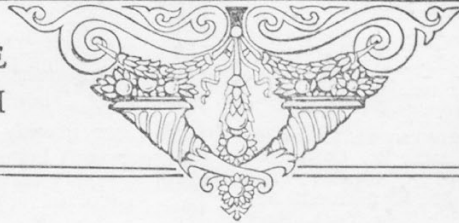




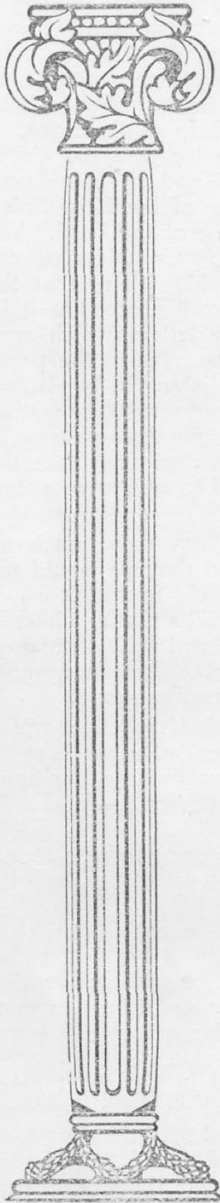
THE WEEKLY EVANGEL



GO YE INTO ALL THE
WORLD AND PREACH



THE GOSPEL TO EVERY
CREATURE. — Mark 16:15



THIS AND THAT

These two words appear in Isaiah 28:11 and 12; Acts 2:12, 16, 33.

Paul quotes Isa. 28:11, 12 as referring to the speaking in other tongues.

Observe these points.

1. Isaiah says that God will speak with men of stammering lips and other tongues, and calls *this* the rest and the refreshing.

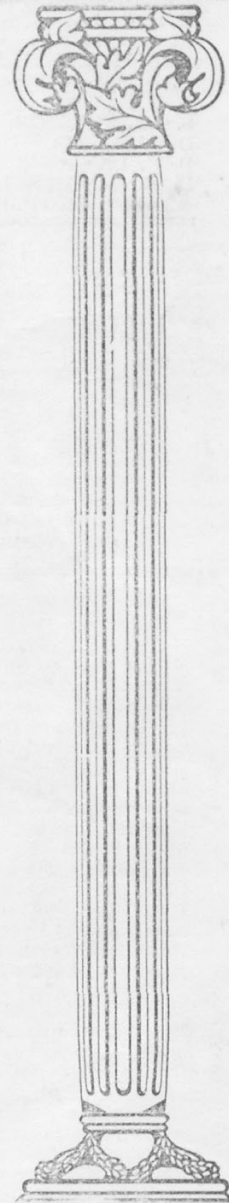
2. When the men of Jerusalem said, "What meaneth *this*?" they undoubtedly referred to the speaking in tongues, for the tongues of fire and sound of the rushing wind were seen and heard in the upper room, not in the place where Peter preached to them.

3. Peter, in answering, said, *This* (speaking in other tongues) is *that* which was spoken by Joel the Prophet. What was "that?"

4. Peter said that "Jesus being at the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, has poured out *this* which you see and hear." What did they see and hear?

Does not this indicate that in the mind of the Divine Spirit there was a close unity between the baptism in the Holy Spirit and the exercise of speaking in other tongues? For while it is true that on the Day of Pentecost Peter classed what they saw and heard together, that does not hold true all through the manifestation of the out-poured Spirit. In Cesarea, Ephesus, Samaria, they did not act like drunken men so far as the record goes.

Hallelujah, I am glad that He has come. It looks like rain—it sounds like rain—it acts like rain—it must be the Latter Rain. —B. F. Lawrence.



February 12th, 1916

The Weekly Evangel

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THE NUMBER OF THIS PAPER IS 126

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

The suggestions continue to come, and we thank God for every one of them. We are glad for the words of appreciation

which we are receiving, which prove an encouragement to us in the midst of many trials. Most generally subscribers, when they enjoy a good article, forget to write us and tell us about it, but when they see something they do not like, they do not hesitate a moment to write us and tell us just what they think. But our hearts are being drawn closer together and the family spirit is on the increase among us, and so now, we receive a few words of commendation, when deserved, as well as criticisms. Thank you all.

We are greatly concerned. The very suggestion of retrenchment brings a sorrow to our hearts. We look about us and we see the advocates of every false system under the sun pouring out literature weekly, and even daily, by the ton. Why cannot the truth be published in as large quantities and as often as these heralds of error? It can! And it is our purpose to hold on and make every effort, by the help of the Lord, to continue the paper weekly and to increase the circulation until the truth fills the land and all men know something of the present outpouring of the Holy Spirit and the certainty of the soon coming of the Lord. We will not drop back to a bi-weekly paper unless we are absolutely compelled to do so. Hold with us that the standard may be kept up and the work proceed as it is.

We have received a great many letters which read about as follows: "We want to receive the paper every week if you can continue publishing it, but if not, we would be glad to get the paper once every other week." This seems to be the general consensus of feeling among all the brethren. We will not take the space to publish all these letters, but will give a few others which are worthy of note.

"I am writing to you today to know how much we appreciate the Weekly Evangel, and that we would not consent to see it drop back into the old form. It would be better to issue it every two weeks for a while, if necessary, for I believe that the Lord will soon open the way for all expenses to be met. Let us exercise faith in the matter." F. A. H., Kingsville, Texas.

"We appreciate the Evangel and, if possible, would like to have it continue to come weekly, as we have no regular pastor and the paper brings food to our souls for which we are hungering and thirsting.—E. L. T., Summerfield, La.

"I am willing for my Evangel to come twice a month as I do not believe in going in debt, if we can help it." Mrs. M. D., Hightower, Tex.

"I would appreciate a paper every week if you could print them without going in debt; but rather make out with one a month, if necessary rather than go in debt. So use your judgment as to how to manage and there will be no dissatisfaction on my part." J. E. B., Rector, Ark.

"I have been reading the appeal in the paper about helping with our tithing, and I will give 25c. per week and send this \$1.00 for January, and may the dear Lord bless and multiply it many fold. I would that it were many times more. Will try to send in the first of each month as Father gives the increase."—M. S., Indianapolis, Ind.

"I have decided that if all of the subscribers will send enough to complete the amount of money that you speak of, I will pledge to give 25 cts. per week, or \$12.00 per year for this year. I am truly thankful to God for the Evangel.—J. L. S., Walnut Springs, Texas.

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. 126.

ST. LOUIS, MO., FEBRUARY 12, 1916.

\$1.00 PER YEAR.

EDITORIAL

UNITY IS THE WORD.

Unity is the idea for the Church. The fact that Satan is straining all his powers to disrupt the Church—the body of Christ—is sufficient warrant for our believing that God's thought is all in the direction of unity. Satan's determination is plainly discerned in the working of evils which result in disunion and lack of concentration in the Church. Christ said, "The gates of hell shall not prevail against it," but the spirit of evil is surely doing much to hinder its on-ward march. "And thou shalt bruise his heel." Gen. 3:15.

There is, however, a scriptural and very blessed plane of unity. Thank God for it. We can have it even though the very air seems full of a voice which says we cannot. When we look in the right direction everything we see speaks of unity. We only need to give our undivided attention to the great realities of God to avoid the devil's negative propositions.

TRUTHS RELATIVE TO UNITY.

Let us look for a little at some truths which relate to unity. First, there is the fact that we all have the same life. That life is Christ. "He that hath the Son hath life and he that hath not the Son hath not life." 1 John 5:12. We can all agree that the reference is to Christ. "I am the way, the truth, the life," John 14:4. These are His words concerning the matter. "When Christ who is our life shall appear, then shall we appear also with Him in glory." Col. 3:4. Since Christ is the life which we all have, there can be nothing in the nature of our life to hinder unity. On the other hand, since Christ (who is not divided) is our life, all lack of unity must result from the presence in us or among us, of some foreign element, differing in nature from the life.

ALL OF ONE BODY.

As it is true of us that we are all of one life, so it is true that we are all of one body. "Ye are members of His body, of His flesh and of His bones" Eph. 5:30. "And gave Him to be head over all things to the church, which is His body, the fullness of him that filleth all in all." Eph. 1:22, 23. The body is beautifully described in the scriptures, and there we see the assertion that we are "members one of another." There is nothing here to even suggest disunion and surely nothing to require other than blessed unity and order. On the contrary, there is everything to

indicate that unity and order are essential and therefore indispensable.

THE PURPOSE OF OUR LIFE.

The purpose of our life is revealed in the thought of God as it relates to us. If Christ is our life then we are inseparably joined to the divine purpose as revealed in Him. However much there may be in it that we cannot now see, God has evidently purposed our redemption, our rehabilitation or re-instatement to all that we lost in Adam and the fall; that, being again in correct relation with God, He (God) might have His desire upon us and "That we should be to the praise of His glory," Eph. 1:12. "For ye are bought with a price; therefore glorify God in your body and in your spirit which are God's. There is nothing to be seen in the evident purpose of God for us that would make for division, nothing to cause the estrangement of one from another.

THE OBJECTIVE IS THE SAME.

We are all partakers of the HEAVENLY CALLING, Heb. 3:1. We are alike striving for the "prize of the high calling of God in Christ Jesus." Phil. 3:14. There is no difference of objective. What need is there of our striving in separation and independence one of another? There is but one way, one path for all in which to walk. If we leave it we must return to it or fail to reach the goal. There is only one "Hope of our Calling." There is but one true system of belief (one faith), why differ among ourselves?

AN ENEMY HATH DONE THIS.

