

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

THE WEEKLY EVANGEL

THE FAMILY PAPER

221
Darner, Phil
524 N. Weller

SOLD!



Carest thou not that we perish?

The above is a common scene in the streets of Japan's cities. Sold to work evil, the condition of thousands of these poor girls is indeed pitiful. These hopeless slaves are dolled up, painted and powdered, and then exposed to the gaze of every passerby, whose trade they are expected to solicit. Bro. Wm. J. Taylor and his workers have been particularly led to work among this class, and need the prayers of the Evangel Family very much in this labor of love. The tremendous extent of this slave traffic is shown in Bro. Taylor's article appearing in this issue. See page 3.

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PICTURES OF PENTECOST IN THE OLD TESTAMENT.

Picture VI. (Cont.) The Ascending Master and the Descending Power. 2 Kin. 2:1-15.

In our last paper we traced in this wonderful story a type of the death, resurrection and ascension of Christ, and the subsequent descent of the Holy Spirit as the Power for service. We saw also in Elisha a picture of the humble Christian pressing on with his Master, refusing to be deterred, until they reached the shore of Jordan, which everywhere in Scripture is a picture of death. How blessed is the thrice-repeated "they two," reminding us of the loneliness and separation of the pathway, and also of the never-failing presence of the Master with His faithful servant. "They two went on. They two stood by Jordan. They two went over on dry ground." Glory to God! The river of death is but the gateway into a richer, fuller manifestation of life than we have ever known before. "I have been crucified with Christ; and yet I live; yet it is no longer I, but Christ liveth in me; and the life which I now live in the flesh, I live by faith, the faith which is in the Son of God, who loved me, and gave Himself up for me." Gal. 2:20. There were plenty of the sons of the prophets (students in the theological seminaries founded by Elijah) who "stood to view afar off;" but only one who was ready to go all the way with his master.

Now let us look at the resurrection side of the picture. The passing through death did not interrupt the sweet communion of Elisha with his master; for "they still went on and talked." Even so it is in tarrying for the baptism of the Holy Ghost. The Lord will have to lead us through many deaths—times of humbling, searching and breaking at His feet—but He grows more and more precious all the time, and in daily increasing sweetness we learn what communion with Him means.

And part of this sweet fellowship consisted in a challenge to faith—"Ask what I shall do for thee;" a bold claim—"a double portion of thy spirit;" and a prescribed condition—"if thou see me it shall be so." If Jesus came to you just now and said, "What shall I give you?" would your immediate response be that of Elisha? Is the baptism of the Holy Ghost, or a fresh infilling and anointing with His fulness, the supreme desire of your heart? If so, notice the condition of receiving—"if thou see me." This is what Jesus speaks of in Luke 11:34 as a single eye, i. e., a yielded will. The will is the citadel of the whole being, even as the eye is that of the body. Have you ever thought how the eye determines the attitude of the whole man? You can turn your arm or your foot in one direction, and the other members of your body may be working or turning in quite another; but whither the eye looks, thither the whole attention must be centered. If your eye is fixed upon a certain object, the attitude of your whole body will be in that direction, and you will say with Paul, "This one thing I do." (Phil. 3:13.)

This is one of the most important things in seeking the baptism of the Holy Spirit: to surrender the will entirely to Him. So many try to receive by struggling and striving, and their very earnestness hinders the Spirit from having His way in them.

"I struggled and wrestled to win it—
The blessing that setteth me free:
But when I had ceased from my struggles,
His peace Jesus gave unto me."

(Dear seeking one, cease struggling and just yield. Lay your will down once for all, and tell the Lord you will live only for this one thing—to do His will. Let that sin-

gle eye be fixed on the Master, and it will not be long before, like Elisha, you receive the descending mantle of Power.)

Then came the chariot and horses of fire, and the whirlwind which carried Elijah away into heaven. Do we not see the same two symbols on the day of Pentecost—the rushing, mighty wind, and the cloven tongues like as of fire—wind and fire, both types of the Spirit. Elisha was losing his master, and he cried, "My father, my father, the chariot of Israel, and the horsemen thereof." As he saw Elijah take the reins of that chariot of fire, he was reminded of the chariot of the kingdom which he loved, and he wondered how the remaining leaders could ever get on without that master-hand which had so long helped and guided them. The same thought was in the minds of the disciples when Jesus told them He was going to the Father; for He adds "sorrow hath filled your heart." (John 16:6.)

The same lesson which Elisha and the disciples had to learn is for us. "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you: but if I depart, I will send Him unto you." (John 16:7.) Better even than the corporeal presence of Jesus among men, is the abiding of His Spirit within them. There is also a deep sense in which this truth is applicable to our life of faith and communion with God. It is better to know Him by His Spirit than to be taken up with Jesus after the flesh, or to rest on dreams, visions, feelings and all outward manifestations of His power, however sweet.)

See what a final renunciation of self this truth wrought in Elisha. "He saw Elijah no more: and he took hold of his own clothes, and rent them in two pieces." When we learn to say, "This one thing I do," we soon tear to pieces our own garb of self-dependence, however precious may have been our experiences in the past. The soul that has been brought to this point of utter renunciation of self and entire abandonment to the Spirit of God, will be ready for the next step that Elisha took. "He took up also the mantle of Elijah that fell from him." There is a definite act of faith typified here, and it is at this point that so many fail. When you have entirely surrendered to God, then you may take the step of faith and say, "I claim the baptism of the Holy Ghost as my Blood-bought heritage, for the Promise is unto me." And the faith that says this will keep on the plane of praise, glorifying and magnifying Jesus, until the Comforter comes in and takes possession of the yielded lips, as a sign that He has assumed control of the whole body. (Jas. 3:3.)

The next thing that Elisha did was to step out in his new life of service and expect God to work. The mantle of power had fallen from the ascending prophet; he had seen his master taken up, and he believed that the promise of the Spirit had been fulfilled. So in childlike faith and expectation he stood by Jordan and smote the rushing waters: the very last thing he had seen his master do. This is just what we should do on receiving the baptism of the Holy Ghost, viz., start out to follow Jesus, to do moment by moment what He would have done in similar circumstances.)

And was it a failure? Those critical theological students are still there watching. I fancy I can hear one of them saying, "Just look at that presumptuous Elisha. He actually thinks he is going to get back over that raging torrent in the same way he did when Elijah was with him." But the challenge of faith rings out over the waters, "Where is the Lord God of Elijah?" and Elisha goes over dryshod. The scornful criticisms cease, and with
(Continued on page 6.)

**SWEET SMELLING ROSES ON THORNY
BUSHES, OR GOD'S ENCOURAGEMENT
ALONG THE WAY.**

In my early Christian experience God blessed me much in witnessing for Christ on the street (1st and Los Angeles Sts., Los Angeles), and I can recommend this happy way to every worker for a schooling. Speaking the truth boldly, without fear of man, brings many good knocks to strengthen you.

One day while testifying, a strong robust man came up to me and stretched out his hand to me. Though I knew it to be a trick of the enemy I also knew that my Lord was stronger, and in order not to offend the other hearers, I took his hand. However, he would not let me go, and tried everything possible to keep me from speaking. After a while he wanted to take my other hand also, which somehow I needed to talk with (being a converted Jew, and letting the Holy Ghost have His way). I then looked up to my heavenly guide, and He counselled: "Withdraw your hand quickly!" I no sooner had done this when the man flew back right into the midst of an astonished crowd of men. I went to him, rebuking the devil in Jesus' name. He got up as meek as a lamb and went to the rear of the crowd like a child which had received a thrashing. Upon my invitation he did not want to come to "a Saviour who would set him down like that," but I believe the man found Christ.

At another time an I. W. W. member annoyed me very much, pulling me back and forth and poking me in the sides. At the end of my testimony I offered prayer, and asked my Father to forgive him, for he knew not what he did. Immediately the man ran toward me again, took a firm hold on my coat with one hand, and his other fist raised in a threatening attitude he shouted: "What did you say, I did not know what I was doing?" I looked up to my Lord: "Lord this is what I said, and there are many witnesses. I don't know what to answer, you show me what to do." Like a flash the Holy Spirit descended upon me in laughing, and such laughing that I had to bend almost to the ground. The man lost his hold on me and was so dumbfounded that he did not know what to make of it, nor what to say or to do. Now everybody around there began to laugh heartily, and it seemed all at his expense. I don't believe that he was converted.

One evening, at the end of my testimony, I found a man resting his head upon a brother's shoulder and crying like a babe. In a few minutes he wanted to testify, saying he had something to confess. The Holy Spirit—O guide divine!—warned us, and so we did not allow him to speak at all. He then told me that he was about to strike me while I was speaking, when I said: "Do you see the Lord?" (This was the Lord's doing, for I had not said this, nor had I observed the man at all). He turned and saw Jesus before him, and he broke down weeping. He was a perfect stranger in the city. On our way to the mission he emptied his pockets from tobacco and whiskey flasks. In the prayer room he told me that I could turn him over to the police as a reward was set on his head, being implicated in the Rosenthal-Butler murder case in New York. He had studied as a priest, but not knowing the reality of Christ he had drifted into the underworld. He was paid to hide, and he was by no means a beggar. He was determined, though, to go out and sleep in a park, to which he said the Lord was directing him. He was glad he had found rest in his soul, and he was sure that he could sleep now without first getting drunk. He was willing to be arrested, having made his peace with God.

Speaking on Paul's persecutions I heard a Bible teacher say one time that today we have our places of worship where we can teach and preach to a more cultured people without going through any perils. But let me tell you that the people today, though perhaps more restrained by a veneer of culture, are no better, and if you preach the same Gospel which Paul preached you will have the same persecutions. My life was threatened repeatedly, but hitherto has the Lord helped me. Hallelujah!—Max Freimark.

"SO I OPENED MY MOUTH."

(Ezek. 3:2.)

"Open thy mouth for the *dumb* in the cause of *all* such as are appointed to destruction. Open thy mouth, judge righteously, and *plead* the cause of the *poor and needy*."

Such are the words of the Holy Spirit in Proverbs 31:8-9 with which I again address "Évangel" saints, seeking to "disperse knowledge," in order that they shall not "inflict blows in the air," (1 Cor. 9:26) but that they shall wage a warfare worthy of the ranks of the "Lion of the tribe of Judah," and be able as it is recorded in Judges 20:16, to "Sling stones at an hair breadth, and *not miss*." Out then with the weapons of your warfare, brethren—which are mighty in God; and hew this "Agag" of Legalized Vice to pieces.

Only two days ago we were refused permission to see a girl who had written to us from the "Lock Hospital" wanting to see us. She was one of those who was seeking the Lord during Mrs. Taylor's last meetings there in December, and which so stirred the Buddhist priests, that they have to all intents and purposes, had the door *double* locked and barred against us. Hallelujah! Even if Peter *is* kept in prison, even if "four quarternions" of soldiers *are* his guard, even if he *is* bound with two chains, and sleeping between two soldiers, God has *still* a "prayer without ceasing" church hasn't He? Yes, thank God, He has! "Pray, brethren, pray." And so this girl, (somebody's daughter, somebody's sister, one of the "other sheep") is released from the hospital—cured???—on January 14th, sent back to "Sodom," and is now again, April 15th, back in the hospital. Oh! the shame, the cruelty, the horror of it all. Do you wonder at the command

"Open thy mouth."

