifying each with known facts of Israel's history, it is obvious that He meant to impress upon His own nation the serious issues involved in its attitude toward God. The story of the fig-tree planted in the vineyard, yielding nothing but disappointment to its owner year by year, and respited on the intercession of the vine-dresser, is a vivid picture of Israel's state, and of the divine concern. Christ's strong word of warning blended the notes of God's providence, His righteousness, His patience, and His judgment. And Israel's subsequent experience gives to it an interpretation which ought at least to make any nation laying claim to God's favor entirely serious as to the reality of its profession. For He is the God of nations as of persons. The mystery of nationality plays as large a part in the outworking of His providential designs as does the mystery of individual personality. None can look upon the great and terrible events of the present without realizing that they evidence His going forth, and that the voice which speaks loudest and last is His voice. No other explanation is adequate.

#### I.

### Looking for fruit.

For three years He has surely come to Great Britain seeking fruit. The manner of His coming has been strange indeed, yet the signs of His presence have been so many that even the dullest apprehension can scarce fail to mark them. When the history of these days comes to be written, those who read will look with wide-eyed wonder upon the unseen interventions which repeatedly checked the oncoming of our foes, and frustrated their plans. They will see that nothing less than miracle prevented our small army at the first from being annihilated, and our land from being overrun. And they will mark in the entire course of this unspeakable conflict the flaming record of a sleepless Providence. Side by side with these indubitable evidences of God's unchanging care, we have, however, experienced such an overthrow of the established order of life as almost entirely obliterates everything that went before these three years. We have suffered the destruction of things which time can never remake. We have had to yield to the demand for surrender of liberty, of possessions, and of those things which made life sweet, and were themselves dearer than life. We have suffered an invasion of sorrow and loss beyond all telling. And we are living to-day in an atmosphere, and with an outlook, utterly unlike anything our fathers have known. Nor is the end of these things at all within sight.

Are they just the by-product of a civilization which has gone mad, and is engaged in demolishing the habitation it has built through long centuries? If so, there is nothing left for us but to face our fate, and to stave off the inevitable end as long as may be. (If, however, all these things are intimations of God's visitation, if they are in some strange way the cadences of the Owner's voice in His search for fruit upon the trees of His planting, if they mark the track of His footprints Who "maketh the clouds His chariot, and walketh upon the wings of the wind," it is our highest wisdom to ponder our ways, and to judge ourselves with entire sincerity.)

#### II.

### Conditions Before the War.

Let us look back to the beginning of these three years, that we may understand aright what God has been doing, and what He has expected of us as a nation. At that time

we stood at the climax of a long period of unparalleled prosperity. Amazing expansion of commerce had brought great wealth to the community, and everything pointed to yet larger affluence. We were filled with the growing consciousness and pride of empire, and of all that it promised of unchallengeable supremacy among the nations. Yet there was an uneasy uncertainty in the hearts of many who saw in those days signs of deterioration in the national life which boded ill for the future. They recognized that prosperity, as ever, had bred presumption which imagined itself inviolable. And they feared for its consequence. Some saw the inevitable jealousy of national rivals, and its certain outcome. But theirs were as voices in the wilderness. Had this not been so, the wisdom of that great Christian soldier, Lord Roberts, had not been derided. And there were others who saw still deeper, and recognized that much of our national life was an affront to God. He was virtually excluded from the government of our land. Domestic and international policies were framed with no reference to His standards. True, the sessions of Parliament were opened with prayer; but that was the only acknowledgment accorded to God in its deliberations. And yet we prided ourselves on being a Christian nation! In social life also He was actually rejected. A curse of levity, and of insane devotion to trivialities, seemed to rest upon our people. Mad lust for pleasure characterized every class; and extravagance ran to almost its furthest possible limits. The day of God and the house of God had to a large extent been dropped out of the social order. And yet we prided ourselves upon being a Christian nation! In the church also God was almost entirely dethroned. His Word was dishonored and disavowed, on the one hand in favor of German-made criticism—whose false values even its devotees have now come to know—and on the other hand, of Romish mediaevalism. His work, as indicated in the spiritual programme of the New Testament, was largely forsaken in order that the church might be free to carry out a mission of amusement, a social propaganda, and political activities. And yet we prided ourselves upon being a Christian nation!

It was upon this state of things that the war broke out. Now for three years past God has been visiting us in chastisement and discipline and kindly providence, seeking fruit. Has He found any? While giving fullest value to the splendid patriotism, self-sacrifice, and energy to which the nation has risen, and recognizing with admiration all that has been done by individuals and communities to raise the moral tone of life and to recall the people to their true allegiance, it is yet impossible to say that there is any evidence that as a nation we are nearer God to-day than we were in August, 1914. Does anyone profess to believe that in the spheres already indicated, of government, social life, and the church, there are to be seen fruits meet for repentance? We have mobilized everything except our fundamental faith in God. We have conscripted wealth, energy, and life itself. We have organized immense expenditure and minute economics. We have flitted from one expedient to the other—all with the declared intention of winning the war. But we have taken no concerted step as a nation toward God. Again and again, for instance, there has been urged—and by no means by men of one class or opinion—a day of national fast and humiliation before God. And this not because we are in the war—for that would be to deny the incontestable righteousness of the cause which sustains our activities—but for our moral unworthiness and unfitness to be the allies and instruments of God's righteousness in such a conflict. And the answer has been: "Impossible! What would the Germans think?" As if any sane man attaches the slightest importance to what they think! So the moral and spiritual evils of pre-war days still flourish.

Who can doubt that had we humbly sought God—not merely praying for victory, for the protection of our loved ones, and for the favorable ordering of the course of battle—but repentantly seeking amendment of life, and resolutely cleaving ourselves from all filthiness of the flesh and spirit, we should as a nation have found ourselves anew, and, despite vested interests, should have dethroned the evils in our midst which mock God? Would not the passion for righteousness, generated at His feet, have swept away the drink curse with all its foul ramifications? Would it not have banished vice from our streets, and made them safe for the gallant boys who have come over the seas to fight and die for the motherland, where now they are full of pestilential temptation? Would it not have made profiteering impossible, and the exploitation of the poor a crime? And should we not thus have gone a long way toward re-establishing God's honor in church and state? These are the fruits which the Lord of the vineyard has a right to expect. But again we ask: What fruit does He find in our land?

## III.

## What Means This Year.

To the Jewish nation Christ's parable fell upon heedless ears. The year of grace which He foretold found the people no more ready for moral amendment than in earlier days. Thus Nemesis, swift and awful, came upon them. If the example of their contumacy has any message for us—and who can deny it?—we cannot face the opening of this fourth year of the war without deep concern. It would seem, indeed, as though it must be the most solemn year of all our empire's long history. Is it going to be decisive—not of the war, for that is a minor issue—but of our national continuance in the favor and fear of God? For Great Britain may win this war, and yet herself perish. Massed munitions and dogged endurance may at length overcome the strength of the foe. But when we have reckoned with Germany we have still to reckon with God. (Security in His grace is never absolute for any people, but is always conditioned upon their obedience and loyalty. Any sense of permanent well-being which is fostered apart from regard to His Word is false and misleading. True, God waits, and can wait for signs of fruitfulness—but not for ever.) Indeed why should He? If this favored land of ours, so richly endowed and prospered, is not finally to prove loyal to Him, setting herself to be an instrument of His glory among the other nations, why should He retain us in the position we have accustomed ourselves to look upon as our right? (Let Jewish history teach us His sovereign righteousness.)

Oh, that some strong voice might ring throughout our land Christ's call of urgent and plaintive warning—"Let it alone this year also." Surely if we realized its possible portent we should return unto Him with contrite hearts!

And what of the individual? For, after all, the nation is just an aggregation of individuals; and its corporate attitude toward God is just that of the majority of those who comprise it. Has He found fruit in our lives during these three years, or are we much the same as we were? (Is there more holiness, more energetic striving after the things that are eternal, more unselfishness and humility? Are we more conscious to-day that we are not our own? Are we bringing forth the fruit of gratitude to Him who redeemed us by His own Blood?) These are the considerations which should engage us, as we contemplate the end of a third year's visitation. And whatever the answer which conscience unerringly makes, let us give our whole heart and mind to the ministry of the Vine-dresser while opportunity remains. For in this way only shall we each add to the moral purpose of the nation, and hasten its moral renewal. In respect of this responsibility none of us can claim exemption.—The Christian.

