



THE WEEKLY EVANGEL

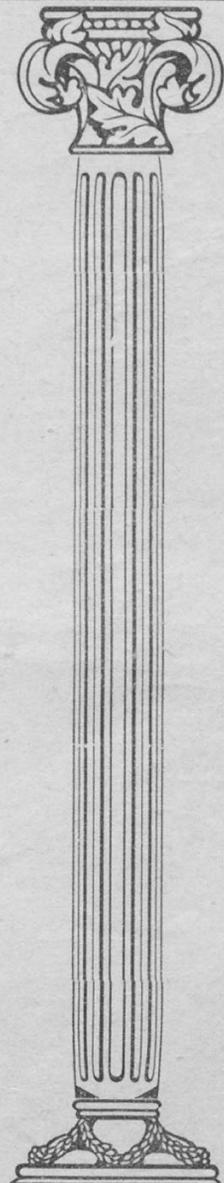
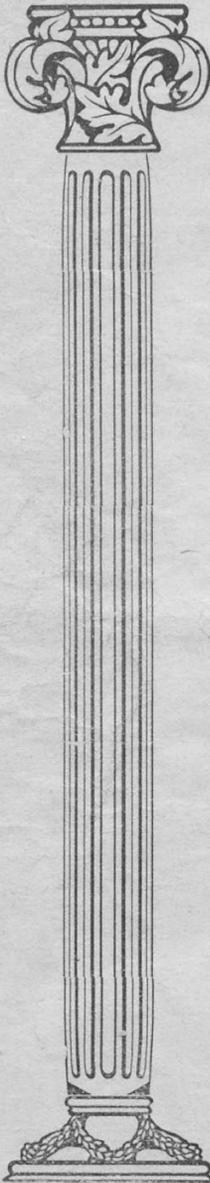


GO YE INTO ALL THE
WORLD AND PREACH



THE GOSPEL TO EVERY
CREATURE. — Mark 16:15

Parmer, Phil
131 S Adella St.



The Power of Prayer.

I saw the mountains 'round me rise,
Their frown obscured the daylight
fair;
But looking upward toward the skies,
I scaled the summits steep by prayer.

The waters rolled across my way,
Oh, deep distress! No help was there!
But on my knees the waves obey,
Rolled backward by the rod of prayer.

The way was rough; the shades shut
out
The "cloudy, fiery pillar" fair;
I took my "pilgrim staff" and found
My footing by the light of prayer.

Thus earth and sky shall bend and bow,
While man shall victory declare;
What is it moves their mighty strength?
It is but breath,—the breath of
prayer!

So, "forward go," nor stay to weep,
With courage bold drive back de-
spair;
The fire is quenched and hell recedes
In answer to a pilgrim's prayer.

The rough road reaches heaven at last:
The towers tall, the gates appear;
Their golden bolts and bars give way,
Turned by the mighty key of prayer!

Number 148

JULY FIFTEENTH

Number 148

The Weekly Evangel

Published weekly, with the exception of one week during the meeting of the General Council of the Assemblies of God, and Christmas week, (50 issues per year) by

THE GOSPEL PUBLISHING HOUSE,
2838 Easton Ave., St. Louis, Mo.

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SUBSCRIPTION PRICE.

\$1.00 per year, 50 cts. for six months,
25 cts. for three months.

Canadian Subscriptions, Postage 50 cts. in addition.

All subscriptions should be sent by Postal or Express Money Orders, made payable to The Gospel Publishing House, St. Louis, Mo. Do not send checks or drafts except you add to the amount 10 cts. for exchange.

Articles for publication should be written on one side of paper, preferably typewritten, and should be brief and to the point as far as it is possible, reaching this office no later than Wednesday of each week.

THE NUMBER OF THIS PAPER IS 148

If this number appears on the address label on the wrapper in which your paper is mailed to you, it indicates that your subscription expires this week. Please renew at once.

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LITTLE TALKS WITH THE OFFICE EDITOR

FAITH HAS TRIUMPHED, was the theme of our Little Talk last week, and no doubt you have rejoiced with us at

the good news of God's great dealings with the publishing house. However, the half has not been told. The telling of the story on paper cannot begin to give you a realization of what the editorial staff has passed through during the past nine or ten months. Grappling with the problems of how to bring the plant through to victory, free from all incumbrances, being assailed on all sides by those who would drag us into controversy on either one or the other side of some present day issues, trying to act as mediator between opposing factions in certain districts, both sides threatening us with annihilation if we did not come their way, we have moved straight onward, lifting our eyes up beyond all sound of strife and battle, and we have seen Jesus, the Prince of Peace; and He has breathed peace into our souls. Truly these days are like the days of the great reformation. The issues are different, but the spirit of the times is the same. There is only victory for soul and spirit in looking away unto Him who hath loved us and given Himself for us. Are your eyes upon Him today?

We have told the story of how God has answered prayer, clearing away a debt in a time when it seemed to be absolutely impossible to do so, from a human standpoint. This was all done in answer to prevailing, believing prayer of the Evangel Family. In order to help it along, the consecrated band of helpers who are laboring here in the Evangel office, have sacrificed almost to the last notch—being content to labor night and day with only enough remuneration to cover actual living expenses, board and room, for God's glory. Added to this, God has touched the hearts of His saints who have sent in their offerings for the work from time to time. It has been truly a wonderful blending together of sacrifice—sacrifice on the part of the Evangel force in St. Louis, and sacrifice on the part of the Evangel family on the field, whose hearts have been touched to give of their means that the work might continue for His glory. It will take this same sacrifice to continue the work, and we have confidence that God will inspire it in the hearts of His children in the future as He has in the past.

The problems which have been met and conquered through faith in His name have been stupendous. The problems still before us to be met are tremendous. But the same God who delivered the Hebrew children from the fiery furnace, can and will also deliver His servants from the den of lions. Hallelujah!

We have learned how to be abased and how to abound, and have never lost sight for one instant of the face of the Son of God; He who hath borne all for us, and left all His possessions with the Father in order that He might redeem us from destruction. Our eyes are still upon Him, our trust is still in His grace, and He will never let those that put their trust in Him be put to confusion.

The suit by Mr. A. A. Rice has also been a very trying thing, but God gives us victory in spirit over it. This suit was set for hearing the third of June. We asked for a period of time in order to make answer, and time was granted to us. Our answer to his charge will be made this week, and the trial will probably be set for sometime in October or November, unless hindered in some way by the hand of God. The Lord seems to permit these difficulties to press against us as a thorn in the flesh to keep us from being lifted up, but He has promised not to let us be completely overthrown. The Lord willing, we will tell something about our vision for the future in the next issue. Watch for it.

THE WEEKLY EVANGEL

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

NUMBER 148.

ST. LOUIS, MO., July 15, 1916.

\$1.00 PER YEAR.

Editorial

"YE SHALL RECEIVE POWER."

How very attractive is the thought in the above expression. **Ye shall have** means much to us. The thought of possession is one that appeals to us all. There is something in us that asserts itself whenever the mind receives that certain impression given always by the mention of receiving, getting, having, owning, possessing, enjoying. God put the thing there and it is for a purpose. It is in itself nothing wrong. It may be perverted till it becomes an agency of sin and shame; but it is intended to honor and glorify the God who made us and who wisely put in every one of us a faculty for a wholesome appreciation of all the benefits of Gods grace and power.

A MISTAKE.

Men make the mistake of trying to satisfy this God-given desire for possessions apart from God and His provision to meet it. This, of course, is impossible and must lead only to the defeat of all plans to such an end. To yield to God, to follow His plans, to become His child and to live in agreement with His will, is to make sure to any one, the glorious inheritance which will more than satisfy the heart and soul. There is no measure to the fulness of God's provision for His children, and we may find that there is no limit to the development of our appetite for good things. The two thoughts go well together.

With as much of the glorious future prospect before us as we are able to comprehend, awaiting with great joy the day of our deliverance from all that hinders and hurts us here, we are confronted with the fact that we are still in the world (though not of it), and that the important thing for us at present is our portion of grace in this day of need. The burning question of the hour is, what can we have now and what help is available at present? In view of the fact that we are to overcome against the powers of evil; and that we are to be true representatives of God and the heavenly kingdom, there is nothing of more interest to us than the promise that we shall have power. We know that if left to our own devices and shorn of all power except our own, we would fail completely in all we might desire to do, with all our hearts prompted us to be.

POINTS OF PROFIT.

There is something really worth while for us to notice

in connection with this idea of our having power. In connection with Acts 1:8, where we have the words of Jesus to the disciples about their receiving power, there is a marginal reading in our Bible which gives us this, "But ye shall receive the power of the Holy Ghost coming upon you; and ye shall be witnesses unto me." Some important things are implied here. One is that power for service is **promised**. Another is that, in the sense here referred to, the power relates **especially to service**. To be witnesses unto Christ means to be His representative: that is, to work for Him. Nothing, anywhere, points us to a do-nothing place or condition. We are to be **servants of God**; not servants of Sin. We are to have the power of the Holy Ghost coming upon us as occasion may require, for there is no sufficient power in us to do as God commands. "Now thanks be unto God, which always causeth us to triumph in Christ and maketh manifest the savour of His knowledge in every place." It is **God** which causeth us to triumph; it is His power upon us that proves effective; it is not in us to overcome alone. We must have divine power manifested in us and through us if we are to win in the conflict against sin, and do the works that are assigned to us.

