



THE WEEKLY EVANGEL.

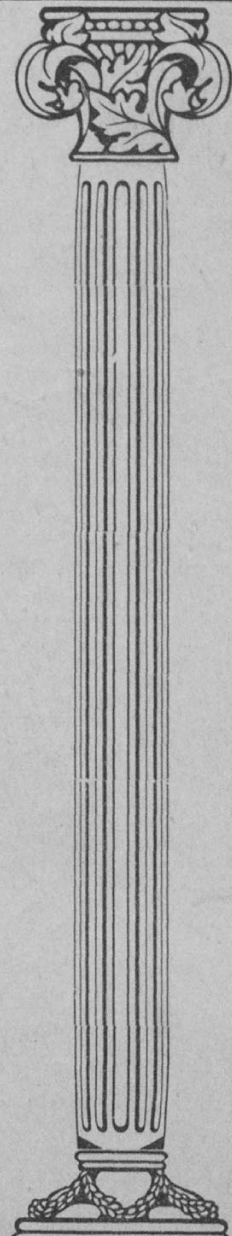
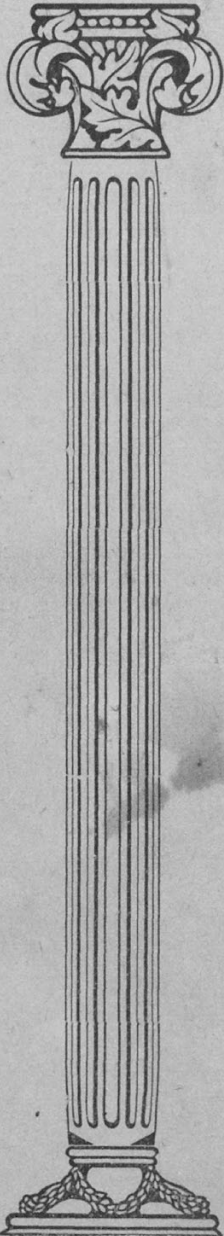


Darner, Phil 171
131 S Adella St.

GO YE INTO ALL THE
WORLD AND PREACH



THE GOSPEL TO EVERY
CREATURE. — Mark 16:15



Christ Our Pattern, rejoiced in lowly service.

“If then I can appeal to you as followers of Christ, if there is any persuasive power in love and any tenderheartedness and compassion, make my joy complete by being of one mind, united by mutual love, with harmony of feeling giving your minds to one and the same object. Do nothing in a spirit of factiousness or of vainglory, but, with true humility, let every one regard the rest as being of more account than himself; each fixing his attention, not simply on his own interests, but on those of others also.”—Phil. 2:1-4 (Weymouth.)

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The Weekly Evangel

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THE NUMBER OF THIS PAPER IS 152

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

THE LAND IS DRY.

You do not need a newspaper to tell you that there has been practically no relief from the heat wave

which settled down over the central states about the 1st of July, and which continues unto this date. It is a fact of painful and present experience. In many places the fields are almost entirely burned up, and the thermometer shows the mercury playing tag around the 100 mark in localities where it is very unusual for such great heat.

This summer has proven to be exceptionally trying to us all, and when duties positively demanding our attention are finished, we seek the coolest place we can find, and shun every bit of effort which is not necessary in an endeavor to keep cool. Not only is this true of us here in St. Louis, but this is also true of all our subscribers in the field, if we should judge by the mail now coming into the office. During the month of July the mail has been cut down about one-half, which means that subscriptions, offerings and orders for tracts and books have also been cut down one-half, while the expenses of publishing the paper continue just the same as they were before the hot wave rolled down upon us.

We do not feel in the least reproachful nor resentful, but this trying state of affairs is driving us to our knees—we are glad that we have the privilege of telling the Lord all about it—and help must come from God to meet the ever increasing cost of producing the paper, and to make up for the lack of incoming funds occasioned by the effects of the hot weather.

Added to this, we have a large number of accounts on our books of preachers and workers who have ordered Bibles and books during the Spring and Summer, to whom we have extended credit. These brethren have been slow to pay—possibly they have nothing to pay with—but this puts an extremely great hardship on the Publishing House which is not able to carry these accounts. If this money was all in, it would carry us over the trying summer months until the weather became cooler and the interest of the Evangel Family revived. We feel that it is distinctly wrong for anyone to order books which they cannot pay for, and we are sure that God will not hold them guiltless. If you are one of these, we beseech you in Jesus' name to make arrangements to send in this money you owe the Publishing House at once. We ask the prayer of the rest of the Evangel Family that God will put it into the hearts of these who owe the house to pay their bills at once.

Now here are a few of the things that you can do to help relieve the situation.

1. Pray mightily with us for help from the Lord.
2. If your subscription has expired, renew your subscription now, even though it be only for half a year.
3. If your subscription will expire in the next few months, renew now; we will credit you from the day of expiration.
4. Persuade your neighbor to subscribe for the Evangel. It will be a blessing to him as it has been to you.
5. Send in an offering for the work as God leads you.

Other means could be suggested, but we will leave these with you. Above all, don't forget to join with us in prayer. Our prayer hour at the Evangel Home is seven o'clock each morning. At this hour the whole house, comprising most of those engaged in the Publishing House, meet together to present the needs of the work before the Lord.

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.

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Editorial

TEMPTATIONS.

Temptations hold a peculiar place in our experience. There is good reason for our dreading them and for anxiety about their result in our lives. We may well expect some profit from a study of the subject from various viewpoints. There is a strong power in temptation as we are all ready to admit. Men are simply compelled by their power at times and are sometimes at a loss to know why. Temptations appear in lives where the grace of God is daily manifested and where there is much honorable service. They are at times very subtle in nature, so much so, that they are not recognized and are classed among another line of experiences. The object of this editorial letter is to call attention to some practical truths concerning our temptations, that we may—as God's children—profit by them rather than suffer loss on their account.

The pull of a selfish desire is the only power in temptation. "But every man is tempted when he is drawn away of his own lust and enticed." (Jas. 1:14.) First:—"Every man." What is true of temptation in one case, is true in any and all other cases. Temptations are common to all men. "There has no temptation taken you, but that which is common to man." Temptations are all in the same class. There is but one source from which they come and only one cause for their presence at any and all times. This simplifies the matter to where it is not so difficult to understand about them and we can be helped by our better understanding, to resist them and take the way of escape. Thank God there is a way of escape. It is not that we can avoid temptations, but that we may take a way of escape from every evil consequent upon our being tempted.

"Our own lust" (desire) is where temptation begins. The reason for it is, our desires—when they are of ourself alone—are contrary to God's desire for us, and represent a wrong. They look out to things that pertain alone to the natural; and if no worse, they hinder us from having God's desire fill our mind and heart. There is nothing in a desire that is from God that will bring temptation. We may look out toward and strive for anything God desires for us, and we shall not offend Him or injure ourselves and others. "Our own lusts" (desires), are kindred to

that mental condition the Bible calls the "Carnal Mind," and is of the same nature.

The best time to deal with temptation is in its earliest stage, when it is still in the form of a desire. There is great danger of delay as lust conceives quickly. If a selfish, unholy desire is allowed to remain unrejected and unresisted in our mind, even for a short time, it is hard to get away from it. "When lust conceives, it bringeth forth sin," so it is clear that there is real danger in allowing things of that nature to proceed. Safety lies in watching and testing every desire, to see if it is "our own desire," and if it be found such, we can best conserve our interests by rejecting it. At least we should watch it very carefully, that it does not develop into sin.

It is not the more definite desires that afford the greatest danger. It is the subtle thing that passes current, so many times, as something good, that endangers our foundations and which many times conceives sin in our life. There are some desires easily recognized as wrong and our minds consent to their rejection at once. It may be there will come the desire to go back to some special practice or line of pleasure which has been a part of the old life of sin; or there may come a desire for something we are wholly uncertain about. In such cases it is generally easy to put them in the list of rejected desires and claim victory. There is, however, a line of selfish desire, which is subtle enough to become deceptive in many cases, and these are the ones to be carefully watched against. I mean those feelings which, although they are selfish in nature, we find **apparent** good in them; and, missing the selfishness, seeing the other, we are deceived into favoring them; not from a selfish stand-point, but as being God's will and revealed appointment for us. We hear it said sometimes, "The Lord has put in upon my heart to do so and so;" or, "The Lord has given me so and so" (both of which expressions are correct for us to use under proper circumstances), when in the proving it develops that the matter was not so much **upon the heart** to do as it was **in the heart to desire**. Also that when it is said "the Lord gave us so and so," we had really sought for ourselves and obtained as a result.

These and kindred desires are the real dangerous ones in the life of a child of God, in the way of possible temptation. To "endure temptation," we shall need be very watchful of our self life and the desires that come, not from the bad self alone, but from good self as well.

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 XVI.—A Demon Speaks.

A Tremendous Display of Demoniac Power, and Its Defeat by the Power of the Name of Jesus.

In the early summer of the year 1908, certain events transpired which gave to us who saw them an idea of the reality of demon possession which we had never had before. For obvious reasons we do not publish either the name of the person who occupied the prominent part in the occurrence nor the place where it occurred.

