



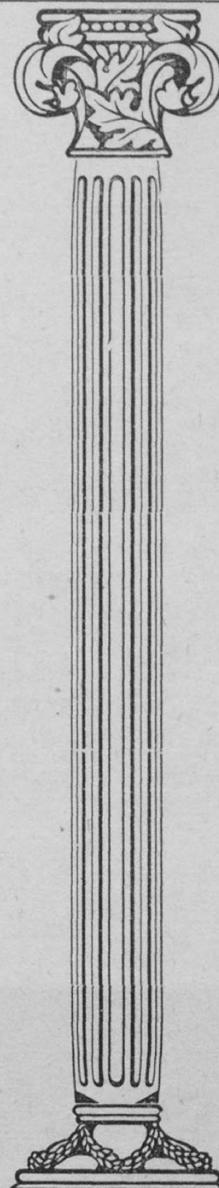
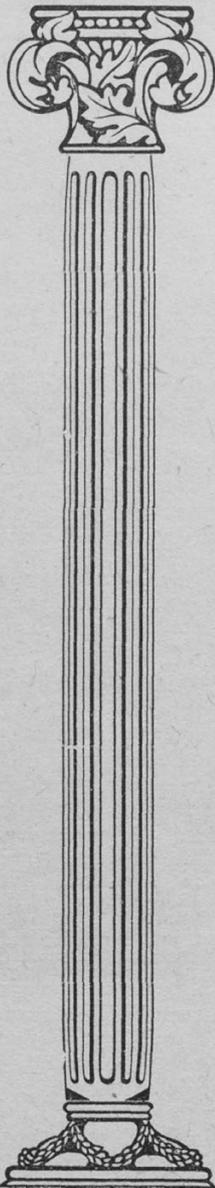
THE WEEKLY EVANGEL



GO YE INTO ALL THE
WORLD AND PREACH



THE GOSPEL TO EVERY
CREATURE. — Mark 16:15



The Day of Grace Not Passed

God is still saving souls in great numbers. The Day of Grace has not passed, Hallelujah! In the midst of the preparation of the saints for the rapture, which is soon to take place (1 Thess. 4:16) God is stretching out His hand still in mercy. Are you believing for souls? Great expectation will bring great realization?

Number 138

MAY SIXTH

Number 138

The Weekly Evangel

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

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LITTLE TALKS WITH THE OFFICE EDITOR

Shall the Gospel Publishing House be destroyed, and the principles for which it stands be thrown to the earth, never to rise

again, in the Pentecostal Movement at least? This is the question which is now facing us as the time draws nigh for a trial in the Circuit Court in St. Louis, in which the Gospel Publishing House is being sued for libel by one Arthur A. Rice.

The next few weeks shall decide the question. The particulars of this suit were given in the last issue of the Weekly Evangel, and it is not necessary for us to repeat them here again. Sufficient for us to say that the Scripture is being fulfilled that "they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake."

We have no feeling against the misguided man Rice, who has instituted this suit in the hope of personal gain, we see back of this a direct drive of the enemy of our souls against the truth. It would surely delight the adversary if it were possible to overthrow the publishing house and its interests, and to stop that third of a ton of printed matter carrying the glorious Gospel of peace unto all people from going into the mails and the homes of the people in all quarters of the globe. This is an attack against the truth and a clean ministry. We have zealously proclaimed the truth and have stood unqualifiedly for a clean ministry, and shall so continue to stand as long as God gives us breath and permits us to publish the Gospel message of light and liberty in Christ.

The laws of Missouri are such that it is only necessary to prove the truth of an assertion to free us from liability of damages. This is what we must do, and by His grace and help, we believe we can do. But as the facts of the matter lie many miles from St. Louis, and it is necessary that depositions be taken in other states and brought to St. Louis, this puts a financial burden upon the publishing house which is almost more than it can bear. We have already told of the increased cost of production of our publications, that paper stock and linotype metal are advancing every day, and that they cost more than twice the price at which they sold at the first of the year; we have already told you how we are struggling with insufficient help to do the work properly, in order that we might keep down expenses and continue in the publication of the paper. We thank every one of the Evangel Family for their co-operation in sending in offerings which has kept the paper going for the past four months, but now we have come to another crisis, and it is necessary that we have your help once more.

But we do not ask you for a penny to help us. The Lord is our help, of whom shall we be afraid. We are trusting God alone to meet this present need. This suit is not against us, but is instituted against the future fellowship of the whole Evangel family. If it succeeds, the co-operation of the people is destroyed. If it succeeds, the whole spirit of co-operative fellowship will be broken, and again the people of God must look for wars, strivings, divisions, etc., which have been so injurious in the past, and which have been slowly and surely overcome by the spirit of co-operative fellowship in which we stand. It must not be done, and we now ask your prayers that it shall not be, but that God will raise up a standard for the people, and will send in the necessary funds so that we can go ahead and get the evidence we need in order to prove the truth of the case. Are you standing with the Evangel for truth and righteousness? Then pray as you never have before, and do what God says for you to do.

THE WEEKLY EVANGEL

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EDITORIAL

WITH GOD ALL THINGS ARE POSSIBLE.

(Continued from last week.)

In continuing the line of thought about God as revealed to us, we approach the matter of His character. The God whom we know is HOLY. This settles the matter of the nature of His desires and His purposes. He desires no wrong thing. He will do no wrong thing. He plans only good. He will not deceive. **Wisdom** enters into the character of God: He is all wise. Far too wise to be mistaken in any matter. **Power** is characteristic of God. He is all powerful: too strong to be defeated or overcome. **Love**, with its fruitage of mercy and grace, spells the very name of God. "For God is Love!" Love is best known by its attitude and acts. Love shows a compassionate attitude toward all. Love gives rather than takes. Love delights in satisfying its object. Love is contrary to selfishness in every respect. Love suffereth long and is kind; Love never faileth. This much at least God has revealed of Himself: and yet how little we really know of God, compared with what our hearts admit must pertain to His fulness.

SOME CONCLUSIONS.

We readily come to some conclusions concerning God. There are some things we feel quite certain about. With what we know of the nature of God and what we know of the character of God, we readily conclude that God can be expected to exercise His wisdom and love in all He says and does; and that He will always appear in His true nature and character. God will never deny His nature. He will always hold to His right to reveal Himself in accord with that nature. Remember, God is a Spirit and is subject to no boundaries, no limitations; He cannot be prescribed and will please Himself in what He does.

SOME IMPORTANT THOUGHTS.

If we can get the consent of our minds to do so, it will be to our advantage to reverence God and humbly believe what He has to say, especially about Himself. There is a strange state of affairs, which develops at times among believers. It is a condition of mind which presumptuously questions God's revelation of Himself and undertakes to explain—in terms which God never uses—the mystery of His being. One thing is certain: we are on dangerous ground when we undertake any such thing. The danger is, that we may find darkness when we need light, because we offend God by failure to believe without question what God has

plainly taught in His Word. The fact that we are unable to reconcile what God plainly teaches of Himself with what we understand is meant by the terms used, does not justify us in going about analyzing God; or drawing lines of limitation upon Him: neither does it impose upon us the necessity of explaining away the plain statements of Scripture. This is especially seen in reference to what is termed the personality of God. The fact that God chooses to use the same terms, in speaking of Himself, which—used of others—may imply certain limitations, does not warrant us in putting those things into our concept of Him. We must consent that no comparison, that we are able to understand, can represent all of the possibilities which lie in the infinite. The very purpose of God—where men are concerned—brings into play possibilities that lie alone in Him. For instance, God has evidently purposed, among other things, to establish both association and relationship with His creature under certain conditions. God, it seems, is not content with less than a plan for our union with Him in which we appear as a part of Him, or as of Himself. In doing so, He evidently has based it all upon Himself; and—revealing the possibility of it by showing it in Himself—He teaches us our part and place in it all. In bringing to us His purpose and plan, He deems it wise to speak of Himself in terms that imply—to us—that there is more than one distinct individual intelligence comprehended in His name. This goes so far in the Scriptures, as to raise the question in the minds of any who may be ready to question, whether there be more than one God referred to. Such question usually leads to an effort to explain the **apparently** impossible.

A WARNING.

Believers in God, be warned. It is wrong—and all men will find it so—to deny God the possibility to exist as one and yet develop out of His infinite resources as many distinct manifestations of Himself as He may please, all of which will bear the distinctions of what we call personality. Just here we need to refer to our text. "With God all things are possible." Just here we need to be careful lest we bring God down to the level of our own minds: a level above which He surely puts Himself. "For as the heavens are high above the earth, so are my ways above your ways and my thoughts above your thoughts." These are His own words. Why not accept them? True, it is, that we shall not be able to comprehend the mystery hidden in the infinite being of God; neither will we be able to explain how it is possible; but no man can be said to be a true believer of God who does not believe it, since He has so declared it.

(Continued on page 5.)

THE WORKS OF GOD

B. F. Lawrence

A DEPARTMENT OF RECORD

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

ARTICLE III—The Experience of W. Jethro Walthall.

