



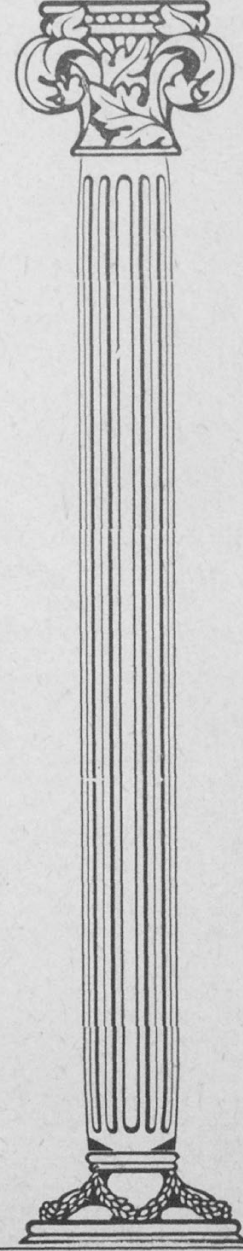
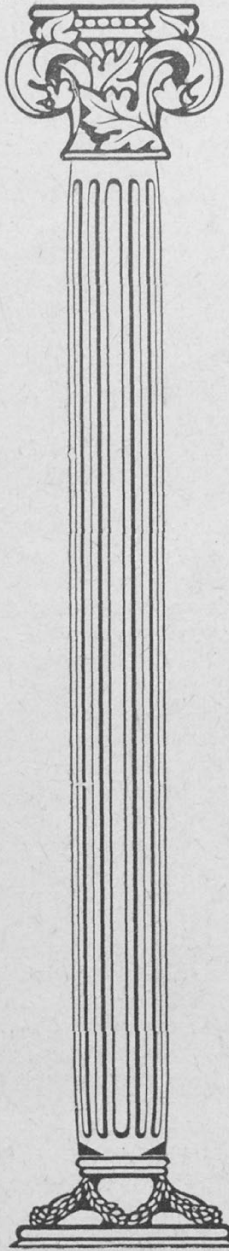
THE WEEKLY EVANGEL



GO YE INTO ALL THE
WORLD AND PREACH



THE GOSPEL TO EVERY
CREATURE. — Mark 16:15



WOODWORTH- ETTER MEETING --- --- IN ST. LOUIS, MO. --- ---

COMMENCING APRIL 15TH
TO CONTINUE ONE MONTH
OR LONGER

Arrangements are not completed at this early date. It is not known whether the meeting will be held at Bethel Chapel, 2929 Montgomery Street, or in some larger hall in the city. Expect to give complete information next week.

Number 134

APRIL, EIGHTH

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The Weekly Evangel

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THE NUMBER OF THIS PAPER IS 134

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LITTLE TALKS WITH THE OFFICE EDITOR

On looking around over the field, we find many encouraging things which gladden our hearts and inspire us to redouble our efforts toward the furtherance of the great purposes for which we stand. and for a continuance of a clean cut gospel message of truth unto all people.

There is every indication of a growing stability and settledness in the movement all over the country. The brethren are getting together in the fear of the Lord, and they are finding that their hearts were together all the time, and that most of the trouble, when there was any trouble, was caused by their heads. This is something to praise God for with all our hearts, and the Evangel family will rejoice in this good news.

We are learning, more and more, to have mutual joys and sorrows. We are members one of another, and when one member suffers, all the body suffers with it. Praise the Lord for such a glorious fellowship.

Reports are reaching us of great unity in many parts of the country. A recent report from the East states that God is working there in the way of unifying and holding together for the fellowship and co-operation afforded by the General Council. The Eastern States are naturally conservative, but they are beginning to see the need of co-operation in the work of the Lord, free from centralization of power, and as they see that need and act upon it, God will wonderfully bless and lead them out.

God is also doing wonderful things here in St. Louis, and we see the beginnings of a great work for our Lord. It is a little too early to tell much about this work as yet, but in the near future we hope to take the Evangel Family into our confidence and tell a little of what the Lord is doing here in St. Louis.

The work in Missouri is very encouraging. The Chaffee Council of the saints in Southern Missouri, Illinois and Kentucky was the most inspiring meeting we have heard of for a long time. Certain ones, who through misunderstanding of the purposes of the brethren had stood aloof, came up to the council and saw God work, and acknowledged that God was moving of a truth. Prejudices were completely broken down, and the Southern Missouri work stands today a complete unit, with one heart and one soul, between sixty-five and seventy ministering brothers and sisters who are determined to let nothing come in to mar their unity and fellowship, co-operating together for the furtherance of the Gospel and the battle for souls. We have consented to publish the minutes of the Southern Missouri Council in this issue, the brethren agreeing to distribute 2000 extra papers in their work.

And not only are there strong movements of the preaching brethren in many parts of the country toward co-operation and unity, but the Evangel is being used to draw together the hearts of the people in the rural districts, giving them a means of fellowship which they could not enjoy in any other way. If for no other reason than this, the Evangel deserves the active support of the Pentecostal people. All this spirit of co-operation and unity has practically grown out of the Hot Springs Council, the joining forces of the old Word and Witness and the Evangel and the outgrowth of that union in the present 16-page paper which each member of the Evangel Family treasures so dearly. There never has been such a family spirit among the Pentecostal saints as now exists and is being fostered through the agency of the Evangel. Praise the Lord for it.

THE WEEKLY EVANGEL

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

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ST. LOUIS, MO., April 8, 1916.

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EDITORIAL

CHRIST PREFIGURED—THE BRAZEN ALTAR. Ex. 27: 1-8, with Ex. 28:1-5.

The word "ALTAR" means High Place: that which lifts up or holds up. It is profoundly significant of Christ on the Cross. The Altar was God's way for the people to approach him. It lifted Israel into fellowship with God. Christ is seen in the altar as God's way for us into fellowship with himself. At the altar men come into contact with the character of God. Here, too, they are brought face to face with the claims of God. God is seen to be a Holy God. Man's way into His presence is closed by the fact of man's sin and defilement. God's face is hidden; his presence veiled. Man cannot open the way for himself. God alone can make the way. At the very gateway of the path that leads to His presence, man is made to feel that; and as he looks toward God he finds that there are certain claims to be regarded and satisfied if he would have fellowship with God. Here at the altar, men behold both the goodness and the severity of God. Mercy, however, awaits the satisfaction of the claims of God's holiness.

THE MATERIALS OF IT.

There is much to be seen in consideration of the materials of which the altar was made. There was the wood and the brass. The wood speaks of the humanity in Christ, while the brass speaks of the over-lying strength of the divine. In the combination we see humanity brought into contact with divinity. This was so wonderfully accomplished in Christ. Here in the altar is wood in close proximity to fire without being consumed. The reason lies in the fact that it was covered with the metal; so covered that none of it was exposed. This typifies the coming together of the human—with the attendant elements of weakness and defilement—and the white-hot holiness of God, without the destruction of the former. As the metal overlaid the wood and hid it from sight, protecting it from the fire, so the power and strength of the divine in Christ covered and preserved the human in contact with the fire of God's holiness.

THE PURPOSE OF IT.

The purpose of the altar is revealed in the light of this claim of the divine nature. It is the holiness of God that demands the atonement. Sin cannot approach God. His holiness cannot be defiled. Sin must be put away; defile-

ment must be removed; justice must be satisfied; God's holiness must be protected, and so—the Altar. Christ on the Cross, met and satisfied the demands as the whole burned offering upon the Brazen Altar. After Christ satisfied God as seen in his "offering of himself to God," He became a sin offering for men. A blessed significance lies in the thought that nothing escaped the fire; that all was consumed. Christ, in all that He is in the sight of God, is seen in the lifted-up sacrifice.

THE POSITION OF IT.

The Brazen Altar stood at the gateway. This infers that man's way to God leads him to the altar first. There is no way of avoiding the sin question. It must be met. It can only be settled at the altar of sacrifice. All other matters that pertain to fellowship with God await the settlement.

THE HORNS OF THE ALTAR.

The altar was four square. It was substantial in form as well as in the materials of which it was made. It stood firmly in its place. It was to be depended upon to hold all that should be laid upon it. There were four horns protruding from its corners. These speak of power and authority when seen here, just as they do other where in the Bible. Notice that they extend from the altar in all directions, to meet the needs of the whole world. The Cross of Christ signifies the lifting up of a sacrifice, the power and blessing of which is sufficient for all the needs of all the world. The sacrifice was first bound to the horns of the altar; coming in contact with its power and authority first; then it was slain and the blood was poured out at the foot of the altar.

THE SIZE OF IT.

There is something worthy of notice in the size of the altar. In comparison with the other vessels of the Tabernacle, it was large enough to hold them all. The thought here is that all else to be seen in the wonderful arrangement is related to the altar; finds its beginning there; is covered with the blood of the sacrifice.

THE GRATE.

