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# THE WEEKLY EVANGEL



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APRIL 20th, 1918

## SAFETY FIRST

Do you know what it is when there is a bar at the mouth of a river? Have you seen a majestic river when it is flowing on its course and at last it reaches the ocean? Have you seen the tumult caused? The sailors call it a "bar." It is dangerous to be caught at the bar.

As in the natural so in the spiritual. The river is time and the course of this dispensation of time is about to close, and there is the ocean of eternity stretching out, and where the two meet there is commotion and turmoil. There are cataracts and whirlpools further up the river. These have been dispensational epochs, but soon we are to experience, to see, the closing epoch of the long tumultuous stream. Yes, "the sea is roaring" because the river is roaring. The two are mixing. Its the influx of one and the inauguration of a new period. We have not got into the vortex yet, we are on the outer edge. The edge may be bad and rough and stormy, but the center will be worse. All the trickery, all the filth is being brought to the surface by the agitation of the river as it meets the ocean, the flotsam and jetsam and wreckage.

If this is so, O the irony of men saying there is going to be peace and safety! Men say! They say! The Word of God never says it. They, men, say "Peace!" and God says, "There is no peace to the wicked. The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt." Men are saying, "There is going to be peace, everything smoothed down." God says, "There is no peace to the wicked, they are like the troubled sea casting up mire and dirt." Which is true, man or God? The father of the faithful, Abraham, was one of the first examples of mankind, but he failed in truthfulness. If Abraham could not stick to the truth, how much less those who are not the children of faithful Abraham. They say, "Peace!" It's all they have. Peace! They say it, but their hearts are far from peace.

Adam and Eve covered up their sin with fig leaves, and they thought they would pass muster. And men are covering up themselves today with fig leaves, up and down the land, in every class. The fig leaf is the most fashionable dress to hide their nakedness,

the nakedness of their soul, the nakedness of their hope and the nakedness of their separation. The nakedness was the sign of separation. There is the covering of the skins available. It's God's dress or man's dress. And it is that way on every plane. God's interpretation of the times or man's interpretation, man's definition of the state of society or God's definition.

God has been speaking to man through His Word, through His faithful preachers, through His prophets, through the printed page, through His John the Baptists, through Word, pen, print and preacher, warning men of the coming catastrophe, and man has been answer-

RIGHTEOUSNESS EX-  
ALTETH A NATION:  
BUT SIN IS A RE-  
PROACH TO ANY  
PEOPLE. PROV 14:34.

ing back and answering back. "How can it be? It will not be. It will be different." That is how He spoke to them at the time of the flood. An ark in preparation for scores of years! A man preaching, and when he was not preaching he was hammering, and as he was hammering he was preaching through the edifice of the ark going up before the people. They said, "How can it be? It never has been. How could it be?" Noah was advocating and setting forth something which was to happen of which there had been no parallel hitherto and the higher critics of those days said, "Preposterous!" And the water choked their throats and they could not say it any longer. And Christ said, "As it was in the days of Noe, so shall it be also in the days of the Son of man." Today there is the preaching, and the hammering on the battlefield, and the edifice of the Ark going on apace and the righteous running into it.

"But," say the critics of today, "How could it come about, Christ coming in the clouds of glory? The carpenter's son! The man who did not have a miraculous birth! The man who was just an example! The one who was just a martyr to his ideas! How could He

come down from heaven and take up a multitude of people? Preposterous! There has been no parallel!" Christ drew the parallel. "As it was in the days of Noe, so shall it be also in the days of the Son of man." There had been no precedent and they knew not until the flood came and took them all away, higher critics and lower critics and men who were not critics at all, "they knew not until it came, and took them all away."

It is argument, entreaty and pleading on God's part with signs, tokens and indications all over the earth, and when every one of these methods fail, indirect methods as they might be called, then God is going to take on direct methods, and the conflict will be getting more direct and personal. The incarnation from hell will be brought in contact with the incarnation from heaven, the man of sin and the Man of glory. Word, exhortation and precept will have to give way to be supplanted by an awful, terrible conflict, when He comes riding upon His white horse, His vesture dipped in blood, followed by the hosts of redeemed, coming into mortal combat with the reserve forces of hell and the hosts of earth. He will slay them with the breath of His mouth and through fire coming down from heaven. There are the physical and the spiritual hosts of darkness and there will be fire for the one and breath for the other, and He will blow them away as the chaff is blown from the summer threshing floor.

Be wise, therefore, these things are bound to come, as sure as the Word of God is, and as sure as you see the signs and indications round about, and as sure as you see the awful carnage taking place, kingdom against kingdom, and nation against nation. Give ear and hearken unto the voice of the Lord. Whoso heareth and taketh heed will be likened unto a wise man which built his house upon a rock, and though the rains may descend, the floods come, and the winds blow and beat upon that house it will not fall, for it is built upon a rock. Be wise, be instructed. God is doing His best to warn men against the coming catastrophes. The red lights of the terminals are becoming visible. Change at the junction from the broad way on to the narrow way, the way of true peace, the way of true calm, and not of the false peace the world gives.

(This article can be had in tract form, 20 cents per 100.)

There are no disappointments to those whose wills are buried in the will of God.—Faber.

# THE GOAL: THE MARK

By Elizabeth Sisson.

## PART I.

There is nothing, more clearly taught in the Word, than that there are two orders of time, in Christian resurrection, and many qualities. In 1 Cor. 15:37-42 three figures are used, as illustration of this fact. The first, drawn from vegetable life, the second from animal life, the third from nature's celestial life, i.e. from the life of the starry heavens above our heads. After pointing out the different values, of each of these forms of life; wheat as compared with maize, maize as compared with barley etc.; the flesh of beasts as compared with that of fish, and fish as compared with that of birds, etc., and the great differences of the glories of the starry heavens; the glory of the sun, of the moon, and the different magnitudes, and glories of different stars, Paul sums up his illustrations, "So also is the resurrection of the dead."

### Paul After the First

Of these varying resurrections Paul says in Phil. 3:11-14, every fibre of his being is on the stretch, to obtain the first one, or the highest. He speaks of it, as the prior, or previous, or first resurrection (Greek "ex-necross") out from the dead ones. What "dead ones?" You can see in a moment, he did not mean, out from among the unsaved dead. For this resurrection toward which he is hoping, throbbing, pressing, he says he counts not himself to have "apprehended," or "attained," but surely he had already apprehended, already attained to know himself saved, to know himself sanctified, to know himself baptized with the Holy Ghost ("I speak with tongues more than ye all"); already attained to have a body, again and again healed of the Lord (Acts 9:18, 14:19-20, etc.) Already attained to being filled with the Holy Ghost as power for service, as preacher, missionary and apostle. Already attained to being a mighty worker of miracles (2 Cor. 12:12. Rom. 15:18, 19). But all this, according to Paul's conception, did not assure him of being out from among other Christians, a prior, or previously resurrected Christian.

### Timely Message for Us

This is for us a timely showing; for we are now rapidly heading toward the end of this age; toward the Great Tribulation times, toward the revealing of the anti-Christ. All of which events, must be preceded by the "catching away," of a certain number; as a thief in a dark night catches away a jewel. We are told in Luke 21:36 that none of these dark events shall occur, till after some have "escaped" out of the earth, "Watch and pray always," says Jesus, "that ye may be accounted worthy to escape all these things" (previously spoken of in the chapter,—things of the coming horror; the Great Tribula-

tion), "and to stand before the Son of man." Why are we to pray to be accounted worthy? Because God in His tender compassion, infinite condescension, and the might of His great grace, is waiting hour by hour, to answer that prayer. Why are we to continue that prayer, and pray it "always?" Because it is of all things, the most vital to us personally, to have obtained the prize of the race; most vital to God, because He cannot fully forward His plans, till such a caught-away company has left earth, and are standing before the Son of man. ("Haste thee, escape, for I can do nothing till thou be come thither," Gen. 19:22). Most vital to Satan, for it is the beginning of the sounding of the death knell of his power. Paul realized that so much depended in the whole scheme of God, upon the maturity of first resurrectionists. So much more depends now upon the maturing of that other body of firstborns; the translated ones.

### We Must Be Matured

By analogy, we must know that they are matured, or ripened in the same way, as first resurrectionists. Paul shows it as a close call, to be a first resurrectionist. The Scriptures show us it is an equally close call to be a translated one. Luke 21:36 has been rendered as follows (Rotherham), "Be watching, in every season, making supplication, that ye may gain full vigor to escape all these things, which are about to be coming to pass, and to stand before the Son of man." Weymouth translates the same, "Beware of slumbering; and every moment pray, that you may be fully strengthened, to escape from all these coming evils, and to take your stand in the presence of the Son of man." Of this passage, we are told, it is almost impossible to translate the breathless earnestness which palpitates through it in the Greek.

But we also have other passages that bear upon our readiness for translation which are equally freighted. See 1 John 3:3, "Every man that hath this (Greek, "begotten within him") hope in Him, purifieth himself even as He is pure." Weymouth puts it, "Every man who hath this hope fixed on Him, purifies himself so as to be as pure as He is." Rotherham thus translates, "Every one that has this hope on Him, purifies himself according as He is pure." "Even as," "according as," are very strong words in the mouth of Divine inspiration. Paul saw that every fibre of his being was demanded, as that of a runner in a race, "forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark, for the prize of the high (upward) calling of God in Christ Jesus." Do we need less ripening, less maturing for translation, than did Paul for first resurrection?

### The Loss to Miss It

What would he have lost if he had fallen short of the mark, instead of pressing on up to the mark? What would he have lost, if he had lost the "prize?" His soul's salvation? Certainly not. Would he have missed a great place in all the after ages, as one who had been to a marvelous degree, developed as a holy man, a noble veteran missionary? Most certainly not. What would he have missed? **The prize.** When would he have come up, if not as a first resurrectionist? With those less mature Christians who come up in the second resurrection when all the books are opened, (Rev. 20:12) when the book of life is also opened, and whosoever is found written therein, escapes punishment and hell. They do not come into condemnation, thank God, for "whosoever believeth on Him is not condemned"—covers all the Christian dead of all ages. The Judgment of the Great White Throne, is to the Christian soul but the judgment seat of Christ for reward, the measure of reward, or absence of reward. "Other foundation can no man lay, than that is laid, which is Jesus Christ. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble; every man's work shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built there upon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss, but he himself shall be saved; yet so as by fire" (1 Cor. 3:11-15).

Paul did not wish to "suffer loss," neither in building his own life, nor as a master builder co-operating with God, in the upbuilding of other Christian lives. All through the patriarchal and later ages, the bodies of many saints have been waiting to join their glorified spirits. Not all of those bodies will come up in the first resurrection, but as they have waited, some, one, some two, some four, some six thousand years for this glad reunion of body and spirit; if not in the maturity of first resurrectionists, just so their bodies will have to wait on another thousand years, and come up at the end of the Millennium Age and be united to their spirits just before the Great White Throne judgment. For so reads sacred writ, "The rest of the dead, (i.e. except the matured first resurrected ones) lived not again, till the thousand years are finished." Because of immaturity they come up at the second resurrection. their souls saved, having been written in the book of life, some of their works lost, burned up; they had missed the "prize," which belonged to those who have "apprehended," been matured. The "prize," of coming up as first resurrectionists to become a part of the Bride of Christ to gain the prize of coming up as kings and priests of God, to reign with Jesus, as cabinet officers co-operate with their great head: the "prize" of bringing in with Him the thousand-year-glorious-reign of the happy 72nd Psalm.

### Will Not Some Miss It?

Will there not also be a saved company upon earth, who for a similar reason,—immaturity—miss the first translation, the "catching away" of the jewel, when "one shall be taken" and another left? Yet it need not be you or me, for the course that was opened to Paul is, thank God, today open also to us. Let us examine very closely what to Paul was so vital, if he should obtain the prize, knowing it is equally vital to us, if we miss not the now so near translation.

### The Pathway In

"If by any means," says Paul (and that means I use all means), "that I might attain unto the out-resurrection, from among the dead ones," I am pressing forward that "I may know Him." Why, Paul, do you not know Jesus? "Oh, yes, in many, many, many, blessed degrees; but I am speaking of the residue, that left over of grace, which I have not come into. I know Him, as an overflowing vessel may know the ocean from which it has been filled. I am filled with the unsearchable riches of Christ, as one a hundred miles in from the shore knows an unexplored continent. I want to know Him in "the power of His resurrection" (the power of the Holy Ghost, see Acts 2:33; 2:2-4) for that Holy Spirit power only and increasingly will conduct me into the fellowship of Him, which is the fellowship of His sufferings. I want to know them till I am shaped just like ("conformed") to His death. I know I am not there yet. I have not attained it, but oh! I have found the pathway into it all, and I am on the run to reach the goal; to obtain the prize."

