



# THE WEEKLY EVANGEL



GO YE INTO ALL THE  
WORLD AND PREACH



THE GOSPEL TO EVERY  
CREATURE. — Mark 16:15



The Apostolic Faith Mission at 312 Azusa Street, Los Angeles, California.  
See History of Pentecostal Movement on page 4.

MARCH 18TH

Entered as second-class matter March 24, 1915, at the post office  
at St. Louis, Missouri, under the Act of March 3, 1879.

NUMBER 131

# 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

**THE GOSPEL PUBLISHING HOUSE,**  
2838 Easton Ave., St. Louis, Mo.

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**SUBSCRIPTION PRICE.**

\$1.00 per year, 50 cts, for six months,  
25 cts. for three months.

Canadian Subscriptions, Postage 50 cts. in addition.

All subscriptions should be sent by Postal or Express Money Orders, made payable to The Gospel Publishing House, St. Louis, Mo. Do not send checks or drafts except you add to the amount 10 cts. for exchange.

Articles for publication should be written on one side of paper, preferably typewritten, and should be brief and to the point as far as it is possible, reaching this office no later than Wednesday of each week.

## THE NUMBER OF THIS PAPER IS 131

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.

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## LITTLE TALKS WITH THE OFFICE EDITOR

Are you using the Evangel to Evangelize? The Evangel is proving to be a strong factor in introducing the Pentecostal

work to those who know nothing about the Latter Rain outpouring of the Spirit, and to bring the message of full salvation to those who are away from God and whose hearts are void of grace.

Only this past week, a brother passing through St. Louis, told of the way the Evangel was being used in his territory. He said that he induced several of the Pentecostal Brethren in his section to subscribe. They did so, and as the Lord began to bless them through reading its pages, they became so enthused and inspired that they could not refrain from talking about the paper to others, with the result that the papers were loaned to one and another until they were completely worn out. It is hard to estimate the immense good that is being done through the Evangel as it falls into the hands of such people. We are sure that not only in this community, but in many others, the Evangel is proving to be a real Evangelizer. If it does not do so, it is failing of the purpose for which it is published.

We are doing our part to Evangelize the world. Are you doing your part? Every morning, in the beginning of the day's work, the Evangel force is called together for prayer. We pray that God will bless the Evangel and the Evangel Family, and that God will use the paper to bring the knowledge of salvation to those who know Him not. Join with us in prayer in the morning, at the beginning of the day's work, and then when your Evangel comes to you, co-operate with us further by putting the Evangel to work. When you finish reading it, hand it to someone else. Encourage them to read it and pass it on again. If one copy is not enough, order two or four copies or more to visit you each week. Two copies a week will only cost you fifty cents every three months. Four copies a week will only cost you a \$1.00 every three months. Ten copies weekly will only cost you \$2.50 every three months. Can you think of a cheaper way to Evangelize the lost than by circulating this Holy Ghost literature among them?

One sister in Indiana, after reading the paper, sends it to a relative of hers. After reading, this relative forwards it on to someone else, and on it goes. Nobody knows how far, or how many lives that one copy touches. What are you doing with your paper after reading the same? God has put a talent into your hands,—now use that talent to His glory.

There are thousands of hungry people today for the bread of life. Hungry souls are found everywhere. All we need to do is to go out and find them, and many of them are right at our own door. Feed the hungry, clothe the naked. Don't hand out a paper or a tract without praying over it that God will make it a blessing.

Last week we mentioned the Library work. We make the suggestion that you visit your Public or Carnegie Library and see whether or not the Evangel is finding a place on its shelves. Look over the periodicals which are to be found there, and if you are not inspired with a desire to place the Evangel along with the other papers we will be greatly mistaken. The experiment is worth trying.

# 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.

NUMBER 131.

ST. LOUIS, MO., March 18, 1916.

\$1.00 PER YEAR.

## EDITORIAL

### THE PROPHETS THAT PROPHECY FALSELY.

"A wonderful and horrible thing is committed in the land; The prophets prophesy falsely and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?" Jer. 5:30, 31.

Strange things were happening in the days when Jeremiah was a prophet in the land, but no stranger, perhaps, than what has happened many times since. Prophets, men who were supposed to speak as God gave them the truth to utter, have many times spoken out of their own minds and have spoken falsely. We have not yet outgrown it, but have the same thing still. There are many voices uplifted; there are many calls that reach us; there are many declarations made with much earnestness, but among them all, though some ring true, there are those that are false. Not every man who prophesys is a true prophet: not every message-bearer is truly sent: not all who say they have a revelation know what a revelation is. Happy is the man who is able to distinguish between the true and the false.

Thank God, not all are false. Thank God! We need not be deceived. If we carefully try the voices, we may discern between the call of the true shepherd and the allurements of other voices. There is danger in the fact that we have committed ourselves to **Spiritual Guidance**; unless we learn to closely distinguish between voices that speak **within us**. Not all internal voices are from God. Not all **Spiritual Intimations** are of the Holy Spirit. Only one who is walking close to God can depend on the leadings which come. Only such can hope to avoid being drawn aside by some plausible and apparently genuine hand or voice of guidance, to follow which will mean a wrong step for them.

### PRIESTS WRONG AS WELL AS PROPHETS.

Priest-craft, or Priest-rule, is a thing which early developed among men. It is displeasing to God and destructive to the interests of His people. Jeremiah saw it in his day, and the world is not through with it yet. The same spirit or disposition that developed in men of Jeremiah's day, is yet to be seen. There are still men who, by their means—their ability to control—are exercising the Ruling Spirit which is in them. That there are true and dependable leaders and teachers of the people is true; these are to

be heard as the voice of the true shepherd. It is of that other class that we are thinking; the class who require others to follow them; who insist upon being heard above all others; who claim superior light and knowledge; who raise issues and contend for their views in the matters involved; who get special and dependable revelations—not agreeing with the word of truth. This is the class who love to rule and who use every means to get others to come under their rule or government. The Church has, from the beginning, been hurt by the presence of such **Ruling Spirits**.

The credulity of the great mass of the people of God is remarkable. It is so easy to get men and women to follow a leading or ruling spirit. It is difficult, on the other hand, to reach a place of independence in spiritual things, a place where one can walk alone in the truth. Many men, I fear, will be called to account for having taken advantage of this difficulty, to lead men astray from the true paths and into the byways of error. God calls it **WONDERFUL** and **HORRIBLE**.

### THE DIVINE COMPLAINT.

There came out of the very heart of God a bitter complaint, a sad cry. "My people love to have it so." **My people!** God's people! taking delight in what he called **wonderful** and **horrible**. I suppose that then, as now, the people loved to have something going on—of an exciting nature—in which is the element of adventure, the excitement of conflict, the possibility of conquest, the satisfaction of having others follow. This is the true underlying purpose in it all, though few understand it; and often none are more deceived than they who are most active in such things.

In all these matters the natural man is in the saddle. What we see proves it. The ear-marks of the **FLESH** are apparent all along. The spirit of it all is in accord with the lower order of our being. The development of strife, division, wrath, seditions, envyings, heresies and variances are proof that the flesh is bearing its natural fruit.

When we look for the fruits of the spirit we find something very different. It is wrong to attribute to the Spirit of God the works of the flesh. There is no strife of a bitter nature, nor hatred of others, nor pursuit of selfish ends, chargeable to the Spirit of God. Then if people love these things, it must be that they are not living so much after the spirit as after the flesh. God's people should frequently examine the motive which underlies their attitude in any matter; and especially a matter in which is the possibility of being wrong.

## A POSTOLIC 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 X.—My First Visit to the Azuzu Street Pentecostal Mission, Los Angeles, California

(We are indebted to Bro. A. W. Orwig for the following account of the Azuzu St. work.)

It was in September, 1906. I had heard of the meetings during the early part of the same year, when there was "no small stir" concerning them. The daily papers of the city had characterized them as scenes of wild fanaticism, enacted by ignorant and crazy people. Especially was the reputed speaking in unknown tongues bitterly denounced as a fraud, and was sacrilegiously caricatured. Besides this, many church-members spoke disdainfully of the meetings, some declaring them to be of the devil. This naturally influenced others to condemn them; some, however, suspended judgment, wholly or in part, for the time being; I was among the latter.

During the month and year above mentioned, a large, four-page paper was issued by the mission, a copy of which accidentally or providentially fell into my hands on a Friday afternoon. At once I began to read it with considerable interest, and in a very short time was convinced that God was in the work. I continued to read nearly all day Saturday until my heart burned within me, and I said to my wife, "I am going to Azuzu Street Mission on Sunday and see and hear for myself."

I arrived at ten o'clock, and at that early hour found the house practically full, with many more coming later, some glad to secure standing room. I remained until one o'clock, returned at two and stayed until five, thus spending six solid hours on that one day. And I was more than ever persuaded that the movement was of God.

