



THE WEEKLY EVANGEL

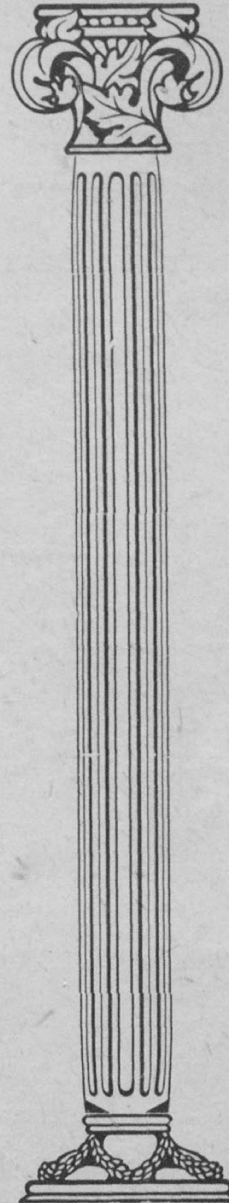
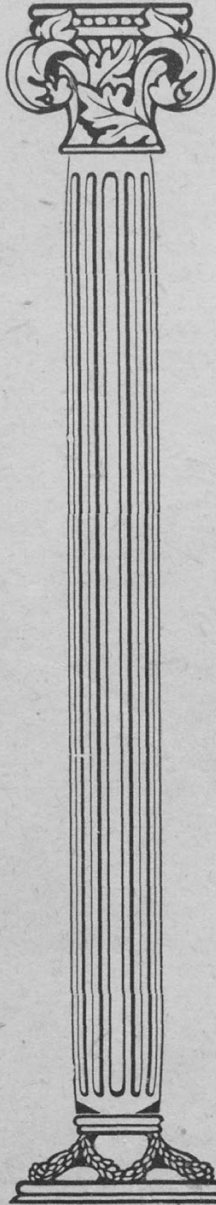


Darner, Phil 171
131 S Adella St.

GO YE INTO ALL THE
WORLD AND PREACH



THE GOSPEL TO EVERY
CREATURE. — Mark 16:15



ONLY 4 WEEKS

to the

GENERAL COUNCIL

which convenes at Bethel Chapel,
2929 Montgomery st, St. Louis, Mo.
beginning Oct. 1st.

Every Pentecostal Assembly
which loves God and his Church,
and which stands for a clean Min-
istry, a sound faith and a co-oper-
ative fellowship among all [the
saints should send its Pastor or
some other representative brethren
to this Great Open Bible Council.

Dont forget the Place and Date
St. Louis, Mo. Oct. 1st. 1916.

Number 155

SEPTEMBER SECOND

Number 155

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THE NUMBER OF THIS PAPER IS 155

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

GREAT PEACE HAVE THEY THAT LOVE THY LAW and nothing shall offend them. NOTHING—that is a big word and it comprehends everything which we shall ever meet in our pilgrim journey. NOTHING shall offend them—when tried by unreasonable men, when persecuted for righteousness sake, when afflicted and despised—nothing shall offend them. The hardest trials of our life are occasioned by misunderstandings of the brethren, not the misconceptions of the world. We can stand it quite well, when the world fails to understand us, for they have not the mind of the Spirit, and how can they judge the things of God. But when our brethren, who ought to be able to judge after the spirit and not after the flesh, when they fail to understand us and then take an attitude of criticism, then we suffer in spirit. But even under such circumstances, God can give us such grace that nothing shall offend. Praise His name!

This week some of the Evangel Family may feel that they have some cause to take offence when they receive a letter from the Publishing House reminding them that their subscription is overdue and politely requesting them to renew their subscriptions and remain with us in this precious and beautiful family relationship. We have been having a good time together in the days gone by, but some have been a little negligent and allowed their subscription to lapse over a few weeks, and this negligence is causing the Evangel force some concern. It now seems necessary that we stir up the minds of these by way of remembrance so that the Evangel may remain in its field of usefulness unhindered for the glory of God.

It has been the custom of religious periodicals, for a great many years back, to carry over an expired subscription just as long as the law would allow, before dropping the name from the mailing list. The purpose of this was because of the great good that might be done by the continual appearance of the paper in these homes, even though the subscription had expired. The Evangel has followed along the same path with the other periodicals up to this time, but now we are compelled to call a halt.

The increased cost of printing is the cause for all the trouble. It now costs twice as much for materials which go into the paper as it did a year ago. The end is not yet. Paper manufacturers now see that the real crisis will come in October of this year, at the time when the great newspapers seek to place their contracts for the next year's supply. Should the paper mills close down tomorrow, there is not enough paper in storage to keep the presses of the country running for more than ten days. This is the worst crisis which the paper industry has ever experienced. It is absolutely impossible, from this time forth, for any paper to carry subscriptions after they have expired for more than a couple of weeks. And so the Evangel takes the following step.

After October 1st, all the names of persons to whom we have sent letters notifying them that their subscriptions have expired will be cut off our mailing list if they have not renewed by that time. We set this date of October 1st in order to give you at least

THIRTY DAYS OF GRACE

in order to make your arrangements to send in your renewal. If your renewal is not received by or before that time, we shall be compelled to take your name from our mailing list, as much as it will pain us, as we value highly the fellowship of every one of the Evangel Family to whom we have been greatly endeared during these precious months of service together.

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 155.

ST. LOUIS, MO., September 2, 1916.

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Editorial

DEVELOPMENT.

The life experience is one of development. Development is the purpose and the result of life. Life at its inception is just as much life as it will ever be, but the result of living is something additional. The result of physical life is physical development to maturity. This, of course, under normal conditions. The same principal holds true with spiritual life—our life in Christ. Our life in Christ is Christ our life. If He be our life, then all results of that life in us, all development, will be in the direction of Christ-likeness. The law of the spirit of life in Him demands nothing less. The measure of life in us may be determined in no better way than to observe the development in us of the peculiar characteristics of that most wonderful personality—Christ.

In regard to physical life, we look for and expect to find a reasonable development; and where it is lacking, we admit that the life is in some way hindered. Physical life, unhindered, will produce results in the way of development. All this is as true of life in Christ. He, as our life, unhindered, will produce Christ-likeness. Where it is lacking we must admit immaturity; and where it is not developing we must admit that there is something wrong. We need Him constantly before us as a pattern that we may judge our condition and growth. "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Jesus Christ." Watch the pattern to see it develop in you as He lives in you. The Holy Ghost (the executive of the God-head) has an appointment in your life for no other purpose than to bring this thing to pass. He is to take the things of Christ—your life—and show them to you. We must see the pattern. We must look and continue to look. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

Let us keep the vision. Let us watch the process of development. Let us fear lest we lose sight of what God has purposed in us and fail in our part.

THE ROD THAT BUDDDED. Numbers 17.

In the seventeenth chapter of Numbers there is the account of Aaron's rod and how it budded, bore blossoms and developed fruit. The incident vindicated God's choice of

the Aaronic Priesthood and settled the claims of others who desired to be priests. As a type, the budding rod is especially a type of the priestly ministry of Christ. In Christ is all that was revealed in the Aaronic type of priest-hood. The budding rod speaks of the vindication of Christ's priestly ministry. It reveals God's choice and puts God's seal upon it.

The purpose of referring to this incident, however, is to use it in the way of illustration. Aaron's rod was only a stick; it was a branch separated from the source of life. I see in it a likeness to one of us before God has wrought the life-giving process in us (Spiritual life). When we come to God in the first place, we are no more than the stick that is dead because of separation from the source of life. There is no more real merit in us than in the stick; and we are even worse, in a sense, than is the dry rod. The rod is of little worth in itself, having no special merit; but the rod is not chargeable with wrong—it is innocent. On our part, we are of no special worth in ourselves and added to that is the fact of our guilt and blame for we were wrong. Our merit was demerit. In the case of the rod, it was placed in the very presence of God. There, in the light of the glory of the divine presence, the rod was strangely affected. God wrought upon it and it was given life. In the morning there were all of the evidences of life. There was the bud and the blossom and the fruit. How strangely like this is what happens to us who, at the command of God, come into His presence and, lying there under His hand, receive life. Every bit as dead as the rod and worse off as to merit, it only takes the power of God to bring us to life. The life-giving power comes from the divine personal presence. Life is imparted as we lie before God. All of the evidence of life such as comes from God are to be in us and there is to be the development of that life unto fruitage.

The bud was sufficient to mark the presence of life in the rod; but there was more than the bud there. God brought into the dry stick a living life. A life of growth and the life was proven by the result of the processes of life. There was the blossom. Life was not only in the rod, but life had **been there** as evidenced by plain-speaking results. There was the fragrance of the blossom. God has the same thought in regard to us. It is not only the presence of life, distinguished as it may be by signs that we are no longer dead; but there is to be the evidence of the process of life in us. We are to become fragrant as a result of being made alive. The bud is too small and immature. The bud does not measure all of life. The bud must give way for the fuller results. There must be the blossom, to show the power

(Continued on page 5)

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 XVII.—Pentecost In Persia.

An address given by Andrew D. Urshan on July 12, 1916, in the Persian Mission, 707 Wells St., Chicago, Ill., which will be published on this page each week until completion of article.

(Continued from last week.)

ESTABLISHMENT OF THE THIRD PENTECOSTAL ASSEMBLY IN KARAJALOO VILLAGE.