Unity is a condition which affords concentration. Concentration implies power. Power in operation is Glory. Glory reveals God. Unity therefore is an essential element in the revealed purpose of God. Disunion, its opposite, is, of course, the object of Satan's desire. While the seed of blessed and holy fellowship has been sown in the soil of our hearts, the enemy has sown the seed of discord among us. We see it on every side. Like leaven hidden in a measure of meal, it does its work effectually. Few are able to withstand its influence and power. Nowhere else is it so plainly seen as among leaders of thought. Differences arise; divisions occur; disunion develops, and unity is destroyed by the subtle working of this that "an enemy hath done." The result as seen in the realm of religious profession is sectism with all its attendant ills. God is calling—calling—calling, asking that men yield themselves to be bound together by unbreakable ties of love and humility in the bonds of peace, with one mind and one purpose, that in the power of concentration, the strength of unity, Satan may be defeated and God glorified.

POSTOLIC 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 VI.--Incidents of the Spirit's Work from 1901 to 1904.

A WONDERFUL HEALING AMONG THE GIFT PEOPLE.

We have seen that in divers places and at diverse times, God had poured out His Spirit in the time between 1875 and 1900. Indeed, we have had fragments indicating that the speaking in tongues was known prior to 1875 in a quite wide degree.

The gift people, of whom Brother Swan wrote in his account of the work in Rhode Island and Massachusetts, were a well known body before his time, as he admits. In the state of New York lived a woman who told the following story regarding her association with them; the story is vouched for by good authority.

She said that, in her youth, a body of them worshipped in her neighborhood and were despised and hated by the professors about them. It was regarded as a disgrace to attend their meetings, and the better class of persons generally refused to do so.

Her sister was at that time a confirmed invalid—a hunchback. Hearing of the healings reported to be performed by the Gift People, she desired her father to take her to one of their meetings in the hope that she might find help. This he refused to do. The woman who told the story was then a wild, high-spirited girl, on the lookout for a chance to have a lark. When her father refused to take her sister to the meeting, she promised her that she would herself take her at the first opportunity.

One Sunday morning, therefore, when the old folks went to their regular place of worship, she went out and got a rig ready, carried her sister out to it and drove her to the Gift meeting. When they arrived, they saw a man who had his limb broken who was carried into the meeting. The people went to prayer, and presently one from among them arose, went to the man with the broken limb, laid hands on him, and in the name of Jesus bade him arise and walk. He did so, much to the astonishment of the visitors. (I, myself, have seen such things done in the last four years. Editor.) Then, turning to the invalid sister, he laid hands upon her, bidding her to be straight in the name of Jesus. She was instantly healed. This wrought such conviction upon the heart of the girl who had brought her there that she fell prostrate under the convicting hand of God, and when she arose she had yielded her heart to God. It was the custom of these people to pray over the new converts, and after prayer, to decide which gift they should receive. They did so with her and decided that she should have the gift of tongues. They laid hands on her according to the scripture and she spoke in other tongues. This account was given to a minister in New York State by the woman herself a few years ago, and is doubtless true.

TOPEKA AND GALENA, KANSAS.

In the close of the nineteenth century the following question was propounded to the students of a Bible School in Topeka, Kansas. "What is the Bible evidence of the baptism in the Holy Spirit?" That question was at the time agitating the minds of many, and in its answer the threads we have traced through various states were tied together.

My understanding of the happenings of the occasion is as follows. The students had finished their regular studies and had some little time left before the holidays. This important question was given them to study over in these remaining days. On the first of January, 1901, Miss Agnes N. Ozman, now Mrs. La Burg of Texas, felt that she must receive the gift of the Spirit and called for some present to lay hands upon her according to Acts 19. They did so, and she was filled with the Spirit and spoke with other tongues. On the third of the month, thirteen others received a like experience, among them Mrs. Fannie Dobson of Joplin, Mo., who is at present in Crane, Mo. helping Brother Banta.

As a result of their study and experience, they declared that the speaking in tongues was a part of the baptism in the Spirit in the sense that it invariably accompanied it. This was a bold stand for a little, unknown company of people to take, and it resulted in much persecution. However, many thousands now agree with them.

This experience naturally created considerable excitement in Topeka when it became known, and the meetings were crowded. Government linguists were brought in who testified that the people were speaking in real and intelligent languages. The Kansas City papers published this report and interest increased. Every prospect pointed to a great revival, but unwise counsels prevailed and the work was for a time hindered. However, there is now a strong assembly at Topeka.

Unsuccessful meetings were held in Kansas City, Mo. Excelsior Springs, Mo., and Nevada, Mo. under the leadership of Chas. F. Parham, who was at the head of the Bible School in Topeka where the work broke out.

In the fall of 1903 Mr. and Mrs. Arthur of Galena, Kans. opened their home and a meeting began. A tent was procured and erected about October 20, 1903 at the corner of Galena Ave and Third St. Here the meeting continued until Thanksgiving, when the weather forced them indoors.

The Grand Leader building on Main St. was rented and the meeting continued. This place never accommodated the crowds, though it was 50 x 110 in size and the doors were never closed while services were going on.

The meeting ran about three months and in the neighborhood of one hundred received the baptism in the Spirit, many being saved and healed. From this meeting the news went to many other localities, and the success of the new movement seemed assured.

The work at Galena continues under the care of the same Mrs. Arthur who first opened her house to it. They are now worshipping in the Pearl Theatre building on Main St. Our beloved brother H. A. Goss, now of Hot Springs Ark., was converted in the meeting held here in 1903.

From Galena the work spread to Joplin, Mo. where in 1904, a successful meeting was held. Both these works have gone through bitter testings; some who promised well have fallen away when persecution threatened; ministers have come and gone; doctrines and issues have left their mark upon them; but they still stand, lights in dark places, enjoying the presence of God.

Next week we will give an account of the moving of

the work to Texas and the outspreading to Los Angeles. We hope to present a detailed account of the beginnings in Texas at an early date. Also a narrative by an eyewitness of the opening scenes in Los Angeles.

We need the answer to the appeal sent out in the Evangel of week before last. Please attend to it brethren.

A WAY TO HELP THE PAPER.

When I undertook to obtain subscriptions for the new form paper, I found that a good many people wanted it, but felt unable to invest a dollar in the winter time. In fact, inasmuch as my people are all poor, I only obtained about six subscriptions.

Then I said to them, "How many will take a copy every week and pay me three cents a copy for it?" A dozen or so responded, and I am now taking fifteen a week and paying the Publishing House two cents a piece for them. By charging three cents, I protect myself from even the loss of a few cents and make enough to partially supply my postage. In fact many will give a nickel as quickly as they will three cents.

I have found out another thing, and that is that since I began to sell the new papers, I cannot give the old ones away. The people think more of that for which they pay. This plan nets the Publishing House about \$20.00 per year from Springfield.

MANIFESTATIONS OF THE HOLY SPIRIT IN POST-APOSTOLIC TIMES.

By Wm. G. Schell.

(Continued from Evangel No. 123.)

DIVINE HEALING

"He desired to lead us to trust in His kindness, to esteem Him our Nourisher, Father, Teacher, Counsellor, Healer, our Wisdom, Light, Honor, Glory, Power, and life, so that we should not be anxious concerning clothing and food."—Anonymons Epistle to Diognetus, written about the year 130.

"There are, indeed, diseases and disturbances of the matter that is in us; but, when such things happen, the demons ascribe the causes of them to themselves, and approach a man whenever disease lays hold on him. Sometimes they themselves disturb the habit of the body by a tempest of folly; but, being smitten by the word of God, they depart in terror, and the sick man is healed."—Tatian, Address to the Greeks Ch. 16, written about the middle of the second century.

"If any one is healed by matter through trusting in it, much more will he be healed by having recourse to the power of God."—Tatian, Address to the Greeks Ch. 17.

"For numberless demoniacs throughout the whole world, and in your city, many of our Christian men exorcising them in the name of Jesus Christ, who was crucified under Pontius Pilate, have healed and do heal, rendering helpless and driving the possessing demons out of the men, though they could not be cured by all the other exorcists, and those who use incantations and drugs."—Justin Martyr, Second Apology, Ch. 6.

"Penury and disease, and such trials, are often sent for admonition, for the correction of the past, and for cure for the future. Such an one prays for relief from them, in virtue of possessing the prerogative of knowledge, not out of vain glory."—Clement of Alexandria, Stromata Book 7, Ch. 13, written in the latter part of the second century.

"All this might be officially brought under your notice, and by the very advocates, who are themselves also under obligations to us, although in court they give their voice as it suits them. The clerk of one of them who was hable to be thrown upon the ground by an evil spirit, was set free from his affliction; as was also the relative of another, and the little boy of a third. How many men of rank (to say nothing of common people) have been delivered from devils, and healed of diseases! Even Severns himself, the father of Antonine, was graciously mindful of the Christians; for he sought out the Christian Proculus, surnamed the Torpacion, the steward of Euhodias, and in gratitude for his having once cured him by anointing, he kept him in his palace till the day of his death."—Tertullian, to Scapula Ch. 4, written about the year 217.

"For we assert that the whole habitable world contains evidence of the works of Jesus, in the existence of those churches of God which have been founded through Him by those who have been converted from the practice of innumerable sins. And the name of Jesus can still remove distractions from the minds of men, and expel demons, and also take away diseases; and produce a marvelous meekness of spirit and complete change of character."—Origen, Against Celsus Book 1, Ch. 67.

GIFTS OF THE SPIRIT.