I will not now attempt to describe sermons, testimonies, prayers and songs, only to say that they were usually attended with divine unction to such a degree as to move and melt hearts in every direction. The altar of prayer was generally crowded and other space designated for seekers, both saint and sinner. Many of both classes who came out of curiosity, and some possibly to ridicule, were smitten to the floor by the power of God, and often wrestled in agony and prayer until they found that for which they sought,—some for pardon and others for deeper experience in God, by whatever name the latter might be called. Often it was termed sanctification, holiness, or the baptism of the Holy Ghost. Quite prominent was the teaching that the baptism in the Spirit was upon the sanctified life, and evidenced by the speaking in another tongue, however brief, as on the day of Pentecost. Not all, however, who gladly attended the meetings and derived profit thereby, fully or at all accepted this teaching. Nor did they specially identify themselves with the movement, although often endorsing it in general terms.

The subject, or doctrine, of divine healing received special attention and many cases of deliverance from various diseases and infirmities were more or less continually reported. Likewise was the doctrine of the pre-millennial coming of Christ ardently promulgated.

One thing that somewhat surprised me at that first meeting I attended, and also subsequently, was the presence of so many persons from the different churches, not a few of them educated and refined. Some were pastors, evangelists, foreign missionaries, and others of high position in various circles, looking on with seeming amazement and evident interest and profit. And they took part in the services in one way or another. Persons of many nationalities were also present, of which Los Angeles seems to be filled, representing all manner of religious beliefs. Sometimes these, many of them unsaved, would be seized with deep conviction for sin under the burning testimony of one of their own nationality, and at once heartily turn to the Lord. Occasionally some foreigner, although somewhat understanding English, would hear a testimony or earnest exhortation in his native tongue from a person not at all acquainted with that language; thereby he pungently convicted that it was a call from God to repent of sin; often such repentance followed just as on the day of Pentecost. I could give interesting details of such instances if space permitted, and may possibly do so at some other time. (We have received another article from Bro. Orwig which appears below.—Ed.)

Of course some persons attending the meetings in those early days of the revival, mocked and cavilled, also as on the day of Pentecost, and are doing so at the present. But this is true of every mighty work of the Holy Spirit. It would be unlike Satan not to stir up derision and opposition. By this I am not saying that there have been no indiscretions and positively no counterfeiting of the Holy Spirit's work: the devil is an expert in imitating that work. And undiscerning persons have not known the difference between the true and the false. The genuine is, therefore, sometimes doubted even by some Christians; and what is true as to unfortunate things connected with the so-called Pentecostal Movement, is just as true of some things occurring in the various Christian denominations.

### FURTHER FROM LOS ANGELES ABOUT THE PENTECOSTAL WORK.

In the above I spoke of my first visit to Azuzu Street Pentecostal Mission in the year 1906, and the very favorable impressions made upon me. My heart is often stirred with praise and gratitude as I think of their beneficial effect upon me at the time. Especially did the enchanting strains of the so-called "Heavenly Choir," or hymns sung under the evident *direction* of the Holy Spirit both as to words and tune, thrill my whole being. It was not a something that could be repeated at will, but supernaturally given for each special occasion and was one of the most indisputable evidences of the presence of the power of God. Perhaps nothing so greatly impressed people as this singing; at once inspiring a holy awe, or a feeling of indescribable wonder, especially if the hearers were in devout attitude.

Most vividly are other scenes recalled of the mighty power of God upon the minds and hearts of both sinner and saint. Often the hardness of heart, the levity, of the former were completely overcome by the burning truth of God, and men and women were gloriously swept into

the kingdom of grace with whirlwind power. Not that the preaching was great, humanly speaking, but because mighty prayer, faith, singleness of eye and truly anointed speech were used of God for the salvation of souls, the edification of believers, and the receiving of the Holy Spirit with various manifestations. Not a few of the so-called "Holiness People," who perhaps thought they had about all there was to be obtained, found the meetings a great blessing to them. Others of this class stood aloof for different reasons; some because of not understanding the movement; some from more or less prejudice; others because the occasional speaking with other tongues proved a stumbling block to them.

#### INCIDENTS, WITH REMARKS.

1. *"It Will Soon Blow Over."*—Either in 1906 or 1907, a beloved brother preacher said to me, "The Lord has shown me that this movement will soon blow over." Of course he erred in two things, namely, his claim as to what the Lord had shown him, as also what he thought would happen to the movement in a year or two. But the brother was simply a representative of many others. Of course I need not specially refer to the fact that "this movement" soon spread to many parts of the country and to other lands. It is admitted that some defects were connected with it, as is natural with any enterprise or work in which fallible humanity has a part. The same is true of the various Christian churches. But the imperfections of the "Apostolic Pentecostal Movement," or even some of its seemingly strange features, is no evidence whatever that God was not and is not with it. But how many foolish and even pernicious things are found in some churches! And in not a few cases no effort seems to be made to eliminate them.

2. *The Invitation of a D. D.*—I now recall what I heard a prominent Baptist preacher say at one of the Sunday afternoon meetings in the Azuza Street Mission in 1906. Standing in the back part of the church, perhaps for lack of room elsewhere, and while listening to the very glowing testimonies, he called out, substantially, "I wish some of you persons on that rostrum would come over to my church this evening and speak to the people who gather outside for a meeting before the services begin inside." And, he continued, "No one will lay his hand on your shoulder and say, 'Be brief, brother,' for you may continue to speak as long as you please, even though there be no service inside." That was indeed a significant endorsement of what was occurring at the Mission. He was magnanimous enough to go and see and hear for himself, instead of persistently remaining away and condemning without personal and unprejudiced investigation. I mention this as being in happy contrast with the unfair, stolid condemnation and even uncharitable and sinful derision of some professors of religion. Oh, the loss and injury often sustained by some persons because of the malignant demon of *prejudice* possessing them!

3. *A Prominent Methodist's Declaration.*—He was a high official in the principal church of the city, and at one of the meetings at old Azuza's humble, almost barn-like place of worship, he declared that he thoroughly believed the work was of God, and wished the same holy fire and marvelous work of grace would break out in his church and other churches. He seemed to be greatly captivated, although a man not given to excitement, but a prudent, influential business man. Occasionally the "holy fire," of which he spoke, did seize some persons of social, religious and intellectual standing, besides those

among the more "common people." Many, of course, did not identify themselves with the movement, as such, though frequently attending the services, but remained in their own churches as better "lights" and more efficacious "salt" than they had hitherto been. Not infrequently, however, some left their church and attended the meetings regularly, and became one with the "Pentecostal" people, or, as some persons would say, with "the tongues people," sometimes saying it with intentional derision, and sometimes with no unfriendly feeling. No ecclesiastical organization, strictly speaking, was "joined," for there was none to join, and is none to this day, although a brotherly union of spirit is usually maintained.

4. *A Daily Paper's Reporter Captured.*—It was during the early days of the meetings at Azuza Street Assembly. He had been assigned to "write up" an account of the meetings held by those supposed ignorant, fanatical, demented people. But it was to be from the standpoint of the comic or ridiculous,—the more highly sensational the better. It was doubtless supposed that this would the more freely meet the tastes of the readers of the paper. And the reporter went to the meeting with feelings in harmony with those of his employers. He was going to a "circus," as he and others would say, so far as genuine worldly amusement is concerned. But, fortunately for himself, he witnessed some very touching and solemn scenes, and heard the Gospel truth so powerfully presented in the Holy Ghost by different persons, that his frivolous feelings gave way to devout ones.

After a little while a Spirit-filled woman gave such a mighty exhortation and appeal to the sinner to turn to God that the reporter was still more greatly impressed. Suddenly she broke out, not voluntarily, but truly as the "Spirit gave utterance" (Acts 2:4), in a different language, one with which she was utterly unfamiliar. But it was in the native tongue of the foreign-born reporter, who was also proficient in the English language. Directing her earnest gaze upon him, she poured forth such a holy torrent of truth, by way of exposing his former sinful, licentious life, that he was perfectly dumbfounded, no one seemingly understanding the language but himself.

When the services were over, he at once forced his way to the woman, asking her if she knew what she had said concerning him while speaking in that particular foreign language. "Not a word," was her prompt reply. At first he could not believe her, but her evident sincerity and perfectly grammatical and fluent speech thoroughly convinced him that she absolutely knew nothing of the language. Then he told her that she had given an entirely correct statement of his wicked life, and that he now fully believed her utterances were exclusively from God in order to lead him to true repentance and the accepting of Jesus Christ as his personal Saviour. And he at once faithfully promised such a course. Going from the meeting he informed his employers that he could not give them such a report as they expected him to present. He added, however, that if they wanted a true and impartial account of the meeting he would gladly give it. But they did not want that, and also plainly told him that they did not need his services thereafter.

#### CLOSING WORDS. WHAT A BISHOP SAID.

I had intended to give a few more instances in which the speaking in another or unknown tongue, as super-  
(Continued on page 7.)

