

General Council Meets in St. Louis, Mo., From October 1st to 10th.

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

WEEKLY EVANGEL

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

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

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There is Safety in Counsel.

Editor E. N. Bell tells why He was Baptized in the Name of Jesus Christ, and shows the Necessity for the Brethren to meet together in General Council.

DON'T FORGET THE DATE—OCT. 1st TO 10th.

As a personal privilege to satisfy my own conscience towards God, I was, some time ago, baptized in the name of the Lord Jesus according to the uniform practice and teaching of the apostles. Some have thought that I meant by this far more than I did, and by their permission I feel it only justice to the dear brethren to explain what I did not mean and what I did mean by my action.

Did Not Mean

I did not mean to join any party or faction, nor to cause division or strife. I am today more than ever for love, harmony, peace and cooperation among all the Pentecostal or Apostolic Faith people in all missions or assemblies of God of every name. I am absolutely opposed to all bitterness and strife over this or any other subject.

I did not mean to sit in judgment on the consciences of my brothers and sisters in Christ. Baptism is the answer of a good conscience towards God—not the preacher's conscience who performs it, but the candidate's conscience. I did not mean, by my act, that I would accept no one as having Christian baptism except those baptized just exactly as I was. Not a bit of it! I have not repudiated, in either advice or teaching, the baptism of any other brother who, in good faith, was buried with Christ through baptism. I have urged no one to be baptized, nor advised any one to be re-baptized. I consider this a matter for each soul to decide for himself after he has all the truth of God on the subject before him. If, according to all the facts in his case, and all light on the subject from the Word, he does not believe he has been scripturally and satisfactorily baptized, then, I believe we should cooperate with the soul in its desire to obey the Lord, so long as that desire does not lead us outside of the Bible. At the same time, we should be careful not to create false dissatisfaction with former baptisms.

No Issue

I had no desire for any issue to be forced upon our people, to fight or divide over. If all will be as liberal as I am, there will be no trouble between us on this. I ask nothing that I will not give. I grant all, without strife or condemnation from me, the privilege of being baptized with any formula found in the New Testament on baptism. I ask only the same privilege for myself without condemnation from the brethren. I expect all liberty loving, broad minded brethren to heartily endorse this stand. Those who want liberty but will not grant it to others, those who simply contend for their own way and try to force it on others, will have to be loved and endured, taught and prayed for until Jesus comes. We always had some such and always will have, I suppose.

Do Not Endorse Errors

Nor did I mean, by exercising my own liberty of conscience in obeying God, to accept the many errors stalking throughout the land. Not a bit of it! The Bible nowhere says that to be "born of water" is to be "baptized in water." No example of baptism in water is ever so called in Scripture. Baptism in water is never called "true Christian circumcision." It is mere dogmatizing without direct authority in the Word by either precept or example, then, for men to assert and insist on such. I demand a "thus saith the Lord" before I can accept such.

I totally reject the teaching that no man is converted before he speaks in tongues as the Holy Ghost gives the utterance. I know, beyond all doubt, my sins were taken away, that I had spiritual life and the wit-

ness of the Spirit with my spir't, that I was a child of God, before I ever spoke in tongues. I thank God for these tongues let down from heaven through the Holy Ghost, but I cannot make tongues my Savior to save my soul. God forbid! Jesus said, the world (the unconverted) cannot receive the Comforter, for it knoweth Him not (John 14:17), and so say I. Christ is for the sinner, and the Holy Ghost for the believer.

No Pure Spirits

I do not accept the doctrine that pure,

us for this, but such an opportunity to do it may not be ours again before Jesus comes. the very devil, himself, is against God's people standing together in love and freedom. Like a wise general, he knows if he can divide our army, he can easily whip one little crowd at a time until he has cleaned up the movement. May God wake up His sleeping host of saints to see this very situation now confronts the Pentecostal people. The biggest self-seeker and would be boss in the land is the very one who will shout loudest for freedom and the leadership of the Holy Ghost. Watch and you will see it so. Why? Because he knows he must deceive and mislead you by appealing to what you count dear to you, and by putting fear of true brethren in your heart. Be not afraid nor deceived. At Hot Springs it was forever settled that we would write no creed to bind on free saints, that local freedom would not be hindered but rather strengthened and helped. We have the loosest, freest way for co-operation, I know of in

In a Corner.