Tell us Paul, for we want to be translated ones, tell us the pathway in? Hear his answer: "Forgetting those things which are behind, things of sorrow, things of blessed experience, things of success; forgetting them, that my whole mind and purpose may be given to the matter in hand, I press down on the Mark for the Prize."

Dear reader, you see I have freely paraphrased Paul in bringing out what I find in this message.

This was Paul's one conception of the way in, to being a first-resurrectionist. When you contemplate his finished career, and put it into the description drawn in Rev. 20:4 of what constituted first-resurrectionists, you see it exactly fits the picture. Paul "fought a good fight." He "finished his course" as a reigning one; one who in himself has so thoroughly judged self, that the judgment of others could be committed to him; one whose earthly life had been a continuous suffering or beholding for "the witness of Jesus, and the Word of God;" one who had "escaped" all the corruption which is in the world through desire; "one who had not in any way worshipped world power, (symbolized by "the beast"), in any of its forms in his day.

But you take the thief on the cross, to whom, (not to his body), Jesus said, "Today thou shalt be with me in Para-

dise," and seek to fit his Christian character into this Rev. 20:4 mold; and you will find it impossible. He belonged to the class of whom John said, "But the rest of the dead lived not again till the thousand years were finished." The thief believed in Jesus, was saved and died, having drawn but one infant breath of Christian life before passing into his Paradise. Not for him "the prize;" yea, not for many another who in Christian growth has gone much further than he.

### Pressing Down on the Mark

But what we wish to call to your attention, is the Mark of Paul's pressing, the Goal, which is the pith of the whole matter. The Mark toward which Paul pressed was **Christ Jesus the Coming Bridegroom**. The Goal to which he stretched was to meet Him, as the bride meets the bridegroom. The prize he coveted was to enter with Him, into the millenium reign, as cabinet officers enter with the king, and with him co-operatively bring in all the prosperity of his reign. Which, with the first resurrectionists, were to share with Jesus in bringing in the righteousness, gladness and wealth of the happy rule of the 72nd Psalm; when the King of kings "shall come down like rain upon the mown grass." When "He shall have dominion also from sea to sea." When "the righteous shall flourish." When there shall be "abundance of peace." When "men shall be blessed in Him" and "all nations shall call Him blessed." When the "whole earth shall be filled with His glory." Oh, to have a share in bringing it all to pass. As Paul longed for first resurrection, it is also our privilege to "watch and pray always" for translation glory.

### By Christ, to Christ

Now this Mark to which he pressed, this goal to which he stretched was **Christ**. But how could he press and stretch toward Christ, but by Christ! The Christian as a Christian, has no life, no strength, no power but Christ. "Without Me ye can do nothing." So by Christ, Paul presses toward the Mark, Christ. This passage has been rendered on this wise: "I press down on the Mark for the Prize." There is a double truth here. Christ as the Means, to reach Christ the Aim. Let the thought "I press down on the mark" be interpreted by Gal. 2:20: "I live, yet not I, but Christ liveth in me." We press down by a living faith, upon a present Christ, to take us every step of the way to the Goal. This must needs be, moment by moment an attitude of faith; a dead reckoning of faith, "I live, yet not I, but Christ," before it can be an experience. But the moment it becomes faith's attitude, is the moment it becomes the soul's experience. Jesus says "Abide in Me," how quick and blessed the response, "I in you." You cannot press down on Jesus any hour, in any emergency, for anything without His faithful upspringing, "Here I am." You cannot, by a living faith, press down on Jesus the Mark, saying, "I live, yet not I, but Christ," "I am crucified, nevertheless I live, yet not I, but Christ," and fall to find that very mom-

ent, that you are the empty shell, and Christ is the Living Kernel. While you press, He accomplishes your death and His life in your stead within you. And you stay dead, and He does the living while you remain pressing. It is done, to faith. Oh it is so blessed. He is so faithful, so immediate in His response!

Once, talking in this strain in a hall in Dublin, Ireland, on "Abide in Me and I in you," I said, "What is it, to abide in Him?" It is to keep on saying, minute by minute, "For this I have Jesus," and what will He be saying, with all the grace of His Victory, and all the victory of His grace? "For this you have Me." As I sat down, and the meeting opened for testimony, the young lady who presided at the piano, rose and said "I must be first to testify, since I have now to leave the hall; while the message was going forward, there came this telegram I hold in my hand, which reads: 'Mother is very ill, take first train home!' As I read the startling news, my heart looked up and said, 'For this I have Jesus.' Instantly a peace and strength flooded my being."

We who listened saw in her face a light that never was on land or sea! She went on, "I have never travelled alone, 'for this I have Jesus.' I take a midnight train, 'for this I have Jesus.' There I make connection and cross the channel, 'for this I have Jesus.' There I take my long railway journey to the South of England, 'for this, and all the suspense that goes with it, I have Jesus.'"

So she left us a living illustration of the faithfulness of Jesus to them who count on Him.

Three or four weeks passed, a letter, a psalm of praise, came from her. He had not ceased to abide with her, all the long dark night, and following day. As she reached the home the sister fell on her neck sobbing, "Oh, if you had only come ten minutes sooner, you would have seen mother, who so longed for you. Now she is gone." "Instantly," wrote our young friend, "I looked up and said 'For this I have Jesus.' He came between me and all sorrow, and vain regrets have no power. The house was in bewilderment. They had never dressed the dead, nor I, but I turned to Him, and said, 'For this I have Jesus.' He showed me just what to do, and how to go on with the funeral arrangements. Then they all had lost their heads and could not take care of the legal business, but my Great Head responded so sweetly, as I simply said, 'For this I have Jesus.' Life has become an uninterrupted psalm of victory, as I see that everyhow, everywhere unintermittently, 'For this I have Jesus.'"

Thus went the Irish-English letter; but it must also have been Paul's moment by moment living, as he pressed down on the Mark Christ Jesus, with his, "I am crucified with Christ, nevertheless I live, yet not I, but Christ." To the footfall of faith, pressing down upon the Mark, came the thrilling response of Jehovah Jesus, which made Paul exultantly cry again, "Christ liveth in me."

For if you will have faith, you shall have feeling. Oh when the whole being tingles with the presence and filling of God, and we know the Divine Occupant has gathered up into His own hands all the powers of our being, as a noble rider might gather up the reins of a base-born worthless old horse, and in the condescension of His royalty, our rider sweeps forth, to do and dare! What rest, what rejoicing to Paul, or any one, who thus bears Christ! Then can be spiritually but truly said, "Thy King cometh unto thee; He is just and having salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass." And some bystander shall surely be slain and blest, when the King thus lowly, goes forth to war.

#### How Simple and Present

But this pressing down upon the Mark, and thereby "pressing toward the mark" how simple it is! Growing hourly and momentarily more simple, as we uninterruptedly go forward in its practice. Like the watering places, we often see in a town square or public garden, untouched, unpressed, 'tis but a column of cold iron four feet high. But let the foot press down upon the hidden spring at the base of the column, and lo, a fountain of cool refreshing water bubbles to the lips of him who bends to drink. How often in the public squares we see the little children press the spring and drink, and call to little brother, "Come Bennie, have a drink, have a drink," as they share it with one another. So have we perpetually drank of "that spiritual Rock that went with us: and that Rock was Christ" (1 Cor. 10:4), whenever by faith we have pressed down on the hidden spring, "I live, yet not I, Christ liveth in Me." Cease to press down upon the Mark of our Provision, the water ceases to flow. But the moment is Divine, when we dare to swing out, and cry Faith's cry, "I live yet not I, Christ liveth in me." Divine, because so perfect, so immediate, His response! When thus recognized He does His own Living.

#### Christ Living In Us

First resurrectionism and translation, is made up of His living. He wants none of ours. As the Father wanted none of the living of Christ's humanity, when He was here in His human life, wanted only His emptiness, as a human shell in which God could express Himself in word and action, so Christ wants over again our perpetual self-emptied lives, in which to live, in the glory of the Father. As Faith appropriates such ideal Divine Provision, the supply comes forth.

Can you not see the picture of this Phil. 3:10-14 passage? "In order," cries Paul, "that my life may produce nothing but His life, may fully reproduce His life, I have forgotten everything else, I am heedless of all else but to press down moment by moment upon the Provision, 'I am crucified with Christ, nevertheless I live, yet not I, Christ liveth in me. As I press, lo! He springs up moment by moment, and carries me forward toward

the Goal, the Prize of a first resurrectionist. The moment I do not so press, is a lost moment; lost from maturing, lost from apprehending, lost from attaining, and endangers my getting in, at the end of the race. I cannot, I will not consider anything else, but pressing down upon Christ, to rise up in me this moment. Christ living in me, thinking in me, feeling in me, acting through me, toward everybody and everything that he brings me into relationship with."

"Not I, but Christ, to gently soothe in sorrow,

Not I, but Christ, to wipe the falling tear,

Not I, but Christ, to lift the weary burden,

Not I, but Christ, to hush away all fear.

"Christ, only Christ, no idle word e'er falling,

Christ, only Christ, no needless, bustling sound,

Christ, only Christ, no self-important bearing,

Christ, only Christ, no trace of "I" be found."

As first resurrectionist, so shall translation be accomplished. Christ shall live in us our "accounted worthy" (Luke 21:36). Christ, as we press down on the Mark, shall live in us, maturing "full vigor to escape," and to accomplish our flight, and "stand before the Son of man." Amazed with His goodness, my spirit faints before Him, and exclaims, "Oh Christ, shall it be for me, for me!" Surely He answers back "And why not since I am in thee, and in thee to cause thee to be all of Me."

#### Editor's Note On Above

While the Editor does not see it just as our dear sister does as to some real Christians now dead not being raised till the white throne judgment, he gladly gives place to the above article, because:—

1. First of all we agree on the place of emphasis, on the fundamental truth for this hour, namely that only prepared ones, real overcomers are going to be caught up before and away from the soon coming great tribulation. So get ready.

2. We put it in our columns in the second place because we do not wish to claim that we know it all and that everybody who does not see just as we do must therefore be badly wrong. In such minor differences we believe we should love, forbear and learn of each other.

3. Again, we put it in because our sister is a dear ripe saint of God and she has so many good things in it that we don't want you to miss getting them because we see the resurrections a little different, just as in a similar article by her in our paper recently we did not see it as to the 144,000 in Revelation 7 as she did. We believe those 144,000 in Rev. 7 are literally of the 12 tribes of Israel, just as it says they are. So let us drink in the good, praise God and

be blessed, and pray for each other.—  
Editor E. N. B.

#### THE MAT

Isalah 1:6.

It was on a winter's morning  
In the days of old,  
In his cell sat Father Henry,  
Sorrowful and cold.

"O my Lord, I am aweary,"  
In his heart he spake,  
"For my brethren scorn and hate me  
For Thy blessed sake.

"If I had but one to love me  
That were joyful cheer—  
One small word to make me sunshine  
Through the darksome year!

"But they mock me and despise me  
Till my heart is stung—  
Then my words are wild and bitter,  
Tameless is my tongue."

Then the Lord said, "I am with thee;  
Trust thyself to Me;  
Open thou thy little casement,  
Mark what thou shalt see."

Then a piteous look and wistful  
Father Henry cast  
Out into the dim old cloister  
And the wintry blast.

Was it that a friend was coming  
By some angel led?  
No! a great hound wild and savage  
Round the cloister sped.

Some old mat that lay forgotten  
Seized he on his way—  
Tore it, tossed it, dragged it wildly  
Round the cloister gray.

"Lo, the hound is like thy brethren,"  
Spake the Voice he knew;  
"If thou art the mat, beloved,  
What hast thou to do?"

Meekly then went Father Henry,  
And the mat he bare  
To his little cell to store it  
As a jewel rare.

Many a winter and a summer  
Through those cloisters dim,  
Did he thenceforth walk rejoicing,  
And the Lord with him.

And when bitter words would sting him,  
Turned he to his cell,  
Took his mat, and looked upon it,  
Saying, "All is well."

"He who is the least and lowest  
Needs but low to lie;  
Lord, I thank Thee and I praise Thee  
That the mat am I."

"On the cold and footworn pavement  
Lies it still and flat,  
Raves not if men trample on it,  
For it is a mat."

Then he wept, for in the stillness  
His Beloved spake,  
"Thus was I the least and lowest,  
Gladly, for thy sake."

"Lo, My face to shame and spitting  
Did I turn for thee;  
If thou art the least and lowest,  
Then remember Me." —H. Suso.

Cast thy burden upon the Lord, and  
He shall sustain thee. Psa. 55:22.

### A STRIKING CONTRAST

There are two beautiful things described in the Scriptures. The first is Lucifer, Son of the Morning (Isa. 14.12) and the second is called The Word of God, (Rev. 19:13). The description of the former appearance of Lucifer, before his fall is quite graphic. Since Jesus prayed, "O, Father, glorify thou me with thine own self with the glory which I had with thee before the world was," we are led to infer that the description given of him in Rev. 1 is an accurate one of how he appeared before his incarnation.

