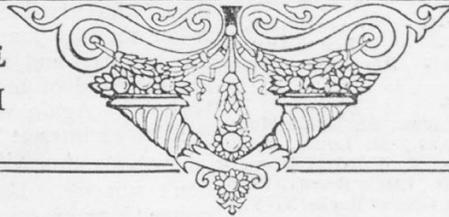




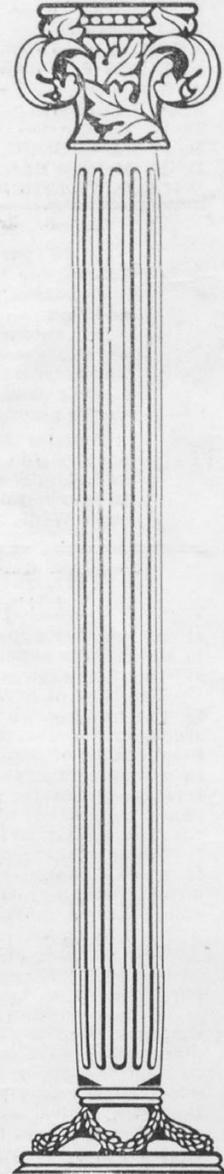
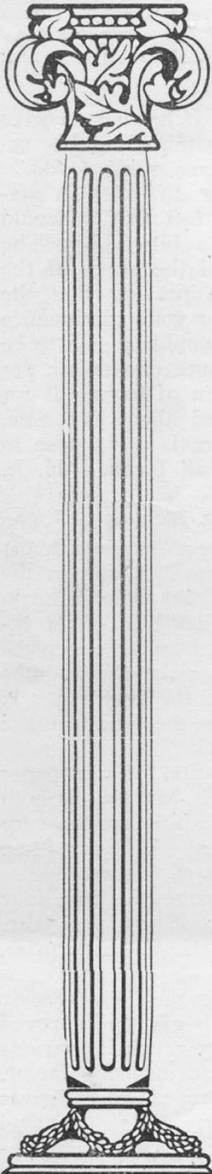
THE WEEKLY EVANGEL



GO YE INTO ALL THE
WORLD AND PREACH



THE GOSPEL TO EVERY
CREATURE. — Mark 16:15



A MESSAGE TO YOU.

HAVE you a burning love for the lost? Would you rather see souls saved than to eat or to sleep. If not, there is a deeper work of the Spirit for you. Go before God in earnest prayer and supplication. Give Him no rest, day or night, until He pours out a spirit of repentance upon this wicked world. Judgment must begin at the House of God. "O God, send us a world-wide revival, and let it begin in me."

SEE VERY SPECIAL NOTICE ON PAGE 5.

Jan. 29th, and Feb. 5th, 1916

The Weekly Evangel

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and should be brief and to the point as far as
it is possible, reaching this office no later
than Wednesday of each week.

THE NUMBER OF THIS PAPER IS 125

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

The time of expiration for your subscription is indicated by the number which appears on the yellow address label stuck on the wrapper of your paper, or on the upper right hand corner of your paper providing it does not come to you in a wrapper. For instance, should we receive a subscription from you for one year and the present issue of the paper be No 100, we would add fifty to the number putting No. 150 on the address label on your paper, which means that your paper would expire with Weekly Evangel No. 150. If a six months subscription, we would add 25 to the number of the present issue which indicates that your paper would expire in twenty-five weeks from the number with which your subscription commenced, and so on.

The number of each issue is printed on the left hand corner of the Editorial page as well as here, and this number is moved up 1 each week.

Whenever your subscription expires, if it should happen that you do not desire to continue the paper any longer, please drop us a card or tell your postmaster to notify us to stop the paper. If we do not hear from you at once, when your subscription is out, we will take it for granted that you desire us to continue the paper to your address and so will expect to receive a renewal from you shortly.

FREE LITERATURE FUND. The Gospel Publishing House sends out large quantities of papers and tracts free to be used in opening up new fields and for missionary work to those who have not received the light of Pentecost. We need offerings to carry on this work. Mark such offerings "Free Literature Fund" and send to the Gospel Publishing House, St. Louis, Mo. All Offerings acknowledged.

LITTLE TALKS WITH THE OFFICE EDITOR

While it seemed last week that the majority of the Evangel Family would be content with a paper every other week, instead of weekly as at present, and some were so concerned as to make an offering to the house no matter which way we decided, this week we find that the preponderance of desire is for a weekly paper. One reason for this is that many members of the Evangel Family reside in rural districts and cannot get out to meetings as can those who live in cities and towns, and even a week is an awfully long time to wait until they hear from the brethren and receive the spiritual food which they are deprived of because of no meetings in their neighborhood. Again we publish a few more letters which will be of interest to all the Family.

"About stopping the paper to twice a month—that don't suit me. I want the paper every week. I was going to renew my subscription but I won't until I hear from the House. So send the paper every week if you can."—L. M. D., Cottondale, Fla.

This brother, while meaning well, is helping to drive us to the twice-a-month plan by withholding his renewal until he learns just what we are going to do.

"I note that you are experiencing difficulty in getting out the paper every week. I feel that it would be a serious drawback to drop to a bi-weekly. The name would have to be changed and the hopes of the many disappointed. We have been praying that the Lord would provide, in some way, for your continuance of the paper in its present form. I would be glad to be one of the fifty brethren to contribute one dollar per week from the tithe if I were certain of having it for the next two months. I am drained about dry now, but if the money comes in and there is a response to this proposition of yours, I will do all I can."—H. L. H., Springview, Neb.

There is no immediate danger, dear brother. The time of year that the paper does meet its expenses is the winter time, the falling off generally comes in the Spring and Summer, and it is then that we will begin to feel the strain, unless plans are made to either retrench by changing to the bi-weekly plan or else making provision to carry the paper over the dull months through the tithes and offerings of the brethren. If the paper is to be carried over, now is the time to make our plans to successfully do the work.

"My hearts desire is the publication of our paper every week. It is food for my soul. My soul is both made to weep and to rejoice. My spirit speaks very often, sometimes laughs, while reading. Will pay \$1.00 more for it weekly."—J. R. R., Kennard, Texas.

"I would say publish the paper same old way, four pages, or raise your subscription to \$1.25 per year. Please don't stop the weekly."—D. C. C., Enterprise, Ala.

"Our Family have been discussing the 'new Weekly Evangel' and have concluded that it is greatly improved in its new form. We appreciate very much its various departments, and it comes to us as an inspiring factor. We do not see how it could be improved, and it gives evidence of much care and labor. The 'Evangel Family' cannot afford to let it fail in any particular, being the only reliable weekly Pentecostal Newspaper published in this country. Its influence must increase because of the place it has made for itself. There are other Pentecostal papers and magazines all valuable and helpful, but as a weekly disseminator of news, this paper occupies an important place. We are praying that it

(Continued on page 7.)

THE WEEKLY EVANGEL

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

NO 125.

ST. LOUIS MO., Jan. 29 and Feb. 5, 1916.

\$1.00 PER YEAR.

EDITORIAL

A SUBSTITUTE

As the editor is absent from the office this week, attending the Council for Southern Missouri at Springfield, held in the Assembly of God at 1001 N. Main St. over which Brother Bennett F. Lawrence is pastor, the lot has fallen to the office editor to take the editorial chair for a little season. He greets each member of the Evangel Family in the name of Jesus, whom we love and whom we serve. May His grace rest upon each one and His love be kept burning in every heart for His glory.

ANOTHER SUBSTITUTE.

Speaking of substitutes brings to our minds again the fact that we all have a great Substitute, Jesus Christ the Lord, who loved us so that he suffered and died in our stead, taking our just penalty upon Himself, dying the Just for the unjust, the guiltless for the guilty, the Lamb of God whose sacrifice alone was acceptable to the Father, freeing us from the consequences and consciousness of sin. Praise His name! No wonder that John the Baptist said, "Behold the Lamb of God." Indeed we do behold Him, and as we gaze upon Him He transforms us into the same image, even by the Spirit of the Lord. Hallelujah!

"AND I, IF I BE LIFTED UP."

Jesus has been lifted up once, by the hand of cruel man when he was nailed to the tree. It is now the work of the Holy Spirit to lift Him up once again to your and my vision, through the preached Word, through inspiration, through dreams and revelations, through the successes and failures of others, through the Godly lives of those who have believed and obeyed Him. Is He being lifted up in your life so that the world can see Him through your chaste and godly conversation, your holy, unselfish conduct and manner of service? All men are not searching for Him through the printed page, but they are looking for Jesus in your lives, and if they find him not, they receive condemnation to their souls, going on in their blindness and despair into a yawning hell which hath enlarged her borders to receive the multitudes who have never seen Jesus. What a responsibility rests upon us as dear followers of Christ. How we ought to walk softly before Him, realizing that the eternal destiny of souls rests upon the degree that Christ is manifested through us to the world.

"BEHOLD THE MAN."

Many people are much concerned about what other people say about Jesus. They search the commentaries, the Bible Dictionaries, the Writings of great men, if perchance

they can find out something about Jesus Christ. And they can find much, as much has been written, both good and bad. The best writing to search is the Word of God itself and read what Jesus has said about Himself, who He is, where He came from, His nature, His character, His office work and ministry, the particular things which he has emphasized about Himself in revealing Himself to His followers. Be satisfied with the record that has been given us—it cannot be equalled for exactness, for simplicity, for comprehensiveness and beauty. Study it and let the words sink deep into your hearts. Meditate upon it by day and by night until Jesus so fills your vision that He will be truly the fairest of ten thousand to your soul. He is the One greatly to be desired. Love Him, worship Him, serve Him, appropriate His mercy and His grace and take Him to satisfy your every need for Spirit, soul and body.

CHRIST REVEALED IN US.

