



THE WEEKLY EVANGEL

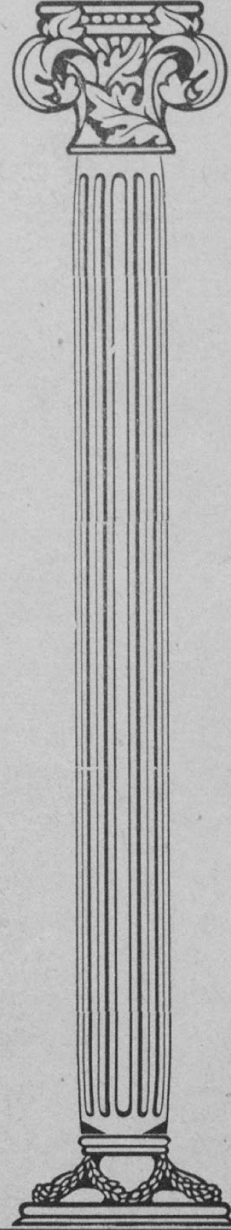
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GO YE INTO ALL THE
WORLD AND PREACH



THE GOSPEL TO EVERY
CREATURE. — Mark 16:15



THE SEVEN SUPERIORITIES OF CHRIST.

Can You Find Them?

"Who is the image of the invisible God, the firstborn of every creature:

"For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

"And he is before all things, and by him all things consist.

"And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

"For it pleased the Father that in him should all fulness dwell."—Col. 1:15-19.

Number 153

AUGUST NINETEENTH

Number 153

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

The Weekly Evangel

Published weekly, with the exception of one week during the meeting of the General Council of the Assemblies of God, and Christmas week, (50 issues per year) by

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

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SUBSCRIPTION PRICE.

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

Canadian Subscriptions, Postage 50 cts. in addition.

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

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

THE NUMBER OF THIS PAPER IS 153

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LITTLE TALKS WITH THE OFFICE EDITOR

THE SUGGESTION which led to the publishing of the Seven Superiorities of Christ, which appear on the front page

of this issue, was secured from the Scofield Bible. This Bible has important paragraphs designated with suitable headings, all through the Bible. If you have never owned a Scofield Bible, you have something yet in store for you. The Gospel Publishing House sells them in all bindings, from \$1.65 postpaid, to \$11.00. Let us send you an Oxford Catalogue which describes these wonderful Scofield Bibles.

The foregoing paragraph is just by way of introduction this week. We wish to speak of other things which are on our hearts, if our space will permit. Some of our readers have been looking for the account of the balance of the trip of the office editor and Mrs. Flower, stating that they object to being led down to the city of Chaffee and left stranded there. We would have published the entire account, but our space has been so limited that it has been crowded out. Will add these few words, however, that the trip lasted about three weeks. When we left Chaffee we went to Puxico, where we found a beautiful little assembly worshipping in and owning its own church. We had blessed fellowship with the saints, and it was a joy to minister to them in spiritual things. Bro. Walter Higgins is the pastor of this assembly. From here we went over to Poplar Bluff to see Bro. Gilbert Sweaza and wife in their tent meeting. The attendance was not large the night of our visit and we could not judge much of the work being done. We also ran over to Dexter to see Bro. H. G. Rodgers, who is now located there. Were disappointed, however, as he had left that morning for a point in Illinois to help in a meeting. Had a good visit with Mrs. Rodgers and some of the saints in Dexter whom we met. There is no assembly in Dexter, the saints meeting in the different homes, but there is a large assembly in Essex, a few miles away, Bro. Ellis Banta going there as pastor after the close of the State Camp Meetings. After we had returned to Puxico, we went on to Springfield, Mo., to visit Bro. Lawrence, stopping off at Hunter, Mo., for a few days, where there was no Pentecostal Assembly. We, however, found a ministry here among the members of the Christian Church to whom we spoke briefly on Sunday morning. Found a good work going on in Springfield. Brother Lawrence's tent was crowded and many were standing on the outside. Saw several at the altar seeking the Lord and one sister broke through to the Pentecostal baptism during our brief stay.

We are proud of the work in Southern Missouri, and are glad to report that the pastors and assemblies are co-operating together in a beautiful spirit for the upbuilding of the whole work in their district.

When we arrived home we found our hands full immediately. Certain changes were necessary. These changes were made. Then we found that on account of the hot weather, our mail had dropped off and we were not getting the number of subscriptions necessary to keep the paper going. This brought us, together with the whole Evangel staff, to our knees in prayer for help from God. We have seen some letting up of the pressure, but the full deliverance has not yet come. Join with us in prayer that every need may be met and that funds will come in to cover all the expense which has not diminished one bit, while the receipts for the paper have dropped off considerably. God is able.

THE WEEKLY EVANGEL

Published in the interest of the General Assembly of God, endeavoring to keep the
Unity of the Spirit in the Bond of Peace..... until we all come in the Unity of the Faith.

NUMBER 153.

ST. LOUIS, MO., August 19, 1916.

\$1.00 PER YEAR.

Editorial

A PLACE OF VICTORY AND POWER.

There is a place in the Christian experience where there is victory and fruit in service. It is not a place of self-sufficiency, but rather a place where self is in subjection and where God is working in us, both to will and to do of His good pleasure. It is, in short, a place of divine control to a large extent and a place of definite divine direction. It is a place to which we all would like to come. It is a place that all may reach who will take the way to it. We can rejoice in that there is no way assigned us by God that is dark. There is a plain path leading everywhere we are to go. Into every place there is an open door, and in His Word there is a plain direction how we are to reach it.

While others may see other points that will not appear here, it seems to me that the ground is pretty well covered in five steps that lead to a place and condition where we can well expect victory and power.

CONFESSION

is the first step to be taken. The heart that shuts itself against exposure and fails to confess its need gets nothing; and finds its way to greater heights and deeper experiences closed. Self stands in the gap and defeats any desire for onward progress. Any who may desire to reach a place of victory and power not yet attained to, must needs confess what their present condition is and what desires fill their heart. Confession of shortcomings and present defeat is a step in the direction of self-judgment and self-distrust; a condition essential to divine direction and control. No two are going to sit on the throne of our heartlife. If self is to reign, then our way will be according to self-willing and self-wishing. If Christ is to take the throne as Lord and King in our life, then self-appreciation and self-confidence will prove of no value. A further need of confession lies in the fact that we have failed in at least some measure and should have a penitent heart as a consequence.

CLEANSING.

Leaving this line of thought all too quickly, we may turn to another thought that is very closely associated with confession. It is the thought of cleansing. A consciousness that we have failed and that there is even a measure of blame for our part in it, makes us think of the need of

cleansing. The way of cleansing is the way of light. "If we walk in the light as He is in the light,.....the blood of Christ cleanses us from all sin." The sin of failure through ignorance and weakness is really sin, although it does not hold the place of wilful wrong doing. However we may feel about it being especially wrong, we are helped by looking to the blood of cleansing; and we shall make no mistake in appropriating its power to wash away defilement. A consciousness that we are clean through the blood is a very good asset in our life and will tell toward reaching a place of victory and power.

CONSECRATION.

The next point to consider is the matter of consecration. The clean thing may be offered to God. It will be difficult to get Him to consider the acceptance of any other. With a witness in the heart that one is clean because God accepts one in relation to the blood, we may present ourselves before God with the thought of consecration. There are doubtless two sides to the matter of consecration as both man and God enter into it. On our part, it is a matter of getting into a right position and condition before God. We must take a place of self-judgment and a place of surrender to God, and yet it must be an attitude of faith as well. The self-judgment must see all our lack and all past failure and sin. The surrender must be of such nature that God will find in us an obedience that will mean our compliance with His wishes, with a yieldedness that will permit of His voice being heard in our hearts. The faith must reach the plane of appropriation; for we shall need to claim the hoped-for result of our coming to God as we have. On God's part consecration is His acceptance of the offered sacrifice and His separation of it unto Himself as sacred. It includes both His seal of acceptance and His witness of assurance.

