



THE WEEKLY EVANGEL



GO YE INTO ALL THE
WORLD AND PREACH



THE GOSPEL TO EVERY
CREATURE. — Mark 16:15

Darner, Phil
131 S Adella St.
172



“Humble Thyself.”

The lowly place is the place of blessing.

Zaccheus “came down” and found salvation
(Luke 19:6)

The leper “kneeled down” to receive cleansing
(Luke 1:40)

Peter “fell down” before Christ and saw his Lord.
(Luke 5:8)

Mary “sat down” at Jesus’ feet to learn His secrets
(Luke 10:39)

Christ “lay down” his life to get the sheep
(John 10:15)

Our humility reflects God’s greatness.

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LITTLE TALKS WITH THE OFFICE EDITOR

You probably noticed that last week a different quality of paper was used in the Evangel, and this week a still different quality of paper was used than that we have been using for the past few months? No doubt the question has come to your mind, "why the change?" Early in the Spring of 1916 we placed an order for four tons of paper, which was calculated to run over until the middle of July. Two months ago we placed another order for double that amount of paper (16,000 lbs.), which ought to have been delivered to us before this, but the paper house has been utterly unable to fill the order, and we do not know positively whether they will ever be able to fill it. We trust that the order will be filled sometime during the next two or three weeks, and that we shall be able to continue in the even tenor of our way. We were immediately compelled to go out and buy anything we could get hold of, and instead of our paper bill costing us about \$25.00, it cost us over \$40.00, as we had to take what we could get, and the only thing obtainable was a higher priced paper. This week the story will be about the same, and next week no better, and we do not know where it will end.

Everyone who is interested in paper at all, has been hoping that when the summer months came we would see a let-up in the paper famine, but conditions are growing worse and worse. Everytime we buy paper we are compelled to pay from one cent to a cent and a half more for it than previously. The newspapers are posting warnings that the paper market may soon be completely demoralized, and prominent papers all over the country are raising the price of subscription in order to meet the increased cost of materials. The United States Government has begun an investigation into paper conditions, but this will do no good because the investigation cannot produce raw materials nor bleaching chemicals which formerly were shipped into the United States from now belligerent countries.

How all this is going to affect the Evangel remains yet to be seen. The Evangel has already had several miracles performed in its experience, which have been told to the Evangel family from time to time. The time is now at hand when another miracle must needs be realized. Shall the Evangel continue at the old rate of \$1.00 per year, and we all unite in trusting God to make up the deficit each week of from \$50.00 to \$75.00, or shall we raise the price of the Evangel to \$1.50 per year to meet the increased cost of materials? These are questions which are gripping us now mightily, and the answer must be given soon if not sooner.

In the meantime, if you are contemplating subscribing for the Evangel, or renewing your subscription, or sending the paper to someone else for a year, send us that dollar now—quick—before our minds are fully made up as to what we must ultimately do. We have no guarantee that the Evangel will remain at the old price—the rising cost of raw materials may force us into some forward step whether we want to be forced or not, and if you are contemplating sending in your subscription or renewal, you had better do it now before that step is taken which we may ultimately be compelled to take. Send in your subscription to the Evangel now at \$1.00 per year. Send in your renewal now (even if your subscription has not yet expired) at \$1.00 for the next year. Now is the time for action. To-morrow may be too late.

THE WEEKLY EVANGEL

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Unity of the Spirit in the Bond of Peace.....until we all come in the Unity of the Faith.

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Editorial

PEACE.

Peace in one sense means reconciliation. Conflict, disturbance, disquiet, represent conditions where peace is lacking. Disagreement, contention, differences and opposition speak of estrangement. Contrary elements in close contact act against each other and create friction. Sin and holiness are clearly contrary to each other. There is no peace where they come together.

The basic rock or foundation upon which the character of God rests and that with which all other attributes agree, is holiness-purity: for there is no better word to describe holiness—to my mind—than the word "purity." God is perfectly pure. When we get the idea, we see at once that sin—which is defiling—can have no association with God. There is a conflict here that will never end.

There is a strange something in the relation of a sinner and God. God is displeased with sin all the time. The sinner is under sin and is defiled by it till he is unclean within and without; and yet God loves the sinner. God must see between a sinner and his sins and see in the sinner apart from his defilement, something of real worth. Then God must see the possibility of the sinner becoming holy and fellowshiping Him upon the plane of purity. And so, loving the defiled while hating his defilement, God makes provision for man's cleansing from all of his sin; and while there can be no end to the conflict and disagreement between purity and sin, He puts all that away by the cleansing which He provides (in the blood of Jesus) and establishes peace. "Thank God!" Hallelujah! "Therefore, being justified by faith, we have peace with God." Peace concerning the past, present and future. Reconciled to God; related to God; relying upon God.

THE PEACE OF GOD.

Peace in another sense is a matter of internal conditions rather than one of external relations. We can have not only peace with God, but the very peace of God, and this peace affects both the heart and the mind. (Phil. 4:7). Since it is a peace that passeth all understanding, we can hardly expect to describe it; but to have it as a safeguard for one's heart and mind is a great experience. The heart is the source of desire and the seat of affection. The natural or unregenerate heart is full of disturbance. There are so

many unsatisfied desires, so many longings that cannot be met. God's peace, coming in, settles all that. Not by satisfying all the selfish desires, but rather by the removal of those desires and supplying, in their stead, desires that may be satisfied and longings that God Himself will gladly meet. The affections too are centered upon things that belong to us by right and the whole heart is garrisoned with the powers of a divine peace. It is not our peace, as that would depend on us; but it is God's peace, a peace which is imparted to us and that comes from God.

The further respect in which we are to understand peace is in relation to our surroundings. True peace brings peace. Peace with God and peace from God effects peace on earth or peace between man and man. This is a very important point. These are days in which, if we are not careful, we shall find ourselves out of joint with others who are members of the same body. You know these are the days that bring the special trials along the line of peace between us. Satan would take peace from the earth and he would especially rejoice in destroying the peace of the Church. Every one of us is to be watchful and careful to do our part in defeating that purpose. The word says that we are to "consider one another, to provoke unto love and good works." We, however, are prone to consider each other in another way. Let us keep our eyes open in our own direction and see what may be in us or in our life that may affect peace.

THE OPERATION OF PEACE.

Peace is one of the definite fruits of the spirit, and is consequent upon the true working or manifestation of the Spirit in us. Peace from any other source, or peace of any other sort, is but a sham and will not stand the test put upon it. Nothing short of the subduing power of the spirit in us will bring us to where we can have peace under all circumstances, and where we can be at peace with all men. Christ is the Prince of Peace. As He is manifested in us—and this is done by the Spirit—peace comes; and peace abides. Peace with others is also the fruit of the spirit. As the spirit works in us, we are delivered from those things that make for friction with others. These truths make it apparent that the power of the Spirit is to so work in and upon us as to effect changes in us. With our eyes upon the pattern (Christ) we may expect to be conformed to the image of God's Son, that he may be the first among many brethren. (Rom. 8:29). As we are wrought upon to this glorious end, peace is one of the apparent results seen by us and all who observe our life.

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 XV.—Pentecost In China.

Extracts from a Message Given by W. W. Simpson in "Glad Tidings Hall," New York, Nov. 14, 1915.

The first time I heard one speaking in tongues was in January, 1908, way up on the Thibetan border, and by a Chinaman. He was my cook at the time. We were having an eight days' convention, and we studied the book of Romans and we had got to the 6th or 7th chapter, and in the afternoon meeting at the close of the address, an invitation was given to all who wanted to be crucified with Christ,—to have the old man nailed to the tree, to come forward to the altar,—and they just flocked. I think that every believer in the house came right to the altar to surrender themselves to be crucified with Christ. We had been praying there ten or fifteen minutes when the Spirit fell on this cook. He was not a well educated Chinaman by any means. He could read perhaps the New Testament, that is, most of it, but otherwise he was illiterate. He couldn't write at all, but the Holy Spirit filled him and he began to speak with other tongues as the Spirit gave utterance. I had never seen anything on that fashion—I didn't understand it, and I looked and I wondered what it was, and thought "what does this mean!" I just walked up and down that aisle wondering what does this mean,—and suddenly, without that man knowing a thing about what was going on in my mind, he burst right out speaking in English and he said "Eternity is nigh! Oh, this is what it means; it means that Eternity is nigh." Oh, that we might see what is at our very threshold, just a short distance in the future.

