



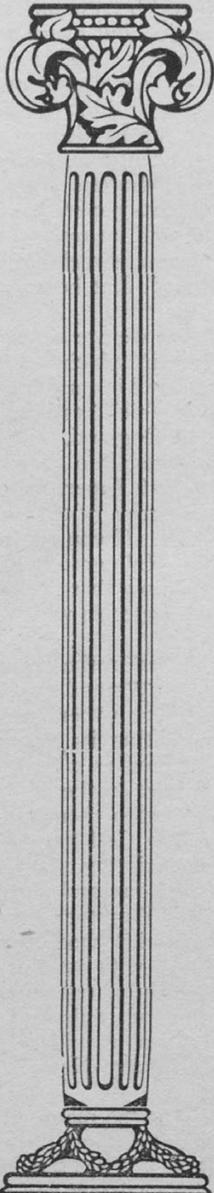
THE WEEKLY EVANGEL



GO YE INTO ALL THE
WORLD AND PREACH



THE GOSPEL TO EVERY
CREATURE. — Mark 16:15

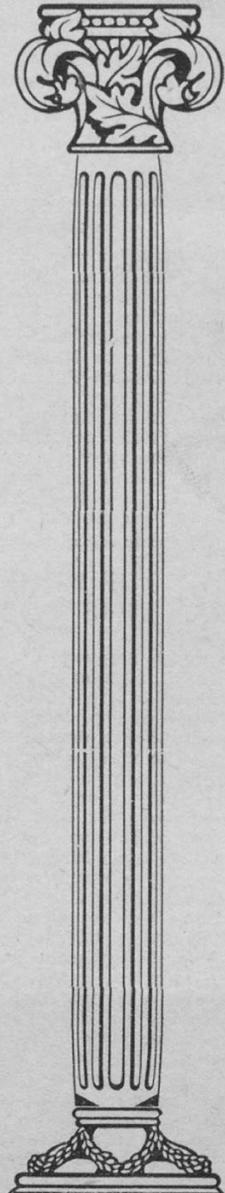


The Basis of Fellowship.

“If we WALK IN THE LIGHT as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his son cleanseth us from all sin.” 1 Jno. 1:7.

A failure to walk in the light, or the walking in some other light, breaks Christian Fellowship, which can only be restored when the heart returns to first principles, making acknowledgment of the error or sin which led astray.

“Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, and make it gross darkness.” Jer. 13:26.



Number 139

MAY THIRTEENTH

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The Weekly Evangel

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THE NUMBER OF THIS PAPER IS 139

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LITTLE TALKS WITH THE OFFICE EDITOR

ANOTHER GREAT VICTORY has been won for the people of God. The Gospel Publishing House enters the month

of May with all current bills paid. Rejoice with us. This has been accomplished in answer to prayer. Early in the year the needs of the work were laid before the members of the Evangel Family, who gladly responded and sent in offerings to meet the need. This has continued until just lately, when the offerings for the general work dwindled down to such an extent that we went on our faces before God to ask for help for this great need. And the help came, and again the bills were just met, and another cycle has been passed attesting to the approval of God upon the work. And now, beloved, don't let down in your cooperation with us. Hold on in prayer and faith that every future need shall be met. Hallelujah! God is able!

And not only has the seal of approval been manifested through help from a financial standpoint, but every mail brings the story of spiritual help to some needy soul. The story continues in telling how someone gave out a sample copy of the Evangel and it brought light to someone needing healing, or salvation, or the baptism in the Holy Spirit. Among other things, a recent mail brought the story of a minister of the Gospel who has been afflicted for many years. He has had some papers handed to him, God has shined into his soul, and he realizes the truth of the published testimony, and now is seeking God for healing for his body. Pray, beloved, that he may be completely delivered in Jesus' name.

God has so blessed the Evangel that we are constantly picking up other Pentecostal papers in which we find reprints from articles which have appeared in its columns. This week we learn of a certain article which has been reprinted by a Pentecostal paper in England, and of another article which has been translated into Swedish, and published in the Pentecostal Swedish paper, Sanningens Vittne, published by A. A. Holmgren, 3602 Architects Avenue, N. E., Minneapolis, Minn. If you can read Swedish, send for a copy. Brother Holmgren will be glad to send it to you. Did you ever know that there are over twenty assemblies in the United States in which the service is held in the Swedish tongue?

And not only are the articles published in the Evangel being reprinted, but the Evangel has set a standard for a clean, progressive, Spirit-filled ministry on paper, leading out so definitely, that others are emulating its example, and now we hear of other publishing houses who desire to publish a weekly paper, and we rejoice in the addition of every paper in the field, and pray upon them all the widest ministry possible. We would to God that every assembly in the country had its own printing plant, the presses of each of them being occupied day and night in turning out many tons of full Gospel literature for the glory of God. We do not include in this those papers which are trying to conquer the church with some issue, but those who are really preaching Christ out of pure hearts, with one object, the salvation of souls and the bringing of believers into the relationship with Christ which was the common experience of every New Testament saint.

We have also been much gratified at the many letters we have received pertaining to the suit against the publishing house instituted by A. A. Rice. These letters all show that the Evangel Family is with us, heart and soul, in our great fight for co-operative fellowship, truth, righteousness, and a mighty evangelism for God and souls. Continue, beloved, in the good work. Our captian is leading on to certain victory, and the coming of the Lord draweth nigh.

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 139.

ST. LOUIS, MO., May 13, 1916.

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Editorial

WITH GOD ALL THINGS ARE POSSIBLE.

(Continued from last issue.)

In the preceding section of this editorial, we referred to a matter of great importance, which is closely associated with the divine purpose as seen in God's peculiar representation of Himself. Where man is concerned, the word "relationship" will bring the idea to mind. Where all else is concerned, the term "association" may be used. The Scriptures plainly reveal the fact that God has planned a wonderful increase unto Himself. He has purposed that when all is in order for His glorious Eternal Economy, nothing that remains shall be separate from or independent of Himself.

That passage of Scripture, 1 Cor. 15:24-28, where it is stated that in the end God shall be all in all, gives us a picture of the final arrangement so far as our Bible reveals it. Paul is writing to the Church of the resurrection. Speaking of the order in which events are to occur, He refers to Christ as the first fruits; afterwards they that are Christ's at His coming. Then cometh the end. After stating that Christ must reign until He has put all enemies under His feet, he says that finally God shall be all in all. This is a peculiar expression and carries a burden of meaning. All that is in the mind of God in this respect, we may not now see; but it can mean nothing less than that God has chosen to bring all things into association with Himself in such a manner as will give Him his way with all things and in all respects. The end referred to is the end of God's preparatory work, not the end of all He has planned. God's greater beginning awaits the completion of Christ's work of redemption and the cleansing away of all defilement and wrong which have resulted from sin. "There shall be a new heaven and a new earth," and the will of God will be done in earth as it is in heaven.

It seems clear to me that in that final arrangement, association with God is the key note of experience for all things. For us this association amounts to relationship. We are now, already, children of God. He has imparted to us His own nature. "His spirit witnesses with our spirit that we are the children of God: heirs of God and joint heirs with Jesus Christ."

If we are faithful to our calling, walking worthy of our vocation, we shall doubtless hold a place of special nearness to God in all the future. In carrying out this plan for association and relationship, God has first revealed it in Himself. In the very beginning of the record, in referring to Himself, he lays the foundation by using terms that imply a multiple personality. God holds in Himself the fundamental elements of association. They are inherent in Himself. This is true, not only of association, but it is true of relationship as well. **God has revealed it in Himself. HALLELUJAH!**

This matter of relationship is a very important one to us. It is the basis upon which God is dealing with us. It affords us a reasonable claim upon God. It gives us the closest possible contact with Him. The greatest truth about God, that we know, is not that He is a God of power; nor yet a God of grace. **God is a father God.** This is why we can come to Him and expect Him to answer our call and give us our heart's desire. He is our Father. We are His children. God will never deviate from this idea. God will never revise His plan in this respect. God will never be pleased with anything that minimizes this feature of His truth.

Whatever our lack of understanding may be; however unsearchable are His judgments and His ways past finding out, we must never lose the hold the Scriptures give us upon the glorious fact of relationship revealed in God and granted to us. Search as we may, we will find nothing offered us by God other than what He is in Himself. We can have nothing but God. We can know nothing in all eternity but God. All things are of God. "He is above all and through all and in you all."

If we are to hold this important truth it will be unwise to lose sight of the multiple personality of God and the relationship which He has shown in Himself. We must acknowledge both the Father and the Son, as this is the grounds of our sonship. God's greatness is shown in His threefold personality. I expect, however, that we will see yet more wonderful things in God, more things past our finding out under these present conditions, if we go on to know Him; for He is infinite in every respect. There are no limits with God. He is unmeasurable by any standard of measurement which we know. **WITH GOD ALL THINGS ARE POSSIBLE.**

THE WORKS OF GOD

B. F. Lawrence

A DEPARTMENT OF RECORD

'Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."
Mal. 3:16.

ARTICLE IV.—How and When Pentecost Came to Cleveland.

Prior to the pouring out of the Holy Spirit after the fashion of Acts 2:4, "And they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave utterance," in 1906 many who are now members of the "Pentecostal Church" of Cleveland, Ohio, were members of the denominational churches, and yet were associated together as a branch of the Christian and Missionary Alliance.