But it is not enough to have an objective Christ, to gaze upon Him as He hangs on the cross, to see Him as He is laid in the tomb, as he bursts the bands of death and the grave and ascends to the right hand of the Father, as He is revealed as the Almighty to the beloved John in Patmos exile. This is grand and overwhelming, and this view of Christ is to be courted and treasured in the secret recesses of our hearts, and is necessary, exceedingly so, if we would intelligently preach this Jesus to others. But there is another revelation of Christ which is far more necessary, and that is the revelation of Christ in us. Paul said, "But when it pleased God, who separated me from my mother's womb, and called me by His grace, To reveal His Son in me, that I might preach Him among the heathen." Gal. 1:15, 16. In another place we are told that the great mystery is "Christ in you the hope of glory." Not Christ to you, but Christ in you. He must be revealed to us before He can be revealed in us, and it is important that we do not stop with a revelation to us and fail to go on until He is formed within us. It is deplorable that some are so concerned about what Christ is that they fail to go on to the weightier and more important matter of His being revealed in them. When Christ is revealed in us we are made to know something about the hope of glory, as the earnest of that glory is received into our bodies which are Christ's. And not only so, but when Christ is revealed in us He is no longer hidden, but He is revealed, revealed! revealed!! No effort then to live the Christ life, for "it is no longer I that live, but Christ that liveth in me; and the life that I now live in the flesh I live by the faith of the Son of God who loved me and gave Himself for me." A life of constant victory, because He it is who is living that life.

APOSTOLIC FAITH RESTORED

**A History of
the Present
Latter Rain
Outpouring of
the Holy Spirit
known as
the Apostolic
or Pentecostal
Movement.**

**By
B. F. Lawrence**

Article V.--Incidents of the Spirit's Work from 1890 to 1900

DANIEL AWREY, OHIO AND TENNESSEE.

In 1889 our Brother Daniel Awrey, of blessed memory, was converted and began a life for God which has been singularly blessed and owned of his Lord. He has preached the gospel around the world and has suffered persecutions for the gospel's sake in many localities, and at many times. He left this life to be with his Lord, December 4, 1913 in Liberia, West Africa.

About nine months after his conversion, or on the last night of the year 1889, he was reading a religious book which brought his mind into a mood proper for communion with the Lord. As the bells were ringing the old year out and the new year in, the Spirit spoke to his heart, assuring him that God had for him a new and better experience. He raised his hand and said, "Then, by the grace of God I am going to have it." The next day his testimony was that he felt so clean all day. As he expressed it, he seemed to be able to look through and through himself.

That night (Jan. 1, 1890) he attended a prayer meeting where volunteer prayers were called for. He, among others, responded and as he began to pray, his faith rose, claiming an immediate fulfilment of the promise given the night before. Suddenly, the Spirit of God fell upon him and he began to pray in an unknown tongue. The Spirit, which had been working in Providence, R. I., and Duxbury, Mass., had now, in Delaware, Ohio, found another tabernacle and was furthering His effort to bring in the gracious revival which we are now enjoying. So far as we can trace, there was no human connection between this work of the Lord and that in Providence and Duxbury, though both were simultaneous.

Ten years later, Mrs. Awrey received the Spirit and spake in another tongue.

In 1899 the Awreys were living at Benah, Tennessee. About a dozen received the Spirit there with the accompaniment of other tongues. It should be stated, however, that Brother Awrey did not teach at that time that tongues were the evidence of the baptism, though he did teach (either then or shortly afterward) that the baptism was subsequent to what he knew as Sanctification. The manifestations of tongues here recorded appeared to be a sovereign operation of the Spirit.

Brother Awrey, when he came in contact with the present outpouring, fell in line with the people of God and was able to give them a vast amount of very beneficial counsel drawn from his sixteen years walk in the Spirit prior to 1906.

SISTER SARAH A. SMITH, N. CAROLINA AND TENNESSEE.

In the neighborhood of 1900 there was another out-

break of the Spirit's work in tongues. Mrs Sarah A. Smith, a returned missionary from Egypt, writes to the following effect. A little prior to the above date she was a member of an organization called "The Fire Baptized Association." At the time when the Spirit fell, the Association had been disbanded.

Over in North Carolina there was a body of people who had withdrawn from the Baptist Church on account of their faith in the doctrine of the second work of grace. Former members of the Association frequently went over from Tennessee (where they lived) to hold meetings for them.

At the time we speak of, two brethren were holding a meeting there. Their names were Joe Tipton and W. B. Martin. One night, while the meetings were in progress, a woman began to pray, and presently broke out speaking in another tongue. *Those present believed at the time that it was a revival of the original Pentecostal blessing* and Bro. Tipton and others soon received the experience.

They returned to Tennessee to the place Sister Smith was staying at the time, and there she, with a number of others (perhaps 40 or 50), were baptized in the Spirit. This was about six years before the work came to Indianapolis, Indiana in December, 1906.

We insert here a few words from her own testimony. "I remember hearing them say that nearly everyone fell under the power (that is, over in North Carolina), and the thought came to me that I had been unwilling to fall, for the Lord had been trying me by putting His power on me in a peculiar way, so that I would spin around like a top; two or three times He had done it, and every time I would back up to the wall to keep from falling. But when I heard their testimony, I told the Lord I would fall or do anything, but I wanted what He had for me.

"Of course, He tried me again, and of course, I yielded and fell and spoke at once. In a few days the power for interpretation came upon me and I interpreted every thing I spoke. It was such a wonderful thing to me that I seemed to be in a new world. The coming of Jesus seemed so near, and God revealed many things to me that have since come to pass. One of them was that I and many others would cross the ocean and tell these wonderful things in other countries."

She further says that to the best of her remembrance, Brother Tomlinson and Lemons were baptized in the Spirit at that time.

SOUTH DAKOTA.

Between 1900 and 1903, the Spirit fell in South Dakota upon a band of people, who afterward went to Africa. I have not been able to get in touch with the man who could give me full information concerning this work, but I think that these people were Norwegians. I know that the man who accompanied them to Chicago was, and that he afterward preached in La Grange, Illinois. His name was Bakke. These people, at least Mr. Bakke, did not believe that tongues were the evidence of the baptism, but regarded them as gifts given in the sovereignty of God.

NUMEROUS OTHER INCIDENTS.

There have been numerous reports from many places regarding individuals who spoke in tongues. For instance, a woman in Nebraska, a member of the Baptist Church, was attending a Methodist protracted meeting when, during the preaching, she began to shout, and wound up by speaking in other tongues. Again, one of my friends tells me that her mother heard many of the Quakers in Canada speak in tongues sixty years or more ago.

While it is true that the most of those who received the baptism prior to 1900 did not regard tongues as the invariable accompaniment of the baptism in the Spirit, those who received in South Carolina and Tennessee did so regard them, at least to the extent that when they first heard one speak in another tongue they did what Peter did at Caesarea, viz. believed that the Gift of the Holy Spirit had been given to them as to the disciples at the beginning.

VERY SPECIAL NOTICE.

In our effort to produce a real and comprehensive account of the great Pentecostal Movement, we need, and need badly, the help of every one of the Lord's people who are in possession of any information which ought to appear in these columns.

We therefore make the following appeal to the various agencies which can be of help to us. We are bold in making these requests because we feel that the general Pentecostal Body will be the real beneficiaries in the publication of this work.

First, we wish every Pentecostal exchange would publish this notice. That they would themselves take time to write a brief record of their history and present scope, and that they would send us the names of those who would be able to give us specially valuable information.

Second, we wish every pastor would send us an account of the origin, location, former pastors, founders and approximate membership of his work. This is meant for every assembly of like precious faith with us whether you recognize the General Council of the Assemblies of God or not. We will carefully give your affiliation or make it plain that you are an independent body, if you will send in your report.

If there is no pastor at your place, fellow members of the body, write the report yourself.

Third, we wish every missionary to do what we requested the pastors to do, adding the dates of their going to their works, and the times of their absences therefrom.

Fourth, where there are field directors, superintendents, overseers, chairmen of conferences and State Councils, we wish you would take time to report the history, scope and approximate membership of your charge.

We address this general call for information in the hope that it will be considered by each one of you as a personal invitation. We have had the privilege of being connected with the work from the time of its advent in Indianapolis, Ind. in the latter part of 1906 and are acquainted with many of the Lord's ministers, but there are many more of whom we have no knowledge. It is plain therefore that we cannot make this request by letter to each of those from whom we desire a response.

Let us make this plain, this is no effort to procure a census of the Pentecostal Movement, nor is it an effort to build up the General Council of the Assemblies of God at the expense of others. This is a bonafide effort to produce a real history of the whole movement.

Of course if any one thinks it wrong to write such a history, let him appear before the judgment bar of Christ and assail Matthew, Mark and John for their histories of the life of Jesus; and Luke for his gospel and for his history of the Pentecostal Movement in the first thirty years of its existence.

Send your reports and articles direct to the editor of this department, B. F. Lawrence, 1001 N. Main St., Springfield, Mo. If you forget the street number, you will find it in the first column on page two; and if you mislay your paper remember Springfield, Mo. and send there—the postal authorities know me.—B. F. Lawrence.

"HOPE MAKETH NOT ASHAMED."

We are living in the days referred to in the Scriptures as "The last days." Whatever past days have held to distinguish them from others, these days in which we live most surely have certain well defined characteristics. "These are wonderful days," we so often hear said, and it is true indeed. These days hold so much for the nations of the world. Events unparalleled in history are becoming familiar subjects of interest to the people. The destiny of many nations is in the balance, awaiting the outcome of the world's greatest war.

The world's system of governments is in the crucible of testing. "Man's day" is somewhere to end, and it may not long survive the on-march of time, together with the purpose of God to establish a system of righteous government on the earth.