Then the devil was stirred up in the town of Karajaloo, where our Brothers Jeremiah and Abraham lived. The priests in that town had formed a mob against us which threatened us with death if we ever attempted to enter the town. In the power of the Spirit, Brother Jeremiah traced a circle on the ground, and bound the mob therein, figurately, in the name of the Lord, saying, "You shall not move from here until the church of God is established in my town." The people heard that we were coming, and the mob took clubs and got ready for us. Someone told us to be careful, to go into a house and not in the streets as the mob was drawing near. I answered, "I will die here," and continued to sing, "There's a Highway, Blessed Way." Soon the people heard us, and almost the whole town came. The street was too small, so Jeremiah called us to go into the hayfield. Hallelujah! We went in yonder, and when I looked upon the people, I saw the mobbers standing afar off. We sang and preached. The power of God fell upon Jeremiah's wife, and she got saved. He was so happy. People seeing Jeremiah's wife under the power, got excited; but Brother Jeremiah cried to them, "Why are you troubled about my wife? Is she not my wife? I know that she is in the best condition she can possibly be in."

To make the story short, in three or four weeks about forty got their baptism, and I do not know how many got saved in this third village. One day the terrible news reached us, "The mobs are upon you." Religious leaders were heading them against us. There was screaming in the streets and in the homes. The women, screaming, locked and bolted their doors. We went inside a home and sang together, "Though we melt in a fiery furnace, yet we will whisper to the Lord, 'Thy will be done.'" We kept singing that song. The mobbers came beating against the door, and the dear people said to me, "They will kill us before they touch you." I said, "Don't be frightened, you will see what the Lord will do." As the mob was trying to force the door open, something occurred which caused great confusion among them, and they began to curse and fight one another. In a short time they had all scattered and left us, and we were enabled to leave the town in peace. Glory to Jesus! Often when I was in danger of being assaulted, the women would throw themselves on their knees round me, threatening to take their own lives if I was touched, and

often pulling down their hair as an appeal to our persecutors.

REVIVAL AT SHIRRABAD, FOURTH VILLAGE.

One of the new converts in Shirrabad was the daughter of a Protestant minister. She was a school teacher and had been touched by Brother Abraham's wife who had just lately been wonderfully baptized. They prayed together, and this young lady got her baptism also. Then we held special meetings for young women and started a wonderful work among them. God saved and baptized about twenty-five young girls and two young men. Then we started a good school for young girls only.

The priests of the Greek Catholic Church came together and said, "If we let that man go, he will shake the whole country." One said, "My wife is on their side;" and another, "My daughter has gone crazy over their songs." Another said, "My deacon agrees with them more than with me," and another, "My congregation has gone after these people. If we don't do something to stop them, our churches will have to be closed and we will soon have to believe them too, and leave our ministry." They said, "We will go to the Archbishop, (in our country he has power not only in religious matters, but in government also), "and we will take our crosses and throw them down before him." (This meant the abandonment of their ministry.) Some of these priests made a petition and sent it to the government, beseeching the governor to do something to stop us, and send me back to America. These priests said that before we came they used to have good fellowship with the people of their towns, but since we had come, there had been nothing but trouble. Now this reminds us of the words of our blessed Lord, "I came not to bring peace, but a sword," and also, "There was a division among the people because of him." I was called before the government, and three or four brethren with me. We were commanded to be put in prison, but the Lord caused the Mohammedan chief of police to treat us with great kindness. They put us in a beautiful parlor among their guests, and served us some fine tea. The Mohammedans said to each other, "Do you know why this minister Urshan is here? He says people shouldn't get drunk, and that is why they have imprisoned him." Nothing pleases the Mohammedans more than if you oppose liquor, which to them is accursed.

So they came and slapped me on the shoulder and said, "You are all right. We will treat you well." They kept us one night, and the Lord used us among some of the noble Mohammedans. Soon a telegram came from the American Consul, inquiring their right to imprison us. They immediately loosed me, but I would not go unless they would allow my brethren to go with me, as they were imprisoned because of me. So they had to give me my brethren also. After coming out of prison we were led to keep quiet for a couple of weeks and wait on the Lord for guidance.

ESTABLISHMENT OF THE FIFTH PENTECOSTAL ASSEMBLY IN GOGTOPA.

After this the Lord led us to one of the largest and most aristocratic Assyrian towns, called Gogtopa. One night, while singing, the people broke out crying and weeping, and gave themselves to God. The glory of God fell upon us there. Over thirty got saved, and six baptized in one night. Do you see? *He works*, and no man can stop Him. Everybody was against us, but everybody is *nothing* to Him. Glory be to our great God! I thank God that during those four months He gave us about 170 converts, and filled them with the Holy Ghost and power. A great many more were converted in secret, but we only heard about them later. Glory to Jesus!

The people often thought that I had some mysterious, magical power which protected me from all danger. In fact, they feared me, and never laid hands on me personally. Once I used my handkerchief to wipe the perspiration from my brow, and when I preached I sometimes stretched my hand with the handkerchief in it, towards the people. They said, therefore, that my handkerchief contained a strange and costly chemical which would cause them to faint. Others said I hypnotized them with my eyes, so I often preached with my eyes closed. Others reported that I had a small, noiseless, American revolver which I carried about with me, and that this accounted for my fearlessness and boldness. But some believed that we truly had supernatural power, and yet for fear of the people they dared not acknowledge it. My country had forgotten that the God of Pentecost is just the same today, and that He was stretching out His mighty arm to heal, to save, and to do mighty works in the name of His holy child Jesus, in confirmation of the everlasting Gospel, "the faith once delivered to the saints." Of course we knew the secret of these mighty revivals; we knew it was the earnest prayers and intercessions of God's Pentecostal saints all over the world for us. O, beloved, "if God is for us, who can be against us?" Glory to God! I cannot tell exactly how many got saved, but I believe that there were over two hundred, many of whom got their baptism. And then the massacres came.

I did not have time to tell you about all the hindrances to God's work in that country. In England and America you have had your great reformers: Wesley, Knox, Finney, Gen. Booth, etc., but there, beloved, the ground was as hard as a rock. Almighty God did a wonderful breaking up in the face of stupendous difficulty. We sowed the seed, watered it with our tears. God sent His first and latter rain, the sunshine of His face, and the seed grew. We reaped a wonderful harvest; yes, beloved, it pays to serve our God.

O, young men and women, you have the same God. I have seen young girls like some of you interceding and agonizing for the salvation of souls in the whole world. Like the pilgrims of old, the apostles, and the prophets, some of these young people whom I have seen, walked carefully, with their eyes and hearts filled with God; singing praises unto Jesus, and pleading tearfully with souls, before their persecutors. When I see some of you here so careless, minding earthly things, fashions of dress, and the pleasures of this world, in spite of your wonderful advantages in this free country, I suffer in the spirit for you. How I pray that the Holy Spirit, which is in you, may quicken you. I wish all the Pentecostal young people in this country would have the consecration which these young people had in Persia, being dead to sin and to the world, and alive unto God. It is easy for you,—you are not in danger of death. You should take advantage of your privileges and get ready for missionary work by beginning at home. But no, you and going back into the world, and losing your first love. May we wake up to our divine responsibilities, and putting off all sin and all its weights, get right with God and run the race which is set before us, looking unto Jesus, the author and finisher of our faith. Beloved, God is on the battle field; the fight is on; the days are closing; the Almighty is roaring like a lion. It is not time for eating, drinking, marrying, or any of these things which the sons of God indulged in in Noah's time, when the whole earth was corrupted. Gen. 6:15; Luke 17:27-28. If we do these things, we should live as though we do them not, as a man drinks water, although his mind is on his business. We ought to be so lost in God and filled with the

zeal of his house, taken up with the Master's business, that we would always be running to do His bidding.

"Oh, for the floods on the thirsty land!
Oh, for a mighty revival!
Oh, for a sanctified, fearless band,
Ready to hail its arrival."

The fields are ripened. Soon the doors will be open in Russia and Persia. If you do not feel led to go there, you can be a missionary here by the spirit of prayer and intercession for these countries. The saints I have told you of are saints in danger. They need your prayers.

Beloved, my soul is more on fire than ever. I am glad my zeal for the Lord is deeper than when I left you. I am going on and I want to take you all with me, to follow in His steps in these last days and be with Him where He is. Praise Him, glory to Jesus!

The faithful co-workers who stood with me, risking their lives for Christ's dearest name were, Brothers Jeremiah and Abraham Eshoo, Brother Andrew, Brother Bob Lozar, Brother George Yohannon, and Samuel Boboo, with my brother Timothy, who came later from the United States to help us in the battle.

Both Brother Jeremiah and Brother Andrew died martyr's deaths, as you will hear later; but the rest of the brethren are still holding the banner of the cross, going on in helping the established Pentecostal missions in Urma, with three sisters who are our spirit-filled school teachers.

Beloved, these dear ones are our helpers in the vineyard of the heavenly Father there. They are poor in worldly goods, having been robbed of all they possessed during the massacres; they suffer daily persecution, and they need our continual help in prayers and support. Remember also the widows and orphans of our precious brethren who laid down their lives for the Gospel's sake.