### The Appearance of Lucifer

Lucifer was the most beautiful and the most powerful of all created beings. His name, Lucifer, means Light Bearer. He was not an angel of darkness; he was the bearer of light. Only one thing had been withheld from him—deity. He could not be God because he had a beginning, he was created. Now let us look at his appearance:

"Thou sealest up the sun, full of wisdom and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." Ezek. 28:12-15.

And now that we have before us this wonderful being, who was so beautiful, so perfect, and whose abode was "on the holy mount of God," let us look at that other one described in Revelation 1: 12-16.

### The Appearance of the Word of God

"And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks, and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars; and out of his mouth went a sharp twoedged sword; and his countenance was as the sun shineth in his strength."

The Word of God was the Light, the effulgence of the glory of God. His countenance was as the sun shining in its strength. What dazzling, overpowering beauty is revealed in Him. Lucifer was a light bearer. He was not that Light, but was in all probability next in authority and power to the Light. Lucifer had a beginning, the Word of God had none. Lucifer was created, the Word of God was the creative agency,

he was the beginning (creator) of the creation of God, Rev. 3:14. Col. 1:16. The Word of God is in the bosom of the Father (Jno. 1:18); not "was" in the bosom of the Father, but "is," thus denoting His eternity, just as His expression, "Before Abraham was I am," denoted His eternity.

And here is just where Lucifer's trouble started.

### Lucifer's Ambition

His heart was lifted up because of his beauty, Ezek. 28:17. His wisdom, which ought to have warned him of the folly of rebellion against the Un-created One, was corrupted by reason of his brightness. Instead of looking away from himself to the exceeding brightness of the Son of God, he looked at his own beauty until his eyes were blinded to all else, and he said, "I will ascend into heaven, I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High," Isa. 14:13, 14. And now that Lucifer has made some "I wills," God also makes a few. Such rebellion could not be tolerated. It was impossible that a created being, no matter how powerful or perfect in himself, could be exalted to deity. Heaven had been defiled. Harmony had given way to disharmony, light to darkness and the Mount of God must be cleansed, and so God said, "Thou hast sinned, therefore I will cast thee as profane out of the mountain of God; and I will destroy thee, O covering cherub, from the midst of the stones of fire," Ezek. 28:16.

### Christ's Achievement

How different was the spirit of the Word of God. Although He was the Word of God dwelling in the bosom of the Father, although He was the Light which was as the sun shining in its strength, the exceeding brightness of the Glory of God and the express image (likeness) of His person, yet He thought it not a thing to be grasped or tightly held on to to be equal with God, Phil. 2:6. He had no ambition to seek a higher plane or to even hold his present plane of superiority over all created things. He said not "I will ascend," but "I will descend into the lower parts of the earth." There was no desire on His part to stand out alone on a high and lofty plane, a pinnacle so high that none in heaven or earth could reach Him, but a controlling passion in His life demanded that others should share in His own estate with Him. So we find Him humbling Himself, down, down, to earth and to hell, emptying Himself of all His majesty and glory that He might be made like unto the lowest of His creation, not the angels, but like unto the seed of Abraham. "Wherefore in all things it behoved him to be made like unto his brethren." And now, wonder of wonders, we discover that His purpose was to elevate poor fallen humanity, not to the superior state of angels, but to be sons of God, and not only sons, but heirs of God and equal heirs with Himself. He was made in all things like His brethren that He

might make them in all things like Himself—sons of God. No wonder the angels stand in awe and wonder. Satan had desired everything for himself and brought the wrath of God down upon him; the Son desired nothing for Himself but desired that a great host of others should be partakers of that which He already possessed. And so the Father said, "This is my beloved Son in whom I am well pleased," and "It pleased the Father that in Him should all fulness dwell." Pride and ambition brought a fall the consequences of which are eternal; humility, and sacrifice brought an exaltation the glory of which shall never end throughout all eternity.—J. R. F.

### MISSIONARY CONVENTION IN CHICAGO

We would earnestly ask that as many of the Evangel readers that can shall attend the missionary conference that is to take place at the Stone Church, 37th and Indiana Ave., Chicago, Ill., from May 12th to 19th inclusive. We expect to hear from a number of missionaries at this convention and we desire to do all we can to help them. There will be many different preachers at this meeting and we trust that God will pour out His Spirit very wonderfully there, and that a revival will be started at the Stone Church which will not stop until we meet Jesus.

### INDIAN REVIVAL AT HUDSON, NORTH MANITOBA

Evangelists W. Frank Bell and Chas. Moser have just returned from the northern part of Manitoba where they have been holding special meetings amongst the Indians. God gave these young evangelists a gracious revival and over fifty were brought to Christ and there was a mighty spiritual awakening on the reserve. These are two of our young evangelists who from time to time have felt a special call from God to go forth in the great harvest field and win souls for Christ. God has honored them amongst the Indians in a very special way, and they expect to return in a few days and open a new Pentecostal Chapel on the South reserve. Will the saints pray for our brethren. Yours for the full Gospel.—A. H. Argue, 102 Bannerman Ave., Winnipeg, Canada.

### TWENTY-FIVE CENT BOOKLET FOR TWO CENTS

No. 232, the special Second Coming Number of the Weekly Evangel contains the contents of a twenty-five cent booklet giving the addresses that were given at three remarkable meetings held in the Queen's Hall, London, England. Let every Evangel reader do his best to circulate this number of the paper. We will send this paper postpaid to twenty-five different addresses for 50c. See that every one of your friends has these timely messages concerning the soon coming of Jesus in his hands.

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## LIGHTS AND SHADOWS IN CENTRAL AFRICA.

In this land of brilliant sunshine and dense forest, we get very strong lights, and correspondingly deep shadows. The same applies to our work. Tremendous fights, glorious victories, deep sadness and overwhelming joy. It would be difficult at present to give you a summary of our work, as some of our natives are evangelizing regularly and others periodically, some of our work is scarcely started and some is beginning to show fruit. But I will give you an account of my last meeting in the villages.

At present the sun is very hot during the day and people are often away hunting or beer-drinking. But the evenings are cool, and the natives love a good crackling log fire.

Hence I do much of my evangelizing after dark. It is much more comfortable, and without danger, as there are very few wild beasts here, excepting elephants, and I can go through the "bush" to the villages at night in comparative safety.

Thus about a couple of hours after sunset I reach the appointed village, and find that the young Christian lads have been busy getting the logs ablaze. On my approach the great wooden signal drums begin rattling "Balumiana, Bakajiana, iyai, iyai." Men and women, come along! come along! Africa is never in a hurry, but we soon have about 50 youngsters to start a hymn. The number swells, until in about half an hour there are some two hundred seated around the fire, their bare brown bodies and white teeth reflecting the glow of the flames.

The chief (fat, contented and well supplied) sits in the center, with three or four of his wives on each side, and the rest of the audience is on the ground. I see a group of old village counsellors looking through the smoke, stately, unbending, aristocrats. The arms, stomachs and thighs of the women are ornamented with deeply cut squares and triangles, and the little girls have their hair done up in rows of hundreds of wee plaits, smeared with red clay.

After singing their favorite hymn—an adaption of "Shall We Gather at the River"—and a few more, I have a talk, very simply, with many questions and answers, on "He that hath My commandments, and keepeth them, he it is that loveth Me." It is useless to try to keep the meeting quiet. Everyone thinks aloud, and when a point "goes home" one man will frequently turn round and explain it to the rest. "Yes, to receive the water of life, it is well to leave native beer." "Blood of goats to appease the Spirits, and blood of Jesus to satisfy God." "The devil dancers will dance us into the lake of fire," and so on, the expressions being repeated again and again with many grunts, exclamations, and shakes of the head.

Presently old Tentani,—a massive fellow about 6 feet 2 inches high, and respected in the village—speaks up. "Bwana your words are good. Your talk on Sunday caused a big argument, but the others may choose as they will.

I will follow Jesus." Look! He holds his hand to his neck. I know what is signified at once. He has destroyed his charms. The first thing that these natives do when they are in earnest about their souls is to destroy the bits of horn bone, skin, beetles, nuts, etc., which contain their charms; and often our native Christians will return from a preaching expedition with a handkerchief full of charms to burn.

I rejoice at Tentani's testimony before the chief and all the people. Several others make similar remarks; some doubtless in earnest and others evidently only with a desire to please me. After a further talk and a word of prayer, I start out for the mission, with my soul brimful of joy that more Gospel seed has been sown in the hearts of these people, and I sing along the moon-lit path. Presently I hear voices in the dense forest along the riverside, and since it is unusual so late at night, I leave the main path, and cautiously following the sound I come upon a huddled group of about eighteen black kiddies—little fellows of from 8 to 10 years of age. It is the secret circumcision camp. Several of the boys are evidently in pain and take no notice of my approach. Others greet me "Moyo Bwana," and to my grief I recognize a number of my own special little chums. The Gospel has already begun to grip them; they sing our hymns. Some of them have more than once stepped aside for a word of prayer with me along the forest paths, and have confidentially told me that they desire to follow Jesus.

What are they doing here? Their heathen parents have sent them to undergo a filthy ordeal, including rites and teachings which pollute and mar their poor wee minds. Question the parents, and point out the awful wrong which they are doing their lads, and they will answer, "True, Bwana, yet our fathers made us undergo this rite and so we must make our children also."

Followers of blind precedent! I ask the little shivering youngsters as they huddle round the fires, "Didn't you know it was wrong?" and they answer, "Yes, Bwana, our hearts tell us that Jesus is not pleased, yet we were forced to come."

It may be well imagined that, as I pursue my homeward way, my hymns are gone, and I can only cry to God to snap the awful chains of hell that grip these dark-skinned forest dwellers in more hideous, devilish captivity than could be known in the shackles of the slave gangs.

First the high light of the happy meeting—

Then the deep shadow of the circumcision camp.

This is the contrast of our everyday life.

Pray for us, and that we may see a mighty outpouring upon our Christians and natives.—Yours heartily in Jesus' service, William F. P. Burton, Pentecostal mission, Mwanza Kasingu, Kikondja, Katanga, Congo Belge.

## WHY DOES HE TARRY?

In the prophecy of Habakkuk in chapter 2, and verses 3 and 4, we read, "For the vision is yet for an appointed time, but at the end it shall speak, it shall not lie, though it tarry wait for it; it will surely come, it will not tarry." This was fulfilled in a measure at the birth of Christ. It has yet a greater fulfillment, for He is to come again. So the Holy Spirit inspires the writer of the Epistles to the Hebrews to quote the words again, Heb. 10:37, "For yet a little while, and He that shall come will come, and will not tarry." Here we have a distinct promise of the coming of a Person. The promise was as it were, thrown forward. Like a person sending a cable message to Australia. It goes a great distance under the ocean, till it reaches an island in the Pacific ocean, and there it is sent on again to its distant journey through a fresh charge from the electric batteries; and the message at last reaches the distant shores of Australia. The One spoken of by Habakkuk did come in a blessed way at Bethlehem, but still there is to be another and yet more glorious fulfillment.

Meantime turn to Joel 2:28, "And it shall come to pass afterwards, (or in the last, or latter days) I will pour out of My Spirit upon all flesh." Peter claimed this was fulfilled in his time, on the day of Pentecost. But we know that not all was fulfilled, and the long period of time that has passed since Peter's day has proved that it was only the beginning of the last days. We are witnessing a fresh outpouring of the Holy Spirit, with similar signs to that accompanying the first outpouring. We believe that we are experiencing the latter Latter Rain. The Latter Rain in Palestine was for the ripening of the harvest. Now in James 5:7 we have a distinct statement that we have to be patient for the coming of the Lord, just as Habakkuk advises patience, for though He tarry He will not delay, He will surely come. What is the delay? **The fruit cannot be ripened for the Husbandman, until it receive the early and latter rain.**

It will be seen then that our Lord Jesus cannot return till the harvest is ripe, and for that ripening rain is necessary. We know that the former rain came moderately, and we have had a foretaste of the Latter Rain, but the precious fruit is not fully ripe. Now we are distinctly told to pray for rain. But when is this prayer to be made? At the very time that we are experiencing rain. Thank God for the measure of the Latter Rain that we have had, but it is at this very time that we are to pray for rain. "Ask ye of Jehovah rain in the time of the latter rain, even of Jehovah that maketh lightnings; and He will give them showers of rain, to every one grass in the field" (Zech. 10:1). Again the promise is for "Floods upon the dry ground." Hallelujah for rain! Hallelujah for the "Floods" yet to come! Our part is to PRAY.—A. W. F.

It is just as fatal to neglect salvation as to reject it.