The church (as a whole) has reached the time of apostasy. The time of falling away, spoken of in the Bible, is here. The church has succumbed to the overpowering influence of internal weakness and external pressure, so far as to leave the foundation of INSPIRATION AND SUPERNATURAL MANIFESTATIONS to follow the way of reasoning and natural understanding. To many, the Bible is no longer an inspired book, neither is it a sacred volume. The Christ of the Bible (to many) is only a man as other men. The Holy Ghost is denied his place and his prerogative in the church by the greater part of professing Christians. As a consequence the Church has lost her power and influence for good, in a large measure, and awaits her final judgment.

These are but some of the characteristics of the present days. There are others of as much interest to the student of LAST DAY conditions. The past has held much of good and of bad, and is gone from us. The present holds much of a distressing nature along with the blessings of modern life. The future is before us. As we look about, upon the things that make for fear and distrust, we are met by a gloomy prospect. Looking at the past, we may see much to regret and much in which to rejoice. It is a look into the future that holds most for us. The man who has no hope is the man who is badly off; and for whom we may rightly be concerned. The hope of the true Christian is of value beyond comparison. "Hope maketh not ashamed." Hope is that which enables one to rejoice amid the distressing things of the present, with light heart. Waiting for the on-march of God to bring in the glorious experience that awaits us. God has not left the world altogether to its own ways. He is still moving on in His mighty power to do what He has planned to do. God is too strong to be defeated and too wise to be mistaken. His will shall finally be done on the earth even as it is done in heaven. We who have the hope of a true child of God need not fear that we shall find it otherwise.

What a wonderful thing it will be for us who have suffered here, the reproach and persecution that goes with the true walk of godliness, to be lifted up and out of all these things, and to find our eternal home with God, in the wonderful realm of heavenly glory. Let us look with HOPE into the future and endure as seeing one who is invisible. "Blessed is the man who trusteth in the Lord and who's hope the Lord is."

"HOPE MAKETH NOT ASHAMED."—J. W. W.

HAS YOUR SUBSCRIPTION EXPIRED?

If so, please do not despise the courtesy we are extending to you by continuing the paper to your address. We have received no notice from you to discontinue and shall expect you to renew promptly.

GOOD BYE! DRIVE ON!

Christmas Evans, the noted Welsh preacher, was a mighty exponent of the Gospel. He was not like many a preacher who lives today. He preached the real Gospel. Multitudes waited upon his ministry because he stirred their hearts and fed their souls. During the fifty-three years of his ministry he travelled many thousands of miles that he might reach the people whose eternal interests were on his heart. He died July 19th, 1838. While he was dying, the old mountain days of travel came over his memory. His last words were, "Good bye! Drive on!"

God's chariot has come from his heaven on high
To take me to dwell in the land of the sky,
Where no sin ever enters, no sorrow is known,
And Jesus is seated as King on his throne;
I'm leaving you here
On this sin-stricken sphere,
I'm to dwell in that realm to which thousands have flown.
Good Bye!

I've labored while here for the Christ that I love,
My faith has been fixed on my Savior above,
My best I have done for the cause of the King,
I've encouraged God's saints both to shout and to sing;
I'm under the blood,
That sin cleansing flood,
And my soul for the heavens is now taking wing,
Good Bye!

Elijah went up in a chariot of fire;
A true saint of God can never "expire;"
The chariot is here and the driver's on hand,
I'm going from earth to the heavenly land,
My heart is not sad,
I'm cheerful and glad,
For my soul will soon hear the angelical band,
Drive on!

While the ages go by I shall never regret
That my love on the Savior of sinners was set,
That I labored and suffered and trusted and died
For him who had come to my heart to abide;
I'll shout in the sky
With millions on high,
And tell of the victories won on this side,
Drive on!

—J. Narver Gortner, Cucamonga, Calif.

LIVING UNTIL JESUS COMES.

Enoch was translated by *faith*. In these dark days when practically the whole world is suffering, either directly or indirectly, from the effects of the dreadful war now raging in Europe, and men's hearts are "failing them for fear," surely God's children should ponder deeply over His plan for them in these last days.

Satan and his followers are planning to set up a magnificent earthly Kingdom, but true Christians who study their Bibles know there will be no place in that Kingdom for them. No man who has a spark of divine life will "worship the beast." What is the alternative?

There seems to be two methods of escape from that awful sin. One is martyrdom. The other is to be "caught up to meet the Lord in the air." Glorious hope! "By *Faith* Enoch was translated that he should not see death: and was not found because God had translated him." The day is fast approaching when others will be missing. The question will be asked, "Where is the Pastor?" or "the Sunday-school teacher?" and the answer will be "We have searched for him but cannot find him." They sought for Elijah three days, but found him not, He had gone where they were not prepared to go. He had followed Enoch along the path that had no death in it. Surely that is what is meant by the "New and *living* way" by which we may have boldness to enter into the holiest Heb. 10:20.

And Enoch trod that path through faith. Others will also tread it through faith. The climax of faith! Who can attain to it? May God give us grace to ponder these deep questions aright.

The man who takes his stand to overcome the last enemy death, will find all the forces of hell arrayed against him. A short time ago we had the privilege of meeting and rejoicing with a sister who had recently seen her ability to claim her right to "tarry till He comes." A very few weeks later there came a wire telling us that she was seriously ill. She went right down to death's door, but Jesus overcame for her. And she is not alone in this experience. Others are fighting hard in this last fierce battle. "The last enemy that shall be destroyed is death." 1 Cor. 15:26.

But thank God, we do not fight this battle alone. Jesus has conquered death long ago, and is ever at our side to help when we enter into the awful conflict. "In Christ shall all be made alive."—W. K. Norton.

A DREAM.

I thought I was with someone who went for a pail of water. As she drew near the well, without any way of drawing the water, a voice from below inquired saying, "Do you want it up there?" As she answered in the affirmative she set down her bucket beside her. Instantly a rushing, roaring noise was heard deep down which grew louder as it came toward the top of the well. In a few seconds the water was level with the top. It seemed to be living water, even bubbling with life. As the woman turned to pick up her pail the water began to recede, and by the time she was ready to dip, it had gone down below her reach, and went down with greater velocity than it came up, roaring as it descended. I stepped to the well and looked down but saw nothing except a large, flat, dry rock in the bottom on which the inquiring messenger stood. Here I awoke.

The interpretation came instantly and showed me that when we ask for anything we should be ready to receive it right then and accept it, for many times the Lord answers. But if we set down our bucket, as it were, we show that we are not expecting a speedy reply and we lose what we might have had.—Mrs. J. C. Miller, Almena, Kans.

YOUR SUBSCRIPTION HAS EXPIRED.

If you find a subscription blank tucked in the leaves of your Weekly Evangel. Read the following information.

A Yellow Subscription Blank in your paper means that your subscription expires with this issue. Please renew at once.

A Pink Subscription Blank means that your subscription has been carried for a whole year without receiving any notice from you to stop the paper, and we are now compelled to take your name from the list unless we hear from you immediately. You owe us \$1.00 for the past year, and we trust that you will renew for the coming year.

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THE MAN AT THE RIGHT HAND.

"Let thy hand be upon the man of thy right hand, upon the son of Man whom thou madest strong for thyself" (Psalm 80:17). This is a prayer of a suffering people, who are fed with the bread of tears, who drink tears in great measure (verse 5). They cry to Him, "that dwell-eth between the Cherubim" (verse 1). They pray, "Turn us again, O God of hosts, and cause thy face to shine, and we shall be saved." It is the prayer of a God-fearing remnant of the Jewish people during the final great tribulation through which they pass, before their history of tears and sorrow is ended, and their history of glory begins. And they expect their help and deliverance through One who is at God's right hand, the Son of Man, whom God has exalted. Only through that Man at the right hand can come salvation and deliverance.

At Ephrath dying Rachel called her son "Ben-oni," which means "Son of suffering." But the father called him "Ben-jamin," which means translated, "Son of the right hand" (Gen. 35:18). It is a beautiful type of Him who was born in Bethlehem Ephratah, the man of sorrows and acquainted with grief, the son of suffering. But after He was rejected by His own, after His suffering and death, the Father raised Him from the dead, exalted Him, placed Him at His right hand, gave Him all power in heaven and on earth. He is now the Man at the right hand. Prophetically the One hundred and tenth Psalm speaks of this: "The Lord said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool." The rejected One is enthroned in the highest heaven and occupies the very throne of God. How abundantly the New Testament bears this witness. Our Lord quoted this prophecy before the Pharisees and applies it to Himself (Matt. 24:41). The Holy Spirit made use of it on the day of Pentecost through Peter. "For David is not ascended into the heavens, but he saith himself, The Lord said unto my Lord Sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2:34-36). In the Epistle to the Hebrews we find it again mentioned (Heb. 1:13, 10:12).

And this exalted One, the Man, who was here, who suffered and died for our sins, who now fills the throne and occupies the position of glory and authority, is the salvation and help of His people. From him cometh our help, our strength, our joy and peace. Apart from Him we are nothing and can do nothing. We must learn daily to look away from ourselves, from man, from earthly circumstances and conditions, and look to Him at the right hand of God. The life which is lived thus, which never loses sight of the exalted One and depends on Him, is a life of power and bears the blessed fruit of righteousness. Is not this the need of all of us? We need keeping, strength and power in the midst of increasing darkness. We need to be kept in perfect peace and calmness. All and every other need is supplied in Him who is at the right hand. "Thou wilt keep him in perfect peace whose mind is stayed upon thee, for he trusteth in thee" (Isa. 26:3). All our need is supplied by God according to His riches in glory by Christ Jesus (Phil 4:19.) This constant reminding God's beloved people to look to an exalted Christ, the Man at the right hand, He who is touched with the feeling of our infirmities, was Paul's great testimony. He knew the need of this. He exhorted the Philippians to rejoice in the Lord and added "to write the same things to you, to me indeed is not grievous, but for you it is safe" (Phil. 3:1).

