



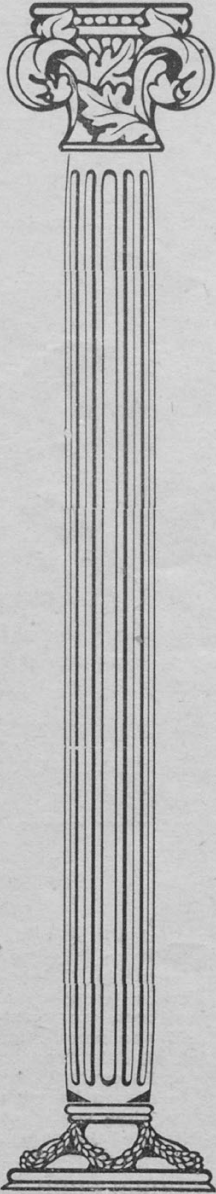
THE WEEKLY EVANGEL



GO YE INTO ALL THE
WORLD AND PREACH



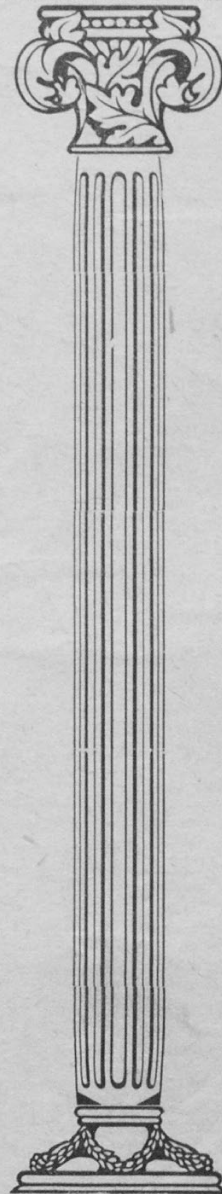
THE GOSPEL TO EVERY
CREATURE. — Mark 16:15



An Open Bible Council

St. Louis, Mo., Oct. 1st.

The General Council this year is announced to begin October 1st, but as there are matters of the utmost importance to the home and foreign field to be considered, no closing date will be given. Let every preacher, evangelist, minister, missionary and worker in the Pentecostal Movement plan to be present this year with OPEN BIBLE, and be prepared to stay until the close. This will be the most vital and important council which has ever been held since the first council at Hot Springs, Ark.



Number 145

JUNE TWENTY-FOURTH

Number 145

The Weekly Evangel

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

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

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LITTLE TALKS WITH THE OFFICE EDITOR

ANY ADVANTAGE which might be gained by the special six months offer, will be lost to you unless you act promptly.

Now is the time to subscribe for yourself and your friends if you want to get the remaining weeks of 1916 all for 50 cents. After July 1st, all 50-cent subscriptions will be regularly marked up for twenty-five (25) weeks, without the special advantage as now of securing the extra weeks between now and July 1st for nothing.

Of course, even without a special offer, the Weekly Evangel offers to its readers the greatest value for the money of any Pentecostal paper in the country. Just think of it, the paper for twenty-five weeks for 50 cents, fifty weeks for \$1.00, the actual cost of the paper being two cents per issue, cheaper than you generally pay for your local newspaper. The Evangel, furthermore, has sixteen large pages, containing forty-eight single columns or 32 large columns, and has an average of about 20,000 words each issue, or over 1,100,000 words in a year. Just think of it, over one million, one hundred thousand words in a year of Pentecostal testimony, praise and power. You can put this one million words of Pentecostal power into the homes of your neighbors for only \$1.00. You would take a long time to talk a million words to them, why not do your testifying and personal work on paper, loading up the Evangel gun and touching off the fuse, which only costs a dollar, and discharging a shell of one million living, burning, Pentecostal words into the stronghold of the enemy, which is bound to get some results for God.

We thank every one of our subscribers who have sent in a list of subscriptions during the past few weeks. Your work is well done and you will not lose your reward. Rich blessing is following the white winged messenger as it is going into these new homes. However the goal has not yet been reached, and we are a long way from it. Let the good work go on. Keep the battle up until the very end. If you have sent in ten or more subscriptions during this special campaign, drop us a card on July 15th giving us the total number of subscriptions you have sent in and we will check your card with our record, and if you have sent in the largest number of subscriptions during this campaign, we will send to you, free of all charges, the handsome Bible as promised.

SPECIAL CAMP MEETING RATE

**THE WEEKLY EVANGEL FROM NOW UNTIL
JANUARY 1st, 1917
for 50 cents**

The regular subscription rate of the Weekly Evangel is 50 cents for six months from July 1st, 1916, to January 1st, 1917. As a special inducement to increase the Evangel Family from seven thousand to fifteen (15,000) members, we make this exceptional offer to send all the remaining weeks between now and the 1st of July free to every new six months subscriber at 50 cents.

You love the cause and are in sympathy with the message of love and fellowship, then see what you can do to increase the circulation of the paper. Send in for subscription blanks and go to work.

WILL GIVE A HANDSOME BIBLE FREE

to that member of the Evangel Family sending in the largest number of subscriptions to the Weekly Evangel before July 15th, 1916.

THE WEEKLY EVANGEL

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

NUMBER 145.

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\$1.00 PER YEAR.

Editorial

THE PRACTICAL SIDE OF THINGS.

Much is to be said and much is to be considered in the matter of unity and scriptural order in the church of our day, but all who stop short of a practical effort to establish such unity and order will fail of their full duty in regard to it. Principles should be applied, correct theories are intended for practice. Beyond question, the many weaknesses discernible in the present day condition of the Movement that have resulted from the outpouring of the spirit in Pentecostal measure, in fulfillment of the promise of God for the last days, are due to the fact that many men and women who have received the Pentecostal outpouring, have made no practical effort at establishing unity and order. All must have seen that the Word of God, the Bible, gives a plan for order and co-operation in the Church. No one who reads the Word will fail to see that God planned system and government for it. Whatever may have developed as a result of man's failure to conform to God's plan, and whatever we may have in the world as the result of man's own planning for the Church, it is still evident that when the Church meets God's idea, it is, in all essential points, an organism; which implies, as does all other organisms, essential unity and control. Surely, divine wisdom entered into the arrangement of the plan in detail, and no improvement upon that plan is possible.

THE QUESTION TO BE SOLVED.

It is impossible to suppose that God's true people could be unwilling to conform to God's purpose and plan for them. That would mean disobedience of a serious nature, and no true child of God would consent to that in their lives. The question is not one of willingness for the will of God, but rather the question of how we may have the divine plan in operation and avoid the rocks and shoals upon which others have fallen. One of the difficult things for us to accept, is a personal responsibility in the matter. It is not difficult to see that the Church should conform to the true pattern; we can readily wish for correct church conditions, we may deplore all lack of them, we may consider the faults and failures of others in the matter, but there is an inclination to avoid personal responsibility, and take a place on the do-nothing end of the situation. Until we accept the fact of our responsibility in the matter, we will probably remain

obscured in the cloud of uncertainty Satan is casting over the situation, and will fail of the essential interest which may result in a study of the question to get light upon it. When we see that we have a responsibility and must meet it, we are still short of doing so, and must come to the point of taking some action in the matter.

THE REAL POINT OF REQUIREMENT.

Action in the matter of Scriptural unity, order and government in the church, is what is needed, and required of all, except there may be found a special dispensation granted some to relieve them of the responsibility, a thing we do not find in the Word. There are many who, having suffered from the failure of other days to bring the desired conditions, and realizing the danger in the exclusiveness of sectarianism, are content to avoid all effort at co-operative fellowship or Bible order in the Church. The consequence is, that although there is a call sounded for gathering together in council, with the purpose of agreeing upon what such Bible order is and how to have it among us, many refuse to come and deliberately refrain from all responsibility in the matter, making it impossible to arrive at anything like unity and fellowship among us. It would not be so bad if such persons would refrain from harsh criticism of the earnest, though but partially successful, effort at what we all believe in. Such persons, however, usually feel free to criticize carefully what they think has been done; and while they refuse to do anything about bringing in the desired conditions, condemn as unscriptural or imperfect, what they do not really know much about. No man is a proper judge of a matter in which he admits a prejudice. No one can rightly judge of the spirit of an effort, such as a council meeting, who stays away and only gets an idea of it all from such reports as are available, which reports scarcely ever truly represent matters.

ANOTHER CALL MADE.

In this issue another call to assemble ourselves together in council is now made. The call is not a call for a certain class of God's people to meet, and behind closed doors enact laws and rules for their convenience in maintaining the rigid lines of a sect or denomination. It is a call for the saints who have entered in upon a life of devotion, having made a full consecration and having received the Spirit, to come together for the full discussion of matters that pertain to truth; and to establish a plane of fellowship in the truth that will conform to the Word of God. Under such conditions as have prevailed in the past few years, satisfactory results in the matter of preparation for

(Continued on page 7.)

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 IX.—Christians in India Are Given "Gift of Tongues."

(By Wm. T. Ellis.)

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WONDERFUL PSYCHIC AND RELIGIOUS PHENOMENA AMONG THE ORPHANS AND GIRL-WIDOWS OF PANDITA RAMABAI'S ASYLUM, AS DESCRIBED BY AN EYE-WITNESS—IGNORANT NATIVE PEASANTS SPEAK ENGLISH, GREEK, HEBREW AND SANSKRIT—STORIES THAT PARALLEL PENTECOST—AN EXTRAORDINARY "REVIVAL" OVER WIDE EXTENT OF TERRITORY.

