

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

THE WEEKLY EVANGEL

THE FAMILY

Darner, Phil
131 S Adella St. 171

"COME UNTO ME!"

"Come unto Me, all ye that labor and are heavy laden, and I will give you rest," (Matt. 9:28.) This is the call not only of Jesus crucified, but of Jesus now in heaven and coming again. "See that ye refuse not Him that speaketh," for He is coming to judge the quick and the dead. . . . Think of the day when the Son of Man shall come in His glory; when all shall be gathered before Him, and He shall separate them one from another, and know that it is "this same Jesus" who now says to you, "Come unto Me!"

And without coming to Jesus you cannot have life. And if you do not have life, there is nothing but death for you—the second death, with all its unknown terrors, into the realities of which any moment may plunge you. "Why will ye die?"

We must not and dare not leave out of sight the awful revelation that it is the Lord Jesus Himself, the very same tender Saviour who now bids you "Come," who will take vengeance in flaming fire on them "that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord when He comes." Oh, "see that ye refuse not Him that speaketh!"

If you do not obey the "Come unto Me," there remaineth nothing for you but the "Depart from Me!"
—Frances R. Havergal.

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WHY SO FEW REVIVALS?

A Present Inquiry Answered.

I am rejoiced to perceive that the inquiry is beginning to agitate the church, "Why are there not more revivals, as well as why is their character so changed?" The inquiry is also made, "What can be done to promote them, and to promote them under a desirable and permanent type."

Now it does appear to me that we who are ministers, instead of looking abroad and searching for the fundamental difficulty beyond and out of ourselves, should see that whatever else may be an occasion of the great falling off and decline in revivals, our own spiritual state is certainly one, if not the primary and fundamental, reason of this decline. Want of personal holiness, unction, power in prayer, and in preaching the Word, the want of holy living and consecration to the work, of self-denial, and energetic effort in the ministry,—these, no doubt, are the principal reasons why revivals are so few and far between, and of so superficial character at the present day.

Now, my beloved brethren, while this is so, does it not become us to take this home, confess it, bewail it, and first of all understand that whatever else needs to be corrected and set right, we must ourselves repent and receive a new unction for the work? It is of no use for us to go abroad and search for reasons, while the principal of all the reasons lies at our own door. While our hearts are cold, our zeal in revivals abated; while we are turned aside, and running here and there to attend conventions, councils, ecclesiastical bodies; while we are engaged in reading the vituperative publications of the day, it is no wonder that both the church and the world are asleep on the subject of revivals.

Until the leaders enter into the work, until the ministry are baptized with the Holy Spirit, until we are awake and in the field with our armor on, and our souls anointed with the Holy Spirit, it certainly ill becomes us to be looking around at a distance for the cause of the decline of revivals.

I have no doubt that there are many causes which, the Lord willing, we will search out. But this is the first, the greatest, the most God-dishonoring of all—that the ministry are not in the work, that the shepherds have in a measure forsaken their flock; that is, they are not leading them into the green pastures and beside the still waters, are not themselves so anointed and full of faith and power as to be instrumental in leading the church into the field for the promotion of revivals.

To a considerable extent the churches seem not to be well aware of the state of the ministry, and for the reason that they themselves are in a state of decline. The decline of vital godliness in the ministry has been, of course, the occasion of so much decline in the churches that they are hardly aware either of their own state or of the spiritual state of the ministry.

I think that we may rest assured that, unless we are frank enough, and humble enough, and honest enough, to look the true state of things in the face, confess, forsake our sins, and return to the work and engage in the promotion of revivals, God will undoubtedly rebuke us, will raise up other instruments to do His work, and set us aside; will alienate the heart of the churches from us, destroy our influence with them, and raise up, we know not whom, to go forth and possess the land.

Among all the conventions of the present day, I have thought that one of a different character from any that have been might be greatly useful. If we could have a ministerial convention, for prayer, confessing our faults

one to another, and getting into a revival spirit, and devising the best ways and means for the universal promotion of revivals throughout the length and breadth of the land, I should rejoice in it. It has appeared to me that of all the conventions of the day, one of this kind might be the most useful.

What shall we say, brethren? Are we not greatly in fault? Have not the ministry, to a great extent, lost the spirit of revivals? Is there not a great lack of unction and power amongst us? And have we not suffered ourselves to be greatly and criminally diverted from this great work? If so, shall we not return? Shall we not see our fault, confess it to the churches, to the world, and return, and, in the name of the Lord, lift up our banner?

Unless there is a spirit of revival in the ministry, it is in vain to expect it in the church. The proper place for the shepherd is before or in advance of the sheep. The sheep will follow him whithersoever he goes; but if he attempt to drive them before him, he will scatter them in every direction. If the shepherd fall away from a revival spirit, the sheep will naturally decline also. If he advance in the work of the Lord, they will almost as a thing of course follow him. The greatest of all difficulties in the way of the promotion of revivals has been a superficial work of grace in the hearts of ministers themselves.

It does seem to me that when we ourselves are thoroughly in a revival spirit, our call to the churches to arise and engage in the general promotion of revivals will be immediately responded to on the part of the church. Let the ministry only come out in the true spirit of revivals, and I doubt whether any minister in the land can preach for three Sabbaths to his church, in the Spirit, without finding the spirit of revival waking up in the church. Let this experiment once be tried; let us wake up to the importance of this subject, confess and forsake our own sins, and cry aloud to the church, and spare not; let us lift up our voice like a trumpet, and rally the hosts of God's elect; and if they are deaf to the call, then let us inquire most earnestly what is next to be done. But until we are anointed to the work, do not let us tempt the Lord or abuse the church, by looking out of ourselves and away from ourselves for the cause of decline in revivals.

Do not misunderstand me. I know that the church is in a state of decline, and needs greatly to be quickened and aroused; but I am confident that the prime cause of this decline in the church is to be found in the fact that the ministers have been diverted from their appropriate work. And I am also confident that the only remedy for this state of things is, first and foremost of all, for ministers to come into a deeply spiritual and revived state of mind. And as soon as this comes to pass, there will be a general revival. And I am not looking for it to come unless ministers do thoroughly wake up to their own state and the state of the church.—Chas. G. Finney, in *The Oberlin Evangelist*, 1845.

There are three books that should be in every Christian's Library, written by this prince of revivalists. They are his "Lectures on Revivals," his "Gospel Themes," and "Lectures to Christians." Price 75 cents each, postpaid, from our office.

Love God, and you will be humble; love God, and you will throw off all love of self; love God, and you will love all He gives you to love for love of Him.—Fenelon.

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THE BAPTISM OF THE HOLY GHOST.

The Greatest Need Before the Rapture.

The Lord says in the fiftieth Psalm, "Gather my saints together unto me; those that have made a covenant with me by sacrifice." He knows everyone that will be gathered. Satan has his marked men, and God has His. "My saints!" Do you want to be gathered when He shall send His angels to gather His elect from the one extremity of the world to the other? If you want to be gathered, pay the price, "those that have made a covenant with me by sacrifice." Not those who intend to make, but those that *have made* a covenant by sacrifice. What is the sacrifice? It is only a reflection of His sacrifice; you can never have the real, because He made *the* sacrifice. Your sacrifice is but a shadow compared with His. It means going forth without the camp, bearing His reproach, linked with Him in the ignominy, the scoffing and the scorning that comes with the carrying of the cross.

Before the swallows migrate, they congregate. They belong to another clime. The crows stay behind. And now the gathering is taking place before the catching away. It is gathering to the One that made the sacrifice. You can never fully realize the sacrifice He made, because you can never tell the depths He saved you from. Jesus paid the price of your redemption with the last drop of His blood.

It cost God the Father, it cost the Son, and it cost the Holy Ghost much to secure the salvation of one soul. It was at the great cost of Calvary that the Son brought many sons to glory. He left glory to bring them to the glory. And He is coming from the glory to bring the glory with Him. You need to be filled with the Holy Ghost

in order to realize the sufferings of Christ and the glory that follows. He it is that takes of the things of Christ to show them unto us. The Holy Ghost fulfills the desires of the Father and the son. The Son was the only one that was perfectly obedient to the Father on the earth, completely doing His will. He could say, "I do always those things that please Him." And God trusts the Holy Ghost to be as equally true as the Son on the earth. "I do always those things that please Him," can be said of the Holy Ghost as well as the Son. Let the Holy Ghost have

His way in your life, and He will enable you to always do the things that please Him. You can trust the Holy Ghost. He will take the things of Christ and show them unto you. Not the things of the devil! Do not hesitate to receive the fullness of the Spirit, and do not doubt Him.

If you are baptized and filled with the Holy Ghost, you will not doubt. But if you are not, you surely will. If you are baptized and filled with the Holy Ghost, you will believe God, and if you are not, you will believe the devil, his suggestions, his fears and his doubts. You have to choose between believing God the Father, Son, and Holy Ghost, or believing yourself, the world and the devil.

Jesus said, "When He, the Spirit of truth is come, He will guide you into all truth." The Spirit of truth will not lead you into the spirit of a lie. You have to deal with the Spirit, and the Spirit has to deal with you, and a stranger intermeddled not. God is a jealous God, and He will not tolerate any power or anyone coming between the redeemed soul and the Holy Ghost Himself. Why? Because the Spirit will glorify Christ, and it is only the Holy Spirit who can glorify Him. Any other spirit would seek to rob and take from Him His glory. If there had been any other spirit that could glorify Jesus, He would have told us.

Jesus offers His Spirit in His fulness, in His completeness, to the hungry, to the tempest-tossed, to the fearful follower of His. He wants you to know, and not to doubt His Spirit. Will He give you a stone for bread? Will He give a serpent for a fish? Then take the fulness of His Spirit to glorify Jesus in you.

Great faith is that which requires no other evidence than the Word of God. It can be obtained, but never attained.

AN EARNEST APPEAL!

DID YOU READ IT? AND READ IT AGAIN? DID IT GO HOME TO YOUR HEART? I refer to the note in the January 13th number of the Evangel telling how the increase on price of paper adds to the expense of printing the Weekly Evangel sixty dollars each month! *What shall we do, beloved saints?* Do you remember a kindly admonition, "Bear ye one another's burdens, and so fulfill the law of Christ?" Shall we allow the dear ones who are giving us the sweet-spirited Evangel, coming like a pure white-winged messenger of peace to our homes every week, shall we, I say, allow them to bear the burden alone?

Shall we not form a prayer band to unitedly lift our hearts to God every day at noon for God to bless the Weekly Evangel, and supply the needs of all the dear ones who are giving their time and energy and prayers to this heavenly mission? Come on now, dearly beloved saints, and line up for God. And we will pray not only for the Evangel, but for every request printed in the prayer column. Come now, send in your names. When people pray right, they see right, and live right, and give right, and die right! This prayer band will soon encircle the globe. Have a prayer list. Put all the missionaries on it, and the Evangel family. Send in requests for your loved ones, your unsaved sons and daughters, husbands and wives, for revivals in your community, etc.