"Therefore, just as God did not inflict His anger on account of those seven thousand men, even so he has now neither yet inflicted judgment, nor does inflict it, knowing that daily some of you are becoming disciples in the name of Christ, and quitting the path of error; who are also receiving gifts, each as he is worthy, illumined through the name of this Christ. For one receives the spirit of understanding, another of counsel, another of strength, another of healing, another of foreknowledge, another of teaching, and another of the fear of God."—Justin Martyr, Dialogue with Trypho Ch. 39, written in the middle of the second century.

"For the prophetic gifts remain with us, even to the present time. And hence you ought to understand that the gifts formerly among your nation have been transferred to us."—Dialogue with Trypho Ch. 82. This book is the second of a debate between Justin Martyr and a Jew named Trypho.

"Now, it is possible to see amongst us women and men who possess gifts of the Spirit of God." Ch. 88.

"Those who are in truth His disciples, receiving grace from Him, do in his name perform miracles, so as to promote the welfare of other men, according to the gift which each one has received from Him. For some do certainly and truly drive out devils, so that those who have thus been cleansed from evil spirits frequently both believe in Christ, and join themselves to the church. Others have foreknowledge of things to come: they see visions, and utter prophetic expressions. Others still, heal the sick by laying their hands upon them, and they are made whole. Yea, moreover, as I have said, the dead even have been raised up, and remained among us for many years. And what shall I more say? It is not possible to name the number of the gifts which the church, scattered throughout the whole world, has received from God, in the name of Jesus Christ, who was crucified under Pontius Pilate, and which she exerts day by day for the benefit of the Gentiles, neither practicing deception upon any, nor taking any reward from them. For as she has received freely from God, freely also does she minister to others."—Irenaeus, Against Heresies, Book 2, Ch. 22, Paragraph 4, written about the year 185.

(Continued on page 7.)

THE SHEEP OF THE FLOCK.

(By an older pupil)

"We have heard the plea for trying to keep
The lambs of the Flock in the Fold,
And well we may; but what of the Sheep—
Shall they be left out in the cold?"

"'Twas a Sheep, not a lamb, that wandered away,
In the parable Jesus told;
A grown-up Sheep that had gone far astray
From the ninety and nine in the fold.

"Out in the Wilderness, out in the cold,
'Twas a Sheep the good Shepherd sought,
And back to the flock, safe into the fold
'Twas a Sheep, the good Shepherd brought.

"And why for the Sheep should we earnestly long,
And as earnestly hope and pray?
Because there is danger if they go wrong,
They will lead the young lambs away.

"For the lambs will follow the sheep, you know
Wherever the Sheep may stray;
If the Sheep go wrong, it will not be long
Till the lambs are as wrong as they.

"And so with the sheep we earnestly plead
For the sake of the lambs today
If the lambs are lost, what a terrible cost
Some Sheep will have to pay!"

—Contributed.

PRAYING ALWAYS.

A well known Pentecostal evangelist, who has recently been making a tour of this country, reports that in the majority of places he has visited there is a lamentable lack of spirituality. In many districts there is discord and division, and but few souls are being saved or baptized. He lays the blame on certain preachers, and various doctrines which have been a source of controversy. But is this all the trouble? Andrew Murray, in one of his books, tells of a meeting of the ministers of the Church of which he is a member, where they had to lament a similar state of things. Various men and means were blamed, but it was suggested that each one should confess his own faults, and before long practically every member of the conference was confessing to the sin of prayerlessness. The Word of God exhorts us to examine ourselves. When the searchlight is placed on our own hearts, how many of us must confess we have not prayed as we should. We are not told anywhere in the Word to blame the saints, but we are told to pray for them, and some of us have found out from experience that the best way to deal with some of the wayward sheep is to appeal to their great Shepherd for them.

We have the remedy for every trouble in the Pentecostal movement; it is to pray and to pray and to pray. We have to acknowledge that we know not how to pray as we ought, but the Spirit will make intercession for us and through us if we give Him time and opportunity, and He will take us into the wondrous fellowship of the ministry of our ascended Lord, who ever liveth to make intercession for us. Someone has said that we have no more of the Spirit of Christ than we have of the spirit of intercession. Let us measure ourselves by this prayer gauge.

Every person who has ever accomplished anything for God has been a man or woman of prayer. Enoch had the testimony that he pleased God. He walked in communion with God, and we know he was translated. We find

Abraham, the friend of God, praying for Abimelech and interceding for Sodom. It was after an all night of wrestling with the Angel that Jacob, the supplanter, was transformed into Israel, the Prince of God. Prayer changes things certainly, but first it changes the one who prays. What a wonderful type and example we have in Moses, who, in his intercession, was willing to be blotted out, that Israel might be saved. Later on, we see Samuel, to whom neglect of prayer would have been the most heinous sin. David said, "Evening, and morning and at noon will I pray and cry aloud, and He shall hear my voice." He was the man after God's own heart. Elijah was a man of like passions as ourselves, he prayed earnestly that it might not rain, and it did not rain for three years and six months, and he prayed again, and the heavens gave rain. The effectual fervent prayer of a righteous man availeth much. Daniel, in the face of danger went into his house and knelt three times a day and prayed, and gave thanks before his God, as he did aforesaid. No wonder God called him "greatly beloved."

At all the crises in the life of our blessed Lord we find Him praying. We read of Him arising a great while before day to pray, leaving the busy multitude to get alone with His Father, continuing all night in prayer to God. He is our Pattern, but lest we should think His example unattainable, we have a good working model of a man of prayer in the Apostle Paul, who wrote "Be ye followers of me, even as I also am of Christ." He wrote to those in Rome, "Without ceasing I make mention of you always in my prayers." To the Galatians he wrote, "I travail in birth again until Christ be formed in you." The latter part of the first and third chapters of his epistle to the Ephesians records his wonderful petitions for these saints. He prayed for the Philippians that their love might abound yet more and more in knowledge and in all judgment, that they might be sincere and without offence till the day of Christ. "We do not cease to pray for you," he writes to the Colossians. He tells the Thessalonians that he is night and day praying exceedingly for them. And in nearly every epistle he asked for the prayers of the saints and urges them to prayer.

The first Pentecostal outpouring came after a ten days waiting meeting. In the early Church, the church of power, "they lifted up their voice to God with one accord." The apostles recognised the primary importance of prayer and appointed others to serve tables that they might give themselves continuously to prayer and to the ministry of the Word.

However busy Luther was, he felt he could not afford to have less than three hours a day in prayer. Susanna Wesley used to spend two hours each day in prayer, and soon all England was stirred with the Methodist Revival. Finney attributed the success that God gave him to his faithful co-workers who prayed through for him. The great Revival at Rochester, where God gave him 100,000 souls, was mainly due to a little band of people on whom was laid the burden of the meetings. Every revival is the offspring of prayer.

Hudson Taylor threw over his connection with the missionary society that sent him to China because they were in debt, and first prayed in his own support, and then asked God for 24 helpers. No collection was ever made, nor appeal for funds, but in response to his prayers the Lord provided the 24 workers, their fares to China, and their support on the field. Later, he and his workers prayed for a further 70 missionaries, and the Lord gave them a further 70. In 1887, he asked the Lord for a further 100 missionaries for 1888, and \$50,000 for their fares and support, and he asked that this sum might come in in large amounts to save clerical work. In 1888 the

Lord sent him the 100 missionaries, and \$55,000 was contributed in eleven separate gifts. Today there are over 1000 workers in the China Inland Mission, and eternity alone will reveal what this society has been to China.

George Muller, a very simple man, who learned to petition God with perseverance, prayed in over \$5,000,000 for the erection and maintainance of his five orphan homes in Bristol, England, and more than that, he prayed in over 30,000 souls into the Kingdom of God. God, who answered Muller's prayers, will answer ours, for He is no respecter of persons. And as one has said, "There is no such thing as importunate prayer being unanswered."

There are three distinct subjects for prayer that we believe the Lord would have us pass on to His people at this time. We heard these three requests come through a brother to whom God has given prophecy, in the power of the Spirit.

1. Pray for the restoration of the former years that the locust and the cankerworm have destroyed, and that the gospel may go forth in its original purity and power. (See Mark 16:20.)

2. Pray for the very breath of God to come forth in order that dead souls may live. Ezekiel was commanded to call and prophesy to the winds to come and breathe upon the slain, and he prophesied, and the breath came into them, and they lived, and stood upon their feet an exceeding great army. God gives us the same privilege. We cry in prayer, and think because we see nothing, nothing happens. Do you think the prophet could see wind coming into the dead souls? He obeyed the Divine command to prophesy. He did his part, and God did His part, and the army came to life. We may not see the army, we may see only a section, one here and one there, but as sure as we call, so sure will we have the answer. The command is to pray for all men everywhere. That is a greater mass than Ezekiel saw in the vision. If we, as God's children, are faithful and obedient, we will have a greater army than the prophet saw in that valley.

3. Pray that the Kingdoms of this world shall become the Kingdom of our Lord and of His Christ. God says to the Son, "Ask of Me, and I will give thee the heathen for thine inheritance." And the Son teaches His people to ask also. "Thy Kingdom come." We are linked up with the Son in asking for the inheritance. If God the Father who loved the Son wanted the Son to ask, how much more must His people ask. Jesus wanted watchers, He wanted helpers in the great crisis of His life in Gethsemane. His choicest followers failed him there. Will they fail when the next great need comes? The hour is approaching when He wants His Peters, His Johns and His James. The backslider will be conniving with the enemy, and the enemy will try to drug the others.

