



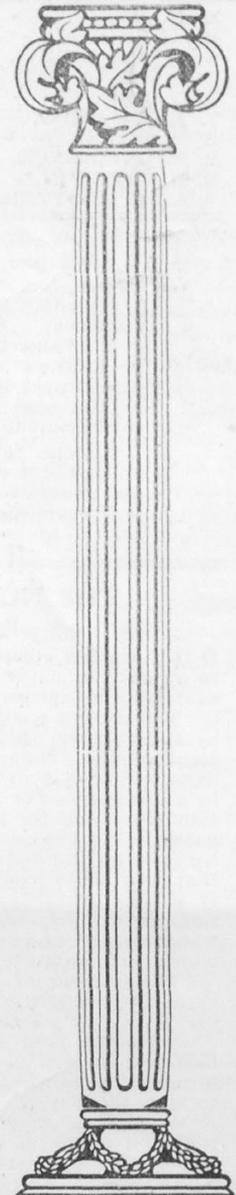
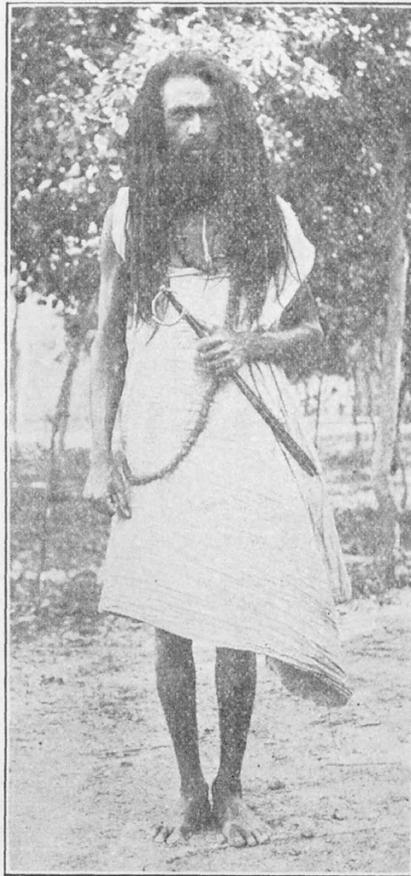
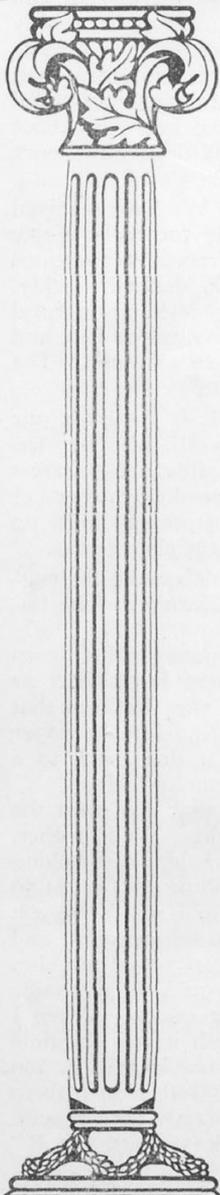
THE WEEKLY EVANGEL



GO YE INTO ALL THE
WORLD AND PREACH



THE GOSPEL TO EVERY
CREATURE. — Mark 16:15



A Picture of a Marathi Brahman, (India) who became a religious beggar seeking peace, but not finding any until he found the Prince of Peace. He is now a Christian

MARCH 4TH, 1916

The Weekly Evangel

Published weekly, with the exception of one week during the meeting of the General Council of the Assemblies of God, and Christmas week, (50 issues per year) by

THE GOSPEL PUBLISHING HOUSE,
2838 Easton Ave., St. Louis, Mo.

Managing Committee.

J. W. WELCH - - - - - Editor.
J. R. FLOWER - - - - - Office Editor
Wm. G. SCHELL - - - - - Representative.

Executive Presbytery.

J. W. WELCH, Chairman, 2838 Easton Ave., St. Louis Mo.
J. R. FLOWER, Sec'y., 2838 Easton Ave., St. Louis, Mo.
JOHN GOBEN, Treas., - - - - - Purdy, Iowa.
E. N. BELL, - - - - - 1022 W. 4th St., Little Rock, Ark.
R. A. BROWN, - - - - - 454 W. 42nd St., New York, N. Y.
ARCH P. COLLINS, - - - - - 1509 N. Houston St., Ft. Worth, Tex.
ANDREW L. FRASER, - - - - - 3748 Forest Ave., Chicago, Ill.
A. G. GARR, - - - - - 126 N. Flower St., Los Angeles, Calif.
S. A. JAMIESON, - - - - - 3508 Grand Ave., Dallas, Tex.
D. W. KERR, - - - - - 6403 Linwood Ave., Cleveland, Ohio.
B. F. LAWRENCE, - - - - - 1001 N. Main St., Springfield, Mo.
D. H. McDOWELL, - - - - - 822 Richmond St., Scranton, Pa.
WILL C. TROTTER, - - - - - 51 E. 13th St. N., Portland, Ore.

SUBSCRIPTION PRICE.

\$1.00 per year, 50 cts. for six months,
25 cts. for three months.

Canadian Subscriptions, Postage 50 cts. in addition.

All subscriptions should be sent by Postal or Express Money Orders, made payable to The Gospel Publishing House, St. Louis, Mo. Do not send checks or drafts except you add to the amount 10 cts. for exchange.

Articles for publication should be written on one side of paper, preferably typewritten, and should be brief and to the point as far as it is possible, reaching this office no later than Wednesday of each week.

THE NUMBER OF THIS PAPER IS 129

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

You have been wondering about the result of all the suggestions which have been sent in as to the continuance of the Evangel weekly, or whether we shall retrench to two papers a month. We shall not retrench as long as God gives us the means to carry on the paper in its present form and frequency of issue. During the past month, the brethren have sent in offerings which have just enabled us to meet the increased cost of production, and the Evangel will continue as it is so long as God answers our prayers and meets the needs.

And now about the fifty brethren. We asked for fifty, and a few have responded, but not fifty of them. These who have responded are sending in small offerings, some twenty-five cents weekly, some a little more, but most of the brethren and sisters who have shown an interest, state that they are not able to send in weekly offerings. We value their interest, however, and value their prayers for the work entrusted to us more than anything else. Pray on beloved, if you cannot help, God will answer your prayers and touch the hearts of those who can. We are counting on you and depending more on the Lord.

And now about recent suggestions. We have received so many of them that it is impossible for us to quote them all. However the most of the recent suggestions are to the effect that the Evangel is desired weekly. There are so many of our subscribers residing in rural districts or in towns where there are no assemblies, and these feel the need of the paper weekly so much. The following is an example of a letter of this character.

"Let us have the weekly paper. It is food for our hungry souls, especially those, like myself, who live too far away to attend services. Twenty miles is the nearest assembly, so you see how badly we need the paper. I am sending my little mite to help all it can to keep up our weekly paper."—Mrs. J. T. G., Mt. Calm, Texas.

There is another class of letters which make the suggestion that we raise the price of the Evangel. The following are specimens:

"Enclosed find Two Dollars tithe money to help continue the Weekly Evangel in its present form. Let us pray God to move upon the hearts of the Brethren that are able to help. I had rather pay \$1.50 for the paper and get it once a week, than to see it drop back to a semi-monthly. Heb. 10:38."—J. B., Canalou, Mo.

"I see the Evangel is in need and that you want the Evangel Family to give in their thoughts. Well brother, I am just a baby, but praise God, the babies also belong to the family. For my part I am willing to pay \$1.50 a year for it is not any too much. So I will send you \$1.00, fifty cents to be added to my subscription, and fifty cents to add to the subscription of some one else. I wish everyone that is able at all would do the same thing, so we can get the Evangel every week. When I get through reading the Evangel I wish it was the time for another one to come in, and two weeks will be too long to wait, so let all the Family ask God to help them to get His will on this matter, and not only get the will, but do the will of God, and He will bless. Matt. 7:7, 8."—Mrs. A. A., Clifton, Texas.

We have received some other letters containing this suggestion but are slow to take this serious position, as so many are not able to pay the advanced rate. We trust that help will come from another quarter and that it will not be necessary to raise the price. Is this interest on your heart as it is on the hearts of many others of the Evangel Family?

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.

NUMBER 129.

ST. LOUIS, MO., MARCH 4, 1916.

\$1.00 PER YEAR

EDITORIAL

"UNION WITH CHRIST FOR THE BELIEVER."

Whatever we have, or may have, of those things that pertain to the grace of God, are ours only in union with Christ. The matter of our union with Christ is a vital matter; that is, it is a matter of life and death. United to him we have life; separated from him we have no life.

Life, if we take the Bible for it, is more than conscious existence: Death is more than the separation of soul and body. "He that hath the Son hath life, and he that hath not the son hath not life." This is sufficient to show that Life, as dealt with in the Bible, is dependent upon union with Christ, and that disunion is to not have life.

THE SOURCE OF ALL FRUITFULNESS.

Union with Christ is the basis of faith and the source of all fruitfulness. Separated from Christ we are shut off from God; abiding in Christ we ask what we will and it is granted unto us. There are certain figures used in the Bible to illustrate this union between Christ and the believer which impress the truth upon our minds in a wholesome way. There is shown in them an order or succession that teaches the development of the union and its purpose. The first to be noticed is the figure of a building.

"THE CHURCH: THE TEMPLE OF GOD."

"And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone: In whom all the building fitly framed together groweth into an holy temple in the Lord: In whom ye also are build-ed together for an habitation of God through the Spirit." Eph. 2:20-22. This figure presents to us the thought of positional union or coming into certain position in relation to Christ. This is of first importance, as it is essential that we come to Christ and take our place in union with Him from whom we have been separated. The second figure is that of a body.

"PHYSICAL UNION WITH CHRIST."