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**D**AILY PORTION FROM THE  


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**KING'S BOUNTY**


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MRS. A. R. FLOWER

(Sunday. "So shall we ever be with the Lord," 1 Thess. 4:17.

As the chiming bells of evening when the work of day is done, Send the laborer, tired and weary, to his rest at set of sun; So God's children—faithful workers—shall enjoy His endless rest.

He is coming soon to gather all His dear ones to His breast. He will take us to His mansions; we shall enter to abide, In His presence dwell forever—gloriously satisfied.

Monday. "He ever liveth to make intercession," Heb. 7:25.

"We are partakers of His life, His righteousness, His work: we share with Him in His intercession too; it is not a work He does without us. We do this because we are partakers of His life: 'Christ is our life;' 'No longer I but Christ liveth in me.' The life in Him and in us is identical, one and the same. His life in heaven is an ever-praying life. When it descends and takes possession of us it does not lose its character; in us too it is the ever-praying life—a life that without ceasing asks and receives from God. And this is not as though there were two separate currents of prayer rising upwards, one from Him, and one from His people. No, but the substantial life-union is also prayer-union: what He prays passes through us, what we pray passes through Him. He is the angel with the golden censer: "Unto Him there was given much incense," the secret of acceptable prayer, "that He should add it unto the prayers of all the saints upon the golden altar." We live, we abide in Him, the interceding One.

Tuesday. "I have heard of thee by the hearing of the ear: but now mine eye seeth thee," Job. 42:5.

"As by the light of opening day  
The stars are all concealed,  
So earthly pleasures fade away  
When Jesus is revealed."

Wednesday. "Let the high praises of God be in their mouth, and a two-edged sword in their hand," Psa. 149:6.

Well-prepared for any extremity is such a people. Israel won a great battle through praise alone; and we are all acquainted with the value of the two-edged sword, that cuts both ways, which God has given as a part of His people's armor. If we go to battle in God's way, we need have no fear; the danger comes when we start forth in equipment of our own selection which has not been proved. Recall David's wisdom as he went forth to meet Goliath, 1 Sam. 17:39.

Thursday. "God was in Christ, reconciling the world unto Himself," 2 Cor. 5:19.

And this is why the reconciliation is so complete, the redemption so perfect. It was planned, it was operated, it was finished by God Himself, when Jesus Christ—the God-man—became the Mediator for fallen man. "A Saviour not quite God is a bridge broken at the farther end." Yes, His deity is a bit mysterious, perhaps; but it is not the mystery of vagueness and confession, but of truth's divinity and glory,—a mystery "dark with excess of light," like the sunshine itself. Blessed are they that believed!

(Friday. "And behold God Himself is with us for our captain," 2 Chron. 13:12.

"Oh for trust that brings the triumph  
When defeat seems strangely near!  
Oh for faith that changes fighting  
Into victory's ringing cheer—  
Faith triumphant, knowing not defeat or fear!")

Saturday. "Which also sat at Jesus' feet, and heard His Word," Luke 10:39.

"A low standard of prayer means a low standard of character and a low standard of service. Those alone labor effectively among men who impetuously fling themselves upwards towards God."

## THE GREAT EVANGEL FAMILY.

This is a message from "one of them" to the "rest of them." Our heading or title to this article is not to exalt ourselves. If we are great—and we are great—, it is all due to His mercy and grace. He chose us in Him from before the foundation of the world—not because of our goodness, but out of His love and through His own grace. It is He who has multiplied us in the earth. David says, "Thy mercy has made me great." We are made to sit together in heavenly places through Christ Jesus, Eph. 2:6. The angels are our attendants and servants, Heb. 1:13-14.

### One God and Father.

When we confessed our sins and fell helpless on Jesus, God had mercy on us, forgave us all, made us new creatures in Christ (2 Cor. 5:17), and put in our joyful hearts the spontaneous cry, "Abba, Father," Rom. 8:15-17; Gal. 4:6-7. To day we are the proud sons of the Great King, yet we adorn the doctrine of God our Saviour with humility and meekness. Jesus Christ is our Elder Brother, He is the inheritor of all things, and He, thank God, is not ashamed of us, Heb. 2:11-12. We are all of one Father. Once we were the children of disobedience, of Satan and therefore the sons of wrath, even as others; but now God is our Father. Hallelujah!

### One Faith in Christ.

By a broken heart and a contrite spirit we were saved through the same humble faith in Christ. We have the "common Salvation" of which our brother Jude speaks. Now also we are "contending for the faith once for all delivered to the saints." What a trust God has imposed in us! Let us be true to it unto the end that we may be able with Paul to say, "I have kept the faith."

### One Life in Him.

The word speaks of Christ "who is our life." When we are saved we do not just receive a touch from Jesus, we receive Christ Himself. "Christ in us in the hope of glory" is the mystery of God—to the world inconceivable, but to us who know Him a glorious and blessed reality. Glory in the highest. This one Christ is our one common life—the life of the Evangel Family.

### Baptized in One Spirit.

"For in one Spirit," says the great apostle, "we were baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit," 1 Cor. 12:12-13. I thank God still for the day about ten years ago when I heard the good news that Christ was baptizing men and women today in the Holy Spirit as in days of yore. When I went two thousand miles to see it and saw it my faith was confirmed. When I got Him, or better, He got me, I was happier still. It cost me a thousand-dollar job, and practically all the friends I had made in 40 years! But Jesus said when we had lost all we should "gain a hundred fold more in this life and life everlasting in the world to come." Thank God, I found it so. Today I have a host of the best and truest friends God ever made. All this great Evangel Family are my friends, and I count myself happy to be a friend in turn to this blood-washed throng that ere long will rise to meet our Saviour in the air. We are one in the Spirit,—never a more blessed tie!

### One Blessed Hope.

The common hope of the early saints was one day to see Jesus split the clouds, coming again in the "same manner" as on Mount Olivet their eyes had seen Him bodily rise into the skies, Acts 1:11; and all who had in them this "blessed hope" purified themselves that one day they might "see Him as He is," 1 John 3:1-2.

This, I fondly trust, is the burning hope of all this precious Evangel Family. (And, my dear brethren in Christ, if perchance you have gotten mixed up in this or

that, and the oil is running low and this hope is fading in the soul,—in Jesus' name I cry to you, "Arise, put off thy filthy rags. Get washed, get filled, and be ye ready. Behold, the Bridegroom cometh. Go ye out to meet Him." Yes, He is at the doors. Sometimes as we gaze into the hazy distance, we imagine we can almost see the dim outlines of the holy city, the new Jerusalem, coming down in the misty skies. He will come. I know it. Come: even so, Lord Jesus, Come!)

### One Aim.

Paul said his one business and one aim was to please God. This is that of every true child of God. There is no holier task, no more soul-inspiring pleasure. Oh to please Him! Is that your longing, dear blood-washed heart? Well, Jesus knows it, and though you sometimes fall short of it, He loves you still. He bought you for His very own. He inspired in you Himself this desire, and He will help you on in it. So, "looking unto Jesus the author and finisher of our faith," let us press on toward this our mark and prize of high calling in Christ Jesus.

### Our One Dependence.

Our only hope for everything is in and through Christ Jesus. If we ever get to heaven—and we surely shall—it will be all through His grace. This is why we can be so sure of it. He is able to take us through. He is for us. "If God be for us who can or dare be against us." We triumph in Christ.

Some of you who will read these lines, do not know sometimes where your next meal is coming from, whence that shirt or coat so much needed will come. It has been so before; but it came! This summer my rent was due, and not a dollar in sight on it. What should I do? Well, before night, not a soul but God told of it, a check for \$15, the exact amount, came in the mail from a saint of God, a member of this common family from another State. Oh let us praise Him. It is good for us to live this life of faith.

