



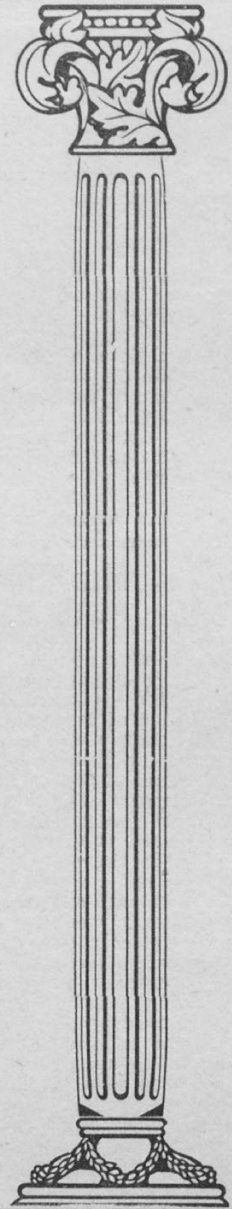
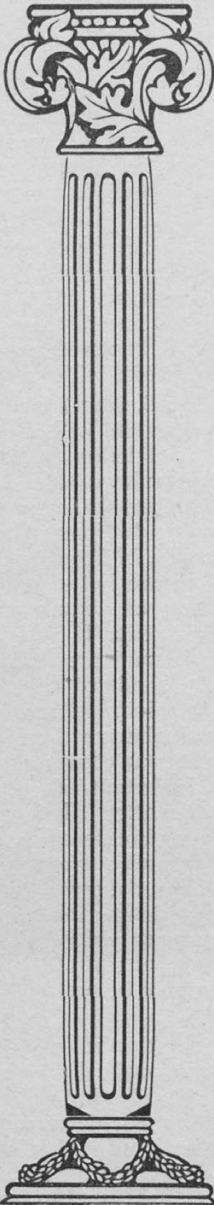
THE WEEKLY EVANGEL



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WORLD AND PREACH



THE GOSPEL TO EVERY
CREATURE. — Mark 16:15



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Number 140

MAY TWENTIETH

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The Weekly Evangel

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LITTLE TALKS WITH THE OFFICE EDITOR

THE SUMMER CAMPAIGN is commencing with its tent meetings, camp meetings, arbor meetings, street meetings,

and many other special meetings which are prohibited during the winter months. Opportunities for gathering the people together and molding their lives in conformity to the Gospel are before us in greater measure this year, probably, than any year previous since the Holy Spirit was outpoured in Latter Rainfulness. Doors of opportunity are now before us which no man can shut. Hallelujah! How is your time to be spent this summer? Are you going to be wise and thrust in your sickle and reap, or are you going to waste your opportunities in discussions of endless genealogies and old women's fables? The time is at hand to reap, and a glorious harvest of souls can be ours if we intelligently labor together with Christ in the great work of soul winning.

During the first years of the Spirit's outpouring, Christians who already knew something of the comfort of the Holy Ghost, were hungry for more of God, and when the light came that they could receive the baptism of the Holy Ghost just like the disciples did on the day of Pentecost, they gladly received the Word, and the early movement was characterized largely as a movement of saints Godward.

But that day has passed, and the Pentecostal Movement is now shaping itself into a Movement of Evangelism, not the popular, card-signing kind, but with the Holy Ghost sent down from heaven, in which men and women cry aloud in fear, repent, are baptized, make restitution and receive the like precious gift with us.

Seeing these things are so, beloved, what kind of persons should we be? These new converts will be largely molded after our pattern. They will take on our customs and manner of service. How careful we should be to bring to them a pure Gospel without any befogging principles or practices which might prove detrimental to their receiving a call of God to go out and, in like manner, become soul winners with us. If you are full of strife and division, your converts will partake of your spirit, and whatsoever you sow you also will reap. If you believe in the unity of the body of Christ and are striving to keep the unity of the spirit in the bonds of peace, your converts will partake of the same spirit. If you believe in co-operative fellowship with all the members of the body in other portions of the earth, your converts will believe and act accordingly. How important this is.

And now we come to a vital matter. If you have these principles of fellowship in your breast, see to it that every convert in your meetings becomes a subscriber to a paper that will continue to teach them the same principles which you have instilled into them long after you have gone and left the field. Do you want your fruit to remain? then be sure you take the proper steps to seal your fruit unto God, that the sheep may not be scattered when the shepherd is away.

As soon as a soul weeps its way through to Calvary, and receives the Holy Spirit, put a copy of the Evangel in his hands, and then see to it personally that he becomes a subscriber. Don't put the matter off, delay might be dangerous. If you really mean business with God, and will undertake to do this work, you can send for a sample roll of back numbers which we will send to you free which you can use for this purpose. Just say you want them for the summer campaign and will try to get subscriptions, and we shall not hesitate to send them to you and trust you to do the work. See special offer in another column.

THE WEEKLY EVANGEL

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Editorial

THE MYSTERY OF GOD.

The mystery of God lies in His multiple personality. Whatever we may believe about it cannot change the fact. God is represented, both in His own plain statements of Himself, and in the various manifestations of Himself, as a being who is not limited by the confines of a single personality.

There are at least three distinct manifestations of God to be seen, all of whom (it must be admitted) reveal in themselves the various attributes of personality. That they are distinct, having their own name and specific office is an unquestionable fact; but that they are separate as individuals are in the natural, or that they are in any sense independent of one another, is not at all true. Herein lies the mystery.

Hence we pass from the plane of comparison in considering God, and await the unveiling of the deep hidden truth at present shrouded in the infinite being of God.

All attempts to go beyond what God has said in the matter must bear the stamp of conjecture—speculation. This is the realm of "I think so" and "I see this and that," "I do not believe thus and so" and "The Lord has shown me so and so." Here every man is a free lance, a go as you please, an independent thinker, and often here we see the truth of the old adage which says "Fools rush in where angels fear to tread."

THE BETTER WAY

is to seek to know God, not so much intellectually as spiritually, not so much a mental survey of God in detail as a spiritual conception of God in His spiritual nature, His holiness of character, His distinctive attributes, His purposes as revealed in His Word, His plans so far as given to men, His offices by which He is known in relation to His purposes, and an experimental association with Him in the wonders of His wisdom and power: beginning in a small way here and now but to go on and on till we shall know as we are known.

When considering God for a mental vision in detail, we are soon confronted with facts which confuse the mind. The absolute oneness of God is plainly seen and must be be-

lieved; but just as truly as is this oneness shown, just so clearly is shown the divisibility of God. Just as clear as is the fact of His multiple personality as revealed in name and office, just as true is it, that every name given blends into all other names of God and all prerogatives become but features of a single purpose, and blend in an inseparable way. No man's mind can separate and classify the intricately interwoven expressions which we have concerning God and whenever we undertake it, we not only become confused, but we confuse others by our attempts to explain in detail such classification. There is no need of such at all. God has not required it of us, and we had much better refrain from assuming what does not belong to us.

If a true mental conception of God in detail was essential to salvation and relation to God, then we might well study and be able to describe God to others in all the details of a perfect picture. However that is not the basis of salvation, and such association with God as He has planned for men; but, "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

If one was required to understand even what may be known of God to be saved, we might be found quibbling over the matter and excuse ourselves on the ground that it was necessary to be able to explain to others, that they might be saved. However it is not an understanding of God that is required so much as a heart belief. Men must believe that God is, and that He is the rewarder of all who diligently seek Him. We all know that seeking God is not a matter of gaining intellectual knowledge of Him, but is a reaching out after God in the spirit.

FINALLY

we shall know even as we are known perhaps, but the way to that final knowledge is so plain that a wayfaring man, though without natural wisdom, may walk therein without error. This word error brings to mind the thought that unlearned persons are never at the root of erroneous teachings and are not to blame for divisions among God's people. It is the men who deem themselves leaders of thought and who have that dangerous amount of knowledge, that are chargeable with instigating conditions of a deplorable nature in the church. God has hidden from the wise and revealed unto babes. God has set at naught the wisdom of the world and has said, "If any man think he is wise, let him become a fool that he may be wise, or that he may have wisdom

(Continued on page 6.)

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 V.—Details From Various Sources.

There is one thing which impresses every student of this mighty movement, and that is the sovereignty of God. Even in the Acts of the Apostles the story of the primitive church is largely a history of Peter and Paul. The history of the Reformation centers around a few illustrious names. The same thing is true regarding the great revivals under Wesley, Whitfield, Edwards, Finney. However, in this outpouring of the Holy Spirit the reverse is true. Very few great names stand out in this story, and those only for a little while. It is pre-eminently a work of God. Men may come and men may go, but the work of God goes forward any way.

This is made plain in the sketches we present to you this week. From widely separated geographical locations, ignorant of the work of God in each other, led by the Spirit alone, these people have met at last, as the three wise men met, at the feet of Jesus.

A. P. DENNIS, OF SCOTTSBURG, IND., writes as follows:

"Attending a meeting conducted by the evangelist, M. B. Woodworth (now Woodworth-Etter) in the fall of 1886, I received a wonderful anointing and endowment of power. I had been saved nine months previous to this experience. From this time on, I labored for Jesus, and He honored us with many souls. Sometimes I have seen a roomful slain like men in battle under the mighty power of God.

