



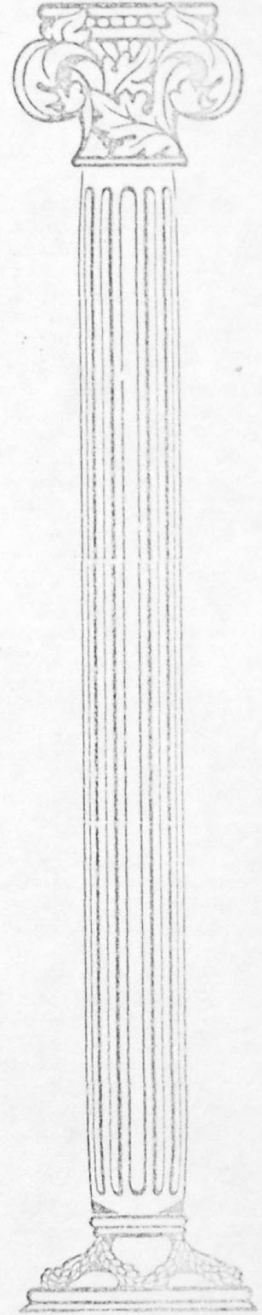
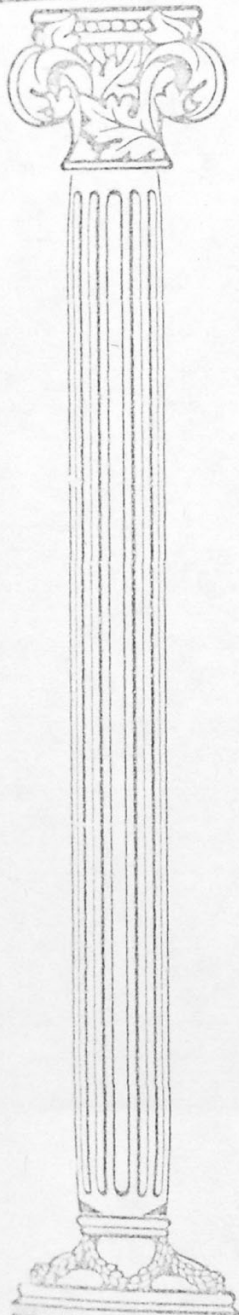
# THE WEEKLY EVANGEL



GO YE INTO ALL THE  
WORLD AND PREACH



THE GOSPEL TO EVERY  
CREATURE. — Mark 16:15



## ASSEMBLY OF GOD IN ST. LOUIS

**L**ET all the Evangel Family rejoice with us in the opening of an Assembly of God at 2929 Montgomery Street, St. Louis, Mo. This has been done solely in answer to prayer, after we had taken our hands off and allowed the Lord to make the arrangements and select the location for us. God is graciously meeting us in the little brick Church. Services Sunday afternoon and evening, also Tuesday and Friday evenings. All visiting brethren welcome.

SEE VERY SPECIAL NOTICE ON PAGE 5.

JANUARY 22ND, 1916

# The Weekly Evangel

Published weekly, with the exception of one week during the meeting of the General Council of the Assemblies of God, and Christmas week, (50 issues per year) by

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## THE NUMBER OF THIS PAPER IS 124

If this number appears on the address label on the wrapper in which your paper is mailed to you, it indicates that your subscription expires this week. Please renew at once.

The time of expiration for your subscription is indicated by the number which appears on the yellow address label stuck on the wrapper of your paper, or on the upper right hand corner of your paper providing it does not come to you in a wrapper. For instance, should we receive a subscription from you for one year and the present issue of the paper be No 100, we would add fifty to the number putting No. 150 on the address label on your paper, which means that your paper would expire with Weekly Evangel No. 150. If a six months subscription, we would add 25 to the number of the present issue which indicates that your paper would expire in twenty-five weeks from the number with which your subscription commenced, and so on.

The number of each issue is printed on the left hand corner of the Editorial page as well as here, and this number is moved up 1 each week.

Whenever your subscription expires, if it should happen that you do not desire to continue the paper any longer, please drop us a card or tell your postmaster to notify us to stop the paper. If we do not hear from you at once, when your subscription is out, we will take it for granted that you desire us to continue the paper to your address and so will expect to receive a renewal from you shortly.

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## LITTLE TALKS WITH THE OFFICE EDITOR

Some of the Family have misunderstood certain statements of financial needs which have been published in the Weekly

Evangel, laboring under the impression that they were appeals for money for a private enterprise. But such is not the case. The Weekly Evangel belongs to the whole Evangel Family, and representatives of that Family who met here in St. Louis at the General Council, instructed the editors to change the paper to a sixteen page magazine form. We have tried to comply with their request, and have succeeded in doing so, but have found out that there was more involved in actual operation than there appeared to be when the figures were compiled before making the change. One of the things which was not anticipated before the first of the year was the increased cost of materials, which did not come into effect until after the change had been made. Paper is going up in price every day. Ink is going up, and so also is type and linotype metal, in fact everything that goes into a paper. When these things became apparent, it was only the duty of the managing committee to let all the Family know about the conditions and give them an opportunity to help solve those conditions with us. We have not asked for a cent, but we have made known that if the Evangel is to be published weekly in its present form, we must meet certain conditions in order to pay our bills and employ necessary help in publishing the paper. If the Evangel Family wish to withdraw from the Weekly idea and will be content with a paper once every two weeks, in its present 16 page form, this will solve the problem. If not, some other plan must be made, and this is what we want you all to decide. Some of our readers are taking a great interest as evidenced by the following letters:

"Here is \$1.00 for the paper, whether you put out two or four a month. I would much prefer the paper twice a month, free from debt and strain, than otherwise. May the Lord bless you in every way.—A brother in Texas."

"Please write me if I am in arrears any, and how much. If not any, please discontinue the paper to myself, and send me statement. You ask for suggestions as to the continuance of the 16 page paper. I would suggest never bite a bigger bite than you can chew or swallow. That's the worldly way and God's people it seems everywhere are living far beyond their means, and of course, follows that miserable and continual begging just like the Churches that is so disgusting to every sinner and saint. Live within your means, owe no man anything but love is the best peaceful way. Debts bring worry and sleepless nights. God would lift us above that. God is able to save souls wherever the Word is talked and preached. That paper has been a bore and disappointment for a long time. Your loving sister.—Tulsa, Okla."

"My subscription expires with No. 159. Enclosed find one dollar to apply on my subscription please. Replying to your query about delinquent subscribers, will suggest that anyone receiving the Evangel for a year and never paying or stopping it, is not worth bothering with. Drop the entire bunch. As to Weekly 16 page Evangel, it is altogether too much work for so short a time. No time for thought! Breeds haste and carelessness! Let everything be done decently and in order! Trust to the Lord, keep cool, calm and free from worry.—E. Cleveland, Ohio."

These letters are very helpful and we want to hear from more of the Family. If you are not pleased, speak right out. It is a Family matter and we can stand it.

# THE WEEKLY EVANGEL

Published in the interest of the General Assembly of God, endeavoring to keep the  
Unity of the Spirit in the Bond of Peace.....until we all come in the Unity of the Faith.

NO. 124.

ST. LOUIS, MO., JANUARY 22, 1916.

\$1.00 PER YEAR.

## EDITORIAL

### "THERE IS DEATH IN THE POT." (2 Kings 4:40.)

There is the basis of a profitable lesson in this incident in Old Testament history. There were gathered together the sons of the prophets, with the chief prophet Elisha in the midst. They were all sitting before him. He saw their need and perhaps felt the same need himself. They were all hungry. The natural thing to do was to seek to satisfy their appetite. Elisha, who was accustomed to directing them, said unto his servant. "Set on the pot and seethe the pottage for the sons of the prophets." Now there was one there who, thinking to help no doubt, went into the field to gather herbs. He found something which appealed to him, so he gathered a whole lapfull. Bringing it all in, he shredded it into the pottage, for, it says, "THEY KNEW THEM NOT."

### THE TEST OF THE PUDDING IS IN THE EATING.

So they poured out the pottage for the men to eat. "And it came to pass, as they were eating of the pottage, they cried out and said, O man of God there is death in the pot." And they could not eat thereof.

### THE APPLICATION.

God has a hungry people in the earth today, so hungry that they are ready to eat, to satisfy their desire for truth. There is with us the blessed Chief Teacher and he is none other than the HOLY GHOST. He knows what to do and he says to the servants, put over the pot and prepare pottage for the sons of the prophets. If we could have what the Great Teacher intends by the command, we should fare well indeed. If we could have none but true servants, who know how to prepare the food, fixing the dinner, all might be well but not so; as in the old days, so it is today. We have the one who thinks he is able to help, who goes into the field in search of something which he thinks we should all of us eat, and he finds it—yes he finds it all right—so he comes with it and there is plenty of it. He earnestly shreds it all into the pot for he thinks it is good, although neither he nor they who are to eat "KNOW IT." It evidently looked good to him and he thought that what looked good to him must be good, of course. The truth about his contribution to the pottage is, "IT IS A WILD VINE," not the true meat for the saint, although, in his opinion, it is just the thing we all need. He is so earnest about it that he tells us that we must "EAT OR DIE." Now we know we must eat, but we need the true vine—not wild vine—for there is death in the pot when some zealous brother, who does not know true vine from wild vine, has shredded his lap full of wild staff into the pot.

### THERE IS TOO MUCH WILD VINE IN THE POT THESE DAYS.

There is need of more true servants who know how to prepare the food for God's saints; or we are much mistaken. It is not every one who can go into the field and bring in something, who is trustworthy, or whom we can afford to allow to shred his lap full of stuff into our pottage. We are getting some of this, and if I mistake not many will be crying out for a true MAN OF GOD to save them from the death they found in the pot. When death was found in the pot, when they who were eating saw their danger, then they called it by its true name, "DEATH," then there was one found to help them. There was Elisha, the man of God, a man whom God had really chosen, and he knew what to do. He commanded them and they obeyed. He said, "Then bring MEAL," and he—not some novice—cast it into the pot. Then he said, pour out for the people that they may eat. And there was no harm in the pot.

