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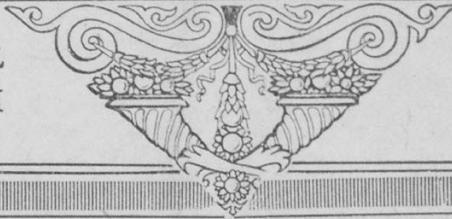


THE WEEKLY EVANGEL



221
Darner, Phil
524 N. Weller

GO YE INTO ALL THE
WORLD AND PREACH



THE GOSPEL TO EVERY
CREATURE. — Mark 16:15

OUR PENTECOSTAL MISSIONARIES IN PERSIA.



Bro. Andrew D. Urshan sends us this picture of our workers in Persia and writes, "These brethren used to look so healthy and were so nicely dressed two years ago, but see how they look now." Hundreds are starving to death in Persia at the present time. Help sent to the Evangel Office will be telegraphed to Persia.

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Number 222

JANUARY 12th

2cts Per Copy

"THE WAITING BRIDEGROOM."

"Christ is my Husband, and my Friend,
My Brother and my Love,
My Head, my Hope, my Counsellor,
My Advocate above."

"My Christ He is the heaven of heavens,
My Christ what shall I call,
My Christ is first, my Christ is last,
My Christ is all in all." —J. Mason.

We will turn to the Book of the Revelation and the 3rd chapter. From the 14th verse to the end we read an account of the Laodicean Church; the last of the seven churches in Asia about which the Lord Jesus spoke to John. They were all situated comparatively close together, within a circle having a diameter of about 130 miles.

Now we will look at the last one, that of Laodicea. In the 14th verse of this chapter we read of the Lord Jesus as "the Amen," the faithful and true witness, literally, "martyr," "the beginning of the creation of God." He embraces "all." He is the "Amen," the "So be it," to all and for all things to us. Then at the last he calls himself the beginning of the creation of God, so that He is the first and the last, embracing the deity, for God says, "I am God, and beside me there is none else." "In him dwelleth all the fulness of the Godhead bodily."

Then He addresses the church itself as to what John was to write to the Angel or messenger of it: "I know thy works, that thou art neither cold nor hot: I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."—Rev. 3:16.

This is just the condition in which the professing churches around us are to-day; neither cold nor hot. And it is also the condition of many of God's children in those churches. They are neither cold nor hot. Because this is so, the Lord Jesus says, "I will spue thee out of my mouth." This seems to imply utter rejection and disgusted rejection too, but to me it also conveys the idea, from the mouth being mentioned, that the Lord Jesus will entirely cease to use them as His mouthpiece and they (individuals) and the church will no longer speak as "the oracles of God." And, indeed, that is so now. We have not to wait for it to be developed, we are now in the midst of it. Then the Lord Jesus goes on to say:—"Because thou sayest, I am rich and increased with goods, and have need of nothing: and knowest not that thou art wretched and miserable and poor and blind and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich: and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear: and anoint thine eyes with eye-salve that thou mayest see." Here He describes their condition. They say they are "rich, increased with goods, needing nothing." Oh! how many of God's children there are like that, as well as the sects and denominations to which they belong. They are spiritually rich, they are increased with knowledge. "Knowledge puffeth up, love buildeth up," and they say, (Oh! how many do it,) "I have got all I want in Christ, I need nothing more." That is just what they say. Now what does He say? "Thou art wretched and miserable and poor and blind and naked." Now, what does this mean? Very briefly, "wretched" and "miserable;" because He is outside, and He is thy joy and thy gladness. "Poor:" because He is thy "wealth;" "Blind," because He is thy sight; "Naked" because He only is thy covering; His righteousness is thy robe. And how has all this been brought about?

Why is it so? Because He is outside, and your heart, like your church, has not known Him as its guest and indweller.

Then follows His counsel, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich: and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear: and anoint thine eyes with eye-salve, that thou mayest see."

He counsels three things corresponding to the three persons of the Godhead:—

First. "Gold tried in the fire." I always look upon "gold" as a type of that which is divine. So we are to become "partakers" of the divine nature. "Profession" is not enough. "Possession" is absolutely essential. See that you have it. We are told to buy it. It costs something. Along with it goes implicit obedience, and, as you know, that costs at times a big price; but buy it, it is worth the cost.

Second. "White raiment." Some would at once say the righteousness of God in Christ. Our own righteousnesses are as filthy rags, a word that in the Hebrew means something unmentionable, unspeakably loathsome to us. That is what our righteousness is in God's sight. We get imputed righteousness through and in Christ: it is imputed to us in and through Him, and praise God for it. But in Rev. 19:8, there is a reference made to the Bride's clothing being of fine linen clean and white; and then we are told, "for the fine linen is the righteousness, or righteous acts, as the Revised Version has it, of the Saints." This, it seems to me, is not the same as the imputed righteousness of Christ. It seems to be rather what Young in his "Critical Comments" speaks of as "Uprightness towards God and man," and if this is what is implied by the "white raiment" of Rev. 3:18, then it follows that the Laodicean church was "corrupt and dishonest," and the individual who is counselled to buy "white raiment" is counselled to abandon all dishonest and corrupt methods of living, and to walk uprightly towards God and man. No matter what it costs, that is what he is counselled to do, and in this way the "white raiment" becomes a purchased possession, because it needs "buying."

Third. "Anoint thine eyes with eye-salve." Eye-salve seems typical of the Holy Spirit. Please notice that this is a command that we are to do. We are not to sit down and expect God to do it without our seeking. Luke 11:13 reads, "If ye then being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him." This is addressed to those who are obviously children, so that we are to seek it.

"As many as I love, I rebuke and chasten: be zealous therefore and repent."

Here is an opportunity offered to those who are desirous of earnestly seeking after and going on with God, to find Him and go on with Him into a deeper and fuller knowledge of Him and realized union with Him, and oh! that this opportunity may be availed of in these last days of this dispensation. May God make many willing to obey in all things this present day call that is being made to many hearts for a closer realized union with Himself.

Now we will look at verse 20. "Behold I stand at the door and knock: if any man hear my voice and open the door I will come in to him and will sup with him and he with me." This is a distinct personal call, though first an

intimation of a position, and a very solemn one. This is the picture of man's heart. Not the heart of the unsaved, though this verse has been so applied. Yet it is not so. It is to the heart of one who is counselled to buy gold and white raiment and to anoint the eyes with eye-salve. It is a something that has to be purchased, a something that has to be done, not merely a "gift," but a gift that has to be "obtained." It rather comes to me that it might be termed, to some extent, an "exchange;" we are counselled to "buy;" but all we can "buy" with is the entire abandonment of ourselves to God and to Christ and this is just what God wants.

Now, how is it to be brought about, obtained? The Lord Jesus suggests it in the 20th verse in this manner, as if He said, "I am outside; inside you are having control and I want to be there. My place is there, where you are exercising control. We must change places."

He says, "I stand at the door and knock: if any man (individual) hear my voice and open the door I will come in to him and sup with him and he with me."

Will you open the door of your heart and let Him in, not merely into one or another room as it were of that heart, but into all? Are you willing to hand over all to Him and to say to Him, "Yes, Lord, you can take all, you can do what you like with me." We sing that hymn sometimes, "I surrender all." I do not like it. A surrender is to my mind a compulsory capitulation. I would far rather say, "Here, Lord, here is a present for Thee," and so present myself to Him a living sacrifice, a constant one. One marvellous thing, one beauty of this lovely life, is that we are continually kept in this attitude of maintained surrender (if you will use the word), constant abandonment to God, which is a phrase I much prefer to that of surrender.

I come to verse 20 again. He asks to come in, and we gladly, lovingly let Him in. He becomes our guest. What do we set before Him? Oh! what a poor table for a guest like Him. Yes: all we can put there on that table is ourselves, and we are nought and our works nothing, but there is one thing He delights to feed on, and that is "Love," and love is all we can give, whether in service or otherwise, love that goes back to Him, living love, out of hearts fully abandoned to Him. Thus He becomes our guest—and such a guest! Will you let Him have that place? And yet that is not all. There is something far beyond that. He becomes the host. When a friend comes in to have supper with me, I am his host and he is my guest; but when I have supper with him, he is my host and I am his guest, so our answering His knock, opening the door and letting Him in constitutes His being our guest, but not only that, He Himself becomes our host. And what does He place upon that supper table? All that He is, all that love, that preciousness, that grace, I cannot tell you what, but just what He is and love is that banquet's wine, and love constitutes all that banquet's best. The Bride in Canticles can say "I am sick of love." That love of Jesus! Will you share in it, partake of it, feed upon it? You are feeding upon Him as you do so, and glorifying Him, delighting, gladdening His heart. This symbol of a supper and of "guest" and "host," and "host" and "guest," in the closing scene of the "church" dispensation: it is very, very suggestive of a preparation for the marriage supper of the Lamb whose coming is on the very eve of accomplishment. Are you going to be called to that marriage supper?—Rev. 19:9.

As I have often said hearts are what Jesus wants. God does not say, "Give me thy head," but "My son, give me thine heart." The heart means "love," and the head "knowledge," and He wants "love."

Then in verse 21 of Rev. 3, He says, "To him that overcometh will I grant to sit with me in My throne, even

as I also overcame and am set down with my Father in His throne."

Young in his "Critical Comments" translates this word "overcometh" by the expression "is not yielding," and that is just what God is asking us to do. "Having done all to stand." "Stand fast in the liberty wherewith Christ hath made you free, and be not entangled again with the yoke of bondage."—Gal. 5:1.