Brother Harry Bowley, now of Liberia, West Africa, and others had held a meeting in which a young man had been saved from an awful life of sin. His mother and father both were spiritualists and clairvoyants. He had frequently, in so-called materialization scenes, impersonated the spirit and made people believe that they were actually in touch with the other world. Deep sin along other lines had been his portion also, and he was doubtless possessed of evil spirits who mourned his loss when Jesus saved him.

At the time of our story, Brother Bowley was gone and others were ministering in the Assembly. To understand the situation a description of the premises is necessary. The meetings were held in an old spiritualist church. The main auditorium was upstairs, down stairs was a room capable of seating about two hundred persons and two office rooms (at that time used for sleeping purposes), with a roomy hall between them; this hall led from the front doors to the smaller, lower auditorium. Brother Fred Vogler, now pastor of the Assembly of God in Martinsville, Ind., was staying in one of these rooms. With him were two or three other young men beside the subject of this sketch. Of these young men, one was in a partially backslidden state and the other had just been delivered from an awful cigarette habit.

The owners rented the hall furnished, and among other things left a picture, an oil painting, which had nothing much of interest in it for ordinary people. It seemed to be a woodland scene with a couple of faint, shadowy, white figures in the middle distance. These figures were supposed to be spirits, I think. About this picture a good deal of interest centers at the time of the story.

You are now to see these young men, four or five of them, sitting in one of these office rooms, the one where the picture hung. Services were over, the crowds had departed and the young men were relaxed and talking of first one thing and another, as is the habit of young men the world over in the moments before they retire. Conversation turned to the picture. The boys told us that, a few days before this, when some of them were sitting in the room the thing fell from its nail to the floor and remained standing up against the wall without damage, though it had a molded frame which might be very easily

broken. This happened when there was no breeze and no disturbance of any kind. It made an impression on them and, I think, had a part in the conversation which veered to the picture on this night.

When this subject rose, the young man whose experiences form the substance of this story, spoke up saying that he could tell them a great deal more about that picture than they knew. A spirit of prideful boasting seemed to take possession of him and he went on at some length about his knowledge of unholy things, particularly spiritualistic. Brother Vogler, then as now, wise in the ways of God, advised him to stop giving glory to Satan and turn his mind toward God. This seemed to enrage him and he grew more vehement in his remarks. By this time they were ready for bed and the young man was on his couch with his night robe on. The others noticed that after the last outburst a change came over his countenance. Brother Vogler called to him to plead the precious blood of Jesus. He tried to do so, seeing that he had gone too far, but was unable to do so, his utterance was choked and thick and he could not form the word "blood."

The young men with him were now affrighted and began to pray and rebuke the evil spirit which had evidently taken renewed possession of its victim. This stage of proceedings was reached about eleven o'clock. The young man speedily waxed noisy and violent, and the people in the neighborhood came out to the windows and looked in. It was a sight they beheld, indeed. The young man had torn off his clothing in his frenzy and lay on the floor with a comfort thrown over his body.

About this time Brother Vogler realized he needed help and sent one of the young men out to Brother Flower's residence and called us to come to the church. The cars had stopped running and we ran all the way down to the church, a distance of two miles. When we arrived there we found the young man a raving maniac, his clothing gone, his chest a mass of scratches from his finger nails, a comfort drawn across his middle, lying on his back in the center of the floor; he had created such a disturbance that the easily moved articles of furniture had been set out into the hall to get them out of his reach. We quickly cleared the rooms of all curious and alarmed persons and began to pray. Thereupon we had a remarkable experience.

When the name of Jesus was called upon the young man and the unclean spirit was commanded to come out of him, he answered with fiendish growls and snarls. His teeth snapped and his lips drew back in dreadful grimaces. Sometimes he threw himself clear across the room in an endeavor to seize the one speaking. A peculiar thing was that he never opened his eyes nor left his position on his hands and hips. Several times he whirled and grasped some one without opening his eyes to locate them. This in itself was a clear evidence of demoniac guidance.

After about thirty minutes of prayer, he seized my foot in this way and gave it a severe wrench. This, with other things which had gone before, put a spirit of fear upon me and I retired to the auditorium to pray. Brother Flower had already gone out there to pray and collect his thoughts and forces. I asked him to pray for me, telling him what had happened. He did so and we returned to the room where the young man lay, encouraged to continue the fight. By this time the evil spirits had driven all the young men from the room and the one possessed was sitting in the doorway gloating over their discomfiture. Standing over him, we commanded the unclean

spirit to tell us his name. You may ask, "What put that thought into your minds?" Well, we had tried by everything we knew to expel the evil spirit. We knew that Jesus had said that that sign should follow believers and we expected it to follow our faith. When it did not, our minds turned to the story of the man who was possessed by a legion and who had a conversation with Jesus. Our minds turned, as I say, to that story, and in our simplicity we felt that the Lord had shown us the thing which would bring victory. At the second command, a groaning voice made answer, "Asiah." This was the first weakening in the power of the evil one which we had seen. Calling him by name we said, "Asiah, in the name of Jesus Christ, we command you to come out of the young man and enter him no more forever." Immediately the young man turned his face to the wall and began weeping, calling upon the name of the Lord. He tried to draw his comfort up over his body to cover his nakedness and seemed to be frightened and ashamed. After a brief time of thanksgiving on his part, in which we all joined, he called for his clothing, had a drink of water, and was to all appearances restored to his right mind. We presently went back to our place of residence and he went to sleep like a child. Morning found him well and sound. This experience seemed to exercise a great sobering effect upon him.

We have seen many evil spirits cast out, but never before nor since have we heard the evil one speak so plainly as then. It made plain to us in a way we never forgot how personal were the forces of evil. Also, it taught us that in the wisdom of God there was a way to use the power of God to His glory and honor. We did not unduly glory in the fact that demons were subject to us, but there was a settled, rooted, abiding conviction that there was a God in the church, that this God was the same as the one the writers of the Bible knew and wrote about. All glory to the God who had mercy upon this young man, even as he had mercy upon the damsel in Phillipi.

There may well be things in this narration which will appear to be veriest foolishness in the eyes of natural men. But what would have been the fate of the young man but for these very things? He would undoubtedly have been placed in confinement the next day. The insane asylum would have ultimately claimed him. His life would have been wrecked and lost. Today, he is sane and intelligent. His life is his own to use for God; his liberty is not curtailed. I thank God for the privilege of seeing this conflict and the glorious victory which resulted for our blessed Master.

The story of this deliverance brings to my mind another like combat where, because of human wilfulness, Satan claimed a soul. A young man came to the assembly in this same city and came to the altar one night. We prayed with him till midnight and later. Presently, he went off into real insanity. He frothed at the mouth, wallowed on the floor like a beast, rushed about after some of those present, brought blood upon another young man's face, threw furniture at others. However, we presently obtained power from the Lord, the demon was controlled, the young man brought to his senses and he was asked whether or not he would serve the Lord if He would deliver him. He sat for some minutes thinking the matter over. The result was that he said "no" to God, got up and went out into the night. The last time I was in that city I asked after him and was told that he had been in the asylum for some time. He had his chance, just as the first young man had it. He refused the mercy of the God of Israel and tasted His

wrath. How solemn the warning! To-day, if you hear His voice, harden not your hearts as in the day of the provocation. May the Lord add His power and wisdom to the church until many are delivered who now groan in hellish bondage.

A NEW CHAPTER IN MY EXPERIENCE

Dear saints who are scattered abroad, greetings in the worthy name of Jesus.

Inasmuch as my experience, recently published in the Weekly Evangel, has created such widespread notice and interest, in that it has brought to me letters, papers, tracts and other printed documents from the Atlantic to the Pacific, I feel that it would contribute to the unity of the faith in the churches of the saints—the body of Christ—for me to publish, as a new chapter, a recent development in my experience.

As stated in my last, there has been a discrepancy between our teaching and that of the General Council of the Assemblies of God, on the speaking with tongues as a sign of the baptism in the Holy Spirit. This was owing first to the fact that my first and established conclusions were to the effect that the supernatural manifestations, including tongues, are incidental and confirmatory signs of the preached Word in its fulness. This, of course, gave me a great and general vision of the mission of tongues in the church, which must be a true one, but, somehow, I rested my conclusion here without ever investigating the personal testimony of tongues through individual saints. So, as I now clearly see, I had the truth but not the whole truth.

Another reason why I couldn't accept fully the teaching that all who are filled with the Spirit then and there speak in tongues, as an evidence of such baptism of the Spirit, was that I could not doubt that I had such an experience in the year 1879, before there was anything said of the baptism of the Spirit, much less the accompanying evidence, and extremists among those who held that view would discount that which I knew too well that I had.

Still another reason why I have been slow to maintain that position, and yet cautious not to forbid it, has been a conscientious failure to see it as a teaching. I knew that the record of incidents were in its favor, but, inasmuch as every record was not specific in its declaration for it, and because I could not find a plainly stated "Thus saith the Lord," that speaking in tongues is a sign of the Spirit's fulness, I couldn't accept it.