Ever since that time I have heard it again and again. That man, after lying on the floor speaking in tongues for a long time, pulled himself together and said, "Oh, Lord, enable me to say these things in my own tongue," and then the power came on him again and down he went and was shaken again and again, and after quite a few minutes his mouth began to go again and to make sounds, and he suddenly burst out in the purest Chinese,—"you and I must die," just in confirmation of the teaching of the Word of God in the sixth and seventh of Romans,—"you and I must die; must take our places with Jesus Christ on the Cross, as dead with Him." Oh, that is the message of this Word. Then he went on and gave the interpretation; first, in the highest classical style of Chinese poetry, four words to each line, which is the highest classical Chinese, and if you had paid that man one million dollars he couldn't have made up one line of that poetry himself, but there were two or three Confucian scholars in the audience and they understood every word of it. It was given to them by the interpretation. Then it was given in the purest Mandarin dialect, and then it was given in the C—dialect of that region. Those were wonderful days. I was face to face with God. I have seen mighty

workings of God, mighty works of the Holy Ghost, mighty manifestations of the power of God since then, but the holy awe of the presence of God on that day has never left me. God is speaking with a voice of thunder to the whole world. It means that Jesus is coming! Jesus is coming! In the interpretation given that afternoon, the whole burden of it was on this line "Jesus is coming soon." "He is now at the door." He is just ready to come down into the air with the voice of the Archangel and Trumpet of God, that "the dead in Christ might rise first and we who are alive might be changed in a moment, in the twinkling of an eye, and rise to meet the Lord in the air."

Later God opened the way for me to hold meetings in a little place in, China. There was a Chinese evangelist in charge of the work there, and the evangelist's wife had received the baptism and also the daughter and little boy, and we held meetings for a little over a week, and after a few days there were several wanting to be baptized in water, and so we baptized one afternoon, and afterwards the evangelist said, "Now it is our custom after baptism in water, to have the communion of the Lord's Supper. Shall we have it this afternoon?" But I said, "The custom in the Word of God is this—that when they are baptized in water the first thing is to lay hands on them in the name of the Lord that they might receive the Holy Ghost," and he said "let us do this," and we gathered together in a little room, about twenty of us, and I think there were about fifteen or sixteen who had been baptized in water that day and some previously, but had not received the Holy Ghost, and we gathered around, and after a few words of exhortation the mighty power of God came upon that meeting and I counted seventeen stretched out there in that little room—Oh, the mighty power of God. Six had wonderful manifestations. They wept and confessed their sins, and after they had confessed, they were filled with joy and praised God, but I didn't hear any one speaking in tongues. Well, I was up to this question then,—now shall I accept this as the baptism or not, and I just looked to the Lord and said "Lord, we cannot ask anything more than Pentecost, and by Thy Grace, we won't ask for anything less." Well, nobody spoke in tongues that day, and this was the harvest season and they were very busy harvesting and the next day was Monday and they had to go to the harvest fields, so I said, "come back to-morrow night and we will keep seeking here until we get the baptism of the Holy Ghost that corresponds with the Word of God," and they came back Monday evening and the power came down again, and several fell on the floor and one young man lying under the power of God had a vision, and as he saw the vision (his eyes were closed and he wasn't paying any attention to anything going on around him) he was just lost in God. He told in church what he saw in the vision. He saw a beautiful place, a great city with a high wall and a gate into the city, and he was just revelling in the beauty and splendor of that city, when he said, "Oh, there are some words written over the gate; there are six words, three on one side and three on the other,—can I read them? Oh, what beautiful writing; it seems to be made of precious stones, and he read in Chinese which in English is "At this time as at first." Alleluiah! I don't dare to lower the standard. I have to give a report to my Lord when I meet him. I have to render an account, and I wouldn't dare to teach a baptism of the Holy Spirit which does not come up to Acts 2:4. I wouldn't dare to do this if you gave me all the gold in New York.—The Midnight Cry.

A TOUR THROUGH SOUTHERN MISSOURI.

By the Office Editor.

After three years of continuous service, during which time we labored almost day and night in the interests of the Evangel and the Evangel family, the Lord has at last made the opportunity for Mrs. Flower and myself to take a little vacation trip through Southern Missouri, and to throw off the many cares of the publishing house in a much needed relaxation of mind and body.

We left St. Louis on July 3rd for Cape Girardeau by boat, the Lord giving us a very pleasant voyage. During the afternoon there had been quite a heavy rain and, as evening came on, the clouds still hung heavy on the horizon. Just at the hour for the sun to set, the clouds parted asunder, the sun burst forth in all its glory, and the heavens were lit up in a perfect blaze of radiant beauty. It is impossible for us to describe the scene. It seemed as though an immense golden furnace had exploded and molten lava had poured out of its bowels, reaching far to the north and to the south. The clouds above were turned into a golden paradise, the colors melting into various shades until lost in a gorgeous display of lavender, purple and blue. We turned to look into the Eastern sky, and lo, a double rainbow of inexpressible beauty. It seemed that God was confirming His covenant of mercy all over again for our special benefit. We sat for an hour or more, feasting upon the scene, until it was finally lost in the gathering shades of night.

While we were feasting on this wondrous handiwork of God, we had withdrawn from the other passengers somewhat, seeking to be alone to worship God uninterruptedly. There was only one woman near us, with a kindly face and a wholesome appearance, to whom we remarked, "The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge."

At once we found a response. The lady was a Christian and she, too, had been wondering whether or not there were any others on the boat who knew the Lord. We had very blessed fellowship with her until our arrival at the Cape the following day.

WE ARRIVE AT CHAFFEE.

Our stay at Cape Girardeau was very short. After an hour or two we took the train for Chaffee, a small city of 4000 inhabitants about thirteen miles west of the Cape. We had purposed to visit Brother and Sister Ferguson, who are in charge of the Assembly of God at this place, for a few days. When we got off the train we were somewhat surprised to hear a blind man playing Pentecostal songs on a violin, as he sat at the street corner asking for alms. Everyone seemed to know who we were looking for, and we had no difficulty in finding the Fergusons.

While we had come for a rest, nothing would do but that we must preach, and so found our hands full each night of our stay in Chaffee. Mrs. Flower also found an opportunity of service in conducting two meetings in the afternoons for mothers only. These were much blessed of God and were very profitable to the mothers who were present. The Lord gave us liberty in preaching and one woman, a backslider, was reclaimed. On Thursday evening we spoke from the first few verses of 1 Jno. 3, with much liberty, and a young woman came forward and gave her heart to the Lord amid much rejoicing.

The Assembly of God at Chaffee stands well in the estimation of all the people of Chaffee. The editor of

the Chaffee Signal remarked to me that if all the people were like himself and Brother Ferguson (the pastor), they would have no need for jails in the town. Brother Ferguson has lived a consistent, Godly life before the people, and has a good report both from without as well as from within. We have certainly enjoyed our stay in Chaffee, and trust that the work shall go on and prosper in the future as it has in the past. The Assembly of God at Chaffee has built its own church, and it is a very comfortable and pleasing place in which to worship God.

Some very remarkable things have occurred in Chaffee which are worth recording. Chaffee has experienced several wonderful revivals. In the last one, about forty-eight persons received the baptism in the Holy Spirit. One incident is worthy of particular notice. A certain brother had been seeking the Lord for sometime that he might receive the baptism in the Spirit. At last the Holy Spirit fell upon him and he arose, speaking in tongues and glorifying God. He seemed to be drunk with the Spirit and reeled to and fro. His wife, who had not yet received, was so overjoyed that she rushed up in front of him, shouting and praising the Lord, when suddenly the Holy Spirit fell upon her also, and she broke out speaking in tongues and magnifying the Lord. A young man, who was standing near by, looking on with hungry, eager eyes, desiring that he also might receive the mighty baptism, got in the way of this brother who had been so wonderfully blessed, who lurched against him, knocking him to the floor. As he fell, the Holy Ghost came upon him also and he arose, filled with the Spirit and speaking in tongues. It seemed that the very presence and power of God had such control that nothing could withstand Him, and the joy and glory upon the people was wonderful.

Another striking incident was a matter of alleged judgment upon one whom it was alleged set herself to oppose the Pentecostal people when the work was first opened. The story has been told in verse by one who heard it, as follows:

LORD PARALYZE THE HYPOCRITES.

It was in the town of Chaffee,
Down in Missouri State,
This incident most sad transpired
Which I shall now relate.

There had been a great revival,
And God had moved the town,
And sinners had been brought to God,
And Christians humbled down.

The sick were healed, the lame did walk,
God's glory men did see;
They prayed and spoke in other tongues
And shouted victory.

Whene'er God's Spirit thus does move
The enemy draws near,
And causes men to laugh and scorn,
To mock and sometimes sneer.

God's Word is like a two-edged sword,
It cuts men's hearts between;
They either gladly take the truth,
Or fight it hard and keen.

And so it was in Chaffee
When victory came nigh,
The scorners raised their voices
In ridicule to cry.

