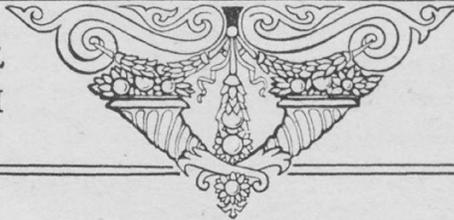




THE WEEKLY EVANGEL



GO YE INTO ALL THE
WORLD AND PREACH



THE GOSPEL TO EVERY
CREATURE. — Mark 16:15

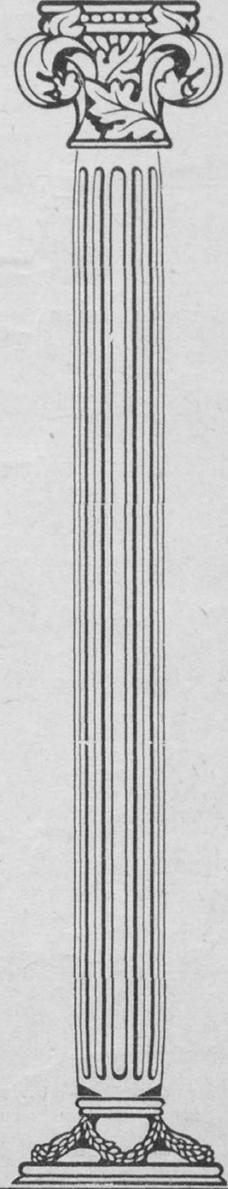
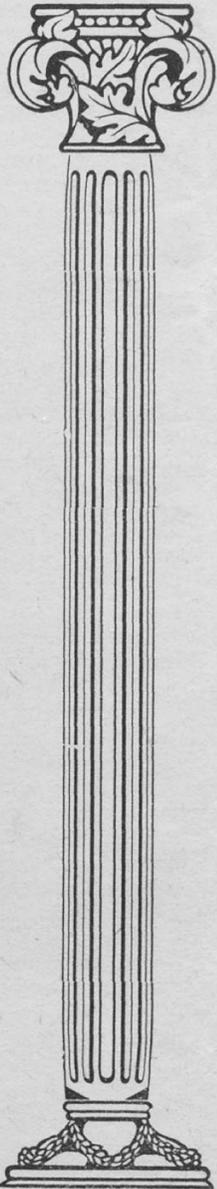


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LITTLE TALKS WITH THE OFFICE EDITOR

FAITH HAS TRIUMPHED in a most glorious way during the past six months. All the praise belongeth to our God, who

is ever mindful of His children. It pleases the heart of God when His children trust Him. Nothing is impossible with God when a soul purposes to do His will and dares to believe Him in the face of every difficulty.

And here is the story. Early in November of 1915, we purposed in our hearts to increase the size of the Weekly Evangel from four to sixteen pages. We figured that with the income at that time, we could just barely make it go without running in debt. Just before Christmas, we gathered together in Council and went thoroughly into the details of publishing the new paper, and, in view of wars, religious, political and national, we found that it would be absolutely impossible for us to continue as we were, let alone increase the size of the paper. Paper, ink, metal, rollers, and everything else that pertains to a publishing establishment, was advancing in price, and there was no way of telling when the advance would cease. It was strongly urged upon us that we retrench by either increasing the price of the Evangel to \$1.50 per year, or else discontinue two of the papers each month, making the Evangel a bi-weekly instead of a weekly paper.

However, we had a vision, and that vision did not allow any retrenchment in the way of either increasing the price of the paper or dropping out half of its issues, and we begged for an opportunity to trust God for just one month to put Him to the test. This one month was given to us, and we went before God in prayer, and asked the Evangel family to join with us. At the end of the month the Evangel was fatter and fairer than it had ever been, and we launched out into another month, trusting that God would also meet us for that month. At the end of the second month, there was just enough money in the treasury to meet the bills; and so on from month to month until six months have passed by, and the Evangel is still forging ahead, increasing in favor both with men and God. To Him be all the glory.

And this is not all the story. During 1915, the Evangel was unfortunate enough to be drawn into a controversy which has been agitating the Movement from coast to coast, with the result that instead of meeting with the favor of the people, it lost out until, when we came to the council in St. Louis last October, it was a thousand dollars in debt for paper bills, song books, Bibles and other merchandise, with scarcely a dollar in sight to meet the debt. This was not all, the publishing house had had about \$1,800.00 advanced to it by interested parties to help it get on its feet, and for awhile it looked as though these burdens would crush out its very life. To help the matter along, one dear brother was kind enough to prophesy that the publishing house would be a pile of junk before the end of the year, and it looked as though his prophecy was coming true. But, in answer to believing prayer, when the Evangel swung back to its original purpose of developing and fostering co-operation, unity and fellowship instead of division and strife, the debt for paper, books, machinery and other matters has been completely swept away, and today the Evangel owes no man anything, except the \$1,800.00 which was advanced in the beginning to help get the plant started. What hath God wrought? Now we are earnestly praying, and we ask the Evangel Family to join heartily with us, that this \$1,800 shall be wiped out before the next General Council meets October 1st, that the Evangel shall be completely freed from all debt for His glory. We believe God to do it. Will you co-operate with us?

THE WEEKLY EVANGEL

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

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Editorial

"HE HUMBLD HIMSELF AND BECAME OBEDIENT."
Phil. 2:8.

There is no sense in which Christ is a blessed example for us more truly than that of his humility. There is no more clearly defined work of the Spirit in us than that which results in humbleness of heart and mind. When we are lifted up in ourselves and are content with our own works, pride is present and self-appreciation is taking the place of trust. Pride is a deadly thing. Tenderness concerning our feelings is, on our part, an evidence of pride. "The Lord knoweth the proud afar off." The Lord sees that the proud are not very near. They are far from a place of peace and power. They are far from a likeness to the pattern—the one who is their example. Pride hinders the sinner from repenting before God and submitting to be governed. The same pride hinders the children of God from admitting their faults or failures, and makes them see the faults of others instead; often seeing blame where there is no blame and wrong where no wrong is intended. Pride is the mother of selfish ambition and is the source from whence comes the desire to be seen and heard. Pride belongs to the natural man, the self life, and is contrary to the Spirit.

HUMILITY, THE OPPOSITE OF PRIDE.

Humility is the opposite of pride and wholly out of agreement with it. When we look to the blessed pattern, Christ, and see what his mental attitude toward himself was, and what he deliberately did in rejecting pride with all its self-comforting care, we are impressed with the thought of the importance of this feature of the wonderful pattern. If we would be like him (and what heart among us does not hold that desire) we too are to deliberately persist in taking the lowly place when and where pride would have us take any other, and are to bring to the death our self-appreciation. God sometimes undertakes our humiliation, and it results in a bitter experience indeed, but we are to remember that He has told us to humble ourselves; and it is more than possible that the bitter may often be avoided by obedience to His command. Peter was a man of experience in dealing with God, and, writing to the Church, he says some very plain and pointed things about our humility.

THE ATTITUDE OF HUMILITY.

In the closing chapter of his first epistle, he refers to both our attitude toward God and toward each other. "Hum-

ble yourself therefore under the mighty hand of God, that He may exalt you in due time: casting all your care upon Him; for He careth for you," (vs. 6, 7). Self is to come down to a low level before God. The reason is easily found. If self, represented in the natural mind and heart, has its way, God will not have His way. God's thought is to exalt us; but pride will overthrow us. Nothing but real humility toward God will suffice on our part, if his desire for us is to be accomplished. It is required of us to take that place and hold it. Holding it is more difficult than to take it. The testings are often more severe than the first struggle to yield. Pride takes its place in the dust sometimes only to escape the pain of death; to come forth again, in other dress, perhaps, eager to exalt self. It takes the searching power of the Holy Ghost to discern pride and it takes the slaying power of the Spirit to deliver from it. Harbored in the heart and yielded to in the life, pride will live and thrive till all humility is gone and God is denied.

HUMILITY IN RELATION TO ONE ANOTHER.

Perhaps the most difficult feature of our humility has reference to our attitude toward one another more than that required toward God. Many times we find it so. We may yield to God and humble ourselves to him, but when we face our brother or sister, it is quite another matter with us. We say to ourselves, "they are no better than we." God says, "Esteem others better than yourselves." We say, "WE are not subject to man." God says, "Yea all of you be subject one to another, and be clothed with humility: for God resisteth the proud and giveth grace to the humble." What we need is to have the same mental attitude toward ourselves that we see in Christ. He sought not to exalt himself, but made himself of no reputation. Pride loves reputation. Self loves to be noticed and commended. Pride in a man makes him commend himself. The Bible says, "Not he that commendeth himself is approved, but whom the Lord commendeth."

These truths are sufficient reason for our careful searching to see if we are proud before God or toward our brother. God loves us and, if necessary, he can humble us, as he is equal to the task. He has offered us the golden opportunity and blessed privilege of seeking our own humility; and we may avoid the bitterness of realizing that we have stood out too long and God has come to our help by striking against our pride with the sharp edge of his displeasure. Thus we may work together with God in our own case. The humble soul rarely ever gets far into error or serious fault. It is the proud hearted who walk in the light of the sparks

(Continued on page 8.)