### THE LAMB VISION.

Those who are going down in God these last days are getting a vision of Him in the glorified Jesus they have never had before—the majesty, glory and power infinite in the fulness of the Godhead bodily—expressed in the “express image” of God, Jesus Christ!

Two years ago the Spirit spoke to me alone and said, “Call Jesus no more the SECOND person of the Trinity. He is the very CENTER—the Lamb in the midst of the Throne!”

Today we have been beholding Him the KING ON THE THRONE—KING OF THE UNIVERSE, before whom every knee shall bow, and every tongue confess that He is Lord, to the glory of God, the Father!

Great as this vision has been, a greater one is just ahead, and we must not in our weakness and one-sidedness so cling to the better that we lose the BEST. If we would be the bride of Jesus we must be made like Him, and that THROUGH BEHOLDING—beholding not only His majesty and power, but His MEEKNESS and HUMILITY, the SECRET of His power.

Thus it is the full vision of the GLORIFIED LAMB for which we need to tarry today—JESUS AS THE LAMB ETERNAL.

God in His glory, majesty and power is a vision so vast it dazzles me in its very empowering, but God HUMBLING HIMSELF to be SUBJECT, to be a meek and lowly Lamb, softens and melts me, and in its fulness of vision will make of me a lamb, a wife for the Lamb.

In the beginning of my experience I caught a vision of the Lamb walking this earth, 33 years in His meekness choosing to be stricken, afflicted, and identified with sin on the cross. I wept, but I knew not WHO HE WAS. Now I have beheld Him as VERY GOD, and with His vision of infinite power has come POWER—but one-sided power, the power of strength unyoked with gentleness, the power that could grind to powder—but not the power of brokenness. Again I tarry and behold not a Lamb of 33 years alone, but THE LAMB ETERNAL! And I hear the ETERNAL WORD declare that when the end cometh, the end of the ages, during which He has put all enemies under His feet, when He shall have put down ALL RULE and ALL AUTHORITY and ALL POWER, when ALL THINGS have been subdued under His reign, then He Himself shall be SUBJECT unto God, even the Father. Yes, even so this MIGHTY GOD, this FATHER OF ETERNITY, shall then CHOOSE through ETERNITY to be the eternal expression of INFINITE HUMILITY! God the Lamb!

That mighty God should humble Himself and walk this earth as a Lamb for 33 years, and in His meekness choose to be stricken and identified with sin is beyond my conception; but that farther than this He should CHOOSE to give up majesty of power for the majesty of humility—choose to be the Lamb not only 33 years; but, before the foundation, choose to be this for eternity is beyond

any conception of conception.

As I begin to truly behold THIS VISION I find myself being ushered into the eternal silences of the Heart Eternal, where prophecies fail, tongues cease, and knowledge vanishes away, where love is made perfect in humility. The Eternal Lamb!

((As I walk forth in the light of this vision, let it be softly, O Lamb of God. In Thy stillness and subjection—bidding welcome every humiliation, subject not only to Thee on Thy throne, but to Thee in my brethren, in every circumstance of a daily walk, following the Lamb whithersoever He goeth, delighting O God to do Thy will all the way to the cross, the tomb, and the glad triumphant resurrection morning of the new creation of God.—Mildred Edwards.))

### EVANGELIST A. D. URSHAN'S ADDRESSES

#### Persian Christian Massacres

The great revival campaign is still going on in Los Angeles under the power of the Holy Ghost. Hundreds of lives here have been touched and given inspiration and power from God to go forth to better service, and holier living through the Ministry of our beloved brother and co-workers in this city.

Brother Urshan has been giving his addresses on the Christian Massacres in Persia, in the Temple Auditorium, a large theater centrally located, with a seating capacity of over 4,000, which was almost filled with earnest people, all eagerly listening to our brother's words of the Lord's miraculous deliverance of His children during those eventful days of massacre.

The first address given in Temple Auditorium was “How Bro. Urshan was delivered five times from the cruel Turks through prayer, and faith in the living God.” He vividly portrayed how when he with his workers, and many of the Christians, were fleeing through vineyards across the country, an angry mob came upon them, on horseback, with drawn weapons to spill their blood. He and two of his workers ran before the defenceless people and dropping on their knees held up their hands to heaven saying, “Jesus! Jesus! Jesus!” expecting in a moment to be with Him. The mob was made powerless, they were struck with fear themselves and hurriedly asked for our brother's watch and overcoat, and rode away.

A second mob came upon them with great fury, but Bro. Urshan stood before their leader and confessed the sins of the people, saying, all this punishment was from the Lord on account of the nation wickedly departing from their God. The leader's heart was touched and he led them safely to the protection of the American flag over the American Mission in Urmiah City, Persia.

The second address given in the large auditorium was delivered to about 4,000 people, while hundreds were turned away. This address was, “The American Flag Unfurled, and what happened under the Stars and Stripes.” The

American Mission in Urmiah City was given full protection under the Stars and Stripes, and nearly 30,000 people came to this City of Refuge and remained throughout the massacre.

However, though they all had protection under the folds of the Stars and Stripes, yet they suffered in many ways while there. First, from the daily fear of the blood-thirsty mobs without, lest they break through and kill them all. Second, lack of food, and the unsanitary conditions within. They were literally packed together like sardines in a can, and were covered with vermin. Some had lost friends and loved ones, home, clothing, and some came naked. Soon disease broke out, the awful typhus fever claimed thousands; 2,000 children died in two months, and 5,000 grown people died in three months, but Mark 16 and James 5 were fulfilled. Brother Urshan and his devoted mother laid hands on the sufferers and prayed for them and the Lord healed hundreds of them.

Our brother was finally taken down himself with the dreaded typhus and was given up to die, feeling his work was done, when suddenly he heard a multitude of voices praying in English for him. God spoke to him and told him he would arise and preach again, and from that hour he began to recover. This was all more remarkable for the fever had burned his flesh and the skin came off, also his hair, while his eyesight and hearing were almost gone; but nothing is too hard for our God. Hallelujah!

The third address was, “Present Day Martyrdom.” In this address, also delivered at the Auditorium, he told how two of his co-workers were martyred and went to Glory. They were true to the last, and sealed their testimony with their blood.

Then he told of several Christian girls taken by Turkish officers and were to be kept as wives in their harems, debauched and ruined in both body and soul. But rather than yield to this hell on earth they sacrificed their pure young lives, and went to heaven washed in Jesus' precious blood. These all shall receive a martyr's crown.—C. W. Doney.

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# The Weekly Evangel

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## HOW LONG?

For yet a little while, and He that  
shall come will come, and will not tar-  
ry. Heb. 10:37.

The promises of God these days are  
being brought into prominence. They  
are standing out as though written in  
raised letters. The commands, prom-  
ises and entreaties of the Word are all  
being brought into bold relief by the  
Holy Ghost, and the background is the  
horrible war that is going on. The very  
blackness of things brings into prom-  
inence the promises. Luminous letters  
are seen best on the darkest nights.

Read the promises. "I will bless  
thee \* \* \* and thou shalt be a  
blessing" (Gen. 12:2). "In thee shall  
all the families of the earth be blessed"  
(Gen. 12:3). "And I will shake all  
nations, and the desire of all nations  
shall come," (Hag. 2:7). "I will pour  
out of My Spirit upon all flesh," (Joel  
3:28). "Behold, I come quickly; and  
My reward is with Me," (Rev. 22:12).  
Even the half blind are beginning to  
decipher some of the promises. Even  
such obscure names as Armageddon are  
being unearthed.

The question that was put to Jesus in  
the days of John the Baptist was, "Art  
Thou He that should come, or do we  
look for another?" All people were  
musing in their hearts. And today, the  
wars make people think who never  
thought before. Many are secretly find-  
ing the Lord but the fear of man is keep-  
ing them back. When God's judgments  
are in the earth the people are learning  
rightconsensus. And many are learning,  
and though they see as through a glass  
darkly God knows their hearts. They  
see men as trees walking, but a loving  
Saviour is on hand to give more light.  
O there is much to reveal and to under-  
stand. Depths! Who has known the  
mind of the Lord, or who is His Coun-  
sellor? No man has been able to fathom  
God except the only begotten Son. He  
hath declared Him. Christ unfolding  
the purposes and plans of God, and the  
Holy Spirit bringing home the revela-  
tion!

A "Son of man" Jesus liked to call  
himself; to man God unbosomed Him-

self in the Son, and the Son said, "All  
things I have heard of My Father I have  
made known unto you." And He said  
that when the Holy Spirit came He  
would reveal still more. "He will show  
you things to come." Not only things  
pertaining to the earth, but things per-  
taining to heaven. The Holy Spirit came  
to the earth and was a message about  
the things that will come to pass on the  
earth, but He came from heaven.

Few have any idea of the value of the  
importance of this latter day visitation  
of the Spirit. Special grace coming  
upon selected people, chosen channels,  
for a special infilling of the Holy Spirit  
through whom He can speak, warn, and  
entreat! The most important of all  
messages, and one which the Holy Ghost  
emphasizes above everything else is this  
"Jesus is coming soon."

It seems as if the Holy Spirit is im-  
patient, jealous in many cases, to get  
that message out first through those  
who receive the infilling of the Holy  
Spirit, the incoming of Him whose office  
is to show things to come. Thousands  
have had this message said through  
them by the Spirit who knew nothing  
about the doctrine of the return of the  
Lord. Babes and sucklings through  
whom the Spirit could speak unhinder-  
ed! Those without theological training,  
children, ignorant men and women, il-  
literate, so surcharged with the Spirit  
that He could speak through them in  
His own language, and the interpreta-  
tion has sounded forth, "Jesus is com-  
ing soon!" Yes, verily, their sound is  
going forth into all the earth.

"(Of the proof of the divinity of the  
reality, of that message there could be  
no doubt whatsoever in spite of every  
criticism to the contrary, because Satan  
would never herald the coming of the  
Lord Jesus. He will herald someone  
who comes in his own name. Jesus said  
to the Jews, "I am come in my Father's  
name, and ye receive Me not: if another  
shall come in his own name, him ye  
will receive." Satan's business is to  
advocate that other name. Satan is not  
casting out Satan. Satan never adver-  
tizes his adversary, the One who is go-  
ing to destroy him.)"

"Out of the mouths of babes and  
sucklings hast Thou ordained strength  
because of Thine enemies, that Thou  
mightest still the enemy and the aveng-  
er." (Psa. 8:2). Did Satan cause  
those babes to praise? And it is just  
as likely that those who give out the  
truths of the Lord's coming are inspired  
by Satan also.

Note the last message of the written  
Word, which was inspired by the Holy  
Ghost, "He which testifieth these things  
saith, Surely I come quickly. Amen.  
Even so, come, Lord Jesus." The first  
word spoken through many by the Holy  
Spirit is, "Jesus is coming quickly." The  
closing message of the written Word is  
being emphasized by the messages given  
forth by the Spirit in these closing days  
of this dispensation. The two are har-  
monious. The prominence the Holy  
Ghost has given to this message in the  
Word is emphasized in the last book of

the Bible and is linked on to the bene-  
diction that is promised to those who  
read, hear and keep the things that are  
written therein, "for the time is at  
hand," and it is written that if any man  
take away from the words of the book  
of this prophecy, God shall take away  
his part out of the book of life. How  
can you take from the truth of the  
Lord's near coming? By obscuring the  
message, and by relegating it to the  
background.

Read the message as it stands in Rev.  
22:20. God put it in that place in the  
Word that it might arrest attention. You  
prize the last words of the Cross, prize  
also the last words of the Revelation.  
"He which testifieth these things saith,  
Surely I come quickly. Amen." He  
relegated His message to the angels  
when He left, but here He who is com-  
ing speaks Himself. There ought to be  
immediate response in every Spirit-filled  
saint, "Even so, come, Lord Jesus." He  
could not withstand the unanimous in-  
vitation back.

There is a three-fold blessing in look-  
ing for and hastening the return of the  
Lord; it gratifies the heart of Jesus, it  
quickens the saint to right thinking and  
right praying; it also has a marvellous  
message to the unconverted. Divine  
wisdom places the message where it is,  
and he who places it where God places  
it also has divine wisdom.

Paul placed this truth in the right  
position. This blessed hope was the  
consuming thought of his life. Epis-  
tle after epistle bristles with the thought.  
Jude, insignificant Jude, was raised up  
to give this divine message. In Peter's  
epistles the promise of His coming is  
the crystal thought, the brilliant in his  
epistles. And to the apostle John it was  
so wonderful that he had to be taken  
out of himself to get the message, and  
brought back to earth to put it down in  
writing. In the first and last chapters  
of the Revelation which God gave to  
John, he points out the blessing to the  
individual, to the church, to the body,  
who place this truth where the Holy  
Ghost has placed it.