"One night in October, 1888, while many were slain, I became as a drunken man. I began to stutter, or stammer, and then suddenly began speaking in other tongues. Always after this there seemed to be a greater anointing upon me, but I concluded that it was only a strange operation of the Spirit. In 1912 I attended a camp-meeting conducted by Brother Haywood in Indianapolis, Ind., on purpose to receive the baptism in the Holy Spirit. I received Him in great glory and spake in tongues. Then I knew that it was the same that I had received in 1888.

"Since then my wife has gone home, an angel, or white form standing at the foot of the bed, saying, 'I am sent for thy wife.' Before leaving, she asked many questions about the 'bright ones' about her.

"I now see many lonely days, but Jesus seems more precious than ever before. I had thought she would remain with me till Jesus came, 'but the dead in Christ shall rise first, then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord.'"

AN AZUSA WITNESS.

This letter from Mrs. C. J. Hagg, of Los Angeles, throws an interesting side light on the work of the Lord in old Azusa Street Mission.

"I received the baptism in the Holy Spirit on the first day of May, 1906. I was in the first meeting held in Azusa Street Mission, and was convinced that night that the work was of God. That very first time, the shower fell on me, and I fell under the power.

"I tarried ten days, and at Bonnie Brae Street, on the tenth day, I fell under the power again. A few days after that, at home, I spoke and sang in tongues. Then God made me a piece of clay. It was all so wonderful.

"I was the fourth white woman to receive the baptism. I have had the privilege of being in these meetings from the first.

"In August, 1906, I went to Ft. Worth, Texas, my home town. Praise God, He poured out His Spirit, and through much persecution and travail of soul He brought forth.

"While there, on two occasions, a woman from the Indian nation heard me speaking in her language. She testified that I spoke the same thing afterward in English, thus confirming the message. God has seen fit to speak and sing many tongues through me, which have been understood. At one time God took all my English away for a period of three days, so that I could only speak in tongues, and had to write to my family and friends. This was a sign to unbelievers and a message of warning.

"Two and one-half years ago God called me to the Russians, Armenians and Jews. I have a mission at 132 Glen Street, Los Angeles. God is working, and some are being saved, while others have received the baptism."

A VISION OF JESUS.

Mrs. Hoy is a member of the Assembly of God in Springfield, Mo., and is a precious woman of God. The following are her words:

"I have seen many visions while in prayer with my eyes closed, but this time my eyes were open.

"I received my baptism at the home of my sister, Mrs. Susie Wells, one and one-half miles south of Mammoth Springs, Ark., on the night of July 30, 1913, at about eleven o'clock.

"The next day was bright, not a cloud in the sky. About 10:30 or 11 in the morning, sister and I were in the front room talking about our wonderful God and His unspeakable gift. Presently our conversation languished and sister passed out into the other room. Just at that moment, without thinking what I was going to say, I called out, 'Jesus is coming soon.' Sister answered in tongues, coming back into the front room. As I spoke, I stepped to the front door, which was in the east wall of the room, pushed open the screen, and looking up, with these natural eyes open, saw Jesus in the air, robed in white, and appearing as though He was about to descend to the earth.

"I do not think that my sister saw Him, but to me He was as plain as any living person on the earth. All glory to our blessed Christ."

ANOTHER AZUSA WITNESS.

The following is from Mrs. Sarah E. Keatley. She desires that it be printed in tract form after it is used here, and if you wish a copy, or copies for distribution, you may address her at 715 East Jefferson St., Los Angeles, Cal.

About forty years ago I was wonderfully saved. I was the daughter of a Southern soldier, left without father or mother, and with no education. Unable to read a word in the Bible, I was drifting down into sin, when God spoke to me and gave me this prayer, "God, for Jesus sake, some way or some how save me from the people who are dragging my soul to hell." In about a month God began to work, and rescued me.

I met a gentleman about this time, and we were engaged to be married. This man proposed that I should learn the Catholic religion, as he had four children and had promised his first wife that they should be raised in that faith. My home was in Norfolk, Va., and through a priest there he arranged to send me to a convent in Boston, Mass. I stayed there eight weeks, and was seeking the Lord all that time. I always believed that I must be born again, and as these people did not believe this, I did not make any headway with them. I would pray for hours in my room at night; I believed that God heard me and would deliver.

Of course they would not let me go until they heard from the priest at Norfolk. So I ran away one night between sundown and dark and found myself a stranger and alone on the streets of Boston. I remembered a lady whom I had met on the boat, on the way to Boston, and thought that I would try and find her. I did not know her address, so asked God to direct me to her house. I went several blocks and felt like turning into several houses, but something would say, "This is not the house." Presently I came to a row of houses all alike, about twenty of them, and God led me up to one of them, and when I rang the bell, the very lady whom I had met on the boat came to the door. I need not say how glad I was to find a friend in this hour of need.

This lady was a Christian and God used her to help me. I secured a position as a seamstress in a Baptist minister's house; they were good people, but said nothing to me about my soul. I, however, continued to seek the Lord, and one night I went to my room, threw myself on my knees, and told the Lord that I would never get off my knees until He saved me.

Previous to this, I had been praying that the Lord would show me my sins as He saw them; just as I told Him that I would never leave my knees until He saved me, He showed me my sins. They looked like a mountain; I drew back and said, "I don't want you to forgive me, Lord, for I am too great a sinner. If I had known that I was such a sinner, I would never have asked you to forgive me." Just then the burden rolled away and the peace of God filled my soul.

For several years I served the Lord, then there came a great trouble in my life and I backslid. For eight years I was in that condition. At the time I did not know that I was backslidden, for I was taught in the Baptist Church that when I was once saved, I was saved forever. I only knew that a coldness had come into my life, and all through those eight years my heart was hungry for God.

After a very severe sickness, upon the advice of my physicians, I came to Los Angeles. Upon my arrival here, I united with the Memorial Baptist Church, but my heart was still unsatisfied.

About this time I heard of some colored people who were holding meetings in Azusa Mission. I got very hungry to go there, so went down in 1907. The first meeting which I attended, I felt that the work was of God, though the Los Angeles papers had been saying that the work was of the devil.

My heart was so hungry that I went back in a few days, and in that meeting an aged man stood up and talked about the blood. The Lord made me feel in my heart that this was what I needed, so I went home and asked the Lord to put the blood upon me. He spoke to me in an audible voice and said, "You are a backslider." These words broke my heart, and I answered, "Lord, I did not know that I was backslidden." Then this Scripture came to my mind, "I am no more worthy to be called thy son, make me as one of thy hired servants."

In about ten days the Lord took me back, and I was so glad to get back to Father's house that I was willing to be a hired servant. But, like the father of the parable, He made for me a feast.

I was so afraid that I might backslide again that I begged God to give me more of Himself. I did not wait on the Lord for the baptism in the Holy Spirit, but I said, "Lord, you never did withhold any good thing from me, and I believe that when you get me ready for the baptism, you will give it to me." He commenced to reveal Jesus to me. He appeared to me on the cross with the crown of thorns on His brow.

My husband was an infidel, so I retired early one night, so that I could be alone with the Lord. The Lord went to work on my body. One limb had been broken in two places and always bothered me. The Spirit took my hands and caused me to grasp my limb and shake it violently; it has never troubled me since. Then He took me limb by limb and made me all over. I said, "Lord, how long are you going to work on my body?" He answered, "Until twelve o'clock." I so feared to interrupt His work that I said, "Lord, when you are finished turn me on my right side." This He did just as the clock struck twelve. I was so conscious of His presence, and so happy that I did not sleep any at all, but seemed to be in heaven all that night.

Through a severe test the next day, my joy all departed and a cloud settled upon me so that I thought that I had lost my blessing. I wept and moaned before the Lord all night, I could eat no breakfast and as soon as my husband was gone I locked the door, went into my kitchen and threw myself upon the floor upon my knees. I told the Lord that I would follow Him even if he never did restore my blessing. I said, "Lord, if you send me to hell, I'll go praying." When I said that, the cloud lifted, the joy returned, and I said "Praise God, praise God." Then the Holy Spirit spoke to me in an audible voice and said, "Praise Jesus, for He is standing right here with a perfect language for you." So I began to praise Jesus and broke out into another language, clear and distinct. I also sang in a song which was composed of different passages of Scripture joined so that they rhymed. The oft repeated chorus was, "Jesus is coming soon."

I seemed to be before an audience and the Lord told me that He would use me to bring this message to those in three different directions, pointing my finger to those directions as He spoke to me. I talked and sang for three hours, then I went to a neighbor's and continued to praise the Lord in tongues and singing in the Spirit, this continued for two hours. Then I went to Azusa Street Mission continuing in song and praise until four o'clock.

Since then the power of the Lord has kept me, I have sowed the seed and seen the fruits. First, I began to pray for my husband, and the Lord saved him and baptized him in the Holy Spirit. Then I prayed for my neighbor's husband, and the Lord saved him and filled him with the Spirit. He also saved several other neighbors.

Since then He sent me to China, and there Sister Dean and I started the mission in which she now is. God gave her the management, and me the prayer. I could not speak the language, but God gave me such a ministry in prayer that I saw many of the Chinese saved, and since that time they have been baptized in the Spirit.

God gave me a native preacher, and I supported him. I am still interested in China.

I want God to have all the glory, that is the reason I write this testimony, that all may know what God is able to do.

"A WORKMAN THAT NEEDETH NOT TO BE
ASHAMED."