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 XI.—A Covenant Confirmed; A Promise Proven.

"I the Lord thy God am a jealous God, * * * * * showing mercy unto thousands of them that love me and keep my commandments." Exodus 20:5, 6.

On the thirtieth day of January, 1833, in the city of Nashville, Tennessee, Larkin Allen was born. His mother, a Stevens, was a praying woman who really had faith in the living God. This son of hers was destined in a remarkable way to prove the truth of the promise quoted above.

In 1841 the family moved to Oregon County, Missouri. That country was, in those days, little more than a wilderness. As late as twenty years after this, West Plains, (at present a thriving little city of over three thousand inhabitants, electric lights and paved streets) boasted only three stores. Mammoth Springs, Ark., thirty miles to the southeast, was the next place of trade, two stores were there.

In 1863 he married and began an independent life for himself. He was a union man, and in the troublous times of that period he left Oregon and Howell Counties and went to Rolla, Mo., engaging in the freighting business between there and Springfield, Mo. Goods were shipped by wagon from St. Louis to Rolla, reloaded there and sent on to Springfield.

After three years of this he came back to Howell County and engaged in trading, stock buying, and trapping. He was accustomed to carry his furs to Pocahontas, Ark., where they were shipped by boat on the Black River. He frequently brought back loads of freight for the stores at Mammoth Springs and West Plains. All this time he lived as a man of the world in his station ordinarily lived; he drank his dram regularly, was quick with his fists, carried arms as did the whole country, made friends and enemies.

On April 28, 1873, he went to look for a neighbor's mare which had strayed away. As I said, the country was little more than a wilderness, fences were few and far between, stock ran loose in the forest lands and frequently strayed. The first night out on this hunt, he stopped at Jim Archa's in Salem, Ark. When he started away in the morning, Mr. Archa pressed him to take a drink of whiskey. He refused on the ground that his wife was in delicate health and he had promised her not to drink any more.

About eight o'clock in the morning he came into what he thought was the neighborhood of the strayed mare. Dismounting, he fastened his horse to a tree, hoping that his neighing would attract the mare.

He laid down at the root of a tree and either fell asleep and dreamed or saw a vision in which he saw his wife and children going up from him into heaven, attended by a throng of bright angels. This wonderfully

wrought upon him and he began to cry and pray and call upon the Lord. When he came to himself it was sunset; he had spent the whole day in prayer and repentance. During the course of his dream or vision and prayer it was revealed to him that he would die in the next day or two. When he came to himself at sunset he got up and traveled straight home as fast as he could through the night. The distance was between twenty-five and thirty miles; he arrived at home between ten and eleven that night.

He came into the house laughing and crying and shouting, saying as his wife reached him, "You are still here" in accents of joy. He related his experience of the day to his wife, telling her of his expectation of death, but assuring her that he was ready to go. Presently they retired and he slept like a child all night through.

In the morning Mr. Allen rose and began to set his affairs in order. He told his wife how he wanted things carried on, how to make the most of what he was leaving her, and then started out to go to his daughter's house, not a great way off. The hired man at the house insisted that he carry his weapons with him and he did so, telling them, however, that he would never use them again. He rode off upon the same horse he had ridden the day before, a big black stallion. I might add here that it had been his belief for some time that he would meet his death through a horse.

Mr. Allen had been gone only a few minutes when the people at his house heard the report of two guns. They ran across a field in the direction of the sound and came upon Mr. Allen lying in the road, dying. Four men had ambushed him, two upon that road and two upon another road that he might have taken. The shots fired did not cause him serious injury, one of them inflicting a slight flesh wound. His death was caused by his horse falling upon him. The beast was shot at the base of the ear and fell backwards. The joy of the Lord was in his heart as he went up the road, and at the moment the guns were fired he was whistling the old song, "How happy are they." When his wife arrived, he could no longer speak, but smiled at her and made it plain that death did not affright him.

When all the circumstances are taken into consideration, this is truly a remarkable narrative. Mr. Allen had lived all his life as a worldly man, had no idea, apparently, of turning to the Lord until he had the dream or vision in the woods. By means of the vision, God warned him of his approaching death, stirred his heart on the subject of religion and kept his covenant with his praying mother. It is not often that the Lord resorts to such measures in an effort to prove true His Word, but it is mightily comforting to know that He will do such things before He will allow it to be made void.

Mrs. Allen, at that time, supposed that she was a Christian and was daily praying for the salvation of her husband. The dealings of the Lord with her husband, however, made it clear to her that she was only nominally a follower of Jesus; she harbored such malicious, vengeful thoughts toward her husband's slayers that she soon found that her religion was only a matter of form. This uncovering of her heart led her to seek and obtain a real experience with the Lord. For the last forty years and more, she has led a sincere Christian life. She has seen all her children marry and leave her, her grandchildren, some of them are married; in her children and her children's children she has seen the promise of the Lord fulfilled. Last winter she received the blessed baptism in the Holy Spirit. Two of her daughters and some of her grandchildren also have the baptism.

I will conclude this story with a reference to the death of her only son. He inherited from his father a love for whiskey and let it carry him further than it ever took his father, in fact, it ruined his life. All the way through his mother prayed for him and claimed the covenant. When his sisters came to womanhood they too prayed. Finally he took sick. With the time of sickness came a time of praying. Three days before he died he told his wife that he was going, that his heart was at rest through the mercy of God, and called in his creditors and informed them he was about to die and made arrangements for their satisfaction. On the third day he did die, hearing the heavenly choirs before he actually left the body, and left behind him a clear testimony to salvation. If I remember rightly, all the members of this family are now saved, one of them at least in the work of the Lord.

It pays to serve God. The way may seem dark, no answer may be apparent, but God is not dead nor asleep, nor gone upon a journey. All this was a result of one woman's covenant with God.

TWO PERPLEXING SCRIPTURES.

During my travels in the United States, giving Bible readings, thanks have been expressed for light upon some puzzling Scriptures. As Peter wrote, there are some things "hard to be understood." (2 Pet. 3:16.)

Some of your readers may be glad for light upon two such passages. The translators of the A. V., known as King James' version, made a few stumbling errors. The first Scripture noted now is Luke 16:9, which reads "ye fail." It should be "it fail," and as in the R. V. After explaining the passage I found Weymouth so translates the verse as to render its meaning clear. "But I charge you, so to use the wealth which is ever tempting to dishonesty, as to win friends, who when *it* fails, shall welcome you to the tents that never perish."

Money is so mismanaged that it is called the "mammon of unrighteousness." Christ says, in effect, use money to feed the hungry, clothe the naked, so that when *it* (money) fails, (you cannot take it with you to the next world) as earthly things will at the end of our earthly life; "they"—whom you have befriended, through money—will welcome you to your heavenly home, and the tabernacles that never perish.

As Dean Alford well remarks: "If there is joy at our justification, how much more at our glorification?" So shall an 'abundant' or 'triumphant' or 'choral' entrance be given such into the everlasting kingdom. (2 Peter 1:11.)

Christ does *not* commend the "unjust steward," as some wrongly think, but draws a lesson from a worldling's methods for His followers. We can often learn the wisdom of a serpent (Matt. 10:16) from the worldly-wise and crafty: but not imitate their *evil*.

The *second Scripture* is 2 Peter 1:20, 21. This passage is used by Roman Catholic and Anglo-Catholic authorities to declaim against "private" judgment. Thus it is declared that no "lay" *individual* has a right to investigate the interpretation of prophecy: "the church" must interpret. A careful investigation of the inspired words in the original (not the misleading translation) will show that the Holy Spirit does not, in using Peter to write, put forth such teaching as the above. Verse 20—the word "*is*" is not the verb "to be"—or "I am, thou art, *it is*," but *ginosko*: i. e., "to come into being."

"The word rendered 'private' occurs 113 times, and is nowhere else so translated. It is rendered 'his own' 77 times."

Thus we learn that no prophecy came into writing—or existence—by any prophet's *own* interpreting. That

is, it was not their *own thoughts* they interpreted into writing.

They were "moved" (verse 21) by the Holy Ghost. The Greek word for moved means "driven"—borne on—as of the ship in Acts 28:15, 17, and Hebrews 6. "Let us be 'borne on' (go on, A. V.) unto perfection—leaving baptisms, etc., i. e., by the power of the Holy Ghost."

The word translated "interpretation" is *epilvsis* "impetus, impulse." It occurs only here. The verb is used in the LXX (Septuagint: Greek translation of Hebrew O. T.). Genesis 41:12, as the translation of Hebrew *pathar*, to open, unfold, disclose. Weymouth's translation gives the original meaning in modern English. "Remember that no prophecy in Scripture will be found to have come from the prophet's own prompting; for never did any prophecy come by human will, but men sent by God spoke as they were impelled by the Holy Spirit."

Dean Alford (Christ Ch. Coll., Oxford Univ.) and Beugel agree in substance. God hath set some "teachers."

Elder A. E. Sidford, 311 W. 32 St., Indianapolis.

A GRACIOUS REFRESHING AT BETHEL CHAPEL.