We find upon close inspection that the union is not only positional, but that it is physical; that is, "We are members of His body, of his flesh and his bone." Eph. 5:30, with 1 Cor. 12. This figure presents the thought of relationship in our union with Christ. Now we see certain things consequent upon union with him, which are due to the fact that He is the head while we are of the body. As in the case of the natural body the head is the source of intelligence to the whole body, so it is with Christ and his body. Just as it is with the natural body that the members are controlled by the head, so it is with the body of Christ. The body does

not have dominion, but the head. The picture grows; the union means more as seen in this figure; the truth deepens. This brings us to the next thought. The idea is seen in that other figure, found in John 15.

THE VINE AND THE BRANCHES.

Here is the Vine and the branches, to represent the union. As members of Christ's body, joined to him as to our head, we are as branches upon a vine. Now the union is vital. Now we see his very life flowing into the branches--the ones who are in true union with him. We came TO Christ, we found that we were members of his body, we feel his very life in us, HALLELUJAH. The union deepens. Now it means more than it did without this type or figure; now we are in HIM and he is in us. That we "may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Eph. 4:15, 16.

THE CONSEQUENCE OF UNION WITH CHRIST.

One more figure to show the consequence of such union, the evident purpose in it. It is that of the Bride. In the true interpretation of its meaning, we are made ONE with him. "For they twain shall be one flesh" indeed. United to Christ; in true positional union, holding correct relation to him the living head, vitally joined to him, His life is poured into us that we may be indeed one with him. The figure carries the thought of oneness coupled with the thought of intelligent association. Although we shall lose our name and take his name; while we shall lose our own life that he may be our life; we shall retain the position of associate and share in all His Glory. HALLELUJAH.

"A FURTHER THOUGHT."

If we are to have our union with Christ brought to glorious consummation, we must consent to have Him as our only portion; to leave all others; to cleave unto Him alone. No one can be really attached to Christ, who has not been detached from the world. No one will ever be united to Him in the final, eternal, unbreakable union who has not been faithful to their vow of betrothal. He has a perfect right to be jealous where one who has promised to be wholly His, is found untrue. Let us remember then, that after we have accepted Christ, after we have the witness in our heart that we are accepted as well, after we have been cleansed and filled with the Spirit, after we have set our face toward the Marriage Supper, it remains for us to be faithful.

APOSTOLIC FAITH RESTORED

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

**By
B. F. Lawrence**

Article VIII.—Reminiscences of an Eyewitness.

(Continued from last issue.)

THE HOUSTON BIBLE SCHOOL AND W. J. SEYMOUR.

The Bible School at Houston was a great blessing to all of us, as Mr. Parham was a very interesting teacher. Also a revival was carried on in the city in connection with the school and a great work was done on the streets. Many more were saved and filled with the Spirit and spake in tongues. Mr. Parham taught that all would speak in tongues when filled with the Spirit.

This school is the place where Mr. Seymour, later of Azusa St., Los Angeles, received the light about the baptism in the Spirit. I remember very clearly his coming to the classes at 9 A. M. and he and Mr. Parham preached to the colored people of the city, and some of them received the light. Mr. Seymour was already a minister, but was seeking the baptism.

He soon wanted to go to Los Angeles, but was urged not to do so until he received the Baptism. However, he did go before receiving, and later opened the Azusa St. work. Later, Mrs. Lucy Farrow, a colored baptized saint that had cooked for the company of workers while holding meetings at Bryan Hall in Houston, and who had been in Mr. Parham's family for several months, went to Los Angeles to assist Seymour in his work there. This was about Feb. 1, 1906.

February 15, 1906 a company of us went to Wallis to open a work. I stayed there two weeks and then came back to Houston to the school. Soon the school closed and all the workers were sent out to various towns around about.

Another young man and myself went to Angleton, a new field, to open up a work. Here after several weeks of bitter opposition, the power began to fall and God gave a great revival.

At the close of the Houston School there were about fifty preachers and workers in the field, and as the companies were in new fields they were having great revivals.

HE RECEIVES THE BAPTISM ON A TRAIN.

A convention was announced to be held in Orchard, Texas, April 13-15. Many of the preachers and workers came together, and we had a great time. I sought my baptism almost all night and day, as it seemed I could not go back to Angleton without the experience. On Monday, while we were all at the depot waiting for the train (which was late), Mr. Parham started services which continued until the belated train arrived. After we were on the train the power began to fall and some were singing, while others were praying and still others were seeking for the baptism in the Spirit. God answered and the Spirit was poured out and some of the seekers received the baptism and began to speak in other tongues. I saw that the power of God was mightily in the

car. Brother Caywood, of Houston, came to me and told me to praise the Lord. I did not feel like doing so, but he urged me, and so I began and soon the power was coming on me stronger and stronger. Directly, my strength was about gone and I could not speak another word. Another wave of glory struck me and I relaxed every muscle, fell back in the chair and said, "Lord, have Thy way." Directly another wave of the power of God which took hold of my tongue. The glory filled my soul, so that it cannot be described, while the fire of God seemed to be burning me up. Presently my tongue was loosed and I began to speak in languages I had never heard before. O, the joy of that experience is more than I can tell.

In about an hour, twelve more on this train received the baptism. Among them, P. M. Stokely and Joe Rosselli. Both are now in our ministry.

We soon had to change cars and others with me from Angleton got off. I could not speak English at all, and could only tell them what to do by motioning with my hands. On the train we now took, more of our company received the baptism.

We shortly after this heard of the power falling at Los Angeles and our hearts were made to rejoice in the blessing of God on the work.

At this time (the beginning of the Outpouring in Los Angeles) there were 60 preachers and workers in Texas, and I think I am safe in saying that there were more than a thousand who had received the baptism in the Spirit and had spoken in other tongues.

THE FIRST STATE ENCAMPMENT.

The first State Encampment was announced for Brunner (Houston) in July, 1906. We all gathered there again and the power fell mightily. Here Mrs. Farrow came and gave us a detailed account of what was happening in Los Angeles. She was endowed with an unusual power to lay hands on people for the reception of the Holy Spirit. At one time I saw a row of about twenty-five lined up before her, she laid hands upon them and many began to speak in tongues at once.

Hundreds and thousands of Houston people came to hear the Gospel. From the camp-meeting the preachers scattered again with this great message, some of them going to other states.

Mr. W. F. Carothers was appointed General Field Director, and I was made field Director for Texas and Kansas. This was the first step toward church government for the general work. Heretofore, Mr. Parham had been the only general leader, and he, with the advice of others, selected us.

The work now spread to Zion City and Chicago. Mrs. Mabel Smith Hall, a woman used of God in a marvelous way in Texas in speaking in tongues, interpretation and preaching, went to Zion City with others, and later to Chicago, and was first to bring the message to that City. She was known to have spoken and been understood by foreigners in as many as eighteen different languages; she speaking by the power of God, without previous knowledge of the languages in which she spoke.

THE WORK GREATLY HINDERED.

When we learned of Mr. Parham's failure, our hearts were almost broken, and we could hardly believe it; and then the trials began. Some took sides with Mr. Parham and some believed the charges. Mr. Carothers was some what in the lead, and tried to bring peace again, but the matter grew worse, and Mr. Carothers and myself, in an endeavor to hold the work together, announced a Bible School at Waco, Texas.

The school was a blessed one, but we had another fight along another line, viz. speaking in tongues as the evidence of the Baptism in the Spirit. Some contended that all did not speak in tongues, while we held that all should. Thank God, it came out victorious that tongues were the evidence of the baptism in the Spirit, though not the only one.

Brother D. C. O. Opperman assisted us in the school, as he was at this time seeking his baptism. Later, he, in company with A. G. Canada and workers, went to San Antonio to open the work. L. C. Hall, a Zion Elder, came to this place and received the baptism in the Spirit.

After the school, the work in Texas was somewhat torn up over Parham's failure, and many of the preachers and workers were discouraged. I wrote a circular to the workers to go on and to stay in the field till Mr. Carothers and Mr. Parham got the trouble settled. At this, I was accused of desiring leadership at the expense of others. This hurt me, so after a few weeks I resigned. The work went to pieces as far as order was concerned. Most all of the workers left the field, with the exception of my own company, and we had many discouragements, but kept in the fight for the Lord.

Soon we had a meeting and disfellowshipped Mr. Parham, but this did not help matters as far as the general work was concerned. But at the camp-meeting in July, Brother A. G. Canada, who had been free from all this trouble in Texas (having gone back to North Carolina after the San Antonio meeting), was elected Director of the Texas work, and the brethren that stood with us lined up for the battle again, and our God led us out to victory.

In 1908 Brother Opperman announced a Bible School at Houston and another step of progress was made in the power of God, as some of the gifts of the Spirit were given and proved a great blessing to the work.

And thus, the full Gospel continued to spread around the earth.—H. A. Goss.

THE WORK STILL PROGRESSING IN HOUSTON.

A Word from Brother Carothers.

I have just returned home from extended travel, and have been reading up the back numbers of the paper. Bro. Lawrence has been doing a valient service in Pentecostal history lines—digging up much new matter. It is valuable in helping to close the mouths of gainsayers and in setting us of the old movement right before our brethren elsewhere who might otherwise have thought us presumptuous in some of our efforts at General unity and Bible order.

But, if the devil thinks Bro. Lawrence is writing an epitaph he is badly mistaken. By the grace of God, the battle will be pressed harder than ever till Jesus comes. Am sorry I could not be of assistance to Bro. Lawrence, as requested, but have been on the go too much. The same explanation is due many brethren who have written me without getting replies.

Brother E. N. Richey and family are doing a good work in the old Brunner Assembly. Brother William Morwood has a fine down town mission and has arranged to have Sister Woodworth-Etter for a month beginning March 11. Following her meeting Brother Richey hopes to have Brother Bosworth for a month's campaign in this Brunner Tabernacle. Inasmuch as the Lord has laid it on the hearts of these precious workers to come to Houston, our faith is strong for the results.