Florence L. Burpee.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Timothy 2:15.

That we may show ourselves approved unto God, we must in the small as well as the large things in life strive to please God before man; must live constantly as seeing the invisible. In the lives of nearly all of God's children there are times when they would do just a little differently if the vision of Christ was a perfect one in their lives—some word they would not have said; some deed they would not have done if Jesus were visible, standing by their side. Weigh every word and action of the day and see if this is not true.

If we would have our work as workmen approved unto God, He must have the pre-eminence continually in our thoughts, words and deeds. Let us study to do this. To study is to bend every effort of mind and will to this one purpose. The Lord has many workmen in His vineyard; He has lazy workmen, zealous ones, even over-zealous ones; anxious Marthas and earnest Marys; some who are working hard, and some who prefer watching the other fellow to working themselves; some who work well but unconsciously, perhaps, with a wrong motive back of the work, who have left their first love, and are now serving the Lord from a sense of duty.

Lazy bees we see all around us. Gypsy Smith once said that out of a church of 600 you could not find more than fifteen who were really good workers. Is this not true almost everywhere? Our churches, assemblies and missions are largely supported by the few consecrated ones who are out and out for Christ.

There are the Marthas on the other hand who do, do, do, instead of be, be, be. They just must be up and at it continually, not taking the time to sit at the Master's feet to get the necessary strength and encouragement, and His thought for them, that their work may yield a large increase.

Let us get this point—it isn't the work, after all, the Lord cares the most about, it is the worker. If the worker isn't right with Him, his work will prove of little avail.

There are some workers who are willing but not properly equipped for work. They have not obeyed the command of Jesus to tarry at Jerusalem until they are endowed with power from on high, and for lack of equipment their work is crippled. This class is running ahead of our Lord, and, unless they see their mistake and remedy it, their life work must suffer in consequence. Others lack wisdom in doing their work, go at it in a way that brings reproach to Christ and His cause, and renders their labor of little avail. There is a remedy for this also, for God's Word teaches if any man lack wisdom, he is to ask God for it, and if he prays in faith, it shall be given.

Another class of workmen we see everywhere, who are the goody, goody class. They never did much good since they came into God's service, or harm either. Except by power of example, their Christian life has amounted to little. Don't let us be a goody, goody nobody.

There are other workmen who work well when they get at it, but they are too long getting at it. They work by spells. We see them when our big meetings are going on. They are the camp-meeting workmen. When the power is strong, they can almost shout their way to glory, but as soon as the meeting is over, their strength seems

to give out and they go under, not to be revived again until another big meeting comes.

There are some, if they ever get saved at all, it will be in some great meeting. The Lord will have to sweep them away then, in order to get them, for instead of drawing their vitality from Christ, they draw it from the spiritual life in others.

Our Lord plainly tells us what his workmen must be, viz., "If any man will come after me, let him deny himself and take up his cross, and follow me. For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it."

Again, some do not understand what taking up the cross is, in the sense that Jesus speaks of it. One brother says, "I will take up my cross and give more liberally than I have been doing." This is not our Lord's thought regarding the cross. One says, "I will deny myself some article of food I know hurts me." Again, we may do this and still not take up our cross. Another says, "I will be kind to the poor after this and always attend our prayer meeting and pray and testify." Still, dear ones, you have not reached the thought our Master wishes you to see.

To take up our cross, is to voluntarily place ourselves upon the cross and die out to the self life; to remain on the cross always until the self life is dead. Paul said he died daily, through his entire life, as a follower of Jesus. He studied to make himself a workman not to be ashamed. His testimony at last was, "I have fought a good fight, I have finished my course, I have kept the faith." He did not simply give up some habit and take up some new one, but submitted at all times to the pangs of crucifixion, that self might die and Christ live in him; that his life might be hid in Christ; that Christ through his life might be exalted.

No one can do our studying for us. We can lead souls to Christ and instruct them in the way, but there must be a vital relationship between Christ and His followers, as there is in the vine and branches, or they can never yield ripe fruit for the Master. "Abide in me and I in you." "Ye have not chosen me but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain, that whatsoever ye shall ask the Father in my name, He may give it you."

There are many prayers ascending to God, by even His consecrated ones, that are not answered for this reason, the petitioner has not lost his grasp on self to the extent of fastening it entirely on Christ. As the branch draws from the vine strength and life, so must we draw from Christ His resurrection life and power. All power is given me, says Jesus the vine. Drawing our life from Him, all power is given to us. We, referring to our self life, must decrease that He may increase. Glorious thought. "I came that they might have life, and that they might have it more abundantly."

EDITORIAL.

(Continued from page 3.)

given him; for when a man lacks wisdom he can ask of God who giveth to all men liberally, and upbraideth not, and it shall be given to him. This imparted wisdom is from above and is much needed.

It is "First of all pure (clean), then peaceable (not contentious), Easily entreated (not unreasonable), Full of mercy (not harsh in judgment) and good works." Good works! Profitable, fruitful laborings where effort tells for unity and co-operation, fellowship among God's people and blessing to the world.

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SPECIAL CAMP MEETING SUBSCRIPTION OFFER.

See Advertisement in Col. 2.

The Gospel Publishing House is making a special offer in order to increase the circulation of the Evangel from 7,000 to 15,000 copies before July 1st, 1916. The question might be asked, Why does the Evangel make this offer of a reduced price, when it has repeatedly been shown that the present cost of paper makes the Evangel cost more than the subscription price now asked for it? We want every member of the Evangel Family to understand the matter, and read carefully the following explanation:

First. The Cost of the Evangel.

Every week the Evangel is published, it costs in the neighborhood of \$150.00 to \$175.00 to publish the papers which go to the seven thousand subscribers. This means that the Evangel costs the publishing house from \$50.00 to \$200.00 per month more than is supposed to be received for it from the regular subscriptions of 7,000 papers at 2 cents per copy, equaling \$140.00. Since the first of the year, this extra cost has, in answer to prayer, been met by the free-will offerings of the saints, which have enabled us to meet every bill from week to week. But we feel that there is a way in which it will not be necessary to expect these offerings, and that way is by increasing the circulation of the Evangel.

Second. The reason of the special offer.

The first five thousand copies of a paper, book, pamphlet, or any other printed matter cost more than additional amounts. The reason is that it takes just as much work to prepare the material, set the type, and prepare the forms for printing 5,000 copies as it does for a million. After the 5,000 mark is reached, the remaining quantity costs only the cost of the paper and the extra time to run it through the presses and the mailing room. It would only cost the publishing house an additional \$70.00 per week to supply papers to another subscription list of seven thousand names, making a profit to the house of \$70.00 per week, which would cover the deficit of about \$50.00 on the original seven thousand subscribers. This will put the publishing house on a plane where it would no longer need free will offerings in order to keep it running, but would make the publishing house self-supporting.

Is it worth the effort to put seven thousand more copies of the paper into seven thousand more homes, reaching in the neighborhood of 35,000 more people every week? We believe it is, and it can easily be done if every member of the Evangel family will lend their assistance.

If every member of the Evangel family will send in at least one new subscription for six months at 50 cents the goal can be reached. And, in order to encourage the members of the Evangel Family to greater efforts in securing subscriptions, we are making a special offer of

A HANDSOME BIBLE FREE

to the person who can secure the largest number of subscriptions to the Weekly Evangel before July 15, 1916.

WAYSIDE BROOKS

"The Lord shall send the rod of thy strength out of Zion. He shall drink of the brook in the way. Therefore shall he lift up the head." Psa. 4:7. Jesus made of Himself no reputation that He might serve others. He continued His ministrations to others even after His resurrection. He cooked a meal for His disciples, John 21:12. Since He has ascended into Heaven He has all power and continues to comfort and strengthen His children. When fiery trials come upon us and we feel as if we had come to the end of ourselves, then Jesus comes to our help with a cheering verse of song or a verse of Scripture, or He supplies our need in some other way and we find our-

selves lifted up above the cares of life and our souls are greatly refreshed. Hallelujah! "God is our refuge and strength, an ever present help in trouble," Psa. 46:1.

If the enemy can cause us to get our eyes off of Jesus and look at the failings of others he will. How often we have received the victory through severe trials and our souls have been refreshed by the Word spoken to one of the disciples by Jesus "What is that to thee; follow thou Me," John 21:22. Praise His dear name!

We do not always get immediate deliverance from trials, but He gives us strength to bear them. When Jesus was in the Garden of Gethsemane praying in such awful agony, He sweat as it were great drops of blood, falling to the ground. Then appeared an Angel from heaven strengthening Him, Luke 22:43, 44. "All that live Godly in Christ Jesus shall suffer persecutions" (2 Tim. 3:12), but God is faithful and will not allow you to be tempted above that which you are able to bear, but with the temptation will make a way of escape. The Lord usually blesses us and strengthens us before going through a severe trial. When we have come through the fiery trials and get the lessons God wants to teach us through them, we find ourselves on higher ground. Hallelujah! "This is the victory that overcometh, even our faith."

The way of the cross is like walking through a garden of roses. There are roses on every side, so beautiful, like the love of Jesus permeating our souls. As we press on into the deeper things of God it is like pressing on through the rose bushes to a beautiful cluster of roses. We are often torn and bleeding from the briars and thorns of persecutions but, Hallelujah, the beauty and fragrance of God's love, like the fragrance and beauty of the roses, so intoxicates us and His love so fills our being we can rejoice with joy unspeakable in the midst of the severest persecutions, and the cross of Christ becomes a joy to our souls.—Mrs. Mary E. Thomas, Plymouth, Ind.