### ZEAL WITHOUT KNOWLEDGE IS DANGEROUS.

Zeal is all right and is much needed—in its right place. It is to be watched, however, for it may be misapplied and become dangerous. If more of us were studying to be true feeders of the flock, instead of running to bring something, we would be less apt to shred wild vine into the pot. Read Matt. 5:19, with Jas. 3:1, 2. Also Matt 7:15 with Phil 3:2.

Many have rejoiced in the scriptural assertion that, "Ye need not that any man teach you," and have turned to teach everyone who would receive their teaching. This indicates a dangerous class of novices who will generally add death to the pottage. There is another class of novice who is a menace in the church. It is he who, though but young in experience and immature as to his knowledge of truth, arises to say that he is a teacher from God. Finding it easier to go about attempting to teach than to open new fields, or to beat at the walls of resistance put up by the world and the sectarian churches, he goes forth to TEACH THE SAINTS. There is yet another class who, thinking their own thoughts about the Word of God, are assured that they have the MESSAGE FOR THE CHURCH. This class frequently insist upon the acceptance of their message by asserting that they have a special revelation and are compelled by God to insist upon their version of things. We believe in revelations. We believe in inspiration. We believe in teachers as appointed by God. We do not accept all that is coming as either revelation or inspiration or true teaching. "There is death in the pot."

## APOSTOLIC FAITH RESTORED

A History of  
the Present  
Latter Rain  
Outpouring of  
the Holy Spirit  
known as  
the Apostolic  
or Pentecostal  
Movement.

By  
B. F. Lawrence

### Article IV.—The Work of the Spirit in Rhode Island.

In this chapter we will satisfy ourselves with presenting an account of the work of God beginning in 1874. It is written for us by a present minister of the movement, R. B. Swan, Pastor of the Assembly meeting at 7 Winter St. Providence, R. I.

My own heart was made to burn within me as I read the following. It is so very like the present work of God. I want you to notice especially the dates. There is a mistaken impression that this Movement is a mushroom growth, originating in California in 1906. This is not the case. God, Who in sundry places, at diverse times poured out His Spirit with the sign of tongues, sent the outpouring at Los Angeles after He had prepared for it by smaller, but by no means less genuine, works in other places.

It shall be our endeavor to show something of these preparatory works in the next few articles. Observe, also, how many of our present ministry received the baptism prior to that outpouring.

The letter from Brother Swan follows:

"I was converted and joined the Stewart Street Baptist Church in Providence, R. I. in 1864, and remained a member for several years; after which I left them under the following circumstances,—I providentially came in contact with a small company of believers who were looking for the soon coming of Jesus, and who were teaching the receiving of the Holy Spirit and the gifts as taught in 1 Cor. 12th Chapter. This appealed to myself and wife, and we, with them, became earnest seekers for the baptism of the Spirit.

"In the year 1875 our Lord began to pour upon us His Spirit; and wife and I, with a few others, began to utter a few words in the 'unknown tongue.' I recall one incident at that time, in connection with this gift, of a sister (who at present is a member of my assembly) who was wrought upon by the Spirit to speak. She did not want this gift and refused to do so. One evening at a gathering held at my home, she was again wrought upon, but she kept her lips closed. We labored with her to yield to the Spirit, and when she did, she broke forth in a volume of words in the unknown tongues which continued for quite a time. Her name is Amanda Doughty. Her husband is an Elder in my assembly. They live at 1104 S. Broadway, East Providence, R. I.

"In the year 1874-5 while we were seeking the baptism, there came among us several who had received the baptism and the gift of tongues a number of years before this and they were very helpful to us. They are now sleeping in Jesus, but at your request for names I will append them as follows: Wm. H. Doughty of Maine, father-in-law of Amanda Doughty above noted; Zina Ford of Concord, N. H.; Wm. Hawkes of East Boston, Mass.; Eliza Libby of Lawrence, Mass.; Rose Jenkins of Vermont; Rosa Childs of Hartford, Conn. (By the locations here given, it is evident that there was consider-

able territory reached with this light at that early date. Ed. Note.)

"I will now inform you how the unknown tongues that we had received in the year 1874-5 were brought before the public—except those who had heard them at our Assemblies.

### FIRST PENTECOSTAL CONVENTION.

"In the summer of 1875, I with some others, felt that the time was due for calling the 'Gift People' (as we were then called) together. How was it to be accomplished? Only a few of us, and no money in sight; certainly we must do it by faith, for did not the Lord say so? In taking account of stock, I had eight dollars and Brother Dinsmore had six. I bought 50 postal cards and had the camp-meeting call printed on them which said, 'Come for all things are free, and without money and without price.' They were sent into all of the states where we knew of any who were in sympathy with the Spirit's work and manifestations.

"We hired Adelaide Grove in the suburb of Providence, lumber was hired to seat it and to make frame for tents, a long frame was made for an eating tent, and with my eight dollars and the brother's six, we bought cotton cloth enough to cover it. A big tent was hired and we were ready for the King's business. On came the saints until the camp was full. The meeting was extended to two weeks. All were fed free, with lodging, and at the close we were six hundred dollars in debt and no money in sight, as we had taken no collections.

"On the last Sunday a call was made to meet in the big tent. The bills were presented; the six hundred dollars was raised in a short time and we left the ground free from debt.

"The point I wish to make is this, during these two weeks meetings many thousands came from the city and outlying districts and saw the marvelous works of the Holy Spirit; many messages were given in the unknown tongues; some were slain and baptized in the Holy Spirit—it was Pentecost indeed.

"In addition, some years before the outpouring at Los Angeles, Bro. T. F. Plummer, who is now connected with the Pentecostal Assembly at the Franklin Union Building, Boston, Mass. was given the gift, and so continues. Also Sister Mattie Osgood of Millbrook, Mass. received before 1906."

The following account is given by the same brother published by Word and Work.

"In the year 1882 a great burden came upon me, and for three days I was bowed under the Holy Spirit's power. I was led to go to a chapel in West Duxbury, Mass. (a hamlet called Ashdod), which has since been described by the reporters as 'being five miles from everywhere.' This chapel had been closed for some years, and sin was reigning; a revival followed, the house was filled, and some conversions followed.

"In this same year above mentioned, Bro. J. Osgood and wife moved there from New Hampshire. W. Marsh and wife were already there, and a small company who united with us, and the work began. As the vessels were gotten together for the work that was to follow as the years went on, preparatory for the 'latter rain' that was to fall upon His people.

"The writer became pastor and leader of this work and the others rallied around him; efforts were made to keep in touch with those who in those days were called 'gift people' who believed in all of the gifts of the Holy Spirit and God's mighty power which would follow the baptism and filling. *We knew of many who were scattered abroad in many States; how could we bring them together and have days of Pentecost?*

"We had a chapel and a few homes where we could lodge them, and not much money; but we had not forgotten God's message to Zerubbabel when he was bidden to 'finish this house. . . for who hath despised the day of small things?' This work of bringing the people together must be accomplished by conventions; we began this work in 1886, we sent out notices to the saints to meet in a three days assembly. Only a few came to this first gathering, for we were out in the wilderness, 'five miles from everywhere' (five miles from four depots) at different points of the compass. The few that came we entertained without money and price. All was free, and that method has continued up to the present time, but on the last day of the conventions a free-will offering is taken and in every case all bills have been met.

"As the years pass, on they come, all were hungry for the 'bread from heaven' and the 'living water.' We must enlarge our borders; an old house near the chapel was empty, the sisters cleaned it, beds were brought from our homes, what the house could not hold were taken to our homes in teams, food was cooked by the few families of our assembly. But our barns were not large enough to hold the wheat, and the work of setting up and taking down was taxing; heroic measures must be taken to meet the oncoming saints who were jumping fences of the old pastures which were eaten to the roots, and were now coming into the wilderness to get some clover that was springing up.

"Temporary measures were at an end, for a house and about two acres of land were bought near the chapel, and the work began; donations were asked for, a prompt response came from those who appreciated the situation and under the direction of Bro. C. C. Foster, who is a master builder and who had been with us from the beginning, we took our saws and hammers and erected a large building containing a large dining room capable of seating nearly ninety persons at one sitting; a nice kitchen, pantry, and sitting room below, and room above to lodge sixty. This surely will do now, and the first convention was in April, 1897. It was soon filled to its capacity, and a second lodging house was built, and in a year later a third house was built, all having nice beds that will accommodate over two hundred people.

"Saints from many States and a few from abroad have met with us, and if the Lord tarries and the 'Latter Rain' continues to fall, other precious gatherings will be held. A large number have received their baptism and fillings, and on April 9, 1906, when the Holy Spirit fell at Los Angeles, we were holding a convention on the same day and God's blessing was present, one assembly was on the Pacific coast and the other on the Atlantic coast."

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The second term of five months opens January tenth, to continue to the Spring "Commencement," "Memorial Day," May 30, 1916.

Bible Lectures are given daily at ten A. M. and eight P. M. to which the public are cordially welcome.

The evening Lectures by Mr. Myland, Mon. Wed. and Friday will be held in Christ Covenant Church, 4212 Lincoln Ave. (Cor. Berteau Ave.) Services each Lord's day at 10:30 A. M. and 7:30 P. M.

Students may enter at any time, and correspondence is solicited—all inquiries will be gladly answered. Address: Mrs. D. W. Myland, Sec'y, or R. H. Gardiner, Supt.

#### VERY SPECIAL NOTICE.

In our effort to produce a real and comprehensive account of the great Pentecostal Movement, we need, and need badly, the help of every one of the Lord's people who are in possession of any information which ought to appear in these columns.

We therefore make the following appeal to the various agencies which can be of help to us. We are bold in making these requests because we feel that the general Pentecostal Body will be the real beneficiaries in the publication of this work.

First, we wish every Pentecostal exchange would publish this notice. That they would themselves take time to write a brief record of their history and present scope, and that they would send us the names of those who would be able to give us specially valuable information.

Second, we wish every pastor would send us an account of the origin, location, former pastors, founders and approximate membership of his work. This is meant for every assembly of like precious faith with us whether you recognize the General Council of the Assemblies of God or not. We will carefully give your affiliation or make it plain that you are an independent body, if you will send in your report.