Will you let Him have all His own way with you? Yield yourself up to Him. Oh! the joy of it; the glory of it; a life yielded up to Him; the love, joy, peace that are the result. Will you have it and rejoice in it and live in it, that He may rejoice in you?

"O blessedness all bliss above,
When thy pure fires prevail!
Love only teaches what is love;
All other lessons fail;
We learn its name, but not its powers,
Experience only makes it ours."

—J. S. B.

ARKANSAS STATE COUNCIL.

Bro. E. R. Fitzgerald asks us to make a correction in the date of the District Council Meeting at Russellville, Ark. It will take place (D. V.) on Monday and Tuesday, January 14th and 15th. He desires to meet all the brethren in Council. All young preachers who want a license to preach for 1918 should be present. No one who merely wants papers to get out of the war need apply. The brethren are planning for a special evangelistic campaign for 1918 and the co-operation of all the assemblies and ministers is required. Unity is strength.

GREAT MISSIONARY SAYINGS.

We can do it if we will.—The Men of the Haystack.

We can do it and we will.—Samuel B. Capen.

The work of winning the world to Christ is the most honorable and blessed service in which any human being can be employed.—C. F. Schwartz.

I am in the best of services for the best of Masters and upon the best of terms.—John Williams.

Nothing earthly will make me give up my work in despair.—David Livingstone.

The greatest hindrances to the evangelization of the world are those within the church.—John R. Mott.

Prayer and pains, through faith in Jesus Christ, will do anything.—John Eliot (on last page of his Indian Grammar).

Christianity is a religion which expects you to DO things.—Japanese saying.

Let us advance upon our knees.—Joseph Hardy Neesima.

Tell the king that I purchased the road to Uganda with my life.—James Hannington.

Every church should support two pastors—one for the thousands at home, the other for the millions abroad.—Jacob Chamberlain.

Win China to Christ and the most powerful stronghold of Satan upon earth will have fallen.—Mr. Wong.

The word Discouragement is not to be found in the dictionary of the Kingdom of Heaven.—Melinda Rankin.

THE BAPTISM IN THE HOLY SPIRIT THE WILL OF GOD FOR EVERY BELIEVER.

"Faith comes by hearing and hearing by the Word of God," says Paul. We do not believe in that of which we have never heard. We may have such a disposition that when we hear we will believe, but we do not believe prior to hearing. So it is impossible that any should believe in such a fashion as to receive the baptism in the Holy Spirit without some knowledge of the will of God in the matter. That knowledge may be acquired by study of the Word of God, and it may come through hearing the preached Word.

There can be no doubt that in such an important matter as this the Word of God is clear and plain in its teaching. It is of importance then that we know the will of God and do it. It is in hope that I may help some who have sought, (or thought that they were seeking) for a long time without yet obtaining the blessed gift, that I write these lines.

I call your attention to the words of our Lord Jesus as recorded by Luke in the eleventh chapter and ninth to thirteenth verses inclusive. In reading the passage the following points claim our attention.

Our Lord presupposes that His hearers are aware that there is such a thing as the gift of the Holy Spirit, (John the Baptist had already declared it) and tells them forcibly that it is the will of God for them to have it. The whole tenor of the passage proves this, but it is particularly shown in the comparison of the human and the heavenly fathers. Calling to their minds the fact of their love to their children, reminding them at the same time that their earthly nature prevented that love from reaching its highest development, he asks if God would do less for His children than they would for theirs.

Sometimes the best way to make an assertion is to ask an unanswerable question. Jesus did this when He asked, "How much more?" That question has never been answered, never will be, but has always conveyed to the minds of the hearers and readers the idea of God's perfect willingness to give the gift. This is the climax to His former declaration that they that asked should receive and they that sought should find and they that knocked should find entrance. This passage is full of those tremendous "shalls" which God so freely uses in connection with His gracious promises.

The command of the Apostle Paul, "Be filled with the Spirit" is another evidence of the desire of God. It is profitable to observe here that God never commands what we are unable to perform, neither is He in the habit of issuing unnecessary, unimportant commands. We have frequently heard it said that people were not convicted for the baptism in the Holy Spirit as they were for sin and conversion; if you do not obey His command in this respect, you are very likely to have another case of conviction for sin and will need to repent and do your first works over.

(I suppose there may be a few people who profess to know God and who are yet afraid to seek Him for the gift of the Spirit for fear some strange power will take hold of them. Personally, I would not recognize such a God. Jesus, in the passage before us points out the fact that human love in all its faultiness would not be guilty of giving a scorpion when an egg had been asked for. Do you imagine God would either give or allow to be given, a power of Satan when His children were seeking His face with a definite object in view, particularly, as in this case, when He had commanded them to seek?)

The promise runs, "How much more shall your heavenly Father give the Holy Spirit to them that ask Him?" Mind you, it is given to them that ask. Peter, on the day of Pentecost declares that if men will repent and be bap-

tized in the name of the Lord Jesus for the remission of sins they shall receive the gift of the Holy Spirit, and some have supposed that the Spirit invariably came in such cases; but the human element enters into the fulfilment of the promise. When Jesus said to His disciples prior to Pentecost, "You shall be baptized in the Holy Spirit not many days hence," the promise depended upon the obedience to the former command, "Depart not from the city until you be endued with power from on high." If they proved obedient, the promise proved true. (Before you accuse God of unfaithfulness or slothfulness concerning His promises be sure that your obedience has been perfect.)

If they that ask receive, it is important that we learn what will constitute proper asking. In the first place, God must be your heavenly Father. That is, you must have had your reconciliation through Christ perfected, you must no longer be in a state of rebellion, you must, through Christ have received the adoption whereby we cry, "Abba, Father." In other words, "The world cannot receive Him, but you know Him because He is with you and shall be in you." He is not given to aliens, but to children.

In the next place, the asking must be an asking in faith. He that doubts is like a wave of the sea, "the double minded man is unstable in all his ways, let not that man think that he shall receive anything from the Lord."

Again, the asking must be definite. You will not receive the gift of the Spirit while praying for the heathen or all your neighbors. The apostles and disciples of our Lord when waiting for Pentecost were not engaged in a thousand different activities. They were all with one accord in one place. Their accord came because they were all aiming at the one thing, namely to obey God in the particular detail of receiving the gift of the Holy Spirit.

If the asking be in faith, it will be persistent. So many come to the altars in our assemblies everywhere, and after spending a little while in prayer they rise and go without the gift. There are two reasons for this. One is, that many in seeking the Lord obtain a gracious indication of His presence and love, and this fills their little souls so full that they arise satisfied with the blessing and depart without the Blesser. They ought to remain at the altar and when the blessing comes put that much more energy and determination into their seeking. A blessing is but evidence that God is near and is pleased with the seeker and his seeking, and ought to be taken as an encouragement to press onward. Another good result would be obtained if they remained. That is, their small capacity would be enlarged by a stretching process and they would find presently that they were able to receive the Spirit as well as some small portion of His blessing. This is one of the most discouraging features of the work to me. We pray and work and after all our efforts God has drawn nigh, but the candidate becomes satisfied, and we who have prayed for a Pentecost must be put off with the sight of a blessing only.

Another reason for this condition is that people are not settled in their minds about their duty to persist until they obtain, and so are not perfect in their faith toward God. Jesus Christ died that the blessing of Abraham might come on the Gentiles through Himself and that we might "receive the promise of the Spirit through faith." (I assure you that if you have met the conditions of discipleship which are that you forsake all and follow Jesus, yielding yourself completely to Him, and have, as a result, obtained the righteousness of Christ, you have nothing further to consecrate and are now, by the merit of Christ, ready for the baptism in the Holy Spirit.) The New Testament Scriptures contain no intimation of a compulsory tarrying for the baptism after the day of Pentecost. So

far as the record runs the people in the primitive church received the baptism the first time they had an opportunity. (If you will cease trying to fix yourself up for the baptism and depend in humble faith and consecration upon the merit of Christ you will get somewhere.)

In the light of this fact that it was the custom among primitive believers immediately to receive the Spirit, the command of Jesus to tarry until endued with power comes with renewed significance. If the cross of Christ has provided the requisite merit and reconciliation and it is the will of God for you to receive the Spirit, why have you not done so? Is it not because you have failed to recognize these things in their true light and tarry until? I do not mean that you spend two or three months or years in that tarrying, but that you get down before God and tell Him that since these things are true you do not propose to rise from your seeking posture until He has given you the gift. God dares you to put Him to a test; your unbelief says, "God will give the gift sometime." Faith says, "God's time is now, and He will now give me what He wills for me to have, I will remain in a genuine tarrying until He does." I have seen many go down before the Lord with this determination and have never yet seen any starve to death or suffer because their tarrying continued to such a length that they needed sleep.

God's purpose is a present purpose. If God's promises are true they are true now. Why will you let indifference, sluggishness, satanic lying and oppression longer rob you of the blessed fruits of obedience. God gives the Holy Spirit "to them that obey Him." (Your lack of a present reception is caused by a lack of present obedience. I am determined day by day to prove God's promises. If doubt arises in my mind, that is the time to recklessly launch out upon them and prove they will hold my weight. Then my mind is at rest. I thank my God that He is honored by such action and invariably honors those who take it.) You may believe that something is true, then put it to the test, and presently you will know that it is true. DO IT NOW.—B. F. Lawrence.

