

# The Christian Evangel

A Weekly Pentecostal Newspaper Published in the Interest of the General Assembly of God and the Promulgation of the Gospel of the Kingdom in all the Earth.

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## A CALL TO PRAYER.

To the beloved Saints in Christ Jesus, Greeting! The times are portentous. Judgment is coming and are we ready? Pray without ceasing and faint not; pray always that ye may be accounted worthy to escape those things that are coming on the earth, and to stand before the Son of Man. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints. Every voice is a call to prayer. We have it in the whisper, in the storm, in the thunder-peal, in the rumbling earthquake. Read it in the Word; hear it in the cry of the lost millions, in the wail of the damned, in the song of the Angels. The Eternal God calls us to prayer.—A. J. Collins.

## SWEEPING VICTORY.

Bay Village, Ark.

God is pouring out His Spirit in a most wonderful way. Our regular services are Tuesday and Friday night, Sunday and Sunday night. Almost sweeping victory every night. We have about 60 baptized saints here, but after a long siege of prayer and waiting on God He was victorious and forty were baptized in one revival, and now we have about sixty in all and they are blessed people and God is using some of them wonderfully. Pray for us. We are praying for a revival this year that will carry the whole country for God. Anyone wishing to write me can address me at Cherry Valley, Ark., R. 2 Box 30.—E. J. Adams.

## A WORD OF PRAISE.

Mineral Wells, Texas.

There are just a few of us in this wicked town who have the Baptism of the Holy Ghost with evidence as in Acts 2:4. We are sowing the good seed and expect God to gather the harvest. The battle is on and the enemy is strong, but thank God, we have a captain who never lost a battle. Thank God, when the battle is fought and won we will enter into the great feast. Jesus is preparing a people that will meet Him in the skies. I am so glad He took me in and am doing my very best to be in the first resurrection. I ask the prayers of the saints that I may stay at the feet of Jesus and do His sweet will.—Ed Hill.

## PRINCETON, TEXAS.

Last Sunday night I preached here at Thompson School-house, about four miles from Princeton Texas and the people of this place never heard of the Apostolic people. They know nothing about the Baptism as in Acts 2:4. I am the only one that I know of this side of Dallas. I was raised a Catholic but praise God for bringing me into the truth. This would be a good place for some good preacher to come and hold a meeting. Would be glad to hear from some one and to make arrangements for them to hold a meeting. Pray for me that I may bring some lost soul to Christ.—H. C. Stibbens.

## DESIRES INFORMATION.

Any brother or sister living close to or near Mountain View, Mo., who belongs to the Apostolic Church or Pentecostal Assemblies, I should be glad to hear from them, as I would like to attend some of their services. My heart is hungry for the full Gospel.—R. A. Daugherty, Mountain View, Mo.

## J. W. WELCH.

Essex, Mo.

God is working in this part of the field. I have been out upon a visit trip to several assemblies and find a very good condition generally. I will soon be going to the Southwest part of Missouri and to Kansas, (D. V.), and may have some news for you.

## THE FIRE FALLING.

Enterprise, Ala.

Praise God! The fire is beginning to fall here. The saints are in perfect unity and love (John 13:34). Twelve were baptized in the Spirit lately—large crowds and showers of blessing in every service. Hallelujah! We are going to Heaven.—W. R. Carmichael.

## PREACHING TO PRISONERS

Pentecostal Brethren in Europe take Advantage of War Situation to Preach Christ to the Soldiers Held as Prisoners.

We praise God that, in the midst of the awful destruction and distress caused by this gigantic death struggle now on in Europe, there is a bright ray of hope as messengers of mercy carry the glorious gospel of "peace on earth and good will to men" to the soldiers of either side. Not only are the more aggressive denominations taking up this work, but our Pentecostal brethren also are, to the best of their ability and as the opportunity presents itself, preaching to the prisoners and ministering to the soldiers, if by any means they may bring some to Christ before it is too late.

There is a great movement on now in the United States, among the evangelical bodies, to provide a copy of the New Testament for every soldier now at the front. This will mean several million New Testaments, printed in several languages, and the Sunday Schools of our land are responding nobly to this work and providing these needed Testaments. Surely God's Word shall not return unto Him void but will accomplish that whereunto it has been sent. In the lonely watches, in the lulls between the battles, in the evening time when the soldiers have a little opportunity for rest and an inclination to read the testaments carried in the pocket, the Word of God will be read, and we can by our prayers, touch God for them and pray some of these soldiers into the Kingdom of God.

### What the Pentecostal Brethren are Doing

We have read, from time to time, the blessed way in which our Pentecostal brethren are raising to their opportunities and seeking out the Belgian refugees, the German prisoners, the English and French soldiers interned in Holland and all others who are affected by the war that they can reach. They are visiting the detention camps and the hospitals and God is giving them blessed results. In the Civil War in this country many true servants of Jesus carried the gospel of Christ to the camps and thousands turned to God. Some years ago an interesting book was written of incidents in this ministry among the soldiers called "Christ in the Camp." Now the Full Gospel is to have a chance to bring Jesus to the encamped armies of many nations. While some soldiers will become hard, cold and more godless, others, with bullets and shells whistling death by their heads, will pay attention to the gospel of Life as never before.

We give below some clippings taken from the English Pentecostal paper called "Confidence."

"Brother Mitchel E. Mast writes:—

There are four Military hospitals at Rosny-Sons-Bois, with about 350 beds. By the grace of the Lord, I can now visit the soldiers at any time, and take them gifts. In our meetings at Bethel, the Lord is working. Three conversions this month. Hallelujah!

"Pastor Polman writes:—I am glad to tell you that God is blessing our work among the Belgian soldiers interned in Holland. They are so hungry for the Word that I have not sufficient Bibles to respond to all their calls. Many promised to change their lives and to become Christians. A Roman Catholic writes, 'Your religion is better than mine, so I leave my religion and take yours' There is a great need for French Bibles, also for Dutch Bibles. If this terrible war should be the medium to get the full Gospel into Belgium, that would be the glorious side to it. I am praying and working to this end. May the songs of the King of Peace ring once more over the ruins of poor Belgium, and over the graves of the thousands of soldiers who shed their blood in that country, and are buried in Belgian soil. How heaven would rejoice, and angels sing that are now weeping because of the destruction of humanity. Please pray that the Holy Spirit may be poured out upon many.