The providence of God also drove me to act in being baptized when I was and as I was. I had a blessed anointing of God on my soul when God convicted me of this truth, and I did not desire to preach it or to act on it at the time I did, but God took away every other message until I would obey, and refused the anointing of His Spirit on all other subjects until I obeyed. I had on hand a great camp meeting and I had prayed three weeks for help from God without obeying and God would not give it. All who think they can pray the power down while refusing to obey the voice of God are welcome to try it. I have tried it enough to know it won't work.

It is not the water that gives power, it is obedience, for God giveth the Holy Ghost to them that obey Him. Acts 5:32. It matters not whether obedience leads us to the water, to own His name, to preach some truth, to make some confession, or what. It is the yielding to God that brings His approval and blessing. It would be wide the mark to think I was so ignorant of divine things as to expect the water would bring the power. Power comes from God only as we obey Him. He had me in a corner where I had to act or consciously disobey Him, and if I ever get in another corner like that and feel as I did then, by His grace I will obey Him again, if I lose every friend I have in the world. God must be before all men with me. But God may deal very differently with you and you be very sincere and honest and not do what I did. My conscience is no guide for you, and yours is none for me either.

Apostles Did It.

A third reason for so acting is that I saw that all Scriptures on the subject represent the apostles as teaching and commanding baptism in the name of the Lord Jesus. See Acts 2:38; 8:16; 10:48; 19:5, etc. I consider the Apostles to be the best interpreters on earth of what Jesus meant by Matt. 28:19. All who today feel they understand Jesus better than the inspired apostles did have full liberty to follow their convictions. I expect to be charitable towards them and not tell them they must be baptized in a way to suit me, but rather to suit themselves and God, and this will be all right with me in their cases. I do not expect to unchristianize them on the subject. They are responsible to their own Lord, not to me. I am not their judge. I only ask the same for myself as I grant them. They are not my judges either.

Fair to See.

Now what could be more fair? This gives and receives liberty! The very spirit of cooperation demands this. The man who cannot cooperate except by demanding that you see and preach as he does don't know his A. B. C's. in the principles of co-operation.

Not a Hobby.

I do not believe in making a hobby out of any phase of water baptism, whether it be the mode, such as immersion, or the name to be used, or the formula in general. I do not believe the New Testament gives evidence that there was a fixed, invariable formula that must be said over the person just exactly that way and no other, to make the baptism valid. The first essential is a converted soul that wants to obey God. The next is a burial in water in the likeness of Christ's burial and resurrection, by one who is acting on the behalf of Christ, or in Christ's name. Forty burials, by immersion even, would not be Christian baptism if Jesus Christ is left out of it. It is Christ in it that makes it Christian. But Christ can be put in it in many ways, by the intent of the heart, by previous explanation, by many formulas, long or short. Praise His name!

I love every blood-washed soul and believe all the brethren love me. We have no fight against each other and are dwelling together in unity and fellowship. I shall expect to see you at the General Council in St. Louis, Mo. from October 1st. to 10th.—E. N. Bell.

NOTICE TO THOSE COMING TO COUNCIL IN ST. LOUIS.

As per the custom in the General Council at Hot Springs and in Chicago, the first three days will be given up entirely to the ministry of the Word, prayer and testimony. The council roll will be called Monday, October 4th. All those who desire to be present for the regular sessions should be here by Tuesday Morning, October 5th at the latest. If you feel the burden of the work of God upon your heart, you should by all means be present. Make it a special matter of prayer and God will make it possible for you to be with us.

J. R. Flower, Secy.

fermented spirits is necessary to the observance of the Lord's Supper. If this were so, corn whiskey or alcohol would be better than unfermented fruit of the vine, and I don't believe any such revelations. The word nowhere says we must have real wine or pure spirits. Why will some men presume to add to God's Word, and why will others drink it down like mocking birds without one clear "thus saith the Lord?" All can take real wine at the "Table" who want to, and I will not dishonor them for it, but fresh "fruit of the vine" is the best in my judgment, and I cannot imagine a better emblem of the fresh shed blood of Jesus who saw no corruption, no fermentation, than the fresh blood of the grape. Praise God!

Now is the Time.

