



THE WEEKLY EVANGEL

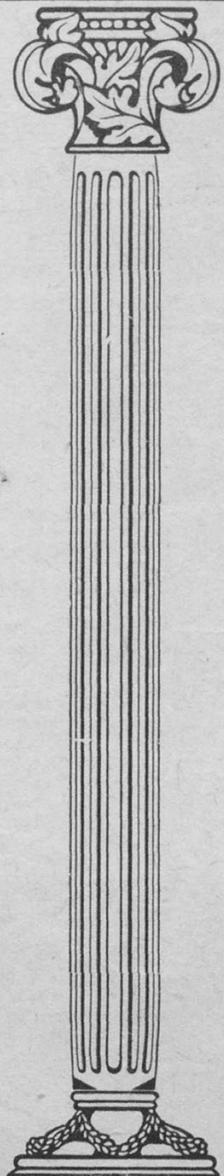
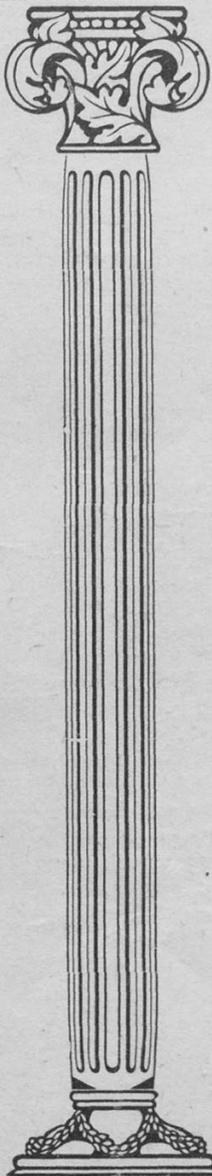


Darner, Phil 171
131 S Adella St.

GO YE INTO ALL THE
WORLD AND PREACH



THE GOSPEL TO EVERY
CREATURE. — Mark 16:15



Who Should Give NOTHING To Missions?

Matt. 28:19; Rom. 1:16; Matt. 24:25.

1. Those who believe that Jesus made a mistake when He said: "Go ye, therefore, and teach all nations."

2. Those who do not believe that "the Gospel is the power of God unto salvation to everyone that believeth, Jew or Greek." Rom. 1:16.

3. Those who wish that no missionary had come to our forefathers and would prefer to be heathen.

4. Those who believe that everyone in the world should shift for himself and ask with Cain, "Am I my brother's keeper?"

5. Those who do not care to have part in Christ's final victory.

6. Those who believe that God will not call them to account because of the way they spent their (?) money.

7. Those who are willing to have Jesus say to them: "Inasmuch as ye did it not to one of the least of these, ye did it not to me!" (Matt. 25:45).—Expositor.

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SEPTEMBER 16TH

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THE NUMBER OF THIS PAPER IS 157

If this number appears on the address label on the wrapper in which your paper is mailed to you, it indicates that your subscription expires this week. Please renew at once.

The time of expiration for your subscription is indicated by the number which appears on the yellow address label stuck on the wrapper of your paper, or on the upper right hand corner of your paper providing it does not come to you in a wrapper. For instance, should we receive a subscription from you for one year and the present issue of the paper be No. 100, we would add fifty to the number putting No. 150 on the address label on your paper, which means that your paper would expire with Weekly Evangel No. 150. If a six months subscription, we would add 25 to the number of the present issue which indicates that your paper would expire in twenty-five weeks from the number with which your subscription commenced, and so on.

The number of each issue is printed on the left hand corner of the Editorial page as well as here, and this number is moved up 1 each week.

Whenever your subscription expires, if it should happen that you do not desire to continue the paper any longer, please drop us a card or tell your postmaster to notify us to stop the paper. If we do not hear from you at once, when your subscription is out, we will take it for granted that you desire us to continue the paper to your address and so will expect to receive a renewal from you shortly.

FREE LITERATURE FUND. The Gospel Publishing House sends out large quantities of papers and tracts free to be used in opening up new fields and for missionary work to those who have not received the light of Pentecost. We need offerings to carry on this work. Mark such offerings "Free Literature Fund" and send to the Gospel Publishing House, St. Louis, Mo. All Offerings acknowledged.

LITTLE TALKS WITH THE OFFICE EDITOR

VERY FORTUNATELY for all concerned, the railroad strike did not materialize and the paper for last week was mailed out

on time as usual, for which we praise the Lord. A great disaster to the nation has been postponed, but the United States cannot hope to finally escape the penalty of her sins. Punishment has been averted as her cup of iniquity is not yet full, but surely and finally the judgment of God must fall. Surely whatsoever is sown shall be reaped.

In the meantime, the Church of God must be up and doing, not leaving one stone unturned in the effort to warn the world of its soon coming judgment and of the ark of safety which is still open unto all who will call upon the Lord with sincere and humble hearts.

You all know the work which is being done through the Evangel, how that hearts are being touched in many parts of the country, eyes are being enlightened, ears are being opened, the lame are walking and the sick are being healed. The Evangel has had a blessed ministry, and, praise God, we realize that this is only the beginning of its usefulness. You all know, also, how that conditions for printing have become more trying as each week has passed, and it has been explained over and over again that the paper cannot continue its ministry except help comes from the Lord from other sources than through the subscription list. Through faith, the Evangel has triumphed through eight months of strenuous activity and heavy expense, the Lord laying it on the hearts of its readers to send in offerings to meet every need. We are still utterly dependent on the Lord and are looking to Him constantly to lift the burden and supply every need.

There are some who have greatly desired to help in this work but who haven't had any means that they could spare for the purpose, to such we offer a few suggestions. The Evangel office force consists of from nine to twelve persons. In order to cut down expenses, a large house has been rented, and the majority of this help is cared for in this house, which we call THE EVANGEL HOME. There is also room in the house for ministers passing through St. Louis, and we have had as high as seventeen persons in the Home at one time. This Home is run on the most economical plan possible, and its expenses per capita have been reduced to the minimum. Now if you want to help the Evangel and haven't the means to do it with, you probably have something else with which you can lend a big helping hand.

During the coming council we will probably have quite a number of preachers to stow away in this home, and we have no bedding to provide for their comfort. If you have some bedding that you can spare, such as pillows, sheets, blankets, comforts, etc., pack them in a big packing case and send them by express or freight addressed as follows:

THE EVANGEL HOME,
1243 N. GARRISON AVE.,
ST. LOUIS, MO.

The Evangel Home can also use barrels of potatoes, cabbage and, in fact, vegetables of all kinds. If you can spare some canned fruit, select a barrel, pack the fruit carefully in straw or hay, all the tops of cans upward. Then mark "CANNED FRUIT—THIS END UP" and ship by freight or express as indicated above, sending a card notifying us that the box or barrel has been shipped. Nothing will go to waste, and in this way you can help wonderfully in cutting down the expenses of the Publishing House, even though you cannot help with actual money.

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 157.

ST. LOUIS, MO., September 16, 1916.

\$1.00 PER YEAR.

Editorial

WISDOM—Prov. 8:22-36.

Wisdom is at once a divine attribute and a divine provision. Wisdom is of God and wisdom is from God. No concept of God would meet an approved standard that did not attribute to Him, as a feature of His infinitude, **unlimited wisdom**. That is, the very extreme of wisdom, the boundlessness of discernment. What God has in Himself in this respect He purposes His people shall have **measured** to them. For He says, "If any of you lack wisdom let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him." Wherever found, wisdom—true wisdom—is, in its nature, divine. There is a wisdom spoken of in the Bible that is not, but it is not **that true wisdom**. It is rather its counterfeit.

WISDOM AND THE CHURCH.

There are two views of wisdom revealed in connection with the church. One is a revelation of the wisdom of God **by the church**, and another is a revelation of the wisdom of God **in the church**.

A Word of Explanation: Perhaps a word of explanation may help. Wisdom is not to be understood as simply acquired knowledge. Facts are essential, but facts alone are not able to make **wise**. Wisdom is understanding, is discernment; and in its relation to facts makes facts available. Wisdom is **comprehension, discrimination, perception**. Wisdom sees relatively. Wisdom discerns not only good, but sees every value in true relation to all others. Wisdom comprehends both sides of a question and sees between or into matters. Wisdom not only looks at a matter, but looks **into** it. Wisdom deals with both spiritual and non-spiritual or natural matters. Wisdom sees **into** both.

THE DIVINE PURPOSE

is not the source of wisdom nor is wisdom a feature of the divine plan. Both are the product of wisdom and both show only the inherent, infinite, eternal, unfathomable, discerning, understanding **discriminating perception of God**. God says (Eph. 3) that His wisdom is shown by the church. That it is revealed in other things is true. We shall concern ourselves however, for the present, with this particular line of thought. Writing as we are to the church and about the church, we deem it wise to thus concentrate our thought. Looking at this passage in Ephesians, let us see

that God is demonstrating His **manifold wisdom** in creating and developing the church. The term "**Manifold Wisdom**" is suggestive. The inference is that God is making a specialty of the matter mentioned, something that serves to reveal the varied and versatile wisdom of God. The revelation is not to the world but to the heavenlies. A thought suggested here is that God has a family both in heaven and on earth. We presume to think that all heaven is interested in what God is doing. The heavenly principalities and powers are considered in the thought of God and their interest is recognized and provided for. This truly speaks of the nature of divine wisdom, as we shall see it further revealed. The church is, then, an object lesson to all heaven and heavenly powers. "Glory!" This gives to the church remarkable significance and importance, surely! That unlimited discernment in God has beheld the possibility of her final triumph and exaltation. Doubtless, but little of all God has purposed to reveal by the church can be known, at present, by the church. We must await the time when it shall all unfold in divine order, even as God has purposed in His will.