Look at these facts, enter thy closet; shut the door, and then *hew* "Agag," beloved.

The facts:—On the first of this year in the city of Tokyo alone, the income of these quarters was \$12,500 gold, on the second day \$9,000, and on the third day \$13,500. During the year 1916 the Osaka "quarters" was visited by one million and eight hundred thousand men: the income of the place being two million, three hundred and twenty gold dollars. In one month alone, December of 1916, this place had 450,000 men visitors, and took \$138,360 gold; while during the New Year some girls are known to have received an average of six guests a night, while one girl who had sold herself for \$500 gold, in order to send her brother to college, and to buy medicine for her sick father, received fifteen.

Truly we dwell where Satan's seat is, the breeding place of "unclean frogs." Between you and us, will the "Lines of Communication" HOLD?—Yours, awaiting the answer, Wm. J. Taylor, Door of Hope Mission, Kobe, Japan.

I would rather see a hundred souls saved in somebody else's meeting than ninety-nine saved in my own.—F. F. Bosworth.

Hudson Taylor's First Steps of Faith.

"At Hull, my kind employer, always busily occupied, wished me to remind him whenever my salary became due. This I determined never to do directly, but to ask that God would bring the fact to his recollection, and thus encourage me by answering prayer. At one time, as the day drew near for the payment of a quarter's salary, I was as usual much in prayer about it. The time arrived, but my kind friend made no allusion to the matter. I continued praying, and days passed on, but he did not remember, until at length, on settling up my weekly accounts one Saturday night, I found myself possessed of only a single coin, one half-crown piece, (sixty cents). Still I had hitherto had no lack, and I continued in prayer.

"That Sunday was a very happy one. As usual my heart was full and brimming over with blessing. After attending divine service in the morning, my afternoons and evenings were filled with Gospel work in the various lodging-houses I was accustomed to visit in the lowest part of the town. At such times it almost seemed to me as if heaven were begun below, and that all that could be looked for was an enlargement of one's capacity for joy, not a truer filling than I possessed. After concluding my last service about ten o'clock that night, a poor man asked me to go and pray with his wife, saying that she was dying. I readily agreed, and on the way to his house asked him why he had not sent for the priest, as his accent told me he was an Irishman. He had done so, he said, but the priest refused to come without a payment of eighteenpence, which the man could not produce, as the family was starving. Immediately it occurred to my mind that all the money I possessed in the world was the solitary half-crown, and that it was in one coin; moreover, that while the basin of water gruel I usually took for supper was awaiting me, and there was sufficient in the house for breakfast in the morning, I certainly had nothing for dinner on the coming day.

"Somehow or other there was at once a stoppage in the flow of joy in my heart; but instead of reproving myself I began to reprove the poor man, telling him that it was very wrong to have allowed matters to get into such a state as he described, and that he ought to have applied to the relieving officer. His answer was that he had done so, and was told to come at eleven o'clock the next morning, but that he feared that his wife might not live through the night. 'Ah,' thought I, 'if only I had two shillings and a sixpence instead of this half-crown, how gladly would I give these poor people one shilling of it.' But to part with the half-crown was far from my thoughts. I little dreamed that the real truth of the matter simply was that I could trust in God plus one-and-sixpence, but was not yet prepared to trust Him only, without any money at all in my pocket.

"My conductor led me into a court, down which I followed him with some degree of nervousness. I had found myself there before, and at my last visit had been roughly handled, while my tracts were torn to pieces, and I received such a warning not to come again that I felt more than a little concerned. Still, it was the path of duty, and I followed on. Up a miserable flight of stairs, into a wretched room, he led me; and oh what a sight there presented itself to our eyes. Four or five poor children stood about, their sunken cheeks and temples all telling unmis-

takably the story of slow starvation; and lying on a wretched pallet was a poor exhausted mother, with a tiny infant thirty-six hours old, moaning rather than crying at her side, for it too seemed spent and failing. 'Ah,' thought I, 'if I had two shillings and a sixpence, instead of a half-crown, how gladly should they have one-and-sixpence of it!' But still a wretched unbelief prevented me from obeying the impulse to relieve their distress at the cost of all I possessed.

"It will scarcely seem strange that I was unable to say much to comfort these poor people. I needed comfort myself. I began to tell them, however, that they must not be cast down, that though their circumstances were very distressing, there was a kind and loving Father in heaven; but something within me said, 'You hypocrite! telling these unconverted people about a kind and loving Father in heaven, and not prepared yourself to trust Him with half-a-crown!' I was nearly choked. How gladly would I have compromised with conscience if I had had a florin (50 cents) and a sixpence! I would have given the florin thankfully and kept the rest; but I was not yet prepared to trust God alone, without the sixpence.

"To talk was impossible under these circumstances; yet, strange to say, I thought I should have no difficulty in praying. Prayer was a delightful occupation to me in those days; time thus spent never seemed wearisome; and I knew nothing of lack of words. I seemed to kneel down and engage in prayer, and that relief would come to them and myself together. 'You asked me to come and pray with your wife,' I said to the man, 'let us pray.' And I knelt down. But scarcely had I opened my lips with 'O Father who art in heaven,' than conscience said within, 'Dare you mock God? Dare you kneel down and call Him Father with that half-crown in your pocket?' Such a time of conflict came upon me then as I have never experienced before or since. How I got through that form of prayer I know not, and whether the words uttered were connected or disconnected I cannot tell; but I arose from my knees in great distress of mind.

"The poor father turned to me and said, 'You see what a terrible state we are in, sir; if you can help us, for God's sake do!' Just then the word flashed into my mind, 'Give to him that asketh of thee,' and 'in the word of a King there is power.' I put my hand into my pocket and slowly drawing forth the half-crown, gave it to the man, saying that it might seem a small matter for me to relieve them, seeing that I was comparatively well off, but that in parting with that coin I was giving him my all; what I had been trying to tell him was indeed true—God really was a Father, and might be trusted. The joy came back in full flood-tide to my heart; I could say anything and feel it then, and the hindrance to blessing was gone—gone, I trust, for ever.

"Not only was the poor woman's life saved, but I realized that I was saved too. My life might have been a wreck—would have been a wreck probably, as a Christian life—had not grace at that time conquered, and the striving of God's Spirit been obeyed. I well remember how that night, as I went home to my lodgings, my heart was as light as my pocket. The lonely, deserted streets resounded with a hymn of praise which I could not restrain. When I took my basin of gruel before retiring, I would not have

exchanged it for a prince's feast. I reminded the Lord as I knelt at my bedside of His own Word, that he who giveth to the poor lendeth to the Lord, and I asked Him not to let my loan be a long one, or I should have no dinner the next day; and with peace within and peace without, I spent a happy, restful night.

"Next morning for breakfast my plate of porridge remained, and before it was consumed the postman's knock was heard at the door. I was not in the habit of receiving letters on Monday, as my parents and most friends refrained from posting on Saturday night; so that I was somewhat surprised when the landlady came in holding a letter or packet in her wet hand covered by her apron. I looked at the letter, but could not make out the handwriting. It was either a strange hand or a feigned one, and the postmark was blurred. Where it came from I could not tell. On opening the envelope I found nothing written within; but inside a sheet of blank paper was folded a pair of kid gloves, from which, as I opened them in astonishment, half-a-sovereign (\$2.40) fell to the ground. 'Praise the Lord!' I exclaimed; 'four hundred per cent for twelve hours' investment; that is good interest. How glad the merchants of Hull would be if they could lend their money on such a rate!' I then and there determined that a bank which could not break should have my savings or earnings as the case might be—a determination I have not yet learned to regret.

"I cannot tell you how often my mind has recurred to this incident, or all the help it has been to me in circumstances of difficulty in after life. If we are faithful to God in little things, we shall gain experience and strength that will be helpful to us in the more serious trials of life.

"This remarkable and gracious deliverance was a great joy to me, as well as a strong confirmation of faith; but of course ten shillings, however economically used, will not go very far, and it was none the less necessary to continue in prayer, asking that the larger supply which was still due might be remembered and paid.

All my petitions, however, appeared to remain unanswered; and before a fortnight had elapsed I found myself pretty much in the same position that I had occupied on the Sunday night already made so memorable. Meanwhile, I continued pleading with God, more and more earnestly, that He would graciously remind my employer that my salary was overdue. Of course it was not the want of the money that distressed me—that could have been had at any time for the asking—but the question uppermost in my mind was this: 'Can I go to China?' or will my want of faith and power with God prove to be so serious an obstacle as to preclude my entering upon this much-prized service?"

"As the week drew to a close I felt exceedingly embarrassed. There was not only myself to consider; on Saturday night a payment would be due to my Christian landlady which I knew she could not well dispense with. Ought I not, for her sake, to speak about the matter of the salary? Yet to do so would be, to myself at any rate, the admission that I was not fitted to undertake a missionary enterprise. I gave nearly the whole of Thursday and Friday—all the time not occupied by my regular employment—to earnest wrestling in prayer with God. But still on Saturday morning I was in the same position as before. And now my earnest cry was for guidance as to whether it was my duty to break silence and speak to my employer, or whether I should still continue to wait the Father's time. As far as I could judge I received an assurance that to wait His time was best, and that God in some way or other would interpose on my behalf. So I

waited, my heart being now at rest and the burden gone.

"About five o'clock that Saturday afternoon, when the doctor had finished writing his prescriptions, his last circuit for the day being taken, he threw himself back in his arm-chair, as he was wont, and began to speak of the things of God. He was a truly Christian man, and many seasons of very happy spiritual fellowship we had together. I was busily watching, at the time, a pan in which a decoction was boiling that required a good deal of attention. It was indeed fortunate for me that it was so, for without any obvious connection with what had been going on, all at once he said, 'By-the-bye, Taylor, is not your salary due again?' My emotion may be imagined! I had to swallow two or three times before I could answer. With my eye fixed on the pan and my back to the doctor, I told him as quietly as I could that it was overdue some little time. How thankful I felt at that moment! God surely had heard my prayer, and caused him, in this time of my great need, to remember the salary without any word or suggestion from me. Presently he replied, 'Oh, I am so sorry you did not remind me! You know how busy I am; I wish I had thought of it a little sooner, for only this afternoon I sent all the money I had to the bank, otherwise I would pay you at once.' It is impossible to describe the revulsion of feeling caused by this unexpected statement. I knew not what to do. Fortunately for me my pan boiled up, and I had a good reason for rushing with it from the room. Glad indeed I was to get away, and keep out of sight until after the doctor had returned to his house, and most thankful that he had not perceived my emotion.