The above heading appeared over a very remarkable article which was published in June, 1907, in the Erie Daily Times (Pa.). This article has never been published in any Pentecostal paper before; but, by special permission of the author, we are enabled to secure it for the benefit of the Evangel Family. The fact that Mr. Ellis is not a Pentecostal man, gives greater weight to the article, as he was not prejudiced in favor of the work. Mr. Ellis says, "I control the copyright of the article on religious revival in Pandita Ramabai's work in India, which was one of a series of travel articles that I wrote for a series of daily newspapers.

"I haven't read the article for years, and, as you will observe, it is merely a record of what I saw and heard, without committing myself to any of the positions involved.

"I have no objections to your reprinting the article in the 'Weekly Evangel,' with adequate credit and with the copyright line and 'Used by Permission!'"

We are glad to secure this article, which we trust will be used as a means of blessing to all our readers.

Kedgaon, India, June 15, 1907.

I have stumbled upon an extraordinary religious manifestation, as remarkable as anything in connection with the great revival in Wales. So startling and wonderful it is that I feel quite unwilling to pass an opinion upon it, so I shall simply narrate, soberly and consecutively, what I have seen and heard concerning this "baptism with fire," and pouring out of "the gift of tongues," whereby ignorant Hindu girls speak in Sanskrit, Hebrew, Greek, English and other languages as yet unidentified.

The name of Pandita Ramabai, "the Hindu widow's friend," is known among educated people all over the world. She is the most famous of all Hindu women. There is an International "Pandita Ramabai Association," which co-operates with her in her work of rescuing, training and caring for high caste widows. She, more than any other woman, has made known to the world the horrors of the child widow's lot in India. Herself a high caste widow, of rare gifts and education, her appeal has been made to people of culture; nor was her work regarded as strictly religious or missionary, not being associated with any religious body.

A WORLD-FAMOUS WORK.

Ten years ago, at the time of the great famine, Rama-

bai took hundreds of famine orphans, and ever since she has had about 1,400 widows and orphans and deserted girls under her care, as well as 100 famine boys. All caste lines are now down, and the whole immense work is known as the Mukti mission, although in certain respects the original enterprise for widows maintains its separate identity.

Because of the fame of Pandita Ramabai, and because of the greatness of her work, I conceived it to be my duty to take the hot journey out to Kedgaon. Were it not for the more important incidents which follow, I should tell at some length the story of this great settlement, with its wide acres of farm land, its many modest buildings, and its varied forms of industry. Study and work are the rule for every girl; clothes for that multitude must all be woven on the spot, and the industrial plant is large. An uncommunicative English woman guided me faithfully to every spot of the settlement that she thought of interest, from the cornerstone to the steam engine and the dyeing vats. But not a word did she say that would lead me into a knowledge of what is by all means the most noteworthy fact concerning this great institution.

STUMBLING ON A REVIVAL.

Of course, I was aware of the unusual religious experiences reported from many Christian communities in India; but I had never associated this sort of thing with Pandita Ramabai's work; probably because some of her foremost supporters in America are identified with the "new theology" which has scant room for the camp meeting type of "old-time religion." My first clew was a pamphlet which I chanced to pick up, relating strange spiritual experiences on the part of some of Ramabai's girls. I began to ask questions, which were answered, I thought, with seeming reluctance and discovered that this revival was still under way.

For half an hour I had been hearing strange sounds, now of one person shouting in a high voice, now of the mingled utterance of a crowd, and now of song. At last it settled down into a steady roar. "What is that I hear?" I asked. "It is the girls' prayer meeting," was the answer. "Could I visit it?" I pointedly asked my guide, after hints had proved unavailing. "Why—I—suppose—so. I'll see." In a few minutes I found myself witnessing a scene utterly without parallel in my experience of religious gatherings.

A TUMULT OF PRAYING GIRLS.

In a large, bare room, with cement floor, were gathered between thirty and forty girls, ranging in age from twelve to twenty. By a table sat a sweet-faced, refined, native young woman, watching soberly and without disapproval the scene before her. After a few minutes she also knelt on the floor in silent prayer.

The other occupants of the room were all praying aloud. Some were crying at the top of their lungs. The tumult was so great that it was with difficulty that any one voice could be distinguished. Some of the girls were bent over with heads touching the floor. Some were sitting on their feet, with shoulders and bodies twitching and jerking in regular convulsions. Some were swaying to and fro, from side to side or frontwards and backwards. Two or three were kneeling upright, with arms and bodies moving. One young woman, the loudest, moved on her knees, all unconsciously, two or three yards during the time I watched. She had a motion of her body that must have been the most exhausting physical exercise. She, like others, also swung her arms violently, often the gestures of the praying figures were with one or both hands outstretched, in dramatic supplication. Not infrequently, several girls would clap their hands

at the same time, though each seemed heedless of the others. At times the contortions of the faces were painfully agonized and perspiration streamed over them. One girl fell over, asleep or fainting, from sheer exhaustion.

All had their eyes tightly closed, oblivious to surroundings. Such intense and engrossing devotion I had never witnessed before. It was full 15 minutes before one of the girls, who had quieted down somewhat, espied me. Thereafter she sat silent, praying or reading her Bible. The discovery of the visitor had this same effect upon half a dozen other girls during the next quarter of an hour. At my request the guide after a time asked the leader if I might talk with her, and while a dozen of the girls were still left, praying aloud and unaware of the departure of the others, the leader withdrew.

A STRANGE STORY.

My first interest was to know whether the girls had been "speaking with tongues" that day, for I had thought that I detected one girl using English. Yes, several of the girls had been praying in unknown tongues, this young woman quietly informed me. Then, in response to my questionings, she proceeded to tell me that these meetings are held twice daily by girls who have been "baptized with the Holy Spirit and fire;" it is common for them to speak in tongues which they do not understand, and also to be smitten dumb, so that they cannot speak at all, even in their own language. During the early part of the meeting at which I was present, one of the girls had been obliged to write her message, because her tongue was holden. Sometimes the girls will go about their tasks for days, unable to utter a word, although they understand perfectly everything that is said to them, and are able to pray in other tongues, and when they especially pray for the power to do so they are able to speak in religious meetings. The girls show no effect whatever of the terrible strain they undergo during these prayer meetings, and they all do their regular daily work. The burden of their prayers is intercession, that all the mission, and all India, may be converted and experience a great revival and receive the Pentecostal baptism. So much I learned from this young woman.

APPARITIONS OF FIRE.

Before relating my interview with Pandita Ramabai herself, let me quote from a narrative of this spiritual experience, which has been written by one of the teachers and printed at the Mutki Mission press. "Many are being anointed with the spirit of intercessory prayer, spending hours, lost to time and surroundings, pleading for the unsaved. Young men and young women are receiving the gift of the Spirit, speaking with tongues, interpreting tongues previously unknown to them; the sick are being healed, and unclean spirits cast out in answer to prayer.

"In January, 1905, Pandita Ramabai spoke to the girls of Mukti concerning the need of a revival, and called for volunteers to meet with her daily to pray for it. Seventy volunteered, and from time to time others joined, until at the beginning of the revival there were 550 meeting twice daily. In June Ramabai asked for volunteers from the Bible school to give up their secular studies and go out into the villages about us to preach the Gospel. Thirty young women volunteered, and we were meeting daily to pray for the 'endowment of power,' when the revival came.

"On the 29th of June, at 3:30 a. m., the Holy Spirit was poured out upon ———, one of these volunteers. The young woman sleeping next to her awoke when this occurred, and seeing the fire enveloping her, ran across the dormitory, brought a pail of water, and was about

to dash it upon her, when she discovered that ——— was not on fire. In less than an hour nearly all the young women in the compound gathered around, weeping, praying and confessing their sins to God. The newly Spirit-baptized girl sat in the midst of them, telling what God had done for her, and exhorting them to repentance. The next evening, while Ramabai was expounding John 8, in her usual quiet way, the Holy Spirit descended and the girls all began to pray aloud so that she had to cease talking. All in the room were weeping and praying, some kneeling, some sitting, some standing, many with hands outstretched to God. Promises and words of help were of no avail."

THE MOST FAMOUS INDIAN WOMAN.

Ramabai herself is a quiet, strong personality. She dresses after the Hindu fashion, but in white, and her hair is short, for she is a widow. She elects to sit on a low stool at the feet of the person with whom she converses, for the sake of better hearing. While we were talking her grown daughter, Manoramabai, her first assistant in the work, sat on the floor with her arms about her mother, and occasionally interjected a pertinent word. Ramabai (the suffix "bai," means "Mrs." or "Miss") speaks simply, naturally and directly. So she told me of the growth of Shadai Sadan, the work for widows, and of the Mukti mission, the whole supported by faith. Then, passing on to a visit to Keswick, England, two years ago, she related how she had united with a band of spiritually minded persons who were praying for a world revival. In 1905 she began to pray especially for an outpouring of the Holy Spirit upon Mukti, six months later the answer came as indicated above. Now, praying bands of Mukti girls, accompanied by teachers, go to villages as distant as fifty or 100 miles, conducting revival services.