CONFIDENCE.

Very naturally this kind of dealing between one and God will bring about a condition of confidence, the fourth point or step in the direction of a place of victory and power. Confidence must be established between God and man before man can expect to be equipped for victory and service. Personal dealing with each other is the only means to that end. Man, confessing his true condition and great need to God, claiming and appropriating the cleansing to affect holiness, yielding our all unto God in utter abandonment to His will and surrendering ourselves as meriting nothing, God reveals His love and power in such measure that man is **confident**; and God, seeing man's condition, is **confident**.

(Continued on page 5)

THE WORKS OF GOD

B. F. Lawrence

A DEPARTMENT OF RECORD

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

ARTICLE XVII.—Pentecost In Persia.

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

Listen to the Word of God in Psalm 9.

Tonight it is on my heart to tell you how the Lord began to work in Urmia, Persia. I do not know how far I will get in my story, but I will tell you the rest on Friday evening, D. V. I hope in these two meetings to cover the beginning of the work up to the massacres, through which the blessed Lord brought us safely. On Sunday afternoon, if God leads, I shall speak about six martyrs, one young sister and three brethren which were killed, and two others who willingly risked their lives for Christ's sake in nursing those who were sick of typhoid, and died as a consequence.

Before beginning this wonderful account, let me read Isaiah 43:10-13. "I will work, and who will hinder me?" "I will work," says Jehovah, "and who can hinder me?" Let me remind you again of the 11th verse in the 9th Psalm: "Sing praises unto the Lord, which dwelleth in Zion; declare among the people His doings."

GOD IN ZION.

Beloved, the people who declare His doings are His witnesses. We who, have received the Baptism of the Holy Ghost, are the children of Zion, or the "daughter of Zion," and declare the doings of our God. The daughter of Zion has something to say in this Psalm; she has wonderful things to declare; glorious doings to witness about. Why? Because God is in the midst of her. Dear friends, when God is in Zion, there always will be something doing which is well worth speaking of, witnessing for, boldly without shame. Why? Because it is God's doing; God's gracious acts for needy humanity.

Well, tonight I am a witness of something glorious. I am a witness of Almighty God who indeed dwelleth in the Pentecostal movement. Glory to His name. No matter how many foolish things we may find in this movement, *God is in it*. Blessed be His matchless name! It is written about the righteous man, that when he falls seven times we should not rejoice, because he will rise again. The enemy will *not* rejoice, because some foolish things have crept in amongst us, and if we fall seven times *yet* we will arise because God is in our midst. What you will hear tonight is *God in the Pentecostal movement*.

MY TESTIMONY.

In order that you should know of the glory and power of God in Persia, I must first tell you about the terrible conditions and difficulties which existed when I went there. I knew the Lord was not sending me to the Mohammedans, not to the Jews, nor the Armenians, but to my own nation which is called Chaldeans or Assyrians

of Persia. I know God sent me among them, and I knew I was not to stay there very long at this time, but was on spying business for the Lord in the whole of Asia. I only expected to stay there for a few months, but things happened in such a way that I stayed over a year. The Lord also kept me in Russia on my way back, and gave me something I did not expect during the nine months that I spent there.

The people of our nation are called Nestorians, or eastern Apostolic Christians. In the plain of Urmia City there are about 60,000 Nestorians. These are divided into the following denominations: Roman Catholics, Greek Catholics, Presbyterians, a few Plymouth brethren, and some who have remained of the Nestorian religion. All these people had heard false things about me. Being one of the boys of the Presbyterian Mission School there, and my father being a minister, we were well known, and what made them know me even better was that the power of God had fallen upon some of their children in this country, and that our boys, the boys who were converted here, belonged to all their different denominations. We had Catholic, Plymouth Brethren and Nestorian boys.

The people of my country heard some very fatal reports about their boys, and I was, of course, the cause of the whole trouble. I am glad I was, and I wish I were the cause of more. The enemy reported to some of the fathers that their children were becoming insane; that they shook their heads and did not work any more; if they did work they gave all their money to Urshan; they went near the Lake, laid down in the snow all night praying; had lost their health and were almost consumptives. Of course my father had such ideas about me too. He therefore wrote me and told me how badly he felt concerning his son, who was weak and thin, could not work, lay in the snow, and shook his head all the time.

In addition to all this something else happened. One of our young men got sick when he came to this country. Timothy, my brother and myself, loved him and took an interest in him, praying for his healing. He got somewhat better, and we spent \$150.00 to send him back to Persia, seeing that he would only die in misery here. Instead of appreciating our kindness, he told many lies about us, in order to justify himself. He said he had never been sick, and that I took him all over America collecting money for myself, under pretense that it was for him. As his father was one of the most noted preachers there, people had great confidence in him. That boy and his father convinced the people that I was the worst man that ever walked on the face of the earth.

When the people think such things about you, not only that your religion is devilish, but that you are bad and cruel, how will they look upon you when you come around? My own father was in doubt about me. I knew all these things were awaiting me, but I went in the name of the Lord for my heart was right with Him, and He was with me.

EXPERIENCES IN PERSIA.

I left for Persia on the 14th of March, 1914. When I arrived there, the people looked upon me as though I were a terrible and cruel murderer. Some of my dear friends only looked at me from behind walls. As soon as I reached home my father and mother and friends told me what the people said about me, and started to advise me regarding my future conduct. My father said, tremblingly, "Son, you will have to prove you are not what the people think of you; you must act thus and so." My mother said, "Son, be very careful in speaking of the

Holy Ghost; don't mention it too much, and be careful of your praying so that the people will not believe what they have heard." Other friends said, "It is too bad you came at such a time. You ought to have stayed in America longer." The devil attacked me from all sides, but I just kept still, remembering the Scripture, "Be still and know that I am God," and "I shall be exalted among the heathen and in all the earth." You know how hard it is for me to keep still. Two months I was silenced. I only held one meeting in the street during that time, and that was for the sake of my Christian brethren who came to visit me. They came with the thought that they had better break the power of the devil, and have a meeting outside our door. I went out and sang a little song for them. During this trying time I hid myself in the Lord and He gave me rest, saying unto me, "Be still, I will work. Just wait on me." I could not see how He was going to work if we did not preach and hold meetings, but His voice in me said, "*I will work.*"

The whole village was anxious to see what kind of a man I was, and yet they were afraid of me. I never left my room; but praise the Lord our home was on the outskirts of the village so that I could sometimes go out into the fields and meditate upon the Lord. When two or three people saw me from afar, as I came out of our house, they would stand and watch me. I did not look at them, but just went straight ahead to pray. This lasted two months, and I rested fine in body, soul and spirit. While I was resting the Lord inspired me to write on seven or eight different subjects. I wrote five tracts and gave them to the Protestant missionaries to publish. I knew that after I had begun preaching, they wouldn't print for me, so it was best to have them printed before hand. About the time the tracts were ready for distribution, *God commenced to work.* Glory to His name.

OUTPOURING OF THE SPIRIT IN URMIA, PERSIA.

There was a little band of Plymouth Brethren in the village of Adda. These few brethren and sisters had a little chapel, and as they were praying there one evening, a special spirit of worship came upon them. They said afterwards that they had never had such a prayer meeting in their lives. Suddenly the power fell on one of them and he strangely shouted. The people were disturbed about it, as they had heard concerning my work. One school teacher told the man who was under the power, named Brother Andrew, to come to my village and get more information from me regarding this matter.