## THE LIMIT OF DIVINE REVELATION

Owen, in his "pneumatologia," affirms that every age has its test of orthodoxy or apostasy, and that the criterion of a standing or falling church in this age is found in its attitude toward the Spirit of God.

No sane person, conversant with current events, will deny that God has visited His people in a special way during the last twenty or twenty-five years, but more especially during the present century.

During the last century there were outpourings in Tahiti and all Western Polynesia; in Hawaii, in New Zealand, Madagascar, the Fiji Islands, in Zululand, and on the Gaboon River, in Uganda, Burmah, and many other places, but nothing to compare to the wonderful manifestations of God in the present century.

This great Pentecostal revival is deepening and spreading every hour with an intensity almost inconceivable.

We have reached the limit of divine revelation. Faith has almost become sight, and revelation tangibility. God has never come nearer to men than He has the last few years.

Thousands have been healed of all manner of diseases, and many of them seemingly beyond hope. Doctors have been confounded, their sapience brought to shame, and their pompous predictions nullified by the healing touch of the ever blessed Holy Ghost.

### PREACHING SIMPLIFIED.

The simplification of preaching is another and very marked miracle of this age. For fifty years the American people have been cursed with head, and starved for heart preaching. Many churches have demanded of their ministers a classical education before ordination, and have made little or no demands of them along spiritual lines. It has been all head and no heart, and this very thing has brought on a spiritual dearth that has been and is appalling indeed. An overwhelming majority of the American pulpits today are filled with wholly unsaved men.

With an easy externalism and a shallow ritualism, they congratulate themselves on the display of hand-made machinery, and teach that church enthusiasm is the truest test of discipleship and make their deluded members accept such shallow evidences as the witness of the Spirit.

These men are blighted with a decadent faith and merge their churches into worldly society, and thereby lose all semblance of sanctity and become a stench in the nostrils of God Almighty.

Nothing ever disturbs or awakens these men from this apathetic otiose, except a real Pentecostal revival. Being inflated with their own importance, they believe that they should be consulted on all religious work, and view as gross presumption all independent religious actions. They usually have their flocks so completely subjugated that it is almost impossible to get them out to a real gospel meeting. How I pity these poor, starved souls. They never get anything but petty formulas and artificial orthodoxies dished out to them with cracked ice around it, made colder still by a scholastic aridity and a sapience that gives the ipecac flavor.

But a great change has come. "There were giants in those days" can now be changed to "There are giants in these days." This Pentecostal outpouring has given birth to a royal race of giants whose herculean labors and heroic achievements have astonished the world.

These anointed of the Lord have pulled down thrones of weakness and superstition and have reared on their sites thrones of power and glory. This anointed company has a greatness, but it is not of this world, nor measured by its standard.

Obscure men and women, boys and girls, have received from God definite calls to mission fields far away beyond the seas, and have gone, having no idea of the geography or topography of the country to which they were going. Voices have been heard, angels have been seen, calls received and made plain, fields designated, labor specified and hearts made to burn with joy and gladness and a thankfulness to get to go.

Men and women have been called to God's work who did not know one letter of the alphabet, and stranger still, small children have received spiritual illumination that almost staggers belief. New born babes, while yet in the cradle of faith, have laid hold of the serpent with a giant's grip. "A little child shall lead them." Preaching has been so simplified that the wholly uninitiated can understand every word. Long and stale disquisitions and didactic polemics have been outlawed by the Holy Ghost. Often time now a simple testimony, a song, or a short and unprepared exhortation, will bring the Holy Ghost upon the congregation in a marvelous way. God is determined that the "excellency shall not be of man but of God." Men and women who never reached the fourth grade in the common schools are preaching to congregations numbering from a few hundred to two and three thousand.

Ostentatious display and the egotistic strut can never be found in a real pentecostal revival. Thank God, there are yet priests greater than Aaron, prophets greater than Moses, and kings greater than David. The Apostles of this outpouring, like those of the first Pentecostal bath, are rejected by their generation and are "hated of all men for His name sake."

### THE APOSTALATE OF WOMEN.

A marked feature of this "latter day" outpouring is the Apostolate of women. If a woman gave birth to our Lord, why not her daughters take part in His great work? Men have hypocritically objected to women making themselves conspicuous in pulpit work, but, thank God, this conspicuousness is of God Himself. They did not push themselves to the front, God *pulled* them there. They did not take this ministry on themselves, God *put* it on them. Today more than one-half of the missionary force is composed of women. At home they are in almost every village preaching and working in every way conceivable.

The last century gave us Fidelity Fiske in Persia, Eliza Agnew in Ceylon, Mary Whately in Cairo, Matilda Rankin in Mexico, Mary Graybell in India, Clara Cushman in China, and Mary Moffat in Africa. This was a good showing at that time, but nothing to compare to the number of women being now called.

### THE INDISCRIMINATE CALL.

When Jesus was on earth, He called men to found and build His church that shocked the sensibilities of the refined Rabbi and Scribe, and brought on His great work a reproach that in their eyes could never be wiped out. The idea of calling dirty fishermen, covered with fish-scales, to build a church that the "gates of hell shall not prevail against." The idea of calling a low tax collector

**PREACH ME THE DEAR OLD GOSPEL.**

By Florence L. Burpee.

Preach me the dear old Gospel  
When you fear I am wandering away,  
For the world is full of allurements,  
And even the strongest may stray.  
I am weakest of those who love Him,  
But the tempter I do not fear,  
When you tell of one who was tempted,  
Of the Friend who is ever-so near.

Preach me the dear old Gospel  
In words that are simple and plain;  
I care not for the creed of the preacher,  
His age, his dress or his name,  
If he follows and preaches the Master,  
For the hour is getting late;  
And many a creed has entered  
Through the same little wicket gate.

Preach me the dear old Gospel  
When God bids you "spare not, cry out,"  
Many wolves have entered the sheep fold  
In this age of freedom and doubt.  
The church oft walks with the worldly,  
Forsaking the narrow way;  
Then preach us the whole of the Gospel,  
And charge all to watch and pray.

I have listened to eloquent sermons  
By men who are learned and tried,  
Who understand Greek and Hebrew,  
And have traveled far and wide;  
But the Saviour seemed neglected,  
And I longed to tell them then,  
That only the same old Gospel  
Would now reach the hearts of men.

Preach me the dear old Gospel,  
For the time will not be long  
Between sowing the seed with weeping,  
And the glad, sweet harvest song.  
Yes, preach me the dear old Gospel,  
The same sweet story of old,  
Of Jesus who loves and guides me  
To that city with gates of gold.

to invite the *Aristos Kratia* of Jerusalem to repentance. But He knew what was in men, and He is doing the same thing today.

At no time in the world's history has God called as many artisans and day laborers into the vineyard, as He has done in the last few years. Blacksmiths have left their anvils, farmers their plows, doctors their patients, lawyers their clients, peddlers their packs, merchants their counters, carpenters their tools, engineers their engines, miners their picks, cattlemen their cattle, and have gone out to tell the gospel story. Education and culture are at a discount in this great battle for souls. The call now is not based on what we know, but what we have. The reception of the Holy Ghost postulates qualification, not so much to teach souls as to win souls.

**THE VISION OF THE FIELD.**

Men and women no longer wait for doors to open; they push them open. Choice churches, nice towns, luxurious homes and good pay are matters of small consideration in this great soul-saving work.

Delicate women have gone through hardships almost unbelievable; privations and exposures that would have formerly ruined the health have, in many cases, had no bad effect. Many souls fired by this new-found love have begged to be let into vacant store buildings, school houses, unused churches, and in private homes that they might be permitted to tell of this wonderful grace. Men who had no talent to speak or teach have bought tents

and turned them over to others to use in getting the gospel to the people.

**THE LAST CALL.**

What does all this mean?

Does it not presage the end of time? Is not this whole movement a prophecy of the coming of Him "whose right it is to reign?" I believe it is. I believe the long dark night of sin is now about past and a glorious diamond-decked morning is now upon us. I believe the shroud of death is ready to be pulled away and a jeweled robe substituted. Daniel said, "The wise shall understand, but the wicked shall not understand."

The ineradicable conviction is on the saints of God that Jesus is coming soon. It is more than a conviction; it is a consciousness that floods the soul with a holy rapture. His promise has become His presence. He is breaking on each head an alabaster box of precious spike-nard and the world is saying, "To what purpose is this waste?" Why all this shouting? Why all this preaching? Why all this fuss about sin? The wise understand. Jesus is at the door. How many times He has shown this to me lately! Thousands will be found without oil. Thousands have their garments stained with sin and can not enter. But, thank God, some will be ready, and are now saying "Even so, Come Lord Jesus."—A. G. Jeffries, Peniel, Texas.

**APOSTOLIC FAITH RESTORED.**

(Continued from page 5.)

naturally effected, and resulting in salvation to the sinner, as also in being a help to some Christians, among other things removing prejudice and even active hostility with both classes of persons, but lack of space forbids. The Lord willing, and having had an invitation from the "Evangel" representatives to furnish material, I expect to resume the subject of the Pentecostal work under various aspects. More interesting incidents will follow. The "tongues" question will receive further attention by way of correcting wrong notions concerning it, pro and con.