I would like to join in urging the evangelists and preachers everywhere to get subscribers for the Evangel. The Lord's people need it.

Your brother.—W. F. Carothers.

HAS HAD THE BAPTISM FOR FIFTEEN YEARS.

Still Enjoys Pentecostal Blessings.

I noticed with interest the accounts of the Apostolic Faith Restored by Brother Lawrence, and especially in the February 12th number, for it gave a record of the outpouring of the Holy Ghost when I received the baptism of the Holy Ghost and spoke in tongues, on January 1, 1901, at Topeka, Kans. Bible School. My name was then Miss Agnes N. Ozman, now Mrs. P. M. LaBerge, not La Burg, as was published in the Evangel. Please make the correction when the articles are reprinted in book form.

Blessed be God, it recalls a glorious time we had those days, when tarrying for the Comforter, and the days when Jesus sent the Mighty God, the Holy Ghost to come in us. And while those days were heavenly and glorious, it has been from victory to victory, and tasting of more glory. We have been obeying as in Acts 5:32, and the Holy Ghost has been given these years.

We (my husband, my little girl, Naomi Dorcas, and I) have glorious times declaring what God has done, and preaching Jesus to the lost and as the healer of the body. When our little daughter was born four years ago we both believed God to give us the deliverance as promised in 1 Tim. 2:15. And we, like Sarah, judged Him faithful who had promised. It was so wonderful and a real miracle in my case. I was just past forty-one years and my first child. She was born without pain or sickness, and I was up when she was five days old. When eight days old I went to meeting with her.

We are telling out this wonderful story and the privilege we have these days in the home life as we contend for the faith once delivered to the saints, and urge upon all parents to practice the promises of our God who is Almighty. Praise Him.

This summer I was prayed for by Sister Etter at Topeka, Kans., for healing, and received the fulfillment of the promises. At that time I was tried in body very much. My health is improving and I feel well and strong and am able to work hard. My eyes were failing so I could not read the marginal references nor in the concordance, and the Bible would be blurred if I tried to read a chapter. Now I can read the finest type without a blur.

Thank God, it is more blessed to have added faith for others and to know some are delivered from sin, sickness and awful habits and appetites. A servant for Jesus.—Mrs. P. M. LaBerge, Gen. Del., Oklahoma City, Okla.

YOUR SUBSCRIPTION HAS EXPIRED.

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

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

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

A Light Blue Subscription Blank in your paper means that you have been transferred from the Word and Witness mailing list and that your subscription expires with this issue. Unless we hear from you immediately we shall be compelled to take your name from our mail list. Please renew for the Weekly Evangel now.

WE ALL AGREE

Pastor D. W. Kerr

We all agree in some things. Most of us agree in a few things. Some of us disagree in many things. A wise man once said, that if in anything you are not agreed, let God reveal it to you. For blessed are they who agree to disagree in the things on which they are not agreed.

Under present conditions of disagreement, it might be interesting to those of us who disagree, to know some of the things in which we all agree. We venture therefore to suggest to the large body of truth-loving people of the Pentecostal Movement, some of the points on which we are of one accord. As to the points on which we seem to disagree, we may find when we come to understand each other better, that we are not so far apart as some of our observing friends and critics suppose us to be.

First, then, as to the points of agreement. We all agree that the Lord our God is one Lord, and that there is none beside Him because he knows not any; and that before him there was not anything formed of God nor shall there be after him. We further agree that the same God who in the beginning commanded the light to shine out of darkness, also said, "let us make man in our image after our likeness." He also said, "the man is become like one of us." We all agree that when men began to build a tower that should reach to heaven, the Lord our God, who denied having knowledge of another God beside himself, also said, Go to now, let us go down and there confound their speech." We agree that when God makes such declarations concerning himself, in which, according to the laws of human speech, there are expressions indicating unity and plurality, we need some one to declare Him to us, and to show us plainly of the Father.

Second. We all agree that Jesus Christ is the faithful and true witness who has been sent to reveal the true God. We further agree that no man knoweth who the Son is but the Father and that no one knows the Father but the Son and he to whomsoever the Son will reveal him. We all hold that before a witness can testify on a given case in any court of the land, he must qualify as to his identity, his character, and his competency. That is, he must show that he is not some other person, but that he is the identical person that is sent to testify. Then

he must show that his character is such that he can not lie or perjure himself, but tell the truth, the whole truth, and nothing but the truth. And last but not least, he must show that he has a direct knowledge of the facts involved in the case.

Third. We all, without exception, agree that Jesus Christ is duly qualified to witness as to his identity, his character, and his competency. Without exception, we all agree that Jesus Christ is "the way, the truth, and the life;" and that the Son of God is come and hath given us an understanding, that we might know him that is true, and that we are in him that is true, in his Son Jesus Christ; and that before he came into the world in flesh, He was in the beginning with God as the Word. For John declares that, "In the beginning was the Word and the Word was with God and the Word was God," and that "the same was in the beginning with God." John further declares that "the Word was made flesh." It is plain that when the identity of Jesus Christ is to be established, the most scrupulous care and attention must be given to the way it is done. Thus: John tells us in few words about the Being of the Word before creation; "In the beginning was the Word;" then of the Home of the Word; "and the Word was with God;" then he shows us the Nature of the Word; "and the Word was God." Then he sums up his statements as to the Being, the Home, and the Nature of the Word in one great sentence in which the Identity of the Word is set forth; "The Same was in the beginning with God." Having established the identity of the Word as to his Being, His Home, and His Nature, John tells us of the advent of the Word into the world; "And the Word became flesh and tabernacled among us!" Then follows the announcement as to the mission of the Word, who for the first time is called the Son of God, thus setting forth the relation of the incarnate Word to the invisible God at the same time also.

"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." But once more: in order that there may be no possibility of error as to the Word and the Son being the same identical Person who was called and sent as a Witness, John tells us that the Home of the Son, and the Home of the Word is the same identical

Home; that is, "In the Bosom of the Father," or "With God."

The conclusion then of the whole matter is this; that Jesus Christ the Son of God, and the Word, is the same identical Person; and that God, with whom the Word was in the Beginning, and the Father in whose bosom the Son is, is the same identical Person; that is, the Son "is one," and the Father "is another." (See John 8:18, and 5:32.) But the faithful and true witness testifies saying, "He that hath seen me hath seen the Father." For three years and a half the Son had been testifying by word and deed concerning the Father, and yet the Being of Jesus Christ was shrouded in mystery, so that Phillip said "Shew us the Father and it sufficeth us." At this point Jesus begins to tell the disciples of "Another" witness, whom He would send from the Father; and that He the Spirit of truth would make this mystery known, because "At that day ye shall know that I am in the Father, and ye in Me, and I in you."

Thus we find that Jesus Christ taught the Unity and Tri-personality of God; and in doing so, he selected such words and arranged them in such a manner into phrases, sentences, paragraphs, and books, which, according to the laws which govern human speech, do establish in the most convincing and incontrovertible manner the doctrine of the Unity of the Being of God, and the plurality of Persons in the Godhead. For when Jesus speaks of Himself as a witness, he says, "I am one that bear witness." When he refers to the Father, he says, "There is another that beareth witness of me." And when Jesus begins to tell his perplexed disciples of the advent of the Spirit of truth, whom the Father, in answer to Jesus' request would send in His name even the Spirit of truth which proceedeth from the Father, he speaks of the Spirit as "another comforter." Now it is one of the laws of human speech (and that is the kind God uses in speaking to men), that when anything is distinct from something else of the same kind, the precise word or words are selected which will convey that particular distinction. Hence we find Jesus uses the indefinite pronominal adjectives one, and another, and another when speaking of himself, and the Father, and the Holy Spirit, as distinctly related Personalities in the One Being. Furthermore, when John warns believers of the consequences connected with the departure from the teaching of Christ, he says, "He that transgresseth and abideth not in the teaching of Christ, hath not God. He that abideth in the teaching of Christ hath both the Father and the Son." Here again we are face to face with an

unchangeable law of language. The word "both" which joins the names 'Father' and 'Son,' is a correlative copulative conjunction, joining the two correlated names Father and Son. That is, the Father and the Son are to each other related as Personalities, the denial of which teaching is the sin unto death, for "He hath not God."

Fourth. We perfectly agree in the teaching of Jesus concerning the Unity of the **Being of God** as expressed in the words of our Lord Jesus Christ, when he said, "Have I been so long time with you, and yet hast thou not known me, Phillip? he that hath seen me hath seen the Father; and how sayest thou, Shew us the Father. Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the work."

Now since "another" witness is introduced by the Lord Jesus, who is to make this mystery plain, beginning with the advent of the Comforter, we will bring the testimony of the Holy Ghost as given in the epistles of Paul. "God * * * hath in these last days spoken by his Son, * * * who is the brightness of his glory, and the express image of his person." Again, "Giving thanks unto the Father, * * * who hath delivered us from the power of darkness, and translated us into the kingdom of his dear Son: * * * Who is the image of the invisible God, the first-born of every creature." And again, "For if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of the invisible God, should shine unto them." Now it is written (and we all agree) that in the mouth of two or three witnesses every word shall be established." We have before us three testimonies to the fact that the Son of God, our Lord Jesus Christ, is the **Image of the invisible God**; and one of these witnesses declares positively that he is the **express image of his person**. We agree that "No man hath seen God at any time (for he is invisible), but many have seen his image, for he is visible. And many more, who will soon be like him, shall see him as he is. Until then, God, who commanded the light to shine out of darkness, is he who hath shined in our hearts, to give the light of the knowledge of the glory of God in the Face (Person) of Jesus Christ. And further, until that glad day when we shall be like him, the Presence (Image) of the invisible God shall go with us and he will give us rest.