These have been my sincere conclusions all the while, while I have all this time maintained a charitable and conservative fellowship toward the position and those who have maintained it. However, for the past two years I have been a devoted student in the investigation of this question, which has continually kept me in a state of pious perplexity. The call into deeper things of the Spirit has been upon me, and the teachings of the ablest exponents failed to give me the much coveted light. The best light I could get until quite recently was that possibly that position has the preponderance of Bible evidence in its favor, however, it is based upon rather farfetched conclusions drawn from proof-texts that are wanting in positiveness. I have stood here for some months, but all the while desiring to reach a fixed conclusion, which was reached in rather a peculiar way, when the subject was not being studied, at least that phase of it was not in my mind.

On Sunday night, July 16, in a revival meeting at Pine City Holiness Baptist church, near Pitts, Ga., I was
(Continued on page 8.)

IN THE HOUSE OF GOD.

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

ARTICLE I IN A SERIES OF SIX.

This is the first in a series of six articles dealing with our behavior, as members of the church of the living God, toward God, our fellowmembers of the church and toward the people of the world about us. In these days, when so many are exercising themselves with fanciful ideas and unprofitable strife about words, I think that it will be profitable to turn our minds from theories to duties, from speculation to practice.

In this, the first of the series, we will speak of our required attitude and behavior toward the most holy Godhead. This is the source of all right living in our other relationships. If we maintain a right attitude toward the Creator, doubtless we shall toward His creation. The opposite, however, is not certain: that is, the fact that we are right in some of our relationships with creation is no guaranty that we are in the same state toward the Creator. The Lord has reserved for Himself the primal place of power and direction and has reserved in Himself the power of harmony. He will bless if honored, but He is greater than His works. Harmony with some of them does not give a reason for harmony with God.

There are six subheads under which we will examine the various phases of this subject. They are all contained in the following sentence: We, as members of the household of God are required to believe in God, to know God, to love God, to believe God, to obey God, to be in co-operative fellowship with God.

The term "required" has been used advisedly. There may be a few individuals here and there who are not influenced by the things that go to put this requirement upon us, but they do not rightfully represent the race. We are required to:—

BELIEVE IN GOD.

First, by the marvelous and many sided testimony of creation. The perfect law of nature manifest in ceaseless processes speaks of a law-giver. Only those whose senseless hearts are darkened fail to see and hear. Th orderly sweep and beauty of the orbit riding hosts of heaven; the minute perfection of ten thousand flowers; the marvelous complexity and adaptation of the animal organisms; the powerful range of human thought, all speak in plainest language of a Master mind. Chance cannot reasonably be accredited with the formation of these wonders. "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse."

Secondly, the human race as a whole, feels the need of, and believes in a God like the God of Creation. They may divide Him up in their imaginations so that they become polytheists; they may hold many erroneous ideas regarding Him, but, that is not the point. The fact remains that from the hearts of the most ignorant, benighted savages, expressed in contorted superstition, rises the same conviction that results from the clearest reasoning of emancipated thinkers. The infidels and God-denying of every class have always been in the minority. The aggregate testimony is in favor of the existence of God.

Thirdly, the book, or rather collection of books, that professes to contain the divinely authorized revelation of

God in His various works and manifestations of Himself, this book, I say, gives just the description of God that we should expect. The revelation acknowledges the power and order of God in creation and then betrays the activity of these characteristics in those things in the spiritual realm that it declares were done, and are to be done. The same is true regarding His attributes of love, immutability, consistency, justice and faithfulness. The God that creation manifests, and man's need demands, is clearly set forth in Holy Writ.

Furthermore, revelation makes a number of statements like the following: "My doctrine is not mine, but His that sent me. If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself." The God of nature, man's need, and of revelation, lays Himself open to examination, trial and proof.

All these things conspire in laying a heavy obligation upon us, and *we are required to believe in God.*

TO KNOW HIM.

Admitting the existence of this great One, we are, by the very qualities of our being *required to know Him.* I do not mean by this that our finite minds shall completely grasp the problem of the Infinite; that we shall perfectly understand the mystery of His eternal pre-existence; the secret of Trinity; all the depth of His wisdom; nor the manner of all His workings; the wonder of all His might; but, as surely as we have a spiritual nature and are capable of spiritual perceptions, communions and affinities, just as surely we cannot be fully satisfied without that measure of the knowledge of God as shall be sufficient to bring us into communion with Him. In other words, man craves such communion, and he does not find it in the society of a stranger.

God it just; he did not make man with such a desire and with the capacity to enjoy the satisfaction of that desire with an intent to leave him miserable in its nonfulfillment. Therefore the revelation rings true when we read words like the following, "As God has said, 'I will dwell in them and walk in them; and I will be their God and they shall be my people.'" Indeed, *God desires the fellowship of man.*

If you ask, "How shall I know Him?" I answer, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, for they are spiritually discerned;" therefore, "Ye must be born again," for, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit;" also, you must receive the Comforter, the Holy Spirit, He who is named third in the revelation of God in the most Holy Trinity, for, "When He, the Spirit of truth is come, He will guide you into all truth." Here are the conditions and the promises.

TO LOVE GOD.

"Every good and perfect gift is from above, and cometh down from the Father of Lights, with whom there is no variableness, neither shadow of turning." Gratitude for His mercies should naturally incline our hearts Godward in thankfulness and worship. The fact that natural hearts are not so turned without the work of the Holy Spirit upon them is positive evidence that the natural heart is depraved and needs redemption. What more heinous sin is there than to accept the benefits and mercies of such a one as God, and then refuse to acknowledge our indebtedness; and we do refuse to acknowledge it when we refuse to pay it in the fashion which God asks. Perhaps there are men who will read this and say, "I am

thankful, but I do not intend to be a fool about religion." They really mean that if the Lord will not require any real service or sacrifice as evidence of their love and gratitude, He may have any amount of lip-service. The great, wise God knows just what He wants and why He wants it. A love that withholds from Him His desire, is no true love.

Love produces an abandonment of self; a sacrifice of anything or everything if it please the one loved. It does not speak in legal terms, "Thou shalt do this or that; thou shalt not do this or that." Its speech is the speech of willing service; it does more than the law requires; love does not labor to make heaven and escape torment; it seeks to please its divine lover.

To those who have been benefitted by an acceptance of Calvary's blessings, there is an added reason for love. Who can receive such glorious gifts and graces now, and possess the sure hope of still greater ones in the future and yet regard the giver with indifference?

To return to the thought of knowing Him: if we have, by any of the works and manifestations of God, become acquainted with the Worker, we cannot but love Him. His own being is the very magnet of love. He is love and to know Him is to know love, and as has been written, to love to the perfect abandonment of self; a hearty surrender to all the desires and purposes of God. Then can you write yourself with Peter, Paul, Jude and John, "a bondservant of Jesus Christ." All this is expressed in this, "We love Him, because He first loved us."

TO BELIEVE GOD.

There is a vast difference between believing in a God and believing Him and His word as God desires to be believed. The devils believe and tremble and remain devils still; souls in everlasting death and woe will do that; the majority of sinful men do that in one way or another; but they did not and do not do the second, had they done so they would not be in their present evil case. To believe God implies knowledge of Him and conviction of His trustworthiness. And the love which knowledge of Him brings will produce this trust also.

There are two kinds of faith that are pleasing in the eye of God. In one, our souls rise to acts of power; we believe the Word of God and bring wonders to pass; mountains are removed, the sick are healed, blind eyes are opened, souls are brought to a revelation of the mighty God. In the other, we have a disposition of faith; our souls rest in the God of heaven whether we see much of His works or not. We are content to trust Him when all seems dark and the heavens are brass above us.

For this thing Christ came to earth, suffered, bled and died, rose from the dead and now sits at the right hand of God to make intercession for us; for this, God sent prophets, priests and patriarchs, apostles, pastors and evangelists. That men might have confidence in Him, God has gone to all His trouble and work in the matter of redemption. Confidence in the Living God and His Word means that the presence of God is more to us than all else; fire, famine, thirst, sword, heat, cold, life, death, the world and all that therein is, both big and little things, pin pricks and death-wounds are all to be endured if God be there. To be confident in God means that the passage of time and the world and the works of men will leave no void if God abide. To know and love and believe God is to be satisfied in Him.

TO OBEY GOD.

All this that has gone before affords reason for obedience. This takes the shame out of obedience and puts

hell-born pride and foolishness into disobedience. The man who obeys God has a ground for proper pride, he is a reasoning, reasonable man. The disobedient betrays his ignorance, senselessness, stubbornness and littleness.

These reasons call for an uttermost obedience; one that reaches the minor (sometimes, to us, the unimportant) things of life as well as the crises of our existence. Indeed, life is largely a mosaic of tiny tiles. If the small things are not in the order of God, it is likely that the whole life will be out of order. If such a God as we have condescends to speak to us upon any subject, the subject is immediately dignified and becomes one of importance.

The result of obedience is the certainty of divine wisdom, power and love in the place of our poor human affection, foresight and ability. All these things which we have mentioned are confederate in requiring obedience of the sons of men.

TO BE IN CO-OPERATIVE FELLOWSHIP WITH GOD.

Knowledge, love, faith, obedience will certainly bring fellowship, if they are not synonymous with it. Fellowship means communion, community of interest, hope and ambition. However, when we write "co-operative" before the term, we greatly enlarge its meaning.