"We do not make a special point of the gift of tongues: our emphasis is always put upon love and life. And undoubtedly the lives of the girls have been changed. About 700 of them have come into this blessing. We do not exhibit the girls that have been gifted with other tongues, nor do we in any wise call special attention to them. We try to weed out the false from the true, for there are other spirits than the Holy Spirit, and when a girl begins to try to speak in another tongue, apparently imitating the other girls, without mentioning the name or blood of Jesus, I go up to her and speak to her, or touch her on the shoulder, and she stops at once; whereas, if a girl is praying in the Spirit I cannot stop her, no matter how sharply I speak to her or shake her."

THE WONDERFUL GIFT OF TONGUES.

"My hearing is peculiar," continued Ramabai, "in that I can understand most clearly when there is a loud noise (a well-known characteristic of the partially deaf) and I move among the girls, listening to them. I have heard girls who know no English make beautiful prayers in English. I have heard others pray in Greek and Hebrew and Sanskrit and others in languages that none of us understands. One of the girls was praying in this very room (the room of one of the English staff) a few nights ago, and although in her studies she has not gone beyond the second book, she prayed so freely and clearly and beautifully in English that the other teachers, hearing, wondered who could be praying, since they did not distinguish the voice." "Yes," spoke up the occupant of the room, "and she prayed by name for a cousin of mine whom I had forgotten, and of whom I had never once thought since coming to India."

When I asked why, in Ramabai's opinion, tongues that served no useful purpose being incomprehensible to

everybody should be given, whereas the gift of tongues on the day of Pentecost was so that every person in that polyglot multitude should hear the story in his own speech, she replied, "I, too, wondered about that. But it has been shown to me that it is to rebuke unbelief in the gift of tongues, she herself has been given the gift."

MANY PARTS OF INDIA AFIRE.

All these wonders I have set down impartially, as phenomena of great interest to all who give thought to religious or psychic themes. Neither Ramabai, nor the native teacher who led the meeting which I described, is an emotionalist, so far as I could perceive. Both, in fact, are persons of more than ordinary reserve, culture and discernment, nor can I explain the relation between what is happening at Mukti and the revivals that are being reported from various parts of India, most of them characterized by astonishing confessions of sin, on the part of Christians and by prolonged and even agonized prayer, with pronounced physical emotion.

Let me summarize the phenomena of this Indian "revival," as I have learned them from various missionaries, and in particular from Bishop Warne, of the Methodist Episcopal church, who is issuing, in America, a booklet upon the subject. Most notable is the fact that the breaking out of the revival in many widely separated communities, occasionally in the absence of the missionaries, has been preceded by praying, rather than preaching. Most religious "awakenings" are associated with some one personality; the Welsh revival had its Evan Roberts; but there is no corresponding figure in India. One 13-year-old girl, Sansuki, of Khassia Hills, is reported to have been the means of 900 conversions. The prominent place which young girls in praying bands—timid, untutored, Indian girls, reared to believe in the complete subjection of women—have had in this revival, is noteworthy. Instance after instance could be given of the girls' continuing whole nights in prayer; of their having seen visions, and particularly of their having been invested with a strange, beautiful and supernatural fire, are reported from various directions.

MAKING PRESBYTERIANS DANCE.

There has been a pronounced physical side to the demonstrations, as I found at Kedgaon. Entire audiences have shaken as if smitten with palsy, strong men have fallen headlong to the ground. Even lepers have been made to dance. Leaping, shouting, rolling on the floor, beating the air and dancing have been common. Concerning dancing, Bishop Warne said, "Personally, I have not seen much of the dancing; that is reported as mostly having taken place in Presbyterian churches!" It is a fact that the dignified Presbyterians, even the Scotch church missions, have been foremost in these revival experiences.

The revival has continued in various parts of the empire for more than a year; I have reports from Lucknow, Allahabad, Adansol, Moradabad, Bareilly, Khassia Hills and Kedgaon. The Methodists baptized 1,900 new converts during the year, besides the notable result of having secured more than 300 new candidates for the ministry.

Dramatic in the extreme have been the confessions of sin, and reconciliations between enemies.

Everywhere there is agreement that the lives of the people have been markedly altered for the better. "The revival," says one, "has given India a new sense of sin." The spontaneous composition of hymns has been a curious feature of some meetings; Bishop Warne thinks that "there will be a new hymnology in the vernacular as an outcome of this revival."

"HE THAT IS WISE WINNETH SOULS"

One can help win souls in a public meeting by being a wise altar worker. How many, many times we have seen the altar filled, and scarcely knew where to turn in the audience to get people who could properly instruct the seekers, and wisely point them to Jesus! Some churches use inquiry rooms instead of altars, but this does not materially alter the work. The need of wise instruction is still the same.

This leads us to make some remarks as the result of years of experience and observation in soul-saving.

1. We would mention a number of "don'ts." It is very well to know what not to do.

First, *If it is at all practicable, women would better deal with women and men with men.* There will likely be far more open frankness in conversation and confession. A woman can get into the secret experience of a woman's heart far more successfully than any man can. Above all, if it is absolutely necessary for a man to deal with a woman, because no capable woman is present and at liberty, then let him avoid touching her person. Physical nature is just what it is, and the devil is likely to be at the altar, and certain to be in the congregation watching the whole proceeding. The tongues of the sons of Belial will wag after the meeting at the least occasion; so that it is better to avoid every appearance of evil.

Second, *Don't ventilate any of your little denominational fads when dealing with seekers.* They do not want any of the five points of Calvinism, or of any other system. They are seeking to be pardoned or sanctified. Their heart cry is, "We would see Jesus!" Introduce them to Him in the simplest possible way.

Third, *Don't talk rites to any one who wishes to be free from the burden of sin.* Nobody was ever saved by a rite; nobody ever will be. A man can be baptized in any and all possible ways, and still be a sevenfold child of hell. No greater delusion ever got into theology than the notion of *baptismal regeneration*. Perhaps no other ever created so many false hopes or damned so many souls.

Fourth, *Don't introduce any human hobbies to their minds.* Give them the immutable Word of the living God. One of the most painful altar scenes we ever witnessed was recently, when, night after night, there were some twelve or fifteen at the altar. No Word of God was given to them. They were simply given to understand that they "must dig and tunnel." And they sweated and swayed back and forth, and groaned and screamed like howling dervishes; but "there was no voice nor any that answered." Why? Because they were trying to *save themselves* by doing, and screaming, and "digging and tunneling," instead of trusting Jesus to save them by simple faith. It was an outrageous perversion of the altar and the Gospel.

Fifth, *Don't talk to a seeker when others are talking to him.* How often have we seen a person at each ear talking perhaps on an entirely different subject! How would a grocer succeed in selling groceries, if one clerk talked onions in one ear of a customer while another clerk shouted potatoes in the other? It is plainly contrary to the laws of the human mind.

Sixth, *Don't use too many passages of Scripture to a seeker on one occasion.* It is better to take two or three or four appropriate texts that fit the seeker's case, and make them thoroughly understand, and faithfully apply them to the heart. Always remember that one, "Thus saith the Lord," has more weight than a thousand opinions of men. Let God speak through you to the seeker's soul.

HOW SWEETLY GOD HATH LED ME ALL THE WAY.

How sweetly God hath led me all the way!
 In hours of joy supreme
 His tender love, and beam
 Of heavenly sunlight bright
 Hath shed most glorious light,
 Until I seemed to walk in one continuous day.
 How sweetly God hath led me all the way!

How sweetly God hath led me all the way!
 E'en thro' the nights of trial,
 Dark testing-times, the while
 I wept alone, none near
 Save God to mark the tear;
 But He was precious, and I am constrained to say,
 How sweetly God hath led me all the way!

How sweetly God hath led me all the way!
 Earth's carnal reasonings,
 And thoughtless questionings
 Can never understand
 How God's eternal hand
 Upon our every planning He doth lay.
 How sweetly God hath led me all the way!

How sweetly God hath led me all the way!
 My heart with praise doth swell;
 "He hath done all things well;"
 And still my Guide will be
 E'en thro' eternity.
 Forever follow Him I gladly may.
 How sweetly God hath led me all the way!
 Alice Reynolds Flower.

Seventh, *Don't argue with seekers.* The carnal heart likes to argue. The seeker is not genuine until all self-justification is over, and he is humbled in the dust, and is hungry for God. Tell them to pray, and leave them at once, if they begin to debate.

Eighth, *Don't let your sympathy for the seeker run away with your common sense, especially if he or she is "nice" or "high-toned" or full of emotion.* God has a controversy with all sinners; He is always right, and the sinner always wrong. Get on God's side and stay there. Every sinner has been a hundred times as mean and wicked as he ever thought himself to be. It will do him good to loathe and abhor himself for a time. Don't flatter him or tell him how good he has been. Don't make for him a refuge of lies and daub with untempered mortar. Stay on God's side, and don't spoil the convicting work of the Holy Spirit.

Ninth, *Don't manufacture any false hopes for the sinner.* Don't tell him he has the blessing he is seeking. Let God tell him. If you argue him into it, the next man he meets can argue him out of it. It matters little what others say if only he hears from God.—God's Revivalist.

EDITORIAL.

(Continued from page 3.)

the coming of Christ, on the part of the church, together with the salvation of many who should yet be reached and brought to God, must be very meager indeed. Surely we have had enough of conditions where there is no order, no system, no government, and but little tolerance of others on the part of many, let alone the essential unity which we all see belongs to the Church. Any who can expect as permissible, the utter lack of unity that prevails and the disregard of God's plan for the church, may hesitate still further before answering a call to council; but all who see the great need of an honest effort on our part to establish unity and harmony where disunion and dissension prevails, should plan to meet in council.