TO BE REMEMBERED.

Remember this is not our own power. There is never a time when **the power** is not of God. There is never a time when we are more than **channels, vessels, instruments**, through which the power is brought to apply. There is a tendency to suppose that we are to accumulate power and have it stored in ourselves, as a man might gain physical strength and become sufficient in himself; but that is not so. The excellency of the power is always of God. On our part it is more the matter of being in a condition to be used than it is being able to do things. It is true that the Holy Spirit has come to abide and He is always present in us, to be realized always when we recognize Him as being present, but the power of the Spirit upon us is contingent upon conditions of yieldedness and humbleness of mind toward God. An empty vessel God can fill. An open channel, a yielded instrument, God can and will use. The simplest child of God, the most humble of all His saints, the one who feels their utter dependence upon Him, but who is willing to obey and put forth the required effort, is more certain of being used to do the mighty works of God, than any who may feel that they are strong and because God has used them at times, He will surely use them again. It is not because we have been used that we are to be used again; but it is because we are ready to be used that God uses us.

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.

MY CONVICTIONS.

By George B. Studd.

Many friends have asked me to put into print my convictions (and how I came by them) as to The Pentecostal Movement, which is causing such a stir in the religious world today, especially in that section of it which is, or aims to be, truly spiritual, such as the Holiness churches and missions, etc. And I feel now that God would have me do so.

In July, 1906, before leaving England to return to California I was informed by letter of a mission in Los Angeles, where people were claiming to speak with "Tongues," and that it was a sensational thing which was doing much harm to the work of God there. I remember that

MY FIRST IMPRESSION

about the matter was this. "Well we are nearing the end of this dispensation, and I expect the Holy Spirit to be mightily poured out and the church to be restored to its apostolic glory and spiritual power, with all the gifts of the Spirit, before the Lord's return.

SPURIOUS AND GENUINE.

When I reached Los Angeles a few weeks later I was told of much in this movement that was detrimental and dangerous, tending to wild confusion, and savoring of spiritualism, hypnotism and the like. When I suggested that notwithstanding, "speaking in tongues" was surely a Scriptural experience, I was told that this was all spurious. As I thought it over, I said that if there was the spurious, there must be also the genuine; for Satan is the wisest of counterfeiters and he would certainly never trouble to imitate something which either did not exist at all, or had no real value.

FIVE GOOD POINTS.

I went to some of these meetings in the old Azusa Street Mission (which now has almost a world-wide reputation), at first going with great caution and some fear. But when I came to review what I had seen and heard there, I noticed the following good points which characterized their meetings and their literature:

1. They always honored the Blood of Christ.
2. They honored the Holy Ghost, giving Him room to work, and expecting Him to work.
3. They were certainly a missionary people, with a burning desire to spread the Gospel far and near.
4. They were earnestly looking for the coming of the Lord, and continually witnessing thereto. It seemed a watchword with them, especially when God blessed any one they would so often say "Oh, Jesus is coming so soon."
5. As to money, they took no collections; neither did they ask for money, not even hint for it. Truly they were

trusting God alone for supplies; and they all seemed poor in this world's goods.

As I looked at these five points I could not help saying, "That does not look like the devil's work; I only wish that every church and every mission had the same solid foundation stones."

TRANSFORMED LIVES.

Then I began to meet one and another of the saints who had received this Pentecostal baptism with the speaking in "tongues." I saw at once in some whom I had known well as consecrated Christians, how wonderfully their lives had been transformed and beautified by the Holy Spirit.

To one whom I had known as a sanctified woman, and on whom I now saw a new joy and liberty, I said after a few minutes' conversation, "Sister, you have something which you never had before," to which she replied "Yes, indeed I have; I have been baptized with the Holy Ghost and fire, and it is wonderful; He is within and is so real to me, and Mr. Studd, he came to me with the manifestation of tongues." And as soon as she witnessed to the Spirit's speaking in tongues, I saw that He blessed her and her face was suffused with holy joy.

So I had to acknowledge that this Pentecostal movement with its strange manifestations (of physical shakings and speaking in tongues) was not all spurious. For now I was often meeting brothers and sisters in Christ, whose testimony I had no reason to doubt, and whom I saw that God had certainly blessed greatly, and they

MADE MY HEART HUNGRY FOR CHRIST.

The outward manifestations did not attract me, nay, in my ignorance I disliked them; and the first time I ever asked prayer for this baptism I said, "So far am I from seeking the gift of tongues, while I covet the blessing which I see that God has given to you, I would prefer (and I say it reverently) that He would give it to me without the tongues." Of course I would not say such a thing now, for I see the blessing that comes with the speaking in tongues, and I know that I must not in any way limit the Holy Ghost. And whether I understand them or not, the Lord's manifestations are always for some good purpose.

I say it was not the gifts nor the outward manifestations which attracted me; but it was the grace and the Christliness which I saw on the baptized ones whom I knew. You know you can live with people who have not much more of God's grace than you have yourself, and they don't make you particularly hungry in soul; but let some one come close to you who is much nearer to Christ than you are and the Holy Ghost will convict you and make you hungry for the blessing which you see on them. That is how I was saved twenty years ago; I came into touch with some missionaries in Shanghai, who, in spite of myself made my soul cry out, "Lord, I want what these missionaries have got." So now these baptized people made my heart hungry for more of Jesus; and it was to Him I sought.

REV. GERARD BAILLY.

I think no one moved me so much as my dear friend Gerard Bailly whom I have known for many years. When I first met him he was an earnest Christian in business in San Francisco, with a purpose then of being a foreign missionary. Now for some eight or ten years he has been a Christian Alliance missionary, and has charge of their work in Porto Rico and Venezuela.

This brother, after a year's absence from his field, was in a quiet but earnest way pleading with God to baptize him with the Holy Ghost and equip him spiritually to go

back to his work. He had not at all been attracted to this Pentecostal movement and he did not attend their meetings. But God knew this honest soul's need and how to meet it; one day after lunch in the home of a Godly old man and his wife, whilst they were engaged in a short season of prayer before separating, the Lord came upon Brother Bailly in mighty power. At first when he felt a strange involuntary motion of his facial muscles he began to draw back, but the Spirit said, "Let yourself go in my hands." He obeyed and for an hour the Holy Spirit had him in complete possession, baptizing him and speaking through him "with other tongues as the Spirit gave him utterance."

Brother Bailly is naturally a very quiet, reserved, unemotional man; and when I heard of his baptism I took an early opportunity to see him. I shall never forget our quiet interview in the office of the Los Angeles Bible House, when he replied to my reverent questioning to my complete satisfaction. I saw that God had done a wonderful work in him, and had made him a very Christly man. I first asked him what, besides the memory of that wonderful experience five days before the baptism had brought to him of permanent spiritual value. He said with a beautiful smile, "Oh, so much. First, the dread I had of going back to Venezuela and taking up the work there again without more spiritual power than I had before is all gone. I know that God will go with me and I delight in the prospect. Second, I never had such a personal revelation of the Lord Jesus to my soul as that afternoon; and He abides so near and so precious. Third, I am free to confess that for some time I have been exercised and grieved because I did not have more liberty and unction in my private devotions. It is not that I neglected prayer, but I lacked the power and freedom which I felt I ought to have. But now since last Friday there has been a ceaseless stream of intercession between my soul and God." To this I could not help saying, "Thank God. Don't we all need such a blessing? I do Brother Bailly. . . . But now as to the speaking in tongues, has that recurred since your baptism, and do you perceive that it is of any practical value to you?" To this he replied, "Yes, the Spirit has spoken a good many times since, generally when I am praying. And oh, you cannot imagine the holy awe that comes on my soul as I realize that God Himself is speaking through my throat and using my tongue; for it surely is God the Holy Ghost speaking. And I cannot tell you what an uplift comes to my faith whenever He thus speaks; especially is this so, when I am at prayer and the Spirit takes away my English words and adopts the prayer Himself, using His own language."

Critics had told me in disparagement of the gift of tongues, that these people just wanted it for spectacular effect, so it was a real joy to me and brought the tears to my eyes when Brother Bailly so humbly added, "The thing which overwhelms me most about it all is that God should have come to me with this wonderful manifestation and power, for I know how weak and unworthy I have been."

I cannot express the sweet, humble way in which Brother Bailly told me all this and more, in answer to my questions; but I know that he made my heart unutterably hungry for more of Jesus, my Lord. After this interview I saw him as often as I could, and never did I talk or pray with him without real blessing to my soul. Since his return to Venezuela our fellowship continues by prayer and correspondence. May God bless him today!

As I now began to draw nearer to this movement and to the baptized saints, I found to my delight and encouragement that in spirit I was one with them, and with a

deeper unity of spirit than I have ever enjoyed with any body of saints with whom I have associated.

WONDERFUL SPIRIT OF PRAYER AND PRAISE.