"Not all those who say they are trusting God, but those whom God can trust, are the most efficient co-workers with Him in saving the lost of earth."

"Don't blame the devil for everything wrong about you, sometimes the fault may be in you!"

"Preacher, if you have no 'corn' to give to the flock, don't try to feed them on 'straw,' but get more 'corn' from heaven, as quickly as possible."

SPECIAL CAMP MEETING RATE

**THE WEEKLY EVANGEL FROM NOW UNTIL
JANUARY 1st, 1917**

for 50 cents

The regular subscription rate of the Weekly Evangel is 50 cents for six months from July 1st, 1916, to January 1st, 1917. As a special inducement to increase the Evangel Family from seven thousand to fifteen (15,000) members, we make this exceptional offer to send all the remaining weeks between now and the 1st of July free to every new six months subscriber at 50 cents.

You love the cause and are in sympathy with the message of love and fellowship, then see what you can do to increase the circulation of the paper. Send in for subscription blanks and go to work.

WILL GIVE A HANDSOME BIBLE FREE

to that member of the Evangel Family sending in the largest number of subscriptions to the Weekly Evangel before July 15th, 1916.

?

Questions and Answers

?

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

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

RULES.

1. 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.

58. Who was Melchisedec mentioned in Hebrews, chapters 5, 6 and 7?

Ans. Read Gen. 14:18-20 and you will learn he was a real man, "King of Salem," Salem being the older name of Jerusalem, which got this latter name through the occupation of the Jebusites, Jebu becoming Jeru and being added to Salem made the name Jeru-salem or Jerusalem. Melchisedec was also "priest of the most high God," El Elyon in Hebrew. He was a real man in history, but Genesis gives no ancestry of him, does not give his genealogy or tell who his father and mother were. So, as he is a priest of whom none of these things are given, he became a fine type of the priesthood of Christ. Hence Ps. 110:4 declares the coming Messiah, who was King, should also be a "Priest forever after the order of Melchisedec," not after Aaron. See in Heb. 7:1-28 that he was also "King of righteousness" which all the more fits him to be a type of Christ. Note Heb. 7:4 calls him "this man," and it shows he was greater than Abraham. Some believe Melchisedec was Christ himself, but this idea comes from a misunderstanding of Heb. 7:3 as I see it. Hebrews does not mean to assert he actually had no mother, only to say that in the Genesis narrative he is "without father, mother, genealogy or end of life." Note in Heb. 7:6 it says this "genealogy is not counted." But the fact that Melchisedec knew the true God, and though a Gentile, was a priest of God most high before the Aaronic priesthood was ever heard of in Israel, also the fact that he was also king of righteousness—these things identify him closely with God and Christ.

59. Where is the Bible proof that any others besides the one hundred forty and four thousand Israelites mentioned in Rev. 7:4-8 and 14:1 will have any part in the rapture or catching up with Christ?

Ans. Without recasting the question we shall undertake to show that Gentiles as well as Hebrews are to be caught up and this will suffice for an answer.

Note that Paul in writing to Gentile believers at Thessalonica in 1 Thess. 4:13-18 assures them that their dead that sleep in Christ "shall God bring with Him," Jesus. Note he speaks of "the dead in Christ rising first," that is, before any one alive shall go up, and tells them concerning

their dead to "comfort one another with these words." Now if the Gentile true believers are not to be raised and caught up, then Paul gave them a false comfort, did he not? This cannot be.

Then the 15th chapter of first Corinthians, the great chapter on the resurrection, is to a Gentile church. Moreover, in Rev. 2:26 he promises to him "that overcometh" that he shall rule over the nations, which is a millennium privilege. In fact no distinction is made in the Word for this age between a believing Jew and a believing Gentile. All overcomers alike will share in the rapture. The mention of a special company of 144,000 by no means indicates that this is all who are to be in the rapture.

60. How do you reconcile the fact that Elijah "went up into heaven" (2 Kings 2:11) with John 3:13, where Jesus says, "No man hath ascended up to heaven, but the Son of man that came down from heaven."

The context shows what Jesus meant. Jesus said to Nicodemus in verse 12, "If I have told you earthly things (in his comparing the new creation to a natural birth and the mystery of it to the mind) and ye believe not, how shall ye believe, if I tell you of heavenly things." He had just told him he was testifying of what he had "seen." Now the subject is not merely who hath ascended to heaven, but who has ascended to heaven and came down again to tell men of what he saw in heaven. Jesus simply means to say that he was the only authorized man from heaven to tell of the "heavenly things seen" there. Elijah did not come back to tell of what he learned in heaven. Jesus did.

THE OVERCOMER—THE NEW NAME.

A. P. Collins.

Every child of God is glad of his new relations in the family of God, glad of the new name, glad of the new nature on becoming a new creature in Christ Jesus, glad for old things to pass away and all things to become new. Blessed be the name of Jesus!

Now Jesus says, "He that hath an ear let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in that stone a new name written, which no man knoweth saving he that receiveth it." Rev. 2:17.

What is that new name, and on what condition is it given?

Again he says, "I will write upon him *My new name*," Rev. 3:12. "His name is called the Word of God," Rev. 19:13. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city," Rev. 22:14.

The doctrine of Balaam and of the Nicolaitans was contrary to the Word of God, and Jesus will fight against them with the sword of His mouth (His word). The false doctrine of the prophetess Jezebel was the curse of the church of Thyatira. "He that overcometh and keepeth my works (words) unto the end, to him will I give power over the nations."

The church of Sardis was not perfect in works, had not obeyed the word, hence the admonition to "repent and hold fast." What was heard? The word and the warning, "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee," Rev. 3:3. "He that overcometh the same shall be clothed in white raiment; and I will not blot out his name out of the book of life." Rev. 3:5.

To the church of Philadelphia, Jesus said, "Thou hast kept My word and hast not denied My name," and "because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come

upon all the world, to try them that dwell upon the earth," Rev. 3:10.

"Him that overcometh will I make a pillar in the temple of My God, . . . and I will write upon him the name of My God, and the name of the city of My God, . . . and I will write upon him My new name," Rev. 3:12.

In Rev. 19:13, the name of Jesus is called the Word of God. "In the beginning was the Word, and the Word was with God, and the Word was God, . . . and the Word was made flesh and dwelt among us, (and we beheld His glory, the glory of the only begotten of the Father.)" John 1:1, 2, 14. "He that heareth these sayings of mine, and doeth them, shall be likened unto a wise man that built his house on a rock." "Be ye doers of the Word and not hearers only."

"The Word of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." "If ye know these things, happy are ye if ye do them"—Jesus, John 13:17.

Only the individual can know whether he has fully obeyed the Word of God. "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death, . . . that the righteousness of the law might be fulfilled in us; who walk not after the flesh, but after the Spirit."

No life can fulfil this word but the Christ life, . . . hence Paul said, "For to me to live is Christ." Again, "I am crucified with Christ, nevertheless I live, yet not I but Christ liveth in me," Gal. 2:20. Glory to God! This is the overcoming life, and it is Christ living it in us, and it is possible for every one to live it like Paul did, "by the faith of the Son of God, who loved us and gave himself for us. Bless His holy name!"

This faith pleases God, and works by love, and enables us to obey God and thus fulfil His word in us, so that we become living epistles read and known of all men.

Jesus' victorious name is "the Word of God," and we are strong, and overcome the wicked one, because the Word of God abideth in us, 1 John 2:14. "If ye abide in Me, and my words abide in you, ye shall ask what ye will and it shall be done unto you," John 15:7. "If ye keep my commandments ye shall abide in My love, as I have kept My Father's commandments and abide in His love," John 13:10.

This white stone enclosing the new name will be given to every one who overcomes, and only the one receiving it will know if he has fulfilled the Word of God. This Word applies not only to the objective faith, but to the subjective faith by which every deed, word and thought is brought into subjection to Christ. To such, Jesus says, "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne. He that hath an ear, let him hear what the Spirit saith unto the churches," Rev. 3:21, 22.

We overcome by the blood of the Lamb and by the word of our testimony, that is, God's Word, for by these promises (the Word of God) we are made partakers of the divine nature, and thus the Word of God is fulfilled in us. Glory to God for His precious Word. "The entrance of Thy Word giveth light," and Thy Word is a lamp to my feet and a light unto my path."—David.

Jesus said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." This word was made flesh, and Jesus said, "My flesh is meat indeed, and my blood is drink indeed;" "he that eateth My flesh and drinketh My blood shall never die." Jesus is the Word of God, and Jesus Christ, formed in us, the hope of glory, is the fulfillment of God's Word in us. O Lord, help us to be full overcomers.

DAILY PORTION FROM THE KING'S BOUNTY . . .

MRS. A. R. FLOWER

May 20. "Let us not be desirous of vainglory, provoking one another, envying one another." Gal. 5:26.

How cruel and far-reaching the evil results of envy and jealousy have ever been! They are more at the bottom of difficulties among God's children today than we realize. The presence of envy indicates a marked lack of grace, and we should diligently ask God to purge our hearts from all traces of it, whether consciously or unconsciously lurking within us. It will bring others, as well as ourselves, much unhappiness.