We are all alike in this. Some may think, since God brought us through so nicely last year, that the Publishing House is getting rich, and that this part of the Evangel Family, the part in St. Louis, does not have to trust God for daily bread. Nay, beloved. It was only and all a marvel of His supplying grace that brought us, through shouting last year. Besides money to pay debts and better equip the plant so that it is now worth \$6,000, over \$1,000, nearly \$100 per month came in from God at the hands of the other loyal members of this precious family. This is why we came through the past year shouting His praises. Now we have no "Home" for this plant, the plant of God's planting, and by faith we are pushing out for a home, a place of our own, of your own, a place which will be held legally in trust only for God and His people. It is a step with God,—a step of faith in Him. So more than ever we are still dependent upon Him. Besides the regular income from the business, besides the blessedly increasing offerings for the missionaries in the regions beyond, we need in *extra* free-will offerings at the very least \$100 every month on this new home and for those who hold the ropes in the Evangel office. God is already moving. Our faith is rising in Him, and we ask every member of the Evangel Family to stand with us in faith to God that little by little, here some and there more, God will move on hearts all His own to do His will in supplying these needs. He will do it, if in earnest we all ask Him. Will you do it? Yes, you will! Praise God! But don't wait. Begin to do it now.

In His love,

E. N. Bell.

"My God, let my life be a proof of what the Omnipotent God can do!"—Murray.

# ? Questions and Answers ?

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

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

**285. Will a man lose the baptism with the Holy Spirit, if he gets a divorce from his first wife and marries another when the only objection the first wife raised to him was that she did not want to be the wife of an old tongues preacher?**

Ans. The Scriptures do not sanction divorce on any such grounds. It seems the wife has not divorced him for becoming a preacher; then he ought not to divorce her for her remark. If the preacher should not lose the Spirit, through the mercy of God, he will likely lose the fellowship and approval of all his ministerial brethren. He might lose his soul also; "nough said."

**286. Have we a right to lay our unsaved children on the altar since nothing unclean can be laid on the altar?**

Ans. Jesus said, "The altar sanctifies the gift." Then the gift must have been unsanctified before. In putting an offering or our children on the altar, they must be consecrated or given over by us completely into the hands of God, in order that they may be saved and cleansed.

**287. Please explain how God is married to the backslider, and yet it is impossible to renew one unto repentance who has fallen away? Heb. 6:4-6.**

Ans. God is truly married to the backslider, and He will be long suffering with him. But God divorced backsliding Israel after centuries of patience, and He can divorce the backslider, if he persists in his refusal to return to his first love.

But there is a difference between an ordinary backslider and a total apostate. All ordinary backsliders can be renewed,—those who have simply fallen into sin, who still own the Lord is good, His truth is truth and His blood holy. They do not deny essential Gospel truth. Their only trouble is weakness and sin. They merely fail to line up to what they own is all right. All such can be reclaimed. But the apostate denies the power of the blood to save and cleanse. He rejects the deity of Christ and His power to save. He is not merely weak, not merely a sinner, but has definitely joined Satan in his rebellion to overthrow God and His Christ. His end is the same as that of Satan—the lake of fire.

**288. Are the wicked at death resurrected and at once assigned to their final doom? If not, when or how soon after death?**

Ans. The wicked go at once to their prison house of Hades, as the rich man in Luke 16:22-23. They will remain there till the resurrection of the wicked at the end of the next age or the millenium, at which time they will come forth to judgment and be assigned to their final doom in the lake of fire, Rev. 20:1-15.

**289. What does Paul mean in 1 Tim. 5:23 by saying: "Be no longer a drinker of water, but use a little wine for thy stomach's sake and thine often infirmities?"**

Ans. He meant what he said. Timothy had a weak stomach. He was traveling in heathen countries where, even today, the water is often defiled, full of germs to make one sick. His weak stomach could not stand this water. "A little wine" put into it would sterilize it, and make it

harmless. Paul advises him not to drink this water, but to "use a little wine" in it. A Jew tells me that in those days the traveler carried his "grape jelly" for this very purpose. He simply made sweet wine by putting a teaspoonful of jelly into a glass of water and stirring it. If the Jew is right, this makes the advice all the more safe. This would be good in cases of bad water to-day.

Paul does not advise everybody with a weak stomach to use wine. It might do some more harm than good. Water does not hurt all weak stomachs.

**290. What does Jesus mean in Mt. 5:39 by saying: "Resist not evil."**

Ans. The context makes it plain that it means we are not to fight back. That is, if a man slaps our face, we are to have grace enough not to slap his face in return. It means we are to keep meek and sweet when wronged. It has to do with physical violence mainly and does not mean that we are not to oppose sin and Satan, for we are told to "overcome evil with good," also to "resist Satan and he will flee from us."

## PICTURES OF PENTECOST IN THE OLD-TESTAMENT.

(Continued from page 5.)

blessed Spirit use it to reveal to you, not only your needs, but also God's abundant supplies.

(3) *Separation.* This always follows revelation, when the soul is yielded and obedient, willing to go on with God. It is the fire of the *Refiner*: i. e., He is seeking to separate all the dross\* from the pure metal. The Spirit by the Word reveals what is wrong in the life; and the obedient child says, "That thing shall go," even though it be as dear as the right eye or hand. Blessed are those who obey at once the Spirit's guidance, and in whom the dross is thus refined away.

(4) *Transformation.* The word translated "purify" signifies "to make bright," and pictures the polishing and brilliant shining of the pure metal after it has been separated from all the dross and alloy. Hold still in the furnace, dear tested soul, until the great Refiner brings forth a vessel meet for His use, which will be "found unto praise and honour and glory at the appearing of Jesus Christ."—A. E. L.

(To be continued.)

Love is the motive power of faith.

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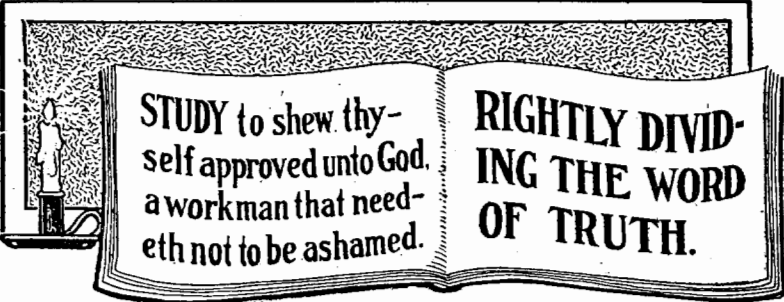
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STUDY to shew thyself approved unto God, a workman that needeth not to be ashamed.

RIGHTLY DIVIDING THE WORD OF TRUTH.

## SUNDAY SCHOOL LESSON

November 18, 1917.

### NEHEMIAH'S PRAYER ANSWERED.

Lesson Text: Nehemiah 2:1-11.

Golden Text: Ask, and it shall be given you, Matt. 7:7.

Practical Truth: (God is pleased to answer the prayers He inspires.)

Topic: Qualified leadership.

Time: B. C. 444.

Places: Shushan in Persia; and Jerusalem.

This week's lesson is a sequel to last week's lesson. In it we saw the distressing condition of the Jews in Jerusalem, and the prayer of intercession was laid upon a faithful servant of God, who was willing to sacrifice his time, his comforts and all else enjoyed, in order that he might help those suffering and in distress. He spent months in prayer and self-denial interceding for God's people. One of the greatest needs today among God's people is true intercessors; those willing to sacrifice their time and personal pleasures and desires, in order to intercede and hold up in prayer those in hard places in the foreign field or in the homeland; and to travail in soul for the thousands dying without a knowledge of Jesus Christ who died to save them. Oh, may God move us out of our selfish indifference and lay the burden of intercessory prayer upon us.

The incidents recorded in this week's lesson occurred about four months after what occurred in last week's lesson. During all this time Nehemiah had been faithful in prayer, but he had not let his feelings show on the surface. He prayed in secret, and God who seeth in secret rewarded him openly. Christ told His disciples, "When ye fast, be not as the hypocrites, of a sad countenance." Nehemiah had not shown his sadness before in the presence of the king, but now, when God saw the time had come to answer Nehemiah's prayer, He allowed the burden of Israel's need to rest so heavily upon him that he could not hide his sadness. He had prayed earnestly with tears for his people in Jerusalem for four months and now he could see no change. There had been no improvement, but probably things had been getting worse and worse. He knew that it was dangerous for him to appear before the king looking sad or gloomy, for it was the

rule for the cupbearer always to be cheerful. I believe that day was the hardest Nehemiah had experienced in those four months, and he may have wondered why God allowed him to be so sorely pressed that he was unable to do his duty as he was expected. Yes, I believe this was his "darkest hour before the dawn." How often is this true in our Christian experience. When we have prayed long for a certain thing and we see matters getting worse instead of better, until our hearts cry out in agony to God, and often when we come, to the place where we are all undone and cannot help ourselves, (like Nehemiah, who had hidden his sorrow all these months, could hide it no longer) and sank helpless in God's hands, then our wonderful God took hold of the situation and worked wonderfully, even beyond what we had asked or thought. (May every discouraged heart remember that God is with us in the darkest night as well as in the glorious sunlight. He walks with us on the mountain-top, but also in the dark valleys. Hallelujah to our God!)