WISDOM REVEALED IN THE CHURCH.

The point of special interest, and one of vast import in our day, is Divine Wisdom revealed, through impartation, in the church. There is no greater need of anything in the church than that of divine wisdom. That element of true discernment, that clear comprehension that sees and intuitively understands the nature and character of God, the vital elements of truth and the essentials correlative thereto. This is that which God offers to all men. This is what He reveals **in the church**. This is that which alone enables her to meet the glorious purpose of God in its fulfillment.

There is need on the part of men in the first place, that they avoid accepting a counterfeit. There is that which would vaunt itself to where it may appear as true wisdom. It is not, however, from God. It is not from **above**, but from **beneath**. It is described in the Scriptures. At least one passage referring to it, is James 3:13-18. Here reference is made to a wisdom not from above, described as **earthly, sensual, devilish**. It is revealed in men who have acquired knowledge and who claim wisdom. A vital lack is suggested in Paul's reference to the **meekness of wisdom** (v. 13) seen in the light of bitterness, envy and strife, contrasting the spurious with the true (v. 14). This is the thing that never came from above but is devilish indeed, shown to be thus by the presence of the consequent results of envy and strife—**every evil work**.

Wisdom from God differs from all this. First it is pure

(Continued on page 15.)

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.—The Martyred Six of Persia.

An address given by Andrew D. Urshan on July 14, 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.)

ANDREW URSHAN NARROWLY ESCAPES DEATH.

The name of the other martyr was Elisha. He was with us in the village of Gogtapa. The people ran from that village and some held us by the coat and said, "If you run away, we will run away to the American Refugee Home. If not, we will stay here and die with you and God will take us to heaven because we died with you." We saw a number of people in the house of Brother Bob Lazar and they really meant what they said, they would stay. Our responsibility then was much more than our own life and we were perplexed to know what to do. Everybody was running away and the town was surrounded. Thousands of people were falling all around. One brother said, "We had better go. It is no use to stay. We cannot preach to Kurds and the people have gone," so we decided we would go, but Brother Elisha with this Brother Samuel said, "No, we will not go. We will stay in this work. The Lord can protect us. We will stay and preach to the Kurds and then we will die." We said to him, "Brother, you had better come with us," but he refused. We each said, "God be with you," and went.

Our band thought if we could get under the American flag we would be safe. We went a little distance when we were surrounded by the murderers. Men came on horseback with their guns and spears ready to kill. We prayed and the Lord told us to run in front of the people who were with us and fall on our knees in front of the horses with our hands uplifted to heaven. This I and the brethren did, and when the horses were close up to us the men told us to get up. They asked for my overcoat and my brother Timothy's watch, which we gave them. They didn't do us any harm and seemed friendly to us; they told us if we would go in another direction we would be safe.

As we went on a little further we saw the Mohammedans destroying the people. Suddenly a man came before us, one of their religious men, his eyes filled with blood. He looked as though he would drink the blood of the Christians. As I looked at him I saluted him and said, "God's mercy be with you." Then I confessed to him the sins of our nation. I told him we were Christian people. His heart was touched; he stood and looked at me and almost wept. He said, "Young man, I am going to deliver you. I will give my life to take you safely to the

American quarters. I could take thousands of dollars from these Christians, their houses are left, we could rob them, but I do not want anything. I cannot take you to safety by the regular road, it is filled with thieves, but you must follow me." The women with us said, "Oh Brother Andrew, he is deceiving us. He will take us off into some lonely place and kill us." I said to him, "They say you will take us into some secret place and behead us all." He swore by Mohammed and that his life should be written in his blood if he let anybody touch them. I said to the people, "Let us trust God. He will make him take us to a place of safety." That man took every one of us safely to the city, not one of us was touched, bullets flew around us but none were hurt, not a girl was harmed. Around us people were being killed, stripped naked, we saw terrible sights, dead bodies lying around, dogs eating their faces, girls taken from their fathers and mothers, wives from their husbands, but we were unharmed. Our God in whom we trusted had delivered us.

BROTHER ELISHA MARTYRED.

We left Brother Elisha and his brother in the work. While they were in that home in the evening the Kurds came killing the people they found in the village. Some of them hid in the Russian church, but eighteen or nineteen of them, women and children, stayed in the house. Suddenly the Kurds came and broke the door. They were all silent on their knees, praying. The Kurds struck a match and saw eighteen people on their knees. "Oh, what a sacrifice for Mahomet," they said. "Now we will butcher every one of them." Then Brother Samuel stood up, falling down at the feet of those Kurds, "Oh kill us, but don't touch these people." Then they asked him, "Why didn't you run away?" and he said, "We believed God and that He would put love in you so you won't kill us, and we thought we would stay here and tell you something about our faith." When they heard that they were surprised, and one left. Another said, "Let us massacre every one of them." Then Brother Samuel said to the one who left, "Will you let me say a few words before you kill us? I will sing you a song." Our boys have a song called, "Repent, Repent, and turn to God," and he commenced to sing it with tears in his eyes, and these Kurds were greatly interested. They said, "What is your name?" "Samuel, servant of God," he replied. They looked around the room. "Well, Samuel, we will divide what is in this house; half for us and half for you; these beautiful rugs and these beds for us. Now tell these women to make us some tea."

Oh beloved, you don't know what that meant! Those Mohammedans were thirsting for the blood of Christians! Well he asked permission from these Kurds to let these women and children go down stairs. They went down and Brother Samuel and Elisha started to make tea for them, and while they were drinking tea they asked many questions about Russia.

Night came on, and the women and children were very much afraid. They said, "Surely at night time they will butcher us." Then Brother Samuel came and said to these Kurds, "They are saying that you will massacre us all in the night time." To which they replied, "Go tell them nobody will touch you. For the sake of that New Testament in your hand you shall be saved. We can see you are honest and do not run away, so nobody will be killed." They passed the night in safety; the Christians could not sleep for fear, but the Kurds slept nicely.

In the morning the women and children were still afraid, and they said, "Tell that Kurdish officer to let us go to the city and give us a recommendation that we will not be killed." So Samuel asked him for this permission,

and he said he would do it but was afraid when they got far away the other Mohammedans might kill them, as they didn't know his name and he would have no influence with them. They went through massacred towns, one after another, and the Kurds would look at them and come towards them as if to kill them, and then turn back. They almost reached the city when suddenly a Mohammedan came and shot our brother Elisha, firing a bullet into his breast. Brother Samuel and fifteen of the others came in safety. Elisha died the next morning, the brethren and sisters around him singing praises to God.

TWO OTHERS LAY DOWN THEIR LIVES.

These four are martyrs, but I will tell you of two others who, though not killed, willingly laid down their lives for Jesus. One was my mother and the other a member of the Presbyterians, a teacher. She was wonderfully converted and had the baptism in the Holy Ghost. She was in the Refugee Home and the building was too small for the crowds they had there. In a room two or three yards square they would put about ten people for four months; the floors were cold and they had no rugs and no mats, scarcely any food but a little bread made by Mohammedans, and that bread was mixed with mud and plaster, so they would eat it and die. I cannot speak in a meeting of the terrible condition we were in. The beautiful hair of our women became filled with small bugs from the dirt, so they had to shave their heads. Many people were stripped by the Mohammedans while running away, their clothes being taken from them. Some people lost their children, some their wives, and others their dear ones. In two months two thousand children died. You could hardly find a baby in a mother's arms.

Then typhus fever came and hundreds died every week. These typhus cases were terrible, so contagious no man dared to come near to them. They had no care taken of them, and they just laid there and died in hundreds. My mother and that principal of the school said, "We will wash these people and care for them." And they laid hands on them and prayed and God raised them up. There were many young girls affected with this terrible sickness—they could not eat, nothing would stay on their stomachs, and their hearts were broken because their fathers were killed. So these dear ones tried to make good food for them. My father many times warned my mother that she would not be able to resist the disease, but the doctors never came near and mother could not see them suffer—she gave her life for these afflicted ones. I caught the disease and for thirty-six days was in bed and finally recovered; but mother and that lady principal took the disease and never survived. They were so worn out they hardly had slept during all this time and succumbed to the disease. We prayed for them, but felt it was God's will for them to be taken, so they could be free from the murderous Mohammedans who were killing and committing such awful outrages. They sacrificed their lives for Jesus' sake, and they will have as much reward as those who were killed.

I cannot describe to you the terrible condition of our people at that time, nor the joy we, who loved the Lord, had. While the bullets were whizzing outside, inside we were singing the praises of God and people were getting the baptism in the Holy Spirit. Among all the saints there were only two who died, all the rest were healed. When I had the fever it seemed a though I would burn up. My hair all came out and my eyesight and hearing left me, but God wonderfully healed me. I cannot tell you how faithful God was to us. Those dear martyrs didn't lay down their lives in sorrow; they departed in joy.

I was disappointed five times. I was ready and was

expecting to be a martyr, but God spared me. Several times they came in mobs and tried to kill me, but the power of God would fall upon me and I would sing; they saw I was not afraid and none dared touch me. One would say to the other, "You do it," but they could not get anyone to strike or shoot me. One man wanted his servant to strike me and became angry because he would not do it, but the servant said, "I cannot." It seemed as though the arm of God withheld them. Once they hired a man who was a murderer to kill me, and promised him two thousand dollars to do it. He came to the town where I lived and called the men of the village together, and my father also, and lied to them about me, saying that I went around in the villages and insulted their women. He said I had such power in my eyes that I hypnotized the girls. In this way he tried to stir up the elders so he would have them as witnesses that he had a right to kill me. I was in another village at this time, but a man who was a sinner found out what this murderer was planning and knew that he had been a traitor to his government, whereupon he reported him and he was arrested and afterward killed. This was before the massacre. I was willing to lay down my life for the Gospel's sake, but God preserved it.

