



THE WEEKLY EVANGEL

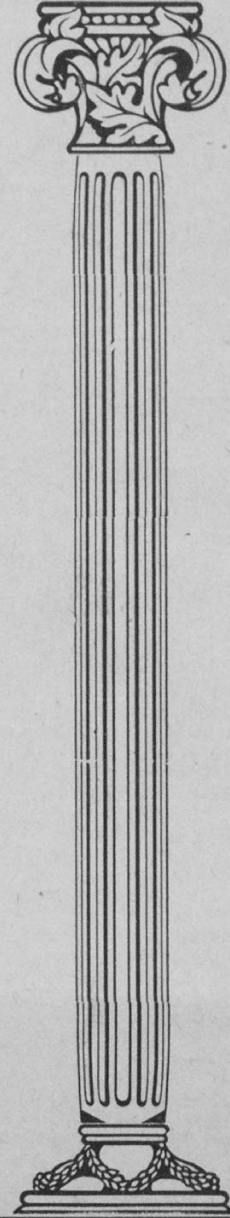
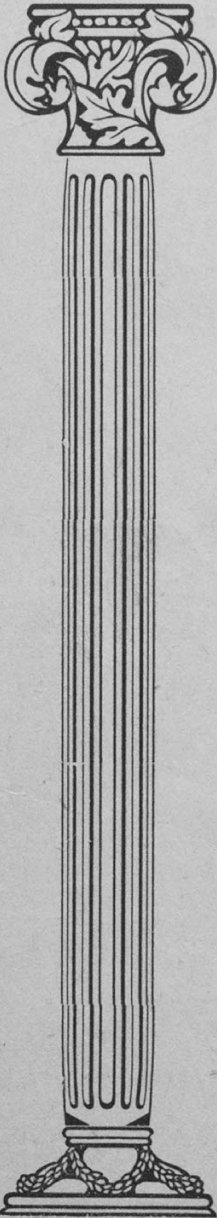


Darner, Phil 171
131 S Adella St.

GO YE INTO ALL THE
WORLD AND PREACH



THE GOSPEL TO EVERY
CREATURE. — Mark 16:15



LOVE.

Love's Place:—In the light as He is in the light. 1 John 1:7.

Love's Walk:—Walk as He walked. 1 John 2:6.

Love's Grace:—Forgiving one another, as God for Christ's sake hath forgiven you. Eph. 4:32.

Love's Service:—I washed your feet, You ought to wash one another's feet. John 13:14.

Love's Purity:—Purifieth himself, even as He is pure. 1 John 3:3.

Love's Endurance:—An example that ye should follow in His steps. 1 Peter 2:21.

Love's Love:—Love one another as I have loved you. John 13:34.

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The Weekly Evangel

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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.

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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.

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LITTLE TALKS WITH THE OFFICE EDITOR

THE CAMP MEETING SEASON is almost over. During this week there have probably been more camp meetings in progress

than during any other week this season. The notice of probably fifty or more camp meetings have appeared in the columns of the Weekly Evangel since the first of the year, and in most of them there has been blessed victory. Mother Barnes, who is in charge of the Ozark Bible and Literary School at Eureka Springs, Ark., passed through St. Louis recently and reported that the camp meeting this year at Springfield, Mo., was the best camp she had ever attended. We learn that there was frequently as large a crowd as two thousand persons packed in and around the big tent during the evening meetings, and the best of attention and order was given. Beside the spiritual blessings which were poured out upon the people, the work was also blessed temporally, and a desire was born in the breasts of the people to step out and take higher ground for God. As a result of this between four and five hundred dollars were pledged to begin the establishment of a rescue home for fallen girls in Springfield. This has been greatly needed in that section, and we are glad to hear the good news.

And this is only one of the good camps in which the Lord has been blessing this year. Everywhere, when disturbing issues are laid aside and the saints go in for the salvation of the lost and the extension of the Kingdom, the same results are reported.

There is only one distressing feature about the camp meeting season, and that is that when the saints are so interested in the camp and the spiritual blessings that they receive there, they forget largely the general work, the missionary cause and the publishing interests, with the result that all these departments of the work suffer. They are so happy in their fellowship one with the other that they think but little of the missionary cause, and as for their paper, they forget whether they have renewed or not, with the result at this end of the line, that when the renewals fail to come in we are driven to our knees to petition the Lord to lay it on the hearts of our subscribers to remember that their renewals are due, and that they should be sent in at once to help the Publishing House during this trying part of the year.

We are sure that the members of the Evangel family whose subscriptions have expired do not intend to do this, but the effect is just the same whether the intention is there or not, viz., a shortage of renewals and new subscriptions, which means a shortage of money which is necessary to meet the expense of publishing the paper from week to week.

In order to help remind some of our forgetful members, we are sending out a large number of letters this week to delinquent subscribers, enclosing a subscription card and a return envelope in order to make it real easy for you to renew for your paper. If we did not feel pressed exceedingly, we would not do this, but would wait patiently for the camp meeting season to close and the interest in the general work to revive; but the need is urgent, and we cannot wait.

We call your particular attention to this letter which is being sent out. If you receive a copy, please consider it in the spirit in which it is sent, and if you possibly can, send in your renewal now, at once, before it passes out of your mind. Of course if you cannot send it in now, we will carry your name on the list until you can send it, but please don't be negligent about this matter.

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 154.

ST. LOUIS, MO., August 26, 1916.

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Editorial

PILGRIMS AND STRANGERS. 1 Peter 2:11.

The people of God are as strangers in a strange land so long as they are in this world. They are Pilgrims or sojourners. They are not citizens of this world but of another country. Like Abraham, they look for a city that hath foundations, whose builder and maker is God. The call of God is to separation; separation from sin, separation from the world, separation unto God and His heavenly kingdom. When the heart is freed from its natural desires for the things of this world, it readily opens toward the things that pertain to the heavenly kingdom. All around is that which disagrees with the spirit of a true Christian. The very atmosphere of the world seems to hurt and retard the growth of the spiritual life. As citizens of another country, we are out of joint with the world and the things of the world. We are not to be bitter toward anyone or anything, but at the same time we may as well consent to be a separate and distinct people. How many there are who find that they are not really pleased to be such; but who rather try to keep as close in touch with the affairs of the world as possible and not lose hold upon their salvation. They purpose to walk the heavenly way, but think it too much to expect that they should be peculiar and noticeable in their ways and words. And yet that is just what God has planned for them. The Christian journey has a definite place of beginning and its ultimate end. The intervening experiences make up a pilgrimage in very truth. One is **in the world and of the world** before their pilgrimage begins; and, turning their face **from the world**, they enter upon a journey to heaven; and if they ever reach it, they will have pressed on through all the way of intervening experiences until they can say, "I have finished my course," rather than confess they have left the course.

ISRAEL AN EXAMPLE.

Israel, the chosen people of God, furnish us a splendid example of the pilgrimage of a Christian. Paul said (speaking of their experiences), "All these things happened unto them, for an example unto us upon whom the end of the world (age) has come." There is a notable incident in the experience of God's earthly people that may help us to

see the attitude we should hold toward the world and the things of the world. Turning to Deut. 2:1-7, we read what the Lord said to the chosen ones about their wilderness journey. The people had left Egypt under God's guidance and had come to Kadesh Barnea, and had there failed to go forward into the promised land. They were turned again into the wilderness by the way of the Red Sea, and they compassed Mount Seir many days.

TURN NORTHWARD.

Here the Lord spake to them saying, "**Ye have compassed this mountain long enough: turn northward!**" There is a thought here to be touched upon in passing. It is easy to get to going round and round in the wilderness, instead of going forward. Applied to our experience, there is an inclination to mfl round upon a certain ground and leave off real progress in the ways of God. Many are in that kind of a place at present—compassing Mount Seir. I suppose there was a very good grazing for the flocks at Seir, and it was easier to remain there than to move out. Progress toward the promised land, however, was necessary. Seir was not the place God had given them, but Canaan. The world is not the true home of the Christian, neither are the things of the present to be considered as our inheritance. We are to go on. Present experiences and present attainments are only incidental to the journey. To keep going, however, is not enough; we are to go in the proper direction. The Lord said to Israel, "Turn northward." In that direction lay the will of God for them. We are to go in the direction of God's will for us and any other going is in vain.

THE PILGRIMS' INHERITANCE.

Notice, if you will, what God said to them about their surroundings and the things that were in sight. "Ye are to pass through the coast of your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you: take ye good heed unto yourselves therefore: Meddle not with them; for I will not give you their land, no, not so much as a foot breadth. * * * Ye shall buy meat of them for money, that ye may eat; and ye shall buy water of them for money, that ye may drink. For the Lord thy God hath blessed thee in all the works of thy hands: He knoweth thy walking through this great wilderness * * * thou hast lacked nothing." (Vs. 4-7.) Esau is a type of the flesh or natural man and the land of Esau is the portion of the world. God's people have an inheritance all

(Continued on page 5)

THE WORKS OF GOD

B. F. Lawrence

A DEPARTMENT OF RECORD

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

ARTICLE XVII.—Pentecost In Persia.