If there is no pastor at your place, fellow members of the body, write the report yourself.

Third, we wish every missionary to do what we requested the pastors to do, adding the dates of their going to their works, and the times of their absences therefrom.

Fourth, where there are field directors, superintendents, overseers, chairmen of conferences and State Councils, we wish you would take time to report the history, scope and approximate membership of your charge.

We address this general call for information in the hope that it will be considered by each one of you as a personal invitation. We have had the privilege of being connected with the work from the time of its advent in Indianapolis, Ind. in the latter part of 1906 and are acquainted with many of the Lord's ministers, but there are many more of whom we have no knowledge. It is plain therefore that we cannot make this request by letter to each of those from whom we desire a response.

Brethren, when the reports appear, if your assembly is slighted, it will be because you failed to send us the information we needed. Please do not take the position that because you are small you are too insignificant to count; or because you are big and successful you do not need the advertizing. Your smallness adds finally to the great total; your success if recounted may encourage others to build after your measurements, and it will go toward showing that this is a true work of God and that it will be well for the Christian world to stop, look, examine, accept.

Let us make this plain, this is no effort to procure a census of the Pentecostal Movement, nor is it an effort to build up the General Council of the Assemblies of God at the expense of others. This is a bonafide effort to produce a real history of the whole movement.

Of course if any one thinks it wrong to write such a history, let him appear before the judgment bar of Christ and assail Matthew, Mark and John for their histories of the life of Jesus; and Luke for his gospel and for his history of the Pentecostal Movement in the first thirty years of its existence.

Send your reports and articles direct to the editor of this department, B. F. Lawrence, 1001 N. Main St., Springfield, Mo. If you forget the street number, you will find it in the first column on page two; and if you mislay your paper remember Springfield, Mo. and send there—the postal authorities know me.—B. F. Lawrence.

## ARE THESE THINGS SO?

Walter J. Mortlock.

Vast multitudes of Christians confess their faith in the Lord Jesus, that He "Ascended into Heaven, and sitteth at the right hand of God the Father Almighty; from thence He shall come to judge *the living* and the dead." (See The Apostles' Creed.) They state their belief that Jesus will come from the clouds of heaven to take away from this world His faithful followers, and translate them to heaven without dying.

While all definitely and positively give voice to their conviction that this event will undoubtedly take place, yet many appear indifferent; and frequently some deny that anyone can know anything about the time when it will occur.

The Scripture teaches that though we cannot know the exact day or hour, yet we can know the approximate time. Nothing is plainer stated in the Scriptures. Then why continue to deny it, and yet at the same time claim that you believe the Scriptures to be the inspired Word of God?

The disciples came to Jesus at one time to ask about this very subject. They wanted to know when the temple would be destroyed; when Jerusalem would meet its doom; and how people living when Jesus came to earth again should know of the time of His coming.

As to the latter subject, Jesus told them by what signs they should know of His soon coming back, and said, "When ye shall see all these things KNOW that it is near, even at the doors." "When ye see these things come to pass, KNOW YE that the Kingdom of God is nigh at hand." Where is the professed follower and scholar of Christ who will continue to emphatically deny what his Lord asserts? Better for him to publicly state that he is an unbeliever in the teachings of Christ and retain his honesty at least. It is abominable that those who pose as his humble disciples and scholars continue to constantly and emphatically deny the truth of His teachings.

The Lord Jesus also told them "When these things begin to come to pass then look up, and lift up your heads; for your redemption draweth nigh." Gentle reader, it would be impossible for you to rejoice because you KNOW that your redemption draweth nigh, IF YOU DID NOT KNOW IT.

Writing on this subject is, to a great extent, drawing attention to and proving things which should be self-evident; but which many people do not see and understand because they do not want to. Those who state "No one knows, or ever can know" when the coming of Jesus draweth nigh and is at the door are aptly described by the poet, in the words "Fools, who fancy Christ mistaken."

Paul, the Apostle, writing in 1 Thess. commencing Chap. 4 verse 16 states, "The Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God. . . . then we THAT ARE ALIVE shall be caught up. . . . in the clouds, to meet the Lord in the air." "But ye, brethren, are not in darkness, that that day should overtake you as a thief."

While that day will come as a thief—that is unexpectedly—to those who are in sin: yet to God's children the statement is "Ye are not in darkness." Darkness means ignorance; the plain inference is that they have light which means knowledge.

This is the time when God's Spirit, the Revelator, is revealing the matter to God's children, so if you are in darkness and ignorance it is doubtful if the Spirit has prepared you for His coming, and at the Rapture

or Translation of the saints you may be left to go through the Great Tribulation with all its horrors, in which two-thirds of the inhabitants of the earth will perish by war, pestilence, famine, and earthquake, as foretold in the Book of Revelation and when salvation can only be obtained through martyrdom. Get in earnest about your standing in the sight of God.

The Lord said, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." And in Revelations 3:10 on conditions He promises to keep His children "from the hour of temptation" which cometh on the whole world as a snare. Those who are kept, will be kept by being taken away from the world; as Daniel was kept from the hour of trial which came on the whole world, and which Shadrach, Meshach, and Abed-nego had to go through.

Daniel writing about the same subject, "The time of the end," chap. 12, states "None of the wicked shall understand but the wise shall understand."

Heb. 10:25 "Exhorting one another: and so much the more, AS YE SEE THE DAY APPROACHING." The day of the Lord. Romans 13:11, "Knowing the time." "He will shew you things to come." John 16:13.

Someone may say, "Some of the writers in the New Testament thought and wrote as if that event would occur in their own lifetime, and that of their contemporaries. It was our privilege to read a book which had the endorsement and adherence of many of the religious authorities in England and Scotland, which showed that the Jewish saints were translated at the close of the Jewish Dispensation: and that what we now look for is a similar event at the close of the Gentile Dispensation."

As the Spirit of God led the sacred writers to warn the Church to watch and be ready for the time when Jesus would come for them was close at hand, so the Spirit is warning the Church today that the time is near when the Lord is coming to close the Gentile Dispensation. "Be ye also ready."

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If you find a subscription blank tucked in the leaves of your Weekly Evangel. Read the following information.

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### MRS WOODWORTH-ETTER IN SAN FRANCISCO, CALIF.

Beginning Jan. 13th and continuing one month or longer, Sister Woodworth-Etter with her chosen workers will conduct a Mid-winter Convention at Glad Tidings Hall, O'Farrell St. near Fillmore St., San Francisco. The convention is on the self entertaining plan. A glorious visitation of God is confidently expected. For further information address Pastor Robert J. Craig, 1521 Buchanan St., San Francisco, Calif.

## GOVERNMENTS.

"And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." 1 Cor. 12:28.

There have been several forms of government instituted among men, having various degrees of merit. The various forms have been introduced, more or less, into church circles by man until there is much confusion on this line. Since the church is the highest thought of God for this dispensation, it would be unlike God to have no form of government for the church. So we believe that "form of government" is of no little consequence.

The form of government that God instituted when Israel became a nation is known as a Theocracy; that is, a government whose laws are given directly by God, and whose leader is appointed by God. This form ranks highest class and man has never been able to improve upon this form of government. Notwithstanding this form of government is ideal, it is incomprehensible to man because of his blunted spiritual senses, and his stubbornness of heart and self-will. Israel soon departed from the commandments of God and submission of will that made God's will their delight; rebelled against God, demanded a king, and drifted away from their high place in God, into gross sin and darkness. God did not change the form of government for Israel, but suffered the change because of their self-will: the consequent darkness and withdrawal of the high favor they enjoyed before.

There is a parallel in the history of the church, with parallel results.

Even most people who are contending for Pentecostal standards have failed to give this, that stood out so prominently in the early history of the church, much attention. No apology will explain away the fact that the standards and results among Pentecostal people today are far from what they were in the Apostolic days. Indeed conditions are below the standards in the beginning of this outpouring of the Spirit. Almost every means has been resorted to other than submitting ourselves to God and each other. Though the most prominent condition of receiving the baptism of the Spirit, was the yielding of our entire self to the control of the Spirit, it has soon been lost sight of, and there has been a failure to continue in this yielding attitude. This is attested by the fact that there is an unruly spirit predominating, as well as a determination to rule upon the part of the laity and individuals into whose hands God has not committed this trust. This antinomian, anarchistic spirit strikes at the very vitals of power and authority; and cannot be looked upon with indifference by God, since it is the tap root of all evil. Are we to be given authority over all the power of the enemy, we must first learn the lesson of submission and obedience to the authority of Heaven.—O. E. McCleary.

### PRAYER AND REVIVAL.

#### The Great Need of the Movement at this Time.

Fifteen years ago concerted and incessant prayer was made for a world-wide revival. And it came,—and one phase of that revival was the out-pouring of the Holy Spirit in all parts of the earth. But so much was made of the experiences and so much running after the signs and wonders that the saints looked away from Jesus, like many of the Romans who turned from the cross of Christ to the crucifix, until many have leaked out. Now the demand for a revival is imperative; the need is urgent; danger is imminent; division and death are wrecking the lives and souls of men. There is a trumpet call to the Church—to the

angel or messenger of the Church—to repent and do the first work—because he has left his first love. Now God has made every provision for a revival. He so loved the world that He gave His only begotten Son who gave His life, dying on the cross, to atone for sin. He sent the Holy Spirit to convict the world of sin, righteousness and judgment. He has given His Word, sharper than any two-edged sword, a discernor of the thoughts and intents of the heart. He has called and endowed and sent the messengers to tell the world, preach the Gospel, which is the power of God unto salvation and He has called every saint to prayer for lost souls.

The Holy Spirit was given to make a revival easy, for, after dreams, visions and prophecy, signs and wonders, it is added "Whosoever shall call upon the name of the Lord shall be saved." So God has made all necessary provisions for the revival. It remains for us to pray it down. Let every saint PRAY for it, TALK for it and let the papers be filled with it. Let the word REVIVAL be burned in on our hearts until we can see it everywhere. Get a vision of Jesus on the cross. Get His resurrection power in our lives. Be filled with His Spirit. Then prayer will be the atmosphere of your soul,—to live in, to walk in, to work in, to sleep in.