"As soon as he was gone I had to seek my little sanctuary, and pour out my heart before the Lord for some time, before calmness—and more than calmness—thankfulness, and joy were restored. I felt that God had His own way, and was not going to fail me. I had sought to know His will early in the day, and as far as I could judge had received guidance to wait patiently; and now God was going to work for me in some other way.

"That evening was spent, as my Saturday evenings usually were, in reading the Word and preparing the subjects on which I expected to speak in the various lodging houses on the morrow. I waited, perhaps, a little longer than usual. At last, about ten o'clock, there being no interruption of any kind, I put on my overcoat, and was preparing to leave for home, rather thankful to know that by that time I should have to let myself in with the latch-key, as my landlady retired early to rest. There was certainly no help for that night; but perhaps God would interpose for me by Monday, and I might be able to pay my landlady early in the week the money I would have given her before, had it been possible.

"Just as I was preparing to turn down the gas, I heard the doctor's step in the garden which lay between the dwelling-house and surgery. He was laughing to himself very heartily, as though greatly amused by something. Entering the surgery, he asked for the ledger, and told me that, strange to say, one of his richest patients had just come to pay his doctor's bill—was it not an odd thing to do? It never struck me that it might have any bearing on my own particular case, or I might have felt embarrassed; but looking at it simply from the position of an uninterested spectator, I also was highly amused that a man who was rolling in wealth should come after ten o'clock at night to pay a doctor's bill, which he could any day have met by a cheque with the greatest ease. It appeared that somehow or other he could not rest with this on his mind and had been constrained to come at that unusual hour to discharge his liability.

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THE DEVIL'S DUMPING-GROUND. *Read*

People do not usually throw garbage on beautiful flower-beds and nicely kept garden lawns. If our lives are beautiful and fragrant to God; if the rose of love, the lily of purity, and the violet of faithfulness are blooming in our hearts, we shall be avoided by tale-bearers, whisperers and backbiters; instinctively they will realize that their words would not prove acceptable.

When tales of evil are whispered in my ears, I feel that I have been defiled and need the cleansing Blood. It is absolutely repugnant to me to have the devil's garbage on my soul.

Dear friend, don't be a dumping-ground for the devil, and don't be a dumper. If you dump you are being hired of the devil, not of God; if you permit others to dump on you, you are giving place to the devil. I do not purpose lending as much as an inch of ground to Satan for his vile business. This stuff that these traffickers are carrying around is only fit to be cast into hell, not upon a soul that has been cleansed in the precious Blood.

Dumping material is not conducive to health. If you let these servants of Satan dump their evil things upon you, you will soon breed spiritual miasma; you yourself will not be healthy, body, soul or spirit, and you will become a pestilential influence to others. You will not be sought after by spiritually-minded people; they will sense the disagreeable, unhealthy odor about you and avoid you. Perhaps you have wondered why you were not more warmly welcomed by those who are spiritually-minded. May not this be the reason? The Lord save us from becoming so accustomed to unhealthy spiritual odors that we can be quite comfortable in the midst of them.

Some garbage looks quite harmless, and even attractive, but it develops into corruption all the same, and is just as dangerous to health as the more vile-looking stuff.

Some dumpers look so harmless that you would never know them to be dumpers. They are dumpers, who come to you with sweet tones and tell you of the slip that "Brother" So-and-So has recently made, or of the sad defect they have observed in "Sister" So-and-So's character, asking you to pray for them. If they were really honestly concerned about the condition of "Brother" or "Sister" So-and-So, and had any faith in God, they would do the praying themselves, and cover, as with a mantle, the fault or ugly defect in their brother or sister. Love, the Word tells us, covers even "a multitude of sins." (1 Peter 4:8.) Shun these brethren who come to you with their whisperings; it is only another less distinguishable but equally vile form of garbage. Though it be at the time more insidious in its working, in the end it is equally injurious to the spiritual health.

Beloved, we may seem severe and unrelenting, but we want to expose this evil in all its genuine ugliness. We will expose the devil, for we know the devil lurks here. We want, if possible, to save the dear souls who are engaged in a traffic of whose evil consequences they are not fully aware. We want to disgust them with it if we can.

Not only evil speakings, whisperings, and backbitings, but murmurings and other unwholesome things are equally of the pit. Did you ever meet persons who every time they saw you had some tale of complaint? It seemed as though they were always just waiting to unload on somebody. If they had been calling on friends, they had some unfavorable comment to make about them or their family. If they had been to church, the minister proved disappointing; either his gestures, or his handling of the subject—or something else—offending their taste. It mattered not what a splendid God-given message he had de-

livered; a flaw was found, and that flaw spoilt everything. It loomed up so large before them that nothing else could be seen. Others came away refreshed, but not so our friends. They had so long cultivated the habit of looking for faults that they could now see nothing else.

Such persons have what might be called a "turkey-buzzard spirit." The turkey-buzzard is a large, ugly, black bird, native to the Southern States. One associates its name with unclean things, because it lives solely on corruption. This bird, however, was created by God to be a scavenger in a land where the burning sun quickly turns refuse into impurity. It has its uses—but the complainer is an unnatural product; he is not made of God, and has no use (unless, indeed, it be as a whetstone to his neighbors).

Now turkey-buzzards breed turkey-buzzards; and complainers, as a general rule, breed complainers: their progeny take after them either by heredity or example, and a complainer's home is rarely a happy place. The children of some people will never be converted till they see in Father and Mother more of the "love that covers," more of the sunshine and hope of heaven, more of the spirit that lives to bless. A complaining, unhappy Christian is, above all things, a hindrance to people finding their way to God. There is no attracting power about a religion of cold, barren duty.

It is a blessed thing that it is God's highest glory to change the character. When Jesus was anointed with the Spirit it was "to proclaim liberty to the captives, and the opening of the prison to them that are bound." (Isa. 61: 1.) Are any of my readers bound by just such unChrist-like practices or defects of character as those mentioned? Just as surely as our Lord can and does free the drunkard and harlot, so surely can He free from every unholy, unlovely thing that grips the spirit of man. "Thou shalt call His name Jesus: for He shall save His people from their sins." (Matt. 1:21)—not only from the evil consequences of sin, but from sin itself, and every unChristlike thing is sin.

Beloved, we must be thus saved if we would sit and reign with Christ upon the throne, for the promise of this exalted blessedness is to the "overcomer" and to none other. "As one star differs from another so do the saints in glory." Some will be "saved; yet so as by fire"—they will share the joys of the redeemed, but miss the honor of the throne.—Rev. 3:21.—J. C. B., "Robin's Nest," Bushey, Herts., England.

This message can be had in tract form from the author, also "When Shall We Rise to Meet the Lord," part of which was printed in our Second Coming Number. Also another tract "Maranatha." Send postage. American stamps accepted. Write to J. C. B., "Robin's Nest," Bushey, Herts., England.

PICTURES OF PENTECOST IN THE OLD TESTAMENT.

(Continued from page 2.)

one voice the awed spectators are compelled to exclaim, "The Spirit of Elijah doth rest on Elisha."

Glory to God! The Lord God of Elijah is just the same today. Let us not stop short of this stepping out into a life of faith and expectation. Have you received the baptism of the Holy Ghost? Then remember it is the endowment of power for service, and step out boldly to follow Jesus. God's Word can never fail, and if you put Him to the test in simple faith, the promise will be made true to you, as to the early disciples: "They went forth and preached everywhere, the Lord working with them, and confirming the Word with signs following."—A. E. L.

CONTROVERSY LANGUISHES—EVANGELISM SPREADING.

A new era dawning in the Pentecostal Movement, signifying the near approach of the Lord Jesus.

The prayer of Jesus before His death was to the effect "that they all may be one even as Thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." During the past few years this prayer of Jesus seemed to be a long way from being fulfilled. This Pentecostal Movement, which represents the Latter Rain Outpouring of the Holy Spirit, and the restoration of Apostolic times and ministry, has been torn with controversies over doctrinal points, until the salvation of souls was almost lost sight of in some quarters. This condition has continued until, like the quails fed to the children of Israel in the wilderness, disputation and contention have gorged the people unto the point of death, but a new era is dawning in the movement. The answer to the prayer of Jesus, which seemed to be so far thrust from us, is now looming in sight, and there is an inclination on the part of the very leaders in the dissention to drop all issues and go in for the salvation of souls.

The editors of the Evangel have talked personally with a number of these leaders and also received letters to the same effect. One dear brother, in writing us a personal letter (for which reason we will withhold his name), said:

"I have just received a copy of the Second Coming Number of the Weekly Evangel and I would like for our people to have it. So I am sending one dollar for 100 copies to be sent to my home address"

"God has evidently led me here in and has given us a blessed ministry so far. I have determined to preach Christ and Him crucified, free from strife, and God has honored it thus far. Since coming here twelve days ago the power has continued to fall, and twenty have received the Holy Ghost. I feel that the time is nearer than we think, for our Lord to come.

"Since coming here we have had sweet communion with the Lord, and He has shown us that we have been too harsh and personal in our endeavor to convince others of what we believe to be the truth. Pray for me. I hope you will not misjudge my writing you. I am desiring no favor of publicity, just merely writing you personally that you may understand me."

Another dear brother, whose name was quite prominent when the controversial spirit was at its height, writes a personal letter to one of the editors of the Evangel, which reveals the same condition.

"I have long ago forsaken a controversial attitude in regard to doctrinal matters and have for the past ten months endorsed most heartily the attitude of non-cognizance of the controversy pursued by the Evangel.

"Many of my best friends are amongst the brethren who hold "new issue" teachings. I know their hearts and appreciate their honesty of purpose, but deplore the sectarian spirit that in overzealousness causes them to press their demands beyond measure in the effort to gain recognition for their views. Knowing the sincerity and desiring the fellowship of these brethren I feel the only attitude that I can safely assume is one of opposition to controversy both pro and con on the grounds of the destructive influence exerted on evangelism by controversy and as long as that is the attitude of your paper I shall do my best to put it into homes of new converts, whom God grant shall never learn of the unfortunate and lamentable traits that have marred our movement and hindered our power for good in the past three years."

This same brother has gone so far as to publish a circular letter, sending it to all of his friends, in which he makes the following interesting statements:

"Numbers of our preachers have from one or another angle permitted themselves to be drawn into the controversial vortex, and the resultant disharmony and confusion is sad indeed. We, amongst others, entered the controversy in

(Continued on page 9.)

DAILY PORTION FROM THE KING'S BOUNTY . . .

MRS. A. R. FLOWER

Sunday. "And he said unto me, It is done. I am Alpha and Omega, the beginning and the end." Rev. 21:6.

"Hear the message from the throne,
Claim the promise, doubting one;
God hath spoken, 'It is done.'
Faith has answered, 'It is done.'
Prayer is over, praise begun.
Hallelujah! It is done!"

Monday. "I will abundantly bless her provision: I will satisfy her poor with bread." Psa. 132:15.