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

(Continued from last week.)

THE BAPTISM BRINGS AMAZEMENT.

We were only despised young men in a country which had been in the hands of the devil for centuries, and which was filled with superstition and darkness; but we three filled with the power of God, determined to break through the obstacles and practically insurmountable difficulties which surrounded us, at any cost. It was wonderful! I feel just as if I were there now. Glory to Jesus! Abraham, Jeremiah's brother, who had somewhat cooled toward the Lord, when he saw Andrew filled with the Holy Ghost, got hungry again and began earnestly to seek God anew. He was revived.

After these great blessings in Brother Jeremiah's home, we all decided to go back to my village, Abjaloo. As we went into the house, my father met us. When he looked upon us, he realized something wonderful had happened. Seeing Brother Andrew's face shining, he asked me, "Son, did Brother Andrew receive the baptism of the Holy Ghost?" I said, "Yes, father." My mother and my family heard this, and they all came into the parlor to look upon Brother Andrew. We sat together, overwhelmed with the joy of the Lord. My parents were busy staring at us. The operation of the Holy Spirit in Brother Andrew was causing his lips to tremble as an expression of joy in his soul. Sometimes he would break forth in new tongues, which caused our family still greater surprise. While this was going on, a wealthy and noted man of the village, who knew Brother Andrew, came in to see him, not knowing what had happened. He saluted us and asked us how we were; but immediately he noticed that something mysterious had taken place. He sat still gazing on us, too, and undoubtedly saying in his heart, "What means this?" especially as he saw his friend Andrew moved by the Holy Spirit with manifestations that are strange to the mind of the flesh. That moment the Spirit of the Lord came upon Brother Andrew. He sat up on his knees, and stretching his right hand towards that big man, his friend, said, "Why will you remain in sin? When are you going to repent?" The impression was so strong on the man that he immediately asked forgiveness and hastily left us. He then went into the street and told the people of the village what he had seen and heard, and how he felt when he saw Brother Andrew so under the power of the Spirit. He warned the elders of the village to be careful not to speak lightly of us, tell-

ing them that we indeed had great power with the people. That man, although he is not converted, is now a great help to us in many ways, believing that we are from God, and asking the benefit of our prayers. He has also allowed his family to come to our meetings from which they have derived wonderful blessing.

In the morning before I went to pray with Brother Andrew, I had given him my promise that if he received the baptism of the Holy Spirit that day I would go back with him to his village and stay with him that night. The condition of the promise was fulfilled. He received his glorious baptism as you have heard. Now that the eventide had come, Brother Andrew, with his face shining, said to me, "Brother Urshan, God fulfilled the promise of His Spirit in me. Will you fulfill your promise of this morning?" I said, "Of course I will, but just see what a downpour of rain we are having. How can we go? We will be soaked through." "But," said he, "if we don't go now, we cannot go at all, for the night is coming." So trusting the Lord, we started in spite of the rain. As we were going, with the rain pouring down upon us, God said to me, "What are you learning from this rain?" I answered, "I wish we might have such a spiritual outpouring." Then He said to me, "If I care for the grass and the trees, how much more do I care for precious human souls? Can you not believe that I will give you just such spiritual rain?" I said, "Lord, I believe, and I claim the promise." To my surprise, right after taking the rain as a sign of a blessed outpouring of the Spirit, the skies cleared, and the sun shone.

THE ESTABLISHMENT OF THE FIRST PENTECOSTAL MISSION IN URMIA, PERSIA.

You know Persia has beautiful springs, great large rivers for irrigation. The waters flow from the mountains. The fragrance and natural beauty of that country is wonderful. We felt like happy Pilgrims in the sunshine that evening, and singing praises unto God, we entered the village called Adda. As soon as we were in the streets, the people started looking at us in astonishment. They had somehow heard that Andrew had come under what they termed my influence. We entered Brother Andrew's home, and not more than a few minutes elapsed before the room was packed with people. The yard outside also was filled with the crowd. They sat on the floor just like we sit in Persia, and stared first at Andrew and then at me. Looking on me they said, "That's the fellow that makes people faint. We see that he has made Andrew to become like him. Why does Andrew shake? Did Urshan give him what he had?" When we looked at them they dropped their eyes; and when we turned our eyes away they stared at us. Seeing the crowd that had gathered, their excitement and their awe, we asked them, "What is the matter? What have you come for?" Then Brother Andrew suddenly broke out in tongues, and taking the New Testament from me, opened it at John 3. He read the story of Nicodemus; and as he read, filled with the Holy Ghost, he was stammering with the power, and his face shone. When he had finished he handed the Testament back to me, and I began to preach on the new birth. "What is the new birth? How do we know that we are born again?" While I was speaking I was praying in my heart. God said to me, "These people are seized with conviction in a powerful way, but they do not know how to confess." They were all sitting silently on the rugs. Then the Lord led me to sing the 51st Psalm in our own tongue. As I sang this heart confession of David, I put myself in their place, and

cried to God in their stead. The power of God fell on me; I could not help but weep, and as I sang and wept, the Word of God pierced the hearts of the people. Terrible screams were heard; such cries of conviction and confession, that the strongholds of Satan seemed shaken to their very foundation by the power of the Holy Ghost. Some of the women had children in their laps. Such conviction seized them that they practically threw them aside, and cried to God for mercy. I do not remember how many were under conviction, but about six got saved with a thorough and square salvation. The meeting would have continued all night if I had allowed it to, but I said to the people, "We must now stop; don't be afraid, you will get what you want." The power fell on those that were saved, and they began to shake. The rest went home, crying to God and weeping.

These things raised terrible persecution against me. The Lord told me I had better go home and praise Him for a couple of weeks, and then when I came back I would reap the harvest. "While you are away," said the Lord, "the whole town will enquire of Brother Andrew regarding the work and his experience, and then the door will be opened to you, and the people will be ready and anxious to hear the truth." On going home I told the brethren that were praying, to come and help me. The battle was on, and God would work mightily.

After two weeks had elapsed, we went back to that town, and this is the song we sang: "Hold the Fort for I am Coming." "Hallelujah." As we sang we marched along the streets. The men, women and children came in crowds, and we began to pray. Beloved, in about four weeks the glory of God seized that town in such a way that if the devil had not hindered the people through religious men, every one of them would have been converted and filled with the Holy Ghost. The persecution became very terrible, so much so that our lives were in danger. They threatened to kill us. In fact, one of our sisters was the first martyr in this town; and yet, in spite of it all, the people came out to the meetings. About fifty were saved and received the baptism of the Holy Ghost there. Glory to Jesus! That was the first assembly. The news and excitement spread all over Urmia, and to the government, which also opposed us bitterly. The people of Adda proposed new laws, and sent up petitions to the Russian Consul, who was over the governor of the country, asking him to stop us, and forbid our preaching in the villages again. My own village people began to curse me from afar; they tried to injure my ministry by their insulting words. I took this as a sign from the Lord, that the time had come for me to go back to them and begin work there. Surely God was allowing them to be stirred up for the very purpose. After I had arrived home, I sent for the band of the Adda saints who had received their baptism. A number of us went to the outskirts of our village to meet and welcome them. We had a glorious time shaking hands and talking in tongues. It was wonderful; and then we marched along the streets singing the new songs which I had written in the Syriac language. We went to the home of Brother Saul, the present pastor of the Persian mission in Chicago.

SECOND PENTECOSTAL ASSEMBLY ESTABLISHED IN ABAJALOO VILLAGE.

After singing and praying for the whole village, and capturing it by faith for God, we partook of the dinner which my mother had prepared for all of us in our home. Then we had a meeting. Our two parlors were filled

with new saints. As the meeting commenced, the power fell. The wife of our Brother Abraham shook, and called on the Lord. She got saved and baptized with the Holy Ghost while we were singing. Brother Jeremiah's niece got saved and baptized also. My cousin had a son about nine years old who got wonderfully blessed under the power of God. My brother Joseph and some other children went out to pray in the fields, and he got his baptism. Others were saved also with him. Hallelujah! Glory to God! Beloved, we were there a few weeks. About thirty were saved, and about twenty-five received their baptism, one of whom was my precious mother.

(To be continued next week.)

"WAIT AND HASTEN."

