



THE WEEKLY EVANGEL



GO YE INTO ALL THE
WORLD AND PREACH



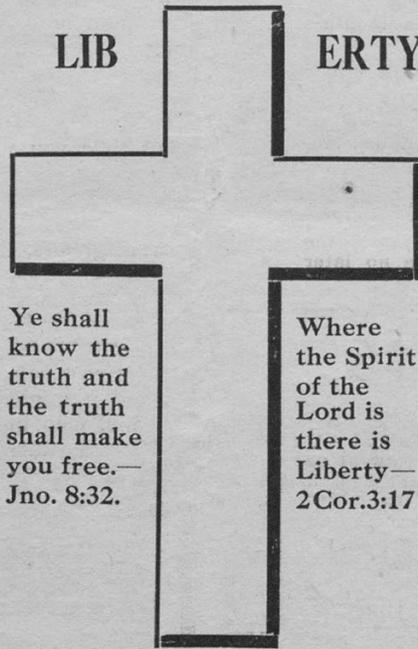
THE GOSPEL TO EVERY
CREATURE. — Mark 16:15



A DECLARATION OF

LIB

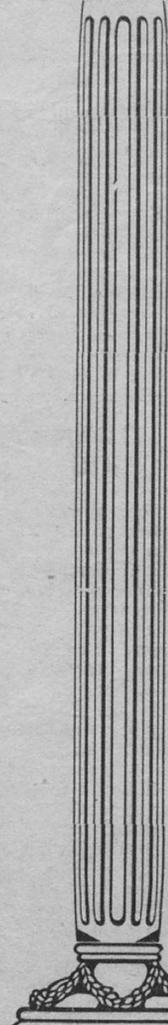
ERTY



Ye shall
know the
truth and
the truth
shall make
you free.—
Jno. 8:32.

Where
the Spirit
of the
Lord is
there is
Liberty—
2Cor.3:17

“Stand fast therefore in the lib-
erty wherewith Christ hath made
us free, and be not entangled
again with the yoke of bondage.”
—Gal. 5:1.



Number 146

JULY FIRST

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The Weekly Evangel

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LITTLE TALKS WITH THE OFFICE EDITOR

A MILLION WORDS of Pentecostal praise, testimony and power enters the home of every subscriber sending in \$1.00

for a year's subscription to the Weekly Evangel. Just think of it. How long would it take you to talk a million words to your neighbor about his soul's welfare? Suppose you talked to him an hour a day—in that hour you could not possibly speak more than 5000 words, which would mean in order to speak a million words to him, it would take you 200 continuous days. The average man or woman does not have this opportunity, and if they do, they do not generally take advantage of it; but you can not only have this opportunity but can more than do your share of witnessing to his soul by subscribing for the Evangel. In one year he will have been faced with one million and more of burning, living Pentecostal words of testimony, which, should he reject in the end, would leave him absolutely without excuse before God. But, thank God, all men do not reject the message, as hundreds of letters plainly show. We are constantly reading letters something like this: "Someone has been sending me your paper—do not know who it is—believe that this is the truth and want to receive the baptism of the Holy Spirit." These souls are awakened because someone has been concerned sufficiently for them to send in a subscription to the Evangel which has touched their hearts and brought them to the acknowledgment of the truth. Is not this a good work? What are you doing towards helping it along? How many papers have you sent out to your friends who know nothing about the Lord or this glorious message of Pentecost? Is it not about time you were as concerned for the salvation of the souls of your neighbors as you were about your own salvation?

Now listen! If you cannot afford to subscribe for your neighbors, there is another way in which you can reach them. When you receive a copy of the Evangel which is of special blessing to you, send in a dime for five more of them, we always print some extra copies for this purpose, and send them to your friends. This will not cost you more than seventeen cents, postage and all, and it might be the means of opening the eyes of someone, who in turn may be called of God to preach the Gospel which may result in the conversion of thousands of souls through their ministry. Is it worth it?

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 146.

ST. LOUIS, MO., July 1, 1916.

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Editorial

LOOKING FORWARD.

While there is much to be gained from a retrospective view, looking backward is of less importance than the prospective view. The past has brought its peculiar experiences. The picture holds both light and shadow, success and failure, victory and defeat. All we have passed through may profit us in the future, if we have learned our lessons well and have had our senses exercised thereby. If we have been trained by the difficult problems of the past to understand others which may come to us, have learned to endure through past trials, have been able to overcome in past conflicts, we may feel somewhat confident as we look toward the future.

One thing we see clearly. "Hitherto hath the Lord helped us," (1 Sam. 7:12.) God has surely helped us in the past and He will yet help us. With the past before us, we dare not face the future without this assurance. That past has proven both our weakness and God's willingness to help. If the future shall hold no more severe trials, no more difficult problems, no more bitter conflicts than has the past we shall surely need divine help; and as we contemplate the possibility of yet greater difficulties, we can only be comforted by knowing that our heavenly Father will yet grant His favor and supply our needs.

A very practical lesson from the past is that which shows us the need of walking where divine help is readily given and received.

"When we walk with the Lord
In the light of His Word,
What a glory He sheds on our way:
While we do His sweet will,
He abides with us still.
Never fear only trust and obey."

We have learned the truth of this verse of an old hymn. Let us not forget it. We will surely find need of this well taught lesson in the days that yet lie between the present and the day of His coming.

THE FUTURE PROSPECT.

The high-light in the future prospect is the advent of our Lord and Saviour. "Unto them that look for Him shall He appear," (Heb. 9:28.) Very naturally our hearts and minds reach out to this glorious coming event, as we turn our attention to the future. Happy is the man or woman who has the real **upward-gaze**, the true and certain fore-view of that event. It will mean so much to all who are truly prepared to meet Him in the air. Not all who believe He is coming will be ready, as all are not living in the light of that coming. Many who believe, are walking indifferently, carelessly, haltingly; not carefully, obediently, trustfully, expectantly as they should; and many will not be looking for Him when He comes. Not all who would gladly go to be with Him in His reign as King, will be present at the crowning ceremony. Some will be confident and others will be ashamed at His coming (1 Jno. 2:28.) All depends on these intervening days and what we do with our stewardship. If we allow ourselves to lose the vision and become occupied with other things, we may be among the "ashamed" when He comes. If we get into error and contention, strife and bitterness, we will miss being ready to meet Him. It will most certainly be hard during these coming days to avoid harsh feelings toward others, unless we live very close to God and refuse to enter into any contentious matters. These are the days of which the word speaks as "perilous times" and they are perilous days to the world and to the church. The spirit of **difference** and **division** is active in our time in a very marked and distressing way and measure. Only the very humble and very careful will escape the distracting influence of its power. We should endeavor in every way to off-set its subtle power, by seeking to be at peace with all men and especially all the household of faith. We must not consent to be at variance with our brother. Nothing will help more in this than to come together as opportunity offers and settle all adjustable matters before they become fixed lines of separation; and where there are those things which do separate, great care must be taken to avoid hardness in our attitude towards the brethren.

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 X.—Further Incidents From the Early Days in Azusa Mission.

We are indebted to Mrs. C. J. Hagg, the sister who took the light of this truth to Ft. Worth, Texas, for the following report of the Lord's work in old Azusa. While we have seen that this Pentecostal revival did not originate in Los Angeles, there is in our hearts a very tender spot for the Azusa work, and the greatness of God there revealed stirs our hearts to joy and gladness.

"One morning, while services were being held in the "Upper Room" at Azusa street, a stranger came in and apparently engaged in taking notes of the meeting. A young girl, probably ten or twelve years of age, was praying for her father to receive the baptism in the Spirit. She arose, went to this stranger and spoke to him in his own tongue. Addressing him by *his first name*, she told him that he should preach the Gospel. After this I heard him testify that no one in Los Angeles knew his first name and that his wife even, never used it. I waited at the door to ask him if I had understood him rightly regarding the language and he told me that I had.

"2. On another occasion I heard a young man speak a wonderful message in another tongue. No one gave the interpretation, but, at the close, a Jewish woman said that he spoke to her a wonderful message about the Messiah. Later, this incident was published in the Apostolic Faith paper and a Jew in Chicago wrote to the Jewess asking if the report was true, saying that if it was, he would come and seek this also. I heard this letter read, and saw the Jewess who brought it to Azusa.

"3. I assisted in answering the Azusa mail for awhile. This mail came from all over the world, from people in every walk in life. One letter, I remember, came from a woman in England with a handkerchief enclosed. Another sister and myself prayed over this and sent it back to her. In due time we received a letter from her son in Whittier, Cal., and later one from the woman herself. Both said that she was healed.