"So we don't need to be fearful or over-anxious about our needs. The Lord will never forget His trusting ones, however close conditions may be. He had a raven for Elijah, who brought him meat and bread twice a day, and water from the brook to quench his thirst. And even if it comes to similar means today, not one of those who trust in Him shall be desolate. If one avenue of supply closes, rest assured God has a better one about to open. When the brook failed, God had a woman all ready to sustain His child, Elijah. And you are just as precious in His sight."

Tuesday. "So they hanged Haman upon the gallows that he had prepared for Mordecai." Esther 7:10.

What a solemn lesson! How confidently Haman had boasted himself in the certain overthrow of Mordecai the Jew! He fancied perhaps—"Soon shall the despicable Mordecai hang from the gallows, while I ride forth in unquestioned magnificence and popularity." How little he realized the turning of the tide that eventful night, and how God's hand was back of it all. Not until the morrow when he himself swung from the very gallows he had constructed for his enemy's overthrow. "Boast not thyself of tomorrow, for thou knowest not what a day may bring forth."

Wednesday. "Trust * * * in the living God, who giveth us richly all things to enjoy." 1 Tim. 6:17.

All through our Lord Jesus Christ! How much does He mean to you—this wonderful Jesus? Everything that is to be desired is found in Him; and apart from Him there is absolutely nothing. How well the most of us know this! And how our hearts should yearn over the many whose lives are so very empty. Yea verily, "He hath filled us with the finest of wheat."

Thursday. "Thy judgments are made manifest." Rev. 15:4.

We see the beginning of it all very plainly, and while our hearts shrink, we can only pray—"Hasten Thine own work, O God!" Even the involving of our land, with the close peril it brings to us, is a part of the great closing economy of God. And in the midst of it, even from blood-ridden Europe, again and again do we have the records of God's gracious mercy remembered even in the midst of wrath. We have no right to question or upbraid; only to keep humble and faithful at the foot of the cross.

Friday. "Look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28.

A Pentecostal brother arrived home the other evening to find his wife greatly alarmed over the rise in prices. "Potatoes, meat, flour, vegetables—everything is going up," she cried excitedly. "And so are we, very soon," quietly answered her husband.

Saturday. "I have set the Lord always before me: because he is at my right hand I shall not be moved." Psa. 16:8.

Here is a precious extract from one of Brother Lawrence's letters: "He requires no great matters of us: a little remembrance of Him from time to time, a little adoration; sometimes to pray for His grace, sometimes to offer Him your sufferings, and sometimes to return Him thanks for the favors He has given you * * * and to console yourself with Him the oftenest you can. Lift up your heart to Him even at your meals and when you are in company."

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"THROUGH FAITH, SUBDUED KINGDOMS."

The Lord will hurl back all His enemies. To them He says, "Touch not mine anointed." He that toucheth them toucheth the apple of His eye. The Captain of the Lord's hosts is ahead, and He is going to take His people right through, in spite of the Canaanites and the Philistines. The spies are coming back and giving a false report of the land, exaggerating the power of the enemy. The spies are not dead yet. But God has His Joshuas and Calebs counteracting the evil report. Can you say like them, *We are able?* He that destroyed the hosts of Pharaoh will finish the work on the other side. He has given us the land to go in and possess. The enemies will be there, but they are there to show His power, and He is going to get rid of them in His own way.

Jericho was destroyed with a shout. God's way of victory is a shout, and when He says "Shout!" the walls of Jericho have to fall down, and the hidden enemy inside will be put to destruction. They laughed at the first shout, but they did not laugh at the last. A powerful city and a powerful enemy destroyed by a shout! The foolish, the weak, the base things to destroy the mighty things of man! Yes, you have to have the preliminary marchings, the silence, the laughter and the fear, but the victory comes at the end. God wants obedience, and He wants to test His children. We walk by *faith* and not by sight. "By *faith* the walls of Jericho fell down." God put the shout in every one at once. Learn the heavenly shout, and learn to shout in unity with the brethren.

It is NOW that we are the sons of God, and God's now is eternal. From the moment that you are born again you are in the NOW of God. Linked on to the eternal, never to be unlinked. Jehovah decreed it by His sovereign grace. It is not of him that willeth, nor of him that runneth, but of God that showeth mercy, and He does it all through His Son whom He has made heir of all things.

Christ has not fully entered into His possessions yet, but He is waiting, expecting, till His enemies be made His

footstool. Cannot you have the same patience waiting for your inheritance? Your inheritance is as assured as is Christ's. If Christ loses His inheritance, you lose yours. Christ's inheritance depends on the Word of God. "I shall give thee... the uttermost parts of the earth for thy possession." And God, who cannot lie, will see that His Son has His full inheritance. Do you think God is going to break His word to His Son? and will He break His word to the children. Jesus links Himself with His children, "Behold I and the children which God hath given me." And the children's inheritance is as assured as the Son's. Reserved in heaven for you! You have the earnest now, as Christ has the earnest of His inheritance now by being at the right hand of God. Christ is ready to take His inheritance the moment the Father gives it. Do not wander away, but be ready for the inheritance when it is offered you. Some do not value it and will miss it. God sees that they have wandered, and they will not even look back at what they have lost, having loved this present world.

At the name of Jesus every knee shall bow, and not only will they be bowing, but all His enemies will be under His feet. Under His feet will be all principalties, dominion and might. IT IS ASSURED. Do you doubt? You look at things with the natural eyes and you doubt. Look with the eye of faith through the Word and you will never doubt. It is assured, and it is soon to be accomplished. Then shall the Lord set up His kingdom, and righteousness shall cover the earth as the waters cover the sea.

Part of His reward will not only be subduing His enemies, but the rewarding of His saints. "When did we this? When saw we thee hungry and fed thee? When saw we thee sick and in prison and came unto thee?" "Inasmuch as ye did it unto one of the least of these my brethren ye did it unto me." "Enter thou into the joy of thy Lord!" His joy! You will see His joy when you see His glory. If needs be, ye are in manifest temptations now, but the former things shall not be called into remembrance. Then, when He has subdued all things, then will the Son be subject unto the Father, and it will be a delight to Him to submit all things to the Father. There will not be a second rebellion in heaven. One failed to submit, and the catastrophe in heaven was terrific. Then shall the Son be subject to the Father, that God may be all in all in all things through all the eternities, having abolished everything that has opposed and ever will oppose. The Son accomplished it all. "I have finished the work Thou gavest Me to do!" He is the only one who could do it satisfactorily; therefore, God would have all men honor the Son.

HUDSON TAYLOR'S FIRST STEPS OF FAITH.

(Continued from page 5.)

"The account was duly receipted in the ledger, and the doctor was about to leave, when suddenly he turned, and handing me some of the banknotes just received, said, to my surprise and thankfulness, 'By the way, Taylor, you might as well take these notes; I have not any change, but can give you the balance next week.' Again I was left—my feelings undiscovered—to go back to my own little closet and praise the Lord with a joyful heart that after all I might go to China.

"This incident was not a trivial one to me; and to recall it sometimes, in circumstances of great difficulty, in China or elsewhere, has proved no small comfort and strength."—From the Story of the China Inland Mission.

Avoid foolish questions, and genealogies, and contentions, and strivings about the law, for they are *unprofitable and vain*. Tit. 3:9.



Questions and Answers

By E. N. BELL, 304 Joplin Ave., Galena, Kans.
to whom all questions should be sent.



209. What is meant in Eph. 4:26 by "Be ye angry and sin not?"

Ans. Bro. A. E. Sidford sends the following supplementary answer to the above question: Note the context "Let not the sun go down on your wrath." Here "wrath" cannot be "awe" as this is a different Greek word entirely. The English Revised gives "provocation" instead of wrath. In the Septuagint Greek the same word is rendered "provocation" but the word is connected with anger. Dr. Weymouth renders the verse, "If angry beware of sinning. Let not your irritation last until the sun goes down." The Scriptural example is our Lord in Mark 3:5. "He looked round about him on them with anger, being grieved." Pharisaic cruelty was the cause. Holy indignation or anger (not temper) if cherished, may diverge into fleshly resentment against the sinner. Willful, religious, Pharisaic hypocrisy always causes holy indignation in the Christlike. Nevertheless we must not allow it to "fret" us into irritation. Ps. 37:1. "He who would be angry and not sin, must be angry at nothing but sin."

The late Dean Liddon said, "As the anger which is divorced from meekness is but unsanctified passion, so the false meekness which can never kindle at the sight of wrong into indignation is closely allied to moral collapse."

The Holy Spirit's word translated "angry" is "orgizes-the;" provoke, angry, irritation. "Orge," cognate word; anger.—A. E. Sidford.

210. Is there in the Bible any prophecy that was given in tongues?

Ans. A tongue in the Bible sense means simply a language. In Dan. 5:25-29 we have a prophecy given in a foreign language, also the interpretation of it. Read the whole chapter.

In general, the Old Testament is written in Hebrew, but Ezra 4:8 to 6:18 is written in the Syrian or Aramaic tongue, and Daniel 2:4 to 7:28 is also written in Aramaic.

211. How do you reconcile Acts 9:17 and 22:16 as to washing away sins and the baptism with the Spirit?

Ans. These passages are not parallel but supplementary. God sent Ananias specifically for two things, namely, that Paul might receive his sight and be filled with the Holy Spirit, both supernatural things. These two are stated in Acts 9:17. His sight was at once restored when Ananias laid hands on him, and he afterwards arose and was baptized. See 9:18. Ananias knew the steps ordinarily taken toward receiving the Spirit, namely baptism in water and then prayer with the laying on of hands. So 22:16 is both parallel to and explanatory to 9:18. It shows why Paul was baptized and what was said to him. This "washing away of sins" is the outer symbolic washing corresponding to the inner washing of the heart through the blood. Rev. 1:5. The baptism with the Spirit followed and Paul spoke in tongues, 1 Cor. 14:18. But the baptism with the Spirit is never said to wash away sins and is distinct therefrom. There is no conflict or contradiction.

212. How do you reconcile the statement in John 3:13 that no one hath ascended into heaven except Jesus, with the statement in 2 Kings 2:11 that Elijah went up into heaven?

Ans. Jesus is talking to Nicodemus about the things the

Son had seen and heard in heaven, as John 2:11-12 clearly shows. So Jesus is talking of ascending to heaven in the sense of getting news or information to come back and tell on earth. This Jesus did and Elijah and Enoch did not.

213. Can a man fast forty days?

Ans. Yes. Elijah did, (1 Kings 19:8) and it has been done in modern times by a physician. But it is dangerous for a man to attempt it. Though Jesus did it, God nowhere enjoins it on us, and if we were so foolish as to attempt it in our own strength, probably nine out of ten of all who tried it would die, as some have. Let our fasts be shorter.

214. Is there any salvation without joy?

Ans. Joy is not a means of salvation, it is a result or outcome of salvation. Many without joy and in great distress have trusted in Jesus and been saved. But after one is saved and realizes what is done he should have more or less joy. Some have more than others.

CONTROVERSY LANGUISHES.

(Continued from page 7.)