When prayers are answered, write me about it. We want to encourage others to pray. We want a great cloud of witnesses to encompass you that others may set out to run the Christian race, looking unto Jesus, the Author and Finisher of our faith. Heb. 12:1.

AND THIS SHALL BE OUR MOTTO: "They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Acts 2:4. "Pray without ceasing. In every thing give thanks; for this is the will of God in Christ Jesus concerning you." 1 Thess. 5:17-18.

Let these prayer-links bind us together. Sometimes my needs are great, and I wish for many to pray for me. Don't you? Let us get acquainted by meeting at the throne of grace, for we are of one body, in one Spirit, under one Lord, and have one God, and Father of us all, who is above all, and through all, and in you all.—Arch P. Collins, 1509 N. Houston St., Ft. Worth, Texas.

We need to realize that God is longing to double His blessings to us, yea, to give us ten-fold blessings, but it is just on account of the self life in us that He can not work as He is willing to work. It is Christ who can deliver you from self life, and self comfort, and self consciousness, and self pleasing, and self will; none else but Christ can give deliverance from the power of self. And what does He ask you to do? He asks you to humble yourself before Him.—Andrew Murray.

TERMS NOT FOUND IN SCRIPTURE.

By D. W. Kerr.

This is the second in a Special Series of Articles on the Statement of Fundamental Truths, adopted at the 1916 General Council. These articles by Elder D. W. Kerr will be found to be of special interest to all, and each will be complete in itself. Send 10 cents to the Evangel office for a copy of the minutes containing complete Statement.

Christ has made us free. Whom therefore the Son makes free is free indeed. But we have no right to use our liberty as an occasion for the flesh, but by love serve one another. For, liberty in Christ is a holy thing. If, therefore, we use our liberty for any other purpose than the edification of the saints, we are judged by the law of liberty as transgressors, and we shall receive the greater condemnation.

The words of Scripture are holy things, but we may become so enslaved to the mere letter of scripture that the life and spirit of the words have no longer any life-giving power in us nor through us; and, instead of being a blessing to others, we actually become a hindrance, our own spirits being so bound by the letter of Scripture, that the life of the Son of God can no longer flow through our being. The result is, that we become contenders for words and expressions to no purpose but to the subverting of the hearers, and thus many of God's children are hindered in coming to the full knowledge of the truth as it is in the teaching of Jesus. As long as we keep in the crystal stream of Scripture revelation as it flows fresh from under the throne of God and of the Lamb, we may, without displeasing God, use words and expressions not found in Scripture by which to convey to ourselves, and to others, our immediate understanding of the truths under consideration. It is of course understood, that our ideas are in harmony with the general teaching of the Bible.

No doubt the reader will agree that as yet we are very immature in our understanding of spiritual things, as compared with the writers of the New Testament. And, until we have reached the same state of perfection in our spiritual senses, in which, as we believe, those writers stood, we are not as yet in a condition to take in the complete meaning of their message. But as we go on to perfection, or full manhood in Christ, we shall find ourselves *at home* with the New Testament writers, and that the words and expressions which they use are better than any we had ever formulated. The words of Scripture will then "*be spirit and life*" to us, and we will be in a condition where we will have no more difficulty in understanding the "deep things of God" than we have in grasping the meaning contained in a letter from our most familiar friend.

One of the reasons, therefore, why we constantly use terms and expressions not found in Scripture, is, that we are yet so undeveloped in our understanding of spiritual things. The prophet Isaiah certainly used the most simple words in telling about the Lamb of God, being led as a lamb to the slaughter, and as a sheep dumb before his shearers; but the Eunuch had no understanding as yet of the message, and consequently he had to have "some one to guide him." No doubt Philip used some words or expressions which were not found in the Old Testament, in making Isaiah's message plain. For, he "began at the same scripture and preached unto him Jesus." When God put into the heart of Nehemiah to gather together the nobles, and the rulers, and the people, and all the people were gathered together as one man into the street, before the water gate, Ezra brought the Book of the law, and opened it, and with him a number of others who had perfect understanding, and "So they read in the book in

the law of God distinctly, and gave the sense, and caused them (the people) to understand the reading." I suppose no one would contend that the readers and expounders of the law on that great day confined themselves exclusively to the exact words and expressions of Scripture.

No doubt, much harm has been done to honest souls, who are yet very tender and immature in their understanding, by insisting on a rigid and binding adherence to the letter of Scripture expressions. Of course we must face the fact that "the things of the Spirit" can be expressed by the original conveyors or writers of the New Testament "in the words which the Holy Ghost teaches;" but we also know that Paul "spake after the manner of men because of the weakness of the flesh" of some of those to whom he was writing. He may also, for aught we know, have spoken to the Corinthian believers after the same manner, because of their carnal condition; and the Hebrew saints, since some of them "had become such as had need of milk and not of strong meat," their spiritual senses not having as yet been sufficiently matured to discern both good and evil. Nor could Paul discourse freely with them on the mysteries of Melchizedek.

It is of greater importance to us and to others that we keep in that holy freedom wherewith Christ had made us free, and thus keep our whole being open to God, than that we make a rigid law of the exact letter of the Scripture, by which we bind ourselves and others. We concede that no creed has ever yet been formulated by any one man or any set of men outside of the writers of the Old and New Testament, that contained "The truth, the whole truth, and nothing but the truth." The history of reformation times from the beginning down to the present, has demonstrated that the sons of God soon outgrow their creeds. Every great spiritual awakening has witnessed the emigration of the sons of the Living God, out of old conditions into new territory of discovered truths, and the recovery of lost possessions. Thus it will be to the very close of this present age. The Bible, therefore, is the only creed for God's people that can not be outgrown. But "until we all come into the unity of the faith, and of the accurate knowledge of the Son of God, unto the *measure of the stature* of the full age in Christ," God is not displeased with his little children, if they use words and expressions not found in Scripture, to convey to themselves and to others, their immediate and immature understanding of the "deep things of God."

We should, on the one hand, guard against an irreverent attitude toward the letter of the Scripture, and avoid the error of adopting words and expressions not found in Scripture, when we can, with spiritual understanding, use the very words and expressions of Scripture, to "give a reason for the hope that is in us;" and, on the other hand, we should watch and be sober, lest we fall into the snare of verbal legality, and thus refuse to accept a doctrine, for the simple reason the term or terms by which it is expressed, are not found in the Scripture. Thus, for the terms "Trinity" or "Tripersonality" are not found in the Bible, but the doctrine expressed by those terms is taught from the first verse in Genesis to the last verse in Revelation.

We shall find, as we experience the sanctifying power of the Word of God for which Jesus prayed, that the nearer we come to the state of Christian maturity, the less difficulty we will have in understanding the Scriptures. The Holy Spirit, as we are being filled with Him, will illuminate our whole being with light; so that, as our "eye becomes single, our whole body will become full of light, as when the clear shining of a candle doth enlighten the house, having no part dark." We shall not then that any man speak to us after the manner of men, but the Liv-

ing Word dwelling in us, will so illuminate the written Word as we read it, that all things will be as clear and plain to our understanding, as they were to those who wrote them. We take it for granted, in making the above assertion, that no Spirit-baptized person would admit that the writers of the New Testament, like those of the Old, did not understand their own message, but that "they had perfect understanding of all things" and knew the certainty of those things which were most surely believed among them."

If, therefore, we are not yet able to "speak as the oracles of God" because of our immature state, we need not condemn ourselves nor others for using words not found in Scripture; neither should we refuse to accept a doctrine simply because the terms by which it is expressed, may not be found in the Scripture, so long as the doctrine is Scriptural. As long as our ideas and opinions are in perfect accord with the general teachings of the Bible, we are free in the Holy Ghost to express ourselves in such language as is suitable to our spiritual state in God. And although they may use words coined in the mint of a heart burning with the love of God by which we make the inward melodies of our hearts known to others, yet they are as acceptable to God through Jesus Christ, though not the exact words of Scripture, as though they were selected with the most scrupulous care from God's own vocabulary. Hallelujah! for the rivers of water of life that flow clear as crystal from the heart of a believer who is being borne on its bosom to the infinite ocean of God's love.

Nevertheless, we should go on to perfection, so that the things "hard to be understood" and "hard to be uttered," and which must be expressed "after the manner of men" because of our immature understandings, may be fully known, and we "may be able to comprehend with all saints, what is the depth and height, and length and breadth, and to know the knowledge surpassing love of Christ, and to be filled unto all the fulness of God," and our joy may be complete in the fellowship which we have with the writers of the New Testament, because "Their words are found and we do eat them."

SOME PRAYING THAT COUNTED.

A story comes to us of a British officer and his remarkable deliverance from death on the battle field through prayer. He came from a dull little country town where, as a school teacher, he had done his best to exercise a good influence over a number of boys. The day came for him to start for the front, and ten of these boys came down to the station to bid him farewell. Just before the train was starting he cried suddenly, "Boys, I want you to do something for me, something hard." "Anything you like, sir," they answered eagerly. "Look here," he said, "Will you meet in the old place every Tuesday night, and pray for me, that if it please God, I may come back to you all again. And I will pray for you at the same time, even if I am in the thick of battle. Is it a bargain?"

At first there was a dubious look on those ten faces; they did not know much about prayer but they did not like to refuse that old teacher. Just as the train was pulling out one of them, who was their acknowledged chief, called out, "We'll do it, sir; I don't know how we'll manage it, but we will do our best. We'll not go back on you."

The ex-teacher had to bear with some taunts from his brother officers, but he affirmed, "Prayer is a big bit of our religion, and I have a notion these prayers will help me. Anyhow, I am sure those lads will do their part." And sure enough they did. Every Tuesday night they made their way to the little mission hall, but what happened inside was always a mystery. Someone got a clue

to the solution of it when he picked up a soiled piece of paper on which was written in a boy's ungainly hand: "O God, it's a hard business praying, but Roger made me promise. And you know how decent he's been to me and the crowd. Listen to us now, and excuse the wrong words and bring him back safe. And don't let the war be long. For Christ's sake, Amen."

Some six months after this, some bad news came to that little country town. The local territorials had advanced too far on the wing of a great offensive and had been almost annihilated. The few survivors had dug themselves in till that bitter Tuesday faded into the darkness of night. When relief came, one man was left alive. He was wounded in four places, and he wept when they picked him up and carried him away for first aid. The only survivor of that local regiment was the ex-school-teacher.