Amongst them was a woman—
How sad to think it so—
She thought to deal God's children
A frightful, telling blow.

(Continued on page 8.)

MUCH INCENSE.

Revelation 8:3-6.

Miss Elizabeth Sisson.

Here we see "the prayers of all saints," the cumulative prayers of the Ages "upon the golden altar which was before the throne." How precious to God are the prayers of His people! Those He really counts prayers. This passage teaches us that they never perish.

The same truth is taught us by Rev. 5:8 where we are shown the four living creatures—the highest order—and the four and twenty elders—the next highest order of redeemed humanity—"having every one of them . . . golden vials full of odors, which are the prayers of saints;" stored up prayers, awaiting, as we shall see later, glorious answers. I think it also shows that the Spirit within us prays beyond our ken. "Groanings which cannot be uttered," (Rom. 8:26) is part of His work, when He in us, makes intercession for us. Many times when we have enjoyed and rejoiced, in the answer to us apparent, of the prayer, there is stored up on God's golden altar before His throne, that which the Holy Spirit yearned for in our praying, far overleaping our highest conception!

Valleys change to mountains, and mountains plunge into the sea. Thrones, kingdoms, temporal powers perish, but real prayer is imperishable. Talmage gives a vision he once had, in which he was taken to heaven; he describes much that was very glorious, which he saw and heard, but he said most wonderful of all the heavenly vision was, on the golden altar, God's *Great Bottle* (the capitals are his) in which the Lord had stored up the prayers of His saints! "Golden vials full of odors," fragrant to God. Why? Because they were mixed with incense. Incense, what is that? (Eph. 5:2 sweet smelling savor, incense) Faith's praise of Jesus, *that He will do it*, which we keep mingling along with our prayers and supplications and intercessions. Ah, it means so much when our heart says, "Thank you, Father, for Jesus' sake, You will do it!" That thanksgiving smells sweet to God. "In everything by prayer and supplication with thanksgiving," let your request be made known to God.

There is an eternal permanency in every prayer wherein faith exalts the name of Jesus. You may forget it, God cannot. Also an eternal permanency in every breathing of the Spirit, through our prayer. Prayer is a memorial before God, (Acts 10:4) till all that the Spirit has yearned for in the prayer, has been established. Hence it comes to pass, that down in the end of this Age, in the ushering in of a new dispensation, we see in the hands of the four living creatures and the four and twenty elders, the choicest of heaven's workers, "prayers of all saints," saints of all dispensations—waiting their final and richest fulfillment. No wonder that

"Satan trembles when he sees

The weakest saint upon his knees."

For this showing of the Word is that the whole plan of God, in the earth's regeneration, throughout all the Ages, is all interwoven with the prayers of the saints of all Ages. The saints get their personal portion of the answer and forget the prayer; they die and leave this scene of action, *the prayer remains before God* until it has had its fullest answer. How glorious is the privilege of prayer! God permits us to pray. He even *commands*, "pray without ceasing," Jehovah says, "Ask ye of Me concerning My sons of things to come. Concerning the work of My hands command ye Me." "Call unto Me and I will answer thee, and show thee great and mighty things

which thou knowest not"—(beside all that you do know) "Ye shall ask . . . I will do." And here in this passage in the end of this dispensation, in the ushering in of the New Age, we find these treasured prayers, some of a thousand, some of two, some of four thousand years back, (as in the days of Enos when men began to call upon the name of the Lord) like jewels preserved in golden caskets, now poured upon the earth—and lo, the response! all the commotions that usher in Great Tribulation Events that they in turn may make ready for the glories of the millennium reign!

You would not think their prayers could reach so far? Ah! the prerogative of prayer! When God has so linked believers by salvation with Himself that they have admittance to the Supreme Court of heaven, it is the most inestimable gift to saved souls. Happy they who use their fullest prerogatives.

When we look closer into the programme as found in Rev. 8:3, we see that the reserved forces of these prayers are only brought into action by the mixing with them of "*much incense*." Over and above all the praise of faith, which those who offered the prayers mingled with them in their day and generation, there is to be a fuller measure of faith, of the apprehension of the Blood, (Heb. 10:19 we "*enter the holiest by the blood!*") of the power of the *Name* in which they come,—added to these five hundred year old, or four, or six thousand year old prayers—and then they are "filled with fire of the altar," (God's further response in the fire of the Holy Ghost—to the added "much incense") when they are "cast into the earth" and now they do their work. "And there were voices and thunderings and lightnings and an earthquake," and the seven angels with the seven trumpets inaugurate the closing scenes of this dispensation.

I believe, upon God's clock, we are now come to the scheduled time of the "much incense," and in this baptism of the Holy Ghost, with tongues, He is making ready a worshipping, adoring people, whose prayers fall so quickly into praises that while they are yet praying "with the understanding" they are caught away into worship and praise and adoration, in tongues. God is bringing forth the "much incense."

Oh, Hallelujah! what ravishing views of Himself as the Answerer of Prayer, He is giving us! What ever deepening visions of the efficacy of that *Blood*, through which our prayers pass! What soul uplifting sense of the authority of that *Name*, in which we come! What delight in the oath of God, that Jesus "shall see of the travail of His soul and be satisfied." What dazzling brilliancy in the Father's promise to the Son—that "He shall see *His seed!*" And we transported out of ourselves, pray in the spirit of dancing and joy.

Said one to me who had been for many long years with Christ in the school of prayer, a kind of twentieth century recluse, but now since the "Latter Rain" praying much in tongues—"I walk miles praying as I go, all in tongues. I do not know a thing I say sometimes for an hour at a time. Satan often tempts me fiercely because it is all so un-intellectual." Not praying with the understanding, but "praying in the Spirit." Many other persons have told me much the same. Prayer in tongues, sometimes with acute suffering, again with high exaltation, again filled with worship and adoration, again with the victory of a triumphal march! God is putting through us more than we can understand—Prayer—instruments to Him—He is leading us out in the Spirit where our minds cannot follow. To the prayer of all saints He is now adding through us "much incense."

Oh let Him have His way with you! Let Him have your time. Let him have your unquestioning obedience, let Him have all your faculties. Let Him through you, through us, in this closing hour of the dispensation, bring forth the prayer, not only of soul agony, but of "much incense." We come by faith, all submerged in the blood, the wonderful blood! The glorious blood washes away all the defects of our poor imperfect prayers, and fills and overflows them, with the superabundant *merits of that blood*. So we praise and pray, and we praise more than we pray,

"All hail Atoning Blood!"

Our praise mixed with the blood makes the "much incense!" Glory!

Thus the praying ones of all ages "having obtained a good report through faith," receive not the fulness of the promise, "God, having provided some better thing for us"—even that gift of Jesus' ascension, the gift of Pentecost, that their prayers without our prayers—in other words "they without us should not be made perfect."

"Pray on, sing on ye daughters of Jerusalem

Pray on, sing on ye daughters of a King."

A people who offer "much incense" are a people who are going to bring in the glories of the New Age. The door is open, you may walk in and be one of them. It is the utmost limit of the fulness of the Holy Ghost within, that keeps us worshipping and adoring Jesus.

He will take of the things of Christ and "show them unto you," and as the incandescence of 10,000 volt power of electric blaze of Pentecostal light is turned upon Jesus, and *your gaze is nailed to Him*, therefore sweet "incense" rises uninterruptedly to God. You cannot help it. The God of Pentecost has equipped you for the service.

How exceeding is the gift of Pentecost! In the first age of the birth of the Christian Church, without modern appliances, without steam-cars, without the press, without our perfect mail service, without the inventions of electricity, without the phone, etc., etc.; in the outpour of the "Former Rain," by a tiny handful of inconsequent folk, God in one generation published His salvation all over the then known world! Now in the downpour of the "Latter Rain" He is making a people whose praises added to the prayers of the saints of all the ages, shall empty the golden censor into the earth, bringing in tribulation events, thereby to usher in the millennium, and deeper glories of After Ages. To those who know how to pray, life is a luxury! I worship and adore for my creation, which thus makes it possible for me to be redeemed and then—go on! Hallelujah! Praise ye the Lamb!—The Latter Rain Evangel.

HOT SHOTS

FROM

THE DALLAS REVIVAL

(Reported by C. O. Benham).

If you have Jesus in your heart and love God like you ought, it will be no cross for you to tell sinners about it.—Hardy Mitchell.

—:o:—

While you are praying please don't forget the man of God who is so busy that he doesn't find time to retire from the firing line.—W. Black.

—:o:—

We've got the best thing in the world. The devil

knows better than to face me and infer there are better things for me if I turn back.—Hardy Mitchell.

