

"And this Gospel of the Kingdom shall be preached (published, Mark 13:10) in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

WEEKLY EVANGEL

"Go Ye Into All The World And Preach The Gospel To Every Creature"

Published in the interests of the General Assembly of God, endeavoring to keep the unity of the Spirit in the bonds of peace until we all come into the unity of the faith.

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KENNETT, MO.

We have had a three week's contest here, the enemy fighting hard, but the crowds grew so we got the large Court-house, and it was well filled. Many were convinced we were the people of God. Hold up your heads, ye Pentecostal people, for your redemption draweth nigh. Do not give heed to seducing spirits and doctrines of devils, for they are very prevalent. Keep your souls in the love of Jesus—Elder Joseph Snyder, Princeton, Ind.

FAGAN, KENTUCKY.

God is working wonderfully in this place. Five have received the baptism of the Holy Ghost as in Acts 2:4. One girl, 16 years old, came through wonderfully, praising God in other tongues. One preacher also received. Others are so hungry for God they are seeking night and day. Some who opposed are now believing and tarrying for the power from on high. We have no mission here. Let everyone pray that God will raise up a mission. I believe God is going to do wonderful things here. I was tested much after coming, feeling God was not going to work, but told God I would stand still and see the salvation of the Lord. About a week after that a sister came in one morning about 6:30 telling how wonderfully God had brought her through. It is wonderful to be in her presence. She was baptized on her knees in an old hollow tree. So we may expect God to visit us anywhere at any time that we give our whole heart to Him and believe. Pray for us.—Emma Lewis.

SINNERS DEEPLY CONVICTED.

Fayette, Ill.

After three weeks of labor, during which time my voice gave out, and no results were apparent, God began to wonderfully work when I got to the end of self. Twenty have been saved and one has received the baptism of the Holy Ghost. The work was done in a few nights. Sinners sat in their seats and perspired while the message was given. Souls were saved that had gone through several revivals. Some seekers would cry in school until they would have to leave the school house and come to the morning prayer-meeting. For a few days we had meeting almost day and night. To God belongs all the glory. It was the first time I ever tried to preach. One boy was healed who had been sick a week. I left the Christians in unity and blessed sweetness.

Later had a week and a half revival in Upper Alton, and five were saved; four received the Holy Ghost and spoke with other tongues as in Acts 10:44-46. One woman who had not lain on her side for a year was healed after prayer, and went home and slept on the side that had been healed in answer to prayer. Others also were healed, and the saints were wonderfully blessed—Wm. A. Summers, Carrollton, Ill.

MACEDONIA, ILL.

Bro. G. W. Lawson and wife just closed a two week's meeting here at Macedonia and the Lord manifested His power in a wonderful way. Fifteen were saved and baptized in the Holy Ghost as in Acts 2:4.

Last Sunday, the ordinance of baptism was administered to fifteen candidates. The meeting closed with about twenty-five hungry souls at the altar. The Lord began to pour out His Spirit on the people here about fifteen months ago and I thank God I was one of them. His love is so precious to me. There are about 50 baptized saints here. Pray for us.—W. F. Robinson, Pomona, Ill.

MERRYVILLE, LA.

Praise God for victory in my soul. We are about five miles south of Merryville in the country. Have a mission of about twenty, all living the spirit-filled life, and giving God the glory. We will welcome any minister who is led of the Lord to come this way. We have a good tabernacle. Have been praying for a tent for the spring and summer work. Can get a tent worth \$150.00 for about \$75.00 but we do not have the money. Possibly God will lead someone or several to help us in this line. Offerings will be received gladly if sent for this purpose to—D. K. Norris, Merryville, La.

DEMOCRACY AND THE END.

Daniel's Vision—Dan. 3:31-45.

"Democracy," says the Secretary of State for War, 'governs the day, and those who are wise accept facts, and rejoice in them. After all, democracies are not always wise: the voice of the people is not always the voice of God. But with what would you replace the voice of the people? I, for my part, know not.' It is an astounding fact that this harassing perplexity of the modern statesman, unaware or incredulous of the Stone cut without Hands, was foretold four thousand years ago, in a vision seen sheer down the course of time. For when Israel's royalty had perished in Babylon, and the Jew had forfeited the kingdom, Jehovah brought before a Gentile emperor, the first to whom he had committed supreme world-power, the vision of a colossal Man. "Its brightness"—the glory of the world—"was excellent, and the aspect thereof"—the raw strength of the world—"was terrible" (Dan 2:31): an exquisitely graded vision, disclosing the successive seats of political strength, and its deteriorating quality, in an image of awful glory and terrifying power. For the very materials of the Colossus are the record of its decay. The head—absolutism; the breast—tempered imperialism; the thighs—military monarchy; the legs—imperial rule, ultimately (in the feet) blended with democracy: gold, silver, brass, iron, and clay—empire deteriorating in metal, that is, in concentration and intensity, and lessening in specific gravity, that is, in stability and momentum. The vision disclosed that there would be four great empires of man from that time; that there would be four only; that the last phase would be democratic; and that the fifth empire would be Divine. The accurate and startling fulfillment of all but the Apocalypse brings us today to the very threshold of the End.

"Thou, O King Nebuchadnezzar, art the head of gold." Absolute power in the hands of incorruptible goodness, and swayed by adequate wisdom, is the perfection of government: God gave to the Babylonian Empire power in its purest and most perfect form. "All the peoples, nations, and languages trembled and feared before him: whom he would he slew, and whom he would he kept alive" (Dan. 5:19). In fee, in title, God gave Nebuchadnezzar the world; no power on earth could thwart the progress of his arms. But the experiment was quickly disastrous. Self-deification, or Caesar-worship, the acme of human sin, made its immediate appearance (Dan. 3:1): the first Divine discipline on an emperor, changing an autocracy into madness, failed to warn his successor: "in that night was Belshazzar the Chaldean king slain, and Darius the Mede received the kingdom" (Dan. 5:30).