A friend writes "When the wounds were healed, and he had been decorated by the King with the V. C., we got him home. We did not make the fuss they did in some places. Our disaster was too awful, and the pathos of that solitary survivor too piercing. But some of us were at the station, and there in the front were the ten 'men of prayer.' Poor Roger broke down when he saw them. And he could find no words to thank them, but he wrung their hands till they winced with the pain of that iron grip. That night I got a chance to talk with him alone. He was too modest to speak much of himself, but at last he gave me the following narrative:

"I have a story to tell you that not one in fifty would listen to. That Tuesday night when I was left alone, and had given up all hope, I remembered it was the hour of the old meeting. And I kept my promise and prayed for the boys of my class. Then everything around me faded from my mind, and I saw the dear lads in the mission hall at prayer. I don't mean that I went back in memory—I knew with an absolute certainty that I was there, invisible, at that night's meeting. Whether in the body or out of the body, I can not say, but there I was, watching and listening. They were kneeling on the floor and one of them was reading a prayer, and when it was done they said, 'Amen' with one voice. I counted to see if they were all there. I got to ten right enough, but I did not stop there. I counted again and this is the odd thing. There were eleven of them. In my dream, or vision, or trance, call it what you will, I was vaguely troubled by this unexpected number. I saw the ten troop out in their old familiar way, and I turned back to find the eleventh and to speak to him. I felt his presence still, and was glad of it, for the trouble and perplexity were all gone, and in their place a great expectation. I seemed to know the very place where he had been kneeling, and I hurried forward. But there was nothing to be seen, nothing but the well remembered text staring down on me from the wall: 'For where two or three are gathered together in My name, there am I in the midst of them.' I remembered no more till I found myself in the Base Hospital. But, of course, I knew then how I had been saved, and what my boys had done for me.

"It makes a man feel strange to have his life given back to him like that; as if God would expect a great deal in return. But there is a stronger feeling still in my heart. I believe the lads got their answer not for my sake, but for their own. Thank what it means to them. They've got their feet now on the rock of prayer. They know the truth of God. I'm not sure, but I don't think I'll tell them that I saw Christ in their midst. They know it in their own way, and perhaps their own way is best."

That ex-teacher won the Victoria Cross, but he was much prouder of his ten praying boys, than of his medal.

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HOLINESS UNTO THE LORD!

A life of holiness is God's thought for every child of His. For this purpose He sent His Son, that through Him, we might be granted a life of fearless service "in holiness and righteousness all the days of our life." Anything less than this is lower than the standard of God's Word, and falls short of His revealed will, which is "even your sanctification." "For God hath not called us unto uncleanness, but unto holiness." 1 Thess. 4:7.

Dr. A. T. Pierson points out in one of his books that when Moses was instructed of God to make holy garments for Aaron, he was especially told, "Thou shalt make a plate of pure gold, and grave upon it like the engraving of a signet, HOLINESS TO THE LORD." This was to be on Aaron's forehead, and was the seal of the priesthood. Coming down to the New Testament we read, "Nevertheless, the foundation of God standeth sure, having this seal. The Lord knoweth them that are His. And, let everyone that nameth the name of Christ depart from iniquity." This seal of the faith, in the New Testament, is similar to that of the old, and might be written in short, "Holiness to the Lord."

The Lord knoweth them that are His; that speaks of divine ownership. He knows those that have presented their bodies a living sacrifice, holy, acceptable unto Him. But that is not all. "Let every one that nameth the name of Christ depart from iniquity." This means a life separated from everything evil and unholy, and "if a man therefore purge himself from these," the apostle says, "he shall be a vessel unto honour, sanctified and meet for the Master's use, and prepared unto every good work."

The Psalmist enquires, "Who shall ascend into the hill of the Lord? or who shall stand in his holy place?" Then comes the answer "He that hath clean hands, and a pure heart" (this involves outward and inward purity), "who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing of the Lord." It takes nothing less than the precious blood of Jesus to

cleanse our hands and hearts, and also our souls and lips and whole being, but those who have been washed in that blessed fountain are inheritors of everything that is included in the "blessing of the Lord."

But holiness is something more than a visit to the place of the presence of the Lord, or a deep experience of the wondrous grace that flows from His matchless Person, it means an *abiding* there. David further asks, "Lord, who shall *abide* in thy tabernacle? who shall *dwell* in the holy hill?" The reply to these questions are found in the last four verses of the fifteenth Psalm. It involves a clean walk, clean working, a clean and constantly cleansed heart, pure eyes and pure motives; a standing true even at the cost of personal injury, and last but not least, righteousness in money matters. The grace of God is sufficient for this. "If we walk in the light," and the light referred to here is God Himself, and not some new doctrine, "the blood of Jesus Christ, His Son, cleanseth—continually keeps clean—from *all* sin. Paul tells us, "Walk in the Spirit." This is true spiritual advancement, and through the joint ministry of the Spirit, the Word and the blood, the divine nature is renewed in us day by day, and we are enabled to walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God.

If you want the best sermon ever written on the subject of holiness, read the 5th, 6th and 7th chapters of Matthew's Gospel. John Wesley preached on these scriptures at one time and told his audience that in the light of these words of the Master, they were all, in the sight of God, nothing more than a lot of murderers and adulterers. They became so enraged that they were ready to stone him, because he told them the truth. Jesus came with a standard of holy living as far above the outward righteousness of the scribes and Pharisees as the heavens are above the earth. To live the sermon on the mount requires a new heart, and God living in that heart.

We know of one brother who had a religion of externalities, who was trying to do everything that the Word told him to do, and a bit more too. To be extra holy he took off his collar and his tie, and he would not shine his shoes. Added to this, he would rub some fish blubber into his shoes so that when he went to meeting he would be scented from afar, that all those who smelt him might be satisfied that he was thoroughly dead to the world. One day this brother was reading the fifth chapter of Matthew, and he came across this verse, "Be ye therefore perfect, even as your Father which is in heaven is perfect." He was endeavoring to be as perfect as he could, but when he saw that he had to have a perfection equal to that of the Lord God Almighty, he threw up his hands in despair. Then it was that God could reveal to him that He had just such a perfection for him, the perfection of His only begotten Son, and that he could have "Christ within him, the hope of glory," a divine perfection right up to the divine standard, and meeting every divine requirement. He ceased from his dead works, fish blubber and all, and entered into rest, and his testimony today in that "I live, yet not I, but *Christ liveth in me.*"

F. B. Meyer tells in one of his books how he himself learned the secret of a holy walk and a life of victory. He was at a friendly gathering in the house of an episcopal minister and he was asked to tell of his own religious experience. In his testimony he related how he recently had been giving up something for the Lord. An old clergyman, whose face told of a life of continuous communion with his Master, hearing him, remarked, "I am quite surprised to hear you talk of giving up. For my part, I am always taking in." He told how at one time he was with a number of children, and when everything seemed going

wrong, he felt like losing his temper, but he turned to Christ and cried, "Thy patience, Lord!" He testified that right then and there the patience of the Lord was vouchsafed, and he could have borne with the noise and naughtiness of twice the number of children. From that moment he learned the secret that he could obtain all the grace he required from the indwelling Christ. This made every temptation a means of grace, for if the devil tried him on any line, he would just look to the Lord afresh and find Him more than sufficient.

This is a simple secret. At the times you feel inclined to be ruffled, take Jesus to be your peace; when you are tempted to impurity, take Jesus to be your purity; when you are inclined to speak unadvisedly with your lips, take Him who as a lamb before its shearers was *dumb*. When tempted to discouragement, take Jesus as your hope, when tempted to doubt, take Jesus as your faith; when tempted to lovelessness, take Jesus as your love. Everything is in Jesus, and Jesus is everything! He of God is made unto us sanctification! Hallelujah!

And He not only brings us into the way of holiness, but He keeps us in the way. And we find it a lowly way, too, where one dare not presume on the grace of God. As Andrew Murray says, "Close communion with God in the inner chamber, faithfulness in searching His Word and seeking to know His will in the Scriptures, sacrifice of time, and business, and intercourse with men to bring us in touch with the Saviour—all this is indispensable for the keeping of the blessing. Jesus keeps us through our intercourse with Him, being occupied with Him."

A preacher called on a woman who was hanging out her washing, and he could not help congratulating her on their whiteness. He stayed with her for a meal, and meanwhile it snowed. As he came away, he remarked, "Your washing does not appear to be as clean as it did." She replied, "The washing is all right, but what can stand against God Almighty's snow?" He said that the lesson he learned was that the holiest day will look imperfect in the presence of the radiant holiness of the Lord. But, praise God, there is provision made for us.

In Israel they had the morning and the evening sacrifice. Morning and night, yea, all through the day and right through the night, we can come to the cleansing blood of the Lamb and find provision for every imperfection. It is all availing and it is sufficient. It is that that makes our life and walk whiter than the snow. Dwelling under the shelter of the blood, is a synonymous expression to abiding in Christ, and "whosoever abideth in Him, sinneth not." 1 John 3:6. This is the way of holiness.—S. H. F.

YOUR SUBSCRIPTION HAS EXPIRED

As announced a few weeks ago, the cost of paper stock is increased to \$60 a month more than we had been paying in 1916, our total paper bills now averaging about \$200 a month. You can easily see that this demands that every subscriber renew his subscription promptly, and also secure as many new subscriptions as possible to help tide over this great increase in cost of producing the paper. We are counting on receiving your renewal before

February 15th, 1917,

on which date we will be compelled to cut off the papers of all persons who do not renew their subscriptions. PLEASE RENEW NOW.

If you have renewed during the past two weeks, do not think this notice an act of discourtesy, as it takes from two to three weeks to make changes on list after renewal is received.

DAILY PORTION FROM THE KING'S BOUNTY

MRS. A. R. FLOWER

Sunday. "She was fruitful and full of branches by reason of many waters." Ezek. 19:10.

"It was a great delight to me to think on my soul as a garden, and on the Lord as walking in it. I prayed Him to increase the little flowerlets of virtue which began, as it seemed to wish to peer above the ground, so that it might be to His glory; and to nurture and cut those He wanted, (since I wanted nothing for myself) for I already knew they would only come up stronger for it."—St. Theresa.

Monday. "So you also must be patient: keeping up your courage; for the coming of the Lord is now close at hand." Jas. 5:8. Weymouth.

"He is not a disappointment, He is coming by and by; In my heart I have the witness that His coming draweth nigh; And though scoffers may despise me, and no change around may see, Yet He tells me He is coming, and that's quite enough for me."

Tuesday. "And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart." Psa. 104:15.

"A land of corn and wine, and oil"—this is the provision God has made for us, just the variety of spiritual food to make us joyous, healthy, well-developed Christians. Hallelujah! We are exhilarated with the wine of His joy; we are lubricated with the oil of the Holy Ghost for smooth, uninterrupted service; we are strengthened to suffer and endure by His faithful words, the bread which becomes indeed our very life.

Wednesday. "Go out into the highways and hedges, and compel them to come in, that my house may be filled." Luke 14:23.

God is counting on us to reach these lost ones. If He had sought for us as indifferently as some of us are seeking them—we would still be wandering out on the desolate mountains of sin.

Thursday. "Lest any root of bitterness springing up trouble you, and thereby many be defiled." Heb. 12:15.

Put it away from you, dear child of God, that bitter thing—the secret resentment to some supposed injustice; the remembrance of unkind words that entered your heart as so many barbed arrows; the unmerited criticism; the uncalled-for reproof. It will grow until your whole life is embittered thereby. Through this very thing God is desiring to give you a fresh revelation of His love, His patience, His forgiveness.