May 21. "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." Eph. 1:7.

Precious blood—our pardon sealing—
Precious blood—that makes us pure,
Saving, cleansing, quick'ning, healing;
Great redemption, strong and sure.

May 22. "His mother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice. 1 Sam. 2:19.

A very homely little task it might seem to some of us; and yet God considered it important enough to be recorded in His book that we away down here in the twentieth century might know about it. And is it not encouraging to know that He is just as interested and pleased in our performance of similar bits of love-service, however homely or insignificant the task may appear to be?

May 23. "I shall be anointed with fresh oil." Psa. 92:10.

Blessed continuous anointing from the hand of our God! Not the anointing of six, seven, eight years ago; not the anointing even of yesterday; but the flowing, just now, over all my being of the oil of the Holy Ghost, fresh from the heavenly fields of glory. No squeaking, no grinding in the machinery so divinely lubricated!

May 24. "There is no fear in love; but perfect love casteth out fear because fear hath torment. He that feareth is not made perfect in love." 1 Jno. 4:18.

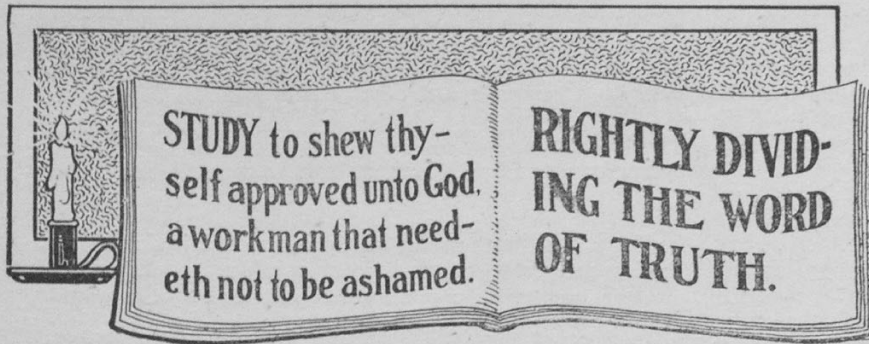
And yet no one of us can deny that these are fearful days, such days as our Lord describes in Matt. 24:6-8. But He also adds "see that ye be not troubled." Great men are fearful, the world is fearful; but thank God, His trusting ones—they who dwell in His secret place—have no need to fear. Days of uncertainty, distress of nations, manifold calamities cannot disturb the peace God grants that soul whose mind is stayed on Him. Hallelujah for the "perfect peace" that comes thereby, because we trust in Him.

May 25. "If thou take away from the midst of thee * * * the putting forth of the finger." Isa. 58:9.

I wonder if this does not very fittingly apply to that frequent "but" which we hear in conversation concerning other people. "Yes, he is a blessed man of God, but I heard so and so about him." "Yes, God has greatly used her, but she has made some foolish mistakes." Such "buts" are like the dead flies in the ointment. Eccles. 10:1. Let those who will be the news-carriers; let others put forth their finger to declare another's fault; but watch carefully that this habit does not settle itself upon you.

May 26. "I rejoice therefore that I have confidence in you in all things." 2 Cor. 7:16.

Not much confidence any more do we see manifest among the world at large. "Truce-breakers." 2 Tim. 3:3. This fact makes doubly precious that confidence which exists among God's true little ones. Because some have proved unworthy we need not doubt all. God has His rich, precious, unchanging lives who, through all the varying winds of doctrine, have purposed to keep themselves in the love of God. Of such ones we may say with Paul, "I rejoice that I have confidence in you."



SUNDAY SCHOOL LESSON

May 28, 1916.

THE COUNCIL AT JERUSALEM.

Lesson Text.—Acts 15:1-35.

Golden Text.—“For freedom did Christ set us free.” Gal. 5:1.

Leading Thought.—“Endeavoring to keep the unity of the Spirit till we all come to the unity of the faith.”

1. The Need of a Council. (Vs. 1-6.)

Without doubt Paul and Barnabas gave a stirring report of God's dealings amongst the Christians in Asia Minor. The door was opened unquestionably forever to the Gentiles. But when the news travelled on to Jerusalem there began to be stirrings of another sort. At any rate certain men came down from Judea—Judaizers—attempting to lay upon these Gentile Christians the bondage of the Mosaic law. V. 1. They may have been very honest in their conviction at the outset of the matter, but they were certainly very narrow, and later proved to be strong and unyielding in their view point. They were those extremists who held to the radical side of the question and even when it had been so divinely settled in the Jerusalem council, still continued to sow seeds of discord in the early churches. We are not without such ones today, unfortunately. If God would only help us all as supposedly mature believers to keep in mind that every question has its different points of view, and no one man of us has all the truth. God has purposed “that we may with all saints be able to comprehend.” Read in this connection Eph. 4:11-16. “Paul and Barnabas had no small dissension and dispute with them” on the arrival of the latter in Antioch. It was finally determined that a number, including Paul and Barnabas, go up to headquarters—Jerusalem—to confer with the apostles and elders on this question which was daily growing more important. Paul was doubtless led of the Holy Ghost. What then of those today who decry

and term worldly-minded any attempt on the part of God's children to counsel and confer with one another on questions of as deeply vital import in the modern church. The disintegrating, independent spirit that controls a good many of our Pentecostal brethren is responsible for the sad lack of unity and Christian co-operation. There was an impending crisis in that early church; and they who had the love of God together with a knowledge of the truth, as it had been revealed to them, were not afraid to freely and openly meet the vital issues that were pressing upon them. God help us to be humble and yielded enough to follow their godly example. True spiritual strength embodies a tenderness and Christlike courtesy in dealing with others however different their opinions may be. The point of controversy was the basis of salvation—law or grace, faith or works. It is still unsettled in the hearts of many professed believers. Ever since the outpouring of the Holy Spirit on the household of Cornelius the attention of the whole Christian world was drawn to the daily increasing moving of God's Spirit amongst the Gentiles. There was no denying that God was, as Peter expressed it, “Giving them the Holy Ghost even as he did to us.” Vs. 8, 9. And it was without the ceremonies which had marked the religious career of the Jewish Christians. God Himself was making manifest a short cut through—the way of faith. In His own sovereign way He was declaring unto them the truth of these words, “By grace are ye saved through faith.” Notice, beloved, God was doing it. I think He has tried to do very similar things in these Latter Rain days, and has been rather hindered therein by some dear over-zealous souls who have undertaken to help Him in driving some truth home. Remember you can pound a nail until you split the very board you meant to hold in place.

2. The Result of the Council. (Vs. 7-31.) At first there was much disputing. But that did not prove that the council was out of God's will in coming together. Then came the three lines of

argument to refute the teachings of these Judaizers. 1. Peter's witness of what he had seen God do amongst the Gentiles, thus vindicating the word He had called Peter to preach unto them. Vs. 8, 9. 2. Paul's declaration of how He had seen God set His seal upon the preached word of salvation through faith without the works of the law. V. 12. 3. James' final answer from the Scriptures that God had long ago planned to have a people from amongst the uncircumcised Gentiles as well as the Jews. Vs. 13-21. He closes with a wise suggestion which immediately becomes the mind of the council, and as these men were directed by the Holy Ghost, we might add it must have been the mind of the Spirit. Certain ones are chosen to carry back the message. Notice how carefully it is written. How desirous they were to convey the same spirit of unity and tender concern which marked this first council at Jerusalem. The admonition in V. 29 dealt with those things most glaringly at variance with a consistent Christian walk. That salvation depended alone on faith in the Lord Jesus Christ was forever settled in the minds of the apostles. What a pity that any would attempt to think or teach otherwise today! No wonder the saints in Antioch “rejoiced for the consolation.” V. 31. So likewise do we rejoice when God's word is backed home to our hearts by the Holy Ghost in some hour of uncertainty or testing. “I rejoice at thy word as one that findeth spoil.” Psa. 119:162.—Alice Reynolds Flower.

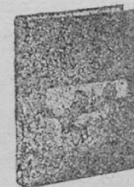
Next Week's Lesson.

June 4, 1916.

THE CALL OF THE WEST.

Lesson Text.—Acts 15:36—16:15.

Golden Text.—“Come over into Macedonia and help us.” Acts 16:9.



The Wonder Book

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PIONEER WORK IN THE BELGIAN CONGO.

A Glimpse of the Many Difficulties Surrounding the Missionary Life in South Africa.

Bro. Blakeney left us in the beginning of October, and we at once started clearing land for a garden, and also commenced a big airy house. Then we received news that two sisters were on their way up. Mrs. Richardson, whose husband laid down his life in the Congo a year previously, and who has had years of missionary experience in British East Africa, and Miss Hodges, who has had some experience in Zululand. These sisters arrived a few weeks before the completion of the new house. So we left them the old house, while we went into tents, and at the same time commenced a small temporary house for ourselves, allotting the big nearly completed house to the ladies. Towards the end of the building I became very lackadaisical and tired; but did not realize that it was a low fever until all my strength went, and Bro. Salter and I went down with fever on the same morning. Fortunately my fever was at its height at night and I was a little bit able to superintend Bro. Salter during the day. During this time the sisters moved into the big house. Our fever soon dropped, and we were just getting our legs again when, one evening, a native came running to us, during a thunderstorm, and shrieked in terror something about the ladies' house. We at once ran to see what was wrong, and found that the lightning had struck the ridge of the roof, and the house was in flames. However we managed to get most of the goods out without a great deal of damage, and then we stood watching my three months' work go up in flames.