THE SUPERNATURAL IN CHRISTIANITY.

By F. A. Hale.

CHAPTER III.

Christ is Supernatural.

"Christ Jesus came into the world to have sinners." In order to accomplish this object it was necessary for Him to be divine. A human sacrifice could not suffice to make atonement for the whole world any more than the sacrifice of bulls and goats. One had to be found of more worth than the whole world. Angels, as created beings, could not meet this requirement. Only one divine could. He must also be human that He might come under the law and thus obtain the right of redemption.

God solved this problem in Jesus Christ. He said to Mary, "The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God."

His life and ministry also were filled with evidences of His divine origin. At His baptism the open heavens, the descending Spirit, and the voice from heaven witnessed to His divine character. After a trial of 30 years without sin He had proven Himself perfectly well pleasing to God which no other human being has ever been able to accomplish, either before or since. This sinless life and these supernatural manifestations confirm His commission as Redeemer of lost humanity, and were a fit beginning of His supernatural ministry.

The ministry which followed the baptism of Jesus was filled with evidences of supernatural power. He healed

the sick and cast out devils. Even the wind and the sea obeyed His command. He raised the dead, walked on the water, fed the multitudes with a few loaves and fishes, forgave sins, and preached the Gospel to the poor without charge. He showed early to the select few gathered about Him that He was not confined by human limitations. He said to Nathaniel, "Before Philip called thee, when thou wast under the fig tree, I saw thee." His vision was not limited by the laws of nature like other men. While the body was generally subject to all natural laws, the man who inhabited it was the Omnipresent God-man; He was, as, Nathaniel said, "The Son of God."

Later in His ministry, when practically rejected by the Jews, He "taketh Peter, James and John, his brother, and bringeth them up into a high mountain apart, and was transfigured before them: and His face did shine as the sun, and His raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with Him. * * * A bright cloud overshadowed them: and, behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye Him." This occurred soon after the disciples had boldly confessed Him as the Christ; and was a reward and confirmation of their faith, and showed them that, though on earth in a body of flesh, He was also "in heaven," and having communion with those who were glorified. His talking to Moses and Elijah of His decease, or exodus, showed that He was not going blindly to death, but was working out a great plan, the details of which were fully known to Himself and to the inhabitants of glory. In fact He was more at home with the inhabitants of glory than with the inhabitants of earth. Hence after coming down from the glorious mount, this plaintive cry was wrung from His homesick heart, "O faithless and perverse generation, how long shall I be with you, and suffer you." But His way back home lay by way of the cross. His meek submission to the cross is another evidence of His divine character, since He had every opportunity, both from a human and a divine standpoint, to escape it. But "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth."

We freely admit that we do not understand all that the cross meant to Jesus, and perhaps we never will; but Gethsemane shows that Jesus understood it. The dread of coming in contact with sin and falling under the wrath of the God whom He loved, was only overcome by His knowledge of, and devotion to the will of God, in bearing the curse for sin, in order to redeem Adam's race from the guilt and power of sin that He might, in the will of God, purchase deliverance for others.

The circumstances attending the crucifixion were supernatural enough to wring from the unprejudiced centurion the exclamation, "Truly this man was the Son of God."

The resurrection is the supreme proof that Jesus Christ is Supernatural. No man before or since has ever conquered death. But He, after yielding Himself to its power, broke the bonds and openly declared His victory, just as He had promised to do. To do this one had to be not only stronger than man, but also stronger than Satan, who has the power of death. None but the Son of God, the creator of nature, could thus set aside the forces of nature and the power of Satan.

After the resurrection He was not subject to the laws of nature. His every act confirmed His resurrection and the faith of His disciples in His supernatural power. The outpouring of the Spirit on the day of Pentecost was a witness to the world that He had indeed risen, and was made "both Lord and Christ."

(To be continued.)

MISSIONARIES RETURNING TO INDIA.

We desire at this time to especially commend to the prayers and practical co-operation of the Evangel family our two precious missionaries, Bro. and Sister Schoonmaker, who will doubtless be on their way to India by the time the present issue of the paper is in the hands of our readers.

Bro. Schoonmaker has spent seven years in India and Sister Schoonmaker has been on this field for eleven years, and both of them have a good working knowledge of the Gujarati language. They purpose to enter the Province of Kathiawar and make Poobander, the capital of the native state of the same name, their base. There are a number of native states ruled by native chiefs in the peninsular of Kathiawar. These are not under direct British rule, and we need to pray that our brethren will have no difficulty in entering this part of the country. The population is nearly three millions and the people are largely unevangelized.



Bro. C. H. Schoonmaker.

The Lord let our friends be in some very blessed revivals during the time they were in India. They were in the wonderful outpouring of the Spirit that fell in 1908 and Bro. Schoonmaker tells how he was sitting in his bungalow at one time when he heard the sound of a great cyclone, a mighty rushing wind from heaven. He went into the church close by, and he found twelve people praying under the power of the Spirit of God, and very soon there were three talking in tongues—one in English—and others were prostrated. In a few minutes there were five hundred people in that church, and all that night the Spirit of God worked mightily in their midst, saving souls and healing bodies. Day and night that meeting went on and there was praying all over the compound. The same thing happened in Ramabai's work and in the Norton's work. This outpouring was mainly amongst the Christians, but as these friends return to India they are looking for something to touch the heathen. As Bro. Schoonmaker puts it: "Rivers of faith to cause the walls of caste to come down!"

Bro. Schoonmaker writes to us that they are expecting a number of workers to go out to India to help them as soon as they are settled. After he reaches the field he

desires to open a building fund to erect a base bungalow for their work, and he purposes to put the same in the hands of the General Council so that it may be held permanently for Pentecostal work. At least \$3000 will be needed for this. Then they will require a touring outfit consisting of a pair of bullocks, costing \$100, a touring cart costing \$100, and a tent, also costing not less than \$100. These articles are of a paramount importance if they are to do effective evangelistic work amongst the natives.



Sister C. H. Schoonmaker and children.

Bro. Schoonmaker attended the last Council meeting and gave us a very blessed talk in which he dealt with the need of all the Pentecostal brethren getting under the burden of the foreign missionary work. He told how wonderfully God had supplied his needs at Toronto, where living is very expensive, when he put foreign missionary work first. The first Sunday in every month the collections went for missions, and the Lord saw to it that all his own needs were well supplied; and he urged all the brethren to adopt this plan of a monthly missionary offering and see how God would honor and bless their ministry if they did.

We have rarely met a more broken-spirited soul than Sister Schoonmaker. Many years ago she coveted the spirit of intercession from the Lord and He certainly has given it to her, and she testifies that for years she has hardly known a day without soul travail. It is because of this we believe God will give these dear ones a fruitful ministry in India, and should the Lord tarry a little longer we expect to meet these dear ones in glory, with many sheaves harvested from India's coral strand.

GENERAL COUNCIL MINUTES NOW READY.

The minutes of the 1917 Council Meeting are now off the Press. All who wish to follow the deliberations of the General Council should secure this important booklet. Price 10 cents per copy, or 60 cents per dozen, postpaid, from the Gospel Publishing House, St. Louis, Mo.

"FIRST THINGS FIRST."

- I. "First," judgment must begin at the house of God.
"Judgment must begin at the house of God: and if it first begin at us."—1 Pet. 4:17*
God deals with His children first. They are anxious about the world! God is concerned about the state of His church. We lose the souls we seek because we do not put "first things first."
- II. "First," reconciliation with others ere God accepts us.
"Leave there thy gift before the altar. . . . first be reconciled. . . . then come and offer thy gift."—Matt. 5:24.
Again we lose what we seek if we do not put "first things first."
We seek God, we must get right with others first, if we mean to know Him.
- III. "First," the inward cleansing, then the outer life.
"Cleanse first that which is within. . . . that the outside . . . may be clean also."—Matt. 23, 26.
God begins inside with the heart. How often we reverse it and try to work from without to within! Let us put "first things first."
- IV. "First," Christ and His claims, and other claims second.
"Lord, suffer me first. . . . Lord, I will follow Thee; but let me first go bid them farewell."—Luke 9:59-61.
God will not take a second place. Christ's claims are absolute. To go "bid farewell," whatever our friends may think, must be left undone when He says "Go."
- V. "First," count the cost of following Christ, then we shall endure.
"Sitteth. . . . down first, and counteth the cost."—Luke 14:28.
Many start to follow without doing this, and shrink back dismayed when the following leads them to the judgment hall and Calvary. Had they first sat down and faced what it meant, they would not have been surprised when it came. Compare Moses and his choice, in Heb. 11:24-27.
- VI. "First," the Kingdom, then all things added.
"Seek ye first the kingdom of God. . . . and all these things shall be added unto you."
How many put the "all things" first and lose them, and the kingdom too. If we reverse God's order, He cannot fulfil His word.

Some "First" Things.

1. "First," the blade, then the ear.
"First the blade, then the ear; after that, the full corn in the ear."—Mark 4:28.
This is God's order of growth. How many forget this and are disappointed because they are not "golden grain" all at once!
2. "First" show piety at home.
"Let them learn first to show piety (m. 'kindness') at home."—1 Tim. 5:4.
Again God's order—"First" at home. When we have learnt to "be subject" and live His life there, He will widen our sphere, and send us forth into the world.
3. "First" yourself and then your goods.
"They. . . . first gave their own selves to the Lord."—2 Cor. 8:5.
How many give their goods to escape giving themselves! It is a question how much is acceptable to God when the person is withheld. God knoweth.
4. "First" your will then your deed.
"If there be first a willing mind, it is accepted according to that a man hath."—2 Cor. 8:12.
"God reckons according to the intention, not the amount" (Pierson). See the woman who cast in a farthing. Christ said, "more than they all." (Luke 21:3.)