In response to my request for information regarding the work of God in Pentecostal measure throughout the earth, I received the following from W. Jethro Walthall, a Holiness Baptist preacher.

"I was filled with the Holy Spirit in the year 1879. I sought the Pentecostal type of experience, not by any name, nor according to any theory, but I received the fulness of experience and power. I always felt that I had the experience corresponding with the records given in the Acts of the Apostles. The realization of Christ's presence was continuous and I would often fall under the mighty power when the Spirit came upon me.

"At the time I was filled with the Spirit I could not say what I did for I was carried away out of myself for the time being, but once since, under great spiritual agitation, I spoke in tongues; it did not seem to bring any deeper experience. Speaking in tongues has not been general amongst us, though many have so spoken and we have had some interpretations and many visions, with manifestations of other kinds.

"The ordinary Methodist and Baptist teaching was all that I knew, and, of course, that served to diminish my experience and to paralyze my faith rather than build me up.

"In the meantime I began preaching, a work to which I was called when the blessed Spirit filled me. I always felt that there was a lost chord in the Gospel ministry. My own ministry never measured up to my ideal, nor did the teaching of my church (Baptist) measure up to my experience.

"Finally the Holiness revival came my way. It approximated my ideal more nearly than anything else, but I could never accept its theory of sanctification; nor could I accept its abridgement of the supernatural. So we were necessarily called Holiness Baptists, in contradistinction to other Holiness people. I never appreciated the name, although it still lingers with us.

"The light of the full Gospel ministry began at this time to dawn upon me, and I had the courage to preach it. This caused me to be ostracised from the Baptist ministry. This was in the year 1895. All who acquiesced in my teaching were also disfellowshipped, and one whole church was dropped from associational connection. The revival spirit was so great, and fellowship was so free in this church, that others of the kind began to spring up here and there, and soon an annual convocation was inaugurated.

"We continued to press our way into the full Gospel ministry, looking for the restoration of the supernatural in the same, when the Spirit's downpour came in 1906. It was the expected with us; our ideal was, for the first time, realized. We did not, however, accept the second

cleansing theory that so many associated with it. When the finished work agitation began, while many enthusiasts pressed it beyond true measure, it met our ideal of theology.

"Almost simultaneously with the great spiritual downpour, speaking in tongues began among us. With it came wonderful healings, among them two advanced cases of cancer, consumption, paralysis, etc., etc.

"A careful study of the Pentecostal Movement in general, and a special inquiry into the objects of the General Council, impresses me with the idea that we are, in reality, one people, with one or two discrepancies, as follows: while you maintain that speaking in other tongues is the Bible sign of the baptism in the Holy Spirit, and that physical healing is in the atonement, we have always regarded the supernatural, tongues and healing included, to be confirmatory signs of the preached Word, in its fulness, as in Mark 16:15-20; but we have no special contention with you on that point. We feel that the one thing needful for the saints is the real baptism into the Spirit, and whatever is the will of the Spirit to follow, will be the inevitable. We feel also that technicalities should not be a bar to the unity of the faith in the body of Christ. Amen.

Yours in the blessed hope of His coming."

W. Jethro Walthall.

Brother Walthall sent me a copy of the minutes of the Annual Convocation he mentioned in his letter, and on page 4 I read this: "All the preaching services were interesting and highly spiritual, but Sunday noon and night were attended with special supernatural manifestations, such as speaking in tongues, singing in the spirit, and falling in trances."

On page four, also, "A very interesting healing service was held, in which quite a number were anointed, with prayer offered for healing, with some very blessed and immediate results."

On page 5, "We also believe in striving to establish and maintain the spirit of unity among full Gospel people everywhere. Therefore we recommend that this body appoint one or more men to open personal or written correspondence with the General Council of the Assemblies of God, known as the Pentecostal Movement, to ascertain the advisability of forming fraternal relations with that body." Brother Walthall was appointed as correspondent. We are publishing this account of God's dealings with them in the hopes that we can find ground for co-operative fellowship.

HOLINESS BAPTISTS IN THE CAROLINAS.

In subsequent letters, Brother Walthall told me that there was a body of Holiness Baptists in Georgia which had really come into existence before the one to which he belonged. Also of another body of like faith in the Carolinas. Both of these bodies had manifestations of the Spirit's presence, including the speaking in tongues.

His letter relative to the Carolina work follows:

"A great holiness revival was on in and around Greenville, S. C., in 1894 and 1895. A Baptist minister, Robert R. Singleton, was the prominent leader. He was excommunicated from his church, and there became such a following that Parish Mountain Holiness Baptist Church was formed, three miles from Greenville. In 1905 there was such a spiritual upheaval in that church that a number spoke in tongues. The pastor told me that one young man, who could neither read nor write, was so wrought upon by the Holy Spirit, and so filled with the Spirit of interpretation, that as the pastor would call the names of the letters in the English alphabet, the young man would give their Hebrew equivalents. It was marvelous to hear Brother Singleton tell of the man-

ifestations in that revival. (This was before the outpouring in Azusa street.)

"The revival subsided somewhat in a year or so, and finally, just after the restoration of tongues in 1906, an extremist, who had been vacillating, came to the church and began to preach tongues as a sign of the baptism in the Holy Spirit. He rigidly enforced the idea, and denounced all others as false. If his contention was true, it was not the thing to do there, on account of their past teaching, coupled with the fact that they had tongues already, without seeking for them in that way. The pastor opposed the teaching, and so he and the church retrograded somewhat, until in 1911 they called me there for a camp-meeting. I began to preach the full Gospel, free from extremes on both sides. During the progress of this great revival the spiritual tide returned in full force with divers tongues, many visions and other manifestations of the Spirit.

"This church grew into a movement of several churches, but from what I can learn, the revival tide has, comparatively speaking, passed over and the work lags somewhat.

"There is also a large movement of Holiness Baptist churches in Southern Georgia, in which speaking in tongues and other great spiritual manifestations have played an important part in the progress of their work. Tongues were introduced there, however, after the Los Angeles downpour.

"These three movements of Holiness Baptist churches sprang up almost simultaneously, without any knowledge of each other until some years after their inception."

I truly appreciate Brother Walthall's kindness in supplying us with this information, and it strengthens my faith in the wonderful present works of God. Here were three movements, unknown to each other, and yet each were, led by God, walking in the same light, enjoying the same measure of the Lord's Spirit. All through the course of my researches into the origin of this great movement, I have been struck with this thing. Hebrews 1:1 is in my mind as I think about it. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son;" God who in time past spoke in divers places, in scattered groups of Christians struggling towards the light, has in these days, spoken a great and united movement into existence, in which these scattered bands of saints can find fellowship, edification, counsel, upbuilding. The brooklets of many years are now flowing together into a stream to which the attention of thirsty thousands is being drawn. Here is water at last, and in abundance. See to it, each of you in your place, that this stream, produced so evidently under the direction of God, does not go dry and those thirsty ones be turned empty away.

EDITORIAL.

(Continued from page 3.)

Why not stop all effort to measure God by standards that apply to us? Why not stop all effort to explain beyond what we understand? Why not accept the idea that God is greater than we can comprehend and explain? Our God is surely greater than what our minds can grasp under the present conditions: if not, then mind is equal to God and we are in the same position as others that take the ground that God is only mind and mind is God. No! By all means, no! Our God is the mighty God: and is the creator of both mind and matter. "WITH GOD ALL THINGS ARE POSSIBLE."

"Praying in the name of Jesus means more than simply saying: 'In Jesus' name.' It means to be in harmony and union with Him who bids us ask in His name."

A REMARKABLE ANSWER TO PRAYER.

The following incident in the life of David Brainerd is related by the Rev. E. P. Hammond:

In the early New England days, David Brainerd resolved to carry the Gospel to a savage tribe of Indians away in the forest fastnesses. His friends declared that they should never see him alive again. He carried a little tent under which he slept. After weary days of travel he approached the principal village of the tribe, but tarried for a while that he might plead with God for His blessing on his attempt to benefit those savage Indians.

He supposed that no eye but God's rested upon Him; but some Indian hunters had watched him as he pitched his tent and then hastened to the village and told the chief of the approaching white man. A council was held and it was decided that he must be killed and scalped.

A party of the Indians hid in a sheltered place and waited for the missionary to come out, but Brainerd continued long in prayer. Becoming impatient they drew nearer and cautiously peering through the opening they saw him on his knees. They thought he was talking with some one. Just then a great rattlesnake slowly pushed his ugly head under the tent and crawling over Brainerd's feet and legs, reared itself parallel to the kneeling man's back as if to strike his fangs in his neck. Suddenly it drew back as if God forbade the murderous attempt and glided out at the opposite side from which it entered. The Indians were amazed and, slowly retreating, they joined their comrades and described what they had witnessed. Brainerd was so absorbed in prayer that he knew nothing of the snake visit, or of the savage warriors who had come to destroy him. He seemed to hear God say, "My presence shall go with thee." At length he took his Bible and went toward the village. To his surprise it seemed as if the whole tribe came out to greet him. They treated him with the greatest respect, regarding him as under the protection of the Great Spirit, and concluded that instead of being hostile to this man whom God had defended from the poison of the rattlesnake they ought to sue for peace. They listened to his preaching and some were ready to hear his entreaties to trust alone in Christ for salvation.—Selected.

