



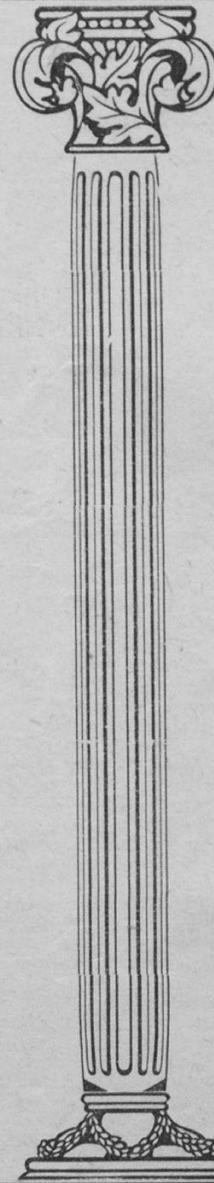
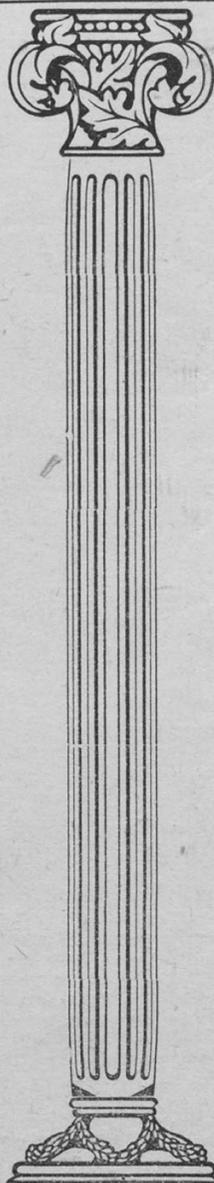
THE WEEKLY EVANGEL



GO YE INTO ALL THE
WORLD AND PREACH



THE GOSPEL TO EVERY
CREATURE. — Mark 16:15



P Principle or Policy Which?

See Editorial
on Page 2.

Number 143

JUNE TENTH

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LITTLE TALKS WITH THE OFFICE EDITOR

POLICY AND PRINCIPLE. There is a distinct difference between policy and principle. Policy is a system of measures

which an individual or a company of individuals adopt as a rule of procedure under certain circumstances. Policy might be born out of strong convictions of righteousness and again it may not. Policy may have a very strong effect upon any course of action to produce a certain result when that course of action may be entirely foreign to the personal convictions of the one who is ruled by it. Policy is good in its place, but may not always be according to the Word and Spirit of God.

Principle, on the other hand, is the ground or foundation, and relates to character. Policy is adopted but principle is inborn. Principle is the source of action. Principle results in action which is sometimes perverted by some foreign policy which prevents the principle in its full manifestation. God is seeking these days for men and women of principle—those who have met God and had revealed in them His plan for the age—those who have such deep rooted convictions that they cannot be swayed by any policy which does not conform to the God-given principles implanted deep in their hearts.

The gathering together of the brethren in General Council was an outgrowth of principle—the principle revealed in God's Word that the body of Christ was one, and that we as individual members should endeavor to keep the unity of the Spirit in the bonds of peace until we shall all come into that oneness of faith which Jesus prayed should be. This is not a policy, this is a principle. The Weekly Evangel is but a further development of this principle. In spite of all the attacks of the enemy, we are committed absolutely to the fulfillment of the inspiration begotten in the beginning. We refuse to be drawn into any fight or controversy which would hinder or frustrate the end of the oneness of God's people and the gathering together unto Him at His appearing. If these things be so, is it not expedient that every member of the Evangel Family to whom this principle of unity and fellowship is dear, stand shoulder to shoulder in the fight to broaden the field of usefulness and to assist in begetting in others that same principle? You can help. Send in a dozen subscriptions to the Weekly Evangel. See special offer below.

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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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Editorial

"STAND IN THE WAYS AND SEE." Jer. 6:16.

It is the part of prudence to stop, at times, the intense activity of our lives, the speedy march of our experience, the hastening toward the coming of the Lord; and do as the mariner does—make careful observations.

The age in which we live is peculiar on account of its intense activities. We are hurled forward as by an invisible motive power, driving us through the days and weeks and months and years. Through varied experiences we hasten on toward the day of God. If we allow ourselves to go with the tide of onrushing, ever changing, never ending chain of events, without compelling a halt for quiet observance of the conditions about us; nor give heed to the signs of the times, we are more than likely to lose our bearings and awake to find that we have loosed from our moorings; and find that instead of the rock of confidence under our feet, there is the shifting sands of uncertainty.

FALSE ALARMS.

There is no value in false alarms, and to cry WOLF! WOLF! when there is no wolf, is one of Satan's ways to attract our attention from the realities of truth and security and fix them on ourselves, to break up our confidence. Yet, there is disaster in indifference to danger. The safe ground for our lives lies between the two extremes. In fact, extremes, as a rule, are dangerous. Conservatism is a feature of righteousness. Carefulness is essential to safety; but fear and shrinking are evidences of a loss of confidence, if not the presence of sin in the life.

OUR RELATION TO THE WORLD.

As God's people in the world, we hold a peculiar place. Not all of us understand our relation to the world. We are not citizens of this world and this is not our natural environment. We are citizens of a heavenly country; and this is not our abiding place. Few really see the true state of affairs and realize the position we hold in the present day of our pilgrimage. All about us is the developed world system, whose author and sustainer is Satan. Diabolos is the god of this world (age) and the whole world lieth in wickedness. The saints are to be delivered out of this present evil world, which indicates that these conditions are not of God. We are not of the world; but our position in it is that of representatives of God and His kingdom in another

country. Our relation to the great world system is that of an observer only. The Governmental, Institutional, Social, Educational, Fraternal and Reformatory features of that system are based upon the one idea—man's self sufficiency—and are not calculated to bring man to his extremity and dependence upon God. All these have the element of good in them, but are instituted and managed without God. Even the good in them is perverted into an agency for developing independence on man's part, to make him self-reliant rather than dependent upon God. Located as we are in the midst of the tremendous results of satanic shrewdness and influence upon unregenerate men, we are to truly represent God and his glorious kingdom; and keep ourselves unspotted from the world.

THE DIFFICULTY WE FACE.

With our eyes open to our surroundings, it is not difficult to see that, as time advances and these conditions mature, it will be hard for us, who are pilgrims and strangers, to hold the fort; and as out-stations of a heavenly kingdom (for the present located in the enemy's country) withstand the powers that assail; and keep in victory till our Lord shall come. There is a countless number of individual lives in the world of our day that are yielded to Satan and which are avenues through which the power of evil is operating. The proportion of such lives is constantly increasing and there is, consequently, an intensifying of the power applied through them. We can only expect that, as the days go by, we shall encounter great difficulty in holding together and withstanding Satan. The one special purpose of the enemy, at this time, is to scatter the church—to divide and weaken it by strife and content'ion. Dealing with men (as he always does) by suggesting things to their minds about others, and thereby irritating their feelings, he stirs up all the self-sensitiveness there is in them and is succeeding only too well in getting lines of division drawn through between God's people. A very strange thing is, that so many are asleep to the thing and are, to all intents and purposes, co-operating with their enemy by working at these divisions; or at least allowing themselves to be involved in what Satan is doing to disrupt the church, thus weakening the forces of God in the most trying hour of conflict against the powers of evil.

CAN BE AVOIDED.

All divisions of a serious nature can be avoided, if men will consider their source and consequence. We can avoid playing into the hand of our foe, if we will "consider one another to provoke to love and good works," instead of

(Continued on page 9.)

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 VII.—The Gift of Tongues, and the Pentecostal Movement.

(Continued from last week.)

And now as to the other "use of the gift of tongues" given by the Apostle Paul. This is mentioned in 1 Cor. 14:20-22, where he states "tongues are for a sign to them that believe not." Unbelievers are brought face to face with the supernatural and an evidence of "the powers of the world to come" is given them in this way. But it should be particularly noticed that we are not taught that they will be

CONVINCED BY THIS SIGN,

verse 20 quoting from Isaiah 28, says, "not even thus shall they hear Me." And so we find that though this sign is so manifest to-day, it has been estimated, I think, that 70,000 (a very small estimate. The number is now in the hundreds of thousands.—Ed.) believers in various parts of the world have had more or less of these supernatural experiences, yet not only unbelievers but professed believers regard them with incredulity.

Some Christians would brush aside the gift of tongues by saying something like this: "It is not tongues, or manifestations that we want, let us have what is practical (?), does not St. Paul say the greatest thing is love—that is what we want, we need not trouble ourselves about these 'tongues.'" Those who speak thus are committing the same sin as those who contemptuously ask, "what is the good of tongues?" They are casting reflections on God's wisdom. If tongues are not to be desired, surely God has made a mistake in giving them. Away with such irreverence. Remember, St. Paul says, 1 Cor. 14:5, "I would that ye all spake in tongues." Has Paul too made a mistake? But, it may be objected, Paul goes on to say, "but rather that ye should prophesy?" This, however, does not cancel his first expressed desire that they should speak in tongues, neither does it show that he considered this gift undesirable, for he says (Verse 18) "I thank God I speak in tongues more than ye all." The summary of Paul's mind on this matter is given in the first verse of chapter 14.