Build your nest upon no tree here; for you see God hath sold the forest to Death; and every tree upon which we would rest is ready to be cut down, to the end we may flee and mount up, and build upon the rock. . . . There is less sand in your glass now than there was yesterday; this span-length of ever-posting time will soon be ended. The Lord hath told you what you should be doing till He come. "Wait and hasten," said Peter, "for the coming of the Lord." All is night that is here, therefore sigh and long for the dawning of that morning, and the breaking of that day of the coming of the Son of Man, when shadows shall flee away. Persuade yourself that the King is coming; read His letter sent before Him, "Behold, I come quickly." Wait with the wearied night—watch for the breaking of the eastern sky, and think you have not a morrow. Show yourself a Christian by suffering (if need be) without murmuring; in patience possess your soul; they lose nothing who gain Christ. I commend you to the mercy and grace of our Lord Jesus Christ, assuring you that your day is coming, and that God's mercy is awaiting you. The Lord Jesus be with your spirit! May "the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."—(Samuel Rutherford.)

(Continued from page 3.)

their own, revealed in the promise of God. They are not to covet even the good things of the world, but be satisfied with the promised land. Their outlook is not earthward, but heavenward. They must pass through the coast of this earthly realm, but they are not to meddle with it or associate its peculiar joys among their blessings. They are to have what they need of material things, but they are to buy them. That is, they are to recompense the world for their portion of needed things. The attitude of God's people toward the world is one natural to a pilgrim and a stranger passing through, hastening toward his own country. Their association with the world is to be mutually beneficial. They are to have from the world what they need to sustain them, and are to return for the same an abundant measure of loving service. Money is a standard of values, a medium of exchange. There is but one thing in the possession of a saint that meets the type: it is love—divine love. Love will pass anywhere as a standard of value. It measures all else that professes to have a value; and love is a medium of exchange in a very true sense. Love unlocks the treasure-house in every life and brings forth the precious ointment. Love bestowed, brings adequate return. "Owe no man anything save to love one another."

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 TWO IN A SERIES OF SIX.

The first article closed with the idea of co-operative fellowship with the Holy Trinity in the work of redeeming and blessing men. In this, we intend to consider our proper behavior toward our fellow-members of the body of Christ in the light of that fellowship. I believe that this is the true way to think of and deal with the subject. It was said in No. 1 that a proper attitude toward God was the foundation of right behavior toward men; we shall now see how the principle works out.

If we base our actions toward our brethren on the fact that they are brethren we lay ourselves open to failure. When they fail to act as brethren our base trembles, and we are tempted. But, if we base our actions on the immutable and eternal God, our reason for right living in the House of God never changes. Think of the dignity this lends to our smallest details of intercourse with each other; we are acting towards our brethren as God is acting toward them. Fellowship with God is the secret of fellowship with His people. This is true because He has the best possible reasons for His attitude toward the church; and when we are in fellowship with Him we have His reasons for our behavior.

First, then, we are to be in fellowship with God in LOVING THE CHURCH.

It was the love of Christ, the second person in the Trinity, that caused Him to give Himself for it; (the church) that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself * * * holy and without blemish."

It is His love that causes Him to bear with it; be patient with it; correct it; chastize it; instead of blotting the whole thing out and starting anew. It is in the love of God that we must look for the reason for all His kindness toward His people.

If, then, we are in co-operative fellowship with the God of Love, we will have in us the same quality of love that inhabits His nature; and it will afford the reason for our forbearance and desire to bless.

Perhaps, if we take the matter up in detail we will see more clearly how this is so.

The love of God in Christ caused Him to give Himself for the church. He sacrificed His comfort, good name, wealth, time, life; in short, Himself for the church. He became homeless, outcast, poor, defamed, weary, dead, for the church. We cannot do the great things of redemption, they have been wrought; but if the love of God animates us we will do all that the Divine arrangement has given us to do; and it will be done gladly, willingly. We will be ready, as much as lieth in us, to "fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the church."

The love of God for the church causes Him, (the Trinity entire) to seek her companionship. He obtains it by dwelling in and with individual members. In fellowship with Him, we too will be glad in their company and ever eager to return to it.

Frequently we hear people who do not worship together express their "divine love" for one another. If they were in this fellowship with God, they would also be in cooperative fellowship together; for they acknowl-

edge that God meets with all of them, "Not forsaking the assembling of ourselves together, as the manner of some is."

That brings us to another consideration. The love of God is not blind. When Peter said "Charity shall cover the multitude of sins," he did not mean that we should be dulled and blinded by love. Because God loves, He does not call black white, nor white black. Neither will we. "And this I pray, that your love may abound yet more and more in knowledge and all judgment (or discernment)."

Genuine love is, however, able to overlook *faults*; to bear with weaknesses; to endure honest failures. And because it is not blind, and because it can overlook and forbear; it is also able to warn. Love induced God to tell us the truth about ourselves. Love will keep from unkind, unjust criticism; but it will just as surely cause a warning to issue from heart and lips when the beloved is in danger.

UNITY WITH THE BODY.

God has provided certain grounds and means for the establishment and maintenance of unity among His people.

First, the ground of common ownership. If God can, and does, afford to own certain individuals as His own, we, in fellowship with Him, can afford to do the same.

His eye beholds the church in and through Christ. He values the individual members thereof at the price He paid for them; the life of His Son.

He sees them, not only in their present weakness, ignorance and poverty; but in their future power, wisdom and glory. He identifies Himself with them; He suffers, rejoices, is poor, defamed and outcast, with them. Some day He will be glad, rich, magnified, glorified in them. If we are in co-operative fellowship with God, His ways and people shall be ours.

Second, the ground of common purpose.

God has ordained to work with men for the accomplishment of many things in His scheme of salvation. He has inhabited men for this purpose. He has in all cases, to a certain extent, hampered Himself in His work by this association. He is continually hindered by their littleness, jealousy and ignorance. Still He works with them. When their failures ruin His work in some particular, He, in patience builds again; but does not dissolve the partnership. Can we do less?

Third, the ground of common destiny.

When the pre-existent Logos clothed Himself with humanity, He did so never to put it off. When He rose from the dead He changed and glorified it till He could forever dwell in it without being confined in His Godly activities by His tabernacle; but He still wears it. Glorious thought! We shall be like Him! Surely we can and will remain in sweet harmony with our own kind when God made such effort to ally Himself with us.

Humanity is full of failings. Divinity, however, does not intend to permanently lower itself to our standard when it associates with us. The object of the association is to raise humanity to the full measure of the stature of a man in Christ Jesus. Therefore, when weaknesses appear there is action taken to build in strength and so to change the condition. But He chastens for our profit, that we might be partakers of His holiness. So God instructs us to act toward one another. See Matt. 18:15-17. The idea is not to cut off, but to truly maintain unity.

This love and unity will find expression in a thousand ways, when it dwells within us. Our words will give it

expression, both when they are addressed to our dearest friends and first acquaintances.

We will be more gentle and courteous. It is no sign of spirituality to be short and brusque. We are not to regard each other in the light of guilty children in continual need of admonition. God has frequently in Holy Writ expressed His approval of His people. He still does so in the Spirit.

Slurs and innuendoes will cease. Our brother's goodness, strength and success will be a joy to us; his weaknesses a sore spot to which we will not call attention. I can not write too strongly on this matter. Some of the Lord's people seem to have a mock honesty; when someone expresses their confidence in another child of God, these folks with the mock honesty hasten to "correct" the good impression, and immediately recall some weakness to balance things up. Love does not prompt such behavior. If a man is a wolf in nature and habits, tell it, but if you believe he is a child of God, do to him as you do to yourself. When some one approves of us, we rarely attempt to "correct" their views; and we are sorry when some one does it for us.

This love and unity will empty our mouths of selfish boasting. All such self-exaltation springs from a desire to ride over and be above our brethren. One of the most disgusting things I ever see is the spectacle of two or more servants of the Almighty sitting in a little circle of admirers and trying to outdo one another in tales of their usefulness. As admiration veers from one to another, the one forsaken gathers his forces and comes back with a more remarkable tale of healing, conversion, or what not; all due to *his* efforts. Brethren, "We are the body of Christ, and members in particular." We are not seeking our personal exaltation, but the building up of the body. If it grow, be honored, successful and prosperous, we share in these things as members of it. "The effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

I believe that a disrupting of the body's unity is one of the most deadly sins with which a person can be charged. When we consider the absolute need of unity, and God's efforts to secure it, this conviction grows on us. The Man about to suffer terrible insult, defamation, mental and physical agony in the garden, before Caiaphas, Pontius Pilate, Herod and the mad crowd of His own nation as He hung six hours upon the cross, this Man prayed that the church might be one; in fact declared that the success of His mission to earth largely depended on it. By all His humiliation, agony and love, God beseeches us to be one. The torn body of Jesus on the cross; the broken body, His church, cry out to the lovers of God, "Be one." Sacrifice all non-essentials for the sake of unity; never disagree unless it be over vital principles necessary to salvation and sound doctrine.