Turn down everything that will hinder prayer. Then will come unity and power and blessing and salvation. "Behold how good and how pleasant it is for brethren to dwell together in unity....For there the Lord commanded the blessing, even life forevermore." Psa. 133. Let all the backsliders pray with David "O Lord restore unto me the joy of Thy salvation; uphold me with a free spirit,—then will I teach transgressors Thy way and sinners shall be converted unto Thee." Let us pray as we go out and as we come in, as we lie down and as we rise up, while walking, and then our hearts will be praying while we sleep. So let us pray without ceasing, praying always for all saints, with all perseverance for the preacher. Give God no rest, saying "I will not let thee go." Throw yourself upon His mercy. Nothing is more in divine order nor according to the divine purpose than a revival. Let all the saints everywhere pray for a revival and believe and expect it and praise God for it. In view of the shortness of time and the impending judgments of God and the wreck and ruin everywhere, let everybody PRAY. O that the earth were one vast audience and all could hear and heed God's call to prayer, that every knee would bow and every tongue confess that Jesus is Lord to the glory of God.

Will not every child of God join in this prayer? This revival comes in answer to prayer, not through curiosity to see the wonderful.

This Pentecostal Movement has the greatest opportunity now to prove to the world that it is of God. Filled with the Holy Spirit, endowed with the gifts, equipped as no other people are,—what an overwhelming responsibility is upon us. Pray for me, beloved saints, that I may not fail God any longer on this line.

Let me appeal to all the saints everywhere, entreating you in the name of Jesus. Lay aside everything that hinders prayer and watch and pray always that you may be accounted worthy to escape those things that are coming on the earth and to stand before the Son of Man. Luke 21:36. "Even so, come Lord Jesus." Amen.—A. P. Collins.

### ALL BIBLE AND TESTAMENT PRICES ADVANCED.

We are advised by all the Bible Publishers that all Bibles and Testaments have advanced 15 per cent. in price beginning January 1st. From this time on we shall refuse to fill all Bible and Testament orders at the old prices. Add 15 per cent. to all prices when sending in orders.



# Questions and Answers



by E. N. BELL, 2838 Easton Ave., St. Louis, Mo.,  
to whom all questions should be sent.

## RULES.

1. Ask only questions of real interest on which you honestly are seeking light, and not for controversy.
2. Ask only questions about religious matters that can be answered from the Bible or History; don't ask for interpretation of dreams or visions. We do not have the gift to interpret these.
3. Make questions as short as possible, and do not expect long exhaustive answers.
4. Sincere questions on controverted matters will be answered by giving a short explanation of what each side of the controversy holds, and the reader left to judge which is most correct according to the Bible.
5. Don't expect an answer in next issue of the paper after you ask it. Look in every issue until you find it printed under this department.

**14. Is it right for me, as a missionary, to give one tenth of what I receive as a missionary to others to preach the Gospel in other places?**

Ans. Yes sir! Every preacher should practice what he preaches. If we, as preachers, are not going loyally to give tithes, we should not preach it to others. No minister is worthy of receiving tithes who does not himself pay tithes. This is true in Scripture as well as fair and reasonable. The writer began, not by law or compulsion, but voluntarily as of grace, to pay tithes nearly twenty-five (25) years ago, and never has regretted it. It is lack of faith in God's loving care or a lack of love for the spread of the Gospel to save souls that keeps either preacher or layman from giving to the Gospel at least as much as one-tenth of his income. Many ought to give much more, according to their ability, while none should give less.

**15. Will God command His people in His Word to assemble themselves together in worship, and then, by His Spirit, command them not to worship together, but rather two or three apart from all the rest?**

Ans. No! God, rightly understood, never contradicts Himself. It is all right for one to pray alone, for two or three or more as convenient to pray together when there are no cliques or schemes to be fostered thereby; but it is never right to do so in opposition to a general meeting for all or to the exclusion of such meetings for all. History shows that all who voluntarily withdraw from and oppose open public meetings for preaching the Gospel to the lost, sooner or later go astray, get misled by false spirits and fall into ruin to their own souls in the end. By all means discourage such a tendency. But do not forbid much secret prayer. Secret prayer and public meetings to save souls are friends and should aid each other.

**16. Is nature God?**

Ans. No, not at all! That doctrine is simply a heathen philosophy known in history as Pantheism, or Allthings God. It lies at the root of modern so-called Christian Science. God is a Spirit, a personal, willing, knowing being of love and intelligence.

**17. Is Faith opposed to works or works opposed to faith?**

Ans. Faith, as a means of salvation, is strictly opposed to works as a means of buying or meriting salvation. Reward for work is only paying a debt due for labor; and no sinner can ever as much as pay the debt he owes God, much less get enough over to pay for salvation. Every soul has

failed on this line, and so law as a means of saving or making alive spiritually is a complete failure. The death of Christ alone merits salvation, which is a free gift from God alone, on the basis of repentance for sin against God and of faith in Jesus Christ as the only Savior. See Acts 20:21; Rom. 3:19-31; 4:1-25; 6:23.

Faith and works in the Christian life is like cause and effects. The Gospel saves by obedience to its commands to repent, believe and obey. Faith produces good works. You may have external good works without saving faith, but works that grow out of a heart that believes in Christ and loves God are the result of the New Birth. If we claim to have faith and have no such fruits of faith in good works, both God and man have a right to question the genuineness of our faith. It is this class of professors that James challenges to show him their faith apart from works and declares he will prove he has faith by its fruit of good works in him.

Salvation is a free gift, and is never the reward for labor done. Christian rewards from God are based on good works after one is saved by grace. God is a good Master. He saves us free, and on top of this pays us in heavenly rewards for all the good we do. He will never try to square up accounts with us by charging us for salvation. Prayer and good works also keep us in the will of God where grace freely flows to keep us from backsliding. The will of God must be the supreme law in the daily life of a child of God who would keep in a sweet fellowship and in heavenly touch with the living Christ. We are bought with a price. We are not our own. We belong to Christ. Let us truly obey Him as Lord.

**18. Is a married man committing adultery to live with his own wife as a wife?**

Ans. By no means. Paul says, "If thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned." 1 Cor. 7:28. Adultery is sin, and if marrying and living as married was adultery, Paul could not say it was not sin. Hence it is not adultery.

In Heb. 13:4 the apostle says, "Marriage is honorable in all, and the bed undefiled; but whoremongers and adulterers God will judge." So you see here in the same verse God declares the bed of the married holy or undefiled, and pronounces judgment against the adulterer. These are contrasted, one against the other, one declared clean and the other an adulterer. God knows. Follow what He says.

Since with the married the bed is "undefiled," even if the 144,000 in Rev. 14:4 were married, they would still be "not defiled" just as there said. "Undefiled" and "not defiled," mean exactly the same thing, as "un means "not." If the 144,000 should be those that were never married, this could not overthrow all the rest of God's word that the married life is holy, if they are holy in other respects with God. One does not have to belong to the 144,000 to be holy. This 144,000 may be the same 144,000 sealed from Israel alone in Rev. 7:4-8. If so, it has nothing to do with us Gentiles. We are not in it.

But nothing herein said should justify any married people, either saints or sinners, in making unrelenting beasts of themselves. Many a wife sleeps in an untimely grave through the abuse of a so-called Christian husband, and many another is dragging around in a living death from the same cause. How will such a man feel in the Judgment when it is revealed that he killed his own wife by over indulgence? While lawful use of the bed is undefiled, murder is not, and I would hate to be in that man's shoes in that awful hour. So men, be men, not brutes. Forget not the frame of the weaker vessel God has entrusted to your care, and remember also that God holds you responsible for proper Christian use of your own body also.



## HERE AND THERE

By W. Black.

Some go to Church for observation  
Others go for conversation  
While others go to wink and nod  
But very few to worship God.

—————:o:—————

There are two classes of people in this Movement, one live on manifestations and the other on the power of an inward life.

—————:o:—————

Revivals are the results of the Spirit's operations, and prayer and faith will secure this operation at all times to an unlimited extent.

—————:o:—————

How sad it is, but true, that Christianity has always suffered more from the folly of her own friends than the frown of her foes.

—————:o:—————

It is true that all the hard things said about us would not hurt us if we did not attach so much importance on ourselves.

—————:o:—————

Contemplate much on the guilt and danger of sinners, that your zeal for their salvation may be intensified.—C. G. Finney.

—————:o:—————

Being called of God to the work make your calling your constant argument with God for all that you need for the accomplishment of the work.

—————:o:—————

People too often make the mistake that CONVICTION is CONVERSION.

—————:o:—————

Brother, speaking in tongues is not the Baptism of the Holy Ghost,—speaking in tongues is the OUTCOME of the INCOME.

—————:o:—————

Don't you know that it's possible for a man to go into the Baptismal water a dry sinner and come out a wet one?

—————:o:—————

Listen to it again:

There is so much bad in the best of us  
And so much good in the worst of us  
That it hardly behooves any of us  
To speak about the rest of us.

—————:o:—————

It is important that we remember there are two sides to every story, two ways to look at everything, yes two sides to every truth in the Bible, and generally an element of truth on both sides of every nonessential that divides God's people.

—————:o:—————

There are two extremes in everything, make it your motto to keep on the middle of the road; and keep watching lest you get too narrow or too broad.

—————:o:—————

Exaggeration! exaggeration! God does not bless it! Its wrong! your own testimony, the wonderful revival, the Convention or Camp meeting—don't strain the truth brother when you preach or write them up.

—————:o:—————

Did you ever notice that error always persecutes truth but truth will never persecute error?

## DAILY PORTION FROM THE KING'S BOUNTY

MRS. A. R. FLOWER

Jan. 22. "It is God that girdeth me with strength." Psa. 18:32.

To every child of God there come moments of conscious weakness, spiritual as well as physical. What comfort comes, then, with the revelation of His omnipotence, and our privilege of appropriating therefrom an unlimited measure for all our need. Verily, "out of weakness made strong!"

Jan. 23 "I will bless the Lord at all times: his praise shall continually be in my mouth." Psa. 34:1.

The maintaining of a praiseful spirit in word and life would forever end the up-and-down condition of many of God's children. It would lift them above the deadly miasma of the valley of trial; it would keep them steady and true while on the mountain-top of blessing.