Two days later I started a new temporary house for the ladies. But we had only done a day's work on it, when the natives of the village six miles away raided our villages, killing two boys and wounding four more. One of the killed and one of the wounded were fellows who had been working for us in the building. Now all the natives have gone off to defend their villages, and our building is once more at a standstill. There have been other minor inconveniences: the collapse of our kitchen, the raiding of our house by "driver ants," and so on. But I must confess that in all these things God has kept us in perfect peace. Satan seems to be exerting his utmost efforts to hinder our work, but "If God be for us, who can be against us." In all these things we are more than conquerors through Him who loves and cares for us. I think that the foregoing will sufficiently explain my long delay in sending a report, and also my scanty correspondence to individuals.

I would also like to make a few remarks about postal and other arrangements. From England, South Africa, and America, letters to us must carry a twopenny-halfpenny stamp. And parcels, or "book-post" packets, must not enclose written letters. This is illegal.

Bro. Hooper, of "Bethel," 20, Clarence Street, Troyville, Johannesburg, holds our power of attorney, and money may always be forwarded through him.

Now, dear friends, continue to pray for us and for the work of God in this great needy part of His vineyard.

Sincerely yours in His blessed service,

W. F. P. Burton and J. Salter.

DYING WORDS OF SINNERS.

"Give me more laudanum that I may not think of eternity."—Mirbeau.

"The devil is ready to seduce us and I have been seduced."—Cromwell.

"I am abandoned by God and man! I shall go to hell! O Christ! O Jesus Christ!"—Voltaire.

"What blood, what murders, what evil counsels have I followed! I am lost; I see it well!"—Chas. IX, King of France.

"I would give worlds, if I had them, if the 'Age of Reason' had never been published. O Lord, help me! Christ, help! Stay with me; it is hell to be left alone!"—Tom Paine.

"Oh that I was to lie upon the fire that never is quenched a thousand years to purchase the favor of God, and be reunited to Him again! But it is a fruitless wish. Millions and millions of years will bring me no nearer to the end of my torments than one poor hour. Oh eternity, eternity! Forever and forever! Oh the insufferable pangs of hell!"—Sir Francis Newport.

DYING WORDS OF CHRISTIANS.

"The chariot has come, and I am ready to step in."—Jordan Antle.

"Eternity rolls up before me like a sea of glory."—Margaret Prior.

"How bright the room! how full of angels!"—Martha McCrackin.

"The best of all, God is with us."—John Wesley.

"Oh, how beautiful! The opening heavens around me shine."—Phillip Heck.

"The next time I sing will be when Jesus folds me in His arms."—Shoebblack Jim.

"I wish I had the power of writing; I would describe how pleasant it is to die."—Dr. Cullen.

"The sun is setting; mine is rising. I go from this bed to a crown. Farewell."—S. B. Bangs.

"Can this be death? Why, it is better than living! Tell them I die happy in Jesus."—Arthur Lyth.

"I am in perfect peace, resting alone on the blood of Christ. I find this amply sufficient to enter the presence of God with."—Trotter.

"I am sweeping through the gates, washed in the blood of the Lamb."—Alford Cookman.

I love the Evangel Family, and love to read the Weekly Evangel, as I find in it great joy and peace. Best of all, I like the editorials and "Little Talks with the Office Editor." I am praying God's richest blessing on its publishers and printers.—Mrs. A. T., Terrell, Tex.

I delight in reading your Evangel. it gives light on the Book, which we all need. It is food to the hungry soul. It is spiritual light that shines in our souls. J. S. M. Sr., Iota, La.

EVANGEL SONG BOOKS.

The Evangel office carries a large line of Song Books. About seven thousand (7000) books were sold in 1915 alone. Can supply you with any book you want at regular publisher's prices. We have the following books in stock and can fill your order promptly on receipt of same.

WINSETT'S BOOKS.

- Pentecostal Power, Enlarged,**
Round or Shape Notes, each. .25
Per dozen, postpaid \$2.50
- Songs of the Kingdom, each.25**
Per dozen, postpaid 2.50
- Gospel Song Messenger, each.25**
Per dozen, postpaid 2.50
- L. C. Hall's New Songs of Power,**
Round notes only, each.25
Per dozen, postpaid 2.50
- Jewell Songs, each15**
Per dozen, postpaid. 1.50

We are also agents for the following books. If we do not have them in stock, we will forward your order to the publishers and they will fill the order for us.

Winsett's Funeral Songs, each 15 cts., \$1.50 per doz.

Songs of His Coming, round notes only, manilla covers, each 20 cts., \$2.00 per dozen. Pebbled cloth, 25 cts. each \$2.50 per dozen.

Make Christ King, round notes only, 358 songs in three bindings, manilla, each 15 cts., per doz. \$1.75; flexible cloth, each 20 cts., per doz. \$2.25, and stiff cloth backs, each 30 cts., per doz. \$3.50.

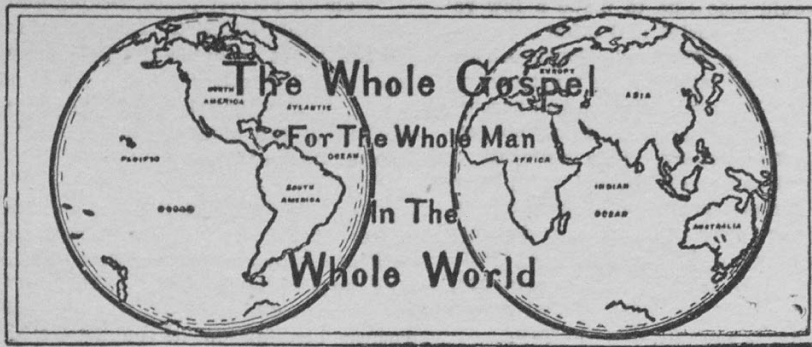
Make Christ King, Combined, 298 songs, not so many songs but adapted particularly to quartett and choral work. Round notes only. Prices and bindings as above.

The Best of All, 341 songs, manilla, 20 cts. each, per doz. \$2.25; pebbled, flexible cloth, 25 cts. each, per doz. \$2.75; stiff cloth, 35 cts. each, per doz. \$4.00. Round notes only.

Redemption Songs, 25 cts. each, \$2.50 per doz. Round or shape notes.

Living Water, 15 cts. each, \$1.50 per doz. Round or shape notes.

Glory Songs, 25 cts. each, \$2.25 per doz. Round or shape notes.



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.

TOUCHING SCENES IN INDIA. Miss Elsie Gordon.

A letter received from Sister Gordon gives a few interesting sketches of Indian life. May the Lord raise up intercessors in these days of such darkness. Prayer will bring the increase. Our sister writes: "Thousands of pilgrims have passed back and forth by our house the past two weeks. Deoghar has swarmed with devotees on their way to the group of twenty-two temples which make this town famous. Would that readers of the Evangel could spend just one day with us at such a time. Scarcely a day has passed that I have not seen one or more prostrating themselves on the road that leads to the temple, measuring their length in performance of a vow to be fulfilled in order to get healing. Shouts of praise have gone up to the idols. On coming away and when quite half a mile distant, they will turn around and prostrate themselves full length on the road, because at this spot the pinnacles of the temples can be seen. I have seen a row of ten men and women in this act of adoration.

"A touching scene we witnessed not long since was that of an old man hoisted up on the shoulder of a fellow-pilgrim. A little behind them came another man carrying his own pilgrim's baskets as well as those of these two. Just as we came up the burden-bearer had evidently found his burden too heavy, and the old man had to dismount and we saw him feebly take up his baskets, which are suspended one at each end of a bamboo pole, and painfully hobble along the stony road. One morning, passing another company, a young man walking far ahead of his women folk, stopped and called back, 'Come, come, mother, the bells are ringing. The father (the god) is holding his reception. We shall be late,' and when I passed the women one said in a tired voice, 'How much farther is it?' But oh how far she was from that which she was

seeking, and which you and I have found.

"An old woman of fifty or more was wearily measuring her length. I stopped and said 'What is it?' 'My son,' she replied, 'he is sick.'

Just this week I saw a man, covered with dust from head to foot, seated on the roadside. I thought at first he was a beggar, but seeing dust in his face and a little iron pan about five inches long by his side, I knew he was a devotee measuring his way to the temple. Returning the same way about an hour later, I had occasion to stop at a little store and here was this same man on the roadside, not fifty yards farther along on his wearisome journey. He looked exhausted, dazed and hopeless. I said to a man standing by who happened to be accompanying him, 'From where has he come?' 'He has been eighteen days on the way,' he replied. 'Why,' I asked. 'He has a sickness,' was the reply. 'He travels all day, eats once in the evening and rests at night.' Have you such faith for healing? His is faith in this representative of the devil—this hideous idol image less than two miles from our home. Is yours in Jesus?

"Among the readers of the Evangel there are some intercessors. May He call some such to be co-laborers with us in Deoghar. Evangelists of a local mission and of a neighboring mission have given out the Word through preaching and through the sale of Gospels. We have, so far as He made it possible and permitted us, given out free Scripture portions. But God giveth the increase. Oh pray for us. Our address is Deoghar (the house of God), Relay Station, Baidyanath-dham (the place of the lord of physicians). This place is verily a stronghold of the evil powers. But God! Jesus is far above all and this God is our God.