The success of the church in her divinely commissioned business demands unity. Translation at the rapture demands unity. To worship in spirit and truth, you must be in unity with like worshippers. The house divided against itself will certainly fall. How can we come to our proper places in the body when the members are scattered all over the spiritual earth. My hand severed from my arm is severed from my head as well and is totally incapable of doing anything the head wants done. Sometimes we wonder why we personally cannot do more for God. We pray, agonize, and fail. It is because we are not, in actuality, one body, our strength is gone. The muscles of my body get a leverage on the bones and accomplish my desire when purchase and sta-

bility is afforded by the combined weight and balance of all the members. Do you see the point?

The man who allows some cross of his ambition or self-will to separate him in spirit from the rest of the body says in effect, that he loves his way more than the way of God; that his desire is more to him than the dying desire of Jesus; that he thinks more of himself than he does of God, Christ, church, saints and sinners; yea, thinks more of his selfishness than he does of the eternal destiny of his being.

Of course, I do not mean that persons who violate scriptural principles should be fellowshipped. God does not do that; and He commands us not to do so. "If thy brother trespass against thee; * * * if he neglect to hear the church let him be unto thee as an heathen man, and a publican." An object of pity and prayer, but *not of fellowship*. "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one, no not to eat." "A man that is an heretick after the first and second admonition, reject." If a man sins in either or all of the three realms, namely, toward his brother, his God, or the sound doctrine, we have our instructions. Notice that these instructions are meant to be obeyed by the whole body. Failure to obey them through any sickly sentiment falsely called love does not conserve unity. Our unity must be based upon the unity of God with the church. When He rejects we dare not receive. One more passage, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is a partaker of his evil deeds."

GOD ALONE

can know and do some things; and it is just as important that we do not try to obtain a fellowship that is not for us, as it is for us to strive to attain to that which God welcomes us.

We will briefly consider a few things in which we have no fellowship with God.

First, Knowledge. Only the Omniscient knows the innermost heart of man—that heart from which spring the inspirations of his actions. Our eyes are veiled as yet from these sights and we need to be careful not to receive suspicion as facts.

Because our knowledge is so fragmentary, therefore, we are not in fellowship with God in judgment—that is, judgment of secrets, desires and inward conditions. It is true that Jesus said, "You shall know them by their fruits," and Paul said, "Do ye not know that the saints shall judge the world?" but they spoke of things outward and future. Regarding this judgment of which we are speaking, Jesus said, "Judge not, that ye be not judged." The spiritual man discerns things, not spirits; see 1 Cor. 2:15. Passing such judgment on one of our brethren betrays an exaltation of spirit entirely unjustified by the facts of our existence. The very fact that God frequently continues to fellowship the persons whom we condemn, is satisfactory proof that we were entirely out of place in such a performance.

The third is Lordship. "Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand." There is certainly recognized government in the church, men set of God to "help your joy;" but they do not stand 'twixt the soul and God. One priest we have and one alone, Christ Jesus. He offered the acceptable sacrifice, He still intercedes; with Him it

(Continued on page 9.)

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Questions and Answers

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

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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.

90. Are we to gather from the fact that on the day of Pentecost Acts 2:4 says they were "filled with the Holy Ghost" that the disciples did not have the Holy Ghost IN them before this, or are we to assume He was in them before, but only filled them to overflowing on that day?

Ans. This is a disputed point, and we will not contend over it with any brother who sees it differently from what we do. We will explain the Scriptures as we see them on this point and then we are done with it. Some bit ago we explained that the redemption of the body lies beyond the grave for most of us, that this was God's order of restoration as a general rule, and several who believe they now have immortal bodies, bodies that never will die no matter how long Jesus carries and that God promises to all who will believe it, deathless bodies now in this life—several who believe thus came back at us with long arguments for us to answer. We have not answered, and by the grace of God we are not going to. This department of the paper is not for arguments. The editor is too busy for God to answer these contentions, and it will be a waste of time for any one to write us such long contentious arguments. They will all go into the waste-basket no matter if you send a stamp for a reply. Dearly beloved, we are here to help each other and when we have done that the best we can, let us pass on in love and not stop to contend.

Now to the question above. Read it again. Then note these facts as follows:

First, there is no statement in the Scriptures that directly say the disciples were ever "filled with the Spirit" before the day of Pentecost. No one can dispute this. Then it necessarily follows that any one who contends they were partially filled before this can never prove it by a direct thus saith the Lord, but must rely on argument, inference or interpretation for proof. It is best not to assume what the Scriptures do not say, and yet it is well to remember on the other hand that silence is not always proof to the contrary. So to say the least we are sure of, it is this: If they were ever filled or partially filled before the day of Pentecost, the Word of God does not tell us of it.

Second. When Jesus was giving His disciples His farewell address before death, after teaching them for three or more years, in speaking of the Holy Ghost, He said to them,

"He dwelleth WITH you, and shall be IN you." John 14:17. Then though their names were "written in heaven" (Luke 10:20), though they were "already (now) clean" (John 15:3), though they were "not of the world even as Jesus was not of the world" (John 17:14-16), yet they only had that relation to the Spirit which our Great Teacher called WITH them, and the promise for the Spirit to be IN them in the sense Jesus was speaking of was still future to them. This according to the record in the Word, and we had better throw away our theories and accept it.

Third. They certainly were filled on the day of Pentecost. Acts 2:4.

Fourth. Peter in discussing the outpouring and speaking in tongues at the house of Cornelius, says, "As I began to speak, the Holy Ghost fell on them, even as on us at the BEGINNING, Acts 11:15. Then he says, "If God then gave unto them the LIKE GIFT as He did also unto us who believed on the Lord Jesus Christ, who was I that I could withstand God?" V. 17.

Now this "beginning," referred to by Peter, is agreed by all Bible scholars, so far as I know, to be the outpouring on the day of Pentecost. No time before this is ever referred to in the Scriptures as the time when the disciples BEGAN to receive the Spirit. Acts 10:47 says that in this outpouring at his house on that day Cornelius "received the Holy Ghost." V. 45 calls it "the GIFT of the Spirit." Now this gift of the Spirit, this receiving of the Spirit by Cornelius, Peter says in 11:17 the "like gift" that he got on the day of Pentecost. So if Peter testifies that he got the Spirit as a gift at the beginning universally acknowledged to be the day of Pentecost, then we better accept Peter's inspired testimony, and not manufacture some other time and place for him to have received the Spirit just to suit some pet theory of ours. No Scripture from one end of the New Testament to the other ever says the disciples actually received the Holy Ghost prior to Pentecost; no Scripture contradicts Peter's testimony that he received on the day of Pentecost the "like gift" that Cornelius received later.

Fifth. The only passage ever quoted in trying to prove "that day" when the Spirit was to be IN the disciples (see John 14:17, 20) was not the day of Pentecost is John 20:22-23, where after his resurrection appeared and commanded them to receive the Spirit, where it says, "He breathed on them and saith unto them, Receive ye the Holy Spirit: whose soever sins ye forgive, they are forgiven unto them: whose soever sins ye retain, they are retained." And in V. 21, "As my Father hath sent me, even so I send you."

This is the final commission as given by John, and is parallel with the commissions in Matt. 28:19 and Mark 16:15. In two places he commands to "go" and in the other it is "I send you." There is no difference in meaning between these two sayings. But the record shows clearly they did not go the day they were sent, because the commission to go was modified by the further command to "tarry until endured with power." Luke 24:49. In the same verse Jesus says, "I send forth (present tense) the promise of the Father," yet Acts 1:4 shows they were to "wait for" this very promise, and 2:4 shows when they got it. Hence all the proper inferences from Scripture, as I see them, is that Jesus commissioned them in John 20:21 to 23, to receive the Spirit and to go; but that they did not receive the Spirit at that moment, but "tarried," "waited" as commanded for this promise and received Him on the day of Pentecost. Others insist that the breathing by Jesus was into them and not just upon them, and that they actually received the Holy Ghost then and there. Reply to this: (1) Suppose

Jesus did blow his breath into them, still everybody ought to know breath is not the Holy Ghost. Breath or wind is a symbol of the Spirit, but not the Spirit Himself. So please do not confound the breath with the Holy Spirit. Breath is air, impersonal; the Holy Spirit is God, not air, and a personal intelligence. So the breath was only symbolic; note the sound as of a mighty wind that accompanied the Spirit at Pentecost. But the word nowhere says this sound of wind was the Spirit.

(2) Those who say they received the Spirit when Jesus breathed on them, have to add to the Scriptures, and the word forbids this. Jesus commanded to "receive;" they say the disciples then "received." They add the letter "d" to what the word says. It positively does not say that they then "received." It is at most a respectable inference, which this editor does not believe, however, justified, because the word elsewhere tells us explicitly that they received the "like gift," were "filled," etc., on the day of Pentecost.

(3) If we are right that the company as a body received the commission in John 20:21-23, but not the individual experience of getting the Spirit, then Thomas comes out alright on the day of Pentecost with all the rest ever got; but the following verse tells us Thomas was not present when Jesus said, Receive ye the Spirit, and as the Father sent me I send you, and if the rest then got the actual experience of receiving the Holy Ghost, then one of the apostles failed then to get it.