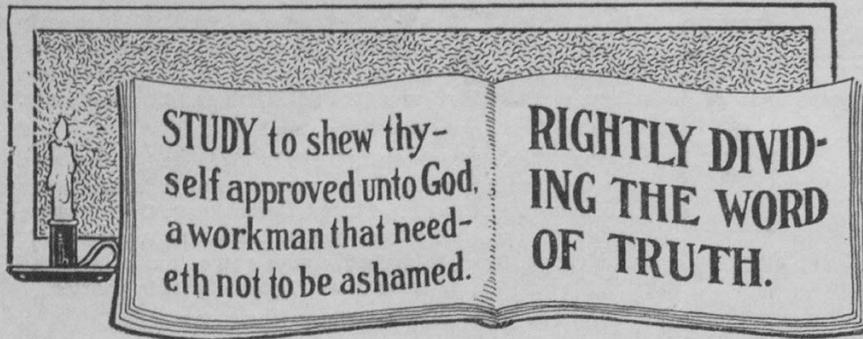
defense of what we deemed to be the proper attitude in the matter. Be our attitude proper or not proper, conditions resulting from the controversy have been such as to prove to us that God surely is not pleased with the attitude that we have assumed one toward another on account of doctrinal differences. Unity has departed, fellowship has been reduced to a basis of doctrinal belief, and doctrines not essential to the salvation of the soul at that. Evangelism has suffered, the ministry being too much occupied in the dissecting of the mooted views held by each other, on subjects that God in His wisdom has not been pleased to wholly unravel on this side of the face to face revelation, to give themselves to a ministry to the unsaved. In short we have been confronted with the view of a mighty movement gradually dissecting itself in the stead of presenting a common front to a common enemy. Seeing this condition we have purposed, by the help of the Lord, that our whole effort in the future will be to edify believers and to introduce a Saviour to unbelievers. We shall take no cognizance of the controversy that has afflicted our people in the past. We shall preach the Godhead as the mystery that it will remain till the day of perfect vision. We shall endeavor to induce the people to worship Jesus Christ instead of trying to explain Him to them. We full well realize that theories about Jesus will never take the place of a heart worship to Him. We feel that some have indeed sacrificed their worship of Him for theories about Him. A doctrine labeled "Christ is all" will never take the place of a broken contrite spirit filled with worship to the Christ who really is all. We feel that on these grounds we shall be able to meet with our brethren in the future and to worship with them as brethren.

"After having held to the above outlined attitude in ministry for many months we issue this statement, the brethren in general may know our attitude and also we may curtail the varied reports that have been in circulation amongst our friends regarding our real feeling the matter."

It certainly gives us great joy to receive letters expressing such sentiment. Many of us have had to learn in the school of experience, and the lessons have been hard, but thank God, they are exceedingly profitable.

We may not know what the conditions are in your local field, but from our knowledge of the general field, we can report unhesitatingly, that the end of this great controversy is in sight. It now remains for us to shed a few more tears, to pray a few more prayers, to trust with all steadfastness that God will continue his melting of hearts, causing us all to flow together in the goodness of the Lord, and the Spirit who has been so faithful in his ministry to us will continue the good work, bringing us into that oneness for which Jesus prayed, and in that day we shall see eye to eye. Hallelujah! Even so, come quickly Lord Jesus.

Do you preach the baptism of the Holy Ghost, or do you preach Christ in the power of the baptism?



SUNDAY SCHOOL LESSON

June 17, 1917.

THE RISEN LORD.

Lesson Text.—John 20:1-18.

Golden Text.—"Now is Christ risen from the dead, and become the first-fruits of them that slept." 1 Cor. 15:20.

Leading Thought.—The climax of Calvary—the resurrection.

"For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by His life." Had He simply died, we would have been justified, but lifeless and impotent. Through the victory and power of the resurrection we are made new—recreated, granted eternal life through Jesus Christ. Wondrous victory of our Lord! This bit from S. D. Gordon is helpful: "Did He rise, or was He raised? Both. He was raised up by the power of the Father, for His whole life was lived in the power of His Father. And He rose. He went down of His own accord into the portals of death for man's sins. Then He rose at will. When He chose to, He came up by the moral gravity of His own character up toward the center of life." "Whom God hath raised from the dead, having loosed the pains of death: because it was not possible that he should be holden of it." Acts 2:24. The Bible declares some forceful things concerning the resurrection of Jesus Christ which should be read in connection with the lesson. 1 Cor. 15:1-58. "Thanks be to God which giveth us the victory through our Lord Jesus Christ." The greatest proof to those early disciples that Christ was risen was the fact that they saw Him with their own eyes. They could later say, "We are witnesses of these things." We are quite as certain as were they of His resurrection. Praise God for all the personal evidences He has given to us!

1. Peter and John visit the Sepulchre, Vs. 2-10. What a sad time those three days of waiting must have been to the hearts of the disciples. But they were not on the lookout as was Mary Magdalene. She came the very first of all—the deep love of her heart con-

strained her. What was her surprise to find the stone rolled away. She ran immediately to Peter and John with the message, "They have taken away the Lord * * * and we know not where they have laid him." Words are these quite applicable today. The world, and the church with its new theology and higher criticism have taken away the Lord and all the supernatural workings of His life, and the hungry, dying souls of men and women are sadly saying, "We know not where they have laid him." Perhaps it comes in words, like these sometimes, "We don't know what to believe any more, whether Jesus is divine or not." God pity the people. And may He help us to make straight paths for their feet, lest indeed—as we see so evidently on every side—that which is lame be turned out of the way. Read God's judgment on the false shepherds. Ezek. 34:2-6. Mary's report was enough to stir the hearts of Peter and John, and away they ran to the sepulchre. John arrived first, but with a characteristic modesty he lingered outside; while the irrepressible Peter went in. Then followed John, and together they looked upon the empty grave-clothes, lying there, while over in a place apart was the napkin which was about His head "wrapped together in a place by itself." V. 7. But he who lingered outside outstripped the impetuous Peter in faith for "he saw, and believed." They knew not the Scripture, from whence then the faith? The fervent, unflinching love that John bore toward His Lord was the fertile ground of faith. There is still no greater encouragement to faith than intimate and vital love for the Lord Jesus Christ. It is the "faith that worketh by love." What a thrill must have passed through John's being when he awoke to the full realization of what had actually transpired. My Lord is living! Blessed are they which have not seen and yet have believed! The two left the grave and returned to their home. It is probable that in the time between Mary's first visit and the coming of the two disciples that the other women came with their spices and ointments to embalm His body. Mk. 16:1.

8. It is very evident that Mary Magdalene preceded them all, as it was yet dark when she came; and it was to her that later in the morning Jesus made His first appearance. Mk. 16:9-11.

2. Jesus Appears to Mary Magda-

lene, Vs. 1, 11-18. We have already marked the facts of her early visit to the tomb. After the departure of the two disciples she still lingers near the sepulchre weeping. Stooping down she looks again into the tomb, and beholds two angels in white sitting at the head and foot of where Jesus had previously lain. They speak to her with tender sympathy, and she opens to them her grief-stricken heart, in the same words as to the disciples, "They have taken away my Lord and I know not where they have laid him." V. 13. She had only spoken thus when she turns to see a man, whom she supposes to be the gardener. Veiled are her eyes as yet to the glorious reality of him who now addresses her. He speaks those tender words that have sounded in our own hearts with blessed comfort, "Woman, why weepest thou? whom seekest thou?" There was time when we too sought Him with yearning hearts and weeping eyes and He drew near and spoke to us as to Mary of old. Blessed, comforting, saving Jesus? She pleads again for knowledge of his whereabouts concerning whom she was so troubled. And now to her anxious questioning, the Lord Jesus reveals Himself in that one divinely spoken word, "Mary." He had said it often before. Did she recognize the tone and voice? Yes, perhaps; but more than that, for by His spirit He granted to her the opened eyes of holy recognition, as unto those who travelled the way to Emmaus. Thank God for anointed eyes today, when He grants us to see light in His own blessed light. We can only cry out in adoring worship as did Mary, "Rabboni." The recognition was complete; the yearning heart was satisfied. Hallelujah! But it was a different Lord whom Mary now beheld. Not the Christ after the flesh, (2 Cor. 5:15-17) which she had previously known, and whom she would consider; but a glorified High Priest about to enter into the presence of God to present the sacred blood which He has shed. From henceforth it will be a new relation which Jesus assumes toward His followers, and He gently seeks to teach Mary by His words in V. 17 that she must not seek to hold Him to earth, but rather become His messenger of the new joy. We might paraphrase it thus: "Do not detain me now; I am not yet ascended; you will see me again; run rather to my brethren." See Scofield on this chapter. And so it was that Mary became an apostle to the apostles—the first witness of the resurrection, commissioned by the Lord Jesus Christ Himself to bear the glad tidings.

Next Week's Lesson.

June 24, 1917.

THE PURPOSE OF JOHN'S GOSPEL.

(Review.)

Reading Lesson.—John 21:15-25.

Golden Text.—John 20:31.

Mrs. A. R. Flower.

The Practical Commentary on Sunday School Lessons for 1917 is winning much favor. Postpaid 60 cts.

SUNDAY SCHOOL LESSON.

June 24, 1917.

PURPOSE OF THE GOSPEL OF JOHN.
(Review.)

Lesson Text.—John 21.15-25.

Golden Text.—These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name, Jno. 20:31.

Leading Thought.—Jesus the Christ, the Son of God and eternal life in Him.

Date of this Gospel about the year 90.

The synoptic Gospels. Matthew, Mark and Luke had been written and known for decades, but the Lord had a special message for His people and for the world to be given through John; and this was hinted in the conversation about John between Jesus and Peter.

The value of this Gospel is beyond compare.

The Messiah, the prophetic Christ in Matthew, the conquering Christ, the Lion of conquest over evil in Mark, the friendly, sympathetic Son of man in Luke, is the eternal Word made flesh, in John, that we may realize him as an ever present Saviour, the eternal Son of God.)

Many heresies had arisen concerning Jesus and His teaching, which the Gospel of John was written to correct. Note the "I am's" in this Gospel. I am the Light of the world, Jno. 9:5; I am the bread of life, Jno. 6:35; I am the resurrection and the life, 11:25; I am the way, I am the truth, I am the life, Jno. 14:6; I am the door, Jno. 10:9; I am the good shepherd, 10:11; I am the vine, Jno. 15:1; I am the Son of God. Before Abraham was "I am," 8:58. He was as one brought up with Him (the Father), Prov. 8:30.

Most of His teaching in this Gospel is direct, not by parable as in the synoptic Gospels. His miracles are those not recorded in the other Gospels, except the feeding of the five thousand. One-third of the book is the conversation with the apostles during the last twenty-four hours before His crucifixion. After His resurrection John records three appearances not mentioned in the other Gospels. The miracles recorded in this Gospel emphasize His creative power. Col. 1:17. Turning water into wine; healing the absent son of the nobleman; the impotent man at the pool; the man born blind; raising Lazarus from the dead; and the miraculous draught of fishes. All these asserting and proving His deity, the one thing which had been denied, Jno. 1:1-14.