By way of closing let me say that I was informed, several years ago, that one of the bishops of a certain denomination had advised people not to condemn the movement, but to let it alone, lest they misjudge and hinder a work that may be of God.—A. W. Orwig, 120 W. 37th Drive, Los Angeles, Calif.

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# ? Questions and Answers ?

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

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

## 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.

**33. Does the General Council hold that it is a grief to God's Holy Spirit to relieve suffering in our children when possible to do so and when healing is delayed?**

Ans. The General Council has never discussed the point in your question and hence has nothing on it. The Editor gives only his judgment in such matters. (1) Many who have held out strong in faith under such circumstances have been rewarded with most glorious healings, and no doubt persistent faith would conquer many such cases.

(2) However in some states the laws demand, no matter what the faith of the parents who are allowed personally to trust themselves to God, that in the case of infants and minors they must have a doctor and the law requires the parents to give the medicine left by the doctors. In such cases nobody can advise us. If brethren, under such conditions, get a doctor in order to obey the law, I for one do not mean to object. But you might call a physician who will not give poisonous drugs, such as Physio-Medicos, Osteopaths or Homeopaths. Some have been sent to the Penitentiary for refusing to allow medical attention to their children, when the children died.

(3) Another point is, parents feel tortured to see their children suffer. In such cases much wisdom is required. Not even a doctor can tell in many cases what is the matter with a baby, and it is said they often kill them giving them medicine when they don't know. Better get a harmless doctor if you get one.

In all such cases this Editor feels nobody should step in between a soul and its responsibility to God. For years I have trusted God alone, taught the people their privilege to be healed by the stripes of Jesus Christ, if they would believe for themselves or their loved ones, stood ready day or night to minister to them as God commands; but in all cases where there was no faith and they wanted a doctor, I never objected, and I do not expect to do so. This is in some senses a free country, and we must leave people free to walk as they see it. In all cases, I am in favor of proper nursing, proper sanitation, etc. It is a poor fool who prefers to eat Typhoid Fever germs left by the legs of flies crawling over his food when he can and is able to put

screens in the windows and keep the flies out. Cleanliness is a law of God.

**34. How does the "one work" doctrine apply to persons who have evidently received a change of heart, and still hold on to their tobacco and manifest other weaknesses which God teaches we should not have? Is there any more Scriptural way than going on consecrating all for sanctification?**

Ans. It matters not what experiences one has had, even if the baptism in the Spirit, if he is still undelivered from anything hurtful to him or displeasing to God, the Word of God teaches there is deliverance for him. Show him this and lead him to go on till he gets it. Then teach him how to keep it.

## Rightly Dividing the Word of Truth

Ah yes, but what one person may deem "rightly dividing" God's Word, another may declare to be wrongly "dividing" it, so far, at least, as interpreting it is concerned. The most correct exegesis of God's truth is sometimes called unsound and narrow, while that which is positively false and harmful is upheld and ardently promulgated. Men will always differ, more or less, as to "dividing" or explaining the Word of God. They may, however, innocently entertain erroneous views on certain Scripture subjects and still be somewhat useful and finally saved. But when *positively fundamental* truth is rejected, there is the greatest danger of losing the soul, and some are lost because of such obstinate rejection. And here, again, men differ as to what is real fundamental Bible truth; but such is fallen human nature. Some persist in wrestling truth "unto their own destruction."

The subject under consideration is very extensive in scope, not only as to many specific *passages* of the Bible, but also as to certain classifications or divisions of the sacred and inspired volume. There can be no "rightly dividing the word of truth" in some cases, without recognizing certain historical facts and God's special attitude toward men under different dispensations. There may be "some things hard to be understood," but others are clear only as they are dispensationally considered.

Even some of the early translators of the Bible failed to grasp the true meaning of some Scriptures, because of not properly distinguishing between certain phases of truth. They spiritualized things that should be taken literally, and vice versa. This is sometimes observable in the table of contents preceding some chapters. One instance is in which the church, as composing all God's true children of all times, is substituted for Israel of the Jewish nation. This and other similar cases entail considerable confusion, and sometimes cause some preachers, unwittingly, to misrepresent the truth instead of "rightly dividing" it. Of course, even *honest* error must be rejected, whether held by ourselves or by others.

As to wrongly "dividing" or expounding Scripture passages or verses, or even misquoting them, and thus misleading some persons, allow me to refer to just a few cases. A number of times I have heard preachers declare that the Bible says, "It is appointed unto *all* men once to die." Of course it does *not* say so, for multitudes shall some day be "caught up to meet the Lord in the air," without passing through death.

Another improper "dividing" or misinterpreting a Bi-  
(Continued on page 9.)



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**D**AILY PORTION FROM THE  
KING'S BOUNTY

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MRS. A. R. FLOWER

March 18. "I had no rest in my spirit, because I found not Titus my brother." 2 Cor. 2:13.

Are we as solicitous over the many "brothers" and "sisters" who are not to be found today? They have known God and felt the moving of His Spirit, but they have drifted far out on the waters of indifference, and there was no one interested enough to hold on to them. God forgive us for our heedlessness! Perhaps they were looking to some of us and we were having such a blessed time ourselves, we failed to notice their struggle for victory. The awful sin of such selfishness!

March 19. "In lowliness of mind let each esteem other better than themselves." Phil. 2:3.

Take heed that you do not offend one of His little ones. Oftentimes the very ones we are condemning and marking as bereft of all power because they do not come our way, in reality are doing far more for God, and pleasing Him much more, than we who assume a more exalted state of mind and experience.

March 20. "What doest thou here, Elijah?" 1 Kings 19:13.

O child of God, whoever you may be, this is God's voice speaking to you. Perhaps after great service for God you have rushed off in the heat and weariness of your spirit to hide in some cave of fear and discouragement. You think your work unappreciated, yourself left all alone. But God is calling you to account. "Go forth, and stand upon the mount before the Lord." He has more service for you to perform, and you will find in that a certain cure for all your discouragement.

March 21. "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." Jas. 1:4.

You have heard perhaps that "patience is the crowning virtue of the saints." And it is, truly. Notice then the relation of the two "perfections" in this verse. You want to be "perfect and entire," you want to be ready for His coming—suffer then whatever God sends to try your patience, let it have its perfect work in you—thereby will the desired end be attained.

March 22. "This woman was full of good works and almsdeeds which she did." Acts 9:36.

God give us a few more such Tabithas in our Pentecostal ranks. She preached her sermons with her fingers. Her needle was like the rod in Moses's hand, or the stone in David's sling, or the few loaves and fishes in the lad's lunch-basket. It was given to God and He was honored in its use. "What is that in thine hand?" Are you thoroughly consecrated, and is God getting the greatest possible glory out of your life?

March 23. "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake." Psa. 115:1.

May we all more faithfully give unto the Lord the glory due unto His name! Most of us are still too prone to credit ourselves for the victories God sends. And this is just the reason the victories are no greater. God cannot trust us. He is still a jealous God, and no flesh may glory in His presence. "God hath spoken once: twice have I heard this, that power belongeth unto God."

March 24. "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Matt. 24:44.

We hear much agitation on every side over the need of "preparedness" in case of some great national emergency. And this is very important, without question. But more important than this is the need of our individual "preparedness" for the closely impending return of our Lord. "The marriage of the Lamb is come, and his wife hath made herself ready."

"RIGHTLY DIVIDING THE WORD OF TRUTH."  
(Continued from page 8.)

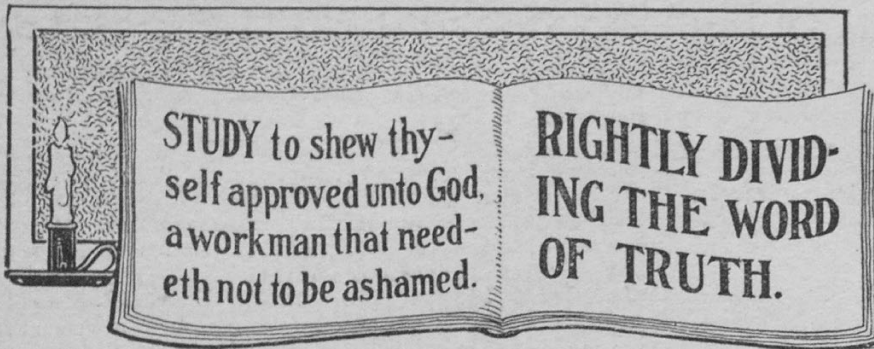
ble statement is the one in which some men teach that, in partaking of the Lord's Supper, we eat the real *body* of Christ and drink of His actual *blood*. They vainly defend their view by declaring that the bread and wine are miraculously transformed into the real body and blood of Christ. When Christ said, "This is my body," He was by the *side* of His apostles and surely *alive*, consequently they did *not* eat of His real body, nor drink of His real blood, nor have others ever done so. As is well known, the error is held chiefly and tenaciously by the Roman Catholic Church; but some others more or less strongly cling to the error. They will not accept the evident truth that the bread and wine are mere *symbols* of the body and blood of Christ.

