



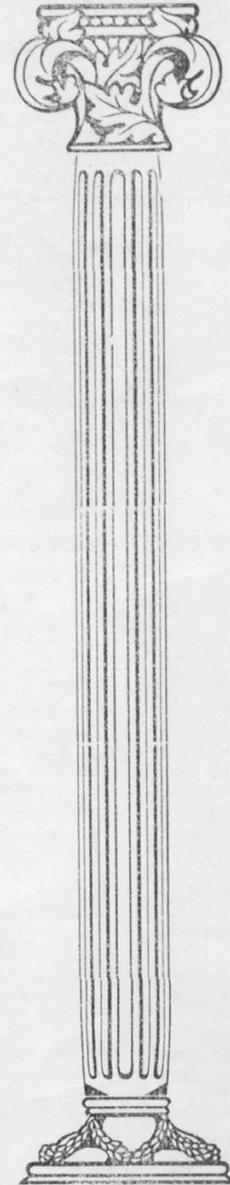
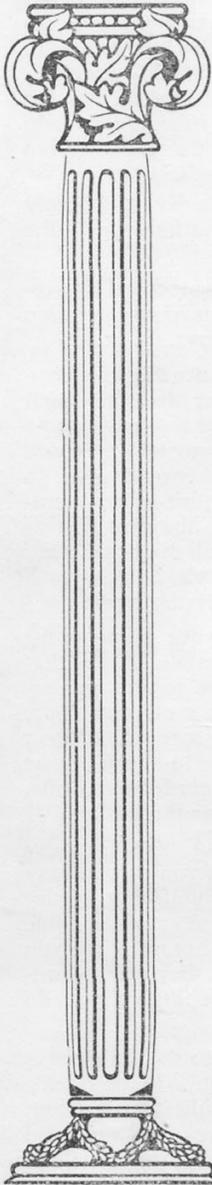
# THE WEEKLY EVANGEL



GO YE INTO ALL THE  
WORLD AND PREACH



THE GOSPEL TO EVERY  
CREATURE. — Mark 16:15



## A REVIVAL NEEDFUL

**C**HAS. G. FINNEY, America's greatest evangelist, said: "When there is a spirit of controversy in the church or in the land, a revival is needful. The spirit of religion is not the spirit of controversy. There can be no prosperity in religion where the spirit of controversy prevails." If a spirit of controversy is detected in the work, it is high time to seek the face of God to send a revival which will paralyze the spirit of controversy by occupying the attention of all with the great work of soul-saving. Lord send us a Pentecostal Revival.

FEBRUARY 19TH, 1916

# The Weekly Evangel

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## THE NUMBER OF THIS PAPER IS 127

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## LITTLE TALKS WITH THE OFFICE EDITOR

Tramp! Tramp! Tramp!  
Have you joined the Army? What Army? Why the Evangel Army, of course. And who is the

Evangel Army? The Evangel Army is that loyal body of brothers and sisters who are laboring together in co-operative fellowship for the extension of the kingdom of God. The Evangel Army have purposed to do everything in their power to help along the cause of the Council. They have not only endorsed the principles for which it exists, but they have taken it upon themselves to see that those principles are safeguarded and developed. They have found that the best way to do this, outside of their local work, is to push the Evangel into every home possible, and to dispose of the Bibles, Books etc. which the Publishing House handles. They realise that the continuance of the spirit of co-operative fellowship depends largely on the maintenance of the Weekly Evangel as a means of co-operation and fellowship, and it is their purpose, so far as they are concerned, to labor with their hands in helping to extend the circulation of the Weekly Evangel, to sell its song books and Bibles, to send in offerings for the general work and the free literature fund, and to help in any other ways that might suggest themselves from time to time.

Here are a few of the ways that the Evangel Army can help forward the spirit of co-operation which the Weekly Evangel represents.

1. Pray mightily for the whole Pentecostal Movement that it might be brought into a spirit of co-operation and fellowship beyond what it now enjoys.

2. Use every effort possible to advance the subscription list of the Weekly Evangel, in order that this spirit of co-operation might be fostered among those who now are foreign to it. It is an easy matter to take a year's subscription at \$1.00, and most anyone would give 50 cts. for six months subscription. The spirit of co-operative fellowship is of God, as it points in the direction of an answer to Christ's prayer, "that they all might be one." Satan will try to hinder you in your work, but God will help you as you trust Him and pray over the work.

3. Order a roll of papers to visit your home every week, for which you will stand responsible to see that they are paid for. Go out and sell these papers and remit to this office weekly or monthly at 2 cts. per copy. Many are now doing this, and find the paper an excellent means of doing personal work from house to house. Some sell them for three cents and some sell them for five cents. The paper sells for five cents as readily as three cents.

4. Send for a Bible Catalogue and take as many orders for our Bibles and Testaments as you can. Many are doing this and they find that the Publishing House gives better value for the money than most other Bible Houses, and if the Bibles or Testaments are not what you want, we will exchange them (provided they are undamaged in any way) and send you the book that you do want.

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If you appreciate the spirit of fellowship, ENLIST NOW IN THE EVANGEL ARMY. Subscription blanks will be sent you on request.

# 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. 127.

ST. LOUIS, MO., FEBRUARY 19, 1918.

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## EDITORIAL

### "THOU SHALT BRUISE HIS HEEL."

There is a strong reminder of what was said away back in the beginning in what we see about us today. The old Serpent—the Devil—in the beginning began his foul work with the purpose of hindering where he could not destroy. Enmity was declared between the serpent and the seed of the woman, not today nor yesterday, but away back at the beginning. A conflict was marked out at the start that will never end so long as Satan has his freedom and can find contact with the seed of the woman.

The edict went forth. The sin that opened the way for Satan to touch and influence the life of men had been committed. God saw what the result would be. He fore-told what would happen. The Serpent, Satan's tool, was cursed above all cattle and became God's illustration in nature of the effect of sin. The woman was given her place in subjection to man, a thing made necessary by her act of disobedience. Resistance to authority brought to her the necessity of yielding to authority, which authority was vested in man. God, looking forward, said, "I will put enmity between thee and the woman and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel."

### THE REDEEMER PROMISED WHO SHALL BRUISE THE HEAD.

There is doubtless a distinct reference to Christ in this promise of a seed of the woman that should have power over, not only the serpent, but over the head. Satan himself is doubtless referred to as the head. The promise is that the HEAD shall be bruised on the one part, also that the HEEL shall be bruised on the other part. The inference is that Satan shall suffer final defeat and overthrow a promise to cheer every heart whose desire it is to see God's will done in the earth as it is in Heaven. However we see the other part of the promise, and find that the bruising was not all on one side. "THOU SHALT BRUISE HIS HEEL" is as much a part of God's prediction, as is "He shall bruise thy head."

The seed of the woman has come in the person of Christ. He has wrought the glorious work of the cross in which He has given the enemy a terrific body blow. Having been defeated in his efforts to hinder Christ in his blessed mission to the world as the Redeemer sent from God, Satan awaits his final overthrow at the second advent of Christ—THE SEED OF THE WOMAN—who will bruise him beyond recovery. This is in the glorious prospective view; thank God for it. The time must surely come when Satan will no

longer be able to afflict the race. Finally, sin will have no part in the experience of man. Righteousness will obtain everywhere and peace shall be established forever. Christ must eventually triumph, all they who are His will doubtless share His eternal victory and glory.

### "THE HEEL IS TO BE BRUISED"

While Christ, the conquering head, has won the victory and passed beyond the possibility of Satan's buffeting, His body, the Church, is still in the world, subject to the bruising of the enemy. There is much significance for us in the idea of BRUISING THE HEEL. The heel is evidently a part of the body. Its place in the body suggests the idea of progression. The bruising of the heel is doubtless Satan's hindrance to the progress of the Church—the body. The Church is passing through the wilderness, between the place of her deliverance and the place of her final establishment. Satan, whose purpose is to destroy if he can, and hinder where he can not destroy, is constantly bruising the heel of the body. Approaching from the rear, speaking out of the past, he calls upon the church to turn again to the flesh-pots of the old life, to walk no longer the path that leads to the land of promise.

### A PLACE FOR US.

While the promise of bruising is being fulfilled, there is a place of safety for us, where we may escape very largely the bruising effects of evil. The place is near the head. In the human body, the heel holds a place farthest from the head. In the body of Christ, there are they who walk in blessed nearness to their glorious head. Others there are who loiter and lag behind; who follow afar off. These latter might well be termed the heel of the mystic body, just as that part of the human body farthest from the head is called the heel.

### A THOUGHT THAT SADDENS.

A thought that saddens our hearts and constrains us to pray much for the church, is the thought that many of God's people are evidently blind to the working of the enemy, so far as understanding it is concerned, and are allowing themselves to be taken in by it and hindered from making progress in the kingly way. The powers of evil are subtle in their ways. The works of the one who hinders, are frequently covered by what seem good. We need to walk in nearness to the Living Head all the time. Here alone is safety. Here the light shines. Here we are so occupied with Christ HIMSELF, that we are indifferent to the call of the subtle hinderer, though he endeavor to draw us away into consideration of matters which in themselves are not wrong. The purpose of evil is not always to induce us to throw

(Continued on page 7.)