AN OPEN BIBLE COUNCIL.

The coming council will be what might be called an OPEN BIBLE council. I think there is no doubt about

that. It will be a council in which the very most important questions as to what the Bible teaches, will occupy the attention of all. The time has come for the interpretation of what scriptural teaching and conduct is. The time of sifting and solidifying is here. The great shaking has begun and all that can be disturbed will be shaken into separation from that which is settled in God. This will not all be done in a few days of council, but lines will doubtless be drawn about what has been separated by the process in operation. It is time to take our bearings and to assure ourselves before God. It is not time—and never will be—for strife and contention for the sake of a conquest of the Church.

THE WHEAT AND THE CHAFF.

There are at least two elements apparent in the present day movement. One is what may well be spoken of as the wheat that we are told is to be gathered into the garner. There never was a time, at least not since the early apostolic days, when there was on earth a people who had come so close to God and who had received so much from Him, as now. In the mighty shaking and winnowing which is in progress, this wheat will be cleansed and polished for a place in God's garner. The other element is the light chaffy element seen everywhere. Chaff is flying all about and it will not remain to endure the sifting, but will go with the winds of the winnowing mill. God would get the substantial elements together and create of them a true witness in the last days. God is calling for men and women of experience and sound judgment, men and women who see more than a light chaffy something in the mighty experience God is giving His true servants in these days, to get together and plan: not to create something, or to arrange a concentration of influence or authority, but plan for co-operation as members together of the body of Christ; to remove and to avoid all recurrence of irritating and dividing differences; to agree upon what is truth and what is error; to stand for a clean life of true Godliness and to endorse a holy ministry. No platform of co-operation can be satisfactory that will allow exponents of error to occupy a foothold upon it. If we are not able now, to discern between truth and error, when will we be able? Unimportant differences should never divide us at all, but error, or sin, can never unite us. "Be ye clean that bear the vessels of the Lord," represents essential truth.

Yours for unity,
 J. W. Welch.

THE PRIMITIVE BAPTISMAL FORMULA

By Wm. G. Schell.

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,

2838 Easton Ave.,

St. Louis, Mo.

BY WAY OF REMEMBRANCE.

Important Announcement by Request of the Credential Committee.

Numerous applications for endorsement are arriving at the office of the Credential Committee. We are anxious to comply with all requests for credentials when we can conscientiously do so in agreement with the position taken by the General Council. We cannot well question every applicant concerning their attitude towards the Trinity and other points of doctrine upon which the Council has agreed to cooperate, but that we may reach practically all who may be interested, we are calling attention through the columns of this paper to the resolution touching these points which was passed at St. Louis. Rather than to quote from it, we are publishing it in full. We trust that all will see the stand taken by the Council and realize that to have credentials issued by the Credential Committee is to enter into agreement with the Council in the stand taken upon this as well as other matters. We have thought it wise to call attention to these things that misunderstanding might be avoided with their consequent frictions. The Resolution follows:

Resolution on Doctrinal Matters.**1. The Institution of the Lord's Supper.**

Whereas no passage of Scripture dealing with the institution of the Lord's Supper has anything to say about wine, or fermented wine, (Matt. 26:27-29; Luke 22:18-20; Mark 14:23-25) and

Whereas the drunkenness caused by the use of fermented wine at Corinth was strongly condemned by the Apostle (1 Cor. 11), and

Whereas the Apostle Paul declares that the drinking of this cup showed forth the Lord's death, (not His resurrection) till He comes,

Therefore we recommend to the saints and assemblies everywhere that they do not add a private interpretation to the Scriptures, but abide in the plain truths as taught by Christ in the Gospels, and

Whereas many of God's people are stirred by the contention now raging over the following matters;

Therefore be it resolved that the attitude of this Council is expressed in this statement:

2. The New Birth.

We reject, as unscriptural, the teaching that being born anew is the same as the baptism with the Holy Ghost. One may be born of the Spirit and baptized in the Spirit nearly at the same time, and we would only rejoice at such an occurrence; but one must, if only a moment before, first yield to Christ and become a child of God by faith in Jesus before he can receive the abiding gift of the Holy Spirit, for Christ taught clearly that the world cannot receive the Holy Ghost, saying, "whom the world cannot receive." John 14:17.

3. The Spirit and the Blood.

The Scriptures nowhere declare that the blood of Christ is the Holy Ghost, and we most emphatically disown and reject all such statements. The blood is the blood, and the Holy Ghost is the Holy Ghost, not the blood. The Bible nowhere speaks of the spiritual blood of Jesus.

4. The Father and the Son.

We hold that Jesus is the Son of the living God and that the living God is the Father of Jesus, and we are opposed to all such unscriptural teaching as that the Son is his own Father. In Isaiah 9:6 the Son is called the Everlasting Father. This Everlasting Father is, in the Hebrew, the Father of Eternity, not the Father of Jesus. We believe God was in Christ (2 Cor. 5:19), and that God was not merely concealed in Christ, but that he was manifested or revealed in him (1 Tim. 3:16). He is now at God's right hand as our great High Priest in heaven (Mark 16:19).

5. Christ and the Holy Ghost.

This Council holds that it is unscriptural to teach that the word "Christ" means the Holy Ghost. Jesus stood in the Jordan at his baptism praying, and the

Spirit descended in the form of a dove and abode upon him. God, the Father, spoke out of heaven, saying, "This is my beloved Son, hear ye Him." (Matt. 3:16, 17.) We believe it all just as given. God is a Spirit, or the Lord is a Spirit; but the word Christ means anointed—anoined, of course, with the Holy Ghost, and we also are anointed with the Holy Ghost, but that does not make us the Holy Ghost. Jesus was God in the flesh before the Holy Ghost fell on him in the Jordan.

A CONTINUOUS REVIVAL IN DALLAS, TEXAS.**The Weekly Evangel Corrected.**

My letter concerning the blessing of God upon the Dallas work was a personal letter to Bro. Jamieson to inform him of the results since he left here three or four weeks ago, written with no thought of its being sent to you for publication. Of course I have no objection to the letter being published, but one impression is made by the heading that I feel it my duty to correct.

In the heading you say "The Power of God Again Falling in Dallas," etc., this sounds as though we had not been having a revival here all the time, which is not true, for we have been pitching our tent in new places and going from one campaign into another all the time since the revival started here four or five years ago, and sinners are always being saved and filled with the Spirit the year around. There has never been a time in the history of the work here when sinners were not flocking to the altar for salvation.

The reason I have not sent in any reports of the outpouring of the Spirit here for the past three years, is because when I did, it brought so many letters that I was snowed under with correspondence, and for this reason I decided not to report the meetings for publication. Of course not having read any reports of the work it is natural to suppose that there has been a lull in the work of saving souls; but I want to say for the glory of God that the revival has continued without a break Winter and Summer. Of course the tide not being always as high as at the present. The next Sunday after baptizing the thirty-four you mentioned in the last Evangel, we baptized forty-one more, making just one hundred in three consecutive Sunday services.

I have always maintained that the revival would continue as long as the preacher and the saints stayed full of the Spirit, for then He will never fail to do His office work of convicting of sin, and righteousness and judgment. The Holy Ghost is not spasmodic in His efforts, and any church that adjusts itself to His efforts will be made to constantly rejoice over the conversion of sinners. We expect greater results then ever this summer. Will soon move the tent again to a new location.

Your brother in Christ,

F. F. Bosworth.

P. S.—I have been rejoicing over the wonderful results of the Billy Sunday campaigns. I quote a few statements from the "Kansas City Times" of June 10th, women young and old, began dropping from their seats to the sawdust floor, in all 168 during both services, thirty-nine in the afternoon and 120 at night, and a few uncounted ones. * * Several lay unconscious the greater part of the afternoon * * The preacher asked the audience to pay no heed but to listen and reflect.

Again, Kansas City Times, May 22nd, 1916. In the men's meeting, hearers dropped from their seats as the evangelist pictured graphically "The Wages of Sin." Twenty-one of the men who heard it fell from their seats unconscious. * * Men fell here and there in all parts of the big building. This was also reported in the Sunday School Times.—F. F. B.

SOME GOOD THINGS TO REMEMBER.

Among some good things received in a letter from a sister some days ago, we quote the following: "My heart is led to believe and to see that as we are busy about our Master's business, feeding others, we will be fed ourselves upon Christ, the true bread. Some secrets of victory over people and circumstances have been revealed to us. When we know of or hear of faults and failures we need not tell them to others for this kind of feeding weakens one. But, we should go to God concerning the needy one, and consider together prayerfully the need, and pray with the one needing help, if possible. Some tell us they went down through stumbling over others. Of course one will. God's way is "looking unto Jesus." Jesus says "What is that to thee, follow thou Me." Many who once followed Jesus have no continuous joy and but little victory. Jesus said "These things have I spoken unto you that My joy might remain in you and that your joy might be full," John 15:11.