I saw too, that they had a wonderful spirit of prayer upon them; I never have seen such people to pray. Such liberty and unction in prayer, and such continuance in prayer; and that, not merely at public meetings and altar services; but in cottage prayer meetings, in all-nights of prayer, and in the smaller gatherings of two and three, how remarkably have I found the spirit of prayer and intercession upon them. And of their spirit of praise, worship and adoration I will only say that though I have lived and labored with spiritual workers and very prayerful people in many places for twenty years, I have never seen such praise and such worship as amongst these Pentecostal people—never.

Thus the more I saw of them, and attended their meetings, the more hungry I became for the baptism myself, and the more settled in my convictions that the work was of God. And so it was that later in the summer of 1907 when I found that my dear friends and fellow-laborers in the mission work of which I had been a part for many years, were decided to stand definitely and openly opposed to this work, I had with pain to separate from them. I know that they were conscientious in their opposition, but with the light which God had given me, I could not be on a platform nor responsible for a mission which was opposing that which I now knew to be God's work.

But is not the devil also manifest in this movement? Yes, indeed, he fights it from without and from within (wherever he can get in) more bitterly than he is fighting any of God's work in the world today. But if "when the sons of God came to present themselves before the Lord (in Job's day) Satan came also among them" (the marginal reading says "in the midst of them") is it surprising that he should come today in similar gatherings of God's children? He is the same old devil, who is ever working with all his might to oppose and to hinder God's work, by open opposition and ridicule, and by the more subtle method of counterfeiting what God is doing. But if we keep fully surrendered to God's will with a faith that claims and trusts the shelter of the precious blood, we shall be kept from all his wiles and his hatred. I know that God has given me this comfortable assurance for myself.

Is there no danger then? Why, yes; can you be in a real battle without danger? And this is a tremendous battle with a tremendous array against us, nothing less than the principalities and powers of darkness. But BEWARE! for one of the greatest dangers of today is that through fear or prejudice, or blindness, or ignorance, or unbelief, or an unwillingness to bear the reproach of Christ we draw back from God's will and even be found amongst those who are fighting against Him and His work.

Those who are not conversant with this Pentecostal movement may think that it is just a small affair in a corner and amongst a few ignorant and emotional people; many Christians in Los Angeles ignore it as beneath their notice. To such I would say that God is working mightily in Los Angeles and in many places all over the world with the same manifestations, baptizing with the Holy Ghost (with the Pentecostal sign of speaking with other tongues) those of His children who will abandon themselves unreservedly to Him and seek their Pentecost. I am personally in touch with the work in many lands, and I read letters from every continent on the globe. I

(Continued on page 6.)

THE MINISTRY OF THE SPIRIT.

S. A. Jamieson.

The ministry of the Holy Spirit is little understood by most of the professing Christians of to-day. We are informed by Jesus Christ and His apostles what His ministry is. So we are not left in the dark to the great work of the Holy Spirit in the true believer, which we will now examine under the following heads.

1st, *The Holy Spirit's work is to continue Christ's ministry.* In the days of the apostles and church fathers, the Holy Spirit was recognized as a mighty factor in the religious life of the church, but today many speak of the Holy Spirit as being only an influence, while Christ recognized Him as a person, the same in substance as Himself and equal in power and glory. It would naturally follow that the dispensation of the Holy Spirit would follow the Messianic ministry of Christ, for the mission of the Spirit is to take the things of Christ and reveal them to the believer. It is very plain from the Scriptures that the Father purposed human redemption, the Son purchased our redemption, and the work of the Spirit is to quicken spiritual life in the believer. So we see that the dispensation of the Father is followed by that of the Son, and the dispensation of the Son is followed by that of the Holy Spirit. This being the case where Christ ended His work on earth, the Holy Spirit took it up on the day of Pentecost and he will perfect it in the hearts of his followers. No one but the Holy Spirit could continue the work of Christ, for He is the dynamite of heaven in the lives of those who accept Him; praise His name.

2nd, *His ministry is to interpret the teachings of Christ.* The disciples did not fully know Jesus Christ till the Spirit came. The Holy Spirit wrought a great change in them on the day of Pentecost. It has well been said, "All their dulness passed away from them. The scales fell from their spiritual eyes." They then understood the true nature of Christ's kingdom, because the Holy Spirit illuminated the deep truths that Christ had already spoken to them with reference to His spiritual kingdom." Christ's teachings had a new meaning after that. If the disciples who had been with Jesus more than three years and sat at His feet needed the help of the Holy Spirit to make clear to them the utterances of Christ, how much more do we need to have the Holy Spirit open our spiritual understanding that we may understand the Scriptures and that they may become real to us.

3rd, *The work of the Spirit is to cause the believer to witness for Him.* Jesus himself said: "Ye shall be my witnesses after the Holy Spirit is come upon you." We cannot adequately testify of Christ without the indwelling presence and power of the Holy Spirit; He makes Christ real to our souls. The divine love is shed abroad in the heart by the Holy Spirit and when the love is in the heart it becomes a great pleasure to be His witnesses. How essential then that the believer should seek the baptism of the Holy Ghost.

4th, *Conviction is also a part of His work.* He came to "convict the world of sin, of righteousness, and of judgment." John 16:8. "Of sin, because they believe not on me, of righteousness, because I go to the Father, of judgment, because the Prince of the world hath been judged." This is what the Holy Spirit is doing today in the world. Sin, righteousness and judgment are three of the greatest terms used in the Scriptures. Dr. Hasting well says, "It is by the Holy Spirit that sin, righteousness and judgment are continually revealed, attested and brought home to the hearts and consciences of men." The Spirit is here described as an advocate against an unbelieving world which has rejected Christ.

There are three counts in the indictment against the world. With reference to sin, He shows the world that it was wrong in rejecting Christ; with regard to righteousness, the Spirit convinces the world of its false position. The righteousness here referred to is that of Christ. The world condemned Him as unrighteous and crucified Him as such. With respect to judgment, He will show that the prince of this world is condemned. The Spirit's work will vindicate Christ and condemn the spirit of anti-christ.

5th, *The Holy Spirit is the giver of the gifts mentioned in 1 Cor. 12:8-11, which are the gifts of wisdom, of knowledge, of faith, of healing, of miracles, of prophecy, of discernment, of tongues, and the interpretation of tongues.* "But all these worketh that one and the self-same spirit, dividing to every man severally as he will." The Holy Spirit also indicts the prayer of the believer.

Dr. Stevens, in speaking of the work of Jesus Christ and of the Holy Spirit, clearly states their relationship to each other in the following words: "Jesus opened the kingdom of heaven, disclosed the nature of God, the meaning of life, and the way to peace with God. The Holy Spirit does not bestow any new revelation, but rather opens the eyes of men to see deeper meanings in what Jesus Christ has revealed in His teaching and life. The connection therefore between Christ's historic action and the Spirit's work is a very close one. It is of Him that the Spirit bears witness; it is His truth into which the Spirit guides the believer. It is the perpetual action of divine love carrying forward the work of salvation. The Spirit fosters the spiritual life in the Christian. The inner treasures of the Gospel must be opened by the Spirit; its hidden depths must be fathomed; its lofty heights must be ascended. His followers must cease to know Him after the flesh. Under the guidance of the Spirit faith asserts its true power, realizes its own nature, adjusts itself to that spiritual world to which it belongs, and goes forth on its world-conquering mission."

In conclusion let me say, so important is the ministry of the Holy Spirit that we cannot get along without the indwelling presence of the Holy Spirit in our hearts and lives. If we have not received the gift of the Holy Spirit, let us seek Him till we receive Him, and if we have received Him let us appreciate His presence and His ministry.

MY CONVICTIONS.

(Continued from page 5.)

know that God is thus working, even as He is doing in Pandita Ramabai's wonderful mission in India.

For myself I can only say that after being in the closest touch with these dear people and the work of this Pentecostal movement for a full year, my convictions are stronger and deeper than ever; and it is a joy to me to give this testimony. I have many opportunities of witnessing to these convictions in public and in private, and as I do so God certainly does bless my soul as never before.

SURELY, THIS IS THE MIGHTY WORK OF GOD.

His Pentecostal outpouring at the close of the dispensation to prepare His chosen ones for the spiritual conflicts of the last days, which will usher in the coming of our Heavenly Bridegroom, and prepare the way for His kingdom on earth.

"Oh, be ready for the Bridegroom comes!"

The foregoing interesting article is taken from the April 9th, 1906 number of "Jesus is Coming."

NEARING END OF THE PENTECOSTAL AGE.

Address by Mrs. Reader Harris.

We are living in stirring times, and while the world is in a tumult and there is "distress of nations with perplexity," God has given us "a light that shineth in a dark place," in the "sure word of prophecy."

Therefore none should despise prophesyings (1 Thess. v. 20), whether they be foretellings or forth-tellings. God foretells, man forth-tells. God's foretellings are always sure, and come to pass. Men's readings of those foretellings differ according to their knowledge or spiritual perception, or the times in which they live; therefore their forth-tellings are always liable to be faulty or inadequate, except concerning happenings, either temporal or spiritual, which have passed into actual experience.

As the end of the age approaches, we may expect to be able to understand more clearly the prophecies which foretell the judgments of God to be poured upon an ungodly world, and the coming of the King to "take to Himself His great power and reign" over this earth for a thousand years.