This co-operative fellowship is with each member of the Holy Trinity. With the Father in His active love that seeks ways and means of blessing; with the Mighty Son in His ministry of revealing the character of God and His living effort to reconcile men to God; with the blessed Spirit in His effort to lead men into the comforting truths of God.

It is with this fellowship that the further articles of this series will deal. Suffice it to say here that the effort of God through us reaches both saint and sinner. However, the success of the fellowship depends on how well we have behaved ourselves in regard to the other things of which we have written.

Let us close with this text which will serve as the connecting link between this article and the one to follow:

"Now then are we ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

ENGLAND SAYS JEWS' CLAIMS TO PALESTINE NOT OVERLOOKED.

First Public Assurance of an Attitude that Has Been Well Understood.

Historic British Policy.

London, July 22.—The British Government has made it known officially that the Powers will strive after the war towards the restoration of Palestine to the Jews. The declaration came from the Secretary of Foreign Affairs of the British Empire, Sir Edward Gray. A correspondent petitioned Earl Gray to give Palestine to the Jews at the conclusion of the war. Earl Gray did not avoid the question, but with his characteristic courtesy answered the correspondent and gave him certain assurances.

He declared that at the conclusion of the war Jewish interest in Palestine would not be overlooked. Bearing in mind that the correspondent spoke expressly about giving Palestine to the Jews as a homeland. Sir Edward Gray's answer is a definite statement that the British Government recognizes the Jewish claims to Palestine.

—Reprint from the "Jewish Advocate."

Selected by Burt McCafferty for the Weekly Evangel.
Mill Grove, Mo.

?

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.

86. May a man be ordained who tries to get regenerated people sanctified as a second work before they get the baptism of the Spirit?

Ans. The General Council does not make a brother's views on a first or second work of grace a test of fellowship, nor a test of ordination. Brethren of both views now hold credentials among us. The real test lies on the line of whether the person is a peaceful, harmonious worker and upbuilder in the kingdom, or a factious man with a harsh spirit, one who constantly makes trouble and tears up the assemblies with his bad spirit, contention and wrong methods. Such a man should not be ordained no matter how nice and scriptural his doctrine may be. See Titus 1:7-8; 1 Tim. 3:2-7. There is no place in the ministry for a contentious man. But it was agreed at the first General Council in Hot Springs, where men were godly upbuilders in the kingdom, not to make these matters of doctrine a test of ordination and ministerial fellowship. They agreed never to write a man-made creed and put it up, like many denominations do, as a test of ministerial fellowship. If the Council ever goes back on this solemn pledge, goes to writing creeds which it makes a test of fellowship, that moment the great host of godly ministers who set their foot on all such attempts at Hot Springs will rise up and set their foot on it again. So we do not intend to make creeds written by men a test of fellowship. Do not be afraid of the General Council on that line. We stand on these things as God has written them in the Word. If we have certain plain, unequivocal statements in the Word, we stand on these. Where neither side has this, each will have to be allowed the liberty of his own conscientious interpretation. Each can hold his interpretation, when we have no thus saith the Lord to overthrow it, and each be fellowshipped, but no one is to be allowed to force his interpretation on others who see differently and are honest in it. But where it has not been already learned it must be learned how to dwell together in peace and the unity of the Spirit in love, though we may not see every little thing alike. It is a sure sign of fanaticism when a man feels he must cast you out in order to be honest and true to God just because you don't see works of grace or some other doctrine just as he does. That is exactly the sectarian spirit which has split up Christendom into over 300 fighting sects to disgrace the name of

Jesus and the unity of the Gospel of the Son of God. If the Pentecostal people are to show higher love and a better spirit than is seen in these fighting sects, they must not fall into the same snares with them, but hold up to a lost and infidel world the love, peace, sweetness, harmony, grace and unity of our God in Christ. Amen!

87. What is the antitype of the serpent that Moses lifted upon a pole in the wilderness?

Ans. Jesus lifted upon the cross. See John 3:14-15.

88. What is the anti-type of the Passover lamb?

Ans. Jesus our passover, 1 Cor. 5:7.

89. What does the water flowing out of the rock in the wilderness typify?

Ans. Paul answers, "They drank of the spiritual rock that followed them, and that rock was Christ," 1 Cor. 10:4. So then the water in the rock must typify the water of salvation in Jesus.

(Continued from page 5)

led to preach on speaking in tongues as a matter-of-fact gift to the church, based upon prophecy, example and teaching. When I entered upon the record phase of the subject I, of course, referred first to the Pentecostal incident. The blessed teacher led me, unsuspectingly, to say that this is the birthday and birthplace of the Christian church, and therefore to say, without a thought of the study that had been going on in my mind, that the Pentecostal experience was the normal condition and experience of the church. It was said and was an unsought expression, and went through my whole being like an electric flash, and beyond all question it was a truth Divinely given, and not the result of personal research nor conclusions drawn from the teachings of men; a truth I had never gotten from man, but a heaven-born truth planted instantly in my heart and mind by Him whose promise is to guide into all truth, and in response to an earnest heart cry after the light of revelation. He knew that I could not reach the much sought truth by honest research and so He miraculously bestowed it to my complete satisfaction.

I closed my discourse without giving testimony to the new light I had, because I don't take for granted every good impression, nor do I adopt premature conclusions, however, new light flashed into every point discussed that night. After I went to my room, retired and got quiet before the Lord, the light on kindred and even seeming opposing texts began to pour into this general revelation like so many smaller streams into an onward flowing current. I could not doubt my own experience of years ago, even in the light of this revelation, because I now see clearly that my baptism in the Spirit came before the church was restored to her *primitive, normal condition*.

Another perplexity banished as Acts 10:44-46 came up for adjustment. I had heard so many say, in a kind of bragadocia spirit, that they had received the baptism with the Bible sign of speaking in tongues. I could not, for the life of me, see how an externally produced fruit of the Spirit should be taken as a greater evidence of the Spirit's fulness than the incoming Spirit Himself, neither can I yet, but it became so simple and plain as the Spirit Himself began to show me in detail the Cornelius incident. These people knew they were filled with the Spirit by His all empowering presence, but the Jewish brethren who went with Peter knew it by the externally produced evidence, just as a man knows he is sick by the presence of disease, but others know it by the symptoms. This all became so simple as I waited before the Lord for

fundamental revelations. *Hallelujah to the Lamb forever!*

Now, while I am persuaded that many saints, here and there, have been so filled with the Spirit, without the presence of this external accompanying evidence, some even with a greater fulness than others who have produced the stammering lips, I am also assured of the fact that, if the normal condition of the church is maintained and the saints have the Pentecostal fulness of the Spirit's baptism, like conditions will produce like effects. But, while this is my fixed conviction, I plead for conservation because hobbies always tend to confuse fellowship and retard unity. I believe truly that if we talk more of being filled with the personal Holy Spirit and less of getting the baptism with the Bible sign, we would impress more people with the genuineness of our claims. I have observed that where the Spirit is in control and one really and truly gives a message in tongues it produces conviction upon the unsaved and a hunger for the same experience upon other saints, but upon the contrary I have observed that a shortness in the Spirit's dealings and strained tongues create an untrust in all unsettled persons.

Dearly beloved in the Lord, let me also urge that, while this normal experience and conditions of the church is the original boiling, bubbling spring, there is a stream to flow out from it that will carry in its wake this, with all the supernatural gifts and manifestations, along with her ministry.—W. Jethro Walthall, Camden, Ark.

BETHEL CHAPEL—ASSEMBLY OF GOD.

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"If you love to minify the work of other servants of God, who do not belong to your sect, you need medicine from your divine Physician; in the proportion as we undervalue others we simply exalt ourselves."

"Some people say in their prayer, 'Thy will be done,' but deep down in their heart they continue saying, 'But let it be done my way.'"

Special Notice.

There are a number of accounts on the books of the Publishing House that ought to be paid at once. It is not our intention to do a credit business in Song Books and Bibles, as we are in no condition, financially, to carry others on credit. We have given out quite a lot of merchandise during the year, with the thought that the money was to come in very soon. We find that some are waiting too long. If you have an account with the house, please settle it at once, or just as soon as possible. This is a dull time of year and **WE NEED THE MONEY NOW.**

DAILY PORTION FROM THE KING'S BOUNTY

MRS. A. R. FLOWER

Aug. 12. "Behold how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity." Jas. 3:5, 6.

Do we actually realize it? That careless criticism of another, the repeating of that bit of idle gossip, that tiny reflection on a brother's character—may be the kindling of a fire whose destructive effects can never be estimated or undone. A few thoughtless words have frequently wrought irreparable damage.

Aug. 13. "Though He slay me, yet will I trust in Him." Job 13:15.

So long as matters go well it is very easy to declare with great assurance our trust and confidence in God and His power to keep and protect us. But wait until that hard trial comes, when you feel forsaken of God and man; it is then that such a declaration betokens real faith in God.

Aug. 14. "That I might know the proof of you, whether ye be obedient in all things." 2 Cor. 2:9.

A child that is taught obedience to the parents, in the home, will find it much easier to obey God later in life than that child who is undisciplined and indifferent to the parents' admonition and desire.