For a number of weeks the tide has been steadily rising at Bethel Chapel, 2929 Montgomery St., St. Louis, Mo., under the ministry of Evangelist A. T. Rape of Chicago. The saints have been going down before God in earnest prayer for an outpouring of the Spirit of God, and the showers of His grace are now falling, for which we rejoice with joy unspeakable and full of glory.

A young woman employed in the office of the Evangelist, was the first to receive the baptism in the Holy Spirit. A few days later, her aunt, while kneeling in prayer in her home, was filled with the Holy Ghost and began to speak in other tongues as the Spirit gave utterance. A night or two later, a woman was brought into the chapel on crutches. Her foot and ankle were in such a condition from inflammatory rheumatism, that she had not been able to put her weight upon it for two years. God spoke to her heart, faith was begotten, and when prayer was offered, she arose and walked in the name of the Lord. Her feet were all limbered up and she walked back and forth and exhorted the sinners to turn to God. When she was brought to the altar at first, she was in a backslidden condition. She cried unto the Lord and was reclaimed, and then the Lord stretched forth His hand and healed her. Her crutches are standing against the wall back of the pulpit, a perpetual witness to God's healing grace, while the sister is joyfully walking to and from meeting each night, about a mile from her home.

Sunday night, June 25th, a young man, who had been tarrying for the baptism in the Holy Spirit for some months, yielded wholly to the Lord and was filled with the Spirit. His face fairly shone with the glory of God as he spake in other tongues and magnified the name of the Lord. Others who were seeking were much encouraged to press on to victory. Monday night, June 26th, three more received the fulness of Pentecost amid much shouting and praising the Lord for His goodness. Truly the Latter Rain has come and God is pouring out floods upon the dry ground. He has promised to give rain to every one grass in the field. Zech. 10:1.

We trust that this is but the forerunner of the greatest revival that St. Louis has ever seen, and we know that God will continue to pour out His Spirit in unmeasured power as we keep low at His feet and labor for souls in His name.

THE KINGDOM OF HEAVEN.

A. J. Benson.

In Daniel 2:31 we have Daniel's interpretation of King Nebuchadnezzar's dream: "Thou, O King, sawest and behold a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible. This image's head was of fine gold, his breast and arms of silver, his body and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands which smote the image upon his feet that were of iron and clay and broke them to pieces."

In Daniel's interpretation of this dream he shows this image to be or to represent the beginning and the ending of Gentile government upon the earth; and then Daniel continues in verse 44 and says: "And in the days of those kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all those kingdoms and it shall stand forever." One or two points are especially to be noticed in this prophecy of Daniel.

1. God himself shall set up a Kingdom.
2. This Kingdom shall stand forever.
3. It shall break in pieces all other kingdoms.

About 600 years after this prophecy was uttered by Daniel, there appeared John the Baptist and he preached and said: "Repent ye for the Kingdom of heaven is at hand." Matt. 3:2.

Shortly after this Jesus appeared and began to preach, saying: "Repent for the Kingdom of heaven is at hand."

Then Jesus sent out his disciples and taught them and said: "As ye go preach, saying, The Kingdom of heaven is at hand." Again we read of Paul preaching the Kingdom of God. Acts 28:31.

Jesus taught us that it was necessary to be born again or a person could not possibly see the Kingdom of God. John 3. Again Jesus taught us by parables and by word of mouth about the Kingdom of God, saying: "Blessed are the poor in spirit, for theirs is the Kingdom of heaven." Again, "Blessed are they which are persecuted for righteousness sake; for theirs is the Kingdom of heaven." Matt. 5. Again he said in Matt. 7:21, "Not every one that saith unto me, Lord, Lord shall enter into the Kingdom of heaven, but he that doeth the will of my Father which is in heaven."

But when the Jews rejected Him and the Kingdom, He said: "The Kingdom of God shall be taken from you and given to a people bringing forth the fruits thereof." Matt. 21:43.

Now, when Jesus was about to ascend to His Father, the disciples asked Him, saying: "Wilt thou at this time restore again the Kingdom to Israel," and He said unto them: "It is not for you to know the times and the seasons which the Father hath put in His own power: But ye shall receive power after that the Holy Ghost is come upon you." Acts 1:6, 7, 8. We would do well to read carefully and prayerfully Daniel 7, the whole chapter, but especially beginning with the 18th verse. "But the saints of the most high shall take the Kingdom and possess the Kingdom for ever, ever, forever and ever." And in the 21st and 22nd verses of the same chapter, "I beheld and the same horn made war with the saints and prevailed against them; until the ancient of days came. And judgment was given to the saints of the Most High, and the time came that the saints possessed the Kingdom." Once more in the 27th verse we read "And the Kingdom and dominion, and the greatness of the Kingdom under the whole heaven shall be given to the people

of the saints of the Most High, whose kingdom is an everlasting Kingdom and all dominions shall serve and obey Him."

These Scriptures teach clearly that the Kingdom will finally be given again to the Jews or the saints of the Most High, or in other words, the saints shall take the kingdom again, when God's time comes. The great apostle to the Gentiles says in his letter to the Romans, chapter 14, "For the Kingdom of God is not meat and drink; but righteousness and peace and joy in the Holy Ghost."

First the new birth, then into the Holy Ghost. Friend, are you born again? And have you received the Holy Ghost since you believed? These are important questions to be considered and we might add another: viz, Are you walking in the spirit?

Now Daniel prophesied that God would set up a Kingdom. This has come to pass. This Kingdom should stand forever. Thank God it still stands and men press into it still. But another thing was prophesied by Daniel and that was, that: "It shall break in pieces all other Kingdoms."

Turning now to Rev. 11:15, we read: "And the seventh angel sounded, and there were great voices in heaven saying: The kingdoms of this world are become the Kingdoms of our Lord and of His Christ, and He shall reign forever and ever." This, too, is going to be fulfilled. Not yet are the Kingdoms of this world become the Kingdoms of our Lord, but they will be in due time, for God has sworn by Himself saying: "As I live saith the Lord, this world shall be filled with the knowledge of the glory of God as the waters cover the sea." Numbers 14:21; Isa. 11:9; Hab. 2:14.

How and when is this to be brought about? Not by the preaching of the Gospel or the slow process of converting the heathen. It is indeed our duty to preach the Kingdom of God, but God has declared and said: (Zephaniah 3:8) "Therefore wait ye upon me saith the Lord, until the day that I rise up to the prey, for my determination is to gather the nations, that I may assemble the Kingdoms to pour upon them my indignation, even all my fierce anger, for all the earth shall be devoured with the fire of my jealousy." Please turn to Joel 3:9, "Proclaim ye this among the Gentiles; prepare war, wake up the mighty men, let all the men of war draw near;" and read to verse 17.

Preparedness for war is in the very air and the Word of the Lord is being fulfilled. Turn again to Isaiah 34: 1-8, and hear what the Lord has to say to the nations and their armies, and about the day of vengeance for the controversy of Zion.

Rev. 11:17, "Saying, we give thee thanks Oh Lord God Almighty which art and wast and art to come, because thou hast taken to thee thy great power and hast reigned: *And the nations were angry and thy wrath is come* and the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants, the prophets, and to the saints, and them that fear thy name, and *shouldst destroy them which destroy the earth.*"

The truth is: War is a sign of the wrath of God and Christ Himself will come in the midst of a world-wide war and take charge of the governments of the earth. See Matt. 25:31-46.

Amos. 3:1, 2; Isaiah 66:15 and 16; Rev. 19:11-21. *Are you now in the Kingdom of God?* Are you enjoying the blessings and the glory? Listen! David says in Psalm 145:10, "Thy saints shall bless thee. They shall speak of the glory of thy Kingdom and talk of thy power. To make known to the sons of men his mighty acts and the glorious majesty of his Kingdom." This is your ex-

alted privilege and duty. "The Kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils, freely ye have received, freely give." Matt. 10:8.

"This gospel of the Kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." Matt. 24:14. It is your splendid privilege to preach the Gospel of the Kingdom; to know and to exalt its privileges and its power, "for the Kingdom of God is not in word but in power." 1 Cor. 4:20. The power to humbly walk with God, to walk in the Spirit, to live above sin, to heal the sick and to talk of His power. Praise Jesus. He is coming. He is coming to reign. He is coming to His own. The government rests upon His shoulders. He will be King over all the earth." Zechariah 14:9.

THE WORLD TURNING TO CHRISTIANITY.

From Literary Digest.

The Billy Sunday centers of activity seem to be reproduced on a wide scale in missionary lands, for the report is that churches there are actually "swamped with converts." "The war has had a sobering effect upon the world," says Mr. Willard Price in *The Review of Reviews* (New York), "and there is a wholesale turning to Christianity that is bewildering and staggering the missionary forces abroad." Mr. Price gives the gist of the reports presented to the conference:

"There has been an average of one convert every hour in Korea since the missionaries first went there, twenty-five years ago. That alone is striking. In these times, however, the average has mounted to eighteen converts per hour! In some places church services must be held in relays to accommodate the crowds. Even at the mid-week prayer meeting, which in America brings out a puny thirty or forty people, it is not uncommon in Korea to have a thousand in attendance.