There are occasions when one does not feel like prayer, but it is good at such times to wait on God until the spirit of prayer comes. As we sacrifice time to be in the secret place with Him, He will reward us abundantly. The only thing we need to fear is that we should limit God by asking too little. He invites us, "Open your mouth wide and I will fill it."

From Standley H. Frodsham, 334 1/2 N. 2nd St., San Jose, Calif.

MANIFESTATIONS OF THE HOLY SPIRIT IN POST-APOSTOLIC TIMES.

(Continued from page 5.)

"Let Marcian then exhibit, as gifts of his God, some prophets, such as have not spoken by human sense, but with the Spirit of God such as have both predicted things to come, and have made manifest the secrets of the heart; let him produce a psalm, a vision, a prayer—only let it be by the Spirit in an ecstasy, that is in a rapture, when-

ever an interpretation of tongues has occurred to him; let him show to me also, that any woman of boastful tongue in his community has ever prophesied from amongst those specially holy sisters of his. Now all these signs are forthcoming from my side without any difficulty."—Tertullian, Against Marcian Book 5, Ch. 8, written in the year 207.

"Now, through the Paraclete, it is settling into maturity. He will be, after Christ, the only one to be called and revered as Master; for He speaks not from Himself, but what is commanded by Christ. He is the only prelate, because He alone succeeds Christ. They who have received Him set truth before custom. They who have heard Him prophesying even to the present time, not of old, bid virgins be wholly covered."—Tertullian, On the Veiling of Virgins Ch. 1, written about the year 204.

"And there are still preserved among Christians traces of that Holy Spirit which appeared in the form of a dove. They expel evil spirits, and perform many cures, and foresee certain events, according to the will of the Logos. And although Celsus, or the Jew whom he has introduced, may treat with mockery what I am going to say, I shall say it nevertheless,—that many have been converted to Christianity as if against their will, some sort of a spirit having suddenly transformed their minds from a hatred of the doctrine to a readiness to die in its defense, and having appeared to them either in a waking vision or a dream of the night. Many such instances have we known, which, if we were to commit to writing, although they were seen and witnessed by ourselves, we should afford great occasion for ridicule to unbelievers."—Origen, Against Celsus Book 1, Ch. 46, written about the middle of the third century.

(To be continued.)

A PRACTICAL PLAN TO FURTHER THE GOSPEL

By an Interested Brother.

Dear Editor:

Please allow me a little space. I read your piece today in regard to finance. I feel that you are a man of God and are doing your best to carry more than we can expect. There was a call made in Macedonia for help—if they had not needed help, they would never have called for it. If our editor did not need help, saints, he would not have called for it.

Now, I received the baptism about one month ago, and there is not a member of this great family who is any more interested in reading this great paper than I am. It is a feast to my soul to read these pieces written by inspired men and women, these glowing testimonies, and word from those dear missionaries that are giving their lives for the cause of our Christ.

Dear saints, can we afford to have this great paper come to our home only every two weeks? God forbid! that we as saints of God should fail to help and keep this paper coming weekly.

I suggest that every subscriber send in one dollar cash (\$1.00) to help bear these expenses. Pay one dollar for the paper, then give this extra dollar to the cause of our Christ, and God will bless you in basket and in store. Praise His dear name! God loves a cheerful giver.

I am a poor man, but we never get so poor but what we handle some of God's money. Let us bow and pray and see if we don't feel like taking this much of the load on ourselves. You women sell chickens, eggs, butter, sew and get this dollar to our dear editor within twenty days. You men can surely send in this dollar, if you have to work a day, sell a pig, sell corn, cotton seed, or borrow—get it some way. With best wishes, I beg to remain, your brother in Jesus.—S. A. T., Mabank, Texas.

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Questions and Answers

by E. N. BELL, 2838 Easton Ave., St. Louis, Mo.,
to whom all questions should be sent.

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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.

24. Is it right and proper to take up collections in Public Meetings for God's work?

Ans. We have no right to depend upon the world to support the Gospel, nor should we lead the world to believe if they give a few quarters to the Lord that this will buy forgiveness of sins. But, since these gatherings have in them the Christian people who ought to keep up God's cause, and since if you do not have a time and place when they are definitely reminded to do so, they will neglect it, as all know by experience, then it is proper to receive such offerings at the meetings as are then in the hands of the people to give. Ancient Israel received such gifts at the place of worship, and the prophets never disapproved of it. Jesus sat over against the treasury, watching the exact amount each put in, and commended the widow who put in all she had, though little, as the most liberal giver of all. The Word says, "The Lord loveth a cheerful giver." We are told to lay by for God "on the first day of the week." So at least, every Lord's day, the people should be given a definite opportunity in some way to hand in these offerings.

25. Was it a baptism of fire which the disciples received in Acts 4:31, and should we all tarry for the same kind of experience after having received the baptism as on the day of Pentecost?

Ans. Acts 4:31 says they were all "filled with the Holy Ghost" and no mention whatever of "fire" or of a "baptism of fire" is here made. Hence there is no warrant at all in this passage for calling this a baptism of fire nor for seeking this as a baptism of fire. Note that the Apostles and others were present praying who were before baptized on the day of Pentecost. This then, with them, could only be a fresh filling, a re-filling with the Holy Ghost. Any baptized saint whose filling or anointing runs low should fast, search their hearts and reconsecrate themselves unreservedly to God and wait for a fresh filling. But John promised that Jesus would baptize with the Holy Ghost and fire, as if the two might come together. Then on the day of Pentecost we see the tongues of fire did actually come at the same time the Spirit fell. Hence, it is safer to conclude that all who are baptized with the Spirit are at the same time baptized with fire. Despite this, however, some testify they have received a distinct baptism of fire after having been baptized with the Holy Ghost; but people often testify as they are taught and if their teaching has been wrong their testimony also will be wrong. For instance, we had in this country the "Fire Baptized Bands," so called, before the real baptism was poured out. These

people held they first were baptized with the Spirit, then tarried for and received a separate definite baptism of fire. They, no doubt, received definite blessings, and being taught so to name them, they actually believed and testified they had received them. But later the true baptism came and their overseer received it. So they then acknowledged that they had before misnamed both their former blessings and now preach that they received the fire in the true baptism with the Spirit when they spoke in tongues just as we do.

26. Is there anything wrong in the use of Sunday School Helps, such as quarterlies, etc.

Ans. A Sunday School Quarterly prints the actual Bible verses to be studied, and so far, there is no difference between the passage printed in the quarterly and the same printed in the Bible. As all agree, it is not wrong to study the Bible, so it cannot be wrong to study the same Bible verses in the quarterly.

The next thing in the quarterly is the comments and explanations made on the Bible verses. If the explanations are correct, then these lesson helps will be good; and if these explanations are wrong, then the helps will be bad. Hence it is very important to get Helps printed by Pentecostal people who are filled with the Holy Ghost. For children, such helps are almost a necessity, first because Bibles are too expensive for many poor children each to own one of their own, while the cards and quarterlies run never over 5 cents. Then, if most small children had a Bible they would tear it up or lose it in three weeks. Many scholars have to have from three to a half dozen quarterlies in three months. Of course it is wrong for them to be so careless, and the parents should teach them better; but many do not correct this evil and we have to face it as best we can. Then, we have many inexperienced teachers trying to teach children while they themselves do not know what to teach nor how to teach what they do know. Hence, these teachers need for themselves and their pupils proper helps which correctly explain the Bible text and show how to teach the truth in the Bible lesson.

For these, and other reasons, the Gospel Publishing House at St. Louis, which publishes this paper, has been asked by the Pentecostal brotherhood to get out sound and correct Sunday School Helps as soon as possible. So far, they can only explain the lesson in the paper, and some Sunday Schools are ordering the papers in rolls and using these explanations. But this is too costly for the average school, and regular quarterlies and cards are needed and being called for. The Publishing House is ready, all except the money to start with. If somebody would donate \$500.00 to pay for the first quarter's supplies, then this department ought to be self-sustaining from then on till Jesus comes. Orders during this first quarter would bring this \$500.00 back into the treasury and it could at once pay again for printing supplies for another quarter, and so on and on.

But for older people who have a teacher capable of explaining and showing how to use the Bible, the Bible itself is the best Sunday School helps, and for such, we advise the use of the Bible alone in such older classes.

SPRING CONVENTION AT BETHEL CHAPEL.

2929 Montgomery St., St. Louis, Mo.

A Spring Convention from April 1st to 8th incl. will be held with the Assembly of God at Bethel Chapel, 2929 Montgomery St. St. Louis, Mo., the Lord willing. It is planned to hold special preparatory meetings for a week preceding the convention, and to conduct a Revival meeting indefinitely, following the Convention. Special workers expected. Further announcement later

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

MRS. A. R. FLOWER

Feb. 12. "A great door and effectual is opened unto me, and there are many adversaries." 1 Cor. 16: 9.

But was it not God who opened this "great and effectual door" for you, my brother? Why fear then or hesitate on account of the adversaries when He is with you; for you "may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." Hallelujah!

Feb. 13. "I will walk within my house with a perfect heart." Psa. 101: 2.

"Within my house!"—the very place so many Christians grow a little slack and careless. And presently they wonder why the wife or husband is not won, and why the children all go astray, and why the neighbors disregard all their prayers and exhortations. It is the daily walk with Jesus that measures the extent of real victory in your life. Deut. 6:7-9.

Feb. 14. "He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." Dan. 3: 25.

And so the fire only freed them from bondage and brought down to them that wondrous heavenly visitor, the Son of God! No hurt no harm, no smell of smoke—only blessing and liberty and communion with God! This is what God intends should come to you through the fiery trial of your faith, the furnace of your affliction, dear child of God.