On Sunday morning, which was the Pentecostal holy day, according to the Eastern Christian observation, June 10, 1915, about six o'clock, I felt someone kissing my face on both cheeks. I woke up and saw that big fellow, Brother Andrew, with his face shining. I knew him and said, "What are you doing here at this time?" He said, "Get up, I want to tell you something. We were praying last night and the Spirit moved upon us. Such power come upon me that I was almost beside myself. I have come here to know if this is the baptism of the Holy Ghost." O, beloved, I was so happy I didn't know what to do. I knew the Lord had commenced to work. That meant to me, "Get up and get busy, and go forward in the name of the Lord." Brother Andrew said to me, "Brother Urshan, let us go into a vineyard hut and I will get my baptism." I answered, "Let us get some breakfast first." He said, "No, no, not now." Do you know it was a wonderful miracle for me to see the power of God suddenly fall in that dead and terribly dry country, where it had never fallen in that manner for so many

centuries. It was one of the greatest surprises I ever had. I was almost afraid to believe it.

THE FIRST PENTECOSTAL BAPTISM IN, PERSIA.

We went into the vineyard hut, and he began to pray. He prayed, and prayed, and prayed. Then I prayed, too. I did not know what to say, but I praised God, thinking in my heart that Andrew was not yet ready for the baptism of the Spirit. I am glad he did not know my thoughts and doubts, for suddenly, in spite of my lack of faith, Brother Andrew began to shake. He almost shook the mud hut, and he spoke powerfully in new tongues. O it was such a beautiful speaking in tongues. His eyes were open and he preached in tongues. I said in my heart, "Go ahead and preach to me." He turned and preached towards the east, the west, the north, and the south. I prayed and prayed, "Go ahead, blessed Spirit of God." The Holy Ghost preached through that young man to the whole country, signifying to me that He would rebuke the powers of darkness, and deliver His message through His witnesses all over that land. Hallelujah! Who can describe the glory of the Lord in that place? Beloved, I was overcome with wonder, amazement, and joy; I was lost in the realization of God's love to me and my country.

Our beloved Brother Jeremiah Eshoo lived about three miles from our village. He had received his baptism in the United States as you know and was praying earnestly for God to do a blessed work in Persia. I knew that he would rejoice exceedingly to know how God's power had at last fallen in his country. Overwhelmed with joy, we went to see him in his home, but we found he had gone into the fields to pray. We went to meet him, determined to gladden his heart with the knowledge that his prayer, with the prayers of all God's people for Persia, was finally answered. As we entered the field, we saw him afar off, returning. I raised my hands. Looking upon us with surprise, he also raised his hands. Brother Andrew started running toward him, speaking in tongues. Brother Jeremiah, seeing and hearing him, (Acts 2:33) was so overcome with joy that he could no longer stand on his feet; but falling on his knees and stretching his hands towards heaven, said like Simeon of old, "Now lettest Thou Thy servant go in peace, for mine eyes have seen Thy salvation." The whole of heaven seemed to be filled with music over this event.

(To be continued next week.)

(Continued from page 3.)

that He will be able to bring man through all the intervening ways that must precede final triumph.

There are two thoughts in regard to confidence. First, confidence **in God.** The man who meets God and becomes acquainted with Him is very apt to imbibe a wholesome respect for His power and greatness. This is needed to assure one of God's ability to accomplish His own purposes. Then there is confidence **toward God.** John speaks of certain conditions under which we may have confidence toward God. Confidence toward God implies an unhindered fellowship or association with Him. There must be a mutual acceptance of each other. Confidence toward God is destroyed at once when there is in the life that that is known to be condemned by Him. If one has disobeyed God, or is conscious that he has failed to meet God's approval in matters of importance, his heart will condemn him and he will have no confidence toward God. He will rather expect God to chastize him than to expect God to empower him for

(Continued on page 7.)

DAILY PORTION FROM THE
 . . KING'S BOUNTY . .

MRS. A. R. FLOWER

Aug. 19. "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months." Jas. 5:17.

"He prayed earnestly"—there was the difference between Elias and the rest of us. Read his life and you will see what power he had with God. A life of prayer means a life of power. A prayerless life is a powerless life. There is the explanation of the difference in the service of Christian workers.

Aug. 20. "For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12:37.

"Words are things of little cost,
 Quickly spoken, quickly lost;
 We forget them, but they stand
 Witnesses at God's right hand,
 And their testimony bear
 For us, or against us, there."

Aug. 21. "In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul." Psa. 138:3.

The normal, healthy infant cries freely for the satisfying of its need whatever that need may be. The healthy child of God cries out to God in every needy hour. And far more ready than the natural parent is our God to hearken to the cry of His little ones. We may be as readily strengthened as was David if we but seek as diligently and as humbly.

Aug. 22. "For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water." Isa. 1:30.

There stands the oak in its withered, fruitless state; there lies the garden, dry and barren. You may find a few acorns on the ground near by; you may see several plants in one corner of the garden. But the fruitfulness of both is at an end.

Would you a fruitful planting be?
 Harken then to His holy Word—
 So shall you thrive continually,
 "Your heart shall live that seek the Lord."

Aug. 23. "I will give unto him that is athirst of the fountain of the water of life freely." Rev. 21:6.

Wonderful inexhaustible flow of Calvary's stream! Think of the millions who have quenched their burning thirst with its refreshing waters. The apostles, the prophets, the martyrs, the early Christians clear down to our own fathers and mothers—all have drunk from its crystal stream. And now we are drinking! Glory to God! The stream flows on in undiminished fulness. We may camp on its very banks, and drink continually to refresh our souls. Have you not tasted its waters? "Let him that is athirst come. And whosoever will, let him take the water of life freely."

Aug. 24. "Every man shall give as he is able, according to the blessing of the Lord thy God which He hath given thee." Deut. 16:17.

What a beautiful standard God has given for the measuring of our gifts to Him! What a joy it is to give unto Him! Consider the blessings, unlimited, unqualified, God has poured upon you. Blessings in body, blessings in soul, blessings in mind and heart—blessings everywhere! Praise our God! Blessings even through that trial and affliction! How very richly God hath blessed! And remember, beloved, that this is to be the standard of our return to Him.

Aug. 25. "Behold the righteous shall be recompensed in the earth: much more the wicked and the sinner." Prov. 11:31.

God does not wait until we stand before Him to grant

us recompense for our actions. There is a harvest at the end of the world. But there is also a reaping now and here for our sowing. God keeps very accurate books, and there is a daily balancing. Have you not seen it in your own life? And it works both ways most certainly.

BROTHER CAROTHERS TO ENTER THE GENERAL FIELD WORK AGAIN.

Most of our readers know Brother W. F. Carothers of Houston, Texas, personally or by reputation. He was in the general field work of the early movement, retiring in an effort to save a division threatened by the followers of Mr. Parham when the latter was disfellowshipped. In his retirement God has signally blessed him, and his work in astronomy and meteorology (which he took up at that time) has attracted world-wide attention. But, as all know, his heart has ever been with this movement and he has been looking forward for a long time to the day when he could re-enter the active ministry. That time has come. He has recently received a wonderful refilling of the Holy Ghost and the renewal of his Pentecostal baptism. His scientific discoveries have been perfected also and are in capable hands, pending general recognition by scientists and governmental bodies, leaving him free to do the work to which he has been called of God.

Brother Carothers feels that his call is in the general work. For instance, at the General Council held in Stone Church, Chicago, two years ago, it was provided that the Presbyters should travel over the field "at home and abroad," with a view of setting the needy fields in order, promoting general unity, helping young ministers, etc. But none of the Presbyters have been able to travel for this purpose. All agree that it should be done, but Brother Carothers seems to be the only man with such a work on his heart who is free to take up the work. He was elected to the Presbytery at that time and accepted upon condition that he could then do what he has now been able to do with his secular business. But that was not providential then, so he soon sent in his resignation. He is now prepared to take up this work under appointment until the October Council. The Presbytery will have the oversight and benefit of all his labors, which will be in full co-operative fellowship with the spirit and purpose of the Council.

It will require much money to travel in this fashion, but it is a work that is greatly needed. Many a division springs up and grows to serious proportions that could be avoided if taken in unselfish and capable hands in time. Doubtless some of the Presbyters would have traveled more had the means been provided for them, although we believe the most of them have their hands full already. We suggest that those of the movement who know Brother Carothers and have confidence in his call and gifts from God for this great work, send him a regular share of your tithes and offerings to be used in this way. You may be sure that every dollar of it will be reported, and accounted for, to the General Presbytery.