That which came to our nation and to the Armenians will come to other nations. I do not say there will be such massacres, but there will be "distress of nations." The testing days are upon us. Daniel prophesied, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand." Beloved, let us give ourselves to prayer. Oh the sad condition in Europe! Let us pray for the nations of the earth.

14 Days of Grace

ARE EXTENDED TO ALL SUBSCRIBERS TO THE WEEKLY EVANGEL WHOSE SUBSCRIPTIONS HAVE EXPIRED.

The high cost of printing materials is forcing us to cut every name off the list of subscribers to the Weekly Evangel who have not renewed, as it is impossible for us to carry these names any longer. But, in order that those who have not yet renewed and who intend to do so, may not miss one paper, we extend to you

FOURTEEN DAYS OF GRACE

in which time we hope that your renewal will be received. If it is not received by October 1st, we shall take it for granted that you no longer desire the paper and shall take your name from the mailing list

PLEASE RENEW NOW.

IN THE HOUSE OF GOD

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

1 Tim. 3:15.

ARTICLE FOUR IN A SERIES OF SIX.

The subject before us at this time is one which can only be outlined in an article of the size to which we are limited. The question of the proper attitude and behavior of the church toward the world around her, is one of great importance. A moment's thought will show this to be true. The Scripture represents natural men as aliens from God and His covenants of promise, and the church as His instrument to enlighten them and reconcile them to Himself. If this be the case, how carefully should the church discharge her duties! All that God requires for reconciliation should be faithfully insisted upon, but we should be, and for success, must be, equally faithful in refusing to do or require anything beyond the direction of God. Many men have been turned away from God because some portion of the church unwarrantably added something of their own to the requirements and instructions of the Holy Writ.

Any endeavor to outline this position and behavior must, of necessity, go into detail. The bare enunciation of great principles is insufficient in this case: however, we shall endeavor to confine ourselves to those details which will illustrate the principles involved.

The following four aspects of the position occupied by the church will serve us in presenting as much as we shall have space for:—The Church is the Light of, Witness and Ambassador to, and Salt of the World.

THE CHURCH IS THE LIGHT OF THE WORLD.

"Ye are the light of the world." Matt. 5:14.

As we have said in the introduction, Scripture regards the world as being in darkness as far as the knowledge of God is concerned! Not in absolute, total darkness, "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made;" but without detailed information regarding His ways, standards, and desires. That the world might have light on these matters, God "rose up early," sending priests, prophets, apostles and the church to declare by word and deed His will and attitude. We will examine seven things in which the church is to be the LIGHT OF THE WORLD.

First, *Love*. The world knows very little of real love. Spasmodic, often misdirected, efforts are made by persons having benevolent tendencies to relieve the prevalent distress. The United States is now spending thousands of dollars to alleviate the sad fate of war-ridden Belgium. At the same time there is much preparation on the part of the United States to create just such destitution when the time shall come. There is a great deal of blatant philanthropy offering a surface help to the poverty stricken of our own land; but it is a help proffered from surplus treasures wrung from the very poor it professes to help. Genuine love would prevent both the war and industrial conditions that produce such misery. God wants the church, as far as her jurisdiction goes, to get at the root of evils and cure them there, as He did on Calvary. It may take some self-sacrifice, but "we ought to give our lives for the brethren." Talk is cheap, deeds count. "If a brother or sister be naked and destitute of daily food and * * * ye give them not those things which are needful for the body; what doth it profit them?"

Second, *Faith*. The world goes blindly, trusts in luck and chance, or its own sagacity. The church is to shape her course in every detail in her life according to the word of the eternal God and by action, and restraint from action, manifest an unshaken confidence in Him. Compromise, convenience, conformity to conditions out of harmony with God, no matter how prevalent and powerful, these have no place in faith. Faith takes but one consideration into account. The word of God along all lines is true according to its reckoning, however much may appear to be against it. "While we look not at the things that are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

Third, *Morals*. Worldly morals are largely the result of custom and training. Different nations, yes, even different localities in the same nation have different customs and standards of behavior. What one man may do without violence to his natural conscience, another man cannot consider. However, the highest natural standards are below the conception of morality that dwells in the mind and character of God. Therefore the church must act with such scrupulous regard for truth and holiness as to avoid the very appearance of evil and to create a proper godly standard.

Fourth, *Business*. By this we mean the daily effort to obtain a livelihood, whatever the activity of the individual may be. The world's idea is to serve itself; to enrich itself; to heap up treasure; to obtain an oversupply by leaving others with an undersupply. The Word of God is plain in its teaching that men of God cannot and must not accumulate property solely to gratify their desire for possession. They must not accumulate and hold idle or use to the injury of others. Stop here, and read James 5:1-6 and 1 Tim. 6-9. It is hard for a rich man to enter the Kingdom of Heaven for the simple reason that it is hard to become wealthy without violating the principles of love and brotherliness laid down in the constitution of that Kingdom. "Love worketh no ill to his neighbor."

Fifth, *Inspiration*. Pride, vainglory, desire to gratify selfish and fleshly desires are at the root of many of the greatest efforts and achievements of men. These things produce war, oppression, heavy taxation, dishonesty. The church is animated by love of and faith in God. The result is deeds of mercy, forbearance, love.

Sixth, *Ambitions*. To make a name in time; to accomplish an earthly task; to gain worldly wealth; these are the unworthy ambitions of godless, eternity ignorant men, never those of men who know that, "All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."

Seventh, *Education*. The world educates her children to depend on themselves; to find within themselves or in the work of their hands the answer to every question, the satisfaction of every desire, the fulfilment of every hope. Note that I said, "within themselves, or in the work of their hands," some powers they confess are beyond them, but the feeling is that a little more study, a little more experiment, and the secret will become known and man will be able to handle it. In this sort of education there is no room for a personal, loving, interested God. It is the duty of the church by precept and practice to counteract this idea; she must teach her children to depend upon God; to find satisfaction in Christ; to obtain fulfilment of their hopes in the will of, and by the power of God. This dependence is more glorious than any independence man is qualified to possess.

Light is the opposite of darkness. The stronger the light, the greater the contrast. "Let your light so shine."

THE CHURCH IS A WITNESS TO THE WORLD.

It is self-evident that witness can only be borne to that which is known; and we will first notice those *things* to which the church bears witness.

In what we have had to say about Light we have spoken of the result of the presence of God's grace in our lives: a result, which is, so to speak, spontaneous; that is, it is the work of grace, not ourselves. We are the wicks, grace is the oil, God has supplied the fire; the result is Light.

Witness bearing is another matter; in this we have an active part. We deliberately publish, portray, manifest the truth to which we have the honor of bearing testimony.

The first thing then is the power and work of God's grace.

It is the power and work of grace that makes the individual "at one" with God. A great many professors do not testify because they have nothing definite of which to testify. They are not true members of a witnessing church. Some who do occasionally witness to the initial experiences of grace, do so half heartedly, and with great effort and heaviness. *They are ignorant of the love and interest of God in their daily lives.* God desires His church to realize that He is an ever present help in time of trouble; that He marks the sparrow's fall; that every hair of our heads is numbered; in short, that He is vitally interested in every detail of our affairs. When men know this, their knowledge of grace is illuminated; their daily lives are glorified; they grow eager to tell others of the things which have proven such a blessing.

But creeds and systems, philosophies and experiences have never, and will never, satisfy the innate longing of man to know God the person.

So that the church is not alone a witness to the work of God; but to the person of God. "Ye shall be witnesses of *Me*." Many persons, honest and earnest, albeit ignorant in divine things, treat Christ as an historical character almost to the exclusion of any acknowledgment of His present existence. They study His words and deeds and make talks, arrange Bible studies, make great efforts to show forth the beautiful character of Jesus of Nazareth. All this is well enough in its place, but Christ needs a people to witness of Jesus, the living Jesus of heaven and the throne.

In other words, our witness is not to be to an historical character so much as to Him who "is the same yesterday, today and forever." The true believer studies the history of Jesus to learn the present character, attitude and activities of Jesus.

A system of thought, an expression of doctrine, is profitable in Christianity only when it presents the living Christ. He is the center, life and substance of the religion that bears His name. He did not formulate laws; institute ceremonies; prescribe methods of coming to and worshipping God, except as these led to and concerned Himself. His statement was, "I am the way;" and "No man cometh to the Father but by Me."

In comparing Christianity with other religions, the comparison must not be made between their conflicting or harmonious tenets, nor even in their apparent effects on their followers, but between the Living Head of Christianity and the dead founders of other creeds. Christ is the only founder of a great, influential religion, who is now engaged in spreading and maintaining it. Inasmuch then as He in His everlasting life is a different sort of

being from other men, different witness must be borne to Him. This witness to be adequate must be of like character with Himself; that is, supernatural.

Acts 1:8 sets the standard. Jesus declares that "He that believeth on me, the works that I do shall he do also." The baptism in the Holy Spirit is inseparably connected with efficient witnessing. "But when the Comforter is come, * * * he shall testify of me: and ye also shall bear witness." "We are His witnesses of these things; and so is also the Holy Spirit."

Christ empowered believers in Him to work His works; to use His name; to witness to Him by the same works which the Father had given Him to do. In many meetings, before thousands of persons, I have offered to close the series at once if one single passage in Holy Writ could be discovered which taught that the day of miracles should cease (by the will of God) before the second advent of our Lord. Preachers and church members, who had a form of Godliness but who denied the power thereof, descended to lying, blackguarding, scandal-mongering, in their opposition to some of those meetings; but never a one has even pretended to find that single passage. It cannot be found. God wants and will have a church which will "preach the Gospel with the Holy Ghost sent down from heaven."