John's Gospel introduces in a special way the Holy Spirit and describes His work in convicting the world of sin; regenerating the hearts of men, and guiding the saint into all truth. See chapters 3:14, 16.

In John's Gospel Jesus is made so real. He was so intimate with the disciples as if He would say, "I am the Word, accept me; I am the light, follow me; I am the bread of life, eat me; I am the door, come in; I am the way, walk in

me; I am the truth, believe me; I am the life, embrace me; I am the vine and ye are the branches, grow in me, bear fruit in me; I am the good shepherd, rest in my care; I am the resurrection, trust me; I am the Son of God, have life in me and victory. For he that hath the Son hath life, and this is the victory that overcometh the world, even our faith, and who is he that overcometh the world but he that believeth that Jesus is the Son of God. I do! Don't you? Amen. John 5th chapter.

Notice also how near He comes to us in this Gospel. He came to His own,—and as many as received Him to them He gave power to become the sons of God. He received Nicodemus by night and gave him the great truth of God's love-gift to the world and told him how to get that eternal life.

He sat on the well and talked to the woman about salvation. He came to the pool where lay the man thirty-eight years palsied, and forgave his sins, for He came not to condemn the world but to save the world. He gives Himself,

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the bread of life, to hungry souls, and the water of life to the thirsty. On the great day of the feast He stood and said, "Come unto me." He invited personal contact. He touched the blind man's eyes and opened them. He ate with His disciples. John lay on His bosom. He washed their feet and after His resurrection said to Thomas, "Reach hither thy hand and thrust it into my side, and be not faithless but believing." For this Word was made flesh and dwelt among us, John 1:14.

Briefly, in John the Deity of Christ is affirmed and proven. Humanity is assumed for the purpose of redemption. The Son of God became the Son of man that the sons of men may become the sons of God.

The three words: love, light and life hold the gist of this wonderful Gospel. Love provides redemption, John 3:16; Light reveals the way of salvation. Life is imparted through faith in the Lord Jesus Christ who came and lived and died and rose again and went back to heaven and sent the Holy Spirit, and who is coming again to catch His bride away. Are you ready?

"But these are written that ye might believe that Jesus is the Son of God, and that believing ye might have life through His name."

QUESTIONS.

- What is written concerning Jesus?
- Who is He?
- Whence came He?
- What did He come for?

How did He accomplish the work he came to do?

What about His life? His death? His resurrection? His ascension? His second coming?

What is written about the Holy Spirit? When was He to come? When Jesus went away what was he to do?

What about man? How is he to be saved? Are you saved? Do you believe on the Lord Jesus Christ?

Have you received the Holy Spirit? Are you looking for Jesus to come? Would you be glad to see Him?

A. P. Collins.

CONVERTS FROM ROMANISM.

We saw a beautiful sight Sunday morning, a family of twelve, father, mother and ten children converted from Romanism and seeking the baptism. Four of the children were baptized in water on Sunday, their ages ranging from 8 to 15 years. After the baptismal service, they came to a sister's home and hands were laid upon them for the baptism of the Holy Spirit, and it was a beautiful sight to see them, with tears streaming down their faces, begging God to baptize them. One little fellow testified in the meeting how he was working in school for the Lord, said he was sending tracts by the boys home to their mothers, and every evening after school he went home with a little boy and they would sit on the front steps and study the Bible. This little ex-catholic boy would explain a chapter each night to the other boy. I thought how children put us to shame when it comes to serving the Lord.—Wm. F. Kirkpatrick and wife, Worcester, Mass.



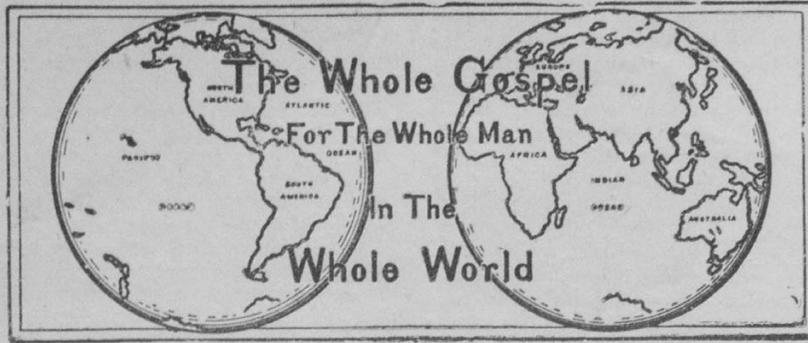
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Send all Missionary Offerings by Postal or Express Money Order to J. W. Welch, Treas., 1243 N. Garrison Ave., St. Louis, Mo. Please do not write Publishing House and missionary matters on the same sheet of letter paper. These belong to two different departments, and should be kept separate, although they can be mailed to us in the same envelope.

HELP FOR THE MISSIONARIES.

Letters from the field show that missionary work is becoming increasingly difficult, and if ever there was a time when we needed to uphold the hands of these noble brethren who are in the most difficult parts of the harvest field, it is now. There are many workers who have received very little help from this country this year, and these are the ones that we are especially trying to help from this office. Let every reader of the Evangel do his best to send in at least a dollar a month for the missionaries and we promise that it will be most prayerfully distributed.

J. M. L. Harrow, West Africa...	\$ 50.00
E. A. Barnes, Central America	50.00
H. E. Hansen, China	50.00
Nettie D. Nichols, China	50.00
Paul Van Valen, India	45.00
Sarah Kugler, China	40.00
Willa Lowther, China	40.00
Joseph Blakeney, South Africa	30.00
Maria Gerber, Turkey	29.00
H. C. Ball, Mexican work	25.00
Miss A. E. Luce, Mexican work	25.00
M. M. Pinson, Mexican work	25.00
A. M. Lopez, Mexican work	25.00
B. A. Schoeneich, Central Amer.	25.00
E. A. Blocher, West Africa	25.00
Mrs. H. L. Lawler, China	25.00
Mrs. J. E. Clark, South India	25.00
Wm. Burton, Africa	25.00
Gerard Bailly, S. America	25.00
Alice Wood, South America	25.00
John D. James, China	25.00
Mary W. Chapman, India	25.00
J. Fullerton, West China	25.00
Cora E. Hammond, China	25.00
W. H. Johnson, West Africa	25.00
Edgar C. Steinberg, N. China	25.00
Gideon Dahlstein, China	25.00
Lloyd Creamer, China	25.00
B. S. Moore, Japan	25.00
R. S. McBride, S. America	25.00
H. Waggoner, India	25.00
Lydia Hofer, China	25.00
A. A. Blakeney, India	25.00
Dr. Rose Oxer, India	25.00
J. M. Perkins, West Africa	25.00
F. H. Gray, Japan	25.00

H. M. Turney, South Africa	25.00
Solomon Feliciano, Porto Rico	15.00
Leon Lugo, Porto Rico	15.00
F. D. Ortiz, Jr, Porto Rico	15.00
Marie Gunstead, S. America	15.00
John Norton, India	15.00
H. C. Cragin, South America	15.00
Robert F. Cook, India	15.00
Will K. Norton, India	5.00
George Kelley, China	5.00
James Harvey, India	5.00
Addell Harrison, China	5.00
W. D. Grier, Ceylon	1.00

Total for May	\$1210.00
Amount previously sent this year	\$4585.49
Total	\$5795.49

AN INTERESTING LETTER FROM OUR LITTLE MISSIONARY FRIEND.

Hongo, Tokyo, Japan. Yesterday evening we had another very blessed meeting. The hall was so full that some stood in the aisles listening, and His message went forth. A soul came forward and gave his heart to God. How much it means just to see one soul saved from the everlasting fire of hell. It is wonderful to me. I am sure it would make your heart rejoice too, if you could know how little these people know about God and His love. It means so much to step out and follow Jesus when all their people are against them. Let us all pray Jesus to keep them through all the darkness and temptations here in dark Japan. I am sure you would be glad to see the children come running to Sunday School, after we have gone out to call them with the drum and tell them it is Sunday School time now, because sometimes they will forget when they are playing. Praise Jesus for every little lamb. They are precious in His sight.

Many times when we go to street meeting, they will not let us stand. But it always seems as if the Lord has some place for us. We went to a temple festival the other day up a hill. But just as we started to sing, the temple head man came and said he did not want Gospel preaching on his grounds. But we will not get discouraged. We went half way down the hill and started again. What a blessed street meeting that was! From 300 to 500 people were listening. Most of the people going up and down

the hill stopped to listen. Some walked by, mocking, but some stood and listened from the beginning to the end. So many wanted Bibles that we did not have enough with us, and we had given out all the tracts before we knew it. I believe Jesus did a great work at that street meeting, although we do not see it yet. On that great day we shall know.

Our blessed Master has given us another mission. It is in a very dry place where they do not know of His love and call to them. There are no churches around there at all. We feel that it is His will and that He has given it to us. We have not started meetings yet, but we are trusting the Lord to help us fix the place up. We ask your prayers that many souls may be swept into the Kingdom before it is too late, that He may be glorified, and that many Japanese may shout Hallelujah with us!—Marie Juergensen.

LAST DAY WITNESSING IN JAPAN.

We feel His coming is drawing very near, and we are much pressed to wait upon Him, while we endeavor to establish and prepare believers for that day of all wonderful days. In proportion as the rapture hastens on, Satan, knowing his time is short is sending his armed hosts to earth and we are tremendously conscious of the thickening, darkening, poisonous, life-sapping atmosphere. Dark and perilous times are before this old tottering earth, so we are hastening the Gospel to sections and villages where Christ is unknown, longing to give as many souls as possible a chance of hiding in the Rock of Ages, before the horrors and anguish of the tribulation bursts forth.

Mr. Gray is away and holding special meetings. May the dynamite of God fall upon him and in the services.

We thank you heartily and humbly praise God for the offering sent us. We do not know how soon supplies from the home saints will be entirely cut off, but Father's bank is out of the reach of submarines and airships and bombs and devils, and if we keep communication open, we are persuaded He has resources infinite to cash Phil. 4:19, no matter what the outlook may be. Praise His dear name.—Mrs. Frank Gray.

REVIVAL SPIRIT IN SOUTH CHINA.

Waang Kong, South China. Our hearts are much encouraged by the real spirit of revival that is in our midst. Every station can report this. God can work and no man can hinder. Besides our regular services we have opened a children's prayer service. God is blessing the little hearts and three or four are ready for baptism. Many are coming enquiring into the Gospel who have hitherto not been interested. There are many all about us here who have heard the message of salvation, but are halting between two opinions. Please pray for them every time you think of us here.—Alice Sarah Kugler.

TESTING DAYS IN ARGENTINA.

We are here in the thick of the battle, but Jesus is Victor. My fellow worker soon got down with fever, so I had to nurse him. He decided to return, and is in Norway now. Very soon I got down, and have had fever for over two months now very badly. I have suffered a lot, but praise God, have always had sweet peace in my soul. He has been my Physician for nearly ten years, and I have proven Him true. I am better now, but my body is weak, and I look like one who has been in a land of famine. The native boy I have with me got fever too, so it was not very pleasant altogether. But I was still, and knew God lived, Hallelujah! He is much better now also. Pray for us, we are in a dreadful climate.