*References from A. V.

5. "First" your love, and then your service,
"I know thy works. "Thou hast left thy first love."—Rev. 2:2, 4.
It is possible for us to get so absorbed in the service as to lose the fervent love to the Person of Christ. 1 Cor. 13:3 shows what God thinks of service without love.
6. "First" yourself as a pattern.
"In me first. . . . for a pattern."—1 Tim. 1:16.
This is the best preparation for preaching—"In me first!" When others see in us the pattern of the wonder-working power of God, they will need no other "Christian evidence" of the truth of God.
7. "First" your vision clear ere you can help others.
"First cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote of thy brother's eye."—Matt. 7:5.
Let us put "first things first," that Christ, Who is the "First and Last," may be glorified in His people.

THE DISTINCTION AS TO PERSONALITY.

James M. Gray, Dean of the Moody Bible Institute of Chicago, in speaking of our Lord's second coming, brings out a thought which may be helpful to some. We quote his words, "Some have said the descent of the Holy Spirit at Pentecost (Acts 2) sufficiently fulfilled the promise of Christ's second coming. But is this true?"

"When you think of it, the condition on which the Holy Spirit came at Pentecost was the departure of Christ, and not His return. Did He not say, 'It is expedient for you that I go away: for if I go not away the Comforter will not come to you; but if I depart, I will send Him unto you (Jno. 16:7). We thus see that the Holy Spirit is not the same Person as Christ."—Sent by Burt McCafferty.

FOR THE CHILDREN.**The Story of Carol.**

We want to tell all the young readers of the Evangel the story of a sweet missionary child who is now with Jesus. Her father and mother were missionaries in India for a number of years, and that is where Carol was born on the 25th of March, 1893.

The name Carol means, "a song of joy" and that is just what Carol became. That was after she got to know Jesus. She was not "born good." Nobody is. Like other children, she had her naughty tempers, but these always caused her little heart lots of pain afterwards. But very early, so early that Carol could not remember when, she was convicted of sin, and the Holy Spirit gave to her a knowledge of the remedy, the precious Blood of Jesus.

When she was only six years old, with tears streaming down her cheeks, she stole into her mother's room and asked her to write "white heart" on a piece of paper for her. No explanations were asked for, and none needed, for she danced up and down with glee in the joy of knowing that her sins were forgiven, and her heart was washed in the precious Blood of Christ.

Afterwards she could not remember when she was saved, but she knew she was. A few years later she was asked to answer this question, "Why am I a Christian?" This is the answer Carol wrote: "I am a Christian because Jesus died for me, and I have accepted Him as my own Saviour and am trusting in His finished work. Isn't that right? Jesus' dying for us does not do any good to us until we accept Him, does it?"

We have introduced you to Carol now, and we hope you will soon get to know her well and love her much. You must follow her story in the Evangel week by week.

We cannot serve God and mammon; but we can serve God with mammon.—Robt. E. Speer.

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THINGS LAID UP FOR THOSE WHO LOVE HIM.

Eye hath not seen, nor ear heard, neither have entered the heart of man the things that God hath prepared for those that love Him. God Himself has prepared them. And He gave a summary of these things to John, fragmentary because human capacity was so limited that it could not take them in. What God has prepared! Surprise upon surprise, glory upon glory, revelation beyond revelation, vista beyond vista! As cycle after cycle, age after age follows, so each cycle, each age will have fresh revelations of God's marvellous unfoldings.

We have a picture of the garden of Eden, then another picture at the close of the Word. We see the river and the trees, and the second transcending the first, and do not you think God has garden beyond garden? Each epoch a fresh surprise! In age beyond age, God unfolding His own infiniteness! O the privilege of being saved! O the privilege of this high calling, the privilege of being in Christ! For in Christ you will be in all the blessings of eternity.

Do you think that John murmured about his imprisonment on the Isle of Patmos, at being cut off from fellowship, at being banished, when he saw what was prepared for them that love Him? Patmos was left behind when he saw Him whose countenance shone like the sun, whose head and whose hair were white as wool, and whose feet were as burning brass. John learned how to put things in relative position. Banishment, isolation, punishment brought revelation, manifestations of the Spirit's power, and glimpses of the unutterable glory. The very angels were so bright with the reflex glory that he mistook the created for the Creator. Don't magnify your Patmoses, but answer the cry of the Spirit to come up higher. If Patmoses are understood they will lead to revelations and unutterable joy, as visions are unfolded of glory to come.

The Revelation was not for John only. It was the

Revelation of Jesus Christ, which God gave unto Him to shew unto His servants things which must shortly come to pass. God gave the Revelation to His Son and the Son is anxious to pass it on. He wants listeners, enquirers, searching and enquiring how and when these things shall be. The Lord Jesus wants to share His secrets. He says, "I go to prepare a place for you." If He has told you that, He will tell you the rest as you are able to bear it. Why the head hung down, and the feeble knees? Get a glimpse of some of the glories laid up for them that love Him. Hope thou in God. Set your affections on things above, the things that are worthy, the gates of pearl and the precious foundation stones. If the outside is so beautiful, what must the inside be like? In the midst, God and the Lamb!

But it was not complete till the bride herself was there. God and the Lamb delighting to glorify the bride! John heard a great voice of much people in heaven, saying, "Alleluia!" And they say, "Let us be glad and rejoice and give honor to Him: for the marriage of the Lamb is come, and His wife hath made herself ready." The fitting, the readiness, accomplished by the Son Himself. She must be worthy of the beautiful place and must be worthy of Him.

It hath not entered into the heart of man to conceive what things are laid up for them that love Him. And Jesus says: "Fear not, little flock, it is the Father's good pleasure to give you the Kingdom!" The best, the most glorious kingdom of earth is just rubbish—the dust of the balance—compared with the Kingdom God is going to give to the redeemed. An inheritance, incorruptible, undefiled, that fadeth not away! Don't be afraid of the temporary cloud. This must needs be. The trial of your faith is much more precious than of gold that perisheth, though it be tried by fire, and will be found unto praise and honor and glory at the appearing of Jesus Christ.

It is the Father's good pleasure! And He does not give all these glories grudgingly, stintingly. He delights to give. He gave His Son first, and with Him He is willing to freely give us all things. And the privilege of these things is brought to us by being partakers of the divine nature, and therefore of the divine environment—heaven and all the glories that follow. He has given unto us His exceeding great and precious promises, and the seal of the Spirit, and above all, Christ in us, the hope of glory. Never despair, never doubt, rejoice always, for this is the heritage of the weakest saint.

EVANGEL FAMILY.

We are praising God greatly for the way He is blessing our efforts in behalf of the dear missionaries. The past month brought in, as you see in the Evangel, over \$3,500 for missions. It has been sent on to gladden their hearts and help them save souls. Let's keep it up each month to this or a higher standard.

What I want to call special attention to is that all the bookkeeping, letter-writing, preparing reports, etc., on these missionary lines is done free by workers of the Gospel Publishing House. The regular income of the house is not enough to cover all these expenses. We have to trust God for an average of at least \$100 a month. Last year it was close to \$200 per month. So do not forget to send us help for the regular support of the Evangel Family that has to live while doing this work for God. We believe with all our hearts, if you stand with us in prayer and faith, that God will send in the necessary help this year as He has in the past. Praise His blessed name. Send such help as an offering to the Gospel Publishing House. We thank God for your loving fellowship in this great and growing work.

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Questions and Answers

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

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

333. Does the General Council recognize the ordination of one who has had a blessed experience of salvation and an abnormal baptism in the Spirit, without the accompanying sign of speaking in tongues, but believes in and is seeking the Pentecostal fullness?

It recognizes them to the extent that it does not interfere with the ministry of such nor require their re-ordination when they come in with us, unless they themselves desire to be re-ordained.

But the Council does not give full credentials to any except those who have the full baptism. It believes that to do so would be to hurt the minister himself by letting him become satisfied never to get the baptism, and that such a policy would lower the Scriptural standard that all officers be "full of the Holy Ghost." It loves and fellowships all clean Christians, but hesitates to say it is satisfied with a standard for its ministers lower than the baptism with the Holy Ghost.

There is no Scriptural excuse for a man who believes in this standard in not going in and getting it himself. Jesus says that what we ask for in faith we "shall have it." He says, if we, being evil, know how to give good gifts to our children, how much more will our heavenly Father "give the Holy Spirit to them that ask Him." Peter says God gives the "Holy Spirit to them that obey Him."

If we have not met God's conditions for the baptism then as preachers it should be our first and supreme duty to do so and partake ourselves first of the fruits. If we preach that we have met all God's conditions and yet God has not kept His promise, how can we preach to others that He will meet them? No, it is inconsistent to preach one thing and practice another. It will be less embarrassing to the preacher and to the cause for him first to get what he is going to preach to others they should get. Any one who will meet God's conditions can receive the baptism any morning before breakfast. Why not pay the price, believe and receive? If you believe, you can, if you will.

334. Do you think it wise or right for a preacher to lie around and visit for weeks at a time in a congregation after he has turned it over to another pastor?