In chapter 12 he sets himself to instruct the Corinthian brethren concerning "spiritual gifts." After stating their diversity, he enumerates them, then proceeds to show that the members of Christ's body, with their diversity of gifts, are all necessary to the body and are all bound up in its common welfare. He then places in order of importance the gifts and urges them to

DESIRE EARNESTLY THE BEST GIFTS

(v. 31). He does not then contradict this as some would unknowingly make out by proceeding to show that they need not seek the best "gifts," "tongues, prophesying, miracles, etc.," but eulogizing "love," not as a gift or one

of the "charismata" of the Spirit (it is not mentioned in the list of gifts, in chapter 12, but it is mentioned first in the list of fruit of the Spirit in Galatians, 5:22). He says in chapter 14:1, R. V., "Follow after love, yet desire earnestly spiritual gifts." We must not say then "I don't want the gifts, I want 'love,'" but, following after love, yet desire earnestly spiritual gifts.

Another common but equally groundless objection is that in the list of the gifts mentioned in their order of importance, the gift of tongues occupies a low place, and so the objector disparages the gift. It is a wrong thing to make little of any gift of God. Further, who is giving this gift to-day? If this is being given by Him who divideth severally to every man as He will, is He making a blunder? Further still, this objection could only be of force if those making it had or were earnestly seeking to have some of the gifts which come higher in the scale. It is no excuse for those who have none and are seeking none of these gifts to object to the present manifestation of the gift of tongues on this ground. It is also useless to say that Paul preferred that the Corinthian Christians should prophesy rather than they should speak in tongues, if you do not prophesy or are not seeking the gift. The objection therefore, based on the position of the gift of tongues in the list of gifts, is illogical and irreverent.

Before passing from the subject of speaking in tongues, I wish to say a few words on spiritual singing. The reader will notice that Schaff mentions this in the quotation I have given from his book.

"Singing with the Spirit" is mentioned in 1 Cor. 14:15. This verse shows that it is not natural singing which is referred to, but supernatural. It is "with the Spirit," it is also clear that it was, like the other utterances in tongues, sometimes at least, without the understanding. Having had personal experience in this matter more fully than in the gifts of supernatural ordinary speech, very reverently, feeling that I am on very sacred ground, I venture to speak as to what I have heard as others sang, and what I felt as

I MYSELF SANG IN THE SPIRIT.

At Pentecostal gatherings there is frequently heard what is termed "the heavenly choir." The experience is that a number of those in the gathering commence to sing under the operation of the Spirit. The vocal organs of each are taken into control by the Spirit, and each one sings in perfect harmony with the others. Most beautiful music is so produced. I find Schaff comes to my aid in describing it. Speaking of the experience in apostolic times, he writes of "these lofty solemn mysterious tones sounding, as it were, from the angel world." I would have the reader particularly note that if Schaff had been present with me at a meeting I was at, at Sunderland, he could scarcely have described more accurately the music.

He speaks of sounds from the angel world—angels were seen at one meeting where I heard this music. It was said that they were present at the second one. I am not sure why this was said, whether they were seen or not, so I do not speak certainly. At the second one I heard the music, my voice was also possessed, and I, like the others, sang in perfect harmony with them.

The singing on these occasions was without words. Words are, however, given at times.

THE GIFT OF PROPHECY.

Leaving now the subject of speaking and singing in "tongues," I pass on to consider "prophesying"—another gift of the Spirit in evidence in the movement. I do not propose to go into details as to its manifestation to-day. Conybeare describes the apostolic gift in the following

words, which also describe it as manifested to-day. He says—

"It is needless to remark that in the scriptural sense of the term, a prophet does not mean a foreteller of future events, but a revealer of God's will to man, though the latter sense may include the former. So the gift of prophecy has that charism, which enabled its possessors to utter with the authority of inspiration divine strains of warning, exhortation, encouragement, or rebuke, and to teach and enforce the truth of Christianity with supernatural energy and effect."

Having been present when this gift has been in exercise at Pentecostal gatherings, I am able to speak of its deeply solemn effect on those present.

The Jewish historian, Josephus, throws light on the manner of the gift of prophecy in his narrative of the incident of Baalam and Balak. The historian puts the following words into the prophet's mouth in explanation of his inability to deliver any but the divine message. Baalam is described as using the following language on the method of his inspiration:—

"When the Spirit of God seizes us it utters whatsoever sounds and words it pleases without any knowledge on our part."

Current ideas on the manner of prophetic inspiration are very different from those just stated. Blind adherence to current ideas hinders many from accepting the new movement, but readers are urged to take the trouble to investigate these matters when they will find that, as in his case, our notions of some spiritual things will be found to be quite wrong when the Scriptures on the subject are studied.

THE GIFT OF HEALING.

Amongst the list of gifts mentioned by St. Paul is "gifts of healing." While I am not in a position to speak of any having the gift, yet there are innumerable cases of healing on record. I only give one which is specially worth mentioning, because it was so manifestly a part of the present movement, and further, it came under my own observation. Thanks and praise be to God, divine healing is no new thing, but this case was manifestly a part of the movement.

The facts are as follows:—A young woman, a bright Christian parishioner of All Saints', Sunderland, Miss Lily Carr by name, was suddenly seized with rapid consumption. She failed exceedingly quickly, and finally the doctor announced the end was very near, and Mrs. Carr, the girl's mother, was, I understand, preparing for the last sad offices. Then the Lord stepped in, Miss Carr's younger sister, a girl of about fourteen years of age, who had previously "received her Pentecost," came under the power of the Spirit, and was led by the Spirit into her sister's bedroom. Still under the power of the Spirit—possessed by the Spirit—she laid her hand on Lily, saying, "Jesus has healed you." Very speedily this was proved true, and in a marvellously short time she was well and strong again as she was some months later when I had the pleasure of speaking to her.

THE SEEING OF VISIONS.

In addition to healings, a common accompaniment of the movement is the seeing of visions. This is a further evidence that the present movement is of the nature of a fulfilment of Joel's prophecy, visions being mentioned amongst the wonderful accompaniments of the pouring out of the Spirit upon all flesh.

Mrs. Helen Dyer, in her book on the recent revivals in India, gives the following account of visions seen by girls at the American Baptist Mission Station at Nellore. She tells of as many as twenty of the older girls going into a trance. She says "They prayed, sang,

laughed, clapped their hands, and were evidently for the time being, in different scenes. After returning to consciousness, they spoke diffidently of what they had seen and some refused to tell. Some said the Revelation, chapters 4, 5, and 7, described what they saw. They also saw Jesus, who showed them His wounded hands, and the blood flowing from His side." These visions are characteristic of the visions of the Pentecostal movement. I regard the visions of the scenes of Revelations, 4, 5, and 7, as very significant. In my new Pentecostal experience, the reading of these chapters thrills one through and through.

I pass on now to consider one of the accompaniments of the movement which has been a great difficulty to many, namely, the very extraordinary

PHYSICAL MANIFESTATIONS,

such as the violent shakings of the body, persons falling and lying and rolling on the floor as though in the grip of a powerful electric current.

These things repel many devout people and they demand some explanation. In seeking to provide this explanation, I ask the reader to put aside the question as to whether they like or dislike such manifestations. The vital question is—Is this the work of the Holy Spirit? To answer this question I propose to ask another, namely: Have we any record of the Holy Spirit ever being the cause of such extraordinary things? If we find He has, then our dislikes must all be banished, together with our notions, and we must own that having acted so in the past, He may be doing so now. That the Holy Spirit has worked thus in former days, I now proceed to show.

One case is sufficient for my purpose, that given in 1 Samuel 10:18-24. Perhaps the reader will turn to this narrative. He will want to know what he is to understand by the word "prophesied." We read the company of prophets were "prophesying."

When Saul's first messengers arrived, the Spirit of God came on them and they also "prophesied." The same thing occurred to the second and third lots of messengers till Saul finally arriving, the Spirit of God coming on him, he "stripped off his clothes and he also "prophesied" before Samuel, and lay down naked all that day and all that night. Wherefore they say, "Is Saul also among the 'prophets?'"

What then was this prophesying?—What happened to the messengers that prevented them from carrying out their purpose of seizing David?

Bishop Ellicot's commentary says the only possible explanation of the strange occurrence is the words of verse 20, etc., "The Spirit of God was upon the messengers of Saul," and goes on to quote Ewald's graphic paraphrase of the biblical record of the scene. These are Ewald's words:—

"It is related of those who started with the most hostile intentions against the prophets and their pupils, that, as they approached, they suddenly stood still, spellbound by the music and solemn dance of the devotees; then more and more powerfully drawn by the same Spirit into the charmed circle, they broke forth into similar words and gestures, and then, flinging away their upper garments, they joined the dance and music, and, sinking down into ecstatic quivering, utterly forgot the hostile spirit in which they had come. The same thing befell fresh messengers a second, nay, a third time, then Saul himself, enraged, rushed to Remah, and as he looked down from the hill upon the school, and heard the loud pealing songs rising from it, he was seized by the Divine Spirit, and when he at last reached the spot, he sank into the same condition of enthusiasm still more deeply than all the messengers he had previously dispatched."

Here, then, we see that the "prophesying" was something far different than is usually supposed. Hasting's Bible Dictionary thus describes it:—

"The term 'prophesy' describes the excited demeanor and utterance of the prophets, and the Spirit is regarded as the cause of this—it is the personal exaltation of the prophet himself, who has become another man and not specially the contents of his utterance, that is ascribed to the Spirit."

Cruden's Concordance, dealing with the subject of prophesying, speaks thus:

"As the true prophets, at the time they were transported by the motion of God's Spirit, were sometimes agitated in a violent manner, these motions were called prophesying, which persons exhibited, who were filled with a good or evil spirit, for example, Saul, being moved by an evil spirit, prophesied in his house (1 Sam. 18:10); that is, he was agitated with violence and used strange and unusual gestures, signs and speeches, as the prophets did."