To keep clean from our own thoughts or the thoughts of others or about others one must obey God. Obey the still small voice when He whispers to pray. Seek Him; let all else be silent and stilled. Be occupied with God as your Master and Lord. His mind will be revealed and His thoughts will fill you. In the night hours when lying awake and sleep seems to be gone, arise and pray. Open your heart to God who never slumbers nor sleeps. Pour out your heart to Him. Be in His presence. Give unto Him honor, love, thanksgiving and praise. Tell God of your love to Him, your desire for Him. And, what a sweetness of joy and glory will fill your soul! My own soul shouts victory while I am writing, for I have tried this way and proven the way of prayer to be the way of power. As I am writing my husband is reading aloud portions of the Word and the whole room seems filled with the presence of Jesus.

We should also obey the promptings to witness. Jesus said, "Feed My lambs" (the children and young Christians). Do not neglect the little lives of the home and neighborhood. I gave my heart's burden to God, my Father, for my parents and teacher taught me of God; and the Son He gave for my sins, and I was blessed with that good feeling of forgiveness of sins so early in life. I cannot give the time, nor can I give the time I was sanctified. For as God gave me light on His Word He gave me a willingness to keep His Word. I put off the outward adorning and God put in the hidden adorning of a meek and quiet spirit as in Pet. 3:3. And today, when the world is going on in this lack of dress and in its nakedness of person, void of this inward adorning, let us who profess Godliness possess God-likeness and dress in such a way that our nakedness will not be revealed. Let us be filled with the Spirit and bear the glad tidings of great joy.—Mrs. P. M. LaBerge, Oklahoma City, Oklahoma.

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.

DAILY PORTION FROM THE

. . KING'S BOUNTY . .

MRS. A. R. FLOWER

June 24. "Brethren if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself lest thou also be tempted." Gal. 6:1.

There is no room for any of us to boast or indulge in a self-righteous spirit. If you do God may have to let you do the very thing you have so harshly and unkindly denounced another for. Humble yourself under His mighty hand that He may not have to humble you Himself by harder means. Fall on the stone and be broken, that God may not let the stone fall on you and grind you to powder.

June 25. "If any man will come after Me, let him deny himself, and take up his cross daily and follow me." Luke 9:23.

You who would win souls—you who would hear the eleventh hour call of our Master, "Go work in my vineyard,"—learn the power, the blessing, the victory of real love sacrifice for the Lord Jesus Christ. True love prompts sacrifice, and sacrifice feeds love's consuming fire within the child of God. What a rich, unestimable harvest for such a life!

June 26. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him." Psa. 126:6.

Sometimes our eyes are so blinded by tears we scarce see the seeds as they drop from our hands into the ground. We are unable even to see that they find any lodging place. What encouragement in these words to such patient toilers! What incentive to faithfully labor on! "In due season we shall reap if we faint not."

June 27. "Ye turned to God from idols to serve the living and true God." 1 Thess. 1:9.

I wonder how much of our service is really for the sole glory of the "living and true God." Along with our desire to glorify God is there not frequently mixed a desire to make a name for ourselves, or to create a place of recognized prominence in the spiritual world? Are we indeed willing that God grant us a place to serve Him where we will be perhaps unseen, unappreciated, unrecognized? "With good will doing service, as to the Lord, and not to men."

June 28. "He knoweth thy walking through this great wilderness; these forty years the Lord thy God hath been with thee; thou hast lacked nothing." Deut. 2:7.

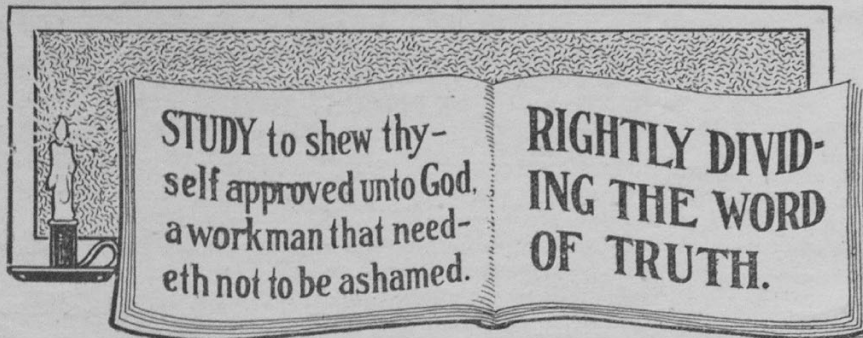
A glance backward is sometimes very profitable as it brings to one's attention the many blessed occasions of God's help and deliverance. How good God has been to each of us, smoothing the rough places, strengthening us for the hard places, giving us songs in the night, making precious the moments alike of trial and triumph. What a privilege to trust our all to His faithful keeping!

June 29. "All my springs are in thee." Psa. 87:7.

Can you truly say this, dear child of God? Then you are assured of a never-failing supply—the ever-continuous gushings of the water of life through your being. Through the long dry days of drought, when those who seek to draw from other springs are fainting by the wayside, your life shall be fresh and flourishing, your soul like "a watered garden and like springs of water that fail not." "Therefore with joy shall ye draw water out of the wells of salvation!"

June 30. "This I pray, that your love may abound yet more and more in knowledge and in all judgment." Phil. 1:9.

There are a number of dear good people who need to have such a prayer made in their behalf today. As important as the temper in steel is a certain measure of judgment and knowledge in the exercise of our love toward both God and man. Love, so-called, like many other things good in themselves, may be terribly misused.



SUNDAY SCHOOL LESSON

July 2, 1916.

PAUL AT THESSALONICA AND BEREA.

Lesson Text.—Acts 17:1-15.

Golden Text.—"Him hath God exalted with His right hand to be a Prince and Saviour." Acts 5:31.

Leading Thought.—The effect of the preached word upon the people.

1. **The Word preached in Thessalonica, Vs. 1-9.** While Peter was the first to grasp God's plan in relation to salvation for the Gentiles, it was Paul whom God made especially the apostle to the Gentiles. Acts 9:15; 18:6. In setting about his great life-work Paul tells us he "conferred not with flesh and blood." For a time he went first to the Jews, then as they refused the light he turned to the Gentiles. So it was that on reaching Thessalonica, where there was a synagogue of the Jews, that Paul "as his manner was, went in unto them." Notice how constantly we read along with the account of Paul's preaching that the theme of his discourse was always the Lord Jesus Christ. To that end he had been saved, and he was very careful not to let himself be diverted by any side-issues. He was a better educated man than many of us, and he might have found all sorts of entertaining subjects to present to the people; he might easily have concocted some new set of theories or doctrines of his own, that would have made him "popular" with the people. It is becoming very common with some ministers to tone down their message to suit the people. But here was a man who "kept the faith," who determined to "know nothing among them, save Jesus Christ and Him crucified." What if it was a stumbling-block to the Jews, and foolishness to the Greeks—well did Paul know it was the power of God unto salvation to every one that believeth. And so he continued "alleging that Christ must needs have suffered

and risen again from the dead; and that this Jesus that I preach unto you is Christ." Preach the gospel as positively and definitely as Paul did, and you may have the same results that Paul had. Vs. 4 and 5 show us the two-fold effect of preaching the gospel. It becomes either the savour of life or of death. Some Jews, some devout Greeks, some of the chief women believed—to them Paul's preaching became the savour of life. On the other hand, the unbelieving Jews were the instigators of a tumult, which finally resulted in an assault on the house of Jason, Paul's host. Recall a like tumult in Antioch of Pisidia. Acts 13:45. Envy in the hearts of the unbelieving Jews was the start of the difficulty in both cases. The first were "filled with envy;" the second were "moved with envy." And many, professing to be in a far better state than those unbelieving Jews, have allowed envy over the religious success of another to creep into their hearts. Once let it in and there is no limit to the evil which may result therefrom. "For where envying and strife is, there is confusion and every evil work." James 3:14-16. And Peter tells us we should lay aside "envies and all evil speakings"—the first almost invariably leads to the second. Notice what these men said of the apostles, "These that have turned the world upside down are come hither also." Turning things upside down sometimes brings them right side up. The tumult came to an end finally and they let the apostles go, after taking security of Jason and other of the brethren.

2. **The Word preached in Berea, Vs. 10-15.** The brethren immediately dispatched Paul and his companions by night to Berea. This was not an indication of cowardice on the part of either side. It was the better part of wisdom and it was in perfect accordance with Christ's direction to His disciples under such conditions. Matt. 10:23. That Paul could and did stand under even heavier fire we all well know. 2 Cor. 11:23-33. Notice where Paul went first—"into the synagogue of the Jews." Here Paul found a different class to minister to. "These were more

noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily whether those things were so." "More noble," Paul says. What about those who are saying we don't need to study the word any more—we don't need to be taught in the Scriptures. God have mercy on such ones. Had many of our young people known more about God's word, either through private searching or through straight, sane teaching from older ones, there would not be the number there is of those who have knowledge and then turned back from the way. Knowledge of God's word along with the presence of the Holy Spirit in the heart makes strong, healthy, all-rounded Christians. Go to the extreme either way and you will miss God's best in your life and service. It is true that some have emphasized the word to the neglect of the Holy Spirit. Take the Book as it reads and trust the Holy Spirit to make it clear and plain to your heart and in your life. Vast numbers never read God's word; let them see its truth manifest in your life. "Faith cometh by hearing, and hearing by the word of God." So it was that many of these Bereans believed. All went well in that little company who had so freely accepted the truth, until—how often have we seen like cases—certain Jews from Thessalonica "came thither also and stirred up the people." That same old spirit of envy was at the bottom. Once more the brethren send Paul away. God seems to have a purpose in moving Paul onward. "Silas and Timotheus abode there still." Apparently he can be used to kindle the fire better than some, and then God leaves it to the others to keep it burning. It is so in God's ranks today—one to plant, another to water; but let us ever remember that it is God alone who gives the increase.