But He who is at the right hand of God will not occupy that place forever. The Father's throne is not His per-

manent place. He must receive His own throne to which He is entitled. Therefore we read in Psalm 110 that He will be there at the right hand up to the time when His enemies are made His footstool. When the hour strikes in God's purpose, when His enemies are to be humbled in the dust and He is to receive the promised kingdom, He will leave His place at the right hand of God. Of this Heb. 10:11-12 speaks. "But this man, after He had offered one sacrifice for sins forever, sat down on the right hand of God, from henceforth waiting till His enemies be made his footstool." The second Psalm describes Him as He looks upon the earth and beholds the nations banded together, hating Him and His laws. "Let us break their bands asunder, and cast away their cords from us." This open revolt happens at the close of the present age. The nations which had the Gospel and rejected that Gospel, the nations we called "Christian nations," and who are now engaged in the awful conflict, will take this God-defying attitude. What a testimony to the real character of this present age! And what does He do who sitteth in the heavens? "He that sitteth in the heavens shall laugh, the Lord shall have them in derision" (Psalm 2:4). He witnesses all in silence. But suddenly the scene will change. "Then" when His enemies revolt, "then shall He speak unto them in His wrath, and vex them in His sore displeasure." He will appear in person to judge the nations and the world in righteousness.

"God hath appointed a day, with which He will judge the world in righteousness by that Man whom He hath ordained, whereof He hath given assurance unto all, in that He hath raised Him from the dead" (Acts 17:31). Then He comes and answers the despairing cry of the remnant of His earthly, Jewish people and delivers them out of the great tribulation and from all their enemies. Then will they know that the "Benoni," the once rejected Christ, whom they nailed to the Cross, is the "Benjamin", the Son of the right hand, their Deliverer and Lord.

But before He is manifested as the mighty victor over Satan and all His enemies, before He comes to claim His throne and His world-wide kingdom, He calls to Himself His redeemed to meet Him first of all in the sky. He leaves the place at the right hand to welcome and to receive His own dear people for whom He died and whom He kept by His priestly ministrations at the right hand of God. Before He acts in judgment upon His enemies, this glorious event will take place.

And well it is to remember these familiar truths and not to lose sight of them a single day. The accomplishment of all these things hastens in our day. With the beginning of a new year let us lean more than ever upon the everlasting arms, let us look to Him for help and all we need, to Him, who is at the right hand. And looking to Him, let us look for Him to call us to Himself.—From "Our Hope."

EBENEZER BIBLE INSTITUTE.

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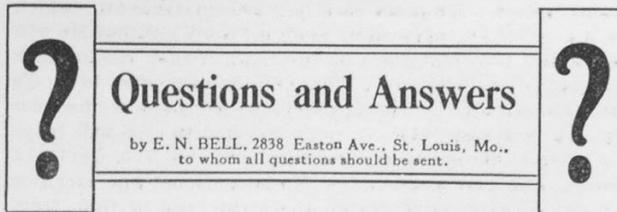
Rev. D. Wesley Myland, Principal.

The second term of five months opens January tenth, to continue to the Spring "Commencement," "Memorial Day," May 30, 1916.

Bible Lectures are given daily at ten A. M. and eight P. M. to which the public are cordially welcome.

The evening Lectures by Mr. Myland, Mon. Wed. and Friday will be held in Christ Covenant Church, 4212 Lincoln Ave. (Cor. Berneau Ave.) Services each Lord's day at 10:30 A. M. and 7:30 P. M.

Students may enter at any time, and correspondence is solicited—all inquiries will be gladly answered. Address: Mrs. D. W. Myland, Sec'y, or R. H. Gardiner, Supt.

**RULES.**

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

19. What is meant by the "Holy kiss" in Rom. 16:16?

Ans. This kiss was, among Christians in the early days, the manner of greeting each other in their fervent love for one another. It is said to have been a kiss upon the cheek and not in the mouth. If love were more fervent, doubtless we would see more of it among brethren today. We could wish, wherever practical, the brethren would remember the ancient tradition to plant it upon the cheek, rather than in the mouth. It would be in keeping with modern sanitation at least. These directions are among the "personal" items in the last chapter of Romans, and are hardly meant as a Divine command; yet it is the privilege of all to practice it,—only be careful to let brethren kiss brethren and sisters kiss sisters. We strongly oppose men kissing women not their very near kin or wives, however much religion they may have. The way to keep salvation is to avoid even the very appearance of evil, as the Word commands.

20. Did Jesus mean literally to "cut off the hand" or "pluck out the eye" in Matt. 5:29, 30?

Ans. Origin, the great ancient scholar, when a young man, so understood Jesus and, for evident reasons, made himself a eunuch; but after becoming a more mature Christian, he saw his mistake and always regretted the act. A little thought will convince anyone, who is inclined to steal for instance, that to cut off the hand that takes the goods of others will not change the heart and make him an honest man. Nay, rather, Jesus means the sin itself, in all cases, must be forsaken, though it be dear to us as a right hand or even our eye.

21. What right has a woman to pastor an assembly?

Ans. None, so far as her female rights in themselves are concerned, and none, so far as any New Testament command or example goes. But she may exercise such privilege in the Gospel when this is granted her by the Lord or by the assembly itself. It is not our custom to exclude any mature capable sister from any service to which God may call her in His sovereignty or as a special need may demand and in which service He sets His seal by giving her souls, and if she is able to build up the assembly in the Lord and in peace, many brethren hold she is "not usurping authority" if this privilege is granted her as temporary needs may require by those in rightful authority. At any rate, in practice our sisters, capable of such service among us, are granted a most blessed freedom to exercise all such gifts as God may bestow upon them, and our people refuse to quarrel over it one way or the other.

22. Is the Millennial Reign taught in the Bible, or where do people get this idea from?

Ans. The Millennium means 1000 years, and the Millennial Reign means a reign of 1000 years. This reign is directly taught in the Bible. In Rev. 20:4 it is said of those who had not received the mark of the Beast or Anti-Christ that "they lived and reigned with Christ a thousand years." In verse 6 it is said of the holy ones who are raised in the first resurrection at the coming of the Lord that "they shall be priests of God and of Christ, and shall reign with Him a thousand years."

23. Who were the sons of God spoken of in Gen. 6:2 and who were the daughters of men spoken of in the same verse?

Ans. There are three views on this. One is that the "sons of God" are angels who came down and married the "daughters of men" and that the children of these made the "giants" or the "mighty men." Now, while verse 4, taken by itself, seems capable of this interpretation, yet such idea as angels marrying earthly women is wholly foreign to the Bible as a whole and, since Jesus taught angels "neither marry nor are given in marriage," this interpretation is certainly wrong.

Another view is that men in contrast to women are called sons of God, while women are never called daughters of God, but always even if saved, called only daughters of men. While this view may contain some little truth, the editor of this department considers this interpretation on the whole wrong for two reasons; First, because God does call saved women His daughters, saying, "and I will be a Father unto you and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6:18; second, because there is a better interpretation of Gen. 6:2 which we give next.

The best interpretation of Gen. 6:2, in our judgment, is that when Cain committed murder and was driven out from the face of the Lord (see Gen. chapter 4.) that he and his godless sons, one of whom (Lamech, 4:23, 24) soon committed another murder,—that Cain and his descendants were on longer called sons of God. Hence these "daughters of men" were from this wicked Cain line. But when Seth was born and had a son, the Word specially mentions that then they "began to call on the name of the Lord." Gen. 4:26. The Bible traces Christ and Abraham back through the Seth line. So the godly sons of Seth became captivated by the daughters of Cain who had no charm save of fleshly beauty, and these sons of God set personal beauty above godliness in the daughters of God in their own line and married to gratify alone fleshly lust, and the result was increased wickedness in the earth, and the wrath of God upon it in the flood.

COMMENT ON "ARE THESE THINGS SO?"

You may have noticed in an article printed in the last issue under title "Are These Things So," reference to a book in which the idea that the Jewish saints were translated at the close of the Jewish dispensation and that we were to look for a like event for the Gentiles at the close of the Gentile age, is presented. We desire to state that we do not agree with the idea as being scriptural so far as the Jewish saints are concerned. In fact we see no warrant for such teaching. We feel that our Brother Mortlock is not giving the thought as his own but rather that which is taught by others.—Editor.

SERVICES AT BETHEL CHAPEL.

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

MRS. A. R. FLOWER

Jan. 29. "But he being full of the Holy Ghost looked up steadfastly into heaven, and saw the Glory of God, and Jesus standing on the right hand of God." Acts 7:55.

They can close about you every door and window; they can bar every earthly avenue of escape, but—thanks be to our God—they can never close that upward window through which the hunted persecuted child of God may ever see the face of his Lord, filled with loving compassion and concern for His tested one.

Jan. 30. "He touched her hand, and the fever left her: and she arose, and ministered unto them." Matt. 8:15.

Too much fever with most of us; too anxious about God's business as well as our own temporal activities. How we have fretted and struggled till our spirits have become so feverish we could no longer minister acceptably. Let the "Mighty One" touch your fevered hands. So may you rise and minister with new life and unction, and a spirit at rest in God.

Jan. 31. "We also joy in God through our Lord Jesus Christ, by whom we have now received the atonement (reconciliation)." Rom. 5:11.

We who were "aliens," "strangers," "without hope and without God"—you and I—we are the ones He hath brought nigh. Our Lord Jesus Christ has bridged the gulf and we are "accepted in the beloved." Hallelujah for such a perfect reconciliation!

Feb. 1. "Be patient therefore, brethren, unto the coming of the Lord." Jas. 5:7.

How assured we were of His immediate coming nine years ago when the general out-pouring of the Spirit came. And some have grown weary of waiting and lost the love-light of expectation. Let it not so be, beloved watcher; for verily "now is our salvation nearer than when we first believed." Our coming One will come; He will not tarry. "Be patient!"