(Continued from page 3.)

of the life and the quality of the life. And then there was in the case of the rod something more. There were the almonds themselves. Buds are all right in our life, blossoms are good and acceptable as blossoms, but neither are the full measure of life. Nothing short of the natural fruit will satisfy the husbandman. Nothing but fruit will show the real powers of the life. Life in the almond stick was equal to fruit. Life in us from God is equal to the natural fruit of such life. Let us not be satisfied with less than real fruit in our life.

Let us look away to the pattern—Christ—and remember that the true fruitage of the divine life is revealed there. The enumerated fruits of the Spirit make a picture of Christ.

Do you believe in the preachers of the Pentecostal Movement proclaiming sound doctrine that cannot be gainsaid, then make your plans to come to the GENERAL COUNCIL which meets in St. Louis, beginning October 1st.

A clean, capable ministry, an efficient company of Foreign Missionaries, regulation and conservation of funds for home and foreign mission work; these are some of the things that the next council will stand for. If you believe in these things, we expect to see you and enjoy your fellowship at the October Council in St. Louis.

Don't delay sending in your renewal until the summer is over. Do it now! Now is the time of testing, and the Evangel needs your help at once. Sit down and send your renewal today.

IN THE HOUSE OF GOD

How Thou Oughtest to Behave Thyself in the House of God which Is the Church of the Living God.

1 Tim. 3:15.

ARTICLE THREE IN A SERIES OF SIX.

The primary object in this article is to discuss the behavior of the believer toward the ministry. There is neither time nor space to enter in detail upon the place and purpose of the ministry; however, a few remarks along this line are necessary to a fair understanding of the matter under consideration.

When the word "minister" is used, we mean by it any one who is specially called of God and the church to serve in the preaching and teaching of the Word, or in carrying on the various activities of the church along other lines. By the term "The Ministry" we mean the class, or order, of office-holders in the church.

THE MINISTRY SERVES THE CHURCH.

This is apparent in the very naming of the order. The word "diaconos" is translated servant, minister and deacon. Servant seems to be the true definition.

This is clearly the meaning attached to the term by our Lord Jesus. In this connection please turn to Luke 22:24-30 and read the passage. In this matter, as in others, Jesus, in His teaching and practice, departs from the accepted order of things. The worldly view of the matter at that time was that the ruling class were made for happiness, wealth and power, and that the lower classes existed simply to provide these things for their rulers.

Notice the absolute reversal of this conception. Jesus said, "He that is greatest among you, let him be as the younger: and he that is chief as he that doth serve." He taught continually, by precept and example, that the supreme happiness was to be found in service; that making others happy was the only way to happiness. He and His apostles after Him provided for certain offices in the church and outlined their powers, but the degree of power was carefully regulated with a view to procuring the largest amount of service. In this connection note 1 Pet. 5:1-4; Matt. 23:1-12. These are very plain. No man has *arbitrary* spiritual power over others. Thank God for the Emancipation Proclamation.

If there has been, in our day, a little of this sentiment of service injected into our political and business life, it is due to the teaching and practice of this truth by the church.

The service of the ministry is manifold; if there is sorrow the ministry comforts. "(God) Who comforteth us in all our tribulation, that we may be able to comfort them who are in any trouble."

If there is a turning aside after the vanity of the world, the ministry warns. "Them that sin rebuke before all, that others also may fear."

If there creeps in error in doctrine, the ministry corrects it. "In meekness instructing those that oppose themselves."

If there is negligence or forgetfulness concerning the service of God, the ministry exhorts, rebukes, stirs up the minds of the people. "These things speak, and exhort, and rebuke with all authority." "I think it meet, * * * to stir you up by putting you in remembrance."

If there are widows and orphans to be provided for, one of the orders in the ministry looks after the matter. Acts 6:1-4.

In short, the ministry serves the church in all possible ways that will procure the desired result of upbuilding.

THE MINISTRY REPRESENTS THE CHURCH.

The work which is committed to the whole church is particularly laid on them. It is their business to preach and teach the life-giving doctrines committed to the church. They are to be not only ensamples to, but examples of the flock. They obey the Lord's command and engage in all sorts of missionary enterprises. They are active in all kinds of benevolent work. It is true that the obedience of the ministry does not free the church from commandments along this line, yet, in many ways, the ministry does represent the church.

MINISTERIAL AUTHORITY.

When we say that the ministry serves the church, we do not mean that the members of the ministry are ignorant, unskilled laborers, at the beck and call, and direction of every young, untaught, excitable saint. They serve the church in such a capacity that their service is declared to be oversight. 1 Pet. 5:2. They are trained, skilled servants, who in their various spheres of work know more about their business than does the church for which they labor. Indeed, men who lack this skill and knowledge are disqualified and cannot Scripturally serve in the ministry. They must "hold the mystery of the faith in a pure conscience." "Be apt to teach," etc. 1 Tim. 3.

To return to the thought of "oversight," there is no room for doubt as to the Scripturalness of ministerial authority in connection with their position as servants of the body. In 1 Pet. 5:1-4 we have apostolic commission to the overseers, or elders. In Heb. 13:17 the church is commanded to obey those that have the rule. In the first reference Peter gave the rulers instructions how and why they were to rule, in the last, the church is told why she must obey. Again, the command to "Let the elders that rule well be counted worthy of double honor," would never have been given had their ruling been out of order. The pastoral epistles are full of instructions and commands that could only be obeyed by men having real and recognized authority in the church.

Behind the apostolic commission referred to above, there is the commission of Jesus in these words, "All power is given me, . . . go ye therefore, . . . teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you." The commission by Peter is in exact accord with the words of Jesus in Luke 22:24-30.

The fact that the ministry represents Christ in the sense that they are "under shepherds" is ground for the claims we shall presently make regarding honoring and supporting the ministry.

The man who refuses to recognize this Scriptural authority when rightly exercised is as guilty of sin in the sight of God as the breaker of other commandments. He is a spiritual anarchist, bent on dismembering the Body of Christ, discontinuing its co-operative fellowship and destroying its usefulness upon earth. In ninety-nine cases out of one hundred these anarchists oppose order and authority because they are guilty of customs and practices which they would have to relinquish if such order and authority as the Bible prescribes were brought in. "These filthy dreamers defile the flesh, despise dominion, and speak evil of dignities." "Whose end is destruction whose god is their belly, and whose glory (or boasting) is in their shame, who mind earthly things."

MINISTERIAL HONOR.

The first honor due a minister is recognition of his office. * * * Know them who labor among you, and are over you in the Lord." Unless such recognition is given their power to serve is destroyed.

The ministry is to be honored by the love and confidence of the church as is plainly shown in the verse following the above quotation. The same idea is expressed in these words, "Let the elders who rule well be counted worthy of double honor."

"Rebuke not an elder, but entreat him as a father." In this text we have another phase of the honor due to the ministry of Jesus Christ and His great church. How often have we heard people, after a service, go up to the minister in charge and criticize his sermon, or the conduct of the meeting. Or, perhaps some question of polity or expediency has risen; no individual has a right to differ authoritatively from the minister. Bitterness, wrath, clamor, have no place at all in the life of the believer, certainly they have no place in his dealings with his ministry.

Of course, if the manner or preaching of a minister becomes unscriptural, steps should be taken to correct matters, but not then in public by some unauthorized individual. The church, as a body, may discipline her servants; indeed, she is responsible for them, but all such discipline should be administered in love, to correct, not to drive away.

This same thought is carried further by St. Paul in his instructions to Timothy. "Against an elder receive not an accusation, but *before* two, or three witnesses." Obedience to this command would prevent many a whispered criticism, many a secret talk in which the character, purpose and honesty of the ministry are assailed and murdered.

Doubtless one of the chief thoughts in the apostle's mind as he wrote the above exhortation was the effect unrestrained criticism and rebuke would have upon the authority and influence of the minister. There is no civic power, no carnal weapons behind the minister to enforce his commands, his power is largely one of influence, and if that influence is assailed and injured his power and usefulness suffer with it.

Perhaps some will say that the man who is living right has nothing to fear from these things. Was Jesus of Nazareth living as a Son of God should live, when the high men in Israel stirred up the mob that moved Pilate and so ended His earthly ministry? Innuendo, criticism of teaching and motives were the levers upon which these Jewish secretaries threw their weight in their effort to move the mob. Was Paul a man of God, living in divine order, when the Judaizers by insinuations ruined his influence over some of his own children in the Lord?

Some people seem to think that the minister is just a godly machine that can and must do its work under any circumstances; that he can preach just as well in the face of criticism and rejection as he can when he and his messages are received in love and confidence. The people who are the readiest to criticize the minister and then tell him to "keep sweet" are the very folks who fly off the handle and show the old man still alive, if the minister gets a little close to them in his preaching. Consistency thou art a jewel; many people do not believe in the wearing of jewelry.

MINISTERIAL SUPPORT.

Inasmuch as the ministry serves both God and church, it appears that that portion of it which devotes its whole time to the service should be supported by both parties for whom it labors. When we examine the Scriptures, we find that such an arrangement has indeed been made. The church is to provide the money according to God's arrangement. And you may be sure that the God who has been so orderly in all other things is not remiss in this. He has a plan.

Some folks in dealing with this matter go back to the

days of the primitive church in the City of Jerusalem and take the procedure there as a precedent and insist that the common ownership idea is the Lord's plan for all subsequent church history.

I take the position that this arrangement is wrong from a Bible standpoint, for the following reasons:

First, the Old Testament records nothing of God's people having all things in common. There is no prophecy that they ever would, so far as I know. If this action of the primitive believers was according to divine arrangement, the fact in the New Testament failed to cast a shadow, or secure the testimony of a single type in the Old Testament.

