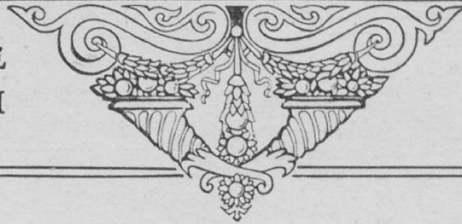




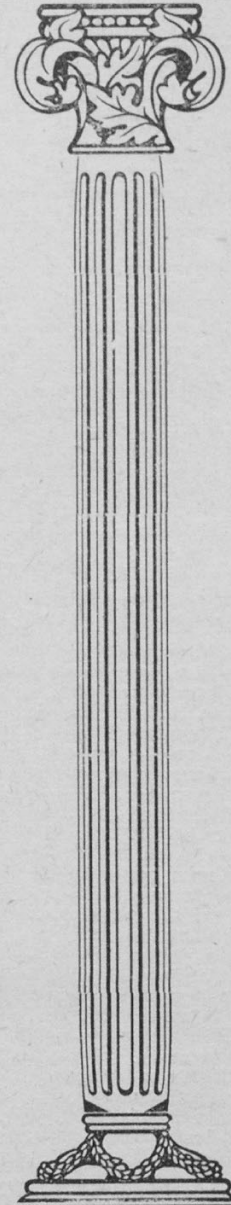
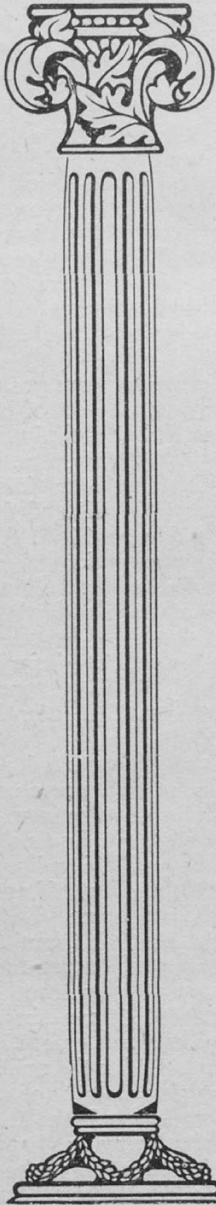
# THE WEEKLY EVANGEL



GO YE INTO ALL THE  
WORLD AND PREACH



THE GOSPEL TO EVERY  
CREATURE. — Mark 16:15



**Evangelize! Evangelize!**



“The glad Evangel now  
proclaim,  
Thru all the Earth in  
Jesus’ name.  
This Word is ringing  
through the skies--  
Evangelize!  
Evangelize!”



Number 137

APRIL 29TH

Number 137

# 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.

**Managing Committee.**

J. W. WELCH - - - - - Editor.  
J. R. FLOWER - - - - - Office Editor.  
Wm. G. SCHELL - - - - - Representative.

**Executive Presbytery.**

J. W. WELCH, Chairman, 2838 Easton Ave., St. Louis, Mo.  
J. R. FLOWER, Sec'y., 2838 Easton Ave., St. Louis, Mo.  
JOHN GOBEN, Treas., - - - - - Purdy, Iowa.  
E. N. BELL, - - - - - 1022 W. 4th St., Little Rock, Ark.  
R. A. BROWN, - - - - - 454 W. 42nd St., New York, N. Y.  
ARCH P. COLLINS, - 1509 N. Houston St., Ft. Worth, Tex.  
ANDREW L. FRASER, - 3748 Forest Ave., Chicago, Ill.  
A. G. GARR, - - - - - 332 Monterey Rd., South Pasadena, Calif.  
S. A. JAMIESON, - - - - - 3508 Grand Ave., Dallas, Tex.  
D. W. KERR, - - - - - 6403 Linwood Ave., Cleveland, Ohio.  
B. F. LAWRENCE, - - 1001 N. Main St., Springfield, Mo.  
D. H. McDOWELL, - - 822 Richmond St., Scranton, Pa.  
WILL C. TROTTER, - 51 E. 13th St. N., Portland, Ore.

**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 137

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.

**FREE LITERATURE FUND.** The Gospel Publishing House sends out large quantities of papers and tracts free to be used in opening up new fields and for missionary work to those who have not received the light of Pentecost. We need offerings to carry on this work. Mark such offerings "Free Literature Fund" and send to the Gospel Publishing House, St. Louis, Mo. All Offerings acknowledged.

## LITTLE TALKS WITH THE OFFICE EDITOR

**PERSECUTED FOR JESUS' SAKE.** This is the result of any progressive move for God and for truth. The children of

this world are ever the persecutors of the children of God. Ishmael persecuted Isaac and it was necessary to put him away—bring him into subjection to the child of promise. Cain persecuted and killed his brother Abel because God looked with favor upon the sacrifice of his brother but rejected his own, which had been offered in unrighteousness. It has ever been thus. The flesh and the spirit can never dwell together in harmony, for either the spirit must be subject to the flesh, or else the flesh must become the servant of the spirit.

This is true in the individual heart, it is also true in regard to persons. They that live godly in Christ Jesus shall suffer persecution. And not only is this true in regard to individuals, but great papers like the Weekly Evangel, which mark out a clear path of duty and stand unreservedly for righteousness, are open to the attacks of the enemy, and persecution quite often is heaped upon them, and if it were possible, their usefulness would be completely destroyed.

Such a thing has happened to us. The publications of the Gospel Publishing House have always stood for a clean ministry. Voicing the principles of the Council, we have declared that the ministry should be above reproach, from without as well as from within. Under these circumstances, it has been necessary, on some occasions, to speak out boldly against certain ones who we felt sure were not acting as a minister of the Gospel should. About the first of April, 1915, letters came into our possession seriously attacking the character and conduct of one, A. A. Rice. It was alleged that Rice had passed himself off as an unmarried man, or as a widower, whereas, it was alleged, he was a married man with a wife and four children living in Gainesville, Ga. It was also alleged that the Pentecostal Movement did not endorse said A. A. Rice as a minister of the Gospel, and a request for prayer was made that this man would turn to God and get right. This statement was published purely for the sake of the work of God, and with no purpose of damaging anyone or of robbing them of their income. No definite information was given in this report, but all interested persons were referred to H. D. Spencer, 256 Marietta St., Atlanta, Ga., or R. E. Massey, Hartford, Ala.

Almost immediately after this notice appeared, Arthur A. Rice, who claims to be a Pentecostal preacher, and who claims that this statement is false, that he is endorsed by the Pentecostal movement, came to St. Louis and endeavored to bring suit against the publishing house for libel, claiming that his income had been cut off and that he was damaged to the amount of \$12,500.00. He has at last succeeded in getting the case into the Circuit court at St. Louis, and the trial has been called for the first Monday in June, 1916. This is not a case of brother going to law against brother, which the Bible says should not be, but it is a case of "They shall hale you before magistrates," and of course there is nothing for the publishing house to do but to go to court, and for the sake of a clean ministry in the Pentecostal Movement, tell the truth in Jesus' name. It is hard to understand why this happened, especially as the increased cost of production of the paper is draining the publishing house of its last cent, but God has let it happen, and although the cost of the trial will have to be met, we must go through the ordeal. Pray with us that God will provide every need in this emergency, and that the cost of defense shall be more than met, and glorious victory given, for His glory.



# 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 137

ST. LOUIS, MO., April 29, 1916

\$1.00 PER YEAR.

## EDITORIAL

### WITH GOD ALL THINGS ARE POSSIBLE.

(Continued from last week.)

This that I have mentioned about God being a spirit and the consequent difference between God and man, may be clearly seen in both what He says of himself and what He does. His words and His acts agree; and both declare Him. "The heavens declare the glory of God; and the firmament showeth His handiwork. Day unto day uttereth speech and night unto night showeth knowledge. There is no speech nor language where they are not heard. Their lines have gone out through all the earth, and their words to the end of the world."

### HIS NAME A REVELATION.

It is not only the works of God that declare Him; but His name is a revelation of His character. To begin with, God gives Himself the name El or Elah—the being of power and authority—Himself the very source of power. This He proves by His acts. In all the wonders of creation there is a voice that echoes the name Elah. At the very beginning God was already there and in Him was the power that brought into existence all that was made. From then on through all the changes by which He further reveals Himself, He will prove all His words by His acts. God never steps aside from a position once taken, and whatever else He may reveal concerning Himself and His purpose, He will always be Elah, out from whom cometh all things and whose power is sufficient for all His purposes. This touches back upon the first point in knowing God, as it relates very closely to the fact that God is a spirit. It enters into what we may expect of God, on the grounds of His nature. Let us always remember that God is a spirit and that one of the attributes found in Him is unmeasured power. Another point is to be noticed in connection with this first of the three primary names of God; by which He purposes that all who would know Him are to see the characteristics which bring His name into use as applying to Him. As El—meaning strength—being applied to God, implies that He is the strong one, Elah, meaning to swear, to bind with an oath, implies faithfulness to all the significance and associations that relate to His name here given; that is, when God said of Himself that He was the strong one, He also said that He would always be the source of all power. God is consistent in all He says and does, "for there is no power but of God." All other names He may take and all that He will do to reveal Himself will never change what He has said and done. All else must agree. All else does agree and this

swearing by Himself is characteristic of God and will apply to all He says.

### HELPED BY BELIEVING.

There is nothing that will aid more in becoming established in the truth concerning God, than to become convinced that His word is true, that what He has said can be depended on, that there is no conflict between His statements; and that all points of truth are to be reconciled. When we have ceased to doubt and wonder, to question and speculate about God, then we are ready to see and know Him. So long as we feel like changing the Word of God to make it true, or feel that we must bring in our own reasoning to add to the revelation, or that we are warranted in making excuses for the plain statements of Scripture, we will surely find before our face the cloud of uncertainty.

### THE ENEMY TO BE CONSIDERED.

This other thing is to be considered: Satan, with all his power and all his shrewdness, is trying to deceive all who would know God, and especially all who desire to know the deeper things of God. We are not supposed to listen to him, or to be subject to his power; but one thing we may be assured of, he will visit us in some way, often enough to see our condition; and if we are not guarded against him, if we are not truly under the blood, if we are in a harsh or unholy spirit, he will bring in many suggestions, then doubtings, then what will appear as new light; something that will seem to just fit in and make all plain; and we are deceived. Deception is not just what, many times, we take it to be. When one is deceived, they are not shamming nor talking things they do not believe. They are doing what seems right to them and are speaking only what they think is true. They have been led to accept error; and one of the characteristics of the whole matter is the presence of great zeal in presenting and insisting upon what they believe. Persons who can hardly give testimony in the truth, will preach an erroneous doctrine on the street corner. The reason is, that Satan is able to make a man shrink by opposing the truth; and he will do so when he can find the shrink in us. On the other hand, when one accepts error and leaves the truth, Satan has no desire to oppose, but rather he encourages one; and some think God has been giving great, new light, and has added to them great power to witness. Not so where error is present. Satan has simply removed the pressure and made it easy to go hurriedly in the wrong direction.