There is one thought at least concerning the grate that is significant. The grate was placed half way down in the altar. This brings it to the exact level or height of the Mercy Seat, which was one and one-half cubits high. This may be used to closely relate the mercy of God with the

(Continued on page eight.)

A POSTOLIC FAITH RESTORED

A History of
the Present
Latter Rain
Outpouring of
the Holy Spirit
known as
the Apostolic
or Pentecostal
Movement.

By
B. F. Lawrence

ARTICLE XII—Additional from Los Angeles concerning the Early Pentecostal Work.—A. W. Orwig.

For a third time I write about the work in question, even though not formally identified with any of the assemblies here or elsewhere. My knowledge of the work in this city is chiefly derived from occasional attendance at some of the various meetings and from the literature that is sometimes published. From the beginning, however, I have read different Pentecostal papers published both in this country and a few in other countries. And while I have received considerable benefit from the meetings and the periodicals, I have not always been able fully to coincide with all the doctrines taught. But it is well known that these dear people do not themselves agree in all phases of doctrine. Nor is this always essential. Love and unity of spirit are more important.

INCIDENTS, WITH COMMENTS.

1. *Not Knowing French, Yet Speaking French.*—It was during the very early Pentecostal movement in Los Angeles that a woman, who knew only the English language, actually addressed a man in the French language. He was her grocer, a Frenchman, but understood English well. While both of them were crossing the street, in opposite directions, she suddenly spoke to him in his native tongue. But it was in the form of a Gospel message, with a view to his salvation. Utterly surprised, he asked, "Since when have you been able to speak French?" To this she replied, "I do not know that I spoke French, for I don't understand a word of that language." To this the man answered, "You certainly spoke in very excellent French, warning me to repent of my sins and to give my heart and life to God." Verily "tongues are a sign" to the unbeliever.

2. *"Would Not Tolerate Speaking in Tongues."*—Years ago a brother preacher, whom I very highly esteem, came to Los Angeles from another state, and who had never been to a meeting held by the people under consideration. Discussing with him the subject of speaking in a new or unknown tongue at meetings, he said, "I would not tolerate such gibberish in any of my meetings." Knowing that he was not familiar with certain conditions, and had not specially studied the subject from a Scriptural standpoint, I told him that he would doubtless assume a grave responsibility in attempting to interfere with what might be a demonstration of the Holy Spirit. He then admitted that his language was very likely too strong. But other persons have said practically the same thing who have never been to one of those

meetings; but some, on going several times, have completely changed their opinions. And sometimes some of the most hostile ones have been so mightily wrought upon by the Holy Spirit, even to their physical being, as subsequently to speak in an unknown tongue very freely, and became the most ardent defenders of this divine manifestation. That there may occasionally be counterfeit or Satanic manifestations is admitted, but this is no proof whatever that there is not an actual utterance given by the Holy Spirit through certain persons in another language. Only a genuine thing can be counterfeited.

3. *Not Opposed by Rev. Dr. Geo. D. Watson.*—On some one telling me, a number of years ago, that Dr. Watson did not allow the speaking in other tongues in his meetings, I assured the person that he was in error, for I had heard some thus speak without the slightest protest. Some of the "Pentecostal" people sometimes attend Brother Watson's meetings because of the high order of Scriptural expositions they receive on the deepest and most blessed themes of the Sacred Oracles, frequently on prophetic subjects.

4. *A Preacher Rebuked by an Interpreter.*—During the camp-meeting, in the outskirts of Los Angeles in 1907, the Lord gave a certain brother the interpretation of a number of testimonies spoken in languages unknown to the speakers. It was a great surprise to very many persons thus to witness this wonderful manifestation of the Divine Presence. A holy awe rested upon the audience. A brother who expected to preach on the occasion made some seemingly unnecessary apologies as to not being fully prepared, etc. Instantly some one arose and spoke in a strange tongue, directing his gaze at the man standing behind the pulpit who expected to preach. Then followed the interpretation which was to the effect that no apologies should be made by any one who was conscious that God wanted him to preach; also that if the preacher had truly met God in prayer and meditation He would use him to the Divine glory. The preacher was evidently moved by the solemn interpretation and acknowledged the fault mentioned. The incident may be of value to other preachers.

"TONGUES" THE GREAT STUMBLING BLOCK.

The "tongues" feature of the Pentecostal movement has been and still is the great stumbling-block to many persons. But they forget, or have never known that it has a real Scriptural side to it, both pro and con. Certainly there is Scripture for the speaking in an entirely unfamiliar language, under certain circumstances, and often not understood by any one present. But the fact or importance of such speaking should not be unduly magnified, nor may it be entirely ignored. We should abide by the Word of God, whether we understand the subject or not. Generally the leaders in the movement disapprove and deplore all excesses in the matter, including all unseemly bodily demonstrations.

5. *"Don't Talk About Tongues."*—In the first year of the work in Los Angeles I heard W. J. Seymour, an acknowledged leader, say, "Now, don't go from this meeting and talk about tongues, but try to get people saved." Again I heard him counsel against all unbecoming or fleshly demonstrations, and everything not truly of the Holy Spirit. Wise words, indeed. There had been some extremes, and still are in other places. But these things no more represent the real Pentecostal work than do the follies in various churches represent genuine Christianity. Bro. Seymour constantly exalted the aton-

ing work of Christ and the Word of God, and very earnestly insisted on thorough conversion, holiness of heart and life and the fulness of the Holy Spirit. And yet some uninformed persons uncharitably declare that the chief or whole thing consists in talking in tongues and is of the devil.

6. *Favorable Editorial Comment.*—Three cases, among papers outside of the movement in question, allow me briefly to quote. An editor of a holiness paper in the East wrote thus: "If you fail to take up with the 'tongues' feature, stand with Gamaliel and wait. We know of no reason why the Lord should not send to the faithful today what He once sent to Jerusalem and Corinth."

The well-known Rev. Dr. A. B. Simpson, of New York city, declared in his paper thus: "There is no reason to believe that these special gifts were ever intended to be discontinued. Many of the most remarkable, as miracles and even the gift of tongues, have occasionally re-appeared in modern times."

The Rev. Dr. A. S. Worrell (now deceased), whom I saw at several meetings at Azusa Street Mission, wrote to his paper that he firmly believed the movement was of God. He further stated: "There are real gifts of tongues here in Los Angeles and other gifts of the Holy Spirit."

And thus I might continue to present testimony from persons of deep piety and learning as to their belief (and some from actual experience) that the speaking in unfamiliar tongues is still one of the manifestations of the Holy Spirit. But I must forbear for the present.

1220 W. 37th Drive, Los Angeles, Calif.

THE TONGUES OF PENTECOST DUPLICATED.

The following remarkable narrative was sent me by R. W. Nichols of the Galena, Kans., Assembly of God. I, myself, have met Bro. Nichols; heard him pray and seen his face shine. Also, the narrative bears the endorsement of Mrs. Mary Arthur, for many years the leader of the work in Galena.

She says, "I commend to you Bro. Nichols' testimony as being worthy and true; he is a most earnest and humble Christian; one whom God can use to His glory."

Sister Arthur needs no commendation to those among us who know her; to those who have not that privilege, we say that she is a wise, level-headed, godly, Spirit-filled woman. So this story may be accepted as true.

The narrative follows:

"I thought it would glorify God to write of an experience I had shortly after receiving the Baptism in the Spirit. I was filled with the Spirit about Oct. 31, 1914.

"In the beginning of November I met a Syrian woman at my home when I returned to dinner. She had taken sick and had stopped in to wait for a friend.

"Finding that she was sick, I started to ask her if she knew Jesus could heal her. Part of the question I asked in English and then the Spirit led me off into her own native language

"The Spirit thereupon told her of Jesus and His power to save and heal and warned her of his soon coming. Presently her friend came in and heard a large measure of the warning.

"When work time came at one o'clock, I sent by brother-in-law in my place and continued talking and praying with the two for sometime. Part of the prayers I offered were in the Syriac.

"A week later, lacking one day, I met two other Syrians. My mother was acquainted with one of them and she stayed patiently while the Spirit again warned them of Jesus. She said that she had met the first two and they had told her how frightened they were when the Spirit had told of the soon coming of Jesus.

"I was ignorant of their way of worship, but while talking to the second couple the Spirit led me through many manifestations, such as counting beads, crossing myself, etc. I told them that they were deluded and that the priest was taking them to hell. They were so bound and set in their way of worship that the message had little effect upon them at the time.

"Months afterward I met a young Syrian man who spoke pretty good English. He told me that the person for whose healing I prayed in the first instance immediately recovered."

Here is a well authenticated case of glossolalia identical with the manifestation upon the day of Pentecost. The young man was, and is, ignorant of the Syriac; he spoke—as the Spirit gave utterance—of Jesus and the wonderful things of God. The fact that the message did not result in the immediate salvation of all the hearers does not take it out of the Pentecostal class; some on that day "mocked." Further, the woman for whom prayer was offered, recovered.