"Love towards our fellowmen is the measure by which we may know how much we love God."

THE PRIMITIVE BAPTISMAL FORMULA

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A new book, just off the press, on the important subject of the proper words to be used in baptizing converts. This book is largely composed of extracts from church writings during the first three centuries of its existence. A valuable, interesting and useful compilation of writings by Christians who lived the nearest to the Apostolic days. Price 6 cts. each, postpaid, 50 cts. per doz.

THE GOSPEL PUBLISHING HOUSE,

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The Rebuilding of Modern Babylon

By Albert Norton.

When ancient Babylon was in all her pride and glory, God, through His servant Isaiah, foretold her doom, saying, "And Babylon, the glory of kingdoms, the beauty of the Chaldeans' pride, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation, neither shall the Arabian pitch tent there." These and other similar prophetic statements indicate the complete overthrow which was to come to Babylon.

When she was conquered by the Medes and Persians, about 170 years after this utterance, the prophecy of Isaiah was partially fulfilled, but not completely. As Seiss puts it, "There are two facts which go very far to prove that these predictions do not belong exclusively to the past, but that they await further fulfillment. The one is that Isaiah locates the destruction, of which he speaks, in *'the day of the Lord.'*" (Isa. 23:6). That day, in literal fullness, has not yet come. The world has witnessed many earnest anticipations of it, but that day proper is still in the future, and only comes when Christ Himself shall come again. And if the utter destruction thus suddenly to come upon Babylon belongs to "the day of the Lord," she must again revive in order to become the subject of it.

The other fact is that Babylon, in all the deep calamities and desolations which have come upon her, never yet experienced all that has been thus prophesied. When did Babylon ever fall with so complete a fall, or meet with such an utter obliteration from the earth, "as when God overthrew Sodom and Gomorrah?" Sodom and Gomorrah were completely blotted out. But this has never yet been the case with Babylon. Such was not its fate when the Medes and Persians seized it from the hands of the infamous Belshazzar, for they made it one of their royal cities. In the time of Alexander it still stood, and was the chosen capital of the Graeco-Macedonian empire, the second city of Alexander's dominions, where he himself lived and died. It continued to be a populous place under the Syrian kings, who succeeded Alexander in the rule over it.

In the time of the apostles it was still a populous place and Peter preached the Gospel there, and there wrote his first epistle. As late as A. D. 250 there was a Christian church there, and an influential bishopric for many years thereafter. Five hundred years after Christ there were Jewish academies there, who issued the celebrated Babylonian Talmud. Here, then, was a lengthening out of the existence of Babylon as a populated city for more than a thousand years subsequent to the taking of it by Cyrus.

And even to this present hour there is a city in the middle of the area occupied by old Babylon, containing 10,000 people. Shepherds do make their folds there, as testified by all modern travellers, and Arabians do pitch their tents there. It is not an utter desolation without inhabitant, and never has been since Nimrod laid its first foundations. The sentence upon Babylon is therefore not yet fulfilled, and cannot be unless that city comes up again into something of its former consequence. In the next place, there are Scriptures which I am at a loss to understand except upon the theory that Babylon will be restored, become a great commercial center, and be the last of this world's great centers to go down under the terrific visitations of the day of the Lord.

Several years after the capture of Babylon by the Medes and Persians, Zechariah prophesied of these latter days when commerce was to dominate the nations of the world, when the building of a great commercial metropolis, like the Babylon described in Revelation XVIII

and in Zechariah, would only be the natural outcome of what is now in marked prominence among the nations.

Ancient Babylon was located on the Euphrates, where that river flows nearest the Tigris before the two rivers join. And Baghdad is only about 50 miles, as the crow flies, north from the ruins of ancient Babylon. When the city is built, which will fulfill the prophecies of Revelation XVIII and Zechariah V, concerning this great metropolis of the world's commerce, which is to be in the "Land of Shinar," its outskirts will not be far perhaps from the suburbs of modern Baghdad. And in the light of the events of the past two years, renewed interest is drawn to the following statement, which was published in the "Youth's Companion" four years ago: "For several reasons Baghdad is one of the most interesting places in the world. In the ninth century it surpassed all other cities in wealth, commerce and population. Two million people lived within its walls. Moreover it was the religious capital of all Islam. The throng of traders and pilgrims was so great that to accommodate them there were twelve thousand inns; one hundred thousand mosques, chapels and houses of prayer; sixty thousand baths and eighty thousand bazaars. Its schools were renowned for being the sources of Arabic learning and literature. If you look at the map you can see why the place has existed so long and been so prominent. It is situated on the Tigris, at the point where that river flows nearest the Euphrates before the two join. For centuries it has been the center of lines of communication both by land and water between Persia and India on the one hand and the west on the other. Before long, when the irrigation works, already begun, have been completed, southern Mesopotamia will once more resume the fertility that formerly made it the granary of the known world. Ever since the beginning of the present century one of the most important and persistent questions in European politics has been the Baghdad Railway. The railway is now building and will probably be extended to the Persian Gulf. But more important even than this plan is the one for bringing the city into direct communication by rail with the Mediterranean. When the line is built it will be the shortest route between the west and the east. Already Baghdad has a population of two hundred thousand. It is probable that besides these projected railways, it will have railway connections with Mecca and across Persia, with the Caspian Sea, and with Delhi, the new capital of India. *It is therefore not too much to expect that it will some day be the greatest railway center in the world.*"

With the increasing number of the signs of the end of the present dispensation, there must be increased interest in all the events that are now taking place in the vicinity of the ruins of ancient Babylon. But while these events are in line of the fulfillment of prophecy, we are to bear in mind that there is no proof nor indication that these prophecies are to be fulfilled before the resurrection and translation of the saints, as mentioned in 1 Thess. 4:14-18. The time of the destruction of the great Babylon, described in Rev. XVIII, seems to be indicated as near the close of the Apocalyptic judgments, and much of the building of the great city (if not all of it) may take place after the taking away of the saints, as mentioned in 1 Thess. 4:14-18.

We are aware that revered and honored brethren reject this literal interpretation of "Babylon," and we do not deny but that it may have the symbolic and figurative meaning, or sense, claimed for it. Others go still farther and claim that the name "Jerusalem" in prophecy is used only in a figurative and symbolic way. But this we cannot admit in regard to either of these names. Our great interest in this subject is that present events concerning

the two cities, Jerusalem and Babylon, indicate in the light of Scripture prophecies, that the *times of the Gentiles* are nearly ended, and that more than ever we should heed our Lord's warning words: "Let your loins be girded about, and your lamps burning, and be ye yourselves like unto men looking for their Lord." God help us to keep "looking for the blessed hope even the appearing of the glory of the great God, and Saviour Jesus Christ. *Our Lord is coming soon, perhaps today.*

Dhond, India.

GOD'S WAY OF SALVATION.

Joseph Smith.

Why do men miss salvation? Why do men who claim to be saved not have the fruits of salvation in their lives? The reason is because they have not come God's way. The average man today thinks that God should come his way, and that his ideas of the way of life are fundamental enough on which to build his hopes for eternity, and that if he goes on in his own way without committing any injury to his neighbor that it will be all right with him when he passes into the great beyond. No more delusive, misleading and seductive plot to destroy forever the minutest possibility of eternal life could be found, and it is one of the most favorite concoctions of the "father of lies," and one of the most deadly.

God is the Judge, and what He hath said *must* and *will* stand, and He has laid down *THE* way, (not *a* way, but *the* way) He has made but *one* way whereby the children of men may come unto Him, and that is through Him who said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me," (John 14:6).

Some men imagine because they are zealous in their ideas of serving God that their zeal will save them. Who could be more zealous than Paul before his conversion, but what saith the answer of the Lord to him: "I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks," (Acts 9:5).

If desirous of finding a place which lay east, you persisted in going west, how long would it be ere your persistent zeal would bring you to your destination. Therefore, zeal, if not according to knowledge, is worse than none. Paul speaks of this in Rom. 10:2, 3, 4. "For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to everyone that believeth."

That is where the trouble lies with many today, they are trying to live righteously without having a begotten principle of true righteousness within, and it is a continual *doing* for to try to satisfy the heart and conscience by the effort of works rather than by the obedience of faith. As Paul hath said, "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost," (Titus 3:5).

All the "doing" and the "works" which were done under the law failed to bring righteousness, as it is written: "For if there had been a law given which could have given life, verily righteousness should have been by the law," (Gal. 3:21). But there was no law given which could give men life, consequently there was no law given which could make men righteous, (that is righteous from God's standpoint, righteousness within the heart). God did accept the sacrifices offered by the law, which were a shadow of the things to come, until the time when He, the promised One, should come: "For the law made nothing perfect, but the bringing in of a better hope did: by

the which we draw nigh unto God," (Heb. 7:19). "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith," (Gal. 3:24). And men today are still living under that old law of Sinai, which was "do this" and "do that," and are seeking to be justified by their sacrifices and offerings rather than by faith in the living Christ, who hath said: "Sacrifice and offering thou wouldest not, but a body hast thou prepared me," (Heb. 10:5). God prepared a body for His Son to dwell in, and having lived a righteous, holy, and unblamable life in that mortal body, He offered it as a sacrifice to His Father on behalf of those who in themselves had nothing acceptable to offer. "For by one offering He hath perfected forever them that are sanctified," (Heb. 10:14).