A composite empire followed, the Persian, of inferior autocracy. "After thee shall raise another kingdom inferior to thee." Two arms—the Mede and Persian—but one breast: of silver, not gold; for the monarchy, no longer absolute, was curbed by powerful nobles. Whom he would, Nebuchadnezzar kept alive; but Darius, though his heart was set to deliver Daniel, "labored till the going down of the sun to rescue him." (Dan. 6:14) in vain. The Persian Empire massed the vastest armies the world has ever seen: nevertheless no concentration of power gave to its twenty satrapies a pure absolutism, a head of gold. Each opportunity of sinless rule dwindled as God became less able to entrust the monarchies of the world with supreme power.

The Greek Empire, "the third kingdom of brass," followed, "which shall bear rule over all the earth." Brass, for hardness, far excels silver and gold: so by conquest alone Alexander made an empire so universal that he wept for other worlds to conquer: and the yoke upon the nations became more military and cruel with the lapse of each empire. The Macedonian Empire was the exaltation of intellect: the Greek has been unrivalled in art and letters; there are tracts of human thought in

which he has never ceased to be supreme. But again the power was decadent and dissolvent: made by force of arms, it quickly decomposed on Alexander's death, and split up into four kingdoms ruled by his four generals. Sovereign power decayed pari passu with the decay of national righteousness.

The last Empire, the Roman, arose as iron: "as iron breaketh in pieces"—by beating or crushing—and subdueth"—hammering out thin like tin, so imperial Rome, swallowing up all preceding empires, swayed a universal sceptre. Roman codes have been the basis of the world's law: its iron administration—hard, destructive, invincible—ran its roads to the ends of the earth. The figure parts, in the Image, into two legs, and ultimately subdivides into ten toes. From 800 A. D. to the fall of Constantinople in 1453 A. D.—for six and a half centuries—two emperors, in Rome and Constantinople, reigned at once; still symbolized in the two headed eagle, looking east and west, of the arms of Russia and Austria. Thus the legs of iron continued, ultimately in a parallel of imperial rule, for fourteen centuries.

Now stands revealed in the feet the rise of Democracy. Clay mingles with the iron; "whereas thou sawest the iron mixed with miry clay"—brittle earthenware, easily shattered—"they"—the monarchs and statesmen—"shall mingle themselves"—as in 'king,' 'lords' and 'commons,' one government—with the seed of men," the People. Seventeen centuries ago a shrewd commentator foresaw the rise of democracy in Daniel's words:—"These events," says Hippolytus, "are in the future, when the Ten Toes of the Image will have turned out to be so many democracies." The first Japanese Diet and the first Russian Duma, two of the innumerable travails of democracy, graphically revealed the strategic mingling of the iron and clay. In the Diet of Tokio the peers and commons, with foreheads upon the floor, knelt in two hemispheres before the Mikado, as the Marquis Ito handed to His Majesty the first speech from the throne during a dynasty of two thousand years. The first Duma is thus described: "There were 460 deputies ranged on the left side of the throne-room: while opposite stood the senators in scarlet and gold, admirals and generals in their dazzling uniforms, the state council, and the governors of cities. Pale, bold, fat, and elaborately dressed in many colors, like senile children they stood there: opposite them were the peasant deputies—thin, alert, and sunburnt, with brown and hairy heads, dressed like common mankind, the symbol of the new age." Even the East, the immemorial home of the unmingled Iron, yields to the growing inroads of the Clay. "No axiom of international politics," says Lord Curzon, "would have been accepted with less dispute than the belief that devotion to absolutism was so innate and deeply rooted an institution in the East that whatever change of Government it might set up, or desire, this would not take the form of representative government or democratic institutions. The change produced has been enormous. Within seven years of the outbreak of the Russo-Japanese War, we have seen the Turks in Europe and the Persians in Asia dethroning an absolute monarch and setting up a Parliamentary Chamber; the Egyptians clamoring for a similar institution; the Indian Nationalists adopting as their avowed programme self-government on Parliamentary lines; the Siamese commencing an agitation at Bangkok; the Filipinos already manipulating with zest the institutions conferred upon them by America; the Russian Slavs (who in their acceptance of autocracy had been more Eastern than the East) extracting a Duma; and above all—greatest of all wonders—China starting provincial assemblies, and committing herself to the summoning of a Parliament in a few years time." But it is an amalgamation of the unamalgamatable. Disastrous weakness, bred of internal and incessant democratic

strife, demoralizes the nations until the End: 'they shall not cleave one to another, even as iron doth not mingle with clay.' Colossal Man has thus been tested in every part: absolutism, oligarchy, militarism, democracy—all ranks and classes have received, and grossly mishandled, world-power; and, for the iniquity of all, the whole collapses in irretrievable ruin—"like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them."

At last arrives the End: God Himself resumes the supreme world-power, and establishes, upon earth, a kingdom or righteousness, in the person of the true Man, the Son of Man. A Stone—a mineral also, so an empire as literal as the other empires—descends of a sudden from heaven: it collides with the Image in sharp and smashing collision: the colossal majesty of human greatness, the entire fabric of human power, disappears as chaff; and the Stone then waxes great, and fills the whole earth. It is not the First advent—that arrived in the first days of the Legs, and when the Legs were iron, whereas the Stone smites the Image on its mire Feet (Dan. 2:34): "In the days of those kings"—the days of the desperate amalgamation of the iron and the clay—"shall the God of heaven set up a kingdom," inaugurated by the Second Advent. The Image totally disappears from the moment of its collision with the Stone. It is not the silent advent of the gentle and suffering Lamb, but the sudden apocalypse of the Lion descending with smashing power, on throned iniquity and democratic unrighteousness. It is the Son of Man "coming"—not in the swaddling bands of the manger, but—with the clouds of heaven" (Dan. 7:13). The world-powers were in title, but never in fact, absolutely universal: the Stone "fills the whole earth." It is no gradual conversion, but instantaneous substitution: it is no transmutation of metals, but the replacing of earthly with heavenly: it is no struggle for supremacy, but sudden and omnipotent readjustment, when "the kingdoms of this world are become the kingdoms of our Lord, and of His Christ: and He shall reign forever and ever" (Rev. 11:15). "In the days of those kings"—blessed words! How soon, O my Savior, shall we see Thee; and be like Thee; and be with Thee for ever.—D. M. Pantou.—Ex.