There never was such a tremendous need in this movement for all lovers of the truth to come up to the coming St. Louis Council to stand together in love for truth against error, for love against harshness, for the written Word of God against all private revelations that do not agree with the same, for loving, free cooperation as against wilcat fanaticism and individual bossism. Let all who believe in these things come.

Not only is there such a need among

the world today. Many Pentecostal people have formed much stronger ways. We wish them all well and have no fight against any, but we prefer the freedom, love, peace, joy, longsuffering and sweet co-operation agreed to by the great meeting at Hot Springs, and which is still in force.

Brethren, if you ever mean on earth to do anything or say anything to discourage individual bossism, to discourage division, strife and fanaticism and to encourage Bible order and New Testament co-operation, come up to St. Louis October 1st. to 10th and say it now, or forever after hold your peace. It is a case of now or never! We expect to see you there.

What I Did Mean.

In being baptized I settled a long doubt I have had, ever since I received the baptism with the Holy Ghost, that it might please God for me now to be buried with Him in baptism. When I saw this truth that the apostles taught baptism in the name of Jesus Christ, this fact, added to my latent conviction, made me feel compelled to act. I could not longer be honest with God and my conscience not to do so. I do not set myself up as an example for others. I was not acting as a public official of the people, only as an individual obeying God.

Sept. 18, 1915
Page Two

Weekly Evangel

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If it should happen that you do not desire to continue the paper any longer, please drop us a card or notify your postmaster, who will in turn notify us to stop the paper. If we do not hear from you at once, 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.

A STATEMENT BY THE PRESBYTERS.

By a remarkable moving of Providence, a number of the presbyters (seven in all) met together in the State Camp Meeting and Council held in Little Rock, Ark. from Sept. 2nd to 12th. At once they took up the matter of forms of words to be used in baptizing converts, and the statement which appears elsewhere in this paper is the result of their prayerful consideration of this and kindred matters.

These brethren hereby make a statement of their personal attitude toward the present issues agitating the movement. They are not speaking for the council, as the council has not yet met or looked into these matters, they are speaking for themselves and to let the rest of the brethren know assuredly how they feel about the present issues in the light of the Word as revealed to them. We feel, however, that had all the brethren been present, they would have added their names to the list of signatures, affixed by the seven presbyters. The office editor is so pleased with the spirit and scripturalness of this statement, that he desires that his name go down on the list as endorsing this statement.

Do not stop with a casual reading. Read it over and over and be sure that you understand exactly every word of it before passing your judgment on it. This statement does not prohibit anyone from preaching the truth as God has revealed it to them on these questions, but it does state that these brethren are not in sympathy with anyone who preaches either side of this question to the point of strife and division. We are for peace, and if they are for war, let them fight, but we will not have any part with them in this matter. As the brethren come up to the council leave your war paint at home and come up in the fullness of the blessing of Christ. We can counsel together in the fear of the Lord in a perfectly dispassionate spirit, and we all are open to all the light that God wants to give us, but we will not tolerate a contentious spirit that wants to rule or ruin. No man must lord it over God's heritage, but we must consider one another and endeavor to keep the unity of the spirit in the bond of peace * * * until we all come to the unity of the faith, cooperating together for the salvation of souls and the edification of believers, that He may be glorified.

The statement referred to was considered by the State Encampment at Little

PERSONAL STATEMENT

For the Benefit of our readers we print below a declaration of the attitude of a number of Presbyters in regard to some matters which will come up for consideration at the approaching Council to be held in St. Louis, Mo., October 1st to 10th.

ON BAPTISM.

1. That the essential thing in Christian baptism is the burial, in obedience to the command of Christ, through baptism, of a person who has repented and believed, in water with Christ in the likeness of His death and resurrection (Acts 2:38; Rom. 6:3, 4); and that its validity should not be repudiated solely because of some slight variation in the formula repeated over him in the act; that the use, in connection with baptism, of any of the following passages of Scripture should be accepted: Matt. 28:19; Acts 2:38; 8:16; 10:48; or 19:5.

2. That the Scriptures give no example of any one who has once had Christian baptism ever being re-baptized.

3. That, therefore, re-baptizing of converts who have been once buried with Christ in baptism should be discouraged, and that ministers should respect, as a rule, such baptisms performed by their fellow ministers.