In spite of the learning of the wise, I believe that God is the "same yesterday, today, forever."

THE CONVENTION AT BETHEL CHAPEL.

St. Louis, Mo.

You will probably be wondering about the convention which is now in progress at Bethel Chapel. At this early writing, it is hard to tell much more than that the convention has commenced and that God is with us.

That the Lord has led in the calling of this convention is already evident. The Lord has gathered together a band of workers from different parts of the country who are absolutely united in fellowship, and there is one of the sweetest spirits ruling the meetings which we have ever experienced. We praise the Lord for this.

We have been blessed by the presence with us of Geo. W. Lawson, Puxico, Mo., M. V. Ferguson, Chaffee, Mo., B. F. Lawrence, Springfield, and Ellis Banta, Crane, Mo. Brother Rape, formerly Assistant Pastor of the Stone Church, Chicago, Ill., and Brother Saul Baddell, Pastor of the Persian Mission, Chicago, Ill., are also with us. Brother Fred Vogler, Pastor of the Mission Church at Martinsville, Ind., Sister Bush and daughter, and Sister Sarah A. Smith of Palestine and Egypt, are ably representing their respective fields. We do not know how the Lord could have brought together a better number of workers, and we look for a real breaking through to victory before the week closes. The meetings will run over Sunday next, and will probably continue in a revival effort all next week and longer.

SERVICES AT BETHEL CHAPEL.

Assembly of God.

2929 Montgomery St., St. Louis, Mo.

Sunday Services: Bible Class at 2:00 P. M., Regular meetings at 3:00 and 7:30 P. M. Prayer Meetings, Tuesday and Friday at 8:00 P. M. A cordial welcome extended to all.—J. W. Welch, Pastor.

THE NEED OF "REPROOF."

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider Him that endureth such contradiction of sinners against himself, lest ye be wearied and faint in your minds." Heb. 12:1-3.

While it is an established fact that there is not a sect in all the world who have so great a cloud of witnesses to God's presence in their midst as the Pentecostal people, yet there are weights and sins in individual lives and the work in general that is causing many to be easily beset and they are not patiently running the race set before them. Saints everywhere are looking entirely too much at man and not to Jesus, the Author and Finisher of our faith, and consequently they are not enduring the Cross, despising the shame, for the joy set before them.

God has a great purpose in view in overshadowing us with this so great a cloud of witnesses—Baptism in the Holy Ghost, speaking in tongues, gifts of the Spirit, etc.—a purpose which only those who are living a yielded life can understand. To me it is a great satisfaction to have the signs of a believer following, but there is a degree of regret when saints run after signs, experiences and outward manifestations, more than an inward work of divine grace. We may speak with tongues of men and of angels; have the gift of prophecy, and understand all mysteries, and all knowledge; have faith so we can move mountains; bestow our goods to feed the poor; give our bodies to be burned, and then miss the purpose of God in doing it.

Something nobler lay out before Israel than the pillar of cloud that witnessed to the nearness of the protecting angel of God, as it came and stood between them and the Egyptians, on the day of their triumphant victory over the depths of the Red Sea and the oncoming march of Pharaoh's host—it was the promised land. For there He (God) could rejoice in the honor He had gotten unto himself by the strong hand by which He had delivered them. For then He could have a people free from bondage to serve Him—a people after His own name; and too, that He might bring in some better things which you and I now enjoy, or have the privilege to enjoy.

God sent His angel before Israel to keep them in the way, and to bring them into the place which He had prepared, and warned them to beware of him and obey His voice, provoke Him not, for He will not pardon your transgression, for my name is in him. Ex. 23:20, 21.

This was God's way in redeeming Israel and leading them to the promised land, but alas, soon they became weary in following the cloud. It led them away from the flesh pots and where they could not eat bread to their fill. God sent, down from heaven, manna, but it soon became loathsome. The seas were deep, the deserts dry, the mountain cold and their journey long. They soon rebelled against God and Moses and said, "let us return back into Egypt," and here is where God had to resort to other means. Now, as then, God leads us, if we will follow, but after He witnesses to His own will with us and then we rebel, He resorts to His rod.

For many years God has been witnessing almost the world over to His soon coming. Many have been made white and tried, and how we love to see the work go on.

but the greatest need of the hour is a deepening down into God by the saint, and the work better organized along co-operative lines. In some places there is an unteachable spirit among the saints and a resistance to conviction.

Brother, sister, you may have a great cloud of witnesses to your saintly conduct in life, but can you bear the rod of conviction? Listen, please, and don't forget the exhortation which speaketh unto you as unto children, "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him, For whom the Lord loveth He chasteneth and scourgeth every son whom He receiveth. Heb. 12:5, 6.

It is easy for us to rejoice over being saved and filled with the Holy Ghost, with evidence of speaking in other tongues; seeing wonderful healings and things of this nature, witnessing to our sonship, but there is still a surer sign of your sonship and, to the Lord's regret, it is one that some have disregarded. "If ye endure chastening, God dealeth with you as with sons, for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons." Heb. 12:7, 8.

While, as was said in the outset, there is not a sect of people who have so great a cloud of witnesses as we Pentecostal people, yet there is often a lack of real conformity to the divine nature in many of us. There are more natural lives than spiritual. Naturally, we enjoy only good things. Spiritually we can rejoice even in our infirmities. Acts 5:41; 2 Cor. 12:5-8.

Many are still seeking and following after signs, witnessing only to God's acceptance of their lives from sin to serve Him, but how they swerve when the real test of sonship comes. After we become saints, our next tests are such as to prove our loyalty and faithfulness to God. Gen. 22:1-3; Deut. 13:3. These are always grievous, more or less. They generally come in the form of God's rod. While at the present they seem grievous, yet at the end they yield the peaceable fruits of righteousness.

There is a real need of us all finding comfort in God's rod. David said, "His rod and his staff they do comfort me." We love to lean on His staff, but how we shrink when the rod comes. "The rod and reproof give wisdom." Prov. 29:15.

There also is a great need of preachers being sent of God to take the oversight of the flock, not by constraint, but willingly; not for filthy lucre, but of a ready mind. Neither as being lords over God's heritage, but being examples to the flock.

"All Scripture is given by inspiration and is profitable for reproof, for conviction and instruction." Jesus said, "Go and speak to the people all the words of this life." Acts 5:20. Paul told Titus to reprove, rebuke, with all long suffering and doctrine.—Jas. O. Savell.



We have a number of outstanding accounts for song books and other merchandise which have been purchased on credit. We need this money badly, and will the brethren please see to it that these accounts are settled at once.



"Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field. Zech. 10:1.

MADE READY AS A BRIDE ADORN- ED FOR HER HUSBAND.—Rev. 21:2

The indifference which we see everywhere amongst God's children for the greatest event in history, namely the translation of the Church, which is His body, is due to lack of knowledge, and this has to be dealt with somehow and somewhere.

If the Church is silent and if the message is also avoided at our conventions, where is teaching to come from, unless the few to whom God has given the vision bestir themselves to stir up others? Think of the unspeakable joy of meeting somebody in glory who points to one of us as God's channel through whom the message was communicated for the first time, which gave the vision of the waiting and wooing Bridegroom!

Lack of knowledge and lack of love always go together. Both are characteristic of our age. We are surely in the Laodicean age as pictured for us in the third chapter of the Book of Revelation.

But Thank God We are Nearing the End of It!

Let us proclaim it far and wide that the vision hasteth (Hebrew: panteth) toward the end. Hab. 2:3. Let us claim the tenderness and the loving persistency of the Holy Spirit to plead with one and all we come in contact with to give heed to the Bridegroom's call and knocking.

If in that prophetic portrayal the lukewarmness of a self-satisfied Church is revealed, yet let it be proclaimed that the last stage in that history reveals a glorious love-feast between the waiting Lord and those who have their eyes opened and who have learned to appreciate and to apprehend the "gold of His love." He, the Divine Lover, there makes the last appeal for Love.

He asks for, He desires and He will have a Love-feast on earth, ere He takes His loved ones with Him to His throne. Rev. 3:20, 21.

And if this be the last hour of the Laodicean period, **then this is the time** His cry will be heard by those whose ears have been opened to hear what the Spirit saith to the lukewarm Church: "If any man hear My voice and open the door: I Myself will come in to him and will sup with him and he with Me." Rev. 3:20.

To respond to this final appeal of the Divine Lover is to make true preparation for His appearing.

He is coming as a bridegroom for his bride, and what preparation can she make other than that of her heart and the cultivation of the bride spirit? A cold heart towards Him is a heart unprepared for the presence, the voice and the gaze of the Beloved. Can a betrothed heart be cold towards Him she loves, and that on the very eve of the wedding day?

The reception of the fire of His love is the making ready of the Bride of the Lamb.

Bride of the Lamb Awake and Prepare!