We believed in the so-called fourfold Gospel—Jesus as Saviour, Sanctifier, Healer and coming King. Many of our company rejoiced in a firm conviction that Acts 1:5 had been made real in their lives and experiences. We so testified and exhorted others to receive the Holy Spirit. Nevertheless, in the fall of 1900, we (both pastor and people) became conscious of the fact that we were impotent, powerless, and in a large measure were in our own souls dried up spiritually.

W. H. Cramer, our pastor, felt this so keenly that he appointed every night meetings for the purpose of waiting on the Lord for an outpouring of the Spirit. Through the months of November and December a little handful of earnest, hungry souls came together night after night, to wait at the feet of Jesus for *power*, for some outpouring from Him that would satisfy our hearts and make us more nearly the witnesses that we felt we ought to be.

Just how God was going to answer this heart cry, none of us had the least conception (for we had not yet heard of Pentecost). The most any of us looked for was, perhaps a reviving such as we had been accustomed to receive in the past. While we were holding these nightly meetings, Pentecost fell in Akron, Ohio. Miss Ivey Campbell, who had received the baptism in Los Angeles, came to Akron and began witnessing to the saints, and the fire fell. We heard about it, and, like the people in Jerusalem, began to say, "What meaneth this?"

Brother Cramer went to Akron to investigate, and being convinced that this was of God, and was the real baptism in the Holy Spirit, reported so to us, assuring us this was what we needed, and this experience would be the answer to the cry of our hearts. Some of us, seeing that the accounts in the Acts of the Apostles were really our examples, were quickly convinced; while we did not repudiate anything that God had accomplished in us, we were able to see that we had not gone further in experience than had the disciples when Jesus said unto them, "But tarry ye in the city of Jerusalem until ye be endued with power from on high."

Those of us who were thus convinced at once began to seek for the baptism. Others, however, hesitated and, because of cautions from those in whom they had confidence, and because of the strange manifestations, were

filled with fear, and, I am, sorry to say, have never received the baptism.

About the middle of December, 1906, Brothers McKinney and Sawders of Akron began a series of meetings in the Friend's Church, Cedar Ave. At these meetings some of the students and others received the baptism, but the church authorities repudiated the work, declaring it not of God. In the meantime our meetings at the mission were continued.

Brother Cramer was the first of our number to receive the baptism.

Miss Cooper (now Mrs. Emery) of Akron came to us in January, 1907, and Miss Ivey Campbell in February, as helpers for Brother Cramer. On Sunday afternoon, January 13, 1907, the fire first fell upon us as a company, three of our number being prostrated by the mighty power of God. However, none of these came through at this time. That night the fire fell again, and Brother L. C. Grant, now of Pittsburg, Penn., about midnight received his baptism, speaking in other tongues. By the end of January several more among us had gotten through. After this it became almost a nightly occurrence for one or more to receive the baptism, all speaking in tongues and magnifying God. Many also had wonderful visions of Jesus. Some notable healings were also witnessed.

It was a wonderful experience, for us who had never seen God work after this fashion before, to see the prostrated bodies, so many at times that it was impossible to avoid stepping over them. The strange manifestations, the speaking and singing in other tongues, accompanied with shouts of praise, altogether made a deep and lasting impression upon our hearts; particularly the invariable testimony, of all who came through to the baptism at that time, to the *imminent coming of Jesus*, with exhortations from old and young to speedily prepare for this great event.

This, of course, was soon noised abroad and we were written up in the papers without any regard for truth. The prostrations, the manifestations, and everything pertaining to the conduct of the worshippers was distorted and exaggerated and made as sensational as the minds of the reporters could conceive. All this, of course, drew the excitement loving and curious to our meetings. We were looked upon, and talked about, as fanatical, crazy, etc., etc. As we passed the "sons of Belial" on the streets we were hooted at, and sometimes they would mimic the speaking in tongues, but *hallelujah*, God poured out His Spirit all the more.

Many members of the churches out of curiosity came to see, most of them went away without having met God, but praise God some of them stayed or came back, got right with God and received their baptism. The room was filled with sinners every night and what they saw and heard caused many of them to repent and seek the Lord. Some of these were baptized, as they were at the home of Cornelius.

This first series of meetings continued about three months. Scores of God's children from far and near came, waited, and went away filled with the Spirit, speaking in tongues and magnifying God; so the light and testimony was carried to many other souls. *Bless God!*

How many there were who received the blessed Spirit in those days we never knew, as we did not keep a count.

Brother Cramer remained with us until God called him to other work. He was succeeded in the pastorate by Brother D. W. Kerr, Oct. 1, 1911. After Brother Kerr came to us we organized into an independent church and incorporated under the name of "The Alliance Tabernacle Church," since changing the name to "The Pentecostal Church." We believe that the baptism in the Holy Spirit

according to the fashion of Acts 2:4 is for every child of God who will pay the price.—James Leonard.

Cleveland is today one of our strongest assemblies. It is in hearty sympathy with the work of the General Council, and the pastor, Brother Kerr is an honored member of our Presbytery. We thank God for His loving-kindness as manifested in His works in Cleveland.

We append a brief extract from their directory.

Under the title of membership it says, "Church membership is constituted as active and associate. Active membership consists of such persons as are in Christ; who are in full accord with the declarations and principles of the church; and who voluntarily assume their part in its spiritual privileges and financial obligations. Associate membership consists of such persons as are in Christ: who are in sympathy with the declarations and principles of the church; who are members of other churches, or who may not be prepared as yet to assume active relationship. Membership cards will be furnished on application."

Under title of "Church Order," it says:

"The property of the church is held by a board of trustees (consisting of five men). The business of the church is administered by the co-operation of the Pastor and Church Council, whose deliberations pertaining to church government are passed as recommendations to the society for approval and ratification. (The Council consists of ten men and two women). The funds of the church from all sources and for all purposes pass through the hands of the general treasurer. The records of the church are held by the clerk of the Council. Financial reports are made semi-annually. The Pastor has general oversight of all the departments of the work. All financial obligations of the church are met by the free will offerings of the people attending upon its ministries."

They maintain regular church services, a Bible school (weekly), a young people's society, evangelistic campaigns in the open air among the Jews, a mission in Sudan, Africa, a rescue mission, and a paper. This is a sample of what God will do if He is given an opportunity.

Some may object to some of the details of the church government. But the conviction is growing all over the movement that the God of order as revealed in nature—stars, suns, moons, growing things, the ceaseless progression of the seasons, has order in the church. That if there be no order in the church, it is the only place in all God's creation where it is absent. And we have remarked that those churches which had enough system to prevent senseless disputes and preventable divisions, were the churches which were doing something for God and His truth.

LETTER FROM ONE OF THE FAMILY.

I am glad to say I am a member of the Evangel family and am always glad to get the Weekly Evangel. It brings blessing and is food to my soul. I, for one, am willing to follow the sister's suggestion in the matter of self-denial, and give ten cents per week for God's cause. He has done so much for me and I have done very little for Him. Would rather have the paper daily if I could get it, and I am sure if each one of the Evangel family was off from any of the Pentecostal people, as the sister making the suggestion and I myself, they would say "Amen" to her letter. So here is one dime for this week and I expect to send one each week. Let us each one do more for God's cause for I am sure if we would give more our barns would be filled with plenty and our presses would burst out with new wine. Prov. 3:10. Thank God for His promise..

I desire the prayers of all the saints that I may hold out to the end.—Mrs. A. H., Bailey, Texas.

PENTECOST—THE NEED OF THE CHURCH.

A recent issue of The Christian Work contained a reprint from the "Commonwealth" on the condition and need of the church which it calls "a splendid dash of audacity plus common sense." The article in question is worth republishing, in part at least, particularly as it comes from a denominational paper. What the editor is pleased to call "a splendid dash of audacity," is, happily enough, the common, every-day experience of any of our Pentecostal assemblies. Note particularly the words which we have designated by bold type.

"In spite of the long line of noble lives spent in the service of the poor, yet on the poor we have left singularly little impression. They are aloof from us, unmoved by our appeals, outside all our activities. Frantic missions have left things strangely as they were. The very classes that in the first days were the strength and stay of the Church's being are today terribly remote from us. Now that is intolerable.

"A Church that has so little hold on the affections of the poor has so far departed from the original ideal as to be almost a caricature of a Church. And yet it is precisely from the midst of those people whom we have so signally failed to touch that the signals of this spiritual movement are showing.

"This is why we must reorganize ourselves, and consider our position afresh, and review again all our methods of approach. Our primary task is to make the Church tell upon the lives of the poor, to make it again their home, their mother, the rallying point of their daily existence. It was so once. It can be so again if only we can get behind the suspicion and too often the open contempt that exists in their minds.

"And we must begin with our services. After all the worship of the first age was extraordinarily free: it knew interventions, surprises, excitements, and even confusions. **There were prophesyings, and tongues, and constant explosions.** The women had to be kept in their place! Yet, with a little restraint, these free services were powerful in conversion; they formed fine outlets for the great message, they were splendidly democratic, they could hold fast all the Wesleys; **they were not one man ministries.** Above all, they did not fling out challenges, and confront men with realities."

THE PRIMITIVE BAPTISMAL FORMULA

By Wm. G. Schell.

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

THE GOSPEL PUBLISHING HOUSE,

2838 Easton Ave.,

St. Louis, Mo.

The Times of the Gentiles.