Feb. 2. "Now our Lord Jesus Christ Himself hath given us everlasting consolation and good hope through grace." 2 Thess. 2:16.

Everlasting consolation!
 Tender as a mother's touch
 Is the hand of God upon thee,
 As He whispers, "Even such
 Are the moment's light afflictions,
 Which, if thou dost bear with me,
 Shall prelude the weight of glory
 And eternal victory."

Feb. 3. "See that ye fall not out by the way." Gen. 45:24.

Just the very admonition our heavenly Joseph is whispering to us by the Holy Spirit today. He has given us each an important commission; providing for our every need along the way—we must not fail of the grace of God. What if there are alluring and plausible side-tracks—hear the "voice behind you saying, This is the way walk ye in it."

Feb. 4. "Able to do exceeding abundantly above all that we ask or think." Eph. 3:20.

God would do large things for His children. There is nothing stingy or circumscribed about His provision for their blessing and help, but He hath "given grace according to the measure of the gift of Christ." And who of us can comprehend the measure of that gift? "Ye have not because ye ask not," and oftentimes we ask in such unbelief that we are surprised when God really answers our meager petitions. With a God so ready to give, and such pressing needs on every hand, why, oh why, should we limit the Holy One of Israel?

Feb. 5. "Let nothing be done through strife or vain-glory." Phil. 2:3.

Strife (faction, or party-spirit) and vain-glory (boastfulness, pretentiousness) are the two satanic worms which are continually gnawing the heart of loving unity out of the midst of God's people. Have away from your hearts all lurking of these deadly things.

Feb. 6. "And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert." Acts 8:26.

Do you notice that in the command there is no reason whatsoever even hinted at as to why God was sending him? But "Philip arose and went," and it wasn't very long before he began to know why God sent him. The most of us want to know too much ahead of time. God cannot trust us with too much knowledge; we would run ahead of all wisdom, or else refuse to run at all.

Feb. 7. "The government shall be upon His shoulder." Isa. 9:6.

But do you place it there? How about the responsibilities of the home-life, the cares of the business life, the problems and tests in God's work that is under your hand? Are you letting Him bear it all, while you obediently, trustfully follow his directions hour by hour? By so-doing you will have rest in your labor; and you will find the results of your labor far more satisfactory.

Feb. 8. "He that putteth his trust in the Lord shall be made fat." Prov. 28:25.

But is our trust really in the Lord, or do we depend on him one moment and the next on some "arm of flesh?" "The just shall live by faith"—spiritual life, physical life continually drawn from the God of your salvation. Such a host of poor souls, scrawny and lean! Follow this prescription and you shall grow fair and fat as did Daniel and his companions. Dan. 1:15.

Feb. 9. "Helps." 1 Cor. 12:28.

It is the smallest word in this list of various ministrations, and so very frequently overlooked as we dwell on the more prominent ones. Too insignificant a calling for the most of us. But God's work suffers today for the lack of willing, humble "helpers," and be assured God's reward for such ones will far surpass that of the many who seek to fill the supposed higher callings but who really are failing of the end to which they aspire.

Feb. 10 "He is able to keep that which I have committed unto Him against that day." 2 Tim. 1:12.

Then I don't need to keep committing the same things to Him over and over every day. We are all so ready to commit our way for the moment we are asking, but God grant the deep revelation of His ability to keep that thing we have committed unto Him. If we left our lives and our interests in God's hands for a longer time, He could do a great deal more for us.

Feb. 11. "The king's daughter is all glorious within: her clothing is of wrought gold." Psa. 45:13.

Notice the order—"all glorious within," then, "wrought gold" without. And so it is the Holy Spirit prepares the bride of Christ today. Such preparation involves suffering; that "wrought gold" may mean untold agony as God puts in the fine stitches. But the end is worth all the trial, all the pain. For "they shall enter into the King's palace."

LITTLE TALKS WITH THE OFFICE EDITOR.

(Continued from page 2.)

will continue as a weekly and believe that the 'Family' prayers will avail much in extending its influence even to the uttermost parts."—C. E. R., Indianapolis, Ind.

"I am sorry to hear that you cannot print the paper every week under present conditions, as we can hardly wait one week for it. I am praying that God will make the way so you can continue it weekly, as it is a great help to outsiders toward seeing the light when they are distributed as I am doing. Under my present conditions, I cannot pledge myself to give any certain amount weekly, but I will do what I can and I feel God will see to the rest. Praise His name."—I. M., Carmona, Tex.

STUDY to shew thyself approved unto God, a workman that needeth not to be ashamed.

RIGHTLY DIVIDING THE WORD OF TRUTH.

Sunday School Lesson.

February 6, 1916.

THE BOLDNESS OF PETER AND JOHN.

Lesson Text.—Acts 4:1-31.

Golden Text.—Watch ye, stand fast in the faith, quit you like men, be strong. 1 Cor. 16:13.

Leading Thought.—“For it shall be given you in that same hour what ye shall speak.” Matt. 10:19.

1. **The Apostles before the Sanhedrin.** Vs. 1-7. The Apostles' impromptu preaching service did not end with the first company who gathered about the “Beautiful Gate” to witness the joy of the lame man when delivered from his infirmity. The ruler of the temple, with certain of the Sadducees drew near, and with no apparent inclination to favor such unusual conduct. Vs. 1, 2. They—the Sadducees—believed neither in the resurrection nor the existence of angels. No wonder they were grieved. Peter's preaching had probably continued for about two hours or more, since it was now eventide; and their inability, because of the lateness of the hour, to bring them before the Sanhedrin, made it necessary to place the two men in prison over night. Thus came the first in the long line of persecutions, of which Jesus had forewarned them in his last farewell talk saying, “If they persecute me, they will also persecute you. Look out for such times when God begins to move amongst His people. We are never to glory in the persecution itself as if there was merit in it for us; but we are rather to joy and glory in the fact that we are counted worthy to suffer for His sake who died for us, that we may like Paul, “fill up that which is behind of the afflictions of Christ in my flesh for his body's sake which is the church.” See also Phil. 1:29. Morning came and with it the assembling of the august body of seventy members beside the moderator, known as the Sanhedrin. These men were required to be chosen from among the most learned in many different branches of knowledge. What a contrast between them and the two de-

fenseless, “ignorant and unlearned men” who stood before them! To most of them perhaps it appeared a very easy matter to dispose of such a proposition, scarcely worth their while. Thus it was they began to question them. “By what power, or by what name have ye done this?”—a very natural question those days of various wonder-workers, all professing to accomplish their end through some name as Solomon, or some of the other patriarchs, and even the unspeakable name of Jehovah. They little looked for such an answer as they received.

2. **Peter's Defense.** Vs. 8-12. “Peter filled with the Holy Ghost, said unto them.” And here was the difference between these two prisoners and all that wise deliberate body—they were filled. Glory be to God for such an abiding filling. It wasn't just a blessing; it wasn't the mere fact that back on the day of Pentecost they had spoken in tongues; it wasn't the fact that on yesterday they had been used of God in the healing of the impotent man. No, no! It was the present, manifest reality that they were filled—crammed, saturated, permeated—with the power of the Holy Ghost. How we need to watch that we do not lower the glorious Pentecostal standard of life and walk, and attach undue importance to the visible externals. Never can we limit or measure the mighty dynamics of heaven, or even properly comprehend what the true filling of the Holy Ghost means. “We have this treasure in earthen vessels that the excellency of the power might be of God and not of us.” This does not imply that we shall walk about the earth continually conscious of the great power we have received. Perhaps Peter and John were a little discouraged that first night in prison. We have no record of their singing the loud songs of joy that came later on. But next morning when the need came, and they took their place, I doubt not but what they felt the power of God surging through their beings, and the Spirit of God brought to their remembrance the words of their Lord—which now for the first they really comprehended—“But when they deliver you up, take no thought how or

what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you.” Matt. 10:13-20. The answer to the Sanhedrin's question furnished the text and it was with boldness, and yet with a courtesy which ever attends the servant of God really moved by the Holy Spirit, that Peter preached unto them Jesus. Notice in v. 9 how Peter amplifies the indifferently “this” of the Pharisees' question. Peter calls it what it was, “the good deed done to the impotent man.” Then by direct and convincing words, he explicitly tells them by whose name and authority the work was done. Nor does he cover up their part in the matter through any fear of his safety. Here he stands in the very place which his Lord had occupied but a short while before, before largely the very same men who had agreed to His crucifixion. But he does not hesitate. He points to the man who stands before them as a living testimony to the power of the very Christ whom he declares unto them. Then taking the advantage of the effect his words must have produced, Peter—the accused—becomes the accuser and drives home to their hearts the necessity of their accepting this very salvation, without which there is no hope.

3. **The Disciples Released.** Vs. 13-31. No wonder the council marvelled, recognizing that they had been with Jesus. Then there was the constant sight of that man “which was healed standing with them.” V. 14. Truly they could say nothing against it. But they feared for the spreading of such convincing reports, so they enjoined silence regarding the name of the One who apparently was responsible for such extraordinary events. But that was like checking Niagara so far as the Apostles were concerned. The Holy Ghost had come that they might be witnesses unto Christ and they had no other thought but to obey. What a contrast between their settled determination and the stubborn disobedience of poor King Saul. Read 1 Sam. 15. Get the 19th and 20th verses into your very life and you will be cured forever of that awful man-fearing spirit that hinders your ministry for God. Two such fearless men were an enigma to that Sanhedrin and they were doubtless glad to let them go, though not without threatenings. Notice where the Apostles went on their release. v. 23. What a comfort it was to them and is to us to do likewise. And then read with fresh understanding of that wonderful prayer-meeting with its mighty results. There are seven distinct results recorded in Vs. 31-33. Look for them.