A JAPANESE BILLY SUNDAY.

"An evangelistic campaign is sweeping Japan, and all the Protestant forces in that country have united in order to take full advantage of their opportunity. One of the evangelists is especially picturesque. His name is Kimura. They bring great stories about him, stories which I can readily believe, for, during a recent visit to Japan, I heard Kimura preach to 5,000 people in his great tent in Tokio and saw nearly 100 Japanese 'hit the trail' every night. In two weeks' time he made 1,300 conversions. Cynical Japan is an extremely difficult mission field, and such an achievement as this, though common enough in other lands, is absolutely unparalleled in the history of Christianity in Japan.

"It was from Billy Sunday that 'Hallelujah Kim,' as Kimura is called, got his inspiration. Not that he is a mere imitator, for he had conducted many successful revivals before he began to study Billy Sunday. Recently, however, he spent ten months in America studying the methods of the baseball evangelist.

"During Sunday's month at Denver, Kimura attended every service—morning, noon and night. He did the same at Des Moines and Philadelphia, and lived for a time with the Sundays. In April of last year he took the Sunday idea back with him to Japan.

"All the business details of his campaigns have been Sundayized and his delivery is dramatic and acrobatic. But he doesn't quite go the Sunday limit. He uses the simplest language possible, but even the strictest missionaries confess that they have never heard him speak vulgarly.

"When I eat stewed cherries,' he remarks, speaking of Sunday's methods, 'I don't have to eat the stones.

I put them at the side of my plate and say nothing about them.'

"The evangelistic movement in which Kimura and many other workers, both native and foreign, are taking part, has not reached a conclusion, so that definite figures can not yet be given out. The results, however, can be imagined from the fact that the Protestant missionaries in Japan have united in a call for 474 new missionaries to take care of the new business."

CHINA'S RELIGIOUS REVOLUTION.

"It may well be called a revolution. It required over fifty years to win the first thousand converts in China. Recently a larger number than this were enrolled as inquirers during a single night in one city!

"In a single province of China, Hinghwa, 111 new churches have been organized during the last two years by one denomination alone.

"In Hinghwa city it is necessary to hold three meetings a day in a building which seats 800 people and to refuse any one the privilege of attending more than one of these meetings!

"It would be difficult to imagine an American church forced to make such a rule!

"Perhaps the most striking achievement is that of Sherwood Eddy, who, shortly after the war began, spoke in twelve Chinese cities to 121,000 members of the educated class admitted to his meetings by ticket only! It was an effort to reach the leaders of China. The result was that 7,000 high officials, scholars, and ruling gentry—men who hold the destiny of the nation in their hands—turned to Christianity and are now enrolled in Bible classes! The influence of this upon the masses can not be calculated."

A survey of other lands:

"During the past year in the Philippines 5,000 members have been added to one denomination, and two missionaries report over a thousand converts each. The conversions during 1915 outnumber those of any previous year.

"'Never in the history of the continent,' wrote Bishop Stuntz, referring to South America, 'have so many converts been gathered into the churches as during the past few months.'

"Churches are packed to the doors in Mexico. In previous times the sale of portions of the Bible has reached 22,000 copies as the maximum in a year. The sale last year totaled 63,000 copies, and the missionaries state that tens of thousands more could have been sold if workers had been available.

"But the most staggering success has been in India.

"Not only are India's mission schools and churches full. The stupendous fact is that there stands outside these institutions a waiting list of more than 150,000 registered applicants for baptism who can not be received into the Christian Church because there are not churches enough and ministers enough to give them Christian leadership, nor schools enough to educate them. It is considered worse than useless to receive into the church thousands of illiterate, superstitious persons, knowing nothing, but the barest rudiments of Christianity, unless provision is made to teach them."

Note: The above article is from a secular periodical. This confirms similar reports we have heard from other sources. If now is the time that the fields are so ripe for reaping, why should not we also, who have the full light of Pentecost, press into the open doors in foreign lands with the message of full salvation, deliverance from sin and a glorious life of liberty in the Holy Ghost? The doors are open before us—let us press our way in.

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Questions and Answers

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

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

RULES.

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

74. Would a woman who has lived in shame, giving birth to a child without ever having been married, commit adultery if she got married to another man?

Ans. The law of God under Moses was that if a couple stepped aside the man should marry her, thus righting the wrong done her as far as possible. Where the man is willing to do so, if he is single, I believe this is still the best and wisest course to pursue in ordinary cases. But this does not apply and cannot apply where a woman has been a prostitute, having kept several men. It is impossible for her to marry all these men or for all these men to marry her. In such cases, all the sinner can do or has to do before God is to repent and forsake sin and trust in Christ and His grace. He will fully forgive them and save them, and in all cases where it is impossible to make restitution, the blood of Christ covers them, if they repent, and they are just as free as any other sinner saved by grace. If such a person is now virtuous, she is, in my judgment, free to marry, provided she does not lie, use deceit, and cover up the truth about what God has forgiven her of. Men, before God, are under the same obligation to live pure lives as women. Yet, at the best, seventy-five men out of every one hundred, in these days, have lived lives of hidden shame. When they are saved, if these men can not marry without being judged to be living in adultery, then there will not be many men who can get married. God does not require the impossible of us where things are out of our hands in the hands of others. Still, in all cases of doubt, where a man or woman is not sure of being in the clear before God, the safest thing to do is to give the soul and God the benefit of the doubt by remaining single.

75. Is it right for a minister to accept wages?"

Ans. Paul says he took "wages" of other churches in order to preach the Gospel to the Corinthians. 2 Cor. 11:8. Jeremiah pronounces woe upon "him that useth his neighbor's service without wages." Jer. 22:13. Jesus promises that the reaper shall "receive wages." John 4:36.

But the hiring spirit that is after the money only that he gets, is wrong in both laborer and in the preacher. Whatever a man's occupation is, he should seek to give a fair equivalent for what he receives. There is no harm in any one giving a minister a regular sum of money weekly or monthly, or for a congregation of believers to do this

in order that this minister may be free from earthly cares in order that he may give his whole time to proclaiming the Gospel to the lost. I wish every one of our missionaries could be assured of a regular sum sufficient to enable them to push, with unhindered power, the Gospel of Christ. In some home fields the offerings of a large church is more than the minister should receive. One minister I know of with his own mouth, told this editor that he received an average of \$600 per month from a Pentecostal church. He paid the church bills out of this and had for himself clear about \$300 per month. It would have been more righteous that the deacons should have agreed with the pastor that he could have \$150 per month of these offerings, and that the rest should go to home or foreign missions. Too often our ministers do not receive near half enough to enable them to be free to give their entire time to the Gospel.

But no preacher should serve men rather than God. Whatever a man or a church gives a preacher, the preacher should refuse to enter into any agreement that makes man his boss or hinders him in obeying God alone. No preacher should sink to the sordid level where he preaches for the money he gets, whether much or little, and no preacher should refuse to preach unless he receives a certain amount as a salary. A man called of God to preach who is true to his call, will preach all he can, if he has to labor with his hands two-thirds of his time. Amen.

76. What do you think of the Weekly Evangel?

Ans. I think it represents the best effort yet made among Pentecostal people at co-operation on Bible lines. It could be better, and I hope that by next fall it will be possible to make it better; but all things considered, I believe the faithful editors are giving us about the best and truest paper that they possibly can under the circumstances. They accepted the task of editing the papers on the basis of the Bible principles set forth in the Hot Springs convention, and it is unreasonable to expect them to depart from this basis either in opposing or in adooing things just to please a few men. Their mission is one of peace, unity, co-operation, love and freedom in Christ to all the brethren, one of upbuilding, not of tearing down, one of pressing the Gospel of the kingdom on the lines of "those things which are most surely believed among us" (Lu. 1:1) as Pentecostal people; the things that are surely the Word of God. If we pray for them more, and more heartily co-operate with the Evangel along every line that glorifies God, then they will be able to do more to exalt the name of Christ. Therefore this department editor is giving the Evangel his undivided support. We advise every Pentecostal family to subscribe for the Weekly Evangel, and to pray for the editors and to assist the Gospel Publishing House in every possible way.

It is related of an atheist who was dying that he appeared very uncomfortable, very unhappy and frightened. Another atheist who stood at his bedside said to him, "Don't be afraid. Hold on, man, hold on to the last."

The dying man said, "That is what I want to do, but tell me what to hold on to."—Selected.

EDITORIAL.

(Continued from page 3.)

of their own kindling. Special favor is for the meek and humble soul and God will see to it that, though one be ignorant and weak, no harm will befall such. The proud cannot see their mistakes as well as can the humble. Pride prompts one to consider what they know and what they feel and what they think; to depend on these. Humility prompts one to consider God as alone sufficient, and self as utterly dependent on Him. Only the truly humble will truly obey.

"He humbled Himself and became obedient."

THE CHURCH COOKING FORCE.

The early church prayed in the upper room, the Twentieth Century church cooks in the supper room.

Today the supper room has taken the place of the upper room, play has taken the place of prayer, and feasting the place of fasting. There are more full stomachs than there are bended knees and broken hearts.