### THE ONLY SAFETY.

The only place of safety is a place under the blood. The only safe attitude to take is one of hearty belief of the plain  
(Continued on page 7)

## THE WORKS OF GOD

B. F. Lawrence

### A DEPARTMENT OF RECORD

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."  
Mal. 3:16.

### ARTICLE II—The Pentecostal Movement Invades Ohio

In this week's issue of the Evangel, we greet you with an account of the incoming of the work of God in Ohio. We are fortunate in obtaining so much along this line. Sister Ivey Campbell was the God-chosen pioneer of the new light, and it was Brother McKinney's people who first, as a body, accepted the message. We have letters from both of them; Sister Campbell's follows immediately.

"In the years 1904 or 1905 the echo from the Wales revival caused a deep hunger to settle upon the children of God, resulting in a prayer for a world wide revival. The prayer was, "Lord, send a revival, and let it begin in me." God heard that prayer and began to pour out His Spirit upon all flesh.

"On April 9th, 1906, God poured out His Spirit in a new way on a little tarrying, praying company in Bonnie Bray St., Los Angeles, Cal. As the news spread, we heard of it in June and we cautiously found our way to 312 Azusa St. God was indeed manifesting Himself to His sanctified ones in a way much spoken against.

"As we went the hunger increased and we searched God's Word, finding it even as they had told us. It was on the 26th of July, 1906, that God poured out His Holy Spirit upon me and possessed my whole being. (He is seeking a people for His own possession.)

"I had been called to work for Him when I was sanctified some years before. I was at the time of receiving the baptism, in the work at the Soldiers' Home at Sawtell, Cal. I now felt the call to go to Ohio, my native state, and witness to them of the outpouring of the Holy Spirit. Many there were waiting on God to send some one to them with the experience.

"I first witnessed in my home town, East Liverpool, Ohio. Two received the baptism in the Spirit there; others were hungry and the altars were full of hungry seekers, but they shut the doors upon us. Rev. C. A. McKinney, a returned missionary to Africa, came to the mission in East Liverpool, found the doors shut and asked me to go to Akron and witness to his people in the first week in December, 1906. He left me my fare, and I went to his place.

"A meeting was in progress with Evangelist Ed Ferguson in charge. I could not get in line with him, but gave my testimony and the hunger among the people increased. In three days two received the baptism; God took charge of them and they spoke in other tongues. One language spoken was Hawaiian; there were some men there from the Islands who confirmed it. Many were healed, and the Lord took charge after the evangelist left on Sabbath evening and a new order of worship was in progress. We just stood still and saw the salvation of the Lord. The altars were crowded in every service,

which in a few days lasted from 9:30 A. M. until midnight, sometimes indeed, until morning.

"Salvation flowed like a river; sins were confessed; people were reclaimed, sanctified, baptized and healed in almost every service. God worked with us, confirming His word with signs following. The tide kept rising, crowds increased and often as many were turned away from the church as could get in. Delegates came from neighboring cities and villages to see if these things were true.

"Pastor C. A. Cramer, pastor of the Christian and Missionary Alliance at Cleveland, O., and some from the Friends Church in Cleveland came, workers were sent to them and the fire began to fall there. Also, visitors came from the Missionary Home at Alliance, Ohio. Finding that it was the Word of God which was being preached, and that the promise was for them today, they went home and began tarrying meetings. In February a convention was held there.

"A paper called Pentecostal Wonders was published by Brother McKinney and Rev. Kilborn in Akron. This soon consolidated with the New Acts, published in Alliance, O., and Alliance and the Missionary Home there were made headquarters.

"In the winter we held conventions, and in the summer camp-meetings, which were largely attended. It was said that there were over ten thousand on the ground the first Sunday. Five hundred were encamped. We had all things common and the table was provided for, while large sums of money were put into the mission field, a debt was lifted from the Home, and still there was money left in the treasury.

"Many missionaries were sent out from there to India, Africa, China, South America and other points. God marvelously poured out His Spirit and opened hearts, homes, pocket-books, and made willing workers of His children.

"Other places were opened in other states; Indiana, Pennsylvania, New York and many other places in Ohio. God graciously worked, getting to Himself a name, and a people ready for the coming of the Lord.

"The Lord has since suffered the work to be tried, but we can rejoice that it is His and not of human origin; He went to the Father and sent the promise of the Father down from *Heaven*. We are witnesses of these things, and so also is the Holy Spirit. And now we commend all to Acts 20:32."

### HOW PENTECOST CAME TO AKRON, OHIO.

The following account by Brother McKinney supplements the one just given by Sister Campbell.

"In the fall of 1906 I was the pastor of the Gospel Church of South Street, Akron, Ohio. My people were spiritual and were, in holiness and righteousness, walking in all the light they had. In this condition a deep spiritual hunger seized myself and my people. Oh, that God would reveal himself in power to us in the coming days of our revival meetings.

"So great was the hunger for God that we set apart whole nights for prayer, and to my surprise, a number of people attended. God wonderfully met us and had we known the Spirit's workings, we might have received the baptism in those nights of tarrying before God.

"In the providence of God, I received the first issue of the paper published by the Azusa Street Mission in Los Angeles. It was sent to me by a dear friend, Brother Morris, of Montana, the one who had led me out into the experience of holiness. While reading the paper I felt the witness of the Spirit to my soul that it was the truth; the same witness came to my wife. I took the paper over



to the church and read it to my people; they greatly rejoiced, and felt that it was the revelation of God to their hearts.

"I said to my wife, 'If I had the money, I would like to go to Los Angeles and attend these meetings and see for myself.' But my wife said, 'Oh husband, if this is God we are just as near to heaven in Akron as we would be in Los Angeles. Let us wait and pray, God will meet us.'

"Well, hallelujah, He did meet us. His providence was so precious. A young man who was preparing to go to Africa wanted me to help him secure the money for his outfit and transportation, and accordingly we were visiting several missions and laying the need of the African field before them.

"We were to speak at the Liverpool Mission on Saturday evening and Sunday. On getting off the train at Liverpool we were surprised to find many there to meet us. They were much excited, and we wondered what was the matter. Upon inquiry, we were informed that one of their best mission workers had returned from Los Angeles with other friends, and that they were filled with this new doctrine of the baptism in the Holy Spirit and speaking in other tongues. The dear brethren were wondering if it was expedient to open the mission for services, lest this strange doctrine get into it. When they told me that they had been trying to get me over the phone to tell me not to come, I could see the providence of God in letting my phone get out of order and my heart leaped for joy. I told them that they need not fear, God would take care of His own work, and they seemed to be willing to leave the meeting in my hands.

"It was on Sunday morning when God began to bless us that I knew that this little band of Pentecostal people were there, for one sister broke out praising God in other tongues and another burst forth with a song in the Spirit. It fell upon my ears like music from another world, rapturous and heavenly. It went thru me like mighty thrills. I finally located them in the congregation and the people were expecting me to say something to them. However, I waited till the meeting was over and then went to Sister Ivy Campbell and asked her for her address. She gave it to me, but the enemy made her think that I was going to call on her and reprove her for interrupting the meeting.

"We were being entertained in one of the best homes in the city, but after dinner, I excused myself and went to hunt that address. Sister Campbell was on her knees praying that the Lord would give her grace to meet the preacher when he came. Great was her surprise when she opened the door to hear me say, 'Praise the Lord, I am so glad that the Lord has sent you here.' She was so delighted that she burst forth in other tongues, praising God. When we were seated, I opened my heart and told her how the Lord had spoken to us through the little paper from Los Angeles and that my people were waiting on the Lord and praying for some one to tell them about this mighty outpouring of the Spirit.

"I told her that I felt that God had truly sent her to Ohio, but that the Liverpool people did not understand her and were afraid to receive her. Also that my people were ready to receive her, and invited her to Akron. We were about to start special revival services with Evangelist Ed Ferguson as our evangelist, and I promised her that if she would come, she should have the afternoon services.

#### THE START IN AKRON.

"Sister Campbell came to Akron, and it was wonderful to see the power of God manifested in the services. The people crowded the altars and the first row of chairs.

It was a sight to me to see my best people receiving their baptism and speaking in tongues. I could not but realize that it was God. I had always taught my people that they received the baptism in the Holy Spirit when they were sanctified, but now I began to see that I had never believed that it was to be received with Bible evidence. Who was I to withstand God?

"Brother Ferguson, the evangelist, and I lay on our faces, but it was so hard for us to make any progress, we had so much theology in our heads which hindered us.

"I witnessed my mother as the Spirit fell upon her and she began to speak in other tongues. There were in the church that afternoon two young men from the Hawaiian Islands, and as my mother began to speak, they were greatly delighted and seemed to understand what she was saying. At the close of the service, they came to her saying, 'You speak Hawaiian,' and began to speak to her in their native tongue. But the power of the Spirit had lifted, and my mother could not understand them. They told her that she had spoken in their tongue, and had told them that Jesus was coming and for them to get ready to meet him. Other things, also, she said to them about their sins. They at last fell under conviction at the altar, gave their hearts to God and were beautifully converted.

"Brother Ferguson had to leave us for Cincinnati and Sister Campbell continued the meetings for two months. There were hundreds at the altar night and day and it was impossible for us to tell how many were saved or received the baptism. The crowds were so large that the police had to stand at the door taking care of those who could not get into the church.

"People from surrounding states received the baptism and took the news home with them. From Akron it spread to Cleveland, Alliance and Findlay and thence to the uttermost parts of the earth through the missionaries who went out from those and other places."

#### SERVICES AT BETHEL CHAPEL.

Assembly of God.

2929 Montgomery St., St. Louis, Mo.

Sunday Services: Bible Class at 2:00 P. M., Regular meetings at 3:00 and 7:30 P. M. Prayer Meetings, Tuesday and Friday at 8:00 P. M. A cordial welcome extended to all.—J. W. Welch, Pastor.

#### THE PRIMITIVE BAPTISMAL FORMULA

By Wm. G. Schell.

A new book, just off the press, on the important subject of the proper words to be used in baptizing converts. This book is largely composed of extracts from church writings during the first three centuries of its existence. A valuable, interesting and useful compilation of writings by Christians who lived the nearest to the Apostolic days. Price 6 cts. each, postpaid, 50 cts. per doz.

THE GOSPEL PUBLISHING HOUSE,

2838 Easton Ave.,

St. Louis, Mo.

## A REVIVAL NEEDED

"O Lord Revive Thy Work."

Hab. 3:2.

Oh that God would plant deep within the heart of all this people the cry of the old prophet, "O Lord revive Thy work." The work of God needs a revival, the hearts of men and women—Christian men and women—need to be revived, the world needs the revival fires to be kindled throughout the land.

If there ever was a time in the history of the world when a real revival was needed, it is today. On every hand we see sin in its blackest form stalking through the land, blighting the lives of millions, dragging them down to Christless graves, "without God and without hope," to spend an unending eternity in the dark domains of the regions of the damned, where hope and mercy shall be gone forevermore.