"4. Another time we received a letter from a man in Boston, Mass. His wife's mind was afflicted and she was in the hospital in Boston. He was in bad condition, his money was gone, he had been compelled to give up his practice (he was a doctor), and it seemed that his life was wrecked. They had turned to Christian Science (falsely so-called) for help, but had received none. When we answered his pitiful letter we laid hands on it and prayed that the Holy Ghost would accompany it. When the man received it he was led to lay it upon his wife's body. The answer soon came from him that his wife was able to leave the hospital. About six months later they came to Azusa, and in three weeks he was saved and received the baptism in the Spirit, while God dealt with her. I have had the pleasure of having them in my home and have heard their testimony.

"I answered another letter from Providence, R. I.; the letter and a paper resulted in an outpouring of the Spirit there. Also at Newport News, Va., the Holy Ghost fell on them as on us at the beginning through a letter and a paper.

"5. Many came, through the course of the meetings, to investigate and to write and speak against these things that to them seemed to be impossible. At one time a priest came to see what he could see. The Spirit used a young girl to speak to his heart and life. She spoke to him in another tongue and narrated to him his life story, telling him among other things that he was a murderer. The language she used was an unwritten one, he had learned it on some island among barbarous people. He went out, but came back and asked the girl if she had ever been there. She told him that she had not, but that God was speaking to him. He thereupon confessed that what she said was true. Immediately, another person spoke to him in another language which he understood and told him that if he did not repent he would lose his soul and go to hell. He was saved and baptized in the Spirit and spoke in several languages as the Spirit gave utterance. (And the movement which has such works of God in it as this is criticized by cold hearted professors who have not seen a genuine conversion in ten years.—Ed.)

"6. A professor of Greek attended some of the services; he came to prove that it was impossible for this to be true and to speak against this way. I got up to testify and immediately the Spirit came upon me and I began to speak in tongues. The professor afterward told a preacher with whom I was acquainted that I spoke the most perfect Greek; he had come in an unbeliever, but went out believing. It is written, "*tongues are for a sign, not to them that believe, but to them that believe not.*"

"7. Lastly, I want to mention two visions which I had after I was baptized in the Spirit. The first Sunday after I received the baptism, I was sitting in the meeting with my eyes closed. I saw Jesus with a halo of light which was as the sun that shineth in his strength. His eyes were so full of compassion that I could not describe it. He met me on the cross, we were one and seemed to be hanging there together. I felt my head fall over and we went into the grave and arose, He saying, "I have burst the bonds of death." At this time there was a sister sitting behind me who, to outward appearance, seemed to be dying. The Spirit told me to turn and look; I did so and was told to kneel and put my hands on her head. I did so and immediately she opened her eyes and said, "I am dead." (Such a vision as this was bound to edify the seer. It bought to her heart more forcibly than any thought or teaching, her unity with the Lord in His death and burial and resurrection. We all need to have this consciousness, whether it come by vision or not, as a condition for baptism in water.—Ed.)

"The other vision I saw while at home, sitting in front of the stove. I saw a crown of the color of blood, it changed to purple, then to a dark grey shade. I opened my eyes and saw the crown fade from one color to another till it disappeared. Then these words were spoken, "The crown that fadeth *not* away," with many others that space is lacking to speak of.

"I was an eyewitness to the most of these things here written. All things are possible to God and to them that believe God. This is joy unspeakable and full of glory. He is my portion." Mrs. C. J. Hagg.

I saw a pamphlet the other day which gave a partial list of our missionaries who had gone out and had failed to speak to the heathen in their own languages. The pamphlet was trying to create the impression that the

movement was a failure because they did not do so. I do not know that any of those who went out in the early days of the movement thought that they would be able so to speak or not, but I do know that tongues are not taught in the Bible in that light. In Corinth, those who spoke in tongues spoke not to man, but to God, for no man understood them. Nevertheless, as on the day of Pentecost, God frequently, *in His sovereign will*, causes men and women to speak the tongues of the nations present. *Only once* is it recorded in the Bible that those standing by understood the tongues spoken by the inspiration of the Spirit, and I think that about the same ratio is maintained today in the Pentecostal Movement.

I want to call your attention to this, if there is a single case of genuine speaking in tongues in the whole movement, it silences forever the cry that the gift of tongues is permanently out of the church and that such phenomena have no place in God-inspired worship today. If there is this single case, then the phenomena comes under Bible laws and we must look for a Bible condition to manifest itself. Of course, we believe that there have been thousands of cases of genuine Bible glossalalia in the world in the last fifteen years.

This Department of Record can only be continued as the people of God will send in accounts of the dealings of God with them. I wish that preachers especially would write out the stories of the remarkable things that all of them have seen in the years of their ministry and send them to me. I will be careful to give you credit for the writing. Please pray over this and see whether there is not something that would glorify God. Of course, this invitation is not extended to preachers alone.

THE BAPTISM OF THE HOLY GHOST

H. M. Turney.

"He shall baptize you with the Holy Ghost and with fire." Matt. 3:11.

What is the baptism of the Holy Ghost? It is the flood-tide of spiritual blessing typified by the deep river of Ezekiel's vision: "Again he measured a thousand; and it was a river that I could not pass over, for the waters were risen, waters to swim in, a river that could not be passed over." Ezek. 47:5.

It is the endowment of power for service. Did not Jesus Christ our blessed Saviour, bid His disciples to tarry at Jerusalem until they were endued with power from on high? (Luke 24:49). And again when speaking to them just before He returned to His heavenly home, He said, "Ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8.

It is God Himself entering into His temple, to abide in all His fulness and glory. Thus we read in 1 Corinthians 3:16, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" Again in Ephesians 3:17, 18, the apostle Paul prays for the Ephesian Christians that Christ may dwell in their hearts by faith, and that they might know the love of Christ which passeth knowledge and be filled with all the fulness of God.

Just as the body is immersed in water in the rite of baptism, so the soul of the believer is immersed in the Holy Ghost when he is baptized in the Spirit.

The Baptism of the Spirit is of necessity also a baptism of fire, for "our God is a consuming fire." The whole being of the believer becomes on fire with the love

and zeal of God. This is shown in Exodus 3:1-6, under the type of the burning bush. Every branch, yea, even every little twig of that bush, was alight because God for the time was dwelling in it. It was not consumed but it glowed with the holy fire of God's presence.

Isaiah, the prophet, feeling the need of this fire to awaken the cold, indifferent hearts around him, cries out, "Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at Thy presence, as when the melting fire burneth, the fire causeth the water to boil." (Is. 64:1, 2.)

In Ezekiel's vision of the living creatures, he says he saw them "like burning coals of fire, and like the appearance of lamps * * * and the fire was bright." (Ezek. 1:13.) These living creatures typify the redeemed, baptized servants of God, and by studying the chapter we find that the secret of their being always on fire, lies in the fact that they were continually dwelling in the midst of the fire of God. Then too they were like lamps shining forth in the world as lights to guide the lost straying ones to Jesus. "Our God is a consuming fire." All that is sinful is consumed as in a moment by His presence. If He should enter into the heart which has not been purified, that soul would instantly perish, for God cannot look upon sin (Habakkuk 1:13). Also in Isaiah 33:14 we see that the sinners and hypocrites cannot dwell with the devouring fire, neither can they dwell with the everlasting burnings.

None but the pure and the holy can dwell in the fiery presence of God; and therefore the first essential in seeking for the Baptism of the Spirit is heart-purity. Thus Isaiah, when he got a glimpse of the glory of God, cried out straightway, "Woe is me * * * I am a man of unclean lips." The vision of God's holiness convicted him of his own great need of cleansing, not from *acts* of sin so much as from his own corrupt nature. I do not think any soul can honestly seek to be filled with the Spirit without getting a similar revelation of his own lack of purity; for the temple must first be cleansed of all uncleanness in the inner part (cp. 2, Chron. 19:16), then it must be consecrated,—i. e., handed over absolutely to the Lord, before it can be filled.

Let us look now at the beautiful type of Pentecost given in 2 Chron. 5:11-14. The priests—type of the redeemed—were all sanctified, and with one accord they were making one sound to praise the Lord. God was being glorified and exalted by them all, and *then* the glory of the Lord filled the temple, so that the priests could not stand to minister because of it. The seeker after the baptism of the Spirit will find that when his heart is pure and all his being united to praise and glorify God, "the Lord whom he seeks shall suddenly come to His temple." God's thought for His children is that the Holy fire should never go out on the altar of their hearts. Lev. 6:12, 13. It must be kept burning by the fresh fuel of God's Word day by day, and as we muse or meditate upon it, the fire will glow with an ever-increasing and more vehement flame. cp. Psalm 39:3 and Jer. 20:9.
Box 74, Middelburg, Transvaal, S. Africa.