W. E. Blackstone.

W. E. Blackstone, a Methodist minister, received light on the second imminent pre-millennial coming of Christ. Braving the opinions of the leaders of his church, who were strong post-millennialists, he proclaimed his message by pulpit and pen. His book, "Jesus is Coming," has received wide circulation, and has probably done more to awaken a sleeping church to this great truth than any other agency. The following article, "The Times of the Gentiles," a recent utterance from this notable man, is worthy of the attention of our readers. This article, together with "The War in the Light of Prophecy," can be secured in pamphlet form from the Gospel Publishing House for 10 cts. per copy.—Ed.

Many are showing great interest in the study of Scripture prophecy concerning "The Times of the Gentiles" and are asking these important questions.

1. What do they signify?
2. When did they begin?
3. When and how shall they end?

We would present the following only as suggestive and to aid candid inquirers in their study of the Scripture revelation upon this subject.

We recognize and lament the discredit which has been brought upon the whole subject of Scripture prophecy by setting dates for the "blessed hope" of our Lord's second coming.

We believe the Scriptures teach (1 Thess. 4:13-18) that when our Lord descends from the heavens, all believers, both those who are living and those who are raised from the dead, will be caught up to meet Him in the air, and this we term the Rapture. This is an imminent event the date of which no one but the Father Himself knoweth (Matt. 24:36).

After a season in the air, our Lord will descend to the earth and appear to Israel as described in Zechariah 12.

We desire to show the system upon which Scripture dates are interpreted, and we especially wish to emphasize that all the dates herein considered, if they have any value at all, pertain strictly to Israel's history, and not to the Rapture, except so far as they may designate events which occur when and after our Lord will have appeared to Israel as described above.

In this spirit and attitude let us now take up the study of the

"TIMES OF THE GENTILES."

1. What do they signify?

Our Lord gave us this expression "The times of the Gentiles" in Luke 21:24, when He said, "And they (the Jews) shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles until the *times of the Gentiles* be fulfilled.

The meaning seems clear, viz., that a governmental domination by the Gentiles over the Jews is here asserted, and that the period of time during which it is to continue is called "*The Times of the Gentiles.*"

2. When did they begin?

From Jeremiah 27:1-13, 2 Chron. 36:6, 7, and Dan. 2:37, 38, we learn that this domination began when God gave Israel and many other nations into the hands of Nebuchadnezzar, the Gentile king of Babylon, which, according to usual chronology, was B. C. 606. This domination had continued under the succeeding empires of Medo-Persia, Greece, and Rome for over six hundred years when our Lord uttered the solemn prediction that it should still continue until the "*Times of the Gentiles*" be fulfilled.

The whole course of these Gentile dominating empires is prophetically prefigured by the vision of the image, which God gave to Nebuchadnezzar and, as he could not remember it, God revealed it to Daniel with the interpretation thereof (Dan. 2).

History has corroborated the accuracy of this vision, viz.:

Head of gold, representing Babylon.

Breast and arms of silver, representing Medo-Persia.

Belly and sides of brass, representing Greece.

Legs, feet, and toes of iron and clay, representing Rome.

All of these have appeared in the order given, with the exception of the toes. The prophesied smiting of the image on the feet and breaking in pieces of the gold, silver, brass, iron, and clay, which becomes chaff and is to be blown away, unmistakably signifies a complete end of these Gentile governments, with their domination over Israel and treading down of Jerusalem (Dan. 2:34, 35, 45).

God has given a solemn prediction of this *end* of Gentile governments and their domination over the Jews, who have been scattered among them. "I will make a full end of all the nations whither I have scattered thee (Israel), but I will not make a full end of thee." Adding also that He will "not hold Israel guiltless" (Jer. 30:11; 46:28).

From this it seems apparent that the "*Times of the Gentiles*" are to end with a total destruction of Gentile governments; and that Israel, though terribly punished, is to be preserved and continued as the center of a worldwide theocracy, the rebuilt "tabernacle of David," the "everlasting kingdom," "which shall not pass away" (Dan. 7:13, 14, 18, 22, 27; Acts 15:16, 17).

This end of "Gentile Times" is also signified in Rom. 11:25, to-wit: "That hardening in part hath befallen Israel, until the fulness of the Gentiles be come in."

When the church has been completed and caught away, and the wickedness of the Gentiles has reached its climax, then God shall make an end of Gentile governments and restore the kingdom to Israel. The Gentiles shall come to Israel's light, and all nations shall serve them. Please read Isa. 60.

3. When shall these *times* end?

It is important to note that our Lord did not say *time* of the Gentiles to designate this period of Gentile supremacy, but He used this peculiar expression "*Times of the Gentiles*"* as though it had a special significance.

Hence we would first inquire, how long is one Scripture "*time*?"

An answer to this appears to be given in the twelfth chapter of Revelation. In verse six it is stated that the woman is nourished in the wilderness for "a thousand two hundred and three score days." This nourishing, which is repeated in verse fourteen, is said to be for "a time, times, and a half."

"*Times*" in the Greek text is dual making the total to be three and one-half times.

From this we see that the 1,260 days in verse six is equivalent to the three and one-half times in verse fourteen, and therefore a Scripture *time* is 1,260 divided by three and one-half which equals 360 days.

*This plural expression "times of the Gentiles" occurs only once in the Scriptures as quoted above in Luke 21:24.

There are two other similar phrases in which the plural "times" is used, to-wit: Acts 3:19, "Times of refreshing" and Acts 3:21, "Times of restitution." Both of these refer to future seasons and not to this great period of Gentile supremacy, which our Lord designated in Luke 21:24.

This is a calendar year, being 12 months of 30 days each. It coincides with the five months which equals 150 days in Gen. 7:11, 24 and 8:3, 4.

Also with the 42 months (Rev. 11:2, 3) and other Bible periods. Thus it appears conclusive that a Scripture *time* is 360 days.

Second. What Scripture evidence have we as to how many of these *times* are included in the plural expression "*times of the Gentiles?*"

Let us turn to the fourth chapter of Daniel. Here we read of a humiliating experience which came upon Nebuchadnezzar, the symbolized head of the image. It was to teach him that there was a King in heaven superior to all Gentile kings, whom he should praise, extol, and honor.

The duration of this experience is four times stated to be *seven times*. (See Dan. 4:16, 23, 25 and 32):

Does it not seem probable that the Scripture record of this remarkable experience was intended to serve as a warning, not only to Nebuchadnezzar, but also to all his subjects and to those of the Gentile empires which should follow him? This appears consistent, and it leads us to ask:

May not these *seven times* be symbolical of the *times of the Gentiles*, which shall end in God's demonstration to Israel and all the nations, that this King of heaven is the King of the kings, the stone which shall smite the image, whose kingdom shall fill the earth, and who shall rule the nations of the earth in justice and righteousness?

If so, then the *times of the Gentiles* are to be *seven times*. This conclusion is supported by the *seven times* in Leviticus 26.

Let us keep clearly in mind that the *times of the Gentiles* are specifically characterized by a dominance of governmental power over Israel, during their captivity and the treading down of the Holy City, Jerusalem, which is evidently Israel's greatest punishment.

In Leviticus 26, after promising blessing for obedience, and various punishments for disobedience, the Lord God pronounced upon Israel an unequalled punishment; which was to continue for *seven times* even till they should confess their iniquity, and God should remember His covenant with them and with the land. Four times is this *seven times* emphasized, remarkably coincident with the *four times* of Daniel 4.

Many Scripture signs indicate that we must be near the *end time*, or *time of the end*, as stated in Dan. 12:4; Jer. 30:11 and Matt. 13:39; and that Jerusalem's warfare (appointed time) is nearly accomplished (Isa. 40:2, margin).

The punishment has been awful and will culminate in a crux of desperate affliction; the approaching time of "Jacob's trouble" (Jer. 30:6) when Israel can truly say, "Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of His fierce anger" (Lam. 1:12).

Hence, may we not conclude that the punishment of Luke 21 is the same as that of Lev. 26, and that therefore the *times of the Gentiles* are measured by the *seven times* of Lev. 26; that is, 360 multiplied by 7, which equals 2,520 days?

It is true that the word for "*times*" does not appear in the Hebrew text. It reads "I will punish you seven." But "*times*" is plainly the right word to be supplied, and the translators of our English Bible have properly done so, both in the authorized and revised versions.

But now we must note that Israel's punishments are measured on the scale of "a day for a year." This is

clearly taught in Num. 14:34. The rebellion of the people, who believed the evil report of the spies after they had searched the land for 40 days, brought God's judgment upon them, and He sent them into the wilderness for 40 years, "each day for a year."

The same scale is also given in Ezek. 4:4-6, where the prophet was commanded to lie on each side so many days, bearing the iniquity of Israel and Judah "each day for a year." Also 69 of the 70 weeks in Dan. 9 have been fulfilled on the same scale, from the decree of Artaxerxes, B. C. 457, to the baptism of Jesus in A. D. 27 when He was presented to Israel as their Messiah. On this scale, the 2,520 days measure 2,520 years as the duration of the *times of the Gentiles*, being Israel's greatest punishment.

We repeat that this greatest punishment of Israel began when God gave them into the hands of the Gentile king Nebuchadnezzar.

There were three steps in their going completely under Gentile control.

First. The capture of the land in B. C. 606.

Second. God taking His departure from them, as prophesied in Hosea 5:15, and evidenced by the withdrawal of the Shekinah glory (Ezek. 8:4 to 11:23) in B. C. 595.

Third. The destruction of Jerusalem in B. C. 587.