"Mr. J. Welch is engaged in meetings among the Scotch and other soldiers in Bedford. An interesting case was found in a Scotsman who, on being spoken to, stated that, as he came down the street, he had felt he must give up his sinful life, and as the worker presented the gospel to him the Lord met him there and then. One meeting was composed almost entirely of Roman Catholics who had been placed together, but here also the message was listened to attentively and Gospels accepted while the worker was invited to come again."

"We quote the following interesting extract from the Declaration of the Bishops of York touching the war:

"We would affectionately urge all those whom our voice may reach to bring into this soul-subduing yet soul-uplifting crisis such a humble, penitent and yet hopeful spirit as may contribute to a growth of a truer conception of the mutual relations of international life, that the peoples of the world may be inspired and melted together to make a solid and wholesome advance in things both spiritual and temporal.

"Finally we would renew that call

### To Pray Without Ceasing

Which has already been heard in our own and other lands and which we know has met with a deep response from a multitude of hearts who believe on, in spite of their unbelief, who hope on, sometimes against hope, that even through the clouds and darkness, the appalling horrors, the bitter and mysterious discipline of war, God is working out His eternal purpose of righteousness and love, of peace and goodwill."

It is the call to prayer, which we ourselves have before sounded in these columns, that we are glad to see being taken up by the religious people in the nations themselves that are at war; also we are glad to see men begin to realize that God knows about these wars, in beginning to judge the nations and in and through it all is working out and towards "His Eternal Purpose of Righteousness."

### KEEP STILL.

"Keep still. When trouble is brewing, keep still. When slander is getting on its legs, keep still. When your feelings are hurt, keep still until you recover from your excitement at any rate. Things look different through an unagitated eye. In a commotion once I wrote a letter and sent it, and wished I had not. In my later years I had another commotion and wrote a long letter, but life rubbed a little sense into me, and I kept that letter in my pocket against the day when I could look it over without agitation and without tears. I was glad I did. Less and less it seemed necessary to send it. I was not sure it would do any hurt, but in my doubtfulness I leaned to reticence, and eventually it was destroyed.

"Time works wonders. Wait till you speak calmly, and then you will not need to speak, maybe. Silence is the most massive thing conceivable sometimes. It is strength in very grandeur. It is like a regiment ordered to stand still in the mad fury of battle. To plunge in were twice as easy."—Selected

### GREAT INCREASE IN NUMBERS.

Pollock, La.

God is wonderfully blessing here. When I wrote a little over two weeks ago, eighteen had received the Baptism of the Holy Ghost. Since that time the number has increased to 59, and 46 have been baptized in water. God has mightily poured out His Spirit in this place in spite of great opposition. Many have been healed of different diseases and are trusting God for soul and body. Pray for us that we may keep humble and let God have his way.

## A TESTIMONY.

Since I came to Osage County in this state (Kansas) Jan. 21st, God has been with us and blessed. I have been with the saints in the Assembly here in Scranton and Fostoria Mining Camp. There is a small but good Assembly in each place. Also quite a number of souls hungaring for Christ and the Holy Spirit—the blessed Comforter. We are dwelling together in unity—beholding Christ and earnestly contending for the Faith which was once delivered unto the Saints—seeking the salvation of people and watching for the soon coming of the Messiah—Christ Jesus our Lord. Hallelujah!—Willie T. Millsaps.

## PANAMA CITY, FLA.

I am praising the dear Lord for His wonderful power to keep His dear children from sin through the blood of Jesus. Acquaint yourselves with the Truth (See Heb. 5:12) and you will help carry this Gospel of the Kingdom to someone else. There are about seventy-five miles of bay country here in Bay County, and enough work for two or three more good workers or preachers who are willing to help themselves by working some. Anyone feeling led this way, write, giving experience and condition. Pray for the band here in Millville, Fla.—O. C. Newson.

## HARVEST TRULY GREAT.

Richland Center, Wis.

God is helping us here. We are a small company but God is with us. His Spirit is striving with souls. Bro. Chas. Fulken-son is with us at present. "The harvest truly is great but the laborers are few. Pray ye therefore the Lord of the harvest that He would send forth laborers into His harvest." (Luke 10:2). We need laborers who are willing to endure hardships for Jesus' sake. We are expecting victory in the name of Jesus. Anyone wishing to know more about the work may write to Mrs. Jessie Scott, Box 192, Richland Center, Wis.

## GOOD WORK IN TEXAS.

The Lord is doing a good work here in Texas in some places, saving baptizing and healing. He is also sending forth messages that are greatly encouraging the saints. We never were so encouraged, for our beloved people are one now. They are very precious indeed to us and we love them dearly. Jesus is coming soon. We have no time to fool around and delay His work.—Harvey Shearer, Marble Falls, Texas.

## A BAPTISM IN CEYLON.

W. D. Grier.

Praise Jesus, He has baptized one sister with the Holy Ghost. Several young men are coming to our home for Bible Study. The Lord is working with some of them. February is the beginning of the summer months with us and we hope to do some evangelistic work in town.

## NOW AT McCLURE, ILL.

G. W. Lawson.

We are at McClure, Ill. with the assembly. Have been here ten days and there is good interest. Three have been saved and one received the baptism and there were thirteen at the altar last night. Our God never lost a battle.

## GAINESVILLE, TEXAS.

I am still on the victory side. Am working here in a mission which the Holiness people are conducting and I believe they are going to walk in the light. They have given me a hearty welcome, and I desire that all will pray for this place that God will pour out His Spirit on us and give us real Pentecost, and that God may have His way with me. Would be glad to have any who are going through, to stop off and see us, especially anyone who can preach or play the organ. This is a wide field. My home is open to any of God's saints who feel led this way. My home is in East Gainesville, 1408 Gribble St. The mission is on the south east corner of the square, the first stairway going south on the East side of Dixon St.—Elmer E. Gore.