Many of the prophetic utterances of God have passed into history. History is prophecy fulfilled, and fulfilled prophecy opens to us the lines of interpretation and the understanding of Bible chronology, which we are able to apply to

PROPHECIES OF EVENTS STILL FUTURE.

The people of God should in these days be understanding the signs of the time of the end. When Daniel had been instructed concerning the history of the world during the Gentile times, he said: "O my lord, what shall be the end of these things. And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end . . . none of the wicked shall understand, but the wise shall understand." (Dan. 12:8-10.) The history of the times of the Gentiles is political, the story of the Pentecostal age is spiritual. We are nearing the end of both. When God took the political power of the then known world away from His covenant people, Israel and Judah, He gave it to four great world-powers, Babylon, Medo-Persia, Greece, and Rome.

In due time Christ came, shortly after the world-power had passed to the Roman Empire. He came as King, and manifested Himself to His own people, the Covenant people, but they rejected Him. "He came unto His own, and His own received Him not." (John 1:11.) He was crucified by the Jews (the tribes of Judah and Levi were known by this name after their return from

THE SEVENTY YEARS CAPTIVITY

in Babylon). He was raised from the dead by God the Father, and seated with Him on His throne, and He sent His Spirit as His witness to dwell in the hearts of all men who will receive Him. Thus was made the way back to God for the people who had been politically severed from Him, through a new covenant, "a new and living way" of union with Himself in death and resurrection; hearts cleansed from sin by the blood of Jesus, and fitness for glory with Himself through a spiritual kingdom set up in hearts when He is received as King and Sovereign of the life.

Thus God reconciled the world unto Himself; the one condition for every man, that of a voluntary abandonment to God through faith in Jesus Christ. (2 Cor. vs. 19-20.)

This the Jews as a nation refused. When they crucified the Lord of glory they said, "His blood be on us and on our children," and to this day they remain under the

chastisement of God, a scattered people. Israel (the ten tribes) have accepted the call and, as foretold in Isaiah 52:1, 10-12, have become

GOD'S WITNESSES TO THE WORLD, and should be being used by Him to make all men know that He is God. The call is universal and individual.

The English-speaking race are the missionary people; but Israel is very largely failing God and is not measuring up to her wonderful calling. The falling away from the truth and from faith in the Word, which is so marked a feature of latter-day Christianity, will bring upon Israel a further time of chastisement at the time of the end. Whether that time is near at hand or yet some years distant is so far a matter for conjecture. Many think that it will be after the close of the Pentecostal age, which takes place a short time before the close of the times of the Gentiles.

The Pentecostal age will close when the Holy Spirit is withdrawn, on account presumably of the apostasy of the professing church, which goes on increasing, and will bring down God's judgment.

We are nearing the end of the Pentecostal age when the Body of Christ will be completed. The saints then on earth who are filled with the Spirit

WILL JOIN THOSE WHO WILL BE RAISED

from the dead and will be caught up to meet the Lord in the air. "So shall we ever be with the Lord. Wherefore comfort one another with these words." (1 Thess. 4:18.) This, the coming of the Lord for His saints, is the next great event which may be looked for. It will usher in a period of unparalleled disaster in the world, variously described as "The day of the Lord," "The day of wrath," "The day of vengeance of our God"—when He will "move out of His place to punish the inhabitants of the earth for their iniquity" (Isa. 26:21). The devil will be cast into the earth (on his way to the bottomless pit) where for a short time he will be permitted unrestrained power (Rev. 9:1, and 12:9).

In this terrible war we are seeing something of the workings of Satan, but he is restrained so long as the Holy Spirit is still in the church, and she knows how to pray. God grant she may keep so closely in touch with her great Head that she may pray in faith and pray aright and restrain evil (2 Thess. 2:7, R. V.).

When cast into the earth, the devil being

A SPIRIT MUST INCARNATE HIMSELF

and that incarnation of Satan will be the "Man of Sin," "that Wicked One," the personal Antichrist, whom the Lord will destroy when He comes in glory to the earth to take the kingdom. (Rev. 19:11-21.)

Before that manifestation of the power and glory of Christ the times of the Gentiles must be fulfilled. The ten toes of the great image of Daniel 2, which represented the political world-powers, have still to be evolved. Five in the territory which belonged to the Western Roman Empire and five in that of the Eastern.

You will remember that Nebuchadnezzar, king of Babylon, had a dream which Daniel recalled and interpreted to him. He dreamed that he saw a great image having its head of gold, its shoulders and arms of silver, its thighs of brass, and its legs of iron, while the feet and toes were of iron mingled with clay.

Its head of gold was Babylon, the shoulders and arms of silver were Medo-Persia, the power which succeeded Babylon, as recorded in the book of Daniel. The thighs of brass

HAD THEIR FULFILMENT IN THE DAYS

when Greece, under Alexander the Great, ruled the then known world, and following that Rome—the iron legs—

(Continued on page 9.)

THE PRAYER OF "BILLY" HICKS.

So long as God is what he is, and man what he is, there will be speech between them, and that speech is prayer. In his life-history, entitled "From the Bottom Up," Alexander Irving tells the story of a prayer by "Billy" Hicks.

"Billy" was a petty officer in the British navy, who had been promoted to be captain of the fore-top, a post so dangerous that the two men who preceded him in the work had fallen to their death. Hicks had the superstition of the sea, and, being the third man, the color went out of his cheeks when his promotion came. On the night before his work began he was seen working with the electric signal apparatus on the top deck. Next day, when the order came, "Billy" went aloft like a cat, and came down safely but with tears in his eyes. He seemed changed, somehow, but no one knew why. The reason came out some days later, when an officer of a nearby ship was visiting on board. He asked if they had a man named Hicks on board, and being told that there was such a man, he said that he had noticed the signal of the ship working a few nights before, and had asked his signal officer to take down what he read. It was a prayer which "Billy" flashed into the heavens, and which for quaint pathos and appeal is rarely equaled in the history of the human soul. Here it is:

"God, this is Billy Hicks. I ain't afraid of no blooming man nor devil. I ain't afraid of no Davy Jones neither. I ain't like a bawling baby, afussing at its dad for sweeties. Then I deant ask you for no favors but jist one. This is it. When I strike the fore-top tomorrow, let me do it with the guts of a man, what is clean, and dear God if it's jist the same to you, from this day on, give me the feeling I used to have long ago when I knelt at my mother's knee, and said, 'Our Father.' Good night, God."

Many such prayers ascend to God who knows and understands men's lives by faith which the lips deny. God knoweth why the temple has its place in the life of man as a symbol of eternity in the midst of time, as a home of the soul, as a wayside shrine where pilgrim spirits foregather to rest and pray. But religion is "the life of God in the soul of man," and "they who seek the Father's face find he dwells in every place."

THOUGHTS THAT SUGGEST THOUGHT.

By W. Black.

The late General Booth of the Salvation Army said the chief dangers confronting us in the twentieth century were Religion without the Holy Ghost. Christianity without Christ. Forgiveness without Repentance. Salvation without Regeneration. Politics without God. Heaven without Hell.

Preacher, don't be bluffed by failure. In the mighty name of Jesus don't take defeat—fight it out in prayer. Pray through, pray when it looks dark, pray when it is dark, pray in the face of defeat, pray until defeat is victory.

There are three things God seldom blesses, read them brother—long-winded sermons, long-winded testimonies and long-winded prayers. Am I right?

A Methodist bishop once said, after ordaining a young preacher, son take a father's advice, "it's not how much good you do but be careful you don't do any harm." There's a certain class of little up-start, wind-bag, snorting, prancing, scolding, would-be preacher that goes about from town to town and mission to mission. He has the regulating spirit and comes to straighten things out. At first he is like a lamb, then in a few days the lion nature begins to appear, then his slimy doctrine or hobby comes. He begins to knock the pastor or leaders in charge, and always gets a few in the congregation of the same fanatical tendency to side with him. Finally, after he has delivered his soul, he shakes off his dust and goes to the next town, and leaves the pastor to clean up the dirty mess.

"TURNED INTO ANOTHER MAN."

By A. W. Orwig.

Was I not "turned into another man" when I turned from sin and became a child of God? Did not the old life of sin and the miseries connected therewith pass away when I became a "new creature" in Christ Jesus? Yes, praise God, it was even so.

But is there not such a thing as being "turned into another man" after becoming a Christian? Those who think there is not, perhaps need the turning all the more. But the sense of need does not come to all alike, either as to the time or the degree of that need.

In 1 Samuel 10:6, we read that when the prophet had anointed Saul to be king he said unto him, "The Spirit of the Lord will come upon thee, * * * * and thou shalt be turned into another man." Someone may perhaps say that referred to Saul's new official relation to God. Possibly it did, in a degree. But unquestionably it included Saul's spiritual relation to God. "The Spirit of the Lord" coming upon any one can hardly fail to affect him morally and religiously.

Is it not true, then, that in a very important sense, every Christian may be "turned into another" person subsequent to regeneration and adoption into the divine family? Were not the disciples of Christ "turned into" other men on the memorable day of Pentecost? Had not Jesus given them to understand that this was necessary, and that the turning consisted in the Holy Spirit coming upon them in further cleansing and the endowment of power from on high? And if they needed a greater degree of heart purity and effectiveness for service, is not the same experience necessary for all who enter the Christian life?