Brother Carothers holds to the view that not a tenth only, but his all in worldly goods belongs to God, and he is prepared to set an example on this line according to the grace that is given him.

A statement of the needs of this general work follows from Brother Carothers own pen:

Statement from Brothers Carothers.

"Perhaps I should follow the announcement of my return to the general field work, with a statement of what it is that God has laid on my heart and something of how I expect to go about it. It has been well said that what is

everybody's business is nobody's business. All thinking ones in the movement recognize that there is much loss and waste in our midst which is due to sheer disorder. But whose business is it to straighten out the disorder? Theoretically it is the work of the Executive Presbyters, but practically speaking, every Presbyter has his hands full at home! There are young missions, young preachers and waste places growing up in neglect. There is not the vital unity between the home and foreign fields there ought to be. There are divisions and branches and movements, and hence envies, jealousies, rivalries and "every evil work" as there always are where there is division. There is our printing establishment laboring against this tide of discouragements, accomplishing much, planning more but in sore need of united support—and there are, perhaps, scores of other printing plants in the same condition.

This true picture points out the need of what I call a "general field work." But I am sure many will exclaim at this point: "Well what can one man do with a situation like that? Brother Carothers has outlined enough work for a thousand people."

My answer is: "True enough—but, thank God, WE HAVE THE THOUSAND PEOPLE TO DO IT WITH, and the HELP OF THE LORD BESIDES!" Do you see the point? Does not the Holy Spirit WITNESS to your hearts as soon as you read this statement that it is true? That we truly have in this great movement a THOUSAND WILLING HEARTS, with hands ready to help in such a work if only some one will lead out? Certainly.

METHODS:

As to methods I will say first what will not be done. No other brother's rights and fields of labor will ever be invaded or trampled upon, be he the humblest exhorter in unity with the General Council.

On the positive side will say that it has always been my rule to do everything IN CONFERENCE with all the saints within reach. In unity there is strength and in a "multitude of counsel there is wisdom." In every tangled situation there is a KEY which, when found, will unlock the difficulties. I have found that God often, if not generally, reveals the key through some humble saint in the conference whom we would overlook if going forward in our own strength. The gifts of knowledge, wisdom, discernment, helps and government, do not abide in me, but I have learned where to find them, praise the Lord, and that is next best to having them.

This is why I say that if, by God's grace and help, the scattered, battered fragments of this great Pentecostal Latter Rain Movement can once be lined up in Bible order, there will be found revealed in our midst, in all the fulness of their operation, all of the supernatural gifts, graces and powers of the Holy Ghost—including the keys of heaven and hell, with power to bind and to unloose, to discern and cast out every evil work; when it may be said that, "walking in the fear of the Lord and the comfort of the Holy Ghost" we shall be MULTIPLIED; when the Church of God shall truly be as "fair as the moon, clear as the sun and terrible as an army with banners."

As to My Commission from the Church:

As to my right to undertake such a work, will explain to those not so well acquainted with us that my resolution to have the Presbytery do this kind of work was unanimously passed at the General Council in Chicago two years ago, and I was elected to the Presbytery with the hope that I might then help as I am now preparing to do. It was not providential for me to go at that time and I am now merely preparing to execute the commission then conferred upon me, and now reconfirmed by appointment of the Presbytery

until the October Council. I feel that the time is short. We seem to be almost in the midst of the tribulation.

Making the Start.

In order that Brother Carothers may start in this work, it is necessary that he hear from all ministers, far and near, who approve of the undertaking of this work and who will co-operate with it as far as may be providential. This includes also the Pentecostal papers and publishing plants wherever situated, and all Bible Training Schools which will co-operate with us. At the same time he should hear from individuals far and near who see the need of this work and who will co-operate as far as they may be able. You will be surprised at the different ways you can help, besides merely giving money, once you get in touch with this work. (All these are requested to add the name and address of their pastor or of the nearest Pentecostal preacher.)

Reports from foreign missionaries will be thankfully received and every means utilized to get acquainted with their merits and their needs. We trust that after the October Council some messenger will be sent from the home field by the Presbytery to the foreign fields to help gain the knowledge necessary to vitally connect the home and foreign work.

Then we invite a communication from every one who is called of God to work in the home or foreign fields and who feels a need of Bible Training.

Finally we wish to hear from every needy field and every field where the enemy has brought in division and strife and where there seems to be no brother on or near the ground to help.

Permanent Address.

Wherever he may be in the field, letters addressed simply to W. F. Carothers, Houston, Texas, without any street or other number to remember, will be promptly forwarded to him.

(Continued from page 5.)

service. All condemnation must be removed, and confidence be restored, as it is essential to the working of God's power in the life of a man.

CONTROL.

The concluding thought, and the final step in reaching a place of victory and power is control—divine control. In summing up the matter of having victory and power for service, it is well to say that it is only really possible as a matter of divine control. Only as God's hand is upon a man, and only as he is controlled by the Divine Spirit, will real victory and real power for service be apparent. A man must be subdued and become pliable in God's hands to be of any special service outside his own self-effort which will result in doing those things that will bring no lasting results. It is what God does that will endure, and so there is to be such confidence toward God and such yieldedness to Him with such humble obedience on our part, that God Himself, by the Spirit, may handle us, and under Divine control we may realize true victory and have true power for service.

Divine control is dependent upon confidence between God and man. Confidence is dependent upon a true spirit of consecration. Consecration is possible under conditions of cleansing: Cleansing is closely associated with confession.

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

COME TO THE FOURTH
GENERAL
COUNCIL

OF THE ASSEMBLIES OF GOD TO BE HELD AT

Bethel Chapel, 2929 Montgomery Street

ST. LOUIS, MO., BEGINNING OCT. 1st

and continuing until all matters of interest to the Pentecostal Movement at large have been settled in the fear of God to the satisfaction of the Brethren in accordance with the Word and Spirit of God.

THIS COUNCIL will consist of representative Pentecostal (Spirit Baptized) brethren from local Churches of God in Christ, Assemblies of God and various Apostolic Faith Missions and Churches and Full Pentecostal Missions, and assemblies of like faith who come together, not to legislate laws of government, nor to usurp authority over local assemblies, nor to create unscriptural lines of fellowship and disfellowship, but to search out and recommend scriptural methods of worship, fellowship, work and business for God.

This invitation is extended to all Pentecostal Assemblies, no matter by what name they may be called, who stand for the principles underlying the General Council—the principles of UNITY and COOPERATIVE FELLOWSHIP—to send representatives to this

Great Open Bible Council

and consider together the great problems now confronting the Pentecostal Movement, some of which are confusing doctrines which affect the fundamentals of the Faith; better order and system in sending out foreign missionaries and supporting them after they reach the field; a greater ministry through the publishing house, consisting in the publishing of Sunday School literature, tracts, papers and other matter for disseminating the message of Pentecostal blessing before Jesus comes; a greater cooperative effort to safeguard and build up the general work in home and foreign fields. These and many other problems are to be discussed in the hope of a stronger bond of unity and cooperative fellowship among all the Assemblies in the Pentecostal Movement.

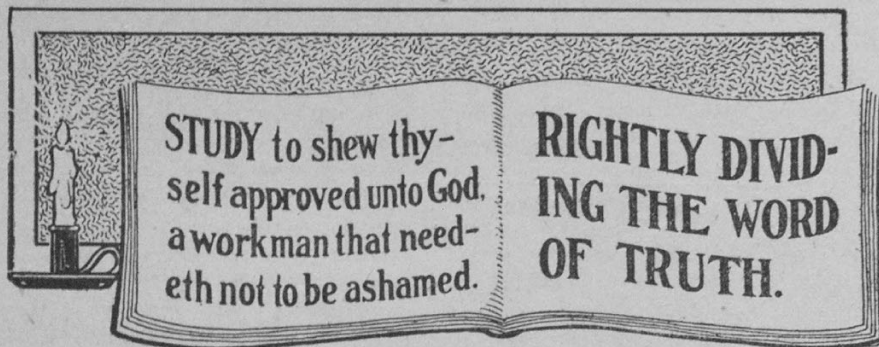
General Directions.