Measuring from these initial dates the 2,520 years, during which the punishment must continue, and allowing one year for the change from B. C. to A. D., we have the following dates for the termination of the *times of the Gentiles*, to-wit: A. D. 1915, 1926 and 1934.

Jewish authorities hold that the capture of the land occurred in B. C. 605. If this be correct, then the terminal dates will be 1916, 1927 and 1935.

As Israel lost the rule of their land at the beginning of these *Gentile times*, it would seem that the first terminal date would mark some kind of a beginning of the restoration of the land. Does not this give great significance to the Zionist movement on the part of the Jews and to all that is now being said and done by Gentiles, to secure Palestine for the Jews, in the outcome of the present war?

If this outcome shall result in the "destruction" of the Gentile militarist governments, which many think is prophesied in 1 Thess. 5:3, and the manifestation of the "ten kings" symbolized by the toes of the image, we can readily see in such great change the possibility of some kind of restoration of the Jews to the land of Palestine. Also that such restoration will probably be in continued rejection of Jesus as their Messiah, a purely national movement and preliminary to the "time of Jacob's trouble" just as prophesied in Zeph. 2:1, 2. "Gather yourselves together, yea, gather together, O nation that hath no desire; before the decree bring forth, before the day pass as the chaff, before the fierce anger of Jehovah come upon you."

It is beautiful to read in the next verse, how the humble remnant will be hid in that "day of Jehovah's anger."

We would not, in the least, be dogmatic in regard to these dates. We only present them as the result of a careful study of the Word of God, the correctness of which the impending events will soon verify or disprove.

How inspiring is the thought that, if 1915 or 1916 shall prove to be the first terminal date, then the nineteen years more to 1934 or 1935 may cover the *end time* with its whirl of events, including the reign of the "ten kings," the antichrist, the 7-year covenant, the complete destruction of Gentile government, the repentance, forgiveness, and new birth of Israel,—a nation born at once, restored;

(Continued on page 8.)

A VISION AND A MESSAGE.

Florence L. Burpee.

I once had a beautiful vision,
 Listen, and I will tell
 How the Master one day met me
 By a beautiful mystical well.
 I saw the sparkling water
 Springing up for you and me;
 Ah, yes, I saw my dear Saviour—
 Our Jesus of Galilee.

The sin-sick came to the fountain
 To be washed as white as snow,
 With backs bowed with burdens
 Which seemed even larger to grow.
 They tried to step into the water,
 But their burdens held them back,
 And I cried aloud in my anguish,
 "Oh! Master, what do they lack."

Gently spake the dear Saviour,
 With earnest words, and slow,
 "They want to carry with them
 Their burdens wherever they go;
 And the sweet and sparkling water
 Cannot wash their stains away,
 Unless they will leave behind them
 Their idols of gold and clay."

Far, far away in the distance,
 I saw a multitude stand,
 Just gazing at the old fountain
 With its waters clear and grand.
 They seemed to long for the cleansing
 That only the Master could give,
 Yet they would not come to the fountain
 To wash, and drink, and live.

Again I cried in anguish,
 "Why, oh why do they wait,
 The Master and fountain are ready,
 And the hour is getting late?"
 Sadly spake the dear Master,
 "Their souls will be lost, for see
 I have paid for their redemption,
 Yet they will not come to me."

I looked again at the fountain,
 And saw a sight, I know,
 I shall always carry with me
 Wherever on earth I go.
 A man lay low near the waters,
 His face was wan and thin,
 Bearing signs of pain and hunger,
 Of want, neglect and sin.

On his back their was no burden,
 As low in the dust he lay;
 His lips just faintly whispered,
 "I am old, and feeble, and gray,—
 I want to wash in the fountain,
 They tell me it is free;
 I know I'm the chief of sinners—
 Is there room for such as me?"

Behold! the magical water
 Has cleansed him through and through!
 Behold! he stands by the Master,
 A man, in Christ, made new.
 The Lord spake in gentle accents,
 "The last shall often be first,
 For the wonderful magical water
 Is given to those who thirst."

Long I thought on the vision,
 As it slowly faded away,
 And the lesson it carried with it
 Is with me still today;
 And I know if I would be like Him,
 And always my Saviour see,
 I must keep near the fountain,
 And meek and humble be.

If I draw near the Master
 He will draw near to me,
 So I will leave my burdens,
 That His face I may plainly see;
 And I know the magical water
 Will keep me white as snow,
 If I always remember my lesson
 And at His feet lie low.

THE TIMES OF THE GENTILES.

(Continued from page 7.)—

and under God's grace and favor to become the center of a world-wide theocracy.

Some may say, "Ah! you are setting a date for our Lord's coming." No, beloved! All these dates pertain to Israel the earthly people. The church, which is the "called out" (Acts 15:14) heavenly people, has no date for the coming of our Lord to receive it unto Himself. We are to live constantly on the watch, and be found ready when He comes.

Israel's history, on the contrary, has been pre-written in the prophetic Word, and dates set for many of its important events.

Abraham was told of the four hundred years of servitude (Gen. 15:13) which as we learn from Acts 7:6 and Gal. 3:17 were included in the 430 years of sojourning as strangers; and in Ex. 12:40, 41 we read that they came out on the "self-same day 430 years."

The seventy years' captivity in Babylon was foretold by Jeremiah (25:12); and this was definitely fulfilled, being the seventy years from the first captivity and deportation by Nebuchadnezzar in B. C. 606, to the decree of restoration by Cyrus in B. C. 536.

The date of our Lord's presentation to Israel as their Messiah was precisely measured by the 69 weeks of Dan. 9:25, being 69 multiplied by 7, which equals 483 days; and on the scale of "a day for a year" makes 483 years from the decree of Artaxerxes in B. C. 457* to A. D. 27, the time of the baptism of Jesus, and His presentation by John as the "Lamb" and the "Son of God." This was attested by the Holy Spirit and the voice from heaven (John 1:29, 34-36; Matt. 3:13-17; Luke 3:21, 22).

Now we would repeat that we have no date for the coming of our Lord to receive us unto Himself, "in the air" (1 Thess. 4:13-18).

We only know that it must be before He comes with us (1 Thess. 1:7-10) when He comes on down to the earth to smite the antichrist (2 Thess. 2:8) and deliver Israel in the day of Armageddon (Rev. 16:13-16; 19:11-21).

But, do not the dates mentioned, especially the specific date of our Lord's first coming to Israel, justify the query:

May not the *times of the Gentiles* measure the date of His second coming to Israel, when they "shall look upon Him whom they have pierced" (Zeph. 2:1, 2) and the mourning there described shall result in their repentance and conversion, "a nation born at once" (Isa. 66:8)?

We must note that the 69 weeks were not measured from the decree of Cyrus, B. C. 536 (Ezra 1:1) nor from the decree of Darius B. C. 519 (Ezra 6:12) but from the third decree, that of Artaxerxes, B. C. 457 (Ezra 7:13).

Can it be inferred from this—we only suggest it—that the third terminal date of the *seven times*, 1934 or 1935, may be the end of the last week of Dan. 9, and the

*Some Bible students locate this measurement from the letters which Artaxerxes gave to Nehemiah when he sent him to Jerusalem B. C. 445 (Neh. 2) and they shorten the time to make it fit the measurement by using calendar years of 360 days each; seeming to forget that the Jews used intercalary months to keep even with the solar years. This appears to be not only unnecessary but wrong. From a careful reading of Ezra 4:17-21; 5:3-9; 7:18; and 9:9 it is apparent that the building of the wall and the city was contemplated and undertaken. Hence it was covered by the decree of Artaxerxes in B. C. 457, which he confirmed by the letters he gave to Nehemiah in B. C. 445.

time of our Lord's appearing to Israel, when He shall paralyze the "man of sin" (2 Thess. 2:8) and lift the veil once for all from poor blind Israel's eyes (2 Cor. 3:14-16)?

It may be that when these dates, 1926-7 and 1934-5, are more definitely determined, they will prove to span exactly the seventieth week of Dan. 9:27.

There are other dates in the Scriptures which appear to extend some forty years beyond those which we have mentioned.

It may be that these later dates will designate the complete establishment of that millennial blessedness, when all the inhabitants of the world shall have come into willing subjection to the restored theocracy.

But concerning these we refrain from writing further now. Let us wait patiently and see whether the dates already mentioned and this system of interpretation are corroborated by impending events.

It may be objected that a ban was put upon all "times and seasons" by our Lord's reply to His disciples in Acts 1:7—"It is not for you to know times or seasons which the Father hath put in His own authority."

If this be so, then why are these dates put into the Scriptures?

Is it not more consistent to recognize that the "*which*" designates certain times, known to the Father only, as stated in Matt. 24:36, 42?

Our Lord had previously said to His disciples, "I have yet many things to say unto you, but ye cannot bear them now."

They were to be enlightened by the Holy Spirit, for whose coming they were commanded to tarry in Jerusalem (Acts 1:4, 8). He was to guide them "into all truth" and "show them things to come" (John 16:12, 13).

Again it is most positively stated in Dan. 12:9, 10 that in the *end time* "the wise shall understand." The "day of the Lord" is not to come as a thief upon the watching disciples (1 Thess. 5:4-6) for they, having been enlightened by the Holy Spirit, are of the day and not of the night.

Therefore does it not appear consistent that dates for Israel may be revealed, while dates for the church are still known to the Father only?—The Alliance Weekly.