But, beloved, even after one has experienced this new and enlarged measure of divine blessing, does he never need to be "turned into another man" in anything? Are we fully satisfied with present attainments? Is there no further hunger in our souls? Cannot the graces of the Holy Spirit abound in us more freely? Have we exhausted the treasure-house of God? Cannot our little vessels be enlarged and take in greater degrees of the "fullness of God?"

Ah, do we not realize that while in the mortal body we need the process of more or less continual crucifixions? Is the natural life, with all its appetites and passions, always under the full control of the Holy Spirit? Or in other realms, do we not occasionally need special crises in our Christian experience, such as the putting us on our faces before God, "with strong crying and tears?" Not that we have committed actual sin, or have become cold and worldly, or that God does not bless our labors for him. But, rather, because of the fact of our real fellowship with Him and ever alertness to hear His voice we can detect His gentle whisperings as to some lingering weakness on our part. Having risen to a plane beyond the ordinary Christian experience, He desires us to rise still higher and never cease to mount upward. If we truly let Him, He will not only turn us "into another man," but will "overturn, overturn, overturn" until He sees His image fully reflected in us, perhaps not in our own estimation, but in His. But even a holy man sometimes has unconscious infirmity (no sin), from which God desires also to deliver him. The refining and polishing process may be necessary as long as we come into contact with the moral rust and dust of earth. Let us not try to evade, but rather let us covet the divine Refiner's "fire" and the heavenly Fuller's "soap." (Mal. 3:2).

Los Angeles.

NEARING END OF THE PENTECOSTAL AGE.

(Continued from page 7.)

the western and eastern empires. The feet and toes of the image were of iron mixed with miry clay, partly strong and partly weak.

The mixing of clay with the iron began to take place at the time of the French Revolution, when democracy first reared its head, but the ten-toed confederacy of nations is yet to be manifested, and will be the *fulfilling* of the times of the Gentiles, foretold in the image and spoken of by our Lord (Luke 21:23).

We are still living in the days of the image *below* the ankles, and possibly the result of the present war will be the evolving of the ten toes, or ten federated kingdoms—five western and five eastern. "The ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings for one hour with the beast." (Rev. 17:12.) At the time of the end these ten kings will with the antichrist war against Israel and Judah, who

WILL AGAIN INHABIT PALESTINE

(Jer. 30:1, 2), and against the "Lord of lords and King of kings," who will fight on their behalf at the battle of Armageddon (Rev. 17:14, 15). "Alas for that day, it is great, so that none is like it, it is even the time of Jacob's trouble, but he shall be saved out of it." (Jer. 30:7.) The battle ground will be from the plain of Megiddo sixty miles north of Jerusalem, to Bozrah sixty miles south. Two hundred millions of men will be engaged (Rev. 9:16), and a river of blood to the horses' bridles will cover the 120 miles.

It will be the treading of the great winepress of God (Rev. 14:18-20), the time when the stone cut out without hands will fall on the toes of the image and break it to pieces, "and the God of heaven shall set up a kingdom that shall never be destroyed" (Dan. 2:34, 35, 44).

That will be the consummation of the age, and before that comes many changes upon the map of West and near East must take place which we are now within measurable distance of seeing come to pass.—The Prophetic News.

Hell? Yes, fire and brimstone, outer darkness, weeping, wailing and gnashing of teeth, everlasting destruction from the presence of the Lord. Some folks won't believe it, but God has used the strongest language possible to describe its horrors, and the price He paid for our redemption means that hell is a fearful place.

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

MRS. A. R. FLOWER

July 15. "For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this." Esther 4:14.

Are you in a place of great responsibility? Have you the unparalleled opportunity of your life to serve your Lord? God grant you then, like Esther of old, a spirit of willing sacrifice and earnest determination in fulfilling the service for which God has possibly brought you into this very place.

July 16. "Is not the Lord your God with you?" 1 Chron. 22:18.

Why then are you sad—discouraged,
 Counting all your labor vain;
 Gazing wistfully at others,
 Bearing sheaves of golden grain?
 Do you think He has forgotten
 All your loving service true?
 Fear you not, O faithful worker,
 For your God is still with you.

July 17. "How precious also are thy thoughts unto me, O God! how great is the sum of them!" Psa. 139:17.

Just to think God never forgets us—His blood-bought children. And His great heart of love is continually going out to us in manifold and precious expressions of care and concern. Can we fathom it? I rather think not. It is a marvelous sum in divine arithmetic beyond our power to comprehend? But we do know it is a fact, and that satisfies our finite understanding.

July 18. "And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them," Acts 16:25.

Yes, the prisoners heard them, and someone else beside the prisoners hear them. For that song of praise from the midnight darkness of that inner prison ascended right to the very throne of God. And He hastened to answer, for "suddenly there was a great earthquake." And not only were God's faithful servants set free, but the jailor and his whole household were turned to God—all through that song of praise!

July 19. "Delivered from the bondage of corruption into the glorious liberty of the children of God." Rom. 8:21.

Never forget the purpose that filled the heart of God in accomplishing our redemption. Not alone are we "saved from," but we are "saved to,"—a positive, not a negative salvation. As in the case of Israel, "He brought us out from thence, that He might bring us in, to give us the land which He swore unto our fathers." Child of God, how fully are you walking in the "glorious liberty of the children of God?"

July 20. "As ye have therefore received Christ Jesus the Lord, so walk ye in Him." Col 2:6.

How broken you were before God when first you beheld Him; how earnestly you sought His blessing and favor; how willingly you sacrifice whatever might grieve Him, or hinder His working in you; how carefully you walked each day before Him; how eager you were to bring others to Him! And do you so continue to walk?

July 21. "By little and little I will drive them out before thee, until thou be increased and inherit the land." Ex. 23:30.

Don't expect to become a saint in a moment. It takes time to weather timber, and thoroughly season it for reliable use. The sun and the rain must beat upon it. And so it is with us. We are saved in a moment, born into the family of God; but it takes longer time than that by far to make us well-seasoned, mature Christians.

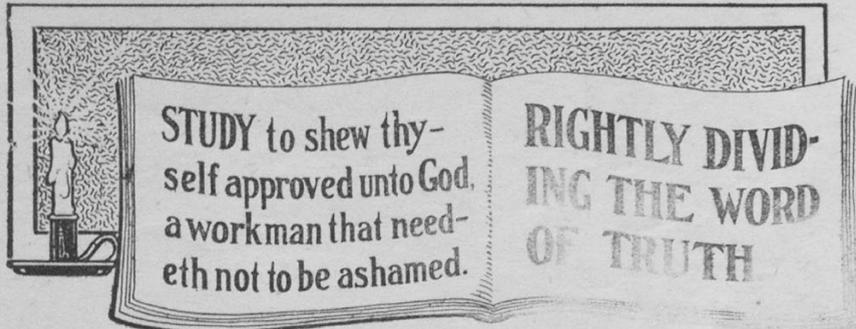
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SUNDAY SCHOOL LESSON

July 23, 1916.

PAUL AT CORINTH.

Lesson Text.—Acts 18:1-22.

Golden Text.—“Be not afraid, but speak, and hold not thy peace.” Acts 18:9.

Leading Thought.—“In labors more abundant.” 2 Cor. 11:23.

1. Paul preaching to the Jews. (Vs. 1-6.) Paul remained in Athens only about one month, going on to Corinth, the second city of Greece in culture and education, but on the other hand a city noted for wealth, luxury and immorality. Here was the apostle in a strange city, friendless as well as moneyless, without doubt. But as in the case of every Jew, Paul had been taught a trade, tentmaking. (Rabbi Judah said, “He that teacheth not his son a trade, teacheth him to be a thief.”) So he was not at a loss, but, finding Aquila with his wife Priscilla—likewise Jews and tentmakers by trade—he “abode with them and wrought.” These two had come to Corinth “because Claudius had commanded all Jews to depart from Rome.” They were probably not Christians, but through their association with Paul must have so become, as we hear of them later in Paul’s letter to the Corinthians. 1 Cor. 16:19. Paul did not plunge into active ministry at first, rather seeking to find a home and gain his support. It is not at all unlikely that he was not in the highest of spirits, for he says himself, “I was with you in weakness and fear and in much trembling.” 1 Cor. 2:3. But God’s gracious providences were shaping his course, just as in our lives we look back to find that in times of “weakness and fear” God was working out His blessed purposes.

“Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning providence
He hides a smiling face.

“Ye fearful saints, fresh courage take,
The clouds ye so much dread
Are big with mercy and shall break
In blessings on your head.”