Fifth. We all agree without exception, that, according to a fixed law in

nature, there can be **no image** without **an object**. We further agree that the object and the image thereof are so related as to be **distinct** from each other, and yet identical as to essence or Being. For 'even unto this day, when Moses is read, the veil is upon their heart. Nevertheless when they shall turn to the Lord, the veil shall be taken away. Now the Lord is that Spirit and where the Spirit of the Lord is there is liberty. But we all with open face beholding as in a glass the **glory of the Lord** are changed into the **same image** from glory to glory, as by the Spirit of the Lord."

We have here, in simplest language possible, the profound mystery which so perplexed Philip, set forth in the analogy of a highly polished and prepared glass, in which the image of an object is seen. What is the teaching? The invisible God, the Father, answers to the object: our Lord Jesus Christ the Son of the Father answers to the Image; and the Spirit of the Lord answers to the glass in which the image is seen. Now where the Spirit of the Lord (who is the promised Spirit of truth) is, there an open vision of the Lord (who is the image of the invisible God) is enjoyed: while the beholder is thus intently gazing into the face of Jesus Christ, he is being changed into the **same image** from glory into glory, as from the Lord who is the Spirit.

Sixth. We agree, all of us, without exception, that "Our citizenship is in heaven, from whence also we look for the Savior, the Lord Jesus Christ: who shall change the body of our humiliation, that it may be fashioned like unto the body of his glory, according to the power whereby he is able to subdue all things unto himself." "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, (and we shall be changed in a moment, in the twinkling of an eye, for we shall not all sleep) and the dead in Christ shall rise first, then we which are alive and remain shall be caught up in clouds to meet him (this same Jesus, the Lord the Image of the invisible God) in the air. So shall we ever be with the Lord. Wherefore comfort one another with these words." "And when all things shall have been subdued unto him, then shall the Son also be subject unto him that put all things under him, that God may be all in all," and forever visible in **His Image**, in the Spirit.

Seventh. We are all of one accord in saying, that "all things are yours, whether Paul, or Apollos, or Cephas, or world, or life, or death, or things present, or things to come: all are yours; and ye are Christ's, and Christ is God's. Therefore let no man glory in men."

Now since these things are most surely believed among us, Brother Luke comforts us by saying, "It seemed good to me also, having had perfect understanding of all these things from the very first, to write unto thee most excellent lover of God, that thou mightest know the certainty of those things wherein thou hast been instructed." Keep yourselves from idols. "Worship God." Rev. 22:9. My Lord and my God." John 20:28.

Eighth. Thus we find when we come to understand each other better, that we are not as hopelessly divided, as some seem to think. For we all most emphatically declare with the prophet Isaiah, that our God who knows himself, knows of no other God beside himself, and that he is uncreated, incomprehensible, and eternal. And that when He takes oath he swears by himself, saying, "I have sworn by myself, the word is gone out of my mouth in righteousness and shall not return, that unto me every knee shall bow and every tongue shall swear." Phil. 2:9, 10. Amen.

(To be published in tract form).

REQUESTS FOR PRAYER.

A brother at Marshalltown, Iowa, desires prayer for that place, which has 16,000 inhabitants and in which the full Gospel has not been preached.

—:o:—

Pray for a sister who is suffering much with swollen feet and limbs. The case is urgent.

—:o:—

Pray for a Mission that has been opened in Salt Lake City.

—:o:—

Pray for a sister who has suffered from bladder trouble ever since an operation about two years ago; She also desires prayer for healing from hay fever.

—:o:—

Pray for God to open a way for meetings to be held in a Canadian town where there are no services of any kind. The name of the place is Eston, Sask., Canada.

—:o:—

A sister in Clarksville, Ark., sends request for prayer for a brother who has been badly burned in the mines.

—:o:—

Pray for a brother in San Benito, Texas, that he may be healed. He has a wife and two children and is looking to God to heal him.

—:o:—

Pray for a work to be opened in Sedan, Okla., where the full Gospel can be preached.—W. T. Pipkin.

?

Questions and Answers

?

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

Address only personal letters to Bro. Bell. Do not write him about Publishing House matters as your letter is apt to be delayed before reaching its proper destination.

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.

36. Is the talking of a sign language on the hands an evidence of the baptism with the Spirit?

Ans. If it is a real language in signs which some one present understands, and the talking is done under the power of the Spirit by one who does not understand how to make these signs, then it shows the person making a real sign language is under the control of a supernatural power; but if the speaker in signs is not dumb, I would expect them in the baptism to speak with tongues, even though he could not speak naturally. Many deaf persons have perfect use of their tongues and could talk if they could hear sounds so they could learn to imitate them. God can take such a tongue and talk with it.

37. Is the Kingdom mentioned in the prayer Jesus taught His disciples the Kingdom to be set up in the hearts of men then, or the millennial Kingdom to be set up on His return to earth?

Ans. Both. We are to pray for the coming of the Kingdom in every sense, or in all its phases. Why not?

38. What is the difference between the Lord's Supper and the Sacrament?

Ans. There is no difference, only two names for the same thing. Jesus first ate the Passover Supper with His disciples and then instituted the memorials of bread and the fruit of the vine, to be continued until His second coming. But we do not eat the Passover Supper. Jesus, the Lamb of God, is our Passover. Our loaf and cup of blessing are called by some the Sacrament, by others, the Lord's Supper.

39. Does Heb. 6:4-6 teach that it is impossible for a child of God, who has fallen into sins, to repent, be forgiven and be reclaimed to the joys of salvation?

Ans. No! Some justified people so taught, but experience showed they were wrong. Then some taught that if a person received the second blessing, called by them "Sanctification," that sure if such a person fell, he never could be reclaimed. But experience also proved this wrong, as many such did actually return to the Lord. Then when God poured out His Spirit in baptismal power with the result of speaking in other tongues, some said if a man lost this experience he was gone forever, for it would be impossible for him to get it again. Experience has proved this also wrong, as we see many turning back to God after once

losing out. No, the Lord taught plainly that there is only one unpardonable sin, and that is the wilful blaspheming of the Holy Spirit by railing against the Spirit of God, attributing a miracle, which the blasphemer knows beyond all doubt is the work of the Holy Ghost, to the devil himself. The miracle must be certain and indisputable, the blasphemer knowing in his heart it is the work of God's Spirit, and in his madness against God, attribute to the devil what he knows is of God. Very, very few people ever do this, but in these days of miracles people are more in danger of it than since Christ and the apostles were on earth.

If Heb. 6:6 is translated as it is rendered in the margin in the American Revised Version, then all the trouble disappears. This reads, 'It is impossible to renew them again unto repentance, **the while** they crucify unto themselves the Son of God afresh and put Him to an open shame.' You cannot renew him "**while**" he is pressing on in sin, but there is no trouble to do so if he will stop sinning and turn back to Jesus.

40. Explain Matt. 27:52-53. Were these raised from the dead at the hour of the crucifixion? What city is the "Holy City" mentioned? Did they appear to men or to angels?

Ans. The Bible teaches Jesus was the **first-fruits** from the dead, and so they could not have been raised at the hour of crucifixion before he was raised. Moreover if you notice you will see verse 53 says it was "after His resurrection" though a careless reading seems as if it was when He was crucified—not so.

The Holy City is Jerusalem and is so referred to many times in the Bible.

If they wanted to appear to angels, there was no need to go into the city. It is quite evident they appeared to men who lived in the city.

THE PAPER IMPROVED.

The addition of the different departments and contributors to the Weekly Evangel since the first of the year, in my estimation, certainly has improved the paper wonderfully.

There are many good things to be gotten out of the present day practical application of the Word as set forth in "The Daily Portion from the King's Bounty."

I enjoyed particularly in the last issue "Pastoral Paragraphs" by A. P. Collins. Oh! if this is only taken to heart by all those upon whom God has placed the responsibility of the Ministry. I know, especially here on the Pacific Coast, it would eliminate a great deal of Wild Fire; many seekers after God would not be turned away as they are today on account of contention on the Platform and in the various Missions. There are Ministers endeavoring to feed flocks here that openly admit they never felt a call from God to preach.

A number of us here greatly desire the time may speedily come when the Work on the Pacific Coast will be organized as to ordain, and establish branch missions in this city and along the coast, to have spiritual matters, teaching, etc. governed by a BODY of spirit-filled men, as there seems to be no one as yet qualified for the office of Bishop, but as yet without avail.

The people in this movement are, Oh! so afraid of the word "organization." It is preached on our platforms that the Spirit of God is entirely at variance with anything like "common sense," etc. Therefore they give heed to all spirits and live to a great extent on "feeling" and not faith. You have had the same things to contend with and the only remedy is Pray! Pray!! Pray!!! Won't you pray with me alone this line.—J. G. G., Portland, Ore.

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

MRS. A. R. FLOWER

March 4. "Thy God hath anointed thee with the oil of gladness above thy fellows." Psal. 45:7.

"The oil of gladness on my head
 By Jesus' hand was poured;
 And all my happy heart could say
 Was, 'Praise, oh Praise the Lord.' "

March 5. "We know that all things work together for good to them that love God, to them who are the called according to His purpose." Rom. 8:28.

John Fletcher was about to accept a commission in the Portuguese army. Just before the vessel was to sail, a teakettle was upset, so severely scalding his leg that he had to remain at home. The vessel was lost at sea with all on board. David Livingston once wrote, "I find that evil-speaking against me has, by the good providence of God, turned rather to my benefit. I got two of my best friends by being spoken ill of."

March 6. "In the name of Jesus Christ of Nazareth, rise up and walk." Acts 3:6.

God give us more simple, direct faith in ministering to the sick and afflicted. Notice how Peter dealt with the impotent man. How we have strained and labored to get someone saved or healed, then after all our exhausting efforts nothing was accomplished. Large faith does not need large efforts to impart itself to the needy one.