"Lie low, O soul, at Jesus' feet,
For there all bitter things are sweet."

Friday. "Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary." Psa. 68:9.

Those summer showers! How they gladden the earth! The suffocating dust of the road is laid; the grass along the roadside appears once more green and fresh as in the springtime; the birds pour forth again a chorus of heavenly praise and rejoicing. The heated drought is ended; the rain has come. How like is this to the "showers of refreshing" God sends to us! They lay the choking dust of controversy; they make us fresh and beautiful as in the day of our spiritual springtime; they cause us to sound forth anthems of praise and gladness to Him who hath refreshed us with the downpour of His grace.

Saturday. "We have redemption through his blood." Col. 1:14.

Saved through His blood; peace through His blood; kept through the blood; healed through the blood; brought nigh through the blood; granted untold victories each day through the blood. Hallelujah for the precious blood of our Lord Jesus Christ!

GENERAL COUNCIL OF THE ASSEMBLIES OF GOD.

J. W. WELCH, Chairman,
Office: 1243 North Garrison Ave.,
St. Louis, Mo.

"Where no Counsel is the people fall: but in the multitude of Counsellors there is safety." Prov. 11:14.

THE IMPORTANCE OF SOUND DOCTRINE.

If Ephesians 4 means anything, it means that the Lord has made perfect provision in the gifts given, for the perfecting of the saints, till we all come in the unity of the faith, etc. Now, I want to say that in all of the assemblies that I have had the privilege of visiting, these gifts mentioned are not in operation, neither is there a place made for them. I will say more; in all of the assemblies that I have visited I have not found one that was teaching even the fundamentals of the faith once for all delivered to the saints. On conversing with the people, it was apparent at once that they knew next to nothing of them. Though the heavens fall, I will contend on the authority of the word of God, that the cause of all of this drifting and tossing to and fro, and being carried about with every wind of doctrine, is the ignorance of the leaders, and those in authority, who have not given prayerful thought to God's word, and the importance of the positions that they occupy, and what God has to say as to what their duties are. Mark you! "He," yes brethren, "He gave some, Apostles, and some, Prophets, and some, Evangelists, and some, Pastors and Teachers; for the perfecting of the saints unto the work of ministering," (R. V.) "In order fully to equip His people for the work of serving—for the building up of Christ's body—till we all of us arrive at oneness in faith and in the knowledge of the Son of God, etc." (Weymouth). From this passage I gather that every individual member is called to the work of the ministry, and I further gather that any and every assembly that fails to fully equip its individual members in this way is a failure in the eyes of the Lord. In spite of the instructions of the New Testament that a minister must not be a novice or a new convert, we find the platforms full of them speaking great swelling words and knowing nothing of the Word of Truth. This is the source of all the trouble and the explanation of the drifting to and fro.

Of course I am aware of the fact that it is possible for our knowledge of the letter of truth to exceed our spiritual growth, but on the other hand, when spiritual experience exceeds our knowledge of the letter we are on very dangerous ground, and it will surely manifest itself in fanaticism, or in heresy, according to the natural makeup of the individual.

There is such a thing as "Sound doctrine," thank God, but the person that is not familiar with "Romans," "Galatians," and "Hebrews"—the three doctrinal books of the New Testament—will not, aye, cannot, have sound doctrine.

Romans, the only place in the Bible where the Gospel is systematically set forth, must be proclaimed until the people are full of it, and they will then be heresy proof. Did you ever notice that the practical portion of the book does not precede but follows or flows out of the doctrinal, beginning at chapter 12, "I beseech you therefore, brethren," because of what has gone before. Christian conduct follows, aye flows, from Gospel righteousness. This situation is unbearable in the light of God's Word, and in-

stead of not preaching doctrine, I mean to hammer and pound away on doctrinal lines while the Lord lends me breath. *The sum total of all revelation in God's Word concerning any subject is the only true doctrine upon that subject.* On any question let this be our position. Then we will not seek to run off at a tangent on any line of Scripture. We will proclaim man's responsibility and also God's sovereignty. We will proclaim "Whosoever will" and not fail to proclaim "it is not of him that will-eth." Oh how blind we have been. God graciously gives wonderful liberty on all of these truths and blesses abundantly.

Had the people known the truth of the divinity of the Lord Jesus they would not have been carried away by this recent teaching. It has accomplished much good, but has done a lot of harm also.—Sincerely yours, A. W. Smith

CHRIST OUR LIFE.

There is something very suggestive in Ferrar Fenton's translation of Phillipians 1:21, "For to me, *life is Christ—death a gain.*" The same thought is brought out in Colossians 3:4, "*Christ... our life.*"

The story is told of a farmer, to whom this truth was brought home in a remarkable way. He was always much occupied with his cows and his crops, and the things of the Kingdom of God had no place in his mind or heart at all. He became sick, and a sister visited him from time to time and endeavored to show him the way of salvation, but he always seemed too dull to comprehend, and he would say, "I daresay that is all very well for them that can take it in, but I'm one of them as can't."

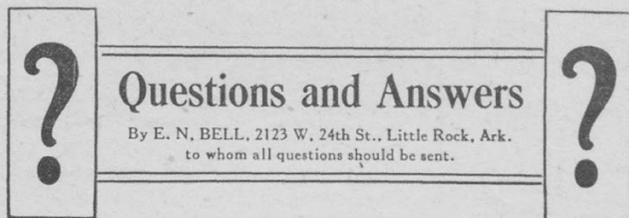
The sister went away to another town, but six months later she had a message from the farmer, "The Lord has healed my body, and He has saved my soul." She went again to see him and was pleased to hear his story.

"It was two weeks ago I went to bed, just as stupid and dark as ever. It seemed to me that in the middle of the night I awoke—but yet it must have been a dream. For when I seemed to awake, strange to say, everything was gone. There was empty space, and nothing else. And stranger still, I was gone! clean gone! It was a wonder to me that words cannot say. Then I thought, is there nothing, nothing anywhere? Is there nothing that cannot be gone? Then in one moment it came to me clearly and surely, *Christ cannot be gone.* Christ is there before His Father, whose eyes are upon Christ. Christ is there in my place, and God looks at Christ. *I am gone.* It is Christ who has undertaken all that I could not do. Christ has satisfied God. He *must* be satisfied, for His eyes are upon Christ, and Christ is perfect.

"I had my heart filled with perfect peace and joy, and I awoke calling out, 'I am gone, and Christ is there before God!' And now that I was fully awake, I understood it all. I had been thinking before, *I must do this or that.* But God had shown me as it were in a picture that not only He did not want *my doings*, but He did not want *me.* He could only be satisfied with Christ. And it was in Christ only that I was there before Him; not a question of what *I* was, but of what *He* is; not a question of me at all, but only what Christ is to God. It was a joy to me no words can tell, for not only I saw my sin was gone, but the wretched self that did the sin, the sinful stupid self, all gone, and Christ only left!"

Thus the Lord revealed Himself to this farmer, and from that time he set to work to win souls for Christ. He lived four years in the faithful service of God, and died saying, "There is nothing, nothing but happiness," for to him there was nothing but Christ.

(Continued on page 9.)



Address only personal letters on Biblical questions to Brother Bell. Do not write him about Publishing House business or credential matters, as letters addressed to him will be forwarded to him, and be delayed in returning to the Publishing House before they can be answered.

E. N. BELL'S NEW ADDRESS.

All questions for this department should be sent to Bro. Bell at his new address, 304 Joplin Ave., Galena, Kans. Bro. Bell has assumed the joint pastorate of the assemblies at Joplin, Mo., and Galena, Kans.

130. How old is the earth with the human race?

Ans. No one knows its age from a scientific or geological point of view. Scientists or geologists claim it was here a long, long time before man came on the scene. Man, from a religious standpoint, in his associations with the earth and the special dealings of God with him, is quite another problem altogether. Bible scholars even differ somewhat in adding up the figures given in the Bible, for they do not understand them exactly alike. Ussher, one of the old standard archaeologists, says it was about 4000 years from Adam to Christ. It has been nearly 2000 years since. This is all from the religious standpoint. Hence, religiously, the world would be about 6000 years old. We expect God's 7th thousand year day to be the millennium.

131. How old was Jesus when he was baptized and how long did he teach after this before His crucifixion?

Ans. Luke says he was "about thirty years of age" when he was baptized or began to teach. Luke 3:21-23. Matthew, Mark and Luke seem to record about two and one-half years of Christ's ministry, while John gives events not mentioned by these which indicate an other year. So his earthly ministry is usually considered to have been about three and one half years. See Harmonies and Chronologies or Bible dictionary.

132. Was any one filled with the Spirit before the Day of Pentecost?

Ans. Yes, many of the Old Testament heroes are spoken of as being moved by or filled with the Spirit. While the Scriptures do not exactly specify by name each prophet as filled with the Spirit, yet hints are given (and it is in keeping with their office from God) that every true prophet was filled with the Spirit. Before Pentecost, John the Baptist, Elizabeth, Zacharias, and likely Mary, Simeon and Anna were filled with the Holy Ghost. See Luke 1:16, 44, 67; 2:25-38. See the prophecy of Mary, Luke 1:46-66, called the "Magnificat."

But the filling with the Spirit in those days was not the possession of nor the promise to all believers. No definite conditions were given for receiving Him. It was a sovereign act of God in preparing the prophets and special agents for a divine mission or purpose. Since the death and ascension of Jesus, beginning with Pentecost, the Spirit is promised to every believer in Christ, and all who have not been gloriously filled with the Spirit are falling short of the promise, through ignorance, negligence, unbelief or sin. God is ready and wants to bestow.

Faith worketh by love. We will have just as much working faith as we have love.

CHRIST OUR LIFE.

(Continued from page 8.)

Christ died for our sins. And at Calvary, not only was our sin laid on Him, but our "old man—our old self—was nailed to the cross with Him." The old things have passed away, there is a new creation. The new man is "the Lord from Heaven." Hallelujah! Christ is all in all.

WHAT IS HAPPENING IN PALESTINE.

"In that day shall there be an highway out of Egypt to Assyria." Isa. 19:23.

The land of the Bible is of special interest to every Bible loving Christian, but now it seems to me that things are of especial interest in that land. For more than four hundred years the Turk has had uninterrupted control of Jerusalem and Palestine. Now we feel assured that a brighter day is dawning for that land. Of course what the people are passing through is something awful. Before we left, more than two years ago, good people were starving. Very little news can come through as to the real condition. I have recently received a letter from Miss Lovell, who has a school for blind girls. This letter was two and a half months on the way, while the usual time in ordinary circumstances is eighteen days. She said about all they could say was that they were well. They could not get imported things such as sugar, rice, tea and kerosene. We have seen other letters urging that no men try to return in war times, and that their safety lay in that they were women. We know, however, that this is a mistake and only God is our safety.