He, the Lord Jesus Christ, who was conceived by the Holy Ghost and born of a woman, was the first one who had in Him a life that was beyond human; of which the apostle John writes: "In Him was Life and the Life was the light of men," (John 1:4) and again, "For the Life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto the world," (1 John 1:2). It is this Life of which God desires to make you a partaker. And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and He that hath not the Son of God hath not life." (1 John 5:11, 12). The fruits of this life are manifest in righteousness and holiness, without which it is impossible to see the Lord, (Heb. 12:14). "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." (Rom. 14:17). The receiving of this life, whereby you are made a partaker of the Divine nature, is what is meant by "being born again" without which it is impossible to enter the kingdom of God. In John 3:3 we read: "Jesus answered and said unto him (Nicodemus), Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God."

God stands ready and willing to give the water of life to every one who thirsteth, as it is written in Isa. 55:1: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money: come ye, buy, and eat; yea, come, buy wine and milk without money and without price."

"Real faith in God is not found in a heart which seeks self-honor, or glory by man."

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52. Now that Christ has come does this do away with baptism in water? Some tell us the ordinances were to be observed only "till He come," and since He has come they are done away now.

Ans. This is ignorance or false teaching. True it is we are to do these things "till He comes;" but He has not come yet in the sense here meant. He had already come in the Spirit on the day of Pentecost when Paul in 1 Cor. 11:26, says by partaking of the supper we "show forth the Lord's death till He come." If this "coming" referred to the outpouring of the Spirit, why would Paul, 20 years after this outpouring, still enjoin the keeping of the ordinances "till He come," which was still future? Nay, this coming is the personal second coming of our Lord, and since this has not yet taken place, it is our duty still to baptize in water and to observe the Lord's Supper.

53. Even though a man be a licentiate, if he has regular charge of an assembly as pastor, is he not an Elder in that assembly and qualified to anoint with oil according to Jas. 5:14?

Yes, if he can pray the prayer of faith for healing, God has certainly qualified him to do the anointing that goes with it. Moreover, I should think nobody would object. Yet he may not be strictly an aged, proved and tried elder in full sense. But praying the prayer of faith is the main thing?

54. Does the spirit of man go direct to heaven or hell at death, or does it sleep unconscious till the resurrection? If it does go to its reward at death, will it ever reunite with this old body? If so, when?

Ans. This involves so much we cannot fully answer here, as it involves a study of the words hell, hades, sheol, gehenna, lake of fire, pit, tartarus, heaven, death, rewards, etc. I would advise a study of all of these words in a good Bible dictionary.

Briefly I may say, taking the Scriptures as a whole, I do not understand that the spirit of man lies in unconscious sleep till the resurrection, nor do I understand that it goes at death to its full and final reward. The thief was to be in Paradise, a place of joy and rest, with Jesus the day of his death. Paul says to be absent from the body is to be present with the Lord, 2 Cor. 5:6-8. There seems to

be an intermediate state between death and the resurrection. In this it seems the wicked have some foretastes of hell and the righteous some foretastes of heaven; but neither go to their full and final reward until their resurrection. At the resurrection, body and spirit are again united, yet it is not the same old corruptible body, for it is changed into a glorified, spiritual body. See 1 Cor. 15:35-54. Later, 1000 years, the wicked are raised, judged and cast into the lake of fire, Rev. 20:7-15.

55. Will we know each other in heaven as we do on earth?

We are not to know less but far more. Paul says that we shall know even as also we are known, 1 Cor. 13:12. But we shall not know each other in the earthly relations. We shall be as the angels, no husbands and wives as such in heaven. Though the apostles once knew Christ in the flesh, they are to know Him so no more forever, says Paul.

56. Who are the firstfruits unto God and the Lamb spoken of in Rev. 14:4?

Ans. This is the special company of one hundred forty and four thousand redeemed out of the earth from among men spoken of in the preceding verses. Some think this is the same company sealed of the remnant of Israel as seen in Rev. 7:4-8, but this is not certain.

57. Who is the Shepherd in Zech. 11:16-17?

Ans. This shepherd seems the same as the "little horn" in Dan. 7:8, same as the "Prince" in Dan. 9:26-27, same as the "King" in Dan. 11:36-45, as the "man of sin" in 2 Thes. 2:4-8, as the "Beast" in Rev. 13:4-10 and 19:20. In other words this "idol shepherd" is the Antichrist. Do not confuse the "little horn" of Dan. 7:8 with the "little horn" of Dan. 8:9, which refers to Antiochus Epiphanes, B. C. 175, who ruled over a fourth part of the empire of Alexander the Great. Antiochus profaned the sanctuary in Jerusalem by sacrificing a hog on its altar of God in insult to the Jews. He is himself a type of the Antichrist, and some things said of him in Dan. 8 it seems will be even more true of the final Antichrist, which may soon appear.

SEPARATION.

"Be ye separate, saith the Lord" (2 Cor. 4:17). This is *always* God's demand of His people. He can never demand nor can He be satisfied with anything less than that. When He called Abraham he called him to be separate, to leave behind the scenes of idolatry and corruption. He had to take him aside and in the place of separation He revealed Himself to Abraham. When God redeemed Israel out of Egypt by the blood of the Passover lamb, He also commanded the feast of unleavened bread, so inseparably connected with the feast of redemption. Leaven is the type of sin, worldliness, corruption. The absence of leaven denotes holiness. When God redeems, He redeems unto holiness, which is separation from evil. Leviticus is the book of holiness. Here we see a redeemed people called to be a holy, a separate people. Over and over again God saith in that book "I am holy, be ye also holy." "And ye shall be holy unto Me, for I the Lord am holy, and have severed you from other people, that ye should be mine" (Lev. 20:26). And Jehovah demanded holiness, separation in all things, as this book so clearly shows. And He always adds "I am the Lord." He is a holy and a righteous God, and therefore His people must be holy and righteous. "Sanctify (separate) yourselves, therefore, and be ye holy, for I am the Lord your God."

But was not this under the Law-dispensation? Has this been changed in the dispensation of Grace? Does God no longer demand separation of His people? To say
(Continued on page 9.)

DAILY PORTION FROM THE
KING'S BOUNTY

MRS. A. R. FLOWER

May 6. "Ye are the light of the world. A city that is set on an hill cannot be hid." Matt. 5:14.

How hungry for God does your life make the people round about you? The world determines the reality and power of the Pentecostal experience by the lives of those who profess to have it. We ourselves have been responsible for some very good people failing to see the light of Pentecost. We condemn and unchristianize them where we should ask God to forgive us our shortcoming. We cannot blame them when they saw so little to draw and convince them of the truth in the lives of those who claimed to be staunch advocates of the work. God make us exemplary "cities set upon a hill."

May 7. "And presently the fig tree withered away." Matt. 21:19.

We do not always see the immediate fulfillment of God's promise. To us the leaves may appear as green and fresh as before He spoke; but away down among those roots death is already working whether it is manifest to us or not. The God who speaks will certainly perform. Believe this, child of God, in every circumstance of your life.

May 8. "And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of the Lord, and spread it before the Lord." Isa. 37:14.

What a blessed comfort to know we can do the very same thing with every tangled, perplexing difficulty of our lives. The more we labor with it the worse it becomes; but lay the matter before God as definitely and simply as did King Hezekiah and you may have as full and perfect victory as God granted him. Hallelujah for the God "who only doest wondrous things!"

May 9. "Having therefore brethren, boldness to enter into the holiest by the blood of Jesus." Heb. 10:19.

God grant to all of us a fresh appreciation of what the blood of our Lord Jesus Christ means to us. It not only has sealed our pardon and cleansing, but opens to us daily and hourly access to the very presence of the Father. Let us draw near with a true heart in full assurance of faith."

May 10. "In all this Job sinned not, nor charged God foolishly." Job 1:22.

But how often we question God's dealing with us. We complain of the cross He sees best to put in our way; we refuse the trying of our faith which would increase our patience; we shun the unlovely thing which God sends to develop our love; we ignore the opportunity of sacrificing our own ease and comfort for the sake of doing His work. By so doing we declare in life as well as word that God does not know His business,—in other words, we charge God foolishly.

May 11. "Break up your fallow ground: for it is time to seek the Lord, till He come and rain righteousness upon you." Hosea. 10:12.

Fallow ground is soil that has once been cultivated, but through disuse or neglect has become hard. It needs to be broken up and mellowed before it can receive the grain. There is a grave danger of our hearts becoming like the fallow ground after having once been moved by the Spirit of God. We need to be broken up before God that our hearts may become mellow and workable. God will send the rain of righteousness upon us; so shall we bring forth much fruit for His praise and glory.