4. That in the case of individual conscience, each minister or candidate should have the full liberty to be personally baptized with any words he prefers, so long as he stays within the Scriptures on the subject; and it is hereby understood that nothing herein said shall hinder any minister from dealing, as he sees best, with cases whose consciences are not satisfied with their former baptism, only he should not go into any congregation not under his care, except at the invitation of its pastor or those in rightful authority to extend such invitation, and that even when so invited it would be wrong to so emphasize any one scriptural phrase on baptism above another scriptural phrase on the same subject as to lead saints, by the wholesale, to believe any one set phrase to be repeated over the candidate is essential to Christian baptism. All division or strife over mere phrases, as that there should be a fixed or invariable formula, is wrong on both sides of the question; but this does not prevent anyone from setting forth his own conviction on this matter in the proper spirit and where authorized so to do.

FERMENTED WINE.

While we do not hold that the use of fermented wine at the Lord's table would destroy the validity of the observance of the Lord's Supper, yet, since no Scripture says the "fruit of the vine" so used by Christ was wine, or fermented wine, it is therefore very unscriptural to insist on the absolute necessity of fermented wine at the Supper, and mere sweet fruit of the vine should, by all means, be much preferred everywhere at the Lord's table. All strife over this matter would tend to destroy, as at Corinth, the proper spirit necessary for the partaking of the Supper.

THE NEW BIRTH.

We reject, as totally unscriptural, the teaching that being born anew is the same as the baptism with the Holy Ghost. One may be born of the Spirit and baptized in the Spirit very nearly at the same time, and we would only rejoice at such an occurrence; but one must, if only a moment before, first yield to Christ and become a child of God by faith in Jesus before he can receive the abiding gift of the Holy Spirit, for Christ taught clearly that the world cannot receive the Holy Ghost, saying, "whom the world cannot receive." John 14:17.

THE SPIRIT AND THE BLOOD.

The Scriptures nowhere declare that the blood of Christ is the Holy Ghost, and we most emphatically disown and reject all such statements. The blood is the blood, and the Holy Ghost is the Holy Ghost, not the blood. The Bible nowhere speaks of the spiritual blood of Jesus.

THE FATHER AND THE SON.

We hold that Jesus is the Son of the living God and that the living God is the Father of Jesus, and we are opposed to all such unscriptural teaching as that the Son is his own Father. This would be an absurdity. In Isaiah 9:6 the Son is called the Everlasting Father. This Everlasting Father is, in the Hebrew, the Father of Eternity, not the Father of Jesus. We believe God was in Christ (2 Cor. 5:19), and that God was not merely concealed in Christ, but that he was manifested or revealed in him (1 Tim. 3:16). He is now at God's right hand as our great High Priest in heaven (Mark 16:19).

CHRIST AND THE HOLY GHOST.

Nothing is more unscriptural than that the word "Christ" means the Holy Ghost. Jesus stood in the Jordan at his baptism praying, and the Spirit descended in the form of a dove and abode upon him. God, the Father, spoke out of heaven saying, "This is my beloved Son, hear ye him." (Matt. 3:16, 17.) We believe it all just as given. God is a Spirit, or the Lord is the Spirit; but the word Christ means anointed—anoined, of course, with the Holy Ghost; and we also are anointed with the Holy Ghost, but that does not make us the Holy Ghost. Jesus was God in the flesh before the Holy Ghost fell on him in the Jordan.

FACTIOUS PERSONS.

There are growing up about us some unruly, unteachable and factious men who profess to be true ministers of Jesus Christ, but who misrepresent Him both in not having a Christ-like spirit and in not living sober, Godly, straight and truthful lives. They do not show a proper Christian courtesy towards other ministers and their work. They are contentious and factious, causing here and there both strife and division. Now it is with great grief and sorrow of heart that these wrongs drive us to say that we must refuse to fellowship such conduct or to approve any such with papers of recommendation. We love every child of God and will fellowship such as one of His little ones, so long as they show signs of being a child of God; but it is not every child of God whose conduct is such that he can be recognized as a worthy minister of Jesus Christ. Paul says, "Mark them that cause divisions * * * and avoid them." Rom. 16:17

(Signed)

E. N. Bell,
Arch P. Collins,
H. A. Goss,
M. M. Pinson.

J. W. Welch,
H. G. Rodgers,
Daniel C. O. Opperman,
Presbyters.

Rock, who approved of it. God began to bless and the crisis was passed and the power of God was manifested. We praise God for it, and trust that it shall have an influence for good in helping the brethren to decide the problems of the council which meets in St. Louis, Mo. from October 1st to 10th. Brethren pray for us.