Aug. 15. "Thou shalt both do great things, and also shall still prevail." 1 Sam. 26:25.

God is not through with you, though you may feel yourself hopelessly laid aside. There is work yet for you to do; souls for you to win; and in His own good time God will send you forth to do His will.

Aug. 16. "And thou shalt write them upon the posts of thy house, and on thy gates." Deut. 6:9.

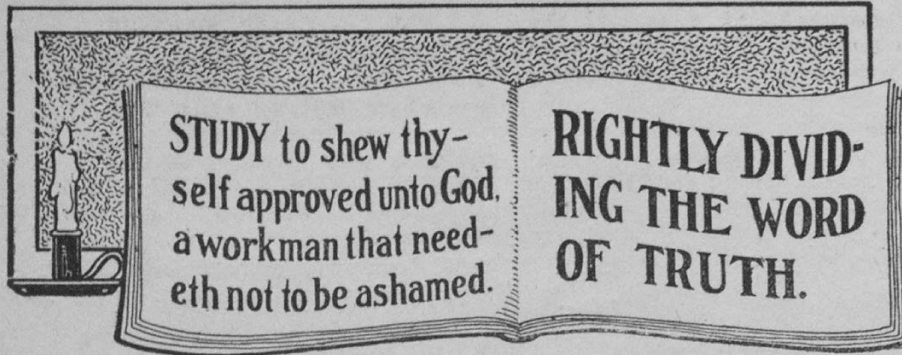
This salvation God intends to be a very inclusive one. A lamb for a house—remember! Cornelius and "his household," Lydia and "her household," the Philippian jailor and "all his," Crispus "with all his house!" Doesn't it sound good? "For the promise is unto you, and to your children, and to all that are afar off." Hallelujah for a salvation that touches a household's need!

Aug. 17. "We see not yet all things put under him. But we see Jesus." Heb. 2:8, 9.

What a host of things there are to annoy and disturb our spirits—if we let them! But we must learn to look away from such conditions, however trying, and see Him who is able to work all things after the counsel of His will. "See Jesus" today and recognize Him as your victorious Captain, so wonderfully able to cope with every hard, unlikely circumstance of your life.

Aug. 18. "And whether one member suffer, all the members suffer with it." 1 Cor. 12:26.

It was but a tiny cinder lodged in one of my eyes, but would you believe it caused me recently twenty-four hours of suffering, off and on, until my whole body was affected thereby. Is there not a very pertinent spiritual connection? For "ye are the body of Christ, and members in particular."



SUNDAY SCHOOL LESSON

August 20, 1916.

THE RIOT AT EPHEBUS.

Lesson Text.—Acts 19:23-41.

Golden Text.—“The love of money is the root of all evil.” 1 Tim. 6:10.

Leading Thought.—The evil caused by an over desire for gold.

We return once more to the life of Paul. His is now on his third missionary journey. After visiting the churches in Asia Minor he arrived in Ephesus, where he has remained for nearly three years. It had been a successful revival Paul had had here. Read the 19th chapter through for a full account. For three months Paul had taught in the synagogue, at the end of which time finding the Jewish opposition strong he entered the school of one of the philosophers in which he continued to preach Jesus to the people. Many miracles were wrought by God through the hand of Paul; and there was a rather remarkable judgment on those who presumed to follow Paul's example without real authority. Through all these happenings, fear fell on the people and “the name of the Lord Jesus was magnified.” There was a general cleaning up among the sorcerers. Vs. 18, 19. “So mightily grew the word of God and prevailed.” The time had almost come for Paul to depart. Already he had sent Timothy and Erastus into Macedonia as his fore-runners. But before he left he was allowed once more to meet some strong opposition from the enemy, of course, but manifest through those who resisted the light of salvation.

1. **The Cause of the Riot.** Vs. 29-34. Ephesus was the city of greatest importance in Asia Minor, called by some “the eye of Asia.” It was a hot-bed of sorcery, given to idolatry, and especially devoted to the worship of Diana, known as “the Mother and

Nurse of all.” The temple built to her in Ephesus was considered one of the seven wonders of the world. There were a number of silversmiths, of whom Demetrius was the head, whose chief business was the making of models of this shrine in silver to sell to the many worshippers of Diana. The more she was worshipped the greater were their sales, of course. But with the increase of Christianity the sales of these silver images fell off. It was a case of bread and butter with Demetrius and his tradesfellows. It was the money consideration far more than the religious side of the question that aroused these silversmiths into such frenzy of excitement. “Great is Diana of the Ephesians,” was their united cry, until “the whole city was filled with confusion.” Two of the disciples, Gaius and Aristarchus, they seized; then “rushed with one accord into the theatre.” Here is a case of “one-accordness” for a very bad purpose. We see it on many sides today, ungodly people banded together most solidly for the accomplishing of their unholy purposes. Herein truly “the children of this world are in their generation wiser than the children of light.” The children of light are sadly weakened oftentimes in promoting the work of God through allowing the enemy to scatter and divide on most any pretext. The darker the deed the more solidly oftentimes do the perpetrators stand together. Recall the friendship of Pilate and Herod at the judgment of Christ. It is always easier to sin when you have plenty of company in the wrong-doing; but God says, “though hand join in hand, the wicked shall not be unpunished.” Prov. 11:21. Because numbers or popularity is with some cause it is in nowise indicative of its truth or righteousness. Nor is great excitement or zeal on the part of the adherents an indication of a question's rightness. That Paul was in nowise cowardly is shown by his attempt to reach those already seized by the mob. He was ready to share any reproach or persecution laid upon his brethren in defending the cause so dear to all their

hearts. Certain friends, influential citizens no doubt, restrained him from doing that which probably would have done no good and might have increased the commotion. V. 32 is an admirable description of all mobs. Many of those people had no clear idea as to why they were gathered together. When Alexander attempted to speak, the fact of his being a Jew only increased the confusion, so that they cried with one voice about the space of two hours, “Great is Diana of the Ephesians.”

2. **The Rioters Quieted.** Vs. 35-41.

How long this might have continued is altogether uncertain had not the town-clerk interfered. He had the power of one of our mayors today, and must have been a very competent man. Without antagonizing the people he showed them the folly and fruitlessness of such action, assuring them that the goddess Diana was the idol of the Ephesians' hearts, which fact could not “be spoken against.” “Ye ought to be quiet and to do nothing rashly.” Advice given to a heathen mob, but well-adapted to be taken by many of us today. How often has haste caused us to take steps we have sadly repented later on! How often has the impetuous drive of a heated spirit caused us to act in a manner most unbecoming to a child of God! This might be termed the best verse in the lesson. “He that believeth shall not make haste.” Isa. 28:16. The townclerk continues then in advising them to seek the courts of justice if indeed they have been wronged, warning them that such action as they have taken makes them liable for disturbing the peace. And so the trouble ended and the assembly was dismissed. Last week's lesson gave us some thoughts on giving, which of course included our money as well as time, talent, etc. A liberal sowing assured a liberal reaping. Untold blessing may come through the right dispensing of money, both to the giver and to the receiver. We have a different picture today. We see what evil and wickedness men, moved with greed and desire for money, can accomplish in forwarding their purpose. Had that mob killed Paul and all his companions they would have been all the more satisfied. Not the money—but the love of it—is the root of all evil. Perhaps some remembrance of this very episode in Ephesus was in Paul's mind when he wrote these words to Timothy. And we know it was never more true than today. “The love of money is a root of all kinds of evil.” Think of the souls, men and women—young, fresh, and fair; and old, withered and dying—that are being bartered to the devil because of

someone's desire for gold. Money is a force like fire which can be put to very good or very bad usage. That little which God has granted you—what sort of a use are you putting it to? Remember "a millionaire in gold will be blessed and will be a blessing if he is also a millionaire in soul."

Next Week's Lesson.

August 27, 1916.

JOURNEYING TO JERUSALEM.

Lesson Text.—Acts 20:16-38.

Golden Text.—Acts 20:32.

A. R. F.

REQUESTS FOR PRAYER.

Pray especially for a wife living in Colt, Ark., that she may be healed.

—:o:—

A sister in McHenry, Miss., desires prayer that she may regain her health.

—:o:—

Pray for a brother in Paris, Ark., that he may receive the baptism of the Holy Ghost.

—:o:—

Pray for a brother in Bellaire, Ohio, who is paralyzed. He desires special prayer and faith in his behalf.

—:o:—

A sister in Redlands, California, asks prayer for the healing of her head, from which she suffers much.

—:o:—

Pray for a brother and sister in Liberty, Texas, that they may receive the Holy Spirit and be used for His glory.

—:o:—

A sister living near Coweta, Okla., desires prayer for her husband that he may be healed and led into a deeper work of grace.

—:o:—

Pray for a brother living in Gary, Ind., who has had an operation and is in the hospital. His wife desires prayer for his speedy recovery.

—:o:—

A sister in Lubbock desires prayer for that place, that God will send someone to preach the deeper truths. It is a very needy place.

—:o:—

Evangelist W. B. Story and wife ask prayers of God's children for an outpouring of the Holy Ghost in Norris City, Ill., a new field in which they are working.

—:o:—

A sister living in Sand Springs, Okla., desires prayer that she may be healed of a growth in her nose, making it difficult to breathe. Also that her baby may be healed of bowel trouble.