NOXALL, MO.

We have just returned home from Noxall, Mo., where husband and I have been holding meetings. The Lord was with us there. The Gospel in its fullness had not been preached there until last September when the Lord led us there. The seed was then sown and we went again in February. The Lord saved eight and baptized three souls in the Holy Ghost. There are hungry souls there. We were in the midst of some good holiness people, some of whom are walking in the light.

I am praising God for saving me and filling me with His Holy Spirit three years ago last February, as in Acts 2:4, and that glory still burns within my soul to-day. Glory to His name!—Eugenia Lindsey Jonesboro, Ill.

MIRSMAN, ARK.

God has been working where the people never heard the true Gospel. Eight were saved and several reclaimed and four filled with the Holy Ghost as in Acts 2:4.—Rev. S. B. Drew, Paragould, Ark.

DOWNES, KANSAS.

God has at last opened up a mission here. Eight were saved the first week and more are coming through all the time. We are expecting great showers of Latter Rain. Praise the Lord! By faith we see a great work done here for God. Praise His Name!—R. T. Johnson and wife.

REVIVAL IN ESSEX.

We praise God for the way He is working in Essex, Mo. There is a real settling down in God. Bro. Bailey and wife and Bro. Lawson and wife and some more helpers are expected. We ask the saints to pray for this place. God is using Bro. Bailey in giving out the Word. Souls are interested in the things of God.—Don Smith.

Weekly Evangel

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"If the foundations be destroyed, what can the righteous do?" Psa. 11:3. These are the times of trial, of purging, of sifting, and every child of God will be put to a test which will prove how firm is his or her foundation. Daniel saw this time of trial and said, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly." Dan. 12:10. It is generally agreed that we are now in a sifting time and that every man's work is being tried by fire. What is the purpose of this trial? That God may bring out a people who are overcomers over everything. Doctrines of men and of devils are being preached all over the earth, some of which are so deceptive that only those who are rooted and grounded in the Word of God and fortified by the Spirit of God can discern them. These doctrines lie in wait to undermine the very foundations of our faith. They attack the deity of God, the unity and existence of the trinity, the vicarious death of the Lord Jesus Christ, His resurrection from the dead, the punishment of the wicked and the speedy return of our Lord and Savior Jesus Christ in person to render judgment to the wicked and to receive the redeemed ones into everlasting consolation. Some of them are presented in such a plausible way, and with such a slight twisting of the Scriptures as to be almost undiscernable, but the wise shall understand, and shall not be taken in by these deceptive things. Some of them even come in the name of the Lord Jesus, but the wise understand that in the time of the end many shall come in His name and deceive many (Matt. 24:4,5) and they are not taken in by their craftiness. Others come and say "This truth can only be discerned by the Spirit, and cannot be understood by the carnal mind," blinding the eyes of the people, enticing them to go their way in spite of the scriptures which say, "Prove all things: hold fast to that which is good." God does not expect His people to accept anything without first examining it and proving it in the light of the Word. He said, "Come, let us reason together" and every truth will stand the ordeal of careful and prayerful investigation. If it will not stand the test, then it is not of God even though it may have much truth in it. Let God's dear children beware. Remember that it is said that in the last days perilous times shall come, and in these days there shall be those who "creep into houses, and lead captive silly women laden with sins, led away with divers lusts." 2 Tim. 3:6. May God's people go deep in the Word and lay a sure foundation which cannot be moved, and remember that "the foundation of God standeth sure, having this seal, the Lord knoweth them that are His. And, let everyone that nameth the name of Christ depart from iniquity." 2 Tim. 2:19.

"Behold I come quickly: hold that fast which thou hast, that no man take thy crown." Rev 3:11. This solemn warning was given by the Lord Jesus to John on

the Isle of Patmos for the church of Philadelphia. The church of Philadelphia represents a period in the history of the church preceeding the coming of the Lord Jesus, commencing probably about the time of John Wesley, as at that time a door was opened unto the heathen world which has never been shut, and in fact never will be shut until the coming of the Lord. This message was also given to the church as it was entering into the days of perplexity and lukewarmness, known as the Laodicean Church, in which age we are now living. The Lord Jesus thus prepared His faithful children for the strenuous times which were coming, and also promised them that if they would "keep the word of His patience" He also would keep them from the hour of temptation (the tribulation) which shall come upon all the world, and that if they would overcome, He would do some glorious things for them. See Rev. 3:12. From the various messages given to the seven churches, we gather that it is the express and earnest desire of Him who holdeth the seven stars in His hand, that His people become full overcomers so that they may share in His glory. Some have one thing to overcome and some another, but the things which we have to overcome especially in this day and age, are lukewarmness, hypocrisy, blindness, shallowness of life, and strange and unsound teachings which are being poured out in unmeasured volume from press and pulpit and which steal into the minds and hearts of the people and rob them of their victory and peace with God. God's people do want to overcome as is evidenced by much preaching about the old man. Everybody is talking about him, how to get rid of him, put him to death, bury him, etc. Some take one way, some another. There are those who think by some outward humiliation or self abasement that they can kill him. Some think that by immersion in water, they can bury him forever. Some take one way and some another, but they are all after the old man that they might in some mysterious manner become full overcomers through the blood of the Lamb. Some have come to the conclusion that it never can be done and they go around all through life saying, "Who shall deliver me from the body of this death?" Others grasp hold of the promises of God and by faith enter into the fellowship of His sufferings and are made conformable to His death, looking back to the time of their burial with Christ by baptism, glorying in the cross by which the world is crucified unto us and we unto the world, and the resurrection life is manifest in their mortal bodies, quickening them and making them alive to the things of God through the Spirit. The enemy will attack them and endeavor to bring them under condemnation and uproot them from their position, and unto these, the Lord Jesus especially speaks. "Hold that fast which thou hast." It is much easier to seek to be justified by works of the law or by outward processes, but God wants us to be circumcised in the inward man of the heart and to hold our ground, not being tossed about with every wind of doctrine. May His people never let the enemy come in and rob them of their crowns. If the enemy cannot get us in one way, he will try us in another. If he cannot get us to jump over the line into fanaticism, he will try to draw us back into cold formalism. If he cannot get us to run after new extremes and new interpretations of Scripture, he will try to get us to entertain bitterness in our hearts, but he is an old deceiver and he must be resisted in the name of the Lord Jesus and through the Word and he will flee. "Hold that fast which thou hast that no man take thy crown."