I am sure God means us to have a good home up here, so it may be possible to reach the Spanish speaking people and the Indians in North Argentina and Eastern Bolivia. All business as far as Brazil in Northeastern Bolivia goes through this place, a finer spot could not be found for a start.—Yours in Christ Jesus, Berger N. Johnson, Embarcacion Salta, Argentina.

SISTER BERNAUER HOME FROM JAPAN.

We have been brought safely to our dear home-land once more, and how blessedly He cared for us all the way. Praise His dear name!

It was impossible for me to know until the last whether or not we could obtain a passage, and therefore I could not write. All steamers were so full, but at last we were told that two berths were left vacant, and when we went on board ship found our dear Sister Chester, who has labored long and faithfully in India, in our cabin. Wasn't that just like the Lord!

Now we are with my own dear sister in Houston, Tex., waiting for Him to move us on. This will be my address while in the United States.

The work is left in charge of my native preacher, Mr. Ichitero Takigawa, who is not wholly unknown to you. Please remember him in earnest prayer. Also, I am standing in faith for his support, and trust the saints will find a pleasure in ministering to the necessity of this dear young brother who has given himself to the work of saving souls.

My heart is made to rejoice when I think of the little company of believers we have left behind us, who have been redeemed by the precious blood, but whenever I think of the many thousands still in the most awful heathen darkness, and so many of whom never heard of the dear Saviour, my heart just aches, and I am constrained to cry to God to "send forth laborers into His harvest field," and to speed my own feet, and let me help in taking them the Gospel.

I feel that Jesus is surely coming very soon, that startling things are soon to come to pass, that what we do must be done quickly. I can hear voices calling and can see hands outstretched. Oh,

may God help us to be faithful in giving out the words of life.

Yours, looking for the glorious appearing,—Estelle A. Bernauer, 4809 Walker Ave., Houston, Texas.

LIGHT SOWING IN LIBERIA.

We are all farming and trying to grow enough to eat, or as much as possible. Yet I know Father careth, and I can repose in Him and not be afraid. I prepared for these times when I came and brought flour and sugar and other things, so we will not lack this year. It took all the money I had, but I have the goods and get enough to pay current expenses. I have five native preachers and they get \$5.00 each a month or should, but I am behind with some, and will have to help out this month.

Just received a letter yesterday stating a young lady was en route for here, so they come even if war is all around.

Prices here are away out of reach, yet God opens other ways, and we live and rejoice in Him and go forward.

I expect to go on tramp tomorrow to open a new station and visit others. I may be gone several months this trip, and I am looking to Him for strength and endurance. Endurance is a very necessary thing when living in a heathen village. Bless the Lord, it will soon be over and He will claim His own.—J. M. L. Harrow.

If you fall ten thousand times, if you are a child of God you can't fall any farther than the everlasting arms.

WAIT UNTIL AUGUST, 1917.

The following remarkable prophecy by Saint Malachie, who lived in the 15th century, appeared in several newspapers: "When the figure 1 will meet the 9, and when both are united to the 16 (1916), during the sixth month of that year (August, according to the old calendar); and after that twice four days and twice ten days will have passed (28th August) the new races which obtain their name from Romulus (Roumania) will rise, and will make an alliance with the powerful states. Then the ferocious beast, which during two years and one month filled the earth with blood, horror, and carnage—enveloped, attacked in every part, and roared in vain—will endeavor to devour peoples, but in vain. There will be great battles, during which thirteen new moons will be born, and will sink thirteen times. On the fifth day after the sun leaves the sign of the Lion, the wild beast will have a frightful death. A virgin nation of which the name contains two iotas; two alphas; a tau, and a lambda (Italia) will overwhelm the enemy, crush the head of the Latin peoples, and divide the spoils." On the day prophesied Roumania intervened in the war. Let us have patience until the end of August 1917, when we may look for a triumphant victory and possibly the end of the war. May God grant that it shall be so.—The Prophetic News.

PREACHING THE GOSPEL AT THE FRONT.

Gipsy Smith, the well-known evangelist, has been giving out the Gospel to the soldiers in France during the past six months, and he speaks of it as the greatest time of his life, and he is going back again, for he considers it the crowning honor of his life to be able to minister to the boys at the front. At a recent meeting in London he testified that there has been no building big enough to hold the men who had been anxious to gather to hear the Gospel message.

The boys out there were indeed more eager to hear the message than the people at home were. At the front he found bigger crowds coming to listen to the Gospel story than were attending lectures or entertainments. Some of the hymns he had heard them sing would for ever have a new and deeper meaning for him. It was not difficult to pray with and for men who had looked into the face of reality and felt the breath of the other world upon their faces. Everywhere, whether at the base or just behind the lines, and whether with South African, Canadian, Australian, British or Irish, he had found a wonderful readiness and responsiveness.

He remarked, "I would lie down and let them wipe their feet on me if that would help them: they are worth it." Their spirit was wonderful. Visiting a number of wounded men, he asked one of them what struck him most when he came to France. The ready reply was: "A bit of shrapnel, sir!"

In five meetings he had given away 850 khaki Testaments, and each Testament meant a definite, signed pledge to follow Christ. He could not understand how people at home could be frivolous or careless when, at so small a distance away, suffering and death are being endured on their behalf.

As a Y. M. C. A. worker he had been able to reach all sorts and conditions in a way that was not possible to an attached chaplain. Once when he was in a Y. M. C. A. quite near to the trenches, the Anglican clergyman in charge said he did not know what they could do with the next lot of men—the "Munsters." "Put out a green bill," he said to the clergyman, "announcing that Gipsy Smith will give a talk on Gipsy Life." The first night the hut was crowded out, and so it continued night after night.

"I am going back in a few days," concluded the evangelist. "I have not preached to them, but just let my heart go out to them. You ought to be in touch with every home in your street where sorrow has been felt. This poor old land is marching to the sound of sobs and sighs, and you Christian people have the healing balm. Give it out, for folks' hearts are starving for sympathy and love."

If you have a high calling and don't attend to it I question whether you will be in the rapture.

FELLOWSHIP IN CHRIST

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

I'M FARTHER UP THE ROAD TODAY THAN I EVER WAS BEFORE.

Long years ago I gave my heart
To Him who loved me so:
He came from Heaven's courts above
To save my soul from woe.
I've lived for Him these many years,
He's blessed me o'er and o'er;
But I'm farther up the road today
Than I ever was before.

The devil has tried to lead me off
Into the paths of sin;
I've closed my heart against his wiles,
And refused to let him in.
I've had my trials, my troubles too,
My life has been a war;
But I'm farther up the road today
Than I ever was before.

There came a time when I knelt in tears,
And to my Saviour cried
To fill me with the Holy Ghost:
That day the "old man" died!
My lips that Christ had filled my heart
Henceforth the witness bore,
But I'm farther up the road today
Than I ever was before.

The love of the world went out the day
The Holy Ghost came in!
Oh help me shout! My soul's on fire!
He saves me from all sin!
How glad I am the Spirit came
When I threw wide the door,
But I'm farther up the road today
Than I ever was before.

For years I've looked for the time to
come
When I can see the face
Of Him whose coming draweth nigh,
And who saves me by His grace.
I've ne'er grown weary of waiting here
With my eyes on the golden shore,
And I'm farther up the road today
Than I ever was before.

'Twill not be long! The future years
Are big with blessings great!
My Lord will come from out the skies!
Oh help me watch and wait!
I'll see His face and join His throng,
And sing forevermore,
I'm farther up the road today
Than I ever was before.
—Rev. J. Narver Gortner,
Cucamonga, California.

FIELD NOTES.

Taylor, Okla. Meeting just closed at Red Hill, Okla. The Lord met us with power, the cloud of God came down and hovered over the Assembly. People were convicted and reproved by the mighty power of God. About ten sinners were saved, and nine got the baptism of the Holy Ghost, with speaking in tongues as on the day of Pentecost. Meeting closed with perfect love and sweet harmony of the saints. At the close of our meeting we baptized thirteen and have five more to baptize.—E. Welch, Pastor.

Salt Lake City, Utah. I have preached in the penitentiary twice since writing to you last, and I firmly believe that several of the men have accepted Jesus as their Saviour. Pray for us as we need your prayers.—Thomas Griffin.

Cecil, Ark. I am glad to report victory. Have closed a short meeting. The Lord blessed us, and two were saved and two backsliders were reclaimed, several seeking the baptism. This is a needy field. We need some Spirit-filled workers. I am the only Pentecostal minister in this part for about twenty miles.—J. W. Hudson, Route 1.

Lake City, Ark. We are having a good meeting here at the Good Luck Tabernacle, three miles north of Bay, Ark. Several have been wonderfully saved and several baptized with the Holy Ghost. Bro. Copeland of Earl, Ark., assisted us for a few days. Many souls have been benefited by the meeting and we are giving God all the glory.—Wm. Click.

DeQueen, Ark. The Lord is giving us a good meeting here. Five souls have been saved and ten baptized with the Holy Ghost. Last Sunday night the Lord saved two souls, and baptized five with the Holy Ghost. The people are much stirred up. I am nine miles out in the country, and request prayer that many souls may be saved through my ministry.—Willie Jones.

Dollardsville, Texas. The Lord is still blessing at Stutts, six miles north of here. A revival meeting has just closed there. Bro. Henry Harrison, John Rhodes, and Edton Tucker were with us. There have been three backsliders reclaimed and all are going on well with the Lord. Any one preaching the straight Gospel is welcome to stop with us at any time.—T. J. Kinard.

Allie, N. M. God has wonderfully blessed in the work here in Eastern New Mexico. We expected to attend the meeting at Fort Worth, Texas, in April, but we were in a glorious revival at the time, so could not go. God added another Assembly to the small bands scattered over this section. Bros. D. Z. Little, and J. A. Perkins, of Mountain Air, N. M., were with us. We now have a Ford car and will be glad to hold meetings for any one desiring them (if God so leads us) any where. I have a gospel tent that will seat about four hundred people. My wife and I are especially interested in preaching this Gospel, where it has not been preached in its fulness.—H. R. Nichols.

Elmont, Mo. We had an annual meeting at Elmont Pilot Grove Church last Sunday, May the 20th, and had an extra large attendance. Bro. Rape from St. Louis preached morning and afternoon, and Bro. Geo. Dauer from East St. Louis preached at night. God met with us in a wonderful way, twelve at the altar, two received the Holy Ghost, and a number received healing for their bodies. We are expecting great things from the Lord in the future.—R. O. Miller.

Toronto, Canada. Since May 13th there has been a break in our midst. Souls have been baptized every day, I think, except one. Four came through yesterday with the Bible signs following. Many have been saved, and not a few marvelously healed. We have decided to keep the meeting going through June. We expect Argue and Urshan to remain on. Pray for Toronto.—C. H. Schoonmaker.