Ans. Not at all, unless he is sick or some such unavoidable necessity compels it. He ought to go on away and attend to his own business.

335. Which goes to heaven, the spirit or the soul? Are they the same?

Ans. When the three-fold man, body, soul and spirit, is in mind in the passage they are different. But sometimes "souls" simply means persons, and in such passages "soul" includes the whole man. See Gen. 12:5. The "soul" is almost the same as "heart" in Scripture usage, and it is the seat of the emotions, desires, and affections (Ps. 22:1-6). Peter speaks of "purified souls," and such souls are saved as well as the spirit. In fact the body also will be resurrected and saved at last.

336. What does Mark 9:43-47 mean?

Ans. This question is too indefinite to attempt an answer. I don't know whether you want me to tell you what "hell

fire" means in the passage, or whether you want to know how the hand or eye can "offend," or whether you want to know what it means to "cut off the hand or pluck the eye." When you ask a general question like this always follow with an explanation of what in particular it is you want explained in the passage.

337. Is it all right to fellowship the Zion people?

Ans. I do not know to whom you refer as "Zion people." There are several crowds of Zion people. Such questions must be accompanied by full explanations so the editor can be sure of what he is talking about.

The explanations will not be published, they are only a guide to the editor, so he can make a proper reply.

338. Should a man really called of God to preach, work to support his family and preach at odd times? or should he give himself entirely to prayer and the ministry of the Word, trusting God for a support?

Ans. The ideal standard is to give one's self entirely to prayer and the Word, and for the saints to take care of him. But sometimes there are no saints in the place where he labors, or only a few. Under such circumstances Paul worked as far as necessity compelled him and preached all he could. We also should seek to preach the most possible, rather than to labor all we can and make the ministry a side-issue. It is wrong to labor and neglect the Word and prayer, if called to preach, when circumstances are such that we could step out and serve God only.

339. Should the tithes go for the support of the ministry only or part go to paying hall rent and incidental expenses?

Ans. They should go entirely to support the Gospel at home or abroad, and free-will offerings be taken for incidental expenses.

340. Should any one be appointed deacon who does not believe in giving tithes and rather discourages others in doing so?

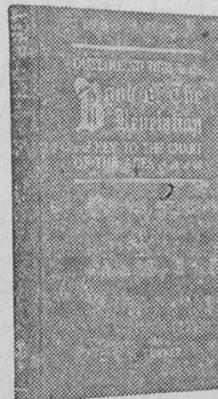
Ans. No, I think not. A church officer should be a helper, not a hinderer.

341. Why are the careless, confident women warned to "tremble" and strip themselves and be clothed in sackcloth in Isa. 32:9-11?

Ans. Because great judgments are about to come upon the land, and these careless souls are giving themselves to dress and ease, when they should be mourning and calling on God in sackcloth or repentance for mercy. Read verses 12, 13 and 14.

OUTLINE STUDIES IN THE BOOK OF THE REVELATION

AND KEY TO THE CHART
OF THE AGES
By C. W. M. Turner



Dr. Russell, Director of the Bible Doctrine and Homiletics, Moody Bible Institute, says, in a personal letter to the author:

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In The Regions Beyond

THE MEXICAN WORK.

Our God is faithful and as He has promised never to forsake nor leave us in danger, we can trust Him. I have just returned from a visit to the city of Monterrey, N. L. Mexico. I passed through the most noted bandit-infested section of the Republic, and while the Villistas had robbed every train that week, and at one time were only a few rods from our train, I got safely through. The Mexican government has thousands of soldiers along that railroad and to many hundred of these men I gave Gospels and tracts. They seemed so anxious to receive a copy. I found several soldiers that are very much interested in the Gospel and a few true Christians. If we had the Gospels and tracts and funds for the work we could at the present time put copies into the hands of every Mexican soldier in Mexico. Many leading men of the Carranza government are Protestants or sympathizers of the Protestant faith. They realize that the Roman church is the cause of the present state of affairs in their country.

Sister Luce and co-workers have been obliged to abandon Monterrey. The conditions in the Republic with other causes, and finally the order from the President that all foreign ministers leave the land, have closed the doors to American and English missionaries. But we can train and send Mexican workers into that land. We believe that that is what the Lord would have us do now, teach and send the Mexican workers into Mexico. If the Pentecostal people could only half realize the pitiful condition spiritually of Mexico, the utter hopelessness that exists on the faces of these poor people, I am sure that a mighty cry of intercession would be made, and God would answer with a host of Mexican workers.

Monterrey presents a great field of opportunity for work. There must be at least 75,000 inhabitants, and only a few are being reached by the churches, these being all stationed in just one corner of the city, leaving many parts of the city beyond the reach of the Gospel. We have an earnest young Mexican man there, seeking his baptism, leading the services, and preaching in a section far from any Protestant church, the nearest being a mile or more away. Do pray for him as he holds the Lord up before that dying city. Pray that he may soon receive the fullness of the Spirit. He should have a larger hall for services, as where he is (in a private home) there is only room for about twenty or thirty.

The work in Mexico is a battle. The very power of the devil is felt in the air. He has so blinded the eyes of the people that they cannot understand and see the truth of the Gospel. The Roman priests do their part in seeing that the children

just outside in the street create as much noise as possible, and that as many burning cigar stubs, stones, dirt and clods be thrown in on the missionary and congregation as possible. When I was there they spit on me through the window. But our God is able. Praise His name. He has a few even there that will stand true to the Gospel. It is the power of God unto salvation.

I pray that the whole Pentecostal movement in this time of Mexico's troubles pray and believe that our God will send many workers there to proclaim the Prince of Peace to them.

Sister Luce, Dr. Murcutt and Sister Marshall will be some time in Texas, working in San Antonio, a much needed field; and then may direct their attention to the many thousands of Mexicans in and around Los Angeles and San Diego, waiting for the time when God may open the door again into Mexico.

Do pray for the Mexican work, for needy Mexico, for many Mexican workers, that we may be able to distribute Gospels and literature among the Mexican people in Mexico and the states of Texas, New Mexico, Arizona and California. We must work. The time is short. Soon we may hear the shout in the clouds.—H. C. Ball.

Hankow, China. Bro. Ivan Kauffman writes of the arrival of himself and wife in China after one of the most perfect of voyages. They had a pleasant visit in Japan with Bro. and Sister Moore in Yokohama and with Sister Taylor and her co-worker in Kobe. He writes "Oh how our hearts cried out for Japan, almost as deep in heathenism as ever they were, and even taking pleasure in showing the traveler their numerous temples and places of worship where they still bow down to gods of wood and stone. They are reaching out in covetousness for our Western civilization and culture with all its glare and glitter, but scoffing at our religion, God, and His Christ. Japan needs our prayers." They stayed for a while at Shanghai while they were locating a lost box, and visited the various Pentecostal missions. They write in great appreciation of the hospitality of Sister Jewell. They speak of the Pentecostal work in Shanghai as in a thriving condition.

In a later letter, Bro. Kauffman writes, "We are opening a station in Kung Chang Fu, a large city almost as far West in China as we can get. The population is about one hundred thousand, with villages on every side as yet closed to the Gospel. From this center we can easily reach a million. Next spring we expect additional help. If there is a way of putting this before the brethren and getting the friends to have our own station and equip it, what a wonderful blessing it would prove. A

few hundred dollars to start with might acquire the property, say \$500.00, and slowly we could finish the station as funds are forthcoming and at the same time keep on preaching the Gospel as we go along."

Shanghai, China. Dear Friend in Christ: When you get this letter you will know that we have arrived thus far safely. In a few more days, the Lord willing, we will arrive in Hong Kong, where we are expecting to change steamers for India.

The Lord has surely been good to us, and we can never praise Him enough for allowing us to work for Him. We praise Him also for the blessed visit we have just had in America. We are returning to India with renewed strength, a larger faith in God, and a greater realization of His faithfulness.

On the voyage we have been praying and thinking much about the Lord's work in India. In our Pilgrim's work in Benares, we meet many who are spiritually hungry and are earnestly seeking God. About the only place we have to preach to them is in the crowded streets of the city. They hear the Gospel ONCE, and then they go on their way, in the greater majority of cases we never see them again. We are wondering if it would be too great a request of God that He give us a permanent Mission building in the heart of the native city, where, after a street service, we can invite those in the audience who are infested, to enter to rest their bodies—and hear more about Jesus and make a decision for Him? We believe with all our hearts that God could use such a place to win many precious, immortal souls, who otherwise would probably return to their far away heathen homes without an opportunity to hear the Gospel a second time.

As our fellow laborers in His work we earnestly desire that you will make this problem a subject of prayer with us. And when you pray remind God of the shortness of time to work, and the great need there is. Ask largely. Remember that "Thou art coming to a King, with you large petitions bring." However we only want God's will done in the matter, and that He will get all the glory.

We again express the hope that you will remember to write to us. Write direct to us at the Pilgrim's Mission, Benares, U. P., India, or care Mrs. H. E. Eatman, Grand Cane, Louisiana, who is my wife's sister, and she will forward to us.—W. K. and Mary Norton.

THE SECRET OF A HAPPY DAY.

"Just to let thy Father do
What He will;
Just to know that He is true,
And be still.
Just to follow hour by hour
As He leadeth;
Just to draw the moment's power
As it needeth,
Just to trust Him, this is all!
Then the day will surely be
Peaceful, whatsoe'er befall,
Bright and blessed, calm and free."

—Frances Ridley Havergal.