CAMP MEETINGS

WATCH FOR CAMP-MEETING NOTICE.

Let all of the saints in East Texas and West Louisiana watch the Word and Witness and Weekly Evangel for camp-meeting notices.

Be sure to bring your small family, tent, bedding and toilet articles. Don't forget your camp-meeting pocket-book. We are expecting a large band of singers; also some leading preachers to be with us in these camps.—Wm. Morwood, Houston, Tex., Harvey Shearer, Marble Falls, Tex.

ANNOUNCEMENT.

The Sixth Union Camp-Meeting will be held at Homestead Park near Pittsburgh,

June 25th until July 12th inclusive, under the direction of the Gospel Chapel of Wilkinsburgh, Thomas E. Float, Pastor,—in conjunction with Union Gospel Mission of Turtle Creek, Pa., Frank J. Casley, Pastor. For further information write to John A. Donald, Secretary, No. 7 Beaty Street, Wilkinsburgh, Pa.

WOODWORTH—ETTER MEETINGS IN CHICAGO, ILL.

Beginning May 22nd, 1915 at Red Stone Church—corner Ashland Blvd. Monroe St. and Ogden Ave. Continuing a month or longer. Fuller details later, for information address: L. C. Hall, Pastor 3250 Le Moyne St., Chicago, Ill.

CAMP MEETING.

The second International Camp-meeting, Beulah Heights, Atlanta, Ga.

Beulah Heights Camp-meeting will begin August, 10, D. V., and continue ten days or longer as the Lord may lead.

Beulah Heights is two miles from the center of the city and within easy walking distance from the car line.

Begin to make your plans to attend, and let us hear from you in ample time.

Address Paul T. Bar.h, 78 North Broad St., Atlanta, Ga.

NEBRASKA STATE CAMP.

We are preparing for the Nebraska State Camp to be held here about the middle of June. God has been wonderfully working here lately, saving and baptizing several in the Holy Ghost and fire. One man, a backslider, was saved and baptized in his seat while the meeting was going on. The power of God fell like rain. Have also had a number of remarkable healings lately. A number of seekers. Pray that God will bring them through.—Pastor Fred E. Poole, Omaha, Nebraska.

JACKSONVILLE, FLA. CAMP-MEETING.

There will be a Pentecostal Camp-Meeting held in Jacksonville Florida, D. V. beginning April 29th and continuing indefinitely thereafter. We trust Bro. R. E. McAllister of Ottawa, Canada, will be with us. All other Pentecostal workers cordially invited to attend. Pray much and come expecting a time of refreshing from the presence of the Lord. Those desiring to camp on the grounds should notify us at once. For further information address: Mrs. Fanny M. Hebler, Secretary, No. 4 Hogan St., Jacksonville, Florida.

GREAT CAMPAIGN FOR GOD IN CHICAGO.

Beginning May 2nd, 1915, at the 'Red Stone Church,' corner of Ashland Blvd., Monroe St. and Ogden Ave. Services every night at 7:30—Sunday 10:30 a. m. and 3 and 8 p. m. Easily reached by the following surface lines: Madison St. to Ashland one block South, Ogden to the Church Ashland to Paulina and Monroe one block East. Van Buren St. to Ashland three blocks North. Harboldt and Logan Square Elevated to Madison, one block East one South. Other Metropolitan El. trains to Marshfield then West one. North three blocks. For further information address: L. C. Hall, Pastor, 3250 LeMoyne St., Chicago, Ill.

A CALL FOR WORKERS. Allene, Ark.

May God direct some of His Spirit-filled preachers to this place. Wife and I are the only Pentecostal people here. Just moved here from Kenny, Texas. We feel our insufficiency and trust God will move on His teachers to scatter out from the larger places to the villages and small places. This is a small place but has many earnest hearts who show excellent interest in the services. We are on the K.C.S. thirty-eight miles north of Texarkana and if you will write me before coming, we will share our home blessing with you as well as our spiritual blessings.—P. O. Broxton, Section Foreman, Allene, Ark.

NOTICE.

We should be glad to hear from any of the saints who desire the services of a spiritual, baptized minister and his wife in some needy field. They have been workers as denominational evangelists. They have a good tent and two living tents, a folding organ and are both singers. They will be ready to enter the field by the first of June. They stand for the full Gospel.—Christ for the salvation of the soul; Christ for the baptism of the spiritual body with the blessed Holy Spirit, and Christ for the healing of the physical body.—Address: Elder D. E. Stover, Mansfield, Ill.

Sunday School

April 25, 1915.

DAVID AND GOLIATH.

Lesson Text—1 Sam. 17:38-51.