May 12. "Little children, keep yourselves from idols." 1 Jno. 5:21.

Here then is a part for us to perform. Idolatry is such a subtle thing. Not in its glaring forms as manifest in the heathen lands, or even in some parts of our own, but in its stealthily insinuating itself into the hearts of Christian believers, professedly deep in God. We can make an idol of the instrument God has made a spiritual help or blessing to us; or perchance some cherished project or loved one;

or some gift or spiritual attainment of our own; or some fault or hidden weakness of the flesh which we seek to spare. Let it not be said of you as of Ephraim, "he is joined to his idols; let him alone."

SEPARATION.
(Continued from page 8.)

that the Lord has changed His demand would be an out and out denial of the Gospel of Grace. He is the Lord, who does not change. He maintains in all His dealings in Grace His own holiness. Though Grace reigns now through righteousness, the demands of that Grace are always holiness.

In Christ God has made us sharers of His holiness, by bestowing upon us the divine nature. He has given us His Holy Spirit. The Grace which has saved us also teaches us to live soberly, righteously and godly in this present age. Having saved us and given unto us eternal life, making of us His servants, fruits unto holiness must be the result (Rom. 6:22). Israel was a peculiar people; so are we. "Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works" (Tit. 2:14). The very words of Leviticus addressed to Israel are also found in the New Testament. "But as He who called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy, for I am holy" (1 Peter 1:15-16). And the Apostle, who knew Grace so well, testified, "Ye are witnesses, and God also, how holily and righteously and unblameably we behaved ourselves among you that believe" (1 Thess. 2:10).

God demands separation, and His people can respond through the Spirit of holiness. He has separated us in Christ and given the power to live a separated life. We all need to be reminded of this great, cardinal truth of Christianity. "Be ye separate, saith the Lord." This is His call to His people, who wait for His coming. And true separation will save us from many snares and keep us in these days of darkness. Separation from the deniers of the truth of God, from the pleasure-mad world, from all ungodly associations and societies, from all evil. "Let everyone that nameth the name of Christ depart from iniquity" (2 Tim. 2:19). "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? . . . Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you" (2 Cor. 6:14, 17).—Our Hope.

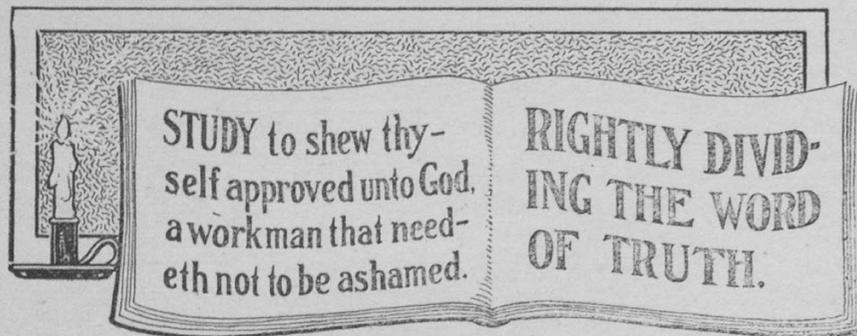
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SUNDAY SCHOOL LESSON

May 14, 1916.

"LO, WE TURN TO THE GENTILES."

Lesson Text.—Acts 13:13-52.

Golden Text.—"I have set thee for a light of the Gentiles, that thou shouldst be for salvation unto the uttermost parts of the earth." Acts 13:47.

Leading Thought.—Christ—the Saviour of all men, "especially of those who believe."

1. **In Antioch of Pisidia.** Vs. 13-43. It was a good starting-out this company of missionaries had, with no doubt a faithful praying band behind them in Antioch to constantly hold them up in believing prayer. Ask the missionaries on the field today if you don't believe it makes all the difference in the world. We spoke of some necessary requisites of a good missionary in last week's lesson. But it is just as needful for successful work that those who remain behind know how to "hold the ropes" and strengthen the hearts of the brethren beyond the seas through unceasing intercession. By the way, there was never a time in the history of the world when they need our co-operation as these very days, I might almost say moments, for so uncertain are the times in which we live. God help us not to fail in the crucial hour. Paul seems to be taking the lead now. (V. 13.) Evidently God is pushing him forward. This is particularly true after their leaving Cyprus, the island at which they first stopped, and where God made use of Paul in discovering the wily Elymas, and in the conversion of Sergius Paulus. From Cyprus they sailed to the southern coast of Asia Minor, stopping at Perga from which place John Mark, writer of the second Gospel, and nephew to Barnabas, took his leave of them returning to Jerusalem. Acts 15:38. Thence they departed and came to another Antioch, known as Antioch in Pisidia. And with a show of good wisdom they went into the synagogue on the Sabbath day, thus throwing them-

selves in contact with the people whom they had come to tell of the Lord Jesus Christ. Peter and John had done the same thing in the beginning of their ministry. Acts 3:1. God has led some people to do this very thing since the recent outpouring of Pentecost with some blessed results. If God don't lead you to do so, or perchance you have been unconsciously turned out, be careful that you do not criticise or misjudge someone whom God may see fit to make use of in this way. The regular order of the service was observed, the apostles quietly bidding God's time and opportunity. "Fools rush in where angels fear to tread," while a worldly-wise saying, nevertheless is very applicable to the tactics of many impulsive Christian workers. If God is sending you on a mission He will open the door of opportunity sufficiently wide enough for you to enter comfortably. You will lose by trying to force the door open yourself. Finally the opening to speak came and Paul stood up and in the power of the Holy Spirit cited them through the Old Testament Scriptures and Jewish history, declaring unto them Jesus Christ as the foretold Messiah. Mark how he emphasizes the resurrection in fulfillment of the prophecy made to David long years before. He closed with a prophecy from Habakkuk, warning them of the judgment to which they become liable through rejecting this God-appointed way of salvation. Such a sermon would of course create a sensation. A mixed company of "Jews and religious proselytes followed Paul and Barnabas, who, speaking to them, persuaded them to continue in the grace of God." V. 43. Or in other words, not to quench that desire for more of God which was already kindling within their hearts. They were hungering, and if they continued to seek the Lord they would find their need abundantly satisfied.

2. **The Door Opened to the Gentiles.** Vs. 44-52. Such plain unadulterated preaching is a "savour of life unto life or of death unto death." There was a spirit of general inquiry on the people and by the next Lord's day "almost the whole city came together to hear the

word of the Lord." But the very presence of the vast assembled throng filled the Jews with envy, causing them to contradict and blaspheme those things which Paul spoke. How cruel and far-reaching the evil results of envy and jealousy have ever been! But it is more at the bottom of difficulties today among God's children than we realize. Its presence indicates a marked lack of grace. We should diligently ask God to purge our hearts from all envy, whether consciously or unconsciously lurking within us. It not only brings us unhappiness, but others as well. The attitude of these Jews causes the apostles to speak with greater vehemence than ever. 'Seeing ye put it from you, and judge yourself unworthy of everlasting life, lo, we turn to the Gentiles.' V. 46. Cutting these words must have been, for of all people they judged themselves worthy for any blessing God might have to bestow; but by their refusal to accept the provision of grace through the Lord Jesus Christ, they declared themselves absolutely unworthy of the greatest blessing God could give—eternal life. Verse 48 comes as a sharp contrast to this. How gladly the Gentiles received the message, and "glorified the word of God: and as many as were ordained to eternal life believed." So it was, the first were last, and the last first. Their very reception of the Gospel proclaimed them worthy of its gracious provision. God had given these Jews a most favorable opportunity of hearing the word from Paul, the profound interpreter of Scripture, the truly evangelical preacher of the Christian faith, the fearless witness to the truth. With their rejection of the message their hearts grew more bitter, until they became the instigators of se-

(Continued on page 11.)



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—:o:—

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—:o:—

A sister in Atlanta, Ga., wants prayer for healing of her son who is insane.

—:o:—

Pray for the healing of a sister in Malvern, Ark., who suffers from rheumatism.

—:o:—

Pray for a sister in Shubuta, Miss., who is suffering from a complication of troubles in back and stomach.

—:o:—

A sister in Shawnee, Okla., requests prayer that she may be yielded to the will of God that His perfect will may be accomplished.

—:o:—

A sister in Carthage, Miss., desires prayer for her two boys, aged fourteen and eleven. One received his baptism more than four years ago, but they both need strength and spiritual help.

AN OPPOSER SILENCED.

We have an interesting letter from a sister in Greenwood, Ark., in which she speaks of the way God has dealt with her heart and removed from her the opposition and spirit of persecution. We would that all our Pentecostal friends would be able to live so that those about them would receive a like impression of the grace of God in the life. We quote from the letter as follows:

"We thank God for Sister Josie Ross who is in charge of the Greenwood body of saints. The Lord is wonderfully blessing and adding to the church such as should be saved. I want to acknowledge, to the glory of God, how I persecuted this sister in a way that only the power of God could have withstood it. On Wednesday night, April 19th, she preached the sermon that uncovered me. Her text was, 'Though He were a son, yet learned He obedience by the things which He suffered,' Heb. 5:8. That message will ever follow me. Hallelujah! Pray for Sister Ross. I am not worthy, but I want the same kind of salvation that she has. Glory to God!" (I am a reader of the Evangel.)—F. M. B.