Feb. 15. "And I will give him the morning star." Rev. 2: 28.

Blessed promise to the overcomer! "Jesus, the bright and morning star" (Rev. 22:16), heralding that perfect day of indescribable glory and satisfaction, to be thy possession, they Ishi and Lord. Thou shalt see Him and be like Him, for thou shalt see Him as He is, in all the glory of His kingdom.

Feb. 16. "Lord lay not this sin to their charge." Acts 7: 60.

Only God could have given Stephen the loving spirit of forgiveness so evident in that final prayer. It was like that which came from his Lord's lips as He hung on Calvary. How very, very few of us know much of that same spirit of forgiveness. Eph. 4:32.

Feb. 17. "In their affliction they will seek me early." Hosea 5: 15.

Remember then that a God of love is back of the affliction, for "He doth not afflict willingly" His dear children. But rather that he may draw back the oft-times unconscious but most natural wandering of our hearts. Thank Him then for the affliction, for have not the most of us had reason to say, "It is good for me that I have been afflicted; that I might learn thy statutes." Psa. 119:71.

Feb. 18. "He will be very gracious unto thee at the voice of thy cry." Isa. 30:19.

God hears—God cares, never forgetting the cry of His very weakest child. You come perhaps with great trembling and uncertainty, feeling deeply your unworthiness. But remember in whose name you present your petition, and it is His worthiness, not yours, that God regards.

SERVICES AT BETHEL CHAPEL.

Assembly of God.

2029 Montgomery St., St. Louis, Mo.

Sunday Services: Bible Class at 2:00 P. M., Regular meetings at 3:00 and 7:30 P. M. Prayer Meetings, Tuesday and Friday at 8:00 P. M. A cordial welcome extended to all.—J. W. Welch, Pastor.

MOUNT TABOR BIBLE TRAINING SCHOOL.

Chicago, Ill.

We have before us the prospectus of the Mount Tabor Bible Training School at the Stone Church, Chicago, Ill., the advertisement of which has appeared in these columns for some weeks. As this prospectus would be of some interest to many of our readers, we quote a few extracts from it. After showing the necessity of teaching and declaring the Word of God, the prospectus quotes the following Scripture: "Thou hast magnified Thy Word ABOVE ALL THY NAME." The plan of the School is to look to the New Testament for the true meaning and fulfillment of the Old Testament.

The Text Book.

The Text-book is the Bible, and the ENTIRE BIBLE. "ALL Scripture is given by inspiration of God, and is profitable * * * that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17.

The Prospectus then gives an exegesis of this verse, particularly commenting on 1st "All Scripture is GIVEN BY INSPIRATION OF GOD." 2nd. THE DIVINE MANNER of "thoroughly furnishing the man of God unto all good works," as set forth in this passage. "Doctrine" (or teaching) is the setting forth of the thoughts of God on all subjects as revealed in the Scripture—Creation, Sin and Redemption—in all their manifold aspects and applications to the world as a whole and to individuals. "Reproof" must come to the student as the result of the comparison and contrast of the teaching with his own life. Read Heb. 4:12. The attitude of each student is expected to be according to Psa. 139: 23, 24. "Correction" must follow "reproof;" that is, the student must make such changes in the life as the "reproof" reveals to be necessary in order that he may be an example. 1 Tim. 4:12. "Instruction in righteousness" (or as the word is elsewhere translated, "DISCIPLINE in righteousness") is the application of the principles of the truth to everyday affairs. To this end the Scripture gives a multitude of examples and precepts in practical ethics.

THE TEACHER.

The Teacher recognized above all others is the Divine Author of the Text-Book—the Holy Spirit. Though He bestows the gift of teaching upon some of His servants in the sense of enabling them to set forth the Truth (Rom. 12:6, 7; Eph. 4:8, 11, 12), He alone can teach in the sense of enabling the mind and heart to comprehend and assimilate the "teaching." The attitude of the student must be according to Psa 119:18, 27, 33, 80; Eph. 1:16, 17.

THE COURSE OF STUDY.

The above extracts will have to suffice. There are many things mentioned about the course of study, including the study of the Greek Language, Church History, of Speech and praying, music, special attention given to missionary training. Practical work is also given in Missions, Bible classes, Sunday Schools, Street work, Hospitals, prisons and other institutions, Rescue work, visiting the sick and others in need, and in any other ministry to which a door may be opened. The Students Home is located at 3800 Forest Ave., If you want to know more about the school and its work, address Pastor Andrew L. Fraser, 3748 Forest Ave., Chicago, Ill. and prospectus will be sent to you.

Brother Fraser is also the author of several good tracts, entitled 1. "Your Young men shall see Visions." 2. "Worship and Aspiration." 3. "Marriage and Divorce." 4. "The Lamb's Wife." These are called the "Light and Truth" series of tracts. Send some stamps for samples. Remember the address, Pastor Andrew L. Fraser, 3748 Forest Ave., Chicago, Ill.

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

RIGHTLY DIVIDING THE WORD OF TRUTH.

Sunday School Lesson.

THE CHRISTIAN BROTHERHOOD AT JERUSALEM.

February 20, 1916.

(Temperance Lesson.)

Lesson Text.—Acts 4:32-5:16.

Golden Text.—“Love one another with a pure heart fervently.” 1 Pet. 1:22.

Leading Thought.—The Judgment of the Holy Spirit. 1 Pet. 4:17.

1. **Apostolic Liberty.** (Acts 4:32-37.) After the mighty prayer-meeting which followed the apostles first persecution we read that they were all filled with the Holy Ghost. ch. 4:31. Their unity and love for one another deepened with the increasing amount of the Spirit so that “they were of one heart and one soul”—the very condition Paul was so desirous that they maintain. Phil. 2:2. There were several thousand of believers and more were being added continually; so that in spite of the opposition of the Jewish leaders, God was blessing the young church. The situation was most ideal, with hearts so full of love that “neither said any of them that aught of the things that he possessed was his own; but they had all things common.” V. 32. This “community of goods” was voluntary, not compulsory. It would further seem that instead of a general sale of all the property there was rather a spirit of holding in trust for others and disposing of it as the need was or as God made it plain. See Vs. 36, 37; ch. 5:4. It was the generous expression of their loving hearts for that particular time. But love finds its expression in different times and there is no record of the “community of goods” being repeated outside of Jerusalem. We have account however of the later generosity on the part of the various churches toward the poor, and especially the “poor saints which are at Jerusalem.” Rom. 16: 25, 26; 1 Cor. 16:3. Many modern attempts at following this example in the letter have proved not only unsuccessful but have oftentimes resulted disastrously and proven a dishonor to God and an occasion of strife amongst the brethren involved. Of course God does not lead all of His chil-

dren alike. One thing we do know, that God would have us all faithfully adhere to the spirit of the example and fulfil it as He gives us opportunity and ability. No true Christian can selfishly regard the things which he possesses as his own. “Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?” 1 John 3:16-18. Such conduct is one of the requisites of “pure religion and undefiled before God.” James 1:27. One thing is very certain that the most of us are far behind God's standard of Christian liberality. And we are the losers. God says, “The liberal soul shall be made fat; and he that watereth shall be watered also himself.” Prov. 11:25. Notice through all this how they continued their witnessing to the resurrection of the Lord Jesus. It was with great power. There is much so-called witnessing among many of God's professed followers today, but how often such a sad lack of the power of the Holy Ghost. May we keep the anointing of God so on us that we shall truly be moved of the Holy Ghost as we declare His word. It will not take so many words or so much fleshly energy if we are more endued with the Spirit of God. Take care, dear Pentecostal preacher, that you do not try to run your engine on spent steam. The past momentum may carry you a short way; but a dead stand-still sooner or later is inevitable. To have been filled is not sufficient—but to keep filled; and remember it took earnest prayer for the Apostles so to be, and it will take the same for you. “Be filled with the Spirit, understanding what the will of the Lord is.” Don't be a leaky vessel “Great grace was upon them all.” V. 33. Grace means favor; and it is to be supposed that great favor was upon them in the sight of God as well as men. All this was because of the love and self-sacrifice that marked their lives at this time. God pour upon His people today the spirit of grace and supplication. We have all received grace from God; now may the grace of God rest in abundant measure upon our lives. We have the record of the faithful Barnabas—the son of consolation—perhaps

the most consecrated and generous of the givers in the Jerusalem church. Would that we had a few hundred such “sons of consolation” today. God's interests at home and abroad would have a new impetus thereby.

2. **Hypocrisy Punished by Divine Power.** Vs. 1-5. What a contrast between Barnabas and the man we now have before us! The picture of God's people has been very fair, but now we see the slimy trail of the serpent. The church's danger has been from without; it is now from within. It has ever been so; it is so still today, and will be so until that old serpent is cast into the bottomless pit forever. God haste the day! That which is perfect can never come until then. A Judas spoiled the twelve. Two hypocrites marr the early church. But the promise is ours that God will make the wrath of man to praise Him and we are warranted in believing to this end in the face of every hard and discouraging thing. It was the conditions surrounding the telling of that lie that made it so heinous in God's sight. In the very face of Barnabas' unselfish act, with an evident design to receive like commendation and favor, Ananias and Sapphira deliberately planned what they hoped to make appear a similar act of consecration, but which was in reality a piece of base deception—a lie unto the Holy Ghost. For was not the Holy Ghost in the church operating through the several members thereof? It was a different lie than the ones Peter told in self-defense when taken off his guard. It came from a heart “Satan-filled” professing to do an act “Spirit-filled.” They undertook to do something which was popular, though far from the real purpose of their hearts. Take care how you trifle with God and your consecration to Him. There are too many deferred vows among God's people and although there has not come so swift and pungent a judgment as in this case, rest assured God will not pass over lightly wilful slackness on our part. Judges 11:30-39; Eccles. 5:4; Mal. 1:14. Recall God's judgment on the following and look up the reason in each case: Cain, Lot's wife, Nabad and Abihu, Korah, Achan, Saul, Uzziah. In this very connection there is warning needed in the partaking of the Lord's supper. Too many partake unworthily and such an one “drinketh damnation to himself,” so Paul writes to the Corinthians. 1 Cor. 11:27-34. There should be more instruction along this line. Right relationship with God in heart and life is absolutely essential. We see the true discerning of spirits manifest in Peter, as he declares to Ananias the latter's guilt. It was no heart failure or apoplexy but the direct interposition of God's Spirit that struck Ananias to

THE QUAKER GIRL'S DREAM.