There is more fire in the kitchen range than there is in the pulpit. When a fire is built in the church kitchen it often puts out the fire in the pulpit. Ice cream chills the fervor of spiritual life.

The early Christians were not cooking in the supper room on the day when the Holy Ghost came; they were praying in the upper room. They were not waiting on tables; they were waiting for God. They were not waiting for the fire from a stove; but the fire from above. They were detained by the command of God; and not entertained by the cunning of men.

They were all filled with the Holy Ghost, and not with chicken pie or roast.

Oh! I would like the cooking force put out and the praying band put in.

Let us have less gravy and more grace; less soup and more salvation; less ham and sham and more heaven; less pie and more piety; less use for the cook and more use for the old Book.

Put out the fire in the kitchen and build it on the altar. Let us have more love and more life; fewer dinners and more saved sinners. Let us have a church of waiters and God. A church full of service to God.—Sel.

WE SHALL REAP.

"Uncle Johnson" was a Virginia negro, who lived to the age of one hundred and twenty. One day when at work and singing in his garden, his pastor looked over the fence and said: "Uncle Eb, you seem very happy today." "Yes, Massa, I'se jes tinkin'." "What are you thinking about?" "Oh, I'se jes tinkin'," said the old colored man and the tears raced down the channels of his wrinkled face. "Well, what can it be that you are thinking about that makes you so happy, Uncle Eb?" "O, I'se jes tinkin' dat if de crums of joy dat fall from de Massa's table in dis world is so good, what will de great loaf in glory be?"—Exchange.

THE PRIMITIVE BAPTISMAL FORMULA

By Wm. G. Schell.

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

THE GOSPEL PUBLISHING HOUSE,

2838 Easton Ave.,

St. Louis, Mo.

DAILY PORTION FROM THE
KING'S BOUNTY

MRS. A. R. FLOWER

July 8. "Sufficient unto the day is the evil thereof." Matt. 6:34.

What then is the use of borrowing the morrow's trouble and anxieties when each day brings its own peculiar trials. And it will take all the strength and grace God grants to us to meet each day's need without adding any unnecessary burden to heart or brain. This day "overcome evil with good;" leave the issues of tomorrow in God's hand.

July 9. "O God the Lord, the strength of my salvation, thou hast covered my head in the day of battle." Psa. 140:7.

Can you truly say this dear child of God through each struggle and battle of your life? Or do you meet the enemy in your own strength, unprotected by the Lord's armor? Wondrous safety, perfect victory for that Christian warrior who maketh the Lord His trust! Well may He say, "Thou hast covered my head in the day of battle."

July 10. "Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh. For the Lord shall be thy confidence and shall keep thy foot from being taken." Prov. 3:25, 26.

The enemy is ever seeking to put some sort of fear on the children of God. Sudden fear! Fear of impending difficulties, fear of persecution, fear of evildoers, fear of threatened danger or calamity, fear of men! Resist the fear that comes, whatever its nature. Remember, "In the fear of the Lord is strong confidence: and His children shall have a place of refuge."

July 11. "And she said unto him, Give me a blessing: for thou hast given me a south land; give me also springs of water. And Caleb gave her the upper springs and the nether springs." Judges 1:15.

How blessed it sounds to us! "Springs of water!" "Upper and nether springs!" They were freely granted in a literal sense to that woman who sought for them; they are granted in a spiritual sense to whosoever asks for them. "Ask ye of the Lord rain in the time of the Latter Rain." Don't think for a moment because you have received the outpouring of the Holy Spirit that you have exhausted the divine supply of water. The clouds are still heavy, and the showers continue to fall. Hallelujah!

July 12. "And when they began to sing and praise, the Lord set ambushments against the children of Ammon, Moab and Mount Seir, which were come against Judah; and they were smitten." 2 Chron. 20:22.

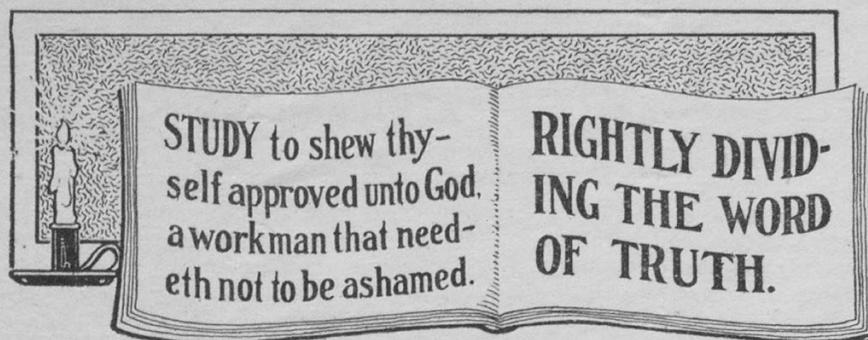
A most remarkable battle was this! Picture the two sides. One, a great multitude of ungodly invaders, strong in their own might and power; the other, a handful of consecrated, God-fearing men—eyes upon the Lord, hearts expectant of victory—going forth to battle, "in singing and praise." (See marg.) And they were victorious—of course! And our battles may be turned into glorious victory, as we pursue the same course.

July 13. "These that have turned the world upside down are come hither also." Acts 17:6.

So the unbelieving Jews spoke of Paul and his companions. There was truth back of their statement. The preaching of the Gospel in the power of the Holy Spirit has always had a stirring effect on the people. The turning of things upside down results sometimes in their being turned right side up.

July 14. "Love as brethren, be pitiful, be courteous." 1 Pet. 3:8.

Only God can help us so to do. The warps and twists of our human nature cause us oftentimes to sadly disagree. But the closer we draw to God, the more we will love as God loves, for "God is love; and he that dwelleth in love dwelleth in God, and God in him."



SUNDAY SCHOOL 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.

Leading Thought.—How wisely do I approach people concerning their salvation?

1. **Paul's zeal for Christ.** Vs. 16-21. Paul had been forced to leave Berea, Timothy and Silas remaining there for a season. Arriving at Athens, Paul sent a message to the other two brethren “to come to him with all speed.” Here he waited on his way to Corinth in the city considered then the metropolis of art and literature, the university city of the world. It was named after Athena, the goddess of wisdom, and her temple and statue were the most prominent of many temples and statues scattered over the city. Paul later on writes to the Corinthians, “The Greeks seek wisdom: but we preach Christ crucified, unto the Greeks foolishness.” Surrounded by such culture and education, together with such extensive idolatry, most of us would have said, “It is no use to try reaching these people.” And perhaps there are many of us who could not have done so. But God had a hand in causing Paul to wait in that city. Remember this first. Then look at the man Paul himself. He was one of the best educated men of his time. And while God uses any instrument that yields itself to His control absolutely, yet some are qualified both naturally and through training to be of special service to God. Not every one can become all things to all men. This was pre-eminently true of Paul in his ministry. Go through his recorded life and see. So it was that while some might have been overwhelmed by conditions in Athens, so far as attempting to preach was concerned; Paul, on the other hand, was stirred, when he saw

“the whole city given over to idolatry,” and immediately began reasoning in the synagogue of the Jews, and “in the market daily with them that met with him.” V. 17. Things began to stir and certain learned gentlemen were sufficiently affected that an assembly meeting was called on the Areopagus, better known as Mars' Hill, which was the highest court in Athens. The general query was, “What is this new doctrine, whereof thou speakest?” Don't overlook the interesting comment in V. 21. I wonder if there are any to whom it would apply today? “To tell, or to hear some new thing” has become the habit of some Christians' lives. They require the atmosphere of some fresh excitement to keep their hearts on fire for God. At least they appear so to act. The new things God does in our individual lives are only the unfoldings of that same free, full salvation that reaches clear back to Calvary. Read what Solomon wisely says concerning this habit in Eccles. 1:4-10. Happy and safe is that soul who hath made the Lord his trust, and who confidently says “All my springs are found in thee.”