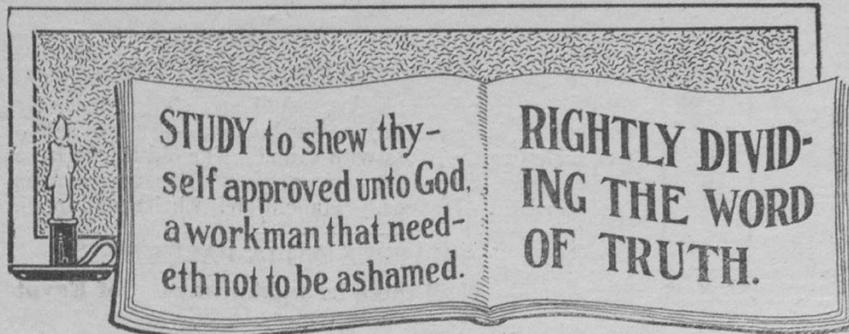
Months ago we heard the Turks were building a railroad from Damascus across Jordan, down to the Suez canal. Miss Watson, who has recently come from Egypt, has brought us more details. They brought the road down near the head of the gulf of Akahah, and then extended it across the Sinai Peninsula to or near the Suez Canal, piping their water along with them. Then under cover of a most terrific sandstorm the Turks made their attack.

In this they were beaten back by the British and their road has been captured presumably as far as Akahah. Besides this the British have built another road and laid water pipes in the old beaten path of the desert to El Arioh on the border of Palestine and Egypt. Very recent news in the papers tell us that the British have advanced thirty miles further northeast to an old historic town, Raffa. This brings the British within seventy-five miles of Jerusalem, or within fifteen miles of Beer Sheba. Here the Turks have an encampment, but no fortifications. Then, besides, the news comes of the British driving on in Mesopotamia, the old land of Assyria. It would seem to us that finally Palestine will be taken and an autonomous government established, and these roads which are now being built and used for war will be used for blessing and carrying on messages of peace (see Isa. 19:23).

We do not believe this is the last great struggle before He comes, but rather that there will be a short time to preach the Gospel of the kingdom before the coming of the King.

As we see the signs fast appearing in the east, may we not lift up our heads and rejoice, knowing that the time of our redemption draweth nigh? But also let us remember that a great conflict awaits the saints of the most high. The captain of the Lord's hosts bids us go through.—Chas. S. Leonard.

True humility means not getting puffed up and not getting puffed down.



SUNDAY SCHOOL LESSON

February 11, 1917.

JESUS AND THE WOMAN OF SAMARIA.

Lesson Text.—John 4:1-29.

Golden Text.—“Christ Jesus came into the world to save sinners.” 1 Tim. 1:15.

Leading Thought.—Jesus freely gives the water of life.

The key word of John's Gospel is “life.” Run through the book noting the repeated use of this word. It fairly teems with a message of life—eternal life—through believing on the Lord Jesus Christ. What riches of grace, of strength, of joy, of blessing, are represented by that one little word of four letters! How constantly our blessed Lord Jesus sought to bring before men and women of every rank and walk the abundance and power of this “life.” The book of John might be divided into two parts, Christ's public ministry, Chs. 1-12; His private ministry, Chs. 13-21; this first part might in turn be divided into two parts. The announcement of Jesus the Messiah, Chs. 1-4; The days of conflict, Chs. 5-12. Thus far in our lessons we have had to do continually with the announcement of Christ's Messiahship to various individuals. First, the disciple John's testimony, then John the Baptist's witness, then the witness of those first disciples, Andrew and Philip, then that wonderful night conference with Nicodemus, in which Christ so boldly declared His mission, and now today we have the meeting with the woman of Samaria.

1. **A Needy Woman.** Vs. 5-26. Accompanied by His disciples, Jesus left Judea, and departed into Galilee. “He must needs go through Samaria.” The real necessity of passing through Samaria was laid on Him because of His love for dying souls. Our Lord Jesus “must needs pass through the abode of fallen humanity on his way to the throne of his kingdom.” “Jacob's well was there.” V. 6. There was another well nearer Sychar than this one, but the coming hither of the Samaritan woman was the result of a providential accident. The sacredness of the well,

as well as the excellence of its deep drawn water, may have had its influence in bringing her. God uses very natural means oftentimes in accomplishing very supernatural results. “Jesus, therefore, being wearied with His journey sat thus on the well.” His weariness was forwarding the divine purpose. And frequently God has used our weariness, and weakness, even our sickness at times, to bring about the accomplishing of His divine purpose not only in our lives, but in other lives that we touch as well. He was weary; He hungered (Matt. 4:2); He thirsted (John 19:38); He wept (John 11:35); He even fell beneath His cross—the precious Son of God. This is why we can draw so near to Him in every trying circumstance of life. He understands so well; He sympathizes; He sustains. “For in that he himself hath suffered being tempted, he is able to succor them that are tempted.” Heb. 2:18. Jesus first asked a favor of the woman, thus putting Himself under obligation that He might later speak to her of one of the most sublime discourses of His whole ministry. Christ longed to give her at once of the water of life, but He saw the importance of tactful dealing first. He had no sectarian bigotry, religious prejudice, or self-righteous dignity. He saw a woman that needed the “water of life.” Christian grace in our hearts will help us to look past the most unpromising, sinful exterior, and see the soul of a man or woman who needs the same “water of life.” Notice Jesus took even more pains in reaching this woman than He did the rich Nicodemus. Every soul is alike precious in His sight. Then get as close as you can to those God is laying on your heart to win. Don't even be afraid to ask a favor of one, if thereby you may get in contact and gain an opportunity to speak God's message. Of course the woman was surprised, but her very surprise gave Him the chance to turn her thoughts in the desired direction. He seeks to gradually prepare her mind for the full declaration of His Messiahship. So He still talks about water, a figure most easily understood. She sees but the natural, however, and quickly resents any attempt to lessen the greatness of Jacob, the giver of the well. Here was the opportunity for an argument; but how sweetly Jesus answered her, contrasting the two wells. The first statement is understood by the woman dwelling as she did in that warm

climate; the second pointed to the “living waters,” with those beautiful, strong, true words, “Whosoever drinketh of the water that I give him shall never thirst; but the water that I give him shall be in him a well of water springing up into everlasting life.” They who have drunk can alone fully comprehend the depth of meaning in these words, for the water which we drink from God's celestial fountain becomes within us an ever-springing well, fed continually by the inexhaustible streams of His love, His grace, His goodness.

“Streams of mercy, never-ceasing,
Call for songs of loudest praise.”

“Sir, give me this water that I thirst not, neither come hither to draw,” was her quick response. She had caught the natural value of such a stream, without sensing the spiritual significance of Christ's words. And now in very reality Christ digs into that very soul that the living waters may flow in. In a way He was accepting her challenge; far differently from what she expected, however. Tenderly, gently, faithfully, Christ touched the door of her heart and laid bare to her eyes the sin that was hidden there. She acknowledged it, she confessed it. V. 19. But she proceeded to justify herself, by introducing the subject of worship, with another attempt at argument. V. 20. Firmly and plainly Christ responds, ignoring the idea of place which was paramount in her mind, with a statement of the nature and value of true heart-worship. “True worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.” V. 23. Our souls become God's sanctuary, our hearts the shrine of adoring worship, our bodies the temples of the Holy Ghost. God was too big to be confined to a mountain or a city for a place of worship. And now some glimmerings of light begin to break in that darkened mind. She remembers the promise of a coming Messiah, and reminded perhaps by the prophet's discernment of her own heart and life, adds, “When he is come, he will tell us all things.” V. 25. The heart is ready; and with what joy our blessed Lord must have uttered those words, “I that speak unto thee am HE.” The Christ had been revealed to her and she knew Him. She had tasted of the living water. Hallelujah!

2. **A Transformed Woman.** Vs. 28-42. The effects were immediate. “The woman then left her water-pot, and went her way into the city.” What need for a waterpot when in her soul were already gushing the streams of His saving grace? The Christ revealed means the leaving behind of a good many earthly things. She went with a testimony of just what that Messiah had meant to her. “And many of the Samaritans of that city believed on him for the saying of the woman.” V. 39. “And they besought him that he would tarry with them: and he abode there two days.” V. 40. “And many more believed because of his own words.” V. 41.

ILLUSTRATIONS OF GOSPEL THEMES.

We invite the co-operation of all the Evangel family in sending in illustrations that will be helpful in setting forth the truths expressed in the Gospel.

THE RIGHT SIDE.

Someone said to Lincoln during the war, "We should have a day of prayer to get God on our side." Lincoln replied, "God does not change, what we have to do is to get on God's side."

WHO HATH DESPISED THE DAY OF SMALL THINGS?

A tall chimney had been completed; and the scaffolding was being removed. One man remained on the top to superintend the process. A rope should have been left for him to descend by. His wife was at home washing when her little boy burst in with, "Mother, mother, they've forgotten the rope, and he's going to throw himself down!" She paused; her lips moved in an agony of prayer; and she rushed forth. Crowds stood looking up to the poor man, who was moving round and round the narrow cornice, terrified and bewildered. He seemed as if at any moment he might fall, or throw himself down in despair. His wife from below cried out, "Wait, John!" The man became calm. "Take off thy stocking; unravel the worsted." And he did so. "Now tie the end to a bit of mortar, and lower gently." Down came the thread and the bit of mortar, swinging backward and forward. Lower and lower it descended, eagerly watched by many eyes: it was now within reach, and was gently seized by one of the crowd. They fastened some twine to the thread. "Now pull up." The man got hold of the twine. The rope was now fastened on. "Pull away again." He at length seized the rope, and made it secure. There were a few moments of suspense, and then, amidst the shouts of the people, he threw himself into the arms of his wife sobbing, "Thou'st saved me, Mary!" The worsted thread was not despised: it drew after it the twine, the rope, the rescue! Ah! my friend, thou mayest be sunk very low down in sin and woe; but there is a thread of divine love, that comes from the throne of heaven, and touches even thee. Seize that thread. It may be small; but it is golden. Improve what you have, however little, and more shall be given. That thin thread of love, if you will not neglect it, shall lift even you up to God and glory.—Newman Hall.

Train up a child in the way he should go; and when he is old he will not depart from it. Pro. 22:6.

Next Week's Lesson.

February 18, 1917.

JESUS HEALS A NOBLEMAN'S SON.

Lesson Text.—Jno. 4:43-54.

Golden Text.—Matt. 8:13.

A. R. Flower.

THE SECRET OF ABUNDANT FRUITAGE.

Dr. A. T. Pierson tells us of an Indian legend. An one time there lived a queen who was much loved of her people, and in turn she loved them with great devotion. The country in which they lived was suffering with a great drought. The queen inquired of her gods how this curse could be removed. The reply came, "If the ruler die for her people, there shall be abundance of water." The queen offered herself as a living sacrifice and allowed herself to be buried alive for the sake of her people. Out from her grave there sprang a fountain of living water and the people were able to drink and live.