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DAILY PORTION FROM THE
KING'S BOUNTY

MRS. A. R. FLOWER

May 13. "Because they provoked his spirit, so that he spake unadvisedly with his lips." Psalms 106:33.

Beware of that provoked spirit! A very little thing may be the means of provocation, but the evil results from giving way may be very far-reaching. This is how Moses failed of God's best purpose for him, in not being permitted to enter the Promised Land. Numbers 20:12.

—:o:—

May 14. "He that sheweth mercy, with cheerfulness." Romans 12:8.

It sometimes takes more grace and humility to forgive sweetly and cheerfully than to be forgiven.

"The quality of mercy is not strained;
It droppeth as the gentle rain from heaven
Upon the place beneath: it is twice bless'd;
It blesseth him that gives, and him that takes."

—:o:—

May 15. "In the beginning God." Genesis 1:1.

In the beginning of the day—God; in the opening of some new undertaking—God; in the first burst of joy over some great success or temporal blessing—God; in the first overwhelming wave of sorrow over some deep loss or disappointment—God. "I have set the Lord always before me: because He is at my right hand I shall not be moved." Psalms 16:8.

—:o:—

May 16. "Let brotherly love continue." Hebrews 13:1.

So often we see this "brotherly love" beginning with great fervor amongst God's children. But God wants it to continue. Not to last through the first glory and blessing of the Spirit's outpouring, but to last—to continue—through the long dry season of drought and testing.

—:o:—

May 17. "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." Isaiah 30:21.

What a lot of trouble we would be saved if we were more diligent in minding the checks God graciously gives us along the way. Go a little slower, child of God, and listen closely and constantly for that still small voice. The Holy Spirit is ever faithful.

—:o:—

May 18. "For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God." Hebrews 7:19.

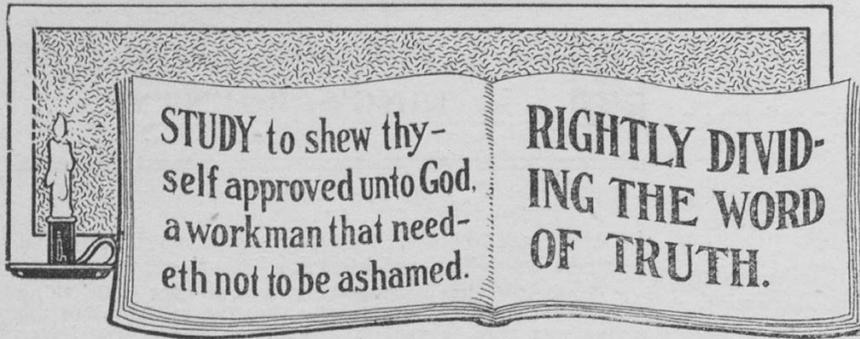
Martin Luther says, "When oxen have long borne the yoke and dragged heavy weights, all they earn by their work, beyond their daily food, is to be struck on the head and butchered: such is the experience of those who hope to be justified by the law." Thank God for the "better hope" declared to us by the "only begotten of the Father full of grace and truth."

—:o:—

May 19. "Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery." Psalms 81:2.

If then He hath granted us such liberty, such victory, such joy, our very being should well-nigh burst with praise unto Him. Redeemed! Redeemed! All glory to Him who hath triumphed in our behalf! Yea verily, let everything that hath breath praise the name of the Lord.

"It is not always a token of divine favor if prosperity comes to us; it may be that God sees our faith is too weak and feeble to stand many hardships and tests. It requires great strength and faith to endure hardships spiritually and temporarily as good soldiers of the Cross."



SUNDAY SCHOOL LESSON

May 21, 1916.

THE CRIPPLE OF LYSTRA.

Lesson Text.—Acts 14:1-28.

Golden Text.—“He giveth power to the faint; and to them that have no might He increaseth strength.” Isa. 40:2.

Leading Thought.—“How to abound and how to be abased.”

1. **The Healing of the Cripple and its Effect on the People.** Vs. 8-17. From Antioch in Pisidia the apostles came to Iconium. V. 3 of the lesson chapter tells how blessedly God used them there; but the next two verses also tell of the severe persecutions through which they had to pass, ending finally in their fleeing to other cities, one of which was Lystra, the home of the cripple who was made whole in our lesson for today. The very persecutions which Satan instigated to hinder the progress of the Gospel only sent the message farther, for they preached the Gospel everywhere they went. Here now in Lystra we have a real subject for divine healing. The man had never walked; lame from his birth. No doubt Paul had seen many cripples already on this trip without being particularly moved of God to pray for their restoration. Hasty and promiscuous praying for the sick oftentimes does more harm than good. But as Paul spoke he perceived that this man not only received the Word, but had faith to be healed. Stopping in the midst of his discourse Paul “said with the loud voice, Stand upright on thy feet.” Jesus spoke in a loud voice at the grave of Lazarus. Jno. 11:43. While God may not always so lead, in this case by so doing Paul attracted the attention of the lame man’s fellow-citizens and they thus became acquainted with the entire facts in the case. There was nothing covered or mystical about the affair. They knew as well as did the lame man and Paul, that the latter’s command was a physical impossibility

from a natural standpoint. It is no wonder they were so startled by the result, seeing the same lame man as he “leaped and walked.” Well do we know from whence came the power. Hallelujah, we have seen it; we have felt it through our own needy frames. “He giveth power to the faint.” He makes possible that which nature and even the best physical aids and scientists declare is utterly impossible. Glory be forever to such a wonder-working Saviour! Lift up your heart just now in praise and adoration for all the past touches of His power in the hours of your weakness and insufficiency. With God all things are possible; and our sufficiency is of God. Turn back again to these poor benighted Lystrians. They quickly recognized the presence of the supernatural; but to them supernatural agencies simply meant the interposition of some one of their deities. “The gods are come down to us in the likeness of men.” V. 11. Their thought when uttering these words was entirely wrong; but nevertheless is there not a beautiful truth underneath the words? Is it not indeed God’s purpose to reveal Himself to the world through the lives and countenances of men and women, like you and I, who will yield themselves for His indwelling presence? Barnabas and Paul became to them Jupiter and Mercury. All this conversation was carried on in the speech of Lycaonia, a language unfamiliar probably to the apostles. So it was they were ignorant of the intent and thought of the people until the priest of Jupiter was about to offer sacrifice to them. Then on hearing of the turn in events they showed great concern, rending their clothes as an evidence of the great distress which the situation caused them. It is a very interesting speech Paul gives them in Vs. 15-17. It is brief and quite different in thought from Paul’s other sermons; but we see a strong evidence of his tact and ability to grasp and meet a situation. The Lystrians knew about nature; it was their only revelation of God, as compared with the direct revelation of God granted to Israel. So Paul takes this means to show them the loving, mighty, long-suffering nature of God. He meets

them on their own ground and seeks to lift them to a high plane of religious aspiration. In addressing the Jews he dealt with the Scriptures; in addressing these heathen Lystrians he drew lessons from nature. It is likely Paul would have gone much farther in his discourse, revealing to them God’s plan of salvation; but there were evidently interruptions. As it was they scarce restrained the people. A man or woman full of the love of God and deeply concerned over the welfare of lost souls will never be hard up for a text, nor at a loss for a message.

2. **Paul Stoned.** Vs. 19, 20. Perhaps some who read this lesson will have learned ere this that it is not a long way from the “garlands of the triumphal entry to the thorns and the cruel nails of the crucifixion.” The same crowd who applaud today, tomorrow may be crying, “Crucify him.” It is a hard thing for some of us to die to: but what a relief when we really become dead to fickleness of popular opinion. Do your duty as God makes it plain, with an eye single to His glory, and a heart of love and tenderness toward all men; you can then afford to leave all the praise or blame, whichever it may be, with God. Here is Paul. Declared to be a god come down in the likeness of a man one moment, and perhaps not many hours later lying out there by the stone-pile, left by his persecutors for dead. No wonder he could say in writing to the Philippians later on in his career, “I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased and I know how to abound.” Perhaps the learning was not so easy, but the knowledge thereof was worth all the sorrow and pain of the lesson. It is

(Continued on page 11.)



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REQUESTS FOR PRAYER.

Pray for the healing, from rheumatism, of a brother in Haskell, Texas.

—:o:—

A sister in Puxico, Mo., desires prayer for her husband that he may be saved.

—:o:—

A sister in Harwood, Texas, requests prayer for her healing from goitre and for the healing from a growth or knot just over the eye of her little girl.

—:o:—

I thank God that he has spared me as I went through an operation two years ago this month. Pray for me that I may be healed yet of my affliction, also that my family will give their hearts to God.—Mrs. A. A. K., Ottawa Lake, Mich.

—:o:—

A sister in Camden, Ark., requests prayer that she may be healed of the catarrh and deafness.

DIVINELY HEALED OF TUBERCULOSIS.

I want to testify through the Weekly Evangel to God's healing power. One year ago this month I was taken down to my bed with tuberculosis. My doctor told me I must go to a higher climate, as I could not live in this low climate, and he advised me to go to San Antonio, Texas.

As soon as I could get strength enough I left my home (July 5, 1915) and went into the Grace Lutheran Sanitarium, staying there about three months. The last month I grew worse and had fever every day.

The doctor there was a specialist on tuberculosis and he told my wife I had tuberculosis of the bowels, liver and lungs, and at my age (65 years) there was no help for me. He gave her to understand that I might live until spring.