Next Week's Lesson.

July 9, 1916.

THE THESSALONIAN CHRISTIANS.

Lesson Text.—1 Thess. 2:17-20; 4:13-18.

Golden Text.—"If we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with Him." 1 Thess. 4:14.

Alice Reynolds Flower.

I am very thankful for the Evangel. It is food to my hungry soul. It makes me rejoice to read the testimonies.—P. R. H., Euclid, Ark.

—:o:—

The papers grow better all the time. When I get through with them I send them to a relative in California who is quite interested.—A. E. B., Baldwin, Michigan.

THE HAPPY MAN.

The happy man was born in the city of Regeneration, in the parish of Repentance unto Life. He was educated in the School of Obedience, and lives now in Perseverance. He works at the trade of diligence, notwithstanding that he has a large estate in the country of Christian Contentment. He wears the garments of Humility, but has the white robes to put on when he goes to court. He walks in the valley of Self-abasement. He breakfasts on Prayer and supps each evening on the same. He has meat to eat that the world knows not of, and his drink is the "sincere milk of the Word." Thus happily he lives. There is due order in his affairs, peace in his soul, humility in his heart, the Redeemer's yoke on his neck, the world under his feet.

THE MADNESS OF SIN.

An exchange tells of a bold and blatant infidel in England who had amused and overawed a crowd by his defiance of God to strike him dead, and after again and again appealing to heaven to prove if there was anything in Christianity, without any apparent effect, turned to his audience and ridiculed the God that was powerless to harm him.

Some were influenced by his audacity, but there was a sequel. On his way home, apparently in good health, he suddenly fell from his horse, and in a few moments expired. A medical examination was held and it was found that the cause of his death was inhaling a little insect no larger than a sand-fly; thus this little creature, the smallest of insects, was sent against him to show how contemptible all his strength and opposition were, and how easily God could confound and destroy him by the feeblest of His creatures.

Such daring blasphemy only illustrates the madness of sin. Moral insanity is far more deadly in its effects than the dethronement of reason. Any man who contends against God is doing a very foolish thing. Continued resistance means ruin. How can an arm of flesh cope with Jehovah! Yet the world is full of people who deliberately reject God and will have none of His counsel. They might just as well try to stop the ebbing and flowing of the tides or the revolutions of the stars as to withstand God. What folly, what madness, to fight against Him who holds the world on the ends of His fingers. The only explanation can be given is that man has been marred and intoxicated by sin, blinded by the god of this world.

Have taken the Evangel a year. It has been a great blessing to me spiritually. I feel I can't do without it.—H. E. D., Newport, Tex.

A CALL OF NEED FROM CEYLON.

On behalf of the Lord's work in Ceylon we make known unto you our affairs and how we do.

In September, 1912, the Holy Ghost told my wife and me to go to Ceylon. On that occasion there were present, Brothers D. C. O. Opperman, Chas. A. Smith, Chas. Jaynes, Floyd Baker, Homer Wilson, Jake Jackson and several sisters. My call to Ceylon was definitely from God and all these brethren whom I mentioned will confirm it. In every mission we visited there was proof that our call was from Him. In September, 1913, we sailed for Ceylon and landed in Colombo on the 18th of October. We found that there had been some Pentecostal people here but they all had left the island. It was because of these Pentecostal people the island was shut up against the truth.

This is a second Jericho, but praise God He is the same today as He was when He made the walls of Jericho fall. He will make them fall in Ceylon. The walls are already beginning to break in some places now and we see the earth opening up beneath. Hallelujah! We are compelled to say as did King Hezekiah, "This day is a day of trouble and of rebuke and blasphemy; for the children are come to the birth and there is not strength to bring forth."

We ask you to go to God for Ceylon. Brother Welch, the missionary treasurer, writes that there is but very, very little money coming to him for us. Beloved, we are here and we want to stay here, but if we are compelled to work with our hands, we will have to find out suitable employment. We thank you for all your kindness heretofore and I am persuaded you will continue to take interest in the work in Ceylon. Amen.

We have been here two years and there has not been twenty dollars given to us from people in Ceylon. We have to pay cash for everything and groceries advance in price very often. We must therefore, have help or we will be compelled to go to work and earn our bread and quit the ministry. God forbid this. We are willing to labor with our hands for our support. Should we labor with our hands we feel sure that God would not condemn us in going to earn our bread where we can. We let you know these things in order that you may be interested in Ceylon. We ask you to go to God and "whatsoever He saith unto you do it. Pray for me that I may obey the voice of God.

You can send your offerings for the work to brother J. W. Welch, 2838 Easton Avenue, St. Louis, Mo., who will forward it to us. Dearly beloved, we must obey God. If you see it good to advise us to leave Ceylon, God will-

ing, we must leave, but before you tell us to come be sure God shows you that we must leave. I must not leave Ceylon until God gives us as definite a call to leave Ceylon as He did to come. We shall be glad to receive a letter from you telling us of the Lord's doings in your midst.

Please address letters as follows—W. D. Grier, Colombo, Ceylon.

Peace be to you; our friends salute you. Greet the friends by name.

Yours in Jesus,

W. D. Grier and Wife.

Praise God for such a paper. It helps us to overcome a lot of our troubles by reading the bright testimonies. May the dear Lord bless you all in your work for Him.—Mrs. E. E. R., Pope, Miss., R. 1.

EVANGEL SONG BOOKS.

The Evangel office carries a large line of Song Books. About seven thousand (7000) books were sold in 1915 alone. Can supply you with any book you want at regular publisher's prices.

We have the following books in stock and can fill your order promptly on receipt of same.

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Per dozen, postpaid 2.50
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We are also agents for the following books. If we do not have them in stock, we will forward your order to the publishers and they will fill the order for us.

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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.

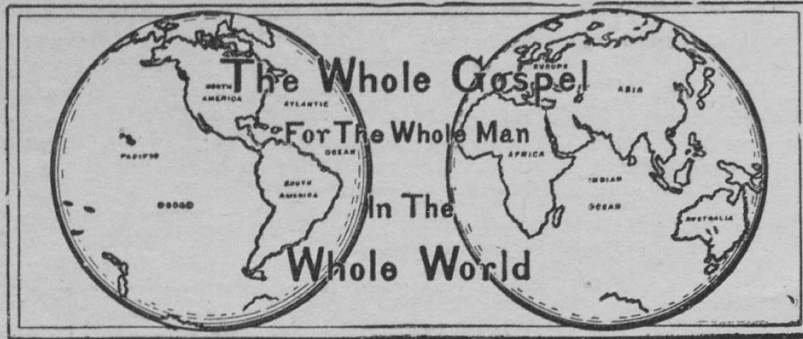
Make Christ King, Combined, 298 songs, not so many songs but adapted particularly to quartett and choral work. Round notes only. Prices and bindings as above.

The Best of All, 341 songs, manilla, 20 cts. each, per doz. \$2.25; pebbled, flexible cloth, 25 cts. each, per doz. \$2.75; stiff cloth, 35 cts. each, per doz. \$4.00. Round notes only.

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.

TOURING INCIDENTS—INDIA.

Paul D. Van Valen

At the end of February I came in from a preaching tour in the villages, and Brother and Sister Harvey went out on a tour leaving me at the Mission Station. Last Sunday, they being near and I being alone, I decided to visit them in Camp.

As I sat in the train I noticed some apparently well-educated Indian gentlemen in the car with me. One of them asked me in English what book I had in my hand. I told him, and asked him if he would like something to read, at the same time giving him a tract on the Lord's Passion. He took one, as did his companion, and then asked some questions about Christianity.

His manner of speech showed him to be an opposer and probably filled with theosophy, "New Thought," or probably a member of a sect of bitter opponents to Christ and who upheld the Vedas as THE books of God. I asked him his stand and he replied, "I am not a Hindu, not a Mohammedan, not an Arya Smaji, not a Christian, but I take out of each teaching that which I understand and is good and pleasing to me."

I told him in polite though plain language that he was a sinner of the lowest type in thus determining in his heart to do only what pleased him irrespective of God's thought.

"O, but I am not responsible to a personal God as you preach, but am a god myself; in fact you are a god as are all men, but the most of us have not realized it yet," was his answer. Then came an interesting discussion in which he said we are a part of the Spirit God (or as Christian Scientists would put it "Divine Mind," and have our own destinies to work out, but only on the progressive scale. Hell and heaven were myths. He was inconsistent (though a lawyer) in speaking of God

as omnipresent, omnipotent and omniscient, for those are hardly the attributes of men. He argued God's omnipotence must include power to sin and that the reason God did not sin was his omniscience demonstrated that it pays better to do good than evil.

I asked how it was men did not show that phase of omniscience, but he did not reply. Then I cornered him as to his own good deeds and he had to admit that he sinned at times, which was more than one other Vedantist I met would own, and that he had never done anything toward helping his own people.

He finally admitted that he was a Vedantist, but as we parted, when I warned him again of the enormity of his sin and pointed out the only remedy, Jesus Christ, he said "My mind is fully made up. Your tracts and preaching will never change me."

This is an illustration of the educated man who, after having lost faith in idolatry, and not accepting Jesus, has wandered into darkness. They do not all believe as this man talked, but they are a difficult class of people and need our prayers that the Holy Spirit will convict them thoroughly. Pray for us standard-bearers that we may be "wise as serpents and harmless as doves."