Thus we see clearly that strange and even violent physical manifestations are not foreign to the Spirit of God, and who can say that, having worked in the past, He will never do so again? This is beyond the authority for anyone to say. Pandita Ramabai's words on this matter are very worthy of consideration, coming as they do from one respected for her piety, work, and learning, by Christians the world over, and moreover qualified to give personal testimony, having had abundant opportunity of witnessing these things in her own Indian homes. She writes thus:—

"We need not suppose that those of God's children, whose religion is not up to our special standard of religious propriety, have gone wrong or are possessed with devils. The Blood of Christ in which they trust with whole heartedness, and the Spirit of God which has been poured out on them according to His promise, are able to keep them from errors. I have seen, not only the most ignorant of our people coming under the power of revival, but the most refined and very highly educated English men and women, who have given their lives for God's service in this country, coming under the power of God, so that they lose all control over their bodies and are shaken like reeds, stammering words in unknown tongues as the Spirit teaches them to speak, and gradually get to a place where they are in unbroken communion with God. I, for one, do not dare to put them down as a few ignorant and hysterical women. I wish all of us could get as wonderful and divine hysteria which makes these children of God so happy in Him and so faithful in doing His work, and so travelling in prayer for lost souls that they cannot rest until they see the fruit of the travail of His soul."

With this testimony I leave the matter of physical manifestations, convinced that the candid and intelligent reader must confess that there is nothing in them to throw reasonable doubt on the movement, but rather, that as they have accompanied the Spirit's operation in Biblical days, they go to prove that the present movement is of Him.

I would now turn to another matter connected with the Pentecostal movement which has been very perplexing and demands enquiry. I refer to the question of

SUPERNATURAL MESSAGES,

some of which have proved misleading. With regard to these latter, I would point out that they were common in apostolic times. Hence, in 1 John 4:1, believers are urged not to believe every spirit. In 1 Thess. 5 and 20 (despise not prophesyings, prove all things), it is noted in the margin, R. V., that many ancient authorities insert the word "but" before "prove," thus connecting the proving with the prophesying. Further, the gift of discerning of spirits shows that such a gift was necessary to distinguish spiritual manifestations, and again, in 2 Thess. 2:2, Paul urges his readers to beware of "spirits" speaking on the subject of the Lord's return. In his first epistle to the Corinthians, 14:29, he speaks of some "discerning" as the prophets speak in the assembly. If then we see there were misleading messages in the apostolic church we need

not be surprised at such now. Schaff, in his book before mentioned, makes the following statement on the subject:—

"In times of great awakening and of the powerful descent of the Spirit in the creative epochs of the Church, we now and then observe phenomena quite similar to those of the first century, along with the corresponding dangers and abuses, and even satanic imitations and caricatures. Along with the true prophets there were also false, together with genuine divine inspiration appeared also a mock inspiration, merely natural or perhaps diabolical. The gift of discerning of spirits is concerned primarily with distinguishing true prophets from false, divine inspiration from human, or perhaps satanic, for where the powers of light are specially active, there also, according to the law of antagonism, the powers of darkness must bestir themselves."

The mixture of good and evil, apparent in the Pentecostal movement of to-day, should not therefore brand it as not of God. Those outside the movement who have anything like adequate information on the matter generally, I believe, acknowledge that at least some of the movement is from God.

Having read continuously the "Life of Faith," which has adopted to say the least, an attitude of the extremest caution, I have noticed that, from time to time its contributors have recognized and acknowledged the above fact.

I believe, speaking from memory, that on one occasion a contributor to the paper spoke of the thousands of persons in the United States whose spiritual life had been raised enormously. Mrs. Penn-Lewis, herself the foremost in almost antagonizing the movement, has admitted from time to time in her contributions, that there is a true element in the "Movement."

Dr. A. B. Simpson, the well-known president of the Christian Missionary Alliance, who is extremely cautious in his comment on this subject, says in his Annual Report just published:—

"We believe there can be no doubt that, in many cases, the remarkable outpourings of the Holy Spirit have been accompanied with genuine instances of the Gift of Tongues and many extraordinary manifestations. This has occurred both in our land and in some of our foreign missions. Many of these experiences appear to be not only genuine but accompanied with a spirit of deep humility and soberness, and free from extravagance or error, and it is admitted that whenever the Movement has been strongly developed, and wisely directed, that there has been a marked deepening of the spiritual life of our members, and an encouraging increase in their missionary zeal and liberality. It would therefore be a serious matter for any candid Christian to pass a wholesale criticism or condemnation on such movements, or presume to limit the Holy One of Israel."

The late Dr. Worrell spoke as follows, after having travelled extensively over the United States, and mingled with large numbers of the Pentecostal people:—

"After making full allowance for the false teachers that have become connected with it, and the numerous counterfeits that follow these, it is true that there are hundreds, and even thousands, whose experience and lives meet very essential demand of the Scriptures. They are a wonderfully joyful people, they revere and honor the name of Jesus far beyond any other people we have ever seen. They, as a general rule, seem to be more abandoned to the will and service of God than almost any others known to us, being willing to go to the ends of the earth at the call of Jesus, and leaning on Him only for their support, and the fact that so many of them speak with other tongues to the glory and praise of God, and are thus leading people to Christ—all these facts, after making due allowance for the devil's counterfeits and perversions, serve to thrust upon the Christian world a real crisis, whether men realize it or not."

I would further draw attention to the fact that the following earnest, respected, and well-known Christian people are in the present "Movement," viz.:—Pandita Ramabai, of India; Mrs. Carrie Judd Montgomery, widely known in America, a prominent holiness teacher and talented editress; Archdeacon Phair, of Ontario; Mr.

George T. Studd; Mr. Cecil Polhill, one of the famous Cambridge seven, of the China Inland Mission; also the Rev. A. A. Boddy, Vicar of All Saints', Sunderland.

The enumeration of these names goes to show that the present is no mere fanatical outburst amongst a number of ill-informed enthusiasts.

I think, perhaps, a brief word of personal testimony will be a fitting close to my discussion of this important subject.

I have personally experienced, though in a very limited way, supernatural speech, and had physical manifestations, tasting thus "the powers of the world to come." These manifestations were never sought, but the Lord has seen fit to give them. As regards the important question of their effect on my spiritual life, I testify that, as far as I am a judge, my spiritual life is ever so much richer than ever before. Persons who know me intimately have noticed a marked change. As regards theology, I have not moved a hair's breadth from my former orthodox evangelical position.

In closing, I commend these things to your careful, and above all, prayerful consideration, trusting that you may be led into all the will of God.

Yours, in Him,

W. BERNARD.

THE GREATEST REVIVAL IN DALLAS

The Power of God Again Falling in Mighty Showers. Scores Being Saved and Baptized.

The meetings here are grand. We are having the best results in the history of our work. The Baptismal services the past two Sundays have been the grandest any of us ever witnessed. Fifty-nine converts baptized in eight days, and another big baptismal to-morrow morning at the tabernacle. After we were through baptizing the converts last Sunday, people were weeping all over the audience, and then they began to come up out of the audience and were baptized—those who had no intention of being baptized when they came to the meeting. Many of them had never been there before. I was in the baptismal pool for an hour and three-quarters. Twenty-two came up from the audience and part of them went in as they were, shoes and all, and went home with their wet clothes. It seemed like all heaven had come down. Among the twenty-two who came after we thought we were through, were four men with their wives, and each couple I baptized together, and they came up shouting, weeping and hugging each other, and it seemed like the whole tabernacle was shouting.

Without an altar service, nothing but the baptismal service, I think we had more happy conversions than at any altar service we ever had in the history of the Dallas work. And then again at the night service, some estimated the audience at two thousand, the altar was more than full and the new converts were shouting from one end of the altar to the other. It was the greatest day for conversions we ever had, and such happy conversions too.

This week has been the best of all. Tuesday night I preached on the baptism in the Spirit from the text "Receive ye the Holy Ghost," and twenty-five new ones walked straight to the altar, six or eight received, and the others have been coming through from night to night, several in their homes.

Billy Black preached last night and eighteen came to the altar, mostly to be saved, and several were saved almost immediately after they kneeled down. Wonderful shouting for joy. Faith is high, wonderful spirit of prayer, and unity seems perfect. Extra large crowd at Thursday day of prayer this week, and a wonderful meeting. I believe this will be the greatest summer for results in our work here.

His unprofitable servant, F. F. Bosworth.

Editorial note: The teaching that the day of God's dealing with the sinner is past and that now is the time when God is working only with the church to get the saints ready for the rapture, falls to the ground in the face of such wonderful reports of evangelistic meetings, souls flocking to God and being baptized into Christ, and receiving the Holy Spirit just as they did in the days of the apostles. There is a big harvest of souls waiting for every Pentecostal evangelist who will thrust in the sickle and reap. If you are not getting souls saved in your ministry, possibly your teaching is wrong, or your expectation is weak, or there is some other obstruction preventing the power of God from coursing through your ministry unto the lost who are on every side. Let every man purge himself that he may be a vessel unto honor and not unto dishonor. Study to show thyself approved unto God, a workman that needeth not to be ashamed. If your perspective is wrong, go down before God in contrition and get it changed, so that it will be right, and then bend every energy of your being for the salvation of souls. Those among us who believe that this is the day of reaping, are demonstrating the truth of their claims, and God is giving a rich harvest of souls. Praise His name!

ANTE-NICENE FATHERS.