St. Louis is a great Railroad center, all railroads converging in a great Union Station at the corner of Market and 18th St. Upon arrival in St. Louis take 18th St. car north, transferring at Cass Ave. to the Cass car going west. Conductor will let you off at Montgomery St. Then go one block west to the Chapel at 2929 Montgomery. A committee will meet you at the Chapel who will direct you to where you can find furnished rooms. All who come are expected to be prepared to meet their own expenses to and from St. Louis and while in attendance at the Council.

Everybody Welcome.

J. W. WELCH, Chairman.
J. R. FLOWER, Secretary.

Please tear out this announcement and post in a conspicuous place.



SUNDAY SCHOOL LESSON

August 27, 1916.

JOURNEYING TO JERUSALEM.

Lesson Text.—Acts 20:16-38.

Golden Text.—“I commend you to God, and to the word of His grace.” Acts 20:32.

Leading Thought.—What a self-sacrificing life means in God’s service.

Soon after the riot was ended at Ephesus, Paul left, going into Macedonia. He visited the churches, collecting their offerings for the poor saints in Jerusalem. Then on to Greece, where he spent three months. It was now time that he set his face toward Jerusalem, where he had purposed to spend the feast of Pentecost. He changed his course on account of certain Jews who lay in wait to do him harm, and returned through Macedonia. If possible trace this journey on a good map. It will make the places and incidents more real and clear to your mind. Seven brethren accompanied him into Asia. At Troas they abode seven days, engaged no doubt in ministering to the saints there. We have the record of the last day’s service, when Paul continued his speech until midnight. His heart must have been very full as he realized this to be his last visit with these spiritual children for whom he felt such godly concern. And no doubt he had much to say, loving admonitions, exhortations, words of encouragement. This is how the meeting continued so long at Troas. But there was some excitement toward the end, when the young man Eutychus fell out of the window and was taken up for dead. How wonderfully God used our faithful Paul to meet the difficulty! And the meeting went on until the break of day. Sailing from Assos the ship touched several points until they reached Miletus. Here the ship was to remain some days; but on account of the uncertainty for the time of their setting sail, Paul

thought best not to go himself to Ephesus, which was about thirty or forty miles away. So he sent for the elders to come from Ephesus down to Miletus. V. 17. It was a tender, sacred farewell council they had together there, and Paul speaks some deep, impressive words.

1. **A Glance Backward.** Vs. 18-21. Paul begins by recalling to their minds the beginning of his ministry to them. He has nothing to be ashamed of in the past as touching his service. On the other hand it may have afforded him great comfort—this bit of personal reminiscence. If there were only more ministers today who could look over their past labors with as little regret. Notice Paul has no apology to make. Before God he has done his best. “Serving the Lord with all humility of mind, and with many tears, and temptations.” Paul has no thought of self-exaltation in so speaking. Rather to remind them that the seed which was now bearing abundant fruit had once been sown in tears. It might encourage their hearts in undertaking similar work for God among other people. There are three things Paul presses home to the hearts of these Ephesian elders which may be considered directly applicable to every minister of the Gospel. (1) “I kept back nothing that was profitable unto you. V. 20. **Paul was a practical preacher.** He gave the people what they needed. Christ’s last commission was to “teach them to observe all things whatsoever I have commanded you.” He was much broader in his preaching than many of our preachers today, not excepting some of our Pentecostal ones. Paul did not wear them out with some one-sided belief especially dear to him. He preached the truth in its many varied phases—an excellent hint to every preacher. Most every truth which we strongly emphasize has its reverse side which is just as needful and important. On the other hand, Paul allowed no fear of unpopularity, persecution, or criticism to deter him from proclaiming any part of

the Gospel as God had revealed it to him. 1 Cor. 2. Read through the epistles and you will easily see the wonderful scope of truth Paul gave, not only to the Ephesian church but to all the churches who were under his care. Ministers today cannot expect to be a Paul in declaring truth and doctrine, but they can “study to show themselves approved unto God, workmen that needeth not to be ashamed, rightly dividing the word of truth.” See also Jas. 1:5. “If any man will do his will he shall know of the doctrine whether it be of God.”

“Thou must be true thyself,

If thou the truth would teach;
Thy soul must overflow

If thou another soul would reach,
It needs the overflowing heart
To give the lips full speech.”

2. Paul was a true pastor. “Have taught you publicly, and from house to house.” It is unfortunate that so many preachers run out of material in a couple of weeks. And immediately they are called of God to move to another place. The Pentecostal work is suffering for some real Bible pastors. 2 Pet. 5:1-5. There are God-sent evangelists, to be sure; but these does not include all who claim to be. And somehow I believe God’s heart is particularly pleased with that man who, like a true shepherd, weathers the storm and the sunshine alike in faithful, loving care of his flock. It is a minister that reaches the family life and home of the poorest, weakest ones of the assembly. Thank God for the true pastors He has given! May the number be greatly increased!

3. “I am pure from the blood of all men.” V. 26. **Paul’s ministry was a clean ministry.** He had warned the sinful and idolatrous as well as comforted the weak and discouraged. He fulfilled the very exhortation sent to the Thessalonians in 2 Thess. 5:14. Happy is that minister who can so declare himself with St. Paul.

2. **A Glance Forward.** Vs. 22-27. Paul looked for no rest ahead. Only the thought of service satisfied his faithful, self-sacrificing heart. He had some intimation of what this Jerusalem trip might mean; but the prospect of “bonds and affliction” in nowise deterred him from his holy purpose. The Holy Spirit was moving Paul forward to Jerusalem, but in his own spirit there was a little binding. Had he stopped to listen to the suggestion of his own human desire, like many another minister has done, Paul might have chosen an easier path of service. But no, he was listening to God and in spite of the dark promise of the future days, Paul pressed forward with those never-to-be

forgotten words, "None of these things move me, neither count I my life dear unto myself, so that I may finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God."

Next Week's Lesson.

Sept. 3, 1916.

PAUL'S SORROWS AND COMFORTS.

Lesson Text.—2 Cor. 11:21—12:10.

Golden Text.—2 Cor. 12:9.

HEALED OF TYPHOID FEVER.

For the glory of God I want to tell my experience. The Lord saved and baptized me with the Holy Ghost eight years ago. Glory to God for joy and peace and His healing power. Four years ago I was sick with typhoid fever; lay between life and death for three months. Two doctors waited on me; finally said there was no hope for me. I lay unconscious for ten hours, then the people sent for the saints to pray for me, and the Lord wonderfully healed me and I can shout the praises of God, and in four days I was able to go eight miles to a meeting; and the Lord wonderfully strengthened me. Then I only weighed ninety-two pounds, but now I weigh 155 pounds. Glory, honor and praise belongeth unto God for his healing power.

I also want to give God the glory for healing my little girl of catarrh of the head, and she has never had it since. I can't praise God enough for all he has done for me and my family.—J. S. Brooks.

REQUESTS FOR PRAYER.

Please pray for a brother in bed with rheumatism that God may heal him and save him. He has a family to see after and is in bad shape.

Bro. Chas. Orville Benham of Dallas, Texas, reports that the meetings there continue with intensified interest. Hundreds have been added to the believers in Dallas. The people have just purchased an automobile for the street work. Pentecost continues a solid unit there.

Bro. C. R. Jensen of Lancaster, Wisconsin, writes of blessing in a two weeks' revival closed there a few days ago, as follows: "During our two weeks' revival fourteen have been fully saved, while many have been perfectly healed of diseases such as tumors, gall stones, lung trouble, rheumatic pains, nervous prostration, diabetes, sore eyes, double rupture, poisoning and others. Pray that God may have prominence in our lives and full control of our hearts in His service."