Now what is here said is confined strictly to the eleven disciples, and not to anybody at the present time. The apostles lived in the lapping over of the two ages, and their experiences were no doubt more piecemeal than ours have to be. Jesus is crucified and glorified now, has poured out the Spirit and is ready any moment to pour him out on any one who will meet God's conditions. Nothing on God's part is yet to be done to bring in the great day of His mercy. It is now in full swing and all who will can come and at once receive. In fact the danger now is in delay, lest the day of mercy becomes soon the day of wrath for neglecting to come to Jesus and receive His fulness.

(Continued from page 7)

remains to accept or reject us; to add us to the body, or to sever us from it. Rest assured, however, that it is His intense desire to add us to it. In short, we are brethren; "one is your master."

I have seen much harm done by the effort of some individuals to govern the private affairs of others: their excuse was that they had walked longer with the Lord and hence were better able to arrive at an understanding of His will. "Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand." We are exhorted to bear one another's burdens and so fulfill the law of Christ; but there is a vast difference between counsel and command.

The next article will deal with our behavior toward the ministry.

The Lord bless you, and help you to fellowship with Himself.

"The Christian life is not a struggle to live right, but it is a life of rest, a life of faith and trust in Jesus Christ."

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.

DAILY PORTION FROM THE KING'S BOUNTY

MRS. A. R. FLOWER

Aug. 26. "Go, shut thyself within thine house." Ezek. 3:24.

The same God who bids us to go forth and speak boldly, bids us also to enter into our chamber and be quiet before Him. There are difficulties that can only thus be solved; there are souls who can only thus be moved. Is there a lack in your ministry, no unction in your preaching—go apart with God for a little while. If your heart is open and true He will soon show you where the difficulty lies.

Aug. 27. "Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness." Col. 1:11.

God makes us strong to bear, to suffer, to endure. We know only too well our insufficiency along this line—our failure in the hour of trial, our weakness in the overwhelming test. So it is with Paul we may say "our sufficiency is of God." His "glorious power," His might, enables us to endure and to suffer long with a heart still full of love and joy.

Aug. 28. "And he asked for a writing table, and wrote, saying, His name is John." Luke 1:63.

This plain declaration brought deliverance and great joy to the father Zachariah. Sometimes it is necessary that we declare our God-given conviction just as definitely despite the opposition and amazement of our friends and relatives. If God has revealed Himself to you don't be afraid to call the thing by its right name. It will mean strength and blessing to your own heart, and light and salvation to the heart of others.

Aug. 29. "Mine eyes are ever toward the Lord; for he shall pluck my feet out of the net." Psa. 25:15.

Seeking the Lord in a spasmodic manner will never bring full and lasting victory. It is the constant look upward, the continual recognition of God's power and faithfulness to overrule in the hard places of your life, the unwavering hope in His mercy and goodness, that will bring you forth from the trial in triumph and blessing.

Aug. 30. "For we are his workmanship." Eph. 2:10:

And God is the Master Workman "working in us to will and to do of His good pleasure." We are very sure sometimes that we are a finished production of His hands—a creditable piece of work; but most sadly mistaken are we in so thinking, for God is far from being through with any of us. The shaping, the chiselling, the polishing must go on longer for none of us are like to that matchless pattern, the Lord Jesus Christ. Nor will we ever be until we see Him in all His glorious beauty and purity.

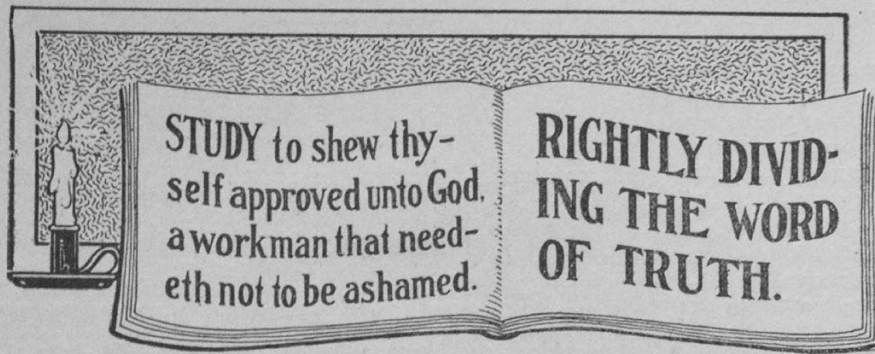
Aug. 31. "Ye ought to be quiet, and to do nothing rashly." Acts 19:36.

Most excellent advice for us today! How often have we spoken in the heat of our spirit! How often have we acted on the spur of some rash impulse! And irreparable suffering has resulted therefrom to ourselves as well as others. Remember the prophet Isaiah's advice when prompted to act hastily. "He that believeth shall not make haste."

Sept. 1. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." 1 Jno. 4:10.

The manifestation of true love in our lives is in proportion to the measure we have seen of God's love. We know love only as we see it manifest in Jesus Christ, as He identified Himself with God's interest in us. "God so loved that He gave." "Christ so loved that He gave." The Father gave His Son; the Son gave Himself. Wonderful mystery of divine love!

"Twas love, love, love
That moved the mighty God."



SUNDAY SCHOOL LESSON

September 3, 1916.

PAUL'S SORROWS AND COMFORTS.

Lesson Text.—2 Cor. 11:21-12:10.

Golden Text.—"My grace is sufficient for thee: for my strength is made perfect in weakness." 2 Cor. 12:9.

Leading Thought.—A life triumphant in Christ Jesus. Rom. 8:37-39.

1. Paul's Sorrows. Ch. 11:21-33. Paul's second letter to the Corinthians differs much from his first letter. It is deeply personal in character, chapters 11 and 12 being especially valuable for their history of Paul's life. They were written as a sort of apostolic justification to overthrow the charges and criticism of certain teachers who had sought to undermine Paul in the church at Corinth. The injury must have been deep to cause Paul this "boasting," as he terms it. Can there be a more despicable sin than this?—the coming in of teachers and workers with the desire to undermine the character and ministry of one who has, as it were, laid down his very life for the opening and maintenance of that same work. I wonder if there are not some modern examples of this. There are still many would-be teachers, but how very, very few fathers, ready to suffer and die if need be, that the flock of God be kept in love and unity. We can judge something of the accusations against Paul by the answers he makes. His accusers no doubt had boasted of their claims. Paul proceeds to show his. He was bold as well as they; trace through his life if you have any doubt of it. Did Paul's accusers boast in their race and lineage? Paul had as ample reason as they to do likewise. Phil. 3:4-6. Did they count themselves ministers? Paul much more exceeded them in his devotion to the cause of the Lord Jesus Christ. V. 23. Then follows a remarkable recital of his suffer-

ing and labor for the work of God. "In labours more abundant." Paul preached and worked nearly forty years; wrote fourteen epistles, supporting himself and his co-workers most of that time.

He wrote on another occasion to this same church, "I labored more abundantly than they all." 1 Cor. 15:10. Wonderful life of incessant toil! No effort was too great to make if thereby souls in heathen darkness might have the glorious light of the Gospel of Jesus Christ. Such was his service. Then comes the account of persecutions endured—"stripes above measure, in prisons more frequent, in deaths oft." Acts 16:23-40 records one case of his imprisonment with stripes; an early historian records seven cases of imprisonment. From this we infer that there is much of Paul's history which we are ignorant of. Someone in writing of Paul says, "Scarcely a bone in his body but had been broken; not an inch square of his skin but had been torn; at death's door a hundred times." The Jews gave but thirty-nine stripes lest by miscounting they might transgress the law in Deut. 25:3, which forbade giving more than forty stripes. The beating of rods was a Roman form of punishment liable to cause death. Acts 16:23. Recall the stoning at Lystra when Paul was left for dead. Acts 14:19. There is no record of the shipwrecks referred to in V. 25 as the one mentioned in Acts on the way to Rome had not occurred yet. What a picture of endurance in Vs. 26, 27. Read them over carefully, then recall how often you have complained over some little thing you have endured for Christ, not half so bad as any one of the things mentioned there. Suffering for the cause of the Lord Jesus Christ! How few of us know anything about it! But there are some who do—some who have suffered since the day of Paul—some who have laid down their lives joyfully for Jesus' sake—some who like Paul have forsaken family, position, friends, that they might hasten the message to hungry, perishing men and women. God bless such faithful ones! They

are not all dead by any means. Look across the water and you will see some of them; look around you in some corners of the homeland and you will see others. And such self-forgetting ones are very dear to the heart of our blessed Lord Jesus Christ, who "came not to be ministered unto, but to minister and to give his life a ransom for many." There is another source of deep concern and anxiety to Paul beside all these difficulties without—"that which cometh upon me daily, the care of all the churches." V. 28. To rightly understand what this means one must be in a place similar to Paul, and feel the responsibility of souls dependent upon them. The next verse gives a touch of illumination. "Who is weak, and I am not weak? who is offended, and I burn not?" It was a relationship in the spirit with each individual Christian of the various churches where he had labored. It is that same relationship which every true shepherd feels between himself and those souls whom God has placed under his care. And it was this concern and daily care of the churches that caused Paul to so cheerfully endure all the outward suffering. There is no harder place to fill than that of a true, conscientious minister of the Gospel. Too many professed ministers bear their responsibilities too lightly.