—:o:—

A man is considerably out of harmony with himself who says he does not believe a thing simply because he wills not to pay God's demanded price for God's demonstrated truth.

—:o:—

While the Church has peacefully slept, Satan has subtly crept in and sown tares of isms and discord. To-day poor abused humanity grapples its way back to the gate of primitive simplicity and knocks for an entrance.

—:o:—

When you hear something from God which you never heard before, do not make haste to ridicule, deny or refute. Possibly the trouble is with yourself. Who knows? Hold steady and search the infallible Word of God.—E. G. Birdsall.

—:o:—

It's one thing to have love as a doctrine; it is quite another thing to have the love of God shed abroad in your breast by the Holy Ghost and its wondrous power permeating your whole being, working through you in pure, unselfish service for God and souls.—F. F. Bosworth.

—:o:—

In every revival battle-ground there are two tremendous forces in action, i e.:

1. The pressure of the Spirit.
2. The resistance of self-will.

You cannot be neutral in your choice of these forces.—F. F. Bosworth.

—:o:—

It is possible for you to get a serious spell of the hard-head and at the same time swear that God's leading you all the way. Yet the devil chuckles on because he's boss and general manager of it all. Lord, send us men of sanctified back-bone who know how to handle the sword. Please also equip them with love and true wisdom. Send them through at once. Thy Church is getting in need of them.

—:o:—

The normal condition for every member of Christ's Church is a Spirit-filled life. Patiently allow us to apply the thermometer of God's eternal Word to your soul. Perhaps you do not know the awful danger of your spiritual state.

The spontaneous Spirit-filled life is the result of certain conditions which in the beginning were laid down by the blessed Lord. He did not wait to consider twentieth century philosophy. The Lord still says: "Be filled with the Spirit."—F. F. Bosworth.

—:o:—

The baptism of the Holy Spirit is life-giving power to the preacher. Your ministry, to be effective, must be spiritually vitalized. Let me also seriously add "Please don't specialize on a few 'pet' scriptures. Paul's Holy Spirit ministry was not lop-sided with doctrine. Writing to a young preacher whom he loved, Paul said: "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfected, thoroughly furnished unto every good work." Amen! The "falling away" is now on. God is doing the best He can with us. Let us keep in the clear and see to it that our own lamps have good oil and clean wicks.

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Questions and Answers

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

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

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.

81. What do people mean by speaking in their testimonies in this paper of "Pleading the Blood?"

Ans. They mean to ask God for the sake of the merits of the shed blood of Jesus to do so and so for them. They mean they are depending on the merits of the blood of Christ, not on their own goodness, to get what they are asking for from God.

82. Why do we not hear more of the missionary work in Europe, the neutral countries and the war zone?

Ans. The just reason is that Europe is not usually looked on as heathen countries and therefore not generally regarded as regular missionary fields.

A second reason is that these countries have many established and self-supporting Pentecostal Assemblies and do not regard themselves as missionary fields, but are themselves sending out missionaries to India and China, and these missionaries report to their home bases in Europe and not to us.

All news from Europe is greatly hindered on account of the great European war now raging. The minds of the people are engrossed over a war that threatens to wipe out their nation. The war censors in each nation hold up and delay what mail is sent. After it passes out to sea, having passed the home censor, Great Britain often captures the mail on the high seas, even from neutral countries, and again it is delayed, broken and gone through by a censor. No such lawlessness has ever before been tolerated among civilized nations, and the government of the United States is now vigorously protesting against such molestation of the mails on the high seas.

83. Has this full Gospel been preached to Greenland and Iceland?

Ans. Not that this editor knows of.

84. What is the little book in Rev. 10:8-11 which John ate and what does it mean?

Ans. A book usually stands for the contents therein, the message in it. So John's eating the book is generally regarded as a symbolic way of giving to John the message he was to give out in prophecy. The meaning seems to be given in verse 11, where it is said to John, "Thou must prophesy again over many peoples and nations and tongues and kings."

85. What is the second beast with two horns like a lamb in Rev. 13:11?

Ans. He is the religious high-priest and false prophet who aids the first beast, the political anti-Christ. Note in Rev. 19:20 he is called the false prophet. He is with the beast or anti-Christ and is to be captured with him by our coming Lord and cast alive into the lake of fire.

(Continued from page 5.)

Her own heart dwelt in darkness,
She did not know the light
E'en when it shone upon her
In holy radiance bright.

Like those who mocked the Saviour,
Counting His power from hell,
She dared to speak of God's true saints
In words as dark and fell.

And in the weekly paper
She thought to have her say,
That people both from far and near
From truth be turned away.

"Lord paralyze the hypocrites,"
Came out in headlines strong;
Beneath it came the verses
So bitter yet not long.

She hooted their salvation
As being true and real;
How could she know reality
Which she did never feel?

They all were hypocrites, untrue,
Their faults she all decried;
Charging those shouting "hypocrites"
With sins both deep and wide;

And every verse of this her song
She ended in this way,
"Lord paralyze the hypocrites,"
Don't let them come our way.

Does God forget His little ones
When criticized and scorned?
Did He forget His only Son
When bruised and mocked and
thorned?

Shall they who follow in His train
Forgotten be by One
Whose eye ne'er sleeps, whose hand
ne'er fails
That justice true be done?

Two months went by, God's mercy days
To her whose eyes were sealed;
But no repentance manifest,
His Judgment was revealed.

Not on her self, but on the man
Whom she had sworn to love,
For he, a judge, was paralyzed,
He could no longer move.

And as she fought God's people
More biterly and strong,
Again God's arm of judgment fell
Upon her for this wrong.

A telegram now summons her
To father, stricken low,
A stroke just like her husband
Had received some time ago.

Lo, see the reaping of the seed
She had so wildly sown;
"Be not deceived, God is not mocked,"
He vindicates His own.

HOW DO YOU LOOK?

Why is it that most people, as they walk along the streets or ride in the cars, have such an unpleasant expression? If one will observe even casually the people he meets in a day he will be impressed with the pained and sullen and disagreeable countenances. We live in a rush, and the average person is bent on some errand or business and is absorbed in that; we are all rushing to get something or somewhere. With this absorbing our attention we haven't time to attend to our facial expression. We are not sure, however, that this is a matter of permissible indifference. If one does not believe that his countenance adds to or detracts anything from the lives or expressions of others, let him pause for a moment before that now celebrated "Billiken." It is almost impossible to look at the little imp and not smile. The Japanese teach their maids in the hotels, and those also in higher walks of life, the art of smiling. They are compelled to practice before a mirror. One cannot stay long in Japan without being inoculated with the disposition to "look pleasant."

No one wants to associate long with an animated vinegar cruet. A disposition is easily guessed from the angle of the corners of the mouth; a disposition is moulded by compelling those angles to turn up or down. If a merry heart maketh a glad countenance it is also true that a glad countenance maketh a merry heart—in the one who has it and in the one who beholds it. "Iron sharpeneth iron. So a man sharpeneth the countenance of his friend."—Baptist Commonwealth, Philadelphia.

A CORRECTION.

In issue No. 145 of date of June 24th, we published a report entitled "Power of God Falling at Black Oak, Ark." The name of the place is "Black Rock, Ark.," and we are, at the request of Sister Zola Taylor, who sent this report, making the above correction.—Ed.

BETHEL CHAPEL—ASSEMBLY OF GOD.

2929 Montgomery St., St. Louis, Mo.

In co-operative fellowship with the Gospel Publishing House.

Services every night except Monday and Saturday. Sunday services: Sunday-school 10:00 a. m. Preaching 11:00 a. m. and 8:00 p. m. Friday afternoon—day of Prayer.—A. T. Rape, Resident Pastor.

Special Notice.

There are a number of accounts on the books of the Publishing House that ought to be paid at once. It is not our intention to do a credit business in Song Books and Bibles, as we are in no condition, financially, to carry others on credit. We have given out quite a lot of merchandise during the year, with the thought that the money was to come in very soon. We find that some are waiting too long. If you have an account with the house, please settle it at once, or just as soon as possible. This is a dull time of year and WE NEED THE MONEY NOW.

DAILY PORTION FROM THE KING'S BOUNTY

MRS. A. R. FLOWER

Aug. 5. "Take us the foxes, the little foxes, that spoil the vines: for the vines have tender grapes." Cant. 2:15.

"The little foxes"—the little neglects; a little carelessness, a little indifference about the Lord's business; opening the door just a little to criticism, envy and malice; a little backward look at things you promised God to forsake forever—such "little foxes" in themselves. But they rob you of that first tender love, and they eventually will "spoil the vines" of all their fruit. Take them quickly, beloved.

Aug. "Thou shalt pay thy vows." Job 22:27.