Jan. 24. "The Spirit itself maketh intercession for us with groanings which cannot be uttered." Rom. 8:26.

When words fail and we can only groan out our hearts to God perhaps our prayer is most big with meaning and will prove most effectual. The greater and deeper the desire from God the less likely we will be to adequately express it. Someone has said, "We have two intercessors, one in heaven and one in the heart: Christ for us, the Spirit within us."

Jan. 25. "We will give ourselves continually to prayer, and to the ministry of the Word." Acts 6:4.

Notice the order. Light praying makes light preaching. He who would prevail with men these last momentous days must first prevail with God. Martin Luther's motto was "He who has prayed well has studied well."

Jan. 26. "Look not every man on his own things, but every man also on the things of others." Phil. 2:3.

Recall Jeremiah's words centuries before, "Seeketh thou great things for thyself? Seek them not." How many selfish, self-centered lives right amongst those who are enjoying Pentecostal blessings. Until the selfishness gets out of our lives there will be a serious check to abiding unity among God's people.

Jan. 27. "Looking unto Jesus the Author and Finisher of our faith." Heb. 12:2.

There are too many Peters trying to breast the waters with their eyes upon the waves. We see them sinking on every hand—men and women who have trusted God in by-gone days, with faith shattered and spiritual strength departed. All because they have failed in a continuous looking to Jesus—Moses "endured as seeing Him who is invisible;" Stephen in that last hard hour of trial "looked up steadfastly." And this is how we may successfully run the race with patience.

Jan. 28. "He that winneth souls is wise." Prov. 11. Wise in undertaking a work so pleasing to the heart of God; and wise as to how he approaches the souls whom he would win. Dan 12:3.

### SOUTHERN MISSOURI COUNCIL.

January 23rd to 30th, 1916.

A council of saints and ministers for all Southern Missouri (viz. South of the Missouri River) will convene in Springfield, Mo. at above date with purpose of getting acquainted and to consider ways and means of co-operation and of extending the Pentecostal work throughout this section. Rooms and beds will be provided. Visitors must be prepared to take care of their own transportation to and from the meeting, and their board while here. Signed: J. W. Welch, B. F. Lawrence, M. V. Ferguson, Evang. Geo. W. Lawson, Mrs. Mary A. Arthur, Wm. E. Giles, J. R. Flower. For further information write B. F. Lawrence 1001 N. Main St., Springfield, Mo.

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

## RIGHTLY DIVIDING THE WORD OF TRUTH.

### Sunday School Lesson.

January 30, 1916.

#### THE LAME MAN LEAPING.

Lesson Text.—Acts 3.

Golden Text.—Peter said, "Silver and gold have I none; but what I have that give I thee. In the name of Jesus Christ of Nazareth, walk," Acts 3:6.

Leading Thought.—The ministry of the Holy Spirit.

1. The Lame Man Healed. Vs. 1-8. From the striking and wonderful manifestations of the Spirit which marked the day of Pentecost we are now turned to a different ministry of the Spirit. God never works in a rut. The meetings which God plans and controls are varied and fresh. Let us take heed that we do not get a particular habit of service and fail to recognize or follow the Lord's guidance along some other line. The power of God does not always fall in exactly the same manner as we may anticipate or are accustomed to see. Instead of electrifying multitudes by declaring God's works in manifold tongues, now we see the disciples under the same Spirit's operation declaring deliverance to the captive man. "But all these worketh that one and the selfsame Spirit." We should trust more diligently for all the "diversities of operations" to be manifest in God's church today. Surely there is much land ahead to be possessed. Let us not fear the giants but follow our God in obedient confidence. Hallelujah! Peter and John were in the line of service for God. Their exalted experience had not caused them to withdraw themselves altogether from their former religious association. They respected God's temple and the appointed hour of prayer therein. And thus it was that God could use them as His instruments while they were thus keeping their engagement with the Lord. Is there not a suggestion in this for some of us? Sometimes contact with men and women who have criticized and

misjudged us in our stand for God, not only dispells their prejudice, but gives God the opportunity of making us a blessing and help to them. We have a brief history of the man in V.2. He was surely a good subject for divine healing. All he knew to do was to ask alms. Happy day indeed it was for him when he asked alms of God's two servants. "And Peter, fastening his eyes upon him with John." Like some today would do, Peter did not pass the man by as a case too hopeless, requiring the exercise of too much faith; but he took particular notice of him, attracting the man's attention. Peter was ready to deliver the goods, and the hardness of the case rather increased than daunted his faith. And John's place was quite as important as Peter's. He was the silent partner and "prayer" perhaps; and we doubt not without his presence there might have been no miracle. It is not always the man who does the public praying and dealing with souls whose faith is the strongest. God caused the two men's hearts to go out to the lame man in sympathy first, then their prayer and faith followed their compassion. Read that 6th verse over and over until it burns its way right through your very heart. Poor indeed were these Galileean fisherman; yet how verily they were "making many rich," particularly this poor cripple man. We have proved, as certainly did they, that there is something more than silver and gold. And for some reason we rarely find the two going along together. God makes us all rich in love and faith though it may mean the stripping of all else besides. Peter's prayer, or rather command, was very simple. How we have strained and labored to get some one saved or healed and then, after all our exhausting efforts, nothing was accomplished. Large faith never needs large words or efforts to impart itself to the needy one. "In the name of Jesus Christ of Nazareth rise up and walk." Those were the words. But it was not the mere speaking of them by Peter that did the work. It was the deep realization of the power and love of the One who bore that name and whose object in coming to this world

was to bring salvation for body, and spirit; and this realization such a hold upon Peter that his touch became virtuous with the life power of God. Peter was a witness to this very Jesus, and it was by His authority, in His stead, that Peter boldly declared liberty to this captive. It was more than a theory: it was glorious reality. There was the stretch of faith, the raising, or rather the lifting him up, which implied trustful yielding on the part of the man; then came the miracle—immediately his feet and ankle bones received strength." He was whole—he wasted no time in demonstrating V. 8. No need to persuade him that he was healed. God had touched him and he knew it.

2. The Amazement of the People. Vs. 9-11. "All the people saw him. No need for any advertisement; God's power was too evidently manifest. From the time being the leaping and walking of the well-known cripple was far more eloquent and effective than any spoken testimony. Wonder and amazement. And good reason for it too.

3. Peter's discourse. Vs. 12-26. Finally when the people had the faith thoroughly established in their minds that the work was genuine, the time came for the disciples to speak. No doubt by this time they were being pelted with questions from every side. God had used His own method of drawing the congregation; all his servants had to be told what they knew. I fancy there was no temple service that ninth hour. The attraction was all on the outside. Turning the attention of the people from themselves Peter gave the glory to the one who deserved it—Jesus, the Son of God. Then, as if to leave no doubt in their minds as to whom he referred, he told them a little history ready familiar, and emphatically showed them their guilt and responsibility as well as their only ground of escape. "Repent ye therefore, and be converted." V. 19. Think not it was an easy place—two defenseless men declaring boldly so unpopular a truth. Ah! but the Holy Ghost had made them faithful witnesses—it was no longer the wavering, cowardly Peter, and the gentle, mild John—it was the declaration of the whole counsel of God by two men on whose faithfulness rested the salvation of countless numbers of souls. Are we as faithful in declaring the truth though unpopular to the general masses today?

—Alice Reynolds Flower

#### CONVENTION AT IOLA, KANS.

15 Days Commencing Jan. 26th.

A Convention is announced as above. For further information address J. A. Dunham, 414 S. 4th St., Iola, Kans.

## "JOHN THREE SIXTEEN."

There was once a boy, a wandering city arab, homeless, houseless, friendless. From childhood to boyhood he had been sinking into lower depths of misery, and it was ending in his becoming the associate of thieves. Weariness and terror often made him long for something else; but he was alone, hungry and forlorn, and so he was becoming the slave of wicked men.

One dark cold night in November, he was awaiting his accomplices; the hour had not yet struck when the evil deed should take place—they had planned to commit a burglary in the house where the boy kept watch. The moon gleamed forth at intervals from the heavy clouds, and the robbers must wait until all was dark before they could attain their evil purposes.

Brighter and brighter the moon shone forth—so bright that it cast a dark shadow on the boy's path as he hid himself behind the portico of the house.

Someone was there! Was it one of the thieves to see if he were there? Was it the police, aware of their evil intentions?

No! a voice, not unkind, but with command in its tone, inquired:

"Boy what are you doing here so late? Go home and go to bed; lads like you have no business in the streets at such an hour as this! Go home," he repeated, as the boy did not move.

"I have no home to go to—no bed," replied the young arab, and his voice trembled.

"Poor fellow," said the stranger compassionately, "would you go to a home and a bed if I procured you one?"

"That I would gladly," replied the boy, as the cold north-east wind swept over his shivering frame, and carried the clouds away, so that the full light fell on the face of a gentleman, whose kindly smile shone brighter and warmer than moonlight on the wanderer. He gave the name of the street and the number, and the lad was hurrying off when the gentleman recalled him.

"But how are you going to get in, my boy? You must have a pass ticket as well as an invitation, before you can be admitted. Take this; this is for you. Can you read?"

"No," replied the lad sadly, "I never learned."

"Well remember on this ticket is, 'John Three Sixteen.' Repeat it after me: 'John Three Sixteen.'"

He eagerly repeated it.

"Now do not forget that this is to give you a home and bed, and is to do you good."

Off ran the lad with his precious ticket, repeating his lesson without a

moment's cessation, until he arrived breathlessly at the street door of the house indicated to him. He rang the bell fearlessly, for had not that kind friend told him, that John Three Sixteen would procure him a home and a bed, and do him good? The night-porter opened the door and, in a gruff voice, inquired, "Who's there?"

"It's me, please," gasped the boy. "Please sir, I'm JOHN THREE SIXTEEN."

"All right!," responded the porter; "that's the pass for to-night. Come in."

The poor fellow soon found himself in a comfortable bed, his heart running over with gratitude for the shelter, not only from the cold night wind, but from his evil companions, and again and again he repeated, "I'll always be John Three Sixteen—it be so lucky."