I must tell you how I enjoy the Evangel. It is part of my life. I live at the Alms house and do not hear any sermons, but am a child of the King and am looking to the Lord alone for the paper.—M. P., Carthage, Mo.

REPORT FROM NEAR EMERSON, ARKANSAS.

Bro. William Bradley, living near Emerson, Arkansas, sends us a note concerning God's working in that place. He says: "Some of the saints from County, Ark., came over here last spring and started a prayer-meeting. Bro. Mack, from Camden, came down and preached for us three days. We have no place of worship except in our homes. We are holding up our prayer-meetings three times each week. Six have received the baptism in the Holy Spirit, one of whom died last fall after an operation.

"We are four miles east of Emerson. Pray for us that we may be faithful to our Master and obedient to His will. We are looking for His soon coming. Hallelujah!"—Wm. Bradley.

REVIVAL FIRES BEGINNING, SEARCY ARK.

Bro. Neal, pastor, writing from Searcy, Ark., Route 2, says: "Wife and I came here in November, 1915, with our tent and started meeting. God wonderfully blessed and saved several. Some eight or nine received the baptism of the Spirit. We went to work and built a tabernacle and just closed a three weeks meeting. Nineteen received the baptism of the Spirit and several were saved. The country was stirred. We have a good little band on fire for God and working in unity and love toward each other. Pray for us that God will have His way and that many more souls may be brought to God."—J. G. Neal.

SUNDAY SCHOOL LESSON.

(Continued from page 10.)

vere persecution against Paul and Barnabas. They stirred up others, and enlisted the aid of "devout and honorable women, and chief men of the city." These were undoubtedly Jewish proselytes, and history further tells us that throughout that region women of the higher ranks bore responsibility in the public affairs. And now need we wonder that since the out-pouring of the Spirit some very godly people have bitterly opposed the work, or at least failed to understand it? Of course it saddens our hearts, but we have no business condemning or unchristianizing them because they do not see the light as we do. We must show a larger spirit of loving forbearance and really evidence by our lives that God is in the despised movement. Frankly there have been cases where I could not blame the opposers much for their attitude. They saw so little to draw and convince them in the lives of some who claimed to be the staunchest advocates of the work. God forbid it to so continue longer. God make us exemplary cities "set upon a

hill." Paul and Barnabas now had opportunity to obey the command Christ gave to His disciples when sending them forth in Matt. 10:14. V. 51. "And the disciples were filled with joy, and with the Holy Ghost." "Blessed are ye when men shall persecute you." Matt. 5:10-12. It was surely not the joy over applause or being well spoken of: but it was the joy that no man could take from them. "That my joy might remain in you and that your joy might be full." It was the joy of the Holy Ghost. Rom. 14:17. And we may just as truly know today.—Alice Reynolds Flower.

Next Week's Lesson.

May 21, 1916.

THE CRIPPLE OF LYSTRA.

Lesson Text.—Acts 14:1-28.

Golden Text.—Isa. 40:29.

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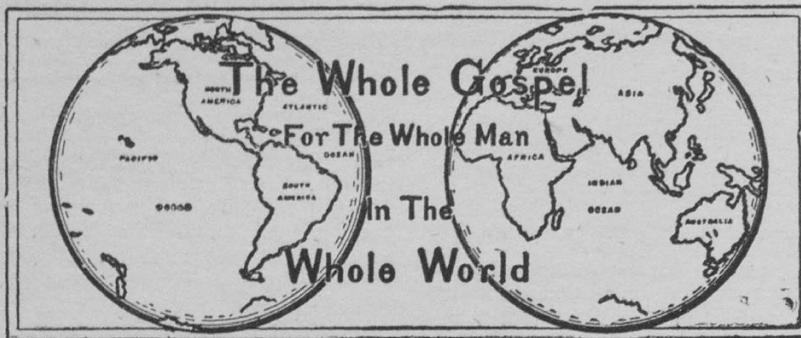
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- Songs of His Coming, round notes only, manilla covers, each 20 cts., \$2.00 per dozen. Pebbled cloth, 25 cts. each \$2.50 per dozen.
- Make Christ King, round notes only, 358 songs in three bindings, manilla, each 15 cts., per doz. \$1.75; flexible 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 quartet 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.
- Redemption Songs, 25 cts. each, \$2.50 per doz. Round or shape notes.
- Living Water, 15 cts. each, \$1.50 per doz. Round or shape notes.
- Glory Songs, 25 cts. each, \$2.25 per doz. Round or shape notes.



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.

A WEEK WITH ONE OF OUR MISSIONARIES.

Leaves from a Diary.

Bro. James Harvey of India sends us a snatch from His diary which will be of interest to our readers. We give it as follows:

A Congregation of Two.

Thursday.

After a walk of about two miles today across barren lands and then through wheat-fields, we came to a village. A few houses stood off from the others. A man called to us to sing and tell them what we were preaching about. He ran off to roast peas. In the meantime two others came. So after a few words we sang a song and explained the simple Gospel story. One man ran off whilst we were singing "At the Judgment Day no idol will be of any use." Two men stayed. One listened very attentively and promised to come to our tent. His chief objection was that God is "ajanna." That is, He could not take birth, so he said he did not see how God could be incarnate in Jesus.

The Transmigration Theory.

We go into the village and sit down in the center of the place. Soon we get a congregation of about twenty-five or thirty men. We sing and preach. They listen attentively. All are Hindus except one,—the school-master, who is a Mussulman. They had two objections to our preaching. First, they believed in the transmigration of souls. Men suffer here for whatever they may have done in some former birth, and if they do not live righteous lives in this birth they will be born next time as a cow, cat, rabbit, mule or mouse or something else. This they say is hell. Salvation to them is to get free from taking birth again and again. Their other objection was they did not believe it was yet time for the Saviour to be born. Of course

we met their objections and arguments the best way we could.

School Children Take Gospels.

We then visited the school. Only seventeen boys were present. They took seven Gospels and I gave the school master one as a present.

A Wedding Party Hears the Gospel.

On our way home we passed through a village where we found about fifty-five men who were attending a marriage ceremony. They were of the shepherd caste. Two men sang to us while two others beat four drums. After a bit we asked them to hear one of our songs. We sing one which explains that without Jesus Christ there is nothing worth having in the world and nobody or nothing we can call our own. We then preached to them about the shepherds being the first to see Jesus, and Jesus being the Good Shepherd. They listen without any opposition. Not one of them could read.

A Prayer-Meeting in Our Tent.

This afternoon we called on the Methodist preacher and wife and children and had a little meeting. We were just twelve souls, including children. I spoke from Colossians and tried to encourage the hearts of this family who live here in the midst of the heathen. May the Lord uphold them.

Distributing Gospels on the Railway Station.

Later on wife and I went to the station where we sold 25 Gospels. Lots of these were sold to Nepali soldiers. This is a grand opportunity of getting the Gospel into that closed land.

House to House Work.

Whilst we were out in the village this morning, my wife was visiting an English-speaking woman who is sick in soul and body. She needs Jesus. She has asked her to come again to-morrow.

Preaching to Cloth-Weavers.

Friday.

The first village reached today was a Mulamadan village of cloth-weavers. About 20 people turned out to hear the Gospel message. All listened very attentively.

"One Fold and One Shepherd."

Our second village was a small one. We had a congregation of just three persons. I spoke the simple Gospel message to them. One had heard before. The other two had not. They seemed to drink in the Word spoken. After the discussion was over one man said, "Yes there will some day be one fold and one Shepherd." He bought a Gospel. So did one of the other men.

Idols a "Means" of Worship.

About ten men heard the Gospel in the next village. After the Indian evangelist had finished the discourse one man said idols were a means of worshipping God. Of course we are used to this and answered him as we always do men with such arguments. One Gospel was sold.

The Prodigal Son.

On our way back to camp we preached in another village, making the fifth one. We had a congregation of twenty-five and preached to them, comparing them to prodigals who had left their heavenly Father and were in a far country without Him, poor and wretched. The idols had become their fathers. To this they agreed and said all this was true. Whilst at the villages Mrs. Harvey took the organ and had a little English meeting in the Railway quarters.

The Rajah's Palace.

I went over to the Rajah's palace this afternoon to hunt up an Italian motor driver but he was not in. He had taken the Rajah out for the day. I had quite a talk with some of the Rajah's servants.

24 Gospels Sold on the Train.

Wife and I again visited the train this evening when we sold 24 Gospels. Again lots of these went to Nepali soldiers.

34 Gospels Sold on One Train.

Saturday.

I went to Nawabganj today on some business. Found Bro. Van Valen quite well. This evening we visited the train again and sold 31 Gospels. I sold five as I went to Nawabganj this morning, besides this. This has been an eventful day.