You are Wanted.

Don't fail to come and meet with us at this time. Many of the brethren live long distances from St. Louis and it will be

hard for them to get here, but lay the matter before the Lord and your local assembly and trust Him to get you here. He will not fail you. You need to be here and the rest of us need you here. Furthermore, we believe that God wants you here.

"Where no counsel is, the people fall: but in the multitude of counsel there is safety." Prov. 11:14.

"We took sweet counsel together, and walked unto the house of God in company." Psa 55:14.

SUNDAY SCHOOL

September 26, 1915.

OBEEDIENCE AND KINGSHIP. (Review.)

Reading Lesson—Psa. 72.

Golden Text—"The king shall joy in thy strength, O Jehovah; and in thy salvation how greatly shall he rejoice." Psa. 21:1.

This quarter's lessons cover a period of over 121 years, from 1022 B. C. to 901 B. C. For the most part they bring out God's dealing with Israel as a kingdom. "Righteousness exalteth a nation, but sin is a reproach to any people." Prov. 14:34. Obedience to God is the keystone to the kingdom which would stand in honor and righteousness. God never broke His covenant with Israel. "Keep the law and prosper" was Israel's part and in so living both king and kingdom had strength and peace. This is also true in individual lives. A brief survey of the past quarter will clearly illustrate this in the various characters with whom we have dealt.

Lesson 1. Absalom's Failure. 2 Sam. 18:1-15. G. T. Eph 6:1. A ruined life thro pride and self-seeking which caused such shameful dishonor of his parents. A striking illustration of the "first commandment with promise." Deu. 5:16; Eph. 6:1-3.

Lesson 2. Solomon Anointed King. 1 Kings 1:1-2:12. G. T. 1 Ch. 28:9. What a contrast between David's two sons! A good beginning to his reign had Solomon Ponder especially the wise parental counsel of David to the young king in 1 Chron. 28:9, 10.

Lesson 3. Solomon Chooses Wisdom. 1 Kings 3:4-15. G. T. Prov. 9:10. God was pleased with Solomon's request. God does not set a premium on ignorance by any means. Look up the following passages on wisdom Jas. 3:15; 1 Cor. 3:19; Job 5:13; Prov. 9:10. Have we that wisdom which cometh from above? Jas 3:17.

Lesson 4. Solomon dedicates the temple. 1 Kings 8:1-53. G. T. Isa. 56:7. To all of us this should be a never-to-be-forgotten lesson in reverence and worship. Thru out our land we Pentecostal people should make God's house a "house of prayer" more than we do. God would therein more fully reveal to us His glory.

Lesson 5. Queen of Sheba. 1 Kings 10:1-10. G. T. Prov. 8:11. Are we seeking to know and behold the glory of the "greater than Solomon" as did this heathen queen that of king Solomon! Her heart was satisfied; God will give us "liberally and up-braid not." Jas. 1:5.

Lesson 6. Kingdom Torn Asunder. 1 Kings 12:1-24. G. T. Prov. 16:18. And is not pride on some ones part at the bottom of most separation? Verily blessed is that leader and people whose hearts are humble enough to "each esteem other better than themselves." Phil. 2:3, 4.

Lesson 7. Jeroboam's sin. 1 Kings 12:25-33. G. T. Ex. 20:4. A solemn warning against idolatry. There are modern forms of idolatry tho the same principle underlies. "Keep yourselves from idols," 1 Jno. 5:21.

Lesson 8. Asa's Good Reign. 2 Chr. 15:1-15. G. T. Jas 4:8. The blessing of a righteous king—Asa's seeking good brought prosperity to all the people. A strong contrast to preceding king!

Lesson 9. God's care of Elijah. 1 Kings 17:1-16. G. T. 1 Pet 5:7. Thank God for this wonderful Example of God's provision for His own. To think then He is the same and we are as precious in His sight as was Elijah. Let us live as if we believed it.

Lesson 10. Elijah on Carmel. 1 Kings 18:16-40. G. T. Prov 15:20. All ye who would have the fire of God descend in your midst mark carefully the conditions as Elijah met them. Our God still answers by fire. Hallelujah!