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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 every night except Saturday, commencing Sunday, May 28th. Evangelist A. T. Rape of Chicago in charge. Pray for a mighty outpouring of the Spirit upon these meetings.

“LIGHT ON THE PRESENT CRISIS.”

“And ye shall hear of wars and rumours of wars; see that ye be not troubled: for all must come to pass, but the end is not yet. For nation shall rise against nation and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows.”

St. Matt. 14:6, 7, 8.

The prophetic period to which the words of the above passage refer has now arrived. We have just entered upon it. Nation is rising against nation and kingdom against kingdom, and the sword is being bathed in human blood to an extent which hitherto has been unknown in this sad and weary world's history. Men and women are perplexed as the Lord said they would be; they are propounding questions one to another to which they can find no satisfactory answer, and no wonder, for the vexed questions of the hour can only be answered by intelligent students of the prophetic Word which St. Peter tells us has been given in order to light the children of God through dark times like the present. Let us listen to His inspired word written in 2 Pet. 1:19: “We have also a more sure word of prophecy, whereunto ye do well to take heed as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.”

This word of prophecy unto which we do well to take heed, is scattered up and down the Old and New Testament in abundance. Its illuminating teaching is accessible to the humblest and most unscholarly child of God, who will patiently and intelligently examine its testimony. Now it would be impossible to answer a tithe of the questions which perplexed men and women are asking concerning this great European war. Our time just now is too limited for that, but by God's grace I will try and answer five questions, not out of my own imagination, or according to my own imperfect views, but out of the Word of Truth rightly divided.

I.

Our first question shall be this: *Does not this terrible war with its unnameable atrocities justify us in fearing that there may be no God after all? If there was a God would He not stretch forth His mighty hand and confound the politics and frustrate the knavish tricks of those whose creed is that might is right, and that the weakest must be crushed?*

This is the question. What is the answer? This, that the children of God have been looking out for a war like this for many a year, and if it had not come sooner or later God's Word would have been falsified. Those who have studied the prophetic Scriptures, as every child of God should (but most, alas! do not) know that the prophetic period described as “the times of the Gentiles” is rapidly running out: then, we are told, shall nation rise against nation and kingdom against kingdom. Instead of this war proving that God does not exist, it is rather a testimony to His faithfulness, and an overwhelming reminder that *not a word* He has spoken shall fail to come to pass. Here then is encouragement for the saint, and a warning for the sinner. The European war writes the fact in large letters “*Heaven and earth shall pass away, but My words shall not pass away.*”

But if there were a God, would He not intervene at a crisis like this? My answer is, He will. Read the second Psalm and a multitude of other passages of Scripture and you will discover that God will not always keep silence. The time is coming, and it is probably not far off, when “He that sitteth in the Heavens shall laugh, and the Lord shall have the nations in derision: He shall break them with a rod of iron, and dash them in pieces like a potter's vessel.” “But why,” you may possibly ask,

“does He not do it now?” For three reasons at least. First, because He has world-wide purposes to fulfill through this present disaster. Secondly, because He is a long-suffering God, and will restrain His wrath until the last moment. Thirdly, because He knows His postponed intervention will be more for our ultimate good and His glory. We may not think so, but our vision is very limited, our knowledge very incomplete; but God sees the end from the beginning. “Known unto Him are all His works from the beginning of the age.” Let us therefore rest in the Lord, and wait patiently for Him. He may try us, but He will never mock us. He may tarry, but He will never come too late. He may perplex us, but He will never confound us. “Blessed are all they who put their trust in Him.”

II.

Here is a second question:—*Is it not an awful thing for one Christian nation to be fighting against another Christian nation?*

Yes, it would be indeed, but that is not the case. There is not, and never has been, such a company of people as a CHRISTIAN NATION, and never will be until the Lord comes. The nations, in God's sight, are regarded as great antagonistic world powers, who act at the instigation of Satan, and whose authority will be terminated by the sure and certain coming of His Christ. The people of God are one company, the Gentile nations of this evil age are quite another. The identification of the two is unscriptural, illogical, and confusing. The people of God who form the mystical body of Jesus Christ are a small company of people scattered among the nations, among nations who in God's sight present the aspect, not of Christian communities but that of wild beasts ready to devour one another; at least that is what we learn from the vision that the Lord vouchsafed to Daniel in the seventh chapter of his prophecy.

In this great European war the strife is not between two companies of God's people, but between various world powers whose doom is sealed; those true Christians who are engaged in it are simply doing their duty in that state of life in which God has called them. Although engaged in war they hate bloodshed, and if all men were as they are (and this shall be the case some day, Isaiah 2:4) there would be no war. A little clear and logical thinking, accompanied by an intelligent knowledge of God's Word, will easily dispose of the fallacy that this war is being waged between Christian nations, for it is impossible for us to find in this dispensation a whole Christian town, village or congregation, not to mention a Christian nation.

III.

A third question is this:—*Will not this present devastating war hinder God's work?*

The answer, according to the law and the testimony, is NO, and for two reasons. First by means of this war God is fulfilling His purposes, and secondly by means of this war God is preparing for the Second Coming of our Lord and Saviour Jesus Christ. How is God fulfilling His purposes? In two ways. He is punishing the nations for their iniquities just as He always does and did in olden times in the cases of Babylon, Assyria, Egypt and others. Think of the atrocities for which Belgium was, comparatively recently, responsible on the Congo. Think of the infidelity, the legalized prostitution, and blatant Atheism of France! Think of the awful persecution of the ancient people by Russia, not to mention the opposition to the spread of God's Word by the Greek Church there! Think of the godlessness, the covetousness, the worldliness, the opium traffic, the neglected oppor-

tunities of the British Empire. Think of the estimate that seventy-five per cent of people never enter a place of worship. We could tell things about the city of London, the world's great capital, too terrible to mention, that would make every righteous soul cry out, "Shall not my God avenge His soul on such a nation as this?" Presently Germany's turn will come to be laid in the dust for its greed and cruelty and unlawful ambition. God could punish nations directly, but He is a great economist, and He uses the crimes of sinful men for fulfilling His purposes without endorsing the crimes, and makes the wrath of men to praise Him. For another thing the territory of the Old Roman Empire must correspond with the picture given of it by Daniel's image (see Daniel 2.) before the times of the Gentiles are fulfilled, and Babylon, that greatest of all cities, must be built in the East according to the prophetic word. Time will show how this present war will contribute towards bringing the necessary redistribution of territory about. The way, too, is being cleared for the Second Advent. Before the Lord can return to Israel, the Jews must be in Palestine, assembled as a nation in unbelief with their temple rebuilt. The war is materially affecting the political situation of the Jews, and probably will set them free for their own land, which in some way must be theirs, for God has sworn to give it to them.

IV.

Fourthly:—*Does not this war shew the failure of Christianity?*

The Word of God replies, NO. Christianity is one thing, civilization is quite another. The records of ancient Egypt prove that a high state of civilization existed centuries before Christianity was born. Past ages and this age prove the utter failure of civilization apart from regeneration. What men and women need is not civilization merely (although God knows how much in some quarters that is needed) but they need TO BE BORN AGAIN (St. John 3:3), not to be venerated, but to become the subjects of a mighty spiritual revolution from within.

Christianity is not a failure. In every dispensation God's purposes are carried through in spite of all the opposition man or devil may offer, and this present dispensation will be no exception to the general rule. Had it been God's purpose to convert the world in this dispensation then we should have to acknowledge that God had been thwarted, but that is not His purpose. His purpose is to gather out from amongst all nations a certain number of persons who shall form the body of Christ. No power in earth or hell can thwart that purpose. That number is referred to in Scripture as "the fulness (or complement, as Bishop Lightfoot interprets the word) of the Gentiles" (Romans 11:25). The order of events in God's programme is clearly stated in that very remarkable passage written in Acts 15:13-17, where the Apostle James affirms:—"Simeon hath declared how God at the first visited the Gentiles, to take out of them a people for His name. . . ." After this (saith the Lord through the prophet) "I will return and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof and I will set it up." In other words, God will resurrect Israel as a nation. Why? That the residue of men might seek after the Lord, and all the Gentiles, upon whom My name is called, saith the Lord, who doeth all these things." As a matter of fact, numbers of men and women are trying to fulfil a purpose which appears in God's programme for the next age. No wonder they are disappointed. They are preaching the Gospel of the Kingdom instead of the Gospel of the Grace of God. They are preaching the Univer-

sal Fatherhood of God and the brotherhood of man, instead of the need of regeneration and redemption through the blood of His Cross. No wonder there are no conversions in our churches and a low Laodicean type of spiritual life in our congregations, who are so contented with modern day corruptions, that they hardly recognize the truth when it is preached. Men pray to-day for the extension of a kingdom which is in abeyance, because rejected by Israel, and which cannot even commence until the Lord comes. The right thing to pray for is what is prayed for in that beautiful Church of England Collect contained in our incomparable Burial Service, "That it may please Thee shortly to accomplish the number of Thine elect, and hasten Thy kingdom." The accomplishing of the number of God's elect is the first event. That is being carried forward. The present war is actually helping it for the Word of God is now gathering out from the ranks of the conflicting armies a great number who are definitely accepting the Lord Jesus as their Saviour. When the elect are gathered out and removed from this benighted sphere of conflict, then (at least after a dark interval) the kingdom of Christ will be established, and no power shall be able to hinder it, and it shall extend north, south, east and west, and all nations shall do Him service, "and the earth shall be filled with the knowledge of the Lord, as the waters cover the sea." And—