SUNDAY SCHOOL LESSON

February 18, 1916.

HUMBLING AND EXALTING.

Lesson Text.—Phil. 2:1-11.

Golden Text.—"For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might become rich." 2 Cor. 8:9.

Leading Thought.—"Poor, yet making many rich."

1. Our Attitude toward One Another. (Vs. 1-4.) In all Peter's messages to the people since Pentecost he has sought to direct their attention to the Lord Jesus Christ, not only in the humiliation of His crucifixion but in the exaltation and glory of His resurrection and ascension to the Father. Review his sermon at Pentecost; his words to the assembled multitude on the occasion of the lame man's healing; his defense before the Sanhedrin. Now we have an interruption in our regular lessons in Acts to study a portion of Paul's letter to the Philippians, written while a prisoner at Rome, the thought of which centers about the very same subject. Read the whole of this beautiful epistle, full of tenderness and affection. The first four verses of the lesson deal directly on what should be the Apostolic Christian's rule of living as well as his attitude toward the other members of the body. In the latter part of the fore-going chapter Paul had exhorted them to "stand fast in one spirit, with one mind striving together for the faith of the gospel." Now he further emphasizes the thought, giving in V. 1 four reasons for so doing. "Make full my joy"—increase the joy which I already have in you (Phil. 1:4, 5) by having the same mind or aim, the same love, the same one-accordness (as at Pentecost), the same purpose and hope. This is the thought expressed in other words. What a wonderful valuation Paul had of unity! The reading of this verse should move all our hearts to a deeper yearning over the dismembered, crippled condition of the body of Christ. Surely God planned something through this Pentecostal outpouring of the Spirit in the way of melting and drawing His people closer together. But what stubborn hard cases God has had to deal with! So very few have kept the place of broken tenderness before the Lord, and only thus it is that we can actually catch the heavenly vision of divine unity as God would have us to see. Do we not need some Jeremiahs who will weep before God that this the real strength and beauty of God's people may be restored? It is not divine love and unity just to fellowship and bear

with those who see exactly as we do. What chance for manifesting grace is there? No Scripture is of any private interpretation, and it is with all saints that we are to comprehend what is the height and depth, and know that love that passeth knowledge. Oftentimes "he very one we are condemning and marking as bereft of all power because they do not come our way, in reality are doing far more for God, and pleasing Him much more than we who assume a more exalted state of mind and experience. "Strife (faction, or party-spirit), and vainglory (boastfulness, pretentiousness)" are the two satanic worms which are continually gnawing the heart of loving unity out of the midst of God's people. Have away from your hearts all lurking of these deadly things. Ask God to search your hearts by His spirit to this very end. Then perhaps you will see a new beauty in the picture of humility Paul next gives us. "In lowliness of mind let each esteem others better than themselves. Look not every man on his own things, but every man also on the things of others." Vs. 3, 4. Recall Jeremiah's words centuries before, "Seeketh thou great things for thyself? Seek them not." Jer. 45:5. No words of mine could add to the meaning; but make these your very own, go alone before God and let Him show you the selfish, self-centered life you have been living even in the enjoyment of Pentecostal blessings. There must have been a need in Paul's day; there is doubly so today. Until the selfishness gets out of our lives there will be a serious check to abiding unity among God's people. God grant that we "be clothed with humility." Rom. 12:10; Eph. 5:21; 1 Cor. 13:5.

2. Christ our Example. (Vs. 5-11.) And now as if to finally make plain his meaning Paul turns their attention to Christ. After all there can be no love, no unity, no humility apart from Him. "Let this mind be in you which was also in Christ Jesus." The power of the Gospel is not to reshape lives or to reform them; it is to transform them, to recreate them and the resultant life is victorious and fruitful to the extent that we allow Christ to live and reign within. It is "Christ in you the hope of glory." And our part is to yield and trust and obey; His part to perform in us all the good pleasure of His will. And why is all this possible? Because in the beginning Christ humbled Himself. Can we realize all that this meant? Paul states it very clearly but the force of the truth can only be realized as the Holy Spirit illuminates the words. It is the very heart of divine truth, the mystery of Godliness. 1 Tim. 3: 16. He, the One co-existent with the Father, a part of that profound mystery, the

God-head, left the glory and riches of His heavenly kingdom (Jno. 17:5) took upon Himself the form of a servant (Mark 10:45), was found in fashion or appearance as a man. But through all remember He was the holy sinless Son of God. Heb. 7:26. He humbled Himself still lower, "He made Himself of no reputation," meaning literally, "He emptied Himself"—wonderful, unbelievable condescension of the Son of God. And all that you and I might be restored to divine favor and later share with Him the glories of His heavenly kingdom. Surely we have a new appreciation already of our redemption and what it cost our blessed Savior. But a further look. He not only became like to a man, but took the place deserved by the very vilest and worst of men—subjecting Himself to death in its most ignominious form. Execution by crucifixion was the form the Roman government employed for the punishment of its worst criminals. How awful sin must be in the sight of God to require such an atonement! Now we turn to the brighter side of the picture. "Humiliation of self is the path to exaltation by God." And so it is that God hath highly exalted Him and given him a name which is above every name; that at the name of Jesus every knee should bow." Jesus was the name borne during those days of humiliation, but now it carries a deeper significance, for God hath highly exalted the One who bore that name and suffered the deep abasement which was necessary to accomplish our salvation. Worship Him, praise Him, honor Him—for He is worthy! Hallelujah! What a Savior! How glad we should be that our eyes are opened to see Him and we sing His praise now as well as through all the ages of eternity. Eph. 2:7. And our praise and worship of this glorified Christ is "to the glory of God the Father," for God so loved that He gave His only begotten Son. Praises forever to the God of all grace,

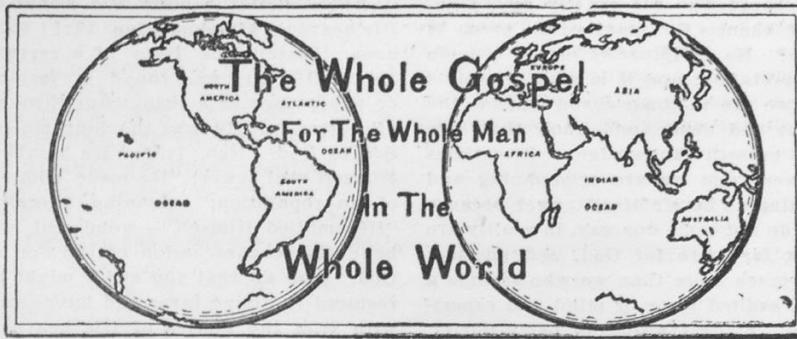
"Who has bought us and sought us
And guided our ways."

May He grant us a fresh revelation of the love, humility and grace of this Lord Jesus who became poor for our sakes that we through His poverty might be rich. And may that same spirit be more and more manifest in all our lives!—Alice Reynolds Flower.

Please send me the Weekly Evangel six months. We are lost without the paper.—C. A. B., Anniston, Ala.

—:o:o—

Will send in my renewal soon. Praise the Lord! I can't do without the paper.—N. R. L., Mabank, Texas.



A VISION OF NEED.

Believers make no haste
When time they take to pray,
But much time goes to waste
Where there's no living way.

Want came to the Levites—
They hurried to the field,
No people brought their mites
No work for God did yield.

Work for them did ne'er stop,
'Twas but a change of kind;
With no tithes from a crop
Some sheaves they found to bind.

Saints are in a worse plight,
With no resort on earth.
By sheer faith they must fight,
Or die, or live in dearth.

Says the world—Pharaoh's type,
"Get to your burdens now!"
When saints are nearly ripe
To leave the earthly plow.

What comes to army men
And soldiers of the cross—
Too tried to mind their pen,
No one consoles their loss.

Most places liquor-bound
Or wages Satan's snare
Mortals but gazing round
Predict Hell's grim despair.

This dreadful circumstance,
If one should never die,
Might yield a better chance
To get God's best supply.

—Frank L. Boothby.

Care American Consul, Alexandria,
Egypt.

THE NEED OF THE WORK IN JAPAN C. F. Juergensen.

The supply for work in Japan is small. It seems as if Japan were altogether forgotten. It is a hard field but there is nothing too hard for the Lord. If we do not see fruit immediately let us have faith in Him and trust in Him, for His promise to pour out His Spirit on all flesh in the last days includes Japan too. So please let us keep praying in love and faith and unity in His battle and it will bear fruit.

Japan is a nation and a field that we

could never picture to ourselves, while in the Homeland. It is so different from other nations, but we love the people for Jesus' sake. We have two stations here and hold meetings every night. Souls are being saved and baptized in water, and we are waiting for the promise of the Father upon the dear ones. Please pray for them. We need your prayers much. Pray for us also who are working here, and our reward will be in Heaven.

A WHOLE-HEARTED CONSECRATION.

Rev. W. R. Funk, writing on Siera Leone for the U. B. Mission Study Course, says that the African people do not give a half-hearted assent to their religious beliefs, and gives as an illustration the following personal experience he had with an 18 year old boy.

One evening, after service in the Mission Church at Freetown, during the conference, this boy came to me when I was out in the Street and said to me, "Please Sir may I walk by your side when you are alone." For Beauty of expression, this is hard to excell. I answered that I could not see him then alone as there were many people about us, but that I could see him the next day at the Mission House. He went away in the darkness, and was prompt in coming the next day, and when I asked him what he wanted, he answered, "I came to ask you how I can be a perfect Christian." What a question?—the deepest that the human mind can ask. After an hour of talk with him, he said, "but you have changed me." I told him that I did not understand. "Oh," said he, "when you and Dr. King put me in school I signed a contract that when I graduated I would spend 7 years as a Missionary, and now I want to change it." I said, "Do you want to break your contract?" "Oh no, but," said the boy, "I want to change it to read for life instead of 7 years."—Contributed by J. S. House.