THE CHURCH IS AN AMBASSADOR TO THE WORLD.

An ambassador must be credentialed from the government he represents. The light and witness bearing above form the credentials of the church. These things prove her claim to divine commission just as they proved the claim of Christ. " * * * or else believe me for the very works' sake." There is another phase of the credential I want to suggest to you. When Jesus was baptized in Jordan and afterwards received the Holy Ghost, a voice from heaven endorsed Him and His message. When the child of God is baptized in the Holy Ghost, and given power to obey the commission to witness, he speaks in other tongues by heavenly inspiration.

The character of the church's appeal is most important.

First, it is earnest. Nothing is more revolting than to hear people talk about heaven and hell and eternal destinies in a careless manner. And many do that very thing—they have stock phrases and patter which they repeat in prayer and testimony with about the unctious and sincerity manifested by a phonograph. These things are tremendously important; they concern eternity as well as time. When the appeal of the Gospel is made, it should be in an earnest, solemn manner, with due reverence both for the One we represent and for the eternally existent souls of those with whom we plead.

If we are in earnest about this we will be everlastingly at it. Let our zeal no languor know; revivals are good when taken in the sense of definite onward movements of the church; but there should be no cooling carelessness that needs reheating.

Second, the appeal is single. "Be ye reconciled to God." Not to our doctrines, ceremonies, customs, habits, but to God. Thousands of persons have been turned from Christ because different sections of the church have unwarrantably added *things* to which they *demand* reconciliation when they invited reconciliation to God.

THE CHURCH IS THE SALT OF THE EARTH.

Ye are the salt of the earth. Matt. 5:13.

To present the thought in my mind relative to this verse I want to begin in the middle and work both ways.

(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.

95. Did all present at the house of Cornelius (Acts 10: 44-48) speak with tongues, or only some?

Ans. Here it is not so directly asserted that they all spoke as in Acts 2:4, but all the evidence there is in the case looks this way. The first mention is that the Spirit fell on "ALL them that heard the word." V. 44. In the next verse "all them" are called "the Gentiles," and it is said the Spirit was "poured out on the Gentiles." Now we know He was poured out on **all** these Gentiles, because it is just said he fell on "ALL THEM that heard." The "FALLING ON" and the "POURING OUT" refer to one incident and to exactly the same persons, and no one who believes the Bible denies that the Spirit was poured out on all these Gentiles, because it said so in the previous verse, though it does not say so again in verse 45 where the word "pouring" is used. Then the same "all them" are referred to in verse 46 as "them." Now if I said "Peter and John were filled with the Spirit, for I heard THEM speak with tongues," nobody would question that the term "them" meant both Peter and John, all those of whom I was talking, why not let the Bible be just as simple and common sense as our common speech. God meant it to be easily understood, and not a book of riddles as many people want to make out of it, just to confuse the minds of men and justify themselves in not having a normal Bible experience. (I have no doubt many people have received an abnormal baptism in the Spirit, one not up to the Bible standard in Acts—an abnormal baptism, because the church was abnormal, the Gospel preached was abnormal or partial, the converts were not up to the Bible standard, nor faith up to it. No one with any sense would expect imperfect seed and all around imperfect conditions to produce a perfect stalk or perfect results. But this is no reason for refusing to remedy these imperfect conditions; rather a reason that all should seek to come up to the normal Bible standard in teaching, preaching, in faith, etc., so that we can expect and receive normal Bible results in our Bible experiences).

Returning to "all them," "the Gentiles," "them," etc., as in verses 44, 45, 46, and to "these" in V. 47, let us notice that in verse 48 Peter commanded "THEM" to be baptized. Now if the "them" in V. 46 don't mean "all them," the whole company of these Gentiles converted as speaking in tongues, then the same word "them" in V. 48 don't refer to all, but must mean the same as the same word in V. 46,

namely just "some of" them. This would get Peter into a "muss" of inconsistencies and make him command some of this company on "all" of whom the Spirit fell, to be baptized in water in the name of the Lord, and leave the rest out as not needing to obey the Lord in baptism. Nonsense! No candid, unbiased, intelligent person doubts that the "them" to be baptized refers to "ALL them" who had been saved and filled with the Spirit. Why then, with nothing in the passage so teaching, should men try to make out that the "them" in V. 46 means only "some of them," and admit that "them" in V. 48 means "all of them?" So then it is just as fair to understand that all of them who were baptized in the Spirit spoke with tongues and magnified God, as it is that all were baptized in water. The context says "ALL THEM that heard the word," and the pronoun "them" used after this logically refers to the whole company so defined. Nobody would dream of anything else, if there was no theory to defend.

96. Did all speak in tongues in Acts 19:6, or some speak in tongues and the rest prophesy?

Ans. Note that Paul laid his hands on "THEM," not on some of them, and that "THEY," not some of them, spake with tongues AND prophesied. This is similar to Acts 2:4. No one doubts that "them" he laid hands on were the "about twelve men." It is certain to any intelligent grammar student that the pronoun "they" refers to exactly the same company as the "them" does. What was the result of the coming of the Spirit "on them?" The word says, "They spoke with tongues and prophesied." Those who speak under the power of the Spirit of God, whose utterances are directed by and indited of the Holy Ghost, are really "prophesying" whether this be in unknown tongues, or in their mother tongues. It is said positively that they did both, namely, spoke in tongues and prophesied. How many did this? The word answers, "and ALL the men were about twelve," 19:7, and these were the only men being spoken of. There is no more reason to doubt that all spoke with tongues and prophesied than there is to doubt that the Spirit came upon all of them, for the "them" and the "they" refer to the "about twelve men," and no more and no less, for the word tells how many men He came upon, how many spoke and prophesied, "about twelve."

In Apostolic days it seems that ALL on whom the Spirit fell at once received the baptism with the Spirit, the gift of the Spirit, etc., and spoke with tongues in prophecy. No body of Christians on earth come up to this Bible standard. Millions of professed believers are as great strangers to the real felt, living, moving conscious power of the Holy Ghost coming upon their bodies as they are to speaking in tongues or prophesying. A small number know something of the power of the Spirit upon their "flesh" (Acts 2:17; Joel 2: 28), but are strangers to real prophecy and speaking with unknown tongues, casting out devils, healing the sick, etc. As a body, the Apostolic Faith people, or the Pentecostal people, come nearer in experience in their meeting to this Bible standard than any people on earth today; but it is a matter of shame and regret that I, one of them, have to record that the whole movement is still short of the full normal standard seen in the book of Acts. While all who receive a full normal baptism in the Holy Spirit speak with tongues, yet the Spirit comes upon some many different times before they receive the fulness and speak in tongues. Why is there not that complete yieldedness today as in apostolic days that resulted in the abiding Holy Ghost the first time the Spirit came upon them? It ought to be so now as much as then.

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"To the Law and to the Testimony." Don't forget to bring your open Bible when you come to the General Council in St. Louis, October 1st.

(Continued from page 7.)

"But if the salt have lost his savour, wherewith shall it be salted?"

There is something in the composition of salt that imparts the flavor; a something which if gone, leaves the salt as white as when it is present; the value of salt, however, depends on its presence. This thing in spiritual salt is the grace and knowledge of God. When these leave the soul a very white and beautiful formality may be left, but the savour is gone. That sort of purity and beauty is henceforth "good for nothing" but to be cast out and to be trodden under foot of men.

Salt has two particular functions; it makes food palatable and arrests corruption. The church does these two things. Her presence in the earth makes it in some degree acceptable to God. He, for her sake, withholds destructive judgments. "I will not destroy it for ten's sake."

Salt arrests corruption. The presence of a true people of God is an unfailing rebuke to sin, infidelity and worldliness. It is when the church loses her savour that these things flourish in rank profusion.

The capstone of earthly corruption; the climax of the world's departure from God will be found in the character of the antichrist and in the worship paid him. Men are now rejecting Christ; then they will accept His opposite. The bulk of them are now indifferent to Him; then they will actively oppose Him.

2 Thess. 2:6 says that those brethren knew what hindered the manifestation of antichrist. Some modern brethren have supposed that this hinderance was the Holy Ghost, and that in the rapture He would with the church leave the world. There is an objection to this theory which to me appears unanswerable. It is this: Rev. 13:7-15 with 20:4 conclusively proves that some of those who belong to Christ will suffer martyrdom during the reign of the man of sin. Romans 8:9 says that if any man have not the spirit of Christ he is none of his. Again, 1 Cor. 12:3 declares that only by the Holy Ghost can a man call Jesus, Lord. The Spirit of God must be present with the martyrs. This is wholly incompatible with the idea of the complete, personal departure of the Holy Ghost.

The question then arises, what is the hindering cause? My personal opinion is that it is the presence of the salt of the earth in sufficient measure to arrest corruption; that when those ready for rapture shall have been taken the arresting force shall have disappeared; and that the martyrs shall either be too few in number, or too slow in coming into prominence to arrest the decay.

This opens a great field for thought. If this is true, we shall not see the antichrist. Further, he will not be sufficiently prominent at the time of the rapture for spiritually minded persons to discern him. "Ye know what hinders that he might be revealed." Settle for yourself this question: at the rate at which world events move, approximately how much time would be needed between the Rapture and the Revelation of antichrist for the consummation of decay? I would be glad for any criticism upon this thought, provided it be accompanied with authority of chapter and verse.

One more thought and we close. The strength of salt depends on the savour of each separate grain. Give heed to thyself and to the doctrine, examine yourself; see whether you are in the faith.