March 7. "The wall fell down flat." Josh. 6:20.

Hallelujah for a God who gives His people such a victory! "Flat!"—a perfect victory from the hand of God, made possible by the obedience and faith of His children. Let us expect such victories, for 'thanks be unto God who always causeth us to triumph through our Lord Jesus Christ.' Christ is our Joshua—let us follow Him in faithful obedience. Our Jericho will surely fall. Heb. 11:30.

March 8. "There is that speaketh like the piercings of a sword; but the tongue of the wise is health." Prov. 2:18.

Cruel and cutting are many of our words. Perhaps we don't mean them to be so, but we little realize how deeply some lurking prejudice or suspicion may be hidden in our hearts and may be altogether responsible for the unkind criticism or harsh judgment we thoughtlessly utter. Sometime it may return to pierce our own heart, as well as our body. Wise is that man who has learned the value of refraining his lips from such words. Life and health are his promise from God. Psal. 34:12, 13.

March 9. "Faith cometh by hearing, and hearing by the word of God." Rom. 10:17.

Try it the next time you feel void of faith and the ability to prevail with God. Sit down quietly with His Word—God's direct message to your heart—and trust the blessed Spirit of God to make it living and personal, so personal that you will soon be compelled to drop on your knees with renewed faith and confidence in the God of your salvation. "The Spirit helpeth our infirmities"

March 10. "Gather up the fragments that remain, that nothing be lost." John 6:12.

If our Lord who had the power to increase five loaves and two fishes that it might feed a multitude of five thousand men considered it so needful that the fragments be preserved, I wonder if we ought not to be more concerned over gathering the fragments that remain today—fragments of time, of energy, of money, of opportunity, of young lives for His service, of every possible means of forwarding His work? There must "nothing be lost." God help us to better appreciate and utilize all our resources.

GLORY AND HONOR ARE IN HIS PRESENCE.

Glory and honor are in His Presence; strength and gladness are in His Place." 1 Chron. 16:27.

Are you weary of sin and sadness?
 Are you tired of the load of care?
 Does it seem that your burden is heavy,
 That your soul does but leanly fare?
 Oft do the shadows your path encompass?
 Oft do the powers of darkness tempt?
 Does it appear that the world is happy,—
 Blessings on others and you exempt?

"Glory and honor are in His presence;
 Strength and gladness are in His Place;"
 He is the Fountain of peace and plenty,
 He is the Source of joy and grace.

Will you to Christ, the Redeemer, hearken,—
 Jesus who here among people wept,—
 Jesus who longs for each man's salvation,—
 Will you His summons to peace accept?
 Earth with its charms and its vain allurements
 Bids for your soul, and Jehovah awaits;
 Will you decide for the Heavenly City,
 Enter at last through its pearly gates?

"Glory and honor are in His Presence;
 Strength and gladness are in His Place;"
 He is willing to now enfold you
 In a loving and sweet embrace.

None who live for the world are happy;
 Only the Children of God have joy;
 Theirs the peace that flows like a river,
 Theirs the gladness without alloy!
 Why should we stay in the dusky shadows?
 Why should we linger from God away?
 Oh that people would come and seek Him!—
 Oh that many would come today!

"Glory and honor are in His Presence;
 Strength and gladness are in His Place;"
 They who walk in the way He walks in
 Over yonder shall see His face!

Rev. J. Narver Gortner, Cucamonga, California.

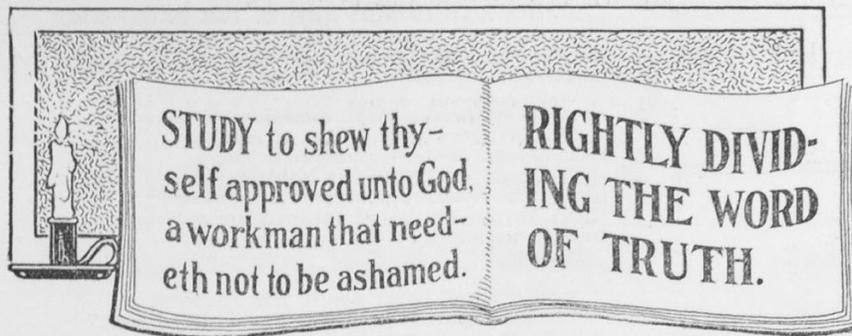
ANTE-NICENE FATHERS.

This is the name of a large set of books containing the extant writings of the Christians of the first three centuries of the Christian Era. This is the most complete compilation of the early Christian books in the English language. It contains the extant books of Clement of Rome, Clement of Alexandria, Barnabas, Hermas, Ignatius, Polycarp, Aristides, Justin Martyr, Irenaeus, Tertullian, Hippolytus, Cyprian, Origen, Lactantius, All the New Testament Apocryphal Books, and other books too numerous to mention.

These books contain the teachings of the primitive Christians concerning Divine healing, Miracles, Speaking with tongues, Prophecy, Casting out Demons, Feet Washing, Holy Kiss, Baptism, Communion, Feast of Charity, Feast of Pentecost, Feast of the Passover, Heaven, the Millennium The World to come, The Heavenly Jerusalem, Eternal Punishment, The Rapture, the Great Tribulation, The Lord's Day, Fasting, Prayer, Faith, Church Government, The System used by the primitive Christians to evangelize the cities and Rural districts. In short these books constitute a complete history of primitive Christian doctrines. With their aid we can reconstruct the primitive system of faith and worship. These books throw much light on many dark passages in the New Testament. The set contains more than 6,000 double-column pages, in ten large volumes, Catalogue price \$40.00.

SPECIAL OFFER.

To assist the ministers in securing a set of these valuable books, the publishers are now offering the set at half price \$20.00. The writer has contracted for fifty sets at this low price. Have already sold eighteen sets. Can sell them on the installment plan at the same price. Send two dollars and I will ship the books to you at once and you may pay the balance of eighteen dollars at the rate of two dollars per month. Send the names of two business men for reference in case you order on the installment plan. Address all orders to Wm. G. Schell, 385 Perry St., Fostoria, Ohio.



SUNDAY SCHOOL LESSON

March 12, 1916.

HEROES AND MARTYRS OF FAITH.

Lesson Text.—Heb. 11:1-12:2.

Golden Text.—“Let us run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith.” Heb. 12:1, 2.

Leading Thought.—Faith—the victory that overcomes the world. 1 John 5:4.

1. The Nature of Faith. (ch. 11:1.) The first Christian martyr, Stephen, was a man full of faith. It was because of this faith that his end was so triumphant. Fitting it is that we should turn our attention to some other heroes of like faith in God whose lives and deaths were similarly triumphant though they lived way back in the Old Testament days. Just a word about this book of Hebrews. It was written to the Christian believers of the race of Israel who were in grave danger of giving up their belief in Christ and returning to Judaism. It differs in form from the other epistles in that it bears very little resemblance to a letter. Its very definite aim is to clearly show the “superiority of the revelation of God in Christ to all revelation preceding Christ.” God’s final word has been spoken through His Son (ch. 1:1, 2); and the Son is not only the fulfillment of all the types and shadows, but He has accomplished that which Judaism in its highest and best sense failed to do—the redemption of man. Read it through again in the preparation of the lesson and it will shine forth with fresh inspiration and beauty. Though it is universally ascribed to Paul this is not altogether certain, there being nothing in the Epistle to tell us who was the writer. The title in the oldest manuscripts is simply, “To the Hebrews.” But its inspiration and value are not dependent on our knowing the author. Someone has compared it to the Melchizedek referred to in its central portion. “Like him it marches forth in lonely,

royal, and priestly dignity, and like him it is without genealogy.” First in our lesson we have a good working definition of faith. It “is the substance of things hoped for; the evidence of things not seen.” How real these words are to us is determined by our actual working knowledge of faith. There are some very truthful and pointed theories of faith but they amount to nothing unless one knows God well enough to put them into practice. The word “faith” is, like “love,” undefinable. But how speedily do we recognize its presence and fruits in the life of any man or woman. The first step of faith is in lifting our eyes to Christ and abiding in His presence till that which is unseen becomes more real than that which is seen. We cannot work our faith up; it is the gift of God, after all. But the closer we draw to Him around whom our faith of necessity centers; the more we imbibe of His Word—a strong force in the creation of faith—the more we shall find our faith strengthened. Like grace and love God does not drop a bundle of faith in our arms and permit us to walk about the earth dispensing our gift wherever we think best. He permits a hard testing time, a severe trial, a sudden responsibility, an unlooked-for need, an overwhelming situation, great physical weakness, and then it is our privilege by the second step of faith—and action of the will—to work from and meet the trying situation, our eyes upon our Lord, assured of “grace and help for every time of need.” This might be termed a walk of faith. Then there is the operation of faith by the power of the Holy Ghost (1 Cor. 12:9); the fruit of the Spirit (Gal. 5:22); the faith that worketh by love (Gal. 5:6.) Jesus said, “When the Son of Man cometh shall He find faith on the earth?” See what John has to say on the matter of believing God, 1 John 3:20-22.