In such a manner does the water of life spring from the grave of the Lord Jesus Christ. He was willing to fall into the ground and die that He might bring forth much fruit, and those who will follow in His steps must be willing to be buried in the likeness of His death that they may bear the likeness of Him in His resurrection, and be like Him, a source of blessing to many.

AN ACCOUNT OF THE DEATH OF SOME EARLY DISCIPLES.

- Matthew martyred in Ethiopia.
- Mark dragged to death in Alexandria.
- Luke hanged in Greece.
- John, natural death in Ephesus.
- Peter, tradition says crucified at Rome.
- James the Greater beheaded at Jerusalem.
- James the Less beaten to death.
- Philip hanged at Hierapolis.
- Thomas pierced with a lance at Coramandel.
- Bartholomew flayed alive.
- Jude shot with arrows.
- Simon the Zealot crucified in Persia.
- Andrew nailed to a cross.
- Matthias beheaded.
- Barnabas stoned at Salamis.
- Paul beheaded at Rome.

JEWISH SUFFERINGS IN POLAND.

Sad news comes from Poland of the great suffering at the present time among the Jewish people. From the reports of the American Commission it has been ascertained that over 200 towns and cities, some as large as Brussels and Antwerp, have been practically ruined, while over 11,000 villages have been razed to the ground. In many cases nothing but heaps of stones is left to show that they once existed. Naturally, many non-combatants have been injured and killed, and from the Jewish press we learn that the loss of life has been great and the suffering of the survivors appalling. Last winter was bad enough, but the mortality among old people and young children, due to sheer starvation, is at present terribly great. Briefly put, an area seven times the size of Belgium has been ravaged. Millions are homeless and starving. Old men and women have lost the roofs over their heads, and when children stretch out their thin arms crying for bread, their mothers can only answer with tears.



I have been given by the Holy Spirit the idea of the above cut representing the **FIRST RESURRECTION** of the **SAINTS ONLY**. I have had made a very artistic, beautiful celluloid button, about the size of a silver dollar, representing 11 cuts or pictures and 9 Scriptural references, in three beautiful colors, giving special instructions how to prepare for this **GREATEST EVENT OF THE WORLD** soon to take place.

DELAYS ARE DANGEROUS—ORDER YOUR BUTTONS TO-DAY, and hurry up to make ready to meet your Lord.

One for 15 cts., two for 25 cts., four for 45 cts., 10 for \$1, 25 for \$2, 50 for \$3.50, 100 for \$6.00—these prices post-paid to all parts of the world. 200 for \$11 f. o. b. shipping point, 500 for \$26, 1,000 for \$50.00.

2c. postage stamps will be received up to \$1. All over \$1, postal M. O. or Foreign P. O. Money orders, New York or London exchange. Cut out, save for future reference.

JAS. A. MOORE,
Originator and Sole Owner,
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The Evangel office carries a large line of Song Books. Can supply you with nearly any book you want at regular publisher's prices.

We have the following books in stock and can fill your order promptly on receipt of same.

WINSETT'S BOOKS.

- Pentecostal Power, Enlarged,**
Round or Shape Notes, each... 25
- Per dozen, postpaid\$2.50
- Songs of the Kingdom, each**..... 25
- Per dozen, postpaid 2.50
- Gospel Song Messenger, each**..... 25
- Per dozen, postpaid 2.50
- Jewell Songs, each**..... 15
- Per dozen, postpaid 1.50
- Redemption Songs, Round or shape notes, each**..... 25
- per dozen 2.50

We are also agents for the following books. If we do not have them in stock, we will forward your order to the publishers and they will fill the order for us.

Winsett's Funeral Songs, each 15 cts., \$1.50 per doz.

Songs of Perennial Glory, Winsett's latest book, 25 cts. each, \$2.50 per doz.

Songs of His Coming, by Thoro Harris, round notes only, manilla covers, each 20 cts., \$2.00 per dozen. Pebbled cloth, 25 cts. each, \$2.50 per dozen.

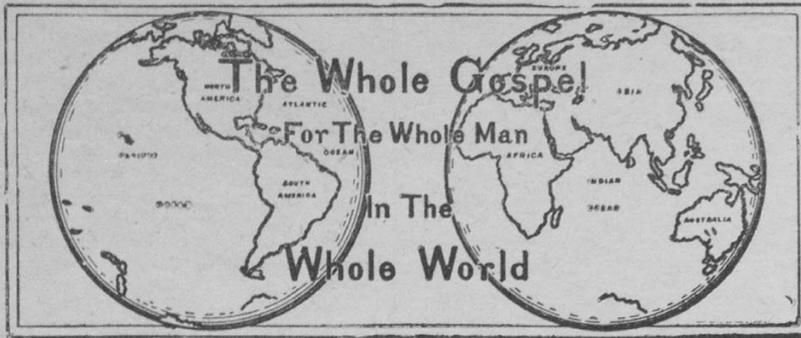
Make Christ King, round notes only, 358 songs in three bindings, manilla, each 15 cts., per doz. \$1.75; flexible cloth, each 20 cts., per doz. \$2.25, and stiff cloth backs, each 30 cts., per doz. \$3.50.

Make Christ King, Combined, 298 songs, not so many songs but adapted particularly to quartet and choral work. Round notes only. Prices and bindings as above.

The Best of All, 341 songs, manilla, 20 cts. each, per doz. \$2.25; pebbled, flexible cloth, 25 cts. each, per doz. \$2.75; stiff cloth, 35 cts. each, per doz. \$4.00. Round notes only—a book which has won universal favor.

Living Water, 15 cts. each, \$1.50 per doz. Round or shape notes.

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



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.

MISSIONARY NOTES.

Bro J. R. Buckley writes from Kisumu, British East Africa, that he is just about to come home on furlough and all future correspondence should be sent to him at Mitchellville, Ia.

Sister Lydia Hofer writes from Saam Shui, South China, through lack of support she has had to close one mission there. She is keeping the school and the other mission open and the Lord is greatly blessing in the school where she has a teacher who is all on fire for God. Many are coming and inquiring about the Gospel, and are buying Scripture portions.

Sister Adell Harrison writes from Macau, South China, where they have been much tested through lack of funds. "We came to this land to be a blessing to the Chinese and to love them, and are doing our best to teach them the Gospel, but it looks at times as if the devil is determined to defeat God's plan and get the missionaries off his territory; and if he can find no other way he endeavors to stop the support of those who are willing to stay and toil on. We have let all our workers go until a way of support for the work is made. We have nothing at present in the home in the way of support, and the needs for the orphans as well as ourselves are many. The Lord is blessing our souls, and we are believing for a way to be made for us and the work. If not, we will praise God anyway."

Bro. Geo. C. Slager writes that the missionaries are having testing times in North China. Owing to the war the exchange on American money is very poor. Formerly, an American dollar used to be exchanged for about \$2.60 in Chinese money, but the great demand for silver has made it so that it can now only be exchanged for \$1.60, a loss of a Chinese dollar on every American dollar exchanged. He reports that the missionaries in North China are doing good work. Bro. Lawler has eighteen boys in his orphanage, a mission hall in Shanghai, and three missions in the interior of China, but that he is only being poorly supported, and has gotten behind in his rents. He speaks highly of Mrs. Nichols' orphanage work at Ningpo where there are fifty-two Chinese, and

also of Bro. Dahlstein's mission in Shanghai, and Bro. Mader's mission in Nanking. Let us remember these North China brethren with our prayers and with our practical support.

Pastor C. W. Doney writes, "Our native mission boys are pouring on us letters from Egypt still urging us to return to them, and fervently praying to this end. They report victory in the name of the Lord. God is blessing the work, and souls are being saved and baptized with the Holy Ghost, a number having come through to the full baptism recently. We are praying and believing for great things to be done in Jesus' name in the land of Egypt, and urge upon those interested in foreign missions to pray with us for a great outpouring of the Spirit in that land, and God will answer prayer. Through the kindness of some of the saints in sending in funds, the native ministry have been supported, and thus kept in the ministry, and I am confident the means will continue to come for their support until we are able to return to them, and stand by them, in the work so dear to our hearts."

PEKING, NORTH CHINA.

Greetings in the name of Him who said, "And I, if I be lifted up from the earth, will draw all men unto me."

Beloved saints, how we praise God for this privilege of pointing the Chinese people to the One who has promised to draw them unto Himself.

China is ripe for the Gospel: Since the overthrow of the monarchy, the Chinese have awakened to the fact that they have been in a drowsy state of being for thousands of years. They have been bound and burdened with all kinds of will worship, and their minds filled with all kinds of superstitious views concerning the foreigner.

They realize now, under the republican form of government, that they are free. They have watched and have seen how the United States has prospered, and the result is that they are stretching forth their hands and accepting Western civilization.

Beloved, the time has come for the "Gospel of the Kingdom" to be preached in China. The denominational churches are busily engaged in establishing fine schools for education and building large elaborate hospitals. Education is good in its place, but it cannot save the soul, neither can it take the place of salvation. The hospital is not needed when the commission in Mark 16:15 to the end of the chapter is obeyed, and James 5:14, 15, 16 is used. Hallelujah! What a great privilege we Pentecostal people have in these last days.

The time is short, and what is to be done must be done quickly. We are all co-workers with Jesus—the reckoning time is coming—we all have our talents. Jesus said, "Occupy till I come." Let us be about Father's business.

Since coming to Peking, North China, in September, 1914, the Lord has been (Continued on page 16.)

YOUR MISSIONARY OFFERING.

"Give as you would if an angel
Awaited your gift at the door;
Give as you would if tomorrow
Found you where giving is o'er.

"Give as you would to the Master,
If you met his loving look;
Give as you would of your substance,
If his hand the offering took."

MISSIONARY DISTRIBUTIONS.

From every side we hear of tests and trials amongst the missionaries. High prices reign everywhere, and there are "famines in divers places." We have heard that in Jerusalem flour is a dollar a pound. Let everyone send all they can to help our brethren in the "regions beyond." The following sums have been sent this month:

Mattie Ledbetter, China	30.00
Marie Gerber, Turkey	30.00
Marie Juergensen, Japan	30.00
D. W. Grier, Ceylon	30.00
Sarah Kugler, China	30.00
Solomon Feliciano, Porto Rico	30.00
Edith Kirshner, India	30.00
G. W. Brimson, China	25.00
G. J. Booysen, South Africa	20.00
Mary Norton, India	20.00
Estella Bernauer, Japan	20.00
Flora Gardner, India	20.00
M. M. Pinson, Mexico	20.00
Andrew Urshan, Persia	20.00
H. C. Ball, Mexico	20.00
Mrs. D. L. McCarty, India	20.00
Paul Van Valen, India	20.00
B. F. Schoeneick, South America	20.00
B. S. Moore, Japan	20.00
Lillian Denney, India	20.00
Gerard Bailey, South America	20.00
Miss C. B. Herron, India	20.00
Flora Holland, China	20.00
Alice Wood, South America	20.00
Joseph Blakeney, South Africa	20.00
Lillian Thrasher, Egypt	20.00
Adell Harrison, China	10.00
Alice E. Luce, Mexico	10.00
E. A. Barnes, Central America	10.00

Total for January.....\$625.00

PENTECOSTAL BIBLE COURSE

Lesson 8, Judges.