Look again—we see thousands upon thousands, the world over, professing God yet knowing nothing of saving grace. Truly this is the Laodicean Age in which we live, an age in which formality has taken the place of the power of God, an age in which men are saying, "we are rich, and increased with goods and have need of nothing," and knowing not that they are "wretched, and miserable, and poor, and blind, and naked."—Rev. 3:17. "O Lord revive thy work!"

These are days of trouble, sorrows and death,—thousands are dying by the sword. God's judgments are upon the nations for their sins and wickedness, but, let us pray with the old prophet, "in wrath remember mercy." God is looking for men and women who will pray, men and women who will stand in the breach with their prayers of intercession, men, who like Habakkuk, will pray "O Lord revive Thy work."

Before this great Pentecostal revival, that has swept the world in the last few years, men and women in all parts of the world were praying, "Lord send a revival, a world-wide revival," and the great Welsh revival and the Pentecostal revival were the result of those prayers. Nothing but this same kind of prayer will bring like results.

Not only should we pray for a revival, but we should so live that men's hearts would be made hungry for God, and that those who were already saved would be inspired to go on to a deeper walk with God. Men are thinking more about their own ideas, theories, issues and notions today than they are about the poor soul in sin, or who has wandered away from God. And why do some wander away? Because they have looked in vain to the follower of Jesus for a loving smile, a kind word, and, failing to find it, have become discouraged and have fallen by the wayside, an easy prey to the enemy. And those who should be ready always to pray and intercede for them, go on hardly giving them a thought, and content themselves with quoting such passages as "They were not of us, for if they had been of us, they no doubt would have continued with us," etc. But the fact is they have failed to help him in his hour of need, failed to give him a brotherly smile or a word of cheer.

Then let us remember that:

"Down in the human heart,  
Crushed by the tempter,  
Feelings lie buried that grace can restore:  
Touched by a loving heart,  
Wakened by kindness,

Chords that were broken will vibrate once more."

and that our work is to "Rescue the perishing" and so live, while we pray, that God can use us in bringing about a revival.

The Christian world today is mad over "issues," "doctrines," etc., and is forgetting the precious blood of Jesus that has the power to save and cleanse from sin. If those who profess to know God would only get down before God and pray like old Habakkuk, "Lord send a revival," instead of fighting over "doctrines" and "issues," there would be more souls saved than there are being saved at present.

Not only did men and women pray at the beginning of the great Pentecostal outpouring, but they were hungry for that very thing—the revival—there was within them a deep yearning to see the power of God in the earth, to see thousands turn to God, and God heard the cry. I fear we are too easily satisfied with a few getting saved in our immediate locality. Brethren, God is the same today as He ever was. What He has done in the past He can and will do again, if only we will do our part, and our part is to lay aside our pet notions and go to God in real prayer, "Lord revive Thy work," "Send a world-wide revival."

Real prayer, from a heart consecrated to God, is the only thing that will bring about a revival. Men may advocate issues and theories, but they only bring strife and confusion, to say nothing about divisions. It is true they get a following, but so did Judas and Theudas, Acts 5:36, 37. But a great following does not mean a revival every time.

O brethren, let us look once more to the bleeding side of Him who hangs on the tree and determine by God's grace to do all in our power to bring souls to Christ. What is more blessed than to see a soul who had been bound by the cruel fetters of sin, suddenly released from its fetters, shouting, "Victory through the blood?" Is it not worth our efforts?

Let us ask, then, for a spirit of prayer and intercession, and go forth in the strength and power of His might, and herald the good tidings of peace to the souls in sin, praying from the depths of our hearts for a world-wide revival, "O Lord revive Thy work."—Evang. Burt McCafferty, Trenton, Mo.

"A runaway tongue is more dangerous than a runaway horse and causes infinitely more damage. Stop it in time."

"Often when a preacher has driven a nail in a sure place, instead of clinching it and securing well the advantage, he hammers away till he breaks the head off or splits the board."

### YOUR SUBSCRIPTION HAS EXPIRED.

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

**A Yellow Subscription Blank** in your paper means that your subscription expires with this issue. Please renew at once.

**A Pink Subscription Blank** means that your subscription has been carried for a whole year without receiving any notice from you to stop the paper, and we are now compelled to take your name from the list unless we hear from you immediately. You owe us \$1.00 for the past year, and we trust that you will renew for the coming year.

**A Light Blue Subscription Blank** in your paper means that you have been transferred from the Word and Witness mailing list and that your subscription expires with this issue. Unless we hear from you immediately we shall be compelled to take your name from our mail list. Please renew for the Weekly Evangel now.



## WAR "PROFITS"

You may boast of the wealth you've obtained by this war,  
 You may count it in billions and more.  
 You may tell of the hours that you gave to the strife  
 In obtaining the precious ore.  
 But,—those women who mourn the loss of their dead  
 The thousands now under the sod,  
 Will one day with you at a judgment bar stand,  
 Then—what will you answer to God?

Do you to whom people have granted great power  
 Make boast of the work you have done,  
 In hurling poor men at other men's throats  
 With a longing to kill and to burn?  
 Know ye not that these men you have fired with hate,  
 With a hunger and thirst for strife,  
 Will at last stand with you there where all shall bow down  
 To a mighty, omnipotent Christ?

Think you that the love of that Gallilee man  
 As portrayed in Gethsemane,  
 The love that He bore to a sin-cursed world  
 Will continue a love—to ye?  
 Nay sirs, His Spirit not always doth strive  
 With those so desirous of blood;  
 And the love you now spurn will to anger be turned  
 In that day when you stand before God.

Then "what doth it profit?" this question so old,  
 Yet with meaning and force still new,  
 Is asked of you now as you stand with the power,  
 And the wealth you have gained about you.  
 When you know that those men,—filled with anger and  
 hate—  
 Whom you spurred on with your greed and lust,  
 Must with you finally stand at the judgment bar  
 And be judged by a God who is just?

—Geo. T. Sisler.

### "ALL THINGS POSSIBLE THROUGH CHRIST."

E. R. Sylvester.

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called." Eph. 4:1.

As we listen to the still small voice of the Spirit, and behold the operation of the mighty hand of God, we are inspired to say with Paul, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out." Rom. 11:33.

We read many accounts from the columns of the Evangel of the blessed things God is doing for His people for which we are made to rejoice, but what are we doing for Him? "Walk worthy of the vocation wherewith ye are called." "I can do all things through Christ which strengtheneth me." Phil. 4:13. We can do things then, can't we? Yes, in His name. Let me relate something of what has been and is yet being done in our community, as it might encourage someone to listen to the still small voice of the Spirit, and under His direction, yield themselves to be used of Him and undertake to do something in His name.

We are building a church house where there is no assembly. It came about as follows: One day about eight months ago, when in company with a worldly man who was running a saw mill on my farm, he remarked in rather a jovial way, "Let's saw out a bill of lumber and put up a little church to keep people from going wild." I answered, "All right, Uncle Jake, I'm in on it." Nothing more was said, but that remark struck the keynote of my heart, and rung in my ears night and day.

I talked to God about it and listened to the voice of the Spirit in the matter, and when I became convinced what to do, I went to "Uncle Jake" and asked him if he

meant business, and he convinced me that he did by offering to donate the sawing of the lumber.

I felt in my heart that God was calling on me to act, and so I went on my face before Him and asked, what does this mean to attempt to build a church out here in these hills with no one to worship in it? But God kept wooing me on with encouraging Scripture texts such as, "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts," and many others. I told God I would trust Him.

In addition to the offer of my saw mill friend, I offered an acre of land, timber in the tree to saw all the lumber necessary, and my services as a carpenter to oversee the work to completion. We then put our combined proposition up to the people of the community, which proposition generally met their approval, and working days were set apart to meet in the timber and at the mill, and in a surprisingly short time, about nine thousand feet of lumber was in a pile for the building. Then after a delay of several weeks, a brother came to me with ten dollars and said, "Wife and I have decided that God wants us to put this ten dollars into this building." So we again resumed our work and soon had in a good substantial concrete foundation. Then things blocked for a time. But recently, the stone has been taken away, and the command, "Lazarus, come forth" has been given, and work resumed. Every Wednesday has been set apart to work on the building as long as material lasts.

God laid it upon my heart, and I have ordered a roll of Evangels to come to my address to be distributed at these Wednesday workings. We trust the reading of these Evangels will result in a great revival. It may seem to some that the building is progressing slowly, but there are many things we might mention if space would permit, in which we see the hand of God working.

While we have given a very limited account of our experience in this matter, we feel that enough has been said to perhaps encourage someone to be willing to go away back in some rural district and undertake, under the direction of God, what in the natural would seem impossible. If our lives are hid with Christ in God we are not where we are by mere accident, but He has us here for a purpose. Not all that is of the Spirit is "Whoop, hurrah, hurry up, shout and shine," but sometimes it is "Stand still and see the salvation of the Lord." How we should love to labor for Jesus.

If we're ministers or merchants, or tillers of the soil,  
 We will never reach the climax if we have no love for  
 toil.

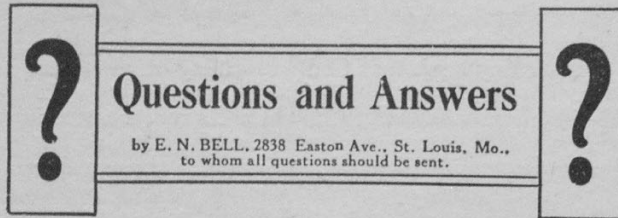
Let us love to please our Master,  
 Let us love to do His will;  
 Let us love to give Him glory,  
 Then our souls will fear no ill.

—Galena, Mo.

### EDITORIAL

(Continued from page 3)

truth, and of kindness toward all men, especially they who are of the household of faith. The only condition in which we are safe is that of freedom from selfish desire and evil thoughts and motives; humble before God and tender toward all men. There should be no willingness to think evil of others if we would go on to know God. Remember, these are the days in which many will turn away and follow cunningly devised fables. Let us strive to keep the true vision. Let us look farther into the word about God. "With God, all things are possible."



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. The questioner must be a paid subscriber to the Weekly Evangel, and expect the answer only through the Evangel, not by private letter. The editor of this department is too busy and it costs too much to answer each one by a private letter.
2. Ask only questions of real interest on which you honestly are seeking light, and not for controversy.
3. 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.
4. Make questions as short as possible, and do not expect long exhaustive answers.
5. 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.
6. 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.

51. How do you reconcile 1 John 1:8, where it says, "if we say we have no sin, we deceive ourselves and the truth is not in us," with 1 John 3:8-9, where it says, "he that committeth sin is of the devil," and "whosoever is born of God doth not commit sin?"

Ans. There are four answers that are given to the above question, and we will note all four:

(1) Some hold that the words, "If we say we have no sin" refer to a sinner who has never been saved, and that, of course, for any unsaved person to deny he has sin is only to deceive himself; but that after he is saved he does not commit sin as said in 3:9.

As for me I do not believe this explanation is correct. I believe the "we" included John the Apostle, who certainly was saved, and included all other Christian people.