The master stroke of Satan is to ob-  
scure this marvellous truth, and by  
so doing he delays his final overthrow.  
Read Revelation 12, and you see him  
watching the woman who was to be de-  
livered, but the saint, taken up with  
other things, and not watching, loses  
blessing and suffers loss. The Thes-  
salonians believed this truth so much  
that they had to have a check: we be-  
lieve it so little that we have to have  
a spur.

There is a crown promised to all  
those who "love His appearing." And  
the crown is kept for those who loved  
His appearing and who fell on sleep.  
They saw the promises and the crown  
afar off, which, the apostle writes, was  
"not for me only, but unto all them also  
that love His appearing." That love  
must be divinely implanted. Some have  
an appearance of godliness and they love  
their own appearance, and they have no  
thought for His appearing.

Watch and pray that you may get a  
deep realization and clear revelation of

the appearing of Him whom the heavens must receive until the times of restitution of all things. Let the cry go up to heaven that He longs to hear, "Come quickly, Lord Jesus!"

"Why speak ye not a word of bringing the King back?" (2 Sam. 19:10). A banished King waiting for His Kingdom, and His subjects so concerned about other things that they forget to invite Him back! "I have bought a piece of ground, and must needs go and see it." "I have bought five yoke of oxen, and I go to prove them." "I have married a wife." If those don't invite Him back who should, He will raise up others. The King has to come back, and He has to be invited, and the Holy Ghost is the prompter, the rehearser, and He will put the words in your heart and mouth, "Even so, come, Lord Jesus." Let your whole being say it as well as your mouth. Let your whole being be a note of interrogation, "How long?" There are crooked men on earth. God wants men who are notes of interrogation to heaven. Send out distress signals to heaven, and heaven will respond quickly.

Think you not that they are already marshalling the forces of heaven for the coming of Him who is the bright and Morning Star, the Hope of the earth, the Joy of heaven, and the Glory of the Father? Think you not that the gatekeepers of the heavenly portals are impatient to let the King out prior to His return, and that the horses up there are not impatiently pawing as they smell the battle afar off? Talk about coronation processions of earth, they are as dirty creeks compared with the pure river of the water of life, clear as crystal, that proceeds out of the throne of God and the Lamb! There is nothing like unto it. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.—F.

**RICE CASE**

The adjourned hearing of the action for \$25,000 for alleged libel that is being brought against the Gospel Publishing House by A. A. Rice is called for May 6th. We trust that all the Evangel readers will stand with us in prayer for a successful termination of this case.

**NOTICE.**

The Assembly of God at Charleston, W. Va., are expecting to have a District Council, embracing the territory of W. Va., west of the Allegheny Mountains, beginning April 25th. We are trusting that Bro. Welch or Bro. Bell from St. Louis will be with us. All ministers, evangelists and workers west of the Allegheny Mountains are especially requested to be present, and other workers from other places are cordially invited. Come, expecting an outpouring of the Spirit. For further information, write Secretary Mary De Wees or Pastor C. W. Smith, Charleston, W. Va., Sta. B.

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**THREE MONTHS SUBSCRIPTION FREE**

**Great Campaign Now On to Increase the Circulation of the Weekly Evangel**

The question which may come to your mind on reading the above heading is "How is it possible to give the Evangel free for three months when the Evangel actually costs more than the subscription price which is now being charged?" And that is the question which we will endeavor to answer so satisfactorily that every member of the Evangel Family will get the burden and go out and get subscriptions from all their friends in order to double the circulation of the Evangel this year.

**The Actual Cost of the Evangel**

All secular papers have found that the subscription price alone cannot and does not pay for the cost of publishing the paper. So secular papers were compelled to open their columns to advertisements, some of which are of a more or less questionable character. By charging high prices for these advertisements they have been enabled to make up the deficit occasioned by the low subscription price and to add a little more to it, thus making some profit on their business. The Evangel has not been permitted to do this. Our people do not believe in allowing the pages of Christian literature to be filled with advertisements, and so, with the exception of advertisements for Bibles and tracts, our columns are given over absolutely to the Gospel message so dear to our hearts. This was the course adopted at the beginning, but later it was decided to make an effort to help our readers get tracts, Bibles, mottoes and good books, and incidentally relieve the great expense of publishing the Evangel through the small profits received thereby. But it has been found that even this did not make up the Evangel deficit, and the Evangel was dependent on free will offerings to keep it going. Praise God, these free will offerings came in and we never missed an issue on account of not having enough money to pay our printing and paper bills.

**The New Move**

But the time has come for a change, which we trust will only be temporary. On account of war conditions and the increasing cost of production, we are compelled to cut the Evangel down to once every two weeks instead of once every week. However, this is still twice as many papers as most other publications give for a dollar. From now on, the Evangel will come twice a month or once every two weeks, making twenty-six visits of the Evangel in a year. This will help a little, but there is one thing more that will help even greater, and that is

**The Circulation Must Be Increased**

The cost of the first thousand Evangel is the heaviest. It costs just as much to prepare the manuscript, set the type and make the presses ready to run for

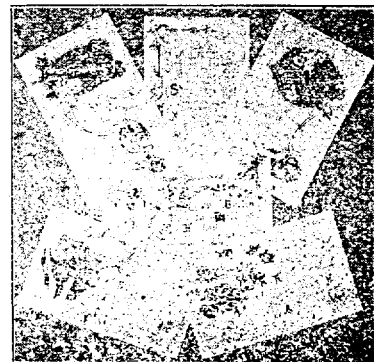
one thousand as it does for a million. It is the first thousand copies which cost so much. Each additional thousand printed spreads this first cost over a wider area thus reducing the average cost of the whole run. If the Evangel increases its circulation until its present circulation is doubled, there is no reason why it cannot make its own expenses at least, without having to depend on free will offerings to keep it going. And double its circulation we will, by the grace of God, and the help of Every Reader who now enjoys its regular visits.

**Three Months Subscription Free**

And so the campaign is on. We are going to give three months subscription free to every one who will send in their subscription at once to the Weekly Evangel for six months at fifty cents. Or to make it more simple, we will accept your subscription from now until the end of 1918 for only 50 cts.

Remember, this does not apply to renewals. It applies only to new subscriptions. If you are already a subscriber we believe that the paper has been a sufficient blessing to you so that you will renew at the old price. This is an offer that you can make to your friends to encourage them to subscribe so that they will become permanent members of the Evangel Family with you. One brother, through love of the cause has already sent in 48 subscriptions this year. Nearly every member in his congregation is a subscriber. How many can you send in? Now is the time to send for samples and subscription blanks and get busy in your neighborhood. Remember

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## In The Regions Beyond

Bro. and Sister Jno. E. Norton write that the bubonic plague is raging at Oraí where they have now located. Daily there are many passing into eternity who have never heard of God's love. There are a thousand other villages in that locality where as far as they know no one has preached the gospel. They ask for our prayers as they carry the gospel to these neglected villages.

Mrs. Nettie Nichols writes that she has arrived back safely at Ningpo, China, with her party. "We found our loving Father, whose home this is, has been keeping His hand over all during our furlough, in fact things were wonderfully kept together. During our absence, four of our number have been called up higher, two of the children and two aged widows. The two old women were both heathen when received into the home, but during their stay found that peace which Jesus alone can give. Both died happy in the Lord. How thankful we were to have been able to give these a home and pray that others may be sent in and saved." She asks special prayer for Sister Webb who is confined to her bed through an injury to her spine. While being temporarily laid aside God has been using her much in the ministry of intercession. She is enabled to sit up a little each day but suffers much with her eyes and asks for the prayers of the Evangel family for complete healing.

Sister Eva M. Caton writes from Suva, Fiji Islands, We are still working hard at the language study as we are so anxious to get the message of salvation to these poor people. A week ago Sunday we went to a new village, and as we sat down on a kerosene box under some mango trees and began to sing and play the people gathered around us and over forty heard the message in sermon and song. God manifested His presence in a wonderful way that day, and in one place they said, "many missionaries have been here but we have never heard anything like this before. We would not listen to the others, they could not help us, but this is very good; this is the best we have ever heard." Praise God! We do not want to take any glory, but it is plain to be seen that the heathen recognize the difference between the work of the Holy Spirit and that of the natural mind. We have also blessed times of prayers and praise here in our little home. God manifests His mighty power in our midst and we can truly say it is good to be here. The enemy does not like to hear the praises of Jesus, and so there are many rocks thrown at the house and scoffing on the outside, but we continue in the praise and pray for our poor enemies for we know that the servant is not greater than His Lord. "If they have persecuted me they will also persecute you."

Bro. Solomon Feliciano writes from San Pedro Macoris, Santo Domingo, West Indies, that after living a month and a half in the town of Azua the Lord has put it into his heart to go to Macoris. He has left the little work he started in Azua in the hands of an ex-Methodist whom he baptized. At Macoris he is holding street meetings and meetings in the jail. He preached one Sunday to 204 prisoners, and many of them confessed that they never heard anything about the gospel before. He cannot get a hall under a rent of \$80.00 per month and the cheapest chairs are \$3.00 each so he has to confine his work much to street preaching. Pray for this dear brother in his pioneer work in Santo Domingo.

Bro. C. J. Hansen, of Virgin Islands, W. I., writes of a trip to Porto Rico. He speaks very highly of the work at Ponce under the charge of Bro. Lugo. He writes "It is wonderful to hear the people testify, they are simply on fire for God, you do not find anything like it in the States, except in New York City, Bro. Brown's place, and at Corona, Long Island, Bro. Bouton's place. I also visited Bro. Frank Ortiz at Arecibo, he also has a good work. While I was at Arecibo, we had a meeting in a jail. We sung and prayed and had a few testimonies and then I spoke, first to the women prisoners. I told them how Jesus was able and willing to save them from sin and make them children of God if they would repent, and confess and forsake their sins, and give their hearts to Jesus. Then I said to them, 'Now all that are willing to forsake their sinful lives and become Christians, raise your hands.' Everyone raised their hands and then I said, 'All of you that are willing to start now, get down on your knees, and ask God for Christ's sake to save you from all your sins and make you His children. Everyone of them did so, and many were weeping and crying. It was simply wonderful, the Spirit of God was shaking the whole place. It was the same in both the men's and women's department. The Lord paid me right there for my trip to West Indian Islands. There is a lady that belongs to the Assembly of Frank Ortiz that owns ten acres of land, five are in coffee, three are in pineapple and the other two acres can be used for anything. She has a mortgage on the property and is liable to lose it, and she told Brother Frank that she would sell it to him for \$600.00. The property is worth over a thousand dollars and it will be a great blessing for the Pentecostal people in Arecibo for they could build a rescue home on the place, and that is certainly needed in that sinful city, and it will give them means to carry on the work. I have never seen people so poor in all my life."

Sainam, South China. Our work is progressing, but the work is not without hinderances and difficulties, and only those who have had a taste of missionary life know how to appreciate these. But the Lord delivers us out of them ALL. Just recently one of our Bible class accepted the Lord and of course had to give up his occupation of telling fortunes, and his wife, who seemed to be delighted at his conversion, wanted to assist him so secured for him a position in the town where she was working as a pedagogue in a heathen school. They were willing to have him come to teach for them until it was noised abroad that he was a Christian. When this came to the ears of the committeemen they sent him word immediately that it would be impossible for them to hire him. I presume his food cost more now. Those who are Christians have to pay more for their food.

The man whom we mentioned above has a very precious little wife. She has been saved three years or more. Mrs. C. F. Faulkner, who has been dead for more than four years, went out to the Chinese woman's home before her death about one year, to preach the Gospel, and it was while she was in this house that she fainted away. Whereupon all of the other Chinese fled away, for they were afraid to remain there. They think that when any one gets in trouble of any kind that it is the devil after them, and if they assist in this person's rescue, the devil will take his spite out on them. But when all the others fled this little woman stayed and administered to her. So she heard the Gospel, and about one year after Mrs. Faulkner's death she came to be baptized, said that she was afraid the Lord would come soon. We enquired into the history of this little woman and it proved to be the woman that heard the Gospel from Mrs. Faulkner's lips. She said that whenever the children were sick she took them to the Lord and the Lord healed them. She said that the heathen would say that her baby would die, but the Lord would heal it every time. Think of this woman believing the Lord and even trusting the Lord for her Healer and yet she had never made any open profession. This was very encouraging. Mrs. Faulkner probably never dreamed that the woman where she fainted would some day preach the Gospel. Yes, this very woman went after conversion to one of the other stations and worked for a while as cook, during which time she proved to be true steel, and now she has lived to see her husband saved and she is preparing to take a course in Bible training.

Pray for these two who having been separated for this long time are now reuniting. They will set up an altar in their hearts to the living God.