He slept soundly until the morning, when he reluctantly left the place which had so wonderfully afforded him rest, food and shelter solely on the strength of his new name.

He was again on the streets. Who knows how soon his evil associates would have enticed him to be again a partner of their evil deeds, had not the Hand, "mighty to save," snatched him from the mouth of the pit. In crossing a crowded street he was run over by a cart, and carried to the nearest hospital. Before taking him into the ward he was asked:

"Are you a Protestant or Romanist?" He did not understand anything about that; he only knew he was John Three Sixteen.

"Well," said the warder, "he's very badly hurt; carry him in John Three Sixteen—or whatever his name is. Poor lad! Poor lad!"

Men carried him into the accident ward, and laid him down tenderly and watched him till the surgeon came, and often he whispered to himself as he lay there, "How lucky I am since I had my new name: I'll always stick to it, that I am John Three Sixteen."

But soon everything was forgotten in his pain; fever set in and delirium followed; but all the night long at intervals he repeated, "John Three Sixteen; John Three Sixteen! It was to do me good, and so it has."

Many a one in that ward, awakened by that ceaseless cry stretched forth a feeble hand to turn the leaves of the Testament by their side, to learn what the continued repetition of the text meant. The Holy Spirit blessed in that night to several souls for it was God's own Word and He has promised that His Word shall not return unto Him void.

Oh! how good it is that God's Word cannot lie; that His promise can never change, and His Word endureth forever.

Try it. Prove Him. Believe Him.

Time went on. Our little lad awoke to new life. He gazed about him as he seemed to awake from a long sleep. Many eyes were fixed on him. At last a patient from one of the beds nearest him, said, "John Three Sixteen! how are you?"

"How did you know my name?" inquired the boy eagerly.

"Know it my lad! Why you have never ceased telling us of it; and I for one say, Blessed John Three Sixteen."

That boy marveled how any one could call him blessed, the poor arab of the city for whom no one had ever cared, before he had this new name. and then for the first time in his life, he heard those life giving words that had brought salvation to so many and were now ordained to bring life to him: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life."

Yes! he—the poor orphan boy, who had early learned the bitter wages of sin, he the companion of thieves was saved, not condemned. "For God sent not His Son into the world to condemn the world: but that the world through Him might be saved." Yes! God so loved the poor city arab, that He had given His own beloved Son to die for him, that he might be saved.—Selected.

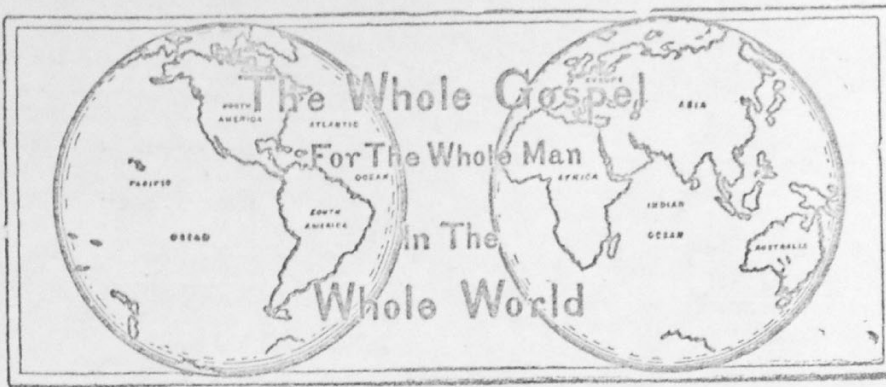
## PRAY FOR THIS BROTHER

We have a letter from a brother at Whitesville, West Va., with request as follows.

"I am a brakeman on the C. & O. Railroad and have seen some of God's power manifested among His people in Arkansas, and I have been praying for four months as has my wife also. I have had stomach trouble fourteen years and I ask the prayers of all the saints that I may be healed and that I may also receive the baptism of the Spirit. Also that God will send a Spirit-filled man to preach the truth to the sinners here. Continue with me and wife for the baptism and for the healing power of God."—Sidney C. Luther.

## WAXAHACHIE, TEXAS.

We came here something like two months ago and found the saints here in a weak and cold condition, not having had meetings for a long time. However, God has wonderfully built them up and we are looking for a great revival here. We have only been in the faith for about two years but we still love the way and we desire the prayers of all the saints. We are a large family of ten. Five of us have the baptism. There is a great work to do here. We have only held prayer-meetings but we want to do everything we can to hold up Jesus—A. J. Smith.



### A WORD OF SUGGESTION TO THE MISSIONARIES.

It is to the interest of the work as a whole that you give more time in the preparation of your reports. Write us of the interesting things that are happening in your lives every day. Tell us how you live, what you eat, how you dress, the kind of houses you live in, the customs of the people among whom you are laboring, the effect of the Gospel as it is preached among the heathen, whether the work is difficult or whether it is easy to reach them with the Gospel. Tell our readers the hundred and one things that they ought to know about Missionary work. This will tend both to stir up Missionary interest and bring the Evangel Family on both sides of the water closer together

### A SCHOOL FOR BLIND BOYS IN SO. CHINA.

Mrs. Adell Harrison.

Our work is encouraging as we watch the progress of it, especially the blind school work. Besides the spiritual side, it makes our hearts rejoice to see the students so diligent. They soon become Christians and make fine workers. My heart has been touched as I saw the blind boys roaming the streets begging for food. We already had a school for blind girls. So just of late the Lord has answered our cry, and now we have a school for blind boys.

We have our work located at Macan, and after two years of anxious desire and prayer for a home where we could stay with our work the year round, the Lord now is answering. Praise His name! We are soon to take possession of one nice large building which has been kept back from rent a year. They expected to turn it into a hospital. But the Lord answered our prayer and the house is now being repaired for us. Hallelujah! Our God is just the same today as when in answer to the cry of His saints He performed wonders.

Macan is a beautiful place as well as healthy. Here we get the ocean breeze. We praise God for bringing us to a place like this after spending five years

in one of the dirtiest villages in China. While there I was happy because He had placed me there; now I am happy because He has made the change for us. Obedience is victory. Here we have the Portuguese as well as the Chinese to work among. The orphan's work is doing nicely. We need your earnest prayers.

Thanks for the offering. Every little offering is so much appreciated by us and we ask the Heavenly Father to remember each giver and increase as they give.

### SEVEN YEARS IN AFRICA.

Sister Verna Barnard Gives Her Testimony.

Just seven years today (December 4th, 1915) since I stepped upon African soil. These years have been the most precious of my life, yet the most trying in many ways. They are the Pentecostal years of my life as I received the Baptism of the Holy Spirit a few months before leaving the U. S. A. Many things that the Lord revealed to me at the time of my call have come to pass, but not all. I really had my call at seven years of age. My mother thought I was a peculiar child and had a special work. At times my call seemed to be forgotten, but would later be brought before me. But the time I date my real call was five and a half years before I started to Africa,—on the Marvin Camp Ground eight miles from St. Louis, Mo.

It was the first Convocation of prayer, conducted by S. B. Shaw among the Holiness people. Shortly after that I returned to Kansas City where I had my Bible and Deaconess Training from the Methodist Church. This time I returned to work with the Holiness people in the movement originating with Dr. Carradine from the M. E. Church of St. Louis, and many Godly men, but the mission where I worked was known as the Union Mission. I wore my Deaconess garb until shortly before I received my Pentecost. Then I realized it was not the outward adorning but the hidden man of the heart which was of great price to God,—the meek and quiet spirit.

My first two years in Africa were among the Colored people in Doornfontein, a section of Johannesburg, where Sister Lake had died. I always felt that I took her place in a degree. Then God sent Mrs. Eva Watson from Newark, Ohio, as my co-worker. We spent most of the following years in Basutoland and Orange Free State with Brother and Sister Hartman in the ox wagon work among the natives. The following year I spent in the Mission and street work, also in the Night School with the natives, and visiting the ships and seamen and Hospital. The following year I visited all the Assemblies of the Pentecostal work, or those connected with the Apostolic Faith Mission, the last three months being with Edward Lion and his workers in Basutoland. There I saw God work marvelously. The way not having opened to go to Central Africa, where I felt called when my missionary call came to me, I was asked by some of our people to visit them at Jeppes, a section of Johannesburg. Here I have spent two years, the first year visiting and having cottage meetings and helping in Rescue work among many degraded women in that section. There was a call for a Mission, so this year we have had our mission and it has been a reaping time. We are just at the Railroad Station. Many come and lose their trains to be at our Mission, but start for Glory on the Heavenly train, with Jesus their conductor.

I am visiting the missions in all parts of our city, on the Rand and the connecting towns, and there are many opportunities and calls to all classes and conditions.

These seven years in Africa are as the seven years of plenty in Pharaoh's dream,—a time of deepening into God and renewing my strength spiritually and physically. I trust the new year will bring me to my new work in Central Africa where I have been waiting and longing to go these two years. A prosperous New Year to all.—Verna B. Barnard.

### BRITISH EAST AFRICA.

Bro. J. R. Buckley sends a Word of Greeting.

Greetings in the Precious name of Jesus. We are still continuing our work for the Lord at this station and we rejoice to report that some are finding the way of Salvation as it is in Christ, and are turning from their old ways to follow Jesus.

This leaves us in good health and praising our God for His loving care over us, and we are still looking forward to the time when there will be a Pentecostal Mission established in British East Africa. Pray with us to this end.—J. R. and Nora Buckley.

**NEWS FROM THE TRANSVAAL, SO. AFRICA.**

Bro. H. M. Torney.

We send hearty greetings to you this Christmas and pray that God may richly bless your labor for the Kingdom in the coming year. Even as we write the words the thought comes that we may not be here long as the Lord may possibly be here before the New Year passes away.

Thank you again for sending us the Weekly Evangel so regularly. We always read it with interest. Since last we wrote you God has given us several more souls. Praise His name for every one! The devil is raging mightily just now, trying to create strife and disunion in the congregation and to overthrow the faith of the weaker ones amongst us. Some of the women have risen up refusing to acknowledge any authority in the church (Ed. note: Our brother seems to be having the same difficulty some of us have experienced in the home field) and they have been going from house to house seeking to create disturbance and to sow distrust in our teaching among the people. Praise God, they have succeeded in only a few instances. They have left us now and are trying to establish a church of their own, with a native as leader. Pray for us at this time that the true followers of the Lamb may be bound more firmly than ever together in the bonds of love and unity.