This is His cry today. Oh, that it may be voiced through our lips! Oh, that the echo of His cry may ring from our hearts! Oh, that the white heat of His love may find a receptacle in our heart and be poured forth from our life!

"Was not our heart burning within us while He spake with us in the way," so runs the sacred record of heart preparation for the *first supper* of the Risen Lord when He was constrained by the two disciples to abide with them at Emmaus. Luke 24:32.

For our encouragement and that of others we can point to no passage more striking than that of Dan. 12:10, where, in speaking of the time of the end, that is: the last hour of the Laodicean age, it is written:

Many shall purify themselves,
and make themselves white
and be refined.

Think of our having a share in this ministry! Think of the joy we can give to our heavenly Bridegroom by being thus engaged for Him in the last days before His appearing!

This is the day of small beginnings, we will not despise it, because we know that a time will come, must come, when men and women who shall proclaim these messages, and who shall purify themselves and make themselves white and be refined will be a great host. There must be some who "break through" and so clear the way for others. Thank God that the "Breaker" is ever going before His host, the Lord is ever at the head of them. Micah. 2:13.

Stir me, Oh, stir me, Lord, for I can see
Thy glorious triumph day begin to break;
The dawn already gilds the eastern sky;
Oh! Church of Christ arise, awake! awake!
Oh! stir us, Lord, as heralds of that day,
For night is past—our King is on His way!
F. Kehl, Calcutta, India.

"Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married." Isa. 62:4.

SPECIAL EASTER SERVICES OF PENTECOSTAL ASSEMBLIES OF GOD.

Scranton, Pa., April 21-23, incl.

Pastor D. H. McDowell announces special Easter Services at the Pentecostal Church of the Good Shepherd, cor. Green Ridge St. and Monsey Ave., Scranton, Pa. Special workers have been invited and a time of refreshing is expected. Services three times daily, communion service Easter morning, followed by special offering for Home Missions and the poor. Pastor D. H. McDowell, 822 Richmond St., Scranton, Pa.

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Questions and Answers

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by E. N. BELL, 2838 Easton Ave., St. Louis, Mo.,
to whom all questions should be sent.

Address only personal letters on Biblical questions to Brother Bell. Do not write him about Publishing House business or credential matters, as letters addressed to him will be forwarded to him, and be delayed in returning to the Publishing House before they can be answered.

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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.
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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.

42. Does Paul refer to eating our daily meals or to the Lord's Supper in 1 Cor. 5:11?

Ans. In American standard version, 1 Cor. 5:9-11, reads as follows: "I wrote unto you in my epistle to have no company with fornicators, not at all meaning with the fornicators of this world, or with the covetous and extortioners, or with idolators, for then must ye needs go out of the world: but as it is, I wrote unto you not to keep company, if any man that is named a BROTHER, be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such a one no, not to eat."

This makes it plain that Paul did not mean for the saints to have no association with sinners of the world, but he does prohibit company with false brethren or hypocrites who professed to be Christians, but who lived for the devil. Now many hold Paul means not to eat the Lord's Supper with such, and certainly such false brethren should not partake of the supper. But if we carry out the first part of the injunction not to keep company with them, it will prohibit eating with them in any way that would recognize them as a true brother in Christ. If such a man were in need, I would invite him to eat at my table, as a matter of charity, just as I would any other sinner; but not as a brother in Christ.

43. What is meant in Luke 12:49 by Jesus saying He "came to cast fire upon the earth?"

Ans. This is explained in Vs. 51-53. Truth gives no quarters to lies, righteousness has no place with sin. So the result of the acceptance of Christ the Truth is always war with sin. Even in the home when Christ comes in, there is division, unless all accept Him as Lord. Those who rebel against Him will also oppose those who accept Him. War, division and fiery trials are brought on by the opposition of unbelievers. Now Jesus saw this division over truth was coming, and He said He would the fire of the battle were already kindled.

44. Is the baptism in Luke 12:50 that Jesus was straitened to be baptized with the baptism with the Holy Spirit?

Ans. No, He received the Holy Ghost long before this when He was baptized by John in water. This baptism which He was pressed to finish was His suffering for sinners.

45. What is meant by the number (666) of the Beast in Rev. 13:18?

Ans. Some ancient manuscripts give the number as 616. Some say the number 666, in Roman figures, is on the crown of the pope. Some say the word Napoleon stands for 666. There are many speculations over this number; but this editor confesses that he has never seen any that satisfied him it was right. I do not know how this number will be revealed or which number, 616 or 666, is correct?

46. Did Jesus baptize His disciples or did the apostles baptize for Him? See John 3:22-23; 4:1, 2.

Ans. 3:22 and 4:1 testify to the fact of baptisms under the ministry of Jesus, but 4:2 tells HOW they were performed, not in person by Jesus, but through His apostles. What is done on the authority of Jesus He is regarded as doing; but Jesus did not personally dip them under the water. The apostles did it for Him. John the Baptist did his own baptizing, 3:23.

There is a Roman tradition that Jesus himself baptized Peter, and that Peter in turn baptized the other apostles. No one now knows whether this tradition is true or not. The Bible does not say this.

EDITORIAL.

(Continued from page three.)

Sacrifice upon the altar. There is a beautiful and profitable line of thought that begins here, but it cannot be undertaken without ample space.

THE ASHES AND THE BLOOD.

Two things remain to be noticed. The Blood was poured out at the foot of the altar. The ashes were gathered up and put in a clean place. "The life of the flesh is in the blood: and I have given it to you upon the altar to make atonement for your soul: for it is the blood that maketh atonement by reason of the life." (Lev. 17:11.) The pouring out of the blood signifies the giving up of the life. The blood maketh atonement by reason of the life. Then it is not the physical elements of the blood that carry the power to atone, but the life principle that is therein. It was not the literal fluid that came from the sacrifice that was, in itself, of special value; but it was, rather, the life that was given in sacrifice that counted. Since the life is in the blood, the two must be inseparably related in our thought.

The ashes were sacred. Even here we see Christ. They were carefully preserved. They were used to sprinkle the unclean. The blood was for God. It speaks toward heaven always. The ashes were for men. They are the fruit of sacrifice. When the ashes were gathered up, the sacrifice was complete. "It is finished" was as true at the Brazen Altar as it was at the Cross. The ashes speak to us of the finished work of the Cross. They tell of the full measure and completeness of the sacrifice. They assure our hearts forever. They bring the fruit of the glorious sacrifice within our reach. Together with all else which may enable us to appropriate Christ, God's holy Lamb, they are ours. "Hallelujah."

"I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it."
Psa. 81:10.

A LETTER FROM A MEMBER OF THE EVANGEL
FAMILY.

When we receive letters like the following, we are almost moved to tears as we realize the preciousness of fellowship in Christ. How wonderful it is that we are all one great family, that God is our Father and Jesus Christ our elder brother. If all the Pentecostal people were as earnest and faithful in co-operative fellowship as this dear sister, we would never fear but that every need would be met in these trying and testing times. Indeed, it is the spirit that is manifested in this letter which has already bowed down under the burden and has helped the Evangel to continue in its great work of blessing. May the Lord bless all the Evangel Family everywhere. The letter follows:

"What are we doing for Jesus and the advancement of His cause. We read in the paper that each week the Evangel reaches eight thousand homes and that the expenses for printing the paper weekly are fifty (\$50.00) dollars more per week on account of increased cost of materials. Brothers and sisters, how little some of us are giving to this cause, for if each member of the Family would give their part it would only be a few cents each. What kind of a collection would go to the editor if each member would give at least 25 cts. per week.

"I, for one, do not want our weekly paper stopped, neither do I believe that God wants it stopped. I have never given much money to God's cause. I have always thought that I was not able, for I am among the very poor and have six little children to feed and clothe, and when I read the number of the Evangel Family and the sister's letter in Oklahoma, I began to look into the past to see if I had not spent a few nickels and dimes in a way not needful, only in satisfying the flesh. I must say that I am afraid there are many who waste their nickels and dimes in the same way.

"Brother, Sister, think about it. What would be the collection if eight thousand dimes go in to the editor every week? Don't you see how little so many of us are giving to this cause? Are there not many dimes spent for candy, nuts, cold drinks or ice cream that self thinks it must have? Could we not deny self of a dime once a week?

"If you feel as I do about this matter you will say 'Yes.' If you are away from all the Pentecostal people as I am and the little paper afforded you new strength and encouragement and brought you new determination to push forward in the work for your Master, brought you joy and happiness unspeakable, what would you say? And I feel that there are others beside myself. It would suit me best to have it twice a week instead of once.

"Oh brothers, sisters, my heart is burdened for this. Do let us see how many out of eight thousand will send in just one dime a week to help spread the Gospel and to help the lonely brothers and sisters who are out by themselves trying, in their weak way, to hold fast to the truth. Are you going to neglect them in these trying times and not lend them a helping hand?

"Talk it over to God in prayer. As for me, I shall try to deny self and help a little, though it might be as the widow's mite."—A Member of the Evangel Family.