## **A**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 VII.--Houston, Texas and W. J. Seymour.**

From 1901 to the spring of 1905 with its struggles, persecutions, failures, few successes, seemed a long time to the toiling, faithful few who carried the spark of the holy fire. It seemed that the sodden world would not ignite, that revival fires would never catch; that labor and prayer bore small fruitage in return for the time and strength expended. But, from small beginnings God has frequently brought great endings. Sometimes, we are compelled to plant and plant until we are in despair; but "God giveth the increase."

The spring of 1905 marked the beginning of an important spiritual era for Texas. A handful of workers, carrying the blessed tidings of Pentecostal experience restored, came to Orchard and there held the first meeting of the Movement in the State.

Galena, Kans. and Joplin, Mo., had combined forces to send them forth. Bedding, eatables, money, were gathered together, and the trip to Orchard was somewhat in the nature of a pilgrimage or an invasion.

Some success attended this effort and the invaders, with renewed courage advanced upon

#### **HOUSTON TEXAS.**

Here they found a body of Holiness people who had open ears and hearts. Brother Carothers says of this Assembly that, "Being already thoroughly established in the grace of God, this congregation afforded a basis for a lasting work in the new Movement, something which it had not found up to this time."

Perhaps three hundred souls received the precious baptism in the Holy Spirit in the city of Houston alone before the work began in Los Angeles. Our Bro. W. F. Carothers, who has served as field director for Texas, and as a member of the Presbytery of the General Council, was pastor of the Holiness Assembly mentioned above, and came into the light in the first meeting. Also Bro. D. C. O. Opperman entered the Movement a few months later.

The Movement was now truly a movement. Order and harmony prevailed. Field Directors and State Encampments helped to preserve the integrity of the movement and to repress lawlessness. Systematic attempts to evangelize were made, for the most part with success. For instance, from the Kansas State Encampment, workers were sent to Zion City, Ill. A gracious revival resulted and some of the fruits of that revival have since served God in the "ends of the earth."

It is a significant fact that all the great impulses toward Bible order and unity have emanated from the territory covered by this old "Apostolic Faith Movement," or from men trained directly or indirectly under its influence.

W. J. SEYMOUR;  
an African preacher of Houston, became interested

in the new Movement and its doctrines, and allied himself with it. Bro. W. F. Carothers and C. H. Parham instructed him in the doctrines held by the Movement at that time. (They are substantially the same today.) Preparations were under way to send him to those of his own color in Texas, when circumstances arose which changed the whole history of the movement.

Parties in Los Angeles, having heard of the work of God, sent money to Bro. Seymour so that he could come west with the glad tidings he had learned in Houston. They were under the impression that he had, while in Houston, received the baptism of the Spirit. Such, however, was not the case. He did not receive, in fact, until some time after the Spirit fell in Los Angeles.

Bro. Seymour was rejected by all the Holiness bodies of Los Angeles for preaching that tongues invariably accompanied the baptism in the Spirit. Thereupon he began a series of prayer meetings in Bonnie Bray Street, and it was here that the Spirit first fell in Los Angeles, on the evening of April 9th 1906. Afterward, because of the need for more room, they moved to the famous Azusa Street Mission at 312 Azusa St. Detailed accounts of the Los Angeles revival will appear in forth coming issues of the paper.

Many have made the claim that this blessed revival originated among the colored associates of Bro. Seymour. These reports, as we have seen, are unfounded in fact. The name of the movement and its doctrines were communicated to Bro. Seymour by the brethren in Houston, Texas. One of the Houston saints, Mrs. Lucy Farrow, followed Bro. Seymour to Los Angeles and became one of the most helpful of the workers there.

We might add that Sister Jennie Moore, now Mrs. Seymour, was the first one in Los Angeles to receive the Baptism in the Spirit.

Following we append a selection from an article by W. F. Carothers published in the Apostolic Faith, Vol. 2, No. 2, Oct. 1908 issued in Houston, Tex.

#### **TO ZION CITY.**

"From the State encampment held in Baxter, Kansas, in the early autumn, 1906, precious workers carried the news of Pentecost, and the blessed experience with them to Zion City. They found those people in the midst of discouragements and confusions, wrought by the common enemy of us all, and the new message came as an unspeakable blessing to them. With almost universal consent the Zion people here and elsewhere have accepted the experience, and no more blessed work has been nor is being done than is going on in their midst and through their instrumentality in many parts of the globe.

#### **THE FIRST SCHISM.**

"Later in the winter of 1906, or after nine months of unity with the original movement the work in Los Angeles separated from us, under circumstances which the present writer believes justified them, but about which it would be painful to write.

"They first called themselves the 'Pacific Coast Apostolic Faith Movement' and had evangelistic and pastoral directors just as the original Movement had.

"God continued to bless them and visions of greater service for God came before them and they changed their title to 'The Divine Apostolic Faith Movement,' but in a short while they dropped all this and with it practically all semblance of an orderly and united Movement.

"While we believe that in the end good will come from the division, yet temporarily it wrought great damage in many ways:

"1. It was an entering wedge which well nigh dis-

rupted Christian discipline and Bible order in the whole Movement. At once certain free lancers, who had before been held in check, leaped to the front and introduced great confusion and disorder. God has singularly overruled this feature, however, and has continued to bless the precious saints who have gone out from Los Angeles to the uttermost parts of the earth.

#### WORLD WIDE.

"From Zion City and the older Movement on the one hand and from Azusa Street, Los Angeles, on the other, by the word of mouth, and by letter, by the Spirit and by the Word, over all lands and across the seas, the tidings have been carried until they have circled the globe.

"It must be remembered that this is only a brief outline of the progress of events. Space forbids us going into the blessed details and telling of the sacrifices, the persecutions, the victories and blessings, the failures and successes that have marked the progress of the Movement. We do not deem it wise, nor have we the disposition to give the names of the actors for the simple reason that all the glory belongs to God—and all the evil that has been palmed off simultaneously belongs to the devil, whence it will ultimately return. Suffice it to say that heroes have been made both men and women, boys and girls, whose deeds are recorded in the Lamb's book of life, and many more are rising up to carry the fully restored Gospel of our blessed Lord to the uttermost bounds of the earth—after which we look for Him to return.

#### POSITION OF THE OLD "MOVEMENT."

"We believe that the foregoing account of the origin and spread of the present-day Pentecostal experience, although necessarily very brief, will throw a great deal of light upon the subject to thousands of interested people over the world. At the same time we trust that it will put us of the older part of the Movement in the right light before our brethren who are not acquainted with us.

"While it is true that God has carried the message and experience clear out beyond the confines of the original Movement, and poured out of His Spirit upon thousands who have never heard of the origin of the present Movement, yet we have not been led to disband our forces and cease our labors—as some have advised us to do. There is much ground to be occupied all around us, young workers called into the vineyard need training and guidance, young congregations need building up and new territory in our very midst needs evangelizing while our united resources should be behind the missionaries who have trusted God and gone to foreign lands.

"But though we maintain our original name and united Movement, it does not mean any lack of appreciation for all of the blessed work being done by others in different branches of the great vineyard. We love them all who are in divine order and are pressing the battle on lines that honor God and earnestly covet the love and prayers of every branch of the work.

"While we preach unity and believe in it, yet we have no desire to see it come at the expense of elevating any man or combination of men above their fellows, and this is the real obstacle to unity. We believe there is a practical spirit of unity among all the various forces in the experience and perhaps that is sufficient for present purposes.

"It may be that we of the older part of the Movement place a little more emphasis upon Bible order and thoroughness in the work, and stand more for Christian discipline that will weed out the goats, than do some of the newer works, but this is only natural. Please be sure that we are as firm as ever against 'organization' as it has been practiced in the modern church movements and which saps spirituality."—W. F. Carothers.

## WHEREFORE THE TONGUES

Elder R. B. Chamberlain.

Often it is asked what use is the speaking in tongues, what purpose do they conserve, etc?

A careful study of the Scriptures and the conditions obtaining at their first introduction, will, we think, clearly reveal God's purpose in them, which is two-fold. FIRST the tongues are the sign of the Son of Man—our great High Priest—in heaven.

SECONDLY—They are the only means through which the New Executive, the Holy Ghost, who was inaugurated and took up the reins of Government on the day of Pentecost, could have issued His first proclamation of "the wonderful works of God" (Acts 2:11), understandingly to the world, embracing peoples of divers tongues, languages and dialects, this He accomplished through "the apostles whom He had chosen," (Acts 1:2), speaking to "men out of every nation under heaven," confounding the multitudes "because that every man heard them speak in his own language." It is no wonder that "they were amazed and marvelled, saying one to another, behold, are not all these which speak Galileans? and how hear we every man in our own tongue, wherein we were born?" Acts 2:6-8.

Yes, says one, we grant all this may have taken place and been necessary on the day of Pentecost when it occurred but that was more than nineteen centuries ago, and conditions then were vastly different from those of today. True, my brother, but our High Priest IS IN HEAVEN STILL.

Paul tells us that "the invisible things of Him (God) from the creation of the world are clearly seen being understood by the things that are." (Rom. 1:20), i. e. the things which we can see and comprehend with our finite minds. Thus we are referred back to the type, Aaron, the first High Priest under the law or first covenant, where we find "Golden bells and pomegranates, beneath, upon the hem of the robe round about, and it, (the robe) shall be upon Aaron to minister; and his SOUND shall be heard when he GOETH IN unto the holy place before the Lord, and when he COMETH OUT. Ex. 28:33-35.