In contrast to the above let me give an incident from touring.

The Indian workers, John Paul and Chatur and I were singing and preaching in a large village but with small success. The head man kept most of the people away from us, which is unusual in the village work. We left rather disheartened, but were stopped by the call of a family of outcasts who had stood at a distance, not allowed to come near. We went to their house of mud and thatch at one side of the village and found them mourning for the man of the house who had died only a few days before. They said, "We knew a padre before and he used to sing good songs and tell good things so we called you (we being Padres, i. e., preachers). So we told the glad story after singing appropriate songs and were

glad to see them touched and helped. They were so grateful for the help and the spiritual bread that the widow of the deceased brought us a ball of crude sugar worth her half-day's wage. We did not want to take it because of their abject poverty, but were forced to out of consideration for their feelings. Truly the Lord will bless them.

We asked about the children and found that altho the government schools are open to them yet the Brahman teachers and the high-caste pupils persecute the outcasts so that they cannot go to school. We longed to have a Christian school for them but the same condition is met almost everywhere. The lot of the outcast is hard and the way dark, but "The Lord God will cause righteousness and praise to spring forth before all the nations."

THREE MISSIONS IN JAPAN.

B. S. Moore and wife.

We rejoice in God that again He has spared us to see another Easter time, how wonderful is His love and tender mercy, and the power and grace which are ours through the Resurrection life.

Our hearts are thankful to Jesus for those in Japan who have heard and accepted the Gospel during the past year. Now that we have three missions it gives us very much territory to work. When the weather permits we go out preaching in the streets and by-ways and, as the Word says, "compel them to come in that my house may be filled," and we know His "Word will not return unto Him void." This gives us much encouragement. Great crowds listen well to the Gospel, and often the street outside the mission is blocked with people.

Last night we invited all the Christians from the three missions to our house for a short social visit and afterwards a meeting. God was with us. There were twenty-one besides others who could not come as tonight there is a wedding at one of our missions, and as many are servants they cannot go out two nights in succession—most of them have never seen a Christian wedding, so it will be all a new thing to them. We trust the blessing of God will rest upon the lives of the young couple.

Because of the singing in the Spirit last night, one man heard and came in and accepted Christ. Our young men are great to pray and God does come upon them. They went home shouting Hallelujah up the street. It surely looks like the whole world will soon be one great battle field, but our eyes are unto our Conquering King.

Thanks for all your good papers. Pray for our five workers and all the missions. We need co-operation by way of the throne.

Conventions and Camp Meetings

GENERAL COUNCIL OF THE ASSEMBLIES OF GOD

Will be held at St. Louis, Mo., beginning **October 1st** and lasting until all matters of importance are concluded. All preachers, workers, evangelists should plan to attend this

Great Open Bible Council.

PHILADELPHIA, PA., CAMP-MEETING.

Th'rd Annual Apostolic Christian Camp-meeting to be held at 70th and Lansdowne Ave., from **July 30th to September 1st**, or longer, the Lord willing.

These meetings will be held on full Gospel lines for spirit, soul and body. All who are seeking salvation, or wish to tarry for the baptism of the Holy Ghost, are specially invited. We are trusting the Lord for the meetings and that signs and wonders may be done in the name of the Lord Jesus.

We expect to have with us some of those whose ministry God has seen fit to bless in the past.

This is an ideal place for God's people to spend their vacation, nice shade and near the city. We are expecting a blessed time of refreshing from the Lord, so come and bring your friends along.

Meals will be served on the grounds at the following rates: Breakfast and supper, 20 cents per meal; dinner, 25 cents, or \$4.00 per week. There will also be a lunch counter for those who desire other than regular meals. Lodgings will be furnished in tents at 20 cents per night, or \$1.00 per week. Tents 10x12 at \$2.50 per week, or \$8.00 per month; board floor \$2.00 extra. Cots for tents 25 cents per week.

Grounds can be reached by the 70th and Lansdowne Ave. car on Market St., or by the elevated, transferring to these cars at 63rd street station. Both of these lines are convenient to all trains arriving in the city.

Those desiring tents or other information, write to William Anderson, 6003 Larchwood Ave., Philadelphia, Pa.

SOUTHWESTERN IOWA DISTRICT CAMP-MEETING.

Sidney, Iowa, Beginning September 2.

The Southwestern Iowa District Camp-Meeting at Sidney, Iowa, will be held from Sept. 2nd to Oct. 1st, or longer if the Lord leads. Mrs. M. B. W. Etter will be in charge. The Fair Grounds (a large shady place) have been secured, and tents can be had at cost. There will also be a lunch stand where food can be bought reasonably. Those desiring tents should write a week before coming. For further information address **Hugh M. Cadwalder, Pastor, L. B. 63, Sidney, Iowa.**

COFFEE SPRINGS, ALA., CAMP-MEETING.

There will be a Camp-meeting of the Assemblies of God, held at Coffee Springs, Alabama, beginning **July 1st** and running fifteen days or longer as the Lord leads. The meeting will be held under a 60 by 90 tent in the grove near the large mineral springs. This is an ideal summer resort. **Elder W. B.**

Jessup will be in charge, assisted by a number of able ministers and workers. There will be piano music and good singing. There will be a dining-tent conducted on the free-will offering plan. Everybody is invited to come. Bring your tithes, offerings and provisions, according to your ability; also bedding and toilet articles.

The purpose of this meeting is to establish the saints in the truth, get the sick healed and sinners saved and filled with the Spirit. Let all the preachers come and bring their tents as God may lead. We are expecting this to be the greatest camp-meeting ever held in these parts. For further particulars write **T. F. Holloway, or J. O. Weeks, Coffee Springs, Alabama.**

PENTECOSTAL CAMP MEETING.

Portland, Ore., July 9th to Aug. 9th.

The Pentecostal Assemblies of Portland, Oregon, will hold their 4th annual camp meeting on the same beautiful grounds located at Anabel Station, beginning Sunday, July 9th (D. V.) and continuing about two months, or as the Lord leads. Address all letters of inquiry to—**Pastor Will C. Trotter, 51 East 13th St. North, Portland, Oregon.**

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

CAMP-MEETING, GLENDALE, FLA.

July 7-17th.

We have an assembly here of about twenty-seven members and the Lord has wonderfully blessed. 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.

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. 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.

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, 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.**

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 Waukazoos Ave., Petoskey, Michigan.**

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,** Winnipeg, 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.

SECOND ANNUAL CAMP MEETING.

Glen Rose, Tex., Aug. 25 to Sept. 11.

A beautiful location with nice shade trees and plenty of flowing sulphur water. Expecting preachers whom God may send. For any information write **J. E. Osborn, Walnut Springs, Texas.**

OKLAHOMA STATE CAMPMEETING.

Tulsa, Okla., Aug. 18-28.

Elder **T. K. Leonard** of Findlay, Ohio, **A. P. Collins** of Fort Worth, Tex., **Fred Lohman,** Malvern, Ark., **M. M. Pinson** of Broken Arrow, Okla. and others. Send all offerings to **S. I. Shockey, Treas., Pawhuska, Okla.** For further information write **W. H. Pope, Pawhuska, Okla.**

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

AMEN.

I cannot say
 Beneath the pressure of life's cares
 to-day

I joy in these; but I can say
 That I had rather walk this rugged
 way,
 If Him it please.

I cannot feel
 That all is well, when dark'ning clouds
 conceal

The shining sun; but then I
 know
 God lives and loves; and say, since it is
 so,
 Thy will be done.

I cannot speak
 In happy tones; the tear-drops on my
 cheek

Show I am sad; but I can speak
 Of grace to suffer with submission
 meek
 Until made glad.

I do not see
 Why God should e'en permit some
 things to be,

When He is love; but I can see,
 Though often dimly, through the mys-
 tery
 His hand above.

I do not know
 Where falls the seed that I have tried
 to sow

With greatest care; but I shall
 know
 The meaning of each waiting hour be-
 low,
 Sometime, somewhere!

I do not look
 Upon the present, nor in Nature's book,
 To read my fate; but I do look
 For promised blessings in God's Holy
 Book;
 And I can wait.

Amen.

How much I do enjoy the dear Evan-
 gel! Can hardly wait for it to come.
 It should be in every home and I am
 trying to get it into as many homes as
 I can.—

Praise His Dear Name! I am happy
 in His service. Since March of 1913,
 Jesus' great love has been precious to
 me. It's like a song:

"God gives me blessings
 All along my way,
 Ev'ry day, ev'ry day.
 And my path grows brighter,
 While on earth I stay,
 Blessings new each day."

Praise the Lord for He is good, for
 His mercy endureth forever. I thank
 God that we may love Him and keep His
 commandments. We love Him because
 He first loved us, and His command-
 ments are not grievous to us. There
 are many precious promises to us who
 love Him and keep His commandments.
 It is my heart's desire to continue in
 Jesus' love and bear much fruit to His
 glory. May the Lord enable us all to
 press on and to win souls for Him.
 Yours in His love.—Minnie Watson,
 Enterprise, Ala.