How many of us have promised to stand faithfully behind the ones who have gone out to the uttermost parts of the earth, in prayer as well as gifts? And are we keeping our word as freely as we gave it in the glowing enthusiasm of some farewell missionary meeting? Someone is surely responsible for the suffering and deprivation some of our most faithful missionaries are being forced to undergo.

Aug. 7. "Let all things be done unto edifying." I Cor. 14:26.

The manifestation of the spirit is given to profit withal. Are we letting Gods power escape as so much steam for our own personal enjoyment? It is well to remember that "it is not the steam which is blown off with a loud noise, and visible for a moment in dense, white clouds which drives the engine; it is the steam in the boiler, which is subject to intense pressure, and is neither seen nor heard." How much pressure can you stand?

Aug. 8. "He maketh wars to cease unto the end of the earth." Psa. 46:9.

In vain may men seek to arbitrate in establishing peace. What a colossal failure all their peace conferences have proven! They fail to enlist the aid of the Mighty One back of the universe. He alone is the Prince of Peace. And only the interposition of His power can end the awful world-wide bloodshed which daily grows more terrible and far-reaching.

Aug. 9. "Wherefore by their fruits ye shall know them." Matt. 7:20.

The genuineness of the coin is proven by its ring; the nature of the tree is proven by its fruit; the presence of the rose is known by its detected fragrance. We do not need words to assure us of the reality of some things. God's presence in the heart is certainly one of these.

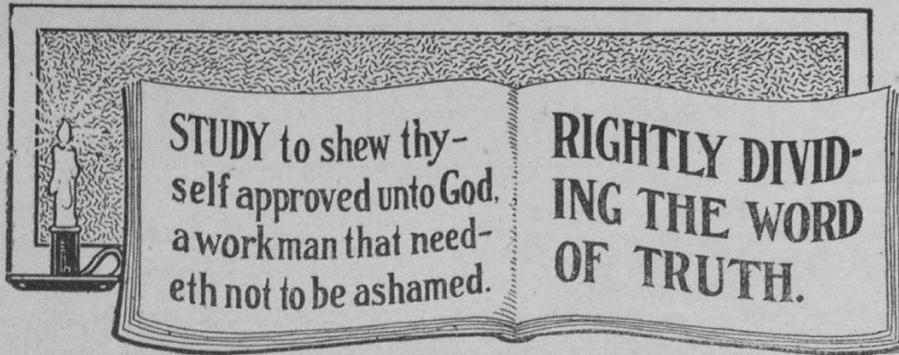
Aug. 10. "Even so come, Lord Jesus." Rev. 22:20.

There are some conditions that will never be properly adjusted; some souls that will not be saved; some achievements that will not be accomplished; some work that will be unfinished—when our Lord Jesus Christ comes. On the other hand, the sooner He comes, the sooner many grave problems will be solved, wrongs—political, social, moral—will be righted.

Aug. 11. "For I say through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think." Rom. 12:1-21.

"Beware of too sublime a sense Of your own worth and consequence!"

What have we that we have not received from God? Whatever is worth while in any one of us is entirely God-given. And if all our gifts, our goodness, our spiritual attainments are from God, what have we—poor worms of the dust that we are—to glory in?



SUNDAY SCHOOL LESSON

August 13, 1916.

THE GRACE OF GIVING.

Lesson Text.—2 Cor. 9.

Golden Text.—"In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive." Acts 20:35.

Leading Thought.—"Give and it shall be given to you again."

1. The Gathering of the Collection. Vs. 1-5. Chapters 8 and 9 are devoted to question of raising help for the poor in Jerusalem. Paul had written before concerning this collection. 1 Cor. 16: 1-3. There were several reasons for making this offering to them. The Jerusalem Christians were mostly from the poorer classes; they were looked down upon by the Jews who doubtless hindered them in finding employment; a famine had prevailed in that region in the days of Claudius. The churches in Macedonia had had their part and Paul tells "how, while passing through great trouble, their boundless joy even amid their deep poverty has overflowed to increase their generous liberality." Ch. 8:2. Paul was in Macedonia at the time of writing this second letter to the Corinthian church. Very naturally then did he refer to the generosity of the churches in that region. But Paul was just as certain of the interest of the Corinthian and other churches in Achaia. He was counting on their faithfulness in this temporal ministration and had even gone so far as to boast throughout the region where he was now laboring, of their readiness on account of which he gloried on their behalf. V. 2. Nevertheless he deemed it expedient to stir up their pure minds by way of remembrance that, as Paul puts it, our glorying on your behalf may not be made void in this respect." It was customary for some from each town

where Paul stopped to continue with him on his way to the next stopping place and Paul was desirous that such ones from Macedonia might not be disappointed by finding the Corinthians unprepared with their gift. V. 4. Paul was further desirous that their gift would be an offering—"ready as a matter of bounty," rather than appear to be merely a collection extorted from them without any love or personal interest in the giving thereof. V. 5. It is so very easy to subscribe liberally, to promise freely; but when the payment time comes, to respond very grudgingly. How many of us have promised to stand faithfully behind the ones who have gone out to the uttermost parts of the earth, in prayer as well as gifts? And are we keeping our word as freely as we gave it in the glowing enthusiasm of some farewell missionary meeting? I wonder who God will hold responsible for the suffering and deprivation which some of our most faithful missionaries have been forced to undergo? "Better is it that thou shouldst not vow, than that thou shouldst vow and not pay." Eccles. 5:5. Remember someone is responsible for the shortage.

2. The Reward of Liberality. Vs. 6-11. According to the sowing will be the reaping. "He that soweth sparingly shall reap also sparingly." It applies to the sowing of natural seed; it is equally applicable to the sowing of other seed,—spiritual help, financial help, temporal help along every line. "He that soweth bountifully shall reap also bountifully." Are you sowing with a selfish, niggardly hand? You will reap a like harvest. Remember "God is not mocked." Some wonder why their harvest falls so far short of their neighbor's. Go back to the sowing day—perhaps that will explain the difference. God demands nothing of us. Away back in Israel's day in directing the bringing of their offerings God said, "Take ye from among you an offering unto the Lord: whosoever is of a willing heart, let him bring it, an offering unto the Lord." Ex. 35:5. "Not grudgingly nor of necessity"—for "God

loveth an hilarious giver." (Gk. trans.) What a deal we have to learn about real giving as unto the Lord. An old epitaph reads, "What I gave I have; what I kept I lost." And when God sees the disposition on our part to give He makes it possible in some way. "God is able to make all grace abound unto you; that ye, always, having all sufficiency in all things, may abound unto every good work." "And God is able to bestow every blessing on you in abundance, so that richly enjoying all sufficiency at all times, ye may have ample means for all good works." (Weymouth.) The quotation given is from Psa. 112:9. Paul still further strives to convince the Corinthians of the truth so strongly rooted in his heart that their liberality will only the more increase their seed for sowing as well as the fruits of their righteousness. V. 10. The promise of God, as well as His character and general dealing with men upholds this conviction. Christ's own words assure us when He said, "Give and it shall be given, good measure, pressed down, shaken together and running over."

3. The Result of Their Liberality. Vs. 12-15. There are three results from their liberality: the poor saints are relieved; the eastern and western Christians are united through sympathy and gratitude; God is glorified. "Thanks be to God for His unspeakable gift." Paul's vision of liberality extends until it includes that greatest gift—the Lord Jesus Christ. What has that gift not meant to us? And how our hearts should be stirred to give, give, give, in return, to the many needs spiritual as well as temporal, that meet us on every side.

Give! as the morning that flows out of heaven;

Give! as the waves, when their channel is riven;

Give! as the free air and sunshine are given;

Lavishly, utterly, joyfully give—
Not the waste drops of thy cup overflowing;

Not the faint sparks of thy earth ever glowing;

Not a pale bud from the June roses blowing—

Give! as He gave thee, who gave thee to live.

—Anon.

Next Week's Lesson.

August 20, 1916.

THE RIOT AT EPHEBUS.

Lesson Text.—Acts 19:23-41.

Golden Text.—1 Tim. 6:10.

—Alice Reynolds Flower.

**FURTHER REPORT OF MRS. ET-
TER'S PETOSKEY MEETING.**

The Woodworth-Etter revival, which began July 1st, continues to grow in interest and power. The Lord is coming forth in a marvelous way, confirming His Word with the signs following, and signs and wonders are done in the name of the Holy Child Jesus. People from the various states are still continually coming in. People are flocking to the altar by scores. Many are being prostrated by the mighty power of God and see wonderful visions.