I dreamed I was on my way to school when suddenly I noticed a great crowd upon the green. People were hurrying to and fro, and when I asked what all this commotion was about, a girl said: "Why, don't you know? It's Measuring Day, and the Lord's angel has come to see how much our souls have grown since last Measuring Day." "Measuring Day," said I; "measuring souls; I never heard of such a thing," and I began to ask questions, but the girl hurried on; and after a little I let myself be pressed along with the crowd to the green.

There in the center, on a kind of throne under the green elm, was the most beautiful and glorious being I ever saw. He had white wings; his clothes were of shining white, and he had the kindest, and yet most serious face I ever saw. By his side was a tall golden rod, fastened upright in the ground, with curious marks on it at regular intervals from top to bottom. Over it, in a golden scroll, were the words, "The measure of a perfect man."

The instant each one touched the golden measure a wonderful thing happened. No one could escape the terrible accuracy of that rod. Each one shrank or increased to his true dimensions—his spiritual dimensions—as I soon learned, for it was an index of the soul-growth which was shown in this mysterious way.

The first few who were measured after I came, I did not know; but soon the name of Elizabeth Darrow was called. She is the president of the "Aid for the Destitute Society," and she manages ever so many other societies, too; and I thought, "Surely Elizabeth Darrow's measure will be very high indeed." She stood by the rod, and the instant she touched it, she seemed to grow shorter and shorter, and the angel's face grew very serious as he said, "This would be a soul of high stature if only the zeal for outside works which can be seen of men, had not checked the lowly secret graces of humility and trust and patience under little daily trials; these, too, are needed for perfect soul-growth." I pitied Elizabeth Darrow as she moved away with such a sad and surprised face to make room for the next.

It was poor, thin, little Betsey Lyons, the seamstress. I never was more astonished in my life than when she took her stand by the rod, and immediately increased in height, till her mark was higher than any I had seen before, and her face shone so, I thought it must have caught its light from the angel's, who smiled so gloriously, that I envied poor little Betsey, whom, before, I had rather looked down upon.

As the angel wrote in the book, he said, "Blessed are the poor in spirit; for theirs is the kingdom of heaven."

The next was Lillian Edgar, who dresses so beautifully that I have often wished I had such nice clothes and so much money. The angel looked sadly at her measure, for it was very low—so low that Lillian looked pale as death; and her beautiful clothes no one noticed at all, for they were quite overshadowed by the glittering robes beside her, and the angel said in solemn tones: "O, child, why take thought for raiment? Let your adorning be not that outward adorning of putting on of apparel, but let it be the ornament of a meek and quiet spirit, which is in the sight of God of great price. Thus only canst thou grow like the Master."

Old Jerry, the cobbler, came next; poor old clumsy Jerry! But as he hobbled up the steps, the angel's face fairly blazed with light, and he smiled on him, and led him to the rod; and, behold, Jerry's measure was higher than any of the others. The angel's voice rang out so loud and clear that we all heard it, saying: "He that humbleth himself shall be exalted."

And then, O my name came next, and I trembled so I could hardly reach the angel; but then he put his arm around me, and helped me to stand by the rod. As soon as I touched it, I felt myself growing shorter and shorter, and though I stretched and stretched, and strained every nerve to be as tall as possible. I could only reach Lillian's mark—Lillian's, the lowest of all; and I a member of the church for two years! I grew crimson for shame, and whispered to the angel, "O, give me another chance before you mark me in the book as low as this; tell me how to grow: I will do it all so gladly, only do not put this mark down." The angel shook his head sadly, "The record must go down as it is, my child. May it be higher when I come next. This rule will help thee: 'Whatsoever thou doest, do it heartily as unto the Lord, in singleness of heart as unto Christ.'" With that I burst into tears, and suddenly awakened to find myself crying. But, oh, I shall never forget that dream; for I was so ashamed of my mark.—Measuring Rod.—Selected by F. A. Graves.

I can feel the power of the Spirit in the papers as I handle them.—T. H. W., Marion, Ill.

—:0:0:—

Your paper is indeed a great help and comfort to me spiritually and I shall be glad to receive it weekly.—B. M. H., Bartlesville, Okla.

—:0:0:—

I surely have received many wonderful blessings just from reading what

God is doing over this old wicked world, for His children—Mrs. R. R., Jean, Tex.

A VISION.

We have a letter from a Sister in Everett, Texas, as follows: "While praying Friday of last week for the Lord to show me what He wished me to do, an angel appeared in front of me with a sword in his hand waving it in front of me. It was as bright as anything I ever saw. The angel said the Lord was coming very soon with a two-edged sword, and that I should spread this message over the land. I asked the Lord in what way I should send this message, and a voice said to me 'Write it to the Editor.' Your sister in Christ, Mrs. T. C. Todd."

THE SUNDAY SCHOOL LESSON.

(Continued from page 10.)

the ground dead, and a few moments later his wife also. Startling as the whole affair was, bringing for the moment no doubt great consternation to the young church, still the effect was salutary. It sifted and saved the church. It emphasized and defined God's standard of righteousness. It is for this purpose God sends His judgments. Isa. 26: 9. In some localities a similar moving on God's part today would have a very clarifying effect. We are too prone to trifle with God.

—Alice Reynolds Flower.

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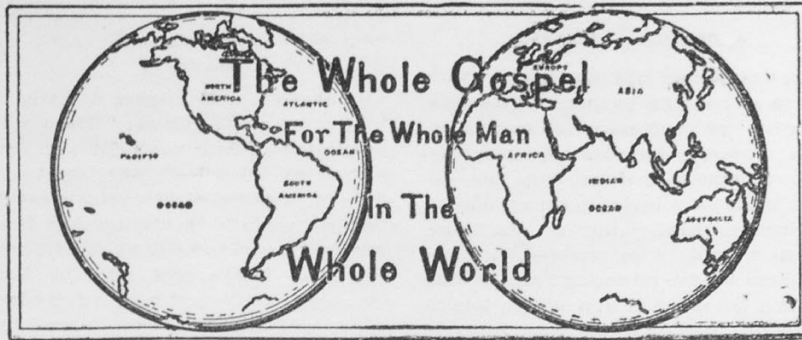
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Pastor Andrew L. Fraser
Principal

3748 Forest Avenue
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Send all Missionary Offerings by Postal or Express Money Order to J. W. Welch, Treas.

Please do not mix Publishing House and Missionary matters in the same letter. These belong to two different departments, and should be kept separate. J. W. Welch, Treas.

A WORD OF SUGGESTION TO THE MISSIONARIES.

It is to the interest of the work as a whole that you give more time in the preparation of your reports. Write us of the interesting things that are happening in your lives every day. Tell us how you live, what you eat, how you dress, the kind of houses you live in, the customs of the people among whom you are laboring, the effect of the Gospel as it is preached among the heathen, whether the work is difficult or whether it is easy to reach them with the Gospel. Tell our readers the hundred and one things that they ought to know about Missionary work. This will tend both to stir up Missionary interest and bring the Evangel Family on both sides of the water closer together

SISTER GERBER'S ADDRESS CHANGED.

Sister Maria A. Gerber desires us to announce change of her address to No. 429 West 124th Street, New York City, N. Y.

MEXICAN WORK AT RICARDO, TEX.

Pastor F. A. Hale of Kingsville, Texas, gives a brief report of the Mexican work at Ricardo, in the following words: "It was my privilege recently to visit the Mexican Assembly at Ricardo, Texas, Bro. H. C. Ball, Pastor. I found here a good large Assembly of live Christians, over thirty of whom have the baptism in the Holy Ghost with the signs following according to Acts 2:4. Often messages are given in tongues with interpretation and many cases of healing have occurred among them. They are deep students of the Bible and have regular classes for Bible study, two evenings a week, beside free literary school two evenings

a week. They have a nice tabernacle with solid top and canvas sides.

It makes one's heart bleed to hear them tell of the darkness and superstition in which they were before they were saved. They were in bondage to the most degraded form of Catholicism under which millions of Mexicans are still laboring, and that at our very door!

Five of these Mexicans are now studying to fit themselves as ministers of the Gospel to their own race. Earnest prayer is asked for them that God may give them a "spirit of wisdom and revelation in the knowledge of Himself."

All of this country was once a part of Mexico and a large proportion of the inhabitants are now Mexicans. Beside these many thousands of refugees have come to this country from Mexico during the last five years. Many of these are now preparing to return to their country, and if we reach them with the Gospel we will have to act quickly. With the band of workers we now have it would be possible to reach many hundreds of Mexicans this summer if means are provided to carry on the work. May the Lord raise up intercessors for this work also as well as for India and China.—F. A. Hale.

THE ORPHAN WORK IN TURKEY.