Lesson 11. Elijah's Flight and Return. 1 Kings 19. G. T. Psa. 46:10. Wearied and sick in body, taxed in mind and brain, discouraged in spirit—listen a moment. Cease your peevish complainings; wait for that still small voice. It will end your difficulties. Jobe 34:29. (f. cl.)

Lesson 12. Temperance Lesson. 1 Kings 20:1-21. G. T. Hos. 4:11. The night is far spent, the day is at hand: * * * let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying, but put ye on the Lord Jesus Christ." Rom. 13:11-14. A. R. FLOWER.

The Key to the Scriptures

"My friends gave me a book, called the 'Key to the Scriptures.' I wondered if the Bible was locked and needed a key. But I took the key and with it entered the palace of truth in the book which men reverently call the Bible. And lo! I found that the key only unlocked certain selected chambers, and that when by the aid of the key, I entered these selected chambers, I found that they had been previously prepared with the most strange, upside-down pictures of my Lord and Saviour, and I came away astonished at such reversals of what are the plainest portraits language can paint, as the sentences in the Bible naturally read.

"Listen to my story and see if you do not feel the same way—ashamed to deny the Bible portrayals of your Lord and Saviour, the best Friend man ever had. Let us be quite clear that we are not discussing the merits or demerits of the system (Christian Science) just now. That can come another time. Just now we are concerned with the one question whether or not we can trust this 'Key to the Scriptures,' whether 'Science and Health' teaches the same things that the Bible teaches, or whether we must choose between them as a guide to truth. If people want to follow the teachings of 'Science and Health,' whether it agrees with the Bible or not, that is one whole problem by itself. But when people are asked to accept this textbook of Science as an interpretation of the Bible, that is another question, and to me, as a seeker after truth, the vital preliminary question.

"So I entered the palace of truth, with my friends having the key. Immediately I said, 'Show me the room where are the promises to those who pray.' But I was told that room was kept closed. And when I asked if the key did not unlock all the rooms I got a decided 'No.' The key bearer even said that some of the Bible was a lie. Unspeakingly shocked, I asked quite pointedly if it was really true that awful word was used in connection with one single verse of the Bible. The only reply was to direct my attention to 'Science and Health,' page 524, lines 25 and 27, where this Key to the Scriptures says of that part of the Bible which contradicts the foundation teaching of Science and Health, 'It must be a lie.'

"But I was bound to investigate further, and, returning to the subject of prayer, I asked if the advocates of this system did not believe in prayer. The answer was that they used the word but not in the sense I used it; that they did not believe in asking God for help in trouble, that it was not necessary, for all they had to do was to take. Granting no little of important truth in that teaching, which also has always been taught by students of the Bible, I asked about the additional truth taught in the promises to those who ask, repeating many of the specific directions to ask, ask, ask. But the subject was peremptorily dismissed with the positive declaration that they did not teach people to ask God for things. 'But' I said, 'we are told in the Bible to ask and we shall receive,' and you are asking me to accept your key as an explanation of the Bible. What I am trying to learn just now is, not whether your theory of prayer is true in part and woefully incomplete, but whether you are to be trusted as a teacher of the Bible. What are you going to say about those many, many sayings in the Bible about asking, and about those many examples in the Bible of people who did ask and got answers? People who in great and sore trouble called on God in just as definite petitions as any child ever addressed to a parent, and were helped?"

"But to this question there was no answer. 'Well then,' I said, 'take me into the children's room. I am greatly interested in the little ones. And there keeps ringing in my ears that old verse 'Unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful Counselor, Mighty God, everlasting Father, Prince of Peace.' Show me.' "Then the keeper of the key smiled and said, 'We have something very beautiful in the Child Chamber of the palace of truth.'

"So we went in. But there was no child. And I asked for the child. And I was told that there was no child there, and

referred to 'Science and Health,' page 588, lines 1 and 3, where children are called 'Sensual and mortal beliefs; counterfeits of creation; material suppositions of life.' But I reminded again, 'We are not talking about your theory of children, horrible as it is. I do not wait here to remark upon it; I want to find out how far you are to be trusted as a teacher of the Bible. The Bible says, 'Unto us a Child is born.' What do you say?' Then I was referred to Science and Health,' page 109, line 24, where it is written that 'When a new spiritual idea is borne to earth, the prophetic Scripture of Isaiah is fulfilled.'