Golden Text—If God be for us, who is against us. Rom. 8:31.

Leading Thought—The battle is the Lord's.

1. Goliath's challenge and boast. vs. 38-44. We see the whole army of Israel confused and filled with dismay by the challenge of this uncircumcized Philistine. 1 Sam. 17:8-10. Saul, their king, had failed the Lord, and a backslidden leader is a poor one to inspire his people with courage and faith in God. The men of Israel had their eyes on themselves, hence their fear; David's eyes were on God, hence his fearless determination. vs. 23, 24. The whole natural outlook was impossible, but with God "all things are possible." God has once more to teach Israel that "by strength shall no man prevail." And we need this vital lesson just as much today. We are too prone to measure our conflicts and victories by our abilities. The name of the Lord should ever be our high tower whereunto we may continually resort. Tho but a shepherd lad his confidence in God's power and protection made him a towering giant beside the fear-stricken warriors of Israel. His remembrance of God's granted strength for past conflicts renewed his faith for the coming one. vs. 34-37. Such assurance of victory could not but win the approval of Saul, weak as he was, and he began to use his natural means to assist the steadfast youth. Doubtless he meant well but Saul made a big mistake; and David would have made a bigger one had not he minded the inner checking. vs. 38, 39. We need to mind the checks however slight they may be. David could not "Go to the Lord's battle with man's equipment." Very wisely "he put them off," choosing the simple equipment?" He drew near to the Philistine * * * and the Philistine came on." vs. 40, 41. But what a different spirit prompted the two advances! A fearless, rosy-cheeked youth fired with zeal and faith for God's work against a vaunting blasphemous giant, nine feet high! Vain were poor Goliath's blatant boasts! He had come to wrestle with a power beyond all his comprehension.

2. David's faith and victory. vs. 45-51. David's answer to Goliath's words is particularly impressive and worth remembering. vs. 45-47. Note how David compares their two equipments (v. 45)—one so very human the other so wonderfully divine. 2 Cor. 10:4. Then David boasts (v. 46) but what a wonderful boast it is! "The Lord will deliver thee into mine hand." And what is the reason? Is it for David's honor and name. Ah no, this battle is the Lord's and His shall be the name and the honor. The reason for the victory is twofold—(1) That all the earth may know (v. 46.); (2) That "all this assembly may know." (v. 47). The one to know of God's existence; the other of His unchanging power. What a lesson for Israel's army. What a lesson for us today! Short and direct was that conflict. David put his faith into active practice. He "hasted, and ran * * * to meet the Philistine." That little stone was effective. David did his part in slinging it but a truer Hand than his directed its aim. And God has given us a mightier weapon—prevailing prayer—and He stands ready to direct its aim to definite results if we but do our part—sling the stone. God help us in these days of unsurpassed opportunity and need to stand like David with trustful heart and ready, obedient hand.

MINUTES OF COUNCIL

GET A COPY

The Combined Minutes of the General Council at Hot Springs, Ark., and at Chicago, Ill., together with a big list of over 530 ordained Ministers and Evangelists. Should be in every Pentecostal Home. Send for a big bunch. Price 5 cts. each, 25 cts per dozen, \$1.50 per hundred.

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GOD IN THE MIDST.

Bear, La.

The Pentecostal truth has never been preached or heard in this part of the country until last January, when Bro. Beany Baggett brought a small band of saints from LeBlanc, La., and pitched their tents near here. The revival lasted seven weeks and, in spite of unfavorable weather, God's Spirit was poured out and the fire fell, and some tough old sinners found the Lord.

We have no pastor but have prayer meeting three times a week in our new tabernacle and God is surely in our midst. Fifty-three now have the baptism of the Holy Ghost. Three received it last night and several seekers were at the altar. There is lots of spirit and power in our meetings and the Lord is using His people in strange and wonderful ways. Glory to His holy name!

We ask the prayers of all God's saints who read this, that His Word and His work may increase and that we will ever be ready to do His whole will. The enemy is putting in full time.—Mrs. G. Havens, Bear, La.

GRANDIN, MO.

I have moved to Grandin to help establish Pentecost, and we are having a struggle. Some say we have a different Bible, but some say it is the Word of God. We have meetings once a week at home, every Sunday night and expect to start a Bible class. The people say they never heard of Pentecost until we came here. My sister and her little girl, with myself and my two daughters, have the baptism according to Acts 2:4. Pray for us that we may help establish the work. We need help both spiritually and temporally. We need clothes. I am a widow. I received salvation and the baptism last summer in Illinois. Have been healed several times since then. I give God all the glory. Address: M. E. Brown, Grandin, Mo.

HIRAM, MO.

Just closed a week's meeting here and the Lord blessed in a wonderful way. Not any converts, but the saints are getting established in the Word. Bro. Higgins from Essex, Mo., spent a week with us and fed our hungry souls on the precious Word. He expects to return to us in April and pastor the Assembly here. He has quite an influence on the sinners and there are many hungry people in these hills. My husband has left for Gypsey, a little town about twelve miles from Hiram, to hold a revival. We are expecting many precious souls to be converted before they close. Pray for us here that the Lord will use us and have His own sweet way in our lives.—Mrs. W. E. Giles.

A NOTE OF PRAISE.

I thank and praise God for saving me from sin and for manifesting His wonderful healing power in our family. God wonderfully saved me and baptized me with His Holy Spirit nearly seven years ago. I have a peace within that passeth all understanding. God has wonderfully blessed our mission, but it seems dark just now. Pray with us that God will send us a preacher who can revive us and lead into the deeper things of God.—Leana B. Maning, Conroe, Texas.

A TESTIMONY.