"Never do great thoughts come to a man while he is discontented or fretful. There must be quiet in the temple of his soul before the windows of it will open for him to see out of them into the infinite."—Mountford.

DAILY PORTION FROM THE KING'S BOUNTY

MRS. A. R. FLOWER

September 16. "And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing." Ezek. 34:26.

This is God's promise to His flock. A safe fold; abundant pasture-land; unfailing supply of water. Joy and gladness shall be unto all round about, blessings unmeasured for His own, the delight of His heart. "Showers of blessing!" Wonderful privilege we have, as sheep of His fold, to dwell under the showers of His grace and loving favor.

September 17. "And we being exceedingly tossed with a tempest, the next day they lightened the ship." Acts 27:18.

There are so many things we cling to which hinder our progress for God; and oftentimes they are things good in themselves too. God permits the tempest that we may learn the necessity of laying aside every weight, dispensing with every needless incumbrance, throwing overboard every unholy purpose, desire, or thought. Only thus can our ship breast the difficult waters in these days of uncertainty and fear.

September 18. "And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus." 1 Tim. 1:14.

God's grace—exceeding wondrous—reaches thee,
Abundant, full, unmeasured as the sea,
Revealed in Christ, His well-beloved Son,
Receive from Him this grace, O tested one.

September 19. "So the realm of Jehoshaphat was quiet; for his God gave him rest round about." 2 Chron. 2:30.

How blessed is the rest which God gives! How deep and abiding that peace which He bestows! But it only came to Jehoshaphat as he depended on God; for it was God who overthrew Israel's enemies, so that "the fear of God was on all the kingdoms of those countries." "There is rest from every care, in the secret place of prayer, There is victory for you all along the line."

September 20. "For they cast down every man his rod, and they became serpents; but Aaron's rod swallowed up their rods." Ex. 7:12.

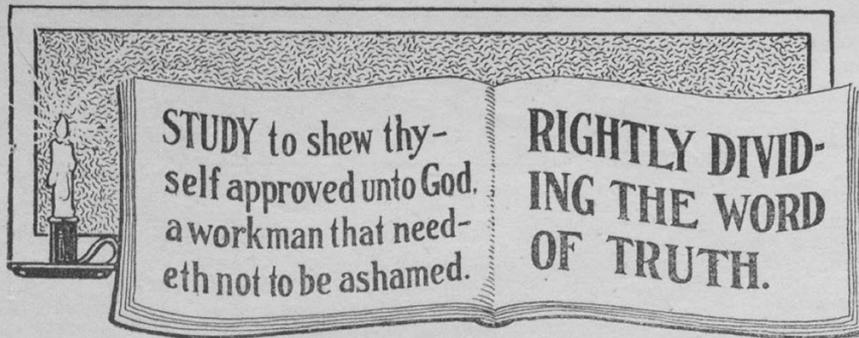
A great cry many send up, over the counterfeit work of the Holy Spirit, apparently overlooking the fact that there is any genuine work at all. It was a clever bit of counterfeiting that those Egyptians accomplished back there at Pharaoh's court. But instead of weakening the effect of the true operation of God, it strengthened it, "for Aaron's rod swallowed up their rods." And God still makes the "wrath of man to praise Him." Never mind the counterfeits; look for the genuine.

September 21. "If thou be the Son of God, come down from the cross." Matt. 27:40.

Could there be a greater test of man or woman? What divine self-control in our blessed Lord as He silently listened to the taunting jeers, knowing how easily He might declare to them the reality of his deity in such a way as to strike terror and consternation to their hearts. He made no attempt to vindicate Himself; to prove the power which He possessed. "Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously."

September 22. "And straightway they forsook their nets, and followed him." Mark 1:18.

Immediate obedience is always the easiest in the long run. By hesitancy and delay the way is made most difficult; and the thing which would have been fairly easy to perform in the beginning, becomes most hard and trying through our failure to promptly heed the Lord's command.



SUNDAY SCHOOL LESSON

September 24, 1916.

THE THINGS WHICH ARE NOT SEEN—(Review.)

Reading Lesson.—2 Cor. 4:1-5:4.

Golden Text.—"We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." 2 Cor. 4:18.

Leading Thought.—Paul's care for the churches. 1 Thess. 2:7-12.

Lesson 1. Paul at Thessalonica and Berea. Acts 17:1-15. G. T. Acts 5:31. We will not forget the contrast made between the Thessalonian and the Berean Christians. Let us emulate the example of the Berean Christians. There are so very many winds of doctrine these last days that it is very important that our boat be moored to the safe anchorage of God's Word. Eph. 4:14. "Thy words were found and I did eat them; and they were unto me the joy and rejoicing of my heart."

Lesson 2. "The Thessalonian Christians." 1 Thess. 1:1-10; 2:17-20; 4:13-18. G. T. 1 Thess. 4:14. Bitter as the persecutions were, the word was not without effect in Thessalonica. From the letters Paul later wrote to them, we have reason to believe there was a goodly company of devout souls. They had the hope then of Christ's return. That He has tarried so long, should not discourage us in a constant watch for His appearing. The night is almost over; and we may with blessed certainty "comfort one another with these words."

Lesson 3. Paul at Athens. Acts 17:16-34. G. T. Acts 17:28. There was no occasion too impossible; no people too hopeless for Paul to regard in his effort at holding up the Christ for whom he had suffered the loss of all things. But this earnest desire did not cause him, as it has many others, to drive away, rather than draw the people; for with rare tact, with Holy Ghost wis-

dom, he met the people on their own plane, opened to them the truth of God in simplicity and power. This was how he was able to establish a church in Athens.

Lesson 4. Paul at Corinth. Acts 18:1-22. G. T. Acts 18:9. Another side to this wonderful servant of God, as he labors with his hands in Corinth, in the endeavor to gather out a people for the Lord. Perhaps his life as much as his preaching told amongst the Corinthians. The opposition of the Jews caused Paul to turn with greater zeal to the Gentiles. It was here God spoke so reassuringly to Paul in the night-time, when he, like many other Christian workers, was a bit discouraged.

Lesson 5. The Word of the Cross. 1 Cor. 1:1-2:5. G. T. Gal. 6:14. The cross is God's great leveler. It humbles the high; it raises the low. It speaks peace to every heart that draws near. For on the cross was nailed the precious body of the spotless Lamb of God. Let the thought of it fill your heart continually; walk in the sacred shadow of its reality. So your life will be one of power and fruitfulness.

Lesson 6. The Greatest Thing in the World. 1 Cor. 13:1-13. G. T. 1 Cor. 13:13. Every Christian would do well to read this chapter every day of their lives. It is the "more excellent way" wherein so many fail. Apart from God, the fulfilment of these mighty love principles is impossible. But as we gaze on our Lord Jesus Christ, who Himself is the embodiment of divine love, we are changed even as by the spirit of truth. We love, because He first loved us. Love apart from Him at best is weak and liable to failure. There is no failure in divine love, for "love never faileth."

Lesson 7. The Grace of Giving. 2 Cor. 9:1-15. G. T. Acts 20:35. Paul, in exhorting the Corinthian church to greater liberality, impresses upon them the reward of such liberality—both temporally and spiritually. The church of Jesus Christ needs some such exhorting today. We are lax in our giving. Few if any of us know aught about real sacrifice for God along this line. "Give until it hurts"—is to many Christian

people a very extreme point of view. I wonder where we would have been had Christ counted his life too dear to give for us. God help us to be "hilarious givers."

Lesson 8. The Riot at Ephesus. Acts 19:23-41. G. T. 1 Tim. 6:10. This lesson comes as a contrast to the one of last Sabbath. Money like fire, and water, and the tongue, and hosts of other things, can be put to very good usage. Here through the love of money a man makes a great commotion which hinders God's work amongst the people. The love of money is the root of all kinds of evil.

Lesson 9. Journeying to Jerusalem. Acts 20:16-38. G. T. Acts 20:32. Thoroughly acquainted with all the dangers that lay before him, Paul pressed forward resolutely toward Jerusalem. What love for His Lord, what holy boldness must have filled his heart! The farewell with those Ephesian elders is touching in the loving concern Paul shows for their spiritual welfare. Paul's ministry was pure, pastoral, faithful, effectual.

Lesson 10. Paul's Sorrows and Comforts. 2 Cor. 11:21-12:10. G. T. 2 Cor. 12:9. Can we imagine a life more varied in its experiences than Paul's. And through all He recognized God. This was why he could say, "I know both how to be abased and how to abound." Such a life becomes well-seasoned in grace. God help more of us to so become. What if God permits some thorn in the flesh—some messenger of Satan to buffet us; God's grace and mercy are the same and He will assure our hearts as He did Paul with those words of comfort, "My grace is sufficient for thee."

Lesson 11. The Arrest of Paul. Acts 21:17-40. G. T. Acts 22:15. What was prophesied came to pass when Paul reached Jerusalem. Chiefly on the ground of supposition amongst the Jews the uproar against him began. I believe we found a lesson for ourselves right there, did we not? Let us be careful how we accuse others. It is never safe to jump to hasty conclusions on insufficient evidence in regard to another's motive or action.

Lesson 12. A Prisoner in the Castle. Acts 22:1-30. G. T. Psa. 91:2. How calmly Paul stood forth before that mob of blood-thirsty Jews! They had likewise been the enemies of His Lord, and Paul rejoiced in being counted worthy to suffer with Him. No fear, no agitation, but with entire self-composure Paul gave his defense. The outlook was growing darker, and Paul was too wise not to know it, but still he could say with David, "I will fear no evil, for thou art with me." Blessed place of confidence in God! A. R. F.

AGAIN LOOKING TOWARD SOUTH AFRICA.