This is the name of a large set of books containing the extant writings of the Christians of the first three centuries of the Christian Era. This is the most complete compilation of the early Christians books in the English language. It contains the extant books of Clement of Rome, Clement of Alexandria, Barnabas, Hermas, Ignatius, Polycarp, Aristides, Justin Martyr, Irenaeus, Tertullian, Hippolytus, Cyprian, Origen, Lactantius, All the New Testament Apocryphal Books, and other books too numerous to mention.

These books contain the teachings of the primitive Christians concerning Divine healing, Miracles, Speaking with tongues, Prophecy, Casting out Demons, Feet Washing, Holy Kiss, Baptism, Communion, Feast of Charity, Feast of Pentecost, Feast of the Passover, Heaven, the Millennium The World to come, The Heavenly Jerusalem, Eternal Punishment, The Rapture, the Great Tribulation, The Lord's Day, Fasting, Prayer, Faith, Church Government, The System used by the primitive Christians to evangelize the cities and Rural districts. In short these books constitute a complete history of primitive Christian doctrines. With their aid we can reconstruct the primitive system of faith and worship. These books throw much light on many dark passages in the New Testament. The set contains more than 6,000 double-column pages, in ten large volumes, Catalogue price \$40.00.

SPECIAL OFFER.

To assist the ministers in securing a set of these valuable books, the publishers are now offering the set at half price \$20.00. The writer has contracted for fifty sets at this low price. Have already sold thirty-three sets. Can sell them on the installment plan at the same price. Send two dollars and I will ship the books to you at once and you may pay the balance of eighteen dollars at the rate of two dollars per month. Send the names of two business men for reference in case you order on the installment plan. Address all orders to Wm. G. Schell, 385 Perry St., Fostoria, Ohio.

SERVICES AT BETHEL CHAPEL.

Assembly of God.

2929 Montgomery St., St. Louis, Mo.

Sunday Services: Sunday School at 10 A. M., Regular meetings at 11 A. M. 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.

Special Revival Services

Commencing Sunday, May 28th.

Meetings every night. Evangelist A. T. Rape of Chicago in charge. Pray for a mighty outpouring of the Spirit upon these meetings.

?

Questions and Answers

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

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

RULES.

1. The questioner must be a paid subscriber to the Weekly Evangel, and expect the answer only through the Evangel, not by private letter. The editor of this department is too busy and it costs too much to answer each one by a private letter.
2. Ask only questions of real interest on which you honestly are seeking light, and not for controversy.
3. Ask only questions about religious matters that can be answered from the Bible or History; don't ask for interpretation of dreams or visions. We do not have the gift to interpret these.
4. Make questions as short as possible, and do not expect long exhaustive answers.
5. Sincere questions on controverted matters will be answered by giving a short explanation of what each side of the controversy holds, and the reader left to judge which is most correct according to the Bible.
6. Don't expect an answer in next issue of the paper after you ask it. Look in every issue until you find it printed under this department.

72. Should the doctrine of this tract be disfellowshipped?

Ans. All error and falsehood should be rejected, but the persons holding them should be patiently taught the truth, shown their error in a loving way and not until the holders become wilful sinners should they be cast out as heathen. See Gal. 6:1.

That this tract referred to contains much error that should be rejected by all of God's saints everywhere I will show by a few quotations from it. It is evident that if the writer is a Pentecostal saint at all, he has come into the experience of the baptism tainted with prejudices and errors from former teaching. This movement nowhere teaches the numerous errors found in this short two-page tract from Ganado, Texas. It says:

(1) "Jesus baptized with the Holy Ghost before the day of Pentecost."

Jesus never baptized with the Spirit in His earthly ministry as contended by the writer, because there is no record of it, and because the Word specially says the Spirit could not be given until after Jesus was glorified. See John 7:39.

(2) He quotes John 3:22 and 26 to prove Jesus baptized with the Holy Ghost while on earth. This is totally wrong, as this baptizing refers to water baptism. No mention of the Holy Ghost is made in connection with the baptizing in these verses.

(3) He quotes John 4:2 which shows that even this water baptism was administered by Jesus, not in person but only through His disciples, and he tries to twist the phrase "but His disciples" to mean that Jesus baptized only disciples, not those who rejected Him. Now, of course, Jesus never authorized baptism of any kind for any except disciples, but the phrase "But His disciples" does not mean this, and is easily understood from the rest of the verse. Fully stated it would read as it means as follows: "Though Jesus Himself baptized not, but His disciples baptized for Him."

Again the writer says:

(4) "It takes the baptism of the Holy Ghost to save from sin," and he quotes 1 Pet. 3:21 about water baptism to prove it.

Now the Scriptures nowhere state that the baptism of the Spirit "burns up our sins," as this tract says. The blood of Christ is the only remedy for sin or sins. Even the quickening or life-giving of the Spirit is not a burning up of our sins. Then the reference in 1 Pet. 3:21 does not refer to the baptism of the Spirit but rather to water baptism as verse 20 shows. It says, "Saved by water." This saving "by water" is shown to be only a "like figure," "Not the putting away of the filth of the flesh." Why not take the Word?

The author of this tract will not own the Bible means water even when it says water. People who are so prejudiced against Bible truth as this are unfit to teach. They need to humble themselves, take the place of learners and be themselves taught the truth as it is in Christ and the Word.

• (5) Then he argues that the Apostles were not baptized with the Holy Ghost on the day of Pentecost, when all churches and all scholars admit and teach they were, so we do not answer this error. But the tract admits they "received the Holy Ghost," that the Holy Ghost is the Comforter, that the Comforter is the Spirit of truth, then at this point slides into error again by saying the Spirit of truth is "the truth of the death, burial, resurrection and ascension of Jesus." So he comes out with the wild and erroneous conclusion that the receiving of the Holy Ghost is only to understand the message of Christ's death and resurrection. It is a pity that the Church of the living God has to waste time correcting such wild and unbiblical teaching. There are other errors in the tract, but we have room to mention only these to show the tract is unworthy of circulation or acceptance. Yet the author may be a conscientious Christian who means well, and only tainted with dry-land Holiness teaching from past associations. If so, he should be dealt with in love and patience until he can be weaned from His errors and taught the truth as it is in the Gospel.

A REMARKABLE HEALING IN SOUTH AFRICA. "The Lame Shall Walk."

A brother in the Lord, writing to Brother A. Blackburn of 1 Ada St., Keighley, Yorks, England, says: "You wanted to know if I had any wonderful cases of healing to tell you. Yes, I have. A few years ago there was a brother who lived at a place called Nosall in Staffordshire, England. He was then a local preacher amongst the Primitive Methodists. When he was a boy, he had a knock on the forehead with a stone from a catapult which caused the bone to decay, and he had that for fifteen years.

"They were advertising for railway men in Cape Colony, and he made up his mind to go out. He stayed for awhile there, and then went to work on Rhodes' Fruit Farms. He caught his right hand in the machinery and severed the vital cords which made the hand paralyzed.

"So he left Cape Colony and came to Johannesburg to work on the same mine as I was on. He only had his left hand to earn his living. He had a wife and child and only five shillings per day.

"He worked in the mine in the Battery where they extract the gold, and received an accident, a compound fracture of his left leg. They took him to the hospital, kept him there nine months, and then turned him out incurable. They told him they had done all they could for him and that he would be a cripple for life. He thanked them and came away on his crutches.

"Just think of it! Diseased bone, right hand paralyzed and left leg crippled for life. They paid him compensation. You know they do not do that unless a man is done for as far as work is concerned.

"He heard of the Apostolic teaching, and so he went to one of their meetings. As he sat in the pew, something said to him, 'If you go up tonight you will get your heal-

ing.' He thought that it was imagination—he did not realize that it was the Holy Spirit speaking to him, so he sat still. Before long, something came again and said: 'If you go up to-night you will get your healing.' He picked up his crutches and went up to the front and said, 'I have come up for my healing.'

"So the brethren came down off the platform, laid their hands on him and prayed. Then one of the brothers said, 'In the name of the Lord Jesus Christ I command thee to walk.' 'Give me my crutches,' said the man. But the brother said, 'Stand still.' He stood still for a minute or two, then the power of God entered at his head and went through him like an electric shock and he stood, and it came again, but more intense than the first time. Just as it seemed to be passing out at his feet, he put out his foot, and that very moment his leg was as sound as yours or mine.

"He went home both laughing and crying. The next morning he jumped out of bed, stood up and put both his hands up, praising God for what He had done the night before, and that hand that was paralyzed started to move at lightning speed. From that moment his hand is as sound as yours or mine. Mark this, he did not ask for the healing of his hand. He was also prayed for about the diseased bone in his head, and his head is sound and well.

"I stayed with that man. Now is not that wonderful? Glory to Jesus. Hallelujah!"

EDITORIAL.

(Continued from page 3.)

watching for opportunities for questioning each other. This does not imply that there need be no separations, as sin and gross error are, and will be, among us, the presence of which compel separation. This last sort of division is beneficial, and not harmful to the church. The church is the stronger for having cleansed herself from sin and error. She is, however, weakened seriously these days by unnecessary divisions: divisions between those who are desiring only the truth and who are not seeking them. Such minor matters as a difference of opinion concerning an ordinance of the church, or a doctrine which is not vital, will bring men into opposition to one another and result in contention. How sad and how deplorable it is. The true reason for it lies in the fact that an army of demons is attacking the church in these last days; and by all the subtle, suggestive, irritating power given them by Satan, they seek to break the bond of unity so essential to the success of the Church of God in the world.