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NOT TO ADVERTISE SIN.

Every now and then we are compelled, in order to protect the unsuspecting saints against some hypocrite and deceiver, to publish the name of some fraud and to warn the saints against receiving them because they deceive and defraud the saints. Almost every time we have done this we have a lot of letters asking why we do not advertize this sinner or that one. Listen at the following:

Only For Protection.

There are many classes of sinners and many thousands of honest ones who may have fallen into sin through one weakness or another. They own they are sinners and do not deny they have sinned, nor try to deceive. All such it is our business to lead to Christ whether they never have known Him or are backsliders. Only one thing justifies a warning in our paper (by name) against any sinner, and that is to protect the saints of God against wolves in sheep's clothing. It is not our business to publish the names and sins of all who sin. Far from it. Some in all the walks of life, from Judas down to this day, have fallen after professing faith in Christ. Many of these repent and confess. Why should we persecute these or make their lot harder? It is our business to forgive and help such.

Dead Beats and Frauds.

Only love, patience and forgiveness are in our hearts for all who fall and then later bring forth fruits meet for repentance. But dead-beats and frauds who go around in sheep's clothing, hypocritically praising God just to deceive, lead astray or defraud innocent saints in one way and another need expect nothing in these columns but red-hot shot. We have a right to cry aloud and spare not after such refuse to repent but go on in their devilment, fraud and deception. God have mercy on them, for we do not see how we can spare them and do our duty to God and His saints.

Not Advertize Sin.

But we want it understood that our business is to advertize Christ and not sin, to hold up Christ Jesus as a Savior and not to magnify the devil. We shall make no attempt whatsoever to advertize every one who fails, falls or sins. Silence about repenting sinners or unrepenting ones, so far as publishing their names is concerned (if not hypocrites and frauds) will not be interpreted by sensible, broad-minded saints as compromising or covering up sin. We are against all sin in friends or foes, and expect to spare it not in high or low, but our chief mission is to save sinners. Sometimes there may be a hypocrite or a fraud-escape because we do not know the full facts from a reliable source, and we want all to know that it is a serious thing to jump hastily into print and possibly injure the innocent or cast down some soul that has fallen and is making an honest effort to rise. Some may prefer to kick them down but, by the grace of God, we will help them to rise to Christ, and above sin, if we can. Jesus is a great Savior and let us leave the sinning business with the devil

while we exalt holiness, Christ and His saving power.—E. N. B.

GOOD ARTICLES SOLICITED.

In order to enrich our papers, give a sweet and blessed variety, and allow the rich experience of some of our readers to be given to bless others, we will heartily welcome good Pentecostal and full Gospel articles from any sweet, pure, sensible spirit-filled saints either men or women. Of course we shall have to be left with the Lord as to which He leads us to print first, if good, as to just when it will best glorify God to bring out this one or that one.

Please observe the following rules:

1. Write on only one side of your paper and on sheets separate from orders for books, tracts or papers. Use a separate sheet for this.
2. Leave plenty of space between the lines, so that we have room to write a line of correction in between your lines.
3. Be as brief as the Lord allows. Don't tell it all at once.
4. Leave out all party phrases, as all special terms around which and over which religious parties are contending, all personalities, all fight. Don't fight men. Fight Satan.
5. Keep sweet. Use Bible terms and phrases as much as possible. Deal with the truth and with great principles not with persons or parties.
6. Write on the truths which are peculiarly adaptable to this age.
7. Send your articles and orders to The Gospel Publishing House, 2838 Easton Ave., St. Louis, Mo. In His love.—E. N. Bell.

SUNDAY SCHOOL LITERATURE.

Don't waste your time sending to us now as we have not yet published.

Ever since it was stated that we hoped soon to be able to publish our own Sunday School Literature, we have been flooded with many inquiries, and some have even gone so far as to send us money for cards, leaflets, quarterlies etc. In some cases we have returned this money and in other cases we have sent the money on to the denominational publishing houses to be filled. In all cases, however, it has caused us unnecessary trouble in attending to correspondence and in replying to inquiries, and so a little advice on this line is timely.

We do not publish Sunday School Literature now but we hope to do so by the middle of the year, or for the third quarter, commencing July 1st. In this case we will publish in our papers large advertisements, several months before hand, so that all may have warning that they can get their literature from us. If you don't see these advertisements, you will know that we could not get adjusted properly to publish the literature, and so please don't make any more inquiries or order supplies until the advertisement is put in the papers. This will probably be about May 1st, if all goes well and we get adjusted properly for the work.—J. R. F.

SECOND ANNUAL CONVENTION.

At The Apostolic Faith Church, 57 Anderson Street, New Rochelle, N. Y.

The Convention will open Saturday, March 20th, 1915 and continue until Sunday the 28th. Services will be in charge of Pastor Rob. A. Brown and wife of New York City and Evangelist Joseph Tunmote of Pittsburgh, Pa. For further information address either: Pastor Thomas Thompson, 104 Webster Ave., New Rochelle, N. Y., Treas. Robert Stune, 475 Main St., New Rochelle, N. Y., or Sec'y. Harold H. Moss, 258 Franklin Ave., Mt. Vernon, N. Y.

EXTRACTS FROM FINNEY'S "REVIVAL LECTURES."

1. It will do no good to preach to you while your hearts are in this hardened, and waste and fallow state. The farmer might just as well sow his grain on the rock. It will bring forth no fruit. This is the reason why there are so many fruitless professors in the church, and why there is so much outside machiery, and so little deep-toned feeling in the church. Look at the Sabbath-school, for instance and see how much machinery there is, and how little of the power of Godliness. If you go on this way, the Word of God will continue to harden you, and you will grow worse and worse, just as the rain and snow on an old fallow field makes the turf thicker, and the clods stronger.