Paul’s Lord had served his days of service as carpenter, and Paul was not ashamed to seek recourse to plying his trade in this time of need. God never did have any use for a lazy man. Time and again He chose men of activity to perform some spiritual service for Him, Moses from following the flock; Elisha from the plow; Peter and Andrew from their nets; Matthew from the receipt of customs. Beware of that preacher who tells you he can do nothing but preach; some, you know try preaching when they fail at everything else. But then it won’t take very long to find out such ones by the results of their supposed labor. “Seest thou a man diligent in business; he shall stand before kings, he shall not stand before mean men.” Paul, the disciple, was no better than his Master. Neither are we. A good missionary is the man or woman who can turn his or her hand to meet the need whatever it may be. Practical Christianity—God help us to live it. It is true of course that “The laborer is worthy of his hire.” “They who preach the Gospel should live of the Gospel.” But when such provision lacks, through failure on the part of some, God can grant a way whereby His work may be carried on through us unhindered. On the Sabbath days Paul reasoned in the synagogue, little by little persuading the Jews and Greeks concerning the Gospel. Then Silas and Timotheus joined him and with their coming a new impetus came to the Apostle. “Paul was pressed in spirit,” or according to the oldest authorities, “he was held together by the word” (Gk.) siezed or constrained by the word that was in him. The presence of the two brethren strengthened his heart and now he “testified to the Jews that Jesus was the Christ.” The immediate result was opposition, and even blasphemy. But this only brought Paul to the more definite decision, and now he “shook his raiment, and said unto them, Your blood be upon your own heads; I

am clean: from hence forth I will go unto the Gentiles.” This was not the expression of any personal pique over their rejection, but rather, a final and deep warning to them to flee from God’s wrath. We must be sure we have to the same limit Paul had in seeking to win souls before we likewise express our final warning.

2. Paul preaching to the Gentiles. (Vs. 7-11.) Paul goes directly to another home, that of Justus, making this thereafter his lodging place. This man worshipped God, and his home was near the synagogue. Paul’s labor amongst the Jews had not been in vain however. God now grants him fruit in the salvation of Crispus, the chief ruler of the synagogue, and all his house. “All his house”—I like such inclusive statements. The jailer and his house! Acts 16:31. Lydia and her house! Acts 16:15. And now Crispus and his house! God would be pleased to have this said of the head of every household, who accepts the truth. No wonder this had a marked effect in Corinth. For many who heard of God’s dealings with Crispus believed, and were baptized. Crispus is again mentioned in 1 Cor. 1:14. His conversion was no doubt a source of great annoyance to the Jews, a galling loss to their ranks. Perhaps it occasioned persecution which brought a condition of fear and anxiety on Paul. At any rate Paul was apparently in need of encouragement, and God, who is ever quick to note and meet such a need in His faithful servants, gave him a precious vision, accompanied with words of much assurance. “Be not afraid, but and why need Paul have no fear? God said, “I am with thee.” To you, faithful servant, well-nigh discouraged by the trials and hardships of the way, God speaks in assuring words, “No man shall set on thee to hurt thee; for I have much people in this city.”

Next Week’s Lesson.

July 30, 1916.

THE WORD OF THE CROSS.

Lesson Text.—1 Cor. 1:1-2:5.

Golden Text.—Gal. 6:14.

Alice Reynolds Flower.

“The effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth for the space of three years and six months. And he prayed again and the heaven gave rain, and the earth brought forth her fruit.”—Bible.

Pray for a brother in Shepherd, Tex., that he may be healed of indigestion.

GIFT OF THE CHINESE LANGUAGE.

By Mrs. Sophie Hansen.

When my husband and I were with you in Beulah Heights, you asked me to write an article for Triumphs of Faith about the Chinese language, which the Holy Ghost speaks through me without my learning it. Before I received the baptism of the Holy Spirit, the Lord told me that I should ask Him for the Chinese language to be given me through the Holy Ghost. We had then had the call to China for three years. When I received the baptism of the Spirit in Chicago, Ill., I spoke in Chinese, and it was understood by a returned missionary. We were sent to China the same year. When we had been there six months, one Sunday morning, in 1908, July 26th, I was moved by the power of the Holy Ghost to speak to the Chinese in their own tongue. This was outside our door, on the street. We had a wonderful time. Some who listened, had tears in their eyes; it was spoken to them with such love and tenderness of the Spirit. Crowds came to see what had happened, because they knew I could not speak Chinese. Students from some schools near by came to investigate, and were heart-broken when the Lord spoke to them. I was afterwards led to go from street to street, into their houses, opium dens, and idol temples. Also took boats and went up the rivers, where thousands live in small boats; and everywhere the Lord led. God was with us in power; glory to His name! Souls have been brought into the Kingdom through this gift, and it remains just as bright today, and discerning with it; so when some evil doers, or hypocrites come around, the Lord lets us know what is going on, and points out the person. I can speak it at any time, but the Gospel only. It is not given me to speak earthly things, and I cannot read or write it.—Triumphs of Faith.

U. S. Post Office, Box 864.
Shanghai, China.

The paper is sweet to our souls for we do not get to hear preaching often. We are praying for your good work to go on. Wish the paper could come twice a week instead of once.—H. O. B., Odell, Texas.

So many times we have been praying for light on certain Scriptures and then it would come out in the Weekly Evangel.—Mrs. W. S. M., Cherry Valley, Ark.

I love the Evangel and don't want to miss a single copy of it.—E. A. S., R. 2, Salem, Ala.

I enjoy reading the paper to the utmost.—Mrs. M. S. R., Dayton, O.

WATCH FOR THE LORD IS COMING!

Watch! for the Lord is coming—
Coming to earth again;
Then will the ransomed praise Him
In a glad refrain.
Watch! for the Bridegroom cometh,
Watch ye and pray always.
Watch! for the Lord is coming,
Watch for the dawn of day.

Watch for the Lord is coming,
Nearer the day draws nigh,
When all the sleeping millions
Rise to Him on high.
Watch in the early morning,
Watch in the evening light.
Watch for the Lord is coming,
Soon will pass earth's night.

Watch for the Lord is coming,
Darkness will soon be past;
Then with our King triumphant
We shall reign at last.
Watch while the storms are raging,
Watch while the waves race high.
Watch for the Lord is coming
Sorrow's tears to dry.
—Burt McCafferty.

I praise Him for His mighty love and for the gift of the Holy Ghost. I came to Kentucky about four years ago and started the battle for Jesus in a little country Sunday-school, among poor ignorant people who did not believe in women speaking or praying in public. I met with many hardships and often felt like giving up but in answer to prayer the burden would always be lifted. Pray that my husband may receive the promise of the Father, which he is seeking. We have six little children to train for Jesus and we need all the help we can get. I rejoice that there is a little work we can do for Jesus while stronger ones are doing the greater works. I love to work for Jesus and do His blessed will. Please pray that God will send some of His children this way, who can preach the Word as a sharp two-edged sword. If any of the saints are ever near High Bridge, Ky., we would be so glad to have them call on us. May God's richest blessings rest upon His children.—Omah Lancaster, High Bridge, Ky.

"When the church is wholly taken up with her own need, she has utterly failed in the mission appointed to her and in the purpose for which she was born. When she forgets the dying world in which she has been placed, she has missed the spirit of her Master and Lord who lived not for himself but came to call sinners to repentance."

"Wait on the Lord be of good courage, and He shall strengthen thine heart."—Psa. 27:14.

"Consider how great things He hath done for you."—1 Sam. 12:24.

"Have thy tools ready, God will find thee work."—Charles Kingsley.

CARE-TAKER NEEDED.

We are in need of some man to care for the tent in meetings this summer. It is a good opportunity for some young brother to be in the Lords work all the summer. Kindly write at once to W. W. Hall, Pastor, 309 Travis St., Wichita Falls, Texas.

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A brother having two motherless girls, five and seven years old, wishes to secure the help of an elderly woman who can keep house and care for the girls. There is a good home for some one who needs it.

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"I will go before thee and make the crooked places straight."—Isa. 45:2.

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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.

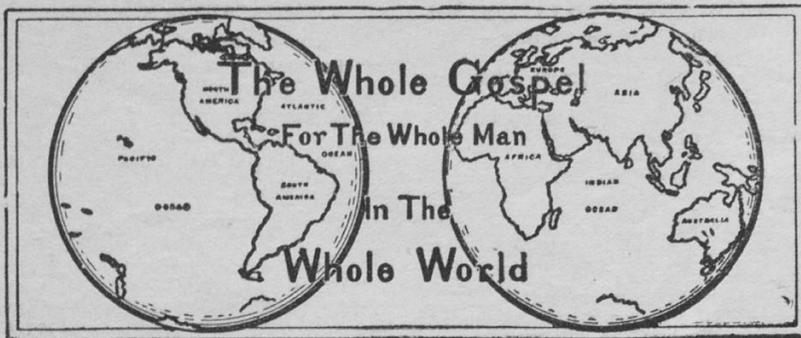
Make Christ King, Combined, 298 songs, not so many songs but adapted particularly to quartett and choral work. Round notes only. Prices and bindings as above.

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.

SPECIAL.

Recent letters have called our attention especially to the missionary work in China. There is no more important missionary field in all the world. We presume too that there are more Pentecostal missionaries in China than in any other field. In view of these facts we are making the present missionary department a special China number. We trust God will open all hearts to whom the message comes, and that there will be a hearty response in the way of support for the missionaries in China. Send all moneys to J. W. Welch, Missionary Treasurer, Gospel Publishing House, St. Louis, Mo.