—:o:—

A sister in Belmont, Man., Canada, desires prayer for deliverance from the effect of a sun-stroke which has

caused great suffering in her head. She also is considerably weakened in body so that she cannot do her usual work.

—:o:—

A poor sister in Harvey, Ill., desires prayer that she may be helped financially. She has several lots but cannot pay taxes and desires to sell the lots or trade them for something that will bring them the needed help.

—:o:—

A letter from a brother in Canalou, Mo., contains a request for prayer for a man living in that place who is a sinner, but who has lately become interested in reading about God's power which is being manifested over the earth today.

—:o:—

Pray for a girl of nineteen who was healed two years ago and promised to serve God. Going back on her promise, the devil has taken possession of her. Pray earnestly that she may be relieved from her present serious condition and saved.—A friend.

THE WONDERFUL STORY

of How the Bible Came Down Through the Ages

is the title of an interesting little booklet of twenty-four pages, a limited number of which has been sent to us by the publishers of the American Standard (Revised) Bible. If you are interested in the story of how we got our Bible, and of the special merits of the American Revised Bibles, we will be glad to send you one of these booklets on receipt of stamps to cover cost of postage.

Any Pentecostal Assembly desiring the services of a pastor, write to J. R. Evans, 6403 Linwood Ave., Cleveland, Ohio. Bro. and Sister Evans are in charge of the work in Cleveland during Pastor D. W. Kerr's absence in California. We will be ready for pastoral or Evangelistic work about Sept. 15th. We believe in God the Father, and Jesus Christ the Eternal Son of the Father, and the Holy Ghost as proceeding from the Father and Son. And Baptize according to Math. 28:19.—Adv.

ALABAMA ARBOR MEETING.

This meeting will be held at 8-mile creek near Whistler, from July 29th to Sept. 10th. Spirit-filled men will have charge as the Holy Ghost directs, and will pray for the sick and afflicted and preach the Word under the guidance of the Spirit. Come expecting great things of God.—George H. Hicks, Pastor, Whistler, Alabama.

Thank you for continuing the Evangel. May it ever be kept as clean and true a paper as it is now.—Miss D. M., Franklin, Neb.

DECATUR, TEXAS, MEETING.

We are in a meeting at Decatur. This is an entirely new field and it has been a hard fight, but, praise the Lord, He is fighting the battle for us. Several have been saved, three have received the baptism of the Holy Ghost and a number seeking. We have large crowds and are expecting great things from the Lord. Pray for us.—J. C. Helms and band

EAST ST. LOUIS, ILL., REPORT.

Bro. C. F. Lineberger, Pastor, reports from East St. Louis: "God is fulfilling His Word in our Main St. Assembly in a wonderful way. Souls are being saved and baptized and healed. The first of the month fifteen were baptized in water. God was there in power. One brother who came to witness the baptizing became convicted about the matter of water baptism and was baptized without a change of clothing. Another young man, knowing there was to be a baptizing at the river, came all prepared to be baptized, he fully expecting to find me there to baptize him. His faith was rewarded. One sister, who had been sick for several years, came out of the water healed. 'Let us work while it is day for the night cometh when no man can work.' Pray for us, brethren."—Carl F. Lineberger, Pastor.

Sister Mary Rahter sends word from Atlantic City, N. Y., where she has been in meetings, that in the Assembly twenty have received the baptism of the Spirit and others are seeking. God is working in their midst. Sixteen have been converted. Several ministers have been in attendance.

The Gift of Tongues

and the

Pentecostal Movement

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A DAY IN INDIA.

Some Interesting Notes from Miss Elsie Gordon.

(Continued from last week.)

The Meat Market.

I shall refrain from describing the meat market where animals are even now being flayed while we wait. Hindus are standing by waiting to be served. I recognize one man, and express surprise for I have had many talks with him in his store on religious subjects, and he has used the very common argument of Christians eating meat as an objection, asking me if I eat meat. Seeing he is also waiting to be served, "Do you eat meat?" I ask. "Sometimes," he replies, looking a little abashed. We have been surprised to find how much meat eating is now being indulged in by Hindus, even by the priests and other so-called high caste Hindus.

This, however, is mutton. You will not find beef in this market. It is not even killed in this town.

The Bazaar Proper.

We go now to the Bazaar proper. I wish to purchase some washing soap of Indian make and stop at a store right on the main street. A very narrow drain runs between the houses and shops (stores) and the street. We make our purchases over this open drain, but as we are a little early today the shop-keeper is engaged in his morning toilet, brushing his teeth with a twig chewed at one end to make a brush. Little bundles of these fresh tooth-brushes are sold in the streets for half a cent or less per bundle. He may stop in the midst of his brushing to ask what I want, or, as he would say, "Please speak," but I say, "Never mind," and walk on.

At this nice clean-looking shop I

get a can of coal oil. It costs a little less than a dollar and will last us about six weeks. While waiting, (a great part of our time on a shopping expedition is put in in waiting) I get into conversation with the young man seated on what looks like a mattress on the floor, covered with a clean sheet. One or two pillows or bolsters rest against the wall, and all their business is done from these soft seats. They are, as a rule, wealthy men and educated. The one topic that interests all is discussed—the war. It affects prices and so affects them. These men have received much, if not all of their education in government schools, with which India is so liberally provided. The subject of the war gives me the opportunity of telling them of our blessed hope and the young man asks me for literature that will tell him more about this.

It is amusing to hear conversation in Bengali or Hindustani as one walks out, interspersed with English words, and introduced so naturally as though they belong there. One is often taken by surprise by being addressed in English by those unlikely persons.

Their Worship.

I must tell you about a place of worship which I have to pass on my way home. It is a raised platform on the roadside under a large "peepul" tree. The platform is enclosed by a high iron fence. Several little stone and brass gods are displayed here. I have seen these gods being bathed in the early morning, the devotee in office drinking the water that had been used for this purpose. As we pass an ignorant-looking old man is seated on the roadside before this place. "Take a vision of the god," he says. He is a drummer and as worshippers approach he beats his drum and expects a copper in payment. "I take vision of only one God," I reply, and just then a fine looking old man appears from a small room beyond. I turn to him and say, "I have told this man I worship one god." We converse awhile in Hindu, when, to my surprise, he drops into good English. As I looked into his face I was im-

pressed with the thought, and I felt it was the Spirit's suggestion, that the man was not satisfied and I tell him so. He does not deny the fact but says "God is everywhere. He is in that (pointing to a bamboo fence)." "Then why do you not worship it." "Because it cannot be kept sacred." "But if God is in it, it is sacred and should be worshipped," I insist. He makes some specious reply. Again I tell him he is not satisfied, that he does not really believe in these things, pointing to the idols. He does not deny it, nor yet a third time when I repeat the statement does he contradict me. He is striving to become a Yogi—one abandoned to worship by meditation, and a part of the preparation involves learning to breathe through the spinal column and stopping the breathing through the nostrils. Jesus Christ said "Ask, seek, knock," he tells me, and "this is the knocking." I ask him to seek the truth, and tell him I shall pray for him. Pray that he may find the truth—"that I may learn how to knock," he says eagerly. "Yes," I reply, "that you may learn how to knock." O how my heart has gone out to the old man. Someone pray! I do believe he wants to find God. I have met him once since and had a little further conversation telling him I am praying for him.

Many Opportunities.

We have many opportunities of getting into touch with the tradespeople as well as with the clerks and others at the Railway Station and Postoffice. The Lord controlled circumstances which made it necessary for us to deal with these men personally and I would ask someone again to remember these whom we meet so often in a business capacity, that we may so deal with them as to make them think of Jesus and to desire Him. But especially do I ask prayer for the man who used the meat argument. I believe him to be under conviction and this old man who wants to learn how to knock.

STIRRING WORD FROM CENTRAL AMERICA.

Sister Della Goodrich Writes of God's Presence Manifested Among the Young People.

The Lord has been dealing very graciously with us since Bro. and Sister Hines left for the States. About one week after they left our orphan children (Indians) and I were gathered together in the dining-room one evening for song and prayer. After singing I talked to them about the Lord's coming. His presence was so real. We knelt in prayer, and immediately Juan began to

pray in real earnestness, and in a few moments fell under the power (to the floor), and for one hour God precious-ly talked to him, and manifested Him- self to him. He pleaded so earnestly for the Lord to forgive him, and also prayed as earnestly for the baptism of the Holy Spirit. He had several visions, and at times such a spirit of praise and adoration. I believe he was saved that night.

The next evening while we were gathered together for prayer, while Juan was praying, he fell under the power, and had a more wonderful experience than the night before. He had many visions. He talked of the Lord's suffering, preached in Spanish and in Indian dialects, and spoke in English clear and distinctly. But the sweetest and most precious of all was the nearness and preciousness of the Lord's presence to him. When he received the Holy Spirit he cried out, "Oh que bendicion, ya se que el Eterno Espiritu esta en mi corazon!" (Oh what a wonderful blessing! Now I know that the Eternal Spirit is in my heart.)