"'But,' I remonstrated, 'you have taken away the child and substituted a spiritual idea, and you have introduced the word 'borne' for 'born,' an entirely different word, and you have changed a definite event, namely the birth of a child, to an indefinite series of events namely the renewedly given spiritual ideas. Do I understand that is your idea of interpreting the Bible?"

"The only reply was a pointing to the open page of 'Science and Health.'

"Not ready to give up, I asked, 'Take me to the room set apart for our Lord and Savior. I'm a sinner, and I want to know the way of salvation, and I would see Jesus.'

"Then the keeper of the key said it would open that room, but warned me that I must be prepared for a heroic lesson. So we went into that room too. But I did not see Jesus. Jesus was not there. And I asked why. As nearly as I could understand the explanation, the name of Jesus stood in the way of the principle of 'Science and Health.' Being directed by the keeper of the key to 'Science and Health,' page 23, line 29, I found to my horror that the name of Jesus, and the command to believe on Him for salvation, had been stricken out; that the faith which accomplished salvation, instead of being a belief in Jesus, 'demands self-reliant trustworthiness' (line 30, page 23). Where the name of Jesus is written in the Bible, 'Science and Health' substitutes little dots like these . . . and makes one of the most precious verses in the Bible read "Believe . . . and thou shalt be saved," with the explanatory remark that the injunction which this text demands is self-reliant trustworthiness.

"It was a heroic lesson, all right. But after I caught my breath I asked if that was not misrepresenting instead of interpreting the Bible. And then, with a most winsome smile, the keeper of the key said, 'But you don't understand. You take my key and come into this room often, and by and by you will 'understand' that what you need is not to trust in Jesus, but to realize your own trustworthiness.'

"'But,' I came back, 'the Bible says that there is none other name under heaven given among men whereby we must be saved, and you have stricken that name out of the great salvation text, so pretending to explain the Bible. Let me say again, my one aim this morning is not to say anything either for or against your teaching, but to find out for myself how far I can afford to trust you as a teacher of the Bible.'

"Let us try once again. 'Take me to the Resurrection Room. I want to know about that. My dear father and mother and sister, and little boy and girl are dead. Tell me about the resurrection of Jesus.'

"And then the keeper of the key, with the most ingratiating smile, said, 'Ah! that is the most beautifully fixed up room of all. We have a surprise for you here. Jesus was not dead at all. Does not that make you happy?"

"Make me happy? My father and mother and sister, and little boy and girl, whose baby smiles have been a haunting, holy memory for twenty years, have not been hiding in the grave. Why should it make me happy to be told that Jesus did not die? In His death and resurrection every grief-smitten heart has found comfort and hope in the great loss that comes to all. Surely, I must fail to 'understand' your book. Tell me plainly. I want to get exactly what you mean. This is no place for a double meaning of words. We are speaking of Jesus now, not that Christ which you differentiate from Jesus, but the identical Jesus whom the disciples accompanied with. Am I right in understand-

ing you to say that this same Jesus was not dead at all, but alive and hiding in the tomb?"

"For answer I was told to turn to 'Science and Health,' page 44, line 28. This is what I read there: 'The disciples believed Jesus to be dead while he was hidden in the sepulchre, whereas he was alive.'

"I then closed 'Science and Health' and opened the Bible, and turned to page after page where in every possible way it is asserted that Jesus died. He Himself showed the disciples how He must go to Jerusalem and suffer many things and be killed. The soldiers broke the legs of the crucified thieves and omitted that custom in the case of Jesus because they found Him already dead. And similar statements abound throughout the sacred record. All over the pages of the Bible it is written that Jesus died and rose again from the dead. In 'Science and Health' it is written as explicitly as language can say it that Jesus did not die.

"Now the practical question is not just as to what we shall believe. The issue is more searching than that. There is involved a very definite choice between these two things; taking the Bible, in its natural and necessary meaning, as the guide of life, or taking the unnatural and impossible meaning given to the Bible by 'Science and Health.'"—Rev. G. N. Lucecock, in "Our Hope."

AN INFIDEL ANSWERED.