Author: Samuel. Period of time covered, about 300 years.

Topic: Disobedience and chastisements. Read in this connection Ps. 107.

Key. No King in Israel, but every man did that which was right in his own eyes. Key phrase: They did evil in the sight of the Lord; 3:7, 17:6.

Contrast the history of Israel in Judges with same in Joshua. The doctrine: God is the center of unity. When once He is lost sight of, disintegration, division, strife ensue. Jesus said in His prayer, "I pray that they (His disciples) all may be one. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one." When God's glory overshadowed the Israelites they were in unity and order, but under the judges centrifugal force predominates, and they fly off at tangents and have collisions and wrecks. The presence of God lost sight of.

In this book we have an account of a series of apostacies with corresponding corrections and restorations. Note them in their order, giving the name of each of the fourteen judges from Othniel to Samuel, who was prophet, priest and judge.

Read carefully the entire book. Note first that the Canaanites were not entirely driven out, and those that were left were as thorns in their sides (2:3), and the occasion of all their backslidings. The corrections in all these judgments were for our instruction in righteousness. Link the two statements, "They ceased not from their own doings," 2:20, and "Did evil in the sight of the Lord." 3:7. Note also it was because they failed to obey the Lord fully that the Lord would not drive out the enemies. Remember God says, "If ye be willing and obedient ye shall eat the good of the land." Is. 1:19.

The period of the Judges is a time of much anarchy, and religious anarchy is worse than civil anarchy. Notice now it is not bosses but leaders, judges, God-given and Spirit-filled, that God has set in the churches. 1 Cor. 12, 13, 14 chapters, Eph. 4:8-11. Instances of anarchy in N. T.: Judas, Simon the Sorcerer (Acts 8th chapter), the incestuous person at Corinth, 1 Cor. 5:1-7, Diotrophes, 2 John 9. In effective leadership there must be always competent, adequate and intelligent force, approved of God of course, else there can be no confidence nor respect for the leader. When the Israelites began to follow the gods of the people about them they lost their unity.

Penitence over Disobedience.

1. Bochim (Chap. 2) a place of weeping. It is better to go to the house of mourning than to go to the house of feasting: sorrow is better than laughter: for by the sadness of the countenance the heart is made better. Eccles. 7:23. Blessed are they that mourn, for they shall be comforted. Matt. 5:4.

2. Deborah. Teaching—the masses will not direct themselves, and if there are no men whom God can use He will raise up a woman. Have among your spiritual counsellors an old devout Christian woman? Lord Beaconsfield said, "If you cannot win the love and confidence of women you are a failure." Barak would not go to battle without Deborah the prophetess, knowing the Lord was with her. Let us thank God for the Deborahs in the Pentecostal work. May the Lord bless them.

3. Meroz. Idle when all was perishing. 5:23. Cursed because he came not up to the help of the Lord against the mighty. Pray and co-operate that you may avoid the curse of Meroz.

4. Rueben (5:15, 16) wants to debate the question when the battle was raging. No time for that now. The enemy today would sidetrack the work of soul-saving by raising new issues. Let us beware of the leaven of the Pharisees. A little leaven leavens or corrupts the whole lump or body or church.

5. Gilead. 5:17. Abode beyond Jordan. On the other side of the river. Excused himself because in a different section of country. Alas, the curse of such selfishness! Our brethren and sisters in every clime, in all the heathen lands, are a part of the body, and we cannot escape the responsibility of a common interest and obligation. Co-operation world-wide is what God wants and woe betide the man who causes one of these little ones to stumble. Matt. 18:6, 7.

6. Dan remained in ships, Vs. 17. No affair of his, he belonged to the navy! Asher continued on the sea shore, and abode in his breaches, a place of safety, so long as there was no war on the sea. God's people had a common enemy. They had promised Moses that they would go over the river and help drive out the enemy. We as saints of God have a common foe, the devil, and each one needs the help of all the others, hence we are admonished to pray for all saints every where. Eph. 6:18. But in this conflict, led by a woman, notice, "They fought from heaven, the stars in their courses fought against Sisera." Vs. 20. Go. The Lord is with us, and if God be for us, who can be against us?

7. Gideon. 6:11, 1 Cor. 1:27-28. Called from the common walks of life while threshing wheat! He said, "Where-with shall I save Israel?" 6:15. God's answer, "Surely I will be with thee." V. 16. "Go ye into all the world and preach the Gospel to every creature." Mark 16:15. "Lo, I am with you alway." Matt. 28:20.

Testing the army. 32,000 reduced to 22,000; 10,000 too many. Describe the final test. Give the battle cry. 7:20. Never reverse the order.

Observations: (a) God has a strong but sure way of raising up men and women equal to the emergency. (b) Human forecast and wisdom could never anticipate the outcome of anything in the book of Judges. (c) Emergencies

call for devoted men, hence the Nazarite.

8. Sampson. God's purpose shown to his mother. Ch. 13. Great and special gifts for the general good, and must be so used. 1 Cor. 12:1-8. Eph. 4:8-11. Israel had a right to the benefits of Sampson's supernatural strength by the intent of the Giver. So all the saints have a right to all the benefits of the gifts, because they are to edify or build up the body of Christ. When you meet a lion and kill him, look out for honey, but if you run, look out for horns.

Contrast Deborah with Delilah. Tell how Sampson lost his power. How may we lose power and not know it? 2 Pet. 1:4-10. One has said, "The devil eats the sins of God's people." Don't feed him, starve him, so he won't come around so often.

Don't bury your talents, nor lay your pound up in a napkin to misuse it; for to fail to use it, is to bury it. Anything that grieves the Holy Spirit hinders divine power. Read Eph. 4:30-32, and 5:9.

Tell of Abimelech's conspiracy. Ch. 9. Of Jotham's parable, Vs. 8-15, and Jephtha's rash vow. If a vow violates the law of God then it is not wrong to break the vow.

There is an imperative lesson in this book for all Pentecostal people. The wonderful element was not wanting in any and all of these judgments, and yet it was so sad to see the children of Israel lapse so quickly after each restoration. It was because they acknowledged no leader, only to help them out of trouble. They did not constantly recognize the presence of God.

There is a false notion among us encouraged by some honest-hearted people, who are afraid they will bind the Spirit. But kindly consider this. The tabernacle had specific form, and when set up had every thing in its time and order; all the furniture in its place, and the glory of God came down and filled the Holy of Holies. When the temple of Solomon was completed and dedicated the same thing occurred. So it is not the form that God objects to, but the form without the power. 2 Tim. 3:1-12. Again note the order set forth in the instruction about removing the tabernacle. The priests were to arrange all the inside furniture, the Levites were to take down the tent of the tabernacle, one part at a time, but not till all this was done were the tribes to pull the stakes of their tents to remove. So there is divine order. There were set some in the churches, first, second, thirdly, then—(1 Cor. 12:28).—A. P. Collins.

The Prevalence of Atheism in Heathen Lands.

When the census was taken in Japan, one college of 5,000 gave the following returns as to their "religion"—Confucianists 3, Christians 60, Buddhists 300, Atheists 1,000, Agnostics 3,637.

The truth of God brings men back to the faith of God—and away from trust in the arm of flesh.

FELLOWSHIP IN CHRIST

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

"IT IS FINISHED."

"It is finished, it is finished,"
Are the words we hear Him say
When in faith we look to Jesus—
When from sin we turn away.
It is death to all that sinneth,
For thus justice hath decreed.
But Christ "tasted death for all men"
And the captive soul hath freed.

"It is finished, it is finished,"
God's salvation plan for men,
Way back there on dark Golgotha
Was atonement made for sin.
Bleeding lambs were only shadows
Of the one great sacrifice
Which alone has power to save us
From the snares of sin and vice.

"It is finished, it is finished,"
Cast aside thine every fear,
Put thy trust in Christ, the Saviour,
And unto His words give ear.
Come with spirit broken—contrite,
Seeking pardon for thy sin,
God will hear thee and forgive thee
And will freely take thee in.
—Burt McCafferty.

FIELD NOTES.

Bro. Andrew Urshan writes from Ottawa, Canada. "The convention is over, and over thirty have received the blessed baptism, many of them strangers to the Pentecostal household of faith. The city is stirred, and the interest is great, therefore we are arranging for ten days more of special meetings. Continue praying."

Evangelist J. D. Wells writes that the Lord is blessing in Reedley, Cal. "Truly the power of God is wonderful. We have had two wonderful cases of healing, one woman under the power until 3 a. m., and again seeking till midnight. Wonderful manifestations of the Lord's presence, and at times the heavenly choir. Two saved last night, for which we truly praise God."

Bro. T. A. Snodgrass reports greatly revived cottage meetings at Terrell, Tex. They have been seeing "signs in the heaven above." A bright object was seen in the sky which seemed like a man, and also a cross. Amongst those who saw it was an unbeliever, but he was so convinced that it was of God that he was overheard to say 'I will never doubt any more.'

Bro. C. W. Doney writes that he is engaged in special revival services in the Methodist Church at Cucamonga, Cal. Bro. J. Narver Gortner is the pastor. He attended the Pentecostal Camp meeting

held at Casadero, Cal., and both he and Mrs. Gortner have received the baptism of the Holy Ghost and fire as in Acts 2:4. "The Lord is with us in blessing and power, the altar being filled at every service with seekers after God, and some are coming through with definite experiences. Pray that the power of God may fall in this church and community mightily. On Sunday afternoon we attended the Pentecostal meeting at Pomona, a near by city, and found a goodly number of baptized saints, all pressing on for more of God, and with a spirit of praise and real worship in their midst. Sister E. May Law, a returned missionary from China, and the writer spoke and gave out the Lord's message, and great grace was upon all."

Bro. Max C. Cumbie sends good news from Dyas, Ala. That ten souls have come through to victory and four baptized in the Holy Ghost as in Acts 2:4. They have been precluded the use of the schoolhouse and he is praying for a gospel tent, and would be glad of assistance in securing it.

Pastor Ivan S. Kauffman, who is in charge of the Pentecostal Assembly at 227 S. Queen St., Lancaster, Pa., writes that the work is growing so rapidly in that city that they will shortly have to be seeking larger premises. They are holding a special all-day meeting on Washington's Birthday, February 22, and send a hearty invitation to all friends in outlying districts to join them. They have meetings every Sunday at 2 p. m., and on Tuesdays, Thursdays, and Fridays at 7:30 p. m.