(Note: To those who desire to follow this Sister's suggestion, we will send coin cards in which they can send their offerings without fear of losing the money in the mail.)

DAILY PORTION FROM THE
KING'S BOUNTY

MRS. A. R. FLOWER

April 8. "Behold I have set before thee an open door, and no man can shut it." Rev. 3:8.

When God wishes us to enter a door of opportunity or service He always opens it sufficiently wide enough for us to enter comfortably. For us to try and push it open ahead of God is like our pulling open the petals of the bursting rose-bud. It will certainly spoil the beauty and perfectness of the accomplished end.

April 9. "Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him." Acts 12:5.

Instead of appealing to Herod that church sent its supplication Godward. Their prayer was united, intense, definite and continued. And Peter was delivered! Settle it in your heart there is no other means of deliverances, of deep and mighty outpourings of God's spirit, save through a like attitude of prayer on our part.

April 10. "Israel is an empty vine, he bringeth forth fruit unto himself." Hosea 10:11.

Can this be said of your life, dear child of God? Redeemed from Egypt's bondage; brought into Caanan; favored with every blessing of God's goodness—is your life unfruitful, or are you receiving His blessings for only the joy and comfort of your own heart? "Fruit unto righteousness," for others as well as ourselves, should be the purpose of every Spirit-filled child of God.

April 11. "Where no wood is, there the fire goeth out: so where there is no talebearer the strife ceaseth." Prov. 26:20.

How sad that any of God's children should lower themselves and the cause of their Lord by becoming talebearers! By far the greater part of what we repeat concerning one another is unnecessary, unkind, and untrue. And endless divisions, strifes, misunderstandings, unprofitable communications are the result.

April 12. "Go ye, get you straw where ye can find it: yet not ought of your work shall be diminished." Ex. 5:11.

So it is often, just before God's great deliverance, He permits the hardest hour of testing. Take courage, thy God will not suffer thee to be tempted above that which ye are able to bear.

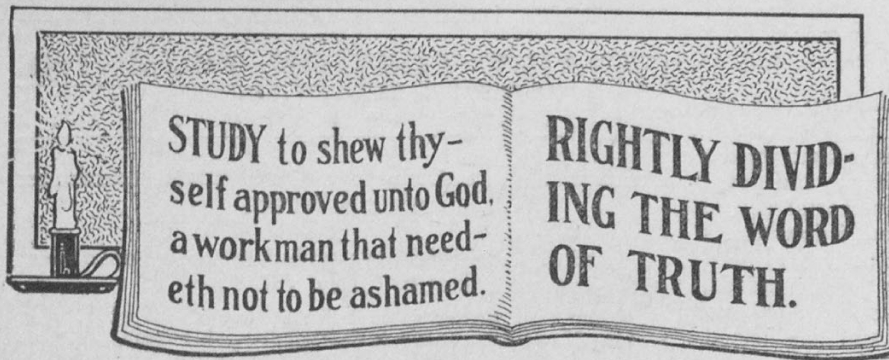
Fear not, for out of darkest night,
Thy God will bring thee morning light.

April 13. "Faith cometh by hearing, and hearing by the word of God." Rom. 10:17.

Without doubt the need is very great today for more manifest living faith in God amongst His children. While it is "the gift of God," we have the privilege of placing ourselves in the right and likely attitude of receiving it. Careful reading of God's word, meditating therein, with a heart open to the illumination of the Holy Spirit, will be found to greatly strengthen faith. The more we know God through His word the more will we be encouraged to trust in Him.

April 14. "It is good that a man should both hope and quietly wait for the salvation of the Lord." Lam. 3:26.

Often it seems so much easier to work out a salvation or deliverance of our own, at least we think so. Standing still under severe trial of faith and patience takes all the grace and strength we have. But if we seek earthly relief our faith is weakened for the next trial; while they who trust to God's arm alone, and wait for His salvation "shall renew their strength." "I have waited for thy salvation, O Lord."



SUNDAY SCHOOL LESSON

April 16, 1916.

PETER AND CORNELIUS.

Lesson Text.—Acts 10:1-23.

Golden Text.—"There is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon Him. Rom. 10:12.

Leading Thought.—The door opened to the Gentiles.

1. **The Vision of Cornelius, Vs. 1-8.** The leading figure of this lesson is Cornelius, a Roman captain, dwelling in the barracks at Caesarea, the Roman capital of Palestine at this time. He was a Gentile, to be regarded no doubt by the Jews as a heathen; but V. 2 gives us a very good report of the man. He was devout, God-fearing, generous, and given to much prayer. Moreover he exerted a good influence over his household and even the soldier who went for Peter was devout, affected no doubt by his contact with Cornelius. But with all this good record, the Roman captain needed salvation and the message of the Lord Jesus Christ. God had blessed him doubtless for all his exemplary actions, and was now perhaps answering some of the very prayers Cornelius had been sending up, by directing His servant Peter to Caesarea with the message of life. But let us not forget there was one thing Cornelius lacked, the most important of all things, the knowledge of Jesus, who plainly declared, "I am the Way, the Truth, and the Life." Let us ever make it the emphatic thing in our dealing with souls, of whatever turn or condition, that this Jesus is the only way to God. The important point to remember about Cornelius then, is his great need. It was as he drew near to God, that God spoke to him. Jas. 4:8. His

prayers and alms did not save him; they merely prepared the way for salvation. The angel might have revealed to him the way of life then and there, but no, God purposes to use as far as possible human instrumentality in the saving of other souls. Unto us God hath committed this wonderful ministry of reconciliation. How diligent are we in declaring it to a world of dying men and women? God is counting on us. Are we indifferent to the awful need of those around us? Strange as this experience was—perhaps the first of the kind that Cornelius had ever had—see with what prompt obedience he acts. He surely meant business more than many today who profess to be seeking God.

2. **The Vision of Peter, Vs. 9-16.** God is always on time in His arrangements. If there is any delay the fault is in our lack of faith or obedience. Just before Cornelius' messengers arrived, God prepares Peter, the divine harmony of the direction being clearly shown in Vs. 17-21. Peter was hungry when he fell into the trance making all the more forceful his vision. God very often makes use of ordinary conditions and details of life to drive home some intensely vital spiritual truth. Recall Jonah and the gourd. What a startling thing this vision must have been to Peter, the orthodox Jew! "Rise Peter, kill and eat." But how quickly he recoiled from the prospect. Almost a hint of reproof that God would even suggest such a defilement. Not yet could he realize the full significance of God's answer, "What God hath cleansed that call not thou common." God was thinking of the poor despised Gentiles whose salvation had been as much considered in the sending of His only begotten Son as the salvation of those to whom the message first came—the Jews. Peter thought only of the animals before him. God was seeking to emphasize that "whosoever" of the Gospel call, which Peter himself had sounded forth on the day of Pentecost. Acts 2:21. And knowing how deep-seated were Peter's Judaistic prejudices and opin-

ions God thought it needful to repeat the vision three times. V. 16. And now comes the marvelously divine connecting of the prepared messenger with the ones who needed his message. See how God further prepares Peter even before he had spoken with the three men to ascertain the cause of their coming. "Go with them doubting nothing: for I have sent them." I wonder what else remained for Peter to do but go. God had certainly made known His will, and Peter was left without excuse. "He arose and went forth with them" and six other brethren (Acts 11:12) also. Let us not overlook how great a step he was taking. Some of us who would be first to upbraid him for any hesitancy, are perhaps holding back right now from entering a similar open door either through fear or pride or prejudice. The question deserves serious consideration on our part.

3. **The Gentiles Receive the Gospel, Vs. 24-48.** The meeting of the two men is beautiful, in the modesty of the Roman captain as well as the Christlike courtesy of Peter. There was no going at the thing by halfways on his part. Once persuaded of his duty he went at it with earnest purpose. After hearing the account of God's dealing with Cornelius, "Peter opened his mouth." We have seen him do this very thing on several previous occasions, and now in this his first utterance to the Gentiles we mark the same free, full declaration of the whole counsel of God. "I perceive that God is no respecter of persons, but in every nation he that feareth him, and worketh righteousness, is acceptable to him." Peter had learned something. And a few moments later when the Holy Spirit fell on that Gentile company, while Peter was yet speaking, the six men that were with him learned something and I dare say Peter's knowledge of the matter was somewhat increased. V. 45. I think Peter's sermon must have ended right there. It would be well for a good many services if the sermon was cut short a bit. I have seen souls preached under conviction and through failing to sense conditions the preacher has gone on and on, or else some other brother or sister has sought to supplement the message until all the conviction was gone from the people and the workers wondered why the service closed in a dead-lock. Let us constantly keep our end in view—the salvation of souls, subordinating every other good desire of our own that this

(Continued on page 11.)