When the king asked him why he was sad, Nehemiah was frightened for he did not know just what attitude the king might hold toward the Jews, but he answered respectfully, truthfully and simply, stating the condition of Jerusalem. When Artaxerxes, the king, asked "For what dost thou make request," Nehemiah knew that God had heard his prayer. And now as he saw how God had opened the king's heart toward him, and an opportunity was given him to make his requests known to the king, he felt his need in this critical moment for direct help and wisdom from God. He says, "So I prayed to the God of heaven." Here is a lesson for each of us. Some times when in great sorrow, or trouble, or need, we will cry unto God and pray earnestly for help, and as soon as we see the answer coming we get so elated, and, I fear sometimes, a little puffed-up, just at the time when we need to humbly seek wisdom from God that we may speak and act wisely and in accordance with His plan, and not rush along doing or saying the first thing that comes to our mind. (Let us learn to look to God always for wisdom, as well as help, and then we shall not get our works of the flesh mixed up with His works and thus bring confusion and shame to the cause of Christ. Keep humble and low at Jesus' feet even if He does do a wonderful thing in answer to your prayer. Give Him the glory.)

The Request Made and Granted. When Nehemiah made his request it was with humility, prudence, courage and boldness. He knew there was much to be done, and he knew what to ask for. First, he needed the authority of the king back of him, so he said, "That thou wouldst send me." Before we take any important step, we should be sure that God is sending us. Second, "That I may build it." Nehemiah wanted full authority to go right to work when he got there, and if anyone interfered he could show them he was in the service of the king. When we can show our work and faith is backed by the word of our King, Christ Jesus, we can go ahead right in the face of opposition. Let us meet every foe with the words, "It is written," as the Captain of our salvation did. If He says "Go ye into all the world and preach the Gospel," then go, and don't hesitate because of the enemies in the way, for you are backed by the King's authority. Thirdly, Nehemiah said, "Let letters be given me to the governors." He was going to take every precaution that he should not be stopped or hindered in the work he was starting out to perform. Many of these governors were not favorable to the Jews, and he needed the letters as a passport in order to reach the country of Judah. And the fourth request was a letter to the keeper of the king's forest, "that he may give me timber." Again we see his fore-sightedness. He would need timber for the gates of the palace connected with the temple area, also the gates of the city and a house for him to live in while there. He asked for all these things in confidence, because his trust was in God. The secret of his success was his entire dependence upon God. The king not only granted all his requests, but gave him more than he asked, for he gave Nehemiah an escort of mounted cavalry, which was a help, as it gave him standing among the people at once upon his arrival in Jerusalem. God had so moved upon the heart and mind of the Persian king in answer to Nehemiah's prayer that he had truly received the "exceeding abundant" even beyond what he had asked or thought.

When Nehemiah came to the help of the Jews at Jerusalem, Sanballat and Tobiah, two Persian officers, who were bitter enemies of the Jews, became aroused because help had come to "the children of Israel." But Nehemiah went ahead with his work. We need not worry about the enemies who oppose us if we are sure we are in God's will, "Because greater is He that is in you, than he that is in the world."

Next Week's Lesson.

November 25, 1917.

### A PSALM OF THANKSGIVING.

Lesson Text: Psalm 103:1-22.

Golden Text: Psalm 103:2.

—Florence L. Personous.

St. Louis, Mo.

Pentecostal Assembly of God,

2623 Franklin Ave.

Every evening, 7:45 p. m.

Sundays, 10:30 a. m. and 2:45 p. m.

Sam Hall, Pastor.

**REQUESTS FOR PRAYER.**

Pray for me that I may be filled with the Holy Spirit.—Mrs. J. S.

Pray for me that I may be strong in the Lord. May God's richest blessings rest upon the Evangel family.

Pray that God may use the tracts which I am distributing, also me, the distributor. Pray that my wife may receive the baptism.—N. H. G.

I desire to ask all the Pentecostal Evangel Family to pray for my husband, for my son and myself, that we might receive a gift of the Holy Ghost.—Wife and Mother.

May the peace of God dwell with each of you today. We enjoyed the last issue of the Evangel so much. (We are glad to have these friends praying for us. Indeed I am sure that the Lord would have us mutually pray for each other.—Ed.)

**IMPORTANT TO MINISTERS AND ASSEMBLIES.**

The Government is at the present time making a Census of Religious Bodies, and they are seeking for full information of all ministers and assemblies in the General Council. We have sent the Hon. Director of the Bureau of the Census the list of all ministers and assemblies of the General Council, giving the addresses that we had early in the year. Each minister is asked to fill out a schedule which the Department of Commerce will send to the address given by us. Will ministers please note that if they do not receive this schedule, they must write in to the Hon. Director, Bureau of Census, Department of Commerce, Washington, D. C., and ask for this schedule and return same to him duly filled out.—J. W. Welch.

**SPECIAL NOTICE.**

Some time ago we sent a photo of the Rescue Home to the editor of the Evangel and asked him to print a notice in his people to notify the Pentecostal people of a home for whosoever needed our help, but since that time we have found that it is impossible to keep children and fallen girls in the same building, which, of course, would not be advisable. Hence we cannot at the present take children.

The home has been to considerable expense getting established on the new location, buying and acquiring horses, cows, chickens, feed, etc., but by the grace of God these things have been furnished, and by each Pentecostal person that loves to help the fallen and outcast doing just a bit, we shall be able to add to the seven-room house on the farm.

THE PENTECOSTAL RESCUE HOME.

R. L. Cotnam, Mgr.,  
Sapulpa, Okla.

**A CALL FOR HELPERS.**

As I am not an ordained minister and in my three years' work here have found it quite a draw back many times, I have often felt like asking the Council if it would be possible for me to be ordained, also for my son who labors with me here.

We are not under any board and are giving our entire time to the spreading of the Gospel, we being the only Pentecostal missionaries on these islands. We have a good clean little work here in the city, called the "Berachah Pentecostal Rescue Mission," and also a Rescue Home under the same name; and through the goodness of God, we have been able to open some other stations out on the plantations. C. R. Johns (my son) with his wife expects to take charge of the Waialua work, the farthest one out from Honolulu; and we are expecting two workers from the east whom we expect to place at Wahiawa, leaving Waipahu yet in need of a man and wife or two middle aged sisters, or at least one of matured years, if the one should be younger. Heretofore we have traveled back and forth, in the meantime two young men, babes in Christ, doing the best they could in our absence. So please pray God to send us workers, sound and clean, for we feel the end is near and this is the only one of this group of islands that has heard of His return. The call comes from the other islands but we are unable to meet the demands. We desire to find a place in your hearts and prayers, and please let us know as soon as possible if we may yet become ordained ministers through the General Council. If you could but step in and see the need of the hour on these lines you would more fully understand why I am asking this favor of you. I dare say that two-thirds of the people we are working among are not married, and yet have large families. This is the class that is responding to the Gospel and is being saved and baptized in the Holy Ghost, and of course you will understand when they see this wrong that to go to one of the other ministers to have the marriage ceremony performed means to lay down a gold piece. However we praise our blessed Saviour that salvation is free and He gives the gift of the Holy Ghost to them that ask Him. Praise Jesus!