2. Paul's Comforts. Heavy indeed is the scale on the sorrow side. But there is another side and God has that weighted fully as heavy with comfort and blessing. It takes the life that has suffered to appreciate comfort. All the labors, the persecutions, the trials, the sufferings proved Paul's apostleship, enlarged his experience, and enriched his life with an unparalleled knowledge of divine things, and a deep fellowship with Christ in His sufferings for lost humanity. Paul's spirit became mellow and he knew that deep peace that passeth all understanding. How much many of us as Christian workers have missed by avoiding the hard places! Paul learned to make every painful circumstance, every trial, of some benefit. This was how Paul was able to write "we glory in tribulations also: knowing that tribulation worketh patience." See Rom. 5:3-5; 2 Cor. 4:8-12; 6:4-10. "That I may know Him and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death." Paul could say this. Can we? Read it over again carefully before you answer. The cross precedes the glory always. No wonder then that so few of God's children really have the glory of God in their lives. Remember

what the glory of God did for Moses away back under the law. 2 Cor. 3:7. "How shall not the ministration of the spirit be rather glorious?" How much of it is manifest in your life. Beside the indirect blessing and comfort from his trials, God directly revealed Himself to Paul, granting him that wonderful experience recorded in Ch. 12:1-6. Then lest Paul be lifted up there was given him a thorn in the flesh. There are many speculations as to what this thorn in the flesh was. The Scripture is silent on the subject. Whatever it was Paul sought deliverance, not once but thrice, until God spoke those words, "My grace is sufficient for thee." Not ease from the pain, but grace sufficient to bear joyfully. Who cannot shout when the thorn is removed; but it takes a saint indeed to shout with the thorn in. His grace, beloved, not yours, is sufficient. Hallelujah!

Next Week's Lesson.

Sept. 10, 1916.

THE ARREST OF PAUL.

Lesson Text.—Acts 21:17-40.

Golden Text.—Acts 22:15.

A. R. F.

REQUESTS FOR PRAYER.

Pray for a mother and child at Booneville, Ark., who are at the point of death. They are trusting entirely in the Lord.

Earnest prayer is desired for one who is in desperate need, spiritual, physical and financial.

Pray for a brother in Waynesville, Mo., who is in a backslidden condition and wants to get back to God.

A sister at Lawrensburg, Tenn., desires prayer that she and her husband may receive the full light of Pentecost and that they may receive healing for their bodies.

A brother in Oklahoma desires the prayers of the Evangel Family that he may be healed of lung trouble. He believes the Lord can heal him and is "Standing on the promises of God."

A brother in Colt, Ark., desires prayer for a meeting at that place, and that the Lord will give them souls for their hire; also that his wife may be healed.

A brother in Ridgely, Tenn., desires prayer that his little boy may be healed of chills. He writes, "We are trusting the Lord—He hasn't failed us yet. Pray also that we may continue to get closer to the Lord."

A brother at Grand Prairie, Texas, desires prayer that he will not fail God in these times of testing.

Pray for a brother at Lloyd, Fla., that he may be healed of rheumatism and that he receive the baptism of the Holy Spirit.

Friends at Richland Center desire prayer for a sister who has been bedfast for two years. She cannot move her body and suffers pain constantly. She is 62 years old.

A sister in Michigan desires prayer that God will lead her into His work to which she feels called, that all hindrances will be removed through His divine love.

A sister in Doppingville, N. Y., testifies that God saved her from her sins about eight months ago, and that she is now an earnest seeker for the baptism in the Holy Ghost. She requests prayer that she may receive the baptism and that the Lord may revive the work in her town.

THE EVANGEL HOME—ST. LOUIS, MISSOURI.

A number of the brethren, passing through St. Louis, have enjoyed the hospitality and fellowship of the Evangel Home, and we gladly welcome all such visiting brethren.

We have a large home for most of those employed on the Evangel, but several of the rooms are entirely unfurnished. In order that we might use these rooms to the best advantage, it will be necessary for us to secure furniture, beds and bedding to make our Pentecostal guests comfortable while with us. We will welcome any gifts to this purpose.

One dear sister from a small town in Missouri, appreciating the fact that we are still human enough to enjoy sweets with the rest of our brothers and sisters, sent us a jar of honey recently. The Evangel family in St. Louis had no trouble in disposing of it with glad and thankful hearts.

There may be others similarly disposed, and we can use to the glory of God any offering of vegetables, canned fruits, apples or other farm produce. Send all such offerings direct to the Evangel Home, 1243 N. Garrison Ave., St. Louis, Mo., notifying us promptly how shipment is made.

I sure do enjoy the Evangel. Can hardly wait for it to come every week. Pray for our little mission here.—Miss J. P., Hornbeck, La.

SEVEN WEEKS' MEETING CLOSED AT TURLOCK, CALIF.

We have just closed a seven weeks' meeting at this place and the Lord has been with us, saving and baptizing in the spirit both young and old, and the saints are much encouraged and established in the Word. Three also were baptized in water.

We expect to stop a few days at Manteca, Calif., where the people are calling for a meeting, and then go on to Boise, Idaho, to the camp meeting where we are trusting for an outpouring of the Holy Spirit. Please pray for us.—F. A. Hale and wife, Evang.

SALT LAKE CITY, UTAH.

Wife and I are here for a few months helping in the mission. The Lord is richly blessing the little band of faithful saints and we are expecting great things from the Lord in Sister Etter's meeting which is to begin here October 6th.—Wm. Morwood.

A sister requests the prayers of the saints that the Lord will send some of His anointed ones to Roswell, Idaho, to preach His Word and that souls may be saved and baptized in His holy Spirit.

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.

The Gift of Tongues

and the

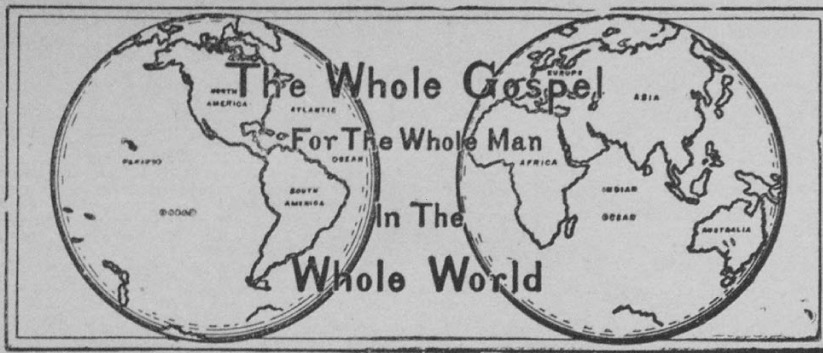
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Send all Missionary Offerings by Postal or Express Money Order to J. W. Welch, Treas., 2838 Easton Ave., St. Louis, Mo. Please do not write Publishing House and missionary matters on the same sheet of letter paper. These belong to two different departments,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

SPECIAL MISSIONARY PRAYER PLEA FOR THE WORK IN CENTRAL AMERICA.

"They rehearsed all that God had done with them and how he had opened the door of faith unto the Gentiles."—Acts 14:27.

For sometime we have had the desire to make known the needs of the work here, that we might have a fellowship in service with those in the homeland who have this work laid upon their hearts, that we may bear the burden together.

We have never before publicly made known the need of this work because we were not able to see results as we desired—time is often required for these to show—and we are persuaded also that success, as God counts it, is not reckoned by results, but rather by faithfulness.

That regiment that held the key to the battle of Waterloo, begged again and again to charge upon their foes, but all day long had to stand and receive the hottest fire of the foe until at last nothing was left but their standard and their lifeless corpses on the fatal hill, but their standing won the day.

We have made a mistake in not presenting the need of this field to you sooner, that by united prayer and action, we could have accomplished much more than we have done.

In spiritual as in material things, the sowing must precede the reaping—so we have sown for years with little to encourage us, until recently we see an interest awakened for the Gospel, souls converted to God, and as a consequence a persecution by the devil's forces. They have boasted that they would drive out or kill us, and they are quite equal to either, if God does not

shield us from their wrath. They have begun in a modest way by stoning our home, breaking some of our furniture and some of the tiles on our roof. Becoming bolder because unpunished, they have followed up their works of darkness by throwing acids and human dung in our midst, almost suffocating us, while we were worshipping God.