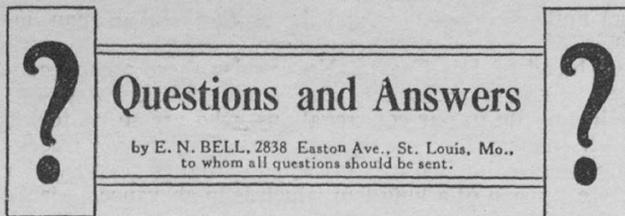
"Oh, the joy to see Thee reigning,
Thee, my own beloved Lord:
Every tongue Thy name confessing,
Worship, honour, glory, blessing,
Brought to Thee with one accord.
Thee, my Master and My Friend,
Vindicated and enthroned,
Unto earth's remotest end,
Glorified, adored and own'd."

V.

Now our last question.—*Will not this war bring in ultimately a reign of unbroken peace?*

The answer is, NO. If it should do so then the Word of God would be proved untrue, and that can never be. What does the Lord say? This. "Nation shall rise against nation and kingdom against kingdom. All these are the beginning of sorrows." Alas! if what we have experienced lately is only the beginning of sorrows, what will the consummation be? Worse than anything we have ever experienced, for the Lord says, after the beginning of sorrows, "Then shall be great tribulation such as was not since the beginning of the world to this time, no, nor ever shall be." We cannot enlarge on this theme now, but those who are looking for unbroken peace or a golden age immediately after this present war, will be grievously disappointed. The world's dark night has yet to come before the world experiences emancipation and glory—a night of atheism and blatant infidelity, a night in which men and women will seal their faith with their blood, a night that shall culminate in the manifestation of the great Super-Man, the Anti-Christ, who, when he has reached the zenith of his power, will be crushed by the glorious Son of Man who shall be seen coming in the clouds of Heaven. "A very pessimistic picture," you say. Perhaps so, but it is not one of my own invention, but of God's revelation. "There is no comfort in all this for me," you say in your impetuosity and short-sightedness. Indeed there is, for there is a way of escape from the consummation of the present sorrows. Thank God if *we are born again, soundly converted through faith in Christ Jesus, and are resting on Calvary's finished work* (and this is not mere dogmatism but the truth of God's Word; search the Scriptures and see if these things are not so), then, before that night, in its awful intensity,

(Continued on page 9.)



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

RULES.

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

73. What benefit do we get in partaking of the Lord's Supper?

Ans. There are four historic views of the Lord's Supper. We give them below.

(1) The Catholics hold that after the priest officially blesses the wafer it then and there becomes the living body of Christ that it is no longer bread, but is the living flesh of Jesus with the blood in it. Therefore the Catholic laity take only the wafer, never the wine, as they hold the blood also is taken in the wafer.

This view that the bread by the blessing of the priest is transmuted into the literal living body of Christ is called the doctrine of Transubstantiation. Those who believe in this view hold that in partaking we actually eat the body of Christ and literally drink His blood, and so get eternal life by partaking of the supper.

But all other Christians, outside of Catholics, deny the Catholic doctrine of Transubstantiation. This editor does not believe it is correct.

(2) Consubstantiation. The Episcopalians hold that the bread is not changed into the body of Christ, but that the body and the blood really become present and exist along with the bread and in the cup. This is called the doctrine of Consubstantiation, that is, existing together.

While this view denies the Catholic claim to the priest's blessing working a miracle in changing bread into the living body of Christ, yet it acknowledges the presence of the actual literal body and blood of Christ as being taken unto eternal life in eating the Lord's Supper.

I think, if I remember rightly, the Lutherans hold this same view with the Episcopalians, but all the rest of the Christian world turns down this doctrine of consubstantiation. So does this editor.

(3) The noted theologian Zwingle held the Lord's Supper was simply a Memorial Feast in which the bread was still bread and the wine was still wine; that the only good received in partaking was in bringing vividly to memory the truths of Christ's atoning death. According to this view the body is not present, neither is the blood, so we do not actually eat His body nor drink His blood, but are benefited only by the truth remembered and appropriated. Luther and Zwingle once had a great discussion over this.

Luther quoted in Latin the words "Hoc est corpus," i. e., This is my body, and he turned down Zingle by holding that when Jesus said the bread "is my body," that He meant it literally.

While there is some truth in this view, yet to this writer there is also error. It lowers our view of the Lord's Supper and makes it a thing too common.

(4) A fourth view held by Calvinists, especially Presbyterians, is that the bread is still bread, the fruit of the vine is still fruit of the vine, but in the Supper Christ is spiritually present, not physically present. That in partaking we partake spiritually of His uplifting life and power.

As this editor sees it there is a good deal of truth in this spiritual view. In fact there is some truth in nearly every view of it. But I do not believe the physical Christ is present in the bread nor in the cup. I believe the loaf is still real bread and the cup still only the fruit of the vine. I believe it is memorial, for Jesus said, "This do in MEMORY of Me." But it is more than a memorial feast. Jesus is there in the Spirit to bless, quicken, uplift and heal; but what benefit the partaker will receive depends much on his spiritual discernment, his faith and his appropriation from the spiritually present living Christ. Instead of benefit some are sick, others weak and some dead on account of the way they partake of the Supper. Paul says so in 1 Cor. 11:26-34. The purpose should be to "proclaim His death till He comes." It should be in hallowed memory of Him. We should examine ourselves before partaking, should separate ourselves from all sin, judge ourselves and not others, should by faith realize His spiritual presence and power to quicken, to heal, or to leave weak and sick. We should appropriate spiritual life, real health, communion and fellowship with the living risen Christ.

WRONG DIRECTIONS.

"Blind Leaders of the Blind."

In an English exchange we find the following incident, a true occurrence:

I was going west one time during the winter. The train had two engines ploughing along. There was a woman, with a little baby in her arms, who wanted to leave the train at a certain little station, where they stop the train if you come from a certain distance. The brakeman came in and called the name of the station when we were getting near. The woman said, "Don't forget me," and he replied, "Sure." There was a man there who said, "Lady, I will see that the brakeman doesn't forget you—don't you worry." A while later he said, "Here's your station." She hopped out of the train—into the storm. . . The train had gone on about three-quarters of an hour when the brakeman came in and said, "Where's that woman?" The traveling man said, "She got off." The brakeman said, "Then she's gone to her death; we only stopped the train yonder because there was something the matter with the engine." They called for volunteers and went back and looked for her. They searched for hours and finally found her out on the prairies, covered with a shroud of ice and snow woven about her by the pitiless storm, and with the little babe folded to her breast. She followed the man's directions, but they were wrong.

She followed the wrong directions and they led to her death and the death of her little one. How great the responsibility of the man, who sent her into the night and the raging storm! Greater still is the responsibility of the men who stand up as preachers and teachers of Christianity and who give to lost men and women and to their children the wrong directions. Instead of sounding the alarm and warning to flee from the wrath to come, they preach that all is well. Instead of pointing out God's way of salvation by the

blood, they obscure the cross, deny Christ's atoning work and send their hearers down the road which leads into eternal darkness and misery. How awful will be their remorse when they discover the work they have done by preaching the devil's lie, instead of God's eternal truth. Of such who give the wrong directions, who preach error and a delusion in the place of the Gospel, our Lord spoke in His severe denunciation of the scribes and the Pharisees. They are the blind guides and the hypocrites, who shut up the kingdom of heaven against men. (Matt. 23.)—Our Hope.

ENCOURAGEMENT, REFRESHMENT AND EDIFICATION RECEIVED THROUGH READING THE EVANGEL.

Report from E. L. Banta, Chairman of Southern Missouri District Council.

