

"And this Gospel of the Kingdom shall be preached (published, Mark 13:10) in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

WEEKLY EVANGEL

"Go Ye Into All The World And Preach The Gospel To Every Creature"

Published in the interests of the General Assembly of God, endeavoring to keep the unity of the Spirit in the bonds of peace until we all come into the unity of the faith.

NUMBER 113

2838 EASTON AVENUE, ST. LOUIS, MO., OCTOBER 30, 1915.

\$1.00 PER YEAR.

ECHO FROM SUNDAY MORNING TESTIMONY SERVICE.

At the Council.

When I used to work in the Round House we used to have to see that the engine was all equipped before it went out of the round-house. It even had to have a good whistle. I am so glad that when the Lord baptized me He gave me a good whistle and I can shout and praise Him aloud.—Wm. G. Schell.

A CALL FROM CENTRAL AMERICA

R. A. Schoeneich.

God only knows how much we are hindered for want of help. There are many places to visit with the Gospel that we have never touched yet, and our hearts long to go but we can only be at one place at a time. O that God would stir up hearts for this neglected land of dark Central America.

VISITED WITH A GRACIOUS REVIVAL DURING THE PAST SUMMER.

Special revival services were conducted during the summer months in Martinsville, Indiana, by Pastor Fred Vogler and wife. They were assisted from time to time by Spirit-filled evangelists—Bros. Armstrong, Finch, F. F. Bosworth, E. R. Richie and others. Hearts were made to rejoice at the last service held in the large tent, Sunday, October 3rd, in what God had wrought. At least fifty witnessed to the power of God to save. Some rejoiced in the abiding presence of the Holy Ghost. Many were deepened in the things of God. A sweet spirit of love and tenderness pervaded the service, which closed with three consecrating their lives to God for His service.

The Pastor and Assembly are pressing on with a conquering tread, invading the enemy's lines and breaking down the strongholds of Satan through the mighty power of God. Services will continue all winter in the mission hall.

A Worker.

BLESSED REVIVAL AT PUEBLO, COLO.

It is with gratitude to God that we report a glorious refreshing from the presence of the Lord. The Holy Spirit began to move on our hearts to prepare for a revival, so we announced special meetings in preparation for it. We had no idea who the Lord was going to send to help. Bro. W. H. Merrin wrote us and, after our week of preparation, he came and was with us ten days and they were days of blessing indeed. Following that Sister Woodworth-Etter came to us and it has surely been Heaven on earth here. The rich blessing she brought in increased faith was truly more than we expected. We believe she will be led to come here in the Spring and we trust by His help to see the greatest outpouring this state has ever seen.

During Bro. Merrin's and Sister Etter's stay here people were saved, healed and baptized with the Holy Spirit, and, praise the Lord, we who have continued here through His Son Jesus Christ, that these two saints, with Bro. Feike and Sister Bishop, Sister Etter's helpers, left us with much blessing and with no sting in it. Pray for us that we may not fail the Lord.—C. V. Thomas, Pastor of the Assembly.

GOOD ASSEMBLY NEAR RAMSEY, ILL.

Just closed a meeting six miles north of Ramsey, Ill. in the country. Twelve received the baptism in the Holy Ghost, and twenty-nine were immersed in water. There is a good little assembly there and they have built a church and call it "Oak Valley Church."—Martha Lee.

GOD WORKING IN DALLAS.

125 Saved 80 Received the Holy Ghost. 60 Baptized in Water.

God has greatly blessed the work in Dallas during the past summer, but especially the last two months. Bro. W. Black of Los Angeles, Cal. was with us from Aug. 20th to Oct. 4th. His stirring sermons were a great uplift to the saints and brought deep conviction on sinners. About 125 were saved and 80 received the baptism of the Holy Spirit. Sixty converts have just recently been baptized in water.—S. A. Jamieson.

The Daily Lives of the Early Christians

Remarkable Glimpses of Christian Conduct and Practices as Described by Writers of the First and Second Centuries.

(Compiled by Wm. G. Schell.)

Aristides, in the year 125 A. D., said, "But the Christians, O King, while they went about and made search, have found the truth; and as we learned from their writings, they have come nearer to the truth and genuine knowledge than the rest of the nations: for they know and trust in God, the Creator of heaven and of earth, in whom and from whom are all things, to whom there is no other god as companion, from whom they received commandments which they engraved upon their minds and observe in hope and expectation of the world which is to come.

Wherefore they do not commit adultery nor fornication, nor bear false witness, nor embezzle what is held in pledge, nor covet what is not theirs. They honor father and mother, and shew kindness to those near to them; and wherever they are judges, they judge uprightly. They do not worship idols made in the image of man; and whatsoever they would not that others should do unto them, they do not to others; and of food which is consecrated to idols they do not eat, for they are pure. And their oppressors they appease and make them their friends; they do good to their enemies; and their women, O King, are as pure as virgins, and their men keep themselves from every unlawful union and from all uncleanness, in hope of a recompense to come in the other world.

Further, if one or other of them have bondmen or bondwomen or children, through love towards them they persuade them to become Christians, and when they have done so, they call them brethren without distinction.

They do not worship strange gods, and they go their way in all modesty and cheerfulness. Falsehood is not found among them; and they love one another, and from widows they do not turn away their esteem; and they deliver the orphan from him who treats him harshly. And

he, who has, gives to him who has not, without boasting. And when they see a stranger, they take him into their homes and rejoice over him as a very brother: for they do not call them brethren after the flesh, but brethren after the spirit and in God. And whenever one of their poor passes from the world, each one of them according to his ability gives heed to him and carefully sees to his burial.

"And if they hear that one of their number is imprisoned or afflicted on account of the name of their Messiah, all of them anxiously minister to his necessity, and if it is possible to redeem him they set him free. And if there is among them any that is poor and needy, and if they have no spare food, they fast two or three days in order to supply to the needy their lack of food. They observe the precepts of their Messiah with much care, living justly and soberly as the Lord their God commanded them. Every morning and every hour they give thanks and praise to God for His loving-kindness toward them; and for their food and their drink they offer thanksgiving to Him.

"And if any righteous man among them pass from the world, they rejoice and offer thanks to God; and they escort his body as if he were setting out from one place to another near. And when a child has been born to one of them, they give thanks to God; and if moreover it happen to die in childhood, they give thanks to God the more, as for one who has passed through the world without sins. And further if they see that any among them dies in his ungodliness or in his sins, for him they grieve bitterly, and sorrow as for one who goes to meet his doom.