2. Examples of the Walk of Faith. (Vs. 32-40.) That a walk of faith is not impractical nor impossible we are next given a wonderful list of men and women who obtained a good report through faith. To go through the chap-

ter is like walking down a vast picture gallery of famous worthies, who have lived through the years though their bodies have long since decayed—and all because of their triumphant faith. Notice in the case of each one the test was different, but it took the same faith in the same God to gain the victory. One can not review such a list without feeling themselves new stimulus to their own faith. Way back in the old dispensation, under the law and amongst a people, even though they were God’s chosen ones, who were prone to backslide, there were true men and women who dared to believe God in the face of every sort of trying condition to a degree that ought to make some of us who have received Pentecostal light and blessing heartily ashamed of our hearts of unbelief and fear. After the list of definite men we are given a sort of general list, Vs. 33-38. It will be of great help in the study of the lesson to go through this general list and find as far as possible a specific example in each case. We have the record of many such, and there were doubtless others of whom we have no record whose walk of faith pleased God. There can be no Christian walk pleasing to God without the exercise in some degree of faith. Thank God for the true ones today who are living by the faith of the Son of God who loved them and gave Himself for them. The tests perhaps differ from these patriarchs but it requires the same determination and purpose on our part. The world scoffs perhaps even more so today than then though possibly in a more refined manner. But of such faithful, true ones the world “was not worthy,” nor is it any more so today. “God having provided some better thing for us”—we have all the privileges of the gospel age, the dispensation of God’s grace, making us all the more responsible before God. But God’s plan in the consummation of all things, is to include all believers of all ages, before the flood, after the flood, under the law, and since the law.

3. An Exhortation to Continue the Walk of Faith. (ch. 12:1, 2.) This vast number of witnesses, or testifiers, to the reality and possibilities of faith should be a wonderful encouragement to us to earnestly press along the same way. We are given a hint as to the two main hindrances to our progress, and are bidden to lay them aside:—“every weight,” and “the sin which doth so easily beset us.” Too many have tried to run and failed because of the presence of these very things. May God make plain to every heart who reads these lines, who may be faltering in their walk of faith, that weight or hidden sin which is hindering. “Let us run with patience.” Another secret of

(Continued on page 11.)

DIVINE RULES FOR PARENTS AND CHILDREN.

"Honor thy father and thy mother."
 "Parents provoke not your children to wrath."

1. What duty does God require of children? "Honor thy father and thy mother," Ex. 20:12.

2. How are parents instructed to teach their children?

"And these words which I command thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children and shalt talk of them when thou sittest in thine house and when thou walkest by the way and when thou liest down and when thou risest up," Deut. 6:6, 7.

3. How does God regard those parents who enforce obedience?

"For I know him that he will command his children and his household after him and they shall keep the way of the Lord to do justice and judgment that the Lord may bring upon Abraham that which He hath spoken of him," Gen. 18:19.

4. How should parents train their children?

"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.

5. What encouragement have parents to correct their children?

"Correct thy son and he shall give thee rest; yea he shall give delight unto thy soul," Prov. 29:17; 22:15.

6. What will result if correction is withheld?

"The rod and reproof give wisdom; but a child left to himself bringeth his mother to shame," Prov. 29:15.

7. By proper correction what profit will come to the child?

"Withho'd not correction from the child for if thou beatest him with the rod he shall not die. Thou shalt beat him with the rod and shall deliver his soul from hell." Prov. 23:12, 14.

8. Is there danger of delaying correction too long?

"Chasten thy son while there is hope, and let not thy soul spare for his crying." Prov. 19:18.

9. Because a parent corrects his child is it evidence that he does not love him?

"He that spareth his rod hateth his son; but he that loveth him chasteneth him. betimes." Prov. 13:24.

10. In correcting the child what should the father guard against?

Fathers, provoke not your children to anger lest they be discouraged." Col. 3:21.

11. What consideration should the young ever show to the aged?

"Thou shalt rise up before the hoary head and honor the face of the old man. and fear thy God; I am the Lord." Lev. 19:32.

12. Is the Lord pleased with the children who obey their parents?

"Children, obey your parents in all things, for this is well pleasing unto the Lord," Col. 3:20

13. How long does the command to honor bind sons and daughters?

"Hearken unto thy father that begat thee, and despise not thy mother when she is old." Prov. 23:22.

14. What is to be one of the prominent sins of the last days?

"For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful and unholy," 2 Tim. 3:2.

—Miss Ethel Blair.

(The above was contributed by a deaf mute).

MISSIONARY REMINISCENCES.

Providentially I first opened my eyes on the Atlantic Sea board. I was taught to pray at my earliest recollection, and was a child of many prayers. I left the parental roof before I was of age, and roamed the country until I wound up in the Metropolis City of Oregon. And peculiar to say a drunken man was the cause of my going to the Mission Hall, where under the faithful ministry of the Gospel of Jesus Christ, I received the deep pungent conviction of the Spirit. After confessing my sins and with a full purpose of heart to forsake them and to trust God, the burden rolled away. I received the witness of the Spirit. I received the baptism of the Spirit as in Acts 2:4, I realized a distinct call to preach.

I am now engaged in pastoral and missionary work. I will give a few reminiscences of God's faithfulness, in the life of faith. "The just shall live by faith." I was distinctly called to a life of faith, as you will see by my experience.

While at my railroad work, the Spirit continually prompted me, "labor not for the things that perish." I learned that "to obey is better than sacrifice, and to hearken then the fat of rams." At the time I am about to speak, a brother, who is now in Quito, Ecuador, South America, was with me. We had just completed arrangements to go on the following day to evangelize among the isolated mountain hamlets of Central Western California.

It being Sunday, and as it was my custom to hold open air street services every Sunday afternoon at three o'clock, at the corner of Mission and Third Streets, San Francisco, we went to the accustomed place, and started a gospel song. After singing the first verse, and while singing the chorus, a man, weighing about two hundred and thirty pounds, came and stood in front of us, and started all manner of fun as

he thought. Not being satisfied to stand on the sidewalk, he came and stood between the brother and myself. He saw his fun making pleased the people. There must have been five hundred at the meeting. He seemed to have it in for me. He put his mouth as close to my ear as he could and shouted, "Hallelujah." He kept this up while we sang two songs. After the singing, I said, "We will have prayer." Down we got on the paving stones, the man kneeled with us. He got so under the influence of the Spirit through us, it was a matter of compulsion for him to kneel as we did. Oh! how my heart was running over to pray for him, which I did.

(Continued on page 13.)

SUNDAY SCHOOL.

(Continued from page 10.)

the victorious faith walk. The trial of your faith worketh patience. And perhaps we have shunned the trying of our faith and have been thereby crippled in the race. And now for the last great secret "Looking unto Jesus the Author and Finisher of our faith." Too many Peters trying to breast the waters with their eyes upon the waves. And we see them on every hand sinking—men and women who have trusted God in bygone days, with faith shattered and spiritual strength departed. And all this because they have failed in a continuous looking unto Jesus. Moses "endured as seeing Him who is invisible;" Stephen in that last hard hour of trial "looked up steadfastly." That is how we may successfully run the race. And it is not how fast we run but how persistently we keep at it that assures us of the reward. And there is a reward for every faithful one. 2 Tim. 4: 6-8. "So run that ye may obtain."

"Not to the strong is the battle,
 Not to the swift is the race;
 But to the true and the faithful
 Vic'try is promised thro' grace."

Next Week's Lesson.

March 19, 1916.

PHILIP AND THE ETHIOPIAN.

Lesson Text.—Acts 8:26-40.

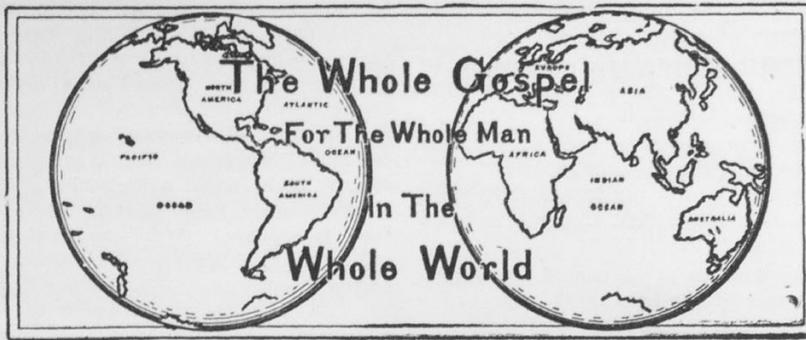
Golden Text.—Acts 8:30.

—Alice Reynolds Flower.

SISTER ETTER'S MEETING, HOUSTON, TEXAS.

Sister Woodworth-Etter will start a meeting in Houston, Texas on March 11th, 1916, God willing, to continue one month or longer as the Lord may lead.

For information address: Wm. Morwood, 523 Preston Ave., Houston, Tex.



Send all Missionary Offerings by Postal or Express Money Order to J. W. Welch, Treas., 2838 Easton Ave., St. Louis, Mo.

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

GOD WORKING IN CHINA.

Bro. L. M. Anglin.

The Lord continues to work in our midst and every few days some one is brought into the Kingdom and baptized in the Holy Ghost.

During the last days of October and the first of November we had a very blessed meeting here in the city. The Lord wonderfully worked and many received the baptism, speaking in tongues. Many messages were given in the Spirit and all the Christians were mightily strengthened. Last week we held a meeting at one of the country stations and at first there was great opposition of the enemy. But after much prayer and holding on to God, the devil was overcome and the power of God fell on all in the room. It was good to be there and see the Lord working in the hearts of the people. There has been much opposition to the work here and around Taianfu, but little by little the Lord's Spirit is breaking up the hardness of the people's hearts. Two members of the Baptist Church have received the baptism and spoken in tongues in spite of all the efforts to keep their members from coming to the meetings.

Our work is still in danger of suffering from lack of means to carry it on. As our needs have not yet become known to all, there are very few who are helping us just now. There were three of our families (foreign) and five Chinese brethren with their families cast out without any support just a few months ago. We are praising God daily for the blessings that this has brought to us. We have been brought closer to God and I am sure that God will supply all of our temporal needs.

Our Orphanage work has been cut short on account of lack of means to carry it on. Our hearts are made to

bleed when we see the poor homeless boys and girls going up and down the streets begging for a few scraps to keep them from starving. Just the other day a girl came around begging and she was just about naked. Her hair had all fallen out and her head was covered with sores. My wife and Sister Rushin took her in and had her washed good and then anointed it with oil and prayed for her. They gave her some warm clothes and sent her on her way to continue to beg. We wanted to take her in but we have no means to do so.