"As cold waters to a thirsty soul, so is good news from a far country." Prov. 25:25.

This is truly what the Evangel has been to me. Many times of late, while reading, I have been encouraged to press on in the battle for the right. Great refreshings have come from God as I read it. My heart has been made glad also broken; it seems as though the last few copies have been better than ever. As I have read them, I would have to put my face in my hands and cry, sometimes for joy, other times with a burden for lost souls.

Received the Evangel yesterday and read the report from Dallas, Tex. A burden for souls came upon me and I spent a blessed season with God in the secret place, pleading for souls. My heart cry is that only the things may go into the paper that will cause a mighty reviving amongst God's people, then I know lost souls will find God. Oh that God's people would work for the salvation of the lost and a oneness of themselves as Paul exhorts us in Ezek. 4:3.

Also 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.

Your servant on the field for the salvation of lost souls and a oneness of believers.—E. L. Banta, Crane, Mo.

"LIGHT ON THE PRESENT CRISIS."

(Continued from page 7.)

breaks upon an unbelieving, Christ-rejecting, truth-neglecting world, the Lord Himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God, and the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord.

And—

"Some one will knock when the door is shut,
Shall you, shall I?
Hear a voice saying, I know you not,
Shall you, shall I?
Some one will call and shall not be heard,
Shall you, shall I?
Vainly will strive when the door is barred,
Shall you, shall I?"

Obtainable in tract form at 2 cents per copy from the author, Rev. Leonard Newby, 2 Herbert Rd., Southsea, England.

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

**DAILY PORTION FROM THE
KING'S BOUNTY**

MRS. A. R. FLOWER

July 1. "And He led them forth by the right way, that they might go to a city of habitation." Psa. 107:7.

And that is just the way God leads His children today. "By the right way." Any way with the least suggestion of crookedness about it you may rest assured is not God's way for you to tread. We are serving a God who only expects of us clean, straight, upright methods in all the business we do for Him. This holds true in temporal as well as spiritual affairs. Remember always, under every condition,—"clean hands and a pure heart!"

July 2. "He maketh the storm a calm, so that the waves thereof are still." Psa. 107:29.

Let God quiet the tumult of your life. The more you struggle to end it, the farther you will be from your desire. Call upon Him, as they in the boat of old, and He will arise to your aid, speaking to the restless waves that seek to overthrow you, "Peace, be still." And as it was with them, so with you, there will be a "great calm."

July 3. "Take therefore no thought for the morrow." Matt. 6:34.

My heart has no fear for the morrow,
The God who is keeping today,
Whatever comes, gladness or sorrow,
Will still be my strength and my stay.

July 4. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Gal. 5:1.

This is the day when we are reminded on every side of our country's liberty and freedom. Multitude cheers ascend for our nation's colors. But how intent are we on maintaining that higher liberty bought for us at even greater cost than our nation's liberty. God help us to "stand fast." And may we not with heart's exultant send up shouts of praise for the blood-stained banner that leads us—the people of God—forth to the promised victory?

July 5. "Let us get up early to the vineyards; let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth." Cant. 7:12.

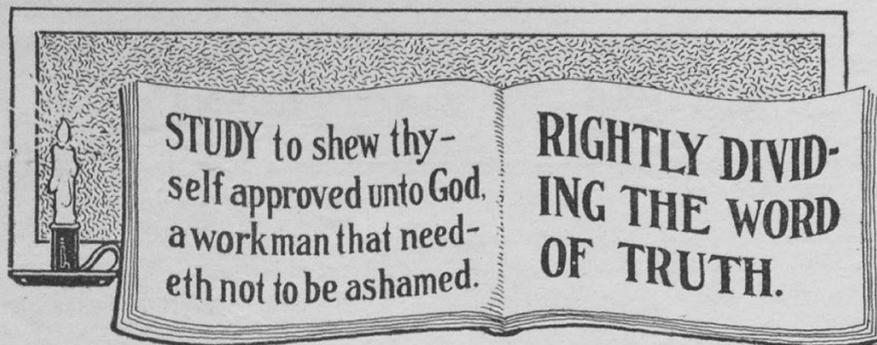
Apply this to your own spiritual life, dear child of God. Remember we are branches of the Vine, and the Vine is our Lord Jesus Christ. The closeness of our union with Him determines the fruitfulness of our lives. Has God's spring-time come, and found your branch languishing, and no tender grape appearing? "Get up early to the vineyards"—attend to this all-important thing no matter what else you have to leave undone.

July 6. "That they do good, that they be rich in good works, ready to distribute, willing to communicate." 1 Tim. 6:18.

If God measured out to us His blessings and mercies as we deal them out to others, some of us would be in a very impoverished condition, spiritually and temporally. We dole out a few deeds of mercy, and expect great credit for it, forgetting that God has literally rained upon us His acts of lovingkindness and tender mercy.

July 7. "I the Lord search the heart, I try the reins; even to give every man according to his ways, and according to the fruit of his doings." Jer. 17:10.

We may cover over some things from the sight of men; we may hold unseen in our hearts unholy desires, dishonest purposes, unuttered criticism of others, unkind, unwarranted suspicions; but let us not forget God searches the heart of every man and all these hidden things will be open to His gaze. And God will be compelled to deal with us accordingly.



SUNDAY SCHOOL LESSON

July 9, 1916.

THE THESSALONIAN CHRISTIANS.

Lesson Text.—1 Thess. 1:10; 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. 4:1.

Leading Thought.—The hope of our Lord's return.

1. **Paul's Joy in the Faithfulness of the Thessalonians.** ch. 1:1-10. We have just been studying of how the Gospel first came to Thessalonica, through Paul and his companions; and of how a company of men and women accepted the truth. That was the beginning of the Thessalonian church. With a letter it makes all the difference in the world to whom it is written. And it will be found most helpful in the study of the epistle to keep in mind "the envelope address"—as someone has put it. Read again the 17th chapter of Acts so as to have a good understanding of Paul's association with the town of Thessalonica. After accomplishing some definite results for God, Paul was forced to leave the town through the opposition of the unbelieving Jews. With Paul was Silas, the Silvanus mentioned in the lesson. They went to Berea; from thence Paul was sent alone to Athens. ch. 17:14, 15. Later Silas and Timothy joined him in Athens, from whence Paul sent the latter back again to Thessalonica to learn of the welfare of the Christians there. Timothy presently returned to Paul, now in Corinth, with a favorable report of conditions in Thessalonica. ch. 2:17-3:13. But he doubtless must have also brought a report of some little misapprehensions on the part of some concerning the return of the Lord Jesus. On the strength of all this Paul writes from Athens these two epistles, the first of his writings to the churches. The character of this first epistle is

personal and intimate. First there is his usual tender salutation; then thanksgiving to God for their "work of faith," "labor of love," and "patience of hope." A well-seasoned child of God will have all three qualities manifest in their life. V. 8 is most highly commendatory of their lives and service, so evident that Paul says, "we need not to speak anything." That their church was largely composed of Gentiles we would infer from the statement in V. 9, "Ye turned to God from idols to serve the living and true God." There is likewise a spiritual application which we may give these same words. It implies the thought of forsaking on our part all that partakes of the old life of selfish desire and idolatry; and the entering upon a life of willing, devoted, unselfish activity for the Lord, "the living and true God." How commendable is our service? Much of it I fear is done from mixed motives, partly desirous to please God, but more desirous to build up a name for ourselves, oftentimes. The question of service is a great one for us all to consider. And we should remember before any service is done, we must "present ourselves a living sacrifice, wholly, acceptable unto God which is our reasonable service." Once given to God without reserve, the question of outward activity is very easily settled if we keep humble, obedient and willing. Those Thessalonians were servants in the highest and truest sense of that word. And we can be just the same if we purpose so in our hearts. We will do all the work at His direction, then be content, if so He pleases, to remain in perfect obscurity, while the world gazes at the finished production of our labor and gives all the praise to God. The credit for the well-kept house goes to the mistress, but the faithful servant has done all the work perhaps. Dear child of God, do you not catch a higher vision of what it means to "serve the true and living God?" And such a life will joyfully "wait for His Son from heaven." Just a servant, remember, occupying till the Master comes. "Blessed is that servant, whom his Lord when He cometh shall find so doing!"