Second, Jesus taught nothing of the kind for the Gospel age. When He said, "Give to him that asketh thee," He recognized private ownership. How can a man give what is not his? He also said to some, "Sell that thou hast, and come follow-me." But the proceeds of the sale were to be given to the poor, not to support the ministry. The same call was given to those who were called to be fishers of men. And, mark, there was a ministry at that time, and it was supported. Judas carried the bag.

Third, There is absolutely nothing in the preaching or writings of any New Testament preacher or author in support of such an arrangement.

Fourth, The death of Ananias and Sapphira was due to their sin of *lying* to the Holy Ghost. Peter recognized no divine command to them to sell all and give all. "While it remained was it not thine own? and after it was sold, was it not in thine own power?" Their sin was not one of theft, but of hypocrisy.

Fifth, Its result was bad. The people impoverished themselves, and years afterward we see them the objects of the charity of the Gentile churches. Their action was the result of zeal without knowledge. The people imagined that the return of Christ was very near, and that by pooling their possessions they would have enough to keep them all until that return. Their subsequent poverty stands as an everlasting rebuke to all such folly. Later efforts to revive this system have met with uniform failure. God is not in the thing.

Sixth, It is not the divine plan for the millennium. In that day, every man shall sit under his *own* vine and fig tree.

Some plan there must be that will prosper the individual, the church, the ministry, upon which God will smile and which will under all circumstances be practical.

Such a plan, or system, is that commonly called, tithing; that is, the payment of the tenth part of your income into the Lord's storehouse.

I believe that tithing is the divinely arranged way of supporting the ministry for the following reasons:

First, It is the only *system* of which the Bible makes any clear note; everything said in the New Testament harmonizes with it. Just here let me say that if tithing is not the New Testament system then the New Testament church had only a confused haphazard method of giving.

Second, It was not originated under the law. Abraham and Jacob paid tithes with great blessing and profit to themselves. If we are children of faithful Abraham and claim a righteousness like that which he had being yet uncircumcised, let us follow his system of offering to God which he had while yet uncircumcised.

Third, The law endorsed it, and made certain arrangements regarding it that made the practice easy.

Fourth, Jesus upheld and endorsed it. Luke 11:42.

Fifth, Paul advocated a systematic giving on the

(Continued on page 8.)

?

Questions and Answers

By E. N. BELL, 2123 W. 24th St., Little Rock, Ark.
to whom all questions should be sent.

?

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

RULES.

1. 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.

91. Has a woman the Bible right to be pastor over an assembly of Apostolic Faith saints? If so, explain 1 Tim. 2:12.

Ans. We do not find in the New Testament examples where any woman acted as a pastor or is authorized especially by Scripture to do so. Hence it is not especially enjoined anywhere in Scripture that a woman should so act. This leaves no special need for explaining away 1 Tim. 2:12, or like passages.

But God has in the past raised up women, as Deborah in Judges 4:4-5:31, to lead his people, and the result is recorded (in 5:31) that the "land had rest 40 years." If God will raise up now some Deborah who can give rest and peace to the Pentecostal people for forty years, I will only praise Him and leave God to attend to His own business. God is sovereign and can raise up or put down whom he will. If men fail God and don't take care of his flock in any place, and God does actually raise up a capable woman and make her do it for Him to their good and His glory, then we had better let God alone. But no woman (nor man) has a right to take this office to herself without God gives it to her. God often uses women temporarily to do a work for him that no man at that place is prepared to do; but if the woman is wise she will push the man, when he is prepared, to the front to bear the burdens in management and government which God has especially designed for stronger shoulders. We (including the sisters) be brethren. Let us dwell together in peace in all such matters. Let no woman take such a place against the will of an assembly; but if she is fitted for such and her brethren as an assembly ask her to take this place for awhile, let her do so in the fear of God with all meekness and faith in the Word.

92. Has a man a right to pastor an assembly without first securing credentials from the credential committee?

Ans. No man has a right to pastor any assembly where he acts or teaches so that the true saints of God do not want him to do so and would not or could not honestly recommend his ordination and the having of credentials.

But credentials are only a convenience, only a means of recommending men whom we believe God has called, and are not themselves the call or right from God to preach. Any man called of God has a right to preach wherever God wants him to and the brethren desire him to. Such a man, called of God can build up and pastor an assembly as long as the said assembly wants him to, without ever asking or getting

credentials from any one. That is so far as God, the Gospel and the saints who want him are concerned. No credentials from men are at all necessary. Credentials only amount to a good recommendation. But if such pastor wants to perform any legal acts, such as perform marriages, etc., he must get credentials, and if the law of his state requires them to be recorded, he must record them and in all other respects comply with the laws of the land or the state where he works. A right before God to preach the Gospel is one thing, while the right before the law to do certain things may be quite another. It is Bible to comply with the laws of our land, so long as these do not stand between us and our duty to God. See Romans 13:1-7.

(Continued from page 7.)

first day of the week. He gives no per cent to be laid by. It is reasonable to suppose that he referred to tithing. Just as reasonable as to believe that the recipients of the Holy Spirit at Samaria spoke in other tongues.

Sixth. The earth is the Lord's, and the fulness thereof. He declares that tithes are not given, but paid, and then when they are withheld He is robbed. Can we not consider tithes as a sort of rent we pay the Lord? The Jews commonly made offerings over and above the amount of their tithes. Paul perhaps had this in mind when he said "God loveth a cheerful giver." In this connection read also 2 Cor. 8:11-12. Note the idea of a certain per cent of income offered.

Nine times out of ten the man who opposes paying a tenth, does not give a twentieth, and the love of money is at the root of his objections. If you do not believe in tithing, do more, for surely a man under grace supporting realities will not do less than did the man under law supporting shadows.

St. Paul, in establishing the claim of the ministry to financial support, continually cites the law as authority. See 1 Cor. 9:6-12. If the apostle was inspired to do this, why not adopt the system endorsed by this cited authority? Brethren, in understanding be men.

In conclusion, let me say that when we get into Bible order we shall doubtless have Bible results, not before.

In the next article we will take up the subject of the church's behavior toward the world about her. Later in the series we shall have something to say about a model Church Government.

THE FIRST AND THE SECOND.

It is very remarkable that throughout the Word of God the first things are always the things which fail and are rejected while the second things are the things which are chosen and used, which please God and are accepted by Him. We mention some of these interesting contrasts. There is the *first* man, a failure, and the *second* man, the Lord Jesus Christ and His work which pleased God. The *first* son of Adam, Cain, was a failure, the *second* one, Abel, pleased God and he became a type of the second man. The *first* son of Abraham, Ishmael, was not the son of promise, but Isaac, the *second* was the promised one. Isaac's two sons Esau and Jacob show again how the *first* is rejected and the *second* chosen. When Joseph was in Egypt and his brethren came the *first* time, they knew him not; but "at the *second* time Joseph was made known to his brethren" (Acts 8:13). Moses was not accepted by his brethren when he sought to deliver them "for he supposed his brethren would have understood how that God, by His hand would deliver them, but they understood not" (Acts 12:25). But when he came the *second* time they accepted him. The *first* tables of stone were broken; the *second* kept. The *first* generation died in the wilderness; the *second* en-

tered into the promised land. The first who brought them out of Egypt, Moses, could not bring them in; but the second, Joshua, did. The first king, Saul, was a failure; but the second, David, was the man after God's heart and accepted. But not the first could build the Lord an house; but Solomon, the second, was chosen for that work.

And so there was a first coming of Christ, when He came to His own and His own received Him not. A first coming in humiliation, when the world cast Him out and there was nothing for Him (Dan. 9.25); and there is to be a second coming of the Lord, when He will receive the throne, the nations for His inheritance, and the kingdom. And so it is, first the suffering, then the glory. First the night and then the morning without clouds. First the storm and then the calm. First the sowing and then the reaping. First the path with Him in rejection and humiliation and then the reigning. First the tears and then the everlasting joy. First the homesickness and then at last the blessed home.—Our Hope.



DAILY PORTION FROM THE KING'S BOUNTY

MRS. A. R. FLOWER

September 9. "Jesus saith unto him, Feed my sheep." John 21:17.

Many of our preachers exhaust their resources in a few weeks, and instead of digging for more truths, they rush on to a new community. There are God-sent evangelists to be sure; but these do not include all who claim to be. And somehow I believe God's heart is particularly pleased with that man who, like a true shepherd, weathers alike the storm and sunshine in faithful, loving care of his flock.

September 10. "Arise, cry out in the night: in the beginning of the watches pour out thine heart like water before the face of the Lord: lift up thy hands toward him for the life of thy young children, that faint for hunger in the top of every street." Lam. 2:19.

Are there any to respond to this appeal? Young lives—fresh and fair—with untold possibilities of service lying ahead, are drifting with the current, utterly oblivious of the danger beyond, the whirlpool of eternal destruction. Others are being bartered outright to the devil for gold. And on us who know God rests the responsibility of rescuing them.

September 11. "My grace is sufficient for thee; for my strength is made perfect in weakness." 2 Cor. 12:9.

This divine grace strengthened and sustained Paul "in toil and hardship, in watchings oft, in famine and thirst, in fastings oft, in cold and nakedness." Roth. It comforted and cheered John's heart when alone on Patmos Isle. It will meet the need peculiar to every hour of testing in the life of any child of God.