Alto, Texas. Two years ago last January I came to this community as a holiness preacher. My wife and I found six more of this faith, and so joined ourselves together as a holiness band. In the following September the Pentecost Camp Meeting began in Alto, Texas, and I began to fight, but praise God, in about three weeks our band had changed its name to the "Apostolic Band." People became scared of us and sometimes it looked as though we had just as well go to some other community, but God has promised that His word would not return void. Our meeting this spring was blessed of God with the salvation of twelve souls. On Sunday the 20th of this month we came together as the council advised, and declared our band an Assembly of God in connection with the General Council. About five o'clock that evening the Lord began to work and by 10 o'clock He had baptized seven in the Holy Ghost with the evidence of speaking in other tongues. As the church had called me for pastor, I felt led to call a week's meeting. Last night was the third night and up to the present the Lord has saved eleven and baptized twenty. Praise His name! We are looking for greater things. Pray that the Lord will keep us humble.—Fred Gardiner, Pastor.

PRECIOUS PROMISE BOXES.

Every home should have one of these. Keep one on your dining table, and take one at every meal. These boxes are much more substantial than those usually made, the promises are printed on various colored cards, instead of the usual flimsy paper, and the boxes contain 224 promises, instead of the usual 150. Many write of blessings received from boxes they have purchased.

30 cts. each, \$3 per dozen, postpaid.

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

The Evangel Prayer Band

RETURNING TO GIVE THANKS.

We wish to praise God for healing our baby. About three weeks ago our baby was taken sick with fever and was lame in one foot and leg. We sent request for prayer for her healing, and also obeyed Jas. 5, and, praise the Lord, He healed her.—Leona Miller.

God heard and answered your prayers and healed my mind. Thank Him. He always hears the prayer of faith which his children pray. I wish you would please pray for me again that I may grow stronger in Christ Jesus.—Laura Pease.

REQUESTS FOR PRAYER.

Prayer is requested for the work in Spokane, Wash.

A sister requests prayer for the work in Paducah, Ky.

Pray for our baby, who is having chills and fever.—N. R. S.

Pray for my husband and myself that we may get strong.—A. O.

Please remember me once again at the throne of grace.—M. P.

Evangelist Wm. Click requests prayer for the work at Monette, Ark.

Pray for me that I may be healed and receive a deeper work of grace.—F. H. A.

Please pray for my healing, and that I will have more money for the Lord.—B. M.

A sister who was thrown out of a buggy and has become a cripple requests prayer for healing.

Pray for our boy that God will save him and clothe him with the Holy Ghost and fire.—E. A.

A sister in Zion City, Ill., requests prayer for some unsaved ones that they may get to know Jesus.

Evangelist D. E. Boatwright requests prayer for a meeting he is starting in Marshalltown, Iowa

I ask an interest in your prayers for healing of catarrh, from which I have been a sufferer.—J. C. K.

Pray for a sister in Gridley, Cal., that she may be healed and receive the baptism of the Holy Spirit.—A. E. D.

Pray for us, that God will send conviction to this town, and let His works be known here.—E. C. Yoakum, Texas.

A request comes from Sterling, Colo., for one who has been reading infidel literature, that God will give him light and wisdom.

Please pray earnestly for the salvation of the soul and the restoration of a backslider, also that I may do God's will.—P. H.

Please pray that God will break down the stubborn wills of two that they may be saved and filled with the Holy Ghost.—W. S. P.

I desire the prayer of all the saints that I may be healed of asthma. I have been troubled with this disease on and off for 35 years.—W. W. H. McRoberts, Ky.

A sister in Augusta, Ga., who has been operated on five times and is very weak and suffers much, requests our prayers for her complete healing.

I would like to have the saints pray that I may receive the baptism in the Holy Spirit, and that my two children and a brother and a sister and their families may be saved.—L. G., Helena, Ohio.

SOUTHEAST MISSOURI DISTRICT CAMP MEETING.

Puxico, Mo., Aug. 24th to Sept. 2nd.

The first camp meeting for this section held at Puxico was wonderfully blessed of God. It is expected that the camp meeting this year shall be equally blessed. Arrange to come. Full announcement later.

Beniah Heights, Atlanta, Ga., June 21st to July 1st.

The camp meeting is being held in a beautiful grove with every convenience. Take the Soldiers' Home car, get off at Ormewood Court, where you will see a sign board directing you to the camp. Reasonable board on the ground. Come praying and believing for great things from God. Everybody welcome. For information write to Mrs. E. A. Sexton, 200 Berne St., Atlanta, Ga.

Portland, Ore. Fifth annual Pentecostal Campmeeting will be held in the beautiful grove, located at Anabel Station, on the Mt. Stott car line, 20 minutes ride from the heart of the city. Tents at low rental. All necessary camp equipment should be brought. No special workers invited, but the Lord never fails to bring whom He wants at the right time. All communications should be addressed to Pastor Will C. Trotter, 212 E. 30th St., Portland, Ore.

The third annual U. P. A. Campmeeting will be held at Osceola, Tioga Co., Pa., beginning June 29th and continuing for two weeks, and longer if the Lord leads. Pastor R. E. Erdman in charge, G. F. Taylor of Falcon, N. C., Pastor Ward of Toronto and other workers and missionaries expected. For further information write R. E. Erdman, 90 Broadway, Buffalo, N. Y., or F. L. Clark, Secy., Elkland, Pa. All orders for tents must be in not later than May 28th.

New Castle, Pa. Second Annual Pentecostal Campmeeting will be held D. V. at the City Park, or what is known as Cunningham's Woods, from August 3rd to August 19th inclusive. Pastors D. W. Kerr of Cleveland, O., John Coxe of Wilmington, Del., Robt. A. Brown and wife of New York City, J. T. Boddy of Youngstown, O., Joseph Tunmore of Pittsburg, Pa., and local workers and a number of returned missionaries expected. For further particulars write Pastor Thos. E. Float, 1700 Maplewood Ave., Wilkinsburg, Pa., or Mrs. E. J. Pearce, 811 Lathrop St., New Castle, Pa.

Midway, Texas. Camp Meeting will be held here, D. V., beginning July 13th. Every body is invited.—Pastor J. H. Polk.

Woodworth-Etter Big Camp Revival, located corner of Morris and Hiatt Sts., West Indianapolis, Ind., begins June 1st and continues for a month or two. Board and rooms at reasonable price can be had close to the tent. There is room to pitch small tents on the ground.

Findlay, Ohio. The Inter-State Pentecostal Convention will be held at the Gospel School, June 22nd to July 1st. Services daily at 10 A. M., 2:30 and 7:30 P. M. Elder Geo. E. Smith, Youngstown, Ohio, and other speakers are expected. For further information write T. K. Leonard, Findlay, Ohio.

Moose Jaw, beginning June 8th (D. V.), continuing one or two months. A large gathering is expected. Announcement of preachers will be given later on. Many prominent speakers and workers are expected from Canada and the United States. For information write S. T. Odegard, 1133 Grafton Ave., Moose Jaw, Sask., Canada.

TROSSACHS, SASK., CANADA.

The fourth annual Camp Meeting will commence D. V. June 27th, 1917, and continue until July 15th or longer.

A number of Spirit-filled workers will be present. Final announcement will be made later. We expect God to give us the greatest Camp Meeting ever held in Western Canada. For further information, please write Pastor D. R. Aikenhead, Trossachs, Sask.

Faith would not see the stone wall, but would go right through it because it sees God back of the stone wall.

NOTICES.

In view of the fact that God has made it possible, through adding His blessing to the general work, the Executive Presbytery, in recent session decided that it would be advisable for the Chairman of the Council to be released from the detail work of the general office to give his time largely to field work during the summer. The object is for him to visit the various General Meetings, Conventions, etc., in the interest of the general work. Notice is therefore given that the Chairman of the Council, Bro. J. W. Welch, will be available as a visitor to as many Camp-meetings and meetings of a general nature as it is possible for him to attend. He will be open for engagements from now on.

Buffalo, N. Y. Elder J. W. Smith requests us to announce his meetings, which are held at the full Gospel Mission, at 1233 Niagara St., Sundays at 3 and 8; Tuesday, Thursday and Saturday at 8 P. M.

We shall be glad to hear from any one in need of a full gospel tent meeting. We feel especially led to new fields in the State of Georgia. Bros. L. L. Lecomp, J. D. Courtney, young men, are with us. We will be ready July 1.—S. W. Noles and wife, 11 Twenty-seventh St., Columbus, Georgia.

Pittsburg, Pa. Special meetings to be held at the Carnegie Music Hall, north side, Pittsburg, Pa., at 8 P. M. from June 4th to 10th inclusive. Intercession 6:30. Sunday morning services during June at 11 A. M. in Music Hall. Intercession 9:30. Pray, then pray again, that God may be glorified.—R. D. Walker.

Bro. J. O. Savell of Anguilla, Miss., would like to correspond with some brother who has a tent and could come and assist in a meeting there in the latter part of July or the first part of August. Will all the saints of Mississippi and east Louisiana stand in prayer for this meeting and plan to come. Some of the leading brethren of the Pentecostal movement are expected.

EVANGEL SONG BOOKS.

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

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

Make Christ King, round notes only, 353 songs in three bindings, manilla, each 15 cts., per doz. \$1.75; flexible cloth, each 20 cts., per doz. \$2.25, and stiff cloth backs, each 30 cts., per doz. \$3.50.

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

CAMPMEETINGS & NOTICES.

As we publish these camp meeting notices without charge, we trust our brethren will reciprocate by taking subscriptions for the Evangel, sample copies of which will be sent free on application, and by ordering their song books from the publishing house. In addition to Winsett's well-known books, we are offering the three following Camp Meeting specials:

Carols of Truth, shaped notes only, \$2.50 per doz., postpaid; \$15 per 100 not prepaid.

Soul Stirring Songs, round or shaped notes, \$1.50 per dozen postpaid, \$10 per 100 not prepaid.

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I 5]

GENESIS

[I 20

was good: and God divided the light from the darkness.

5 And God called the light ¹Day, and the darkness he called Night. And the ²evening and the morning were the first day.

The second day: vapour above, water below.

6 And God said, Let there be a ²firmament in the midst of the waters, and let it divide the waters from the waters.

7 And God made the firmament.

^a Lit. *expanse* (i.e. of waters beneath, of vapour above).

^b i.e. the *expanse* above, the "heaven" of the clouds.

12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.

13 And the evening and the morning were the third day.

The fourth day: the sun, moon, and stars become visible.

14 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for

A sample footnote—see figure 1 in verse 5 above.

¹The word "day" is used in Scripture in three ways: (1) that part of the solar day of twenty-four hours which is light (Gen. i. 5, 14; John ix. 4; xi. 9); (2) such a day, set apart for some distinctive purpose, as, "day of atonement" (Lev. xxiii. 27); "day of judgment" (Mt. x. 15); (3) a period of time, long or short, during which certain revealed purposes of God are to be accomplished, as "day of the LORD."

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