These poor ignorant people are not so much to blame as their religion teaches them by precept and example, that to do injury to "protestants" is doing service to God.

Now a few words to show the conditions as they exist. The great need of the Gospel in its power is evident, for the religion practiced here is only IDOLATRY CLOAKED and very little cloaked under a few Christian names and phrases.

Our hearts sicken at the sight of the idolatry that is practiced here. It is usual for processions to pass through the streets carrying images (burning incense before them) accompanied by mournful music, and as it passes, the people bare their heads and do reverence. The result of Romanism is to kill the desire for improvement, enslaving the mind and conscience; hence progress and true liberty comes only as the people break away from this servitude. In short the only hope is, that the light of the Gospel shine in their hearts and dispel the darkness.—2 Cor. 4:3-6.

While the world is seeing the greatest conflict of the ages there is still a greater warfare which never ceases, an invisible one which has for its object the tearing down of the Kingdom of our Lord.

While the world is praying that God may arise speedily on behalf of what they call righteousness, justice, and liberty and give victory to the armies fighting for these things in Europe, we need to give ourselves more than ever to prayer for those other soldiers who are waging war against the invisible hosts of evil on the earth's great battlefield. Shall we slacken effort NOW for

the bringing down of Satan's fortresses and for the extension of the Kingdom of "the Prince of Peace?"

While others make great sacrifice for love of their country shall not we make still greater sacrifices for Jesus' sake? Should not the love of Christ constrain us?—2 Cor. 5:14.

The very hosts of heaven would cry shame upon us should we fail at such a time. God is making this crisis a marvelous opportunity to us to prove how mighty are the resources of our God, and how unsearchable are the riches of His Christ.

"We then as workers together, beseech you, that ye receive not the grace of God in vain."

Prayer, prevailing prayer, is the need of the hour. The Joshua companies have been left long enough in the battle of the plains without the prayer groups on the hill. And still, as in the time of Moses, the Captain of the Host is watching.

Shall we fail him in this crucial hour?

"When Moses held up his hand, (with the rod of God in it) Israel prevailed; when he let down his hand, Amalek prevailed."—Exodus 17:8-16.

You may not be called to the battle's front, but will you prevail in prayer with God for us? We do not urge anyone to come as a missionary; this the Holy Spirit alone must do, but we urge you to set your face "as flint" to do the will of God. This calls for sacrifice. There may be a breaking of earthly ties for Jesus' sake and the Gospel.

Has the Spirit laid this field upon your heart? Are you interested in the spread of the Gospel in Central America? There are other fields as needy perhaps, but it would be difficult to find one as neglected.

If you have the Lord's work at heart and are willing to make some sacrifice in interceding prayer for us, we shall be glad to tell you more of the conditions existing, our trials and difficulties, and how God is blessing and working here. It may not be always bright and newsy, but we need to know what is dark and discouraging so we can pray and act intelligently.

We wish to express our gratitude to God for the past blessings; for the faithful ones who have stood with us in the fight.

Personally we have never lacked and to those who have communicated with our affliction and ministered to our need it has been "an odour of a sweet smell, a sacrifice acceptable, well pleasing to God."

"Finally, brethren, pray for us, that

the Word of the Lord may have free course and be glorified, even as it is with you; and that we may be delivered from wicked men."

The grace of our Lord Jesus Christ be with you all. Amen.

Yours in His service,

E. A. Barnes and Wife,

Leon, Nicaragua, C. A.

Brother E. A. Barnes of Leon, Nicaragua, Central America, and his wife have been greatly tried in many ways this year. The hot season is very trying and the enemy has been sowing false doctrines. Leon is the chief commercial center of Nicaragua and thousands have been reached as they passed through the city. The mail service is very bad and some mail is therefore lost. Bro. Barnes has been obliged to consider the necessity of changing their center of work to a smaller town where living expenses would be less. But this would give less opportunity of reaching the multitudes because hundreds come from all parts of the land every day to trade. He certainly should be better sustained by the saints at home in prayer and free-will offerings.

Also there is a little flock to be cared for. Together they have suffered severe persecution and they are united in the Spirit. The flock need to be cared for and protected, lest wolves get in and devour them. They are all hand-picked fruit, which has been the result of much toil and self-sacrifice. They surely need your fervent daily prayer. Only those who have labored in a priest-ridden, Roman Catholic country know the persecution that must be endured by all who there accept Christ and live for Him. It has been severe and prolonged in Leon. This has resulted in binding the saints together in Christian love. There is sweet blessed fellowship in their meetings.

During three months past Brother Barnes has printed sixty thousand tracts. God has blessed this work and requests have come from different parts of the country for many more tracts. This has added to their labors and expenses, but it is the only press in that country that is dedicated to the Lord's work. By this work they have reached thousands who otherwise would not have been reached by the Gospel. Only eternity will reveal the good done by the truth thus sent out.

Some of the tracts are taken verbatim from the Bible. Bro. Barnes has great confidence in the word accomplishing its work. (Isa. 55:11.) This has been the most encouraging feature of the work in Nicaragua. Each year

there has been less opposition among the common people. They receive and read it for themselves. But the priests do their utmost to hinder the work and destroy the Scriptures as they are circulated.

Nearly every week Bro. Barnes visits several villages and a number have accepted Christ and are getting their lives straightened out. In one place the young converts had all lived with women without being married and now they are arranging to live properly.

God is blessing the work. The congregation in Leon is more united and showing the love of God in their hearts. The first Sabbath in last month Bro. Barnes baptized four in the river and it was a happy time for all. Others desired to be baptized but it seemed wise to prove them more fully by waiting a few weeks. It was published in the papers and made quite a stir among the people.

We are personally acquainted with Brother Barnes and know he is worthy of the hearty support of God's people in the home land. His house has been set on fire in the night and in many ways he has suffered for the sake of Jesus. Do pray for the saints and the work in Leon.—Mrs. S. A. Jamieson.

A MIGHTY TIME IN TENNESSEE.

Brother B. H. Hite of Bemis, Tenn., reports that God has worked in a mighty way, about forty having received the Holy Ghost, numbers saved and all kinds of diseases healed. He was called in the other day to where a baby was dying. Death was rebuked in the name of Jesus and the child came back to life again. A woman who had been having fits all her life was also wonderfully healed. The Lord is giving them wonderful meetings.

Conventions and Camp Meetings

GENERAL COUNCIL OF THE ASSEMBLIES OF GOD

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

Great Open Bible Council.

CAMP MEETING AT BOISE, IDAHO.

Aug. 25th to Sept. 25th.

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

NEBRASKA STATE PENTECOSTAL CAMP MEETING.

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.

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.**

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.

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

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

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.**

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

THRUST YE IN THE SICKLE.

Thrust ye in the sickle,
Reep the golden grain,
For the Lord of Harvest
Soon will come again.
Labor in the noontide,
Bear the toil and pain,
Soon will end the harvest
Then a glad refrain.

Haste then to the harvest,
Labor there with care,
Working for the Master—
Gleaning everywhere.
When at last we've gathered
Ever bundle in,
We shall reign with Jesus
Free from every sin.

Work in early morning,
Work in evening light,
Time is swiftly passing
Soon will come the night.
Thrust ye in the sickle,
Reep the golden grain,
For the Lord of Harvest
Soon will come again.

—Burt McCafferty,
Lineville, Ia., Aug. 9, 1916.

TWO MISSIONARIES LEAVING FOR PORTO RICO.

Word has just been received from San Jose, Calif., that two young men, Bros. F. D. Ortiz, Jr., and J. L. Lugo will leave there on August 17th en route for Porto Rico. It seems that there are no Pentecostal Missionaries in Porto Rico and these young men, particularly Brother Ortiz, have had this work on their hearts for sometime. The way seemed hedged up for a long time, but at last the opportunity has come and the young men are stepping out by faith to go out to and labor in this hard field. They are both Spanish speaking missionaries and will be able to commence their work immediately upon arrival at their destination. We await further developments with great interest, and commend these young men and their field to the Evangel family for fervent prayer that God may meet

with them and give them success in their undertaking. Their future address will be General Delivery, San Juan, Porto Rico.

FORTY-FIVE BAPTIZED AT LUCKY, ARKANSAS.

Just closed a meeting after seven weeks labor in the Lord. Forty-five received the baptism as in Acts 2:4, with signs following them, and many were healed of different diseases. A young man was shot in the hip and had not walked a step since the 10th of March. Mrs. Zola Taylor, Mrs. L. Underwood, Brother Penick and myself prayed for him. The Lord touched his leg and he leaped and shouted and walked off without his crutches. God also healed one case of pellagra, old time leprosy, after all doctors had given him up. There is no case too hard for Jesus if you will only trust Him.—Eli DePriest.

M. M. Pinson announces that he has left Phoenix, Ariz., and is now located at 431 Temple St., Los Angeles, Calif. He has the burden of the Mexican work on his heart and is studying the Spanish language in anticipation of beginning work among the Mexican people as soon as conditions in Mexico will permit.