AN APPEAL.

Men of God:—awake to the conflict of the hour. Let us not be ignorant of Satan's devices and let us refuse to have place and part in what he has planned against us. Let us refuse to oppose any who are worthy the name of "Saints" and turn the weapons of our warfare against the deadly foe of all righteousness. Civil war is an awful thing in any country. How much more deplorable to see the church at variance while myriads of souls rush on to eternal darkness, to whom the church owes an unflinching effort to bring them to God.

How many subscriptions have you taken this week in the campaign for doubling the subscription list of the Weekly Evangel? If you love the Lord and the message which we are proclaiming, you will not let a day pass without sending in at least one new subscription.

"If you want to live a life of ceaseless prayer before God, you must forget all about yourself and yield up your all to God, to be used for His glory alone. No one who wants to appear very pious and good before men can ever attain unto it."

DAILY PORTION FROM THE KING'S BOUNTY

MRS. A. R. FLOWER

June 10. "Let him that is taught in the word communicate unto him that teacheth in all good things." Gal. 6:6.

A very practical important admonition. There is a sense in which we owe temporal benefits to those whom God has made of spiritual benefit to us. Perhaps the spiritually impoverished condition of some assemblies is attributable to failure along this very line. "And do not forget to be kind and liberal; for with sacrifices of that sort God is greatly pleased." Heb. 13:16. (Weymouth.)

June 11. "One soweth and another reapeth." John 4:37.

There are not many whom God can trust to see the extent and value of their labor for Him. The flesh is too weak, too prone to credit itself with the honor which belongs only to God. We reap the fruit of someone else's sowing; someone else reaps the fruit of our labor—"that both he that soweth and he that reapeth may rejoice together," and God may have all the glory. Behind that soul that you won so easily for Christ there may be the tears and travail of a lifetime's prayer and longing. God alone knows who it was.

June 12. "We have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee." 2 Chron. 20:12.

Besieged on every side, no way of escape, no earthly arm to lean upon, no human power or might to trust in, nowhere to look—only upward. But is that not most wonderfully sufficient? "For the eyes of the Lord run to and fro throughout the whole earth to shew Himself strong in the behalf of them whose heart is perfect toward Him." Hallelujah!

June 13. "Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord." Jer. 31:16.

Know that thy reward is certain
As the stars that never fall,
If thou only wilt be patient
In thy place however small;
Never mind the other reapers,
With their greater load of sheaves,
Keep thine eye upon thy portion,
Faithfulness the crown receives.

June 14. "Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee." John 1:48.

It took Christ to locate Nathanael. It takes Christ to locate us. The past, the present, the future, the hidden thoughts and intents of the human heart are open to His all-searching eye. Let Christ search your heart, dear friend. It may convict, it may humble—it may mean confession, it may mean restitution; but if you obey it will mean a revelation of His power and beauty until you cry out with Nathanael, "Thou art the Son of God; Thou art the King of Israel."

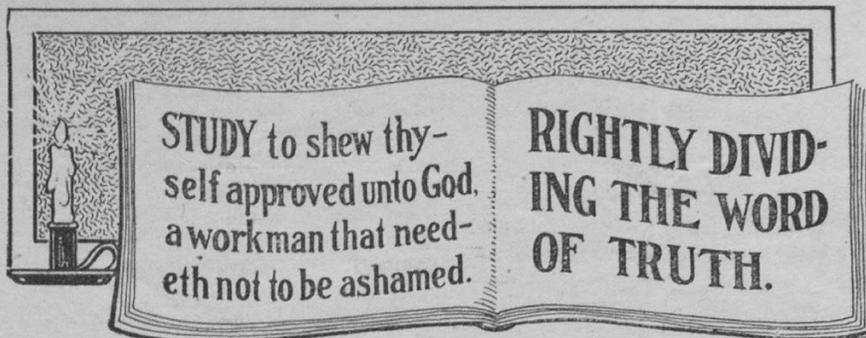
June 15. "And my tongue shall speak of thy righteousness and of thy praise all the day long." Psa. 35:28.

Employ your tongue with speaking the praise of your King, and there will be neither time nor disposition for idle speaking, for gossip, or for criticism.

June 16. "If thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." Gen. 13:9.

Abraham had the promise of God for future prosperity. Furthermore he believed the promise and left his affairs in God's hand. So it was with such true Christlike generosity he could leave the choice to Lot. And I wonder in the end whose choice was best?

"God always gives the best to those
Who leave the choice to Him."



SUNDAY SCHOOL LESSON

June 18, 1916.

THE PHILIPPIAN JAILER.

Lesson Text.—Acts 16:16-40.

Golden Text.—“Believe on the Lord Jesus, and thou shalt be saved, thou and thy house.” Acts 16:31.

Leading Thought.—God’s overruling Providence.

1. **Paul and Silas Imprisoned, Vs. 19-26.** The beginning of the work in Philippi was quiet, unknown to many of the people. But Lydia’s conversion was real and the effects of that first riverside prayer-meeting were to be far-reaching. The even tenor of their way is strangely interrupted by the chance meeting with the damsel “possessed with a spirit of divination.” The young woman spoke the truth concerning Paul and his companion when she declared, “These men are the servants of the most high God, which shew unto us the way of salvation.” But such men as Paul and Silas were not content to have even the truth go forth from such a source. They further proceeded to demonstrate that they were indeed equipped with the power, servants of the most high God should possess, by commanding the evil spirit to come out of her. The word declares “he came out the same hour.” In so doing they followed the example of our Lord who on several occasions cast out the unclean spirits which were so free in declaring Him to be the Son of God. Matt. 8:28-33; Mark 1:23-27; 5:7. Such witness is never a credit to any child of God. There are many possessed by the same spirit to-day, pretending to foretell future events and explain mysteries. Because they may speak some things that are true, there is no reason whatsoever for any child of God going near such ones. Some have dabbled in the business to the ruination of their faith in God. It behooves us to-day as never before to guard well our spiritual house against every subtle invasion of the enemy. Remember “Satan himself is

transformed into an angel of light.” Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.” 2 Cor. 11:14, 15. How important to keep our garments pure and unspotted! Forget not the words of the prophet Isaiah, “And when they shall say unto you, Seek unto them which have familiar spirits, and unto wizards that peep and mutter: should not a people seek unto their God? for the living to the dead?” There was some stir in Philippi over this event. Of course the enemy was at the bottom. But he used men, beginning with the girl’s masters whose pocket-book had been seriously affected by the girl’s deliverance. They in turn stirred up the magistrates and the result was “the multitude rose up together against them.” They were beaten and imprisoned, with a special charge to the jailer to “keep them safely.” Picture to yourself that midnight prayer-meeting. They “prayed, and sang praises unto God; and the prisoners heard them.” Hallelujah for a salvation so real and sustaining! Weary, sore and bruised from the beating they had received that day, but with hearts full of praise to God. Just as happy as when they sat by the riverside with Lydia and her household. Calm, restful in the God of their trust! And to think how we pity ourselves and expect great sympathy over some persecution, most trifling in comparison with the condition of these two men. I wonder just how those prisoners felt as the strains of song rang through those prison cells. It was something very new and unusual, I fancy. And the sound reached further than those prisoners’ ears. It ascended right up to the very throne of God as sweet incense—a true sacrifice of praise. God is always especially near His children when they pass through such dark trying hours; and their trust and praise is particularly sweet and pleasing to His loving, faithful heart.

2. **The Conversion of the Jailer, Vs. 27-34.** God not only heard that prison song, but He hastened to answer it. They were not asking even for deliverance, but that was what God gave them

and along with it the souls of the jailer and his whole household. “Suddenly there was a great earthquake, so that the foundation of the prison was shaken and immediately all the doors were opened, and everyone’s bands were loosed.” Small wonder that the jailer was terrified, threatening even to take his own life. And he would have done so but for the courageous Paul who cried out with a loud voice, “Do thyself no harm; for we are all here.” V. 28. There was no mention apparently of the question of salvation, but the Holy Spirit revealed to the jailer his need and he cried out, as many hundreds of enquiring souls since have done, “What must I do to be saved?” Paul’s answer was the sum and substance of the Gospel. “Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.” “Look unto me, and be ye saved, all the ends of the earth.” The two men spoke the word of the Lord unto that household, and the results were immediate. The jailer proceeded to prove his faith by his works, and washed their stripes; then in turn the apostles baptized the jailer and all his household. How beautifully this salvation works! Then followed a supper and rejoicing. Out of the attempted defeat by the enemy God had brought to pass great good in the salvation of this man and all his household.

Next Week’s Lesson.

June 25, 1916.

REVIEW: THE PHILIPPIAN CHRISTIANS.

Reading Lesson.—Phil. 1:1-11; 4:1-9.

Golden Text.—Phil. 4:8.

Alice Reynolds Flower.



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A PLEA FOR WORKERS.

We have received the following call for helpers from Bro. P. O. Broxton, one of our dear Texas brethren: "Any Spirit-filled preacher or band of workers on fire for God is especially invited to come to Pampa, Texas. The people here have never had the full Gospel. There are about one thousand people here and many are hungry for something—for real salvation. I can take care of as many as four persons. My home is always open to the saints. We are 54 miles east of Amarillo, Texas, on the Santa Fe. Pray over the matter and write me."—P. O. Broxton, section foreman, box 122, Pampa, Texas.

"I know there are many readers who are behind the Evangel in prayer. I thank God for the paper as it now appears and for the little band of workers who are prayerfully gathering together its contents each week. May it always be filled with the overflow of consecrated hearts and devoted lives of true children of God. The Evangel reaches many who get teaching in no other way."—D. W. C., Yelm, Wash.