Sister Gerber, writing about her Orphan Work in Turkey, gives the latest news as follows:

"I have received a short letter from my dear Orphan family of about two hundred in bloody Turkey, telling that, by the grace of God, they are all well and are thanking the Heavenly Father for the money received from America. Surely the Lord is worthy to be praised for His miraculous doings for that Orphan work in these awful days of the world's history. Him we continue to trust. No money has yet been lost in all these war times, which was sent there. The angel of destruction has also been kept away from our family. Although some kinds of food has been five times higher than before the war, the family did not suffer as thousands of others in the land. The judgment of God is upon the nations and the end

is not in sight. The need does increase. The heart-rending letters, with pleadings for help are many. I most earnestly beg you, dear readers, for more earnest prayer.

"I cannot tell what day I am going back again into my field. I shall go as soon as the war in that part stops so that I may get in."—M. A. Gerber.

FLOODS STOP MEETING.

McClure, Ill.

Bro. E. B. McCalla, who has just returned to St. Louis from McClure, Ill. reports that the meeting there in progress was stopped by a flood. The town is under three or four feet of water. Meeting will continue (D. V.) after the floods subside. He reports that in one week five received the baptism of the Holy Ghost; two were saved; one reclaimed, and great conviction was on the people.

BAPTISMAL SERVICE AT BETHEL CHAPEL.

St. Louis, Mo.

We had a very gracious baptismal service at Bethel Chapel Sunday afternoon, Jan. 29th. Brother Carl O'Guinn, Pastor of the Assembly of God at Granite City, has been holding a series of special meetings for the past month in Granite City, and desired the use of the baptistry at Bethel Chapel for the service. Three were buried by baptism into Christ, and the blessing of God was upon the people. About fifty members of Bro. O'Guinn's Assembly were present at the baptising besides the regular attendants at Bethel Chapel.—J. R. F.

QUINLAN, TEXAS.

We are glad to report that God is still blessing. On leaving Quinlan, Texas, thirteen had been baptized in the Spirit and some above that number had been saved. Bro. Floyd Baker, and Elder J. B. Smith remained in charge of the work and report that up to the present (Jan. 24th) the total number of those baptized in the Spirit is 32, and in spite of the cold weather the revival continues. Praise God! The saints of Overton Tabernacle (Smith Co.) are also pressing on for deeper things. Last night and yesterday morning were truly times of refreshing from the presence of the Lord. Our precious brother, L. D. Thompson has taken the oversight of the Assembly and is being blessed of God in his efforts.—Evang. Burt McCafferty. Overton, Texas R 2.

Repent and be baptised everyone of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost. For the promise is unto YOU and to you children and to all that are afar off.—Bible.

MISSIONARY WORK AND THE NATIVES.

Johannesburg, S. Africa.

Please ask the dear ones to join us in prayer for the establishment of the Headquarter work for the natives here in Johannesburg on a proper footing. Of course there is a lot of work being done among the natives here in Johannesburg, and there are numerous assemblies. Factions are, however, very prevalent, and we feel that it is essential for us to have a large hall accommodating one thousand or fifteen hundred (1000 or 1500) under the direct control of the European Superintendent, in order to establish a proper lead, and give the superintendent the necessary prestige for this work.

Our policy is, and has been from the beginning, one of trusting the native. It would seem that right here has been the failure in all the Mission work that has been done in South Africa. The natives have been trusted, and have failed; the trust has been withdrawn, and color has been blamed, and confidence has been destroyed.

God has put in no color bar in His Word, and the example of our Lord was to choose ignorant fisher men to be His representatives, and to endue with His heavenly power.

The natives are able preachers, and, though they sometimes err in doctrine, they are mighty in faith. The native peoples of South Africa are awakening from their dark past. Self-consciousness and national consciousness is dawning among them. This is naturally evident among their leading thinkers, who are usually religious men also.

Before the event of the Apostolic Faith Mission in South Africa, Ethiopianism (a word used to describe a spirit of independence and refusal to recognize European control among the natives of South Africa) was a strong force. Within the A. F. M. they have found that they are trusted, and given scope to work for the Lord, so that today Ethiopianism is nothing like the same force that it was, and this forward movement among the natives which is out of touch with the Government, has the touch and sympathy of the Europeans of the Apostolic Faith Mission.

We have big responsibilities resting upon us, and a situation that always needs the most delicate handling. Could we take hold of this movement among the natives for God, in the manner and measure that I think God would have us do, it could sweep right through South Africa, and not only South Africa, but Central Africa, and the Sudan.

We ask for your prayerful fellowship and your co-operation in this work.
—W. F. Dugmore, Secy.

A HEART SATISFIED.

How I praise God for His goodness and mercy to the children of men and to even me. Blessed be His name! What a wonderful God we have, one who is able to redeem from sin and keep cleansed every moment of our life. My soul is filled with joy this morning as I think of the goodness of God.

I believed in the baptism of the Holy Ghost from the first time I ever heard it preached, but believing and receiving are two different things. It is not he that believeth the commandments of God that shall enter in but he that doeth them. I am glad for the hour that He sent such conviction to my soul that I had no rest day or night until I let the Comforter come into my life. I met with discouragements but I praise God for a band of praying people who held me up to the Throne until the Lord filled me with the power and presence of His Spirit. I remember the restless days and nights that I passed through while seeking God. But when we seek with all our heart He will be found. One morning God gave me a vision, about three o'clock. I do not have words to express what I beheld that morning, but one thing was life to me. It was the sight of Jesus as He sat on the throne with His mighty arm of love extended and the blessed words I heard Him say, "When you forsake all and humble yourself I will give you the desire of your heart." I am glad he gave me grace to humble myself and forsake all and say to Him "I will go where you want me to go and be what you want me to be." I do not desire the applause and honor of people but I do desire the most humble place in His vineyard. When I had placed all on the altar the Lord met me and filled me with His blessed Holy Spirit. It is a little over a year since I have been on this way but it does not seem that

long as the weeks are not much more than days to me now.

I am glad I have found that God can keep us in every trial and that He will heal all our diseases. While the world is seeking for wealth and pleasure we can be seeking after God, something that will endure throughout the countless ages. Dear reader if you have not the Holy Spirit, seek the Lord until you receive Him.—Mrs. E. E., Yellville Ark.

MRS. WOODWORTH-ETTER AT PHOENIX, ARIZ.

Feb. 18th to March 5, 1916.

The Convention will be held with the First Pentecostal Assembly. Sister Etter in charge of services. Come full of faith and of the Holy Spirit and help push the battle to the gates. Expect great things from God. Address communications to Peter Davies, 721 N. 6th St. Phoenix, Ariz.

GOOD REVIVAL SPIRIT.

Galena, Kansas.

Eleven have been saved. The crowds have been coming and have shown deep conviction. God undertook with real heart-moving messages. Sister Arthur is blessed with a faithful band of saints who brave the zero weather every night to attend the meetings. The break came about the 14th of January when six young men were saved. God surely blessed us in the meetings. God delivered Sister Arthur from a serious attack of the heart, in answer to prayer.
—Wm. F. Kirkpatrick.

We are very much pleased with the change of the paper and its appearance. We want it to continue coming to us.—Mrs. S. F., Whiteflat, Texas.

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.

GOD REIGNS I WILL BE TRUE.

By L. P. L.

What matter if the clouds hang low?
What matter if the bleak winds blow?
What matter if I may not know
The reason why these things are so?
God reigns!
I will be true.

What matter if my friends are few?
What matter where they are, or who?
What matter what men say or do?
What matter what God leads me thro' ?
He reigns!
I will be true.

What matter if this life is brief?
What matter if I've toil or grief?
I, in my Savior, find relief.
Of all my joy, He is the chief.
God reigns!
I will be true.

No matter what I must resign;
No matter how the fire refine,
If I but with His image shine.
By faith I clasp His hand divine.
God reigns!
I will be true.

No matter if my bark is frail,
In Jesus' name I breast the gale.
No matter if all else fail,
My anchor holds within the vale.
God reigns!
I will be true.

This poem can be supplied on ribbon 15 cts. each by Susie M. Scott 1523 E. 51 St. Los Angeles, Calif.

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 co-operation, 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.

REQUESTS FOR PRAYER.

A sister in Shepherd asks prayer for her healing. Is very sick and afflicted.
—:o:—

Pray that God will touch the hearts of the people in Springer, Okla., that many may come to the Lord.
—:o:—

A brother in Galatia, Ill., desires prayer. Is not able to attend meetings and feels cut off from the saints.
—:o:—

A sister in Memphis, Tenn. asks earnest prayer that she may get back into the established and settled place she was once enjoying in the Lord.
—:o:—

Pray that God will send us a preacher filled with the Holy Ghost and fire. We are small in number and have no Pastor.—The Haskell (Texas) band.
—:o:—

Pray for a sister who has been confined to her bed for years. Doctors have given up all hope of recovery. Those interested request earnest prayer.
—:o:—

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.

TWO WEEKS BIBLE-SCHOOL.

Havana, Ark.

We expect to have a two weeks Bible School and revival at Havana Ark., beginning February 12th and continuing two weeks and longer, as the Lord leads. Every young preacher is invited. Pray for us.—Jacob Miller.

CONVENTION AT OSBORNE, KANS.

There will be a Convention at Osborne, Kansas, beginning Feb. 6th and continuing one month or longer, conducted by the Bosworth Evangelistic company and musical trio, consisting of F. F. Bosworth, B. B. Bosworth, of Texas, and Bro. Benham of Chicago. All in reach are urged to attend. Thos. J. O'Neal, Pastor.