We are very glad to say that the greater number of our Christians trust the Lord for healing. Some have been severely tested and they have resorted to no earthly remedy. We went out to our station recently and found that the enemy had afflicted seven of the con-

verts, and they said the Lord recently sent us out at that time to help them pray, and we did pray. The enemy was routed and we had the pleasure of seeing those people at service praising the Lord. The children there believe in divine healing, and on one occasion we were talking about a crazy person and one of the children, who was about ten years of age said, "If we have the faith this person will be healed." Only recently one of the people from a nearby village came here for healing and we asked her how did you know that we prayed for the sick here. She answered "We have a number here that have been healed by Jesus."—Yours in His delightful service, Geo. M. Kelley.

Bro. Geo. Kelley writes a further word, "We wrote of one of our converts being in prison on a charge of murder. I am glad to say that he is out of prison. There has nothing happened in our midst for many years that was so strengthening to the Chinese faith as this deliverance. To be in prison in China is a guarantee you will be shot, especially when charged with murder and put in a kind of cell where this brother was put. When our brother was before the magistrate God gave him words that confounded the prosecutors, so the magistrate gave him his pardon. Even now when this brother remembers his narrow escape he breaks down and weeps like a child. To show us his appreciation he came over yesterday with some doughnuts and a nice big chicken. Think of this poor brother, who has been in prison for about seven months, and who spent all he had for witnesses, coming with this offer which is quite equal to a 75c offering to the Lord. That offering meant as much to him as \$750 would to our people in America, and I am sure that the Lord would say of this brother 'He hath given more than them all!'"

#### BROTHER JOSEPHUS URSHAN GONE HOME

Josephus Urshan, a younger brother of Andrew D. Urshan, died in this city on Thursday morning, March 21st, at the age of 18 years, and was laid to rest in the Inglewood Cemetery, there to await the Resurrection Morn.

Josephus came to this country after the massacre with Andrew, to work and earn money to send for the support of his father, who lost his home and everything at the hands of the cruel Turks during the massacre. By overwork and exposure in Chicago he contracted a cold which resulted in tuberculosis, and caused his death.

He came to this city with Brother Urshan, and the frail body became weaker and weaker, while he became stronger spiritually, and ripened for the Glory Land.

Let every Saint of God join in prayer for Brother Urshan and wife, and the sorrowing father and other brothers that the God of all Comfort will comfort them all with the Comfort that He alone can give.—C. W. Doney.

#### MEXICAN WORK IN CALIFORNIA

After visiting the various Mexican assemblies in the northern part of this State during January, Sister Murcutt and I returned to Los Angeles, which the Lord seemed clearly to show was to be our headquarters, and where we have over 60,000 Mexicans in this one county alone. About the same time He graciously led Bro. and Sister Preston to come here, and they also feel led to remain and unite with us in this work.

We have rented a house with a large hall (seating 200) right in the very center of the Mexican quarter of this great city. It was in about as dirty and tumbledown a condition as you could well imagine, but the Lord has graciously sent us the money (over \$100) that we needed to thoroughly fumigate, clean, whitewash, repair and furnish it. Bro. Preston and his family have living rooms there, and there is also one for Sister Murcutt and myself.

Next Sunday (Easter Day) we hope to start a special revival campaign there, and to have as preacher Bro. Francisco Olazabal, a Mexican pastor who has been working with Bro. Craig in San Francisco, and on whose heart God has laid Los Angeles very heavily. He hopes to be with us all through April, or longer if the Lord so leads, and to hold services in our new hall, beginning each one in the open air outside, at the Mexican Plaza; also to visit the neighboring colonies of Mexicans, in some of which there are already little bands of baptized saints.

Dear helpers-together-by-prayer, if ever we needed your help in prevailing intercession it is now. False teachers have been among the flock in these parts, and they have been tossed and torn by many winds of doctrine, so that it is hard to find any who are standing together in unity. The unsaved ones also are very hard to reach, and they seem almost determined that though they may listen in the open air, they will not follow us into the hall. Nothing but the power of the Holy Spirit can bring conviction to their hearts and show them their need of a Saviour.

One day last week when I was visiting in a suburb I tried to witness of Christ to a Roman Catholic woman who was, I think, the most self-satisfied soul I ever dealt with. She fairly scoffed at the idea of her needing to repent, and when we told her Jesus was coming soon to judge the world, she said, "Let Him come, I have no fear, He will find nothing to judge me for, so why should I care?" She could not read a word, but said she had inherited faith from her parents, that whenever they had not enough to eat she looked up to God, and said, "Heavenly Father, send us some food," and that she was sure, was quite enough to take her to heaven. God might and would judge the wicked people, but she had always been good, so there was nothing He could judge her for.

It is not many people who express themselves quite so boldly as she did, but I thought, how many there are,

white people as well as Mexicans, who really feel that way in their hearts, and think that they are all right because of their morality and being better or no worse than their neighbors. Dear ones please pray for a great outpouring of the Spirit in convicting power here, to show sinners their need of the Saviour; also for one man who is seeking salvation but has not yet received the clear witness of the Spirit, and two who are earnestly seeking the Baptism.—Alice E. Luce, 1114 Coronado Terrace, Los Angeles, Cal.

Sister Alice Wood writes from 25 de Mayo, Argentina, S. America: "This week I have Brother and Sister Sorensen here, he is making a baptistry and I hope before the week is over we shall have had a baptismal service and Lord's supper. We are having good spiritual meetings now. We have had many calls to go and pray for the sick, and there have been some quite interesting cases of healing, and now the power of God has fallen on two more sisters, though, strange to say, none have yet spoken in tongues in 25 de Mayo. Do pray that we may see complete victories here and many of them. Pray for a child three years of age who has infant paralysis. Pray also for the conversion of his parents. God is giving us more open doors than we find time to enter. Many are asking for the copies of the Scriptures who have never read them before. We are distributing thousands of tracts, and expect an abundant harvest. This is a great harvest field which is calling with an inarticulate voice for hundreds of the right kind of laborers. Pray Him to bring them forth somehow."

Sister Estella Bernauer is back in Tokyo Fu, Japan, again and has suffered not a few hardships this past winter but now has been able to find a nice place in a suburb of Tokyo, where she expects to start a small orphanage. Her native preacher, Mr. Takigawa, is nobly contending for the faith but has suffered much through poverty. They have no hall for their meetings, and he is compelled to preach on the streets, always running the risk of being taken to the police station, or at least of being driven away. He sells Bibles and gospels and distributes tracts. He can play the violin and sing, is good in the Sunday school, is quite powerful in prayer and can hold the people when preaching. God has always blessed his labors and has given him souls. He ought to be supported and be giving out the gospel all the time. He has prayed so much for money to build a mission so that he need not give it up. There is a good place where a piece of land can be rented for about \$25.00 a year, and a building could be put up for two or three hundred dollars.

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

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# Sunday School Lesson

April 28th 1918

## JESUS REBUKES SELFISHNESS

Lesson Text. Mark 9:30-50. Golden Text. Mark 9:35.

1. Jesus foretells His death and resurrection. Vs. 30-32.

The future teachers must first be taught. Who teacheth Him? How true it is that if we are to be teachers we must first enroll in the School of Christ. Listen and then speak. Sit at His feet and learn of Him, and then teach. While they understood not, they knew He was speaking of death and separation, and Matthew tells us "they were exceeding sorry." While He was looking at the cross, the death He was soon to accomplish at Jerusalem, they were looking for honor, for place and position. The enemy of our souls ever takes advantage of personal, worldly ambition to blind our eyes to spiritual truth.

II. Jesus gives a lesson to His disciples on humility. Vs. 33-37

They had been disputing or reasoning among themselves as to who should be the greatest. Our Lord foresaw that the Diotrephes spirit, or "loving to have the pre-eminence," among His followers would bring much dishonor upon His name and cause. "If any man desire to be first," implying personal ambition and self-seeking, not in unselfish service to others (Cp. 1 Tim. 3:1) "the same shall be the last of all." Cp. "He that exalteth himself shall be abased, but he that humbleth himself shall be exalted." Lu. 14:11. This is a law of the spiritual realm that we can see in continual operation. Let us follow Him who was meek and lowly in heart and we shall find the rest that is lacking in so many lives. The "desire to be first" is deep-rooted in the fallen nature of man, and began to be in evidence very early in history. It was the desire expressed in "Let us make us a name," that led to the confounding of language and the scattering abroad of the children of men upon the face of the earth (Gen. 11:1-9). In the Lord's solemn words of judgment against Ninevah we read, "No more of thy name shall be sown" (Nah. 1:14). Self-exaltation is anti-Christian. One of the chief characteristics of the anti-Christ when he is revealed will be that "he exalteth himself" (2 Thess. 2:4). A blessed day is coming when "the Lord alone shall be exalted" (Isa. 2:11).

Our Lord took a child and set him in the midst of them, that, in his lack of pride and ambition, he might be an object lesson to them and a rebuke to their self-seeking. He would teach them the characteristics of that Kingdom in which they desired to be first. Note that any treatment of those who belong to Christ, whether good or bad, is reckoned as done to Him in person. See Matt. 25:31-46; Acts 9:4-5.

III. Jesus rebukes religious intolerance. Vs. 38-40.

It was John, "the disciple that Jesus loved," that interrupts the Master and tells how he had forbidden one who was "casting out devils in Thy name." This man seems to have been successfully accomplishing the work which the nine disciples of Jesus had failed to accomplish at the foot of the Mount of Transfiguration. (The reason given is, "He followeth not us.") How these words give the explanation of so much in the history of the church, so many of the schisms, sects, divisions, the persecutions all down the ages. A spirit not absent today in the foremost ranks of the Christian army. There is the danger of expecting no good, no help, no teaching from any of those who "follow not us." It may be that those we thus judge may be truer to the measure of light that has come to them, than we ourselves have been to the larger measure. Let us away with the spirit of sectarianism which is here rebuked.

"In My name" gives the test here for this worker.) The opposition to Christ at this time was great and to work "in His name" was to strongly identify himself with Him and His cause.

IV. Jesus teaches that sin must be judged now by ourselves or hereafter by God. Vs. 41-50.

There is a tendency in the mind of man to eliminate from his creed all that he does not like to believe, forgetting that his faith does not make a fact to be true or false. It has become popular in our day not to believe in hell, a place of eternal torment. The Jews of the Old Testament believed in a hell. It was a truth held by the Jews in the time of Christ's earthly ministry, taught in unmistakable terms by our Lord, and was the belief of the Christian Church all through the early centuries of her history. It is well to approach this peculiarly solemn passage before us with a fresh realization of the compassion of Christ, and the great salvation offered to us at such tremendous cost. If anything as seemingly indispensable to man's happiness and usefulness as hand, foot, or eye be a cause of stumbling, sinning, failing of God's best, it must be forsaken at any cost. Cp. "I count all things but loss for the excellency of the knowledge of Jesus Christ, my Lord, for whom I have suffered the loss of all things, and do count them but refuse, that I may win Christ and be found in Him.")

Note repetition, "fire that never shall be quenched," Vs. 43, 44, 45, 46, 47; and repetition, "worm dieth not," Vs. 44, 46, 48. The word hell-fire here is Gehenna and is used by our Lord in the following other passages: Matt. 5:22, 29, 30, 10:28; 18:9; 23:15, 33; Luke 12:5, and in meaning is the same as the "lake of fire," Rev. 19:20; 20:10; 14:

15. The word Hades, the place of departed spirits (of the unsaved of this age) is unfortunately translated by the word "hell" in our authorized version, and is confusing.

Salt is that which cleanses, purifies, it is the living, active principle of grace in our hearts, subduing every form of self and selfpleasing, which is the element of corruption working against what the Holy Spirit is seeking to bring forth in us, even conformity to the image of God's Son. The salt in the Ephesian church was losing its savor when she left her first love. The salt is losing its savor in every life in which are the beginnings of backsliding, the heart that has lost its vision of the possibilities of a life in and for God, and determination to go through with Him, cost what it may.

May 5, 1918.

Jesus Sets New Standards of Living. Lesson Text. Mk. 10:1-31. Golden Text. Matt. 6:23.

1. Jesus teaches concerning divorce. Just as later the Apostle Paul's steps were dogged by Judaizing teachers, so the Pharisees, often joined by the Sadducees, seek to withstand the God-man. Opposition, in itself, can never prove that the teacher or preacher is not of God.

On this occasion, tempting Him, they bring up a subject on which the churches are surely failing in their duty, unless they let Jesus speak, and leave their people in no doubt as to the commands of God, and the uniform teaching of His Word. One cannot fail to be convinced that many enter upon the marriage relation without due thought, and later the divorce courts, who would not have done either had they known God's thought and teaching. It must be a false delicacy that permits us to condemn those who greatly err, not knowing the Scriptures, but withhold us from warning and teaching them.