The bells were the signs designated by the Lord Himself to give forth the sound when Aaron went in and when he came out, the SAME SIGN, the SAME SOUND, at both the ingoing and the outcoming.

The tongues being God's appointed sign, when Christ, our High Priest ENTERED INTO heaven (the most holy place) before the Lord, we may expect the SAME SIGN, the SAME SOUND, when He cometh out; this is why we have the tongues with us today, pealing forth the sound of His outcoming, for He is nearing the door. The sound thereof is increasing in volume and will increase more and more until "the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and the trump of God," (1 Thess. 4:16.) to gather His loved ones unto Himself as He promised He would do. Jno. 14:3.

It is thought by some that the gift of tongues is the Pentecostal baptism. This is an error, for while the speaking in tongues first occurred on the day of Pentecost, it is but one of the nine specific gifts of the Spirit who divideth "to every man severally as He will," since He is the chief executive of the Godhead, Paul clearly explains this in his first letter to the church at Corinth, twelfth chapter.

The baptism on the day of Pentecost was quite another matter, it was "the POWER of the Holy Ghost coming upon" (margin) the Apostles, fitting them for service, (Acts 1:8,) so that they were able to go forth in that power and perform the same works as had Jesus,

who alone had received this power before them, Mark 1:10. They healed the sick, they raised the dead, they cast out demons, etc. "By their fruits ye shall know them," saith the Lord. We do not find this power working in and through every one possessing the gift of tongues, hence the conclusion that the gift of tongues—priceless and blessed as it is, is not the Pentecostal baptism, but rather "a sound of abundance of rain" for we are in the "latter rain" days and God is graciously "pouring water upon him that is thirsty" and the floods for the dry ground will soon be upon us. May the Lord help us to "open our mouths wide for the latter rain" and drink in of it abundantly that we may be ready when our High Priest COMETH OUT for "the day of Christ it at hand, let no man deceive you by any means." II Thess. 2:2-3.

## MANIFESTATIONS OF THE HOLY SPIRIT IN POST-APOSTOLIC TIMES.

By Wm. G. Schell.

(Continued from last week.)

### CASTING OUT DEMONS.

"For we do continually beseech God by Jesus Christ to preserve us from the demons which are hostile to the worship of God, and whom we of old time served, in order that, after our conversion by Him to God, we may be blameless. For we call Him Helper and Redeemer, the power of whose name even demons do fear; and at this day, when they are exorcised in the name of Jesus Christ, crucified under Pontius Pilate, governor of Judea, they are overcome. And thus it is manifest to all, that His Father has given Him so great power, by virtue of which demons are subdued to His name, and to the dispensation of His suffering."—Justin Martyr, Dialogue with Trypho Ch. 30.

"And of this you may, if you will, easily be persuaded by occurrences which take place before your eyes. For every demon, when exorcised in the name of this very Son of God—who is the First-born of every creature, who became man by the Virgin, who suffered, and was crucified under Pontius Pilate by your nation, who died, who rose from the dead, and ascended into heaven—is overcome and subdued."—Ch. 85.

"For God, Creator of the universe, has no need of odors or of blood. These things are food of demons. But we not only reject those wicked spirits; we overcome them; we daily hold them up to contempt; we exorcise them from their victims, as multitudes can testify."—To Scapula, Ch. 2.

"A great many, even some of your own people, know all those things that the demons themselves confess concerning themselves, as often as they are driven by us from bodies by the torments of our words and by the fires of our prayers. Saturn himself, and Serepis, and Jupiter and whatever demons you worship, overcome by pain, speak out what they are; and assuredly they do not lie to their discredit, especially when any of you are standing by. Since they themselves are witnesses that they are demons, believe them when they confess the truth of themselves; for when abjured by the only and true God, unwillingly the wretched beings, shudder in their bodies, and either at once leap forth, or vanish by degrees, as the faith of the sufferer assists or the grace of the healer inspires. Thus they fly from Christians when near at hand, whom at a

distance they harassed by your means in their assemblies."—Minucius Felix, Octavius Ch. 27, written early in the third century.

"It is not by incantations that Christians seem to prevail over evil spirits, but by the name of Jesus, accompanied by the announcement of the narratives which relate to Him; for the repetition of these has frequently been the means of driving demons out of men, especially when those who repeated them did so in sound and genuinely believing spirit. Such power, indeed, does the name of Jesus possess over evil spirits, that there have been instances where it was effectual, when it was pronounced even by bad men."—Origen, Against Celsus, Book I, Ch. 6.

### MIRACLES.

"We must now point out how Papius, who lived at the same time, relates that he had received a wonderful narrative from the daughters of Philip. For he relates that a dead man was raised to life in his day. He also mentions another miracle relating to Justus, surnamed Barsabas, how he swallowed a deadly poison, and received no harm, on account of the grace of the Lord."—Eusebius, Hist. Eccl. Book 3, Ch. 39.

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*Epistle of Marcus Aurelius to the Senate, in which he testifies that the Christians were the cause of his victory.*

"The Emperor Caesar Marcus Aurelius Antoninus, Germanicus, Parthicus, Sarmaticus, to the people of Rome, and to the sacred Senate, greeting: I explained to you my grand design, and what advantages I gained on the confines of Germany, with much labor and suffering, in consequence of the circumstance that I was surrounded by the enemy; I myself being shut up in Carnuntum by seventy-four cohorts, nine miles off. And the enemy being at hand, the scouts pointed out to us, and our general Pompeianus showed us that there was close on a mass of a mixed multitude of 977,000 men, which indeed we saw; and I was shut up by this vast host, having with me only a battalion composed of the first tenth, double and marine legions. Having then examined my own, and my host, with respect to the vast mass of barbarians of the enemy, I quickly betook myself to prayer to the gods of my country. But being disregarded by them, I summoned those who among us go by the name of Christians. And having made inquiry, I discovered a great number and vast host of them, and raged against them, which was by no means becoming; for afterwards I learned their power. Wherefore they began the battle, not by preparing weapons, nor arms, nor bugles; for such preparation is hateful to them, on account of the God they bear about in their conscience. Therefore it is probable that those whom we suppose to be atheists, have God as their ruling power entrenched in their conscience. For having cast themselves on the ground, they prayed not only for me, but also for the whole army as it stood, that they might be delivered from the present thirst and famine. For during five days we had got no water, because there was none; for we were in the heart of Germany, and in the enemy's territory. And simultaneously with their casting themselves on the ground, and praying to God (a God of whom I am ignorant), water poured from heaven upon us, most refreshingly cool, but upon the enemies of Rome a withering hail. And immediately we recognized the presence of God following on the prayer—a God unconquerable and indestructible. Founding upon this, then, let us

pardon such as are Christians, lest they pray for and obtain such a weapon against ourselves. And I counsel that no such person be accused on the ground of his being a Christian. But if anyone be found laying to the charge of a Christian that he is a Christian, I desire that it be made manifest that he who is accused as a Christian, and acknowledges that he is one, is accused of nothing else than only this, that he is a Christian; but that he who arraigns him be burned alive. And I further desire, that he who is enlisted with the government of the province shall not compel the Christian, who confesses and certifies such a matter, to retract; neither shall he commit him. And I desire that these things be confirmed by a decree of the senate. And I command this my edict to be published in the forum of Trajan, in order that it may be read. The prefect Vitrasius Pollio will see that it be transmitted to all the provinces round about, and that no one who wishes to make use of or to possess it be hindered from obtaining a copy from the document I now publish."—Appended to Justin Martyr's First Apology.

"And so far are they from being able to raise the dead, as the Lord raised them, and the apostles did by means of prayer, and as has been frequently done in the brotherhood on account of some necessity—the entire church in that locality, entreating God with much fasting and prayer, the spirit of the dead man has returned, and he has been bestowed in answer to the prayer of the saints."—Irenaeus, Against Heresies Book 2, Ch. 31.

"Prayer is alone that which vanquishes God. But Christ has willed that it be operative for no evil: He has conferred on it all its virtue in the cause of good. And so it knows nothing save how to recall the souls of the departed from the very path of death, to transform the weak, to restore the sick, to purge the possessed, to open prison bars, to loose the bands of the innocent. Likewise it washes away faults, repels temptations, extinguishes persecutions, consoles the faint-spirited, cheers the high-spirited, escorts travelers, appeases waves, makes robbers stand aghast, nourishes the poor, governs the rich, upraises the fallen, arrests the falling, confirms the standing. Prayer is the wall of faith: her arms are missiles against the foe who keeps watch over us on all sides. And so never walk we unarmed by day be we mindful of station: by night, of vigil. Under the arms of prayer guard we the standard of our General; await we in prayer the angel's trump."—Tertullian, On Prayer Ch. 29.

"Marcus Aurelius also, in his expedition to Germany, by the prayers his Christian soldiers offered to God, got rain in that well-known thirst. When, indeed, have not droughts been put away by our kneelings and our fastings?"—Tertullian, To Scapula Ch. 4.

"We have to say, that the gospel has a demonstration of its own, more divine than any established by Grecian dialectics. And this diviner method is called by the Apostle the 'manifestation of the Spirit and of power:' of the Spirit, on account of the prophecies, which are sufficient to produce faith in anyone who reads them, especially in those things which relate to Christ; and of 'power,' because of the signs and wonders which we must believe to have been performed, both on many other grounds, and on this, that traces of them are still preserved among those who regulate their lives by the precepts of the gospel."—Origen, Against Celsus Book 1, Ch. 2.