This morning a poor little boy came by and asked us if we could not give him a pair of pants as he was so cold. We have given out about all of our clothes that we can spare. The wives and children of the workers are very often cold and hungry because they have not enough to live comfortably. We need your prayers for the work here and the surrounding country.—L. M. Anglin.

SOUTH CHINA NEWS.

Miss Sarah A. Kugler.

The Lord has opened the way for Sister Kugler, with the other workers, to secure the house next door by paying rent for two years in advance. The building needs considerable repair but the securing of the place means much for the work in Waang Kong. Sister Kugler writes:

We are quite pressed for means. Have been repairing the building next door for a school and also have assumed all the responsibility of the work here, so my expenses are very heavy. Money comes in very slowly but we are looking up, expecting God to undertake. Since Sister Holmes and Bro. and Sister Kelley have left (Dec. 29th) we have passed through some deep water, but thanks be unto God who is making us more than conquerors through Him who has loved us. I assure you it has not been easy to manage a station when one has only been here a year but God is with me every step of the way. I certainly have great reason to praise and thank God for His faithfulness toward me.

There is quite a little stir among the Chinese because of their ruler. Some want a President, some a King. They expect a real uprising. So remember us in your prayers. We feel God's protecting hand over us. Hallelujah!

Pray much for me and the work here. Will open a school about the middle of February if enough comes to finish the building. We feel this is of God and it has surely been proved, for we had a real fight to obtain the place. We partially built a wall and three men came and tore it down. Had a regular row but Jesus was victor. On every hand the enemy has tried to defeat God's plans..

MANY HEALINGS IN ATLANTA MEETINGS.

Atlanta, Ga.

Our tent meeting beginning last June still holds on and we have fine meetings. Many have been saved and baptized in the Spirit. Many have been healed at the tent and also at homes where the sick have been visited. Tuberculosis, Erysipelas, Kidney trouble, pellagra, and various diseases have been healed in answer to prayer.

Love and unity prevail, bringing us together as no organizing could do. This is a continuation of Sister Etter's work among us. Cottage meetings were held for five years before this, led by Bro. Key who is now in charge, and is a good worker in the vineyard of the Lord.—C. Higbee.

HELP WANTED.

Dill City Oklahoma.

A letter from O. J. Knight, Dill City, Okla., gives the following plea for help: "We need a good able Minister with some two or more years experience, one who can and will preach a full Gospel to a hungry people that they may be filled with the fullness of God. In fact, one who will heartily set forth the teachings found in the Weekly Evangel. If such a brother will write us we will try to help him in every way we can. We do not want a fighter but one who will preach with love and power. We would be glad to hear from such a one about the middle of July, 1916, when we can have some meetings."—O. J. Knight.

Pray that God will enable the saints to open a work in Bowie, Texas. Doors are open for prayer-meetings and souls are hungry for God.—T. S. Miles and wife.

—:o:—

I am highly in favor of the Evangel in preference to other Pentecostal papers that I have seen.—W. L. F., Fairmont, Okla.

MISSIONARY REMINISCENCES.

(Continued from page 11.)

While I was praying, down came the power of God in copious showers upon us. When I said, "Amen," I started to rise from my knees. The stranger put one hand on my shoulder and it caused me to stumble but I kept on my feet. He himself could not rise. After a few moments he realized his condition, I commenced to talk to the large crowd of people, and our disturber commenced to cry out, "Oh! What's the matter with me." I turned and looked at him, and discerned in a flash he was paralyzed in his kneeling posture. We had not offered him a word of advice, but let him have his own way. The result was God had a chance to prove that HE could do miracles, today as in the Apostolic days.

When the men in the crowd saw he could not help himself three men took him away. Holy divine unction, and the inspiration of the Spirit was given us. One of the most powerful meetings I have ever taken part in followed.

After our meeting closed the brother with me said, "Let us go and get lunch," I told him to go I did not feel like eating, I would wait for him at a certain place. On his way, a young man met him and told him the man that was paralyzed at our meeting was at his home laid out a helpless paralytic. I emphatically say the day of miracles is not passed. "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do: because I go unto my Father."

'But my God shall supply all your need according to his riches in glory by Christ Jesus"— Friday was the day I conducted regular services in one of our institutions. I rose early that morning, and not having anything to cook, for I prepared a little sometimes to eat in my room, and having no money for car fare, without which I would have to walk nine miles to keep my appointment, I knelt in prayer, and told the precious Father I would like to have some breakfast. Prayer over, I got a bundle of Christian papers, my Bible, and started to walk up Market St. When I got opposite Laguna St. I noticed a man driving a biscuit wagon very fast. As he turned into Hermon Street the sharp turn jarred off seven biscuit cans. He stopped, put on the cans and left seven piles of beautiful cakes remaining on the clean Macademized roadway. He drove off in a great hurry. I crossed the street to look at the fig layers, and several other kinds of cakes. It was a very appetizing sight, especially when a missionary is good and hungry. I spread my handkerchief down, filled it, tied up the four corners, filled my coat and overcoat pockets. I realized that the dear Lord had furnished me my

breakfast in a little different way than He had at other times. You can be assured I went down the street praising the Lord and eating my breakfast. I fulfilled my appointment. Money was handed me, and I came home shouting. "All things work together for good, to them that love God, who are called, according to his purpose."

—:o:—

After the earthquake and fire in San Francisco, having lost everything and conditions being so extremely unfavorable against spiritual work, there being so many idle Christians, the people being so taken up with their own losses and the city being under marshall law,—I concluded I would take a trip back east. So in a few days I was in Denver, Colorado. After a short stay I took passage for Chicago, Ill. in which city I remained twenty months. The winters being so cold, I concluded to find more congenial atmosphere conditions for the winter months. I had in my heart the desire to locate permanently. From Chicago I took a train to Little Rock, Arkansas. When I arrived there I had but very little money. I am not lazy. So I went to work. I made work for myself, and in a few days I had money in my pocket. But the Spirit kept prompting me to put all my time in for the Lord, to visit homes, and talk personally to the people and visit and pray for the sick. Some of the people asked me how I got my living. I told them I lived by faith. I explained to them that in prayer, I told the Father what I needed, and let him impress upon the hearts of the people what to give.

At one home I visited every week. The sister told a methodist preacher about me, and when I got to see him I was a real curiosity to him. He asked me all manner of questions. One favorite place I worked every afternoon,

when I was not otherwise employed in the Lord's work, was the bridge crossing the Arkansas, River. I took a bunch of tracts, and took my stand on the west end.

Little Rock being the Capitol of the State, some very prominent personages from distant parts would visit the city, and many would resort to the bridge to get a beautiful view of the surrounding country, and I can assure you I had the golden opportunity of sowing precious seed. A mission was opened to hold meetings every-night and I was solicited to come and assist in the meetings which I did. I kept up my house to house work during the day and helped at the mission evenings.

After being there ten months I had some very testing times. Three o'clock, one afternoon, walking up Markham St. going about my visiting work. I spoke to the Lord and told him I was hungry and would like to have something to eat, not having had any breakfast. I determined not to tell anyone what I needed. The Spirit spoke these words to me. "As sorrowful, yet always rejoicing, as poor, yet making many rich: as having nothing and yet possessing all things." My appetite left me, I went through the precious duties of the day. On the next day I arose early—no money, no prospect for anything to eat. In fact I did not think about it at all. At 10 o'clock the mail man handed me a letter. After opening it, besides the message, was a Post Office Order for five dollars, which I cashed. My appetite returned, I did not know I was going to have money sent me from San Francisco, California, two thousand miles away to have my prayer answered and get my breakfast. "What he had promised he was able also to perform."

A. M. Hutson—Missionary, 3508 1/2 16th Street, San Francisco, Calif.

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.

The Gospel Publishing House
2838 Easton Avenue, SAINT LOUIS, MISSOURI

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

THE BRIDEGROOM COMETH!

Mrs. Ellen M. Winter.

Ring! Golden bells of Heaven, ring
Your sweetest chimes for the Bride-
groom-King,

Ye waiting ones, rejoice and sing!

He is coming, coming soon.

Ye gates of pearl swing open wide!
His ransomed Church shall by His side
Sweep through your portals glorified,
In triumph by and by.

There'll be Hallelujahs round the
throne,

And joys that Heaven has never known,
When Jesus brings His dear Bride home
In that happy, crowning day.

She's living now midst toil and pain—
But earthly loss will be richest gain
When she shares His throne, and glori-
ous reign

In the Kingdom without end.

With glory veiled—by the World un-
known,

She goes without the camp alone,—
The place where He will find His own
When He comes to claim His Bride.

She knows her Bridegroom sure will
come,—

Her waiting days will soon be done;
Then she'll rise to meet her Blessed
One

In the Rapture, some sweet morn.

Beloved, let us go forth unto Him,
without the camp bearing His reproach.

NEW PENTECOSTAL ASSEMBLY OPENED.

Chillicothe, Mo.

An Assembly has been opened up at Chillicothe, with meetings every night in the City Hall. Anyone passing this way will be welcomed. We expect to open up a number this year, the Lord willing. Pray for us that the Lord will pour out His Spirit in this city.—Henry Walls and O. L. Watkins, Evangelists.

PHOENIX, ARIZONA.

The saints here are fasting and praying for a great out-pouring of the Spirit and the Lord is graciously near us. How sweet it is to draw nigh to Him who loved us so that He gave His life a ransom for us. O for an abundant

supply of the Spirit of Jesus Christ to deliver the Movement from everything but the one essential thing,—an eye single to the glory of God. In this is My Father glorified that ye bear much fruit.—Elder Peter Davies.

AN OPEN LETTER.