THE UNITY OF THE SPIRIT.

Dear Evangel: As I have before written a sketch of my experience and of the Arkansas churches, called Holiness Baptists, I now wish, if it is admissible, to add a few thoughts relative to a movement in Southern Georgia and Northern Florida, bearing the same name, among whom we have been working since the first of April.

These people have a large association of about forty-three churches and forty-eight ordained ministers. They are the most receptive people of the full-Gospel that it has ever been my privilege to meet. They are truly seekers after the oldtime Pentecostal paths. It is an inspiration to be among them. However joyful this is there are some things in this section that brings sadness to the heart of those who are seeking the unity of the Spirit.

There are Holiness people of the oldtime second-work of grace type, and are set in it just as other denominations are in their creeds; then there are the second-work and baptism of the Holy Spirit Pentecostal people, then comes the Pentecostal Holiness church that has to have regeneration, sanctification as a second work, then the baptism of the Spirit and fire; then finally the Church of God, with the second-work sanctification, followed by the baptism of the Holy Spirit. To cap the climax, I have just received a letter from a brother who had read my last communication published in the Evangel, and quote as follows:

"Having read your article in the April number of the Weekly Evangel of St. Louis, Mo., am strongly impressed to open correspondence with you on the subject of higher attainments in the divine life. You intimate that you and your people, under the assumed name of Holiness Baptists, are ready to unite with a body of Christians who are seeking to conform their Spiritual attainments and outward life in harmony with the Gospel of Christ and primitive Christian experience.

"If you shall consider this favorably and open correspondence with me, I will unfold to you the advancing stages of Christ's teachings, which led the apostles and early Christians into possession of the Kingdom of God. The doctrine of the resurrection out of the Adamic Sin death, and translation into the glorious likeness of Christ life, is all embraced in the Gospel of St. John, book of the Acts, and first three chapters of Revelations."

Allow me to say just here that we are not out hunting something to join,

neither are we looking after a creed to which we can in part, or as a whole, subscribe. We are seeking adjustment to the full-Gospel and the unity of the Spirit with all who are gravitating toward the same inspired center. We maintain co-operative fellowship with all according to their adherence to this blessed full-Gospel.

I feel sure that I can voice the sentiment of Holiness Baptists in Arkansas when I say that the General Council of the Assemblies of God is, with one or two minor exceptions, aiming at the same goal with us, and as far as I have been able to reach the churches and ministers here in Georgia, they are the same. They have hitherto known nothing of the finished work teaching and the work of the General Council.

I am to hold a series of conventions with the ministers and workers until July and then conduct three general camp-meetings in the bounds of their association, then return to Arkansas for some revival meetings and our annual convocation, which will, the Lord willing, be held near Prescott, Ark., Sept. 28-Oct. 1. We will gladly welcome all full-Gospel saints into our councils who desire to come for mutual help, fellowship and unity in the Spirit, but we prefer the absence to the conspicuous presence of the fellow who comes with the holier than thou spirit to enforce some creed or fancied new revelation.

Our motto is to maintain the unity of the Spirit with all, exponge from our creeds all that is unscriptural, and rally to the simple full-Gospel, and we will be one in spite of pre-denominational alignments, and are praying for unity in the body of Christ.

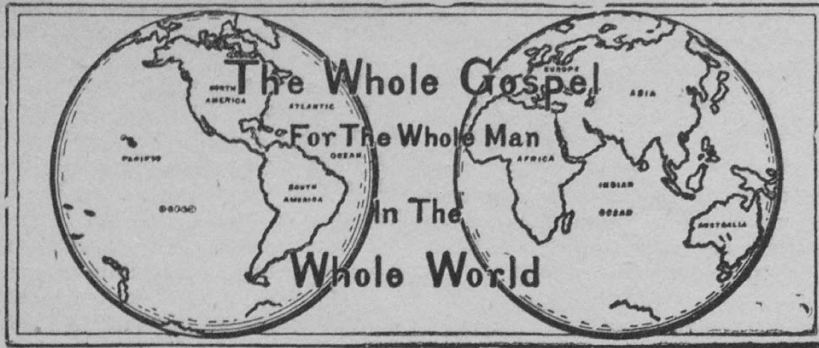
W. Jethro Walthall,
Camden, Ark.

The Gift of Tongues and the Pentecostal Movement

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Please do not write Publishing House and missionary matters on the same sheet of letter paper. These belong to two different departments, and should be kept separate, although they can be mailed to us in the same envelope.

MISSIONARY

It has been said of a certain missionary who returned home recently from active service on the foreign field that when he arrived in America and saw the indifference, the coldness, the strife, the division and suspicions among the saints in the home land, none of which was much in evidence when he left for the field, that his heart was broken and he wept for sorrow before the Lord.

The strenuous campaigns of conquest among the saints in the home land has almost wrecked the work on the foreign field. It seems that ever since the great European war broke out, a battle has also been raging in social and religious life, and the end is not yet, even as the end of the great war is not yet in sight. Truly if there ever was a time when God's people needed to be prepared to withstand the enemy of our souls, it is now. If they ever needed to counsel together with a view to better co-operation, it is now. The October Council is greatly needed, and every child of God who has the work in foreign lands on their heart, should pray mightily for this Council and plan to be present if they possibly can. The missionary problems will come up for special attention, and we hope and trust that ways and means will be found to relieve the situation and to do more effective work in foreign lands. The time for haphazard methods is passing and now the matter is before the Pentecostal Movement to solve the missionary problem in order to do effective work for the Lord in sending out missionaries and supporting them when they reach the field.

The following letter from Sister Wil-

la B. Lowther from Hong Kong, China, is a personal letter to the Missionary Treasurer, but it is so descriptive of conditions on the foreign fields, that we take the liberty of publishing for the benefit of all our readers.

REVOLUTIONS GROWING IN SOUTH CHINA.

Perils from Robbers.

You say in your personal letter to me that you trust I am getting funds from elsewhere as very little is coming into your office for me. But truly most all of what I do get comes through you. When I first came to China I had no responsibility much except for myself, but now I have a heavy responsibility, but I do not get a third of what I did when I came out. So many who used to send have dropped off. Miss Maw and I have not bought one new thing for ourselves in a year, except a native suit each, which we sometimes wear in the interior. It is very, very hard for me to tell of our needs—I hate to—it is too much like begging, but I do not know how you will know about them unless we mention them occasionally.

The death of Brother Elmer B. Hammond has been a severe blow to our work in South China. Miss Maw and I had sent for him to come up and assist in our meeting at Nyan Pui Leung. He came and also baptized eight new converts. He stayed about two days with us and went to Canton to return home to Hong Kong. Just a little way out of Canton, about one hundred thieves wrecked the train and robbed the passengers. Bro. Hammond met his death in this wreck, June 15th. He was reading his Bible at the time. It seems our work can hardly go on without him. There are only just two Pentecostal men left in South China.

We are in Hong Kong for a little rest, and are studying the language while resting. We have just had a letter from our pastor at Sai Nam saying that thieves had broken in and stolen goods to the amount of about \$20.00 (Mex.). This is the second time our house has

been robbed since Miss Maw and I have been in charge there.

The Revolutionists are rising up again, and affairs seem to be much more critical now than awhile back. It is reported that 20,000 soldiers have arrived in Sai Nam alone, and that that section of the country is to be the chief battleground. Sai Nam is just twenty-eight miles from Canton. It is quite a problem to care for our boys in these war times. Many places they cannot sell Gospels, and in many ways we are much hindered.

This is one of the testing times for our missionaries in South China. Four are very sick now, two with fever, and some of the Chinese Christians are about sick; and so many have returned home. But, anyway, I feel a shout of praise in my soul. I feel sure God's people are going to conquer even if they fall in battle. Hallelujah to Jesus! Oh, He is conquering for us! Praise His name.—Willa B. Lowther.

NEEDS PRAYER IN A HARD FIELD.