2. See why so much preaching is wasted, and worse than wasted. It is because the church will not break up her fallow ground. A preacher may wear out his life, and do very little good, while there are so many stony-ground hearers, who have never had their fallow ground broken up. They are only half converted, and their religion is rather a change of opinion than a change of the feeling of their hearts. There is mechanical religion enough, but very little that looks like deep heart work.

3. Professors of religion should never satisfy themselves, or expect a revival, just by starting out of their slumbers and blustering about and making a noise, and talking to sinners. They must get their fallow ground broken up. It is utterly unphilosophical to think of getting engaged in religion in this way. If your fallow ground is broken up, then the way to get more feeling is to go out and see sinners on the road to hell, and talk to them, and guide inquiring souls, and you will get more feeling. You may get into an excitement without this breaking up; you may show a kind of zeal, but it will not last long, and it will not take hold of sinners, unless your hearts are broken up. The reason is that you go about it mechanically, and have not broken up your fallow ground.

A great deal of prayer is offered from pure selfishness. Women sometimes pray for their husbands that they may be converted, because they say, "It would be so much more pleasant to have my husband go to meeting with me," and all that. And they seem never to lift up their thoughts above self at all. They do not seem to think how their husbands are dishonoring God by their sins, and how God would be glorified in their conversion. So it is with parents very often. They cannot bear to think their children should be lost. They pray for them very earnestly indeed. But if you go to talk with them, they are very tender, and tell you how good their children are, how they respect religion, and they think they are almost Christians now, and so they talk as if they were afraid you would hurt their children if you should tell them the truth. They do not think how much amiable and lovely children are dishonoring God by their sins; they are only thinking what a dreadful thing it will be for them to go to hell. Ah! unless their thoughts rise higher than this, their prayers will never prevail with a holy God. \* \* \* That is the reason why so many prayers are not heard, and why so many pious, praying parents have ungodly children. Much of the prayer for a heathen world seems to be based on no higher principle than sympathy. Missionary agents and others are dwelling almost exclusively upon the six hundred millions of heathens going to hell, while little is said of their dishonoring God. This is a great evil; and until the church has higher motives for prayer and missionary effort than sympathy for the heathen, their prayers and efforts will never amount to much.

A great deal of prayer is lost, and many people never prevail in prayer because, when they have desires for particular blessings, they do not follow them up. They may have had desires, benevolent and pure, which were excited by the Spirit of God; and when they have them they should persevere in prayer, for if they turn off their attention to other objects they will quench the Spirit. We tell sinners not to turn off their minds from the one object, but to keep their attention fixed there till they are saved. When you find these holy desires in your minds, take care of two things:

1. Do not quench the Spirit.
  2. Do not be diverted to other objects.
- Follow the leadings of the Spirit, till you have offered that effectual fervent prayer that availeth much.

"GOD IS LOVE!"

Why do I say so? Because He gave His Son to die for me. I praise God because He has so wonderfully blessed me and baptized me with the Holy Ghost, speaking with other tongues as they did on the day of Pentecost. I am forty-eight years old and have been converted thirty-six years, and have been an elder in the Presbyterian Church for over twenty years. But God showed me there was something more for me. I want all He has for me.

Brother Oscar Jones and his wife always have something fresh from the Lord for us and are on fire for God. Brother Jones returned from Truce and reported four more have received the baptism. About fifty in number there now.—F. P. Poole, Jacksboro, Texas.

Sunday School

March 14, 1915.

SAUL GAINS HIS KINGDOM.

Lesson Text—1 Sam. 11.

Golden Text—"He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city." Prov. 16:32.

Leading Thought—Have we crowned our "Great Deliverer?"

1. The danger of Jabesh-Gilead. vs. 1-3. Saul's anointing was followed by three signs (ch 10:1-7) foretold by the prophet Samuel. Thus was Saul doubly assured of his election to be the first king of Israel. But so far the matter was private. Now came the public choice by lot, by which it was made known to all that Saul the son of Kish was the Divine choice. That he was taken from the insignificant tribe of Benjamin strongly suggests to us the sovereignty of divine Grace. Though formally accepted, Saul's elevation occasioned dissatisfaction on the part of some. ch. 10:27. But with unusual humility and self-control Saul retired to his farm-life to await God's time of open vindication. His attitude throughout this period is especially commendable. And now comes a dire extremity for his Israelitish brethren. Forceful is the application of their situation to our modern conditions. The men of Jabesh—professed Christians—willing to risk the anger of God through deliberate disobedience to His command that they might compromise with Nahash—the world and Satan. And such a situation would naturally bring reproach upon the people of God. v. 2. It was well they cried to their neighbors for assistance.

2. The deliverance of Jabesh-Gilead. vs. 4-11. Such news could bring only sorrow and tears. But more than this was needful for their deliverance. Sympathy takes a more decided and active form sometimes than the shedding of tears. Saul's interest in the sorrows of his people is the occasion of his being thrust forth into active service. "The spirit of God came upon Saul." v. 6. This led to a most practical expression of sympathy, and was all the preparation needed for leading Israel to a mighty victory. Judg. 3:10; 6:34; 11:29; Lu. 24:49; Acts 10:38. It brought a great indignation against sin. With holy boldness he takes his place with Samuel at the head of the people. Through his obedience "the fear of the Lord fell on the people." They became a united people (v. 7), and consequently a victorious people. Saul's faith became contagious spreading even to the distressed men of Jabesh-Gilead. vs. 9, 10. His words of assurance were to them as the joyful sound of the Gospel is today to souls oppressed and stricken by the adversary. Praise God for the greater deliverance accomplished for us through the Captain of our Salvation. Rom. 10:15; Lu. 1:74; 4:18; Gal. 5:1. Notice Saul used prudence in making the attack. Faith in God never means presumption or carelessness. Prov. 11:30; Matt. 10:16; Lu. 16:8. Recall Gideon's stratagem. Complete and overwhelming was the victory. Like faith and obedience on our part will insure a like victory. 2 Cor. 2:14.