The following evening a young girl came in while we were on our knees in prayer, and she began praying with all her heart for the baptism (she had been hungry for a long time), and soon she fell to the floor and began to sing in another tongue. She had a spirit of intercession for more than an hour. Received a very clear witness of the baptism of the Spirit.

Some time after this Brigido, another of our orphans, received the baptism. His experience was so sweet and precious. It brought more joy to my heart than any of the others. The girl who is staying with me while Bro. and Sister Hines are gone, and another young girl have also received the baptism since.

Not many come to the public services. Three young men have been coming regularly, and seem interested. One of these wept and prayed, and confessed his sins in a prayer meeting in our home a few nights ago. Those who received the baptism of the Spirit last year and have gone to other parts, write of blessing and victory in their lives. So I take courage. If He saves and purifies, and prepares a few for His glorious appearing, this will mean more than to have a large membership of persons who are only so in name, and who have not paid the price, and at the end not ready to be "caught up" to meet the blessed Lord of glory in the air.

I see and feel the need more and more each day of real intercessory prayer. In these days have received a new fresh impetus in my spirit-life, especially in my prayer-life. The Scripture, "Not by

might nor by power, but by my Spirit" never meant so much to me as in these days. I trust Him to keep me living so before Him that the connection (olive branches and golden candle stick) shall be unobstructed. Then I know there will continually be a good supply of oil.

I am the only American here in this town, but am happy and contented in the work, especially with the children. Leonor and Brigido are studying music, and he (Brigido) is also studying English. He goes at everything so heartily, and applies himself so thoroughly, it is a real joy to teach him. And since he has received the baptism, God is wonderfully transforming his life.

Pray for this town. It has a population of 20,000, Ladinos and Indians. The former are so indifferent to the Word. The Indians are so superstitious and fanatical; are taught by the priests that the Gospel is the religion of the devil. Very few of them can read.

I covet the earnest prayers of the saints.

Your sister,
Della Goodrich.

I enjoy the Evangel so much that I can hardly wait for it each week.—M. L. E., Lubbock, Texas.

"In talking with a pandit this morning he said that hypocrisy was justifiable under certain conditions, and quoted a Vedic verse to prove his point. Something like the Jesuits, "The end justifies the means." The more I learn of the way Satan has deceived these people the more I am stirred to press on and lift up Christ."—Paul D. Van Valen.

I don't want to miss one of the papers. It gets better every week.—Mrs. H. C. R., Camden, Ark.

Conventions and Camp Meetings

ARKANSAS STATE CAMP.

The Seventh Annual Camp for the State of Arkansas will be held at **Little Rock, Ark., from Aug. 17th to 27th.** Elder **E. N. Bell** in charge. Everybody invited.

The State Council of the Assemblies of God will open for business on **August 23rd.** Little Rock Assembly is not able to pay for tents and meals for the camp. But tents and meals will be free as the Lord provides on the free-will offering plan. Bring your own bedding, quilts, etc. No railroad fare to be paid by the camp. Let every individual or assembly bring or send an offering to help in the expenses of the camp. Above all pray mightily for a tidal wave of salvation to the lost to come upon the camp, and for great blessings to be upon the saints. The help of all the brethren is invited to make the meeting a success for the glory of God. For further information write Pastor E. N. Bell, 2124 W. 24th St., Little Rock, Ark. When you get to Little Rock phone him—phone, Main 2498. Meeting officially called at request of the Arkansas brethren.—J. W. Welch, Chairman General Council.

CAMP-MEETING, ALTON, KANSAS.

The Fourth Camp-meeting of Northwest-ern Kansas will be held at Alton, Kansas, beginning **August 24th** and continuing **until September 3rd.** We expect great things of the Lord. Come expecting something definite of the Lord. Meals will be served free on the grounds. Come and enjoy a feast from the Lord. For further information address: **J. A. Derry, Alton, Kans.**

PHILADELPHIA, PA., CAMP-MEETING.

Third Annual Apostolic Christian Camp-meeting to be held at 70th and Lansdowne Ave., from **July 30th to September 1st,** or longer, the Lord willing.

Those desiring tents or other information, write to William Anderson, 6003 Larchwood Ave., Philadelphia, Pa.

SOUTHERN MISSOURI DISTRICT COUNCIL.

Camp Meetings.

Southwestern Section Camp to be held at **Springfield, Mo., Aug. 4th to 13th, 1916.** Tents will rent for \$3 each. Cots 60 cents each for ten days. All those coming must order tents before July 15th. Two meals a day on free-will offering plan. Lunch stand also on grounds. J. W. Welch, chairman of the General Council, and other special workers expected. For full information write B. F. Lawrence, 1001 N. Main St., Springfield, Mo.

Southeastern Section Camp, August 25th to September 3rd, at Parma, Mo. This is the 5th annual Tri-State Camp Meeting which will be conducted on faith lines. The slogan of the meeting—"Souls for God." J. W. Welch, chairman of the General Council, and other workers expected. For information address: W. W. Childers, Morehouse, Mo., or M. V. Ferguson, Chaffee, Mo.

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.**

OKLAHOMA STATE CAMPMEETING.

Tulsa, Okla., Aug. 18-28.

Elder T. K. Leonard of Findlay, Ohio. A. P. Collins of Fort Worth, Tex., Fred Lohman, Malvern, Ark., and others. Send all offerings to S. L. Shockey, Treas., Pawhuska, Okla. For further information write W. H. Pope, Pawhuska, Okla.

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. Send all offerings for State Camp and Bible School to Lee Floyd, Kinder, La.

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.

HUMESTON, IOWA, CAMP-MEETING NOTICE.

The Camp-meeting to be held at Humeston, Iowa, will begin August 10th and last until the 20th. Offerings and communications should be directed to **Hubert Nicolls, Humeston, Iowa.**

That which we have seen and heard declare
we unto
you, that
ye also
may have
the Father, and with His Son Jesus Christ=1 Jno. 1:3

Fellowship

with us:
and truly
our Fellow-
ship is with

A LITTLE TALK WITH JESUS.

A little talk with Jesus, how it smooths
the rugged road;
How it seems to help me onward when
I faint beneath my load.
When my heart is crushed with sorrow,
and my eyes with tears are dim,
There's nought can yield me comfort
like a little talk with Him.

I tell Him I am weary, and I fain would
be at rest;
That I am daily, hourly longing for a
home upon his breast
And He answers me so sweetly, in tones
of tenderest love.
"I am coming soon to take thee to my
happy home above."

Ah! this is what I'm wanting, His love-
ly face to see;
And (I'm not afraid to say it) I know
He's wanting me.
He gave His life a ransom to make me
all His own,
And He can't forget His promise, to me
His purchased one.

I know the way is dreary to yonder far-
off clime,
But a little talk with Jesus will wile
away the time;
And yet the more I know Him, and all
His grace explore,
It only sets me longing to know Him
more and more.

I cannot live without Him, nor would I
if I could;
He is my daily portion, my medicine,
and my food.
He's altogether lovely, none can with
Him compare,
The chief among ten thousands, the fair-
est of the fair.

So I'll wait a little longer, till His ap-
pointed time;
And glory in the knowledge that such a
hope is mine;
Then in my Father's dwelling, where
"many mansions be,"
I'll sweetly talk with Jesus, and He
shall talk with me.

"It is said that a deputation from a
dead Methodist Church waited on their
presiding elder. They called their
preacher a dry stick and asked for a
change. The elder, a Godly man, said:
'You cannot have a change, but I'll give
you a remedy.' They anxiously inquired
what it was. He said, 'You don't know
very much but you do know this much
that it is very easy to set a dry stick on
fire. Go home and clap on a good fire
in the pews and it won't take long until
it reaches the pulpit.' That is so. Nine
tenths of the preaching today, whether
hot or cold, is largely influenced by the
temperature maintained in the pews."—
A. Blackburn, 1 Ida St., Keighley,
Yorks, England.

OLD-FASHIONED CAMP-MEETING.

Couch, Mo., August 18-30, 1916.

This meeting, being under the aus-
pices of the District Council, we ex-
pect a number of the best preachers in
the district. Better than that we are
trusting the Lord will manifest His pow-
er in saving souls and baptizing people
in the Holy Spirit and healing bodies
of disease. If you are hungry for the
power and blessings of the Lord, come
to this old fashioned camp meeting and
let Him satisfy. Drive if you wish—
plenty of room for covered wagons.

We invite everybody to come, bring
their families and camp on the grounds.
Meetings will be held under large Gos-
pel canvas. Workers from a distance
will be met at Thayer, Mo., the nearest
railway station, if we are notified, and
conveyed to the camp grounds 12 miles
east. For any other information de-
sired, address C. C. McMakin, Couch,
Missouri, or John T. Wilson, Thayer,
Missouri.

A meeting at Cooper, Texas, has just
closed, in which the power of the Lord
was present to heal. One received the
baptism of the Holy Ghost, and four
were saved. The saints were built up.
Brother Walter May, evangelist, sends
in the report.

GOOD MEETING AT PUXICO, MO.