In the question asked (v. 2) there is the addition in Matt. "for every cause." This seems to have been the practice then as it is today. Note how our Lord honors the authority of God's Word. See vs. 3, 19. So should we, and with intense simplicity in these darkening days. We have other illustrations in Scripture where God allowed, permitted, "suffered," something else than His primal thought, but with a request, thus granted, comes leanness in the soul. Cf. Ps. 106:15. None can justify their action on the strength of v. 4 but those who are willing to admit that their hearts are so hard as to need this permission.

(Our young people can be taught that the marriage relation should be so beautiful and pure as to be a fit type of the relationship of Christ and His church, and is as indissoluble by man as is the oneness existing between Christ and His bride.)

Vs. 10-12. Cf. Mt. 5:22, 19:9, and note that these verses give no permission for remarriage during life time of either party. cf. 1 Cor. 7:10-11; Rom. 7:1-3. History should teach us that any

city, town or country that disregards God's laws as to marriage is fast ripening for God's judgments.

**II. Jesus blesses little children.** vs. 13-16.

When our Lord had been speaking of marriage "then were there brought unto Him little children that He should put His hands on them and pray." Mt. 19:13.

Some one has said that the most beautiful thing in all the world is a little child. Certain it is that ideal childhood represents the characteristics our Lord would see in us all—humility, teachableness, obedience, trust, love.

"Suffer the little children to be coming unto me." Perhaps our Lord was so deeply stirred because he saw how, down the ages, the church would not suffer the little children to come unto Him. There are many ways in which the little ones are hindered in coming to Christ today. Children think more deeply on these things than is often supposed, but are shy to speak about them. Sometimes they are allowed to go on for years before the word of help or invitation is given. Then it may be too late, if not for salvation, for these lives to come unsullied into the Master's service. It is a joy to remember how the Holy Spirit, in connection with the present outpouring, has come to children and young people.

V. 16. Cf. Isa. 40:11. "He gathers the lambs with His arm." Note the more literal translation—"folding them in His arms, He was blessing, putting hands upon them." Would these grateful mothers ever forget, or cease to remind these children in after years, of the privilege that had been theirs?

**III. The rich young ruler, and Jesus' teaching concerning riches.**

V. 17. A young ruler we learn from Luke's account. Let us note the earnestness of the man. He comes **running** and **kneels** at the feet of Jesus, and we learn from this, and the whole story of this ruler, how far a man can go, how much he can do without becoming a **saved man**. "What shall I do?" The question shows his ignorance of spiritual requirements. Being ignorant of God's righteousness, he was going about to **establish his own righteousness**. "I may inherit eternal life." How doing appeals to the pride of the human heart, and how the fact that salvation is an **attainment by faith, and not an attainment by doing** strikes at the root of the pride of our nature.

V. 18. The meaning seems to be "If there is no one good but God, and you call Me good, own Me as God." Our Lord is not dealing with a convicted sinner in this young man. If the question is **what am I to do**, the answer is, all that God requires. "The law is holy, and the commandment holy, and just, and good." Rom. 7:12. There is nothing the matter with the law, the trouble is with us. It is "weak through the flesh." Rom. 8:3.

V. 21. The touchstone and test of this young man's heart. A revealing of himself to himself. He is told to give up his riches because his heart is in them

and God must have the heart. "Thou shalt love the Lord thy God with all thy heart." "Go, sell, give, then come take up the cross, follow." Cf. "Though He (our Lord) was rich yet for our sakes He became poor. 2 Cor. 8:9. He is not telling this man to do what he had not done. It is "Follow Me" in My life of sacrifice for others. Note great riches had left him unsatisfied. Read Ecc. and learn afresh that there is nothing "under the sun" to satisfy the heart of man.

V. 22. Records the sad failure to respond to the test. Had he responded, had his heart said the eternal Yes to Jesus, he might have entered upon a life of glorious fellowship and service. "He went away" we read, and with the "one thing" he loved best in all the world, instead of the promised treasure in heaven. This is the last we hear of him, proving again "Ye cannot serve God and mammon."

There comes a supreme test in every life. In Abraham's life it was the offering up of Isaac, for whom he had patiently waited 25 years, and in whom were centered the wonderful promises of God. He did not fail. Have you? You and God alone know what the test in your life is, but may grace be given and the heart say "At any cost, dear Lord, by any road."

How glad we shall be one day if we have counted all things but loss—time, talents, even service—for the excellency of the knowledge of Christ Jesus our Lord. The difficulty lies in the fact that so large a proportion of those who have riches, do trust in them and lose Christ. The Holy Spirit through Paul later writes very solemn words concerning those who will be rich, and of money, as a root of all evil, etc. See 1 Tim. 6:6-13. Praise God for all the rich in this world's goods, who hearing the Master's "come," "follow," have laid all at His feet to use as he will, and are laying up abundant "treasure in heaven." We cannot take money with us when we leave this world, but we can be sending it on before all the time.

Vs. 26-27. It is against man's nature to strip himself, but, blessed be God, it is the nature of our new God-given nature to give.

Vs. 28-30. Peter, the spokesman among the disciples, asks a very practical question—"What shall we have therefore?" Note the testimony to the price of discipleship in the lives of the twelve. Perhaps the important part of v. 29 for us and needing emphasis, is "for My sake and the gospels." How great the reward! In Luke we read "manifold more," here "an hundred fold." "Now," and knowing how slow our hearts are to believe, our Lord adds—"In this time." "Persecutions" are an important part in this wonderful promise. Cp. Phil. 1:29; 2 Tim. 3:11. How very many there are, who having fulfilled the conditions of v. 29, could testify to the faithfulness of our God to His promises of the "now in this time," and to the wealth of spiritual relationship and provision that is theirs.

"Eternal life." How little conception we have of what it means and so our eyes are on the level of the seen and the temporal and not on the glory to be revealed.—Susan C. Easton.

### CONFESSION OF FAITH

"So then faith comes by hearing, and hearing by the word of God." Romans 10:17.

It has been reported lately from this city something that may create a wrong impression that I am supporting the advocates of the "new issue" so-called in our great blessed revival meetings in this city. This is absolutely not so, but rather contrary. I personally believe and stand on the blessed written word of God concerning the great mystery of godliness, not on the conclusions of men, nor in their words of strife concerning God-head teaching, therefore I prayerfully and humbly confess that I believe in one God, the Father, the Son and the Holy Ghost. Matthew 28:19.

I believe in Jesus Christ, the Son of the Father, who is the true God and the eternal life. 1 John 5:20. 2 John 5.

I believe that there are three that bear record in heaven the Father, the Word, (Jesus Christ) and the Holy Ghost and these three are one. 1 John 5:7.

I believe in the Spirit by which we are all baptized into one body, whether we be Jews or Gentiles, whether bond or free and have been all made to drink in one Spirit; yea one Lord, one faith, one baptism, one God and Father of all, who is above all, and in you all. 1 Cor. 12:13, and Eph. 4:5-6.

I believe this adorable Three-One God can be only approached and seen in and through the person or face of Jesus Christ, the son. 1 Timothy 6:16. Matthew 11:27. John 1:18. John 14:7-11. "For in Him dwelleth all the fullness of the God-head bodily." Col. 2:9.

I believe in one most glorious eternal incomprehensible and mysterious Being of God; and that Jesus Christ the Son, is the only true and full express image of His glorious and bright Being. Heb. 1:3. Col. 1:15-19.

I believe also and practice the emphatic and definite commandment of God through the lips of the great apostle to the Gentiles who said, "and whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." Col. 3:17.

Now, "The grace of the Lord Jesus Christ and the Love of God, and the communion of the Holy Ghost be with you all. Amen." 2 Cor. 13:14.

Brethren, "We having the same spirit of faith, according as it is written, I believe, and therefore I have spoken; we also believe and therefore speak!" 2 Cor. 4:13.

Dear saints pray for us.

Your brother, sincerely, believes in the truth and the whole truth, as it is in Christ Jesus.

ANDREW D. URSHAN,

"The Old Time Gospel Revival Campaign, Los Angeles, Cal., 1041 South Broadway.

## Reports From the Field

Terrell, Texas. Many good things to report from this part of the Lord's vineyard. At Grand Saline the saints have just completed their new tabernacle. The first service was held on Easter Sunday and there was a fine attendance. Bro. R. L. Merrell of Ladonia, Texas, writes me that they have also completed their tabernacle and held the dedication service Easter Sunday. Bro. J. A. Sport of Frankston, Texas, writes of a blessed revival he has been holding near that place. We hope to begin a meeting near Bachelor soon and see many born into the Kingdom of the Lord during this summer campaign.—Pastor T. A. Snodgrass.

Camden, Ark. Brothers Green and May have been with us for the past two weeks. Two received their baptism with the initial evidence, and the saints are wonderfully built up and others are under conviction. Bro. Floyd Webb will be with us this week to continue the meeting as long as the Lord leads. It was our privilege to be with the Hopeville saints from Friday to Sunday last. The Lord was with us in a wonderful way from the first service with His power, bringing shouts of praise and messages in tongues. Two preachers' wives received their baptism as in Acts 2:4, and one brother found the Lord in the pardon of his sins. These "Fifth Sunday Meetings" are great, and they bring us together for fellowship, which gives our hearts courage, with a greater vision of Himself, of His work, and of the lost world. Pray for us.—C. J. Launius.

### CAMP MEETING CHANGED

At the convention of the District Council of Maryland and West Virginia at Lonaconing, Md., last fall, it was agreed that we have a general camp meeting for this District this summer. But at our convention when Bro. Welch was with us, it was thought in view of the fact that it would call the brethren in off the field for three weeks of the best part of the season for tent work, that it would be best to call the General Camp Meeting off and in its place have local camps in the different sections of the district and then come together for a general convention some time in the early fall. Watch the paper for announcement of local camp meetings. Thank God for the blessed revival fires that are kindling in the different parts of our district. Let us go in for and believe God for the most successful summer of our existence. For further information write W. H. Pope, 1308 Virginia Ave., Cumberland, Md.

Please notice the change of address from Frostburg. We have the pastorate of the South Cumberland Assembly now and we are glad to report that God is sweetly meeting us in the work here.—W. H. Pope.

So. Bellingham, Wash. We have just closed a meeting that has been running for two weeks, and the Lord has been with us in power. Bro. John Brown of Granite City, Ill., has been with us, and God has used him in bringing forth the Word in power. Five received the baptism of the Holy Ghost, speaking in tongues as the Spirit gave them utterance, also one restored. Four were saved. A man and his wife arrived in the city one night about two hours before the meeting opened and both found their way to the mission, and when the call was given both came to the altar and both were saved, and within half an hour the man had received the baptism of the Holy Ghost with signs following. The wife was greatly under the power for some time but did not come through. On the night before a colored man came in and came to the altar, got saved and in less than an hour had received the baptism. Bro. Brown left this morning for the little city of Anacortes, where five have recently received the baptism. Pray that the Lord will use this brother to many hungry hearts.—J. B. Moody.

Carthage, Ark. I come this time with a message of victory, of special interest to our Arkansas assemblies. Our special fellowship meeting, previously announced in the Evangel, was a victorious success that words cannot describe. The fountain was opened to us on Friday night, and the stream of glory continued flowing, unabated, until high tide was reached Sunday night. Two women, preachers' wives, were filled with the Holy Spirit and one man was gloriously saved in our Sunday services, and the local church, by a unanimous vote, lined up with the assemblies of God. Surely we are paving the highway for the approach of our glorious King. Glory, Hallelujah, to His worthy name forever! A Sunday offering of \$40.00 was made to our state mission work. Again, I feel more than ever to urge that our State Presbyters arrange district fellowship rallies, so that the saints, in any given section, can assemble for mutual help and inspiration. There is nothing more productive to the Spirit of unity, to the enlargement of fellowship, and to the broadening of our conception of God and His Word and His power. Beloved, let us bring the humble people together in fellowship convocations, that we may see what we are, what we've got and what we're in. Let me insist that each presbyter try the experiment and watch the results. Amen!—W. J. Walthall.

### REPORT OF THE SOUTHERN MISSOURI DISTRICT COUNCIL

The Southern Missouri District Council closed Sunday, March 31st, after a most successful and profitable week of business for God. The burden of the meeting was for a new touch from God for the task that lies before us the coming year. Open doors are on every hand, hands are outstretched beckoning for help and the cry is growing louder and louder, "Come over and help us." Uncertainty and doubt, occasioned by the controversies of the past two years, have vanished. Our platform was solid and clear and all felt that the time had come for pushing out in God for greater results. We are no longer engaged in conserving our home forces, the walls have been built in troublous times and we are now prepared to push out from our home bases for new conquests for King Jesus.

Complete harmony reigned throughout the meeting. Without controversy, resolution after resolution was passed. Only on one occasion was there one dissenting vote. Greater unity could scarce have been dreamed of.