There are many marvelous cases of healing. A sister came from a distance who had not walked without a cane for three years, got healed while sitting in her chair, without the laying on of hands. Another one, while caught away in the Spirit, saw a mighty angel descending and hovering over the tent; also the power of God coming and filling the place, making it shine like glittering jewels. She was shown that the Spirit was gathering together the elect and binding them together in bundles. Surely the Lord is working "His acts, His strange acts" in these last days, confirming His Word with the signs following. Glory to Jesus!

Cancers and various diseases are healed through the prayer of faith. A deaf-mute was healed and immediately she heard the music and began to dance, keeping perfect time with it. It was a beautiful sight.

A sister from Detroit, who several physicians said could not get well, even if she did have an operation, was instantly healed of her internal troubles. She had worn spectacles for twelve or fourteen years, and could not stand the light at all. Now she can see distinctly without them. Her husband also was healed of a double rupture. When the power of God came upon him he leaped and danced as if nothing had ever been the matter with him. They both received the baptism of the Holy Ghost.

Many stirring messages are given in tongues, with interpretation, about the soon coming of the Lord, also about the wrath of God to be soon poured out upon the earth, warning people to be hidden away under the blood of Jesus, the only place of safety.

The heavenly choir, with the swelling notes from the invisible instruments of music, is heard in a wonderful way and then music as sweet and soft as the sighing of the summer breezes; also sounds as of the warbling of birds. No words can describe these things.

One sister had a vision of the Lord bursting the clouds with all the angels, catching up the saints to meet Him in

the air. Another one saw the glory of God like tongues of fire come down and rest upon the heads of the saints, and as she continued to pray for yet greater power, she saw the whole place so filled with the glory that she could not distinguish one from the other.

Surely the Lord is pouring out His Spirit in a wonderful way. The time is short and He that is to come will come and will not tarry, and that which is done must be done quickly. "Even so, come Lord Jesus."—Mrs. Susie Woods.

REQUESTS FOR PRAYER.

A sister in Muncie, Indiana, desires special prayer that her husband may be saved and sanctified.

—:o:—

A sister in Cruce, Okla., desires prayer that she may be enabled to get into the Lord's work, to which she feels called.

—:o:—

Pray that God will send someone or some couple, filled with the Spirit, to present the full Gospel to the people of Newelltown, La.

—:o:—

A brother in Splendor, Texas, who is going out into the work of the Lord desires special prayer that God may have His way in his life.

—:o:—

A lady desires earnest prayer that God will open the right way at once for her to be delivered from a great trouble that has weighed her down for many years.

—:o:—

Friends in Marshalltown, Iowa, desire prayer of God's people that He will send someone there to preach the full Gospel. Anyone who is led to go can write to **John P. Spencer, 15 North 1st St., Marshalltown, Iowa.**

—:o:—

A sister in Toyah, Texas, wants the prayers of the Evangel family for her daughter who must undergo an operation unless God heals. She has three little children.

Another sister in Toyah, Texas, wants prayer that she may be healed and baptized in the Holy Spirit.

—:o:—

Pray for a sister in Newelltown, La., that she may be delivered of a complication of diseases which have wrecked her health. She is miserable and without God in His fullness. Was once saved. Her heart is yearning for restoration to God's favor and she believes that in answer to the prayers of the Evangel family God will touch her. Let us help the dear sister.

NOTE FROM CALIFORNIA.

We feel to write of the wonderful way our God is working. We left Reedley and went to a little place called "Fort Romes" and opened meetings. God wonderfully worked in the salvation of souls and healing of sick bodies and many are seeking the baptism of the Holy Spirit. From there we went to San Louis Obispo and God wonderfully met with us. On the street large crowds stood and listened to the Gospel and then in a little vacant church. There were wonderful healings. We then went to Los Angeles and helped Bro. Garr for two weeks and had a mighty going down before the Lord. I firmly believe that the day is present for a mighty visitation from the Lord everywhere. We need special prayer for this place.—Elder Thos. Griffin.

EVANGEL SONG BOOKS.

The Evangel office carries a large line of Song Books. About seven thousand (7000) books were sold in 1915 alone. Can supply you with any book you want at regular publisher's prices. We have the following books in stock and can fill your order promptly on receipt of same.

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Please do not write Publishing House and missionary matters on the same sheet of letter paper. These belong to two different departments, and should be kept separate, although they can be mailed to us in the same envelope.

A DAY IN INDIA.

Some Interesting Notes from Miss Elsie Gordon.

The caste system of the Hindu religion is, no doubt, one of its strongholds and if we would look for another it is the many festivals distributed throughout the year, and observed so faithfully year in and year out, through past centuries.

One of these, a wicked, vile celebration, is about to be observed,—so objectionable indeed is it that we must do our marketing a few days previously in order to avoid being in the town during its observance. To those who are interested in our India I want to give a glimpse of what one would be likely to see on such an ordinary expedition as marketing and shopping.

As I step out of the gate I see an ox cart going by. The oxen are small and thin and the burden far in excess of what it ought to be. The driver is lying asleep on the load. The oxen take fright at something and are almost in the ditch, when the man awakens and begins to abuse the animals and their ancestors.

Bengali Women.

I meet some Bengali women in pretty saris, with woolen or silk shawls gracefully draped over their shoulders. They are perfect strangers, but they stop me and ask, "Where are you going?" "What will you purchase?" "Where do you live?" "Won't you come to see us?" I have with me some Gospels and give a copy to each. These women are educated and, in many respects, advanced, as is seen by the fact of their walking the streets, though it is possible they are only visitors to Deoghar, and in their home town live in seclusion. The girl has

her head uncovered, so I know she is unmarried.

Farther on, seated on the roadside, is a group of pilgrims returning from the temple. We stop to make a few remarks, with the hope of speaking of Him. The man seems interested as we mention salvation, and wishes to converse. Another seeing his interest, perhaps says, "Come, let us go. Jesus religion." I offer a Gospel. The man hesitates. "Free," "no price," I say, and it is accepted. It will be carried perhaps 500 miles away to some distant village. Someone pray that the Spirit's power may attend the distribution of this free literature.

An Interesting Sight.

Here is an interesting sight,—a row of monkeys, 20, 30, perhaps 50, perched up on a high wall. Mother, father, brothers, sisters and babies. Such funny black little creatures these baby monkeys are. But the mother monkey loves her baby. She looks perfectly unconcerned as she is not aware of our presence. But I take a step or two nearer and she reaches out her hand and draws her baby to her. Baby clings to his mother and they go leaping along the wall and up into the high branches of the trees near by. Such aimless lives they lead, jumping from tree to tree, now seated on a branch, when, as if a sudden thought had struck them, they leap away again. And these animals are objects of reverence to the Hindu, except when one fine big fellow leaps into a verandah and helps himself to some rice that has been carefully washed and put out to dry.

I see a man ahead of me carrying a small, lightly made bed, just the thing to use in sleeping outdoors, for it is becoming warm and we have a nice house-top on which we can sleep. I have a coolie (burden bearer) with me, telling him to stop the man. He calls out "Oh bed! bed! stop." I ask the price. "Twenty cents," he says. It is not worth more than ten or fifteen at the most. Yes, we can get not uncomfortable little cots strung with a cheap rope, for fifteen cents.

Marketing.

We make our way first to the vegetable and meat market. The vegetable is sold in baskets set on the roadside with one or two in charge of each stall. In the winter season many English vegetables may be found here. Cauliflower, cabbage, peas, tomatoes, Irish and sweet potatoes and greens in quantities, but beets are nowhere to be seen. Some Hindus have an objection to this vegetable, because of its blood-red color.

The principal purchasers are Bengali residents and visitors to Deoghar, which is considered a sanitarium for Bengali who come from Calcutta and other places in the province. The well-to-do Bengali do not stint themselves in the matter of good food so we must be prepared to pay good prices. It is a saying amongst this people they would rather pay the baniya (grain seller and grocer combined) than the doctor, but, as far as we are able to judge, they pay both.

(To be continued next week.)

ARMENIAN EXILES.

Ancient hills in Asia Minor,
Echo back the exiles' cry,
As from home and dear ones Sundered,
They are driven out to die.

Given but a few hours' notice
They must needs leave all behind,
Starting out they know not whither,
Driven by a fate unkind.

Husbands torn from wives and children,
Sent long distances apart,
Without hope of a reunion,
Travel on with breaking heart.

Footsore, weary, hungry, fainting,
Weak ones drop out one by one;
Left to perish by the wayside
'Neath a hot and burning sun.

Girls and women are dishonored
By a fate far worse than death;
Babes are born but to be strangled
Ere they scarce have drawn a breath.

Oh, you poor Armenian exiles,
Tortured by the cruel Turk;
Are there none to fight your battles,
Shall all men this duty shirk?

Thousands driven out like cattle,
Tortured, dying, in distress,
For the wrongs that you have suffered,
Are there none to seek redress?
By Mrs. D. E. Eby.