I then told my wife we would go back home and I would take my case out of the hands of man and put it into the hands of the Lord, which I did.

As soon as I arrived home, I called on the elder of the Pentecostal church here and was prayed for and anointed according to James 5:13, 14. I commenced to get better at once. When I was first taken sick, I only weighed 108 lbs., but now I weigh 146 lbs., and I haven't had any fever for four months, and the cough has left me. I now feel as well as I have for years and I do thank God for His wonderful healing power to them that trust Him. I give Him all the glory, ble's His holy name.—H. C. H., Earle, Ark.

Please renew my subscription to the Evangel. It is the dearest of its kind that I have. I almost devour it, and I do not believe that we miss reading a line of it. We certainly enjoy the testimony of the saints.—Mrs. J. R., Hamlin, Tex.

GOOD MEETINGS AT PLAINVIEW, TEXAS.

Dear Evangel Readers:—

Which are in God the Father and the Lord Jesus Christ. Grace, mercy and peace be multiplied unto thee. I feel like adding a word of testimony as God has been blessing us in our mission.

I just closed a meeting at Whiteflat, a short time ago, with great victory, for which we praise the Lord. Sister Faulkner has charge of the work and God is wonderfully blessing her labors. She has a real Spirit-filled band who are standing true to God.

Since coming home, God has been blessing us in giving out the Word. Sunday was a great day with us. Three were identified with Christ in water baptism, after which we gathered in Brother Sebastian's parlor and sang and prayed, and God met with us and blessed our hearts. He also gave us a real good service that night.

We will be glad to have any of the Pentecostal saints stop and visit our mission in passing through. Pray for us.—Pastor W. R. Farris, Box 477.

SUNDAY SCHOOL LESSON.

(Continued from page 10.)

the lesson needed by many a minister and Christian worker today. And here we have another miracle. The man left "supposedly dead," rises up and enters into the city. Surely the life of God had quickened that mortal body. No doubt the prayers of those faithful disciples who 'stood round about him' as he laid on the ground, helped in bringing the victory thus given. It is a great comfort to us under like trial to know there are a faithful few standing by us in prayer. And we should not be forgetful on the other hand to constantly 'remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.' Heb. 13:3. To what a great length those Jews of Antioch and Iconium allowed their enmity and hatred to lead them. They had come distances of one hundred and one hundred and seventy-five miles to poison the Lystrians, and were entirely responsible for this sudden and unwarranted outbreak against the apostles, and Paul in particular. You would think Paul would want to keep out of that city. But He not only went in that night, but the following day departed with Barnabas to revisit all the places wherein they had previously ministered and where they likewise had been so bitterly persecuted. Surely Paul has begun the good fight of faith to which he refers in the closing days of his life. 2 Tim. 4:7. His purpose was a purely unselfish one. "Confirming the souls of the disciples, and exhorting them to

continue in the faith, and that we must through much tribulation enter into the kingdom of God. That stoning at Lystra had only intensified his zeal for God. Notice how they set the churches in order. V. 23. Then came the final return to Antioch, "from whence they had been recommended to the grace of God for the work which they fulfilled." V. 26. I fear some have been recommended for work which they have not fulfilled. "Take heed to the ministry which thou hast received in the Lord that thou fulfil it." Col. 4:17.—Alice Reynolds Flower.

Next Week's Lesson.

May 28, 1916.

THE COUNCIL AT JERUSALEM.

Lesson Text.—Acts 15:1-35.

Golden Text.—Gal. 5:1.

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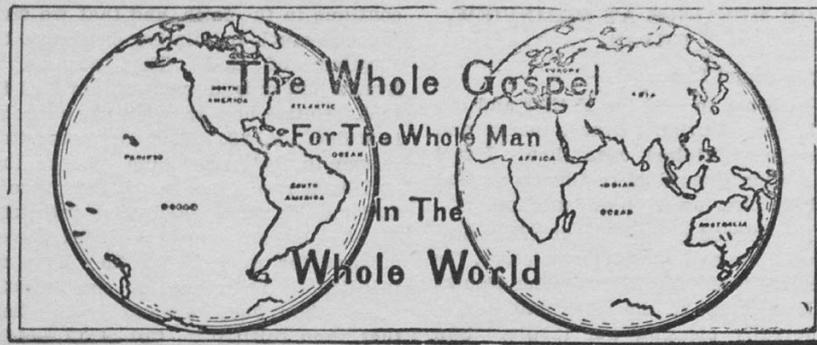
Make Christ King, Combined, 298 songs, not so many songs but adapted particularly to quartett and choral work. Round notes only. Prices and bindings as above.

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.

WORK AMONG THE NATIVES OF SOUTH AFRICA.

Most Glorious Results of Preaching the Word in the Power of the Spirit.

It is perhaps twelve months ago now since I addressed a letter to you, which I believe you published, showing a great and imperative need that existed in the native work; that was, the need of putting the native work in Johannesburg on a sound footing, and opening it out in such a way that a proper lead could be established for all the dear native brethren who are so zealous in the cause of the Master, and where instruction could be given to those who are called to be preachers, that would fit them for their duties and enable them to rightly divide the Word. Not the giving of instruction, as in theological seminaries, but instruction given simultaneously with aggressive work carried on in the compounds and among the heathen, of whom there are thousands laboring in the mines.

I praise God that He has enabled us to open such a work, and that He is blessing it wonderfully. It was opened during the month of August, last year. Since then eighty candidates have been baptized in water, and forty-six have been baptized in the Holy Ghost. Since the beginning of this year thirty-seven have been baptized and baptisms are taking place weekly. There are one hundred and fifty-nine members in this assembly and there are forty-eight attending the night school. We praise God for this beginning, and it is only a beginning. We desire you and all your readers to pray that God may carry this work, which I am confident will prove to be the pivot of the whole native work in South Africa, steadily forward, that everything may be done in the Holy Ghost, wrought in God.

In the whole of South Africa there is no other place like Johannesburg. It is the natural center of this country. Our

native evangelists, after trying missionary journeys, return here for a short season of rest and refreshing and fellowship. Pray that God may enable us to have this headquarter work so fitted that these dear servants of the Master may find a home and rest here when they come, may find the love that will renew them in body and soul, and may get the backing from here when they are on the field and in the thick of the fight.

We have some blessed evangelists and preachers associated with this work, and later D. V. we will send you more particulars and detail. These dear native brethren are doing all in their power to be self-supporting and to assist their brethren on the field. Many of them, being just converted from heathendom, do not seem to comprehend what they are called to do, but it is blessed to see how faithful many of them are in giving their tithes, and very often far exceeding that. I have seen those who would be receiving about three pounds per month giving one pound to the Lord's work. The night scholars pay 1-6 per month for their schooling, and the teacher, who is earning his bread by day, gives his services free, and the amount thus brought in is used for light and the supporting of evangelists. Pray that we may soon be able to have better lights for this night school, the present paraffin lamps are inadequate. Indeed, I trust that we shall very soon be able to move into a building at least double the size of the present one.

Many of these dear ones, who worship in this assembly, have their homes away at the Zoutpansberg, about 300 miles from here, where our dear Bro. Booyesen (European) is doing such blessed and faithful service for the Master. I have written to Bro. Booyesen asking him to send me a detailed report of the work yonder, as I am sure it would greatly interest your readers, but I have just a short time ago received a very blessed letter from him. I will give you some extracts.

He said, "On the 25th of February, 1916, twenty-two natives came here (to him) from Rhodesia, about 300 miles away. They had heard of the work

here in the Zoutpansberg and came full of the joy of the Lord to Newgate (the name of the farm) to be baptized. O, Hallelujah! Praise Jesus! They also had a letter with them from a brother in which he requests me to come to them, saying there are 600 who want to be baptized. O, brother, how glorious to receive such calls. The call is just "come and help us." The native brethren there, also the chief, want to see a white preacher, in order to arrange and establish everything. They all desire to fellowship with the Apostolic Faith Mission, therefore twenty-two of them came here to be baptized. They were all baptized yesterday, the 27th of February, and today they have returned home full of joy. Praise the Lord! I appointed two of their number to act with authority. I want you please to ratify these appointments.

"There is another great and blessed work about thirty miles from me. One of the native ministers of the Baptist church desires to enter into full fellowship with us, with all his people. Please send a certificate for this brother also. He is a dear brother in Jesus, and a great help to me.

"One of the preachers has been causing some trouble and I have had to take his certificate from him. He pretends that it is of no consequence, but at the same time these dear brethren arrived from Rhodesia and I said to him, 'You see how the Lord works, brother? Where one goes out He sends 600 to take your place.' Brothers, I request you to pray earnestly for a vehicle in which I could travel, that could be drawn by four donkeys, that I may go in answer to this request. The Lord will come to our aid, though it may be in quite an unexpected way.

"May the grace of God be with you all. Heartfelt greetings to all the beloved of the Lord. Your brother in Jesus.—G. J. Booyesen."

Our hearts are full of praises to God for the blessed opportunities. Pray that He may strengthen us to take them and make the most of them in the short time that is left to us before Jesus comes. God bless you all. Yours in Jesus.—W. F. Dugmore, Secy.

NOTE OF VICTORY FROM COLUMBUS, KY.

"Thanks be unto God who giveth the victory through our Lord Jesus Christ." We can report victory here. Several have been saved and one received the Holy Ghost according to the Word. On Sunday, April 9th, six were baptized in the Mississippi River and again on April 23rd five more were buried by baptism into His death. Calls to new fields nearby are coming in. We have accepted the call to pastor the flock here. Pray for us and for the work.—L. W. Clark and wife.