"Who appears even now to righteous of unpolluted mind who love Him, not in airy dreams, but in a form of pure simplicity; whose name, when heard, puts to

flight evil spirits, imposes silence on soothsayers, prevents men from consulting the augurs, causes the efforts of arrogant magicians to be frustrated, not by the dread of His name, as you allege, but by the free exercise of a greater power."—Annobius, Against the Heathen, Book 1, Ch. 46, written about the year 303.

"Let those who are hungry come, that being fed with heavenly food, they may lay aside their lasting hunger; let those who are athirst come, that they may with full mouth draw forth the water of salvation from an ever-flowing fountain. By this divine food and drink the blind shall both see, and the deaf hear, and the dumb speak, and the lame walk, and the foolish shall be wise, and the sick shall be strong, and the dead shall come to life again."—Lactantius, Divine institutes, Book 7, Ch. 27, written about the year 305.—Wm. G. Schell.

#### THE POWER OF GOD WONDERFULLY FALLING.

Portland, Oregon.

The power of God has been falling for some time in a wonderful way. On Sunday the 9th of January I was never in such a meeting as we had at night. The mighty power of heaven swept through the place, slaying on every hand. Sinners rushed to the altar and the saints were prostrated in different parts of the house. Such an anointing I never witnessed on any assembly and when the smoke had cleared away as it were, four or five had received the mighty baptism. One man was saved in the afternoon and arose to praise God and the power of God struck him and he was prostrate and came through speaking in tongues for over an hour. This mighty tidal wave swept through the place for over two hours. A man who had never been to our altars came in Friday night and in fifteen minutes was on the floor speaking in tongues. He was at my home today, full to overflowing. Scores are being healed of every manner of disease. Our mail is increasing every week with handkerchieves, requests from about every state in the Union, and from all over Canada. Wonderful healings and deliverances are recorded through this work of praying for those who are absent from us. Never have I witnessed stronger conversions, baptisms and healings than this winter "Great grace is upon the people."—Pastor Will C. Trotter.

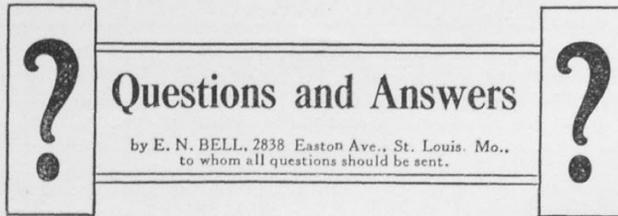
#### EDITORIAL.

(Continued from page 3.)

away our confidence and lose our hold on God, but often to so play upon our minds as to get us to leave the place of nearness, to take up the defense of the truth or other matters which seem right and proper for us. If by any means we are induced to leave the place of security we can expect to suffer the buffetings. This does not imply that we are not to defend the truth, or that we are to fear to do what we see is right for us, but it means that we must make it our first business to keep in vital touch with our risen head. That we must continue where the TRUE LIGHT shineth and where we shall not be deceived by the enemy.

#### "THOU SHALT BRUISE HIS HEEL."

When the heel suffers bruising, the whole body must suffer. When one member suffers, all the members suffer. Like a snapping dog at our heels in the street, so the powers of evil beset us to hinder the on-march of the body of Christ. Ultimate victory is assured. But, as in the case of Israel, God's people of old, many fell by the wayside, so many are falling out of the ranks of the victorious, to find a place of death in the wilderness. The Church is progressing but slowly. The heel is being bruised. Let us press up to the living head and walk close.



#### 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.

#### 27. Is Tithing a matter which pertained to the Law dispensation alone or did it apply before the law was given and does it apply now?

Ans. The law was given by Moses, but, long before this, tithing was in practice among God's people. Abraham, a prophet of God, paid tithes in his day to Melchizedek, priest of the Most High God. See Gen. 14:17-20 and the explanation in Heb. 7:1-10. This duty was evidently taught by the prophet Abraham to Isaac his son and by Isaac to Jacob his son, for we find Jacob, as soon as he leaves the parental roof and having control of his own income, and responsible to God for its use, at once vowing to God to pay tithes to the Lord. See Gen. 28:20-22. These two cases answer the first part of the above question by showing that tithing was in force before the law was given under Moses, and so is not confined alone to the law dispensation. Now, does tithing apply to us in these days? Several things strongly imply that it does. First, Paul shows that the Gospel of justification by faith was preached to Abraham and that we are not justified by law, but are today justified by faith, the same basis on which Abraham was justified, and so that even Gentile believers become the spiritual sons of Abraham. See Rom. 4:1-25; Gal. 3:6-14. Now, if when Abraham had the gospel of salvation by faith he also had tithing, why should we not also have tithing, seeing we also have the Gospel of faith?

Another reason lies in the fact that the New Testament in declaring the law done away, has only two points in view: (1) that the law as a means of salvation is done away, since Christ is the end of the law for righteousness to everyone that believeth (Rom. 10:4), not that the moral law of right and wrong was annulled. Nay, "Thou shalt not steal, shalt not commit adultery" and all such precepts in the law are as much in force today under the gospel as they ever were. (2) The next point in view about the law being done away refers directly to ceremonial cleanness and uncleanness, also to the sacrifices and offerings which pointed directly to Christ in whose death they were fulfilled, and hence needed no more to be offered. The blood of Christ sanctifies forever. See Heb. 9:11-26; 10:10-14. No passage in the New Testament says the tithing of the Old Testament is done away with. Some years ago a commission of Christian scholars were appointed to search the Scriptures on this point, and after study and research for one year, they reported that tithing was not cancelled anywhere by the New Testament, and they held that uncancelled Old Testament law became New Testament Gospel. So

if these wise Christian scholars are correct, tithing is now not Mosaic law, but is New Testament Gospel privilege.

Moreover we find Paul, who most emphatically declares law as a matter of salvation done away and Christ the only hope of heaven, yet this same Paul we find appealing to the law as in force as to giving. He holds his contention that the Gospel ministry should be supported by the flock or congregation is not merely of man but upheld by God in the law. Note what he says: "Do I speak these things after the manner of men? or saith not the law also the same? For it is written in the law of Moses, Thou shalt not muzzle the ox when he treadeth out the corn. Is it for the oxen that God careth, or saith he it altogether for our sakes? Yea, for our sake it was written." Read 1 Cor. 7:6-11. Now why does Paul appeal to the law of Moses on giving if this law was dead as to giving? Why does he say God, in having Moses write that in the law, was not caring for the ox, but for the Christian minister of today, unless the principles of giving in the law are applicable under the Gospel.

Moreover, the early Christian fathers held we should give tithes, not as if we were keeping the law for salvation, but as a Christian privilege and a gospel duty. These fathers, being closest to the Apostles, should have received the correct apostolic teaching on this subject of tithing. Christ also approved tithing. Matt. 23: 23. No Christian should think of offering to God for the spread of the Gospel to other lost souls less than 10 cents out of each dollar of income, and many, whose incomes are large, or the home expenses small, should give much more. All we have under the Gospel belongs to God, and we should at least pay Him 10 per cent. And whenever God directs us to give more, we should do it.

#### 28. Should a deacon collect tithes where there is a pastor to pay them to, and if so, should he give them to the pastor for his support or use them to pay other expenses of the church?

Ans. It makes no difference whether they are handed to the deacon or to the pastor, just so there is a satisfactory agreement between the deacon and the Pastor in the matter. It is the duty of the church to support the pastor and to pay its other expenses also. If the deacon will see that both are done, I should think both the church and pastor would be happy; but if the deacon collects all he can get, then puts rents and such like ahead of pastoral support, paying these bills first and then giving the drib that is left to the pastor, this would be all wrong. How would the deacon like to swap places with the pastor and be treated so by his deacon? This matter should be taken up in a brotherly way and an arrangement agreed upon satisfactory to the pastor as well as the deacon, or if the deacon will not undertake to see that both the pastor and other church bills are paid, then he might let the pastor undertake to handle all the funds and pay all the bills. If the deacon and the pastor cannot agree, then the church should appoint other wise and noble brethren to adjust matters between the deacon and the pastor, or to determine who is at fault. Tithes are for the support of the Gospel. If the amount at any place is large enough for support of pastor and other expenses too, well and good. If not, the tithes should go to the preacher and free-will offerings be taken up to pay other expenses.

#### 30. Which is the right day for Christians to observe as a day of worship and rest, Saturday or Sunday?

Ans. This is too big a question to answer thoroughly in these columns. We advise one desiring to make a full study of this question to write the D. M. Canwright Pub. Co., Grand Rapids, Mich. for Canwright's book entitled "Seventh Day Adventism Renounced." Price, paper covers, 60 cents, Cloth covers, \$1.00.



## DAILY PORTION FROM THE KING'S BOUNTY

MRS. A. R. FLOWER

Feb. 19. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:11.

This is the second of two definite promises made to that company on Mt. Olivet. That first—"ye shall be baptized with the Holy Ghost not many days hence"—was fulfilled most undoubtedly, and—thank God—continues to be fulfilled. Shall we not then with blessed certainty await the fulfilling of this second promise? John 4:3.