3. Saul made king by all Israel. vs. 12-15. Great victories often develop a spirit of intolerance in the leaders. Saul however was still "small in his own sight and he celebrated this great victory by a manifestation of unusual love and generosity. Those who had questioned Saul's right to reign were now only too glad to receive him. God had openly vindicated him. So will it be with our heavenly King, the Lord Jesus Christ. Phil 2:7. "The Lord hath wrought salvation in Israel." v. 13. No time for selfish achievements, no time for seeking vengeance! Rather a time to worship God and sacrifice "peace offerings before the Lord!" And with such a spirit of forgiveness and divine love in their new king, no wonder God honored him in all their eyes and they, "the men of Israel rejoiced greatly." May we glean the lesson from this!

A TESTIMONY.

I praise God who is a "very present help in trouble." On the 8th of December a dear baby boy was born to me and I was without a Doctor and did not take anything. This was on the 27th of February, and the babe is now a fine healthy boy. I took him after one month out in the work for Jesus and have never been sick. Have been fifteen miles at a time. Praise God, if we trust Him He will keep us.—Bettie Morgan, Lessville, La.

ETTER MEETING CLOSED.

Tampa, Fla.

God met us the first night and set His approval on the meeting. We praise God for the way He did bless in the meeting. Many were healed and saved; also a number filled. A man was kicked in the breast by a horse and was not able to do anything for months. He came to the meeting and Sister Etter prayed for him and God healed him and he went to work the next morning and has been working ever since.

We could tell of many just such cases as the above. The last day was the best of all. The power of God came down. My wife began to play on the piano under the power of God and continued for about an hour and a half. We had a melting time. Sister Etter has gone to Atlanta, Ga. for a meeting. We pray God to bless her labors there. Baptism service will follow Sunday at 3 P. M. Let all who read this pray for the work in South Florida. There were twelve or more states represented at this meeting. Some came who knew Sister Etter 38 years ago and told of the work of God in Indiana.—Pastor J. M. Rowe.

CHAFFEE, MO.

God is blessing here. A revival spirit is among the people. We have been having revival meetings for about three weeks. Sixteen were saved and two baptized in the Spirit last night. We shall continue the meeting as God may lead. We thank Him because there is a good interest among the people here. We desire the prayers of God's people for this town and community.—M. V. Ferguson and wife.

A TESTIMONY.

Trinity, Texas.

I am praising God for His many blessings and for keeping me each day from sin. God has a few true children yet in Trinity and we earnestly desire the prayers of God's children everywhere that we may be kept at the foot of the cross. Please pray earnestly for the leading men of this town. They are working in every way to stop this blessed work. We are crying out to God for help. We need your prayers that God will give us victory and not let His work be hindered.—Mrs. S. R. Skaines.

GOLDEN GATE, ILL.

The Lord sent Bro. Joseph Snyder from Princeton, Ind. He surely preached the Word to us and nearly all the saints measured up to the truth. Everything was confessed out and everyone was in love and unity and the fire began to fall. One old soldier 76 years old, was saved. Many Methodists and Campbellites sat up until two o'clock reading and searching for something in the scriptures to down Bro. Snyder but they never came back. The Lord used him surely to knock out every doubt. People came from all over the country. Many friends were made for the work. Eight were baptized in water last Sunday. Bro. Cunningham has come home and will go on with the meeting. Some were baptized with the Holy Spirit. Pray for us.—Mrs. Putney.

ELIZABETH, ARK.

I have just returned from a few day's meetings at Elizabeth, Ark. where my brother, W. O. McKim is conducting meeting. It is glorious to see the souls that are being saved and baptized in the Holy Ghost. Fifty or more in the community have been baptized in the Spirit as in Acts 2:4 and signs are following those that believe, and the good work goes on.

On Sunday night, there was a deluge of the Latter Rain and souls were swept through to the baptism. The altars are crowded with hungry seekers and surely the country will be swept as the people are coming ten miles to meeting.

As I write these lines, it seems as though there never was such a time as now when we should hold sinners up to God. Let each saint "hold to God's unchanging hand" and hurry to help get souls through to God. I feel that it will not be long before Jesus comes. Pray that God will send someone in here to Lanton, Mo.—C. M. McKim, Koshong, Mo.

MILTON, FLA.

I closed at Milton the 9th of February. The meeting ran two weeks and the Lord did bless. Two were saved and some backsliders were reclaimed and the saints edified. I set the church in order with forty-one members, in very good unity. I commenced on Thursday night, the 11th at Allantown. The Lord is blessing in giving the Word but it is hard to get the people to accept. I will go to Baker from there, the Lord willing.—Evang. A. C. Croley.

SIN IN THE FLESH.

We believe that God would be pleased at this time with a solid, reasonable, scriptural article on the subject of "Sin in the Flesh." The theory held by some is, in substance, this: That there are two natures in every believer, namely the old, sinful fleshly nature and the new, spiritual, holy nature; that every believer has both of these natures; that sin is never removed never "taken out" but merely "held in the death state" as one lives in the Spirit.

Now this, at first glance, may seem very innocent and harmless, and it would indeed be harmless if the believer in this theory really held the sin in the death state, but right here is where the mischief comes in. Instead of putting the soul on guard against sin, it simply acts as an excuse and seemingly, in the final outcome, a license for sin. This theory is not a new one by any means. It is as old as Wesley's day, and how much older we do not know. Wesley referred to those who held to this theory of "sin in the flesh" as "those wicked Antinomians" and this is simply "Antinomianism" in a new dress called by a new name.