WORD FROM MUKTI.

Manoramabai Sends Greetings from India.

It is very wonderful for those of us who are at this end of things to see how God answers prayer. You at that end pray and we see the answers worked out here and our hearts rejoice as we think of the great army of praying workers God has raised up for us all over the world. One day there will be a big harvest home, and we will all rejoice and praise Jesus together. This last month two Mohammedan men have left all to confess Jesus; both are being helped. Do pray for these babes in Christ, their difficulties and temptations are tremendous, but 'God is able.'

It is getting very, very hot and already two of our European workers have gone to the hills and others are preparing to go. Our Gospel bands have been going out regularly every day into the surrounding villages and many are eager to learn. About 350 are regularly taught God's Word and we know that "The entrance of His Word giveth light." We are sure there will be a rich harvest from these laborers.

Mrs. Nalder left us some time ago and went to a Hill station to escape the heat, and hopes D. V. to sail for America on March 24th. It has been a great joy to meet her again and to show her all the details of the work at Mukti. May the Lord strengthen her for further service according to His plans.

We very heartily thank all who have helped by prayer and gifts and we are confident that you will more than ever uphold us during these intensely hot days. How good is the promise "As thy days so shall thy strength be." My mother joins me in love to all.

Yours in Him we love,
Manoramabai.

REST IN THE LORD.

In a recent letter from a missionary in India, we received a suggestion we pass on to our readers:

"It would seem that one of the devices of the enemy these days is to misdirect our haste in the King's business—to put hastiness rather than haste in His work, to try to get us to act before the Lord's time and then mar His purposes. It means much to walk softly before the Lord, and in these days of great pressure there is for us a calm place of rest where we may hear the voice of the Lord without turmoil. The voice of the Lord is always comforting, restful and strengthening, while the voice of the enemy always carries with it a spirit of agitation, even when speaking to us of great things to be done for the Lord,—falsely, of course. Satan is much more anxious for us to be doing something out of the will of the Lord than to be restful and peaceful in the will of the Lord. The

presence of the Lord will always restrain agitation and turmoil, and the needful thing is to stop and listen to His voice, who spake as none ever spake, and who said, "In Me ye shall have peace."

Your paper is truly an "Evangel" to us here in this Gospel-hardened place. Please renew my subscription. Our hearts are revived and souls fed from the reading of each paper.—J. H. W., Carriere, Miss.

Conventions and Camp Meetings

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. Come and bring your bedding, if convenient. If not, come anyway. The meeting will be conducted under the free-will offering plan. We expect some of the leading brethren. Come for a good time in the Lord. For further information write **Pastor Henry A. Smith, Box 11, Dublin, Texas.**

CAMP-MEETING, BROWNEDEL, TEX.

June 30 to July 10th.
Everyone is cordially invited to come. Come if you can get your fare here and we will trust the Lord to get you away. Be sure to bring bedding and toilet articles. Preachers and workers especially invited. Are expecting some of the leading brethren to be with us. Bro. Harvey Shearer will be in charge. For further information address **S. L. Wise, Box 212, Remlig, Texas.**

THE TEXAS DISTRICT COUNCIL OF THE ASSEMBLIES OF GOD.

Wichita Falls, Texas, August 3 to 13.
Wichita Falls is on the Ft. Worth and Denver Railway and the M., K. & T. Ry. We invite all who are partakers of the grace of our Lord Jesus Christ, with the love of God shed abroad in their hearts, and who are in the communion of the Holy Spirit and who will endeavor to keep the unity of the Spirit in the bond of peace. All comers will pay their own railroad fare. Entertainment on free-will offering plan. **W. W. Hall** in charge of local assembly.
Arch P. Collins,
Chairman State Council.
S. A. Jamieson,
Presbyter.

FIRST ANNUAL MISSISSIPPI DELTA PENTECOSTAL CAMP-MEETING.

Landing, Miss., July 8th.
Will convene with the Assembly at Landing, Miss., and continue indefinitely. Brother **Fred Eiting** of Dallas, Tex., is expected to be with us. Meetings will be devoted entirely to the salvation of souls and no controverted questions will be allowed to be discussed. Those desiring to come will be expected to pay travelling expenses, but entertainment will be free while here. All the workers in the Yazoo Mississippi Delta are especially invited. At the close of the revival we are expecting to have a business meeting the nature of which will

be of special interest to all those composing this district. Look for further announcement later, or for further information write,

Jas. O. Savell,
Sturgis, Miss., Route 3.

CAMP-MEETING, NEWPORT, TEXAS.

The Camp-meeting will begin at Newport, Texas, July 20th, 1916, and will be run as long as the Lord directs. Everybody invited. The grounds will be prepared for camping. Bring bedding and toilet articles. For further information address **Pastor Oscar Jones, Jacksboro, Texas, or Ed Baker, Newport, Texas.**

SOUTHERN MISSOURI DISTRICT COUNCIL.

Camp Meetings.

Southwestern Section Camp to be held at Springfield, Mo., Aug. 4th to 13th, 1916.

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

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

PENTECOSTAL ENCAMPMENT AT MOUNTAIN LAKE PARK, MD.

June 9th to 25th, 1916.

A great corps of Ministers will be present, including **D. W. Kerr, C. A. McKinney, Andrew L. Fraser, D. H. McDowell, F. O. Price, etc.** The Tabernacle seats 5000 and there is room for you. Special reduced railroad fare. For detailed information address **J. R. Reckley, 134 Elder St., Cumberland, Maryland.**

CAMP-MEETING, CONROE, TEXAS, IN JUNE.

A Camp-meeting will be held at Conroe, Texas, about June 10th, 1916, the Lord willing. Everybody is invited to come. Bring bedding and toilet articles. The meeting will be conducted on faith lines and we desire all to come praying for we shall expect great things from God. For information, address **Deacons T. J. Weaver and Harry Orr** of this place.—**Jannie Hewitt.**

SECOND ANNUAL CAMP MEETING OF NORTHERN MICHIGAN.

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

Mrs. **Woodworth-Etter** and band of Christian workers in charge. The saints are praying that this will be the greatest revival Northern Michigan has ever experienced. Come prepared to meet expenses. Rooms and board near by, also tents for rent, if notice is sent in by June 15th. Communications may be addressed to **F. W. Jewell, Pastor, 901 Waukazoo Ave., Petoskey, Mich.**

BROWNEDEL, TEXAS, CAMP-MEETING.

We expect to hold a Camp-meeting, the Lord willing, at **Browndel, Texas,** in the near future. Date will be given later. Everyone prepare to come. Be sure to bring bedding and toilet articles.

Come praying and expecting great things from the Lord. The purpose of the camp is the furtherance of the cause of Christ in this section. The night services will be given entirely to evangelistic work. Watch the paper for date. For further information address: **Pastor S. L. Wise, Box 212, Remlig, Texas.** (Preachers and workers especially invited. We expect some of the leading brethren.)

That which we have seen and heard declare we unto you,
that ye also may have **FELLOWSHIP** with us: and truly our
is with the Father, and with His Son Jesus Christ.—1 John 1:3.

"MY PRECIOUS SAVIOUR."

Oh! how precious is my Saviour,
More than all the world to me;
I will love Him, trust Him, serve Him,
Soon His blessed face I'll see.

He has saved me, He has washed me
In H's own most precious Blood;
He has healed me, He has filled me
With His life, and with His love.

Glory to His name forever!
I will trust Him more and more;
I will worship and adore Him,
Soon we'll meet to part no more.

—M. G.

(Given in the Spirit. Sent by Bro. A. Blackburn, 1 Ada St., Keighley, Yorks, England.)

**A BLESSED WORK IN STORMVILLE,
NEW YORK.**

Brother C. J. Stroh, now pastor of the work at Stormville, N. Y., formerly engaged in the work at Detroit, Michigan, under the supervision of Bro. Benjamin Wittich, and engaged also in evangelistic work in Ohio, Illinois, Michigan and Canada, gives a little history of God's leading to his present place in the vineyard. We quote from his letter as follows:

"We had up to the last of May had the pleasure of ministering the Word, beginning at Toledo, Ohio, Cleveland, Warren, New Castle, Pa., Avon, N. Y., Rochester and then on to the convention. At the close of the convention we found ourselves confronted with several invitations which later developed in our holding meetings at the following cities: One meeting at Bro. Brown's Mission, New York, Brooklyn, Corona, Long Island, Tottenville, Bridgeport, Conn., Asbury Park, Elizabeth and Newark, New Jersey. During our month's ministry at Bethel, Newark, N. J., a call came for a series of meetings at Stormville, New York. The Lord laid the burden of the same upon us and we consented to come. This brought us to Stormville by the first of August for a campaign lasting over three weeks, wherein God did bless. Praise His holy and precious name!