WISE COUNSEL AND GOOD NEWS FROM SAINAM.

We heartily agree with the resolutions of the Missionary Conference and hope to see these in practice as early as possible. We are glad for the many friends that could go to this meeting, and we were especially glad for the sake of the work that some of our missionaries from South China could be present. We will do our best by the help of the Lord to abide by the resolutions past at this meeting.

Especially did we agree with the resolution where it was resolved that the missionaries should have sanitary quarters on the field. It is wisdom indeed to take care of the old missionaries first, then send new ones afterwards. We are, some of us, just existing, as it were, and we are not able to do much work for the simple reason we are financially unable, although we have a working knowledge of the language. The new missionary that comes out must spend a number of years in studying before they are able to do much real work. Then to send new missionaries out to study the language for two or three years, when we have missionaries here who have a working knowledge of the language, but who are not able to work for the lack of finances, seems to me very unwise. We have missionaries now living in quarters that would not be good enough for cattle at home. One of the native workers lives in this same house, and he has the asthma so badly that at night he is compelled to prop himself to half sitting posture. This is caused from the damp room. If the native feels the dampness like this, what of the foreigner?

We thank the Lord for hearing prayer for our home here in Sainam. The Lord has made it possible that we can purchase a piece of land that we have wanted for more than six years. Think of it! We have walked by this plot of land asking the Lord to give it to us, more than one time in this six years, and now the Lord has arranged for us to purchase this property. The first payment has been paid down and the notices posted on the land, also printed in the papers. We have enough money here to pay for the land, and one thousand dollars over of United States money. I am sure that He who supplied the land and one thousand dollars will give us the amount needed to erect the building, bless His name.

In China we have found many places for sale, but when they knew that it was a foreigner that wanted this they refused immediately. Some for one reason and some for another. A great many, because they have no deed showing that they are the rightful owner. But this man was willing to sell to us allowing us to buy it in the name of the mission, and according to the treaty between America and China. This is what we call a miracle, and the attitude of the Chinese is expressed by one of our Christians, "Truly Jesus don't lie"—it is a real encouragement to them.

We are having splendid opportunities here at Sainam both in the mission for the heathen, and in the Bible class at

night for Christian and heathen. We have, as members of the Bible class, carpenters, photographers, etc., and there is one fortune teller. He came for a few nights but could not see to read the Bible, but after three nights of only listening he bought a pair of glasses in order that he might read the Word of God. This proved that he was interested. His clothes were not good, as he was not able to buy new ones, but he could buy glasses after becoming interested in the Word of God.

We are going out next week to visit the Christians of our Hakka mission. We expect to spend at least a week there as they have asked for that length of time to be spent there. The work there is always encouraging.

May the Lord bless the Evangel.

Sincerely,
Geo. M. Kelley.

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Total\$ 3516.01
Amount previously sent.... 14129.62

Total\$17,644.63

MISSIONARY OFFERINGS DEC. 28th TO 31st INCLUSIVE.

W. J. S., May, Ida.....\$	5.00
A. S. P., Dermott, Ark.....	5.00
Assembly, Coffeetown, Kans..	9.00
J. E. S., Olympia, Wash.....	2.30
H. L. H., Mariaville, Neb.....	5.00
Mrs. T. S. H., Santa Rosa, Cal.	.75
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D. D. M., Thunder Hawk, S. D.	2.90
S. E. B., Chicago, Ill.....	1.00
Assembly, Beaconsfield, Iowa.	11.25
W. T. J. and L. J., Victoria, Tex	2.00
Assembly, San Francisco, Cal.	30.00
R. S., Nat. Mil. Home, Kans..	9.15
W. T. B., Blackstone, Va.....	10.00
C. M. H., Angleton, Tex.....	4.00
W. G. S., Elmont, Mo.....	10.00
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Mrs. N. S. R., Jacksonville, Fla	1.00
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W. R. P., Long Beach, Cal....	10.00
P. K. O.....	66.40
P. C., St. Paul, Minn.....	7.30
F. T., Bisbee, Ariz.....	1.00
A. M. L., Hoxbar, Okla.....	1.00
I. F. S., Wintersett, Ia.....	.50
Mrs. P., Galt, Ont.....	.95
C. E. F., Camden, N. J.....	5.00
A. H., St. Louis, Mo.....	2.00

Total\$ 210.50
Amount previously acknowl-
edged\$3305.51

Total for December.....\$3516.01

Acknowledgment of sums sent in during first ten days of January will, D. V., appear in next issue.

Sunday School Lesson

January 20, 1918.

JESUS AT WORK.

Lesson Text: Mark 1:21-45.

Golden Text: I must work the works of Him that sent me while it is day. Jn. 9:4.

Home Bible Readings: Luke 4:31-44; Luke 5:12-14; Matt. 8:1-17; Isa. 53; Ex. 15:23-26.

Time: A. D. 28 in the second year of our Lord's ministry.

Place: At Capernaum as His headquarters but extending throughout Galilee.

Divisions: Jesus in the Synagogue, vs. 21-28.

Jesus in the Home, vs. 29-31.

Jesus at the Door, vs. 32-34.

Jesus Praying and Preaching, vs. 35-39.

Jesus heals a leper, vs. 40-45.

Suggested memory work. Isa. 53 and Matt. 8:17.

V. 21. Our Lord seems to have made Capernaum His general headquarters after His rejection in Nazareth. See Luke 4:16-31. The Synagogue may possibly have been the one built by the centurion of whom we read in Luke 7. In Luke 4:16 we are told that it was our Lord's custom to go into the Synagogue on the Sabbath Day, reminding us that we are not to forsake the "assembling of ourselves together as the manner of some is," Heb. 10:25. Jesus had made a previous visit to Capernaum. (John 2:12; cp. Mt. 11:23-24 and see what great privilege, not responded to, must mean for the town or city, or individual heart and life.)

(Jesus was a preacher and a teacher, the two need to go together, though not necessarily in the same person, see Matt. 28:19-20.) Make disciples, v. 19, teaching them, v. 20. These two are too often divorced to the eternal loss of the Church of Christ, leaving as it has, the rank and file in a state of confirmed babyhood.

V. 22. The Greek word for "astonished" is very strong, cp. Matt. 7:28; 13:54; John 7:46; and no wonder, for it was God Himself speaking in their midst. Every teacher should be so filled with the Holy Spirit that when he speaks it should be as the "oracles of God" (1 Peter 4:11). Our Lord has given authority to His servants, Mark 13:34; cp. Luke 9:1; Luke 10:19. The time is coming when the devil (the dragon) will give great authority to his representative—the Antichrist, Rev. 13:2.

"Not as the Scribes." See our Lord's description of the Scribes (Mark 12:3-10; Matt. 23), where they are denounced as blind guides and hypocrites.

V. 23. "As the light becomes brighter through the ministry of our Lord, the shadows become deeper. Not until the mighty power of God is revealed, were men permitted to know the awful pow-

er of evil." This man may have been a frequent attendant in the synagogue, but the demons seem not to have been able to keep silence in the presence of the Son of God. This now introduces us to a subject upon which the church of Christ today is altogether too ignorant, but upon which the New Testament gives much light. There is but one devil, but he has hosts of demons. They are spirits, and seem to desire the bodies of both men and beasts in which to dwell and work through. They knew Christ as the Son of God and what their ultimate future is to be, as shewn in our lesson and other passages. It is the thought and purpose of God that all believers be filled with the Holy Spirit and that their every power of mind and body should be under His control, see Eph. 5:18. Obedience to this divine command brings us to the only sure condition of safety. Our Lord tells us that He cast out demons by the Spirit of God (Matt. 12:28), and it is clear that He intended that the same mighty ministry be exercised today in His name and by the same power.

V. 24. "He" (the unclean spirit) cried out "Let us alone," cp. Matt. 8:29 and v. 34 of our lesson and Jas. 2:19. Heaven recognized Jesus as the Son of God. Hell proclaimed Him as the Holy One of God. It was left for earth to refuse and crucify Him. Acts 3:14-15, "Ye denied the Holy One and the Just... and killed the Prince of Life."

V. 25. "Hold thy peace" lit. "Be muzzled." Same verb is used in the calming of the winds and waves, see Mark 4:39.

There is a seven-fold witness to the divinity of our Lord which He accepted. The witness of the Father. Jno. 5:37, 8:18; by Himself, Jno. 8:14, 18:37; of His works, Jno. 10:25; 5:36; of the Scriptures, Jno. 5:39-46; of John the Baptist. Jno. 1:7, 5:35; of His disciples, Jno. 15:27, 19:35; of the Spirit, Jno. 15:26, 16:14; but He always refused the testimony from Hell; see v. 34 of our lesson. Mark 3:11-12; cp. Acts 16:17-18.

(V. 26. Had to yield though it was an unwilling obedience. When the time comes it will only take one angel to chain the devil.)

V. 27. "All amazed;" in v. 22, "astonished." We are rightly afraid of "new doctrines" in these days and they are many, but would we might have more of this kind. A teaching with the authority of God Himself. A ministry accompanied with deeds. Study the Gospels and the Acts. See Rom. 15:18-19, cp. with Mark 16:17-18, and note that miracles of healing and casting out of demons are the appropriate signs of the Holy Spirit preaching. Truly, as has been said by another, it is not that the age of miracles has ceased but that the age of unbelief reigns.