Now let us go to the Scriptures and see if such a doctrine can be sustained by the Word of God. We can agree with these brethren on the "two nature" statement. That every believer has two natures is very evident. But we contend that God made man with two natures in the first place and pronounced him holy, "good". These theorists say that a man who is not in the Spirit is in the Flesh and that this is because of the sinful tendency of his flesh. But a man is not necessarily in sin because he is in the flesh. Every time we eat a meal we are following the flesh. Certainly physical hunger is not a spiritual demand. Yet we are not sinning (unless we eat too much). Every time we go to sleep we are satisfying the demands of the flesh. The spiritual nature does not sleep. Every time a man embraces his wife, kisses his children or in any way performs his duties as a husband and father, he is in the flesh. Yet, so far from this being sinful, it is perfectly proper and is his duty. Therefore, we admit that there are two natures in every believer. But when these people tell us that one nature is a holy nature and the other is a sinful nature and that both of these natures must remain in us until we die, we wish to enter a hearty protest in the name of our Jesus who came to "save His people from their sins."

Now the very first error is in locating sin in the body, when the Bible plainly locates it in the Spirit. Sin is not material. It is purely a spiritual element. If sin is a part of the fleshly body, pray where does it lie? In the hair? then salvation from sin would be through having our hair removed. If in the blood, then the old-fashioned plan of bleeding people should avail more than the blood of Jesus. If in the limbs, then it were good to have them taken off. But we know that sin is not any portion of the flesh (body); that while the Bible speaks of "sin in the flesh" and "sinful flesh," the very idea of it being a part of the flesh is absurd. My bones are in my skin but not a part of my skin. The baby is in the blanket but is not a part of the blanket. I am at this writing in a brick building but you might take the bricks to pieces and not hurt me.

So sin "in the flesh" means the sin is enclosed in the flesh which surrounds the spirit and if our spirits are all right our body will be all right. We should not judge an automobile by the driver. The car may be going from side to side and may run into a telegraph pole, but the car only goes where the man at the wheel steers it. So it is with this body. All depends upon the spirit which operates and controls it.

Now let us consider a few passages of Scripture which seem to very clearly destroy this theory of man: "Knowing this that our old man is crucified with Him that the body of sin might be destroyed," Rom. 6:6. This teaches us clearly that sin is destroyed. This means utter annihilation of the sin principle.

"Being, then made free from sin ye became the servants of righteousness" v 18 Now, tell me, is a man free from a cancer when the cancer is still there, even though it be dead? Is a man free from his wife if she is still in the house? Is the city free from disease when the disease is in it? Is a prisoner free from the officer if the officer is yet present. Can I say, "The bird is

free" when it is still in the cage?

"For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death," Rom. 8:2. What is meant by "sinful flesh" as used in the third verse of this chapter? Why, that is easy. Birds, fish, animals are all fleshly beings, but man is the only one in the flesh who is sinful and Christ was made in the likeness of man.

"If we walk in the light \* \* \* the blood of Jesus Christ cleanseth us from all sin," 1 John 1: 7. Now what could be plainer? If I say I have cleansed (washed) my child from all dirt, does it mean I have merely covered the dirt up? If I am cleansed from all sin there can be no sin remaining. The text does not say, "all sin, except in the flesh." It says "ALL" and I believe it means what it says. Glory! If I say, 'I have cleansed the window from all dirt' and you see the dirt still remaining, have I not told you a falsehood? But suppose I say, "O the dirt is still there but it is in a death state and won't hurt anything." Would I not show evidence of insanity or ignorance?

Brother, beware lest you deny the efficacy of the blood to cleanse when you declare that sin remains in the flesh and cannot be removed. "If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (v. 6). "All unrighteousness is sin," 5:17. Here again we have the promise of cleansing from all sin; and when one argues by the eighth verse of the first chapter that we always have sin because the personal pronoun is used we reply that this cannot refer to Paul, the speaker, for the seventh and ninth verses each refute such an application; for if there is a moment or time when we can say we are "cleansed from all sin," then this ruins the meaning of the verse as applied to the speaker or child of God. When God says "ALL" I believe He means what He says. And when He says "cleansed from all sin" I believe He means just that—nothing less.

"He was manifested to take away our sins and in Him is no sin. Whosoever abideth in him sinneth not," 1 John 3:5-6. Taking these verses together if we are in Christ and "in him is no sin," then there could be none in us. For, don't you see, if I have sin in me and I am in Him, then there is sin in Him.

Again Jesus tells us that evil comes from the heart of man, Mark 7:21-23. Then He says again, "Blessed are the pure in heart, for they shall see God." this plainly implies that sin must be removed from the heart. To hold a beast in subjection in a cage is far different from having the beast removed.

Paul prays, "The very God of peace sanctify you wholly; and I pray God your whole spirit, soul and body be preserved blameless \* \* \*," 1 Thess. 5:23. To sanctify is to make pure, holy, to set apart, and God here says we are to be wholly pure, completely holy fully set apart from sin; not only of the spirit but of the flesh. Now then, can I still have a corrupt unclean and unholy body and have it also sanctified. This also accords with—"Having these promises \* \* \* let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7:1.

Now again we are told we must cleanse ourselves from all (notice the word) filthiness both of flesh and spirit. A cleansing never means a killing—and besides, a thing once killed never comes to life. Bear this last thought in mind. You who say sin is killed but not removed—how could it ever come to life if it were really dead? Anything that seemingly was dead and comes to life, unless a miracle wrought by God, was simply unconscious and stunned and not dead. God will not work a miracle to bring sin to life, therefore, if it again asserts itself, it is a clear sign that it never was dead but simply "playing possum." Besides, this is an unscriptural expression—"sin is dead" or "held in the death state." The Word says we are dead to sin, but nowhere does it say "sin is dead." Why should we have to watch out for an enemy who is dead? It is the living enemy whom we need to fear and an enemy that we claim is dead to-day and alive to-morrow was simply alive all the time.

Then these people tell us that we are merely to reckon ourselves dead indeed unto sin. How ridiculous! Suppose I reckon the snake dead and pick it up. Will that

keep it from fastening its fangs in me. Or a wife reckons her husband dead and proceeds to collect the insurance money; or the slave "reckons" he is free and his Master "reckons otherwise. Listen, I am not going to reckon my wife dead until she is dead. And when she is dead she will not come to life again till Jesus resurrects her. I am not going to reckon something gone when it is there, nor something dead when it gives many infallible signs that it is alive. You may be cleansed and get dirty again, but if sin is dead it cannot come to life. Now God made a promise many years ago of things He would do for us in these last days: "Then will I sprinkle clean water upon you and ye shall be clean from all your filthiness and from all your idols will I cleanse you; a new heart also will I give you and a new spirit will I put within you, and I will take the stony heart out of your flesh and I will give you an heart of flesh," Ezek. 36:25, 26. If "ALL" means only a part, then I admit the possibility of the other fellow being right. But if all means "All" God surely makes provision for a salvation from all sin.