**A WORD FROM BIRMINGHAM,
ALABAMA.**

I will be pleased to add my testimony to the "Evangel." The saints here are doing nicely; are in better unity than they have been for some time. God is blessing us. We haven't any regular pastor, but we have learned to take our eyes off of men and get them on God, seeing nothing save Jesus and Him crucified. Got meets with us too. Praise God for salvation through the blood of Jesus. God met with me a little over two years ago and wonderfully saved my soul and gave me the baptism of the Spirit within about 30 minutes. Bless His name. I went down with determination and I got what I went after. We can't get a thing from God as long as our eyes are about half way on something else. We must shut our eyes to everything but Jesus.

I thought I had faith to be healed when I was saved, but I did not. I had a very bad nervous trouble and several other things, and I just compromised with Satan and said, "No, I am not healed." So I got too fearful to trust the Lord and took a little medicine, but felt so condemned over taking it, I could not have much confidence in it. I finally quit it but still did not know whether I would trust God or die, so God gave me several lessons through affliction.

I was prayed for several times, but would doubt when I felt something like the same old feeling. The new year began (1916), I said, "I mean to do more for God this year in spite of the devil. I mean to stand on the Rock, Jesus, more and believe more." So three weeks ago, three families of us met together and prayed. While down at prayer, I had a peculiar feeling. I came near giving up to fear, but the blessed thought came to me, Jesus can deliver, so I lifted my voice to God. I did not care who heard me. Then after prayer I said I felt like testifying. I told them what God had done for me. When I did that the power of the Holy Ghost came on me so mighty that the Lord gave several interpretations through me. I was healed and believed it. Oh, praise God. I can say I am still healed and trusting God for all.

I can now sleep on my left side, which I had been unable to do for about three or four years. Thank God for the work. It was wonderful the many things He healed me of. My eyes were so bad I could hardly see to read. I would have nervous spells. Doctors could do me no good. A great number of times I would fear I was

losing my mind, but thank God, Jesus is able to heal to the uttermost. If we are afraid to trust Him, we are not worthy of being healed. It just means to take our eyes off of medicine and everything else and trust God, for He alone can do the work. He plainly tells us "We can do all things through Christ who strengtheneth us." God's children today are needing to be clothed with humility and quit talking about each other's faults, but look to their own and pray.—Mrs. Biggs, 2209 11th Ave. N., Birmingham, Ala.

ANSWERED PRAYER.

I want to publish what seems to me a remarkable case of healing. While the Lord has done wonderful things for me in the way of healing, the following seems to verify that it is of the Lord. A young man had a severe case of malaria every summer and fall for years. Had tried several doctors but all failed to relieve other than temporarily. He was suffering from severe and continuous headaches for 24 hours, and at the time had high fever for six hours. He was not a believer, but his wife was. I persuaded him to test the Lord. We would ask the Lord to heal the headache only. We all three called upon the Lord while I laid on my hands. We prayed perhaps three or four minutes. In 30 minutes the headache was entirely gone and the man was perfectly easy, but the fever was as high as ever. Then we prayed that the fever might be taken away and in 30 minutes it was entirely gone and he was sweating from head to foot. He went to work at once and has been well and strong since (two months). Perhaps this will especially interest the Pentecostal people in West Plains and Thayer, Mo. You will note that a doctor would have tried to relieve the fever, then the headache would subside as a consequence, but the Lord healed the headache and left the fever as we asked for.—P. H. Hibbard, Blanche, Mo.

A LITTLE NOTE OF PRAISE.

I am praising God for what He has done for me. He has saved me and baptized me with the Holy Ghost. I am only 12 years old. I am praising God for the healing power. He has healed me of the chills and I am looking for greater blessings. I can not praise Him enough for what He has done in our family. I desire the prayers of all the praying people for me that I may hold out till He calls me home.—Miss Pearl Loughary, Gipsy, Mo.

SUNDAY SCHOOL.

(Continued from page 10.)

may be accomplished. "He that winneth souls is wise." "Strike while the iron's hot." How I should have enjoyed looking in on that company at Caesarea and heard their first burst of praise to God as they were filled with the Holy Spirit and spoke with tongues! It warms my heart to think of it. And then to know that God is moving just the same today. Glory to God for the Latter Rain! May the burden of intercession fall upon us more and more that the showers may be renewed; and, ignoring every controversy, we may hold together for a fresh outpouring of the Holy Spirit.—Alice Reynolds Flower.

Next Week's Lesson.

April 23, 1916.

THE RISEN LORD. (Easter Lesson.)

Lesson Text.—1 Cor. 15:1-28.

Golden Text.—1 Cor. 15:20.

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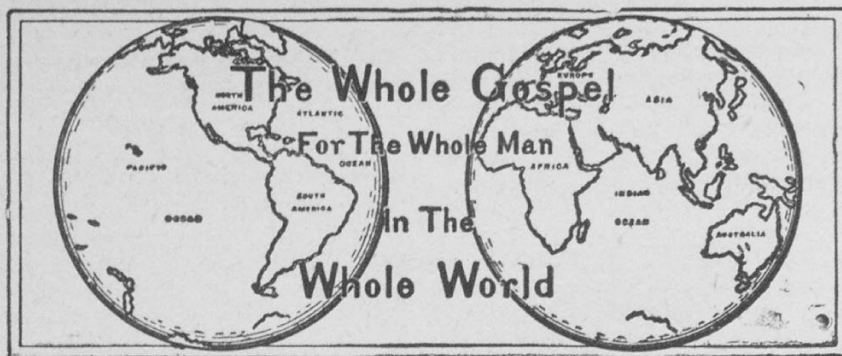
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PENTECOST IN CHIHLI, CHINA.

Thank you for sending the "Weekly Evangel," which has been a great help to me, here among the heathen people, far from all the dear friends. To be sure it is not the same as to be among brothers and sisters and go from one meeting to another, or be together with several hundred of God's children in prayer, where they all stand shoulder to shoulder and help one another in trials. I will never forget—it was a precious time. We know it better when we have been in China or other places for a while.

We feel the power of the demon very strong here. He tries in every way to stop us and do us all the harm possible; for instance, when we go out on the street to preach we are most sure something will happen to try to stop our giving out the truth. The devil does not want the Word of Jesus to enter into the peoples' hearts, and if a man gets converted, it does not take long for the whole city to know about it, and then the man meets with all kinds of persecution.

One man came here. The Word of God was working in him. He wanted us to pray for him. Not many days after, his parents came to the chapel and called him to come home. There they told him if he went to the chapel again they would cast him out, and did not want to see him any more, but God will protect him. Praise the Lord, because all things work together for good to those who love Him and the demon's power cannot stop us in going on in the name of Jesus. Praise Him!

I will be very thankful if you will send me the "Evangel" and pray for us, then I believe God will give us power to bring out His salvation to many

of these dear souls. We are expecting a shower of rain. One of our Evangelists received the Holy Ghost some days ago and several are under the power of God. Praise God for His work in these last days.—N. P. Rasmussen, Shih-Chia-Chuang, Chihli, North China.

ANSWERED PRAYER.

To the saints at large, Greetings: I wish to give my testimony as to the way the Lord answers prayer. About the year 1886 I was afflicted with measles, and afterward, for about two or three months, I couldn't speak above a whisper, and ever since that time I have had a weak throat. Also on account of my throat being weak, I contracted catarrh of the throat and was continually taking some kind of medicine, but to no good use. Everything seemed to fail. But I praise God that I was led to Winnipeg, Manitoba, Canada, in December, 1914, and there I met the Lord and I was instantly healed of my throat trouble. Praise His Holy Name! I can say to the glory of God that he is a wonderful Physician.

I also had a sprained wrist for two years which was instantly made whole. Glory to God! I have had many cases similar to those and I can say that our God is more willing to hear than we are to ask. He will never disappoint us if we ask in faith.

Brother, sister, let us trust God. Take Jesus as our all in all. Throw away all else. Trust God alone in every case. He will listen if we trust Him only and not have our trust in some patent medicine or earthly doctor. "Glory to God in the highest!"—Jno. W. Hardy, Expanse, Sask., Canada.

I like the free open spirit that the Evangel has and the confining to Scripture for proof of all things. God bless your labors of love.—C. R., Sheldon, Ia.

REQUESTS FOR PRAYER.

Pray for a child who has lost her hearing.

—:o:—

A baby, fifteen months old, is very sick. Please pray for its recovery.

—:o:—

Pray for the children of one of our sisters that they may be healed.

—:o:—

The saints at Sulligent, Ala., ask that we pray that a preacher be sent to take charge of the work there.

—:o:—

Pray for a revival in Vienna, Ill., and a Pentecostal outpouring of the Holy Ghost.

—:o:—

Pray that a sister receive the Baptism of the Holy Spirit and that a Spirit-filled person will be sent to her home to teach her and those in that community.

—:o:—

Prayer is asked for a brother in Marietta, Ga., that God will remove a dangerous disease from his face.

—:o:—

An urgent request has come from a brother that we pray for the healing of his wife who is afflicted with inflammatory rheumatism.