God's financial plan for the church was freely discussed, and a resolution was passed recommending that the preachers tithe their income, that in all things they be examples to the flock. Furthermore, it was decided that after the obligations of the ministry to the General Council had been taken care of, that the remaining or balance of the tithes should be sent to the chairman of the District Council for the furtherance of the work of the District. Up to the present time the chairman has been put to hard straits to provide for postage, printing, and in some cases railroad fare when the work of the district demanded his absence from his home assembly. So the above resolution will provide for this need in future, in a Scriptural manner. Praise the Lord.

A resolution of loyalty was also passed, the assemblies pledging themselves to lend every assistance possible to the Government, consistent with our faith and constitution, looking toward the successful termination of the war.

The evening meetings were crowded to the doors, many standing in the aisles, and a number of souls found Jesus as the all-sufficient one for every need.

We are looking forward to a great year of activity should Jesus tarry, and that new doors will be opened and greater efforts for evangelism shall be made than ever before.—J. R. F.

Floydada, Texas. The saints near Elcino are being greatly built up in the faith and the Lord is surely working in our midst by his mighty Holy Spirit. A blessed unity prevails among the saints and we are preparing for a great battle here this summer, if the Lord should tarry. Pray that the Lord will open the windows of Heaven.—Wm. Galloway and wife.

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



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The same size as this out.

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J. R. FLOWER RETURNS TO THE PUBLISHING HOUSE

Bro. J. R. Flower, who for many years was associated with the Evangel and with the Word and Witness, has returned to the office after an absence of about six months, and we are very pleased to have him with us again.

MISSIONARY OFFERINGS, APRIL 1ST TO 11TH

Table listing missionary offerings from various locations including Malvern, Ark., Fergus Falls, Minn., Bridgeport, Conn., Beaver Falls, Pa., Eureka Springs, Ark., Nix, Ark., Oregon Sister, Oakland, Calif., Russellville, Ark., Cape Girardeau, Mo., Alta, Ill., Jenny Lind, Ark., Reader, Ark., Rich Hill, Mo., Rockcreek, Kans., Davis City, Ia., Muscatine, Ia., Glade, Kans., Scott's Bluff, Nebr., Chicago, Ill., Bryceland, Pa., Japan, Mo., May, Ida., Stockton, Mo., Pinckney, Tex., Wynne, Ark., Summerfield, La., Atlanta, Ark., Hartford, Ark., Humble, Tex., Koshkonong, Mo., Kellerton, Ia., Pasadena, Cal., Willard, Okla., North Bay, Wis., Pampas, Tex., Eatonville, Wash., Indianapolis, Ind., Salt Lake City, Utah, Union City, Ind., Aberdeen, Wash., Bend, Kans., Richland Center, Wis., Decatur City, Iowa, Stigler, Okla., Fulton, Okla., St. Paul, Minn., Cherryton, Ga., Malvern, Ark., Plains, Tex., St. Louis, Mo., Bloomfield Mo., West Plains, Mo., Brewer, Ark., Bradford, Ark., Tulsa, Okla., Fulton, Mo., Granite City, Ill., Helena, O., Camden, N. J., Pilot Point, Tex., Russellville, Ark., Davis City, Ia., Red Star, W. Va., Sun, W. Va., Sioux City, Ia., Williston, N. Dak., New Castle, Tex., Manaki, Va., Kimberly, Minn., Buenos Aires, Argentina, Hamilton, Ont.

\$527.74

DISTRIBUTION OF MARCH MISSIONARY FUNDS

Table listing distribution of March missionary funds to various locations including China, Mexico, India, and other regions. Total amount: \$2038.46

EVANGEL TRACT LIST. TRACTS OF ONE AND TWO PAGES.

Table listing 60 tracts of one and two pages, including titles like 'Almost', 'Call to Prayer', 'An Infidel Answered', etc.

TRACTS OF FOUR PAGES.

Table listing 20 tracts of four pages, including titles like 'A Dream—Christian Science', 'A Meditation on the Lord's Supper', etc.

TRACTS OF SIX PAGES.

Table listing 10 tracts of six pages, including titles like 'Are Tongues a Blessing?', 'Caught up to Christ', etc.

TRACTS OF EIGHT PAGES.

Table listing 10 tracts of eight pages, including titles like 'Divine Healing by Florence Burpee', 'Father, Mother, Consider!', etc.

TRACTS OF TEN PAGES.

Table listing 3 tracts of ten pages, including titles like 'All This I did for Thee', 'The Great Tribulation', etc.

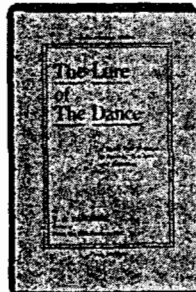
TRACTS OF SIXTEEN PAGES.

Table listing 8 tracts of sixteen pages, including titles like 'Baptism with the Spirit', 'Baptism of the Holy Ghost', etc.

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The Most Complete Book ever Published on the Evils of Dancing.

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

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

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Send 15 cts for Sample Packet containing all of the above Tracts.

# The Evangel Prayer Band

## RETURNING TO GIVE THANKS

We requested prayer of the Evangel readers that we might be kept from small pox which was all around us, and to which we had been exposed. Our Heavenly Father heard and answered. Our Heavenly Father keeping power we escaped the scourge. We could give many instances when He answered special prayer.—Evangel Reader.

## REQUESTS FOR PRAYERS

Pray much for us that we may be ready when Jesus comes. H. E. W., Dublin, Texas. Pray that God will pour out His Spirit in Decatur, Ill., the need is very great. M. W. Please pray for me that I may be as humble as a little babe. C. P. K., Malvern, Ark.

Please pray for the unsaved ones of my family, also for myself. A reader of your paper.

Pray for me as I am very needy. Pray that God may use me for His glory in this place. M. W.

Pray for me. I am going through the testing period, but I am going through. Glory to Jesus! W. T. M.

Please pray that mother may be healed and have the refilling of God's holy love. A sister, Anacoco, La.

Please pray that God will heal me of locomotor ataxia and that I may do his whole will. W. J. S., May, Idaho.

Please pray earnestly for the healing of my daughter. She is very sick and weak. Mrs. W. H. H., Plainview, Texas.

Please pray earnestly that the Lord will heal me of spider bite which I am suffering greatly from. O. S., Barnum, Tex.

Pray that Jesus may be enthroned in my heart and life and that I shall be enabled to lift Him up. Mrs. M. E. W., Bessemer, Ala.

Please pray that my husband may be sent back to me soon, and be kept from the firing line, and for his soul's salvation. A soldier's wife.

Please pray that the Lord will fill me with the Holy Spirit and show me how long He wants me to stay where I am. An Oregon sister.

Pray for me that God will heal my body and give me grace to bear up under the troubles and trials of this life. Mrs. A. K. V., Winona, Mo.

Pray that I may be healed, and also my sister who is sick and out of her mind, also for my son who is troubled with kidney trouble. Mrs. M. W.

Pray for a Spirit-filled preacher, a man preferred, to come to this part. Pray for me and my household. Nellie Perry, 1723 Harrison, Paducah, Ky.

Please pray that the Lord will heal me of female trouble, and also pray for my husband who once knew God but has gone astray. Mrs. C. W. J., Elton, La.

Please pray that God will heal my poor old eyes that are getting weak. I want to have them strengthened that I can read His Blessed Word. M. I., Rich Hill, Mo.

Please make special prayer for the healing of my body. I feel God wants me to preach His gospel but I am physically unable, so please pray earnestly for my healing. N. L., Waldron, Ark.

Pray for a Church of God minister who is hungry for the full baptism of the Holy Ghost, that the right person may be led to him to lead him into this experience. Mrs. F. T., Mesa, Ariz.

Pray for God to heal me and that my son be kept out of the war, also that he will stop the parties and dances in these parts, also that the Lord will bless our meetings here. Mrs. J. S., San Antonio, Tex.

Pray for a big tent meeting or camp meeting in Phoenix, Ariz., and for three preachers who will not fellowship with the meeting, and pray for some who will not come because of all colors there. A reader.

Please join me in prayer for my son and every mother son in the army and will go forth in this war. Pray for me and mine that I left at home, that the Lord will give us all faith to believe all things and fear nothing. J. W. Mc.

Please pray for our leader at Paducah Union Holiness Church, Sister Lena R. Kyle, who has given her whole life for this work. Pray for the people at this place and that God will incline a true pastor to come here to share the burden with Sister Kyle.

Please pray for my husband that he may be baptized with the Holy Ghost and be healed. Pray for my son that he be exempted from the army and be baptized with the Holy Ghost. Pray for me, I expect to be confined this month, also that I may be baptized with the Holy Ghost. M. C., Hereford, Texas.

Pray for my husband who is a soldier and is in the hospital at Washington, D. C., paralyzed with neuritis. Pray that he may receive a discharge. Pray for my brother who is a deserter from the army. He deserted about two years ago and has given himself up and is in jail. Pray that God will set him free. L. C.

Please pray for a little girl, eight years of age, who was seriously burned about three weeks ago not leaving any skin from her breast to her knees. She believes in prayer and asks to be prayed for. Her papa asks me to write this to you, believing somebody would pray the prayer of faith for her healing. Pray for the family and grandmother who are doing all that they can for her. Please pray for a lady near Dixie, Okla., who has been sick for several months. She has a bad cough. Pray for her husband who gets discouraged and needs help from the Lord. Pray for me that I may be used of the Lord in personal work and these ord. until Dixie as the opportunities come. Pray for the right person to come here and hold meetings this summer. We would like a tent if anyone that has one could come. Pray for the salvation of our four children. Pray for my sister who was operated on for appendicitis. Mrs. Valeria Hammond, Dixie, Okla.

**CONCERNING A JEWISH WORKER**  
It has come to our notice that a certain Jewish worker in the State of New York is writing to a number of our ministers soliciting financial help. In response to a number of inquiries we wish to state that we do not know this worker and that he has no connection whatever with the General Council.

**Wanted to get acquainted with any Pentecostal people, living in or around Rockport or Hatfield, Spencer County, Indiana. I have but recently moved here, and know of no Pentecostal people here.—Mrs. Viola Butcher, R. D. No. 2, Rockport, Ind.**

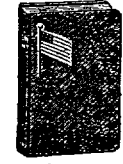
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Pocket size, excellent type, bound in Khaki Keratol, American flag stamped on cover, rounded corners, containing Selections for Emergencies and Decision form, 22c per copy, \$2.25 per doz., postpaid, \$18 per 100, not prepaid.

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

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St. Louis, Mo.

## TEXAS DISTRICT COUNCIL.

The District Council of Texas, New Mexico and Arizona is called to meet at Houston, Texas, April 27-29. Councils to be held in the Gospel Tabernacle, corner Ell Avenue and Patterson St., Take car and walk north. Delegates are urged to be there for the first meeting as some very important business is to be attended to. Every one come prepared to bear their own expenses.—F. A. Hale, Secretary.

## STATE COUNCIL OF COLORADO.

The Colorado State Council of the Assemblies of God will be held, D. V., in the Denver Tabernacle at 2412-14 Curtis St., Denver, Colo., May 17th and 18th. Every one interested in the old and Pentecostal faith in Colorado and adjoining territory is urged to attend this Council. Let every assembly send their pastor or one or more delegates. For further information write Pastor H. J. Richardson, 2351 Clarkson St., Denver, Colo., or Evangelist Ralph H. Davis, 3012 West Kiowa St., Colorado Springs, Colorado.

## TENT FOR SALE

I have a tent which I can sell for a brother now in the work who is indebted to me. He offers it to me for \$50.00. The tent is a three pole, eighty by eighty, is in fair shape, but needs some patching. Anyone interested write me. Henry M. Ostrander, Rockcreek, Kans.

## NO NAMES TO ORDERS

We have several orders on which the senders forgot to sign their names, some even without giving their post office. We cannot fill these orders until you write us again describing what you want how much money you sent how you sent it, and when you sent it, so that we can know you are the right person. Always give your name and post office and state. People often fail to give state. We sometimes get it from the post mark, but this is not always readable. Gospel Publishing House.

## CALL FROM NEW MEXICO

Anyone that is in unity with the General Council at St. Louis, Mo., and holds papers or credentials with us, am that feels led of the Lord, can come and hold a meeting here this spring, summer or fall. The full Gospel, or the faith once delivered to the saints, has never been preached here and the need is very great. Preacher, pray, and ask the Lord about this place and write me. P. O. Broxton, Montoya, N. Mexico.

## TENT FOR SALE

Gospel tent 40x68 for sale. Been used, but in good condition. Worth \$300 the present price. Will take \$150.00. Write W. B. Story, 2505 Carolina St., St. Louis, Mo.

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Fifty foot circle—or even forty feet, State price and condition to W. L. Snell, 610 Madison St., St. Louis, Mo.

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