Any gifts for these sufferers can be sent to my address, 575 West 172nd Street, New York City.

Maria A. Gerber.

REPORT FROM BRO. W. F. P. BURTON.

Pentecostal Mission, Mwanza Kasingu,
Kikondja, Katanga, Congo Belge,
15th April, 1916.

Beloved Saints:

Since my last report I have had occasion to go south as far as the great Kisale Swamp, and also for a three days'

trip northward. Oh that you might take such a trip with me to "look on the fields ripe unto harvest." The opportunities in this district are very great indeed. In one village I was able to pray for the old chief, and his people gathered round as I laid hands on him in the name of Jesus, affording me a fine opportunity of preaching Christ. He begged me on bended knees to come again for a few days, to preach Christ to his villagers. Naturally in their fear of the white man, many natives ran into the forests, but in other places numbers of people gathered round. Oh, how I wish I could picture it all to you. The lepers, the people dropping asleep on their feet with sleeping sickness. The old tottering women, and great gaunt skinny old men of the vanishing generation, the lithe, free, supple men and tattooed women in the pride of life, and the shy wee nippers peeping round from their mothers' loin-cloths, just as they hang to mother's skirts in the home-land. As I went up to the little groups and families, sitting on their grass-mats, in the palm tree and banana shade, they would listen with perfect respect and attention to the Gospel message. There is an immense field just waiting to be occupied. At Kilumba there is a group of about six villages; some of them quite large. They are just killing each other off. We saw huts falling into decay, and fruit trees with no one to pluck the fruit. I rested at one of the Kilumba villages, and the chief and his people gathered in large numbers. I was too tired to have a proper meeting, but as my food was being prepared, I sat on my camp-bed and had a little informal talk. The chief was so interested that he accompanied us a long way on the road.

At Pabumbulu there is a very genial friendly trader. He proposes leaving his place shortly, and has offered us his whole place, houses, gardens, and all: one of the prettiest, neatest trading camps on the Congo river. He says that if we like he will just move out and let us move in free of cost. I climbed a precipitous hill only a couple of miles from this place, to see if the population were large, and I could see villages stretching in every direction. Really a tremendous opportunity; though there are also reasons why it would possibly not be well to accept this offer. I found that one of the local councillors was ill. He was sitting on his mat in the shade looking poorly and miserable. So I went to greet the old chap, and he listened most attentively while I told him of a mighty Christ Jesus, who heals the sick, and who can wash the heart clean from sin. When I had

fully finished, he said: "Yes, Bwana, I understand what you say; but who is this Jesus? and where can I find Him, that I may believe in Him, and that He may heal me, and wash my heart?" Almost the words of the healed blind man in John 9:36: "Lord, who is he, that I may believe on him?"

The rainy season is now practically finished, and next week (D. V.) Bro. Salter is going up the river to Bukama—150 miles south of here—to get our next six months' supplies, which should arrive there by native caravan within the next few days. Bro. Salter and I praise God for complete restoration to health and strength. Also Miss Hodges is well. But two nights ago Mrs. Richardson was in a serious condition, with quinsy and malaria. We praise our faithful Father that He answered prayer, and that she is now well on the road to recovery, though she will have to keep quiet for some time.

Every forenoon a native comes to help me in the language study, and we praise God for progress in the language; but I fear that the fever and climate are affecting our memories, so that I shall be grateful if the saints will remember this matter in prayer.

Might I, in closing, say that South African friends cannot expect answers to letters under two months' time from writing. English friends have to await a return letter for four or five months, and American friends for six months.

With loving greetings from Bro. Salter and myself.

Yours in Christ Jesus.

William F. P. Burton.

Conventions and Camp Meetings

GENERAL COUNCIL OF THE ASSEMBLIES OF GOD

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

Great Open Bible Council.

PENTECOSTAL CAMP MEETING.

Portland, Ore., July 9th to Sept. 1.

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, Ore.

A GENERAL CAMP-MEETING.

At Hot Springs, Ark., September 20th to 30th.

The Lord willing, we expect a great time in the Lord. Meals on free-will offering plan. Rooms can be secured at reasonable rates and we will have some room for preachers free of charge. For further information address: **H. A. Goss, 222 East Grand Ave.**

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. J. W. Welch, chairman of the General Council, and other special workers expected. For full information write **B. F. Lawrence, 1001 N. Main St., Springfield, Mo.**

Southeastern Section Camp, August 25th to September 3rd, at Parma, Mo. This is the 5th annual Tri-State Camp Meeting which will be conducted on faith lines. The slogan of the meeting—"Souls for God." J. W. Welch, chairman of the General Council, and other workers expected. For information address: **W. W. Childers, Morehouse, Mo., or M. V. Ferguson, Chaffee, Mo.**

ENCAMPMENT AT SEMMES, ALA.

The encampment of the Assemblies of God will be held from Sept. 15th to Oct. 1st at the beautiful old camp-grounds two miles southwest of Semmes on the N. O. M. and C. R. R., where there is an abundance of good spring water and good air. The meeting will be managed on the free-will offering plan. Come and be with us. For information address: **H. A. Waltman, Semmes, Ala.**

NORTHWEST TEXAS CAMP-MEETING.

Wichita Falls, Texas.

The Northwest Texas Camp-meeting and local convention will be at Wichita Falls, Texas, August 3rd to 13th, or longer, D. V. All ministers and workers entertained free. For further information write **Pastor W. W. Hall, 309 Travis St., Wichita Falls, Texas.**

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.**

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., and others. Send all offerings to **S. L. Shockey, Treas., Pawhuska, Okla.** For further information write **W. H. Pope, Pawhuska, Okla.**

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.**

SECOND ANNUAL CAMP MEETING.

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

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

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.**

HUMESTON, IOWA, CAMP-MEETING NOTICE.

The Camp-meeting to be held at Humeston, Iowa, will begin August 10th and last until the 20th. Offerings and communications should be directed to **Eubert Nicolls, Humeston, Iowa.**

That which we have seen and heard declare
we unto
you, that
ye 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

A NOTE FROM WEST VIRGINIA.

The power of God has reached West Virginia. My wife and I have received the baptism of the Holy Ghost and have prayer meeting in our home every night. A brother living near us—a minister of the Gospel for six or eight years, came and I told him of the Holy Spirit. He thought he had the Holy Ghost. We went to the woods together for prayer on Sunday and he began to praise the Lord and we both received a wonderful blessing. From that time he confessed he had not believed in the Holy Ghost as he ought, but he went on seeking. He became so hungry for the Lord that he could not go to work. Said he was going to have it out with God. Went to the woods one morning at six o'clock to pray. He prayed until about noon when the Lord impressed to go home, that He would baptize him. So he went home and went to praying and praising God and was wonderfully baptized with the Spirit. We now have six who are seeking the baptism of the Spirit. This brother is now our preacher and we desire the prayers of the saints that God will give him success. This is a needy field.—S. C. Luther and wife, Whitesville, West Va.

I have been interested in reading the "Apostolic Faith Restored," and was in the revival in Los Angeles, concerning which I read in one of the chapters. Was in Bro. Joseph Smale's meeting in the Baptist Church, where we had fourteen weeks of prayer service every afternoon and night. I was in the Azusa St. Mission or church and was in the New Testament Church when people began to receive the outpouring of the Spirit and speak in tongues as on the day of Pentecost. I saw the lame healed and the sick, and sought for myself the baptism of the Holy Ghost, but did not receive it until a few months ago here in Hopkinsville, Ky. I came back from California and began to preach, and I am so glad to have the privilege of getting in touch with the dear saints. Glad God is able to do the same today as He did on the day of Pen-

tecost. Pray for us.—T. R. O'Bryan, Hopkinsville, Ky.

Corning, Ark.

Greeting in the wonderful name of Jesus. Glad I can say the Lord is still in the midst of His people here and still adds to the Church daily such as will be saved. Glory! He has been blessing in a most blessed way lately. On a recent Saturday night there were twenty or more at the altar, some new ones, and the Lord blessed and gave us a good day on Sunday. On that day sixteen were buried with Him in baptism and the Lord gave one the baptism in the Spirit at the water's edge and another at night. We are still looking for great things from the Lord. Pray for us.—H. E. Reed.

CRUCE, OKLA.

God is still blessing here. My little boy, three years old, was taken with chills a few days ago and after holding on in faith for about a week the victory came and he has had no more chills.

This is a needy field and we trust God will send some Spirit-filled saint here for a meeting. Pray for me that I may find a place in His harvest-field. I feel called to preach His Word. May the Lord bless the publishing of the paper and keep it going for His glory.—Mrs. Susie Lewis, Cruce, Okla.