"I prize the paper most highly."—E. D. S., Fitzgerald, Ga.

"I am glad to be numbered among the Evangel family. I don't see how I could do without its weekly visits. I find so much food for my soul within its pages. I believe the work is of the Lord and that the Captain of our salvation will lead to victory. Praise the Lord—C. M. W., Grand Prairie, Tex.

"The people as well as myself like the Evangel better every issue."—L. W. C., Columbus, Ky.

"I am sending my renewal for the Evangel for I do not want to miss a single copy. It is food to my soul as we never hear a Pentecostal sermon. I always give my paper to someone else to read when I get through. I love to give out such clean papers. May God's richest blessings be with you all and may the paper continue to grow."—Mrs. J. J., Mt. Pleasant, Texas.

"The Evangel is indeed a great blessing to our family. We cannot do without it."—I. O. N., Kingsville, Tex.

WEST BAY, FLORIDA.

Brother J. A. Cullefer of Geneva, Ala., and Bro. O. C. Newsom of Millville, Fla., came to us and held a meeting from the 11th to the 19th of May. The Lord blessed. Several were saved and four baptized in the Holy Spirit. Fourteen were buried with Him in water and the power of the Lord was

mightily present. We are continually praising Him. Sometimes we have had to be still and see the Lord work. It is wonderful. Blest be His name.—Thos. W. Ritchey.

REVIVAL VISITS TYLER, TEXAS.

"Praise God, He is wonderfully visiting old Tyler, Texas, again with a revival. Many have been healed and saved and some have received the baptism in the Holy Ghost. Conviction has been upon the sinners. God is working in our midst and we desire the prayers of the saints that He will save sinners and continue the good work. Bro. T. A. Thompson, pastor of the Overton band, was with us and Bro. Baker and his wife. My father, L. S. Perdue, owns the tent."—V. Perdue, Tyler, Texas.

NEWS FROM BOWLING GREEN, KY.

We are still praising God for victory through Jesus' precious blood. The enemy is at work, but our God is leading in the fight. Within the past few days five have been saved and two backsliders cleaned up and reclaimed. This is a very self-righteous place and contains many church-members spiritually dead. Thank God, a few are willing to pay the price and go all the way. Bowling Green will be our address this year and we will be glad to have any of the brethren stop with us who are travelling our way. Greeting to all the dear saints. Pray for us.—Oscar R. Crews and wife.

A WIDE AND READY FIELD.

Telling Meeting Held in Court-House at Chappell, Nebraska.

Bro. J. S. McConnell has written of God's blessing upon the preaching of the truth as follows: "Just started meetings here in the Court-House. The second night the power fell and everybody in the house came to the altar. Five were saved and others are seeking. This country never heard of Pentecost and is the neediest field I ever saw. God gave us a car in Omaha. We travelled from there to this place—about four hundred miles, and preached on the street in every town of any size and never even heard of one Pentecostal person. Grand Island, a town of 14,000, has no mission of any kind. Many good-sized towns have no Gospel of any kind. If preachers want a big field to work in come to this northwest country. This state, Wyoming and Montana, are practically untouched with Pentecost and have very little Gospel at all. Pray for us.—Evang. J. S. McConnell.

GLEANINGS FROM OUR MAIL BAG.

The Weekly Evangel is a great blessing in our home. May God bless you in your work.—Mrs. C. M. H., Dalton, Minnesota.

The Evangel is getting better all the time. May the Lord bless you brethren and prosper the cause of Christ.—Evang. R. H., Luray, Kans.

We appreciate the Evangel so much we can hardly wait from one week until the next to get to read it. It is food to our hungry souls.—E. A. Duncan, Okla.

I am receiving my Evangel now every week. Am delighted with it. I receive many blessings through reading it.—J. D., R. 9, Picton, Ont., Canada.

I find many things in the paper. Am sure it will bring blessing to all who read it. May the Lord abundantly bless in your work for Him.—R. D. F., Corning, New York.

"Watch and Pray" Motto

A limited number of these beautiful 25 ct. Mottoes to be sent postpaid for 20 cts.



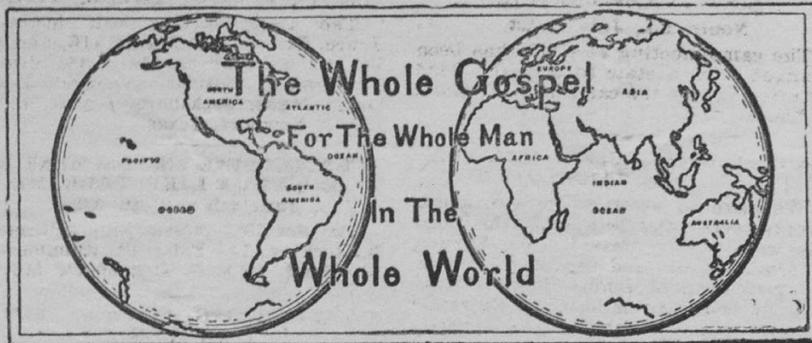
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Send all Missionary Offerings by Postal or Express Money Order to J. W. Welch, Treas., 2838 Easton Ave., St. Louis, Mo. Please do not write Publishing House and missionary matters on the same sheet of letter paper. These belong to two different departments,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

GOD FIRST.

A brother in Florida writes feelingly concerning the missionary interest. We trust the Lord will enable others to see as he does. We must not forget that in the open summer season when there are opportunities to travel and go many places, in the doing of which much money is spent, that there are many of our dear missionaries sitting in their tent doors longing for the means to launch out and do new things for God and take the Gospel to new places, but who are hindered because we must have our outings and our pleasures before they can have the help they need for God. The letter of our brother mentioned above runs as follows:

"One missionary said for us to be patient with them, but I say may both they and God be patient with us and help us to pay our tithes and pray that their needs will be supplied rather than to be impatient with them."

GRACE FOR HARD FIELDS, South Africa.

United love and greetings to you and your fellow workers. I felt that it was high time to send you a word of appreciation of "The Weekly Evangel," whose visits are so much appreciated and whose inspiring messages mean so much to the work of the Lord in these days of spiritual conflict and misunderstanding. I pray that you might always have abundant wisdom and blessing to carry on the good work.

I am thankful to say that the work her in South and Central Africa is prospering along all lines, prospering amidst trial. From the Congo comes word that their house has been struck by lightning and entirely destroyed; however, they are not discouraged—in fact they are more than ever determined to preach the word and over-

come amidst dangers on every side, and a treacherous climate.

I have just returned from our mission station in Swaziland, which is another difficult field; the people seem so degraded and hard, and one could not but feel intensely to see the two new graves that had been made since last we were there, the resting places of our Sister Taylor and Brother Richards. I have seldom been in a more difficult field where the people are so indifferent to the Word, but I am thankful to say that the workers are pressing on amidst the most trying circumstances, full of faith for an abundant outpouring of the Holy Spirit. The beginning has come. It is good to see the signs of a real work of grace in the cases of a few who have received the light.

From the various other points where our workers are laboring in the Transvaal and Cape Province and Natal come letters that inspire and cause rejoicing as we read of lives touched by the wonderful power of God and filled with the Holy Spirit. We praise Him that more than ever we find that He is able, and that He does not fail as we put our trust in Him.

We now look forward with joyful expectation to our annual conference, expecting a blessed time as we come together. This conference will last for ten days, beginning April 15th.

Affectionate greeting from all,
Ernest Hooper.

NOTICE TO PROSPECTIVE MISSIONARIES.

Liberia, West Africa.

Bro. J. M. L. Harrow of Liberia, Africa, desires to make the following statement to those who are considering work in that country: "As I am about to return to Liberia, Africa, I would like to make the announcement so that any of the saints who are preparing to go may be ready. I hope to leave New York the early part of August, going by way of Spain. There is a line of steamers leaving New York about the 5th or 6th of each month for Cadiz. Then the same company has a line that

goes to Fernandapo, calling at Liberia. Anyone wishing to go out to Liberia to work in connection with the "Interior Mission" can gain further information by writing me. There are fourteen missionaries on the field and others are going out. If God calls, come on. Workers are needed.—J. M. L. Harrow, 51 Lippincott St., Toronto, Canada.

SISTER RHODENA MENDENHALL WRITES.

West Africa.

Dear Friends:

It is with pleasure that I write you and with real thankfulness I acknowledge the gift received two days ago. I am very sorry to note what you say about the missionary interest among the Pentecostal people in the home land being on the wane. We have already felt it here in Liberia. The Pentecostal work here is represented by fourteen missionaries at present, and I think it is the testimony of most all, at least the older ones, that the means for carrying on the work is the least we have known since the beginning. It should certainly be the opposite condition that prevailed if God's people believe, as they say, that Jesus is coming soon. We should give, pray and go as never before, that the Gospel of the kingdom be spread to the ends of the earth.

Then, too, the conditions demand greater rather than less funds, for the war has raised food-stuffs, in fact all imported goods, to almost twice the former cost. Some may feel that the need is less urgent, and the doors of service are closed, but it is not true of Liberia. The famine prevailing in different parts of this republic at this time has in a marvelous way opened doors and hearts even to the astonishment of native workers who have preached here for years. One said to me a few days ago, "I could wish this famine to last another year. It makes my people so ready to hear God-word." We are doing all we can to embrace these opportunities and God is greatly blessing in the itinerating work. Another encouraging feature is the settlement of mission men and their wives near their native towns, thus forming Christian towns with governments of their own.