A Meeting in English.

Sunday.

This morning we had a meeting in English for the Railway people here. This is perhaps the first English meeting that has been held here, and, I suppose, the first meeting they have attended for months, perhaps years. We hope to continue to have meetings here each Sunday. May the Lord make them a blessing.

Returning to Nawabganj.

Monday.

We rose early this morning, took down our tents, packed everything and

returned to Nawabganj, arriving here at 12:30 A. M. We stayed at Mankapur just a week. As far as we could ascertain we found eighteen Christians at this place, including children. Perhaps three or four of these have a witness of salvation. The others have none.

Foreign Mail Day.

On arrival at Nawabganj I found that the foreign mail had arrived. Foreign mail day is looked forward to with expectations by us missionaries. However there was nothing of importance for me. Mail had fallen off lately. As I thought of the bills to meet, it being month end, I felt somewhat anxious. Then late at night I lay awake thinking about these things. I have not done such a thing for many months. I wonder how deep people's sympathies for missionaries go and how much they really know about the inner life of a missionary. Very few people know the anxieties and burdens the missionary has.

A Day at Nawabganj and Then Leave for Basti.

Tuesday.

Today has been given to getting tents and towing things packed away, settling up accounts, etc. We left for Basti this evening. Miss Gardner has called us to Basti to deal with a case that needs a man's help. There are some cases of dealing with Indian men that women cannot always attend to. This is one of a backslider who we believe is again returning to the Lord. In settling up accounts today we found we were \$26 short, but just at the very last, half of the amount came in. Besides this we need \$46.80 to meet bills now due.

En Route for Basti.

We took the Methodist Padri at Man- kapur 100 Gospels to sell on the station. I saw when we were camping here that he had no Gospels with him. He was distributing a tract called "The Children's Friend"—not a very suitable thing to give to Hindus, but I suppose the best he had to give. I gave a copy of "Confidence" to a Forest officer, and several Pentecostal papers and tracts to others and sold eight Gospels.

In Basti.

Wednesday.

We arrived here last evening. Miss Laura Gardner is in charge here now. She has a nice little congregation of Christians. I spoke to them this morning from Col. 2. The missionaries here are the Misses L. Gardner, B. Gager, A. Cartledge, C. McLeod and M. Felch. There are great opportunities here, this being the only mission.—James Harvey.

We pray God to bless the Weekly Evangel, as the leader of all the Pentecostal papers, and to keep it in the field for His glory.—Mrs. L. D. H., Grand Rapids, Mich.

CHANGE AT PLAINVIEW, TEXAS.

The saints of the Pentecostal Mission at Plainview, Tex., now have Rev. W. R. Farris as pastor. They desire prayer for their mission, as they desire to conduct everything on Bible lines.

We look forward to the coming of every new Evangel.—Mrs. W. N. W., Alton, Kans.

DUBLIN, TEXAS, DISTRICT CAMP-MEETING.

The District Camp-meeting to be held at Dublin, Texas, will begin August first and continue as long as the Lord may lead. Come and bring your bedding, if convenient. If not, come anyway. The meeting will be conducted under the free-will offering plan. We expect some of the leading brethren. Come for a good time in the Lord. For further information write Pastor Henry A. Smith, Box 11, Dublin, Texas.

CANADIAN CAMP-MEETING.

May 1st, Waubashine, Ont.

A second annual Camp-meeting will be held at Waubashine, Ont., Canada, beginning May first and continuing three months or longer as the Lord may direct. The meetings are to be entirely on Pentecostal lines.

Sleeping room free. Anyone desiring a tent should provide his own. Everyone bring bedding and also extra wraps. Butcher, baker and grocer will call each day. For fuller particulars apply to C. M. Deverell, Waubashine, Ont., Canada.

PENTECOSTAL CONVENTION.

Troy, New York, May 14th to 21st, incl.

The Apostolic Pentecostal Assembly of Troy, New York, announces that there will be an eight-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 have been invited and a time of refreshing is expected. 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, New York.

PENTECOSTAL CONVENTION.

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

This convention is called for preachers and workers in Oklahoma and nearby 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.

Conventions and Camp Meetings

CAMP-MEETING, NEWPORT, TEXAS.

The Camp-meeting will begin at Newport, Texas, July 20th, 1916, and will be run as long as the Lord directs. Everybody invited. The grounds will be prepared for camping. Bring bedding and toilet articles. For further information address Pastor Oscar Jones, Jacksboro, Texas, or Ed Baker, Newport, Texas.

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 5000 and there is room for you. Special reduced railroad fare. For detailed information address J. R. Reckley, 134 Elder St., Cumberland, Maryland.

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.

SECOND ANNUAL CAMP MEETING OF NORTHERN MICHIGAN.

Petoskey, Mich., July 1st-30th.

Mrs. Woodworth-Etter and band of Christian workers in charge. The saints are praying that this will be the greatest revival Northern Michigan has ever experienced. Come prepared to meet expenses. Rooms and board near by, also tents for rent, if notice is sent in by June 15th. Communications may be addressed to F. W. Jewell, Pastor, 901 Waukazoo Ave., Petoskey, Mich.

BROWNDL, TEXAS, CAMP-MEETING.

We expect to hold a Camp-meeting, the Lord willing, at Brown del, Texas, in the near future. Date will be given later. Everyone prepare to come. Be sure to bring bedding and toilet articles.

Come praying and expecting great things from the Lord. The purpose of the camp is the furtherance of the cause of Christ in this section. The night services will be given entirely to evangelistic work. Watch the paper for date. For further information address: Pastor S. L. Wise, Box 212, Remlig, Texas. (Preachers and workers especially invited. We expect some of the leading brethren.)

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

TIMELY WORDS.

Talk less, pray more. Dear ones, let us be wise as we enter into the service of our Lord. The camp-meetings are just beginning and workers are congregating. Sometimes the Lord can use several preachers at one place for a season. But, listen, if you want to see souls saved and workers built up, talk less; pray more. Then again, little preachers, be careful when our most noted preachers come to visit the Assemblies to refresh them and give us some teaching. Don't run to them and begin to tell all you know about your fellow-laborers, trying to raise yourself in their estimation. That is a poor way. They will find you out. A better way is to not talk, but pray. Be full of the Spirit. Speak of the good things of your brother. Honor and prefer him to your own self. Now our blessed ministers who are well up in this faith take notice of this kind of a spirit and the Lord takes note also. That is the way to become exalted and it will do your soul good. I want to ask special prayer that I shall not disobey God in the work He has called me to. Pray for our Assembly.—T. A. S., Terrell, Texas.

THE WOODSTON, KANSAS, REVIVAL.

In the revival meeting here February 3rd to March 26th God was present in power from heaven. The saints were revived, encouraged and blessed. About twenty-one were converted. They are rejoicing in the way of peace and happiness. Some were healed. Quite a number are getting hungry for the baptism of the Holy Spirit. Some are seeking. Sunday afternoon of the last day of the meeting a dear brother (eighty-nine years of age) and his wife were baptized in water. The power of the Lord was upon us and His glory filled our souls. Others will be baptized later, D. V. On Wednesday night (after the revival closed on Sunday night) we observed the sacrament and washed one another's feet. O how sweet, humbling and wonderful. We love our Lord and one another.

Unity prevails. The power of God is falling. We pray the Lord to have His own way.

Later: The Lord is faithful to fulfill His promises. He is showering upon

us His rich blessings. Two have been converted since the meeting closed. We continue to seek His face.—Willie T. Millsaps.

KOSHKONONG, MO.

Word comes from Pastor J. T. Winder at Koshkonong, as follows:

"I was called to this place March first as pastor. We had a wonderful revival here under the leadership of Sister Zola Taylor, in which we assisted, some eighty-five or thereabouts having received the baptism. Hungry souls were at the altar at every service. We expect to have a baptismal service May 7th. Any of the Lord's children will be welcomed in our midst, but any and all who will become radical on doctrinal points and cause division will be rejected. Let all the saints pray for us." —J. T. Winder and wife.

A NOTE FROM CLEBURNE, TEXAS.

Bro. Lonnie Whitworth writes: "The Lord is graciously leading us into victory on most of my charge. About ten or twelve saved and three baptized and some wonderful healings in the name of Jesus, since the first of March. We are serving a triune God and trusting the blood for cleansing and the Spirit for power, and coming off victoriously in every battle. Praise the Lord. We ask the prayers of the Evangel family.

With love for all, I remain,

Lonnie Whitworth, Pastor of
Alvarado and Cleburne Assemblies.

TEXAS ITEMS.

Bro. Hardy Mitchell and wife will soon be in Ft. Worth, Texas, to take charge of the summer campaign in the city and help in the general work over the state.

Bro. W. W. Hall is being blessed and used of the Lord in Wichita Falls and surrounding country. Had a delightful time in a short conference with Bro. Hall and Bros. Helms and Stanley. May the good hand of our God be upon them for service.

Pray for meeting beginning at Denton, Texas.—A. P. Collins.

SISTER KIRSCHNER HEARD FROM.