(2) Another explanation is that 1 John 1:8 refers to regenerated persons who have not yet had sanctification as a second work of grace, that these still have "sin," inbred sin, in their nature, and so while their sins are taken away, they still cannot say they have no inbred sin in them until they get the second blessing and then 1 John 3:9 is true of them.

Now this explanation, while honored and respected, is open to two objections. First, if the "we" included the writer, this idea would charge the apostle John with not yet having been sanctified, though he was filled with the Holy Ghost long before this on the day of Pentecost. Certainly John was sanctified. The second objection to this explanation is that 1 John 3:9 does not say those who are sanctified by a second work after being regenerated doth not commit sin, but rather it declares that whosoever is "born" or "begotten of God" doth not commit sin. So that the power to resist sinning is here spoken of as given in regeneration, not in a second work of grace only.

(3) A third explanation is that 1 John 1:8 refers to the outer fleshly life of the saved, that in all saved or sanctified people there are two natures, one fleshly, the other spiritual, that sin still abides in the fleshly nature and that every Christian sins daily in this outer nature, but that in his heart or spirit which is born of God, he does not sin and cannot sin.

Now no hint is given in 1 John 1:8 that the "we" refers to only a part of the man and that too the less important

part, the flesh. Then such an explanation would leave a man in the outer active part of his daily walk under the dominion of sin till death, whereas Paul declares most surely "sin shall not have dominion over you," Rom. 6:14. The "WE" of John refers to the whole Christian just the same as the "YOU" here by Paul.

(4) A fourth explanation is that 1 John 1:8 is further explained in 1:10 to mean that none of us can say, "we have not sinned" without making God a liar; that 1:8 and 1:10 refer to a specific act of wrong, and that in this sense no Christian, however holy, can ever say that he never does do a single thing wrong in the sight of God. I believe this is true. No one has yet been able to see holiness as God sees it, nor to live it as God sees it. Yet God is the standard at which we are aiming. The best types of holy and sanctified men with John Wesley declared there was not an hour that they did not need the atoning and cleansing blood of Jesus Christ, though they had peace and victory in their souls. The Word declares if we walk in the light, the blood of Jesus "CLEANSETH us" from all sin. This "cleanseth" is in the present tense, active, progressive and continued. It means we are kept cleansed right up to date.

No greater curse can come to any soul than to take such a view of the sanctifying blood as that after any one definite experience he has no further need of the atoning blood or the intercession of Jesus Christ, that he is so perfected that he is independent of further need of the blood. The fact is the most holy men who live closest to God, who as the rule of their lives live victorious over sin, yet now and then in some unguarded moment fall below, in feeling, thought or deed—below their own standard for the best Christian living. A small thing to them is sin. At once they know they have sinned, they are conscious of it. The holiest thing under heaven at such a moment for such a child of God is to confess and repent, no matter how small the offense looks to others. This is walking in the light, and the blood will at once cleanse. But if their doctrine is such as to leave no room for such confessing of their need of the blood, then they will be led to some sort of subterfuge to explain away their deed as being not a sin, that they therefore need no repentance and no cleansing. Such a course persevered in will kill out spirituality, kill out honesty and sincerity, and soon the former sweet and mellow saint will become a hard dry Pharisee and hypocrite, hated by both God and man. I have seen professors of Holiness in this state. Such a view of sanctification and the blood lays a false foundation and is sure to make either hypocrites, or a multitude of poor, hopeless backsliders. Yes, we ought not to sin, and it is possible through grace to have the power and dominion of sin so broken as that we are not under the dominion or rule of sin, but under the rule of Christ and the Holy Ghost. Thank God for such blood-bought victory. But even with such victorious and blood-washed souls, here and there come slips that grieve their honest hearts before God. Brother, sister, don't give up in such a moment, don't imagine you were never saved; don't think you were never sanctified; don't decide you have totally lost out; don't think God don't love you and has forsaken you. You have simply grieved the Spirit of God and this is why you feel so bad. God is only trying to get you as His child to confess so He can forgive you. Don't give up, but confess and repent, and you will find God is still right with you to restore your joy and give you a fresh cleansing.

Now 1 John 1:8 refers to such single acts here and there that sooner or later come to every child of God, so that he cannot say he has not sinned at any time since he was saved and so has no sin at any time; while 1 John 3:8 refers to the continued practice of committing sins all along, living in and under sin. The word "COMMITTETH" is in the present progressive tense just as "CLEANSETH" also is. Now, he that "committeth sin," goes right on sinning



all the time, has a regular habit of sinning, lives under its power all the time, such a one is of the devil; he has never been saved from the power of sin and made a new creature in Christ Jesus. For "whosoever is born of God doth not commit sin," V. 9, that is, such person does not go on in sin like sinners, does not habitually practice sin. He cannot do so and abide in Christ; for 3:6 says, "Whosoever abideth in Him sinneth not (does not go on with sinning): whosoever sinneth (goes right on sinning) hath not seen Him, neither known Him." Thank God, we do not have to live under sin, "sin shall not have dominion over you," for Paul says we are "made free from sin," Rom. 6:18, 22. God lets Christ live in us, and because He that is in us is stronger than he that is in the world, He gives us victory over the power of sin, if we keep in a living touch with Him. John says, "These things I write unto you that ye sin not (that is, may not sin). And if any man sin (slips, falls or commits a wrong act), we (who are saved) have an Advocate (Helper, Intercessor, High Priest) with the Father, Jesus Christ the righteous, and He is the propitiation (or satisfaction) for our sins," 1 John 2:1, 2. So then we not only thank God that Christ breaks the power of sin in our lives so that we can live under the power of Christ and not under the power of sin; but we also thank Him that if we slip or fall He is still our Saviour, and as Advocate will come to our succor and raise us up, if we will let Him. Amen. Thank God.

#### DOWNPOUR IN PORTLAND, ORE.

We were honored yesterday with a veritable cloud burst of the power and glory of God. The heavens opened and for hours altogether the fire fell upon hungry, thirsty hearts, and in some ways in all my real Pentecostal and Apostolic experience, I have never experienced quite anything like what came from HEAVEN yesterday. Glory to His matchless, mighty name! During the day more than a score were prostrated under the power, laid out like dead; and three, as I recall, perhaps more, were sealed with that Holy Spirit of Promise, speaking in tongues for over an hour altogether. But that unspeakable glory which pervaded the house, that unutterable, adorable, unseen, but oh so real, presence of the Lord, that cannot be told with poor words: it had to be witnessed and experienced. Glory! O, how the sinners did flock to the altar, came on the run, fell under the power, and then came up again with the ineffable glory and heavenly shine upon their faces.

Two special cases, two brothers, both grown, sons of Christian parents, our saints, one boy just out of the reform school. Well God got hold of them and they, with a whole altar full of others after God, were soon praising God for deliverance.

Oh, it was wonderful to see those strong men fall under the mighty power of God, the death struggle go on for a bit, and then the devil cast out, the blood applied and the shine and glory come to their faces. They leaped to their feet and embraced their precious mother and father, then all of the men around the altar. All this time others were coming through to the baptism, talking in tongues, saints falling under the power all over the house, and all accompanied by a roar impossible to describe.

In the midst of it all we prayed for a score of sick. Scarcely had the oil touched them before they were laid out on the floor, got up healed, shouting, till you could not hear yourself talk. Glory! Glory to the Lamb! Preaching all day was the simple Gospel of Romans. Glory!

Lovingly, gratefully,

Pastor Will Trotter.

## DAILY PORTION FROM THE KING'S BOUNTY

MRS. A. R. FLOWER

April 29. "Stand still, and see the salvation of the Lord, which He will shew to you today." Ex. 14:13.

God tries our faith that He may increase and strengthen it; never to overthrow or destroy it. He permits the trial that He may show us His gracious deliverance in answer to our cry of faith. But so often we mar or totally hinder God's deliverance through attempting to work out a deliverance of our own. We prevent God's glory, and we weaken our faith for the next trial, by so doing. "Stand still," beloved, and you will surely "see the salvation of the Lord."

April 30. "The Lord turned the captivity of Job, when he prayed for his friends: also the Lord gave Job twice as much as he had before." Job 42:10.

It is true with many of us that a large portion of our praying is self-centered. For ourselves, for our family, for our assembly—that is the extent of our praying. Ask God to give you enlargement of heart, and you will certainly have an enlargement of blessing. Pour out your heart for those beyond your limited circle and God will do more for those within.

May 1. "What, could ye not watch with me one hour?" Matt. 26:40.

Our blessed Lord is counting just as certainly on us today as on that little company in the Gethsemane garden. But to how many of us he must needs say, "The spirit indeed is willing, but the flesh is weak." Our prayer and watching is so spasmodic, and we generally fail when it comes to the last crucial hour. It will mean determined purpose, self-denial, perhaps suffering, but oh the joy and rich reward for that servant, whom his Lord when He cometh shall find watching.

May 2. "Warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men." 1 Thess. 5:14.

Very specific, necessary directions in this exhortation, fully as applicable to our day as Paul's. The difficulty comes in our apparent inability to combine all four in our service for God, individually. God wants us well rounded and we must not forget in our zeal to "warn the unruly" that there comes a time for us to "support the weak" as well.

May 3. "Be ye clean, that bear the vessels of the Lord." Isa. 52:11.

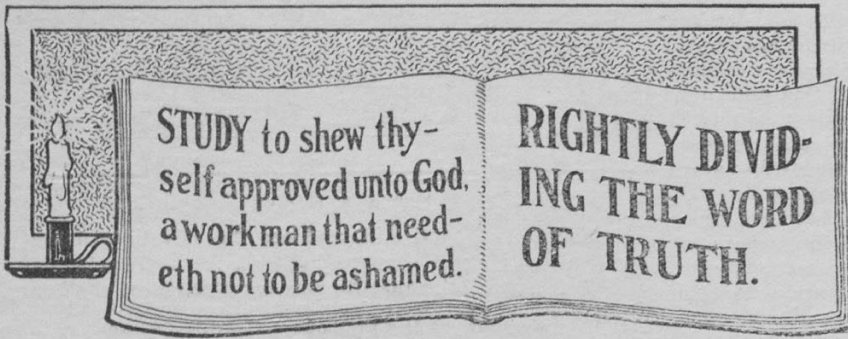
God desires a ministry with clean hands and a pure heart; and it is our duty to pray continually to this end. Of course God will use any man to the extent he gives himself over for service; but the reproach on God's work has been unnecessarily increased because of the loose, unholy conduct and words of supposed ministers of righteousness. If God held the standard high for His priests under the law, what does he not expect from His ministers under grace?

May 4. "Thou art all fair, my love; there is no spot in thee." Cant. 4:7.

This then is how Christ, our heavenly Bridegroom, regards the church for whom He gave himself "that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing." He regards the finished production, while we can only see the present discouraging condition. But His purpose is sure; and we have but to yield and trust "for it is God that worketh in us to will and to do of His own good pleasure." Hallelujah!

May 5. "We love Him, because He first loved us." 1 Jno. 4:19.