On the 18th day of Dec. 1914, Bro. and Sister J. E. Wood were at Stonewall, Miss. holding a meeting. I was a member of the Baptist Church and had been for eleven years. On the above date, at family prayer in the evening, the Lord wonderfully saved me from sin. I never could say until that night that I knew I was saved and would go to heaven. But I could say it after that. My heart was full of joy and peace. But once more I became careless and lackslidden by listening to the suggestions of the enemy, and wondering what the world would say. On the 4th of January I do believe the Lord took me back but I do not feel as I want to feel. I am not as happy as I once was. I want all the saints to pray for me. I am doing all I can to get back into the same place. I want the Lord to bless me and enable me to do more of His blessed work. Pray that I may receive the Holy Ghost. I have two little girls, one about six and the other about four. They both know how to pray and trust in the Lord. They have both been healed in answer to prayer. I want to be right with God.—Ola Paquinett, Stonewall, Miss.

A WORD FROM BEACON, TEXAS.

I am so glad that I can say I am one of God's baptized saints, having been washed in the blood of the Lamb, and my name written down in the Lamb's book of Life. I have a new song in my mouth, even praises to the Lord. We have a little mission here at Beacon of about sixteen baptized saints, and other strong believers who are seeking the blessing. Praise God for the little assembly which has found the live wire and the old path, in which our Saviour and the disciples trod. How I love to walk in the foot-prints of Jesus. We judge what Jesus will do by what He has done. He is the same today who comforted the heart of Martha and who raised Lazarus from the dead.

When we come together in our little Assembly, the power falls. We sing

and pray and shout and you can feel the love of God and see it in the faces of the saints. How I praise God that I have found a people who have put off the old man and put on the new man and have the real glory of God burning in their souls. I sincerely desire the prayers of God's people that I may let the Holy Spirit have free course in my heart. Pray for the Assembly at this place that we may grow in wisdom and in the knowledge of God, and that we may reach a higher place and our light will shine for His glory.—Mrs. Thomas, Beacon, Tenn.

AN ALABAMA NOTE.

Addison, Ala.

Greetings to the saints scattered a-broad. So glad I can truly say I am a child of a King, not rich in this world's goods, but rich in the love and favor of God. He is blessing our labor, confirming His Word with signs following. The saints in this place are just babes in Christ, but the Lord is blessing us and is healing the sick. Four have received the Holy Ghost since Christmas and we are looking for greater things in the future. The enemy is doing his best to scatter the flock. Pray earnestly for us that we may stand for the truth and be without spot or blemish.—Davie Foster, Addison, Ala.

A NOTE OF EXHORTATION.

I feel so thankful unto God for His many blessings. My heart rejoices in Him and I am truly redeemed and waiting for Jesus. I was saved and baptized in the Spirit a year ago this coming May. Truly the way of the cross is sweeter each day. I realize fully that only in His strength and power are we to overcome. The desire of my heart is to die to self that God may have His way in my life.

Not long after receiving the baptism I was at a neighbor's house, and God so wonderfully showed us the destruction that is coming so suddenly upon the earth. O the woe and desolation! May God keep us together as one in Jesus in the days to come. Saints, let us pray for one another, that God will keep us where He can use the least of us for His glory. Truly God is pouring out His wrath upon the earth.

The cloud is hovering over this country as yet and is almost ready to fall. God has said it. My heart cries out that we may be up and doing in the service of God while we have time, for truly the judgment of our God is at the very door. Jesus is coming soon. Thank God! The Spirit bears witness in my heart. Pray for me and my husband that we may trust God and take Him for our healer unconditionally.—Ruth M. Swilling, Russellville, Ark.

GOD SAVES A DRUNKARD.

We have a testimony sent to us from California by a brother, as follows:

"I was twenty one years old before I ever took a drink. My father was a professor in the schools at Fresno, Cal. He afterwards practiced law in Texas. My first drink was taken while on a trip to San Francisco with a cousin. We spent \$600 in ten days. I gave him \$50.00 at one time so he would not have to be asking me every little while for money to treat. From then on it was work and save for a while only to spend it on drink.

After the earthquake in 1906 my mother furnished the money and I leased the Carmel Rooming-House of 50 rooms at 55 30th St., San Francisco, a newly constructed building and newly furnished by us. I made money with it and paid her back as rooms were scarce after the fire. I started again to drinking and in a year ran through with the value of \$3500.00. Was six weeks on one spree and was so disgusted with myself I said I would drink until I fell dead. The bar-tenders would not give me a drink any more. I took delirium tremens, my money was all gone, and I was kicked into a back room and partial paralysis came over me. A woman, who I knew, found me, called a doctor, and he ordered me to the City and County Hospital, but they, thinking I would die on the way, sent me to the Emergency Hospital. God had mercy on me. Praise His name!

After all my dissipation, being without money, without friends and with no place to sleep, I passed by the Mission at 194 West Santa Clara St., and a fellow-worker in the camps by the name of Ellis, who was with me, said "Let's go in." We did and I found Jesus. God saved me. Glory to His name!

I have learned the power in Jesus' blood to save and clean a man up. Please pray for Ellis. Work is scarce and I would rather go hungry than go hungry in my soul. Pray for me. I now have a friend that sticketh closer than a brother. Praise Him.—Geo. Cureton, San Jose, Cal.

HEALED OF SPIDER BITE.

I was bitten on the finger by a black spider with white spots in the back. The sensation was like that when stung by a wasp or a scorpion, and I began to turn purple and suffered great pain. My husband told me to put something on it, but I said I would ask the Lord to heal me, and if it was not His will to heal me I was willing to die. The Lord did heal me instantly. All glory to His dear name! Pray that I may go on in the faith and receive the baptism of the Holy Ghost.—Alice Lee, Cooper-ton, Okla.

DIVINE HEALING AT BLANCHE, MO.

The Lord has blessed us in such a rich and wonderful way that we would like to tell a little of it in the Evangel. The Lord heals of every ailment in answer to prayer. I will mention two. One young man, suffering with much pain of four years standing, was healed inside of an hour, and after five months the trouble has not returned. Three doctors had treated the case. Another young man, suffering intense agony from neuralgia, was instantly relieved. We praise the Lord for it all. We want a Pentecostal meeting here.—P. H. Hibbard and wife.

NOTICE

WANTED: Good, clean salvation tracts to distribute in a city of almost 500,000, two thirds Catholic. Any kind reader will be helping a good cause by sending as many as possible to Rev. J. W. Smith, 517 Swan St., Buffalo, New York.

SENDS OFFERING TO THE LORD.

We have a letter from one of our boy readers as follows:—"I am my father's third son (17 years old) and my father gave me a little crop but the season was so wet I did not make much. I have the baptism and I would like to do something for the Lord. I am sending some tithe money (\$4.50) to be used as missionary money. Please pray for us.—Erven Coffman, Springer, Okla.

FOR SALE: A "Blick" Typewriter. Almost new. A \$50 aluminum frame machine, will sell for \$25. For particulars address Pastor Clinton E. Finch, 229 Eighth St., Troy, N. Y.

GLEANINGS FROM OUR MAIL BAG.

We appreciate the Evangel very much and I am getting all the subscribers for it that I can and sending it to some who are not able to pay for it and to some who do not know about the great plan of salvation.—T. I. L., Clifton, Texas.

—:o:—

I don't see how I could get along without the Evangel. It gives me so much spiritual food. I read it next to the Bible and think it is the best paper I ever read.—W. T. P.

—:o:—

I am more pleased with the Weekly Evangel than I can tell you. When I read it I feel as though the Lord were talking to me. My constant prayer is that the blessing of God may rest upon the editors and all the assistants and readers.—G. W. R., Spokane, Wash.

TRI-STATE DISTRICT COUNCIL.

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

The district includes Southern 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.

SEVENTH ANNUAL CONVENTION

Topeka, Kans., Apr. 20-30, 1916.

Convention will be held in the new tabernacle, Cor. State st., and Twiss av. For information address Pastor C. E. Foster, 219 Grattan st., Topeka, Kans.

PENTECOSTAL AND MISSIONARY CONVOCATION.

Cincinnati, Ohio, April 14-23, 1916.

Will be held with the Assembly of God at 633 West Eighth St. We extend an invitation to faithful returned missionaries that may be in these parts, to be with us at this date. Evangelist C. A. McKinney of Akron, Ohio.

SPECIAL FEATURES.

Bible Studies each morning.
Praying and anointing the sick following the afternoon services.

Special Effort to promote greater Missionary interest and efficiency to meet the present need.

Promote the Prayer Life so much needed in these days.

For further information write, enclosing self addressed envelope, to O. E. McCleary, Pastor, 633 W. 8th St., Cincinnati, Ohio.

A/G ARCHIVES 1790 301

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
⁴ their ⁵ beauty shall consume ⁶ in
 the grave from their dwelling.

¹⁵ But God ¹⁶ will redeem my soul
¹⁷ from the power of ¹⁸ the grave: for
¹⁹ he shall receive me. Selah.

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

⁴ Or,
⁵ strength.
⁶ Or, the
 grave being
 a habita-
 tion to every
 one of them.
¹⁵ Job 22. 27.
¹⁶ Hos. 13. 14.
¹⁹ Ps. 81. 7.

¹⁴ Offer unto God thanksgiving;
 and ¹⁵ pay thy vows unto the most
 High:

¹⁵ And ¹⁶ call upon me in the day
 of trouble: I will deliver thee, and
 thou shalt glorify me.

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

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.*

³⁵ And Jē-hōi'-ā-kim gave ³⁶ the
 silver and the gold to Phār'-āoh;
 but he taxed the land to give the
 money according to the command-
 ment of Phār'-āoh: he exacted the
 silver and the gold of the people of

B.C. 610.
³⁵ ver. 33.
³⁶ Called
 Jeconiah,
 1 Chr. 3. 16.
 Jer. 24. 1.
 and
 Coniah,
 Jer. 22. 24.
 25.

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

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.