Yours in the blessedness of service,
Elsie H. Gordon."

Note:—"It may not be generally understood how a devotee 'measures his length.' He will prostrate himself full length, stretching out both arms before him. With his right hand he will make a mark at the end of the fingers of his

left, sometimes carrying his pin to the right, describing the arc of a circle. Rising, he walks to the spot marked, stands on one foot, puts up both hands to his bowed head and repeats the act. After doing this for a few yards a man begins to feel exhausted."

A GOOD DOCTRINE.

Bro. George Slager Tells How an Old Chinaman Learns the Blessing of Prayer.

"We are glad that we can report victory. The Lord is very precious to us. He is blessing us with health and strength and giving us a real love for the people whom He has called us to labor among. He is indeed on the giving hand. He has given us a determination to go by the way of the cross, rejoicing, to the promised land. We are looking for the meeting in the air. Hallelujah!

"Since the time He sent us forth to testify of the Gospel of the grace of God until now, we have proven that 'When He putteth forth His own sheep He goeth before them.' He has helped us and we have kept back nothing that was profitable unto them, testifying repentance toward God and faith toward our Lord Jesus Christ. We thank God for those who have turned to God from idols to serve the living and true God and are now waiting with us for His Son from heaven, whom He raised from the dead, even Jesus which delivered us from the wrath to come. 1 Thess. 1:9, 10.

"We have been encouraged by the Lord to press on. We have recently held some good salvation meetings, in which the presence of the Lord was felt and the Spirit convicted of sin. There were crowds of heathen to listen. A few weeks ago, while telling the people about the crucified Saviour whom God raised from the dead, an old Chinese man with a gray beard, who had no doubt been a worshipper of idols all his life, listened attentively to the message given. When the altar call was given he came forward and kneeled down among us and prayed to Jesus. As we prayed a crowd of heathen watched us very closely. Their gaze was fixed most intently on the old Chinese man as they wondered what would become of him while worshipping the "foreign God." Nothing apparently happened, only his face shone more brightly when he arose from prayer, and he told the people that this was a good doctrine. Please pray for this old man that the Lord will take him through."—Geo. C. Slager.

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

THE MARK OF THE BEAST.

"In an hour ye think not the Son of Man cometh."

One of the great signs of the soon coming of Jesus and the mark of the Beast is swiftly coming to a head in this land (Canada), which used to be called freeborn. Wives and mothers and all women are called upon to hiss at every man who is eligible to recruit. I hereby relate a few paragraphs from a local paper.

"The influence of women is so great that the country calls them to use this power to urge the young men to do their duty and make them ashamed to stay at home while others fight for them. It is the bounden duty of every woman to ostracise such men."

Further, the War Department has a half page ad agitating the employers with such appeals as:

"Are there any men in your employ who should be at the front? If so, these men should be released for a greater work than you will ever have for them."

Further, they are making a house to house canvass to learn who means to fight. Churches are used for recruiting services for the king. The antichrist is getting possession of the House of God and is setting up his image in the hearts of the people. Soon he will appear in person and set up the image in the Temple of God. Precious souls are selling their birthright for a morsel of meat by the million. Soon the door will be shut and they will find no place for repentance though they seek it with tears.

But those that are by one Spirit baptized into one body, which is the Church, which is His body, the only ark for safety, have a reason to look up and lift up their heads and rejoice for their redemption draweth nigh. Hallelujah! Jesus reigns!

Pray for the brethren in patriotic, devil-crazed Canada. Pray for a brother who backslid and is now at the front, who now desires to get back, and desires prayer.—A. G. Miniely.

Conventions and Camp Meetings

LOCAL CAMP-MEETING.

Noble, La., July 13-23.

The camp-meeting at Noble has been changed from a state to a local. Everybody welcome and invited to come, bring their own bedding, toilet articles and an offering to the Lord for the support of the camp. Some of the leading brethren expected. Send all offerings for the camp to G. C. Lout, Noble, La.

INTERSTATE PENTECOSTAL CONVENTION.

Findlay, Ohio, June 30th to July 9th.

Will be held with the Assembly of God at the Gospel School, 404 E. San-

dusky St., Findlay, Ohio. Special evangelist and missionary called. All Pentecostal workers in Ohio and adjoining States are invited to attend, and on Tuesday and Wednesday, consider the important matters of interest to the Assemblies of God in this district. Address T. K. Leonard, Findlay, Ohio.

LOUISIANA STATE CAMP MEETING. Kinder, La., August 24th to Sept. 3rd.

Let all the workers and saints everywhere come. We expect some of the leading brethren. Let all the brethren and saints send in an offering to help get this camp ready. Bring bedding and toilet articles. Following the camp at Kinder, we expect to begin about a twenty days Bible School at Elton, La., nine miles from Kinder. Send all offerings for State Camp and Bible School to Lee Floyd, Kinder, La.

DUBLIN, TEXAS, DISTRICT CAMP-MEETING.

The District Camp-meeting to be held at Dublin, Texas, will begin August first and continue as long as the Lord may lead. Come and bring your bedding, if convenient. If not, come anyway. The meeting will be conducted under the free-will offering plan. We expect some of the leading brethren. Come for a good time in the Lord. For further information write Pastor Henry A. Smith, Box 11, Dublin, Texas.

CAMP-MEETING, BROWNDL, TEX.

June 30 to July 10th.

Everyone is cordially invited to come. Come if you can get your fare here and we will trust the Lord to get you away. Be sure to bring bedding and toilet articles. Preachers and workers especially invited. Are expecting some of the leading brethren to be with us. Bro. Harvey Shearer will be in charge. For further information address S. L. Wise, Box 212, Remlig, Texas.

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.

FIRST ANNUAL MISSISSIPPI DELTA PENTECOSTAL CAMP-MEETING.

Landing, Miss., July 8th.

Will convene with the Assembly at Landing, Miss., and continue indefinitely. Brother Fred Eiting of Dallas, Tex., is expected to be with us. Meetings will be devoted entirely to the salvation of souls and no controverted questions will be allowed to be discussed. Those desiring to come will be expected to pay travelling expenses, but entertainment will be free while here. All the workers in the Yazoo Mississippi Delta are especially invited. At the close of the revival we are expecting to have a business meeting the nature of which will be of special interest to all those composing this district. Look for further announcement later, or for further information write,

Jas. O. Savell,
Sturgis, Miss., Route 3.

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.

THE TEXAS DISTRICT COUNCIL OF THE ASSEMBLIES OF GOD.

Wichita Falls, Texas, August 3 to 13.

Wichita Falls is on the Ft. Worth and Denver Railway and the M., K. & T. Ry. We invite all who are partakers of the grace of our Lord Jesus Christ, with the love of God shed abroad in their hearts, and who are in the communion of the Holy Spirit and who will endeavor to keep the unity of the Spirit in the bond of peace. All comers will pay their own railroad fare. Entertainment on free-will offering plan. W. W. Hall in charge of local assembly.

Arch P. Collins,
Chairman State Council.
S. A. Jamieson,
Presbyter.

BROWNDL, TEXAS, CAMP-MEETING.

We expect to hold a Camp-meeting, the Lord willing, at Browndel, Texas, in the near future. Date will be given later. Everyone prepare to come. Be sure to bring bedding and toilet articles.

Come praying and expecting great things from the Lord. The purpose of the camp is the furtherance of the cause of Christ in this section. The night services will be given entirely to evangelistic work. Watch the paper for date. For further information address: Pastor S. L. Wise, Box 212, Remlig, Texas. (Preachers and workers especially invited. We expect some of the leading brethren.)

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

NO FARE TO PAY.

(Tune, "Looking This Way.")
Come all ye sinners, don't stay away,
Book now for Glory, nothing to pay;
Fountain still open, cleansing from sin,
Look up the promise John three sixteen.

Chorus:

No fare to pay, no, nothing to pay,
Straight is the gate and narrow the
way;
Start on the upline; keep "right away"
Forward to Glory, nothing to pay.

In first-class travelling, to Glory bound,
Drinking or gambling, never is found;
Whist drives and smoking, all of us
hate,
For we enjoy first Peter, one, eight.

Through line to Glory, line is quite
straight,
Jesus will take us right through the
gate;
Then will be stationed, all partings
o'er,
Proving the truth of Jude, twenty-four.

Written by "500 Jack," an electric tram
driver at Sunderland, England.

GREETINGS FROM SEATTLE.

Greetings in the precious name of
Jesus. We are going to have a Camp-
meeting her in Seattle July 2nd, to con-
tinue one month or longer as the Lord
permits, and are praying God to send
preachers that have "Hitched the hob-
bies" as suggested recently. My soul
longs for the time when every minister
will be a "wise Master-builder," for in-
deed it takes heavenly wisdom to build
this "house not made with hands." Any
laborer can wreck a building but it
takes "skilled" mechanics to erect one.
The Lord make us "workmen that need
not to be ashamed."

If some of the preachers would look
at the wrecks they have left behind I
think they would feel ashamed. It
means something in these days to keep
the flocks and folds intact. God has
no use for horned sheep or goats. I
can endorse division when it is the kind
that Jesus brought—a division and sep-
aration from sin. I love to cause a di-
vision from sin, but God keep me from
a ministry that leaves nothing behind
but separated and divided assemblies,
that bruises instead of heals, that
breaks instead of binds up, that leaves
behind controversy instead of the peace
of God.