And that love was manifest in His gift to us of His only begotten Son, Jesus Christ. "For God so loved that He gave." And through that gift love has been begotten in our hearts—His love begat our love. How important then our constant manifestation of that love that the world may perceive that we have been born of God, and know God. "Beloved, if God so loved us, we ought also to love one another."



**SUNDAY SCHOOL LESSON**

May 7, 1916.

**THE MISSIONARIES OF ANTIOCH.**

**Lesson Text.**—Acts 11:19-30; 12:25-13:12.

**Golden Text.**—"Go ye therefore, and teach all nations." Matt. 28:19.

**Leading Thought.**—The growth of the church.

1. **The Gospel in Antioch.** (Vs. 19-26.) Through Stephen's martyrdom and the persecution which followed, the glad tidings have been scattered far beyond the confines of Judea. Paul's conversion, as well as Peter's vision and subsequent action, had helped to aid the work. All this time Jerusalem has been the "mother church" for the Jewish Christians, with Peter the leading spirit amongst the apostles. About fifteen years had passed thus. Now for a new epoch in the history of the Christian Church. We leave Peter for good, and our interest centers now about Antioch, the "mother church" of the Gentile Christians. It was some of these "scattered-out ones" who brought the message first. They were preaching the Lord Jesus, and "the hand of the Lord was with them; and a great number that believed turned unto the Lord." It was a clear plain message and it brought definite results. No attempt to establish a new code of teaching or improve upon the Gospel message which Paul later called "the power of God unto salvation." It is equally effective today, and if we fail of obtaining like results, the shortage is in us,—indifferent prayer lives or unholy purposes. "Preach the Word." Notice this revival was mainly among the Grecians and when the news of it spread to Jerusalem, they purposed to investigate. Apparently God was not grieved either at their attempt to thus try the spirits. Barnabas, blessed Son of Consolation (Acts 4:36, 37), was entrusted with the mission and a better man could not have been found. "He was a good man, full of the Holy Ghost and of faith,"

and he swiftly recognized the presence and grace of God manifest in their midst. He was glad; instead of running down the men who first brought the light and introducing some new opinions of his own, he "exhorted them all, that with purpose of heart they would cleave unto the Lord." Beautiful spirit of co-operation in the Holy Ghost! God increase it amongst us today! And the revival went right on. V. 24. Barnabas was a well-seasoned child of God, mature in experience, and though possibly not a brilliant preacher, just the man to strengthen and direct the young enthusiastic believers in Antioch. And the work of God was prospered by the presence of such a man—a true nursing father for the new converts. 1 Thess. 2:7, 8. It has been the crying need in the Pentecostal movement, and is still today, though some refuse to recognize it. Blessed outpourings of God's spirit, gracious revivals with an ingathering of young converts ignorant of Satan's devices and the subtle snares and winds of doctrine to lure them from the truth as it is in Christ Jesus—but what a need for such a Barnabas to come to them with words of exhortation and instruction. Have you not seen the havoc through this lack, and do you not see it yet. God forgive those would-be leaders who have instilled in such young babes an aversion to good sound Scriptural exhortation and teaching, and have encouraged a disregard and dislike for anything that resembles order or godly discipline in the assembly life. Not every preacher is a true Barnabas nor can he be perhaps; but God would raise up such men to meet the need were they recognized and honored in their God-appointed place. Without the slightest doubt the work all over the land would be leagues beyond where it is in numbers, spirituality and power had this condition not been so prevalent. We have a beautiful lesson in unselfishness through this same "Son of Consolation" in Vs. 25, 26. This quarter opened with the conversion of Saul of Tarsus, but in the several years since then we have lost sight of him and apparently even the apostles are little con-

cerned about his whereabouts. However God had arranged this quiet time for prayer and meditation in preparation for the work of which God had already given him a little knowledge. Moses and David had both spent a similar time in keeping sheep. God considers these preparation times important apparently. Is this why some Christian workers never amount to much in God's service? They ran too quick, or like a partially ripe apple, were picked too soon—never matured. Whether or not Paul had been forgotten by the rank and file of the Christians at Jerusalem one of the number still remembered him—the faithful Barnabas—the man who in the very beginning of Paul's experience had befriended him and commended him to the favor and fellowship of the other apostles. Acts 9:27. Now he bethinks him of the long-absent Paul, and unselfishly recognizing this opening at Antioch as a good opportunity for service for the one-time bitter persecutor, he goes to Tarsus "to seek Saul." Is it not a Christlike largeness of heart? Barnabas thus became the means of drawing into public activity him who later became the chiefest of the apostles. Thank God for the Barnabas of the early church! And may God impart to all of us something of his spirit of unselfishness that we may "look not every man upon his own things, but every man also on the things of others." Phil. 2:4. There may be some Pauls not far away from us whom we may seek out and encourage in service for God. And even if they do not become Pauls, but just humble soul-winners for God, God will be pleased and glorified by our labor of love just the same. Fancy the growth and blessing of that next year under the minis-

(Continued on page 15, col. 2)



**The Wonder Book**

FOR CHILDREN

Children will read—then give them something worth reading.

The Wonder Book is filled with wonderful stories from animal life, just the kind of stories to bring out the noblest qualities in your children. 300 pages, 25 illustrations, neatly bound in cloth.

Postpaid.....\$1.00

(Send for descriptive circular.)



**"ALL THIS I DID FOR THEE!"****Story of an Artist's Studio.**

Years ago, a painter stood in his studio, his right thumb to the belt of his blouse, and his left hand holding the pipe he had withdrawn from his lips in honor of his visitor, Father Hugo, the Vicar of the rich Church of St. Jerome. The artist had not yet reached middle age. He was famous in Dusseldorf, and some said that his name would some day be known world-wide. When that day came, Stenburg ruefully thought he would be past the enjoyment of riches which tarried so long. He loved his art. Now and again he would become so absorbed in his work, that he forgot all else than the picture upon his easel.

Still, though good work he had done, he had as yet never satisfied himself, nor reached his own ideal. His was good work, but he desired something more. Thus Stenburg was not a satisfied man. There was a restlessness in his handsome eyes, and a sharp tone in his voice, which, to a close observer, proclaimed a spirit not at peace. Otherwise, to the world, he appeared a jolly prosperous man, who displayed, on occasion, a shrewd business capacity, and one who knew his own interests well. He was speaking now.

"No, Reverend Father; the sum you offer would but ill repay me for the labor of so large an altar-piece as you honor me by naming. It must have many figures, all carefully studied. The crucifixion is not an easy subject, and it has been so often taken, that it would be difficult to compose a picture different—as I should wish it to be—from others."

"I will not limit you to the price. You are an honest man, Sir Painter, and the Church of St. Jerome will not pay for the altar-piece. It is to be the gift of a penitent."

"So! That makes a difference. Return, Reverend Father, a month from today, and studies for the work shall be ready."

So they parted, both well pleased, and during the following weeks Stenburg studied the composition of the altar-piece, and penetrated into the Jewish Strasse for models for his figures.

Father Hugo was satisfied. He desired the central point of the picture to be the Cross of the Redeemer, and left the grouping of the accessories to the artist. From time to time the Vicar dropped in, often accompanied by another priest, to inspect the progress of the work. It was to be placed in the Church upon the feast of St. Nicomede, the patron saint of the donor, and which fell upon the first of June.

With the bursting of the young green leaves, and the upspringing of the first flowers, a hunger had seized upon the artist's soul to leave Dusseldorf, and

with his sketch-book wander over the surrounding country. On the border of the forest he came one day upon a gipsy girl plating straw baskets. Her face was beautiful; her coal black hair fell in ripples to her waist; and her poor, tattered red dress, faded and sunburnt to many hues, added to her picturesque appearance. But her eyes were the feature that caught the artist's regard,—restless, limpid, black eyes, whose expression changed every moment: pain, joy, fun, and roguery were reflected in their depths as swiftly as the cloud shadows chase each other across a lake.

"What a capital picture she would make!" thought Stenburg; "but then who would buy a gipsy girl? No one!"

The gipsies were looked upon in Dusseldorf with hatred; and even to this day the fact of being a gipsy is, in the eyes of the law, a punishable offence.

The girl noticed the artist, and flinging the straw down, sprang up, raising her hands above her head, and snapping her fingers to keep time, danced lightly and gracefully before him, showing her white teeth, and her glance sparkling with merriment.

"Stand!" cried Stenburg, and he rapidly sketched her. Quickly as he drew, it was a weary position for the girl to maintain; but she never flinched, though a sigh of relief, as the arm dropped and she stood at rest before him, attested to the artist the strain the attitude had been.

"She is not only beautiful, she is better—a capital model. I will paint her as a Spanish dancing girl."

So a bargain was struck. Pepita was to come thrice a week to Stenburg's house to be painted. Duty at the appointed hour she arrived. She was full of wonder. Her great eyes roved round the studio, glancing on the pieces of armour, pottery, and carving. Presently she began to examine the pictures, and soon the great altar piece, now nearing its completion, caught her attention. In an awed voice, she asked:—

"Who is that?" pointing to the most prominent figure, that of the Redeemer on the Cross.

"The Christ," answered Stenburg carelessly.

"What is being done to him?"

"Being crucified," ejaculated the artist. "Turn a little to the right. There! that will do."

Stenburg, with his brush in his fingers, was a man of few words.

"Who are those people about Him—those with the bad faces?"

"Now, look here," said the artist, "I cannot talk to you. You have nothing to do but stand as I tell you." The girl dare not speak again, but she continued to gaze, and speculate. Every time she came to the studio the fascination of the picture grew upon her. Sometimes

she ventured an enquiry, for her curiosity consumed her.

"Why did they crucify Him? Was He bad, very bad?"

"No; very good."

That was all she learnt at one interview, but she treasured each word, and every sentence was so much more known of the mystery.

"Then, if He was good, why did they do so? Was it for a short time only? Did they let Him go?"

"It was because——"

The artist paused with his head on one side, stepped forward, and arranged her sash.

"Because?" repeated Pepita breathlessly.

The artist went back to his easel; then looking at her, the eager, questioning face moved his pity.

"Listen, I will tell you once for all, and then ask no further questions;" and he told her the story of the Cross—new to Pepita, though so old to the artist that it had ceased to touch him. He could paint that dying agony and not a nerve of his quivered; but the thought of it wrung her heart. Her great black eyes swam in tears, which the fiery gipsy pride forbade to fall.

The altar-piece and the Spanish dancing-girl were finished simultaneously. Pepita's last visit to the studio had come. She looked upon the beautiful representation of herself without emotion, but turned, and stood before the altar-piece, unable to leave it.

"Come," said the artist, "here is your money, and a gold piece over and above, for you have brought me good luck. The 'Dancing-girl' is already sold: I shall want you some time perhaps again, but not just yet. We must not overstock the market even with your pretty face."