We are almost alone in this great heathen city where Satan has reigned supreme for many thousands of years, and we have no doubt but that he would like to drive us out. But we believe with all our hearts that God has called us here, and where also God has now opened up to us some doors where we can give a satisfying Gospel to a hungry and needy people, who otherwise, seemingly, would not get the Gospel, so by His grace, feeling sure of our call, we mean to hold on. Our field of work is a hard one, and we are in a great need of the prayers of God's children. Will you please remember to pray for us.—W. K. Norton, India.

BROTHER W. D. GRIER HAS BEEN SICK WITH FEVER.

Praise God for the offering you forwarded to me, and praise Him for what He is doing in Ceylon. We must obey God and win souls for the Bride.

My eldest child and I were very ill last week with fever. Praise God, we are up this week. Jesus is the Great Physician. A gentleman has opened his home for meetings. We witness to several in this way. Ceylon is a ripe field. We need co-workers very much. I wish some of you elder brethren would come and help us. Please ask the Lord about this. Greetings to all the Evangel family.—W. D. Grier and wife.

PENTECOSTAL CAMP MEETING
four miles east of Spiro, beginning Aug. 25th, and continuing indefinitely. For information address Willie Wilker or Jim Mathus, Spiro, Okla.

JAS. HARVEY OF INDIA NOW IN THE UNITED STATES.

Brother Jas. Harvey of Nawabganj, India, writes that he has landed on the Pacific Coast, where he expects to minister for a time before coming East. We are expecting him to be present at the General Council in St. Louis, beginning October 1st. Brother Harvey has had a successful career as a Pentecostal Missionary in India.

NEWS FROM SHANGHAI, CHINA. Bro. and Sister G. Dahlstein.

We rejoice to be able to give another report of the Lord's blessing in the work in the native city. Lately we had a blessed meeting when nine Chinese converts followed the Lord in water baptism. Bro. and Sister Barth, Sister Halland and daughter were also with us and we were all made to rejoice as the Lord manifested His presence with us. Pray for these dear Chinese that they may be endued with power from on high, and endure unto the end. They have many temptations and much opposition from their people, and only the power of God is able to keep them. It is blessed to see how the Christians put their trust in the Lord for the healing of their bodies when they are sick. Lately several have received healing in answer to prayer. How much we realize that the coming of the Lord is near at hand. The Lord is also revealing it to the Christian Chinese and they are praying for the baptism of the Holy Ghost, and that they may be overcomers and ready to meet Jesus. Those who have the baptism of the Spirit often sing in the spirit about the soon coming of Jesus. We desire your earnest prayers for us that the Lord will enable us to keep these doors open in this needy place. It has been a hard pull lately but we know God is able. He is laying it on our hearts to bring the Gospel to two villages just outside of Shanghai, where we have been before. May the Lord bless each one of the dear saints. We all belong to the same family and soon we will gather around the throne in our eternal home and be forever with the Lord. Blessed hope!

Sister Sarah Kugler of China writes:

China's millions are perishing without God and if I had many lives I would gladly give them. Especially of late the burden of souls has pressed heavily upon my heart and we must press the battle to the gates. So many of our missionaries are returning to America and the responsibility on us is becoming heavier and heavier. God has promised sufficient grace and I know He will give it.

God is richly blessing us with large crowds that seem very much interested. Last Sunday eve our hall was crowded to the door. Several have expressed a desire to be baptized. We do not have a man-missionary within 200 miles who can baptize our converts. What are we to do? Several lady missionaries near here baptized some converts but I do not feel this is a woman's place. But unless God sends men to China we will be compelled to do it.

Have had some blessed opportunities at the villages and after vacation we expect to do a great deal more village and personal work. Last Sunday we had forty children in to Children's meeting. How we thank God for answering prayer. Several women have been in this week for prayer. My heart is truly in the work here and we do want God's best for China. Jesus is coming soon and we must hasten to finish the work He has left for us to do. "Stand still and see the salvation of God."

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.

It was by accident that I saw a copy of the Weekly Evangel. I enjoyed it so much I want to read more of it. Enclosed find subscription.—Mrs. A. W., Wichita Falls, Texas.

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 Lord 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.

NEBRASKA STATE PENTECOSTAL CAMP MEETING.

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

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

CAMP-MEETING, ALTON, KANSAS.

The Fourth Camp-meeting of Northwestern 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.**

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.**

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

VINDICATION.

"Truth cannot die! She may for years
Be trampled on by Slander's feet—
Lie buried in a sea of tears,
And wear the garb of base deceit,
Yet she will rise; however deep
The sun may dip his burning prow
In Occidental seas, he'll sweep
The mist again from Orient's brow.

"Truth cannot die! Cold prison walls
May shut her in from air and light;
And none may heed her plaintive calls
For trial at the bar of Right.
Yet she will triumph; Virtue's tears—
Though swallowed up by thirsty sand,
Will undermine the massive piers,
And snap the bolts like giant's hand.

"Truth cannot die! Her heart may
sheathe
Each arrow sped from Envy's bow,
And—helpless—mocking hands may
wreathe
Her brow with cypress, steeped in woe.
Yet she will live; the grain of corn
Lies dormant in Old Winter's womb,
But in the lap of Spring 'tis born
Adorned with crown of gorgeous bloom.

"Truth cannot die! In darksome tomb
It may for centuries sleep on,
While twilight deepens into gloom
And Hope, despairing, cry 'She's gone.
With armor bright and gleaming sword
She must prevail—Jehovah's throne
Is resting on her plighted word!"
—J. Howard Carpenter.

A SISTER'S LETTER.

An Appeal.

Sister Ruby Reeves of Jean, Texas, sends an appeal for the prayers and interest of the Evangel family and friends in the following words: "My soul is much burdened for lost souls all over this land and country, and especially for Jean, Texas. The true Gospel is much needed here, and I would to God that some one would come here and hold meetings. There are so many trying to satisfy their souls. Many seem anxious for a Pentecostal meeting to be held here. One lady shouted when I spoke of arranging for one. (She is only a sinner at that.) I have a place for the meetings if someone will come and assist me in one. Anyone interested can write to me for information. Please pray, dear ones, that God will send the right persons. This

field is white unto harvest and there are few laborers.

A dear girl of eighteen has recently been saved in my home and is seeking the baptism of the Spirit and asks an interest in your prayers.—Mrs. Ruby Reeves, a worker for lost souls.

THE LORD'S BLESSING AT THE LAUREL ST. TABERNACLE, INDIANAPOLIS, IND.

We are here in Indianapolis standing on the promises. As a reward for this we are seeing things move. After great trial and a complete breaking up of things here, a few have held on. A work that God had honored was so torn and rent the offerings for Missionaries fell away over six hundred dollars the first year, and the work here became such a reproach we could hardly hold up our heads. The news of it spread far and near, and at the last moment, with no pastor, no place to worship, God sent a dear saint here who planted his feet firmly on the very ground where he had been insultingly jeered at and forced from the tent and platform, and, beginning with a large faith and a spirit of humility, standing on the old doctrine and Word of God, this man has drawn to him in the past year many tried and true saints to prove again that the enemy cannot prevail. Instead of division and contention, we are now having perfect unity; the way is open for a definite work in the Spirit; the missionary offerings are being restored; souls are coming through to God and the baptism; the people are humbled, and chastening from past experience has brought us to a better understanding of the dangers we are facing these days.

We have built a comfortable tabernacle at the corner of Laurel and Minnesota Sts. in this city, seating about four hundred, and it is all paid for, and we can truly say, "What hath God wrought." Rev. Daniel B. Rickard, a former Baptist preacher, is pastor. Rev. Chas. H. McDowell, formerly a Baptist minister who has recently received his

baptism, assisting. We are preparing for a state conference in the fall, looking to God to unite many who have been discouraged under the falling away through false teaching. Pray that we may be used to His great glory.—C. E. R.

HIS BAPTISM RENEWED.