Sister Mattie Ledbetter, from China, who is at present in this country, writes: "Thank you for sending the offering. I had a letter yesterday from Miss Hofer who has charge of my work in China. She reports everything moving on nicely. It has been on my heart for a year or two to open an industrial work out there. It would be self-supporting or partly so at least after once started. So many of the Chinese come to us wanting us to give them work to do. If we were fixed to do it we could take them and make substantial Christians out of them while they earned their own living. We could arrange to give them a few hours schooling each day and have services with them daily out of working hours. And by keeping them with us they would not have to go home to heathen parents at night as they do in our day schools, which so hinders them from becoming established Christians. It would cost something to get such a work properly started. But once started, it would be self-supporting, and I believe just one of the finest works could be carried on in

China. About ten acres of land and a proper building would be the equipment needed. Of course the house and land might be rented, but the expense would be pretty heavy. I would be glad to hear from anyone interested in such a work. Will write more about it another time. Address me: Mattie Ledbetter, 2220 Noble St., Anniston, Ala."

—:0:—

Szema, Yunnan Province,
West China.

"Let thine eyes be on the field that they do reap, and go then after them."
—Ruth.

Dear Editor:—

There could hardly be found a place in Yunnan Province which is as needy as this part here in Szema and its surroundings. Other parts have now and then been visited by missionaries or native evangelists and colporteurs, but south of here and west and east have never been visited by a missionary of the cross. We are far from all other missionaries, our nearest neighbors being about three weeks distant from here, over hard rough mountain roads which, in the wet season, are almost impassible. We are but a few days from the Burmese and Siamese borders. Before we came here we had heard of the great needs and also of the great number of different tribes who are south of here and around the city. They are people totally distinct from the Chinese in dress, language and customs. They are totally ignorant of the Gospel of Jesus Christ. When we heard of these conditions, we could not help but pray that God would raise up more workers for these needy fields, but did not realize that God was going to answer our prayers by setting us free from our missions and sending us forth to this part trusting in Him alone, but we praise Him for this privilege to be the first missionaries to these people. We rejoice that God has led us here and we long to see many of these dear people coming from the various tribes to make up the Bride of Christ. We believe, however, the battle will only be won on our knees as we give ourselves to intercessory and prevailing prayer. The battle is not ours but the Lord's and we

will win only as we adopt His methods. I trust that many of the readers of this letter will realize that the responsibility is yours as well as ours. You too can help win this battle against the forces of darkness by praying through to victory.

Our house is situated on the main road south to Burmah and Siam, so that we can meet many of these tribes people who come into Szema to buy and sell. We have already had some of them into our chapel where we have told them of the love of Jesus. One however needs to know their language in order to present the Gospel to them clearly, as they do not know very much Chinese. Very few of their women can speak Chinese. These various tribes all speak a different language and are not able to converse with each other. You will therefore see something of the task which is before us. We cannot do it all ourselves and will need more workers, both native and foreign workers, who will be able to devote themselves to a tribe alone, and learn their language. Many of these tribes have no written language at all, so it would be necessary to invent a system that would be able to meet their need. Such a system was adopted by the late Rev. S. Pollard of the United Methodist Church of this province for use amongst the tribes in the north of this province, but whether it will be practical among these people here remains to be seen.

One sometimes is apt to get discouraged with the feeble response that comes from the Chinese. They will assent to all that you say, but as to taking a definite step that is another matter. They are bound to their customs and I sometimes think that the Lord will say to them as He said to Ephraim, "Let her alone; she is joined to her idols." Maybe God will turn to these poor despised tribes people who are very simple and much more easily approached and not so joined to their idols. We believe however that the Gospel is the power of God unto salvation to every one that believeth, and that many from among the Chinese also will call upon the name of Jesus. God has done a wonderful work among them up in north of Yunnan and in the province of Kueicheo, where some thousands of them have turned to the Lord. It reminds one of the mass movement which has taken place in India, particularly has this been so among the Hua Miao, who, almost as a tribe, put away their evil practices and accepted the Gospel. They today rejoice in Him.

Here one need not trouble about building on another man's foundation. You can have a tribe all to yourself. As soon as the Lord opens the door to these various tribes we should go in and en-

(Continued on page 14.)

Conventions and Camp Meetings

TEXAS STATE COUNCIL.

District Camp-meeting.

To be Held at Wichita Falls, Texas, from Aug. 3rd to 13th, 1916.

On the Ft. Worth & Denver and the M. K. & T. Rys.

The business of the convention will be transacted the first three days of the meeting.

The first Sunday will be Missionary Day.

Let all attending from a distance arrange for car-fare both ways. The local assembly will have all they can do to provide entertainment as follows: Meals free. Tents, cots, rooms at reasonable rates. Forward donations for same to W. W. Hall, pastor in charge, 309 Travis St.

Come endeavoring to keep the unity of the Spirit in the bonds of peace.—A. P. Collins.

CAMP-MEETING, HURLEY, MISS.

The annual Pentecostal Camp-meeting will be held at Magnolia Springs Camp-ground, Hurley, Miss., beginning August 23rd and continuing ten days or longer. Everybody is invited to come. Parties coming to camp are expected to bring bedding, toilet articles, etc. Table will be supported by free-will offerings. For particulars address W. G. Mizelle, secretary.

LOCAL CAMP-MEETING, EVANGELINE, LA.

There will be a local Camp-meeting at Ellis Camp-ground July 28th to August 15th. Charley Smith will have charge of the evangelistic services and W. T. Hemphill will give Bible lessons. We expect to have two large tents for sleeping purposes. Board furnished on free-will offering plan. Come praying. Bring bedding and toilet articles.—S. R. Henderson, Pastor.

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. E. 63, Sidney, Iowa.

PHILADELPHIA, PA., CAMP-MEETING.

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

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

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.

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

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

ENCAMPMENT AT SEMMES, ALA.

The encampment of the Assemblies of God will be held from Sept. 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 10th and last until the 20th. Offerings and communications 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. Collins,
Chairman State Council.
S. A. Jamieson,
Presbyter.

SECOND ANNUAL CAMP MEETING OF NORTHERN MICHIGAN.

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

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

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.

Missionary—Continued.

(Continued from page 12.)

ter. In order to do so we shall need a band of workers here who will be able to do this work. Besides this there are many walled cities north of here that have never had a missionary. Will you not come over and help us?

Do not crowd your cities with workers. Do not confine yourselves alone to your own nation. There are plenty who will look after the home base. Jesus needs you out here. Yea, He will require from you what you have done to tell them of Him. If you cannot come out to help us then you can be a mighty instrument in His hands in prayer. Let Him put this burden upon you, and yield to Him for this service. God wants instruments whom He can use in this particular ministry. It is a blessed service and one which will count much for the kingdom of heaven. We read in 1st Sam. 30:24, "As His part is that goeth down to the battle, so shall his part be that tarrieth by the stuff." They shall part alike. Eternity will reveal the trophies that have been won by your prayers. How blessed to hear Him say, "Well done good and faithful servant."

M. and J. Fullerton.

—:o:—

Wang Kong, South China.

Dear Brother in Christ:—

"For I the Lord thy God will hold thy right hand, saying unto thee Fear not, I will help thee." Isa. 41:13. How precious has been this promise to me the last few months. Also the precious lesson of casting my burdens more on the Lord. "For the secret of the Lord is with them that fear Him." I thank God for the offering just received. No one but God will ever know what it has meant to me. My heart is made to rejoice for God's goodness and kindness toward me. I feel so unworthy of it all.

God has been showing forth His praise in this place. A few weeks ago a woman thirteen years afflicted, came for prayer. She was brought here by her friends as she could not walk. After prayer she left with a shining face, praising God. She had suffered pain continually. I have learned since that the pain has left and we expect her to come back walking.

On two nights of the week we have a very bright class of young girls that are studying the Bible and learning to sing. We do ask prayer for these girls that God will save them and use them for His glory. This work has just begun, but the girls are so eager to learn that we feel it will soon grow into a larger class. The school is doing nicely and the children return on Sunday for Sunday-school. I am teaching a class of boys and

girls and do enjoy it. Am praying for their salvation. We have had as high as thirty in one Sunday, and as we give them Sunday-school cards, it takes a great many. I would be so grateful to anyone for sending me cards or scrolls that have been laid aside by Sunday-schools. The children are very fond of pictures of men, women and children, but birds and flowers they do not care for.

I have so enjoyed some trips to the villages. The people have begun to treat us with more respect, for which we are very thankful.

While visiting at Sister Rodkey's station several of us, including a Bible-woman we call "Sunny-Face," made an eight-mile trip to the village. Whenever anyone asks the Bible woman to sing she quickly responds with a song called "Follow Jesus." So all along the road we would be called upon to sing. People would see us coming and by the time we reached them there would be from ten to thirty gathered waiting under a tree, begging us to sing and preach. We could not pass a village without being invited to sing and preach. A number of sick women were brought to us to be prayed for. How our hearts burned within us as Jesus walked with us by the way.

China is still in a rebellious state. We have been advised by the American consul to leave our stations, but do not feel to do so yet. We want to do all we can for God as time is fast speeding by. I hear that the missionaries at Canton have been asked to take care of the wounded soldiers in case of a battle there. "In the fear of the Lord is strong confidence and His children shall have a place of refuge." Prov. 14:26.

Sarah Alice Kugler.

—:o:—

Shih Chia Chuang, Chili, China.