And then there are the apostolic words, "I die daily," which some men erroneously teach mean that we must "die daily" to *sin*, implying that either we sin *daily*, or always will have sin *in* us. Verily this view dishonors and limits the all-atoning work of Christ, and conflicts with many well-known passages of Scripture on being *dead* to sin. "Rightly dividing," or giving the true meaning of the words, is that Paul *suffered* more or less daily both in mind and body, for Christ's sake, while carrying out the great commission of his divine Master. The fact that he speaks of being "killed all the day long," and of being "in deaths oft," unmistakably proves that he referred to his almost continual suffering for the cause of Christ. Thus I might easily refer to many other Scriptures which are sometimes *wrongly* "divided," or perverted, or even of a "handling the Word of God deceitfully," but I forbear.

But while the words "rightly dividing the word of truth" may be profitably applied as I have applied them, and as others frequently do, the passage doubtless has a more primary meaning. The apostle Paul was writing to Timothy, a young preacher, and giving advice as to the Gospel ministry. And the intent of his words was that Timothy should always maintain sound doctrine, and so preach and teach as to meet the various wants of the many kinds of people.

"Rightly dividing the word truth" means therefore, more particularly, as Jesus said, giving people "their portion in due season." That is, one should be thoughtful and wise, in properly ministering both to saint and sinner. Jesus set us a fine example in this. The Gospel is boundless in its adaptation to the diversified necessities of human nature. And therefore to every worker in the Lord's vineyard comes the important admonition, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Such a charge cannot be overestimated. Diligent, honest study and constant prayer are necessary to fulfil the charge. God grant that we may measure up, as far as possible, to the divine standard.—A. W. Orwig.

"I will hear what God the Lord will speak: for He will speak peace unto his people, and to his saints: but let them not turn again to folly." Psa. 85:8.



## SUNDAY SCHOOL LESSON

March 26, 1916.  
REVIEW.

Reading Lesson.—Rev. 7:9-17.

**Golden Text.**—"They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat: for the Lamb that is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life; and God shall wipe away every tear from their eyes." Rev. 7:16, 17.

In Luke's former treatise he had written about the things which Jesus began both to do and teach. We have now been having our lessons from the treatise (excepting the three lessons inserted from the epistles) which presented His work on earth after His ascension. Thank God this work still continues through the agency of the Holy Spirit, the third person of the Trinity. Each lesson we have had reveals a new phase of this wonderful Spirit's work.

**Lesson 1. The Ascending Lord.** Acts 1:1-14. G. T.—Eph. 4:8. Jesus had told them "it is expedient for you that I go away." So it was He ascended to the right hand of God, that He might shed upon them the power of the Holy Ghost. The Ascending Christ promised two definite things as He left the little company on Mt. Olivet: "the baptism of the Holy Ghost not many days hence," and through the two authorized messengers, "His return in like manner as He was taken up from them into heaven." We have seen the first fulfilled. Are we not blessedly assured of the second promise being fulfilled?

**Lesson 2. The Coming of the Holy Spirit.** Acts 2:1-13. G. T.—1 Cor. 3:16. Obediently the disciples had tarried for the promised endowment of power. And it came! Glory be to

God! And we who "are afar off" have likewise felt the surging through our being of that same transforming power of the Holy Ghost. It does for us what it did for them—makes us witnesses unto Christ. "The promise is unto you"—open your heart and receive.

**Lesson 3. Peter's Sermon at Pentecost.** Acts 2:14-47. G. T.—Acts 2:31. See the (afore-time) cowardly, wavering Peter standing forth as a bold proclaimer of this Christ. So effective was that first Pentecostal sermon that the multitude were "pricked in their hearts," and cried out, "What shall we do?" Three thousand gladly received the message of life. It was the power of the Holy Ghost backing home the Word of God. Let us not shun to declare it boldly.

**Lesson 4: The Spirit of Life.** Rom. 8:14. A side glimpse into the nature of this Spirit into which we have been made to drink, and which we have so freely received. Not only are we granted sonship, but are assured of unmeasured glory yet to be revealed in our relationship as joint-heirs with Christ, providing we suffer with Him now.

**Lesson 5. The Lame Man Leaping.** Acts 3:1-26. G. T.—Acts 3:6. It was faith in the risen Christ through the power of the Holy Ghost that brought deliverance to the lame man. The Apostles were giving freely that which they had received. Not silver, not gold, but the life of the glorified Son of God imparted through the word of command and the touch of faith was what they gave. How much we need such ministers of life today.

**Lesson 6. The Boldness of Peter and John.** Acts 4:1-31. G. T.—1 Cor. 16:13. Such demonstrations of God's power are sure to arouse the antagonism of the Adversary through whomsoever he may use. This time it was the high Jewish officials, rendering all the more serious the trouble of the faithful witnesses. But God's presence within their hearts

gave them great courage to declare the truth in the presence of all. It will do the same for us under every like condition.

**Lesson 7. Humbled and Exalted.** Phil. 2:1-11. G. T.—2 Cor. 8:9. Like Paul, the true follower of the Lord Jesus Christ has to learn how to be abased as well as how to abound. Peter and John have just had such a lesson. And now we are given the example of our Lord who "emptied Himself" that through His poverty and humiliation we might be made partakers of His riches and glory. Wonderful love! Wonderful condescension! Surely the "disciple is not greater than his Lord." God give us grace to follow in His foot-steps.

**Lesson 8. The Christian Brotherhood at Jerusalem.** Acts 4:32-5:16. G. T.—1 Pet. 1:22. We see the Spirit of God executing judgment on the deceivers in the church. He has come not only as a Comforter, but to reprove "the world of sin, and of righteousness and of judgment." Defer not to pay the vow which thou makest to thy God. He will surely require it of thee.

**Lesson 9. The Seven Helpers.** Acts 6:1-15. G. T.—Gal. 6:2. The Holy Spirit as administrator in the government of the church. God is pleased that His business be dispatched in a systematic, practical manner. And God has his stewards and servants for such service in the church today; as well as His pastors and teachers for prayer and the ministry of the Word.

**Lesson 10. The Death of Stephen.** Acts 7:1-8:3. G. T.—Rev. 2:10. What a striking illustration of the Scripture, "we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." It was the power of the Holy Ghost that gave Stephen the grace to suffer, to forgive, and enter triumphantly into the presence of His Lord.

**Lesson 11. Heroes and Martyrs of Faith.** Heb. 11:1-12:2. G. T.—Heb. 12:1, 2. Moses endured "as seeing Him who is invisible;" Stephen in his last great test "looked up steadfastly into heaven and saw the glory of God." And so it is that we may run the race successfully, by "looking unto Jesus the author and finisher of our faith."

(Continued on page 11.)

**HE'S COMING.**

By Evangelist R. A. Crane.

Listen! Beloved, and you shall hear  
Some joyful news your heart to cheer.  
The Lord is near, the coming one,  
Our long expected God's own Son.

The songs of saints can now be heard.  
Redeemed ones in their souls are  
stirred;

As Jesus from His throne steps down  
No mercy—grace can then be found.

In raptured light of endless day  
Angelic hosts now have their sway,  
While joy shall reign in every heart,  
And from our Lord we ne'er shall  
part.

The chorus of the saved ones sing  
A loud "Hosanna" to their King.  
No sickness, pain or death shall see,  
For they shall live "Eternally."

(Given in the Spirit, Sunday, Sept.  
6, 1914.)

**PRAY FOR THIS WORK IN INDIA.**

Our Sister **Christina B. Herron**, formerly a missionary in the Presbyterian Church, but now engaged in Pentecostal work in Sahranpur, India, sends a report of her work and an urgent request for prayer for her own physical and temporal needs. We trust the saints will take this work on their hearts. Sister Herron writes as follows:

The little work here is showing forth the truth and standing for the deep things of God. We find that many are fast asleep, and, in preaching Jesus as we do, some say we have "another religion." How far below par the average man is in his comprehension of the need of salvation. It is our cry daily that God will awaken the people to see that they are not saved, and to seek God before it is too late. There are two dear friends who see the truth of Healing and are longing for the baptism. They are people of some means and spend their winters in Sahranpur. The others are the Railway Employees—dear people many of them—but they feel that Church membership is sufficient. The belief and teaching of the Church of England is that a child is regenerated when sprinkled in baptism, and when old enough confirmation taken, giving Church membership and the privilege of communion, all is over except to be faithful to the Church services and live morally. So one finds people like this hard to realize that the depraved man cannot see the things of God. Only a new birth makes that possible. So we are crying to God

for souls. The enemy has been resisting hard but the promise comes "He worketh for him that waiteth for Him," and in this fight we are helpless, so we are waiting for Him.