To the Evangel Company:

The Lord has recently renewed my baptism in the Spirit and here are some of the things I have learned:

The experimental difference between power and noise. Some of the most blessed touches of divine power have been while speaking in other tongues in a whisper in order not to disturb an adjoining roomer. The power we get is not "over" someone else, so as to overcome his will or to overpersuade him, but it is within, enabling us so to run as to make the other hungry for the same power.

"By faith" doesn't mean "by imagination!" It means "by the exercise of faith," just as we jump a ditch across our path. I was about as much afraid to start saying "Glory! Glory! Glory!" when I didn't feel like it as you would be to jump an extra wide ditch. But both have to be done, and done alike, by exercise, by launching out, trusting in the blood of Jesus, the goodness and mercy of God. And again, when finally the memory of the tongues came to me to abide (it had utterly faded out after each of the earlier touches of the Spirit), I was afraid to venture to speak those strange but blessed utterances. But when I launched out "by faith" and ventured to speak them to the glory of God, lo! the blessing was in them. In this way it was that I soon found the Comforter had really come in "to abide," and that He is within at all times, ready instantly to help in case of need. Praise the Lord! But how would I ever have found out He was within except "by faith"—not imagining so, but by the "exercise" of faith. Well, hallelujah!—W. F. Carothers.

DREAMS OF THE NEW JERUSALEM.

The Lord has given me a dream which I feel it would please God for me to tell. I thought I was standing alone and heard a great noise at my right as of people praying. The thought then came to me that it was too late for them to pray. Then a great anointing came upon me and I looked toward heaven and saw, afar off, a great mansion in the heavens, all lit up. I began to shout as I realized that it was the New Jerusalem. Rev. 21:2. I pray that God will lead us on to know His will better.—A. H., Corning, Ark.

EAST AND WEST TO MEET AT GENERAL COUNCIL.

Encouraging word is being received from brethren on both the East and the West Coast stating that they expect to be present at the General Council to be held in St. Louis, Mo., beginning October 1st. Brother Robt. A. Brown, pastor at Glad Tidings Hall, New York City, is trusting the Lord to make it possible for him to be present, and word has been received from Brother A. G. Garr, Los Angeles, Calif., that he expects also to be present. There seems to be a greater interest in the coming council this year than at any time since the Hot Springs Council. Word is being received from the East, the West, the North and the South of hearts looking this way, and it is expected that this meeting will be the most representative meeting which has ever been held in the Pentecostal Movement.

VICTORY AT VAN BUREN, ARK.

I wish to report victory in Jesus' name. We are in a meeting about five miles east of Van Buren, and, after a long hard fight, I wish to say the devil is defeated once more and God is blessing. The power of God is falling in its greatness, the sermons are a wonder to many people, souls are making their way to God and He is saving and filling them with the Holy Spirit. We are still looking for greater things here.—J. W. Kelsey.

A REVIVAL AT MILLVILLE, FLA.

Brother C. W. White, pastor at Midland City, Ala., reports from Millville, Fla., that a two weeks' meeting has just been closed in which about twenty-five were saved and fifteen or twenty received the Holy Ghost (Acts 2:4), some healed and the place was stirred.—C. W. White, Midland City, Ala.

THE SAINTS SHOUT AT SPOKANE, WASHINGTON.

God is giving blessed times here. Souls are saved and healed, shouts of victory, speaking in tongues, dancing in the Spirit, the Lord is magnified, believers are hungry for the baptism. Oh glory!

Brother and Sister Bursell are located here. The assembly had been torn up somewhat and in discouragement, but God is the lifter up of His people.—Bro. and Sister P. M. LaBerge.

I prize the Evangel very highly as a clean, genuine Pentecostal paper. I want to see it continue in the same line. God bless the workers.—W. H. H., Spokane, Wash.

NOTE FROM JENNY LIND, ARK.

God is still smiling on our ministry and I have a large Gospel tent, 50 by 80, at Jenny Lind. I had so many places crying for help, and got Bro. Lasater of Shoal Creek to carry on the meeting at Jenny Lind, while I helped Bro. Fitzgerald at Shoal Creek. God blessed Bro. Lasater at Jenny Lind and thirty have received the baptism and the whole country around is mightily stirred. Bro. Lasater had to leave and he gave the meeting over into the hands of Sister Ross of Greenwood. We are still expecting great things. At Shoal Creek sixteen have received the baptism in the Holy Ghost and the altar was full of seekers. God is blessing His Word.—Jacob Miller.

TESTIMONY OF A LITTLE GIRL 9 Years of Age.

Dear Christian Friends:—

I am truly glad I can testify to the healing power of the Lord, of healing the goitre on my neck, also the toothache, and also a sore on my face. My teacher wanted me to go to the hospital and have the doctors put medicine on it, and I told her that the Lord would heal it, and also my cat and our horse.—Grace, St. Joseph, Mo.

KNEE HEALED IN ANSWER TO PRAYER.

God is still blessing. A few days ago I became sick with a rising on my knee. I suffered very much, but after holding on to the Lord, God came down and healed my knee and now I am well. Praise His name. Please pray for me and my family that we may get stronger in Christ.—G. M. M., Patsburg, Ala.

Evang. Chas. Williamson writes from Colt, Ark., and says that the battle has been hard, but there is some interest among the people. He requests prayer for himself and wife; also for the field where he is laboring.

GOOD NEWS FROM BELOW HART- FORD, ALA.

The Lord wonderfully blessed in a short series of meetings Bro. A. Sellers and myself preached. Two received the blessed Holy Ghost as in Acts 2:4; 10:46; 19:6. The people were surely hungry for the Word and the altar had a nice number of seekers every time.—M. S. Godwin, Slocomb, Ala.

I have truly enjoyed, been blessed and edified through your paper, the Weekly Evangel. I am the only Pentecostal person in this place, so you see the paper has been real messages to me.—A. R., Emerson, Neb.

I cannot get along without my dear paper. It is all I have to comfort me as we have no mission to go to in reach of us. There is no one near me but one sister and she takes the paper. I crave the interest of the whole Evangel Family to pray for my healing of rheumatism.—Mrs. M. P., Mountain View, Missouri.

I greatly enjoy the reading of the Weekly Evangel and do not want to be without it.—E. P., Bellaire, Ohio.

CAMP MEETING AT BOISE, IDAHO.

Aug. 25th to Sept. 25th.

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

GENERAL COUNCIL OF THE AS- SEMBLIES 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, Wilksburg, 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. Eitter will be in charge. For further information address Hugh M. Cadwalder, Pastor, L. E. 63, Sidney, Iowa.

CAMP-MEETING AT BOREING, KY.

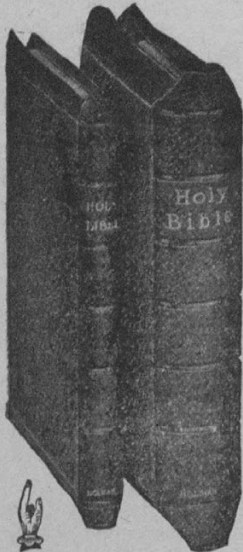
A Pentecostal Camp-meeting will be held here on the old Kentucky camp ground, August 12th to 27th. The camp is on the L. and N. road, five miles from Lily, the nearest station. We are trusting the Lord for Spirit-filled workers. Write before coming. Anna O'Nan Harrod.

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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Evangel Bible B. is a still larger Bible, measuring 8 1/2 x 5 1/2 inches and 15-16 of an inch in thickness. Its particular advantage is the large self-pronouncing, long primer type. This Bible has had a wide sale and has given universal satisfaction, especially among preachers, Sunday-school teachers and those who need a medium large type Bible. Has Concordance, References, Subject Index and Maps. The binding is the same as the Evangel A. Bible. Postpaid \$5.00

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ST. MATTHEW, 5.

Christ's sermon on the mount.

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

A. D. 31.
Is. 9. 1, 2.
Is. 42. 7.
Luke 2. 32.
Mark 1. 14.

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

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