Returned Missionary Tells of the Lord's Leading Concerning His Return to the Field.

A long letter has been received, recently, from Wm. E. Wallis, now in England. On account of lack of space we cannot publish all of it, but for the sake of those to whom he is well known in this country, will publish some extracts.

* * * * *

It is some time now since I wrote to tell you of the wonderful healings and deliverance of our dear Brother Judd and his family in Leamington last year. Since that time I have been in various parts of the Midlands and spent three months amongst the miners in South Wales, where God wonderfully blessed our ministry in the salvation of precious souls and healing of the sick. Glory to Jesus.

One dear sister in Tonypany (Mrs. Jane Bevan) was so very bad with heart trouble that the doctor had forbidden anyone to talk to her. However, Brother Griffen and I called to see her with another brother from the assembly and, after a few words, we knelt in prayer and anointed her as commanded in James 5:13-15. Immediately the power of God struck her, the resurrection life of Jesus went through her whole body, and she was on her feet praising the Lord.

On Christmas Day we were called to visit a sister belonging to the Tonyecfall Mission, named Andrews, who had been in bed for seven months with rheumatic fever. After several had prayed, we anointed her in the name of Jesus, spoke a few words of cheer and comfort and departed. Next morning her husband came around to tell us she had jumped out of bed at 2 a. m. dancing and praising God for healing her.

Sister Judd has written her testimony and I am enclosing it in this letter. She tells of their call to Africa, which is entirely of the Lord. We are just waiting for the way to open to go forward.

I regret to say our dear Sister Hitchcock and her children at Bulawayo (South Africa, where Bro. Wallis was formerly stationed) have been down again with malaria fever and are in much need of a rest. She praises the Lord for restoring them and says, "I am still holding on for this country. God cannot pass by this country. The spiritual rain must come."

Our dear brother John Aschmann has been moved to Palapye Road Station, Bechuanaland Protectorate, as telegraph clerk. He has three plots of ground, 150 by 200 feet long at Belle

Vue, four and a half miles out of Bulawayo. In his letter of May 20th, which reached me two weeks ago, he says, "Regarding Belle Vue, brother, I have given it to the Lord to do with as He wills, and if you come out with those friends of yours you are welcome to turn it into a mission, and, as you know, there are Kraals close by, and in no time you will have a lot attending."

For the benefit of your readers, I may say the State of Rhodesia is 440,000 square miles, divided into two parts called Northern and Southern Rhodesia. I only know of another small Pentecostal Mission beside the one started at Bulawayo. This is on a farm at Marandallas. We purpose making Bulawayo headquarters and branching out from there right through the whole state as God leads us by His Spirit.

The total sum needed for our ocean passage, railway fares and landing, from here for our party, will be from \$1,000 to \$1,500, 300 pounds in English money. If any of your readers who are acquainted with me desire to help us get out there quickly, our Brother Harry Roe of 51 Rifle Crescent, Aston, Birmingham, England, will be glad to receive and forward any offerings.—Wm. E. Wallis.

WANTED: A sister between the ages of 40 and 50 to keep house for a family of seven. Oldest child a daughter 17 years old. Youngest a little girl of four. Only a sister with a deep experience wanted. Must be of motherly disposition. No novice wanted, but one who is capable of leading the little ones to Jesus. Reference given and expected.—Dr. R. O. Morgan, Tyler, Tex.

A brother, living in Canada, writes as follows: "We are many miles from any of the saints and the Evangel messages have been of great blessing to us. We know Jesus as our Saviour who healeth all our diseases. We have had some wonderful healings in our family and we praise His dear name. He answers our prayer. We ask the prayers of the Evangel family that we may be renewed with the Holy Spirit and power. We realize that Jesus is coming very soon."—James Symons.

A TIMELY ADMONITION.

Your special Missionary number some weeks ago ought to put it in the hearts of the Evangel family to do more for missions so that the offerings would not fall off. We all could do more than we do for this cause. If each one who takes the Evangel would help (if only in a small amount) the cause would not suffer. I pray God to put it in our hearts to do more than we have done in the past.—E. M. Crawford, Bear, La.

A letter from A. M. Monk, Logansport, La., contains the following note: "I have just closed a meeting at Michelleville, Tex., beginning August 12th and closing the 22nd. God wonderfully blessed. Several were saved and one received the baptism of the Holy Spirit. Held a meeting at Oak Grove, La., beginning July 22 and ending August 11th. We had a very good meeting. Souls were saved and two received the baptism of the Holy Spirit. People who had been opposed to the truth accepted it."

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

- Winsett's Funeral Songs, each 15 cts., \$1.50 per doz.**
- Songs of Perennial Glory, Winsett's latest book, 25 cts. each, \$2.50 per doz.**
- Songs of His Coming, by Thoro Harris, round notes only, manilla covers, each 20 cts., \$2.00 per dozen. Pebbled cloth, 25 cts. each, \$2.50 per dozen.**
- Make Christ King, round notes only, 358 songs in three bindings, manilla, each 15 cts., per doz. \$1.75; flexible cloth, each 20 cts., per doz. \$2.25, and stiff cloth backs, each 30 cts., per doz. \$3.50.**
- Make Christ King, Combined, 298 songs, not so many songs but adapted particularly to quartett and choral work. Round notes only. Prices and bindings as above.**
- The Best of All, 341 songs, manilla, 20 cts. each, per doz. \$2.25; pebbled, flexible cloth, 25 cts. each, per doz. \$2.75; stiff cloth, 35 cts. each, per doz. \$4.00. Round notes only—a book which has won universal favor.**
- Living Water, 15 cts. each, \$1.50 per doz. Round or shape notes.**
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and the
Pentecostal Movement

is the title of a new book, just off the press, ready now for distribution. This book is just the thing to give to enquiring friends who are looking for light on the Pentecostal Baptism of the Spirit.

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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.

MISSIONARY

THE HINDU'S DYING FAITH.

By Mrs. D. L. McCarty.

I am giving you this account of the Hindu's dying faith. All that I relate herein I have been an eyewitness to.

When death is near, the Hindus bring a calf, under one year old, and as the life is going out the dying one is helped to hold the calf's tail. This insures them a safe journey across the river.

Then they take the body to the river "Ghat" (bathing place) to burn. If poor, the face only is burned. They take burning dry sticks and walk around the body. As they pass the head they hold the fire on the face. They then purify themselves by bathing and their work is done. They believe there are two spirits—one remains where the dead was burned and the other visits the home and watches the family to see how they grieve and carries the news to the other spirit; so the women in the family cry repeating all the virtues of the dead. This they do at stated times during the day.

For ten days they prepare food separately for the dead and on the 10th day they give food to the Brahmins. This food, they believe, will last the dead until they reach their destination and are turned into another being.

They also give away clothes for the dead, a light to light the journey, a bed to sleep on, everything that is necessary in life they give to the Brahmins for the dead.

There have been several big riots here so the police had to interfere. The calf owner wants money, the shop keeper wants double pay for his rice, the Brahmins refuse to eat unless the food is cooked to their liking, they quarrel loud and long. The barber robs them,

the caste people who take the bed or bamboo litter the dead are carried on and the cloth they are covered with, fuss because it is not more. This makes life a burden and death a burden to others. The nearest male relative to the dead carries an iron rod in his hand all day and sleeps with it at night to keep away the evil spirits that have left the dead.

There is a poor old man near me who is in debt which he is trying to pay off. His daughter wants him to keep his money so she will have some things to give to get him disposed of when dead. He is taught that if an old man dies without paying his debts or leaving someone that will pay, he will be turned into an ass, a poor little beast of burden. They have many quarrels over it. He said, one day, "I will pay my debts and if no one will throw me into the river, Memsahib will get someone to do it (meaning me).

Once a year they carry food to the river and the low caste take it. This is for the government of the low caste. The high caste have many other expenses added such as having music, throwing money along the road for the beggars and low caste and giving food often during the year. The distress of those who have nothing is dreadful. The Brahman heaps all kinds of abuse on them, believing they were very low caste in a former life.

They gladly hear about a better way, but as one old soul said, "Our ancestors fell in the well and we are still floundering about, afraid to grasp the help offered us, but we are tired of it and have no faith in anything."

Poor old India. There is a stir amongst her sons to get away from all this folly and the leaven is working everywhere, and I, with many, believe she will turn to the King of kings when He comes, while many will still come out if He tarries. Pray for India. Pray for me.

"Use the talents you possess. The woods would be very silent if no birds sang there but those which sing best."
—Selected.

AFRICA IS WAITING.

H. A. James.

Africa is waiting—
Hear her cry of pain;
Africa is waiting—
Shall she wait in vain?
Shall, Oh shall she wait in vain?

How very few of us, comparatively, realize what this means. Africa is waiting—waiting for the message of salvation, and while she waits thousands of immortal souls are passing through the gates of eternity Christless, with no hope and without God. Christian brother or sister, does this awful fact make no difference to you? Or do you perhaps heave a few sighs over it and offer a few prayers when your attention has been freshly drawn to the subject? Let me say with all earnestness that if this is all, you do not understand the gravity of the situation. These souls for whom the Son of God laid down His life are dying with no knowledge of His salvation, going down into an awful abyss of woe from which there is no escape because those who do know Him and His wondrous power to save have been disobedient to His command "Go ye into all the world and preach the Gospel to every creature," Mark 16:15.

"We cannot all be missionaries," you say. This is true, but what are you doing to help these in the field? The messengers of peace are few in number and to a great extent their hands are tied because the saints at home are forgetful of the great needs of this vast field. Have you, dear reader, truly sacrificed anything to enable your substitutes to do the work?

The Evangel is a great blessing to me and I trust that it may go to many more homes, and especially the homes of sinners and those who have not the light on Pentecost.—Mrs. E. H., Dallas, Texas.