Feb. 20. "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble." Psalms 41:1.

Did you ever notice what a very direct promise this is? And have you proved it, child of God? But you say, "I am poor myself." That attitude will never add to your store, temporal or spiritual. Read prayerfully Deut. 15:7-11, re-reading verses 10, 11. Remember then the words of our Lord Jesus, "It is more blessed to give than to receive."

Feb. 21. "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." 1 Peter 3:10.

It is true, then, that "death and life are in the power of the tongue." How very necessary that we let the Holy Ghost control this unruly member and we constantly, diligently purpose that our "speech be always with grace, seasoned with salt."

Feb. 22. "And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance." Col. 3:23, 24.

If you are expecting praise and credit for the work you do, you will be woefully disappointed. You are more likely to receive blame and criticism even from the very ones you are trying hardest to serve and please, and they may be God's dear children too. Do your service, then, as unto Him. It will save you many a headache, and you can rest assured He will not be unmindful of your labor of love.

Feb. 23. "Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout." Josh. 6:10.

It was the steady silent march of obedience day after day that gave force to that shout when God's time finally came to let it out. There was a time to obey and a time to shout. Follow God obediently in the march of faith about your Jericho and your shout will accomplish something when it comes.

Feb. 24. "That Christ may dwell in your hearts by faith." Eph. 3:17.

"By faith!" And I know He is there abiding within His temple—not because I have joy, nor speak in other tongues, nor win souls, nor heal the sick, nor have wonderful manifestations, but—because he said, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him;" and I believe His word, don't you? Hallelujah for the indwelling Christ!

Feb. 25. "See that ye love one another with a pure heart fervently." 1 Peter 1:22.

It is not divine love and unity just to fellowship and bear with those who see exactly as we do. What chance for manifesting grace is there? No scripture is of any private interpretation, and it is **with all saints** that we are to comprehend what is the height and depth and length and breadth, and know that love which passeth knowledge.

## PASTORAL PARAGRAPHS

Dear Brother Preacher, are you called of God?

Are you separated by the Church?

Are you accredited and sent to the work to which the Holy Spirit has called you?

Do you know a call to preach is a call to get ready, and to prepare you must study the Word, else you cannot preach the Word?

Do you know you are commanded to preach the Word—Jesus—not dreams, visions, experiences, but Paul said to Timothy, "Preach the Word?"

Do you follow the Lord or your own desire, when you go out?

Do you know how to get the mind of the Lord? Having the railroad fare to a place does not necessarily mean it is the will of God for you to go.

Common sense is as much in demand as ever, and should be consecrated to the Lord's service and used to His glory.

### THE SHEPHERD AND THE SHEEP.

"Lovest thou me more than these? (things of the world) feed my lambs." Love is the best thing on earth—in heaven—to feed lambs on.

"Lovest thou me?" "Feed my sheep." Love is also good to feed the grown up lambs on, for the sheep never lose the lamb nature.

"Lovest thou me? Yea Lord thou knowest that I love Thee. Tend my sheep."

The Lord is my Shepherd. Thou preparest a table before me in the presence of mine enemies. Psalms 23.

The Shepherd, in those days, went out into the pasture, drove the wolves back into their dens, stopped the holes of the serpents, before turning the flock out into the pasture.

Our work is suffering everywhere because the preachers do not become pastors and tend the sheep. Do stay long enough for the sheep to know your voice, that they may not be led away by every stranger that comes along.

Oh for pastors with the Shepherd's heart to love, rod to correct, staff to support and comfort. The loving shepherd does not rail on his flock, but gently leads them beside still waters and into green pastures.

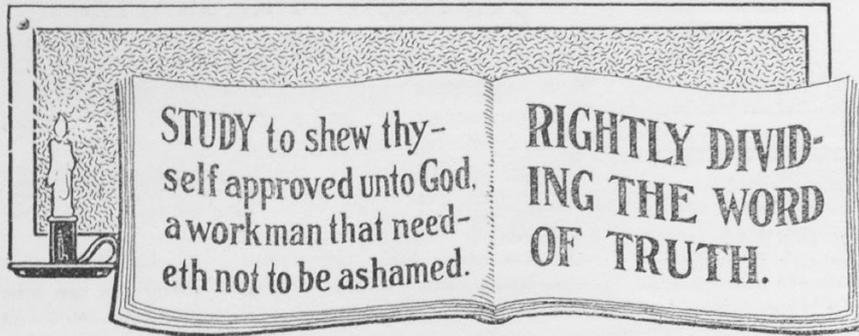
### AN ACCREDITED MINISTRY.

Surely God's Word is plain as to the qualifications of a minister, and the command is clear to ordain only such as have this Bible preparedness. A call to preach is a call to prepare to preach, and this preparation is by prayerful study of God's Word. 2 Tim. 2:15. Note that this charge to study the Word was given before the charge to preach the Word. 2 Tim. 4:1, 2.

Paul had a wonderful revelation from Heaven, but He went to Arabia and studied the Old Testament Scriptures for a period of three years.

"Who feedeth a flock and eateth not of the milk of the flock"—but the feeding must be first. Now to the point. Many preachers who claim to be called but run before they are sent, are feeding on the flocks they never feed.

Let it be definitely understood that all preachers who belong to the flying ministry, must be accredited either by the General Presbytery or by some local assembly in divine order. Otherwise they cannot expect to run in on others and enjoy their hospitality.—A. P. Collins.



## SUNDAY SCHOOL LESSON

February 27, 1916.

### THE SEVEN HELPERS.

Lesson Text.—Acts 6.

Golden Text.—“Bear ye one another’s burdens and so fulfil the law of Christ.” Gal. 6:2.

Leading Thought.—The Church’s ministry increased and broadened.

1. **The Seven Deacons Chosen.** For the first time we have the word “murmuring” used in the Book of Acts. It recalls Israel’s sin and consequent failure to enter Canaan. The multiplying of the church numerically does not imply a deepening spiritually; but it does suggest to us more complicated conditions and the possibility of new difficulties and problems arising from the great variety of people which were being drawn together. We have one such problem in the lesson today; and we have likewise the wisdom and plan whereby God enabled them to meet the need. While the scripture does not directly say that God told them to act as they did in the matter we are led to believe that He impressed them as to the most wise and expedient course to take. Many people think they are not being moved by the Holy Ghost unless they can say God told me to do so and so. And they venture to say this oftentimes when God has nothing whatever to do with their actions along certain lines. He has given us the “spirit of power, love and a sound mind” and He expects us to act as though we really believed we had it. At the same time we are to keep a heart yielded and subject to any change God may indicate to us as expedient. Avoid the narrow hard lines in your life. “Commit thy way unto the Lord, trust also in Him and He will bring it to pass.” God leads His people in very many and diverse ways. “It is not reason that we should leave the word of God and serve tables.” v. 2. Not that such service was not necessary; but its performance prevented the apostles from the more important and fundamental service to which they were

called. Furthermore such service could be as well attended to by less gifted men provided they met the requirements which appear very reasonable—“of honest report, full of the Holy Ghost and wisdom.” v. 3. The place was not an enviable one, as history tells us dealing with such widows in that day was sometimes very trying; so that we can see such qualifications were very necessary in the proper performance of their duty. The first two who were chosen, Stephen and Philip, we have later and most evident proof were full of the Holy Ghost. Of the remaining five we hear no more with the exception of Nicolas, considered by some Bible teachers to have become an apostate, the head of the Nicolaitanes. Rev. 2:6. But there is a very sweet side to the choosing of these seven, the number in itself indicative of perfection. Instead of rebuking the “murmurers” the apostles proceeded to choose from that very section of the church where the complaining was, the men to carry on this work. It showed kindness, straightforwardness, and wisdom on the part of the apostles. It is also a proof to us that God is not displeased when we dispatch His business in a practical, systematic manner. On the other hand He is much more glorified thereby than by the slack and loose methods which many very religious people employ in the discharge of the Lord’s business. “Diligent in business, fervent in spirit, serving the Lord.” “They laid their hands on them.” This is the first mention in the N. T. of that which has become a very common practice in the modern church. We see it most frequently in the ministry of healing, the ordination of ministers and workers for God, and at times in the impartation of the gift of the Holy Spirit. In this connection it is well to remember that Paul cautioned Timothy to “lay hands suddenly on no man.”

2. **The Multiplying Church.** It was more than additions to the church; “the word of God increased; and the number of the disciples multiplied in Jerusalem greatly.” Look back in v. 4. for the primary reason. They had a Spirit-filled ministry who attended to their business. They gave themselves

continually to prayer and to the ministry of the word.” There was the secret, the husbandman must be first partaker of the fruits and any movement of God to hold its own, to say nothing of multiplying must have just such a ministry. The Pentecostal Movement is no exception, though God has done some very miraculous things and at times apparently seemed to set aside the priests, His ministers, because of the glory of the Lord which filled the temple. We welcome all such manifest movings of God’s spirit. But we do need most sadly today men and women of God who will give themselves continually to prayer and the ministry of the Word. Notice the prayer comes before the preaching. Light praying makes light preaching. He who would prevail with men, especially in these last momentous days must first prevail with God. Martin Luther’s motto was “He that has prayed well has studied well.” The story is told of a minister who, observing a poor man by the roadside breaking stones, and kneeling that he might do his work more effectively, said, “Ah, John I wish I could break the hearts of my hearers as easily as you are breaking these stones.” The man replied, “Perhaps sir you don’t work on your knees.” There is the danger of our leaving too much to the Holy Spirit and becoming indifferent in the work that God has entrusted to us. We call the meeting dead and powerless which we by our prayer and intercession beforehand might have made victorious and helpful to many souls. The chapter closes with another glance at the new deacon Stephen. God gave him a larger place than serving tables. Naturally the adversary was ready to oppose. “But they were not able to resist the wisdom and the spirit by which he spake.” He was full of the Holy Spirit and faith (v. 5.), of power, (v. 8), and wisdom and liberty (v. 10.), of perseverance (v. 13.), of glory and beauty (v. 15.). The same glory that rested on the face of the very man they accused him of blaspheming—Moses—rested upon his face, so that even his accusers saw his face as it had been the face of an angel. Hallelujah for the glory that abided within and is manifest without in the child of God who is full of the Holy Ghost.