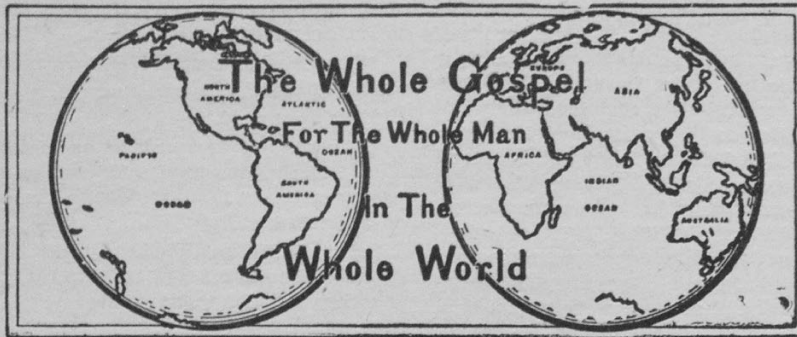
The girl turned slowly.

"Thanks, Signor!" but her eyes, full of emotion, were solemn. "You must love Him very much, Signor, when He has done all that for you, do you not?"

The face into which she looked flushed crimson. The artist was ashamed. The girl, in her poor, faded dress, passed from his studio, but her plaintive words rang in his heart. He tried to forget them, but impossible. He hastened to send the altar-piece to its destination. Still he could not forget, "All that for you."

At last the pain was not to be borne. He would face it and conquer it. He went to confession: Father Hugo questioned Stenburg. He believed all the doctrines of the church. So the Vicar gave him absolution, and assured him that "all was well." The artist allowed a liberal discount on his altar-piece, and for a week or two felt at ease. But

(Continued on page 12, col. 2)



Send all Missionary Offerings by Postal or Express Money Order to J. W. Welch, Treas., 2838 Easton Ave., St. Louis, Mo. Please do not write Publishing House and missionary matters on the same sheet of letter paper. These belong to two different departments, and should be kept separate, although they can be mailed to us in the same envelope.

#### THE JENNY LIND BIBLE SCHOOL. Arkansas.

The school commenced the 28th of March and closed the 7th of April with victory. We had a good attendance from the start and the Lord poured out His Spirit. On Friday night, after the school started, the Lord baptized one soul, and from that time the revival tide rose until on Sunday, when God's power was resting over the place like a cloud, fifteen sweeping through to their baptism, all of them coming through as in Acts 2:4. On the Monday following, ten more received the baptism, making twenty-five for the two days and nights.

Oh how God seemed so near. One woman fell from the table at her home, under the power of God, and did not get up until she had received the baptism. A young man, passing by, heard the saints praying, went in and was wonderfully saved. Two nights later, he received his baptism. He was a Campbellite in faith, but God had taken the Campbell off and had given him a light that will shine.

From Friday until Friday, God baptized forty-six in the Spirit, and half that number were saved during the time. The revival will go on indefinitely, but the Bible School has closed.

This makes the third local Bible school this winter for us and God has given a revival in every one. To Him be all the glory.

God is still blessing at Russellville. Seven received their baptism here lately, and we have had some wonderful healings.—E. R. Fitzgerald.

#### PAULINE, TEXAS.

Just closed a meeting at Pauline, Texas. God confirmed His Word with signs following. Praise His name! Four have received the Holy Spirit. We give God all the glory. Ask all the Evangel family to pray for us that God may use us to His glory.—H. Birmingham and wife and Bro. Jim Lansford.

#### "ALL THIS I DID FOR THEE!"

(Continued from page 11)

then up rose the old question, "You must love Him very much, do you not?" and would be answered. He grew restless, and could not settle to his work. So wandering about he heard of things which had not come under his notice before. One day he saw a group of persons hastening to a house near the walls, a poor place, and then he noticed others coming in the opposite direction, and they, too, passed into this low doorway. He asked what was happening there, but the man he questioned could not satisfy him. This aroused his curiosity.

A few days later he learned that a stranger, one of the "Reformed," lived there—one of those despised men who appealed on every occasion to the Word of God. It was hardly respectable; hardly safe, even to know them. Yet perhaps here he might find that which he sought. They might possess the secret of peace. So Stenburg went to observe, perhaps to enquire, certainly not to join them; but a man cannot approach fire and remain cold. This reformed preacher spoke and looked as one who walked the earth with Christ; yes, one to whom He was all. Stenburg found what he longed for—a **living faith**. His new friend lent him for a time a precious copy of the New Testament, but hunted from Dusseldorf after a few weeks, he left, and had to take the Book with him; but its essence was left in Stenburg's heart.

Ah! no need to question now. He felt in his soul an ardent love. "Did all that for me. How can I ever tell men of that love, that boundless love, which can brighten their lives, as it has mine? It is for them too, but they do not see it, as I did not. How can I preach it? I cannot speak, I am a man of few words. If I were to try I could never speak it out. It burns in my heart, but I cannot express it—the **love of Christ!**" So thinking, the artist idly drew with a piece of charcoal in his fingers a rough sketch of a thorn-crowned head. His eyes grew moist as he did so. Suddenly the thought flashed through his soul, "I can paint. My

brush must proclaim it. Ah! in that altar-piece His face was all agony. But that was not the truth. Love unutterable, infinite compassion, willing sacrifice!"

The artist fell on his knees, and prayed to paint worthily, and thus speak.

And then he wrought. The fire of genius blazed up—up to the highest fibre of his power; nay, beyond it. The resulting picture of the crucifixion was a wonder—almost Divine.

He would not sell it. He gave it a free-will offering to his native city. It was hung in the public gallery, and there the citizens flocked to see it, and voices were hushed and hearts melted as they stood before it, and burghers returned to their homes knowing the love of God, and repeating to themselves the words written so distinctly beneath—

**"All this I did for thee;  
What hast thou done for me?"**

Stenburg also used to be there, and watching far back from the corner in the gallery the people who gathered about the picture, he prayed God to bless his painted sermon. One day he observed, when the rest of the visitors had left, a poor girl standing weeping bitterly before it. The artist approached her. "What grieves thee, child?" he asked.

The girl turned; she was Pepita. "Oh! Signor, if He had but loved me so," she said pointing to the face of yearning love, bending above them. "I am only a poor gipsy. For you is the love, but not for such as I;" and her despairing tears fell unrestrained.

"Pepita, it is also all for thee." And then the artist told her all. Until the late hour at which the gallery closed they sat and talked. The painter did not weary now of answering her questions, for the subject was the one he loved best. He told the girl the story of that wondrous life, magnificent death, and crowning glory of resurrection, and also explained to her the union that redeeming love effected. She listened, received and believed his words. "**All this I did for thee.**"

Two years had passed since the altar-piece had been ordered. Winter had come again. The cold was intense, and the wind moaned down the narrow streets of Dusseldorf, and shook the casements of the artist's dwelling. His day's work was done, and by the blazing pine logs he was seated, reading a copy he had with difficulty obtained, of his beloved Gospel. A knock came to the door and a man was admitted. He wore an old sheepskin jacket, on which the snow had frozen; his hair hung in dark locks about his face. He glanced ravenously towards the bread and meat



upon the table, even as he gave his message.

"Would the gentleman come with him on urgent business?"

"Wherefore do you wish me to come?"

"I cannot say," replied the man; "but one who is dying wants to see you."

"Eat," said the artist. "I will accompany you." The man murmured his thanks as he devoured the food.

"You are hungry?"

"Sire, we are all famished with hunger."

Stenburg brought a sack of provisions. "Can you carry this?"

"Ah! gladly, gladly. But come—there is no time to lose."

The artist followed. His guide led him quickly through the streets, and out into the country beyond. The branches were laden with snow, and the great crowded trunks confusing. No path, but the man never hesitated. He silently and swiftly kept ahead of Stenburg. At last they came to a glade belted around with trees. Here a few tents were erected.

"Go in there," said the man, pointing to one of the tents, and then turned to a group of men, women and children, who thronged about him. He spoke to them in a wild tongue, and lifted his bag from his shoulder.

The artist, crouching, crept into the tent. A brilliant ray of moonlight illuminated the poor interior. On a mass of dried leaves was the form of a young woman. Her face was pinched and hollow.

"Why, Pepita!"

At the sound of the artist's voice the eyes opened. Those wonderful dark eyes still were brilliant. A smile trembled to her lips, and she raised herself to her elbow.

"Yes," she said, "He has come for me! He holds out His hands! They are bleeding! **For thee. All this I did for thee.**" And she bade him farewell.

Long years after both the painter and the gipsy girl had met in another land, a gay young nobleman drove in his splendid equipage into Dusseldorf, and while his horses were being fed, wandered into that famous gallery. He was rich, young, intelligent—the world bright, and its treasures within his grasp. He stood before Stenburg's picture arrested. He read and re-read the legend on the frame. He could not tear himself away—it grew into his heart. The love of Christ laid its powerful grasp on his soul. Hours passed; the light faded; the curator touched the weeping nobleman, and told him it was time to close the gallery. Night had come—nay rather for that young man, the dawn of eternal life. He was Zin-

zendorf. He returned to the inn and re-entered his carriage, but to turn his back on Paris, and seek again his home. From that moment he threw life, fortune, fame, at the feet of Him who had whispered to his heart—

"All this I did for thee;

What hast thou done for me?"

Zinzendorf, the father of the Moravian Missions, answered that question by his devoted life and his welcomed death.

Stenburg's picture no longer hangs in the gallery of Dusseldorf, for when some years ago the gallery was destroyed by fire, it perished; but it preached, and God used it to tell of His gift—Calvary's Substitute—of whom Paul said, "He loved me and gave Himself for me." Can you, reader, say, "and for me?"—Sel.

#### CANADIAN CAMP-MEETING.

May 1st, Waubaushine, Ont.

A second annual Camp-meeting will be held at Waubaushine, Ont., Canada, beginning May first and continuing three months or longer as the Lord may direct. The meetings are to be entirely on Pentecostal lines.

Sleeping room free. Anyone desiring a tent should provide his own. Everyone bring bedding and also extra wraps. Butcher, baker and grocer will call each day. For fuller particulars apply to C. M. Deverell, Waubaushine, Ont., Canada.

#### PENTECOSTAL CONVENTION.

Troy, New York, May 14th to 21st, incl.

The Apostolic Pentecostal Assembly of Troy, New York, announces that there will be an eight-day convention covering the above dates, which will be held in the Gospel Chapel, 54 Harrison Place. We invite all saints, especially those of this vicinity who have no regular place of worship, to co-operate with us. Special workers have been invited and a time of refreshing is expected. We do not obligate ourselves financially for any but special workers. Rooms and board at reasonable rates in near neighborhood. For further information address Pastor Clinton E. Pinch, 229 Eighth Street, Troy, New York.

#### PENTECOSTAL CONVENTION.

At Tulsa, Okla., May 9th to 14th inc.