September 12. "Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel: therefore his taste remained in him and his scent is not changed." Jer. 48:11.

God directs in those changes and uprootings that come into our lives, which at the time threaten to tear our very hearts out. It is so easy to become self-centered when all goes smoothly and our life flows on like a song. And the easy-going, self-centered life is rarely, if ever, a life of comfort and blessing to others. Whatever the change may be in the surroundings or circumstances it is deeply assuring to know that He changes never. Hallelujah!

September 13. "But Mary kept all these things, and pondered them in her heart." Luke 2:19.

It would be much better if more of God's children followed Mary's example in this respect. Others wondered and talked; but "his mother kept all these sayings in her heart." A life in deep and close communion with God holds in silence many of those things God sees fit to reveal.

September 14. "Run, speak to this young man." Zech. 2:4.

Perhaps it is the one sitting next to you on the car; or waiting with you in the store or station. Or perchance the one to whom God would have you run and speak is the clerk or waiter that serves you. Never forget that there are certain ones whom God has designed you to reach. How needful then that you quickly respond to the prompting of the Holy Ghost!

September 15. "Glory to God in the highest, and on earth peace, goodwill toward men." Luke 2:14.

This was the message that heralded the coming of the Lord Jesus as the babe of Bethlehem. "Peace be unto you"—were among the last words He spoke to His disciples before He left them. Peace—peace! It is one of the greatest words expressive of the Christian's heart attitude, for it is a gospel of peace that we have accepted. Hallelujah! Thank God for "the peace that passeth all understanding."



30 Days of Grace

ARE EXTENDED TO ALL SUBSCRIBERS TO THE WEEKLY EVANGEL WHOSE SUBSCRIPTIONS HAVE EXPIRED.

The high cost of printing materials is forcing us to cut every name off the list of subscribers to the Weekly Evangel who have not renewed, as it is impossible for us to carry these names any longer. But, in order that those who have not yet renewed and who intend to do so, may not miss one paper, we extend to you

THIRTY DAYS OF GRACE

in which time we hope that your renewal will be received. If it is not received by October 1st, we shall take it for granted that you no longer desire the paper and shall take your name from the mailing list

PLEASE RENEW NOW.

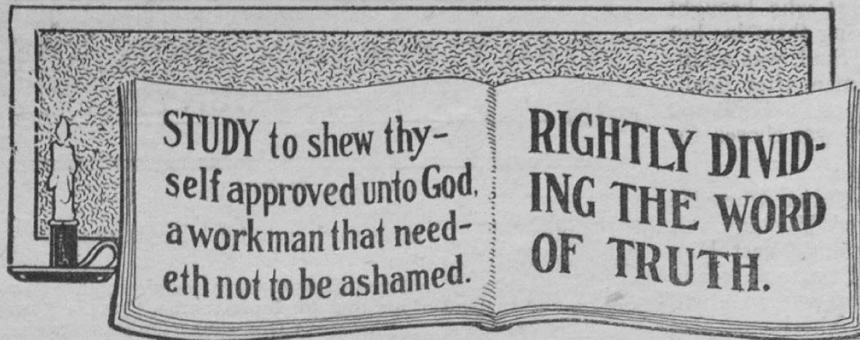


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We have a splendid camp ground. Bring your own toilet articles. Table will be run on the free-will offering plan. The great theme of the meeting will be to win the lost to Christ. Come prepared to stay till over. Come praying, come believing God for a real harvest of souls.

For further information write Fayette Romines, pastor, Hartford, Ark., box 272.



SUNDAY SCHOOL LESSON

September 10, 1916.

THE ARREST OF PAUL.

Lesson Text.—Acts 21:17-40.

Golden Text.—“Thou shalt be his witness unto all men of what thou hast seen and heard.” Acts 22:15.

Leading Thought.—The harm resulting from mere supposition about others.

1. **Paul's Accusation.** (Vs. 17-30.) After leaving the Ephesian elders at Miletus, Paul continued his way, stopping to meet the brethren in Tyre, Ptolemais and Caesarea. In both Tyre and Caesarea Paul was warned by the brethren against going to Jerusalem, the Holy Spirit witnessing that bonds and afflictions awaited him. Vs. 4-13. But the well-intended efforts of those who sought to hinder him only increased Paul's determination to press forward; for, said he, “I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.” V. 13. With a holy steadfastness of purpose this prince of apostles pressed on to Jerusalem. No prospect however dark or forbidding could swerve him from his God-marked course. ch. 20:24; 2 Tim. 4:7. A glad welcome awaited him from the brethren in Jerusalem. V. 17. And the next day they assembled together while Paul gave a report of “what things God had wrought among the Gentiles by his ministry,” on which account “they glorified the Lord.” But there were some among the Jewish Christians who eyed Paul with some secret suspicions, not thoroughly understanding his teachings, and fancying that he was too lax about the keeping of the law. It was to conciliate this element that James and the other elders urged Paul to take part with four other men in a ceremony of purification. Paul yielded to their solicitations. Whether or not it was a mistake on Paul's part to thus compromise, the Holy Spirit does not make plain to us. Apparently it failed of the desired end; though as in the case of Joseph it affords a striking

illustration of the remarkable way in which God works out His plans in the lives of His children. The question of what constitutes compromise is a mooted one anyway. One thing we well know that God is continually overruling our failures for some sort of good to ourselves as well as others. At any rate, the very means Paul took to win over the Jews served as a ground of attack from the unchristianized Jews. They made a stir amongst the people, creating a mob, which rushed upon Paul. Their accusation was two-fold: First, that Paul was teaching contrary to the law; second, that he had polluted the holy temple. V. 28. Their devotion to their religion must have been sincere, but they surely had a zeal not according to knowledge. There are no fires more fierce or fatal than those kindled by a zeal born of ignorance on the altar of sincerity. The bitterest persecutions of the world may be traced to some such a source. Their charges were false. The first was purely imaginary as most probably they had heard little of Paul's teaching. The second charge was a matter of supposition. Stop for a moment and consider what a lot of trouble similar charges on suppositions have made in the world. “They supposed that Paul had brought him into the temple.” There are too many people, even Christian people, too ready to jump at a conclusion over a mere suspicion or supposition. “Thou shalt not bear false witness against thy neighbor.” Consider for a bit, if all the reports you have carried concerning others were really true, or not. But you say, “How do I know?” All the more reason, if you don't know, why you should refrain from repeating or acting on mere supposition. Love “thinketh no evil * * * rejoiceth not in iniquity, but rejoiceth in the truth.” It is more liable to excuse than condemn. A large part of the slanders in circulation had supposition as a basis. Who will answer for the innocent ones injured thereby? “Where no wood is, there the fire goeth out: so where there is no tale bearer the strife ceaseth.” If you have had any part in this thing don't say another word against these

poor ignorant persecutors of Paul. Go to God in secret and ask Him to purge your lips as Isaiah of old with a coal from off the altar. In their zeal to defend the temple they really defiled it, for they seized Paul while he was yet therein and drew him out: and “forthwith the doors were shut,” to keep out the gathering mob.

2 **Paul's Arrest.** (Vs. 31-40.) Moved with frenzy the mob of excited Jews would soon have put an end to Paul but for the interference of the chief captain and his soldiers. V. 32. Here was Paul rescued from death by a Roman—a heathen. Not being acquainted with the facts of the case the officer thought it expedient to put Paul in custody until the matter could be properly investigated. “Bound with two chains”—here was the prophecy of Agabus fulfilled. ch. 21:11. Compare this with the examples of some who profess to be prophets, but fail to make full proof of their ministry. Jer. 23: 21-43. Surely the chief captain was God's direct agent to preserve Paul from the bloodthirsty crowd which cried out, “Away with him.” We should appreciate whatever means God uses in delivering us from danger, however unlikely it may be. Turn again for a look at our Paul, calm and quiet amidst all the furor and excitement of the hour, as he requests of the chief captain an opportunity to speak. “Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee.” I hardly think there is one of us who has been placed as Paul was. Can we appreciate then what deep abiding trust in God he must have had to stand there on that stairway, surrounded by a howling mass of humanity, firm and resolute and yet without a trace of hatred or animosity. What wonderful things grace can work in the human heart! The love of God filled his heart and there was nothing—“neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature”—able to separate him from that love, which is in Christ Jesus our Lord. He can keep us calm and peaceful under the most trying circumstances. Praise His mighty name forever! Paul exchanges a few words with the chief captain, who had mistaken him for an Egyptian impostor. Paul declares his identity with a pardonable touch of pride, upon which he is granted license to speak to the now quiet throng

Next Week's Lesson.

September 17, 1916.

A PRISONER IN THE CASTLE.

Lesson Text.—Acts 22.

Golden Text.—Psa. 91:2.

A. R. F.

BROTHER CAROTHER'S GENERAL FIELD WORK.

I have now completed my first week's labors in the new "General Field Department" which will be submitted to the next General Council and it has been a labor of love, I assure you.

Naturally the basis of any such work must be dependable and complete information from the world-wide field. There must be collected and tabulated for instant use, data, records and statistics from the whole range of the movement's activities. When finished, this record will include the address, history, peculiarities, affiliations, etc., of EVERY PENTECOSTAL UNIT IN THE WORLD. This is not for the purpose of trying to find out our numerical strength; God's people look to HIM not to numbers for strength, and as a matter of fact the records desired will give no idea of numerical strength. But they will give the information needed for an intelligent co-operation in the world-wide conquest that we all know is essential to success.