AN AWAKENING AT KOSHKONONG, MO.

The Lord is working in Koshkonong and breaking up things. When our three Pentecostal workers Mrs. Zoia Taylor, Mrs. James Huddleston, and Miss Lillie Hayes were led of the Lord here everything was as hard against the things of God as it is possible for any community to be, but God has sent a trio of harmonious workers here.

These three sisters are very much like three fiery steeds hitched abreast, and the position of Sister Taylor seems to be in the center of the trio. She is certainly the young ox of Lev. 1:5 going to the sacrifice. There is a patient, strong, uncomplaining, unrelenting steady pull upward which moves things. Travailing in prayer and intercession seems to be the gift of the other two sisters. The powers of darkness have to move. After much travailing prayer, such as I have seldom seen, they reach the throne and hold on.

When material is very hard it very often flies all to pieces when it does break, and such is the case here. The whole town of 900 people are deeply stirred and many are under conviction. Some of the most hardened sinners and opposers have either received the baptism with speaking in tongues or are seeking. Some are even fasting for a deeper conviction for sin. Children ranging from eight to fourteen, and young people, men and maidens are eager to testify to the power of God.

Up to date 53 have received the baptism with signs following as in Acts 2: 4.—David Ed. Whitnall.

NOTICE OF CHANGED ADDRESS.

Brother J. M. ROWE, Jackson, Tenn. writes: "We have taken up the pastoral work here, beginning the first of the year. God is blessing since we came here and souls are being saved and baptized in the Spirit. My address will be 419 Hays Ave. (Bro. Rowe was formerly at 418 Cotton Ave., Birmingham, Ala.)

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.

HUNCHBACK HEALED.**A Testimony.**

When about eight years old, I contracted a very severe case of whooping cough and the yellow thrash at the same time. I coughed almost incessantly for about one year, and suffered intensely from these diseases, which had settled on my lungs. At this time the physicians, after a thorough examination, told my parents that one of my lungs was entirely gone, and it would only be a short time until the other one would go. They said if I lived, I would be a cripple all my life. I was kept alive by medicines.

I could not use my arms to comb my hair. My spine curved in a very unnatural position, a large hump appeared on my back, my chest curved in until my shoulders almost met in front, and my head was stationary. I could not turn my head without turning my whole body. In this condition, I lived for years.

A few weeks ago, I went to the Apostolic Faith Meetings being conducted in Denison, Texas, where Sister Julia A. Ross was preaching. Sister Ross laid her hands upon my body and prayed for me. While she was praying, I felt a large ball of fire running up and down and across my body on the side where the lung was gone, and I could feel the Divine Fire surging through my body in a remarkable degree, and a few days afterward, I discovered that I could breathe on that side. **GOD HAD GIVEN ME A NEW LUNG!**

Gradually, the curve in my spine straightened out natural, my body was made straight, and the hump on my back disappeared! Glory to God! Bless His name! He did the work. How I do praise Him for sending Sister Julia Ross to Denison.

I write this for the glory of God that other poor sufferers may be encouraged to look to Him for healing and deliverance. Your Sister in Christ.—Mattie Cox, 330 West Chestnut St., Denison, Texas.

P. S. I give the following names of people living in Denison, Texas, as references, who people may write to concerning my case, if they wish. You may use these names in the paper, if you wish.

E. M. Barron, 200 West Day St.
Mrs. Minnie Dean, 318 S. Rusk Ave.
M. E. Parks, 617 Morgan St.
Mrs. Florence Clark, 318 S. Rusk St.
C. A. Mouland, 518 W. Owong St.

HELP NEEDED.

Any one who is in the work and is near Belleville Kansas, will be welcomed at that place for meetings in the Spring. Write to: W. E. Whitney.

GOOD WORK AT CLEBURNE, AND ALVARADO, TEXAS.

I wish to report victory through the blood. God is working and souls are being saved and filled with the Spirit. We are looking for Jesus. Sister Martha Myers and Bro. Fred Eiting are with us here and Bro. Eiting is giving the saints something to think about and causing the sinners to consider their ways.

The saints above named were, with Bro. S. A. Jamieson, helping me in my work at Alvarado for a couple of weeks from the 1st to 16th of this month, and we can report a good time. God's power was manifest and the saints were wonderfully blessed and brought into a closer walk with each other and the work generally built up. The last day was a great day for us. While the cold north wind kept many away, God dealt and moved upon those present and we were made to rejoice as our eyes were opened on the teaching given by the Spirit through our Brother Eiting and we were made to realize our responsibility and relationship to each other. We had a most blessed communion service and a glorious day. God is working wonders.—Lonnie Whitworth, Pastor of Cleveland and Alvarado Assemblies.

GLEANINGS FROM OUR MAIL BAG.

Thank you and the dear Lord for such a spiritual paper.—J. E. R., Kent, Ill.

—:o:o:—

I can hardly get along without the paper.—M. J. P., Mountain View, Mo.

—:o:o:—

It is a paper that every Christian person ought to read. I am more desirous to get it and read it than I am for my meals. Think I can't do without it.—L. S., Martinsville, Ind.

—:o:o:—

I appreciate the Weekly Evangel and think it the best Christian paper I ever read. I thank God for the light I have received through its columns.—O. L. P., Elmer, Okla.

—:o:o:—

I have been taking the paper for over one year and cannot do without it.—Mrs. M. F. A., Antelope, Texas.

—:o:o:—

I have been much blessed and edified by receiving some rolls of the new paper. I find it cultured, pure, instructive and matchless in appearance. Thank you for the same. May He whose we are and whom we serve bless you more and more in your efforts to break the bread of life to the poor and needy of earth.—Mrs. H. S., Pontiac, Mich.

A VISION OF THREE MISSIONS.

Mr. Editor:

Peace be to your house! I wish to praise and thank God for His lessons to me hoping they will encourage others. After prayer for a deeper work of grace in all our missions I received that night, in a dream, the following: I was shown three different missions and the state they were in before God. I do not know where they were but this was shown to me plainly. The smallest was filled with a few bright flowers and a lot of fragrant new-mown hay. I said "O God, we must have a deeper work of the Spirit here."

I then went to another and behold a row of posts with large grape-vines planted at each one of them and there were three and sometimes four men lying with their heads toward each one of the posts, with arms folded and all asleep. The nice fruit was spoiling on the ground. Such agony came over me: I went up and down saying, "Where will God find faith when He comes?"

Then I went to the third and met many brothers and sisters whom I never knew before, and such a time we had of working, praying and praising. I never heard before. We all seemed to go to another room to rest between meetings. As we sat there the fruit of our labor commenced to pour into a plate with three large ears of beautiful, golden corn, more beautiful than anything on earth, like golden pearls. Then some beautiful grapes, larger and even more rich than the spies carried back. Next came near me a plate with three beautiful, white ears, larger, prettier, purer than the previous ones, and I felt I could not keep my hands off of them. So reaching over, as they were so near, I broke off three grains and they began to expand as if alive, springing out of my hand and running in all three different directions. Everyone was praising God more and more all the time. I asked God to show me the truth of it and opened the Bible to where it says "What is this to the time of gathering the fruit of Ephraim?" This name means "Fruitful." Praise God for the Holy Spirit that shows us all things and stirs us up to do the doing of our duty and the appreciation of our privileges in Christ.—Mrs. J. Carter, Ottawa, Canada.

I have just been reading the last issue of the Word and Witness and decided I could not get along without our Weekly another year; as I do not get to go to church often, I know it will give me much pleasure to read the paper and learn what is going on in the Pentecostal movement.—E. M., Newcastle, Tex.

Bible Prices Advanced

WITH THE FIRST OF THE YEAR.



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

Famous Oxford Concordance Bibles

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.

If these Bibles are not what you want, drop us a card and we will send you a catalogue which describes the Bible that you do want.

DESCRIPTION OF BINDING. Except for the size of the book, the description of each Bible is exactly the same. Genuine Palestine Levant overlapping covers, Calf lined to edge, silk sewed, India paper, round corners, red under gold edges, Silk headband and marker, subject index, Oxford Concordance and maps in colors.

Specimen of type of OXFORD EVANGEL BIBLE "A".
Size of Bible 7 1-4 X 5 and only 7-8 inch thick.

<p>nion over them in the morning; and ^b their ⁴ beauty shall consume ² in the grave from their dwelling. 15 But God ^k will redeem my soul ⁶ from the power of ⁷ the grave: for ^m he shall receive me. Selah. 16 Be not thou afraid when one is made rich, when the glory of his house is increased;</p>	<p>Job 4. 21. ⁴ Or, strength. ⁵ Or, the grave being a habitation to every one of them. ⁴ Job 22. 27. ^k Hos. 13. 14. ⁴ Ps. 81. 7.</p>	<p>14 ⁹ 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 shouldst take</p>
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The Regular Price of this Bible is \$6.90. Special co-
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Specimen of self-pronouncing type of OXFORD EVANGEL BIBLE "B". Size of
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Jehoiakim's evil reign. II. KINGS, 24. *Jehoiachin succeedeth him.*

<p>35 And Jē-hōi'-ā-kim gave ^a the silver and the gold to Phār'-āōh; but he taxed the land to give the money according to the command- ment of Phār'-āōh: he exacted the silver and the gold of the people of</p>	<p>B.C. 610. ^a ver. 33. ² Called Jehoiachin. ¹ Chr. 3. 16. ¹ Jer. 24. 1. and ¹ Coniah. ¹ Jer. 22. 24. ²⁵</p>	<p>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 Ēl-nā'-thān of Jē-rū'-sā-lēm.</p>
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