This convention is called for preachers and workers in Oklahoma and nearby states, and a cordial invitation is extended to all ministering brethren everywhere who desire unity and co-operation on like lines. Let us come and seek the Lord, and search the Scriptures together, to the end that we may be able to reach some agreement as touching the fundamentals of the "doctrine of Christ." Read the 13th chapter of 1 Cor. several times prayerfully, and come to Tulsa, May 9th, and we will endeavor to practice it together. Free entertainment will be provided for preachers and workers, but you will be expected to pay your own traveling expenses. A number of the leading preachers of the southwest are expected. Arrange to come.—Pastor W. T. Gas-

## Conventions and Camp Meetings

#### CAMP-MEETING, NEWPORT, TEXAS.

The Camp-meeting will begin at Newport, Texas, July 20th, 1916, and will be run as long as the Lord directs. Everybody invited. The grounds will be prepared for camping. Bring bedding and toilet articles. For further information address Pastor Oscar Jones, Jacksboro, Texas, or Ed Baker, Newport, Texas.

#### SOUTHERN MISSOURI DISTRICT COUNCIL.

##### Camp Meetings.

Southwestern Section Camp to be held at Springfield, Mo., Aug. 4th to 13th, 1916.

Southeastern Section Camp, August 25th to September 3rd.

Watch papers for further and more definite announcement as to location and workers to be present.

#### PENTECOSTAL ENCAMPMENT AT MOUNTAIN LAKE PARK, MD.

June 9th to 25th, 1916.

A great corps of Ministers will be present, including D. W. Kerr, C. A. McKinney, Andrew L. Fraser, D. H. McDowell, F. O. Price, etc. The Tabernacle seats 5000 and there is room for you. Special reduced railroad fare. For detailed information address J. R. Reckley, 134 Elder St., Cumberland, Maryland.

#### 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.

#### SECOND ANNUAL CAMP MEETING OF NORTHERN MICHIGAN.

Petoskey, Mich., July 1st-30th.

Mrs. Woodworth-Etter and band of Christian workers in charge. The saints are praying that this will be the greatest revival Northern Michigan has ever experienced. Come prepared to meet expenses. Rooms and board near by, also tents for rent, if notice is sent in by June 15th. Communications may be addressed to F. W. Jewell, Pastor, 901 Waukazoo Ave., Petoskey, Mich.

#### PENTECOSTAL CONVENTION.

Ft. Smith, Ark.

A Pentecostal convention will be held in Ft. Smith, Ark., for one week or longer, beginning May 1. Everybody invited. As God is giving a wonderful spirit of revival in these parts let us come expecting great things from Him. Bro. M. M. Pinson, Bro. W. T. Gaston and others are expected to be present. We trust that every minister who can possibly come will be with us, especially those in Eastern Oklahoma and Western Arkansas. For further information address Charlie E. Ray, R. 1, Ft. Smith, Ark., or Fayette Romines, Hartford, Ark.

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

#### THESE SIGNS SHALL FOLLOW.

Miss Ella Leathers came to the recent meeting at Essex, where several were getting saved and baptized with the Holy Spirit, and called for prayer. Bro. John Wilson, Sister Zola Taylor and Sister Jane Huddleston prayed for her. She was healed instantly. She had been deaf and dumb for twenty-seven years. I placed my watch to her ear and she said she could hear it. Her brother, Mr. Tom Leathers, with others, can witness to this.—W. J. Higgins, Pastor at Puxico, Mo.

#### REVIVAL AT TERRELL, TEXAS.

We have started revival services here. Let the saints pray that the Lord will lead and that souls may be saved and the Assembly built up in the faith. Bro. Thomas is with us with his tent. There is a sweet spirit among the people of God, so we are all expecting a blessed revival from the Lord. Jesus said "If I be lifted up I will draw all men unto Me." Glory to His precious name! Let us hold Him up by a consecrated life. That is the only way we can lift Him up.

Dear Saints of God: Everywhere the summer meetings are conducted and the campaign is on; let us read about them and keep in touch with them through the papers and pray for them. God will hear and answer in these last days. Let us pray one for another. God's ears are open to the righteous' cry.—T. A. Snodgrass.

#### READY TO HELP IN MEETINGS.

Bro. A. H. Stanley writes from Vernon, Texas, giving report of God's working in their midst, and states his readiness to enter the work as God may lead him to other places. He writes:

"My wife and I are now located at Vernon, Texas, where we will oversee the work as God permits. We just closed a meeting here with the pleasure of seeing backsliders reclaimed and others getting through to God. We also set the Assembly in order and have just built a new mission, thirty feet by thirty. There have been numbers of cases of healing. Praise God for Jesus who is sitting at the Father's right hand interceding for us.

We expect to be able in a few days to start out again in the evangelistic work. Will have some extra workers and good singers. Anyone looking to

the Lord for help may write to us, giving us a call and we shall be glad to go wherever the Lord directs. I have no time to preach contention and strife. Love to all the dear readers of the Evangel.—A. H. Stanley, wife and band, Vernon, Texas.

#### GOD BLESSES IN A NEW FIELD. Near Havana, Ark.

Since I wrote the Evangel last, I have been in a new field about ten miles out in the country and God has blessed in preaching the Word. Four have been saved and six baptized in water. Fifteen received the Holy Ghost, speaking in other tongues. We have been here about four weeks and there is still good interest. Do not know just how long we will be here. Have several calls for meetings. I pray God to send forth laborers in the vineyard for souls are perishing for the true Gospel. The time is short. Jesus is coming. May God bless and keep all the dear saints.—L. L. Riley.

#### KANSAS CITY, MO.

Bro. Henry Walls sends a word from Kansas City, Mo., giving report as follows: "We closed the meeting in Chillicothe, Mo., owing to fire breaking out. We could not secure another hall in the city, and so we are having meetings in Kansas City, Kansas, in a large tabernacle. Many are being saved and filled with the Holy Ghost. Praise His dear name."—Henry Walls.

(Since this report was received Bro. Walls has been called home to Toledo, Ohio, on account of serious sickness in his family.—Ed.)

#### GOOD INTEREST AT ST. JOSEPH, MISSOURI.

Evangelist R. L. Mills writes as follows: "Just closed a meeting here, where I have been the last week. Found the saints in a struggling condition, but April 9th at the closing evening service we had complete victory. We had a full house, a full altar and many souls were helped. Pray for St. Joseph that God may continue His good work here and build it up on all lines.—R. L. Mills.

The paper we got today was just fine. I never stopped reading it until I had finished it. It is really food for my soul. God bless the Weekly Evangel.

#### A LETTER FROM NORTH CAROLINA.

A sister writes us the following: "I have received the Weekly Evangel for over a year. God only knows what it has meant to me and others here where there are no Pentecostal people. I met two last year, but they are away from here now. I saved up a dollar to send you as a free-will offering, when a young Baptist preacher came up here to hold a meeting. He had read some Pentecostal papers and preached and believed in the Holy Spirit's coming after conversion, but told me he had never received the power he wanted. I am using the dollar to pay for his subscription to the paper.

I was converted about fifteen years ago. I received the blessing of sanctification about three years ago. I do want to be filled and ready when Jesus comes, and I want to be ready now to do all He wants me to do. The field is indeed white here and almost no laborers. Two of us who really need healing have stopped using remedies and are looking wholly to God for healing. I know it is in the atonement, but I do pray that if it is His will, God will send some of His workers here with the power of God and signs following.

Our dear Father healed our baby a year ago of a bad burn on her face. I praise Him for it and for His goodness to me. I have had an affliction of eleven years standing, and I know no human help can reach it, but I know He will heal me when I simply believe. I try so hard to have faith for it but do not seem to gain the victory.

I do praise God for the Evangel and mine is surely sent from house to house here. Yours in Christ—Mrs. G. P., Blowing Rock, N. C.

#### THE LORD BLESSING AT BRUNNER TABERNACLE.

Houston, Texas.

Bro. Raymond T. Richey gives a good report of God's blessing as follows: "Father and I came here from North Ave. Mission, Chicago, about the last part of January to take up the work here for Bro. Carothers and the dear saints, and God is wonderfully blessing. Between six and ten have received the baptism, some saved, while old war-horses are coming back in line and we expect great things here at the Brunner Tabernacle. We hope to have Bro. Bosworth with us in May but not certain yet."—Raymond Richey.

(Bro. Richey has published a small booklet entitled "Helps to young and old," containing a number of appropriate Bible readings. He is selling them for 10 cts. per copy. Address him 4402 Eli Ave., Houston, Texas.)



**REQUESTS FOR PRAYER.**

Pray for Cape Girardeau, Mo., that God will open up a work there.

—:o:—

A sister in Pampa, Texas, desires prayer for healing of soreness in the shoulder.

—:o:—

Pray for the Lord to bless in meetings at Mabank, Texas. There are many hungry for the full Gospel.

—:o:—

A sister in Morehouse, Mo., desires prayer that the Lord will pour out His Spirit upon her. She is anxious to receive the baptism.

—:o:—

Pray for a revival at Rose Hill, Miss., and a Pentecostal outpouring; also for the healing of a husband afflicted with rheumatism.

—:o:—

A sister in Pettigrew, Ark., says: "I want the Evangel family to pray for my healing; also for my husband that he might be saved."

—:o:—

Pray for a sister in Bowersville, Ohio, who is suffering from a slight stroke of paralysis. Also for another who is at times troubled with neuralgia.

—:o:—

A sister in Ridgely, Tenn., afflicted with abscess in her side and with other troubles, desires earnest prayer for healing; also that her niece and nephew may receive the Holy Spirit.

—:o:—

Pray for the complete healing of a sister in Rainbow, Texas, who is paralyzed in both feet and one hand. She has been better in answer to prayer of Sister Etter, but desires complete healing. Pray also that God will send the right helper to Rainbow.

**SWEEPING VICTORY, GILMOUR, INDIANA.**

Victory in Jesus' name. The Lord is blessing in a wonderful revival here. Eighteen have been saved and renewed and five baptized in the Holy Ghost. Hallelujah! Sweeping victory through each heart. Everything is so subdued and power and unity and love abound in the services. The Lord is working in a way of love, drawing His people closer and taking them deeper. The way is so sweet. Praise the Lord. Bro. W. P. Eisele from Valley Mission conducted the meeting. Each message was uplifting, holding up Jesus in the way that draws souls to Him. The children are coming like lambs to the fold. The saints break forth with weeping and intercessory prayer goes forth and God works. Sometimes the enemy presses us hard, but Jesus is our crowned King of Peace. Bro. Pierson from Indianapolis has preached for us about two years. He still comes. The former pas-

tor, Bro. Wallace, moved some months ago to Bruceville, Ind., now helping in the Gospel work at Linton, Ind., which is a wide harvest field.

We desire the prayers of the saints that the meeting continue and a great revival sweep through this field.—Flora Haskett.

**SUNDAY SCHOOL**

(Continued from page 10)

try of those two men. "They taught much people." Here it was that the followers of Christ were first called Christians. The name given perhaps in derision by their opposers, nevertheless carries a deep significance, and it should be our concern that we bear it worthily.