2. **Watching for Our Lord's Return.** ch. 4:13-18. The latter part of the first epistle of Paul's deals with the second return of our Lord. In simple direct words he enlightens them on this most important hope of the church. Paul says, "I would not have you to be ignorant." It is unfortunate that some today are similarly ignorant on other vital points, and that very ignorance has been responsible for some very sad mistakes. God would not have us to be ignorant. He says, "My people perish for lack of knowledge." Surely we need a few Pauls to enlighten the darkened, muddled minds of some dear good people who really want to please and follow the Lord. These words are very familiar to those of us who are looking for His soon appearing. It was the hope of the early church. As the saints were laid to rest, a common inscription on the stones which marked their resting places, was, "Asleep till Jesus comes." It is sad that so many professing Christians today do not have this hope. God would have had it kept alive in the church all down the ages. But thank God we have this blessed hope and we do "comfort one another with these words." V. 18. A plain careful reading of these words is enough to convince anyone of the certainty of our Lord's return. Some of us may sleep—many millions of believers have fallen asleep in Jesus, but there will be a glorious meeting with our Lord in the air, "and so shall we ever be with the Lord."

"Lord Jesus how long, how long,

E'er we shout the glad song,

Christ returneth, Hallelujah,

Hallelujah, Amen, Hallelujah,
Amen?"

The epistle closes with some very pointed timely admonition—equally applicable today—on the life and walk of those who would be ready for our Lord's appearing. "We are not of the night, nor of darkness. Therefore let us not sleep as do others; but let us watch and be sober." Notice carefully Vs. 12-22 of the last chapter. Then comes that wonderful conclusion. Let it drop into your soul as the very dew from heaven, remembering "Faithful is He that calleth you who also will do it." Hallelujah!

Next Week's Lesson.

July 16, 1916.

PAUL AT ATHENS.

Lesson Text.—Acts 17:16-34.

Golden Text.—"In Him we live, and move, and have our being." Acts 17:28.

Alice Reynolds Flower.

We enjoy the Evangel and wish it much success for the glory of God and salvation of men.—A. C., Marion, Ind.

IF YOU WANT TO BE LOVED

Do not contradict people, even if you are sure you are right.

Do not be inquisitive about the affairs of even your most intimate friend.

Do not underrate anything because you do not possess it.

Do not believe that everybody else in the world is happier than you.

Do not conclude that you have never had any opportunities in life.

Do not believe all the evil you hear.

Learn to hide your aches and pains under a pleasant smile.

Learn to attend to your own business—a very important point.—Selected.

DELIVERANCE FROM SIN.

Why is it we hear so many people say they are not satisfied with their experience and are not real sure that they have been entirely cleansed from sin. I want to say right here that if you have ever been redeemed, been set free, made a new creature in Christ Jesus, and your heart is free from condemnation, and the Christ is enthroned within, when people ask you this question you won't stutter and hesitate and stammer, but will instantly brighten up, speak out plain, and praise the God of heaven, and say "Yes, sir, I know beyond any doubt whatever that I am saved and know that my life is entirely hid with Christ."

Then if Jesus Christ has saved us from sin and adopted us into the family of God, why should we be bashful or ashamed to acknowledge our Lord before men? Oh, dear ones, we must count it an honor to be really saved from sin and redeemed from under the law, and be connected with that heavenly family. Let me say it again that if we have been saved we are too willing to testify to the cleansing blood of our Lord and Saviour; so, dear ones, if you really dread for people to ask you this question in company or on the streets or in public places, and your heart seems to condemn you, the thing to do is to go down before God and call out mightily for a full and complete deliverance from all sin. It doesn't matter if you have been taking part in divine worship, it doesn't matter if you have been preaching or if you have been an elder, doesn't matter what part you have been playing, if you feel condemnation and speak sad and slow and broken when you are asked how you feel, the thing to do is to always keep ourselves clean and unspotted from the world, then the joy bells will always be ringing in our souls. Then we can answer the questioner briskly and joyfully, "yes, sir, I am saved. Praise God!" Let us not be deceived within ourselves, for if our hearts condemn us, God is greater.

I thank God there is a chance of

knowing, all the time, beyond any doubt, that we are saved. Whosoever is cleansed by the blood of Christ is every whit whole and able to answer up at any time and testify that he is a Christian. Well praise His Holy name! I am glad that I know I am saved from all sins. Bless His name.—T. A. Snodgrass.

THE CHURCH AT MILWAUKEE.

God having definitely called me to Milwaukee nearly eight years ago and having granted grace unto the present day, I desire to set before you a brief outline of the planting and developing of the work of God and of the need at the present time. Sunday, April 7th, 1907, I with a number of other brethren, conducted services in a small hall on Third st. The following Monday, Miss Alice Baumbach at her home, instantly was healed of tuberculosis and curvature of the spine, after three and one-half years of suffering and at this time given up to die (she is now the mother of two children). The following Sunday night I preached in Rev. Mr. Chapin's Church on 20th st., and Miss Baumbach and her mother gave testimony. After an absence of over a year, I returned to Milwaukee in answer to many calls, to pray with the sick. God continued to bear witness to His Son's word, "They shall lay hands upon the sick and they shall recover." Soon many doors were opened for meetings and numbers were saved and healed.

On February 14th, 1909, the first Public Assembly Services were held in the Free Methodist Church house, corner 20th and Vine, where we continued up to December, 1910, God continually bearing witness to His Word with signs following. Many were saved and healed and baptized in the Holy Spirit.

December 18th, 1910, we opened up in the place where we are at present, located at 825 8th st. Large tent meetings were held three successive seasons. A prosperous German work branched off from this assembly. Two years ago an addition was built to our hall. Last summer we held a successful seven weeks campaign in a large downtown hall, Evangelist F. F. Bosworth and others assisting. Since then some of our young people have opened up a work in the slum district, also a branch of this work has been opened up on the South side, yet with all this our hall is too small for expansion. Hence, we have been obliged to undertake the building of a large tabernacle. This city not permitting the building of a frame tabernacle the size required, we are compelled to build of a permanent nature, so we are now erecting a cement block tabernacle that will seat 800 or more. This will cost us between five

and six thousand dollars. The building of the tabernacle is progressing. THE LAYING OF THE CORNER STONE WILL BE ON EASTER SUNDAY, 3 P. M. The bulk of the bills are yet to be paid. Our people are doing what they can.

As soon as the tabernacle is completed we expect to begin a large Gospel campaign to which we heartily invite you. Announcement will be made later. And now may the grace of God "That maketh rich and addeth no sorrow," be thine ever more.

Your servant in Jesus' name,

Cyrus B. Fockler, Pastor.

I am very much pleased indeed with the Evangel and am praying for the Holy Spirit.—Mrs. R. J., King Hill, Idaho.

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.

WINSETT'S BOOKS.

Pentecostal Power, Enlarged,	
Round or Shape Notes, each	.25
Per dozen, postpaid	\$2.50
Songs of the Kingdom, each	.25
Per dozen, postpaid	2.50
Gospel Song Messenger, each	.25
Per dozen, postpaid	2.50
L. C. Hall's New Songs of Power,	
Round notes only, each	.25
Per dozen, postpaid	2.50
Jewell Songs, each	.15
Per dozen, postpaid	1.50

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

Winsett's Funeral Songs, each 15 cts., \$1.50 per doz.

Songs of His Coming, round notes only, manilla covers, each 20 cts., \$2.00 per dozen. Pebbled cloth, 25 cts. each \$2.50 per dozen.

Make Christ King, round notes only, 358 songs in three bindings, manilla, each 15 cts., per doz. \$1.75; flexible cloth, each 20 cts., per doz. \$2.25, and stiff cloth backs, each 30 cts., per doz. \$3.50.

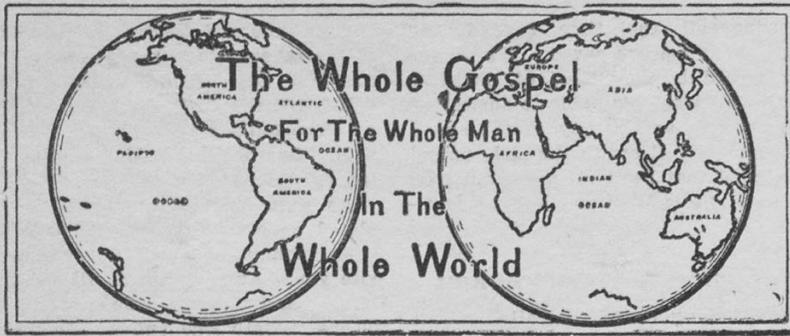
Make Christ King, Combined, 298 songs, not so many songs but adapted particularly to quartet and choral work. Round notes only. Prices and bindings as above.

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

Redemption Songs, 25 cts. each, \$2.50 per doz. Round or shape notes.

Living Water, 15 cts. each, \$1.50 per doz. Round or shape notes.

Glory Songs, 25 cts. each, \$2.25 per doz. Round or shape notes.