2. **Paul's Discourse on Mars' Hill.** Vs. 22-34. It was a wonderful opportunity to stand in the midst of Mars' Hill and preach Jesus. But Paul kept humble and quiet in God's hands. With what remarkable tact Paul addresses the Athenians. He does not begin by denouncing them as a “wicked, idolatrous nation, doomed for hell.” While that all may have been true, still Paul was careful to gain their attention and interest by a courteous introduction. Would to God that some of the ardent defenders of our Pentecostal Gospel used a little such courtesy and tact in reaching men and women outside. Someone has bluntly but truly said, “The Holy Ghost is always a gentleman.” Coming as the rushing, mighty wind, or the gentle breathing of the summer zephyr—the Holy Ghost is ever the Comforter, capable of adapting himself perfectly to the nature or the disposition of the individual with whom He is seeking to deal. “I perceive that in all things ye are very religious.” That in nowise implied spiritual life. The

heathen of Africa and China and India are very religious. Then Paul further enlarges on his point of contact by referring to the altar dedicated to the UNKNOWN GOD. By this time he has their attention. Now comes the bold declaration, “Whom therefore ye ignorantly worship, him declare I unto you.” He had made no direct attack on their religion; he had not awakened unnecessary prejudice the first thing; he had not exposed himself to needless contempt. But simply, forcefully and definitely he revealed to them Jehovah, the Lord of heaven and earth, who dwelleth not in “temples made with hands.” He reveals God as the Lord of creation (Vs. 24, 25); as the Preserver of life in all its forms and expressions; the heavenly Father of every living nation, however unconscious they might be of this fact, V. 26; as the One who is ever ready to satisfy that inner longing for something truer and higher, V. 27. He clinches the thought by quoting from one of their own poets. He thus recognizes the culture of the Greeks and turns their own literature to his own account in preaching the Gospel to them. God has more than one way of driving home His truth to benighted hearts. Paul says, “To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.” 1 Cor. 9:22. Having made clear to them the nature of this UNKNOWN GOD, and His power and almightiness, Paul shows the absolute unreasonableness of attempting to represent Him by images of gold and silver. There were times of ignorance when God winked at such vanities, but “now commandeth all men everywhere to repent.” For this same mighty God, creator of all, “Hath appointed a day in the which He will judge the world in righteousness, by that man whom He hath ordained.” And so Paul finally declares unto them Jesus and His resurrection, which we have previously stated to be either the theme or the culminating point of most all of Paul's sermons. His declaring the resurrection had a double effect,—“some mocked: and others said, We will hear thee again of this matter.” V. 32. Over all the glory of cultured Athens hung the dark pall of spiritual death; but now some glimmerings of light had come. And to them as to all men the condemnation is that “light is come into the world and men love darkness rather than light.” There was not a ready open acceptance of the truth. “Certain men clave unto him and believed.” There is a gleanings, however small, from most every field. Nor was there any violent opposition. Perhaps an example of what we see very often today—indifference. How sad to us to realize that many, many souls will be lost

through simple indifference to the Gospel call. But we should keep on sounding it diligently, and like Paul wisely and tactfully embrace every opportunity of pointing eternity-bound lives to the Lamb of Calvary.

Next Week's Lesson.

July 23, 1916.

PAUL AT CORINTH.

Lesson Text.—Acts 18:1-22.

Lesson Text.—Acts 18:1-22.

Alice Reynolds Flower.

NO CHARACTER NEEDED.

A man once told the story of his life at a big meeting. He was a wild, reckless prodigal, but after a time he became troubled and determined to forsake his old companions and get into better company. So he determined to join a mutual benefit society. But they made inquiries about him and, finding that he was a drunken sailor they rejected him. He then went to another. There was nobody to recommend him, so they inquired into his character and, finding him to be a drunken sailor they rejected him. He then went to another. There was nobody to recommend him, so they inquired into his character and, finding him to be a thorough bad lot, they also refused his company.

One day some one handed him a little handbill in the street about a mission service, and he went in. He heard that Christ came to seek and to save sinners. He believed Him, and in telling the story of his conversion, he added, "I came to Christ without a character and He didn't reject me." That is Christ's way. He is one friend for the man without a character.—A. Blackburn, Keighly, Yorks, England.

HOW SHE BECAME A CHRISTIAN.

A little girl was once asked to tell how she became a Christian. She said that she was reading in the Bible about the leper who said to Jesus, "Lord, if thou wilt, thou canst make me clean." And Jesus put forth his hand, and touched him, saying, "I will, be thou clean."

"I noticed," said the little girl, "that there was an 'if' in what the man said, but there was no 'if' in what Jesus said. So I knelt down, and took out the 'if.' I said, 'Lord Jesus, Thou canst, Thou wilt make me clean; I give myself to Thee.' And Jesus took me, just as I had asked Him."

This little girl's experience reminds us of the words of a beautiful hymn, which says:

"If I ask him to receive me,
Will he say me nay?

Not till earth, and not till heaven
Pass away."

FIVE PERSONS BAPTIZED WITH THEIR CLOTHES ON.

At Stormville, N. Y.

Pastor C. J. Stroh writes of the blessing of the Lord upon the assembly at Stormville, N. Y., as follows: "We began our meetings Friday evening with class exercises, Bro. Whitcomb of the Beulah Heights Bible School, North Bergen, N. J., being the special worker in our midst. On Friday evening we had a most profitable message from him on the Word of God. It stirred us all, as well as the sixteen students present, to go on in the blessed study. Another message was given Saturday which culminated in a most blessed altar call, souls weeping, praying and earnestly pleading with those outside the fold to come in. This service brought us into the early morning hour, eleven seeking a closer place at the Master's feet. Although the Sabbath brought with it a heavy rain it did not hinder the faithful ones from coming to the house of worship. Here again the Lord wonderfully used our brother in a heart-searching message as we prepared ourselves for the Lord's table, which was served immediately following the morning service. There was hardly a dry eye in the chapel

The morning service began at ten thirty and passed the hour of one before we left the chapel to prepare for the baptismal service at three that afternoon. Although the ground was quite wet due to the heavy rains, a nice crowd of about two hundred gathered at the hall for the preparatory service with the eleven candidates. At the close of the service I related to the audience the wonderful experience that Bro. Bosworth wrote about, how the people left the bank and stepped into the water just as they were.

We formed a line of march, being joined by rigs and machines as we left the hall, singing as we proceeded toward the lake, where another crowd awaited us. As I buried the eleven precious candidates, the Spirit began to work among the people on the bank. As I was baptizing the last one, a young lady threw off her coat and came into the water toward me. She had no sooner done this than four more precious souls followed her in like manner, not waiting for change of clothing but coming just as they were. What rejoicing there was among the people on the banks. Shouts of joy could be heard all along the shore. Many stood and wept, and we have since learned that had we only tarried a little while longer many more would have been swept into the kingdom.

Pray for us, dear brethren; the field is hard, but precious. We are now trust-

ing for sufficient funds to hold a six weeks tent meeting this summer. The Lord has already begun to meet our need and we fully believe He will complete it.—Brother and Sister C. J. Stroh.

P. S. This makes thirty-seven that have been baptized in water since our coming here just ten months ago. Over eighty have been saved and five so far have received the baptism of the Holy Spirit, with the evidence of speaking in tongues, while quite a number have received precious anointings from time to time. May our dear Lord have all the glory and ever keep us faithful in His service. Pray for us. Amen.

I like the paper fine and am glad that you did not discontinue my paper.—O. S., Pinckney, Texas.

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.

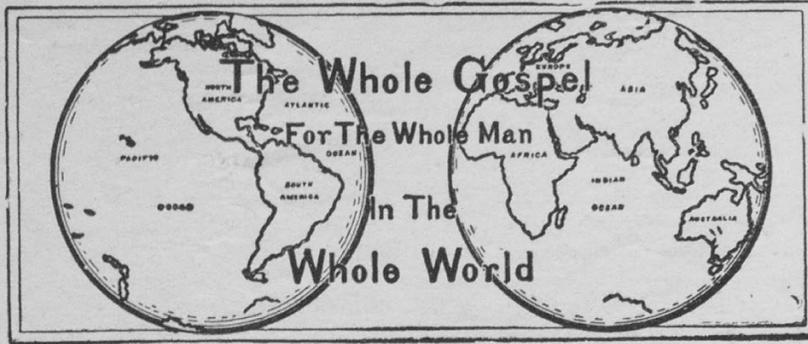
Make Christ King, Combined, 298 songs, not so many songs but adapted particularly to quartett and choral work. Round notes only. Prices and bindings as above.

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

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

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

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



Send all Missionary Offerings by Postal or Express Money Order to J. W. Welch, Treas., 2838 Easton Ave., St. Louis, Mo.

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

DELIVERED FROM POISONING.

Sister Kirschner of India Writes of God's Miraculous Deliverances.

Greetings in the precious name of Jesus. Praise Him for His love and faithfulness and for His lovingkindnesses which are new every day. I have been so surprised and troubled that folks have not been hearing from me for such a long time and can only conclude that my letters are being taken over by the post-master under orders and read and then, if not agreeable to them, unposted. You see this is a native state and the men here do very much as they like. There is no one to overlook them and see into their work, and besides I know from very reliable sources that our letters are tampered with. I've complained once or twice to headquarters but it does not seem to have much effect. Before an official can come into Punch to examine into affairs he has to give notice for transport from here to be sent to meet him at the nearest railway station, which is 100 miles away, and the marches are so hard that it takes at least four days to get in here, and that only by doubling marches. The majority of marches cannot be doubled, and as the officials seldom hurry, it is after about ten or twelve days notice the folks get here to straighten out crooked things.

We missionaries are here on sufferance. Each year we have to obtain a passport from the Sinagar Government before we can stay here, and one of the clauses in the passport is that we may be called upon to leave at any time should they so require and without any definite reason being assigned. So you see we don't care to do much in the way of complaining.

It used to be a great trial to me to have my mail tampered with but now I don't mind it so much as I used to. Private affairs get about and I have

ceased to ask the how and why and where, just asking for patience to take it all quietly as part of the trials of Punch. We require special grace to live here and God supplies it according to our need.

Last year a Mohammedan Mullah made my life weary by his persecutions. He followed me about from place to place, and no matter when I came out, there he was sitting at the gate; eventually it got on my nerves (I was all alone here you see) to such an extent that I wrote to Sister and Bro. Jamieson about it, asking them to make it a matter of prayer, and I found out afterwards that a Mohammedan official was at the bottom of the trouble. I know several prayed for me and the danger passed away. At any rate the man ceased pestering me by following me about.