Many heathen are coming in just now at almost every service. Pray for them that the Word may find entrance into their hearts. Keep on praying for the money to be sent us for the purchase of the Mission property here. We know that God is faithful to His promise and we believe He will certainly supply this need, but you know He especially promises to honor united prayer.—H. M. Turney.

**CEYLON A RIPE FIELD.**

A Hint From our Brother Grier.

Dear Brother, I wish the Church would send Elders to the foreign field to see with their eyes and hear with their ears just the needs and condition of the work. There is a great demand for this, and I wish you would put this need before the Church. I came to Ceylon in October of 1913. There are no Pentecostal people here except one sister who may leave at any time. There are several who are converted to the Gospel. I believe one sister has received the Holy Ghost. There are thousands here who profess Christ. I wish the brethren could see their way clear to send chosen men of God to help and strengthen us in the Lord. The harvest truly is ripe but the laborers

**ENDURING HARDNESS IN INDIA.**

Mrs. D. L. McCarty.

I now have two preachers and their wives, who are Zenana teachers left. These are satisfied with anything. They have the interest of the work as well as souls on their hearts. God is blessing, and while times are so hard that it is a problem how to live on the amount, I have said I will fast if the Lord does not send in. I will not borrow or go in debt.

I have three dollars on hand the first of the month, orphan money and all. Today, \$7.00 came from Indianapolis. We are praying for the work at home. Praise God for the way He is working there. We on the field will reap the benefit of their blessing and unity.

There will be a three days Mela here in fifteen days. This is the River "Ghat" (bathing place) and they come from far, many thousands. To them we preach and sell Gospels. It is now cool and our village work is on. I will start out next month. I had hoped to have a house as a tent costs so much and is hard to care for, but God knows it all and gives strength. Pray for us.

**GREETINGS FROM THE ROCKY MOUNTAINS.**

God, in pouring out His Holy Spirit in these last days, has not forgotten this part of His heritage. He has poured water upon this thirsty land and made it to blossom and bring forth fruit to His Glory. Praise ye the Lord! The little city of Colorado Springs in the State of Colorado is very beautiful for location, and attractive with its mountain peaks, hills, and valleys, for God has been very lavish in the bestowment of these natural charms.

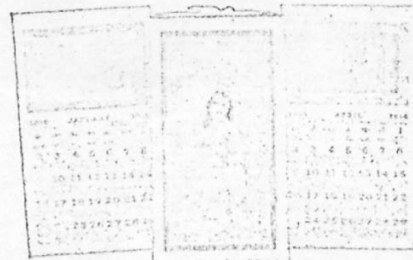
But best of all, He has called out people, those who are looking for the

near coming of our Lord; a prepared people; a people who have received the Latter Rain Baptism and who are believing for the signs following; a people who are courageous in declaring the whole counsel of God. We have a fine little church here that can accommodate about 250 or 300 people and we are looking for great things from a great Savior. As I went up the street last night and I looked up the street and saw the moon shining on that beautiful congregation of white caps (the Rockies) and as I looked at that great monument at the head of Pikes Peak Avenue, called Pikes Peak, and as I looked at its towering peak near 15,000 feet towards heaven, my heart surely did magnify the Lord who created the heavens and the earth and all things therein and, as I beheld the handiwork of our God, my heart rejoiced in His goodness. But better than all this to me was to step into the (Full Gospel Assembly) Church and find the Young People's Meeting in fine progress and the spirit of unity prevailing in our midst, which is the spirit that is so greatly needed but not always found in these last days. The dear Lord has been present in mighty healing power of late, a number of persons receiving very definite healing from diseases of long standing.

The power of the Lord has been manifested in a precious way, and since coming into this church, the Dear Lord has been seen twice in our midst. Praise His Holy name.

So the work goes on and we are looking for the floods according to the promise. We sincerely seek the prayers of all good people that we may endeavor to keep the unity of the spirit in the bonds of peace. I think we are safe in saying the battle was fought on the knees and victory came through the blood.—Evang. M. T. Draper.

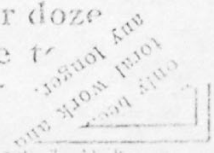
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**B**ECAUSE of the failure of some of our representatives who ordered more calendars than they could dispose of by the first of the year, we have had several hundred returned to us. In order to dispose of them quickly we offer at the following rates:

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That which we have seen and heard declare we unto you, that ye also may have **Fellowship** with us, and truly our FELLOWSHIP is with the Father and His Son Jesus Christ.—1st John 1:13.

#### EVENING TEARS AND MORNING SONGS.

In the evening there is weeping,  
Lengthening shadows, falling sight:  
Silent darkness slowly creeping  
Over all things dear and bright.

In the evening there is weeping,  
Lasting all the twilight through,  
Phantom shadows, never sleeping,  
Wakening slumbers of the true.

In the morning cometh singing,  
Cometh joy and cometh sight,  
When the sun ariseth, bringing  
Healing on the wings of light.

In the morning cometh singing  
Songs that ne'er in silence end,  
Angel minstrels ever bringing  
Praises new with thine to blend.

Are the twilight shadows casting  
Heavy glooms upon thy heart?  
Soon in radiance everlasting  
Night forever shall depart.

Art thou weeping, sad and lonely,  
Through the evening of thy days?  
All thy sighing shall be only  
Prelude of more perfect praise.

Darkest hour is nearest dawning  
Solemn herald of the day.  
Singing cometh in the morning  
God shall wipe thy tears away.  
—Frances Havergal.

#### GOD'S WONDERFUL CARE Manifested in the Midst of a Cyclone, with Houses falling and Roofs Being Blown Away.

Some weeks ago we received an interesting letter from our sister Miss Florence Bush, who was at that time in Arkansas. In the letter she gives a thrilling account of God's protection of His own, during a cyclone, in the following words:—

"At Hot Springs Bro. Goss had special meetings planned. He has a good assembly. The cyclone on Thanksgiving Day was surely terrible. On Monday one of the brothers took us in his car to see the ruins. The storm took only a part of the city, but swept everything before it. God protected His own and not one of the Pentecostal saints was hurt, though several were in the wake of the cyclone. In one of the Pentecostal homes, the family of three stood in the door-way when the storm approached. Their house was taken up and carried for some distance, the furniture blown out and the roof taken off, but not one of them was touch-

found a motto on one of the walls which read "As for me and my house we will serve the Lord." Is it not wonderful how God protects those who put their trust in Him. In another home the father was sick. When the mother saw the storm coming toward them, she gathered the children around his bed and prayed that they would be safe. Everyone around them was killed and their house was swept away, all except the room that they were in, which was left standing and they were safe. Great large trees were stripped of their bark and twisted into fantastic shapes. Many trees and telegraph poles were wrapped about with torn sheets and clothing."

We are glad to trace God's tender care of His own in the midst of danger, and our hearts feel encouraged to "trust in Him at all times."

#### CAIRO, ILL.

Just closed a few days meeting in Cairo. The Church was revived. One soul claimed victory in Jesus. The stormy weather and sickness hindered the interest of the meeting.—W. F. Lankston, Perks, Ill.

#### KOSHKONONG, MISSOURI.

God is surely visiting this little town. A number have received the baptism with the Holy Ghost. People are being healed and messages are being given in tongues with interpretation, calling sinners to come to God and declaring that Jesus is coming soon.

People are falling at the altar and crying out to God for help. The altar is full of hungry seekers for God every night. Pray that God will continue to pour out His Spirit.—James Shurron.

#### VICTORY AT PUEBLO, COLO.

I have just closed a meeting here. The enemy worked in great power but God is almighty and He gave great victory. We were laid up for a while with pneumonia but were anointed and prayed for and the Lord raised us up. Praise His dear name! We closed with sweeping victory, a number being saved and baptized in the Holy Ghost. We desire the prayers of all God's people that we may be kept in the center of His will. —Evang. M. T. Draper.

#### NEW PRICE OF EVANGEL ROLLS.

On account of the increased cost of production since changing the Evangel from four to sixteen pages, Evangel Rolls will be sent out at 2 cts per copy from now on instead of 1 1-2 cents as heretofore.

Old copies of The Weekly Evangel and the Word and Witness published in 1915 will be sent out for distribution for 5 cts. per pound.

#### BIBLE SCHOOL CLOSED WITH REVIVAL

Russellville, Ark.

I will send a report of the Bible School and Revival which has closed here. God wonderfully blessed. The attendance was from 60 to 75 in the school during the entire two weeks. Young preachers and workers from different parts of the state were present. God blessed in the Spirit and in giving the Word. All who came testified they were truly glad they had come and that they had been strengthened and built up. Bro. Jacob Miller gave us the Word in the night services. Ten received the baptism of the Holy Ghost.

At times the power of God would fall so greatly that the people would turn the preaching service into a shouting and praising time. The saints would sing together a Heavenly anthem until it seemed as if Heaven had come down to earth. We praise God for His mighty power and for His wonderful works to the children of men.—E. R. Fitzgerald, Russellville, Ark.

#### NOTE OF PRAISE.

A little over four years ago God wonderfully baptized me with the Holy Ghost. Glory to God! How sweet it is to live for the Lord. I never know when to cease praising the Lord for what He has done. I still have victory in my soul.—Beatrice Andrews, Fla.

#### THIRTEEN BAPTIZED IN THE SPIRIT.

Quinlan, Texas.

In our meeting at Quinlan God saved and baptized thirteen in the Holy Ghost. Several were baptized in water. We give God all the Glory.—Evang. Burt McCafferty.

#### LATTER-RAIN FALLING IN OMAHA, NEB.

We have an Assembly of precious saints here and the rain is continually falling, Praise the Lord! We are standing for full salvation in Christ. We are having meeting every night and God is blessing. We ask your prayers that God may convince Omaha of His mighty power.—Elder P. H. Coleman.