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

FROM FAR WEST CHINA.

We very much appreciate the Evangel, and are glad to hear that you are going to enlarge it. It has been the means of blessing, and we wish it a wider circulation. We rejoice that the council at St. Louis was attended with blessing, and that a greater spirit of unity was arrived at. One feels that if we but keep humble before Him, and seek His face continually, we should see greater things done in the name of Jesus. If Pentecost means anything it stands for the exaltation of Jesus, and the carrying of this blessed Gospel, and the Pentecostal fulness being preached to the uttermost part of the earth. If we stand united for this, and expect it by faith, yea and claim what is ours by faith, then God will fulfill His promise.

I have not had the pleasure of meeting any of the brethren in America. I came out to China under the China Inland Mission, and was led into this blessed life in the Holy Ghost while at one of the Pentecostal meetings at Yunnanfu. But because of the mission putting restrictions on me I was forced to resign, if I remained true to the light that I had received. I have heard of you through Bro. Hammand at Hong Kong and other members of Pentecostal work there, where I have enjoyed sweet fellowship with them. The Lord has led my wife and self to step out on faith trusting Him for the supply of our needs, and He has been faithful. We have had our tests, but faithful is He who hath called us. God is faithful, and it is blessed to trust Him.

We have been led to this part of Yunnan, which is a new field. There has never been any settled work done here, and has been only visited a couple of times since work was started in this province some thirty-nine odd years ago. Yunnan is certainly a needy field and one on which the Council of America might center its prayers.

Szemaio is some eighteen days south of Yunnanfu, the capitol, and our nearest neighbors are there. We certainly felt the loneliness of leaving all our fellow workers so far away, but the Lord comforted our hearts, that He did much more for us when He left His Father to come to this earth to redeem us from sin, and bring us back to God. When we thought of the great need, and the wonderful opportunities for the preaching of this blessed Gospel, we rejoiced that we were given this great privilege of being the first missionaries to this part of His vineyard.

Szemaio is not only a center for Chinese work, but there are all around it many different tribes all speaking different languages. I could name at least eight different ones, and there are others which I have not heard of. These different tribes have come over from Burmah and the Shan states in the years past, and have settled down here. There are said to be forty different tribes in the whole of Yunnan and at present there is work being done amongst about seven of them.

This will give you an idea of the great amount of work to be done in this province. Where we are many of the people have never heard the Gospel, yea the greater portion of them, and what are two amongst so many. The nearest station to us is eighteen days away. Can you realize this at home, where there are so many workers and where there are so many churches. I do trust that some from America will be led to come out here. There is a great field and one need not build on another man's foundation. One can get a tribe to work for themselves. Then there are many Chinese cities near here, all of which are centers for work and where there is a good work to be done. I do pray that the Lord will lay it upon the hearts of some to respond to the call. Of course I know there are great demands at home, but there are greater demands in foreign lands where they have never heard the Gospel that Christ has come to die for their sins. Just send the light to these poor darkened souls that they too may have a chance of accepting Jesus.

I do pray that you will remember us in this great and needy region that we may be faithful to our Master, and win many of these Chinese and tribes people to the Lord. It is a great strength to know that there are others praying for you, and God has given the Church a mighty weapon in the ministry of intercession. It is a blessed privilege to bring the work before Him and to lay hold upon God for the victory. Satan has a firm hold upon these people, but the power of the risen Christ is greater. Jesus shall triumph where He is lifted up.

May the Lord bless you in all your efforts for the extension of His kingdom. With love in the Lord,

Yours in His service,

J. D. Fullerton.

I enjoy the Evangel above all my other papers.—H. C. B., Ricardo, Tex.

SEVENTEEN NATIVE EVANGELISTS CANTON, CHINA.

I feel led to thank you very especially for the beautiful, earnest, sound paper you are putting forth in the Holy Spirit. The last number (about Martyrs, etc.) was especially soul-satisfying. I have given it away to other folks. Would ask for prayers for self and workers. Have now 17 evangelists going all the time and am preparing for summer campaign. Seem to be almost perfectly self-supporting, first per force, then almost by choice.

Now a Chinese general has asked me to superintend an estate of fifty square miles, with, he says, 22,000 renters on it. Will give all facilities for evangelistic work. I should be free each month to look after the other work. In fact have perfect liberty of movements and an income that would permit of expansion in the work. Kindly pray and pray both ways: for the Lord to break up the plan if not in His will, or to confirm it. I have tramped nearly twenty years in Gospel work and am getting lame (flat foot) and ask your prayers.

Several of the old guard of my workers have the baptism. The younger recruits have not. Kindly ask for an outpouring of the Spirit amongst us. The native churches are getting much more spiritual. Missionaries likewise. Especially ask the Lord to accelerate the changes and progress and speed up the year before He comes. "Maranatha." —Paul Bettex.

It is surely a paper worthy of recommendation to all men in these last days. Enclosed find eight dollars to the glory of God and our Saviour Jesus Christ. Hallelujah!—J. P. R., Eau Claire, Wis.

YOUR PASTOR.

Your pastor needs your prayers; he can get all the criticism and cold water that is necessary from other sources.

Your pastor is also human and consequently has many of the imperfections that are common to humanity, so do not expect him to be a paragon of perfection or you will be disappointed.

Your pastor has all the needs that are common to men; he must eat, wear clothes and pay his bills; therefore remember that you should do your part in providing for his support.

When the hands of Moses were uplifted at Ephraim, the Israelites prevailed, and when they were lowered the Amalakites prevailed; so if your pastor's hands are upheld by your prayers and support the church will prevail and God's cause will triumph, but if these prayers and support are withheld the banner of our Lord will trail in the dust.

Like the winds of the airs and the wars of the fates

As we journey along through life;
Tis the set of the soul that decides the goal,
And not the storm or the strife.

Conventions and Camp Meetings

HUMESTON, IOWA, CAMP-MEETING NOTICE.

The Camp-meeting to be held at Humeston, Iowa, will begin August 1st and last until the 10th. We are expecting God to work in a mighty way. Men filled with the Holy Ghost will have charge of the meeting, which will be conducted on the old-fashioned Pentecostal line.

Bring bedding and toilet articles. If possible send in your free-will offerings early. Hold on in faith for us in this meeting. Offerings and communications should be directed to Hubert Nicolls, Humeston, Iowa.

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.

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. For further information address Hugh M. Cadwalder, Pastor, L. B. 63, Sidney, Iowa.

PHILADELPHIA, PA., CAMP-MEETING.

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

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

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. 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 Trayis 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 Waukazoo 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, Winipeg, 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 shading 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. L. 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
y'e also
may have
the Father, and with His Son Jesus Christ—1 Jno. 1:3

Fellowship

with us:
and truly
our Fellow-
ship is with

MY FATHER HOLDS MY HAND.

My Father holds my hand,
My Lord who loves me so,
His grace enables me to stand
He will not let me go.

Chorus:

My Father holds my hand,
No fear my heart shall know,
He'll bring me safe to glory land.
He will not let me go.

Secured in Him I trust
My all from day to day,
Mid good or seeming ill, I rest.
Because He knows the way.

His love can never fail,
His mercy knows no end,
Though tempted oft I shall prevail,
He will my soul defend.

He knows the way I take,
My life by Him was planned.
Though friends may fall and earth ties
break;
He will still hold my hand.

PRESENT ADDRESS WANTED.

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

Sarah Jackson, Ft. Worth, Texas.
Homer Sellers, Caryville, Fla.
N. N. Kemper, Pitkin, La.
W. M. Hawkins,
P. O. Andrews, Searsport, Me.
W. B. Redd, Texarkana, Texas.
Lonnie Lochie, Marianna, Fla.
W. J. Read, Rusk, Texas.

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

A LITTLE ARKANSAS HISTORY.

A Brother at Three Creeks, Ark., Sends a Little History of God's Dealings.

I take this method to express my love toward the Lord who poured out His Spirit upon me in January of 1913. A band of workers of about three months experience in this movement, came from Pickering, La.—Bro. Lout and wife, Bro. Burdine and wife, Billie Harrison, Bros. N. N. Kemper and McFadden, who started the battle, the first of its kind in this country. The people at first called it a show, but they kept looking

to the Lord and the power of God began to fall. Then the Bibles of many belonging to the other denominations were pulled down out of the dust and people began to search them for something with which to condemn the work, but it was the cause of many seeing it was the true way. I, being a Baptist for eighteen years, thought my way was the only true way, but the Lord got hold of me and I yielded to His loving Spirit and I was under the power of God for two hours, and received the baptism. Then it was that I could see how selfish and prejudiced I had been and the scales fell, as it were, from my eyes and I could see the true light which comes to all who will accept it.