"Such, O King, is the commandment of the law of the Christians, and such is their manner of life. As men who know God, they ask from Him petitions which are fitting for Him to grant and for them to receive. And thus they employ their whole lifetime. And since they know the loving-kindnesses of God toward them, be-

hold! for their sake the glorious things which are in the world flow forth to view. And verily, they are those who found the truth when they went about and made search for it; and from what we considered, we learned that they alone come near to a knowledge of the truth.

"And they do not proclaim in the ears of the multitude the kind deeds they do, but are careful that no one should notice them; and they conceal their giving just as he who finds a treasure and conceals it. And they strive to be righteous as those who expect to behold their Messiah, and to receive from Him with great glory the promises made concerning them.

"And as for their words and their precepts, O King, and their glorying in their worship, and the hope of earning according to the work of each one of them their recompense which they look for in another world;—you may learn about these from their writings. It is enough for us to have shortly informed your Majesty concerning the conduct and the truth of the Christians. For great indeed, and wonderful is their doctrine to him who will search into it and reflect upon it. And verily, this is a new people, and there is something divine in the midst of them.

"Take, then, their writings, and read therein, and lo! you will find that I have not put forth these things on my own authority, nor spoken thus as their advocate, but since I read in their writings I was fully assured of these things as also of things which are to come. And for this reason I was constrained to declare the truth to such as care for it and seek the world to come. And to me there is no doubt but that the earth abides through the supplication of the Christians. But the rest of the nations err and cause error in wallowing before the elements of the world, since beyond these their mental vision will not pass. And they search about as if in darkness because they will not recognize the truth; and like drunken men they reel and jostle one another and fall.

Thus far, O King, I have spoken; for concerning that which remains, as is said above, there are found in their other writings things which are hard to utter and difficult to narrate, which are not only spoken in words but also wrought out in deeds.

"Now the Greeks, O King, as they follow base practices in intercourse with males, and a mother and a sister and a daughter, impute their monstrous impiety in turn to the Christians. But the Christians are just and good, and the truth is set before their eyes, and their spirit is long-suffering; and, therefore, though they know the error of these Greeks, and are persecuted by them, they bear and endure it; and for the most part they have compassion on them, as men who are destitute of knowledge. And on their side, they offer prayer that these may repent of their error; and when it happens that one of them has repented, he is ashamed before the Christians of the works which were done by him; and he makes confession to God, saying, I did these things in ignorance. And he purifies his heart, and his sins are forgiven him, because he committed them in ignorance in the former time, when he used to blaspheme and speak evil of the true knowledge of the Christians.

"And assuredly the race of the Christians is more blessed than all the men who are upon the face of the earth. Henceforth let the tongues of those who utter vanity and harass the Christians be silent; and hereafter let them speak the truth. For it is of a serious consequence to them that they should worship the true God rather than worship a senseless sound. And verily whatever is spoken in the mouth of the Christians is of God; and their doctrine is the gate-way of light. Wherefore let all who are without the knowledge of God draw near thereto; and they will receive incorruptible words, which are from all time and from eternity. So shall they appear before the awful judgment which through Jesus the Messiah is destined to come upon the whole human race." Apology Ch. 15, 16 and 17.

(Continued on page 4.)

A NEW SIXTEEN PAGE WEEKLY.

Special Offer to New Subscribers. Everybody can help make it possible.

(See Evangel No. 112 for full information.)

Beginning with January 1st, 1916, the Lord willing, the Word and Witness will cease publication and all paid-up subscribers will be transferred to the Weekly Evangel, which in turn, will be enlarged to sixteen pages, brim full of Pentecostal word and testimony.

The purpose of the Weekly Evangel is to reflect the spirit and principles of the Council, steering clear of all controversies and deflecting issues and preach Christ, exalting Him to His rightful place as the Savior, Healer, Baptizer and Coming King.

In order to insure the certainty of the next forward step, all renewals should be paid up and we should receive at least 5000 New Subscriptions. This can easily be done by the co-operation of all the saints, and if each one of our present subscribers will make the effort to secure at least one new subscriber to the Weekly Evangel, our influence for good in preaching the everlasting Gospel to all the world will be greatly increased. In order to help you co-operate with us on this matter, we make the following special offer:

To all NEW SUBSCRIBERS sending in \$1.00 now, we will send THE REMAINING ISSUES OF 1915 FREE, and ADVANCE YOUR SUBSCRIPTION TO JANUARY 1, 1917, giving you a whole year (30 issues) of the WEEKLY EVANGEL in its new 16 page form.

We are counting on each one of the Evangel Family to help. Appoint yourself as a co-operative representative, send for subscription blanks and send in a big roll of new subscriptions, and see how large we can make our list by the first of the New Year.

Weekly Evangel

A Pentecostal Newspaper 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.

Published in the interests of the General Assembly of God and for fellowship in and the promulgation of the Gospel of the Kingdom in all the earth.

Published by
THE GOSPEL PUBLISHING HOUSE,
2838 Easton Avenue, St. Louis, Mo.
(Owned by the General Council of the Assemblies of God.)

MANAGING COMMITTEE.
J. W. WELCH Editor
J. E. FLOWER Office Editor
Wm. G. SCHELL Representative

EXECUTIVE PRESBYTERY.
J. W. WELCH Chairman St. Louis, Mo.
J. E. FLOWER Sec'y St. Louis, Mo.
JOHN GOBER, Treas. Lucas, Iowa.
E. N. BELL Springfield, Mo.
R. A. BROWN New York, N. Y.
A. P. COLLINS Fort Worth, Tex.
ANDREW L. FRASER Chicago, Ill.
A. G. GABE Los Angeles, Calif.
S. A. JAMIESON Dallas, Tex.
D. W. KERR Cleveland, Ohio
B. F. LAWRENCE Springfield, Mo.
D. H. McDOWELL Tottenville, N. Y.
WILL C. TROTTER Portland, Ore.

SUBSCRIPTION PRICE: \$1.00 per year, 50 cts. for six months, 25 cts. for three months.
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 10 cts. for exchange to the amount.
Subscriptions, articles for publication, orders for Bibles and organs, etc., should be addressed to the Gospel Publishing House, 2838 Easton Avenue, St. Louis, Mo., to insure prompt attention. Articles for publication should be written on one side of paper and be brief and to the point as far as it is possible.
All matters for publication must reach our office no later than Thursday of each week.