Sunday morning I hold a Hindustani service in our Mission home. Sunday evening an English service at which we have sometimes 18 to 24. Wednesday is our day for prayer, with an evening meeting for outsiders. Last Wednesday evening we had communion. Fifteen persons, Indian Christians and European and Anglo Indians, all took communion. A Mr. Brown, Methodist pastor, not now of any regular church, served communion. Friday evenings a regular meeting in a friend's home, Sunday-school for children also in this same house. In February the children go to the hills to school, so we do not have the Sunday-school then. Through the hot summer months we spent the time in prayer which will have to precede any spiritual quickening we hopefully expect here.

A young Hindu seeking salvation came to me in October, having decided to leave the old life and the teaching he had had. He soon became an apt pupil and his interest in and love for the Bible was wonderful to us. He was immersed in the canal by Dr. Slocum, who was here.

My body is being severely tested and I earnestly ask prayer for me among the saints. I am so in need now. Over twenty years ago I came to India and my body is not strong. God healed me when my mission work in the Presbyterian Mission was over, because of a worn-out body, and He brought me back and has wonderfully strengthened and kept me. Now, through many things hard in the work, my nerves are being tested and my strength is weakened. I long for the prayers of God's people. I beg of you to ask prayer for me. Please keep this little work and its needs before God's people. Having been so long a missionary of the Presbyterian Mission Board in India, I am not very well known among Pentecostal people, certainly not among the saints in the West.—Christina B. Herron.

**GOD IS BLESSING AT FT. WORTH.**

We had a glorious meeting Sunday and the prayer-meetings through the week are very precious. Two were saved Sunday night. A large crowd. O that all the saints would pray one for another and for the salvation of souls.—Pastor Arch P. Collins, 1508 N. Houston St., Ft. Worth, Tex.

**SUNDAY SCHOOL.**

(Continued from page 10.)

**Lesson 12. Philip and the Ethiopian. Acts 8:26-40. G. T.—Acts 8:30.** A striking lesson in dealing with a soul individually through the direction and power of the Holy Ghost. Christ dealt as faithfully with the lone woman at the well of Samaria as with the crowded multitudes who thronged His way. We are to take just as much pains with one soul as if we were preaching to a thousand. "Faithful in that which is least" is the condition to becoming ruler over much.—Alice Reynolds Flower.

Next Week's Lesson.

April 2, 1916.

**CONVERSION OF SAUL.**

Lesson Text.—Acts 9:1-31.

Golden Text.—1 Tim. 1:15.

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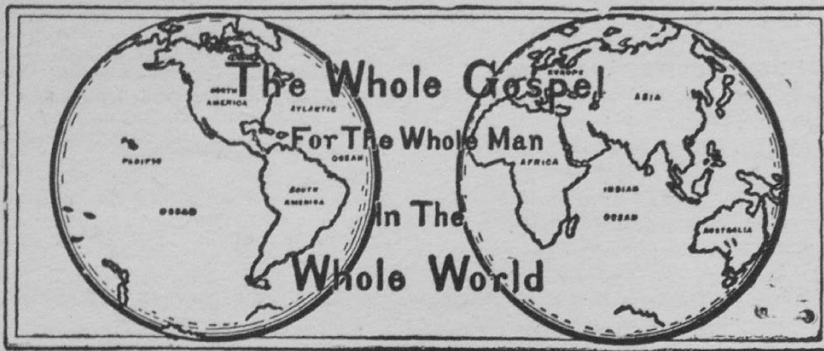
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Please do not mix Publishing House and Missionary matter in the same letter. These belong to two different departments, and should be kept separate.—J. W. Welch, Treas.

#### WORK AMONG THE SAVAGES IN SOUTH AFRICA.

A Word from Bertha Sutley.

Since the death of Brother Richards some time last spring, Sister Sutley, with Sister Leidy, have been carrying on the work which he and his wife were doing in South Africa. A recent letter from Miss Sutley gives the following:

"Since Sister Richards and the three children left us, Sister Leidy and I have been alone in the work here with no one thus far to fill their places. We find it very up-hill work among these savage people, this being considered the hardest tribe in all South Africa, and we sincerely desire your earnest prayers. We are kept from fainting, being upheld by the Word of His power. Thus we "stand" expecting a great ingathering of souls ere Jesus comes. God has given us a few but truly they need much prayer to be kept from the evil all about them. The people of some of these boys are demon worshipers and the awful demon power at their kraals is terrible indeed. This part of Swaziland is a fever district. Three or our workers have laid down their lives as a result of laboring here. We desire your prayers that we may be kept. We are now in the rainy season and it means ever looking through to Him by whose stripes we are healed.

The reading of the Evangel has brought much of spiritual food and encouragement to me, especially since I've been shut off from all fellowship with the saints while teaching.—A. M. K., Lenora Kansas.

#### GOD BAPTIZING THE CHINESE. Gideon Dahlstein.

We are looking to the Lord for greater victory. Our hearts are encouraged to go forward in His name. We rejoice to be able to report victory, that God is with us and blessing us in the work in the native city of Shanghai. Although the hosts of evil and darkness are thickly arrayed against us, souls are coming through to God. Lately, two Chinese brothers were baptized in the Holy Ghost. Others are seeking. Pray with us that the Lord may continually have His way and many souls be loosened from the powers of heathen darkness. We know it will not be long before Jesus comes and what is to be done must be done quickly. May we be faithful in the place in which He puts us.

#### NEWS OF THE ORPHAN WORK IN CHINA.

Mrs. Addell Harrison.

When your good offering came we went at once to have it turned into Chinese money and pay off some small debts. Our Chinese friend had loaned us money to buy food. I do not believe it is pleasing to the Lord for us to borrow. Some one has failed. We wait to the very last and try in every way to get up money enough for food for a meal at a time. This time we could not dispose of one thing. Tried to sell our beds. So we went down before God in prayer. Later our Chinese teacher came and gave us the needed amount saying he knew our need and, not having anything himself, he went to his friend and borrowed. We took it as we saw nothing else to do. I only mention this to let you know I do not like to be in debt, and we avoid it every way we know how. I do not understand why the means are withheld but God does. I don't accuse anyone. It may be my lack of faith. I want to be faithful to God and to my call.

So glad you dear ones are remembering us in prayer as well as offering.

We have thirty-six orphans and all are doing nicely and going on with the Lord. I praise God for them. Some of them are large enough to be a great help to us. We teach them to work and when they fail their means fail to come up. Some have to be dealt with in different ways. I find we need much patience as well as divine wisdom and love for these people. We are doing our best for them and leaving the results with God. We love these dear people whom God has called us to labor among. We expect to see them brought to God. One Chinese Bible woman is visiting the Hospital, praying for the sick. This seems to be a special call of hers, to minister to the sick.

I have been in China five years this last October. It seems somewhat like home to me and I trust God for strength to stay on.

#### WORK AMONG THE CHINESE BOYS.

News from Sister Willa Lowther.

I am settled at Sai Nam now. Bro. and Sister Geo. Kelly have a mission here and also a Bible Training School for native workers. We now have 12 young men, beside native helpers, and we expect more after a while. It is a great work to drill and establish these boys in the Word of God and to hear them preach it under the power of the Spirit to those who sit in darkness. It seems that in coming directly in contact with the heathen we can't do so much but we can stand back of the native Christians and they can do so much. This is such a fine crowd of boys. Some of them have already developed into fine preachers. All have the baptism of the Holy Spirit, except one, and he is seeking.

Mr. and Mrs. Kelly and Miss Holmes have sailed for America for a rest after about six years of China's hardships and joys. They are leaving their work in charge of Miss Olive Maw and myself. The work is hard and the responsibility is great and we feel we greatly need the prayers and kind interest of our friends. God help us all to be faithful the little time we have left until Jesus comes. Last night I dreamed of looking up and seeing the skies everywhere lighted in such gorgeous colors, and suddenly I saw the Lord descending. It was so real that it hardly seemed like a dream. Let us not sleep as do others, but watch, for a little while and the day will break. O Hallelujah!

I am studying hard on the language every spare moment, but it is so hard. Pray for me. God knows I want it  
(Continued on page 15.)

**SCHOOL OF THE PROPHETS.  
HOLY GHOST BIBLE TRAINING  
SCHOOL.**

**To be Held in Eureka Springs, Ark.,  
Beginning Apr. 5, 1916.**

To the saints of God everywhere:— and especially to the many enquirers regarding the next school, we are glad to announce that the next Bible training school, similar to those we have been holding in many places during the last seven years, will be held D. V. in Eureka Springs, Ark. It will begin Apr. 5th, 1916, and will continue for 30 days or longer as the Lord may lead. This school is primarily for young preachers and Gospel workers, but a cordial invitation is also extended to every humble child of God who desires a better knowledge of God's Word, the Bible, that he may better glorify God and serve Him. Hallelujah!