Remember "reckoning a thing to be so" does not make it so. We do not make any thing a fact by reckoning a fact. But rather, because a thing is a fact we reckon on it. Therefore, reckoning we are dead to sin while we are still alive and never die is simply to play the fool.

Now, do we have a right to declare, as some do, that a saint's body is "vile," "corrupt" and "unholy" when God declares just the opposite? Carefully consider the following passages: "I beseech you, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God \* \* \*," Rom 12:1. Here Paul declares the body is holy, namely pure, clean. "If any man defile the temple of God him will God destroy, for the temple of God is holy, which temple ye are." "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own \* \* \* therefore glorify God in your body and in your spirit which are God's" (1st ref. 1 Cor. 3:17; 2nd, 6:19). We are to glorify God in our bodies which the Holy Spirit makes holy, as well as our spirits. It is unscriptural to say that the body is vile or sinful merely because it is the body. The body is only what the spirit makes it.

In the "other world" when we used to marvel as a lad, at a Punch and Judy show, we discovered that Punch and Judy did only what the man behind them made them do. So the body in itself is not sinful but the sinful spirit within it makes it do sinful things. Get the "heart" right, the "spirit" right and the body will act right. Only one passage calls the body "vile" and this word "vile" in this passage does not mean sinful, but only a body of humiliation.

Finally, the chief trouble with this theory, or one of the many troubles with it is that those who embrace it soon make it a hobby and preach it in almost every discourse to the elimination of the one important theme of salvation from sin and the baptism of the Holy Ghost and other important themes. We could go into this much more extensively had we time and space at our disposal but we believe the above-mentioned quotations and simply arguments are sufficient to satisfy any honest soul. May God open the eyes of those already in this error.

One thing more: It is claimed by those who hold this doctrine to be a wonderful "revelation" that those who do not see it as they do are still mere "babes," still too much of the "old man," etc. But how comes it that tobacco-soaked preachers and Holy Ghost fighters generally all over the country preach and hold this same doctrine of sin still in the flesh as do these highly spiritual saints who claim it as a revelation from Heaven? How came these worldly preachers so highly spiritual as to get the same revelation which makes an excuse for sin—Evang. Herbert Buffum.

OMAHA, NEB.

Greetings in Jesus name. A few lines to let you know how the work is getting along. We were tested and pressed it seemed beyond measure until last week and spiritually there was somewhat of a break. God brought in two souls that had never been saved and saved and baptized them before they got off their knees and they spake in tongues as in Acts 2:4. God has been manifesting His healing power also and a number of remarkable healings have taken place. There are a number of seekers and new ones coming in all the time. Pray for us—Fred E. Poole.



There is great need for missionary funds at this time in many lands. Three or four hundred Pentecostal Missionaries are depending upon God to supply their needs through the Pentecostal Movement. We will gladly forward money, in any amount from five cents up, to any needy missionary. Send all missionary offerings to E. N. Bell, Treasurer, 2828 Easton Avenue, St. Louis, Mo.

**OUT ON THE FRONTIER.**  
**Fred Richards.**

May God richly bless you for the offerings. They have done much to strengthen us in our calling and to prove God's care for us. It came just in time for us to get an order of groceries. We have to go twenty-eight miles to the railroad and then twenty-six miles to Laurencio Marques, so we cannot run to a nearby store as you do in America, and it costs much to go there and it means much hard work. The war has raised prices considerable and the natives do not raise much. It is hard for you in the home lands to fully realize our position in these out-of-the-way stations where it is so hard to get our provisions even when we have money; and, when we get sick and have no one to come in and pray for us, just have to fight it out alone.

A short time ago we were feeding our baby on milk from a cow that sickened and died on short notice. We called the native policeman to help skin her, and while doing it, he said the cow was bitten by a snake and the poison had affected the heart. When she was opened the gall was collected in a large sack and the stomach was hard and dry, yet these natives are so depraved that they took the meat home and ate it. Then our baby got sick, constipation and pain in the stomach that nearly threw him into convulsions. But, as we rebuked the devil and laid hands upon him and prayed God gave real deliverance.

We have not heard much of the war in South Africa, yet for awhile it was like a very dark cloud hanging over the country. However, the situation was very well handled and I understand that it is mostly a thing of the past. I understand that some of the missionaries in those out-of-the-way Dutch places were much tested. At present, we are somewhat worn but in usual health. We do much enjoy the Evangel and again we thank you for all kind remembrances.—Pentecostal Mission Station, S. Africa.

**TO THE INDIAN TRIBES OF SOUTH AMERICA.**  
**Niels S. Sorensen.**

I left Gualeguaychu three weeks ago for the northern part of the Republic, and am now staying with Alfred Reader, an English Missionary who has been here for about four years. I believe the Lord will open a place for me in Ledesma, a little city not very far from where Brother Johnson bought a building lot a few months ago. It is very difficult to rent houses or buy land as nearly all is owned by big firms. For getting in close touch with the Indians it is necessary to live on the estates where the Indians are working during the summertime. Pray for this neglected people that many may be brought into the kingdom. Also pray for the witnesses that we may be kept strong and healthy both in body and soul. Last week the thermometer registered 106½ in the shade. Christian love to all.—Argentina, S. America.