2. **The First Two Foreign Missionaries.** (Ch. 12:25-13:12.) The faithful instruction and preaching of the word has been bearing fruit in the assembly and now we see the evidences of strength manifest in the goodly number of spirit-filled prophets and teachers there present. It is time for an advance, an outreaching to other needy fields, and God selects the two strongest men to send on this errand, thus emphasizing its importance. God is pleased then to have the best material for missionary enterprise. A man or woman who cannot make a success working for God at home will certainly not do so in harder and more difficult fields. Missionary work is far from the enthusiastic bit of romance that many seem to consider it. How beautifully the Holy Spirit led in the thrusting out of these two men. After sensing what seemed to be the mind of God in the matter "they fasted and prayed," which resulted in their laying their hands upon them, and sending them away. Thus the two apostles were given the authority of the church for their work among the Gentiles. Inasmuch as God was so definitely leading in their call He surely must have been leading in their setting apart by the church for the work whereunto God had called them. They but recognized the Holy Spirit's call and set apart the called ones for their work. Ordination by holy, God-fearing men is as Scriptural as being called of God. True, God blesses anyway oftentimes, but that should not cause us to lightly disregard the more solid, Scriptural course of action. We see Paul starting now upon his first missionary journey. The closing verses of the lesson tell us of God's continued blessing on their labors.—Alice Reynolds Flower.

**Next Week's Lesson.**

May 14, 1916.

**"LO, WE TURN TO THE GENTILES."**

**Lesson Text.**—Acts 13:13-52.

**Golden Text.**—Acts 13:47.

**ANNOUNCEMENTS**

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 5 cts. for each insertion. We reserve the right to reject and return objectionable announcements.

**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.

**THE PENTECOSTAL HERALD,** a live large monthly only 25c per year, 6 subscriptions \$1. May number will be especially suitable for strangers to Pentecost. Send subscriptions to 723 W. 62nd St., Chicago, Ill.

**WANTED:**—Two consecrated young women 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. K. Flower, Office Editor, 2838 Easton Ave., St. Louis, Mo.

**READY FOR MEETINGS.**

We are open for meetings, such as conventions, old time revivals, camp meetings, etc. We are ministers of the Assemblies of God, ordained at Findlay, Ohio.—Moreland and Sego, 99 Highland St., Cumberland, Md.

**NEED A PASTOR.**

God is leading me out for evangelistic work and we need a pastor to take my place and look after the flock. Congregation is from thirty to forty and God is still adding to the church. The man who comes to Lethbridge will have to come with the full gospel, strong in faith, and humbly trusting the Lord for support. Address Charles Simmonett, Pastor, 1334 18th St. N., Lethbridge, Alta., Canada.

**EVANGELISTIC NOTICE.**

Mr. and Mrs. J. D. Scarbtor, who are now located at Hubbell, Nebraska, would like to correspond with any needy fields anywhere between the northern and southern lines of Kansas on a line with Belleville, Kansas and Newkirk, Okla., as they expect to pass that way en route to Newkirk, Okla. Any communication can be sent to General Delivery, Hubbell, Neb., and will be promptly answered.—Evang. J. D. Scarbtor.

**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?

Have enjoyed the Evangel very much as it is food to our souls. Have received much good and help from it.—J. L. Warner, Alta, Canada.

---

**EVANGEL TRACT LIST.**


---

We now have a large quantity of tracts printed, sufficient to fill any order.

**ONE AND TWO-PAGE TRACTS.**  
 10 cts. per 100, 80 cts. per 1000.

Signs of Backsliding.  
 Christ's Practice of Prayer.  
 Spiritual Fornication.  
 A Smoker's Dream.  
 Ye Slaves of the Weed.  
 An Infidel Answered.  
 Hurling the Harpoon.

**FOUR-PAGE TRACTS.**

5 cts. per doz., 20 cts. per 100.  
 Coming Events.  
 A Meditation on the Lord's Supper.  
 The Emigrant Bride.  
 Salvation in Christ for All.  
 No Sects in Heaven.  
 The Blood that Speaketh.  
 The Blood Covenant.  
 A Woman's Answered Prayer.

**SIX-PAGE TRACTS.**

5 cts. per doz., 25 cts. per 100.  
 Washington's Vision.  
 Universal War.  
 Seven Years of Pentecostal Blessing.  
 Faith of Elijah.  
 Are Tongues a Heresy.  
 Present Day Conditions.

"The Key to the Scriptures." 8 pages,  
 10 cts. for 20, 35 cts. per 100.

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.

**Oxford Bibles and Testaments.** Cata-  
 logue on Request.

**Holman Bibles and Testaments.** Cat-  
 alogue on Request.

**International Bibles and Testaments.**  
 Catalogue on request.

**Bagster Bibles and Testaments.** State  
 your needs. Can supply anything at  
 discount from List Prices.

**Cambridge Bibles and Testaments.**  
 Discount from Publisher's Prices.

**American Standard Bibles and Tes-  
 taments.** The Revised Version, pub-  
 lished by Thos. Nelson & Son. Cata-  
 logue on request. This is the best edi-  
 tion of the Bible to use for the ordinary  
 reader to secure the correct meaning of  
 the Scriptures.

**GOSPEL THEMES.**

Twenty-four sermons by Chas. G.  
 Finney, America's greatest evangelist.  
 Cloth, postpaid ..... **65 cts.**

**UNIVERSAL BIBLE DICTIONARY.**

Bound in extra cloth. 762 pages, 508  
 illustrations, 5,419 articles. A Compre-  
 hensive Bible Dictionary in one volume.  
 Publisher's price, \$2.75. Evangel Co-  
 operative price, postpaid ..... **\$2.15**

**WEYMOUTH'S MODERN SPEECH  
 NEW TESTAMENT.**

Makes the New Testament easy to  
 understand. Pocket edition, India pa-  
 per, postpaid, **90 cts.** Larger edition,  
 with foot notes, cloth bound, Bible pa-  
 per, postpaid, **\$1.15.** Other bindings  
 if you want them.

**WORRELL'S TRANSLATION OF  
 THE NEW TESTAMENT.**

A fine work. Bro. Worrell received  
 light on the Baptism in the Spirit be-  
 fore his death in 1907. An authentic  
 translation which can be relied upon.  
 Cloth edition, postpaid ..... **\$1.25**  
 Leather binding, postpaid ..... **\$2.15**

**OXFORD POCKET CONCORDANCE.**

Also contains a Subject Index of the  
 Bible. Only weighs 4 oz. You would  
 scarcely know you had it in your pock-  
 et. Leather binding, overlapping cov-  
 ers. Postpaid ..... **75 cts.**

**CRUDEN'S COMPLETE CONCORD-  
 ANCE.**

Needs no introduction. Known the  
 world over as a standard work. New  
 cloth edition, postpaid ..... **\$1.15**  
 Bound in half leather, postpaid. **\$1.65.**

**SCOFIELD BIBLES.**

Contain a mine of information in in-  
 troductions, references, foot notes, etc.  
 Full of good things for the Bible Stud-  
 ent. All bindings, from \$1.50 to \$11.  
 Special Students' Bible, bound in cloth,  
 stamped with gold, **\$1.50,** postage 15  
 cts. extra.

**PRECIOUS PROMISE NEW TESTA-  
 MENT.**

A handy little testament that fits the  
 pocket. All the precious promises  
 marked in red. A striking concordance  
 to the New Testament in the back. Pub-  
 lisher's price, \$1.25. Evangel co-op-  
 erative price, postpaid ..... **\$1.00**

**ACTS OF THE HOLY GHOST.**

Or the life and work of Mrs. M. B.  
 Woodworth-Etter. A large book of 580  
 pages. Postpaid ..... **\$1.50.**

**FINNEY'S REVIVAL LECTURES.**

Every preacher and Gospel Worker  
 should have a copy. Will inspire you  
 with divine love for the salvation of  
 souls. New cloth edition. Postpaid **65c.**

**MINUTES OF GENERAL COUNCIL.**

Together with about 600 names of  
 ministers of the Gospel. Read the at-  
 titude of last Council on issues now agi-  
 tating the movement, such as the proper  
 baptismal formula, the trinity, the  
 Lord's Supper, etc. Don't take the  
 word of some one else for it. Read for  
 yourself. Price **10 cts.** per copy.

**APOSTOLIC FAITH RESTORED.**

**A History of the Pentecostal Movement.**  
 A compilation of articles which have  
 been published in the Weekly Evangel  
 from January 1st to April 15, 1916.  
 Will be ready for delivery about May  
 15th. Order now. 25 cts each. \$2.50  
 per dozen.

**PENTECOSTAL AWAKENING.  
 Of a Baptist Pastor.**

By Elder Edw. Armstrong. How God  
 led him out of the Baptist church into  
 the full light of Pentecostal Power and  
 Ministry. 38 pages. 6 cts. each, post-  
 paid. 50 cts. per dozen.

**SMITH'S BIBLE DICTIONARY.**

The old Reliable. Special Teachers'  
 Edition, bound in cloth. Publisher's  
 price, \$2.00. Co-operative Evangel  
 price, postpaid ..... **\$1.50**

**VEST POCKET BIBLE DICTIONARY.**

Will fit in the vest pocket. Only  
 weighs 2 oz. Five thousand subjects. A  
 little marvel of completeness. French  
 Morocco, overlapping edges; ask for  
 No. 415. Postpaid ..... **75 cts.**

**BLOOD AGAINST BLOOD.**

By A. S. Booth-Clibborn, of England.  
 A protest against war. An answer to  
 the question, "Should a Christian  
 Fight?" Paper covers. Postpaid **50 cts.**

**THE ARCHKO VOLUME.**

Containing the official report of Pi-  
 late to Caesar, of the trial and cruci-  
 fixation of Jesus and the Talmudic re-  
 cords of Christ. Bound in cloth. Post-  
 paid ..... **\$1.10.**

**PRIMITIVE CHURCH GOVERN-  
 MENT.**

An interesting book of 64 pages, by  
 Wm. G. Schell on this all-important sub-  
 ject. Price, postpaid ..... **15 cts.**

**PRACTICAL COMMENTARY ON  
 SUNDAY SCHOOL LESSONS.**

The Sunday School Lessons for the  
 year 1916. A practical book which  
 gives light on the Lessons without any  
 red tape or useless matter so often  
 found in such volumes. Postpaid **60 cts.**

**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.**

**THE PRIMITIVE BAPTISMAL  
 FORMULA.**

By Wm. G. Schell.

The words used by the early Chris-  
 tians when baptizing converts. Surely  
 those who lived the nearest to the apos-  
 tles ought to know more about these  
 matters than we who live so far away.  
 Read their testimony in this interesting  
 16-page booklet. Price, postpaid **6 cts.**

**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  
 during 1915.

**TRACTS ON CHRISTIAN SCIENCE.**

A new tract is just off the press on  
 this latter day heresy, entitled "The  
 Key to the Scriptures." Order as many  
 as you can use at the rate of 35 cts. per  
 100 from the Gospel Publishing House,  
 2838 Easton Ave., St. Louis, Mo.

Save this list of tracts and books for  
 future reference. If you desire a book  
 or Bible not listed here, write us about  
 it and possibly we can give you what  
 you want.

Send all orders to  
**THE GOSPEL PUBLISHING HOUSE,**  
 2838 Easton Avenue,  
 St. Louis, Mo.