About the time I was saved I was greatly afflicted with a severe case of kidney trouble. For two weeks I could hardly get up and walk and when I did I had to go half bent, and was in continual misery. The medicines I took only gave temporary relief. The Pentecostal people came and taught the baptism of the Holy Ghost with the signs following and I sought the Lord and He wonderfully baptized me with the Holy Ghost as in Acts 2:4, and I began seeking the Lord for healing. One night while kneeling at the altar I raised my hands to praise the Lord and began to feel the power of God come into my hands and arms, like electricity going through me, and I was completely healed. Glory to His name! I am still healed and praising God. The Lord has called me to His work and I ask the prayers of God's people.—J. J. Havard, Manning, Texas.

INCREASING INTEREST AT MALVERN.

Bro. W. T. Mack is carrying on a meeting here. People are getting hungry. Four have received the baptism and the altar is full of seekers. The crowd is increasing every night. People are stirred up as never before and the fire is falling. Pray for us.—J. A. Sulton, R 1, Box 59.

SPONTANEOUS THEOLOGY.

D. W. Kerr.

Theology is defined as a discourse concerning God. The knowledge of God derived from the study of the Scriptures has been classified and arranged into Systematic Theology. Systematic theology is the product of much study and labor and is profitable for the formulation of creeds, and a correct expression of what the church believes. Spontaneous theology is given by inspiration of God, and is profitable for doctrine, for conviction, for reproof, for instruction in righteousness." The former is produced in a similar manner as the building of a house. The later grows as a tree from its seed. Systematic theology is by no means to be despised, or set aside, because it is, for the most part, written by men whose minds were illuminated by the Spirit of God. Spontaneous theology should take the first place, because it was written by "holy men of old (who) spake as they were moved by the Holy Spirit."

The Bible is a supernatural revelation from God to men. It is the discourse of God concerning Himself. His "doctrine drops as the rain, his speech distills as the dew, as the small rain upon the tender herb, and as the showers upon the grass." Deut 32:2. Can there be anything more fitting and beautiful as an illustration of the nature of that revelation which God has given to us of Himself? The Bible starts out with an account of the creation. The Scriptures make no pretensions to prove the existence of God. The Bible is God Himself speaking to us of His activities in creation and redemption. He tells the story in the most unassuming and artless manner. There is no self-conscious display of eloquence, and yet there is no eloquence like that of the Scriptures.

The Trinity of God is taught in the Old Testament without any special effort being detected of doing so. God speaks of Himself as "Us" in the spontaneous narrative of man's creation. "Like One of Us," is woven into the story of the fall of man, and so throughout the entire record from Genesis to Malachi.

The New Testament differs from the Old, in that the speaker is, for a while, personally and visibly present. But the revelation of God is carried forward in the same conversational way. The most profound mysteries concerning the Triune God in the relation of the Father, Son and Holy Spirit, are revealed in the discourses and arguments which Jesus had with the people of His time. The deepest spiritual truths flowed out of personal talks which Jesus had with His disciples, or with some of those who sought His help. Can there be any thing more simple and unassuming and artless in story than the revelation of the doctrine of the nature of God, and of His life in the believer, and of the Messianic hope and its fulfillment, and the attitude of omniscience manifested through Jesus Christ, which grew out of the request of the Weary Traveler for a drink of water? Now on the surface of the record of the conversation between Jesus and the woman of Samaria there is not the least sign of Systematic theology, yet the most profound theological truths that have ever occupied the minds of great men, come forth from the Revealer of God like crystal waters gushing from a hidden fountain.

How clear and distinct is the doctrine of the fixed relation which exists between the Father and the Son, as to its unity and equality, and yet the record shows no effort at systematizing these theological truths. Their statement comes along the line of an off-hand conversation between Jesus and those Jews who had charged him with breaking the Sabbath. Every sentence and paragraph is a spontaneous growth from the seed which Jesus planted when he healed the man at the pool. And so throughout the gospels, we see the revelation and unfoldment of theological truths concerning God, in the discourses of Jesus. But the whole product is a spontaneous revelation of God through Jesus Christ, as He comes in contact with people and their surroundings.

It is true that John, in the opening verses of the Gospel, gives us a theological statement of the pre-existence of Jesus as the Word with God through whom all things were created, but in the development of the doctrine, he puts on record the acts and words of the Lord Jesus, all of which proceed spontaneously without labor or study, from the hidden fullness of His divine nature.

Paul comes very near at times to the human art of systematizing his theological utterances; but suddenly he plunges into a rushing torrent of spiritual truths in which he is carried along seemingly without regard to the laws of grammar, rhetoric, or the usual methods of classification and arrangement, with which we are accustomed to meet in the study of systematic theology.

John in his epistle unfolds the doctrine of the believers fellowship with "the Father and with His Son Jesus Christ" in the same free and artless manner, which characterizes the unfolding of the doctrine of the Trinity in Unity in the Gospel. That is, the life of Jesus and the life of the believer is a spontaneous revelation of God, called forth by contact with the various incidents and conditions which enter into a God-ordered life.

Once more "If we abide in the doctrine of Christ, we have both the Father and the Son" and our fellowship with the Father and with His Son Jesus Christ will result in fullness of joy. For "these things write we unto you that your joy might be full." The reason is, that "the anointing which we have received from Him abideth in us, and we need not that any man teach us, but the same anointing teaches us all things (through holy men of old who spake as they were moved by the Holy Spirit) and is truth and is no lie, and even as it hath taught us we shall abide in Him." This teaching of The Conservator of spontaneous theology is the "doctrine which shall drop as rain, and His speech shall distill as the dew, as the small rain upon the tender herb, and as the showers upon the grass. Because He will publish the Name of Jehovah, ascribe ye greatness unto our God."

The secret of spontaneous theology lies in the word of Jesus. "He that willeth to do His will shall know of the doctrine whether it be of God, or whether I speak for myself." John 7:17.—From Pentecostal Report.

VICTORY IN JESUS.