Dear Bro. Welch:—

Thank you for sending the Weekly Evangel. It is a great help to us here in China. I am glad that I can tell God is the same yesterday, today and forever. In November last year we came to a little village and stopped there for a drink, when a man came and asked us if we would come and pray for another man who was demon-possessed. I promised to go with him. Poor man! he was lying down on the street with bound hands and was in a frightful condition. We told the people to carry him home. Then we went into his house, shut the door and rebuked the devil in the name of Jesus, and after praying we loosed his hands and there was a big change in him. He began to take food. Had not been taking any for three days. He was very interested and we are looking forward to seeing him saved and filled with the Spirit. Many people are com-

ing to us with all kinds of sickness and want us to pray for them. If they have idols in their homes they have first to go and take them down. Then we pray for them. It is very seldom that they go away without a change. Some have the pain to leave them when we pray, and others feel strength in their bodies. Praise God who is the same to-day.

We have a street chapel and there we have five meetings in a week and it is crowded with people every meeting and we feel the presence of God in our midst. Several have taken a stand and want to follow Jesus. Last night in the meeting two were under the power of God and we heard the people praising God, some in other tongues. It was like heaven to me.

We are waiting for a big revival here in China. Help us to keep praying and not very long we will see showers of blessing. It has to come for these dear souls in China, too. God's arm is not too short that He cannot save. Praise His holy name!"

Yours in the Lord's service,

N. P. Rasmussen.

Sister Addell Harrison writes from China: "We are having blessed times in our home with the orphans; while the tests at times have been awfully hard, yet every one helps on with a grip of faith until He has met our need in a blessed way and poured out His Spirit in flood-tides at times. Bless His sweet name! We long to see these dear Chinese in this dark land worshipping God in spirit and in truth. We believe for greater times yet. Pray for us."

THE GREAT PRAYER HINDRANCE.

Satan sentinels the gateway of prayer. Andrew Bonar has left it on record that he never entered into a session of pure prayer without a fierce battle at the threshold. Satan dreads nothing like prayer. He knows he can not frighten saints with hideous features or overcome them by coarse enticements. He stands at the portals of the Holy of Holies as an angel of light. He does not openly attack, he diverts. The church that had lost its Christ was full of good works. Activities are multiplied that meditation may be ousted, and organizations are increased that prayer may have no chance. Souls may be lost in good works, as surely as in evil ways. The one concern of Satan is to keep saints from prayer. He fears nothing from prayerless studies, prayerless work, prayerless religion. He laughs at our toil, mocks at our wisdom, but trembles when we pray.—Selected.

I enjoy your paper very much and pray that it may bring help and comfort to every subscriber.—Mrs. A. P., Plainview, Neb.

WHAT WILL YOU DO WITHOUT HIM?

I could not do without Him!

Jesus is more to me
Than all the richest, fairest gifts
Of earth could ever be.
But the more I find Him precious,
And the more I find Him true,
The more I long for you to find
What He can do for you.

You need not do without Him,
For He is passing by;
He is waiting to be gracious—
Only waiting for your cry;
He is waiting to receive you—
To make you all His own!
Why will you do without Him,
And wander on alone?

Why will you do without Him?
Is He not kind indeed?
Did He not die to save you?
Is He not all you need?
Do you not want a Saviour?
Do you not want a friend?
One who will love you faithfully,
And love you to the end?

What will you do without Him
In the long and dreary day
Of trouble and perplexity,
When you do not know the way,
And no one else can help you,
And no one guides you right,
And hope comes not with morning
And rest comes not with night.

What will you do without Him
When death is drawing near,
Without His love—the only love
That casts out every fear—
When the shadow-valley opens,
Unlighted and unknown,
And the terrors of its darkness
Must all be passed alone!

What will you do without Him
When the great white throne is set,
And the Judge, who never can mistake,
And never will forget—
The Judge whom you have never here
As Friend and Saviour sought—
Shall summon you to give account
Of word and deed and thought?

What will you do without Him
When He has shut the door,
And you are left outside because
You would not come before!
When it is no use knocking—
No use to stand and wait—
For the word of doom tolls through
your heart
That terrible "Too late!"

You cannot do without Him!
There is no other name
By which you can be saved—
No way, no hope, no claim!
Without Him—everlasting loss
Of love and life and light!
Without Him—everlasting woe
And everlasting night.

But with Him—O, "with Jesus!"
Are any words so blest?
With Jesus—everlasting joy
And everlasting rest!
With Jesus—all the empty heart
Filled with His perfect love;
With Jesus—perfect peace below
And perfect bliss above.

Why should you do without Him?
It is not yet too late;
He has not closed the day of grace—
He has not shut the gate.

He calls you! Hush! He calls you!
He would not have you go
Another step without Him
Because He loves you so.

Why will you do without Him?

He calls, and calls again:
"Come unto Me! Come unto Me!"
O, shall He call in vain?
He wants to have you with Him—
Do you not want Him too?
You cannot do without Him,
And He wants—even you!

F. R. H.

We have a letter from a brother who signs himself "L. L.," living at Burns, Kansas, who is sending offerings toward the publishing interests and who says he has no way of knowing whether or not we are receiving the offerings except through the paper. We herewith acknowledge his offerings, and if he should see this, we shall be glad if he will hereafter give his full name and address plainly, and we will always acknowledge by card any offerings received. It would be difficult for us and much more expensive to acknowledge such offerings through the paper.

CAMP-MEETING AT BOREING, KY.

A Pentecostal Camp-meeting will be held here on the old Kentucky campground, August 12th to 27th. The camp is on the L. and N. road, five miles from Lily, the nearest station. All except those coming a long distance are expected to furnish their own room. Board and lodging for a free-will offering. Meals at 11 and 5. We are trusting the Lord for Spirit-filled workers. Write before coming. **Anna O'Nan Harrod.**

The Evangel is a welcome visitor to our home every week. We sure do appreciate it.—J. H. W., Carriere, Miss.

FIFTH ANNUAL TRI-STATE CAMP-MEETING.

To be Held at Parma, Mo., August 25th to September 3rd, 1916.

These meetings will be conducted on faith lines. Everybody come praying, for we expect great things from God, the slogan of the meeting being "Souls for God." Everything of a controversial character will be out of order. We expect Brother J. W. Welch of St. Louis, chairman of the General Council, and other workers. For further information write **W. W. Childers, Morehouse, Mo.,** or **M. V. Ferguson, Chaffee, Mo.** Bring your bedding and toilet articles.

Praise God for the precious Evangel for it certainly has been real food to my hungry soul. May God bless the editor and the whole Evangel family.—Mrs. L. D., Windom, Texas.

MISSIONARY NOTES.

Sister Alice Wood of South America writes: "You will be interested in knowing that God continues to bless our work here in Gualeguaychu. We now have our two good native helpers with us. The attendance at all services is good. The power of God falls upon us as we worship at His feet, and on June 4th we expect to go to the river for a baptismal service. Dona Camila gives satisfactory teaching and wishes to be buried with Christ in baptism. Praise the Lord!

There are now five missionaries and two native brother helpers at this station. We are holding special meetings each week for tarrying and praying that we may all know God better and that He may use us more effectively. Please pray for us. This leaves us all well."

—:o:—

Brother H. C. Ball, writing from Ricardo, Texas, concerning the Mexican work gives the following: "There are many Mexicans here now and between the drouth and the expected war with Mexico their condition is certainly pitiful. Our Mexicans will be forced to leave here shortly in search of work and now the problem of how to pasture, feed and keep them strong in the Lord, being so scattered, is the great question. The Lord willing, I will try to print a monthly paper entitled "La Luz Apostolica" (The Apostolic Light). It will be the same size of the Evangel, but have only four pages instead of sixteen. This will be the only Spanish Pentecostal paper printed, and, if possible to print it I am sure that it will prove a blessing to many.

I held meeting last week at the King Ranch and one young man received the baptism. Four others are seeking and many are under conviction, but the overseer ordered me to quit preaching to the Mexicans on the ranch and I had to leave. The heads of the ranch are Presbyterians and two of the Presbyterians (Mexicans) of the ranch were immersed last Friday and so this came about. Praise God! He will open up another door and have all for His glory. Pray for me. I need your prayers.

"He knows, He loves, He cares.
Nothing this truth can dim.
He gives the very best to those
Who leave the choice with Him."

"And the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus."—Phil. 4:7.

How I do enjoy the Evangel, the best paper I take.—Mrs. M. C. S., Osgood, Ind., R. 1.

THE APOSTOLIC FAITH RESTORED

IS THE TITLE of a new book presenting a History of the Present Latter Rain Outpouring of the Holy Spirit known as the Apostolic or Pentecostal Movement, by B. F. Lawrence.

THE ONLY BOOK OF ITS KIND IN THE WORLD
Now Ready for Delivery.

Over 100 pages of the most important information ever gathered together of the rise and progress of the Apostolic Movement.

Special chapters on the subject of the Baptism in the Holy Spirit and the speaking in other tongues, that special manifestation which has characterized this movement and has knocked persistently and effectively at the doors of all Christendom.

A Picture of the "Old Azusa Street Mission"

This book should be in the hands of every preacher, worker, evangelist and missionary in the Pentecostal Movement. It should be given to every Denominational Preacher and Sunday School Superintendent in the land. It will prove a means of touching hearts where nothing else can do it. Order a dozen and start out for the greatest and most fruitful service of your ministry.

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