The papers are food for my poor old starved soul.—Mrs. E. E. K., Beckville, Texas.

REPORT OF THE PILGRIM'S MISSION, INDIA.

Brother W. K. Norton sends the following report from his work in Benares: "The Lord is giving us real joy in our work for Him in this heathen city, allowing us to minister to a spiritually hungry and needy people. As perhaps you know, Benares is called by the Hindus 'The Sacred City.' It is the great religious center of India, and it is to Benares where the millions of Hindus look for their spiritual need.

"Its very air and soil are counted 'holy.' According to the Hindus, to live or die in the city ensures salvation, and bathing in the river Ganges here 'washes away all past sin.' The streets are crowded daily by great throngs of pilgrims who have come from all parts of India to worship here and to bathe in the filthy river, believing that by bathing their bodies they can wash away the sins of their hearts. It is to these people we minister, telling them of Jesus the great sin-bearer and distributing to those who can read tracts and Gospels, generally always in their own language.

"Benares contains over twenty thousand Brahmin priests who make their living from these pilgrims. Recently we met a man who had come from over a thousand miles to worship here. We got into conversation with him and he said, "These priests don't care anything about my soul, but they are trying to get all my money away from me,"—which is true in about every case. But we told him of Jesus who did care for his soul, and neither He nor his servants wanted his money but wished him to forsake his sin, lead a holy life and believe on Jesus. The man, who had his family with him, was much interested, asking many questions and earnestly tried to learn all he could about the way of salvation. When we gave him a Gospel in his own language and told him he could keep it, his joy seemed to be almost complete. Before leaving we prayed with him and the Lord seemed to assure my soul that the man with his family would be saved. He had never heard the name of Jesus before. We earnestly ask that you pray for him and his family and also for the many other cases we have had similar to this. What influence his life will have upon the people of his distant village will depend a great deal on how Christians will pray for him and the others like him. Please pray for such that Satan will not rob the seed from out of their hearts or cause thorns to grow up and choke the Word of life. Yours in His faithfulness.—W. K. Norton."

THE SOUTH AMERICAN WORK. Sister Alice C. Wood.

Since I last wrote you I have made another evangelistic trip. Went in September to hold meetings in 25 de Mayo, some five hours by train South of Buenos Aires. Also visited several other towns; made many visits; held meetings in 25 places in three weeks. God saved two precious young Turks, and another has been saved since, and the mother of one of the young men is now becoming greatly interested, reading the Word, and attending the meetings. A good number of new ones came out to the meetings, and that alone is a great victory in this Catholic country. Humble confessions were made by some of the believers of the assembly; reconciliation was made, and the power of God fell; however none got through to the Pentecostal baptism. Pray for them. Some of them are very hungry for the outpouring. I was away from home a month again, brother and sister Sorensen kindly going on with the work in G'chu. Since then I have had a young native helper here from Rio Cuarto, seeking the baptism, studying the Word, and many branches, preparing himself for the ministry to which he is called. And another young man of the same description is probably on his way here from the same city, to remain until after the convention we hope to hold here in February. There are so many hungry for the baptism, I feel God would have us get together for united prayer until His power falls as never before.

The Salvation Army people have a work here and are likely to continue it a little later on. A captain and Lieutenant recently visited us. They prayed earnestly for the baptism, and I hope they may be with us at the convention, as well as other pastors and workers. I suppose we will meet about the last of February. Please ask the saints to pray especially for us at that time. I will hope to write later and let you know results. It looks difficult for us to hold such a gathering here, yet I feel God would have it, so He will help us through all our difficulties.

I am thankful to say we are all as well as usual, and each finds plenty to do. I suppose sister Fannie VanDyke will be coming to us after a few months, and not till probably the latter part of the year will brother Johnsen come back to his mission, as he does not feel led to leave Norway until in May. He has been sick unto death twice, but thank God, He miraculously raised him up. He expects to be in the U. S. for a while.

We are now in our warmest Summer weather, which is quite trying at times, but we trust the Lord to still

uphold us for His service and glory. A neighbor girl comes now during vacation to learn type-writing on my machine. I am glad to be able to help her thus, and to get in touch with her, to tell her the glorious story of the Gospel.

THE LITTLE CHURCH IN BOMBAY, INDIA.

Word from Sister Margaret Clark.

The little church here is growing in numbers. The Elders are growing stronger in the Lord and the babes are being cared for and the inquirers taught. What a wonderful thing a spiritual family is,—especially when the Great loving Father takes it in hand and cares and trains and blesses it. Hallelujah! Just now we would ask your prayers for many among both heathen and nominal Christians who are secret believers, but are afraid to come right out and acknowledge Jesus before the world. Brother, I believe secret believers are liable to suffer terrible defeat. Join us in prayer for deliverance from the spirit of fear, will you please? Some heathen men of good position are held back because of their wives; their living is too likely to go and they cannot see what to do in the future. Work is not abundant in these war times, and they do not know enough of Jesus and His power yet. Many thanks for the Weekly Evangel. I like to get it. Your sister in Christ.—Margaret Clark.

I want to ask if these articles on the History of the Apostolic Faith Movement will be published in tract form after they are finished. I should like some if they are. I am very much pleased with the two published. May God add His abundant blessing to all your work.—Mrs. D. W. L., Minneapolis, Minn.

THE WORK AT DHOND, INDIA.

Albert Norton.

We have two orphanages to provide for,—the Boys here at Dhond and another school for girls at Bahraich, besides a home for indigent widows. Our Heavenly Father has lovingly cared for all these dependent ones of His during the years past, and though the times now are hard and difficult, He is showing to us, not without trials, that He is still able to answer prayer.

Will the dear friends kindly continue to hold us up in prayer, remembering us daily at the Throne of Grace?

I certainly do enjoy every article in the sixteen-page paper. Would not be without it.—Mrs. S. W., St. Joe, Mo.

—:o:o:—

I receive a great deal of help from your paper and I am earnestly seeking the baptism in the Holy Spirit.—Mrs. W. J. C., Palmer, Mich.

—:o:o:—

I received the Weekly Evangel and am much pleased with it. It is a feast to my soul.—Mrs. R. A. C., Odessa, N. Y.

—:o:o:—

The January 8th number of the Evangel I have just opened with great delight. God bless the dear paper. I hope to do more toward its support soon.—H. R. B., Spokane, Wash.

—:o:o:—

Enclosed in an offering to the Evangel. God bless you. The Evangel is always a welcome guest.—M. L., Tacoma, Wash.

—:o:o:—

The Evangel brings us some very precious messages. I am glad to see it giving out a spirit of love and fellowship. We pray for the Editor and staff that God may keep the right of way.—D. W. C., Yelm, Wash.

Scripture Text Calendars for 1916



BECAUSE of the failure of some of our representatives who ordered more calendars than they could dispose of by the first of the year, we have had several hundred returned to us. In order to dispose of them quickly we offer them at the following rates:

15 cents each. 6 for 90 cents. \$1.75 per dozen. \$12.50 per hundred. Send for a dozen and give to your friends.

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That which we have seen and heard declare we unto you, that ye also may have **Fellowship** with us, and truly our FELLOWSHIP is with the Father and His Son Jesus Christ.—1st John 1:13.

THE NIGHT IS FAR SPENT.

"The night is far spent,
The day is at hand."
When Jesus will gather us home,
Ah, soon He will come
With the sweet angel band,
In sorrow we'll nevermore roam.

"The night is far spent."
Be up and astir,
As those that await for their Lord,
Christ promised His bride
To return soon for her,
And He will be true to His word.

"The night is far spent."
The watchman has said,
"The morning will soon come to view."
And saints who are living
With those who are dead,
Will rise to their Lover so true.

"The night is far spent."
And winter is past;
The beautiful flowers appear.
The storm rains of sorrow
Are over at last,
And Lo our Beloved is here.

"The night" the dark night,
Has forevermore gone,
And gone are our sorrow and tears.
For there we shall reign
With Christ on His throne,
A thousand, sweet, beautiful years.
—Burt McCafferty.

TRI-STATE DISTRICT COUNCIL.

To be Held at Chaffee, Mo.
March 20 to 26.

The district includes Southeast Missouri, Southern Illinois and Kentucky. The Council is called for the purpose of getting the preachers and workers of the District together for conference upon matters of interest to all. We hope for and expect a good attendance. Entertainment will be provided for all who come from a distance but all must be prepared to pay their own traveling expenses.

Matters to be discussed are ways and means for promoting unity and cooperation, especially among the ministers; Camp-meetings for 1916; How to reach the untouched fields in the District; Scriptural Church order; a clean ministry; means for promoting strength in the Assemblies and any other matter of interest which may be presented.

It is expected that J. W. Welch, Chairman of the General Council, and other Presbyters will be present. For further information write Pastor M. V. Ferguson, Chaffee, Mo.

NEW PRICE OF EVANGEL ROLLS.

On account of the increased cost of production since changing the Evangel from four to sixteen pages, Evangel Rolls will be sent out at 2 cts per copy from now on instead of 1 1-2 cents as heretofore.

Old copies of The Weekly Evangel and the Word and Witness published in 1915 will be sent out for distribution for 5 cts. per pound.

A BLESSED BAPTISMAL SERVICE.

I want to praise God for a baptismal service we had at our home Assembly five miles south of Merryville, La. on the 23rd day of November. A few of us were gathered at the water to be baptized. There was no excitement. One led in a short prayer, the others silently. Six others, with myself, were baptized. When standing in the water the windows of heaven were opened and the power and glory of God came down upon us and the very presence of Jesus was felt. Some began to speak in tongues testifying of Jesus. I never felt the presence of Jesus more in my life and by His grace I mean to go all the way. I covet the prayers of all the saints.—D. K. Morris.