—:o:—

We have many requests that God will send preachers and pastors to take charge of assemblies and preach the full Gospel. Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest.

HEALED OF PNEUMONIA.

Our little girl was sick with pneumonia. We called an elder who anointed her with oil, and the Lord did the rest. He raised her up and healed her. Praise His name.—J. H. D. and wife, Durtin, Okla.

YOUNG LADY RECEIVES THE BAPTISM.

Since I was sixteen years old, I tried to live a Christian life, and thought that I had all there was for me. A sister and sister-in-law received the baptism of the Holy Ghost and wrote to me, but I did not really understand it until one of them came to my home in March and told me about it. At once I was burdened and began to seek earnestly, and sought for seven hours. When I surrendered all to Jesus and consecrated my life to His service, and promised that I would go to the foreign field, or anywhere, something happened and I began speaking in other tongues as the Spirit gave utterance. Glory to Jesus.—S. M., Iola, Kansas.

THE CHAFFEE COUNCIL.

The meeting at Chaffee was the best Council I have attended since the great Hot Springs convocation. There was a very blessed unity and peace among the brethren and sisters gathered together; and when it came time to do the Lord's work along business lines, every one seemed to have the same mind, to be ready to speak the same things.

The spiritual tide rose high, and during the actual days of the Council, eight received the baptism in the Spirit and a number were saved, some of whom were great sinners. After the Council closed, the meeting continued a week with Bro. Childers helping Bro. Ferguson, the pastor, and four more were filled with the Spirit, while a number were saved.

We had the privilege of recognizing God's call to His work in the case of two of His servants and one of His handmaidens. W. G. Stephens, a former Baptist, had been preaching over twenty-three years. God gave him the light of Pentecost, and he left all to follow. He was received into our fellowship as a minister of the Gospel. He lives in Poplar Bluff, Mo.

G. W. Workman, of Essex, Mo., felt that God would have him go into the vineyard and labor; the brethren recognized him as a called man and licensed him as an exhorter.

Sister G. W. Lawson has been in the Lord's work with her husband for some time, and there was no hesitancy in granting her papers as a helper in the Gospel. We are glad to recognize those women who are in active service for the Lord. They have a great place that no man can fill, and unless they do fill it, the ministry of the church is hindered and her work left partially undone.

We believe that these two meetings at Springfield and Chaffee will mean great things for the district represented. Pray for us.—B. F. Lawrence.

A DEAF MUTE MARVELOUSLY HEALED AT ESSEX, MO.

Report from John T. Wilson.

We began a meeting at Springfield, Mo., on the 28th of February and closed the meeting March 15th, 1916, with good feeling and good results. Fifteen or sixteen were saved, and eight or nine received the baptism in the Spirit. Several were healed.

There were two things which brought about the revival.

First, our dear Bro. Lawrence, who is pastor there, had given them the word in such purity that they had a sure foundation to stand on.

Second, Our dear Sister Huddleston from Thayer, Mo., was there in the revival and went down in mighty travail of prayer which touched the throne of God and brought forth spiritual children for the Lord. Thank God for poured-out lives.

Chaffee Council.

Truly can I say that the Chaffee, Mo., Council was the best, the very best, of all the gatherings of God's people that I have ever been permitted to attend. Perfect unity and love existed from the beginning, and after the business was over, God put His seal on what was done by slaying His people by His power and putting upon many of them the travail for souls.

Sister Zola Taylor, Sister Cordelia Huddleston, and myself left Chaffee Saturday, March 25th. While waiting in Sikeston for our train, we held a street meeting, and the Lord blessed.

We came on to Essex, Mo., and were there over Sunday. God met us in a wonderful way; five saved and two baptized in the Spirit. Also some wonderful healings, among them the case of a deaf mute thirty-one years old, who had been deaf and dumb since she was two years old. God healed her.

Then we came on to Poplar Bluff, Monday night, and then to Birch Tree, Mo., for Tuesday night, where God again met us in the most blessed way.

We came on to West Plains, Mo., Wednesday, and were in meeting there that night. Sister Taylor has been holding a revival here for some time. Left it for a few days to go to the Council.

Came to Thayer, Mo., on Thursday, March 30th and began the battle for the Lord and against the enemy. Please pray for me here.

FORTY RECEIVED THE BAPTISM.

God is working among the saints at Quinlan, Tex. Forty have recently received the baptism of the Holy Ghost, and others are seeking. Bro. Jim Smith has charge every second week.—Marion Goodson, Quinlan, Tex.

SOUTHERN MISSOURI DISTRICT COUNCIL.**Camp Meetings.**

Southwestern Section Camp to be held at Springfield, Mo., Aug. 4th to 13th, 1916.

Southeastern Section Camp, August 25th to September 3rd.

Watch papers for further and more definite announcement as to location and workers to be present.

PENTECOSTAL ENCAMPMENT AT MOUNTAIN LAKE PARK, MD.

June 9th to 25th, 1916.

A great corps of Ministers will be present, including D. W. Kerr, C. A. McKinney, Andrew L. Fraser, D. H. McDowell, F. O. Price, etc. The Tabernacle seats 5,000 and there is room for you. Special reduced railroad fare. For detailed information address J. R. Reckley, 134 Elder St., Cumberland, Md.

PENTECOSTAL CONVENTION.

At Tulsa, Okla., May 9th to 14th inc.

This convention is called for preachers and workers in Oklahoma and near by states, and a cordial invitation is extended to all ministering brethren everywhere who desire unity and co-operation on like lines. Let us come and seek the Lord, and search the Scriptures together, to the end that we may be able to reach some agreement as touching the fundamentals of the "doctrine of Christ." Read the 13th chapter of 1 Cor. several times prayerfully, and come to Tulsa, May 9th, and we will endeavor to practice it together. Free entertainment will be provided for preachers and workers, but you will be expected to pay your own traveling expenses. A number of the leading preachers of the southwest are expected. Arrange to come.—Pastor W. T. Gaston.

CAMP-MEETING, CONROE, TEXAS, IN JUNE.

A Camp-meeting will be held at Conroe, Texas, about June 10th, 1916, the Lord willing. Everybody is invited to come. Bring bedding and toilet articles. The meeting will be conducted on faith lines and we desire all to come praying for we shall expect great things from God. For information, address Deacons T. J. Weaver and Harry Orr of this place.—Jannie Hewitt.

PENTECOSTAL AND MISSIONARY CONVOCATION.

Cincinnati, Ohio, April 14-23, 1916.

Will be held with the Assembly of God at 633 West Eighth St. We extend an invitation to faithful returned missionaries that may be in these parts to be with us at this date. Evangelist C. A. McKinney of Akron, Ohio.

SPECIAL FEATURES.

Bible Studies each morning. Praying and anointing the sick following the afternoon services.

Special effort to promote greater Missionary interest and efficiency to meet the present need.

Promote the Prayer Life so much needed in these days.

For further information write, enclosing self-addressed envelope, to O. E. McCleary, Pastor, 633 W. 8th St., Cincinnati, Ohio.

That which we have seen and heard declare we unto you, that ye also may have our FELLOWSHIP with us, and truly Fellowship is with the Father and His Son Jesus Christ.—1st John 1:13.

MINUTES OF THE SOUTHERN MISSOURI DISTRICT COUNCIL.

Springfield, Mo., Jan. 23-30, 1916,
and Chaffee, Mo., March
20-26, 1916.

We do not attempt in this space to give a detailed account of the exact order of the meetings; the decisions of the body are recorded here.

The following officers and permanent committees were elected at Springfield and Chaffee, as per resolutions and decisions following.

At Springfield: E. L. Banta, Chairman of the District Council, B. F. Lawrence, Presbyter. E. L. Banta, B. F. Lawrence, Arley Ellsworth, and Bro. Sylvester were appointed camp-meeting committee for the southwestern section of the district.

At Chaffee: M. V. Ferguson, Secretary of the District Council, G. W. Lawson, Presbyter. M. V. Ferguson, G. W. Lawson and W. W. Childers were confirmed as camp-meeting committee for the southeastern section. John T. Wilson, W. E. Giles and Mrs. Zola Taylor were appointed a committee to determine time and place of next District Council and to make arrangement for the same.

SOUTHERN MISSOURI COUNCIL.
January 23rd to 30th, 1916.

A council of saints and ministers for all Southern Missouri (viz. South of the Missouri River) will convene in Springfield, Mo., at above date with purpose of getting acquainted and to consider ways and means of co-operation and of extending the Pentecostal work throughout this section. Rooms and beds will be provided. Visitors must be prepared to take care of their own transportation to and from the meeting, and their board while here. Signed: J. W. Welch, B. F. Lawrence, M. V. Ferguson, Evang. Geo. W. Lawson, Mrs. Mary A. Arthur, Wm. E. Giles, J. R. Flower. For further information write B. F. Lawrence, 1001 N. Main St., Springfield, Mo.