WANTED:—Small farm on shares with Pentecostal people in Florida or Southern Alabama by Pentecostal brother with small family.—T. W. Ritchey, West Bay, Fla.

PRAISE GOD FOR VICTORY.

Just closed a meeting at Crossroads, two and a half miles from Harrisburgh, Ark. Five saved, thirteen filled with the Holy Ghost and thirteen baptized in water. Many souls were made to believe. Large crowds, good order, and the saints wonderfully built up. Pray for us that God may use us for His own glory and that we may ever be found in His will.—E. J. Adams and wife, Greenfield, Ark.

OUT OF DARKNESS INTO LIGHT.

I want to let the world know how much I love Jesus this morning, and what He has done for me. When I was sixteen years of age, I was converted and joined the M. B. Church. As our preacher taught "once in grace always in grace," so I believed, and lived almost twelve years in sin. But, praise God, I was led out of utter darkness into glorious light. Last February, during the meeting conducted by Bro. Billie Harrison, I was saved, and in March received the baptism of the Holy Ghost. I have been rejoicing in the Lord ever since.

I want all the saints to pray for my children that they may be restored to health. Also pray for my husband that he may give his heart to God and that the Lord may send us a shepherd to care for our little flock. May God bless the Evangel and all the saints throughout the land is the prayer of a sister in Christ.—Mrs. I. W., Monette, Ark.

ASSEMBLY OF GOD AT TERRE HAUTE, IND.

We have a fine location in the Rea Bldg. on the second floor, on the corner of Wabash Ave. and 8th St. We are holding on to God for large things and confidently expecting from Him. Just at present most of our members are out of the city, but we still have our Sunday afternoon services and Friday night service. When our people return in the fall we expect to start another Bible class. (For the past two years we have been studying the Book of Revelation much to our edification.) Remember Terre Haute in your prayers.—Mrs. M. H. Smyres.

CHILD HEALED AFTER BEING GIVEN UP TO DIE.

We had a marvelous healing at Essex, Mo., of a child who was given up to die. The child's eyes were set and its jaws were locked. Its parents had tried everything but God. Something had to be done at once, so some of the saints asked the parents if we could pray. They were willing to trust God for the child's healing and so we prayed the prayer of faith and in less than thirty minutes the child raised up and took a drink of water. The next day it was up and able to play. This was in July and the child is still healed. Its mother was saved the same day and is still praising God and telling His wonderful power to save and heal. Anyone wishing to write may address Mrs. Lizzie Clayton, Essex, Mo., the mother of the child.—Don Smith.

**CONVENTION AT LAUREL STREET
TABERNACLE.**
Indianapolis, Ind.

A call is being sent out from the Laurel St. Tabernacle, on the corner of Minnesota and Laurel Sts., Indianapolis, Ind., for a convention to be held sometime in October or early November. Correspondence is solicited from those who might be interested in such a convention, which will be for the purpose of fostering a real aggressive state-wide movement in the will of God to conserve His highest purpose for Pentecost, with the attendant blessing to mankind.

We quote from the call as follows:

"It is desired, first, that a declaration of the principles we stand for may be set forth so plainly and definitely that there will be no occasion for confusion or contention after coming together. First, we need to assert and clearly stand for a deeper work in the life than is manifested by any externalities shown by the many experiences through which the enemy has worked to weaken and destroy the real work of God. We deplore the fruits of such a work as will pull down instead of building up. We assert with confidence that Bible order will give the results we pray for without resorting to new issues to keep alive the flame of enthusiasm. That waiting on God alone is to bring into the movement the unction and keep alive for his glory the strength and purity of the movement. That its spread to the uttermost parts in missionary zeal was quickened by the Holy Ghost, and such a quickening has been a wonder to the unbelieving world. That to maintain our place in such order we must stand upon something deeper than outward expression.

"Therefore we insist that the wholly sanctified life be given its proper place and is a safe foundation for a deeper work of the Spirit for service.

"We emphasize with like fervor the missionary enterprises of this movement and shall studiously endeavor to improve its character by supporting worthy missionaries in the various fields anointed for such service. And we shall seek unification with the various Pentecostal centers in our country and abroad to see that our offerings go in the most direct way to the missionaries and a report summarizing the distribution of such offering to assure a proper distribution of the same.

"As to doctrine we have the Bible, God's written word. We shall oppose any issues and deny to the issue makers recognition in any part of the work such as has distracted or will do so. We

have sad examples all through history where these things have cut short the work of redeeming a lost world. We cannot endure more of it nor will we under God's guidance and help. We will come together as brethren to restore the faith once for all delivered unto the saints. Let us come praying and believing. Send a representative from your mission or come yourself for a ten days' conference.

"We must make some arrangements for entertainment of which you will be advised."

Please address by early mail: C. E. Reynolds, Secretary, 278 N. Addison St., Pastor D. B. Rickard, 311 W. 32nd Street, Indianapolis, Ind.

Brother N. R. Lewis of Grand Saline, Texas, states that he located at Grand Saline the fifth of last May. He commenced with a two weeks meeting and has served as pastor up to the present time. During this time eight have been saved from sin, six baptized in water, three or four received the baptism of the Holy Ghost as in Acts 2:4, and others are seeking to be filled with the Spirit.

During a two weeks' meeting at Ben Wheeler, early in July, with the help of Brother S. A. Thorp of Mabank, the Lord blessed and confirmed His Word with signs following. Several were saved from sin, three baptized with the Holy Spirit, speaking in other tongues, some marvelous cases of healing. Backslidden church members confessed their sins, making restitution and calling on God to baptize them with the Holy Ghost. The crowds ranged in number from three to six hundred. The meeting closed with fourteen at the altar seeking the Holy Ghost. Seven were baptized in water.

From there he went to Prem Rose, pitched his tent and began preaching the full Gospel. A few members of all the churches there came to the altar seeking the baptism of the Spirit. Bad weather hindered the progress of the meeting. Only lasted a week. He earnestly desires the prayers of all the saints that he may be led by the Spirit to the places where the Lord can use him best for the salvation of precious lost souls.

A letter from Coaling, Ala., states that a meeting has just been closed near Vance, Ala., and the Lord blessed. Two or three were saved and three were filled with the Holy Ghost with the evidence. The meeting closed with the Lord's Supper and foot washing. Brother Henry Watts asks prayer for the little band that they may stay humble.

A GOOD YEAR OF MEETINGS.

To the Evangel Family: Greetings in Jesus' name. This has been a good year to me in the meetings I have been in. The Lord has given us something like one hundred (100) souls saved and baptized with the Holy Ghost. All praise belongs to Him.

We commenced meeting in Jenny Lind, Ark., the 4th Sunday night in June. Continued over three Sundays. The Lord wonderfully blessed. The town was stirred. Thirty received the baptism and a goodly number were saved, several baptized in water. Left the saints shouting the victory and going on with the Lord. Came home to Shoal Creek, where Bro. Fitzgerald and Bro. Miller were engaged in a revival, staying from Monday until Saturday. The Lord did wonderfully bless, giving them about twenty-nine baptisms. Brother L. L. Riley and myself commenced a meeting at Liberty, Ark., the third Saturday in July. Twelve received the baptism, seventeen saved, fourteen baptized in water. The Lord wonderfully stirred the country for miles around. Some saw a large hand resting over the place, and other signs were seen the last night. At the meeting almost fifty sinners raised their hands for prayer with tears in their eyes. The people want another meeting. Am at Havana, Ark., now in the battle for souls. Pray for me.—C. A. Lasater, Subiaco, Ark., R. 1.

When you have to raise the price let me know and I will send it. You publish the best paper of its class that comes to me and I cannot do without it. May God again work the miracle for you and deliver you from all your troubles.—C. F. J., Watertown, Mass.

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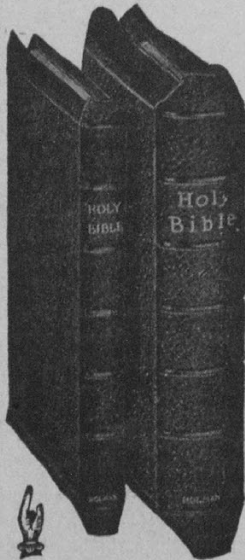
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ST. MATTHEW, 5.

Christ's sermon on the mount.

15 ^b The land of Zab'u-lon, and the land of Neph'tha-lim, by the way of the sea, beyond Jor'dan, Gal'i-lee of the Gen'tiles;

A. D. 31.

ℓ In. 9, 1, 2.
ℓ Is. 42, 7.
ℓ Luke 2, 32.
ℓ Mark 1, 14.

2 And he opened his mouth, and taught them, saying,

3 ^b Blessed are the poor in spirit: for their's is the kingdom of heaven.

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