The Apostolic Faith Restored

By B. F. LAWRENCE.

An authentic history of the source and progress of the Pentecostal Movement. Its fourteen chapters are crammed full of just the kind of information you have been looking for. The only book of its kind in the world.

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SPECIAL MEETINGS—SOUTH AFRICA.

During special meetings God gave us precious results. Several were gloriously saved and others were reclaimed. Still others were under the anointing for the baptism in the Holy Ghost. There were some sick ones healed. A sister testified how the Lord instantly healed her child of curvature of the spine, when we laid hands upon him. Praise the Lord. Another sister told how the Lord healed her from a tumor in her stomach in answer to prayer.

Brother Spooner was with us several days and God made him a blessing to us all. God is graciously using him in his regular field of work.

God is working elsewhere in giving us open doors. Beloved, pray for us.

Yours in Him forever,

J. O. Lehman.

A MIGHTY CALL TO PRAYER.

(Japan Independent Mission.)

One of our young women converts in Kawachi Province has been sold by her step-mother and relatives to the proprietor of a house of prostitution for the sum of \$45.00 to pay a mortgage on their home. This almost means for her to be a prisoner for life in a brothel unless she is bought out. The \$45.00 has now increased to \$60.00 and one way or another, clothing, etc., the amount is kept beyond the reach of the girl to pay it.

These are the facts; I have no time now for the details. Seventy-five or one hundred dollars will purchase her freedom.

God is able; His hand is not shortened that it cannot save, neither His ear heavy that it cannot hear, so we are writing these lines to the children of God everywhere to get down on their faces before Him and pray and intercede that the prison doors (for prison it is) may be unbarred and this young girl set free.—Robert Atchison, 10 Wakinhama Cho, 1 Chome, Kobe, Japan.

LEADING THE NATIVE CHRISTIANS TO TRUST IN GOD FOR THEMSELVES.

An Experiment in India.

How thankful I am that we have such a patient Lord. We take so long to learn some lessons and are so dull in understanding. I think I told you that the Lord has been showing me to stand on one side and let Him look after the congregation. He chose and appointed a pastor. I have been very slow to let go. They are not strong and established, though they have had much Bible teaching. They seemed such babies. Now I have let go and that means so much to them. They are like babies who are being weaned and they don't

understand, and somehow I feel much like a mother longing to comfort and help. I know I must not. There has been a fear as to what will happen. Will Satan get in and scatter again as he did once before? Last time it was different, it is true. This time it is the Lord who has spoken, so it is all right. One thing is that they are being trained not to depend on foreign support. Some have been told to find secular work and give their leisure time to the Lord. They had begun to expect all support and encouragement and most of the teaching to come through me, and beloved, our Lord is jealous. Do you know I am glad He is. While I rejoice that everything is in His hands, somehow the foolish feeling of longing to help comes up when they are in need.

It is a bad beginning that the missions in India have had in that the people have been helped too much financially, and so they look to the missionary to meet them instead of turning naturally to the Lord for His working. It is the same in all the missions, and so the people have not the backbone they ought to have. I know the Lord wants to do differently with this congregation, and indeed with all the work wherever He will send me. In all His present working through any of His Pentecostal children there is a real undercurrent going on in Bombay, a seeking after God. Some among the Christians are getting hungry for deeper things and many heathen are looking for something real to turn to.—Margaret Clark.

SISTER KIRSCHNER RECOVERS HEALTH.

Our sister Kirschner, of Punch, Kashmir, India, was under a severe strain during last March and April which brought her down to death's door, and she was very sick through May. God graciously heard and answered prayer and she slowly recovered. God sent two native evangelists to visit Punch and graciously poured out His Holy Spirit on the people. Deep conviction settled on the sweepers, who are a class that had not been reached before. They are the lowest caste in India and outcasts from all others. There was a meeting for them and they gladly came. Four professed a change of heart, Bible study was started for them, meeting every Thursday, and God is blessing in a wonderful way, praise His dear name. Please continue to pray for the work there.

"Those are the best Christians who are more careful to reform themselves than to censure others."—Andrew Fuller.

Conventions and Camp Meetings

LOCAL CAMP MEETING AT CAMP, ARK.

September 22nd to October 1st.

Entertainment will be provided as far as possible. Camp is fifteen miles from Mammoth Springs, Ark., but a mail car makes the trip every day. We are expecting a large crowd and many workers. The work is practically new and only a few have the baptism, but we are expecting many to find God in that way. All workers and ministers will be welcomed if they are straight in life and stand for the Pentecostal doctrine as it was taught originally. No new fads or isms will be tolerated. Workers known so far are Mrs. John Sloan of Thayer and R. T. and Zella Johnson of Neelyville, Mo. For further information write R. T. Johnson, Neelyville, Mo.

PENTECOSTAL CONVENTION, TROY, NEW YORK.

Sept. 27th to Oct. 8th Inclusive.

The Apostolic Pentecostal Assembly of Troy, New York, announces that there will be a twelve-day convention covering the above dates, which will be held in the Gospel Chapel, 54 Harrison Place. We invite all saints, especially those of this vicinity who have no regular place of worship, to co-operate with us. Special workers to be with us (D. V.) are, Evangelists R. B. Jackson, of Falcon, N. C., and B. L. Todd, of Columbia, S. C. A time of refreshing is expected. Any desiring water baptism by immersion, come prepared. (Matthew 28: 19, 20). We do not obligate ourselves financially for any but special workers. Rooms and board at reasonable rates in near neighborhood. For further information, address Pastor Clinton E. Finch, 229 Eighth Street, Troy, N. Y.

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.

A GENERAL CAMP-MEETING.

Hot Springs, Ark., September 20-30.

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.

INTERSTATE PENTECOSTAL CONVENTION.

Findlay, Ohio, Oct. 10th to 22nd.

Will convene with the Assembly of God at the Gospel School, 404 E. Sandusky St. Special Evangelists called. For information write T. K. Leonard, Findlay, Ohio.

PENTECOSTAL FALL CONVENTION. Indianapolis, Ind., Beginning Oct. 14th.

Will be held at the Laurel St. Tabernacle, 311 W. 32nd St., Indianapolis, Ind. 278 Addison St., or D. B. Rickard, Pastor, information to C. E. Reynolds, Secretary, work of the Spirit for service. Write for place as a safe foundation for a deeper wholly sanctified life be given its proper the Christian life. It is insisted that the work and to stand for a deeper work in to consider better efficiency in missionary corner Laurel and Minnesota sts. Called

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

PLEASED.

"Pleased in the sunshine; pleased in the blast.

Pleased when the skies are all overcast.
Pleased when I can or cannot see,
God's loving hand in dealing with me.

"Pleased, for Christ's promises never can fail.

Pleased in the calm, and also the gale,
Knowing Omniscience at midnight can see,

Since He was Pilot on dark Galilee.

"Pleased when in health, or when I am ill.

Pleased since I know I'm in the Lord's will.

Pleased with whatever my lot may be,
Knowing Omniscience careth for me."

RUNGE, TEXAS, STIRRED.

Some months ago my wife and I came to this little out of the way place, four miles north of Runge, and began our labors for the Master. There was one sister who had received her baptism in the Holy Spirit and a few others who were hungering after the fulness of God but did not know much about the workings of the Spirit. But God undertook from the beginning. We were here three weeks and twenty were saved and baptized in water and nineteen received the baptism in the Spirit. The Lord then called us to Pipe Creek, Texas, for a two weeks' meeting, after which He recalled us to Runge, still having a work for us here that had not been finished. Since coming back ten others have had their names added to the Lamb's book of life and have been sealed with the Holy Spirit of promise unto the day of redemption. God is still working with power. Conviction has been upon many. The whole country was stirred one night. We counted thirty-seven automobiles from neighboring towns and everybody was talking about the meeting. One man said we were about to break up the picture shows. Bankers, merchants, saloonmen, lawyers, preachers and men of every walk of life were stirred to the very bottom. Pray that God will continue to move on the hearts of people. One sister who was

paralyzed for seven years, in one side, so that she could neither walk nor talk, neither could she lift her right hand at all or her left hand higher than her face, can now raise both hands above her head and send up her praises to God. She also has the witness that her healing is assured.

We are looking for great things. Pray for us that we may keep low at the foot of the cross.—David W. Edwards and wife, Runge, Tex., R. 2.

THE GOSPEL IN A NUT SHELL.

The Gospel in a nut shell, which includes the birth of our Lord Jesus Christ, according to prophecy;

The death, the burial, the resurrection and the ascension of our Lord; That blessed hope

Repentance toward God, faith in Jesus Christ and baptism in water by immersion for remission of sins;

Restitution, making straight the old paths, bringing forth fruits, meet for repentance;

The Baptism of the Holy Ghost with the Bible evidence of speaking in other tongues as the Spirit gives utterance; Divine healing for the body;

Holiness without which no man shall see the Lord; living the resurrection life;

The signs of the times, proving the second coming of the Lord to catch away His bride.

This is what the Colorado Springs Assembly calls **the Gospel in a nut shell.**

We are endeavoring to keep the unity of the Spirit in the bond of peace. The meetings are going good, and we are encouraged to press on and wage the battle against sin. We covet your prayers.—Evangelist M. T. Draper.

My subscription has not expired for the Weekly Evangel, but enclosed you will find \$1 for renewal for another year. I hope nothing will happen that will cause the paper to not be published. I would consider it a great loss. We need all the help we can get these days, and especially we who are far off from any assembly like myself. I pray that God will bless the Evangel as never before.—Mary E. F., Cal.

REPORT OF WORK SINCE FEBRUARY 17th.