By "Pentecostal unit" is meant the following, all of which is desired as rapidly as it can be sent in:

- a. Title and officers, and other desirable data concerning each General Body of Pentecostal people (such as our General Council).
- b. Every assembly or other local body, with officers' addresses, affiliations, etc., with brief history; Sunday-schools and superintendent's address.
- c. Each group of Pentecostal peoples, if only one, in a community and which has not officers, names and addresses.
- d. Names, addresses, affiliations, fields of labor, etc., of every Pentecostal preacher, including pastors, evangelists, missionaries.
- e. List of Pentecostal publications, with all necessary particulars, subscription rates, etc.
- f. Pentecostal Bible Schools, with necessary particulars, outlines of work, history, affiliations, etc.
- g. Registry of calls for ministerial help, with all necessary particulars for the information of preachers considering same.
- h. Registry of ministers available for answering the above calls.
- i. Registry of all young preachers and workers called into the field and needing Bible instruction and help into the field, with all necessary references, etc.

A moment's thought will serve to show the great usefulness of a department equipped with such information at all times. I will mention some of the good ends we hope to serve.

Take the case of an evangelist. He feels a call into a field unknown to him. As it has been heretofore he has no way of finding out the situation in that field so as to confirm or disprove his leading and no way of getting in touch with those on the new field who need

him and would co-operate with him. This department can tell him every preacher and mission, or even any lone Pentecostal person in that territory. And by conferring with these in time ALL FRICTION and TRESPASSING will be avoided and blessed unity prevail.

Or turning the case around, when a call comes in for ministerial help, either pastoral or evangelistic, this department can put the callers in immediate touch with every available preacher—and give them NEEDED ADVICE ABOUT TROUBLE MAKERS, because we will naturally have the record of every one of them.

As a medium for keeping our Executive Presbytery and General Council in daily, co-operative touch with the General Bodies of Pentecostal peoples the world over, this General Field Department will be able to promote good fellowship, actual unity and co-operation and gradually eliminate friction, misunderstandings and disorder in general in all fields at home and abroad.

Finally and chiefly, these great records will be available for all purposes of the General Council and of the Executive Presbytery in their labors of love.

The labor and expense involved will be very great. I am glad to help in the labor, but the expense must be borne by free-will offerings from those who realize that system and Bible order are absolutely necessary in this great movement. Our General Council was a great step forward and this department is designed to be the means whereby the General Council can intelligently carry out its great mission.

As to the traveling to be done in this connection, it will be confined to special trips to points where developments promise results. There will be no promiscuous traveling.

Trusting that these brief remarks may serve to explain to the satisfaction of all the movement what this new department hopes to accomplish and that the needed information and co-operation will be forthcoming from all sides, I am,

Yours in Him with the blessed Comforter abiding,
W. F. Carothers,
Houston, Texas, U. S. A.

WORKERS WANTED AT WHITTINGTON, ARK.

We want a band of preachers and workers who will come to this place and hold a meeting for us. The people are anxious for a revival. We will do our best to take care of them. The harvest is white and the laborers are few. If anyone feels constrained to come, address: P. H. Burgess, Whittington, Arkansas.

CHAPPELL, NEB.

Greetings in Jesus' dear name! Am glad to say that God is wonderfully blessing here, considering the meetings we have had, as there have only been meetings in a few homes. But God was with us and nine have received the baptism and two have been saved. We are expecting a tent any time and will begin a tent meeting as soon as it gets here. We covet the prayers of all God's people that He will pour out His Spirit in a great measure here and in the surrounding country and that God will send forth laborers into the vineyard for this is surely a needy field. Would that God would send a Spirit-filled preacher to help us. We have not been here very long, having come from the state of Texas, and the high altitude affects our voices. So we ask you to pray that God will strengthen us and help us to preach His unsearchable truths.—J. F. and Emma Stephens.

MANY IN LIVE OAK MADE ALIVE.

Surely God is faithful and is visiting us in Live Oak, California, making many people alive. About twenty have found Jesus within the past several weeks. Twelve were baptized a few Sundays ago and it was surely a high day in Zion here. Two have received the baptism in the Holy Ghost. Several others are seeking. My youngest son, Earl Opie and wife are with me in evangelistic work. My home address is 961 E. 39th St., Los Angeles, Calif.—R. C. Opie.

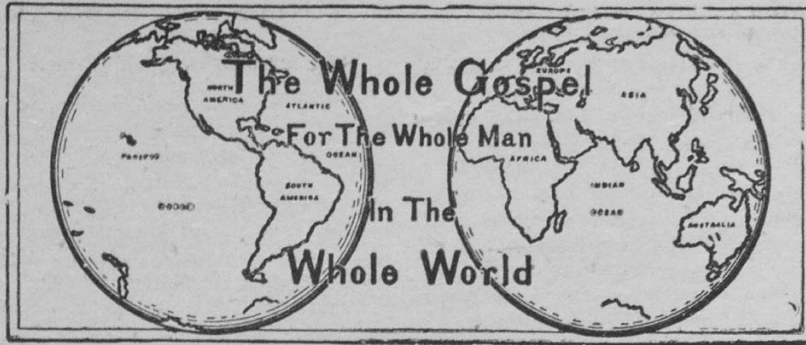
P. S.—I received a letter from Perry, Iowa, in which the writer stated that they heard I had gone back to the church to preach. I want to say to all my friends everywhere "No. I have found something better."—R. C. O.

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and the
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St. Louis, Mo.



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MISSIONARY

REQUESTS FOR PRAYER.

Please have special prayer for our Mexicans here. Brother Martines, one of our best workers, died with typhoid fever last week. Four more have it now.—Jno. A. Preston, Pasadena, Tex.

—:o:—

Pray especially for Sister Hammond, the widow of the late Elmer Hammond, missionary to Hong Kong, China. His death occurred just at the time she expected to be a mother, and she has also two small children to care for and needs our interest and prayers.

—:o:—

MISSIONARY VISITS WORK IN SHANGHAI, CHINA, AFTER TWO YEARS.

I was in Shanghai for two weeks and was glad to visit the missions there. I had not been there for nearly two years. The Lord is working in them all, as far as I can see. There is a new Rescue Mission opened and it is crowded every night and some stay to pray and some have been saved in the few weeks the mission has been opened. Two boys came to the house one night and said they were so happy to know "Jesus Doctrine." They said they did not answer back now when the Master scolded them. One night two of the boys who had just become interested went to the mission early and knocked on the door just to see if anyone was there. The door opened and a stranger asked what they wanted. They said they wanted to come in as they worshipped there. He objected, but they went in and turned on the light and the man ran off. They looked around and found he had taken the glass out of the glass door and windows, some thirty panes in all, and had them ready to carry off. They waited until someone came, and we felt

the Lord sent them to save the mission the loss. I was so glad I could talk to the people and most of them could understand Nanking Mandarin.

I visited the Door of Hope and spoke to the girls one night. As one looks into their bright faces and sees them clean and listens to their testimonies, truly one is moved to praise God for saving them from the awful fate that would have been theirs if they had not been rescued. There were some new girls there whose faces were so hard and different from the girls who had been there longer. There was a woman there who had been a Buddhist nun. She had a little baby and came to them in great want. Her face was very wild and hard.

Miss Jewel has just opened a Rest Home for Pentecostal missionaries. She has meetings twice a week in English. Not very many come but we have had some blessed meetings. The work in Nankin is prospering. There were two men baptized in water last week at the mission and two women the week before. One of them was a Manchu woman who came to us this winter and wanted to know the Gospel. She gives such a good testimony now and tells how God has delivered her from drinking, smoking and using opium. She can read. The other was a girl who had been living at the mission. At first she stole ever so many things from the Evangelist's wife and was so hard to manage, but she has confessed and is so changed and her face is so bright as she testifies.

Though there is much trouble in parts of China, we are peaceful here in Nanking so far, and are thankful. Praise God for keeping us well and from the many dangers on every side. Greeting to you all.—Mae F. Mayo.

DARK DAYS IN INDIA.

How the dark days are crowding in upon us and the enemy is growing bolder and bolder. We are suffering here in Saharanpur. This work has gone through much trial, and now a divisional element is getting in through a P. M. U. Missionary. May God avert this. Twelve were immersed last Feb-

ruary, and as we are looking for Pentecost to fall among us, the devil is doing his work as fast as he can. We are a small company, and Saharanpur is a small station, no place for two Pentecostal centers—only one can live here. In your prayer meetings for the foreign work, please do make this a special subject of prayer.

The Lord appeared to one of my Indian girls the night of June 13th, 1916. She was looking out into the night when she saw a person in most beautiful white garments come up the walk to the house. It was Jesus—as He manifested Himself to her He vanished. Her cry took me to her room. After a short time, Jesus appeared to her again in her bed room. This was at three in the morning. Oh, how near He is, and how unprepared one feels. My heart's cry daily is "Lord, prepare me."

I believe we have come to a time where, like the Shulamite (Cant. 1:6, 7), we realize we have been so busy keeping the vineyard of others that our own we have not kept as we should. See 1 Cor. 16:13.—Sister C. B. Herron.

GOOD FOUNDATION IN SWAZILAND, SOUTH AFRICA.