As a result of the above call, published in every issue of the Weekly Evangel for more than two months previous to the date of the Council,

the following brethren came together and adopted the following resolutions and measures:

J. W. Welch,	John T. Wilson,
Fred Wilson,	J. C. Smythe,
L. F. Martin,	J. S. Eaton,
J. S. Jones,	B. F. Lawrence,
E. L. Banta,	Wm. F. Kirkpatrick

On motion, the brethren, whose names appeared upon the roster, recognized themselves, (with others who should be added) as the Southern Missouri District Council of the Assemblies of God, in harmony with the General Council of the Assemblies of God in the United States of America, Canada and foreign lands.

On motion, it was decided that in the permanent order of this council there shall be a chairman and secretary, who with two others, shall constitute the presbytery of this council.

The chairman and one presbyter were elected by the body, the choice of the secretary and other presbyter being left to the Ministerial Meeting called for Chaffee, Mo., March 20-26, 1916.

Resolved, that in addition to his regular duties as chairman, the permanent presiding officer of this council shall, as soon as possible, visit the various assemblies in the territory embraced by this council and hold short conventions with them, for the purpose of developing a real feeling and action of unity.

Whereas, critical conditions sometimes arise in our assemblies which threaten their peace and unity; and

Whereas, those intimately concerned in the conditions are often, by their proximity to the situation, rendered unable to formulate fair, unbiased decisions; therefore, be it

Resolved, That we strongly urge the assemblies in the territory embraced by this council, that they, in times of such confusion, call in one or more of the presbyters of this council to act as moderators in their trouble and to lend their aid in preserving their peace and unity.

Whereas, the General Council of the Assemblies of God has referred the

matter of ordination and recommendation for credentials to the district councils, where such exist; therefore, be it

Resolved, First, All candidates for ordination to the ministry in our territory shall receive such ordination at the regular meetings of the council, or at camp meetings recognized by this council.

Second, We will not recommend that the Credential Committee of the General Council issue credentials to those who shall be ordained at other times or places.

Third, The presbytery of this council is hereby authorized to examine into the morals, doctrines and abilities of such as are already ordained and who shall desire admission to the roster of this council, and to deal with such applicants upon the ground of their conformity or non-conformity with Scriptural standards. The third section of this resolution was amended at Chaffee to read, The presbytery of this council is hereby authorized to examine into the morals, doctrines and abilities of such as are already ordained and who shall desire admission, or have been admitted, to the roster of this council, where question is raised as to their qualifications along these lines, and deal with such applicants to the permanent roster of the council, upon the ground of their conformity or non-conformity to Scriptural standards. The portion in black face type shows the amendment.

Whereas, Our ministry is largely of an evangelistic character, which causes our ministers to do a great deal of moving about in the discharge of their duties; and,

Whereas, the credential committee of the General Council, frequently lacks information as to the whereabouts of these ministers; and

Whereas, This ignorance is not conducive to genuine and effectual co-operative fellowship and unity; and

Whereas, There has been, and still is, much disturbance along doctrinal lines; therefore, be it

Resolved, The ministerial members of this council do mutually pledge themselves to make a quarterly report of their whereabouts, changes of address, changes in important doctrinal views, (if any) and of the results of their ministry. This report to be made to the chairman of the District Council. (It is expected that every one who comes into, or remains in, fellowship with the General Council through the District Council, will join us in this pledge.)

The camp-meetings arranged for by the election of the camp-meeting committees were recognized as the regular camps of the council, at which ordinations may take place.

The term of office of the presbytery was fixed at one year, or, from one meeting of the council to the next.

On motion, a resolution was prepared expressing the attitude of the council toward certain teachings extant in the movement with which we do not agree; which resolution coincides with the attitude of the General Council toward the same matters. See St. Louis Council Minutes. This resolution was adopted and was confirmed by the unanimous voice of the Chaffee meeting. It is not published because of a desire to keep all points of controversy out of the paper. Any one in the district who desires a copy of the resolution may obtain it from the secretary, M. V. Ferguson, Chaffee, Missouri.

Resolved, That the business transacted at this meeting be referred to the Ministerial Meeting at Chaffee for approval: further that if that meeting shall, by unanimous vote, change any measure here adopted, we will abide by that change until next meeting of the Council.

Meeting adjourned to meet at Chaffee, Mo., March 20-26, 1916.

CHAFFEE MEETING.
TRI-STATE DISTRICT COUNCIL.
To be Held at Chaffee, Mo.
March 20 to 26.

The district includes Southern Missouri, Southern Illinois and Kentucky. The council is called for the purpose of getting the preachers and workers of the District together for conference upon matters of interest to all. We hope for and expect a good attendance. Entertainment will be provided for all who come from a distance but all must be prepared to pay their own traveling expenses.

Matters to be discussed are ways and means for promoting unity and co-operation, especially among the ministers; Camp-meetings for 1916; How to reach the untouched fields in the District; Scriptural Church order; a clean ministry; means for promoting strength in the Assemblies and any other matter of interest which may be presented. It is expected that J. W. Welch, Chairman of the General Council, and other Presbyters will be present. For further information write Pastor M. V. Ferguson, Chaffee, Mo.

The following brethren met in Chaffee, Mo., March 20-26, 1916, and adopted the following measures.

J. W. Welch,	J. Z. Oliver,
B. F. Lawrence,	Walter J. Higgins,
W. C. Anderson,	W. G. Stephens,
C. L. Langston,	A. R. Wilson,
W. W. Childers,	Leonard Johnson,
W. B. Story,	E. L. Banta,
H. M. L. Bradberry	G. W. Lawson,
W. Clary,	Carl M. O'Guin,
John T. Wilson,	H. Law,
M. V. Ferguson,	G. W. Workman,
Ralph W. Skelton,	H. Clinton Gantt,
	W. E. Giles.

Mrs. Zola Taylor and Mrs. Cordelia Huddleston were present; both are ordained workers—Mrs. Taylor as an evangelist, Mrs. Huddleston as helper.

The measures adopted at Springfield were confirmed with an amendment of section three in the resolution on ordinations and credentials.

Resolved, That in future sessions of this council, all members present shall be required to vote on every question, and that the chairman shall have a right to call for vote by roll call in failure to do so.

Resolved, That the membership of the Southern Missouri District Council shall be composed of all accredited men who are regularly ordained or licensed to preach, residing in the district, together with a representation from the assemblies of the territory as follows: each assembly may be represented by two male delegates. These to constitute the council proper; a larger representation of all the assemblies to be encouraged,—consisting of both men and women,—that the meetings of the District Council may afford a place for a general discussion of matters of general interest.

Resolved that the Presbytery act as the ordaining committee in the ordination of candidates to the ministry. Provided, further, that at the time of application for ordination the presbytery shall appoint an examining committee to consist of one member of the presbytery and of two or more of the brethren who are acquainted with the applicant.

Time of the first ministerial report to be made to the chairman of the District Council fixed at June 1, 1916. **Please observe, brethren.** Further, provided that the presbytery shall examine the list of ministers now in the possession of the credential committee of the General Council and get in touch with all ministers residing in our district, acquainting them with the measures adopted here and asking for their co-operation.

Resolved that the District Council publish and issue credentials for licentiates, exhorters and helpers. The presbytery to have charge of the same.

Resolved that the Gospel Publishing House be requested to publish the minutes of this council in the Weekly Evangel, and that there be extra copies of this issue printed so that we may have them for distribution. (Price for this extra edition to be three cents per copy.)

Whereas, Discussions of controverted doctrines and matters of business distract the mind from purely spiritual affairs; and

Whereas, A camp-meeting is held for the purpose of spiritual edification rather than for council purposes, therefore, be it

Resolved, That it is the desire of this council that discussion of controverted doctrines and matters of religious practice be barred from our camp-meetings.

First annual Camp-meeting for the Southwestern section, to be held in Springfield, Mo., Aug. 4-13, 1916.

Camp-meeting for the Southeastern section to be held Aug. 25-Sept. 3, 1916. Place to be announced later.

Tri-state Camp-meeting committee instructed to procure a location for permanent camp ground in Dexter, Mo., if possible. Provided, that if they are successful in such effort the money pledged and paid for camp-meeting tent be used to build a tabernacle on said grounds.

The spiritual oversight of both of the camp-meetings was put into the hands of the presbytery.

Resolved, That any funds remaining in the hands of the camp-meeting committees after paying expenses of the meeting shall be retained as a fund for financing next camp-meeting.

Adjourned, till called by committee appointed for that purpose.

The names and addresses of the Presbytery follow:

E. L. Banta, Chairman, Crane, Mo. (Send your quarterly reports to him).

M. V. Ferguson, Secretary, Chaffee, Mo. (Address him for further information regarding the Southeastern section camp-meeting.)

G. W. Lawson, Puxico, Mo. (Also member of Southeastern section camp-meeting committee).

B. F. Lawrence, 1001 N. Main St., Springfield, Mo. (Write him for further information concerning Southwestern section camp-meeting).

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