The last mail has brought a letter from sister Kirschner, praise the Lord. It is a proof that other letters sent by her have not come as she refers to their contents. She is alone and expects an evangelist and his wife soon. She never asks for money, but we know that she needs it. The work is in a very promising condition, though she is very frail and is suffering in her body. Do pray and ask others to pray that her mail may not be tampered with. It has been for several years and a number of letters have been lost. Pray for her body and that she may have wisdom not to overtax it, also that money be sent her speedily. She needs prevailing prayer. —S. A. Jamieson.

NOTE OF PRAISE.

I feel impressed to send a note of praise for what the dear Lord has done for me. I feel I cannot praise Him enough for His goodness, mercy and love. I love Him because He first loved me and gave His life to redeem this soul of mine, and baptized me with the Holy Ghost. I received this precious promise in August, 1914, in Bro. J. H. James' meeting, and my husband received in September, 1915, in Bro. W. W. Hall's meeting. We are the only ones in this community that have received this blessing. We have had some testings. There was so much said against this blessed truth at first, but praise our God, they are beginning to see that it is from God and some of our leading Baptist brethren and sisters say they want the baptism.

Bro. O. W. Edwards and wife were here in January and held a two weeks' meeting. Many seemed to be much interested and said they never had heard such good preaching. They are very anxious for us to have a meeting this summer. We feel that God is going to bless these people and give them Pentecost. Pray with us that God will have His way here and that our boy will be saved at once. Praise God from whom all blessings flow. Praise Him! He is worthy of all praise.—Mrs. S. E., Duncan, Okla.

HEALED OF CANCER.

Being a member of the Evangel family I want to testify for Jesus. I was saved and filled with the Holy Ghost two and a half years ago and I am still shouting victory through Jesus. One Sunday night recently at our place of meeting I was healed of a cancerous growth as large as an egg in the right breast. Praise God! It has bothered me for twelve years, but the soreness and pains are gone. Glory to Jesus! —Mrs. C. M., Mill Grove, Mo.

TUNE "I SURRENDER ALL."

Jesus saves me, Hallelujah!
I will trust Him evermore;
Gives to me the blest assurance,
Read John 5, verse 24.

Chorus:

I've no doubts at all,
I've no doubts at all;
Jesus saves and sanctifies me,
I've no doubts at all.

In the wilderness He sought me,
Wandering in the paths of sin;
Brought me home again rejoicing,
Read Eph. 2:13.

Gently washed my bleeding sin wound,
Rid me of all inbred sin;
Healed and saved and sanctified me,
Read Romans 5 and 13.

Quenched my thirst with living water,
Fed me with the bread Divine;
Keeps me from all sin and danger,
Read it in 1 John 1:9.

Now He leads me, gently leads me,
Along the path to heaven;
And I hear His voice and follow,
See John 10, verse 27.

(Written by "500 Jack," an electric tram driver, Sunderland, England. Sent by Bro. A. Blackburn, 1 Ada St., Keighley, Yorks, England.)

ASSEMBLY OPENED, ROODHOUSE, ILLINOIS.

Bro. Joseph Smith writes from Roodhouse, Ill., as follows: "I am writing to let you know that there is a small assembly of Pentecostal people at this place, but for the want of a strong Spirit-filled preacher, we are not doing the work that needs to be done. We just recently bought the old Primitive Baptist Church and now have a good permanent place of worship, but we have no preacher here. We would welcome a strong Spirit-filled and Spirit-led minister of the Gospel, but we want only one who will preach the Bible and not cause strife with new doctrines that have created so much division. There are only a few baptized saints at this place and anyone who comes would be expected to be able to at least partially support himself. Pray for us and direct all inquiries to Joseph Smith, Box 172, Roodhouse, Ill.

I appreciate the Evangel very much and each week await its coming anxiously as it is food for my soul, my preacher, my teacher. At times I feel to keep it, only as I feel a duty involved to pass it on, as some unsaved soul may be enlightened through reading its precious truths.—Mrs. E. M. S., La Grange, Ind.

JENNY LIND REVIVAL JUST CLOSED.

We have just closed the Bible School and revival at Jenny Lind, Ark., which proved a blessing. The school was a blessing but the revival was the important feature of the meeting. We started the meeting on March 28th and things moved on nicely until April 2nd when fifteen received the baptism of the Holy Ghost and ten on Monday, making twenty-five in two days. During the entire meeting forty-six received the baptism. There was great power and victory. To God be all the praise. Bro. Fitzgerald and C. A. Lasater were with us and proved a blessing to us. A number of other of the younger preachers were also present.

We are now at Paris, Ark., and request the prayers of the people.—Jacob Miller.

SOUR LAKE SWEETENED BY THE GOSPEL.**Good News from Sour Lake, Texas.**

We praise God that we can tell of the good meeting we have had for the past three weeks. Have had several preachers of God who were really filled by the Spirit and out and out for the glory of God. There were only six of us when the meeting began but fifteen more received the Holy Ghost and twenty more were saved and thirteen baptized in water. Bro. John Newman from Grand Prairie and Bro. Lewis from Mabank were here in the first part of the meeting. Then Bro. Will Tulis and his workers came in and God just kept blessing and souls kept coming through to God until we had a glorious revival. We had large congregations every night. Several hundred persons had the opportunity of hearing the true Gospel preached in its fulness. There were many hungry hearts who desire to know more of this blessed way. We had preachers from sixteen up to seventy-five years old and God wonderfully used these precious workers in His harvest. Among them were Bros. Oliver Fauss, Ozee Brumley, E. Davis, E. E. Bohannon and too many others to mention, but God knows who they are and will reward them according to their work. Won't you all pray that God will use each one for His glory and honor, that we may grow to be a strong mission.—(Signed) Sour Lake Assembly.

The Evangel is wonderful, and I rejoice in its spread everywhere, especially through this great ranch country, where people, many of them, have to travel a long distance to hear preaching of any kind. It is our constant prayer that God will continue to bless, provide for and marvelously develop the publications of the Gospel Publishing House.—H. L. H., Springview, Neb.

ANNOUNCEMENTS

For the convenience of the brethren who desire to make special announcement through these columns, we will accept **Want Ads** at the rate of one cent per word, with a minimum charge of 5 cts. for each insertion.

We reserve the right to reject and return objectionable announcements.

WANTED:—One hundred Pentecostal Assemblies to send for a roll of Weekly Evangel to visit them each week. It is understood that the papers will be sold and remittances will be made to the Publishing House at the rate of 2 cts. per copy, once a month or oftener.

WANTED:—Two consecrated young women to help in the editorial office of the Gospel Publishing House. Must be able to operate a typewriter and to have had some literary training. This will be a good opportunity for someone who desires to work for the Lord. J. K. Flower, Office Editor, 2838 Easton Ave., St. Louis, Mo.

WANTED:—One thousand loyal members of the Evangel Family to interest their neighbors in the Weekly Evangel. You may only preach to them once in a year, but if they subscribe for the Evangel, you will assist in preaching to them fifty (50) times a year. Is it worth it?

PENTECOSTAL SHOWERS AT DUBLIN, TEXAS.

I want to report that the Lord is blessing here. A Methodist preacher received His baptism and told an ex-presiding elder of the Methodist Church that he had better quit praying for Pentecostal power unless he expected Pentecostal evidences.

A railroad man fell under the power of God at a morning service and received his baptism. It is good to see the Lord work on new hearts here. Am now preparing to enter into a meeting at Comanche as soon as the weather warms up some.

I noticed a letter from a sister in Luling, Texas. I would ask this sister to write Mrs. W. P. Moore in Gonzales and get in touch with the saints there.

I want all the family of God to pray for me. I have sold my tent since writing the above. A few of the saints gathered in the home of a man who goes about in a wheel-chair, and the Lord opened heaven, pouring out His Spirit for some time. There was great rejoicing. The old gentleman so wonderfully received his baptism. Join in prayer that God may heal him.—T. H. Rhodes.

I delight to read the Evangel. It does my soul good and I am glad to get it every week. Am praying the Lord to bless you all in His work, and that the paper may be a blessing to all who read it.—W. H. C., Earle, Ark.

THE APOSTOLIC FAITH RESTORED

IS THE TITLE of a new book presenting a History of the Present Latter Rain Outpouring of the Holy Spirit known as the Apostolic or Pentecostal Movement, by B. F. Lawrence.

THE ONLY BOOK OF ITS KIND IN THE WORLD
Ready for Delivery about May 15th.

Over 100 pages of the most important information ever gathered together of the rise and progress of the Apostolic Movement.

Special chapters on the subject of the Baptism in the Holy Spirit and the speaking in other tongues, that special manifestation which has characterized this movement and has knocked persistently and effectively at the doors of all Christendom.

A Picture of the "Old Azusa Street Mission"

This book should be in the hands of every preacher, worker, evangelist and missionary in the Pentecostal Movement. It should be given to every Denominational Preacher and Sunday School Superintendent in the land. It will prove a means of touching hearts where nothing else can do it. Order a dozen and start out for the greatest and most fruitful service of your ministry.

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