That you may know us better, I would just say wife and I are of the ages 42 and 43, my son and wife 23 and 22. They have one baby boy and we have one adopted daughter ten years old. Wife had been a Christian for 21 years, son and wife ten years and myself 14 years and we all received the baptism of the Spirit in 1906 and wife and I were definitely called to these islands in the same year. Son and wife spent some time in a Bible School and while there felt the call to join us here. Prior to coming here we labored for the Lord in the lower districts of Pittsburgh, Pa., also in Simcoe, Canada. Before coming into Pentecost we were members of the C. and M. A.—Yours for the lost of the Islands, H. J. Johns, box 1104, Honolulu. T. H.

Note: While the above was not written for publication, somehow we have felt it would be well to print it and so get the saints to praying that God will meet this need. Any one feeling called to work with Bro. Johns should first write him and come to an agreement with him before going out there.—Ed.

**ALABAMA AND FLORIDA COUNCIL.**

The Alabama and West Florida Council of the Assemblies of God is called hereby to meet at Enterprise, Ala., on Dec. 4, 1917. Let all our ministers come, also all others who are interested.

The assembly that sends a minister or a delegate should provide them with means to pay their expenses, as the Enterprise assembly is small. But rooms and board will be reasonable. Let all the saints begin to pray and come praying that all business may be transacted in the Spirit of the Master.—W. F. Hardwick, Secretary.

**DISTRICT COUNCIL OF MARYLAND AND WEST VIRGINIA.**

The first annual convention of the District Council of the Assemblies of God of Maryland and West Virginia is to be held at Lonaconing, Maryland, Nov. 23rd—December 2nd.

Pastor Andrew L. Fraser of Chicago and Elder C. H. Schoonmaker of Burdett, N. Y., (missionary to South India) will be our special evangelists. Many other ministers and workers from this district and adjoining States are coming, D. V. Each assembly in Maryland and West Virginia should send at least three delegates to this convention.

God is moving upon our people in a blessed way for unity and co-operation, and we are expecting this to be the greatest convocation of the saints that has ever convened in this section of the country. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy, and eat; yea, come, buy wine and milk without money and without price."

All will be expected to bear their own car fare to and from the convention, except the special workers named.

Entertainment will be provided for all who come. Meals will be served on the free-will offering plan in the dining room at the church. All those who expect to come must write not later than Nov. 18, so provision can be made for you.

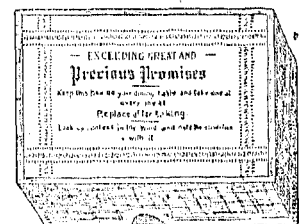
Those wanting to know about entertainment please write Pastor C. B. Webster, Lonaconing, Maryland. For further information about the convention write W. H. Pope, chairman, Frostburg, Md., box 247, or O. P. Brann, Secretary, Westernport, Md., box 612.

**NEW YORK CONVENTION.**

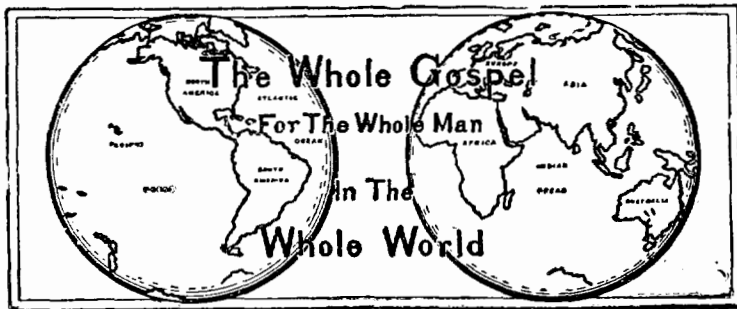
The tenth annual Pentecostal convention will be held at "Glad Tidings Hall," Assembly of God, 454 West 42nd St., New York City, beginning November 16, 1917.

The following special workers are expected: Pastor D. W. Kerr, Cleveland, O.; Pastor Joseph Tunmore, Pittsburg, Pa.; Pastor D. H. McDowell, Scranton, Pa., and Pastor Wm. K. Bouton, Corona, Long Island.

Meetings daily at 10:30 A. M. and 8 P. M. For further information, write Robt. A. Brown, Pastor.

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**CHRISTMAS AND NEW YEAR'S GIFTS TO THE MISSIONARIES.**

This is the time to think of giving a little additional help to the missionaries. The missionary treasurer will do his best to send out gifts promptly. All donations this month will be acknowledged in the Evangel and not by card as heretofore. Send all offerings by express or money order, (we have to pay exchange on checks) to Stanley H. Frodsham, 2838 Easton Ave., St. Louis, Mo.

**CONTINUED SHOWERS.**

In our last letter we told you of the outpouring of the Holy Spirit in Matagalpa. The Lord continues to show His power and the believers are going on with Him, in cleaning up the past and make right where right is needed. It is precious to be with them in prayer. At times it sounds as the "voice of many waters."—shouts of praise, songs of joy, and the clapping of hands, makes one grateful for His working in and through His people; and frankly, brother, we love Nicaragua as we never loved any land, and have no desire to be any other place.

There is much we could say as to the work and its needs, but it is our faith to make known to the Father our needs, and He will touch the hearts of His children, and in His time all will be supplied. Though we feel to say that because of the much work, in and out of Matagalpa, our bodies, that of Mrs. Schoeneich and myself, are very worn and we covet your prayers in our behalf.—E. A. Schoeneich.

**IN SISTER McCARTY'S PLACE.**

As your many Weekly Evangel came to us on Mrs. McCarty's name we enjoy ourselves on the truth that is found in them. You likely know by this time that dear Sister McCarty left on the 13th of April for America. But are glad to inform you that we are all happy in His blessed work at Bhagalpur. So I am writing you again that it will be nearly or over three months by this time since Sister McCarty left and no word from her, so we are very sorry about it, and the same time we pray that the dear Lord will take her safe to America. Dear friends, we are all lonesome without her and sorry, but the dear Lord comforts us in His glorious work that we shall see her again.—A Native Worker.

**MEXICAN WORK NEEDS.**

We praise God for the blessings He sends on the San Antonio work at every night service. Glory to Jesus. In the many difficulties we are standing in the Lord's work and our eyes still looking to the Lord with our faith in Jesus Christ. We can say with the apostle Paul, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay in all these things we are more than conquerors through Him that loved us." Rom. 8:35-39. Hallelujah, glory to His sweet name.

The Lord is answering our prayers here in San Antonio. We see the people coming every night with great interest. We had baptismal service on Sunday afternoon at San Pedro Springs and eight were baptized in water. We had a big crowd on that pretty park, and Bro. A. F. Baker preached a sermon in English to that great multitude after I preached in Spanish, and all heard the Word with much interest. At the night service God baptized two with the Holy Ghost, as in Acts 2:4, and more than thirty-five came to the altar and all prayed with great earnestness, seeking the baptism in the Spirit.

San Antonio is a great city and we expect the Lord to bless this place. But we are in the hard days and we invite everybody to join with us in prayers so we can go ahead with the work here. We need a hall where we can hold the services. Rents in this city are going up every day and the condition of our people is very poor. Many come in from different places and the city has no work for all these people. Provisions are high and life getting harder every day. The hall will cost \$20 per month. Now, brethren, we need many things for the glory of God, and we trust in Jesus to supply our needs for His work in San Antonio. Pray for this Mexican work. Pray the Lord to send us somebody to help in this work. We need a worker in that city to distribute tracts, Gospels and such literature for the salvation of souls. If any body wants to send offerings for this purpose, send them to Bro. H. C. Ball, box 87, Kingsville, Tex. He has tracts in Spanish. Pray for the seekers and for the poor in San Antonio. Send all literature to my address below.—Yours in Christ, A. M. Lopez, 815 Rulz St., San Antonio, Tex.

Oxford Pocket Concordance.....\$1.00

**THE LORD BLESSING.**

The Lord is blessing at this station (Blebo), and it is not uncommon to be awakened out of our sleep any time in the night hearing the boys praying. They feel the coming of Jesus is so near; they have no time for other things, but want plenty of oil in their vessels, and their lamps burning bright. It encourages our hearts to see these boys with such earnestness. They want to go to the towns to preach. "Anywhere," they say, "just to tell the story."—Yours till Jesus comes, Catherine Snyder, Cape Palmas, Liberia.