Sister Bertha Sutley.

The rainy season is upon us. One truly needs to keep hid in the cleft of the rock during the rainy season in Swaziland. There is so much fever. Four of our precious fellow laborers have laid down their lives as a result of being there. In the beginning I was much tested. But the last two seasons God carried me safely through without an attack. But I ask that you stand in prayer with me for my co-laborer, Miss Leidy, who is being constantly tested.

The work there moves slowly on. Yet God is working underneath everything that discourages. We get glimpses of a foundation that is being laid which means much for those dear people. The girls are sold for eleven cows when small—some to old married men. They now are beginning to take a stand against this, refusing to become wives to married men. This will doubtless mean much persecution for them. We trust you will stand with us in prayer that the great power that binds them today will be broken and many will be strengthened to take their stand for righteousness. His word shall not return to Him void. His word is our sword. Miss Leidy and I are alone in the work in Swaziland and sincerely covet your earnest prayers.

I certainly enjoy the Evangel and hope and pray that the Lord will supply your every need, and that many souls will be blessed through it.—Mrs. R. D. F., Corning, N. Y.

SOME INDIA NOTES.

We have a new addition to our working force here at Dhond in the person of Miss Emma Elliott, who came out with Sister Lillian Denny. Please pray for her and for us all.

Mrs. Blakeney is in poor health and she and her husband are at a hill station. Bro. Paul Van Valen has been at Orai since June first, but will be leaving soon. Then we may be obliged to leave the station under one of our Indian helpers for two months, or until Brother Alfred Blakeney can come down from the hills. It is a great comfort to know our absent friends hold us up in prayer.

My son John came very near being killed when he was thrown out of the ox-cart and God has heard prayer for his restoration in a special manner. For this we do praise His holy name.

Yours in the blessed hope of our Lord's soon return.

Albert Norton.

Sister Sarah Kugler, of China, writes:

Our hearts are filled with joy because of the presence and guidance of Him whose blessing is so manifest upon the work given us for Him here.

Good crowds are filling the hall every meeting, and souls are enquiring after God. A soldier is ready for water baptism. He is being greatly persecuted. Came in the other day with a severe toothache. We prayed and he went away healed. This greatly encouraged his heart.

There is much sickness now among the Christians. We are believing God in the darkness as well as the light.

Yours in His faithfulness,
Sarah Kugler.

From China we have the following note:

We miss Brother and Sister Kelly very much. We can not take their places, but are doing our best in the work. Our trust is in the Lord, as without His help and power our efforts will all be in vain. We are having some exciting times, as there has been some fighting, stealing and other fearful things happening around here near us. So far we have not been disturbed. Our trust is in God. We are believing Him to protect us in this time when things are in such a stir. Part of the railroad was taken up by the thieves last week. We don't know what time we will get word from the American consul to flee to the coast. Truly there is no place of peace excepting in the arms of Jesus. We have not been out in the Hakka station for several weeks, but hope to go soon if the war does not get too bad. Pray for us.

Yours in His great love,
Olive E. Maw.

NOTES FROM THE EVANGEL OFFICE.

We were refreshed by the presence with us of Brother W. E. Kidson, of Louisiana, Mo., on his way back home from Paragould, Ark., where he had been assisting Brother Ben Blunt in a meeting for the past six weeks. Brother Kidson spent only a few hours with us, but we were glad to hear his report of victory in the meetings, a number being saved and a score or more being filled with the Holy Ghost.

Brother and Sister M. V. Ferguson, in charge of the work at Chaffee, Mo., stopped off for a few hours on their way home from the Springfield, Mo., camp meeting. They reported great victory in the Lord. They were also looking for a mighty moving of the Spirit of God upon the camp meeting at Parma, Mo., which commences August 25th.

Sunday, August 20th, was a precious day indeed to the members of the Evangel family who were gathered at Bethel Chapel to worship God. Brother John Leon Lugo, a native of Porto Rico, but who has been in this country for about sixteen years, residing in California, felt the call of God upon him and left his home, stopping off at St. Louis to enjoy a little fellowship with the brethren here, on his way to Porto Rico to labor among his own people. We enjoyed his homely testimonies and felt deeply interested by his earnestness in going forth all alone to preach the Gospel to his brothers and sisters of Porto Rico. Our prayers go with him. We are sorry to report that Brother Ortiz, who sent the report to the Evangel last week about their going forth as missionaries, felt strangely restrained at the last moment and could not get the consent of his mind to go with Brother Lugo. Brother Lugo should have a companion and we trust the Lord will give him one from some other source. The best way is to go two and two. May the Lord bless the young man for His glory and give him a multitude of souls for his hire.

"Some men pray for the millennium and do not give a mill toward its coming. The chariot wheels of the millennium are made of consecrated dollars. 'Go ye into all the world,' we say to our missionaries. 'Stay right here in my pocketbook,' we say to our greenbacks. We take an interest in missions, but we keep our money on interest! 'Thy kingdom come,' we pray. Ah! we must send our money to fetch it. The Lord will judge this nation not by its prayer books, but by its account books."—Amos R. Wells.

PENTECOSTAL CONVENTION, TROY, NEW YORK.

Sept. 27th to Oct. 8th Inclusive.

The Apostolic Pentecostal Assembly of Troy, New York, announces that there will be a twelve-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 to be with us (D. V.) are, Evangelists R. B. Jackson, of Falcon, N. C., and B. L. Todd, of Columbia, S. C. A time of refreshing is expected. Any desiring water baptism by immersion, come prepared. (Matthew 28: 19, 20). 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. Finch, 229 Eighth Street, Troy, N. Y.

GENERAL COUNCIL OF THE ASSEMBLIES OF GOD

Will be held at St. Louis, Mo., beginning October 1st and lasting until all matters of importance are concluded. All preachers, workers, evangelists should plan to attend this

Great Open Bible Council.

CAMP MEETING AT BOISE, IDAHO.

Aug. 25th to Sept. 25th.

F. A. Hale and wife, evangelists, will be in charge, and we are looking for a glorious time. We hope every Pentecostal person in the Northwest will arrange to come. For further information, address Geo. Hanson, Route 2, Boise, Idaho.

NEBRASKA STATE PENTECOSTAL CAMP MEETING.

City Park, Auburn, Neb., Sept. 7-17

We expect to have men of God filled with the Holy Ghost to preach and teach the Word. For particulars address C. E. Foster, 219 Grattan St., Topeka, Kans., G. W. Hawley, or Jas. H. Standley, Auburn, Neb., or W. L. Short, 1405 N. Jackson St., Topeka, Kans.

A GENERAL CAMP-MEETING.

At Hot Springs, Ark., September 20th to 30th.

The Lord willing, we expect a great time in the Lord. Meals on free-will offering plan. Rooms can be secured at reasonable rates and we will have some room for preachers free of charge. For further information address: H. A. Goss, 222 East Grand Ave.

ENCAMPMENT AT SEMMES, ALA.

The encampment of the Assemblies of God will be held from Sept. 15th to Oct. 1st at the beautiful old camp-grounds two miles southwest of Semmes on the N. O. M. and C. R. R., where there is an abundance of good spring water and good air. The meeting will be managed on the free-will offering plan. Come and be with us. For information address: H. A. Waltman, Semmes, Ala.

SECOND ANNUAL CAMP MEETING.

Glen Rose, Tex., Aug. 25 to Sept. 11.

A beautiful location with nice shade trees and plenty of flowing sulphur water. Expecting preachers whom God may send. For any information write J. E. Osborn, Walnut Springs, Texas.

SOUTHWESTERN IOWA DISTRICT CAMP-MEETING.

Sidney, Iowa, Beginning September 2.

The Southwestern Iowa District Camp-meeting at Sidney, Iowa, will be held from Sept. 2nd to Oct. 1st, or longer if the Lord leads. Mrs. M. E. W. Eitter will be in charge. For further information address Hugh M. Cadwalder, Pastor, L. B. 63, Sidney, Iowa.

Important: Those wanting tents please write at once as we can retain the Reunion tents and save freight one way.

That which we have seen and heard declare
we unto you, that ye also may have
with us: and truly our Fellowship is with
the Father, and with His Son Jesus Christ—1 Jno. 1:3

Fellowship

ELDER A. B. COX IN GREAT NEED.

The devil has tried hard to run us out ever since God sent us to this country. We have been threatened many things, imprisoned, brought before magistrates and even beaten by a howling mob, but the Lord has always given us a great victory. We have always had some praying people behind us who knew how to touch God.

At this time we are in great need of the prayers of God's people. Our tent is pitched in the heart of the City of Frostburg, and the devil is truly stirred. The crowds are large—Sunday nights the attendance is over one thousand. I have been notified that there is a petition being circulated against us. We have always tried to obey God rather than man. God is working and we need spiritual help, that God will be glorified.

We are also in great need of some pastors. We can use about three good pastors over here. We own our own church buildings and can give the right man plenty of work to do, and they will be looked after. We want men who have good clear titles as being good soldiers, filled with the Spirit, able to teach the people. If they are single they must be sold out to the Lord and not given to running after the opposite sex. We want men who are standing by the old paths, who are rooted and grounded in the truth. We have six or seven good pastors in these parts, and we want to keep our work bound together with truth. I need an assistant. I prefer a young man and wife. Please write if you feel led to come, and tell us how much experience you have had and whether the Presbytery will recommend you, or who will. Beloved pray for us.—Elder A. B. Cox, Shaft, Md.