"THE PENTECOSTAL HERALD" published at 723 W. 62nd St., Chicago, Ill., is a large four page monthly at 25 cents a year. Send subscription direct, or stamp for sample copy.

TESTIMONY—A PLACE FOR SERVICES.

Trinity, Texas.

I praise God for His mighty power to save from sin. Hallelujah! Our God is worthy of all praise. In the dark places He can brighten the way. I praise God for His love which abides within my soul.

We have bought a lot with a house on it and we will have services regularly, and if the Lord leads anybody to help us on the lot we would appreciate it.—M. S. Winnie From H.

DIVINELY HEALED.

A Sister in Colorado Gives Her Testimony of God's Healing Power.

Faith is the chain that binds us to the infinite power of God. After suffering from cancer of the stomach for months, and exhausting the skill of eight of our best physicians, God mercifully touched my body and healed me. I was reduced to a mere skeleton and was literally starved, suffering severe pain. On June 8th, 1914 the physicians attempted an operation, to no avail. They told me I had only a few days to live. Then I experienced a living death which I pray may never be experienced again. I trembled on the brink of the grave in an unsaved condition. As death draws near how vain and foolish appear the things of life. Experience is a severe schoolmaster but a good one. The experience God sent me in the months I faced death without an interest in the Atonement (the blood of Christ) will remain with me through life.

But there came a ray of hope like a sunbeam on a cloudy day. Through a friend I heard of divine healing and of the Mission in Greeley, Colo., and how God was working there. The family physician came to see me the last time and told me I could not live more than two or three days. I was not able to go to the Mission but some of God's people at the Mission came to me. After being anointed and prayed for, the cancer was gone. I commenced to regain my health. Our family was separated on account of sickness and inability to care for them, but God has changed it all for us and we are now united. I enjoy life as never before because I am walking in the light and under the divine guardianship that never fails. Death now holds no terrors for me. I think of it as an entrance to the eternal rest. I thank God for the Mission and the workers He sent to Greeley.—Euclara Ryan, Eaton, Colorado.

SISTER ETTER'S MEETING, HOUSTON, TEXAS.

Sister Woodworth-Etter will start a meeting in Houston, Texas on March 11th, 1916, God willing, to continue one month or longer as the Lord may lead. We ask all the saints to pray earnestly that God may mightily use her in the healing of the sick and the salvation of many souls. Will those who come please come prepared to care for themselves as we shall not be able to provide for all who may attend. All are invited, and we trust you will come praying. For information address Wm. Morwood, 523 Preston Ave., Houston, Texas.

"HOW A CHRISTIAN CAN DIE."

A friend who visited John G. Bellett shortly before his chastened spirit went to be with Christ, gave the following account of his visit:—

"Sadly altered was the poor worn-out body, pillowed in an easy chair, but his spirit rejoiced in his much loved Lord. He said 'Two months ago when I felt this sickness was unto death, I asked Him to reveal Himself to me in increased loveliness and nearness.—He did, He filled me with Himself—I know the blood has done its blessed, blessed work for my soul; it is His love, His beauty, His perfection, that fills my heart and vision.' He then spoke of feeling a little better that day. 'But, ah! that is no pleasure to me.' Then, clasping his dear, thin hands together, he said, while tears flowed down his face, 'My precious Lord Jesus, Thou knowest how fully I can say with Paul, to depart and be with Thee is far better! Oh, how far better! I do long for it! They come and talk to me of a crown of glory—I bid them cease; of the glory of heaven—I bid them stop. I am not wanting crowns.—I have **Himself! Himself!** I am going to be with **Himself.** Ah! with the Man of Sychar; with Him who stayed to call Zaccheus; with the Man of the 8th of John; with the Man who hung upon the cross; with the Man who died. Oh! to be with Him before the glories, the crowns or the kingdom appear! It's wonderful—wonderful!—with the man of Sychar alone; the man of the gate of the city of Nain! and I am going to be with Him forever! exchange this sad, sad scene, which cast Him out, for His presence."—Selected.

BROUGHT TO GOD THROUGH AFFLICTION.

It was by the way of affliction that God brought me, but it was a loving hand that chastened and I praise Him for it.

For several years I was in declining health, suffering from lung trouble. My health failed rapidly. Two dear saints were in the room praying for me. We poured out our souls to God. It seemed to me that I could not bear it longer and that the Dear Lord must come. He enabled me to say, 'Thy will be done.' He seemed to assure me that it was not His will to take me away. I was looking to Him, calling upon Him with all my mind, heart and soul when it seemed all at once as if the very windows of heaven opened and the Lord Himself came into my soul. The power and glory of it prostrated me for a few minutes. I could do nothing but shout and sing "Hallelujah it is done, I believe on the Son, I am healed by the power of the crucified one." I was entirely relieved and for over

three years was enabled to take Him for my health. The Lord taught me the true fast which he loves,—to undo heavy burdens.

Three years later an attack of tuberculosis of the jaw came. A physician came, made eight visits, said he would bring another physician and operate on the jaw bone. I began to examine my heart and felt there was need of more dying out to self, a deeper consecration. I placed myself again in His hands and He healed me. The physician said to my daughter "She can't get well." Friends said there was no hope unless the Lord healed. He gave me this verse: "Ye have not chosen Me but I have chosen you and ordained you that ye should go"—John 15:16. I was instantly healed. He has made plain to me that "life is in His Son." "I am the way, the truth, the life." I have now a whole Gospel, no law but love, no creed but Christ, Jesus my Savior, Keeper, Healer, Baptizer, glorious Lord and coming King.—Mrs. George L. Walker, Upper Alton, Ill.

PENTECOSTAL CONVENTION. Atlanta, Ga.

On February 20th to 29th there will be a Convention in Atlanta, Georgia, held in the Pentecostal Tabernacle, corner of E. Fair and Kelley Streets.

Rev. W. W. Simpson and wife, returned Missionaries from China, Miss Florence Bush and mother, returned Missionaries from Jerusalem, and other workers will assist. Prayer is requested that God will mightily work in this Convention.

For information address: Bridegroom's Messenger, 200 Berne St., Atlanta, Ga.

CONVENTION AT LINEVILLE, IOWA.

To the saints of God of Iowa and northern Missouri: There will be a convention of the Assembly of God at Lineville, Iowa, beginning the 10th of February and continuing four days. We urge that all Ministers, Elders and Deacons be present at this Convention. For information write John Goben, Purdy, Iowa, or David Boatwright, Lineville, Iowa.

PRAY FOR THIS COMMUNITY.

A letter addressed from Gumlog, Ark., says: "Pray for the little band in Liberty Hill community. We have begun to build a new church close to Liberty School House by the help of God. We want to have the house ready for use by Spring. We have about twenty-five in number in our Assembly, and have meetings on Friday nights and Sunday evenings. We need the prayers of all the saints."—Mrs. T. B. Vann. R. 2.

REQUESTS FOR PRAYER.

Pray for a brother in Elmer, Okla., that he may receive the Baptism of the Spirit.

One writes: Pray for an uncle who has symptoms of diabetes. Pray also for his family.

A sister in Gooding, Idaho, who has suffered four months from a very sore foot, desires the prayers of God's people. She is unable to work.

A sister desires prayer that she may receive the baptism of the Holy Ghost.

Pray for a husband that he may receive the baptism of the Holy Ghost.

A sister desires prayer that she may receive the baptism of the Holy Ghost; also that she may have her hearing.

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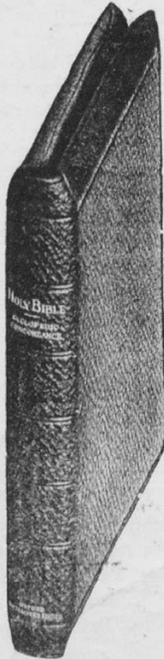
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NOTICE is hereby given that all prices on Bibles have advanced 15 per cent. beginning the first of the year, and we can no longer fill orders at the old catalogue prices. All those who order from catalogues which we have sent them during 1915 must add 15 per cent. to prices listed. This advance is caused by the increased cost of materials used in both printing and binding and is consequently unavoidable.

Fortunately for our readers who desire a copy of our special Evangel "A" or "B" Bibles, we have a stock of them on hand, and we will distribute them at the old prices as long as the present stock lasts.

If you desire one of these

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you had better make plans to order now as the present stock cannot last long and as soon as it is exhausted we will be compelled to advance the price in proportion to the advance of the cost by the Publishers.

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nion over them in the morning; and
^b their ⁴ beauty shall consume ⁵ in
 the grave from their dwelling.

¹⁵ But God ¹ will redeem my soul
⁶ from the power of ⁷ the grave: for
⁸ he shall receive me. Selah.

¹⁶ Be not thou afraid when one is
 made rich, when the glory of his
 house is increased;

Job 4. 21.
⁴ Or, strength.
⁵ Or, the grave being a habitation to every one of them.
¹ Job 22. 27.
⁴ Hos. 13. 14.
¹ Ps. 87. 7.

¹⁴ Offer unto God thanksgiving; and ¹ pay thy vows unto the most High:

¹⁵ And ¹ call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me.

¹⁶ But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take

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Jehoiakim's evil reign. II. KINGS, 24. Jehoiachin succeedeth him.

³⁵ And Jē-hōi'-ā-kim gave ^o the silver and the gold to Phār'-āoh; but he taxed the land to give the money according to the commandment of Phār'-āoh: he exacted the silver and the gold of the people of

B.C. 610.
^o ver. 33.
² Called J. coniah, 1 Chr. 3. 16. Jer. 24. 1. and Coniah, Jer. 22. 24. 28.

⁸ ¶ ²⁶ Jē-hōi'-ā-chin was eighteen years old when he began to reign, and he reigned in Jē-rū'-sā-lēm three months. And his mother's name was Nē-hūsh'-tā, the daughter of El-nā'-thān of Jē-rū'-sā-lēm.

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