**DOORS OPENING IN INDIA.**

The draft received for which I thank you all so much. Any little helps so much in these trying times when prices of everything is so high, and we are having to raise the allowances of some of our workers, as they cannot live the way prices are. Truly it is troublesome times and distress of nations everywhere, but blessed be Jesus, He remaineth faithful, and I haven't one thing to complain of this afternoon but my own weakness and imperfection and not a thing to offer but the blood of Jesus. Oh how blessed that we have this safe retreat. "The name of the Lord is a high tower, the righteous runneth into it and are safe." I am resting in this tower. Hallelujah!

It is extremely hot here now with but very little rain, and we ought to be having lots now. Crops are looking bad. We have our new school house ready for use and have moved in it. Praise our wonder working God for all He has wrought. You will remember I stated when at your convention in St. Louis two years ago that I was praying for the coronal, the controlling officer at this point, who would not allow us to go into Nepal. Well, praise God. He had him transferred last winter and now we have a coronal who has been educated in a mission school in India, and he favors the mission schools, and allows us to come into Nepal, and he has put his own boy, ten years old, into our school, and now we have quite a number of boys from Nepal who are attending the school. Isn't that just like Jesus? Truly He answers prayer. Continue to pray for us. We need your prayers.—Yours in the glad hope, Lillian Denny.

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### BROTHER BLOCHER AT HOME WITH THE LORD.

You will be very sorry to hear that our dear Brother Blocher is no longer with us! He passed on to his reward August 22nd during his first hard attack of African fever. He had gone to visit Bro. and Sister Bowley at their new station, had serious difficulty in crossing a swollen river on the way, and came down with fever shortly after reaching their station. He had had very remarkable health from last October when he landed, until this fatal attack of fever took hold of him.

I believe that since our work started here we have had no worker who so quickly fell into line and did such effective work as Brother Blocher. Everyone who came in contact with him was impressed by his sweet, fervent and Christ-like spirit. Surely the Husbandman has come and picked the ripest of the fruit.

His station was in a cannibal tribe. They ate a man from another tribe only a few years ago. Some of the boys in the mission took part in the feast.

Bro. Knoll, his co-worker, has had fever for two months but is on the mend now. Pray for him as he carries on the work alone. Many tribes are calling for missionaries and teachers. Remember Matt. 9:36-38.—J. M. Perkins.

Bro. and Sister Bowley also write, "Bro. Blocher came to pay us a visit August 10th and was taken sick with fever the next day. He was sick twelve days and departed this life August 22nd. All through his illness we were all so happy and full of joy. Father's blessing was on the boys in a marked way. We had no other thought than that he would be healed. But the Lord knew better and took him.

"The day of his funeral the power of God came down and the heathen were made to wonder at the joy of the Lord in our hearts. We sang songs of His coming and the power fell. We talked from the Word of our Lord's coming. Glory to Jesus, we had a right to shout, for He who had bought us with His own precious blood will soon appear, then those who sleep, and we who are alive and remain shall be caught up together to be with the Lord.

"Some of the other missionaries are none too well, and we all need your prayers."

### THE LORD GOOD IN ARGENTINA.

"Praise the Lord for He is good, and His mercy endureth forever." He has been good to us since I last wrote, in giving us many open doors of usefulness. I am thankful to be able to tell you I had a good time visiting the Pentecostal mission in Bolivar where Bro. and Sister Sorensen are in charge. Bolivar is three hours by train southwest of here. I get a rebate of half fare, so the trip cost me less than a dollar gold. We made several visits, and I had the privilege of talking to the little congregation on Sunday, in the Bible school, and in the evening service. Some twenty were present at each service. They were at

that time only holding services on Sunday, but now the work is growing, and they have begun three meetings a week besides Sunday School. On Sunday evening when I gave the invitation to come to the Saviour, I confess I was surprised to see eight men and women rise to their feet. They have since prayed, and found the Lord. Two weeks later, Brother and Sister Barrio, my native helper, went also for a few days, and God used him in helping them to a more definite experience. Brother and Sister Sorensen were greatly encouraged, and shouted for joy. There was but one man who professed salvation before this. Now two of his children are saved. They opened the work there only in March, and even now the meetings are only in a private house, like we began here. They have not yet found a suitable building. I rejoice that God is with them, and using them now as never before, and they are using their time for God and souls. I heartily commend them to you as being worthy of your prayers. Sister Sorensen's health is quite improved after her severe sickness in Gualeguaychu, last December, when she was rescued from the very jaws of death.

Last week we had special services here and Brother Sorensen and wife came and helped us for five days. On Tuesday evening he gave us a message in the Spirit on Obedience before we had our usual season of prayer for believers. On Wednesday, one man, a neighbor woman, and also a girl of fifteen were baptized in water; three precious souls who give good proof of their salvation, whom your humble servant had the joy of leading to Christ. It was a happy time for all of us, the baptisms were in the morning, then the balance of the day was spent in fasting and prayer. After the Thursday evening service another neighbor woman prayed and accepted the Saviour the best she knew how. Yesterday she came for the first time and paid us a good visit. On Friday evening we had the Lord's Supper, and foot washing. This was a time of rich blessing, especially for Bro. and Sister Sorensen who for the first time in their lives took part in the foot washing. Truly we are blessed when we obey this command, according as Jesus promised we should be. God help His people to abound in love one toward another more and more. I feel this is our greatest failure. When will the church learn to yield to live the crucified life, and glory in tribulations, for Jesus' sake?

A new work has opened to us near Bolivar, in the country. Brother Barrio had some twenty in a meeting there, and is invited to go frequently for services, they paying railroad expenses. This door was found through the distribution of tracts in our railroad station. It is a wealthy Swedish family. Five more have recently professed conversion in 25 de mayo, four of which are young men. Brother Johnsen writes of God's blessing upon his efforts at Enbarcacion, among the Indians.—Yours in the blessed hope, Alice C. Wood, Argentina, South America.

### REVIVAL IN SOUTH AFRICA.

The Lord called me definitely to step out and trust Him for all some months ago, and oh I praise God for His faithfulness to me since I have done so. I am devoting all my time, day and night, to the extension of His kingdom, and oh how I rejoice as I see souls being born into the kingdom at nearly every service; and saved in spirit, soul and body. The Lord laid a burden of prayer on me for the awakening of the saints to the real issues of our salvation and for the salvation of others, and many times I have come home and had to pray for hours. Praise Him. He has answered and the saints are awaking to the fact that the time is short and that Jesus is coming soon. The Spirit of truth being given freedom within them is causing those with whom they come in contact to see the difference between being ready and not being ready; and, praise God, the rain has already started to fall. We are having meetings every night at the Central Tabernacle, also every night either in the branches or in some home in their district, and souls are being born into the kingdom all over the place. Oh Hallelujah!

We are seeing people healed, souls delivered from bondage and others born again every day. Cancers, paralysis, fevers, tumors and many more wonderful cases during the past few weeks have been healed through the power which is in the name of Jesus our Christ. Pray for us.—Yours in His service, Wilford E. Lake, Braamfontein, Johannesburg, South Africa.

### TESTAMENTS FOR SOLDIERS AND SAILORS.

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# FELLOWSHIP IN CHRIST

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

## "YOUR OWN."

What if your own were starving,  
Fainting with famine—pain,  
And yet you knew  
Where golden grew  
Rich fruit and ripened grain?  
Would you hear their wail,  
As a thrice-told tale  
And turn to your feast again?

What if your own were thirsting,  
And never a drop could gain;  
And you could tell  
Where a sparkling well  
Poured forth melodious rain?  
Would you turn aside  
While they gasped and died,  
And leave them to their pain?

What if your own were darkened—  
Without one-cheering ray—  
And you alone  
Could show where shone  
The pure sweet light of day?  
Would you leave them there  
In their dark despair  
And sing on your sunlit way?

What if your own were wand'ring  
Far in a trackless maze,  
And you could show  
Them where to go  
Along your pleasant ways?  
Would your heart be light  
Till the pathway bright  
Was plain before their-gaze?

What if your own were prisoned  
Far in a hostile land,  
And the only key  
To set them free  
Held in your safe command?  
Would you breathe free air,  
While they stifle there?  
And wait and hold your hand?

Yet what else are you doing  
O ye by Christ made free,  
If you'll not tell  
What you know so well  
To those across the sea—  
Who have never heard  
One tender word  
Of the Lamb of Calvary?