V. 28. This was the year in our Lord's ministry of great popularity and the large multitudes following Him. He never sought popularity; we find Him frequently avoiding crowds as in vs. 27-28 of our lesson, or testing them, or shewing them to themselves as in Luke 14:25-33.

Vs. 29-31. Peter's mother-in-law was sick with a "great fever and they besought Him for her." Luke 4:38. In Luke's account we read that "He rebuked the fever" (4:39). He recognized a person at work and who it was that had laid this woman on a bed or suffering. Praise God, His touch has still its ancient power and we may bring our sick ones to Him. This is a beautiful picture. The disciples tell the Lord about the sick one, He enters in, they bring Him to her, then they have no more to do. Note her use of new life and strength. We do not see here the weakness of the partially healed. His work is perfect (Deut. 32:4).

Vs. 32-34. Those people at Capernaum observed the Sabbath which ended with sunset but His fame had spread abroad, Jehovah Rophi was in their midst and they were asking the question: Why should not their sick be healed. Their example and the result should set us to asking the same, for Jesus Christ is the same yesterday, today and forever. He was manifested to destroy the works of the devil. See Isa. 53:4; Matt. 8:17. Take time to picture the scene, the bound lives set free, the palsied hands lifted in praise to their Deliverer, the joy and rejoicing in those once darkened sad homes. And He healed them all Matthew tells us.

V. 35. How incomplete would be our lesson on Jesus at work without this glimpse into His wonderful prayer life. Note the energy and rest, active labors and the retirement for sweet communion. This solitary place says to us, "Live by the Father." As we study the life of our Lord there is nothing more wonderful than the revealing of His utter dependence on His Father. Hear Him say, "The words that I speak unto you I speak not of myself, the Father that dwelleth in me He doeth the works" (Jno. 14:10). "The Son can do nothing of Himself" (Jno. 5:19-20). See also Jno. 7:16, 8:28, 12:49. May we learn the connection between "within the veil" to see, to hear, to know, and then "without the veil" to bear witness to what we have seen and heard and know. (A witness is one who can only speak as he knows.)

V. 36. Our Lord's patience with what many of us would call interruptions comes out all through His earthly life.

Vs. 37-39. Our Lord comes forth from the season of retirement with the Father's plan for the day. Dalmanutha, Magdala, Bethsaida, Chorazin are all close at hand.

Vs. 40-45. The leper in his "if thou wilt, thou canst" moved the power of Christ to heal but doubted His willingness. In the "I will" of Jesus we have God's will concerning healing. There is no other direction found in the Word of God for His sick children than that

found in Jas. 5:14-16. Bring them to the Lord Jesus and He will raise them up. His will being revealed it is no longer "If thou wilt" but "Wilt thou be made whole?" Jno. 5:6.

Suggested Subjects for Further Study.

Other miracles performed in Capernaum, also on the Sabbath day. A brief history of the Synagogue and its worship. Look up concerning the Scribe.

—Susan C. Easton.

ABOUT THE LOSS OF OUR BOY.

David was nine years of age on the 8th day of September, 1917, and was prospering in all his studies and it was a great comfort to our hearts to see the way he was beginning to apply himself to his music and all branches of his school work. David had a capacity for God. He loved God and was often found by the hour searching through the sacred Scriptures and expressing his thoughts on the many passages which would appeal to him. When he would be called upon to read the Scriptures in our family worship it seemed that the more he read the more he wanted to read. Prayer and the word of God was never a drudge to him.

During our stay in Tottenville, Staten Island, at a series of meetings conducted in the Little Well's Memorial Church he became definitely convicted for a change of heart at the age of six, (we had often prayed that these boys might come to the knowledge of the New Birth at the earliest possible age) and during our evening meal he requested that he might be permitted to attend service in the evening. We asked him why he wanted to go to service and he said he would like to go to the altar and get saved. That evening at the close of the message David went forward and yielded himself to God as he prayed through to victory. He was a different boy after that. We noticed a definite change in his young life and from that moment if you would ask him when he was converted he would always refer to that evening in Tottenville. We bless our God.

You ask did he live a continuous and victorious life every day from that hour? Our answer is that like us all he needed training and instruction from the Word of God. He was a very quick child and often in his play would get in trouble with the other children, as well as with his brothers at home and thus he would lose the victory. David could not hide defeat; it had to come out to the surface. Thus we would deal with him and we found that he was always ready to break and repent.

He had been passing through an experience of this kind the Sunday evening before his death, and mother dealt with him as usual, exhorting him from the Word, after which they went to prayer and David took right hold of God in prayer until the power of God that always comes in answer to a heart cry filled his soul with victory which was manifest all the next day (Monday, Nov. 26th, 1917), until he met his death at 4:45 P. M. He had just finished his

music practice and went out for a little play, asking mother to call him at five o'clock and he would come in. While out he went to the store with a neighbor's child and later his twin brother Paul followed and met them returning and struck up a game of tag. David hid behind a pole and when Paul found him and tried to tag him he jumped into the street, where he was struck with an auto. It was a delivery car and the driver not seeing him in time turned his wheels far enough to strike him at the base of the brain with the fender, thus throwing him forward. His brain was crushed, jaw broken and right ear cut. He was carried at once to the doctor's office across the street who called up our home and notified his mother, and she went at once to the doctor's office and finding David unconscious and no hope of recovery held out to her in the least. It was here if ever the grace of God was needed, as other mothers can well realize. Did he fail? Not for one small moment. His grace was manifest more abundantly and the realization of the nearness of the Lord Jesus was the one and only thing that enabled her to bear up. The Comforter was nigh with the only comfort that is worth having at such a time. To His matchless name be all the glory. I was in New York City at the time and just preparing to return. He died about an hour later as he was brought home. The suddenness of it all had well nigh crushed our lives had it not been for the prayers of God's saints and the love of the Lord Jesus. The shock was so great on my heart when the news reached me at 42nd St., New York, that had it not been for the earnest prayers of Brothers Brown, Tunmore and Pottoroff, as well as the sisters who were there and others, I am sure I would never have seen home at all.

I had been planning that day with a few little gifts to bring home to the boys as our practice was when we were away for any length of time and having David's requests fresh in my mind my heart took on its usual longing to be back home with the wife and boys. I had been thinking of the boys as I had last seen them, before going to New York, (I had a funeral service to attend and in my haste to go to this service and then catch the train I hurried without any lunch, but on reaching the station I found the boys there with a lunch, which they said mother thought she would like to send me, and having some time to wait for the train I talked with them, gave them a little change and mounted the train. My last look was out of the train window and I saw David in the doorway straining for the last glimpse.) With gladness of heart I was preparing my return when the news came to me. I shall never forget that hour, the brethren and sisters, the grace of God, and the power of the name of JESUS over the power of Satan.

We do not know why the Lord took David away from us. He has seen fit to hide His purpose from us for the present. We do not question His providence. We rely upon His wisdom and rest in

His love and we are assured that when the Lord Himself descends from heaven with a shout, the voice of the archangel and the trump of God, that we shall receive a clear revelation of the divine and all-wise purpose. Until then we rest with open hearts. We are not closing ourselves against anything the Lord might desire to show us but we refuse to strain. We are convinced that He whose act of providence took the child can also reveal to us the reason should He desire to do so. Otherwise we will rest and thank God that the fiery trial will bring out all the divine purpose.

Pray for Paul, his twin brother. He does not seem to know just what is the matter with him. He does not say much, but we notice that he longs for David, his constant companion. The only expression we receive from Paul at times is that he wishes the Lord would come very soon. He has lost some weight since the funeral and says that he misses David lots at school. So please pray for him. John often sighs and wishes he could see David. So pray also for him. Amen. Thanking you again for your love and prayers, we beg to remain,

Your brother and sister,

D. H. McDowell and wife,
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Reports From the Field

CALIFORNIA CONVENTION CONTINUES.

God is working mightily in San Francisco. It is estimated that fifty have received the Baptism in the Holy Ghost in the past three weeks, besides a goodly number reclaimed, saved or healed. We rejoice greatly at this visitation of the presence of God. Yesterday, Christmas Day, six received the baptism, two of whom were religious workers, each having sought for ten consecutive years. Oh! how we did rejoice with them last night that God had granted them "the promise of the Father" as their Christmas gift. Now and then a real battle in the spiritual realms causes the saints to go down in humility and then God comes forth with sweeping victory. In this meeting it is clearly apparent that issues which divide should not be allowed a place in a true spiritual revival. They have been kept out here, and the revival is just beginning. Evangelists A. D. Urshan and A. J. Lankin, assisted by Bro. Butler, are doing splendid work for their Master. Evangelist A. H. Argue will arrive January 6th to continue with Bro. Lankin in this blessed heaven-sent revival. Join us in prayer that this work will continue until all our population may receive this glorious Gospel warning and as many as will may receive the message which will change their destiny for all eternity. Let many more come from northern California points and enjoy this holy convocation. The meeting will continue through January and even longer. The sick are being healed and God is being glorified and Jesus Christ exalted.—Robt. J. Craig, Glad Tidings Mission, 1536 Ellis St., San Francisco, California.

VIRGINIA CONVENTION.

This convention will be held at Emboden, Va., from Jan. 18 to 25, 1918. All preachers cared for free. Everybody must pay their own fare to and from. Let every assembly send its pastor at least; if you have no pastor send some representative. Those not ministers better bring along bedding. Let all come and let us look for a great convention that will bless all this part of the country with the truth. For further particulars address J. L. Kilborn, Appalachia, Va. Yours in Christ, J. R. Wright.