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Lesson for the next Week March 5, 1916.

### THE DEATH OF STEPHEN.

Lesson Text.—Acts 7:1-8:3.

Golden Text.—Rev. 2:10.

—Alice Reynolds Flower.

“Train up a child in the way he should go and when he is old he will not depart from it.” Prov. 22:6; Eph. 6:4.

**LOOKING TOWARD THE LIGHT.**

I asked the robin as he sprang  
From branch to branch and sweetly  
sang,

What made his breast so round and red,  
" 'Twas looking toward the sun," he  
said.

I asked the violets sweet and blue,  
Sparkling with the morning dew,  
Whence came their color. Them, so  
shy,  
They answered, "Looking toward the  
sky."

I saw the roses one by one  
Unfold their petals to the sun;  
I asked what made their tints so  
bright,  
They answered, "Looking toward the  
light."

I asked the thrush whose silvery note  
Came like a song from angel's throat,  
What made him sing in the twilight  
dim.

He answered, "Looking up to Him."  
—Selected.

**A CHILD'S PRAYER FOR RAIN.**

This is a true story of a little girl named Alice, who had been surrounded with plenty and had known no care until she was about eight years old. Then her father decided to go west and try a new country. Everything was sold except a good wagon and a fine team of horses. With these the father decided to travel through the country to a place he wanted to go with his wife and five children. After a long, tiresome journey they reached their destination. The country, of course, being new was thinly settled. As only a few people lived there, few crops had been raised. Soon the money of the newcomers was gone, one of the horses died, and one adversity followed another. The first year there was a drought. The next spring the father planted his crop, but it seemed as if there would be another drought.

When the father came in one evening, he said, "If it doesn't rain soon, we won't raise anything this year, and we will all starve."

Oh, how this touched the heart of Alice, who was next to the oldest of the children! By this time there was another baby brother. How could she see these brothers and sisters starve to death?

She went into a dark corner of the room and cried and prayed. Her mother had taught the children to pray that little prayer which begins, "Now I lay me down to sleep," but this time Alice prayed more than that.

When supper was ready the mother wanted to know where Alice was. She finally found her and asked what was

the matter, but Alice would not tell. Nor would she eat any supper. Anxiously she waited for them to go to bed so she could be alone. When they were at last in bed she waited for them to go to sleep. All the family slept in one room. When all was quiet she slipped out of bed.

She knelt by the side of the bed and began to pray. She asked God to let it rain so the children would not starve. While she prayed, a beautiful light brighter than diamonds came from heaven down to her bedside. It was like a shining path (lightning). Oh! how happy she was! She had asked the Lord to let it rain. She was so happy that she could hardly keep still. She feared to make a noise that would awaken her father, for he was a very stern man and she was afraid of him.

She got in bed and listened for the raindrops. She knew it was going to rain. In a few moments raindrops pattered on the roof. She was so happy she could scarcely contain herself. Finally, she went to sleep.

Next morning there was a surprise for her father. He wondered why it had rained when there was no sign of it the evening before. Now there would be a crop and all would be well.—Selected.

**GLEANINGS FROM OUR MAIL BAG.**

I like the Evangel very much and many times it has been such a comfort to me. I am getting subscriptions for it. I sure hope the Evangel makes a success as a weekly paper.—Mrs. L. E. B., Houston, Texas.

I have been getting the paper you have been sending my sister and enjoyed it wonderfully. It was food to my soul to read the good testimonies. I am subscribing for the paper.—Mrs. J. S. S., Cruce, Okla.

I think the paper is a great blessing and enjoy reading each page.—C. S. Terrell, Texas.

I take the paper and enjoy it very much. I wish everyone could have the Evangel in their homes.—L. O., Burns, Kansas.

I want to thank the dear Lord for the Evangel. Its precious truths are food for my hungry soul. I do feast on it and have victory in my soul.—D. A. C., Frederick, Mo.

The paper has been a great blessing to me spiritually and I hope it will continue every week, and as for me you may look for two dollars a month for the advancement of the cause.—J. E. S., Healdsburg, Cal.

I have been well pleased with the paper and I believe the Lord is pleased with the Weekly Evangel. I believe it a great help to the cause of truth for which I praise the Lord.—J. T. P., Gladys, Ark.

I feel I can't do without the Evangel as it is food to my soul.—Mrs. L. C., Albany, Texas.

I find so much food for the soul in the Weekly Evangel. May God's richest blessings rest on the Executive Presbytery.—P. O. B., Pampa, Texas.

I would like to say in regard to the paper that I think it is fine, being got out in good condition, interesting, instructive and ought to be in every Pentecostal home. I like it in its weekly form. Am praying God will have His way in all things. Go on in the good work.—Evang. R. L. M., Sloux City, Ia.

I want to praise the Lord for the present form of the Evangel and the way God is giving wisdom in editing the same. It is a blessing to the people.—E. R. F., Russellville, Ark.

I am so well pleased with the paper that I can hardly wait until it comes.—G. H. H.

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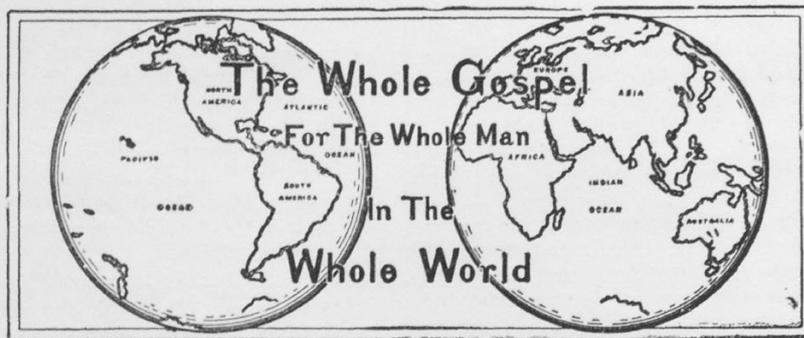
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Please do not mix Publishing House and Missionary matters in the same letter. These belong to two different departments, and should be kept separate. J. W. Welch, Treas.



Mrs. Estella Bernauer  
Japan

#### GOOD NEWS FROM JAPAN Sister Bernauer.

I am so glad to be able to write some encouraging things this time. This has been such a difficult field and the work has moved so slowly that I fear the dear ones in the home-land get discouraged over it. However, just now there are signs of an abundance of rain and how it does rejoice our hearts. Last Sunday morning in the English Bible Class the presence of God was manifest, and at the close some earnest prayers and some groaning from burdened hearts. Do pray for these Bible classes. They are attended by the students and many of them are constantly reading and hearing things from professing Christians to cause them to doubt the divinity of Christ and the inspiration of the Bible.

In our Japanese mission we also had blessed services. God is saving souls

and He is really working among the children. About ten or a dozen of the little ones arose and gave testimony for Jesus. It was so precious and brought tears of joy to our eyes. A number of these children have asked for baptism. Pray for these dear little ones that many may be really born of the Spirit and take the good news of salvation to their homes.

Recently I have come to understand why the work has always moved so slowly in this land. The Emperor is deified by the people. He is a devout Shinto worshipper and as he seems to be a wise and good ruler, as was his father, this hinders the people from accepting any other religion. The Emperor is the one to pray for. If he were to become a Christian the nation would accept Christianity. We often feel much discouraged but have always been inspired with the thought that Jesus said, "Go ye into all the world and preach the Gospel to every creature." I solicit your earnest prayers.—Estelle A. Bernauer.

—:o:—

Sister Bernauer encloses the notice of the marriage of two Japanese workers, as follows:

On January 1st, 1916 Brother B. S. Moore, assisted by Brother T. Machida (as interpreter) united in marriage Mr. Ichitaro Takigawa and Miss Shigeoyo Nishimura.

Mr. Takigawa has been assisting me in the missionary work for more than two years, and has been a valuable helper. He received the baptism with the Holy Ghost in December, 1914, and was ordained to the ministry in December, 1915. He has given his life, wholly, to the service of the Lord.

Mrs. Takigawa comes from a Christian family. One Sister is a Bible woman. She is a very earnest young woman and glad to devote her life to the work.

Please pray for these dear young people that God may bless their union, and that their lives may be fruitful for Him.

Jesus came to the wedding, and set His seal to the ceremony. Praise His name! In His service.—E. A. Bernauer.

#### AN INTERESTING LETTER FROM EGYPT.

Frank L. Boothby.