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

The number of this paper is 113. If this number appears on the address label on the wrapper in which your paper is mailed to you, it indicates that your subscription expires this week. Please renew at once.
The time of expiration for your subscription is indicated by the figures which appear on the address label stamped on your paper. For instance, should we receive a subscription from you for one year and the present issue of the paper is No. 100, we would add fifty to the number, putting No. 150 on the address label on your paper, which means that your paper will expire with Weekly Evangel No. 150. If a six months subscription, we will add 25 to the number of the present issue, which will indicate that your paper expires in twenty-five weeks from the number with which your subscription commenced, and so on.
If it should happen that you do not desire to continue the paper any longer, please drop us a card or notify your postmaster, who will in turn notify us to stop the paper. If we do not hear from you at once, 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.

EDITORIAL.

Praise God for His love to us! We have great reason to be thankful for deliverance from sin, and for the blessed relationship which He has established between Himself and us; "for now are we the sons of God." O Hallelujah, what a thought! And because we are sons, He, God, has sent out into our hearts the spirit of His own Son, crying "Abba Father," Rom. 8: 15. And we know that He loves us, and will keep us and care for us if we will be true to Him. How blessed it is to find in our hearts a glad response to His love, "for the love of God is shed abroad in our hearts by the Holy Ghost who is given to us." O thank God for his gift to the Church, the blessed Holy Ghost whom the world cannot receive nor even know, but whom God has sent in Jesus' name, even as He promised of old and who is to God's children the blessed comforter and who is determined to make Jesus a living, bright reality to us all, and in Him we have redemption through His blood. Glory!

There is nothing more disastrous to unity or more weakening to the spiritual life of saints than disagreement or contention over points of doctrine. These disagreements are not the result of spiritual acuteness but are rather the result of conditions to be found in the natural mind. There is absolutely no disagreement in God nor is there contention in the Holy Ghost, but men frequently find themselves in a place where they feel that that spirit which is working for division and contention (whether they recognize it as such or not) is the spirit of God whom they have decided in their minds has undertaken a new effort at revelation of Divine truth, and who for this high and holy purpose has pressed men out to raise an issue among the saints.

The argument of such men is to the effect that this is the way God has of introducing new light and of adjusting His people to it. The commonly heard assertion is that God, the Holy Ghost, is moving again to lead God's people forward and someone must be used of God to force the truth upon the attention of the saints, and of course it must be expected that there will be another tear-up with more division and more strife to the end that Truth may be established and God be vindicated and set right with His people.

There are some things about it all that look wholly wrong to one who is a close observer of conditions and their development. It must be wrong to charge God with moving contrary to His own Word. The Psalmist said, "Thou hast exalted Thy Word above all Thy name," and it surely throws a shadow upon the Word of God to bring it into conflict with the Divine will and way.

Listen! Is it not true that in God's Word we are clearly shown that all of these developments in a doctrinal controversy are fruits of the flesh and not the fruit of the Spirit. Now the works of the flesh (or the result of the working of the natural mind and the fruits of desire which come from the natural heart) are clearly described for us in the Bible, Gal. 5:19-21. Among the numerous things mentioned are these: First, variance, which is simply wrangling or disputings. Then, seditions, or disunion—breaking fellowship, willing to separate from others in the church. Then heresies or preferences which develop a party spirit, the result of which is the drawing of party lines, or sectarianism. Are not all these to be seen in any of these modern, as well as all of the ancient, controversies? First, an issue; then a controversy, called so many times by those who assume a radical stand in the issue "A Movement of God."

Many are fearful that we may be led into sectarianism, but do not see that a very small number of people, or even one person may manifest sectarianism. Numbers do not count in the matter. It is the spirit of the thing that counts. O how much of evil is apparent in these so-called "God-inspired campaigns" for the conquest of the church. How often we hear men say, who are showing to every observer, the very spirit of disunion and personal conquest, that God is doing it all or that the Holy Ghost is the spirit that is in it, and farther, that it has always been that when God had a new truth for the Church there had been a disruption, as though that was God's thought and way of doing things. And how often we see in those who, to their minds, are being used of God, to set the saints right on the truth, those things which God hates—spiritual pride and mock humility which so poorly covers the real nature of the conditions that are in the heart and life.

Let us be warned, children, and regardless of pretensions or assertions made, let us watch for the real spirit of things and see if it be of God. If it is it will be first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy.

Brother Jacob Miller made a pleasant call at this office on Monday. Bro. Miller is one of the rugged, enthusiastic preachers who believe in plain words and who calls things by their plain, old-fashioned names. God has blessed his ministry to the people in many places and many have found Christ and been baptized with the Holy Ghost in his meetings. He left St. Louis Monday night for Ft. Smith, Ark., after a blessed week of meetings with Bro. Kirkpatrick at Upper Alton, Ill. We trust that God will continue to bless and use him. Bro. George Lawson of So. East Missouri was also a visitor among us this week. Bro. Lawson and wife are conducting meetings at Granite City, Ill., with some success. We extend to all the dear brethren a hearty invitation to drop in for a visit when possible, to talk over things which pertain to family matters, for if we be brethren we are of one family. We are praying here in the office each morning before going about the daily task and are remembering before God all the dear saints and especially those who are in the ministry. Brethren, everywhere, pray for us who make up the office force upon the Evangel. There are many arduous duties to perform. There are many serious problems to be considered, and to meet in the fear of God. Except He, God, shall impart wisdom and give strength together with clearness of thought, all that we may undertake shall fail, and brethren pray with us as we pray, that God may move mightily for His glory in all the earth along the lines of Christian unity and holy fellowship among the saints, and set in motion the greatest world-wide revival in all the history of the church. The world (humanity) together with the world system, Governmental, Ecclesiastical and institutional, is ripening for Judgment. The time is short in which we may labor. Let us be up and doing for the salvation of lost men till Jesus comes.

SUNDAY SCHOOL

November 7, 1915.

JOASH REPAIRS THE TEMPLE.
Lesson Text—2 Kings 11:21-12:16.

Golden Text—God loveth a cheerful giver. 2 Cor. 9:7.

Leading Thought—Is God's house suffering thru any withholding on our part?