REVIVAL AT WOODSTON, KANS.

Revival services opened Sunday, December 30th, at Woodston, Kans., conducted by Evangelists LeRoy, M. Kopp and wife of Auburn, Neb.

The meeting started off with good attendance, and conviction upon sinners. Let all the Evangel family pray for the success of the meeting. There are many hungry souls in this place.

GOOD MEETINGS IN FLORIDA ON EAST COAST.

We have just closed a series of revival services at Ojus that lasted three weeks in which God met us and did a genuine work in the hearts of the people. The Methodist people were very kind to us, and at their request the last twelve days of the meeting was held in their church house. This is about the only real revival that was ever held here. When God began to get hold of stout-hearted men, which made them cry to him for salvation (not church membership), the people thought it strange and wonderful. About eight souls prayed through and got the joy of the Lord that always follows a real plunge into the Fountain. The last night of the meeting was a very interesting one. After preaching to a large audience at the church, I was invited to come to the home of a man who lived just across the way who was not saved, and who had been in bed sick with inflammatory rheumatism for several days. The doctor who had come many miles to see him that day, told him that he couldn't possibly get him out of the bed for many days yet. They had him propped in a certain position with pillows in the bed to avoid as much pain and misery as possible. I'd been praying for him, he was hungry for the Lord and I knew it. I explained to him the ability and willingness of Christ to save and heal him and do it then. Others and myself united in prayer for him and he was saved and healed. After prayer I started a lively song and he sat on the bedside and patted the feet that a few moments ago were under props and he couldn't move them. He slept good that night for the first night in many. The next day he walked all over the place. The doctor missed it a little bit. That night as his wife wept, he plead with her to give her heart to God. While we were praying another man in the room was saved who is the head of a large family and has been very wicked. The Lord is still working, though the meetings have closed temporarily. For hundreds of miles on this east coast this religion is new. The people are surely in gross darkness as to Bible, prayer, living a Christian life and walking in the light of God's glory.

We have many earnest requests to locate here. My friends who wish to write me, may address me here.—Carl M. O'Guin, Ojus, Florida.

ROLL TEXT CALENDARS.

We have a few of those excellent imported Roll Text Calendars with a verse for each day in the year printed in such large type that every one can read them readily. Special low price, 5 cents each, 50 cents per dozen.

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PRAY FOR THE PEACE OF JERUSALEM.

Dear Readers of the Evangel:

While the Christmas bells peal out under a Christian flag in Jerusalem for the first time for 1200 years, are you praying for her peace as the Lord enjoins you to do in His Word in Ps. 122: 6? O, the hundreds and thousands over there to whom the day brings little else than hunger, cold and nakedness; whose hearts are not cheered by the knowledge that He was born in Bethlehem who died for them on Calvary's cross! His great, great love means nothing to them because they know Him not, and those who know Him—dejected in spirit, and weakened in body by nearly three years of want and hunger. Many are homeless and wandering about in search of food and clothing, sometimes competing with the dogs of the street for the offal. O, dear reader, your heart glowing with the knowledge of Jesus' love, your table filled with good things, more than you can use, your lives crowned with His loving kindness, and crowded with His blessings, and the gifts and love tokens of friends, what are you doing for your brother, your sister, over there, for some of the least of those whom your great Friend and Brother calls His brethren?

We rejoice that Jerusalem is in Christian hands: it will probably mean better and cheaper supplies of food and more comforts for those who can procure them: but their eyes turn westward to us to help them. You can help them at least by prayer. Will you do it? It will not be long till His "inasmuch" falls on our ears. Will your hearts warm and thrill with those wondrous words of commendation? Read them now. Matt. 25:34-37, 40.—Your sister in Jesus, A. Elizabeth Brown, Missionary to Jerusalem, care Weekly Evangel, 2838 Easton Ave., St. Louis, Mo.

REQUESTS FOR PRAYER.

Please pray that I may receive the gift of healing.—M. H. G.

Pray that I may not be called to military duties.—R. M. K.

Earnest prayer asked that I may receive exemption, though called up for military service.—T. R.

Prayer requested for a little Assembly that the Holy Spirit may have the right of way.—A. G., Tampa, Texas.

Unite with us that a sister suffering from tumor may be healed, and that the power to cast out demons and heal the sick may be manifested in our midst.—W. M., La Feria, Texas.

A sister at Superior, Wis., writes asking that the Evangel family pray that she may receive the Baptism of the Holy Spirit and Fire, and that her husband may be saved.

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"Say, mother, where does dew come from? and why does the smoke go upward? How is snow formed? and what makes the wind?"



"What causes the tides in the rivers? and what makes the rainbow in the sky? Tell me where the ice-bergs come from? etc., etc."
In Nature's Haunts With Youthful Minds answers all these questions, and many more besides. No it's not a question and answer book, but it's a book just full of the things

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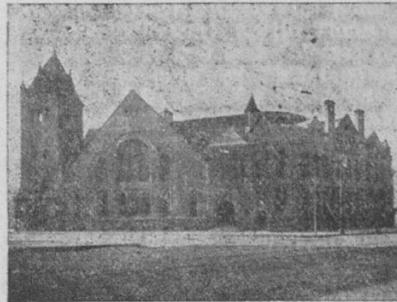
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MOUNT TABOR BIBLE TRAINING SCHOOL.

We are rejoiced to announce a most favorable conclusion to the first term's work of the Mount Tabor Bible Training School. Considering that the school was begun this autumn with but little opportunity for announcement, the showing has been most creditable. We are impressed with the quality of the student body. Their earnestness and diligence, combined with their mental and spiritual grasp of the truth, augur well for their future usefulness in the vineyard of the Lord. Several among them are missionary candidates. Prospects are highly encouraging for a substantial addition to our numbers with the opening of the new term on January third. Indeed we are wondering where we can accommodate many more, for our students' home is almost filled now. We really ought to have another house—one for the men and one for the women—adjoining houses, perhaps, for the convenience of our dining room requirements.

Do you know that this is a faith work? And do you know that we are undertaking for the benefit of the entire movement an extensive educational effort? Those workers who are most closely identified with the activities of the Assemblies of God, both at home and abroad, are fully cognizant of the pressing need of training for both present and future pastors, missionaries and workers along all lines. The General Council is not in a position financially to adopt such an institution, but has given its fullest endorsement to the Mount Tabor Bible Training School. This school is supported entirely by the local constituency, but the burden is heavy. Will you not pray with us that all needs may be met? And if it is in your power to do so, will you not answer your own prayers? Further equipment is needed immediately. The Lord's blessing is upon the school in a very marked way. He planted the vine and will water it and care for it, but you may lose your part of the blessing by withholding more than is meet.

The faculty has been greatly strengthened by the addition of two new teachers who are proving themselves to be truly sent of God.

Correspondence solicited. For prospectus, application blank or further information address President Andrew L. Fraser, 3748 Forest Avenue, Chicago, Illinois.

OUR DARLING'S A. B. C. BOOK.

"A is for Aaron with wonderful rod, Who proved to the heathen that he was of God. Exodus 8:19."



The remainder of the large page is occupied by a large red "A" and a picture of Aaron and Moses before Pharaoh and the magicians. Aaron's rod has turned to a serpent and is devouring the other serpents.

The whole of the large page tells about Aaron's wonderful rod, large print. At the bottom, in red, are the more important words of the story, that begin with "A." In similar manner each letter of the alphabet is illustrated with a large red letter, a verse, picture, and story. The last few pages are partly devoted to little verses about the twelve sons of Jacob, illustrating the figures one to twelve. An excellent story-book with A B C's for the little ones. Bound in red cloth with black and white design, panel picture on cover. Size, 7x9 inches. Price, 35 cents.

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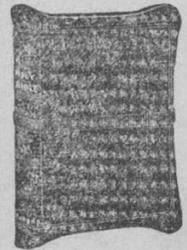
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A prayer for God's mercy.

PSALMS.

David imploreth God's aid.

9 Behold, °O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts is better than a thousand. °I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.
11 For the LORD God is °a sun and

° Gen. 15. 1.
° Ps. 66. 1.
° Ps. 67. 1.
2 or, all the day.
° Ps. 22. 1.
° 1 K. 8. 8.
3 Heb. I would choose rather to sit at the

3 Be merciful unto me, O Lord: for I cry unto thee ° daily.
4 Rejoice the soul of thy servant: ° for unto thee, O Lord, do I lift up my soul.
5 ° For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.
6 Give ear, O LORD, unto my prayer;

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nion over them in the morning; and ° their ° beauty shall consume ° in the grave from their dwelling.
15 But God ° will redeem my soul ° from the power of ° the grave: for ° he shall receive me. Selah.
16 Be not thou afraid when one is made rich, when the glory of his house is increased;

Job 4. 21.
4 Or, strength.
5 Or, the grave being a habitation to every one of them.
1 Job 22. 27.
2 Hos. 13. 14.
3 Ps. 81. 7.
14 ° O and ° p High:
15 An of trou thou sl
16 Bu What I statute

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Jehoiakim's evil reign.

II. KINGS,

35 And Jē-hōi'-ā-kim gave ° the silver and the gold to Phār'-āoh; but he taxed the land to give the money according to the commandment of Phār'-āoh: he exacted the silver and the gold of the people of

B.C. 610.
° ver. 33.
2 Called Jeconiah.
1 Chr. 3. 16.
Jer. 24. 1.
and Coniah.
Jer. 22. 24.
25.

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