Fellow worker, servant of God, has the battle been hard against you during the months past? Have you been perplexed and sorely tried over many things? Do you need a refreshing? Do you need a deeper death to the self life that "Christ in you" may be more richly manifest? Is your heart hungry for God? Come up to this gathering of the saints before the Lord. Let us put His promises to the test. Let us see what God will do. Let us believe God for a real feast of fat things. Glory!

This school is for those who want to diligently seek God's face and study His Word. Loafers, curiosity seekers, strife making busybodies and such like are not invited and will not be welcome. The school will not be open to contention over points of doctrine. A diligent search after truth as revealed in the word under the illumination of the Holy Ghost will be heartily encouraged.

The motto of the school is: "How to pray. How to study the word. How to know the Lord and walk with Him."

The standard of consecration is found in Luke 14:26, 27. Read it.

You will be expected to live in Mark 12:30, John 13:34, 35 and 1 Cor. 13: 1-13. Memorize these scriptures before you come.

Upon arrival in this city take the street car at the depot to the Chautauqua House. The cars stops in front of the door. By the help of the Lord we are again taking the Chautauqua House for the school. It is a large hotel, comfortably furnished, and admirably suited for our work. Bring your own bedding, such as quilts,

sheets, pillows, etc.; also your own toilet outfit. Leave your baggage at the depot till you have seen us. We expect to secure special rates for the transfer of trunks.

This will be a faith school. No charges will be made for board or other service rendered. It will cost approximately \$2.00 per week to supply the needs of each student. If you have this or can get it you will be expected to bring it and give it and as much more as the Lord directs, for the support of the school. If you do not have it and cannot get it, come any way if you are called of God to work for Him. You will be as welcome as though you had plenty. If the weather should be cold so that fire is needed in the rooms, it will make an additional cost of 50 cents to each student.

The expense of opening the school to meet rents, etc., will be quite heavy. As the saints of Eureka Springs helped to finance two Bible schools and a camp meeting here last year, to which they responded heartily, and also helped some on the opening of the permanent school, which has already proven such blessing, and as they are struggling with a debt on the church, we feel that it will not be right to look to them for a dollar to open the school. Our source of supply is only in Him. Let the saints of God everywhere pray earnestly that needed funds for the opening of the school will be sent in speedily.

For further information address,  
Daniel C. O. Opperman,  
Eureka Springs, Ark.

**HAVANA, ARK.**

We just closed a Bible School and revival. Bro. E. R. Fitzgerald of Russellville, Ark., gave the Bible lessons and the Lord wonderfully blessed. Praise His Holy name! We are living in a wonderful time when God is visiting His people in a wonderful way. Brother Jacob Miller of Ft. Smith, Ark., conducted the revival services and God helped him in preaching the Word. Two were saved and one baptized in water and God's power and glory rested upon the services. Twelve received the baptism of the Holy Ghost and spoke in other tongues. We have a new church here now, 30 by 50, and we will be glad to have any Spirit-filled preacher visit us and preach for us.—Pastor L. L. Riley.

**SEVENTH ANNUAL CONVENTION.  
Topeka, Kans., Apr. 20-30, 1916.**

Convention will be held in the new tabernacle, corner State St. and Twiss Ave. For information address Pastor C. E. Foster, 219 Grattan St., Topeka, Kans.

**HOUSTON PENTECOSTAL  
REVIVAL.**

The Houston Pentecostal revival will begin March 11th. Place of meeting, 1122 Franklin Ave., cor. San Jacinto. Mrs. Woodworth-Etter and a band of Christian workers will be with us, and the greatest time of victory we have ever known is anticipated. Hundreds and thousands have been divinely healed through her ministry in the past thirty-five years. The meeting will be conducted on the "self entertainment" plan.—Pastor Wm. Morwood, 1122 Franklin Ave., Houston, Tex.

**CAMP-MEETING, CONROE, TEXAS,  
IN JUNE.**

A Camp-meeting will be held at Conroe, Texas, about June 10th, 1916, the Lord willing. Everybody is invited to come. Bring bedding and toilet articles. The meeting will be conducted on faith lines and we desire all to come praying for we shall expect great things from God. For information, address Deacons T. J. Weaver and Harry Orr of this place.—Jannie Hewitt.

**PENTECOSTAL AND MISSIONARY  
CONVOCATION.**

**Cincinnati, Ohio, April 14-23, 1916.**

Will be held with the Assembly of God at 633 West Eighth St. We extend an invitation to faithful returned missionaries that may be in these parts to be with us at this date. Evangelist C. A. McKinney of Akron, Ohio.

**SPECIAL FEATURES.**

Bible Studies each morning. Praying and anointing the sick following the afternoon services.

Special effort to promote greater Missionary interest and efficiency to meet the present need.

Promote the Prayer Life so much needed in these days.

For further information write, enclosing self-addressed envelope, to O. E. McCleary, Pastor, 633 W. 8th St., Cincinnati, Ohio.

**TRI-STATE DISTRICT COUNCIL.**

**To be Held at Chaffee, Mo.  
March 20 to 26.**

The district includes Southern Missouri, Southern Illinois and Kentucky. The Council is called for the purpose of getting the preachers and workers of the District together for conference upon matters of interest to all. We hope for and expect a good attendance. Entertainment will be provided for all who come from a distance but all must be prepared to pay their own traveling expenses.

Matters to be discussed are ways and means for promoting unity and co-operation, especially among the ministers; Camp-meetings for 1916; How to reach the untouched fields in the District; Scriptural Church order; a clean ministry; means for promoting strength in the Assemblies and any other matter of interest which may be presented. It is expected that J. W. Welch, Chairman of the General Council, and other Presbyters will be present. For further information write Pastor M. V. Ferguson, of Chaffee, Mo.

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.

#### PRAYER AND PRAISE.

Blessed Saviour, Oh Christ divine,  
I long to live a life like Thine;  
Clean without and pure within,  
Absolutely free from sin.

Blessed Saviour, I would be  
Cleansed from all carnality.  
Emptied of self that you might fill,—  
Working in me your holy will.

Blessed Saviour, Dearest Friend,  
Of Thy glory there'll be no end.  
Of such a Saviour I will boast  
And praise Him for the Holy Ghost.

Praise Him, Praise Him, yes we'll  
Praise Him.  
With the ransomed host we'll sing  
Glory to God for His dear Son,  
Jesus Christ our Heavenly King.

Blessed Saviour, thus I pray,  
Lead me in the heavenly way.  
When I'm feeble, when I'm old,  
Still lead me, Shepherd of the fold.

Blessed Saviour of mankind,  
When I leave this world behind;  
When in heaven I take my place,  
There behold Thee face to face.

There to walk the streets of gold.  
There our loved ones to behold.  
There our Saviour we'll adore,  
There we'll praise Him evermore.

Praise Him, Praise Him, yes we'll  
Praise Him,  
With the ransomed host we'll sing;  
Glory to God for His dear Son,  
Jesus Christ our Heavenly King.

—James H. Dolan, Zion City, Ill.

#### MURPHYSBORO, ILL.

There is great need of a Full Gospel work here. Wife and I have just recently come here and have had several cottage services. One man was saved and others are hungry for Jesus. We need the prayers of all the saints that God may have His way with us. Of course the enemy is already fighting, but God is blessing. A number have been seeking the Baptism.—G. W. Harrison and wife.

#### MOREHOUSE, MO.

God is visiting His people here. A revival of the saints has taken place. Some have been saved and baptized, while others have been seeking the baptism. Conviction has been upon the sinners and those professing Christ have felt their need of the baptism and a deeper spiritual experience.—H. M. L. Bradberry.

#### INDIANAPOLIS WORK PROSPERING.

We have recently had a Red-Letter Day at the little Mission on Minnesota St. Bro. Rickard was truly under the anointing of the Spirit as God, through him, traced the work of Christ for us from the foundation of the world. I think I have never listened to such a tender and touching recital of God's solicitude for poor, lost humanity as manifested in Jesus.

After the offerings were received Bro. Rickard spoke of the little Sunday-school just dismissed and of how many children in the neighborhood and how desirable that the Tabernacle be finished, expressing a wish that something be done at once. Several spoke up at once, offering five dollars each. They kept on until sixty dollars was raised. Then we sang the Doxology several times with shouts of praise to the Lord.—S. B. Osborn.

#### FRISBEE, ARK.

I want to thank God for the meeting held here by Bro. Sam Hall and Bro. W. M. Harrison. Glory to Jesus! Three received the baptism in the Holy Ghost and two were reclaimed, three buried with Christ in baptism. Praise God for healing my boy (eighteen years old) from a carbuncle on his arm; also for healing a sister from hay fever and severe pains in her body. She was healed instantly in answer to prayer and rose shouting and praising God, saying that she was healed, and went to meeting that night. Others were healed.

We are a small band of saints here and do not have a Pastor. We need a Spirit-filled preacher at this place and are praying for a big revival this summer. We ask all the saints to pray for us.—Mrs. J. L. Frisbee.