1. **The delay in repairing God's house.** vs. 4-7. The king started out right, in seeking to repair the damage which no doubt Athaliah and her sons were partly responsible for. 2 Ch. 24:7. Read the parallel account in 2 Ch. 24. It contains some points not given in the lesson. The best kings always turned their attention to the repairing of the temple. It is not enough to cease the worship of strange gods; we are to build the house of the true God, to repair the breaches and build again the foundations which the enemies of the Lord are continually seeking to undermine. In this respect Joash held a place with Hezekiah and Josiah. But this was the brightest place of his life, for after Jehoida's godly influence had ceased, Joash fell under other influences which drew him away from God. 2 Chron. 24:15-27. No service however good and necessary can make up for other deficiencies in obedience and faithfulness to God. 1 Sam. 15:22. Herein may we mark a solemn lesson. There are various kinds of building today (1 Cor. 3:12, 13); we are to take heed how we build. Joash's zeal had not fired the hearts of the priests as yet. It took hearts fired with love for the work to accomplish anything. "All the money"—reference to three kinds of money received for the sanctuary: the **dedicated things** (Lev. 5:15, 16); the **finer and vows** (Lev. 27:2-8); and the **free-will offerings** (Ex. 25:2; 35:5) Joash must have loved the temple; it had been his nursery and early sanctuary, and he had been reared within its walls. For 140 years since its building by Solomon, God's house had been neglected falling into disrepair and decay. Do we as Pentecostal people keep God's house from decay today? Do we bring into the house of the Lord all that cometh to our hearts to give? Are we concerned that there be meat in God's house and do we bring all the tithes into the store-house? Mal. 3:10, 11. The need was never so great as now for faithful stewards, when the crying demands reach us from home and abroad. Then, too, we should remember that these bodies of ours are God's temples and we are responsible to God for decay that comes thru sin or neglect on our part. 1 Cor. 3:17. A long time elapsed with nothing accomplished. v. 8. How God felt about it we can read in Hag. 1:2-4. Indifference and selfishness on the part of the priests, and carelessness on the part of the people was perhaps responsible for the neglect.

2. **The Repairing of God's house.** vs. 8-15. The priests now gave up the money as well as the responsibility of the work, v. 8. All save the faithful Jehoida who, tho heretofore inactive—perhaps because of the growing infirmities of old age—now took the initiative in obtaining the necessary funds for the work. v. 9. This was the first contribution box. From that day the contribution box has been an institution for the church. Mark 12:41. It is significant that the box was placed "beside the altar"—it involves both offering and sacrifice. How little the most of us

know about giving! How narrow and cramped most of our lives are because of our selfish withholding! "God loveth a cheerful (hilarious, Gr. trans.) giver." Measure our giving by the matchless example of our Lord's gift to us and ashamed we shall be indeed to bring anything short of our all.

"And I have brought to me
Down from My home above
Salvation full and free
My pardon and my love.
I bring, I bring rich gifts to Thee—
What hast thou brought to me?"

What a business-like course they took in setting about the work! vs. 11-13. There was a part for all—and this is always God's plan, for "work shared by all is also appreciated by all." Mark 13:24; Matt. 16:27. Separated and varied in our tasks for God, someday we shall all have the privilege of rejoicing together. God grant it may be said of us, his workmen today,—"they dealt faithfully."

ALICE R. FLOWER.

HELP NEEDED, PADUCAH, TEX.

We would like very much for some one to come into this country and preach the Gospel to these people, if God leads. There has never been anyone here to tell them of Jesus and we beg the prayers of all Christian people that God will send someone to tell them of God's wonderful works. Pray for us.—W. R. Wesberry and wife.

NOTICE.

Tri-State Camp meeting committee of the district council of the Assemblies of God, representing Southern Ill., North Western Ky., and South Eastern Mo., wish to give notice that A. W. Poole of Sikeston, Mo. who was elected member of committee and Treas., has resigned his position and is no longer connected with us in the above capacity. M. V. Ferguson of Chaffee, Mo. has assumed the above position.

A WORD OF EXPLANATION.

We desire to explain to our many correspondents the reason for some delay in replying personally to their letters. For weeks it has been a matter of great effort to simply handle the business matters which were before us for attention. We have been obliged to lay aside many letters until there was more time for the answering of them, as the different departments of our work have rested upon only a few, with the necessity for working both day and night. During the Council an arrangement was made which distributes some of this work and we are now undergoing a re-organization which will make it possible for us to handle correspondence with more speed. We trust our people will be patient a little longer until we can reduce the volume of work which has been piling up for a considerable time.

Weymouth's Modern Speech New Testament, Pocket edition, cloth 80 cts., India Paper, \$1.00. Larger edition with explanatory notes, cloth \$1.15, Stiff Leather, \$1.85. The 80 cts. Cloth Edition given free for 5 yearly subscriptions, and the \$1.15 edition with notes given for 7 yearly subscriptions.

Keep Still, a leaflet, 10 cts. per hundred.
Try Me, a leaflet, 10 cts. per hundred.
Salvation in Christ for All, 4 Pages, 5 cts. per doz., 20 cts. per hundred.
Kings Life Insurance, Cards 25 cts. per 100.
Spiritual Fornication, a leaflet 10 cts. per hundred.
Present Day Conditions, 6 pages, 5 cts. per doz. 25 cts. per 100.

SPECIAL NOTICE TO PREACHERS

There was a change made by the Council when in session at St. Louis, in the Credential Committee and the plan of issuing credentials to Preachers. Brother J. R. Flower, Secretary of the Council, is now Secretary of the Credential Committee, and will receive applications and issue credentials instead of Brother H. A. Goss of Hot Springs, Ark., who has heretofore handled this work.

We are ready to publish the minutes of the General Council at St. Louis, Mo., and the time has come to revise and complete the list of ordained Elders, Ministers, Evangelists and Missionaries. There is a lack of correct information on our records concerning the ordination of many who are on the list. To have and keep a correct list which we can submit to the Railroad Bureau so that our ministers can get rates, we must have this information. Please write us at once and let us know whether you were ordained as an Elder, Evangelist, Minister or Missionary, the date and place of your ordination, date your Certificate was issued, whether you are now engaged as a pastor or evangelist, and your permanent address where mail can always reach you.

This information is quite important. Be careful to not miss sending this information at once if you desire your name and address to appear in the General Council Minutes which will be presented to the Clergy Bureau for 1916.

J. R. FLOWER, Secy., 2838 Easton Ave., St. Louis, Mo.

SERMON

GIVEN BY

BRO. E. N. BELL

the last Sunday Afternoon of the Council.