About the last of January, 1914, we came out of Jerusalem when I was just recovering from Typhus or typhoid fever. For two or three months or more I had to learn to walk and recover strength here in Alexandria. At last we (myself and wife) were able to walk together to the nearest Soldiers camp and declare something of the Gospel as well as distribute pocket editions of the New Testament free among those who had none and were not likely to get one in any other way. We have later given out portions and tracts to the extent they were provided or sent to us. We certainly were led to discover the poor and needy among the English soldiers.

For the past two months nearly it has been a fight to live with no support from home and being now in debt. We are trusting in Him who has been our daily salvation. Years ago I received an outpouring of the Holy Spirit and the Spirit of Christ has wrought in me but I have not yet enjoyed the fullness unto the speaking in tongues. Nevertheless God is no respecter of persons who tries every son whom He receives. We are waiting and praying for the fullness. We wait prayerfully for help.—Frank L. Boothby.

P. S. Please acknowledge for us the receipt of tracts from different sources for ten weeks past as we cannot furnish letters for all the senders. Soldiers must have tracts, somewhat short, interesting and to the point, giving illustrations and quoting convicting scriptures. More of this kind are needed at once. We thank God for what has been sent and distributed prayerfully.

#### THE PILGRIMS' MISSION. India.

Brother W. K. Norton reports that God is giving victory and real joy in the work in India. The people listen to the Gospel eagerly and there is much to give encouragement to go ahead with the work. They desire to be remembered in prayer.

#### ELECTRA, TEXAS.

God is surely in this place. When I came here some weeks ago I found Sister Cornelius and a few others who had been crying to God for help. The work had grown cold and many had left the faith, but God is giving us victory. Many have prayed through to victory, and many others are seeking. We will continue the meetings indefinitely. Will be glad to hear from any desiring help in meetings, address me at above address.—Evang. J. T. Crick.

**AN ECHO FROM NORTH CHINA.**

A letter from Miss Grace Krout, who has been obliged to return to this country from China because of failing health, has sent us a little word which we publish as follows:

I have been working in North China but have just returned home because my health failed. It seemed we could not get victory in China. Praise Jesus! He has now touched my body and I am fast gaining my strength but I have such a desire to be healed. My limb is an inch and a half short. My heart is in the work at Sai Yuan Fu, China and I long to be healed before returning, so I earnestly desire the prayers of all the saints, for I have been a cripple for twenty-six years, and I have such a desire to be loosed from my infirmity and I know Jesus did it on the cross. My address while at home will be Box 241, Idaho Springs, Colorado.

—:o:—

I am sure you would like to hear about the way the Holy Spirit has been working in China if Bro. Steinberg has not already written you. Since September the Spirit has been working upon the people. Souls have been born again, baptized in the Holy Ghost, and some have been healed. There is now a little band of those who love Jesus and seek His will, so hungry to know more and more. We have seen Jesus bless them so that some would jump and clap their hands for joy, some standing holding their hands to Heaven, others lying under the power. When I left they were receiving persecution from those who understand not the powerful working of the Holy Ghost. Please pray that these dear ones will stand firm.—Miss Grace Krout.

**WELLAWATTA, CEYLON.**

W. D. Grier.

We have a house rented in which we live and have meetings. The rent is thirteen dollars per month. Food is very expensive now. I have my wife and two children and a nurse. Am trying to get the people interested in evangelistic services. I need a tent and ask special prayer for one.

We have to wait patiently for the Lord to get the victory in Ceylon. There is a Christian who is seeking the Holy Ghost. He is educated in English, Tamil and Singhalese. This brother is very fervent for the Lord. He is working for the Government, but is standing boldly for Jesus. There is another man seeking the Lord. He is a jewel for Jesus. He is now in the Training College preparing to become a teacher, but his heart is in the Lord's work. There are others we have hope

for. I believe God has many people in this Island. Our neighbors are Christians. The brother came Sunday and I talked to him about Jesus Christ, the same yesterday, today and forever. I am persuaded time will win him and his wife—W. D. Grier and wife.

**SISTER DENNEY SAILS IN APRIL.**

Word from our Sister Lillian Denney indicates that on the first of April she will go to Chicago and from there on to San Francisco, sailing from San Francisco for India via Hong Kong, April 8th D. V. She desires prayer as there are many places to visit before that time.

**MANY SAVED AND BAPTIZED.**

**Good Meetings Reported at Garden Grove.**

We have been here for six weeks and the Lord has saved about forty and of that number thirty have received the Baptism in the Spirit. Praise God. Brother Roy Scott is here with us. Last night we had a Saints' meeting and the Lord greatly blessed. One young man was saved.—A. F. Crouch.

**BAGDAD, FLORIDA, STIRRED.**

We have just closed a good meeting in Bagdad, Florida. The meeting ran about a month. About six were saved and many helped. There were some real healings and many people saw the truth. We had Brother and Sister Wooten and Sister Alice Sockwell and other workers. The Word was preached in its fullness and purity, with convincing power. The tent holds about eight hundred and was often full. Praise God. The people were attentive, but the enemy was stirred up. Pray that the good work may go on.—J. B. Collier.

**IOLA, KANSAS.**

We are still praising God for His love and His remembrance of us. The power of God is falling and precious souls are being saved. Pray for us.—J. A. Dunham.

**SAN JOSE, CALIF.**

Evangelist J. D. Wells sends good news from San Jose, as follows: The Lord is wonderfully blessing here in saving and baptizing. Five were saved yesterday (Jan. 23rd) and we give Him all the glory. We are expecting greater things. Sisters Jones and Cummings (evangelists) will be with us also this week. We opened up a Spanish mission in the Latin quarter in San Francisco and souls are finding God. We ask your prayers.—J. W. Wells.

**ELDON, IOWA.**

The work at Eldon has been moving on nicely. Brother Harry Nigh and band left here some six weeks ago, but since then five came from a distant town to attend our meetings and were saved and received the Baptism. Brother Kressley and wife stopped off here on the 20th and are holding a meeting for us at present. There have been three at the altar lately seeking the baptism and two were saved, one of them received the baptism. We are looking for great things for the church if we just keep humble and low at the Master's feet. We have been praying for a man blind thirty years and he is now able to see some. Praise the Lord.—Frank Lambert.

We feast upon the good things in the Weekly Evangel. We pray and trust the Lord that the Evangel will be published weekly until His great and glorious appearing.—W. T. M., Woodston, Kans.

**Scripture Text Calendars for 1916**



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

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

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

#### THE OVERCOMER.

Yielding to God, yielding to God,  
Walking the way that Jesus has trod.  
Neglected, despised, rejected of men,  
So sweetly kept till his coming again.

Denying ourselves, taking the cross,  
Counting all gain nothing but loss;  
Following daily along the way  
That leads at last to eternal day.

Joyful in praise, faithful in prayer,  
Casting on Jesus our every care,  
Chastened, beloved, accepted of God,  
Loving this way that Jesus has trod.

Looking to Him who soon shall appear,  
Feeling His presence lovingly near,  
Hearing His voice, obeying his word,  
Resting in Him our Savior and Lord.  
—Mary H. Smyres.

#### FIR, ARKANSAS HAS A SMALL BAND.

I am praising God for what He has done for the people at Fir, Ark. We have a small band of Pentecostal people who were reached through the preaching of the true Gospel of Jesus Christ in the fall of 1914. About fifty received the Holy Ghost and the Lord has been healing those who have trusted in Him. Praise God for His tender mercies. Pray for me and my wife that we may do the will of God.

Our hearts are made glad in reading so many good testimonies in the Weekly Evangel and to know that so many are serving God and receiving the truth, getting in touch with the power of God.—T. J. Garrett, Fir, Ark.

#### GLENDALE, FLORIDA.

We have an Assembly here of about twenty-five saints and we have a lot paid for. We ask the prayers of all God's praying people that God will provide a way for us to build a tabernacle.—J. E. Harrison.

Have received the first copy of the new Evangel and will say the Lord has provided a fine sheet for His saints and I, for one, enjoy reading every word in it. I get real spiritual food from its columns, and we get encouragement and hope from it.—F. H., Bridgeport, Texas.

#### RECEIVED THE HOLY SPIRIT AT HASKELL, TEXAS

The Lord is still blessing here. Praise His dear name. Five reclaimed and five received the Holy Ghost; others seeking. Nine have been baptized in water. Pray for us that God may stir this town for Jesus.—W. J. Lambert, B. C. Condron.

#### OPEN FOR WORK.

Evangelist R. A. Crane of New Rochelle, New York, announces that he is now open for engagements for evangelistic services or as Pastor of an Assembly. He can sing and play in connection with his work. Anyone desiring to correspond with him can address him at New Rochelle, N. Y.

#### ADVANCE, MO. AND VICINITY.

I am in the pastoral work this winter. The assemblies are at Gravel Hill, Mo., (Zeta, Mo., P. O.) Little Vine, R 2, (Swinton, Mo. P. O.) Rum Branch, Mo., (Advance, P. O.) The Lord is caring for us as He promised to do. The enemy comes like a flood sometimes but our God raises a standard against him and he has to flee. The Lord has given a nice house at Rum Branch worth about \$600.00, which is just about completed. At Little Vine (Swinton P. O.) the dear saints are trying by the help of the Lord to build. At Gravel Hill the saints are few and poor. We are looking for further leadings of the Spirit that we may do His will and keep His commandments and be prepared when the calls come. We desire the prayers of God's children.—Lenard Johnson.