There were five Mohammedan lads who read the Bible with me every evening and came for prayer each day. Thank God, they found in Jesus their Saviour from all sin. Whether this Mullah was after them or not I do not know, but his constant presence was a great strain on me. I am not by nature brave. Circumstances have compelled me to claim the grace of God for this need, and I would testify to God's power to make the timid ones brave and the weak ones strong. He has never failed me and the blessed Holy Spirit has given holy boldness to speak and preach Christ without fear and to boldly reprove sin and withstand evil. I have proved that I can do all things through Christ who strengtheneth me. Praise His holy name.

Now I would like to say, in all justice to the Mohammedans here, that, as far as I know, they have never tried to poison me, but in 1914, when I came back alone with Eliza, the Hindus not only tried but they did give us food with poison in it. The first time the Lord delivered us. The second time we were wise and did not eat the food, although we accepted it. In the first instance it was a woman who did it and in the second instance a man, and both were bribed to do so. However they were told that God can and does deliver and

I count the two among my friends now. The woman, I believe, wants to confess it for she often comes and sits and looks at me with such longing eyes. I want to help her out but I'd rather she did not know that I have known it all along until she has made a full confession. Since 1914 I am careful. I do not think they will find me careless in that respect again.

We have had a very hard winter campaign. I had much nursing to do. So many sick ones to be fed and watched. Thank God! healing was given each. The lads from the Bible class were immersed on the 13th of February, thus openly confessing their faith in our beloved Lord, and were eagerly tarrying for the baptism in the Holy Spirit, but oh, the opposition and persecution they have had to go through. One lad said to me, "Our minds get so taken up with these things so often that we forget to look to Jesus and to praise." Please pray for them. In British India, while the opposition is great from the heathen, the officials are nominal Christians and Englishmen for the most part, and no one dares do the things they do here. Here, if anyone is really interested in Christianity, he has to come stealthily and secretly, and not too often lest he be marked and before long lose his post if he has one, and if he hasn't then lose his chance forever of having one. One of the boys who was baptized last February is a land-owner and he is in constant fear of losing his land. Another boy who practices in the Court is afraid of losing his license to do so, and the third who is in the police has lost his post, while the boy who is a student in the school here suffers many kinds of indignities from masters and boys alike. Personally I do not wonder that the secret believers (and there are not a few here) hesitate to come out. We need your prayers much here. We need guidance as to the next step to take. Since the persecution following the baptism of the boys many of the parents have withdrawn their children from school. We had an average attendance of about 30 to 35 daily and over 48 on our roll, but now we have fallen down in numbers to only ten or perhaps twelve each day. It's uphill and discouraging work apparently, but we know that the children will soon return, the opposition will pass away, and ere long the work of God be re-established firmly in this place and to our Jesus will be all the glory. He bids us still to fight on and has promised never to leave us.

Since January, 1916, I have had an Indian evangelist and his wife, Mr. and Mrs. Nickerson, helping me in the work. He takes the Sunday services and the preaching and teaching among the men,

while she helps in the school. They are both simple, earnest Christians, old people, and called of God to the work here in Punch. I thank God for sending them. I am pledged to give them a salary of \$15.00 each month, and would ask the children of God to pray that the needed sums may be forthcoming, as the financial strain is often a very heavy one.

Through the generosity of one of God's dear children, our roof was thoroughly repaired. Only one who has lived with as much rain and water and wind, within and without, can appreciate the blessing it is to have dry floors and warm rooms as I do now. I wonder now how I ever lived through those nine months of wet and damp and cold and the spells of rheumatic fever. It has certainly left its mark on me and I have much heart and lung trouble these days. I would ask the prayers of God's people that I may be speedily healed if it is for His glory. If not, that His full perfect will may be wrought out in me.

The winter is our time for working here, and now that the winter and spring are over we would like to get out into the villages, especially as Bro. Nickerson is here to work the town now. We are both having low fever and it is a warning to get out into the higher villages. Besides, we ought to go out and preach to these also. As the necessary funds come in, we hope to go out. Please pray that we may have the mind of the Lord in this matter. Please pray for our Mohammedan boys; also for the school-children, the women and the village work. May the Lord make each a real intercessor for us. Please thank all the saints who have prayed and are praying for us.—Edith G. Kirschner.

Brother E. Pilquist sends greetings from Pingting Chow, Shansi, China, and says that God is doing wonderful things among men. The sinners are being saved and filled with the Spirit.

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.

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 76th 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.**

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, Ore.**

PENTECOSTAL CAMP-MEETING.

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

Second Annual Pentecostal Camp-Meeting for Long Island, New York and vicinity will be held D. V., at Huntington, Long Island, beginning Friday, July 21st, and continuing until August 13th, inclusive. For further particulars address **Jesse B. Pullen, Jr., Huntington, Long Island, Lock Box 244.**

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

We have an assembly here of about twenty-seven members and the Lord has wonderfully blessed. Everyone come prepared to take care of himself, and come praying much for the meeting. The nearest railroad station is Defuniak Springs, Florida.—**J. E. Harrison, Glendale, Fla.**

MOUNTAINAIR, NEW MEXICO CAMP-MEETING.

We are expecting to hold a camp-meeting, if Providence favors it, at Mountainair, New Mexico, some time in August. The date will be given later.

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

NORTHWEST TEXAS CAMP-MEETING.

Wichita Falls, Texas.

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

SOUTHERN MISSOURI DISTRICT COUNCIL Camp Meetings.

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

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

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

ENCAMPMENT AT SEMMES, ALA.

The encampment of the Assemblies of God will be held from Sept. 1st to 17th 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.**

HUMESTON, IOWA, CAMP-MEETING NOTICE.

The Camp-meeting to be held at Humeston, Iowa, will begin August 1st and last until the 10th. Offerings and communications should be directed to **Hubert Nicolls, Humeston, Iowa.**

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. Gollins,
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.**

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.**

FIRST ANNUAL MISSISSIPPI DELTA PENTECOSTAL CAMP-MEETING.

Landing, Miss., July 15th.

Will convene with the Assembly at Landing, Miss., and continue indefinitely. Look for further announcement later, or for further information, write **Jas. O. Savell, Sturgis, Miss., Route 3.**

SECOND ANNUAL CAMP MEETING.

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

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

OKLAHOMA STATE CAMPMEETING.

Tulsa, Okla., Aug. 18-28.

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

ANNUAL ARKANSAS STATE CAMP-MEETING.

To be Held from Sept. 1st to 10th.

By request of the brethren in Arkansas, the Executive Presbytery of the General Council announces that the Arkansas State Camp-meeting will be held on the above date. As soon as arrangements are completed, the location of the camp will be announced in these columns. In the meantime pray that God will have His way in the coming camp-meeting.—**J. W. Welch, Chairman, G. C.**

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

FAITH, HOPE AND CHARITY.

By Florence L. Burpee.

If I have faith, I can say
To every mountain, flee away;
I can fathom e'en the sea.
Nothing impossible can be.
Men shall run my will to do,
Wise men, teachers, even you.
Sickness shall be changed to health,
Poverty shall be changed to wealth.
I can tread the lion's den
Dreading neither God or men.
Now abideth just these three—
Faith, hope and charity.

If I have hope, I can sing
While to His cross I firmly cling.
My darkness shall be changed to day,
I can rejoice, and shout and pray.
Hope, sweet hope can cheer me on
From morning 'till the setting sun.
No path so rough that I need fear,
No night so dark but hope can cheer.
Nothing so old, and nothing new
But what fair hope can lead me through.
And now just abideth these three—
Faith, hope and charity.

If I have love, oh, power divine,
Faith and hope shall both be mine.
Loving Him, I need not wait,
I can reach up to heaven's gate.
On Christ's bosom I can hide,
God himself will be my guide.
If I have love, souls shall be stirred
At one slight glance, at one small word
Sinners to my God will flee.
In my crown bright stars there'll be;
And now abideth just these three,
Faith, hope and charity.

SUCCESSFUL REVIVAL CLOSED.

Rolla, Mo.

We just closed a revival at Rolla, Mo., with great success. The Lord worked and the signs followed. From the very beginning of the meeting the Lord worked in a wonderful way. Praise His name for the "Latter Rain!" I find the harvest is ripe and true laborers are few. Let all of us pray for true workers for God. We must be true workers before God will confirm the Word. When God calls a man or woman He always has a place ready. We do not have to worry about the message—God will always take care of that. We must study. Then the Holy Ghost brings what we have studied to our remembrance when needed. Praise Him! Let every worker do what he can to get the Evangel to lost souls, for it is food to every one who reads it. We can have a revival

in our homes all the time if we take the Evangel.—R. O. Miller, Stanton, Mo.

POWER OF GOD FALLING IN MINNESOTA.

Brother Arthur F. Johnson writing from Campbell, Minn., gives a good report of God's blessing upon meetings in Minnesota as follows:

"We are out here on the Dakota line holding a little Camp-meeting. Wife and I were out here last March and a work was started among the German and Scandinavian Lutherans and about a dozen were saved. They are hungry for the baptism and the power of God is falling, so we believe several will go through this meeting. Quite a few sinners attend on Sunday. We expect to have a baptismal service soon.