Trusting God to stir up His people everywhere to realize that it is the time of their visitation, I am,

Yours in the Master's service,
Rhodena Mendenhall.

P. S.—I perhaps ought to add that two of our number have left their station on account of lack of funds to carry the work forward, and they are now looking toward the homeland as soon as possible. This state of things surely ought never to be.

Editorial Note: This work in West

Africa is one of the most efficient and best equipped works among the Pentecostal mission fields. We heartily stand back of this work with our prayers and gladly forward any sums of money to the missionaries for its maintenance.

TO COMMENCE REVIVAL MEETINGS.

The Colfax Assembly, Mountain Home, Ark., Begins Revival Third Sunday in July.

The Lord willing, we want to commence a revival meeting here at our home mission beginning the third Sunday in July. We are praying that the Lord will be wonderfully glorified in this meeting. We will need a couple of Spirit-filled evangelists and are praying that God will send them. We ask all the saints to pray for the work. Cotter, Ark., is our nearest railroad station. Those who come will please write a few days beforehand when you will be at Cotter and you will be met there with a rig. Address Bro. Willie A. Cross, Mountain Home, Ark.

I am sending you three dollars for the renewal of our subscription to the Evangel and for subscriptions others have given. We do love the Evangel and feel that the power of the Most High comes with every weekly issue.—Mrs. G. L. G., Sand Springs, Okla.

Conventions and Camp Meetings

PENTECOSTAL CAMP-MEETING.

Huntington, L. I., July 21st to Aug. 13th, 1916.

Second Annual Pentecostal Camp-Meeting for Long Island, New York and vicinity will be held D. V., at Huntington, Long Island, beginning Friday, July 21st, and continuing until August 13th, inclusive.

Camp grounds are about a half mile from Main street, Huntington. jitney busses will convey people to camp grounds.

Fare from New York to Huntington and return, \$1.83.

Bro. Robert A. Brown and wife of New York and Bro. Joseph Tunmore of Pittsburg, Pa., will be in charge. Many other Pentecostal workers are expected.

Meals furnished on the grounds, breakfast and supper 20 cents per meal. Dinner, 25 cents. Meal tickets, \$4.00 per week.

Lodgings will be furnished in dormitories for 25 cents per night or \$1.00 a week. Tents 10x12 for campers may be obtained.

Those intending to come either for a short or long period will please communicate promptly so that proper arrangements can be made for your coming and staying.

For further particulars address Jesse B. Pullen, Jr., Huntington, Long Island, Lock Box 244.

LOCAL CAMP-MEETING.

Noble, La., July 13-23.

The camp-meeting at Noble has been changed from a state to a local. Send all offerings for the camp to G. C. Lout, Noble, La.

CAMP-MEETING, GLENDALE, FLA. July 7-17th.

We have an assembly here of about twenty-seven members and the Lord has wonderfully blessed. We have a tabernacle built and expect to have a Camp-meeting beginning July 7th and running ten days or longer. Everyone come prepared to take care of himself, and come praying much for the meeting. The nearest railroad station is Defuniak Springs, Florida.—J. E. Harrison, Glendale, Fla.

MOUNTAINAIR, NEW MEXICO CAMP-MEETING.

We are expecting to hold a camp-meeting, if Providence favors it, at Mountainair, New Mexico, some time in August. The date will be given later. We desire all Spirit-filled helpers to come and help us who can, as we are in a new field, we being the only Pentecostal family here.

Come with the necessary equipments for camping. We will trust the Lord to supply the necessary funds to carry on the work.

We request the saints everywhere to pray with us for victory and that we may succeed in winning souls for Christ. Hallelujah!

Preachers especially invited. For further information address: James A. Perkins, Box 225, Mountainair, New Mexico. (We are expecting a glorious time).

NORTHWEST TEXAS CAMP-MEETING.

Wichita Falls, Texas.

The Northwest Texas Camp-meeting and local convention will be at Wichita Falls, Texas, August 3rd to 13th, or longer, D. V. All ministers and workers entertained free. There will be plain meals served at low rates. Rooms will be available close by. We invite the co-operation of all the saints and preachers of this section of the country. Wichita Falls is reached by five railroads, so you can come from almost any direction. The town has 20,000 people and is a fine field to labor in for the Master. Brothers Collins of Ft. Worth and Jamieson of Dallas, and other ministers are expected. Prepare now to come to the feast. Come and help us exalt Jesus. For further information write Pastor W. W. Hall, 309 Travis St., Wichita Falls, Texas.

SOUTHERN MISSOURI DISTRICT COUNCIL.

Camp Meetings.

Southwestern Section Camp to be held at Springfield, Mo., Aug. 4th to 13th, 1916. Tents will rent for \$3 each. Cots 60 cents each for ten days. All those coming must order tents before July 15th. Two meals a day on free-will offering plan. Lunch stand also on grounds. For full information write B. F. Lawrence, 1001 N. Main St., Springfield, Mo.

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

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

CAMP-MEETING, TRUCE, TEXAS.

The Camp-meeting will begin at Truce, Texas, July 20th, 1916, and will be run as long as the Lord directs. For further information address Pastor Oscar Jones, Jacksboro, Texas, or Ed Baker, Newport, Texas.

PENTECOSTAL ENCAMPMENT AT MOUNTAIN LAKE PARK, MD. June 9th to 25th, 1916.

For detailed information address J. R. Reckley, 134 Elder St., Cumberland, Maryland, or A. B. Cox, Shaft, Md.

CAMP-MEETING, CONROE, TEXAS, IN JUNE.

A Camp-meeting will be held at Conroe, Texas, about June 10th, 1916, the Lord willing. For information, address Deacons T. J. Weaver and Harry Orr of this place.—Jannie Hewitt.

THE TEXAS DISTRICT COUNCIL OF THE ASSEMBLIES OF GOD.

Wichita Falls, Texas, August 3 to 13.

For information address W. W. Hall in charge of local assembly.

Arch P. Collins,
Chairman State Council.
S. A. Jamieson,
Presbyter.

SECOND ANNUAL CAMP MEETING OF NORTHERN MICHIGAN.

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

Mrs. Woodworth-Etter and band of Christian workers in charge. Communications may be addressed to F. W. Jewell, Pastor, 901 Waukazoo Ave., Petoskey, Mich.

INTERSTATE PENTECOSTAL CONVENTION.

Findlay, Ohio, June 30th to July 9th.

Will be held with the Assembly of God at the Gospel School, 404 E. Sandusky St., Findlay, Ohio. Elder W. E. Moody, Winnepeg, Canada, and Elder C. A. McKinney, Akron, Ohio, special evangelists. Address T. K. Leonard, Findlay, Ohio.

LOUISIANA STATE CAMP MEETING. Kinder, La., August 24th to Sept. 3rd.

Let all the workers and saints everywhere come. We expect some of the leading brethren. Send all offerings for State Camp and Bible School to Lee Floyd, Kinder, La.

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. For further information write Pastor Henry A. Smith, Box 11, Dublin, Texas.

CAMP-MEETING, BROWNEDEL, TEX. June 30 to July 10th.

Everyone is cordially invited to come. Bro. Harvey Shearer will be in charge. For further information address S. L. Wise, Box 212, Remlig, Texas.

FIRST ANNUAL MISSISSIPPI DELTA PENTECOSTAL CAMP-MEETING.

Landing, Miss., July 15th.

Will convene with the Assembly at Landing, Miss., and continue indefinitely. Look for further announcement later, or for further information, write

Jas. O. Savell,
Sturgis, Miss., Route 3.

That which we have seen and heard declare
we unto you, that ye also may have
with us: and truly our Fellowship is with
the Father, and with His Son Jesus Christ—1 Jno. 1:3

Fellowship

I HAVE ENTERED THE PROMISED LAND.

No longer on the "stormy banks"
Of Jordan do I stand.
No longer "cast a wistful eye"
To Canaan's "happy land."

Chorus:

I have entered the "Promised land."
I have entered the "Promised land."
By faith I've crossed o'er Jordan's
wave.
I have entered the "Promised land."

I have left the wilderness behind.
I have crossed the rolling tide.
And now I feast on corn and wine,
In Canaan I abide.

Here scenes of wondrous beauty rise,
Like visions to my sight.
The growing green of hill and dale.
Fills me with sweet delight.

'Tis here I'm clothed with righteous-
ness,
God's armor and His shield.
'Tis here that milk and honey flows
And vines their sweetness yield.

Filled with sweet rapture, peace and
love,
I'll dwell within this land,
For He who led o'er Jordan's waves,
Will ever hold my hand.

—Evang. Burt McCafferty,
Trenton, Mo.

A REPORT OF EVANGELISTIC TOUR.

Brother John T. Wilson has sent a little account of God's blessing upon him during an evangelistic tour taken during the past few weeks. We quote as follows: "I came to Couch, Mo., April 7th, and preached to the saints who were badly scattered over new isms. Stayed there until the 24th. Two were saved and one baptized in the Spirit. On the 23rd six were buried with Him in water. The saints love each other better than they ever have and are determined to go on with the Lord. I went from there to Crane, Mo., and helped our dear Bro. Banta in a

meeting. Stayed ten days. There were some saved. Came to Childers Pond, about four miles north of Thayer, where we had an all-day meeting conducted by our Bro. Winder, who is pastor. At Koshkonong there were about 2,500 people on the ground. God wonderfully met us there in giving out His Word and twenty-five were buried with Him in water baptism, Bro. Winder, Bro. Crane and myself all aiding in the administration. The most wonderful feature of the event was just as I came out of the water. Being the last one out, a man, whose wife had been baptized, seeing her rejoice in the Lord, fell down and began crying out to God and I stopped and laid hands on him and he received the Holy Ghost according to Acts 19:6. To God be all the glory. I came to Couch Sunday night and God met us with victory. Please pray for your brother and servant in the Lord."—John T. Wilson.