At this time we had not heard of the wide-spread movement, but after subscribing for the Word and Witness, we found a lot of brothers and sisters in the Lord. We were, however, left alone to fight the battle and the enemy came against us with all his force. It was wonderful how the Lord was present with us and cared for His children.

In May of 1914, Bro. Goss of Hot Springs was with us and ordained three deacons and by his assistance we got Bro. A. S. Adams and Bro. Sam McClain of Malvern to hold a meeting in August, with the Lord present in much power. Some sixteen or more received the baptism, this number being added to our twenty who had first received. The Lord called some of the saints to work in prayer services in adjoining settlements and our efforts have been wonderfully blessed. Twelve have received the baptism in prayer services. In September, 1915, Bro. W. T. Mack and Clarence Craine were with us in a meeting. How we appreciate their work. While with us my dear companion received the baptism, along with others.

Bro. Mack, while here, felt led to Wesson and by our help pitched his tent there in October. Praise God! He has wonderfully worked at that place. At this time about eighty (80) have received the baptism. Tongue cannot tell the great things that have been accomplished in three and a half years time since the first seed was planted. While we are sorry to say some have given away to the temptations of the

devil and have lost their testimony, yet we praise God for the faithful. The promise is to those who hold out to the end. Pray for us that we may allow Him to have His way with us.—J. W. Wright, Three Creeks, Ark.

THE LORD WORKING IN BOGALUSA, LA.

We came to this place on March the 16th and began a meeting. We were granted the use of a Baptist Church and soon after the meeting began we learned that the church was to be sold for a back debt. So the matter was placed before the people and in two days time we received the money and placed it in the bank to buy the church. Praise God! We now hold the deeds to the church which are made out to the "Assembly of God." We also have a nice organ in the church.

We praise God for the wonderful way He is blessing in the meetings and for the interest manifested by the sinners. Meetings have continued with increasing interest and good attention. The street meetings also have been well attended. God is blessing the seed sown. We are praying for and expecting a great revival here. This is a new field. The laws of the Sabbath are not enforced and the enemy is at work, and real true workers who are established in the Word are needed to help. God has a few here who are hungry for the real bread of life. A number here have been baptized in the name of Jesus and some have been healed. All glory and praise to our Lord and Saviour Jesus Christ. Pray much for the work here that souls may become established in the Word; also that we may be strong in the Lord. Our hearts are open to receive and to walk in all the light as the Holy Ghost reveals it. Amen.—N. Wall and wife.

PREACHING TWICE A MONTH AT MILES, TEXAS.

I praise God for what He has done for me. It has been six years since I heard the full Gospel preached and accepted it. We came here to Miles last October and the Lord is blessing us, praise His dear name! We have preaching twice a month and prayer meeting every Sabbath night. We are having large crowds and the people are becoming interested. We have fifty-nine enrolled in our Sunday-school and there is good interest. We give God all the glory. I ask an interest in the prayers of the saints.—W. B. Kiener and wife.

I want to thank God for this paper. I live away from meetings and it means much to me to have the papers to read. I send one dollar for the publishing fund.—Mrs. C. S. K., Oceanside, Cal.

REQUESTS FOR PRAYER.

Pray for a brother in Los Angeles, Cal., that he may receive the baptism of the Spirit.

—:o:—

A sister in Atlanta, Ga., desires prayer for her family that God will have His way in their lives.

—:o:—

A sister, that she may receive the \$3000 which is due her and which she wants to invest in the Lord's cause.

—:o:—

A sister who needs restoration of nerves and the right use of her mind; also that her children may be led to Christ.

—:o:—

A brother in Pampa, Texas wants prayer that he may gain back the joy of the Lord which he formerly had in greater measure than he now enjoys.

—:o:—

A man and his wife in Munday, Tex., that they may receive the baptism of the Spirit. Also that the Lord will send the right minister to that needy field.

—:o:—

Pray for a sister near Noodle, Texas, that she may be healed and baptized in the Holy Spirit and that her daughter may be baptized also; and that her husband may be saved.

—:o:—

Pray for the revival services being held in Roodhouse, Ill., in charge of Walter McGeehey, that the Lord may be glorified and that many may be brought into the kingdom.

—:o:—

A brother near Gatesville, Texas, desires prayer that the Lord will send some Spirit-filled person to preach the Gospel there. He can be addressed as follows: **N. M. Haines, Route 3, Gatesville, Texas.**

—:o:—

Pray for a family in Ryegate, Montana that God will pour out His Spirit upon each member; also that the mother may be completely restored from lameness in one limb, resulting from a break some months ago.

—:o:—

A mother in Milwaukee, Wis., desires prayer that the Lord will call her three children to the Mission field. They have been given to the Lord since infancy. The mother also desires to be brought out into clearness of faith and fitted to be of service to the people whom she visits in the jails, poor-houses and hospitals.

Pray that a sister in White Horse, Yukon Territory may also be able to find a buyer for her property.

REVIVAL SPIRIT AT STOCKTON, KANSAS.

After being called from Smithfield, Mo., on account of sickness, the Lord laid it on our hearts to go to Stockton, Kansas. So, in obedience to the call, Bro. Long and myself went and rented the Colored Baptist Church and opened fire on the enemy. We found things in a bad condition. Some of the saints were backslidden. But, thank God, some have prayed through. Others seem to be laboring under a delusion. But God worked in spite of the enemy. The second night one little girl about fourteen years of age, led the way to the altar. At the end of the first week about sixteen claimed Jesus as their Saviour. Then things seemed to stop and we felt for a long time that our labor was in vain. Bro. Long had to leave but Bro. Millsaps of Woodston came up once a week. God wonderfully blessed his labors here.

This was one of the most peculiar revivals that we ever witnessed. At times the power of God would fall and then at times the power of the enemy would be so strong that we almost felt like crying "My God why hast Thou forsaken me." The Lord would speak to us saying "Lo, I am with you even unto the end." Praise His precious name! If God be for us who can be against us.

God also used Bro. Richmond in these services. He is a good singer, player and personal worker and we can recommend him to anyone. He is a dear boy.

On May the 7th we had an all-day meeting. The following Assemblies were represented: Osborne, Alton, Kill Creek, Natoma, Codell and Woodston. The spirit of unity was felt in every heart, and God wonderfully blessed. Sunday, May 21st, we had a baptismal service. Eleven were buried with Christ. At the end of seven weeks we closed with twenty-seven conversions. We also had some wonderful cases of healing.

We were called one evening to pray for a sick sister, and found her family about the bedside expecting her to pass away any moment. We took her case to the Lord, but she seemed to get weaker and finally ceased to breathe. We told the friends she was gone but we held on to God. Life returned and soon she was able to talk. She is still alive and giving God the glory.

Never before have we felt so determined to live for God. Our daily prayer is that we may be real fire-brands in winning souls for Jesus. Pray for us.—Evang. Henry Hoar.

Pray that a brother in Indiana may be able to find a buyer for his property for the glory of God.

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.

ADDRESS WANTED.

If some one knows the address of Sister Maggie Hayman it will be appreciated if he or she will communicate with Mrs. Mary Diehl, Hightower, Texas.

DO YOU WANT CHRISTIAN FARM HELP.

A Christian brother sends the following: "I am asking and believing that God will find a place for me on a farm for the next four months, close to some assembly or assemblies that are in need of a Pentecostal preacher. I am in debt \$130.00. When that amount is paid I purpose in my heart to give my undivided time to Him who hath said, "And I if I be lifted up will draw all men unto me." Address: **Evang. J. E. Langdoc, Hoopeston, Ill.**

HIS GLORIOUS POWER MANIFESTED**In Meetings Held at Runge, Texas.**

I am praising God for the wonderful outpouring of His Spirit which He gave us at Runge, Texas. Bro. Short, myself and wife held a three weeks meeting and the Lord was with us in power and great glory. Twenty were baptized in water, all having been saved or reclaimed, with the exception of three or four. Eighteen received the baptism in the Holy Spirit as in Acts 2:4, with signs and wonders following. Some had visions of the heavens opened up. Others saw angels rejoicing about them, while still others had a glimpse of our blessed Saviour Himself. I have attended some glorious meetings since I have been out for the Lord, but I must say I have never seen the spirit of joy manifested so greatly heretofore as I have seen it in this place. Pray for us that God will be with us in our next place.—D. W. Edwards.

I am a reader of the Evangel and I prize it highly. Always give it to someone after we read it, or else send it by mail to some of our friends or relatives.—W. L. F., Fairmont, Okla.

Long live the dear Evangel is my prayer—E. T., Natoma, Kansas.

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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