"Unto you therefore which believe He is Precious."—1st Peter, Chap. 2.

There is a tremendous contrast here of what Christ is to the one that disbelieves and what He is to the one that believes Him. To the one who disbelieves Him He is simply a rock of offense, and they stumble on Him,—on the rock that God has made and whereon they might have life and salvation. May we then as God's children who have believed on Him be thankful for "unto you which have believed He is precious."

The revised version says "Unto you therefore who believe is the preciousness." The preciousness is to the soul that has believed on Jesus Christ to the salvation of his soul. Let us talk this afternoon about the preciousness of Jesus Christ to us. It may seem very old. After all it is these very old things that get hold of our hearts. He is precious to me because He loved me and died for me on the cross.

We usually test the love of those who make loud professions by those things that they are willing to endure for us, and by those things we prove that it is not some shadowy something that will desert us in trial. So we know that Jesus loves us because He was willing to die for us. Just think of what Jesus endured for us, coming down from the glory of heaven with all its joy and gladness. I imagine one of the most fearful things, when Jesus opened his eyes on this earth, was the awful miasma of sin and unbelief and hatred which he had to breathe in this atmosphere of sin and which he had to meet face to face and endure. So after He came to where He was preaching the Gospel some seemed to accept Him with joy, but in a little while the Pharisees stood around to see if they could not find something wrong about what He said or did. "He came unto His own, and His own received Him not." There came one criticism after another. Among the first things, they said "He is a wine bibbler and a friend of Publicans and sinners. We have no use for Him." As they went along, these criticisms increased in their severity until finally they said He was "Beelzebub" himself. They did not deny that He had power and that He cast out devils, but their explanation was that the little devils were subject to Him and He was the great devil.

Finally, as He went on toward the end of life and his enemies saw how wonderfully Lazarus was raised from the dead, they said "If we leave Him alone all men will believe on Him." These deeds of love and tenderness only increased their determination to put Him out of the way.

In the great Iroquois fire in Chicago, a few years ago, where five hundred lost their lives (among them preachers who had no business there) one young man, while the fire was raging, by means of a plank placed in a window in some way, was able to lift one after another out of danger and, at great sacrifice and at the expense of his own life he lifted one after another out of the flames of death into a place of safety. Finally he himself thoroughly exhausted by his efforts fell back and lost his life. Many, all over the country, proclaimed him a hero on account of his willingness to sacrifice his life. So our blessed Savior did more than that. He did not deliver us from the flames of temporary suffering but out of the flames of everlasting destruction, and He went through the darkness and the despair of the hiding of the Father's face. I think this must have been the most bitter thing that Jesus passed through, when the Father's fellowship, which had been so sweet, was shut off from Him for a time and He could not see His Father's face or hear His voice. I thank God that Jesus is precious to me because He loved me so that he would die that kind of a death that I might have everlasting life.

Jesus is precious to me also because He not only died for me but through the Gospel Jesus Christ brought me life and salvation. It is one thing for Him to die for us that we might have salvation. It is another thing to get it into our hearts. We talk sometimes about getting redeemed when we come experimentally into salvation. Jesus Christ has already redeemed the whole world and tasted death for every man. The only reason why they do not

realize it is that they are not willing to let Him come into their lives and make it real and deliver them from sin.

He is precious to me because I have really tasted and know that the Lord is good and that He is precious. I had a terrible time of seeking the Lord. I tried in my way to find God for twelve years. I found out I was seeking an experience. I said, "I am going to have a real experience or have nothing at all," but in desiring that which was good I got my eye upon that instead of upon the person that brings the experience. I tried it for twelve years. It did not bring me anything. So I advise the rest of you to get your eyes on Jesus and get Him. There is no use of wasting twelve years on it. I have tried it and it did not work. So after a long time, one day, a man of God was preaching, and I really believe to this hour God showed him just where I was standing. I think God showed him just where to catch me. It is a good thing to be caught with the Gospel fish hook, for you don't get hurt but you get blessed. Finally this man said "If there is anybody here that will right now put his trust in Jesus Christ I want to shake hands with him." I said to myself "I have heard things like that before but when I go up there he will say "Do you know your sins are forgiven, and I said He won't get me up there and get me caught in a trap." He added, "I will ask you nothing at all." I said "Bless God, that is a fair solution. I have tried everything for years and now all in the world he has asked me to do is to just commit myself to Jesus Christ." I said, "Bless God, I will do that thing." So, resolving in my heart that I would do it, I got up and started, and the experience I had been seeking for all those twelve years I got before I got to the preacher.

This Savior for the first time was really precious to me. It was not a cyclone experience like some I have seen, but it was the peace which comes to the justified, for "being justified by faith we have peace with God through our Lord Jesus Christ." I thank God that, small as it seemed at the time, I had that sweet peace that stole into my heart as I gave my body, soul and spirit into the hands of the Lord Jesus Christ for His keeping for time and eternity.

I found as I walked on with Him He became more precious. It was a little spring that started that day which, sprung up into eternal life, became bigger and sweeter in my life. I was a boy plowing ground with a one horse plow. I was raised in Florida. I was plowing and thinking about Jesus all the time. I sometimes wish that I had the privilege that some people have. You have more time to meditate behind your plow than we do with all our rush of work and outward service for God to-day. There is no reason why people in these occupations cannot keep their minds on Jesus.

So He got more precious to me and I had found something that was like a heavenly bonanza, and I said "If I could just let loose of this plow and tell everyone about it they would everyone turn to Jesus." The best sermon I ever did preach was the sermon that nobody ever heard. The man who wants to practice preaching, if he will go out in the cabbage patch and imagine those cabbage heads are human heads and preach to them, then when he goes to preaching will imagine the human heads are cabbage heads, will always preach well. I felt like I was dying to tell it. I thank God that that joy and preciousness of Jesus increased. So I went on and finally my brethren became convinced that they might make a preacher out of me and they sent me off to school.