Bro. W. H. Pope writes that the work in Pawhuska, Okla., is in good shape. Bro. Thos. J. O'Neal has accepted the post as Assistant Pastor and will be in charge of the work, while Bro. Pope is out on evangelistic work. There were 223 in the Sunday-school on a recent Sunday. The revival meeting now being conducted at Ft. Smith, Ark., is being greatly blessed of the Lord. Large crowds are coming to the meeting. Bro. Pope and his band will be open for revival meetings for the Spring and Summer. Address all communications, 400 Osage Ave., Pawhuska, Okla.

THE TWENTIETH CENTURY STORY OF THE CHRIST.

An interwoven story of the earthly life of our Lord, and complete harmony of the Gospels in twentieth Century English. Just published. A most delightful book, and very useful for Sunday School workers. We can heartily recommend it. Price 55 cents postpaid from this office.

REQUESTS FOR PRAYER.

A sister in Dallas, Texas, requests prayer for healing of a cancer on her nose.

A request comes from Perks, Ill., "Please pray for the salvation of our only boy."

A brother in Ottumwa, Ia., desires prayer. He desires to enter the work of the Lord.

A sister in Bay City, Texas, requests prayer for healing, and that her husband may be saved.

Pray earnestly for my father who is out in sin and is sixty-six years old.—G. M. R., Dexter, Mo.

A sister in Greenville, S. C., requests prayer that she may receive the baptism of the Holy Ghost.

A brother in Whitney, Texas, who suffers from rheumatism, requests prayer for his healing.

Pray that I may be healed of a sore on my leg and also of stomach and heart trouble.—C. B. E., Lovelady, Tex.

A brother in Atlanta, Texas, requests prayer for his wife, that she may be healed and baptized in the Holy Ghost.

A brother in Euclid, Ark., requests prayer that he may be healed and that he may have adequate financial support.

An aged sister living at Marceline, Mo., requests prayer that she may be healed of a cough and also of a cancer on her forehead.

A request comes from Waco, Texas, for the work in that city. Also that a sister may be healed of epilepsy, that her husband may be saved, and that one might be strengthened in the Lord.

A sister in Hutchinson, Kans., requests prayer for her husband and five children, and for the husband of a friend, also that Pentecost may come to her town.

A widow in San Martin, Cal., who is losing her home through inability to meet the mortgage, requests prayer that she may know the will of God and have grace to do it.

Bro. Charles S. Cox writes that he trusts shortly to start on old-time Pentecostal revival, with the help of other workers, at Van West, Ia., and requests prayer for the work in that place.

Sister V. L. Hammond sends in a request for prayer for Dixie, Okla., where there is no Pentecostal work, and she would appreciate receiving Pentecostal literature and tracts for distribution.

A mother writes from Sioux City, Ia., requesting prayer for her boy who is a backslider and has gone very deeply in sin, that he may be rescued from the power of Satan.

—:o:—

A request comes from Dallas, Texas, "Earnest prevailing prayer is asked for a brother to be divinely guided as he is passing through the hardest trial of his life."

—:o:—

Sister Vivian Dennis, of R. 4, New Lexington, Ohio, who has recently been left a widow, requests prayer for herself, and for her little daughter. She desires to go into the work of the Lord, and would be glad to hear of any band of saints with whom she could labor.

"A Little Child Shall Lead Them."

One day a missionary in India went to a village to preach, but came away saddened because the people refused to listen to his message. Six months later from that very village came an urgent request that he would go and teach them. He gladly responded, and there he found seventy-five men, women and children who said they were Christians and asked him to baptize them. Filled with joy he began to examine them concerning their faith, and received very satisfactory answers. He came to one very little boy, and on seeing him said, "This one is rather too small; I fear he does not yet understand what it is to be a Christian." "Oh," said the men, "he is the one who has led us all to Christ, and he knows more than any of us." And upon inquiry the missionary found it was even so. That small boy had heard of Christ and received a Bible in a neighboring village, and filled with love for his newly found Saviour, he had so pleaded with the people of that hard, bigoted hamlet, that seventy-five converts had been brought into the fold.

THE BOOK OF REVELATION.

The Outline Studies in the Book of Revelation, by C. W. M. Turner, had a phenomenal sale. His first edition has been entirely exhausted and we can no longer supply this book to our readers. Brother Turner is trusting the Lord to supply him the means to get out a new edition of this remarkable book. In the meantime we have been searching around for a substitute and offer three good books on the subject:

Lectures on the Book of Revelation, by W. Lincoln, two volumes combined in one. An excellent book for the critical student, 450 pages, postpaid, 75 cts.

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

The Revelation, an Analysis and Exposition of the Last Book of the Bible, by A. C. Gaebelien, postpaid, 60 cts.

We recommend that Brother Myland's book be studied with either one of the other books, Brother Myland particularly dwelling on the spiritual side of the book and the other authors dwelling on the critical or analytical side.

FAILS IN RESCUE OF SLAVE.

Sometime ago an appeal was made through the columns of the Evangel by Robt. Atchison of Japan for funds with which to rescue a Christian girl who had been sold into slavery. Some funds were sent to him for this purpose and he proceeded to rescue the girl, but was doomed to disappointment as the following letter informs us.

"We are writing to you today to let you know about the young girl that it was in our heart to rescue from the brothel house in the city of Nara. Through a friend, one of the Salvation Army officers here in Kobe became interested, and as he is well acquainted with one of the head men of this nefarious business and has some influence with him, he went to see him and arrangements were made that the girl would be liberated on the payment of a sum much less than what was paid for her. The Salvation Army has been fighting this thing for years, and have been the means of liberating many girls, and I suppose the brothel keepers thought it would be better to cut down the price and get something out of it sooner perhaps than to have the girl taken away and get nothing at all.

I had written to my friend in Tokyo who has charge of the home where the girl was to be taken care of, telling her about the time to expect her, so the Salvation Army man and the party who was going to take the girl to Tokyo, and myself went to Nara to pay down the money, get her out, and start her for Tokyo. The Salvation Army man thought it best for himself to work alone in the matter, so we waited at a place agreed upon, and after about two hours and a half he returned to tell us that the girl absolutely refused to take advantage of the offer and come out.

To say that I was stunned and grieved on hearing this is putting it mildly. I stood there, not knowing what to do or think, and didn't know even what it all meant, for we thought this girl would rejoice and be exceedingly glad to get her freedom. We do not know what lies behind all this; some one says intimidation, perhaps so, for brothel keepers are capable of doing anything. Everything was thoroughly explained to her but nothing would induce her to leave, so we had to return to Kobe with heavy hearts. We have placed her in the hands of God and ask you to continue to pray for her.

God continues to bless in the work. An old man 74 years of age at Hirano village station died, and just before passing away he said: "I will go to heaven before you and will wait you Christians of Hirano there. I think I will be the first person that will go to heaven as a Christian from Hirano."

Through the faithfulness of one of our Christians in Osaka, the manager of a glass works has opened up his factory so we can preach to his workmen the 1st and 16th of each month, the manager himself asking us to do this.

One of our church members, a business man, has sold out his business, and himself and wife are now attending Bible school training for the work of the Lord. When we get native workers this way, they generally prove to be the best.

We ask your prayers for the work, the native workers, the Christians and ourselves. May 1917 bring blessings from the Lord far and above all that you can ask or think."

Faithfully yours on the King's business.
R. Atchison.

Sister Daisy Mackey of Arkansas writes, "He lives, Hallelujah! Just want to add my testimony to the dear Lord's glory. On August 10th last my daughter, Mary Kraus, was taken violently ill. In twelve hours she was raving, took from three to four to hold her sometimes on the bed. When these paroxysms would be over she would be too weak to turn her head. We were here alone in a thinly settled country, only one person near us that believed in divine healing besides ourselves. She came over and we prayed for Mary. I sent for the elders of a mission twelve miles away. They did not get my letter for a week after my daughter was taken sick.

"They came and anointed her in the name of the Lord as in James 5:14. The whole country was stirred up, threatened to send my son and myself to jail if we did not call a doctor. We believed God and were willing to bear the persecutions rather than to listen to the devil's howlings. The people compelled the health officer to come and see her and he brought another doctor along, and they pronounced it typhoid fever in a bad form. We would not allow any medicine to be left. The fever lasted four weeks exactly and it was exactly three months and eleven days before she stepped on the ground, and then she could not walk alone. Every one who saw her said she could not possibly live, except the sister who lived near us and the two brothers who came to pray for her. How I praise God for His goodness to us. He beheld their threatenings and stretched forth His hand to heal. He also healed my son when he had typhoid, also my baby boy when he had chills and fever. He has healed my daughter's eyes, and myself of several ailments. I do praise Him for salvation, for the baptism of the Holy Ghost and for the healing virtue in the stripes of His dear Son."

NOTICE OF CAMP MEETING.

Bro. N. Cossman desires us to announce a camp meeting will be held at Lerner, Kans., under the charge of Bro. J. A. Derry, to commence May 17th. All the saints are invited.

"Jesus never turns away a seeking soul. He came to seek and to save that which is lost. A seeking soul and a seeking Saviour soon meet together."

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PEKING, NORTH CHINA.

(Continued from page 12.)

with us. We have, besides ourselves in the work here, Miss I. L. McGuire, Miss J. Danielson and Miss A. Olsen (Sister Olsen is home on furlough), and Bro. A. Feug. In answer to prayer, after being in a small place for a year, God permitted us to lease a large compound in the West City of Peking for three years. One year has gone. During the year many have been healed in answer to prayer, many thousands have heard the Gospel preached, many have come to the altar; but, like the parable of the sower, so has been the case here; nevertheless we have immersed twenty-nine in water. Six have received the Holy Ghost according to Acts 2:4. We have a prosperous Sunday-school of more than 150 children in charge of Miss I. McGuire. Some of the little children have repented of their sins. The Sunday-school is a good medium for reaching the parents.

We have special meetings every Friday afternoon for the women. About fifty attend. They are very much interested. Some of them have come to the altar. Twice a week on Tuesdays and Saturdays we hold street meetings—generally we separate and have two meetings. After meetings we give out tracts.

We praise God for the opportunity of opening up a work here, as this is a field that has not been worked much in the past. In connection with the work we have a missionary home.

Peking is the center for North China. Many missionaries pass through here en route to their respective stations, and while in Peking they make their home with us.

Dear readers of the Evangel family, we earnestly covet an interest in your prayers for the work here, and that we may be able to open up more new stations.

Any of the saints who have a call to North China and would want to know

any information, if they write us, we will be glad to give any information that we can.

Beloved, let us strike while the iron is hot. Remember China and its four hundred millions of people. Jesus is coming soon; China is ripe for the Gospel; we have the message; let us stand shoulder to shoulder in the battle. Jesus is the captain; the battle is His.

God has given us the dynamite of the Spirit. Let us use it against the enemy. When they had no wine at the feast, Mary, the mother of Jesus, said "unto the servants, whatsoever He saith unto you do it." Let us catch the echo, and obey the command.—H. E. Hansen and wife and workers, 26 Hsiao Cha Yeh Hu Tung, West City, Peking, North China.

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