BENTON, ARK.

We have just closed a meeting at Klondyke, where the Lord blessed and several were saved. We came from there to Benton and have pitched our tent on the same ground where the Tabernacle was burned last week. Brother Geo. Sulton is with us waging the battle and the Lord is blessing. We have good prospects. I think the Tabernacle will be rebuilt soon.—W. H. Hampton.

A BEREAN SEEKER.

My daughter sent me some copies of the Weekly Evangel which I have read and re-read with great interest. The Pentecostal people are unknown in this country. I hope if the Lord wills that some time in the near future someone who is a Spirit-filled minister will pass this way. I have believed in divine healing for a number of years and enlisted under the blood-stained banner in 1873. I am now in the evening of life and the sun is fast going down and I shall soon lay my armor down. I know I have received the Holy Spirit and am going to keep on reading and searching whether these things be so which I read about. Acts 17:11—Mrs. J. N. D., Nineveh, Texas.

A NOTE OF PRAISE.

From Devol, Okla.

I am glad to report victory over sin and Satan. Some four years ago my wife and I were wonderfully saved and baptized in the Spirit, speaking in tongues as the Spirit gave utterance. God has led us on and we have been ever since trying to persuade sinners to get right with God. We are now for a short time twelve miles north of Devol, Okla. My wife is ill but we will be ready for service in a short time. This is a large needy field and some of the people have never heard the way of holiness. We should be glad to have the help of anyone who is looking for a new field. Especially would we like to correspond with someone who can sing and play the organ. Pray for us.—W. G. Dunlap and wife.

HEALED AND BAPTIZED.

I praise God because He found me deep down in sin a year ago the 28th of last June and baptized me and my wife with the precious Holy Ghost, giving us the Bible evidence. I do praise Him for His power to heal. I had been sick for fifteen or sixteen years with stomach and kidney trouble and had been given up to die by several doctors. I went to two of the finest hospitals, but got no better. But, praise His Holy Name, when He undertook the case I was healed at once and have not taken a dose of medicine since, and do not have any need of it, for Jesus is our Healer and Keeper. I trust the saints will pray that God will send a Spirit-filled preacher here to preach the Gospel in this needy field. Pray also for a brother and sister that they may receive the baptism of the Holy Ghost. I pray God's blessing on all who read this.—W. S. P., Munday, Texas.

BAPTIZED AT DEXTER.

I am praising God for a full and free salvation. Bless His name! The dear Lord baptized me with His holy Spirit the first day of last September, at Dexter, Mo. Although I had professed religion for about six years, I never had the joy that this salvation brings. It was so sweet when the Comforter came in that words cannot express the joy that filled my soul. Pray for me that I may be instrumental in God's hands of bringing souls to Christ.—John M., McClure, Ill.

COLT, ARK.

We praise God for what He is doing here. He is giving us victory through Jesus' name in our prayer-meetings. Several are seeking the baptism. We ask the prayers of the saints that God may be glorified in our midst.—S. S. Monroe.

REQUESTS FOR PRAYER.

Pray for an outpouring of the Spirit upon Yelm, Washington.

—:o:—

Pray for a brother in Ridgeley, Tenn., who has been suffering from chills.

—:o:—

A brother in Smithville, Ind., desires prayer that the Lord will send a Spirit-filled man there to strengthen and build up the saints.

—:o:—

Brother W. J. Higgins of Puxico, Mo., writes that he is starting meetings in that place, and he desires the prayers of the people that it may be a time of soul-gathering.

—:o:—

Pray for a brother in Whitesville, West Va., that he may be healed of stomach trouble. Also that the Lord will send the right person to that place to preach the Gospel.

—:o:—

A sister in Caldwell, Texas, asks the prayers of the saints for a daughter who is almost a nervous wreck. The daughter has been saved and baptized in the Spirit. Pray also for a brother and sister in Caldwell that they may be healed and baptized in the Holy Ghost.

—:o:—

The saints at a place called "Hogeye, Mo." are praying for the Latter Rain. People are hungry for the truth and many are asking when there will be a meeting. Let us pray that the Lord will send the right person there to present the glorious Pentecostal truth.

—:o:—

One writing from Burns, Kansas, says: "I am backslidden from what I once was. While I never had what you people teach, I almost walked hand in hand with my loving Saviour. I ask an interest in your prayers that I may have all that God has for me." Signed "L. L."

We do not have space to insert all the expressions of interest, fellowship and love we find in the letters which come to us from various parts of the world. We try to give a few. We have before us one letter from a dear sister living in Caldwell, Texas, whose husband does not have steady work and who has two little girls going to school, herself finding it necessary to do some canvassing to help support the family. This dear s'ister, after much prayer and looking to the Lord was able to renew her subscription and also send an offering. We feel that such offerings are sacred and our hearts are touched by such consecration. May the Lord give the reward. We are grateful for the loving hearts of sympathy and the family tie which binds us together. We

are sure God is working in an effort to bring the hearts, if not the heads, of His people together.

UMATILLA, FLORIDA.

We came here to Central Florida in February and began a new work here. The dear Lord is and has been standing with us. A few have really been saved and quite a number have been under conviction and are seeking the Lord with broken hearts. We expect to have a baptizing in a few days. Some people are coming to meeting who have been seeking who said they had not been to meeting in ten years. We are looking to God to give us a great outpouring of His Spirit in this dark land. One Baptist preacher testified that God had delivered him from the habit of tobacco. He is an honest, good man, I believe, and has been quite a help to us. Pray that the Lord will bless him. Pray for us and for this dark place. It is a large new field.—S. W. Noles.

PRESENT ADDRESS WANTED.

We have on our books the names of a number of persons who ordered books, or other merchandise, from us in the past, but who cannot now be located at their old address. Please let us know the whereabouts of the following named persons. The addresses given are the last places where we heard from them. Your co-operation will be appreciated.

Sarah Jackson, Ft. Worth, Texas.

Homer Sellers, Caryville, Fla.

N. N. Kemper, Pitkin, La.

W. M. Hawkins, _____

P. O. Andrews, Searsport, Me.

W. B. Redd, Texarkana, Texas.

Lonnie Lochie, Marianna, Fla.

W. J. Read, Rusk, Texas.

Send information to J. W. Welch, Editor, 2838 Easton Ave., St. Louis, Missouri.

SPECIAL MEETINGS AT WYNNE, ARKANSAS.

Beginning July 9th.

The Assembly of God at Wynne, Ark., will begin a protracted meeting on July 9th, holding as long as the Lord may lead. Come expecting a great outpouring of the Spirit. We want everyone who is seeking God to come. Will be glad to have any of the Spirit-filled ministers attend and will trust God to give the means for the support of the workers. Any free-will offerings may be sent in care of **Wm. Click, pastor**. Pray much for this place.

PENTECOST AT NORTH, IND.

Word comes from a sister that God has blessed in the pouring out of His Spirit at North, Indiana. Sister Mendenhall from Indianapolis, Ind., and Sister Taylor from Noblesville, Ind., assisted in the meetings and three were baptized in the Spirit, several saved and others tarrying for the promise of the Father. We trust God will continue to work in that place.

A CRY FROM A NEEDY FIELD.

I am going through a great test just now and need the prayers of the saints. I felt last winter that the dear Lord would have me to move to this place (Gainesville, Texas), so I did and began to ask God to open up a door for me to preach. Two calls came, both of them at School-houses, in places about seven miles southeast of Gainesville, Tex. I am the only one here who has received the baptism. God is blessing with good crowds and good attention. I am trying to obey God in giving out the Word and in giving literature. Would like for someone passing through to come and see me. Drop me a card before coming and I will meet you at Gainesville. I ask the prayers of all the saints that I may obey God and that He will give us a revival here this summer.—Elmer E. Gore, R. F. D. 4, Box 101, Gainesville, Texas.

The precious Evangel has helped me where life's darkest hours have surrounded me. It has been a streak of sunshine on a cloudy day and I really praise God for it. Many times I have felt God's power thrill through me as I held the dear little paper, and am thankful for it once a week instead of once a month. May God's richest blessings rest upon it and all who may take a part in sending us such good literature and all who may read it.—Mrs. S. M. S., Roscoe, Mo.

The paper is a wonderful feast to my soul. I read and hand it out to some hungry one. I expect to remain in the Evangel family by the help of my Redeemer, Baptizer and Coming King.—Mrs L. B., Leipsic, Ohio.

GREETINGS FROM A SISTER IN FLORIDA.

Dorcas, Fla.

Six weeks ago the Lord sent Bro. J. E. Vann of Bagdad, Florida, here. People were saved and several of us brought into the light of the baptism of the Holy Ghost. During this meeting I was advised to subscribe for the Evangel. I enjoy reading it and find it food to my soul. We are now building a church at this place. We ask all who can reach the throne while in prayer, to ask God to continue to bless here in giving us the means, and also that the people here may be awakened to the truth. I was saved several years ago and have lived up to all the light I had, but I praise the Lord for the additional light He has shed upon His Word. I ask all the saints to pray that I may be baptized in the Holy Ghost and that the Lord will heal my hands of tetter. I have found He is all I need. Praise His name!—Mrs. P. M. Griffith.

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 30th.

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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