"They're not our own"—you answer,  
"They're neither kith nor kin;"  
They are God's own—  
His love alone  
Can save them from their sin;  
They are Christ's own—  
He left His throne  
And died their souls to win.

—Mrs. L. G. McVean.

## GENERAL COUNCIL OFFICE CHANGE OF ADDRESS.

Address all General Council Correspondence to Elder J. W. Welch at 2945 Madison Street, St. Louis, Mo.

## FIELD REPORTS.

**London, Ont.** The fight is strong here, but the Lord is working. Between fifty and a hundred strangers attend every night. Nine have received the Holy Spirit during the past ten days. Praise God.—Andrew D. Urshan.

**Scipio, Okla.** Please announce, the Lord willing, we shall begin a revival meeting near this place on the second Sunday in November. I am expecting Bro. C. E. Shields and wife to be with us. Will the Evangel family join with us in prayer for the lost souls of this place.—E. M. Adams.

**Alto, Texas.** I have just closed a week's meeting down near Alto. Two received the Pentecostal baptism and two were baptized in water.

Wife and I are getting ready to hold a meeting at Bethel, a Methodist church about four miles of Salom, Texas. It is the first meeting we ever held at that place. Please pray that we may stay humble and preach the full Gospel.—Fred Gardiner.

**Koshkonong, Mo.** We have been six miles north of Walnut Ridge for about three weeks' preaching. Glad to report victory at this place; the saints revived and the power falling. We had many seekers. One young man was graciously healed.

We are now three miles out from Cushman, Ark. This is a new field. Pray for us much.—James Shurron and wife.

**Eldon, Iowa.** For nearly five years we have been working on Pentecostal lines in northwest Kansas. We wish to go South for the winter, if it is God's will—Oklahoma, Texas, or anywhere South. God used us in starting assemblies in at least seven places in northwest Kansas. He is wonderfully blessing here. Forty have sought God in the past few weeks and the "break" has just come. Eleven wept their way to the Cross last night, while ten others asked prayer.—Herbert Buffum and family, Eldon, Iowa.

**Franklin, Nebr.** Glad to report victory through the blood of Jesus. We started meetings here three weeks ago. God has been blessing. Fifteen have been saved and reclaimed. Some getting close to the baptism. This has been a hard place, people have been deceived by false teaching so long; but some are now stepping out into the light. We believe they are getting hungry for a holy life, which they have been taught it is impossible to live. Pray for us here. We want to get this work on Bible lines.—Henry Hoar.

**Torrell, Texas.** The work in Grand Saline is moving along nicely. We are preparing to build a tabernacle. The work has already begun. We need some help in a financial way, but are trusting the Lord for this in His own way.

There are some blessed saints in this place, pressing on in the name of our Lord. The assembly has called me to be its pastor. I was there in the summer and held a meeting in which about eighteen were saved and baptized with the Holy Spirit. I learned to love them and expect to respond to their call. Pray for the Lord to bless the work and help us to finish the tabernacle building. Let me say to the brethren generally, let us take hold more earnestly of the matter of distributing papers and getting new subscribers for our Pentecostal paper; for there is no better way to scatter the good news of the Gospel than through the press.—T. A. Snodgrass.

**Quinlan, Texas.** The last Saturday in September wife and I went back to Liberty, where Sister Ledbetter and ourselves held a meeting in the summer. We found all the saints shouting for victory. We held meetings two weeks, and the Lord was wonderfully with us. Bro. Brown and his wife were with us the last week of the meeting, and the Lord blessed him in giving out the Word. We closed the meeting with wonderful victory.

Since then we have been holding a few services near Lone Oak, and the Lord baptized one with the Holy Ghost Friday night.

My wife has been afflicted with fits for several years, and the enemy has been making it hard for us recently. Will all your readers please pray that my wife shall receive immediate healing.

We feel the Lord wants us to continue in His vineyard. We would like to get into some city to preach for the winter. Anyone wanting to know of us can write to Pastor J. B. Smith, or Jim Meddley, Quinlan, Texas. Pray for us to be kept in the will of God.—J. M. Goodson and wife.

This cut represents my New Improved Badge, in four colors, Gold, Red, White, Blue. This is one inch in diameter, the size of a silver half dollar. Popular size, as nearly perfect as can be produced and warranted satisfactory to all, or money refunded. If wanted, can still furnish my first, 1.5-8 inch diameter badge, about same style, same price:



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**JAMES A. MOORE,**  
Gen. Del., Atlanta, Ga.

# FATHER, MOTHER, CONSIDER!

By Elizabeth Sisson

Can anything be dearer than the smile of innocent glee of a little one, the sweet prattle of childhood's lips! Well might even the heathen say, as in India in the Tamil language they do, "Let those praise the music of the violin and the lute who have never heard the sound of their own children's voices in the house."

Yet, stop! look! listen! A word with you dear parents. On a dark winter's day, a father and mother were trudging through the forest. They were making a removal from one forest home to another. In the mother's arms a young infant. They came to a tiny stream they expected to ford. Lo! through recent rains the stream had become a mighty rushing torrent. Putting the babe in many wraps the mother handed the precious bundle to her husband, while she girded her clothes to stem the current. Thus they passed through to the other side. When she turned to take the babe, she shrieked, for her stupid husband—the worse for liquor—had let the sleeping child slip through the clothes, and only returned her a bundle of empty wraps. "Lost! lost! my child's lost!" she screamed as she gazed frantically down the rapid, ever deepening current, leaping, foaming, and dashing, upon the jagged rocks, as it swept on its way. Too true, the babe was lost, they never recovered even the little body!

You think of the awful sin of that stupid drunken father, but oh, fathers, mothers! he only lost the little body of his child that hour. How can that compare with the parents who have let the soul of a darling child slip through their love-embrace to a burning hell? For just as that mother wrapped up baby and put it in father's arms, so has God wrapped up, in a fair little mortal body, an immortal soul, destined to live somewhere forever, and put the tiny treasure into the father's and mother's arms, to train for eternity. "Take this child and train it for Me and I will give thee thy wages," says the Lord. But if you only feed, and wash, and dress the growing body, launch it on mortal life, to get rich or be happy here, and the child of your love passes into eternity, soul unthought of, soul unsaved, no Saviour for it in Christ—have you not also returned the Almighty God a bundle of empty wraps, through which you have let the soul slip? And will you not somewhere, sometime, take up the bitter wail "My child is lost! lost! eternally lost!" "I cared for the bundle of other wraps, the mortal life; but I let the precious soul slip into Eternity all unprepared."

Oh, father, mother, are you saved yourself? Do you know what it is to be born again? "Except a man be born again he cannot see the kingdom of God. . . . he cannot enter into the kingdom of God." If you are not in it yourself, you cannot see how to bring your offspring into it. You cannot "see" the kingdom, you cannot be an instrument in God's hand to help them "see it."

Oh, parents, if you have been where the writer of this tract has so often been, as a Christian worker, in the jails, in the hospitals, among the criminals, or the dying, and heard some of them curse—as she has heard—their own parents for bringing them into existence, and then never praying with them, never reading the Book of God to them, never training their young

steps to walk with Him, who alone can keep them from the snares and pitfalls that beset our feet in this sinful world, you would realize the solemnity of begetting children who are to live for all eternity somewhere.

Happy the child who has a godly father or mother to train its young steps to a home of endless bliss! Richer the heritage of such a child, though in earthly goods its parents be the poorest of the poor, than if the son of a prayerless Carnegie, or Rockefeller. O the inheritance of a godly father's or a godly mother's prayers!

Children of praying parents do sometimes, and for a while, go wrong in this world, for we are all born with sinful natures, and the devil is hard after such. It is his ambition to people his eternal hell with everyone of them he can get. And he sets many traps. But this we find, in working with the children of godly parents, if we meet one such late in life, in a prison, or dying in a hospital, there is a response in him or her to the blessed Gospel of the Son of God, that is not in those who have had no praying parents behind their lives. "Yes, my father was God's man," or "my grandmother was the best woman that ever lived, always reading her Bible." "Oh, I should not have been here if I had listened to my praying mother." Such are the admissions we hear from the wandering children of Christian parents, and then it is so easy to invite them to turn to their grandmother's or their parents' God. There is a green spot in the heart, kept green by God, in answer to those praying ones, and the soul is reaped for the Lord.