On February 17th I began a meeting at Halls Fork, near Dyas, Ala. Was assisted by Rev. M. C. Cumbie. God wonderfully blessed us there for seventeen days. Eight souls redeemed from sin, one received the Comforter as in Acts 2:4. March 15th we began a meeting at Nole, four and a half miles from same place. God wonderfully let down His power for twenty-one days. Twenty-eight redeemed from sin, seventeen received the baptism of the Holy Ghost, twenty-five baptized in water, many healing services. God is still blessing us here. We have had some wonderful meetings at other places. Many saved and baptized with the Holy Ghost. July 31st we began meeting at Dyas. God wonderfully blessed for fifteen days. Seven saved, one received the Holy Ghost. In the two communities we have thirty or thirty-five shouting saints. Others are getting saved in the prayer meetings. The Lord willing, we will leave today for Summerdale, Ala., where we are expecting a grand time though the fight will be hard. Pray for us that God will keep us in His will. There are from four to six of us in the band.—Evang. O. O. Huguen, Home address, Dyas, Ala.

I think the Evangel gets better all the time and if I had the money I would send more. May God continue to bless and keep you.—Mrs. J. T. H., Pasadena, Texas.

"Signs and Wonders."

Title of MRS. WOODWORTH-ETTER'S NEW BOOK.

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

Mrs. Woodworth-Etter,
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ACTS OF THE HOLY GHOST.

This book by Mrs. M. B. W. Etter has had a wonderful sale, thousands having been blessed through reading its pages all over the world. It is a large book which has sold for \$1.65 postpaid, but in order to close them out before her new book comes off the press, we will sell them until all sold for half price, 85 cents postpaid. Order now.

The Gospel Publishing House,
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REQUESTS FOR PRAYER.

A sister in Galena, Mo., requests prayer that her boy may be saved.

—:o:—

A brother in Sandy Bend, Ark., desires prayer that God may have His way in his life and that he may receive the baptism of the Spirit.

—:o:—

Pray for a brother in Chicago who is suffering from heart disease and has indications of Bright's disease. He is looking to Jesus for healing.

—:o:—

Pray for one of our subscribers who sent in a two years' renewal the other day, adding, "I am not a Christian man and wish the prayers of all the Evangel family."

—:o:—

A sister in Memphis, Tenn., requests prayer for her married daughter who has been led into sin since her marriage. Was once a sweet girl but has completely lost out in her experience.

—:o:—

Pray for a brother who is under deep mental depression and going through a fiery trial. He wants to come out on the Lord's side and shine for Christ. Is young in years and in Christian experience and needs all the help he can get.

—:o:—

Pray for a brother and sister in Kisbey, Sask, Canada, who are doing what they can to give out the truth concerning Pentecost, and feel the need of the prayers of God's saints that they may have more liberty and power and be able to bring many souls into the kingdom.

—:o:—

SOUTHERN MISSOURI DISTRICT COUNCIL REPORTS NOW DUE.

Thank God for His wondrous works unto us the children of men, and for letting me live in this day when He is manifesting Himself in the power of the Holy Ghost. Praise Him for the co-operation in Southern Missouri, and that this spirit of co-operation is spreading and our hearts are made to exclaim with David, "Behold how good and how pleasant it is for brethren to dwell together in unity."

The reports for last June that were sent in I failed to acknowledge, but the reports for September 1st I will acknowledge. Please forward your reports to me at Essex, Mo., God having called me here to pastor the flock.—E. L. Banta, box 141, Essex, Mo.

A meeting was recently held at Post, Texas, which was attended by large crowds and much interest shown, according to a report from W. D. Wilkins. He states it was a seed sowing time and we hope God will bless many hearts as a result.

OVERTON, TEXAS.

As I have not written the Evangel for some time, I feel it good to let the Evangel family know we are still on the firing line. We have closed our summer revival. We continued the meetings two weeks, with Rev. R. F. Baker and band helping us. The dear Lord blessed our efforts and two were saved from sin and three received the Holy Ghost. Some back-sliders came to God and the saints were encouraged in the battle. In spite of the fact that some have fallen by the wayside this year we have in the Assembly some who are going on with God, getting deeper into His grace and wisdom. We have so far kept the work clean from contentious doctrines that cause division and strife. We stand for the old landmarks.—T. D. Thompson, Pastor.

THE HARVEST IS WHITE.

A letter from J. F. Stephens and wife, sent from Chappell, Nebraska, speaks of unlimited fields for work. They traveled extensively through Oklahoma, Missouri, Nebraska and Iowa and found everywhere the most needy fields. They urge those who feel they must go to missionary fields to go out there and try their hand first. Wyoming is untouched and all the northwest. The brother says the Lord has given them fourteen baptized saints since they went to Chappell. We trust the Lord will raise up helpers everywhere.

EDITORIAL.

(Continued from page 3.) and begets nothing impure. Then it is peaceable and is chargeable with nothing in the nature of strife. Then it is gentle and easily entreated. Consequently it never engenders hardness or pride. It never moves anyone to be rigid or unyielding, but rather full of mercy and of good fruits. It is without partiality (without wrangling—marg.) and without hypocrisy. And so there is no lack of mercy as it is full of it; no lack of good fruit; no wrangling, quarreling, contention. No. And there is no claim to being what we are not (hypocrisy). How easy it is to see where true wisdom is, and how easy to see where men may be, who claim revelations and seem to have knowledge, and demonstrate the quality of what they possess by its result in their life. **God give us wisdom.**

THE GOSPEL SCHOOL.

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For Bible Study, Ministerial and Missionary Preparation, etc.

STUDIES.
English,
Music,
Bible.

The school is run by faith in God. Fall term, Oct. 10th to Dec. 24, 1916. Winter term, Jan. 10 to March 20, 1917. Students solicited. For further information write Elder Thos. K. Leonard, Supt., 404 E. Sandusky St., Findlay, Ohio.

WOODWORTH-ETTER MEETING

at Salt Lake City, Utah.

Beginning October 6, and continuing three weeks, or longer, Sister Woodworth- Etter will conduct a meeting at the Grand Theatre, 221 East Second South Street, Salt Lake City, Utah.

The inter-mountain country is practically an untouched field; Salt Lake City is situated about equa-distant from Denver, San Francisco, Portland and Los Angeles, like the hub of a wheel—the logical place for the establishment of a strong assembly, and work. This we are praying God to do. We ask that the saints everywhere pray for this meeting.

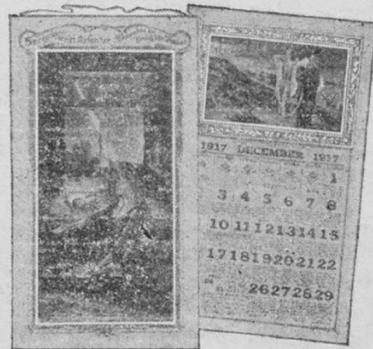
We hope to see an ingathering of the saints from many quarters during this meeting. The assembly here is small and but newly established, so come praying, and help us make this campaign for souls successful. We have arranged for an auditorium seating 1,100, located in the downtown business district. Those who cannot come but desire to assist on the expenses may send their offerings to the undersigned.

The meeting will be conducted on the self-entertainment plan. Accommodations at reasonable rates can be obtained convenient to the place of meeting.

For further particulars, address R. H. Lowe, Pastor, 229 M. Street, Salt Lake City, Utah.

"Cast thy burden upon the Lord and He will sustain thee." Psa. 55:22.

Preliminary Announcement



Scripture Text CALENDARS For 1917.

The Calendar for 1917 will be more attractive than ever. The cover, a beautiful Madonna from the celebrated painting by Will H. Low, entitled "Christmas Morn," reproduced at tremendous expense, in all the natural colors.

The Calendar needs no introduction, having met with universal approval last year.

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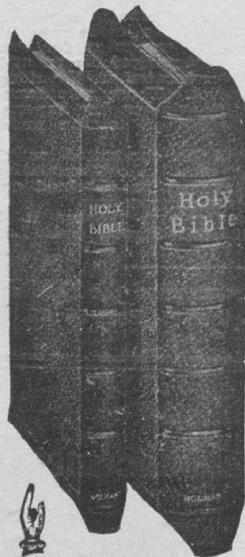
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EVANGEL BOOKS AND BIBLES

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We recommend the following India Paper Oxford Bibles as being satisfactory High Grade Bibles.

Evangel Bible A.A. The lightest, thinnest and most compact handy Reference Pocket Bible yet made. Minion type, silk sewed, leather lined to edge, Persian morocco; measures 6 3/4 x 4 3/4 inches and just about 1/2 inch in thickness. Postpaid \$4.00

Evangel Bible A. is a slightly larger Bible than the A.A. Bible and contains a Concordance and Subject Index in addition to the references. Palestine Levant Binding, silk sewed, leather lined to edge, black face minion type; size 7 1/4 x 5 and only 7-8 of an inch in thickness. Postpaid \$4.35

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

All of these Bibles are printed on the famous Oxford India Paper.

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THE PRIMITIVE BAPTISMAL FORMULA.

By Wm. G. Schell.

The words used by the early Christians when baptizing converts. Surely those who lived the nearest to the apostles ought to know more about these matters than we who live so far away. Read their testimony in this interesting 16-page booklet. Price, postpaid 6 cts.

APOSTOLIC FAITH RESTORED.

A History of the Pentecostal Movement.

By B. F. Lawrence.

A compilation of articles which have been published in the Weekly Evangel since Jan. 1st. The only book in the world that records the rise and progress of the Movement. 25 cts. each. \$2.25 per dozen, postpaid.

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ST. MATTHEW, 5.

Christ's sermon on the mount.

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

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

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

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