Through the long years of much study and many trials it seemed to me that the precious life that I received cooled off a great deal and I got to where I wanted to have more of God. Just toward the close of my college course I went to Asheville, North Carolina as a representative of the Y. M. C. A., to attend a ten day's Conference where we were shut away from all the world and its cares and talked about the things of God and about mission work and heard about the things of heaven from the most spiritual men that could be found in this country. One day we had a message

from dear Robert Speer of New York. I can't tell you now what he said but I remember this that there seemed to be more in the heart of the man than even in what he said, and after the message was over he looked out over his audience as if to say "I do wish I could tell you about it," as much as to say "I am burning up inside. I do wish you could understand this thing that I am talking about." It brought us to a great climax, and God seemed to take hold of hearts. At the close he said, "We will just dismiss." There did not seem to be any need for singing or anything else. Everybody just wanted to be alone and talk to God. I wanted to go to my room but I saw my room-mate going in that direction and then I saw another going another way, and everyone was seeking a place to be alone. I went down the mountain into a lonely place to talk with God. I prayed the thing through until all that darkness was taken away. I got a real baptism of God's love and the thing became fresh and precious to my heart that day. So I am thanking Him to-day. We can rejoice together in what this precious Savior has done to make Himself precious to our hearts.

Then, after I was out in the ministry away out in Texas we had a wonderfully prosperous year one year. Our church was blown down. We built a new church. We were a mission church and prospered so much that we told the people we did not need any more money. Our dear Brother Collins made a report on the condition of the churches and he reported that Brother Bell's church was the most prosperous church in the whole Association for the whole year. I began to feel good about it and the prosperity began to decrease right away. As soon as I became self-satisfied because of the reputation I had for the first year I began to lose out.

I then heard about the baptism of the Holy Ghost and I said, "If anybody needs it I do." That was the only thing I needed. I had delighted in what I had done instead of getting down low at the cross. I felt I must get something fresh from the Lord. I said, "I never did have that," and so I want it.

God began to work wonderfully around me. One of the most astonishing things to me was the singing of the heavenly song. God dropped it down one day when I was sitting in the service. It seemed to me that heaven was around me or that I was caught up to heaven. I could hardly tell which. When it was all over I was as sure it was God as if I had really been in the presence of God for the same length of time. The thing that moved me was that it had not melted me down. I said, "O God, what is the matter with this preacher that it does not melt him down when he is in the presence of God?"

One day I was sitting in a chair waiting on the Lord and earnestly seeking His face, and He began to come and break me up before Him and melt me down before Him and I began to thank God, and as I thanked God and praised Jesus He broke me up more and more. I said "O I am so hard of heart I guess God will come with an awful sledge hammer when He does come." He did not say a word to me about my coldness or my hardness of heart but the goodness of God broke me up. I felt like an old friend had just come back and I had opposed him and mistreated him and he just came back and never said a word about it. A little while after that I would go into the meetings and somebody would pronounce the name of Jesus and the power of God would go through my whole being like an auger of glory. God would go down through my being and Jesus become still more precious. While I did not yet have the baptism of the Holy Ghost I was seeking God for it. So I want to say He is precious to us because He baptized us with the Holy Ghost.

He not only says "being justified by faith we have peace with God," but in the 5th verse of that same chapter he says "The love of God is shed abroad in our hearts by the Holy Ghost which He hath given unto us." And so He is precious unto us because in His mercy He has poured out the Holy Ghost upon us. Jesus is the baptizer with the Holy Ghost and Jesus is more precious to you when you get the baptism than ever before.

I remember I thought the blood had been made so precious and His crucifixion so wonderfully real to me before I received the blessed baptism of the Holy Ghost, but just three or four nights after I had been baptized in the Spirit we had been waiting before the Lord and were

kneeling before Him when the power of God came down more and more, until finally the Spirit took my voice just as if you would speak in tongues (I had nothing to do with it), and He began to sing through me "On the cruel cross He suffered for me, for me, for me, for me, for me." It was repeated over and over "For me, for me, for me" until God burned that into my soul as I had never felt it before, that it was FOR ME, and I thank God that what Jesus did on the cross became more to me than it ever had before. Wonderful and glorious as it had seemed before, God put into my soul a meaning when He sang that through me by the Spirit that had never been there before and it got down through my soul. God made me understand something about it that I had never understood before. So I can say this afternoon in all truthfulness that Jesus is precious to me because He has baptized me with the Holy Ghost.

I believe also one of the things that make Jesus so supremely precious to us is the thought that He is our friend, our intercessor, our great High-Priest at God's right hand to-day. We get into all sorts of troubles. We have all sorts of needs which only God can supply. We have many needs which must get to the throne and it is a blessed thing to know that Jesus is standing at God's right hand. When here on earth he said to the Apostles "I have prayed for you," and then He said "I pray not only for you but for all them that shall believe on me through your word."

Beloved, is it not a precious thought that every soul all around this universe of ours has an advocate in heaven this afternoon whose prayer will be heard and He is precious to us because He is our advocate. He is our High Priest at God's right hand this afternoon, making intercession for you and me according to our great needs and His great power. There is coming a time when all of us will need a friend more supremely perhaps than at any other time in the history of the world. He says, in speaking of those that will come saying "I am Christ," "Wherefore if they shall say unto you, Behold He is in the desert go not forth; behold He is in the secret chamber believe it not, for as the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of man be." We read also that when the Son of man comes, the people that do not know Him and to whom He is not precious, will call for the rocks and the mountains to fall upon them. Then, more than any other time, it will be precious for us to know that we are covered by the blood of Jesus. I thank God for Jesus!

REEVES, LA.

I praise God for sending the full Gospel to this place and that we accepted it. We have received the Holy Ghost with the Bible signs following. We would like to have any of the Lord's preachers stop off and be with us. We have a mission and about 20 baptized saints. Please pray for us that we may continue to love and serve Jesus.—M. M. Capps and wife.

RIPE FIELD IN ARKANSAS.

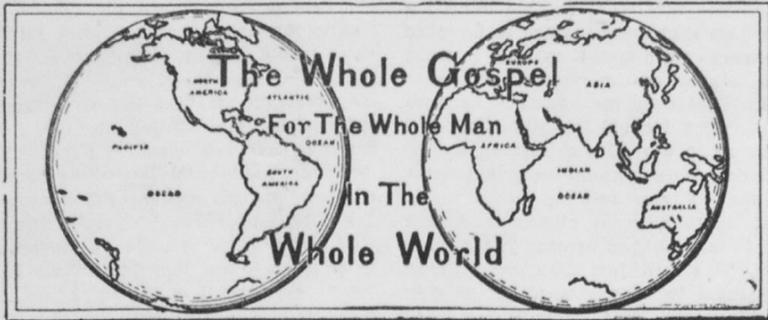
We have returned to Noble, La. from Millville, Ark., where we have been holding meetings at a Holiness church near Millville. There was a church or several members who were trying to hold on to God, walking in all the light, but, on account of reproaches brought upon them by one who had preached for them for some time, they had become discouraged and disheartened to a great extent. God blessed in sending forth the Word and one received the baptism in the Holy Ghost. We left many hungry hearts at that place, but had to leave. That is a new field. People are hungry everywhere for the Word and any good man, filled with the Holy Ghost and preaching the Full Gospel, will find a good field to do something for God.