Jesus was anointed to preach deliv-
erance to the captives, a binding up, a
healing, a setting at liberty, and the ac-

ceptable year of the Lord. The Gospel
that the Lord has sent me to preach is
a Gospel that begins in Genesis and ends
in Revelation. Praise God! Israel was
admonished to eat the whole lamb, and
God help us to feed the people the whole
loaf of the "Word of God." Truly it is
that bread from heaven of which a man
may eat and live. I realize more than
ever that God sends His shepherds to
"FEED" the flock. How few are real
feeders of the flock of God. Instead of
establishing and routing the saints,
many are busy "plucking up" the Lord's
planting.

God has been with us here in Seattle
in the last two years. In spite of false
reports and every opposition, God has
not ceased to work in a most precious
way, in healings. Truly scores have
been saved, hundreds have received the
blessed baptism with the Holy Ghost,
many ministers have received the gift
and have been ordained to the work.
God is precious moving on Christian
Scientists, Catholics and others and
they are receiving the truth, being
saved, healed and baptized in the Spirit.
A blessed work is going on all the time.
In the meetings in the three weeks that
the writer held, ten or twelve received
the baptism, many were saved and
blessedly healed. People are coming
from all quarters.

Several Sundays ago the power of God
came down. The ministers could not
stand by reason of the glory of God fill-
ing the house. Four were saved, two
baptized in the Spirit, speaking in other
tongues as the Spirit gave utterance.
Such glory and power as God has mani-
fested are past expression. How might-
ily we are humbled under the Mighty
Hand! What dying out, yea, what res-
urrection power! Hallelujah!

Truly God is helping us to discern
the body and blood of the Lord as never
before. How we exalt the precious
blood. Truly God is giving the "oil of
joy" for mourning and a "garment of
praise" for the spirit of heaviness.
Bless God. I do so appreciate the fact
that the power of God keeps us, holds
us and will perfect us in love, and pre-
sent us blameless before the throne of
His glory, and I pray God "that your
whole spirit, soul and body be preserved
blameless unto the coming of the Lord."

This is the first letter I have ever
written to you or anyone else concern-

ing the work at this place, and, as
precious as it is, truly we can say "The
half has never yet been told."

The Lord bless thee and keep thee
in the work that is being carried on,
and if I never see you down here I shall
surely "meet you in the morning."
Praise God!

In Jesus name,

W. H. Offiler, Pastor,

Pentecostal Mission and Apostolic
Assembly,
121 Pine St., Seattle, Wash.

FOUND JESUS AT LANSFORD. Also Received the Baptism and Healing of Weak Eyes.

A lady friend of mine was going to
visit relatives at a certain place where
special meetings were being held, and
wanted me to accompany her and her
brother. We arrived at 4 p. m. and
walked out two miles to where the
meeting was being held.

It was a strange scene which met our
eyes. We, being members of a country
M. E. Church, knew nothing about the
Spirit and power which fell at Pente-
cost.

In the evening meeting I began to
realize that I knew very little about
what I claimed to possess. On the fol-
lowing afternoon I found I knew not
Christ as my Redeemer. Then I sought
God for pardon, but did not know how
to accept salvation.

My eyes had been very weak, and at
the time I was wearing glasses. These
were broken while we were down pray-
ing, and by evening my eyes were swol-
len shut. At the close of the evening
meeting God sent one of His servants
down to my seat. He told me of God's
power to heal and asked if I was will-
ing to let Him do it. When I consented,
He laid His hands upon my eyes and
immediately they began to open. Glory
to God! I walked over two miles of
snow-covered road by moonlight with-
out any trouble, and have not been
bothered with them since. This was
Wednesday evening and I could no long-
er doubt, for in this time I had seen
many wonderful things performed in
that mighty name of Jesus.

It was then I could praise God for
salvation. The following Saturday
morning I received the baptism of the
Holy Ghost. I returned to my home at
Cutler, Minn., on the following Mon-
day. When I went back to my folks,
there was something in my life which
showed for itself. It is Jesus Christ. I
give God the glory.

I praise Him today that He is not a
God far off, but one who rules and
reigns in these temples. May God ever
bless the little band of saints at Lans-
ford and their pastor. It was in their
assembly I found Jesus Christ.—Fran-
ces Harvey.

REQUESTS FOR PRAYER.

Pray for a mighty outpouring of God's Spirit on the assembly and town of Osborne, Kansas.

—:o:—

Pray for Natoma, Kansas, that God will give a gracious revival.

—:o:—

Pray for the spread of the full Gospel in Myton, Utah, and the vicinity.

—:o:o:—

Pray for a sister in Kinde, Mich., who is being sorely pressed and needs God's grace.

—:o:—

A brother in Martinsville, Ind., desires prayer for the healing of his eyes.

—:o:—

A sister in Galena, Mo., desires prayer for her father that he may be healed of kidney trouble, and also saved.

—:o:—

Pray for the healing of a little daughter in Ridgeley, Tenn., who is suffering from chills.

REQUEST FOR PRAYER.

A sister in Munday, Texas, sends request for prayer in the following words: "My husband's mother has been an invalid for three years. She seems to have lost all hope of ever being well. I want all the dear saints over the world to pray for her that she may be healed. She lives on Route 4, four miles from Luther, Okla. Anyone passing through will be welcome to visit her. She is at her daughter's, A. M. Keener's. Pray for us also as we are in a needy field. We need someone to come here with the full Gospel, and stay until God calls them away. Just another family beside ours meets with us for prayer-meeting, and we praise God for He is with us. May the Lord bless all the dear saints." —Mrs. Dora Smith.

DESIRES SPECIAL PRAYER.

A sister whose address we have lost, sends us the following touching appeal for the prayers of the Evangel family: "Dear Readers of the Evangel: I sincerely ask your prayers, you who really know the worth of prayer. I was once saved and had the Holy Ghost. I knew what it was to really walk and talk with God. The happiest hours of my life were when I was sitting at the feet of Jesus, communing with Him. But, dear ones, in an unthoughted moment I fell. To-day I am reaping what I sowed. I want you to sincerely pray for me that the thing now hindering me from being a Christian will soon be removed and I can go forth and work for the Lord. There is just one thing to be removed. If you ever prayed before pray now for me for something must be done. You know if two or three are

agreed as touching any one thing it shall be done, and where there is union there is power. I am looking for a change, so pray especially for me that this thing may be removed and I may again be of some help to suffering humanity. Again I say pray for me." Your sister,

W. E. M.

CAMPBELLTOWN, TEXAS.

I am glad to report that the Lord is blessing here at Campbelltown. Six have received the baptism and several have been healed. Three saved and tarrying for the enduement of power. There is quite a number of people hungry for the truth and the whole community is stirred up. Bro. Sport, myself and wife have been here only a few days but God has been with us in power. We expect greater things ahead.—D. W. Edwards.

"THAT'S WHY I AM SINGING TO THEE."

There are so many people who can't understand

How they from all sin may be free; I am telling this story at Jesus' command,

That's why I am singing to thee.

Chorus:

That's why I am singing to thee,
That's why I am singing to thee;
To tell you of Jesus who saves from all sin,
That's why I am singing to thee.

I've old-time salvation, the kind that God gives,

I'm happy on land, and on sea;
I'm kept by His power, in me Christ now lives,
That's why I am singing to thee.

I know He will save you and give you a shout,

This Jesus who died on the tree;
Just trust Him completely, there isn't a doubt,
That's why I am singing to thee.

He gives you His message in sermon, in song,

Your duty you plainly can see;
Repent of your sins, and forsake all that's wrong,
The Spirit is dealing with thee.

Last Chorus:

The Spirit is dealing with thee,
The Spirit is dealing with thee,
Repent of your sins and forsake all that's wrong,
The Spirit is dealing with thee.
—George H. Hicks, Hurley, Miss.

We cannot afford to be without the dear weekly visitor. Wife and I receive much pleasure in reading the blessed truths.—J. R. R., Chaffee, Mo.

—:o:—

I am not willing to do without the Evangel for it is the most spiritual paper that comes to our house. May the Lord prosper the paper.—O. T. J., Lansford, Minn.

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 25 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 Evangelists to visit them each week. It is understood that the papers will be sold and remittances will be made to the Publishing House at the rate of 2 cts. per copy, once a month or oftener.

WANTED:—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.

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?

SINGER AND ORGANIST WANTED.

We need a Spirit-baptized singer and organist, a single young man preferred, to travel as co-laborer with a Pentecostal Evangelist of thirteen years experience; one who understands music well and who has had some experience as choir leader. Write at once to **Thomas J. O'Neal, Box 402, Osborne, Kansas.**

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.**

The Evangel seems to grow better with each copy and I pray that you may continue in the spirit of love and charity.—Mrs. C. P., E. St. Louis, Ill.

—:o:—

I feel God's holy spirit every time I read the Evangel. It is a help to me.—Mrs. P. W., Mo.

—:o:—

I am praising God for the many blessings and good teaching I find in the Evangel. The very presence of the Lord seems to be in it. May the Lord help us all to keep our shoulders to the wheel and push forward by prayer.—S. J. H., Reedley, Cal.

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