It is comparatively a small matter to murder the body of your own child, but to murder all the eternal interests of his immortal soul! This makes you murderer of deepest dye. To bring him into being, to shut him up to a careless worldly home, no Bible, no family prayers, no holy influence of a Christian father or mother's life!

One day, beseeching a wicked man, dying in a hospital, to look to Jesus who loved him and who would save him, if he would only turn to the Saviour, sullen, irresponsive with closed eyes, the man heard. Did he hear? Was he too far gone in death to hear? Suddenly he aroused. With a twitch of the muscles of the face he said, "Do not talk to me. It is too late. I cannot repent. My heart is turned to stone." There, with most awful curses upon his mother, he said "Why did she bring me into this world, to pass out of it a damned soul? Yes I know I am damned. I am going to hell. But it would all have been so different if my mother had brought me up right. I never heard a prayer from her lips. She never read the Bible to me, never told me of a Saviour. Now I go the tortures of the damned. My heart is too hard to turn to God? I hate Him. I've committed every crime, now I go to suffer the penalty." Then with blood curdling curses upon his mother and a wild shriek, he passed out. How he hated his mother! If they can so hate and curse one another on earth, oh how lost parents, and their lost children will hate one another and curse one another in hell! Awful eternal world in which to develop and increase in hatred and curses through millions of ages!

(Continued on page 16.)

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FATHERS, MOTHERS, CONSIDER!

(Continued from page 15.)

But how different all this may be! God says, "Lo, children are an heritage of the Lord, and the fruit of the womb is His reward." God loves your offspring with a creative love. "Creation is the sublime solitary prerogative of Almighty God. We cannot understand the feelings that a Creator must have toward a helpless creature, which by His fiat He has lifted out of nothing, and which He sustains every instant with a continual act of preservation, that must every moment be equal to the act of creation. With what fondness and tender endearments of affection a Creator, whose nature is love, must brood over the creature He has brought into existence." Now, if you parents, into whose arms He has placed this creature of His love, co-operated with Him, by letting His love (so far beyond the natural love) flow through you upon the sweet babe, oh how tenderly God will work with you upon your little one. And your wages, as you take and train it for Him, will be to see the child made something noble for Time and Eternity. And as in hell parents and children grow in hatred, jealousy, rage and every devilish quality, so these go on forever increasing in heaven in love, in joy, in holiness, and every noble trait, for whenever there is life there is growth and this will be your heavenly wages, endlessly expanding in all glorious God-like character and seeing your darling children, growing more noble from age to age; blest, and being made a blessing in the bright-land of angels.

Oh! beloved parent, in view of the eternal destiny of your children, if you have never done so before, give God your heart before you lay down this tract, that He may save you, "work in you to will and to do all His good pleasure" toward your children that they too may be saved. His love flowing through you to your sweet babes, they will open to it as rose buds open to the wooing of the sun.

It is an easy thing to come to God and be a Christian. It is an easy thing to have your little ones come to Him.

In India, in the home of godly parents, who daily knelt at the family altar with their brood, the young Christian boys followed the father and mother in vocal prayer. A tiny two and a half year old baby always imitated his older brothers, by scrambling to his knees by their side. Suddenly one morning he surprised the whole family. Throwing his little fist in the air, he shouted "Satan? No! Jesus?"

Yes!" and thus made the supreme choice of mortal life. Jesus responded and then and there made him His own. Father and mother trained him, as they had the other boys "in the nurture and admonition of the Lord." He became a remarkable Christian from that hour. As a little fellow, before he could write, having learned to print, on bits of paper little Hal would put, "Come to Jesus," "God loves you," "Jesus died for you," and such like little sentences; these Hal called his tracts, and when he went for his daily exercise with his nurse, he would scatter them by the roadside, with prayer, or hand them to some passerby, saying, "Now, nurse, you must pray somebody will be saved." Ah! he knew the joy of being saved, and wanted everybody else to know it! As he grew older, and went to high school, Hal took every prize (for God helped him), passed on to one of England's universities, making similar brilliant records, belonged to the "Students' Bicycle Praying Band," who wheeled off to near villages, and held salvation services; became a preacher, a missionary, is now, for many years, spending a noble life among the heathen of China, a power for good wherever he goes, because Jesus and not Satan is in him.

Think of the man crying in the hospital, cursing his mother, life filled with every crime, and as far as his influence reached, dragging every one with him to hell—for we do not go alone to heaven or to hell—everyone has power over others.) Then look at the life of this missionary who began as a mere babe, with "Satan, no! Jesus, yes!" and draw the contrast! Difference of mothers! O reader, father, mother, if you have not made the supreme choice of baby Hal, do it now! Cry with all the determination of your being, "Satan, No! Jesus, Yes!" He who saved little Hal will come in and save you. He will turn out your enemy and His, Satan, and will reign in your happy heart, and make for you and yours a Christian home that "When the Son of man shall come in His glory," and you stand "before the throne of His glory," you may do so, an unbroken band, as you say, "Here am I and the children Thou has given me;" and then hear Him reply, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Which will you be, a blessing to your child? or an eternal curse?

We are purposing to bring the above message out in tract form shortly. The price will be, 10 cents for 20, 35 cents per 100.

NOTICE TO MINISTERS.

The time is approaching when all Fellowship Certificates issued up until about July 1st of this year, are to be renewed. About July 1st we began to mark all Fellowship Certificates "valid for one year from date." These, so marked, may be retained until the time they expire. Certificates issued before that time, are renewable before Nov. 1st, 1917, and should be attended to during this month.

In getting the Certificates renewed, please send in the one you have. This is quite important as it will save us a great deal of labor in issuing the new ones. All changes of address and all changes of Ministry should be mentioned, that the official list may be correctly revised.

It is hoped that we may have all certificates renewed—that need renewing—before December 1st, as the new list is to reach the R. R. Bureaus before the first of the new year. Names of persons who do not renew their Fellowship Certificates, will not appear on the list, as the official list is composed of those who are in regular standing, having the certificate of fellowship. At the 1916 Council meeting the brethren adopted a resolution that all the ministers should send in the sum of 50 cents towards the heavy expenses of maintaining the Council Office, with their applications for new Fellowship Certificates.

Let us urge all ministers in the Council to be prompt in these matters. The number is increasing and the work of caring for the lists requires much time and patience. Care and promptness on your part will relieve the pressure here. THE CREDENTIAL COMMITTEE.

The Gift of Tongues and The Pentecostal Movement, by W. Bernard .....	\$ .05
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FROM A CANADIAN SOLDIER BOY.

I have received all three bundles of tracts, and I was really glad to get them; they are such good ones, especially the ones for sinners. I will get them out as the Lord leads and opens the way. Continue to appeal to the Evangelic family to lift us up in prayer. The evil powers are strong and the fight is hard at times and it is only through Jesus and the Blood we are victorious.

I met a dear Pentecostal brother at Western Hanger Camp; he goes from one town or village to another speaking to the people about Jesus. There is a dear Apostolic Faith brother from Vancouver in the field ambulance in France. The last I heard of him he was sick in a hospital.

Please pray for my father that he may be saved; also for the mission at Vancouver.—Alva I. Walker, England.

A TESTIMONY.

Found the people. Enclosed please find my subscription for the Weekly Evangel. It just suits me.

I am certainly glad that I have at last found the people that believe all the New Testament at least. I am praising the dear Lord for saving and keeping me till this hour. How sweet the name of Jesus sounds to me. Praise His name.

Jesus says, "Upon this rock I will build my church," and the name of His church is the Church of God, 1 John 17: 11. He builds His church by repentance and faith and requires those who believe to be baptized, Mark 16:15-19. God's organization has placed in it first apostles, prophets, preachers, and evangelists, 1 Cor. 12:28. Last of all He placed in it elders and deacons, 1 Tim. 3:2-4. His church also has the ordi-

nances of baptism and the Lord's Supper. He also said we should wash one another's feet. He also bestows upon us the gift of the Holy Ghost and from the Spirit comes the gifts of divine healing, tongues, miracles and many others. The greatest of all His love, 1 Cor. 13:13.—P. A. Hill.



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