Pray for us. We are engaged in a meeting at Sardis, La. God is blessing.—G. C. Lout, Noble, La.

REQUESTS FOR PRAYER.

Please pray for a sister who is afflicted seriously with rheumatism and the Doctors say there is arterial trouble which cannot be relieved. She believes firmly in the power of prayer.—An Indiana subscriber.

I have a sick father suffering from rheumatism with pain in his left side and arm. Please pray for his healing.—Mrs. Haldiman, Sandy Hook, Mo.



There is greater need for missionary funds at this time than any time since God first poured out the Holy Spirit in Latter Rain measure. Not only are conditions on the field harder because of the war, but issues over doctrines and practices have so filled the minds of the people that they have almost forgotten the missionary field. Hundreds of Pentecostal missionaries are still dependent upon God for their sustenance through His

children in the Pentecostal movement, and we have not been doing our duty. We must arise and shake ourselves and do what we can to relieve the distress and need of the missionaries. Come up to the help of the Lord now. We will gladly forward money, to any needy missionary. Send all missionary offerings to J. W. Welch, Treasurer, 2838 Easton Ave., St. Louis, Mo.

THE DAILY LIVES OF THE EARLY CHRISTIANS.

(Continued from page 1.)

The author of the anonymous epistle addressed to Diognetus, who styled himself "a disciple of the apostles," said, "I suppose, then, you are sufficiently convinced that the Christians properly abstain from the vanity and error common to the Gentiles, and from the busy-body spirit and vain boasting of the Jews; but you must not hope to learn the mystery of their peculiar mode of worshiping God from any mortal. For the Christians are distinguished from other men neither by country, nor language nor the customs which they observe. For they neither inhabit cities of their own, nor employ a peculiar form of speech, nor lead a life which is marked out by any singularity. The course of conduct which they follow has not been devised by any speculation or deliberation of inquisitive men; nor do they, like some, proclaim themselves the advocates of any merely human doctrines. But inhabiting Greek as well as barbarian cities, according as the lot of each of them has determined, and following the customs of their natives in respect to clothing, food, and the rest of their ordinary conduct, they display to us their wonderful and confessedly striking method of life. They dwell in their own countries, but simply as sojourners. As citizens, they share in all things with others, and yet endure all things as if foreigners. Every foreign land is to them as their native country, and every land of their birth as a land of strangers. They marry as do all others; they beget children; but they do not destroy their offspring. They have a common table, but not a common bed. They are in the flesh, but they do not live after the flesh. They pass their days on earth, but they are citizens of heaven. They obey the prescribed laws, and at the same time surpass the laws by their lives. They love all men, and are persecuted by all. They are unknown and condemned; they are put to death and restored to life. They are poor, yet making many rich; they are in lack of all things, and yet abound in all. They are dishonored, and yet in their very dishonor are glorified. They are evil spoken of, and yet are justified; they are reviled, and bless; they are insulted, and repay the insult with honor; they do good yet are punished as evil-doers. When punished, they rejoice as if quickened into life. They are assailed by the Jews as foreigners, and are persecuted by the Greeks; yet those who hate them are unable to assign any reason for their hatred.

To sum up all in one word—what the soul is in the body, that are Christians in the world. The soul is dispersed through all the members of the body, and Christians are scattered through all the cities of the world. The soul dwells in the body, yet is not of the body; and Christians dwell in the world, yet are not of the world. The invisible soul is guarded by the visible body, and Christians are known indeed to be in the world, but their godliness remains invisible. The flesh hates the soul, and wars against it, though itself suffering no injury, because it is prevented from enjoying pleasures; the world also hates the Christians, though in nowise injured, because they abjure pleasures. The soul loves the flesh that hates it, and loves also the members; Christians likewise love those that hate them. The soul is imprisoned in the body, yet preserves that very body; and Christians are confined in the world as in a prison, and yet they are the preservers of the world. The immortal soul dwells in the mortal tabernacle; and Christians dwell as sojourners in a corruptible world, looking for an incorrupt soul, when but ill provided with food and

ruptible dwelling in the heavens. The drink becomes better; in like manner the Christians, though subjected day by day to punishment, increase the more in number. God has assigned them this illustrious position, which it were unlawful for them to forsake."—Ch. 4, 5 and 6.

Justin Martyr, in the year 150, after speaking of baptism and communion, said, "And we afterwards continually remind each other of these things. And the wealthy among us help the needy; and we always keep together; and for all things wherewith we are supplied, we bless, the maker of all through His Son Jesus Christ, and through the Holy Ghost."—First Apology, Ch. 57.

(To be continued.)

THE LORD BLESSES IN SO. AFRICA. Council fosters unity among all the missionaries and Missions.

A resolution was passed at the last meeting of the Executive Council that we should write you a letter giving you the details as fully as possible of the position of the work of the Lord in South Africa today.

Firstly, we return thanks to God that there has been steady development in the work all along and that today the work seems to be gathering volume and force. God grant that it may be for an avalanche of revival to burst on South Africa.

Recent political events have helped to

break down prejudice in the country districts, and the ears of the people are open to hear the fuller message of the Full Gospel, and the work is spreading in the same spontaneous manner that it took in the beginning, only, of course, the movement is much more general and the seed that has been sown during these years is being harvested.

Again, in the native work, there is a great movement forward. It would seem that the scattered elements are being refocused and the advance now being made will have far-reaching results. You have heard of the way that Zululand has opened up. Portuguese East is similarly opening. The Zoutpansberg has made great strides, Rhodesia is coming into view in a practical manner and all the older fields are making good advances.

We have to do considerable knee drill along the line of finances, but we know the Lord is faithful. A special fund called the "Native Fund" has been created, and to this fund all oversea offerings are placed as well as local funds designated for that fund. We have opened a small home where some of us live and where some rescue work is carried on for the down and outs in the city. God has blessed us in this. Brother Welsh is in charge.