#### A TESTIMONY.

A brother from Manette, Washington, sends a note of thanksgiving to the Lord for a work accomplished in his life, as follows:

"I have been reading in your paper of people who have been blessed by being faithful to Jesus Christ. I want to praise the Lord for what He has done for me. I prayed to Him for more of His blessing and I received the baptism of the Holy Ghost. I was trying to be a Christian but when I received Pentecost I saw what it meant and that I had had nothing. So I praise God for what He did for me on the 6th day of last June (1915). We have a little mission at Bremerton and it is being blessed of God. I praise Him for the healing power He is sending down. These blessings are for all who will trust and believe. I praise Him for placing a love in my heart for everyone. I pray that He will continue His blessing upon me and my family and that I may be faithful, for it pays to serve Him.—Wm. A. Hook, Box 7, Manette, Wash.

#### OPEN FOR MEETINGS.

Evangelists Mr. and Mrs. J. D. Scarborough, recently leaving St. Louis en route north west, passing through Kansas, Nebraska and South Dakota, will be glad to receive word from any small and needy places in those States. Please address any communications to J. D. Scarborough, Genl. Del., Topeka, Kans.

#### REVIVAL AT WALBERT, MO.

We are praising God for the way He met with us in our week's revival here. Six received the baptism of the Holy Ghost. About ten were saved and nine baptized in water. We had our baptizing in a river near the church and three hundred and fifty people witnessed it. There was sweet stillness as the different ones went down into the water and great rejoicing as some of them came out. Praise our God! The Lord is working and adding to the church daily. Pray that God will keep the flock together in love.—Robert O. Miller and wife.

I appreciate the Evangel very much in its new form. May the Lord bless you and provide a way that you may continue so noble a work. —C. D., Fruitdale, Ind.

—:o:o:o:—

#### BLOSSOMS FROM THE KING'S GARDEN.

A book of Pentecostal Poetry by Mrs. Alice R. Flower. Neatly bound in heavy brown covers and tied with a silk cord. Postpaid.....25 cts.

**A NOTE FROM PADUCAH, KY.**

As a member of the Evangel family I want to send a word of praise to the Lord for the little weekly paper and for the benediction it is to my soul. I praise Him also for the men of God who are willing to feed the lambs and the sheep. I am a missionary and have been since I was but a child. God is blessing us as a little band in Paducah. We are few in number who stand for the truth, and we have no under-Shepherd. Pray that God will send us a man after God's own heart to help us. May God bless and supply every need of the Weekly Evangel according to his riches in glory.—Lena Kyle, Paducah, Ky.

**GOOD MEETING NEAR CROCKETT, TEX.**

We closed a glorious meeting at Cooper School House, six miles west of Crockett, Texas. God was with us from the very beginning. Eight received the baptism of the Holy Ghost with the evidence of speaking in tongues as the Spirit gave utterance.

I really praise God for saving me and baptizing me with the Holy Ghost. When I was in sin He heard my cry. Dear sinner friend, heed the story. Let Him fill your soul with glory. Pray for us that we may stay humble at the feet of Jesus.—Raymond May, and J. C. Green.

**TRENTON, MO.**

God is blessing here in a precious way in giving out the Word. Already His Spirit has begun to move upon the sinners in a precious way and we are expecting a bountiful harvest. Praise His name!—G. C. Mangum.

**A DAUGHTER SAVED.**

Sister Ruby Reeves of Jean, Texas, some time ago sent us a note of praise for the way God had been working. She says: "It has been some time since I wrote in, but I can give good news of how God has blessed. He has saved my little girl, six years old, and healed her of a high fever and stomach and throat trouble. Praise His dear name for such a wonderful work He does for His children." May the Lord continue to bless in our sister's home.

**WORK AMONG THE CHINESE BOYS.**

(Continued from page 12.)  
life, with its hardships, solitude and disappointments, is like until you have experienced it. But there is laid up for me a reward, eternal, that fadeth not away. Thanks to His name.—Willia B. Lowther.

**REQUESTS FOR PRAYER.**

Pray for a sister in Gumlog, Ark., that she may be true to God.

Pray for a sister in Michigan who is going through a severe testing time and feels the need of the prayers of God's people.

A brother, crippled from rheumatism for years, desires prayer that he may be speedily healed. His home is in Alma, Ark.

A sister in Bridgeport, Conn., through much sickness in the home, feels worn and needs the prayers of God's people.

One in California desires prayer that a tenant will pay last year's rent and also the land may be sold so that he may get out of debt. The proceeds are consecrated to God's service.

Bro. Sebren of Lawrenceburg, Tenn., asks special prayer for his son (7 years old) who has for a year been in the State Hospital for nervous diseases. Pray that his mind may be restored.

I have been receiving your paper and it is food to my soul to read the good testimonies.—Mrs. D. A. L., Cruce, Okla.

**SPRING CONVENTION AT BETHEL CHAPEL.**

2929 Montgomery St., St. Louis, Mo.  
A Spring Convention from April 1st to 8th inclusive will be held with the Assembly of God at Bethel Chapel, 2929 Montgomery St., St. Louis, Mo., the Lord willing. It is planned to hold special preparatory meetings for a week preceding the convention, and to conduct a Revival meeting indefinitely, following the Convention.

It is expected that the four brethren comprising the Missouri State Presbytery will be present during this convention and Pastor Fred Vogler of Martinsville, Ind. Foreign missionaries, home on furlough, have been invited and are expected to be present. Come praying and believing for a gracious outpouring of the Spirit.

**NOTICE.**

In Maryland and surrounding States there is a wide stretch of country containing many hundreds of non-going church people who have never heard "the message for the times" and the news of the Lord's soon coming. The only way by which they can ever know is to go into the highways, the byways, the hedges, and carry the tidings to them. And those of God's children who are led to make an offering unto Him toward the purchase of an automobile for this purpose, may send their gift to the address below.—Leila M. Conway, Hurlock, Maryland.

**WANT ADS.**

For the convenience of the brethren who desire to make special announcement through these columns, we will accept **Want Ads** at the rate of one cent per word, with a minimum charge of 25 cts. for each insertion.

We reserve the right to reject and return objectionable announcements.

**WANTED:**—To buy a large bass drum for use in services; also a printing press for the printing of tracts, etc.—Address **Pastor W. A. Winkels, Box 176, Franklin, Texas.**

**NOTICE:**—I have a tent which I will sell cheap for cash. Size, 35 by 45. Price \$50.00, with lamp complete. Write me at once.—**W. H. Vanse, Chadbourn, North Carolina.**

**WANTED:**—Good, clean salvation tracts to distribute in a city of almost 500,000, two-thirds Catholic. Any kind reader will be helping a good cause by sending as many as possible to **Rev. J. W. Smith, 517 Swan St., Buffalo, N. Y.**

**FOR SALE:**—A "Blick" Typewriter. Almost new. A \$50 aluminum frame machine, will sell for \$25. For particulars address **Pastor Clinton E. Finch, 229 Eighth St., Troy, N. Y.**

**NOTICE.**

Will some reader of the Evangel kindly inform us of the whereabouts of **Henry C. Gaskell, formerly of Burlingame, Kansas, and greatly oblige, W. B. Oaks, 423 S. 5th St., Osage City, Kans.**

**WANTED:**—A consecrated young woman to help in the editorial office of the Gospel Publishing House. Must be able to operate a typewriter and to have had some literary training. This will be a good opportunity for someone who desires to work for the Lord. **J. R. Flower, Office Editor, 2838 Easton Ave., St. Louis, Mo.**

**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 11-2 cts as during 1915.

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.

**WANTED:**—One Hundred Pentecostal Assemblies to send for a roll of Weekly Evangel to visit them each week. It is understood that the papers will be sold and remittances will be made to the Publishing House at the rate of 2 cts. per copy, once a month or oftener.

**WANTED:**—One thousand loyal members of the Evangel Family to interest their neighbors in the Weekly Evangel. You may only preach to them once in a year, but if they subscribe for the Evangel, you will assist in preaching to them fifty (50) times a year. Is it worth it?

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Seven Steps to Pentecost, 8 pages, 10 cts. for 20, 35 cts. per 100.
We All Agree, by Pastor D. W. Kerr, 12 pages, 10 cts. per doz., 65 cts. per 100.
Baptism in the Spirit with Speaking in Tongues, by E. N. Bell, 16 pages, 10 cts. per doz., 65 cts. per 100.
King's Life Insurance Cards, 25 cts. per 100.

EVANGEL BOOK SHELF.

A select list of books which should be in the possession of every Bible Student, Preacher or Evangelist, and everyone else who loves the Word of God.

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23 ¶ And Jēsus went about in all gogues, and preaching "the gospel manner of sickness disease and all manner of 24 And his fame the report of him went throughout him all that were sick, people that were taken and those which were possessed with de

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 being given in the top line and the Revised Version in the bottom line of the smaller type

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