## MOTHER.

What fond recollections the word "Mother" brings, of our boyhood days. Mother,—kind, loving and true. What a privilege to have such a mother. All mothers have not been thus, but this has been the exception rather than the rule, thank God! But how sad to know that only a few have known their exalted and glorious privilege. The wise man wrote "Train up a child in the way he should go and when he is old he will not depart from it," Prov. 22:6. Man's destiny is in the Mother's hand. Yea, more, the destiny of nations is in the hands of its women. Nations are composed of individuals, and each man should be trained by his mother to know God, to love and obey Him. You say "That would be heaven on earth." Just so. But how can it be done? Doubtless many who read this will say "It cannot be done." But God's Word says that if we train up a child to love, fear and obey God when he is young, when he is old he will not depart from it. With man this seems impossible but with God nothing is impossible, Luke 1:37 also 18:27.

Oh what possibilities are within your reach, Mothers. And do you think that with such possibilities there will not be great responsibilities. Are you, who have children to bring up, running around looking for something to do in God's great harvest-field when your own field is all ready white to the Harvest? Look no farther abroad. Look up to God for His blessed Holy Spirit through whom only can you train your children to go in the way they should go.

"For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside Thee, what He hath prepared for him that waiteth for Him," Isa. 64:4. O Mothers! These are the solemn words of God spoken and written down by the Prophet under the inspiration of the Holy Spirit, which makes them real, not imaginary. What an eternal loss to you, Mother, to your son, your daughter, if you fail. First, it is your privilege, John 14:26. John 16:13. Second it is your duty, Deut. 4:10; 6:7 also 11:19.

"Adam where art thou?" So rang out the voice of God in the garden of Eden in the cool of that fatal day. But Adam and his wife hid themselves from the presence of the Lord among the foliage of the garden. Today the whole race, with but few exceptions, are hiding away from the light and presence of God. What for? Sin, that dark, blighting, withering, soul destroying disease. They prefer darkness to light because it covers up the true

O, Mother, living in darkness (without Christ) come to the light that your condition may be known to yourself, and that you may know that "there is a balm in Gilead and there is a physician there," Jer. 8:22. Has God in truth left His people in darkness without hope? No! No! For when we were yet without hope (or strength) in due time Christ died for the ungodly, Rom. 5:6 to 9. And His glorious invitation has been ringing out all down through the ages, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn of me; for I am meek and lowly in heart and ye shall find rest unto your souls. For My yoke is easy and my burden is light." Matt. 12:28-30.—Geo. W. Ruch, E. 23 Pacific Ave., Spokane, Wash.

## TESTIMONY.

I once was lost but now I am found, and, thank God, I am living on the Hallelujah side and doing the will of God as the Spirit leads me. I am only a babe in Jesus as I received the baptism last June, but I have a clear conscience and my life is not clouded by doubts and I am satisfied. I was led to Jesus by my little baby who had been sick most of his life, but was healed through the prayers of faith, and is now growing and fattening every day. I thank God for this wonderful healing power and for His power to save to the uttermost. I was a cigaret smoker for about twenty-five years and when I got right with God He took that craving out of my mouth. My every effort is to live at the Throne of Grace. Let us pray God that we shall be of one accord doing His blessed will—K. Z. Oliver, Texas.

## HEALING OF APPENDICITIS.

Glory to Jesus. I come praising the Lord for what He has done for me through an anointed handkerchief which Sister Hall sent me on the 18th day of last August. I was completely healed of appendicitis and have no signs of it now. They said I would have to go to the Hospital. I said "No." I then wrote to Sister Minnie Hall of Austin, Texas, and through her prayers and the anointed handkerchief the Lord completely healed me. O I do praise Him for His healing power. Pray for me that I may grow stronger in the Lord.—Mrs. M. Heatherly, Lockhart, Texas.

## TENT FOR SALE.

I have a Gospel Tent, 30 x 45, in very good condition, well worth the money, which I will sell for \$50.00. 10 oz. double filled duck, 8 oz. side walls.

## A CALL FOR HELP.

Bogalusa, La.

This is a needy field. We would be glad for someone to come and help us out as we have no leader. We need someone who will preach the true gospel and live up to it—who will declare the whole counsel of God. Pray for us. We are but a small band, being about nine or ten in number.—Mrs. Mackie Hodges.

## NESHOPA PENTECOSTAL SCHOOL.

A Literary School owned by Pentecostal people, run on faith lines, partly industrial. It has an ideal location in the country, For further particulars write J. E. Wade, Principal, R R 5, Union, Miss.

## A HELPER NEEDED.

A Christian worker, formerly a school teacher, who is the daughter of an M. E. Minister, greatly needs a helper, a deeply spiritual woman, called unto and experienced in the public and evangelistic ministry, to assist her in the Lord's work. Address (Miss) Leila M. Conway, Hurlock, Md.

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### GOD WORKS IN BADGER, KANSAS. Mt. Zion.

After praying much over a call to Mt. Zion, we, as workers, felt God had opened up the way, and so we entered the field with the sword of the Spirit, the Word of God. The enemy met us but we were not discouraged for we knew God had promised a revival. After a long and faithful battle and much prayer, Satan retreated and souls began to get under great conviction, and the saints began to labor more earnestly. and when things broke through there was much rejoicing, and the first altar service resulted in four conversions. Again there were seven at the altar crying out to God. Some were bitter against us, but we prayed for them. They would not come to the meetings and said many things against us, and spoke against divine healing and many things which we taught from the Word. But when the great flood of victory came and some of the boys of these fighters and grumblers were wonderfully converted and went home in the still hours of the night shouting the victory and praising God, it was too much for them, and the next night or so they were out and were rejoicing and shouting along with the rest of the saints. Some of them had us praying for their healing.

We closed at the end of five weeks with twenty-two conversions and twelve seeking the baptism of the Holy Ghost. We were compelled to close because of cold weather. We had baptismal service at the creek and nine followed the Lord in water baptism by immersion. We are still in the battle for God. Pray much for us.

P. S. Bro. Edgar White has left us and gone home and Bro. Hoar and myself are in the battle at Badger.—W. O. Oliver and workers.

### GOD WORKING IN OKLAHOMA.

Have just closed a meeting in Boswell, Okla. and will next start meetings in Bennington, Okla. The Lord is meeting us but we are looking for greater things. The people all over the country are stirred and some are finding Jesus and getting through to God. We started January first to let Jesus live the life for us. Glory to His matchless name. Pray for me and mine.—Jim McMurray.

### TENT FOR SALE.

Brother J. M. Rowe, 418 Cotton Ave., Birmingham, Ala. announces that he has a 50 x 50 tent for sale. Says it is waterproof and mildew proof, and has only been used once. Is taking up pastoral work and does not need the tent any longer.

### NOT MINE—BUT ME.

For some reason, I cannot now understand, someone is sending me the Weekly Evangel. At first I only thought it was for the purpose of getting me to subscribe for the paper, so I did not pay much attention to it. From force of habit, I began to read some of the articles, which led me to study the general make-up of the paper. Then I said, these people are not seeking "mine," they are seeking "me." It was not a mere whim of an individual to get me to read their paper, it was God behind the act who wished to show me that others besides myself were trying to lead men from "Fables" to the real, pure Word of God.

Dear friend, whoever you are, you have made no mistake. You have cast your bread upon the waters, and after many days you see it again in the fact that I have eaten of it and am satisfied.

For thirty years I have fought against this theoretical idea of goodness in professed Christians, that amounts to a sort of spirit that exalts the creature above the Creator.

Twenty-five years ago I came here to what then seemed a barren wilderness. I took my Bible in my hand and determined to know nothing but Christ and Him crucified. I was compelled to fight the world, the flesh and the devil. I found sin exalted in high places and falsehood clothed in garments of righteousness, and with God's help, raised my voice against those things. That I have not failed is evidenced by the fact that some lover of the truth is sending me the Evangel.

When I came here I was poor with eleven children. I took up a farm in order that they could have a place to stay. My wife died. I married again and twelve children have been born to us, making in all, twenty-three children. I have managed to preach Christ all over this State, and have been instrumental in bringing over seven hundred souls into the one body.

I have but one desire in this life, and that is to lead my people to higher ground in the work of the Lord. I indeed like the Evangel and intend as soon as possible to send in my subscription for it. In the meantime, brethren, remember me in your prayers and ministrations.—S. R. Cassius, Meridian, Okla.

### LAWTON, OKLA.

We opened up a Christmas meeting here and the power of God fell the first night and has been falling ever since among the saints. Jesus has manifested His power by stretching forth His hand and healing people. Pray for us.—Arch Dunlap.

### ELECTRA, TEXAS.

The Lord is blessing in Electra. We have a Mission on the east side of We would be glad to have any saints who are passing through to with us. Will the saints please pray the work in this place that God give us a revival. Would be glad to hear from any of the saints.—Mr. Cornelius, Electra, Texas.

### BRANDVILLE, MO.

We praise God for what He is doing and are expecting the showers upon dry ground. Pray that God may lead His way and that we may shine as lights in this dark place.—Mary C. White.

### CONVENTION AT LINEVILLE, IOWA.

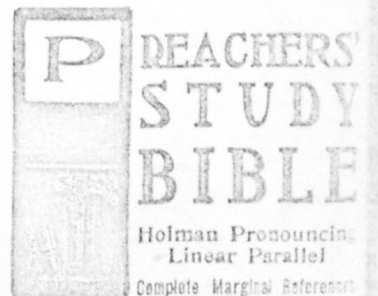
To the saints of God of Iowa and northern Missouri: There will be a convention of the Assembly of God at Lineville, Iowa, beginning the 10th of February and continuing four days. Urge that all Ministers, Elders, Deacons be present at this convention. For information write to Goben, Purdy, Iowa, or David Wright, Lineville, Iowa.

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23 ¶ And Jēsus went about in synagogues, and preaching the gospel in every manner of <sup>sickness</sup> and all manner of <sup>disease</sup> and all manner of <sup>his fame</sup> report of him went forth through all the <sup>people that were there</sup> land. And he healed them all that were sick, and those which were possessed with devils.

The words which are the same in both versions are set in clear Pica Type, and where differences occur they are shown in parallel lines of smaller type. The Authorized Version is given in the top line and the Revised Version in the bottom line of the smaller type.

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