For all who meet Bible Conditions. (Tune: "I Take the Narrow Way")

In Jesus' name I stand,
On God's unchanging Word—
His covenant—and by His grace
I take the victory.

Cho: I take the victory
I take the victory
With the resolute few
Who dare go through
I take the victory.

"A ransom I have found"
He tells me in His Word.
To-day I stand on hallowed ground,
And take the victory.

It is the poured out life,
On blood-stained Calvary,
For whosoever will believe
And take the victory.

O glory to the Lamb!
Who bore my sickness too,
And praises to the Great "I am"
Who gives the victory.

He gives the victory!
He gives the victory!
All glory to our Triune God,
Who gives the victory.—S. Lemon.

NOTE FROM EBENEZER BIBLE INSTITUTE.

Chicago, Illinois.

The first term of the new Ebenezer Bible Training Institute has just closed, and it has been three months of great and continued blessing in the Word and work of the Master, and in "The unity of the Spirit."

One of the students, in a letter to a friend, writes as follows:

"We finished our first Term Studies last Saturday (April 3rd.) Bro. Myland commenced, as usual, at 10:30 and we finished at 1 p. m.; it was a wonderful "Wind-up." I have never heard any one like Bro. Myland, he teaches and preaches in such power of the Spirit, and he has such a wonderful knowledge of the Word; I consider myself very highly favored of God to be permitted to be here taking in so much truth, and everybody seems to be very thankful for having the opportunity of being here.

"Sabbath (Easter) was a day of great blessing, the Spirit being very manifestly

present in our midst, and especially at the evening service, it was a meeting such as I have seldom seen; the glory of God just filled the Chapel from start to finish and praises rang out in the Spirit with such powerful yet mellow tones that one would almost think that heaven had actually come down, or that we had gone up, and many, after the message by Bro. Myland on "The Burning Heart," rushed to the altar and "Received the Anointing Spirit of Christ."

"I am very glad God lead me here, because, not only for the truth I am getting in such large slices, but also that I might get a true conception of what a "God-ordained" Bible School is like. One day last week, when we had all gathered into the dining room for our noon meal the power and glory of God was so manifest that we could do nothing but praise and worship Him for a full hour and a quarter.

"This is one of few places where I have been or lived where divine love rules and reigns, and I'm sure that such an atmosphere as this pleases God and honors the Lord Jesus Christ."—(Mrs) R. H. Gardiner.

A TESTIMONY

I want to thank God for the old-time power and for the way He works in the hearts of people. I can never regret the time when He wonderfully saved, sanctified and filled this earthen vessel for His service. He has made me whole and I will triumph in the work of His hands. I have started to go through with Jesus and I mean to stand true to Him who brought me out of bondage of sin. I know there is power in Jesus' blood to cleanse the leper and to raise the dead. "He forgiveth all our iniquities and healeth all our diseases." I am glad I am one who expects to be at the marriage supper in the skies. I solicit the prayers of the saints that I may obey God and be entirely cut loose to do His will.

Foxie Price, Vanoss, Okla.

GOD'S HEALING HAND.

Shoal Creek, Ark.

The Lord is still working here. The saints are hungry for more of the Lord. Services are good, sinners are made to feel their need of a Savior. The Lord is still stretching forth His healing hand through the name of His holy Child Jesus. In one family five had typhoid fever with four down at once. After prayer the Lord wonderfully undertook but one little fellow went down so low that he could hardly move or speak. We were phoned for and when we reached the place and saw the condition the Spirit seemed to say, "He shall not die." We complied with God's Word and He wonderfully delivered every one without a dose of medicine. It pays to trust the Lord.—C. A. Lasater.

New Song Books

Now is the time to invest in new Song books and be prepared for the opening up of the Spring campaign. Nothing attracts outside so much as good music and we handle the books which take the best in Pentecostal meetings.

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MRS. D. L. McCARTY
India.

I received notice of your offering of January 11th. I believe I wrote that a missionary in Gorakhpur wrote me I was going contrary to the law of the land; that they, the Society, had given this district to the Swedish Baptists and as I was not a British subject I might soon find myself in the hands of the law. I did not reply but took my letters over one day to Siwan to consult an old missionary. He said "Just go ahead and pay no attention," then three officers called on me at different hours the same day, to learn if I were German. Enemies had said they would report that I was. I had my father's old war papers and a few worn letters he wrote during the Civil war, in the old Family Bible, which I showed them. Then I wrote U. S. Consul Baker for advice and he told me to write my Dist. Magistrate, which I did. Jan. 7th he came on his tour of inspection and said I had done nothing contrary to law and to go ahead. The Government would help out, not hinder. When he asked why I did not have a fit house I said "I have no land to build on." He ordered the Agent of the Estate to give me a place at once and he did. I had said I would not ask for anything again as I had been so disappointed in not getting the factory. Prices had gone up so that I yet wondered what I should do and went to prayer. We took one day from other work for fasting and prayer and I told God if I received a substantial offering within a week I would gather things together to build. If not, I would use the ground for a little garden. Then your offering came by cable. I was paid on the 20th and your letter shows that you wrote it the day after we were in prayer. So I am pushing the work to get in the house by the hottest weather at least. I will now see if Mr. Cook will give me the factory and as the money comes in I can have the walls that are not needed cleaned up to use in raising the others.

I am still praying the Lord will send the right ones for this needy and ripe field. I would not feel satisfied to leave the work at this stage, although I need a rest, and next year it will be seven years since I came. I believe the Lord's coming is so near. May we be faithful and watch unto prayer.

BROTHER AND SISTER NICHOLAS
YEST.
South China.

We are glad to say God is blessing in South China. Eighteen received the baptism of the Holy Ghost since we came to China Nov. 8th, 1914. Some were saved and healed last night. We have great opportunities in China. A new station was opened up by Bro. James. Two more are to be opened as soon as they can repair them, and two or three more are in view. We expect great things from God. We expect by His grace to go through. It takes nothing less than a martyr spirit to be willing at all times to live or die for Jesus. We ask the prayers of the dear saints.