#### MARIONVILLE, MO.

Just closed a meeting at this place on account of having no place to continue services. Thirteen were saved. We held meetings at a dwelling-house. This is a new place and nothing has been done before. I believe a great work can be done. Quite a number are under conviction and desire salvation.—H. V. Lemaster.

#### MEETING-PLACE BURNED.

Bridgeport, Texas.

On New Year's night the hall we had rented for services burned to the ground, with considerable loss to us, but we know all things work together for good to those that love God and we are looking to Him. We are praying for the unity of the Spirit in this place as we start out upon another year's work. We enjoy reading every word of the Evangel and get real spiritual food from its columns.

Let us press on this year and do God's will in all things.—Frank House.

#### AN OPEN LETTER.

We have a letter from a dear brother in Texas who desires God's people everywhere to pray for him. We will give his words, briefly, as follows:

There is no Assembly here (Chireno, Texas), and I know very little of the Pentecostal people. Never met any of them until last summer at Beaumont and was convinced at once that that is the right way. I love the Pentecostal people and am so anxious to be one of them. I must not be on the right track. I can see very clearly that it is either holiness or hell and I have done everything and am still doing all I know. I am trying to be what God wants me to be but I can't make any progress. For the sake of the love you have for Jesus and the advancement of His cause and for the sake of one who loves this way, please pray that God will at least spare me until I get sanctified and baptized in the Holy Ghost. I am under deep conviction, and am so anxious that I can hardly wait for Him to have His way with me.

There are no Pentecostal people here at all so you may know it is very lonesome for me. My soul is burdened. Please ask the saints to pray for me.—A. N. Pinkerton.

#### 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.

**GOOD WORD FROM OLYMPIA, WASH.  
A Marvelous Healing.**

We just closed an eight weeks' series of meetings in our new mission hall here. The Lord blessed the work in many ways. A goodly number were saved or renewed their covenant with the Lord. Many friends were made for the mission. Brother Arthur E. Currier helped us for two weeks and did us much good. And now another mission down town will be opened for the "Down and Outs," as well as for all others, with Brother Currier at the head of it.

There were a number of remarkable healings, the most notable being that of Sister Anna Norton of Olympia, Wash. She had suffered everything possible for four years, being a good part of the time in the hospitals of Spokane and other cities, as a special object because of the awful disease preying upon her body. More than seven hundred Doctors examined her. In an attempt to save her life her right arm was amputated three different places. Twelve times was she placed on the operating table. Three times the curtains were drawn around her, waiting for her to die. But God spared her for a great purpose. Unknown to us she lived a miserable existence, for some time, close to our mission. When we found her I think she was one of the most pitiable objects we had ever seen. Her other arm was stiff at the elbow and all the flesh had fallen off the hand. She was covered with sores, sometimes 36 at a time, and was a hopeless morphine fiend; without salvation. Nothing is too hard for our Jesus. After being prayed for on a number of days she was healed. That a notable miracle has been performed in our midst none can deny." The day she was healed the Doctor had come in his auto to have her taken to the Hospital to have her other arm taken off as it was all black and mortifying and they knew she would be dead within thirty-six hours if it were not done. She has been healed five weeks at this writing and is well and strong in body. Her arm is not stiff and there are no more sores, no more morphine and no more long sleepless nights. When she threw her needles and morphine into the stove,—which was her last act of consecration, Jesus met her in a marvelous way. She lay under the power of God an hour and a half, being in a trance, and Jesus led her and showed her her crown with a diamond so bright she could not look upon it. She misses no services and goes from place to place showing what great things the Lord has done for her. All glory to Jesus Christ.—Pastor J. S. Secrist.

**REQUESTS FOR PRAYER.**

A Brother in San Benito, Texas, who has a wife and two children, desires the prayers of the saints that he may be healed of lung trouble. His trust is in the Lord. He also wants the filling of the Holy Ghost, and desires to live that he may raise his family for God. Remember him in earnest prayer.

—:o:—

Pray for a brother in Haskell, Texas, who has been suffering for some time and cannot walk.

—:o:—

Pray for a sister in Ozone, Ark., suffering from her eyes. She desires to trust the Lord.

—:o:—

Pray for a brother in Cleveland, Okla. that he may be definitely led in a time of great stress and temptation.

—:o:—

Pray for a sister in New Bedford, Mass., suffering from great nervous trouble, with pains in the head and a generally distressing condition.

—:o:—

A sister in Zion City requests prayer for deliverance from sciatica. Has suffered since last June, and cannot raise her arm to her head. She desires earnest prayer.

**OPEN FOR MEETINGS.**

Brother and Sister J. D. Scarbor, Evangelists, announce that they are leaving St. Louis to go west and north. They will be glad to fill any calls received. They desire to visit small and needy places through Kansas, Nebraska and South Dakota. Address all communications to them at 2603 East 18th St., Kansas City, Mo. Would be glad to receive any calls promptly.

**WANTS TO CORRESPOND.**

Brother P. O. Broxton, Pampa, Tex. desires to hear from any Pentecostal saints in or near Pampa, Texas in order that he may be in touch with God's people. He would be glad to have any Spirit-filled preacher help in a much needed work in that place. Address: P. O. Broxton, Sec. Foreman of Santa Fe., Pampa, Texas.

**NOTICE!**

We have notice from a brother in Findlay, Ohio as follows:

Rev. E. McKeivitt has not been heard from for some time. His friends and relatives in Ohio are greatly worried on account of the flood conditions in Ark. Any information concerning him, his present address or any other item please send to T. Campbell, 145 Allen Ave., Findlay, Ohio.

**TRI-STATE DISTRICT COUNCIL.**

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

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

Matters to be discussed are ways and means for promoting unity and cooperation, especially among the ministers; Camp-meetings for 1916; How to reach the untouched fields in the District; Scriptural Church order; a clean ministry; means for promoting strength in the Assemblies and any other matter of interest which may be presented. It is expected that J. W. Welch, Chairman of the General Council, and other Presbyters will be present. For further information write Pastor M. V. Ferguson, Chaffee, Mo.

**NEW PRICE OF EVANGEL ROLLS.**

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

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

**FREE TO HELP.**

We have a letter from Evangelist J. E. Robinson of Kent, Illinois, as follows:

I want to praise God for the wonderful light of Pentecost. I received the baptism of the Holy Ghost April 26th, 1914, and ever since that Jesus has been very blessed in my soul. I am now serving as pastor of the United Brethren church and Jesus is leading me out into Pentecostal lines. A few are seeking the baptism. We are holding revival services and expect to close this week. I shall be free for four weeks commencing Feb. 13th and will be glad to help any assembly or body of Pentecostal saints during that time. Address me: J. E. Robinson, Kent, Illinois.

**WILL SELL GOSPEL TENT.**

I have a good 35x50 Gospel tent to sell cheap. It is 10 oz. U. S. Army top, 8 oz. double-filled walls, complete except center poles. Address: G. Harrison, R 1, box 17, Waldron, Ark.

# 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.

nion over them in the morning; and <sup>b</sup> their <sup>4</sup> beauty shall consume <sup>v</sup> in the grave from their dwelling.

<sup>15</sup> But God <sup>k</sup> will redeem my soul <sup>6</sup> from the power of <sup>7</sup> the grave: for <sup>m</sup> he shall receive me. Selah.

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

Job 4. 21.  
<sup>4</sup> Or, strength.  
<sup>5</sup> Or, the grave being a habitation to every one of them.  
<sup>1</sup> Job 22. 27.  
<sup>k</sup> Hos. 13. 14.  
<sup>1</sup> Ps. 81. 7.

<sup>14</sup> <sup>9</sup> Offer unto God thanksgiving; and <sup>i</sup> pay thy vows unto the most High:

<sup>15</sup> And <sup>l</sup> call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.

<sup>16</sup> But unto the wicked God saith, What hast thou to do to declare my statutes, or *that* thou shouldst take

The Regular Price of this Bible is \$6.90. Special co-operative price to our Evangel readers ..... **\$3.75**

When present stock is exhausted this Bible will cost you **\$4.35**

Specimen of self-pronouncing type of OXFORD EVANGEL BIBLE "B". Size of Bible 8 1-2 X 5 1-2 and only 15-16 of an inch in thickness.

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

<sup>35</sup> And Jê-hôl'-â-kim gave <sup>a</sup> the silver and the gold to Phâr'-âoh; but he taxed the land to give the money according to the commandment of Phâr'-âoh: he exacted the silver and the gold of the people of

B.C. 610.  
<sup>a</sup> ver. 33.  
<sup>2</sup> Called Jeconiah, 1 Chr. 3. 16. Jer. 24. 1. and Coniah, Jer. 22. 24, 28.

<sup>8</sup> <sup>1</sup> <sup>2</sup> Jê-hôl'-â-chin was eighteen years old when he began to reign, and he reigned in Jê-rû'-sâ-lêm three months. And his mother's name was Nê-hûsh'-tâ, the daughter of El-nâ'-thân of Jê-rû'-sâ-lêm.

The Regular price of this Bible is \$8.60. Special co-operative price to our Evangel readers ..... **\$4.35**

When present stock is exhausted this Bible will cost you **\$5.00**

The values are unexcelled for the money. Will refund your money if not more than satisfied.