Thank God for the way He has been
with us in the battle for souls. Quite
a few were saved and fifteen received
the Holy Spirit with the Bible signs fol-
lowing. The Lord was indeed with us
in mighty power. Bro. E. L. Banta of
Crane, Mo., was with us three or four
days, and was a wonderful help. On
the day of the 4th while worldly people
were running after worldly amuse-
ments, the people who loved the Lord
and a good company of others (about
200) went about one-fourth of a mile
out of town to a nice grove and held an
open air meeting. The Lord sent a soul-
stirring message from Matt. 28:19-20.
While the message was being given the
Lord confirmed it by two messages in
tongues (with interpretation). It was
glorious. Some shouted. Some cried
and praised the Lord. After the mes-
sage twelve were baptized into His
death in a near-by pond by Pastor W.
J. Higgins. Then we had a noon meal
spread on the grass, which all enjoyed.
Service afterward at the church both
afternoon and night. We left the meet-
ing still in progress, with Bro. Higgins
and Bro. Geo. W. Lawson in charge.
(We are praying the Lord to continue
to bless and save and baptize souls.
May the Lord ever keep us in His own
hand.

We were sorry to leave the dear
saints and friends at Puxico, but our
own Assembly at Columbus, Ky., was
calling and we felt the Lord would have
us go.—Leroy W. Clark and wife.

I thank God for the light I get from
reading His word. I have never heard
but two Pentecostal sermons. I be-
lieve I heard more good Bible Gospel
in them than I ever heard before. I
want to ask the saints to pray for me
that I may receive the baptism of the
Holy Ghost, the Comforter, as in John
14:16 to 26.—Mrs. Sue Page, Alto, Tex.

NOTICE TO ALL PREACHERS OF THE SOUTHERN MISSOURI DISTRICT.

Let all who are holding papers of
recommendation from the Assemblies
of God as helpers, exhorters and li-
cenciates please send in their old pa-
pers at once to M. V. Ferguson, Secre-
tary, Chaffee, Mo., for renewal, and get
the Southern Missouri District Creden-
tials. Please send 25 cents to cover
expense.

The Evangel is improving. God is
honoring your faith and persistence. I
enjoy its visits very much. God bless
you.—W. H. S., Watertown, N. Y.

EUPORA, MISS.

Revival to be held here starting August 6th, lasting as long as the Lord shall lead. Meeting in charge of H. M. L. Bradberry of Chicago, Ill., assisted by his mother, Mrs. J. L. Bradberry. Welcome to all the brethren in surrounding country extended.

About the 22nd of May our little eleven months old baby was severely burned by overturning a kettle of hot water. He was burned so badly that the skin nearly all came off his face (all over) and his head half way back. His shoulder and right arm were also badly burned. The neighbors and others who saw him said we must have a doctor, but we knew we had a great physician, and so we trusted Him alone. Just one week later the skin was all off his face and he was completely healed, and with the exception that his face looked red, you would never know he was burned. Praise His name forever. Everyone said it was just wonderful how quickly he was healed. We had no one to call on for prayer. Just husband and myself. It was hard at first. He screamed in agony for one hour and a half, but we held on to God and kept praying and anointed him with oil and finally had the victory. For nearly four years we have lived here where we have no help to pray, but the Lord has healed different members of our family many, many times and so we exalt His dear name.—Mrs. A. B. Gilliss, 219 Pine St., Modesto, Cal.

A brief letter from Evang. C. W. Smith recently received. He indicates a desire to go north in the work of the Lord, and says he will be glad to correspond with anyone who might be interested in having his help. Address him at Ft. Pierce, Fla.

Brother George Hicks of Whistler, Ala., reports that the Lord is giving a good revival at Indian Springs. One baptized in the Holy Ghost, several saved, a number healed, and many hearts refreshed and encouraged to press on with God. Several expect to be baptized in water.

I feast on its pages and wish it were twice as large. Am praying God's blessing on your work.—Mrs. G. M. T., Luling, Texas.

I thank God for the Evangel. It represents a clean Gospel, lifting up Jesus only.—J. H. N., Portland, Ore.

I esteem the Evangel very highly.—Mrs. M. G. B., Biddeford, Me.

"Signs and Wonders."**Title of
MRS. WOODWORTH-ETTER'S NEW
BOOK.**

It shows what God has wrought in her ministry for forty years up to the present time. It is as large or larger than "Acts of the Holy Ghost," having nearly 600 pages. The price is being cut down to \$1.00 (fifteen cents or stamps added for postage), so that it will be within the reach of everyone. Orders are solicited immediately in order to get the "Glad Tidings" of the soon coming Saviour before the world. Help us to circulate this book. Send all orders to our home address, where the book is always for sale.

Mrs. Woodworth-etter,
2114 Miller St., Indianapolis, Ind.

RUSSELLVILLE, ARK.

We closed a three weeks' meeting about the first of July, held near the mine camp. The Lord wonderfully blessed us and refreshed our souls. Bro. Preston Harrison preached and the Lord wonderfully blessed him in giving out the Word. About seventeen were saved and seven baptized with the Holy Ghost and the saints built up in the faith.

The power of God was manifested in a mighty way around the coal mines here in the last two years. Two years ago when Bro. Ramsey came to this place the Gospel had not been preached and this was a very wicked place. Bro. Ramsey began to preach the true Gospel and the signs have followed believers. Praise God for such a wonderful salvation.

We have about sixty members in our assembly and have a good Sunday-school. Pray for us that we may grow in grace and in the knowledge of our Lord and Saviour.—L. A. Chevalier.

VICTORY AT WICHITA FALLS, TEX.

Am glad to report victory here through Jesus. The business men are our friends and have given us a nice new tent which we are using for our summer's work. We have large crowds Sunday nights, numbering 1500 to 2000 people. Good interest. Some eight or nine were saved one week. Some received the baptism and others are inquiring about the way. We desire the prayers of the saints for this place that God will stir up the people as never before. The convention and camp-meeting will be here August 3rd to 13th. The prospects are good for a great work to be done as we have many friends here and trust God will send us a real outpouring of the latter-rain.—Pastor W. W. Hall.

Pray for the salvation of a railroad man living in Willmar, Minn.

ONLY ONE WEEK TO THE OKLAHOMA CAMP MEETING

of the Oklahoma District Council of the Assemblies of God to be Held at Tulsa, Okla., Aug. 18th to 28th.

On arriving in Tulsa take the Sand Springs car at the corner of Main and Archer and tell the conductor to let you off at the "Apostolic Camp Meeting Grounds."

A Great Time Expected in the Lord.

The prospects are good for one of the best Camp meetings we have ever had in Oklahoma. A number of the leading brethren are expected to be with us, and best of all, we are expecting the "Lord Jehovah" the "King of Saints" to visit us with the presence and power of His glory. This meeting is not a Council or Convention, but a time of coming together to seek God, and to worship and praise Him in the beauty of holiness, that we might return to our homes, strengthened and be built up in Him.

We have a beautiful shady grove to camp in, a well of good fresh water on the grounds, and plenty of room for ALL. We will furnish tents at the rate of three dollars for the ten days, and cots at seventy-five cents. You will be expected to furnish your own bedding and toilet articles. The tables will be run on the free-will offering plan. For information write W. H. Pope, 400 E. 10th St., Pawhuska, Okla.

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.**FIRST ANNUAL PENTECOSTAL CAMP MEETING**

To be held at what is known as Cunningham's Woods, or City Park, New Castle, Pennsylvania, August 11th to 27th, 1916, inclusive.

Send your orders and requests for further information to Pastor T. E. Float, 1700 Maplewood Avenue, Wilkingsburg, Pa.

IOWA AND NORTH MISSOURI CAMP.

Lineville, August 18 to 27.

There will be a general camp for Iowa and North Missouri, at Lineville, Iowa, from August 18th to 27th. Spirit-filled workers will be with us and everybody is invited to come. The workers from this district are especially requested to come. Bring your bedding and toilet articles and write us a few days before coming. Tents and cots \$1.50. For further information address: John Goben, 815 N. Main St., Chariton, Iowa, or Roy E. Scott, Lineville, Iowa.

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. B. W. Etter will be in charge. For further information address Hugh M. Cadwalder, Pastor, L. B. 63, Sidney, Iowa.

CAMP-MEETING AT BOREING, KY.

A Pentecostal Camp-meeting will be held here on the old Kentucky camp ground, August 12th to 27th. The camp is on the L. and N. road, five miles from Lily, the nearest station. We are trusting the Lord for Spirit-filled workers. Write before coming. Anna O'Nan Harrod.

CAMP-MEETING, HURLEY, MISS.

The annual Pentecostal Camp-meeting will be held at Magnolia Springs Camp-ground, Hurley, Miss., beginning August 23rd and continuing ten days or longer. Everybody is invited to come. For particulars address W. G. Mizelle, secretary.

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"All This I Did for Thee." The story of an artist's studio. 10 pages, 8 cts. per doz., 50 cts. per 100.

Seven Steps to Pentecost, 8 pages, 10 cts. for 20, 35 cts. per 100.

We All Agree, by Pastor D. W. Kerr, 12 pages, 10 cts. per doz., 65 cts. per 100.

The Time of the End. 16 pages. 10 cts. per doz., 65 cts. per 100.

Baptism in the Spirit with Speaking in Tongues, by E. N. Bell, 16 pages, 10 cts. per doz., 65 cts. per 100.

King's Life Insurance Cards, 25 cts per 100.

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

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