Much has been done in the direction of Union. At one time it appeared that we might have amalgamation with the Pentecostal Mission, but the solution arrived at was affiliation with the appointment of an Advisory Council consisting of four members from each Mission with Brother le Roux as Chairman. Decisions must be 5 to 3, but we seek to find the line of unity and not division, so do not often divide. All recommendations are referred back to the respective Executive Councils and may be thrown out by either Executive.

The title we have is "The Advisory Council of the Apostolic and Pentecostal Missions of South and Central Africa." Four missionaries have just left for the Congo. Two are from the Pentecostal Mission, viz.—Bros. Blakeney and Armstrong Sen., Brothers Burton and Salter from England accompanying them. The latter have our hearty support but are standing independently. We received a letter from Brother Hooper saying that Bro. Armstrong, a dear old brother, 60 years of age, has already laid down his life. Brother Salter, from England, is seriously ill. Our

hearts go out in sympathy to them and their dear ones.

Ask all the saints to join in prayer for this work of the Pentecostal Mission in the Congo. We feel that these sacrifices are not in vain, and that a greater and mightier work will be done for the Lord. Pray that it may be so.

Pray for the European work in South Africa, as we are standing clear cut on the issue of taking up arms against our fellows, and refuse to do it. There is no prospect of this being an immediate issue, as far as we can see, but we never can tell. In the beginning of the disturbances in South Africa, we were somewhat tied up, as there was danger of our action being misunderstood and interpreted to mean sympathy with the rebels. Now we praise God that those difficulties are past, we trust for good, and we can stand clear on the issue, according to the Word.

God bless you and send along the finances to pay for the printing plant, and give you the grace and inspiration to carry on that work to His glory.—W. F. Dugmore, Secy.

CAMP MEETINGS

GREAT PENTECOSTAL CONVENTION.
In Los Angeles, Calif. from Oct. 3 to Nov. 3. Large Convention Tabernacle, 1315 S. Main St.

Extensive preparations are being made for a big revival. Mrs. Etter will be there from the first. Her meetings will be accompanied by a score of workers in vigorous evangelistic effort. Historically, Los Angeles is known as the "Jerusalem" of Pentecostal outpouring, and the many good saints there are praying and believing that God will copiously pour out His Spirit as never in the past. Good music a special feature. Come praying. For further information write, Pastor A. G. Garr, 4012 Pasadena Ave., Los Angeles, Calif.

LETHBRIDGE PENTECOSTAL CONVENTION.

A Pentecostal Convention will be held at Lethbridge, Alberta, Canada, D. V., from Sunday, Nov. 7 to 14th, Incl. We are looking to the Lord to send Spirit-filled workers. The full Gospel will be preached, we trust, in demonstration and power of the Spirit, and we expect many to be saved and baptized in the Holy Ghost and healed in Jesus' name. We will entertain any workers who the Lord may send. Other saints attending will be able to obtain board and lodging at very reasonable rates. For information write, F. A. Denton, Secy.-Treas. 1816 6th Ave., N., Lethbridge, Alberta, Canada.

TORONTO, ONTARIO CONVENTION.

A large Pentecostal Convention for Toronto, Ontario, Canada will be held in Zion Church, cor. of Elizabeth and College Sts. (a few blocks west of Young St.) from Nov. 15th to Dec. 15th, 1915. Services afternoon and night. The Convention will be in charge of Evangelist, L. C. Hall of Chicago, Ill. and Pastor Geo. A. Chambers of Berlin, Ontario, Canada. Brother Hall's new book, "Songs of Power" will be used. A hearty invitation is extended to all. Furnished rooms can be obtained near by, by those able to do so. Billiard places will be secured for workers coming, and cots provided in the dormitory for both men and women bringing their own bedding. We expect to supply meals in church on free will offering plan. Transfer from any car to College or Carlton cars which stop at the door. Come with open heart. Come expecting to meet God. Come praying. For further information write, Eld. Geo. A. Chambers, 15 Scott St., Berlin, Ontario, Canada.

DULUTH CONVENTION.

The annual convention of the Duluth, Minn. Pentecostal Assembly will be held in the Assembly Hall, corner 19th Ave. W. and 1st St. Beginning Oct. 30th continuing on for 10 days or longer as the Lord may lead.

Many special workers are expected to be with us. For further information write Pastor C. M. Neve, 25 N. 29th Ave. W., Duluth, Minn.

THE HOLIDAYS ARE COMING

Your Gifts should be selected with an eye single to the Glory of God. Here is a Gift which will PREACH EVERY DAY IN THE YEAR.



1916 SCRIPTURE TEXT CALENDARS 1916

Printed in colors. Twelve beautiful Bible Pictures. Note the strong steel binding and the cord, which makes the calendar superior to the one sold last year.

Order a dozen and send to your friends. Special terms in quantity to agents. If you don't like them you can have your MONEY BACK.

Prices: 25 cents each. Five for \$1.00. Twelve for \$2.25

THE GOSPEL PUBLISHING HOUSE

2838 Easton Avenue - - St. Louis, Mo.

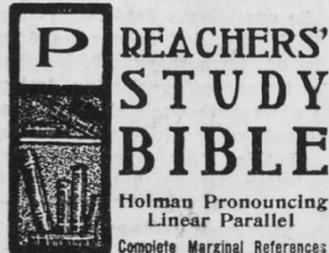
Headquarters for Bibles, Testaments, Mottoes, Scripture Calendars, Tracts, Song Books, Etc. for Home and Gift purposes.

A Limited Edition

To be Sold at \$1.75 Net Post Paid

Black Cloth. Library Style. Red Edges. Size 7 1/2 x 10 1/2 inches. Over 1500 pages.

(Former Price in Bible Binding, \$16.50)



PREACHERS' STUDY BIBLE

Holman Pronouncing Linear Parallel Complete Marginal References

1 1/2 in. Wide Margins—Extra Quality Paper On which notes can be written with Ink.

A simultaneous presentation of both the Authorized and Revised Versions in Parallel Lines on the same page.

23 ¶ And Je'sus went about in all gogues, and preaching "the gospel manner of sickness and all manner of disease throughout his fame the report of him went forth into him all that were sick, people that were taken and those which were bolden possessed with de

The words which are the same in both versions are set in clear Pica Type, and where differences occur they are shown in parallel lines of smaller type. The Authorized Version being given in the top line and the Revised Version in the bottom line of the smaller type.

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