**GEO. M. AND MARGARET KELLY.**  
**China.**

God is blessing the work in South China and our souls are being refreshed. Christmas we went to our little out-station for three days and on Monday eight were baptized in the Holy Ghost. It was a wonderful time. A real revival spirit is on out there. It is most blessed to see the natives with real soul travail. They pray continually and a mighty work is being done. A few days ago a young heathen woman went there out of curiosity to see. She had never heard the Gospel. God got hold of her. They got her down to prayer and she began to pray and broke down and wept. She soon began to rejoice and in a few minutes she was speaking in other ton-

gues. Truly it is wonderful how God works in these last days. "And what are we that we can withstand God?"

I do praise Him for what we have seen of His glory, and for His stately steppings in our own hearts. About twenty have been baptized in the Spirit out there in the last three months.

God is blessing us here in the Bible School. We have some precious services. The presence and power of God seem so real. Pray for us and the work. We feel great things are in store for South China. It has been such a hard field. For three years we scarcely saw any results and no wonder we are overjoyed at what He hath wrought this last year and a half.

**DIVINELY LED TO SISTER HERRON.**  
**Sister L. A. Baker.**

I am with dear Miss Herron at present, the Lord leading me here in a most wonderful way. Oh, I do so praise Him for his faithfulness. The Lord is blessing His work and Word here in our midst. Our little "tarrying meetings" continue. Another man and his wife and two boys have joined us. They too, (Indian Christians) are seeking the Lord and feel the need of the baptism of the Holy Ghost and fire.

One man, Hira Lal, and his wife are very, very earnest. The Lord has been meeting and blessing both, but they are so hungry for the baptism and keep crying to Him to come soon.

The Lord it also working amongst the European Railway people and using dear Miss Herron much. Pray for these people. Some of them are like the "dry bones" in Ezekiel 37. Praise the Lord, some of them are waking up.

The other day a dear old lady asked me about Pentecost and asked me to go to her house. We had a very precious time and had prayer together. For the first time, she prayed aloud to Jesus and broke down, pleading His blood and asking Him to save her. She is seeking the Lord for Pentecost now. Pray for her.

We have English meetings here three times a week. Wednesday is our day of prayer and it is so precious. In the evening the outside Indian women gather together here for prayer. Some come to be prayed for for healing and the Lord always so sweetly and graciously hears our poor little prayers and sends deliverance, very often, straight away. Oh, it is the blood that prevails. Pray for these poor dear Indian women. They are ignorant but faithful. God bless you all.—From India.

**EN ROUTE TO WEST AFRICA.**  
**Near Liberia.**

Psalm 121:8 and Isa. 34:16 still hold good. Praise the Lord! The Lord willing, we land in Liberia tomorrow (Jan 28th). We called on Langstraths in Freetown and found them well. Our party is all well. It is very hot here now. Remember us to all. 3rd. John 14.—John and J Perkins.

**GOD ANSWERING PRAYER.**

The victory is truly ours, through faith in Jesus. We are having splendid meetings. God is pouring out His Spirit upon even us. Hallelujah! The battle for five months was so very very hard but thanks be unto our God, our prayers have pierced their way through the "mists" of darkness and we are aware of the glorious fact that He is answering. Three have received the Baptism in the past few days and are truly "on fire" for God. We are working among all classes, for we feel that Father desires that "all men everywhere" should come to Him and receive His fullness. Several strangers are coming to the meetings lately. The truth is spreading. Pray much for us.—W. R. Cooper.

**LAWTON P. O.**

My son and myself have just closed a meeting at Fletcher, Okla., with victory over the enemy. Some were saved and are now on their way to glory. Praise the Lord. We have located here for a while.—A. B. Dunlap.

**FIFTEEN SAVED.**

**Lockwood, Missouri.**

The Lord is still blessing here. Fifteen have been saved and three received the Holy Ghost and many others under conviction. We praise God that we can leave the work with Bro. Lamar who was in charge before we came. Pray for us that the Lord will have His way with us.—Chas. E. Jaynes and wife.

**SINGER, LA.**

We have a very good mission here. God is wonderfully blessing us. Bro. J. H. Cook is our regular Pastor. Sister Maud Herrin has just closed a ten days meeting here. She is surely preaching the Word and living it. Pray for us.—M. J. Sears.

**ENTERPRISE, ALABAMA.**

Twelve have received the Holy Spirit since Christmas. The work here is in fine shape. Bro. Massey is pastor and preached to-day. The result is I hear a crowd of boys down the branch praying now. Glory to Jesus! Pray for us.—W. R. Carmichael.

**GATHERING JEWELS.**

Jewel-gatherers for a crown,

Know ye not that many a gem,  
Now in darkness trampled down,  
Might bedeck a diadem?

Souls for whom the Savior died,

Souls enwrapped in sinful night,  
Go and seek them far and wide,  
They will glisten in His sight.

Gems by cruel hands defaced,

Pearls in heathen shadows dim,  
Brilliant scattered in the waste,  
We must gather up for Him.

With His blood washed white and pure

Grave with His name divine,  
These our jewels shall endure,  
When the stars shall cease to shine.

Then our work shall be complete,

Then we'll lay our offerings down,  
We will lay them at His feet;  
He will lift them to His crown.—Sel.

**HEALED OF ALL HER DISEASES.**

About three years ago the doctor said I had a tumor which should be taken out, but I prayed to God for it and other complaints that I had, and God for Jesus' sake heard my prayer and healed me of all my diseases. Glory to His name.—Eleanor Brown, New York City.

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**MALVERN, ARK.**

Brother Lohman is here in a meeting. Souls are being saved and baptized in the Spirit. Nine were baptized in water last Monday.—Mart Phelps.

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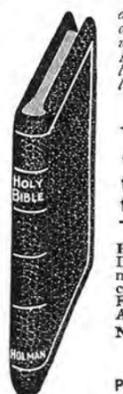
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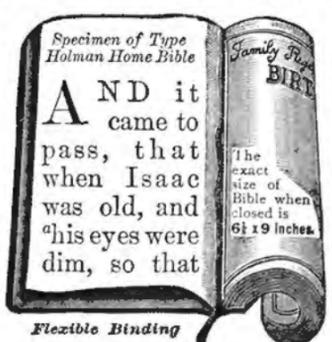
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