"In Aitken, Minn., where a convention was held, we stopped off three days. Bro. Fredericks has charge of the assembly there. Two were saved and two received the baptism, with scriptural evidence. Praise God for His wonderful works among the children of men."—Arthur F. Johnson, 1213 W. 1st St., Duluth, Minn.

WILL ANSWER CALLS FOR TENT MEETINGS.

A. P. Dennis and wife announce that they are in meetings at Springfield, Ohio, and expect in a few weeks to go south. Would like to hold meetings on their way through Kentucky, Tennessee, etc., and will be glad to have any who are interested address them at 1004 Gothic St., Springfield, Ohio. They carry a large tent.

Brother H. G. Rodgers announces that he will be in Dexter, Mo., for a time, and anyone who desires to communicate with him can address him there.

SHAWNEE, OKLA.

We have been having some real blessed meetings. Some of the outsiders seem to be interested. We are praying for some minister or evangelist to come here and help us in a revival. Pray with us that God will send the right evangelist.—Pastor F. O. Burnett.

POSSIBILITIES.

We were riding out on the trolley one evening when an accident broke the wire that conducted the current. The motorman got down under the car in the dark and tried to repair the break, while the impatient load of humanity were making all kinds of remarks. He came back into the car, and exclaimed: "Well, this is enough to make a man forget his Sunday School lesson. I have no light and no wire." A lady on the car called out, "Would a hair-pin do any good?" He said he would try it, and she handed it to him. Again he got under the car, worked a short time, then coming back to his place on the car, he started it on as though nothing had happened. My curiosity was aroused, and I went to him and asked him if the hair-pin did the work. "Yes," he replied, "every particle of the current moving this car goes through that hair-pin." I said to myself, "Through that little hair-pin, from the great power-house of the street railway company comes the electrical current which moves this great car." As I sat in wonder and astonishment, I thought how like us as individuals. From the throne of God comes the power of His spirit through us as instruments for the accomplishing of the work He has given us to do.—Selected.

The request has come for information concerning the whereabouts of a brother by the name of either "C. H. Chamberlin" or "B. H. Chamberlin." Any information can be directed to the Gospel Publishing House.

GOD IS HEALING STILL.

Report from Sulphur Springs, Texas.

Pastor J. W. Gary, of Sulphur Springs, Texas, writes that the saints are still pressing forward to the high calling of God. At Mt. Sterling one more has been healed and filled with the Spirit. One sister was healed of hemorrhages of the lungs, and filled with the Spirit. They are expecting a good meeting this summer and want help. The meeting will begin the last week in July. He would like for someone to come and bring a tent. It is a needy place and all the towns in the neighborhood have been untouched by the Gospel. For further information address **Pastor J. W. Gary, or G. J. Hoover, Route 8, Sulphur Springs, Texas.**

"Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace."—Nahum 1:15.

Praise God for the Weekly Evangel. I cannot afford to miss one copy. Many blessings come to me while I read its pages.—Mrs. C. S., LeGrange, Ind., R. 2.

REQUESTS FOR PRAYER.

Pray for the revival which is going on at Puxico, Mo.

—:o:—

A brother in Delaware, Ark., desires prayer for healing of rheumatism.

—:o:—

A brother in Ridgely, Tenn., desires prayer for his little boy who is suffering from chills.

—:o:—

Pray for a father and son in Waxahachie, Texas, that they may be yielded to the Lord and go anywhere He leads in work for Him.

—:o:—

A sister in Buck, Texas, desires prayer for her father who is very weak in body; also for a sister who wants to receive the baptism of the Spirit.

—:o:—

Pray that the Lord will send help and make a way for the opening of Pentecostal meetings in the town of Hutchinson, Kansas, which has a population of 21,000.

—:o:—

Two very sick persons, one living in Ripon, Wisconsin, and the other in Fox Lake, Wisconsin, need prayer. They are not Christians. May the Lord heal and save. Let us pray.

—:o:—

Pray for two sisters in Jacksonville, Ill., one that her health may be improved and the other that she may be healed of organic heart trouble, kidney trouble and periodic sick headaches.

—:o:—

Pray also for the way to open up for work in and near La Mesa, Texas, which is much in need of the Gospel and there is no building in which services can be held. Anyone thinking of going to that place can address Mrs. Fannie Taylor, Box 231 J, La Mesa, Texas.

—:o:—

Pray for a sister living in Danville, Ill., suffering from a complication of diseases and whose eyes are failing. The doctor predicts that the sister will finally be blind. She has known the Lord in healing power in the past and earnestly seeks to be healed and to be wholly in the will of God.

—:o:—

A brother (an aged man) in Bridgeport, Connecticut, desires prayer that God will move on the hearts of the right parties to give him five hundred dollars which belongs to him and out of which an attempt is being made to cheat him. Pray that the management of the estate may be placed in the hands of the right party who will deal justly.

—:o:—

The Evangel has helped me in many ways. I have learned some fine things. May God bless all the Evangel family everywhere, both in body and soul.—B. F. E., Laurel Hill, Florida.

I want to send in my testimony. Last year about this time there was a great deal of gossip about the Pentecostal people. I had been told about how they acted and of course from my information I did not have much of a desire to go. One Saturday evening some girl friends persuaded me to go and hear them. We went and stayed a little while. We left the place three times, coming back each time. The next Saturday night I coaxed my mother to go down and hear them. So we went again and again until we hardly missed a meeting. I became interested and could see there was something about it that I couldn't understand and never would until I believed God. One evening the power of God fell wonderfully. There was no preaching or singing. The Spirit of God seemed to be in control of the meeting. Two young girls were wonderfully baptized in the Spirit. I never had seen anything like it. I began to think it was through the power of hypnotism. However, I soon changed my mind. I finally was convicted. A sister came and talked with me. I had always thought that if I were a pretty good girl I would go to heaven, but as soon as she asked me if were saved I knew as well as I knew my name that I was not. The enemy, however, kept me glued to the spot, although I would rather she had dragged me to the altar. The meetings continued and crowds of people continued to come, many times surrounding the tent. I began to read my Bible more, which hitherto had been uninteresting to me, and I found they were preaching the Bible. After a brother talked with me I went to the pastor's house the next morning. I did not have the evidence I wanted. The third day I received it. As I was lying on my bed a deep peace filled my soul. I was not thinking of anything but peace when suddenly the crucified Saviour appeared to me, hanging on the cross with glory all around it. The cross seemed to be suspended in the room, touching neither ceiling nor floor and yet reaching beyond them. It was supernatural. I received my baptism one month later (Oct. 3rd). I wish I could have the experience of receiving the baptism every day. It was so blessed. I have not taken a drop of medicine since I was converted. Whenever I needed medicine the precious blood was applied. Praise God for the blood. I ask the prayers of the saints that I may always abound in the work of the Lord. God bless the work the Evangel is doing.—Ruby Coffman.

The paper is getting better all the time. Look up and press the battle on. Jesus is leading on.—Evang. J. S. McC., Chappell, Neb.

THE LORD WORKING IN NATOMA, KANSAS.

Word from Bro. Arthur S. Adams and wife, who have been engaged in meetings at Natoma, Kansas, gives the following encouraging news: "We have been at this place for the past four or five weeks and God has met with us in a wonderful way. Eight received the baptism of the Spirit and two were saved in the meetings in Codell and Natoma. Bro. A. P. Wallis from Malvern, Ark., has been with us the past week and great conviction has rested on the people. Pray much for us. We will have to close the revival after this week on account of harvest."—Arthur S. Adams and wife.

A NEEDED FIELD CALLING.

A call for help comes from Texas, as follows: "If you want to go to a new field where this Gospel has not been preached, come to Texas. God is using us in the street-meetings more than in any other way. People crowd around us to hear the Word. We praise God for the truth which is going around the world in these days.—S. A. Odom, Rotan, Texas.

REVIVAL CAMP-MEETING.**Kellerton, Iowa.**

There will be an old-time Apostolic tent and Gospel meeting beginning July 1st and continuing until after the 4th of July, the same to be held near the Euritt Bridge on Grand River, three and a half miles southwest of Decatur. All day basket dinner meetings both on Sunday and on the 4th. Plan your celebration to be with us. Elder Kelley Campbell will be in charge.

A NEW TABERNACLE AT BROKEN ARROW.

A letter from Bro. M. M. Pinson of Broken Arrow, Okla., announces the building of a new tabernacle following the burning down of the church recently. Bro. Pinson is to conduct a revival in the new tabernacle beginning June 25th, expecting to continue for at least two weeks. From then on he has no engagements arranged for, but is thinking some of a trip to the East.

I am praising God for saving my soul from sin and filling me with the Holy Ghost. I am thirteen years of age and have been in this sweet way for about three years. I am not tired, but the way grows brighter each day. I have always trusted Jesus as my healer. We are having good meetings in this place. We have a tabernacle 30 by 40 and a new organ. We are expecting great things to be done by the Lord.—Melvin Parten, Midway, Texas.

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"

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