I am praising God for full salvation
 and because He has shown me the full
 Gospel light. He has planted my feet
 on higher ground. I thank Him for the
 baptism of the Holy Ghost which I re-
 ceived nearly three years ago at a Hol-
 liness meeting in Dothan, Ala. Praise the
 Lord for such a blessing. I wish every
 one could receive it. It is for every
 one. I have a deeper thirst for more of
 God and am telling the good news of
 Pentecost everywhere.—W. H. Hatchett,
 Notasulga, Alabama.

Praise God for victory that overcom-
 eth the world. About three years ago
 I became convicted before God. I could
 see myself as "filthy rags," and could
 see nothing but trouble in this life and
 destruction at the end. I was a whis-
 key-drinker, a tobacco user and a gam-
 bler and all that was not right. But in
 all my troubles I remembered that Je-
 sus died to save such people and I cried
 to Him and he cleaned me up. Bless
 His name. I was baptized in water and
 in about a week I received the Holy
 Ghost as in Acts 2:4. All glory to God.
 I have a wife and six children. My wife
 also has her baptism. Pray for us.—
 W. E. Lack, Henrietta, Texas.

The Lord of Glory has verified His
 sweet promise to me, baptizing me with
 the Holy Ghost. I thought I would seek
 the Holy Ghost in the woods so that
 when I spoke in tongues no one but God
 would hear me. I was living a good,
 pure, sanctified life. Had been a Free
 Methodist preacher for twelve years. I
 felt embarrassed to go to the altar, but
 when the showers of Pentecost began
 to come I got so hungry for that experi-
 ence that when the altar-call was made
 the first thing I knew I was at the altar
 pouring out my heart to Christ for a
 real baptism of the Holy Ghost. The
 next thing I knew I was on top of the
 preacher's desk speaking in other
 tongues as the Spirit gave utterance. It
 was joy unspeakable and full of glory.
 Praise His sweet name! It is fine to
 be in touch with the batteries of heav-
 en. You take the batteries out of the
 phone box and the box is no good. We
 are the box; Jesus Christ and the Holy
 Spirit are the electric batteries and
 when we do not have them in this old
 box it is dead. The salt has lost its
 savour. We are good for nothing but
 to be trodden under the feet of men.

The greatest desire of my heart is to
 see sinners saved and baptized with the
 Holy Ghost. Pray for me that God may
 lead me. I want to be in His work for
 I know that what we do we must do
 quickly. Jesus is coming soon. I should
 be glad to help in any meetings. Drop
 me a letter. Should be glad to hear
 from some of the saints. It would do
 my soul good.—S. A. Thorp, Mabank,
 Texas.

GOOD INTEREST AT VERA, TEXAS.

One of our brethren in Vera, Texas,
 writes that he enjoys reading the Evan-
 gel, and he adds: "We have been with-
 out a pastor for some time, but the
 Lord is with us. We have a place in
 which to worship, and an organ, and
 some folks that love the Lord. We ex-
 pect the Lord to send us a pastor soon,
 if He wills. We had a blessed time
 Sunday. Some were revived and the
 Lord was with us. We all felt the uni-
 ty and love of Jesus. We would be
 glad if any Spirit-filled saint would drop
 in and help us, but we do not want to
 have any theories or hobbies brought
 in. Pray for us that He will pour out
 His Spirit upon us at Vera and give us
 a revival.—J. T. Bryant.

FREDERICKTOWN, MO.

Bro. E. L. Banta writes from Fred-
 ericktown as follows: "The Lord is
 dealing with men and women. Eight
 or ten gave their hands for prayer last
 night. We are expecting souls to be
 saved. Things are moving along nice-
 ly."—E. L. Banta.

REQUESTS FOR PRAYER.

Pray for a sister in Konawa, Okla., that she may be strengthened physically and spiritually.

—:o:—

A sister in Leon, Iowa, desires prayer that she may be made well and strong. She is much afflicted.

—:o:—

A brother and his son, living in Waynesville, Mo., desire prayer that they may receive the baptism of the Spirit.

—:o:—

Pray earnestly for a daughter living in Toyah, Texas, who is suffering from tuberculosis and the doctor says she cannot live more than a year. God is able.

—:o:—

Pray for a sister in Tate, New Mexico, that her family may be awakened to a sense of their need of the Lord. Also for a way to have the truth presented in that place.

—:o:—

Pray for an aged man in Gilmour, Indiana, that he may be baptized with the Holy Ghost and that he may have his hearing restored. He is a child of God. Also for another brother living near Gilmour that he also may receive the baptism of the Spirit and that every hindrance to his receiving it may be removed.

THE WORK AT KOSHKONONG, MO.

The work here is small but in a good spiritual condition. The people are remaining true and free in spirit. The mission they rented at the beginning of the revival here was burned and one of their number, Bro. B. M. Morton, was led of the Lord to open his house for a meeting place. His house stands in a large double lot and they have fixed it so as to have the veranda platform for a pulpit. The people have made some dozen wooden benches. The place can accommodate more than 150 persons. They are very well fixed for a place to worship this summer, having a nice big lawn and plenty of shade trees for a hall.

The people here and in the surrounding country are anxious to hear the truth. They are a simple, plain living farmer folk, and for the most part sincere.

Taking Koshkonong as a center we are working out around the smaller places. There are, at this time, revival services being held at Two-Mile, which is five miles away, also at Stony Point, twice a week. Another people at New Home, Mo., are calling for revival services, and are having meetings once a week. I go to West Plains next week, the Lord willing.—David Ed. Whitnall, West Plains, Mo.

EUSTACE, TEXAS.

I have just returned from a few days meeting with the saints at Eustace, Texas. The Lord wonderfully blessed the Word and it was sent forth in power. Three received the Holy Ghost and the saints were built up and the enemy stirred. Our dear Bro. Jim Lansford is pastor of the work there and he is being blessed of God.

The saints at Overton Tabernacle are still pressing the battle. Had a wonderful outpouring of the Spirit Sunday night. We are expecting great things of the Lord in the summer meetings.—T. D. Thompson, Pastor, Overton, Texas.

REPORT BLESSING IN DE SOTO, MO.

I am glad to report that the Lord is blessing here at De Soto, Mo. We want to praise the Lord for His goodness to us in sending Bro. S. Hall from St. Louis some days ago. One has been saved and others renewed their covenant with the Lord. At our baptismal service nine were buried with Christ in baptism and between two hundred and three hundred persons were present. After going from there to the hall the Lord poured out His Spirit upon us wave after wave until nine P. M. There is unity among the saints and we are enjoying His grace. Pray for us.—Miss Katie C. Moehlman.

A GOOD WORD FROM COFFEE SPRINGS, ALA.

I thank God that I accepted Jesus as my Saviour. I was saved April 2, 1915, and received the baptism on the third Sunday in June. We have had Bro. and Sister Bullock with us for a meeting which closed May 7th. Many of the saints were revived, two people were saved, two reclaimed and one received the baptism. On April 30th we had a baptismal service at the creek, and also on May 7th. Thirteen were baptized in all. God wonderfully manifested His power and presence. I feel more like pressing the battle for Jesus in these last few weeks than ever. Bro. Robinson from Florala was with us from Friday night until Sunday night and gave us a message from Psalm 4th at noon Sunday and a message from the 12th chapter of Romans Sunday afternoon, at the Holloway Tabernacle.

I am glad to say I am a member of the Evangel family and am always glad to get the Weekly Evangel. It brings blessing and food to my soul. God has opened the doors of a Methodist Church near by. Pray that God may have His own way, and pray for our little band here that we may take heed to the ministry which we have received in the Lord. Pray for me that I may go slowly and listen closely for His still, small voice.—D. R. Childs.

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 25 cts. for each insertion.

We reserve the right to reject and return objectionable announcements.

MORE HELP NEEDED.

A brother in Kirksville, Mo. (Bro. Allen M. Beall) sends a request that any who may feel called of the Lord to help in that place, will be gladly welcomed for help in revival meetings which are much needed. Let someone write to him offering to help in the good work.

NOTICE TO PREACHERS OF SOUTHERN MISSOURI DISTRICT COUNCIL.

Let the brethren of Southern Missouri, who are striving for the unity of the faith and co-operating together in the work of the Lord, not forget the quarterly report, which we pledged ourselves to make. The first was to have been made the 1st of June.—E. L. Banta, Crane, Mo.

WORKERS WANTED IN MISSISSIPPI.

We need three or four good workers who are giving all their time to the work of the Lord, to come to this part of Mississippi and stay at least all Fall. We need help in evangelistic work. We have more places for mission work. We can visit this season and would like to correspond with an evangelist. Will help pay the car fare of the one the Lord sends. Let someone pray through and come by July 1st. Address **W. M. Redd, Gen. Del., Union, Miss.**

I do love your paper. I am praying for you and the work of God in your hand.—Mrs. O. L. C., Stuttgart, Ark.

POWER OF GOD FALLING AT BLACK OAK, ARK.

We began our meeting at this place the 20th. There is good attendance and the saints seem to be hungry for God. The power is falling yet not any great breaking through. Pray that this will be a great time for the bringing in of souls and of healing the sick. Pray that it may be a time of bringing in His children from other places that they might be refreshed in Him and may know God in a deeper way. In these last days the enemy is raging on every side with his suggestions and plans and unless the children of God have a deeper spiritual training they will never be able to win. Pray that God will pour out His Spirit as never before.—Zola Taylor.

Am sending you two dollars to pay on my subscription to the Evangel. I wish I could send you lots more for I do think the paper is fine. God bless you all.—N. B., Athol, South Dakota.

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
Now Ready for Delivery.

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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