FLORA A. HALLAND AND MOTHER.
China.

I want to sound a note of praise to God our Father and our Saviour Jesus, for all the love and mercy and tender care over us in this dark land of China. We trust Him for all our needs for body, soul and spirit and He has never failed us. Praise His Name!

I have been studying the Chinese language for some months, but, on account of shortage of funds, have had to discontinue studying with my Chinese teacher. God has enabled me to learn sufficient of this

most difficult language so I can preach to the people about Jesus. I go out every week, and tell the old, old story to those who have never heard and God is blessing. Please remember us in your prayers and pray for China that this year may bring a rich ingathering of souls.

ALBERT NORTON.
India.

The Lord is blessing and using His dear servants in different parts of India. Miss Scott and Miss Eadie, evangelists from England, have been used during the past season by God in north India and elsewhere, in giving very clear and helpful teaching on the baptism of the Holy Spirit. They are just finishing a two-weeks meeting at Mutki with Pandita Ramabai, and I hear nothing but good of the preaching and labors of these elect ladies. We expect them here at Dhond next week. I personally want to ask prayers for myself for more of His power from on High.

HEALED FROM STAMMERING.

Praise the Lord! He has done so much for me. He has saved my soul. He also healed me of stammering—a trouble I had since I was a child. It was so bad I could not speak before a crowd. By the power of God I can get up and say anything I want to. This salvation is so wonderful I am praying that others also may get it.

Eula George, White Flat, Tex.

GOD'S POWER TO HEAL.

A Testimony.

I suffered for fifteen years with neuralgia. My doctor said there was no cure for me. My husband would not go to a Pentecostal meeting but, praise God! he sent a sister to see me one day. I was suffering terribly and the sister commenced to talk about praying for me. My husband almost insulted her and got up and left the house. She asked if I believed in divine healing and I said I surely believed the Bible and it taught healing. She told me to lay aside my plasters and medicines and she would get her family to pray for me. Before she got home the pain was gone and never has returned. That was two years ago. It is no trouble now for my husband to pray for healing or to go to a Pentecostal meeting. My family has all been saved and healed, and I give God the glory.

We are in need of help to build us a church. Trust God will move on the heart of some to help us. We believe God is going to do great things for us. There are many hungry to hear the Gospel and to learn about the baptism. Send all help to—A. T. STEPHENS, Rushing, Ark.

A TESTIMONY.

I am so glad I ever saw the light and accepted it. The love of Jesus is more than anything on earth and I want to do His will. I have my lamp all trimmed and burning, but I want oil in the vessel to be ready for Him when He comes. It will pay us to be ready all the time, and to live the crucified life.—M. E. Guthrie, Black Oak, Arkansas.

Another.

I am been saved for four years and baptized a little over three years. It is blessed to be under the precious blood of Jesus. I am out on the battlefield for lost souls. Just closed one and half miles below Marianna, Fla. The Lord wonderfully manifested Himself in the meeting which lasted ten days. Eleven were saved and six received the baptism of the Holy Ghost as in Acts 2:4. One was an old lady seventy years old who said she had never felt anything like it before. Pray for the little band that God may have His way.

Shall be glad to hear from anyone desiring help in meetings in either Alabama or Georgia. I am out for the whole Bible. Will the saints pray much for me.—Willie Herring, Pansey, Alabama.

FIFTEEN SAVED.

We just closed a good meeting at Fort Diamond school house, seven miles from Buffalo, Okla., with fifteen conversions; seven baptized in water; five baptized in the Holy Ghost. Left the work in good condition, with Bro. Ira Spencer as pastor.—John Goben, L'neville, Iowa.

REQUESTS FOR PRAYER.

Pray that God will send some Spirit-filled workers to this needy field to preach the Gospel in its fulness. Pray for God to have His way with me, and for my husband that he may be saved and healed.—Mrs. McNeill, Alpaugh, Cal.

Pray for my husband and daughter and family. There are four here who are baptized in the Spirit and we have no mission. Pray for Allen.—Mrs. J. C. Olds, Allen, Kansas.

My family and myself are all afflicted. We desire the prayers of all the praying people that we may be healed and grow stronger in the Lord.—Maggie Hall and family, McCurtain, Okla.

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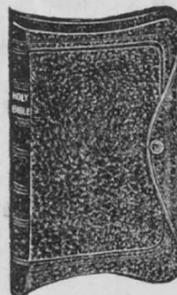
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Christ is tempted. He beginneth to preach. ST. MATTHEW, 4, 5.

13 ¶ Then cometh Je'sus *from Gal'lee to Jor'dan unto Joh'n, to be baptized of him.	A. D. 29.	13 And leaving Naz'a-reth, he came and dwelt in Ca'per-na-um, which is upon the sea coast, in the borders of Zab'u-lon and Nep'h'ta-lim:
14 But Joh'n forbad him, saying, I have need to be baptized of thee, and comest thou to me?	CHAP. 3. v ch. 2. 22.	14 That it might be fulfilled which was spoken by E-sa'jas the prophet, saying,
15 And Je'sus answering said unto him, Suffer it to be so now: for thus it becometh us to *fulfil all righteousness. Then he suffered him.	* Dan. 9. 24. * Mark 1. 10.	15 The *land of Zab'u-lon, and the land of Nep'h'ta-lim, by the way of the sea, beyond Jor'dan, Gal'lee of the Gen'tiles;
16 And *Je'sus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw *the	* Isa. 11. 2. * Luke 3. 22. * John 1. 32. * John 12. 28. * Ps. 2. 7. * Isa. 42. 1. * Luke 3. 35.	16 The *people which sat in darkness saw great light; and to them which sat in the region and shadow

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