A revival has been in progress in Tyler, Texas, with the help of L. S. Perdue and family and R. F. Baker and wife. Some few were saved and filled with the Spirit and God was present in a wonderful way. During the meetings on two occasions balls of fire were seen by, both saint and sinner, hovering over the tent, convincing the sinners that God was in the midst of a truth.

Revival services at Roodhouse, Ill., have been closed. Good seed was sown and several deeply interested. The saints at that place desire that we announce that they are unwilling to take care of those who come uninvited, but that all such should be prepared to take

care of themselves while there and provide for their return fare when ready to leave.—Oscar Smith sends the report.

In a meeting at DeQueen, Ark., eight have received the baptism of the Spirit. One woman came seven miles in a wagon to be prayed for and was healed at once. Report sent by Mr. and Mrs. Morgan and band.

The Corn of Wheat.

"Whose fan is in His hand and He will thoroughly purge His floor and gather His wheat into the garner, but He will burn up the chaff with unquenchable fire." Matt. 3:12.

Whose fan is in His hand,
My heart the floor.
O Christ, frail Thou till chaff
Shall hide the wheat no more;
Until Thy likeness is exposed,
That all may know
For me the corn of wheat has died,
That wheat in me might grow.

And ripen, till at last
I, too, may lie
Hidden away with Christ in God;
Garnered wheat that dares to die.
Spare not the chastening rod,
If that must be,
To separate the wheat and chaff,
And make the grain look just like
Thee.
—J. G. Bowman, Los Angeles, Cal.

DESIRE FELLOWSHIP.

Mrs. E. R. Wiles of Malvern, Iowa, writes: "We are the only ones in this town of the Pentecostal faith and find it quite lonely. I would like to get in touch with some of the saints in Omaha, as this place is 25 miles from there. Would be glad to receive letters from any of the brothers or sisters there. My husband and I both have received the baptism of the Holy Ghost. Trust God will burden the hearts of the saints to pray for us that God will keep us true to Him, and that there may be some in our midst with whom we can have real fellowship."

NOTICE TO ALL PREACHERS OF THE SOUTHERN MISSOURI DISTRICT.

Let all who are holding papers of recommendation from the Assemblies of God as helpers, exhorters and licentiates please send in their old papers at once to M. V. Ferguson, Secretary, Chaffee, Mo., for renewal, and get the Southern Missouri District Credentials. Please send 25 cents to cover expense.

I was sick eighteen long years with female and kidney trouble. Was operated upon twice and pronounced incurable by the best physicians in Austin. Was constantly under the influence of medicine. The State Board of Health Examiner said that all that would save me would be an ovarian operation. I would always be afflicted with the trouble. Praise His name for sending a band of Pentecostal people to Johnson City three weeks past. I asked them to come and pray for me. The second time they prayed and anointed me in the name of the Lord I received the baptism of the Holy Ghost. In eight days I was healed of my troubles of eighteen years standing. Praise the Lord who healeth all our diseases and forgiveth all our iniquities. I can now lie down at night and rest all night without pain. It is sweet to follow in His blessed foot-prints. Glory to God. I want to give Him my life's work and service.—Mrs. Wm. Marting, Johnson City, Tex.

—:o:—

Four years ago last January the Lord raised me up from what I believed to be my death-bed, converting my soul and giving me the light concerning the Holy Spirit, for which I will never cease to praise Him. Ever since the Lord has led me step by step, anointing me many times with the Holy Spirit's power and joy, and, since returning from Sister Etter's meeting at Houston, the Lord has given me the full evidence of my baptism, singing and speaking through me in other tongues, with interpretation, saying, "Be ye ready, for I am coming soon," and my soul was so flooded with glory that I could truly say, "even so, come Lord Jesus. All glory to God for His unspeakable gift."—Mrs. J. W. Snyder, Riviera, Texas.

—:o:—

Last October I was in very bad health and was getting worse. Wrote for prayer to several places but did not seem to get any good from them. In January we went to Russellville, Ark., and there I met the people of God. On January 25th I was healed and on the 27th I was baptized in the Holy Ghost. Praise His name! I love to tell about it. I want the saints to pray for this place, and that the Lord will use us to His glory.—Ellen Davis, Ridgely, Tenn.

—:o:—

I praise God for what He has done for me. He saved me four years ago and healed me. I am hoping in Jesus alone. Praise His name.—M. C. Bowen, Crews Depot, Ala., R. 1.

—:o:—

I think the Evangel is a God-send.—Mrs. P. C., Nursery, Texas.

"Signs and Wonders."

Title of

MRS. WOODWORTH-ETTER'S NEW BOOK.

It shows what God has wrought in her ministry for forty years up to the present time. It is as large or larger than "Acts of the Holy Ghost," having nearly 600 pages. The price is being cut down to \$1.00 (fifteen cents or stamps added for postage), so that it will be within the reach of everyone. Orders are solicited immediately in order to get the "Glad Tidings" of the soon coming Saviour before the world. Help us to circulate this book. Send all orders to our home address, where the book is always for sale.

Mrs. Woodworth-Etter,
2114 Miller St., Indianapolis, Ind.

Announcement.

Another booklet, a pamphlet of 24 pages, is just off the press of The Gospel Publishing House. The title of the book is "The Gift of Tongues and The Pentecostal Movement," by W. Bernard. It is a reprint of a letter written by the author to an inquiring friend concerning the truth of speaking in tongues and other manifestations of the Holy Spirit seen in what is known as the Pentecostal Movement. The article was originally printed for the Free Literature Series of the "Confidence" Press of Sunderland, England, and is reproduced by the Gospel Publishing House for the benefit of honest, inquiring and interested persons in the United States and Canada. The price is ten cents per copy, one dollar per dozen, postpaid, and the books are ready for immediate shipment.

GRAND TOWER, ILL.

We closed a twenty-three days meeting here about the 4th of July. Bro. Carl M. O'Guin of St. Louis, Mo., was present for about eleven days and God used him in bringing forth the message. Thank God for victory. During this meeting nineteen souls were saved. Thirteen were baptized in the Holy Ghost and nineteen were baptized in water. We closed the meeting on the night of July 4th with a full house, the fire still burning and twelve people at the altar. I expect to return to Grand Tower.—J. H. Law.

I desire that all the Evangel family pray earnestly on Aug. 15th that my husband may be saved. I sincerely covet united prayer.—An anxious wife, Luling, Texas.

ANNUAL CAMP-MEETING.

For the State of Arkansas.

Will be held at Little Rock, beginning August 17th and continuing over the 27th. Elder E. N. Bell in charge. The usual arrangements for State Camp will apply to this meeting. Come prepared to meet God and have a part in true worship and evangelism.

The District Council for Arkansas will meet during the Camp for business. Council will open August 23rd. It is expected that all the Arkansas brethren will take hold in making the annual camp-meeting a success for God's glory. For information write E. N. Bell, 2123 West 24th St.

FIRST ANNUAL PENTECOSTAL CAMP MEETING

To be held at what is known as Cunningham's Woods, or City Park, New Castle, Pennsylvania, August 11th to 27th, 1916, inclusive.

Directions: Take street car marked East Side, at New Castle; get off at Arlington avenue, walk down to Wilson avenue, on which Camp is located.

A good corps of workers will be present. All orders for tents and cots should be in by August 5, 1916.

Send your orders and requests for further information to Pastor T. E. Float, 1700 Maplewood Avenue, Wilkinsburg, Pa.

IOWA AND NORTH MISSOURI CAMP.

Lineville, August 18 to 27.

There will be a general camp for Iowa and North Missouri, at Lineville, Iowa, from August 18th to 27th. Spirit-filled workers will be with us and everybody is invited to come. The workers from this district are especially requested to come. Bring your bedding and toilet articles and write us a few days before coming. Tents and cots \$1.50. For further information address: John Goben, 815 N. Main St., Chariton, Iowa, or Roy E. Scott, Lineville, Iowa.

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. Elter will be in charge. For further information address Hugh M. Cadwalder, Pastor, L. B. 63, Sidney, Iowa.

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.)

CAMP-MEETING AT BOREING, KY.

A Pentecostal Camp-meeting will be held here on the old Kentucky camp ground, August 12th to 27th. The camp is on the L. and N. road, five miles from Lily, the nearest station. We are trusting the Lord for Spirit-filled workers. Write before coming. Anna O'Nan Harrod.

CAMP-MEETING, HURLEY, MISS.

The annual Pentecostal Camp-meeting will be held at Magnolia Springs Camp-ground, Hurley, Miss., beginning August 23rd and continuing ten days or longer. Everybody is invited to come. For particulars address W. G. Mizelle, secretary.

790 323

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.

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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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