NURSERY, TEXAS.

Praise the Lord! We closed a wonderful meeting close to Nursery the 10th of July. One received the baptism of the Holy Ghost and many took on new spiritual life. Left all the saints in perfect unity and full of glory.—W. K. Aber.

NOTICE.

I want to communicate with some real Spirit-filled saints close to Pittsfield, Ill., in Pike County. If there are none close by, are there any in Jacksonville, Quincy or Hannibal, Mo.? Would be glad to hear from some one personally at once.—W. K. Aber, Elcampo, Texas.

EVANGELISTIC TENT MEETINGS AT STORMVILLE, N. Y.

Pastor C. J. Stroh, of the Assembly of God at Stormville, N. Y., announces a Full Gospel, Old Time Religion, Evangelistic Tent Meeting to be held at Stormville, N. Y., from Sept. 3rd to Oct. 1st. Evang. R. B. Jackson, of Falcon, N. C., in charge. Tent seating capacity, one thousand people. Everybody welcome. For further information address Rev. C. J. Stroh, Pastor, Stormville, New York.

J. E. LANDOC GOES TO LINTON, IND.

Word has been received from Brother J. E. Landoc that the Lord has led him to take up the work at Linton, Ind., to succeed Brother J. H. Rice, who has been ministering to the saints at Linton for three years, and who recently resigned. He realizes the importance of feeding the flock of God and prays that they all may be one in mind, in Spirit and in love. Pray for him as he undertakes this new work for the glory of God.

APPLETON, ARK.

We recently closed a meeting at Cross roads, near Appleton, Ark. This is a new field, about twenty miles north-east of Russellville. We had much opposition, but the Lord blessed us, saving souls, baptizing ten in the Spirit. An elder in the Presbyterian Church received his baptism. Some of the workers of the Russellville Assembly assisted in the meeting. We had our tents and camped.—Dollie Drain, Russellville, Ark.

I am delighted with the Evangel. May the Lord bless each one connected with the paper.—Mrs. J. P. K., Livingston, Ala.

HEARTS OF THE SAINTS RESTORED TO UNITY.

We at one time had a strong work here, but through doctrines the work had been practically broken up until about three weeks ago we opened a nice little mission hall, splendidly located for mission work. We, at once, sent for Elder Geo. F. DeEllion of Success, Sask., to come on and help us, since which time God has been wonderfully working and lining up the saints again in real unity. The meetings are increasing in power and unity. Elder De Ellion has other engagements in assemblies like situated as we were so that he can not remain with us permanently, but feels he must see some strong Holy Ghost God-sent pastor to shepherd us before he leaves. Any strong Holy Ghost pastor who can trust God for everything and who is in harmony with the Assemblies of God, and who feels called to this work, please apply at once to Deaconess J. Arnell, or Miss A. Dobson, 805 5th Ave. W., Calgary, Alberta, Canada.

REQUESTS FOR PRAYER.

Pray for a boy in Ridgely, Tenn., who is seriously ill from flux.

:o:

A brother in Ft. Towson, Okla., is suffering from pellagra. Pray for his recovery.

:o:

A little girl at Summerfield, La., desires earnest prayer that the way may be opened for her to go to school.

:o:

A sister in Los Angeles requests prayer of the Evangel family that her son and a friend of his may be saved and baptized in the Spirit and used of God for His glory.

:o:

A sister in Los Angeles requests prayer of the Evangel family for her two grandchildren who have come to live with her. Pray also for the grandfather that he may be saved and baptized in the Holy Ghost, and that the grandmother may receive the fullness of the Spirit and be used for God's glory.

:o:

A brother living in Silverton, Texas, desires prayer that the Lord will send Pentecost to that place.

:o:

Pray for a brother in Antlers, Okla., that he may be healed of soreness in his right side, which causes much suffering. A rib was broken some months ago, but healed up for a while. The pain has come back and the brother can not get victory.

A brother in Essex, Mo., sends a request for prayer that his boy and girl may be delivered from whooping cough and that his wife may be saved.

MRS. ETTER'S PETOSKEY MEETING CLOSED.

The Woodworth-Etter meetings at Petoskey, Mich., closed with great interest and power. The last day one hundred and fifty or more were anointed for service in the Master's vineyard. Reports have come back already from some of these, in which they say they have received new gifts. One reported that the power of God falls and the saints dance in the Spirit in the Assembly for the first time. God has also given us one of the worst women in the city.

For September Sister Etter is billed for Sidney, Iowa. The report comes that over one hundred tents are spoken for already. Come and join us in this feast.

From October 6th to 30th she is billed for Salt Lake City, Utah, and then from November 4th and indefinitely for San Francisco, Calif., where God so marvelously worked last winter. The pastor there has written, "Ever since your campaign last winter we have had afternoon meetings daily." They moved from their little hall to one that holds about 800 people. The way it looks now, San Jose, Calif., will be next, and then (D. V.) Los Angeles, Calif.

Next summer it seems the Lord will have Sister Etter hold a large campaign in Indianapolis, Indiana. Let all the saints pray for God's hand-maiden and for the work.—August Feick, Sec.

We have been unable as yet to publish the report received from Sister Etter a short time ago, in which further accounts of the Revival at Petoskey were given. We will give the substance of it as follows:

"The Spirit of God has melted the various Pentecostal factions into one spirit of unity so that a deep conviction is settling upon scores of people.

"A Catholic family living close by bitterly opposed us when the meetings started. As the meetings progressed a deep conviction settled upon them. One night the Spirit brought text after text of Scripture to her which she quoted to her husband, but did not know herself where they were, not having a scriptural knowledge. The next night the husband came forward and soon was saved and baptized with the Spirit. He got up on the altar and asked the audience not to speak evil against this work as he had done, saying it was of God. He asked Sister Etter and all the saints to forgive him for what he said.

"Another family came up from Indiana and stayed as long as they could. Their daughter was healed of tuberculosis, spinal trouble and a goitre in her neck, and received her baptism. When they reached home they made

arrangements and moved temporarily up here so that they could be in the balance of the meetings. All the symptoms of the disease in their child are gone and the goitre also totally disappeared.

"Another sister of Boyne City, Mich., was perfectly healed, her sense of smell (which had been completely lost) being perfectly restored. She was so rejoiced to find she could smell a rose, and is now praising God for her healing.

"All the saints in this northern peninsula received great inspiration. More than half a dozen from one community came here and received their baptism and healing and went back home happy and praising God."

August Feick, Sec.

SOME TEXAS GLEANINGS.

Vera, Texas.

The Lord has been blessing the saints at Vera, Texas, where there are about fourteen young people, and some of the older ones who are seeking the baptism of the Spirit. They desire the prayers of the saints. They have finished building a house for their minister, and are looking forward to a blessed revival and outpouring of the Spirit of the Lord. Bro. W. P. Robinson is the pastor.

—:o:—

Near Quinlan, Texas.

Some of the brethren have been having a good meeting three miles west of Quinlan, Texas, at Stingtown school-house. God has been blessing their effort and people have been saved on the way home and at home, and they are receiving the baptism of the Holy Spirit in the woods. Seven have been baptized and fifteen saved and seekers every night. They have had large crowds and good attention. Some would begin to seek the baptism before the service started. There are many places calling for helpers. Pray for this place and for the brethren who are working in these out of the way places. The pastor of the above work is Bro. Jim Smith, who had as helpers Bro. Richard Thomas and wife of Dallas and Bro. Goodson and wife. The workers trust to be able to hold meetings in all the school-houses available. Report sent by J. W. Brown, R. 3, Quinlan, Texas.

—:o:—

Bonham, Texas.

The Lord has been blessing in meetings in Fannin County, near Bonham. About eight were baptized in the Spirit and nine followed the Lord in water baptism. There were a number of healings followed by obeying the Word in James 5:13, 14. The Lord used Bro. Van Merrill in giving out the Word.

The friends there desire the prayers of the Evangel family. Report sent by Sister A. L. Millam.

REVIVAL NEAR ABILENE, TEXAS.

Myself and family have been here in a revival meeting twenty miles northwest of Abilene for about fifteen days. God has been pouring out His Spirit to save, heal and baptize souls. Up to the present about ten have been saved and five baptized in the Spirit, and others are seeking. A sister by the name of Taylor has been with us. Pray that God may have His way with us and that God will save my unsaved brother.—W. T. McLaughlin, Home address, Rush Springs.

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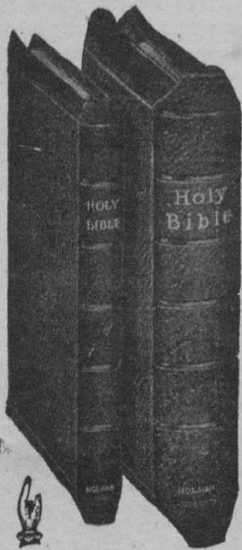
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ST. MATTHEW, 5.

Christ's sermon on the mount.

15 ^k The land of Zāb'u-lon, and the land of Nēph'tha-lim, by the way of the sea, beyond Jōr'dan, Gāl'il-lee of the Gēn'tiles;

A. D. 31.
 k Is. 9. 1, 2.
 l Is. 42. 7.
 m Luke 2. 32.
 n Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
 3 ^b Blessed are the poor in spirit: for their's is the kingdom of heaven.

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