"We found things very discouraging in the natural. The tent had blown down with a large rent in it. The lighting system was very poor and we had

only a few Sunday-school song books and an old organ. We received two or three letters informing us it was useless to attempt any services here, and impossible to raise money. But our eyes were on Jesus. At our first meeting from fifty to seventy-five were present, but the service ended in the hall near by as another storm overtook us and again tore the tent. At last the meetings began to progress and the crowds grew larger each night, at times reaching three hundred or more, as the weather would permit. People would walk from five to six miles to attend the meetings, while others were present from neighboring towns of from twenty to twenty-five miles distant, they having come in their machines. The people soon caught the spirit of the meetings and we had no trouble in arranging for better lights, new song-books and a larger seating capacity, while in the meantime Sister Frieda Wittich came from Detroit to assist in the singing and playing, being accompanied by a violinist and cornetist. All expenses were met, which amounted to over one hundred dollars, and on the last Sunday a good collection was raised for the workers. During these three weeks our dear Lord brought fifty-seven precious souls into salvation, while at the close of the meeting twenty-one candidates were baptized in a lake near by. On the day of the baptism I should judge from four to five hundred people were on the banks and witnessed the baptizing.

"When we left Stormville and reached Baltimore a letter overtook us stating that a public meeting had been called and they unanimously agreed to give us a call and expected us to return. This we did and on October 15th I began my ministry as pastor, with the chapel crowded in the evening, the Lord having stirred the country side for miles around. Since our return, over twenty precious souls have accepted the Lord as their personal Saviour. We have organized a Sunday-school and at present have an enrollment of seventy. We are now conducting a Bible class every Friday night, having an enrollment of fifteen or more active members. Our Sunday morning services average about fifty or more in attendance and the evening services average from fifty to one hundred and fifty, as the weather permits. Although we have passed

through a severe winter, our attendance has been very good, many walking from miles around. A great interest is taken in the Wednesday evening prayer-meetings. At first these meetings would close about nine or nine-thirty but recently we have passed the midnight hour, oftentimes the hour being eleven o'clock when we would rise from our knees.

"The first witness of God's seal in this place reached us when one day, while visiting in one of the homes during a season of prayer, God sweetly baptized a young lady about the age of fifteen. Soon others became hungry, when in a few days the Lord met the second sister here in our study, giving her the evidence of the speaking in another language, as the Spirit gave her utterance. A few days later, at a very precious prayer-meeting, God again manifested Himself in a beautiful way. We had passed through a precious season of prayer, with about thirty-five at the altar, and as the hour of eleven had passed, I dismissed the meeting. As I went about shaking hands I walked toward a sister standing near the platform to shake hands with her. She praised the Lord three times, not in a loud tone,—when she quietly went over into a sister's arms, who stood near by, and then down onto the rostrum. Here the Lord gave her a vision of Calvary, and about 1:30 that morning, sweetly baptized her before she arose to her feet. Praise the Lord! Each Wednesday evening from twenty to thirty are at the altar seeking God's seal. Several have had wonderful visions and dreams, while some of our most faithful ones are the very ones who at one time were bitter enemies.

"We are ministering, in connection with the work here, to a mission about five miles distant, while two other places within a radius of five miles have been asking for our services. We ask your earnest prayers that God will have His way in our midst. The countryside is greatly in need of good literature. May God have His way concerning the same."—Bro. and Sister C. J. Stroh.

KEEP SWEET.

Keep sweet in your soul. When things are at their worst and everything looks bad, the chief thing to do is to keep sweet. It will all work out for the glory of God, if we keep sweet. Let other people talk, but you keep sweet. When the elders disagree and the preachers begin to talk, if you want to come out with victory in your soul, stay out of it and keep sweet. Don't ever try to testify above what you are living. Live peaceably with all men if you can, but obey God rather. I feel my calling to God's service. Pray that I will go willingly. My heart's desire is to obey God.—T. A. Snodgrass.

LOVING SERVICE.

In reading my Evangel this week I noticed a little verse which struck me very much, so I wrote the following verses:

Let us love to please our Master,
Let us love to do His will;
Let us love to give Him glory,
Then our souls will fear no ill.

Let us love to please Him better,
Than we've ever done before;
Let us love to be more like Him,
In the days that are before.

Let us go wher'er He sends us,
O'er the mountains, o'er the deep;
Seeking those whom Jesus died for,
Bring, and lay them at His feet.

Then if He should come at midnight,
In the morning, or at noon;
May we hear His sweet voice saying,
Faithful servant, welcome home.

There within that golden city,
With its gates so fair and bright;
Jesus stands to bid us welcome,
Into everlasting light.

There with angel faces smiling,
All around that happy throne;
We shall join that heavenly chorus,
Singing praise to Him alone.

The first verse is the one I saw in the Evangel.

From John Morcom, Duluth, Minn.

MIDWAY, TEXAS.

We are a band of twenty-one in number and are glad to report victory. My wife and I have lived here about eight months and God surely has blessed our labors. He has given us a nice little piece of ground to build on. We have several acres here and a new tabernacle 40 by 300. This is a country place. We are twelve miles from the railroad and some people shrink from the country work, but I feel it should not be neglected. We have not received the spirit of fear, so do not shrink from the work in the rural places. God can take care of you. He has the cattle on a thousand hills. We have a horse and buggy and are prepared to reach the nearby places. We are having good meetings now and are looking to God for great things. We cordially invite any Spirit-filled preachers or workers to help us. We stand strictly against strife and will not have it. We crave the prayers of the Evangel family.

Let us quit wrangling over doctrinal points and try to get souls saved. The harvest truly is ripe and laborers are few.

Yours in Him for lost souls,
J. H. Polk and wife.

GOD IS ABLE.**A Report from Pueblo, Colo.**

Greetings in the name of our Lord. Just a few lines for the paper to let you know I am still on the firing line. I came to Pueblo against some odds, but thank God I heard from the sky before I came, and when the enemy came in like a flood, the Spirit of the Lord raised up a standard against him, and I believe it was one of the best thirty day campaigns of my ministry.

One dear brother said that he was tired of trifling with God, and he just got right down in real earnest, and in about twenty minutes the dear Lord wonderfully baptized him in the Holy Ghost. O beloved, I am confident that just as soon as we say "Yes" to God from our heart, "something will take place," as the Scripture has declared "the day ye seek me with your whole heart, I will be found of you."

Brother R. W. Greenman, traveling railroad evangelist, was with us a few days, and the Lord used him here, and blessed his ministry. He was a real help to us and he left us with a good report. Praise the Lord!

We rode out in the country, eighteen miles, one Sunday, in a couple of autos, and the enemy was stirred up, and the Spirit of the Lord raised up a standard against him, and two hungry souls were filled with the spirit, according to Acts 2:4. Truly, we enjoyed our trip to the Rocky Mountain country, and in Pueblo we found a fine assembly of saints going on with God, and reaching out for more of God.

A goodly number were saved, and several baptized in the Holy Ghost, and we baptized a fine crowd in the lake. Many stood on the lake bank, shouting the victory, and singing the songs of Zion, as the dear ones came up out of the watery grave, to walk in the newness of a resurrection life in Christ. Most every one came up out of the water shouting.

O, how I do praise God for His wonderful goodness to the children of men. O, beloved, I earnestly covet your prayers that I may walk in the will of our Lord. O, beloved, do pray God will "thrust" laborers out into the vineyard. The time is so short, and so many calls for help.

My dear brother or sister, what are you doing with the talents God has given to you. Thrust ye in the sickle for the harvest is white, don't be a quitter," or don't be afraid. Set your face towards Zion, get an answer from the sky, and go thru and stand fast in the liberty wherewith Christ hath made you free and you will be able to come off the field of battle "more than conquerers."

ANNOUNCEMENTS

For the convenience of the brethren who desire to make special announcement through these columns, we will accept **Want Ads** at the rate of one cent per word, with a minimum charge of 25 cts. for each insertion.
We reserve the right to reject and return objectionable announcements.

WANTED:—One hundred Pentecostal Assemblies to send for a roll of Weekly Evangelists to visit them each week. It is understood that the papers will be sold and remittances will be made to the Publishing House at the rate of 2 cts. per copy, once a month or oftener.

WANTED:—Two consecrated young women to help in the editorial office of the Gospel Publishing House. Must be able to operate a typewriter and to have had some literary training. This will be a good opportunity for someone who desires to work for the Lord. J. K. Flower, Office Editor, 2838 Easton Ave., St. Louis, Mo.

WANTED:—One thousand loyal members of the Evangel Family to interest their neighbors in the Weekly Evangel. You may only preach to them once in a year, but if they subscribe for the Evangel, you will assist in preaching to them fifty (50) times a year. Is it worth it?

SINGER AND ORGANIST WANTED.

We need a Spirit-baptized singer and organist, a single young man preferred, to travel as co-laborer with a Pentecostal Evangelist of thirteen years experience; one who understands music well and who has had some experience as choir leader. Write at once to **Thomas J. O'Neal, Box 402, Osborne, Kansas.**

We closed in Pueblo with sweeping victory, spirit, soul and body, then coming to Colorado Springs, we found Brother W. H. Merrin on the firing line for God, with a fine band of saints, and better still, a sweet spirit of love and unity in their midst. I earnestly covet your prayers.—Evang. Mark T. Draper.

FRANK MOLL ARRIVES IN AFRICA.

I arrived here (Kisumu, B. E. Africa) well and happy in the Lord on December 26th, 1915. I had a pleasant voyage of thirty-five fine days on the water. I spent some time in Egypt, visiting the Pentecostal Missions. The work is going on well.

I found Brother Miller true and faithful and happy in the Lord. There have been thirty-nine saved in the two years that I was home. We have over sixty in all that have been saved and are going on with the Lord. Five have gone home to be with Jesus in the last year. Bro. Miller is bearing all things well, not complaining in the least, but is going on with God. Hallelujah!—Frank M. Moll.

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
Ready for Delivery about May 30th.

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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