There was once a Pennsylvania Dutchman who was not very learned, but who was never ashamed of his religion. In his neighborhood there was a skeptic who said, "You can't believe anything you can't understand." And so some of the better class of people asked the Dutchman to have a conversation with him. He said, "Yes, if you tink best."

"Have you any objections to the neighbors coming in?"

"No, shust as you tink best."

So they made the appointment and everybody was there. The old gentleman came in and laid by his hat and was introduced to the skeptic, when he began suddenly by saying, "I beliefs de Bible; vat you beliefs?"

Said he, "I don't believe anything I can't understand."

"Oh, you must be von very smart man! I vas mighty glad I meet you. I ask you some questions. De odder day I was riding along de road und I meet von dog. Dat dog he have von of his ears stand up in dis vay, and de odder he stand down so. Now, vy vas dat?"

That was very unhandy just then, very unhandy. He either had to explain why the dog had one ear up and the other standing down, or else say he did not believe it. So he said, "I don't know."

"Oh, den you are not so very smart after all. I ask you anodder question. I saw in John Smidt's clover patch the clover come up so nice! Und I look ofer in de fields and dere was John Smidt's pigs, and deir come out hair on deir packs and in de very same clover patch vas his sheep and dere come out vool on deir packs. Now vy was dat?"

This was as bad as the other question because the same perplexity arose. He had to explain why there was hair on the back of the pigs and wool on the sheep, and as he could not tell why, therefore he had no business to believe it. Finally he said, "I don't know."

"Vell," said the Dutchman, "You are not haf so smart as you tink you are. Now I ask you anodder question: Do you pleef dere is a God?"

"No, I don't believe any such nonsense."

"Oh, yes, I hear about you long ago. I hear about you. My Bible knows about you; for my Bible it says: 'The fool hath said in his heart there is no God;' but you big fool, you blab it right out!"—Ex.

CONTROVERSY DISCOURAGED.

In future we shall refuse to publish reports containing references to baptism in a controversial spirit. We believe that baptism in the likeness of the death and resurrection of Jesus Christ, when so understood, is Christian baptism. All references to Acts 2:38 and Matt. 28:19 is considered to be out of order and will be cut out of all reports which we publish. We will report that so many were baptized in water, but will omit the scripture reference with a punch in it, which is aimed at the other party who does not see as you do about the form of words to be used in administering Christian baptism.

GOD IN THE CAMPS.

Prayer the Keynote of Success.

The three East Texas and West Louisiana Camps were one continuous victory from beginning to end. God was there. The keynote of the success of these Camps was fought out in secret prayer. Bro. Harvey Shearer and band spent several months during the winter at Marble Falls on the Colorado River in an old two-story building. It was very much dilapidated, with scarcely any window lights. They had very few accommodations, but God lived there. A kind brother gave the house free of rent, and for about two months they were kept from any kind of meetings as God had called them aside to wait on Him. During this time secret prayer was made most every hour of the night and day. There was truly an "Upper Room" where they spent hours tarrying for the power. I was there and know something about it. I was also present a few days at the first and last Camp. Blessed unity and fellowship prevailed throughout these Camps. The brethren were cemented together in love. The workers that went through these Camps grew leagues.

I exhort every worker to spend several hours during the day and through the night seasons in secret prayer. That is your only hope and source of power.—One of the workers.

"MEAT IN DUE SEASON" CORRECTED.

We note in last issue of Meat in Due Season that Brother Ewart announced that Editor E. N. Bell was expected at his convention in Los Angeles, October 1st. No doubt the brother meant no harm in this, but I am sure a little moral thinking will show the brethren that they ought not to use the names of other brethren before getting their consent. The Editor had not promised Brother Ewart to be at this October meeting, though invited (for which accept our thanks), and it is wrong to announce a brother's name without his permission. The names of other brethren have been announced by others in like manner for other camps, without their permission, and we desire, in love, to call the attention of all concerned to this wrong practice of boosting camps, and ask, in Jesus' name that it stop. —E. N. Bell.



Scripture Text CALENDARS — for 1916 —

Last year we sold about a thousand of these calendars, and this year the sale should multiply many times. A large stock will be on hands for delivery about October 1st. WE WANT AGENTS IN EVERY TOWN AND CITY. SEND FOR SPECIAL TERMS TO AGENTS IN QUANTITY.

25 cents each. 5 for \$1.00

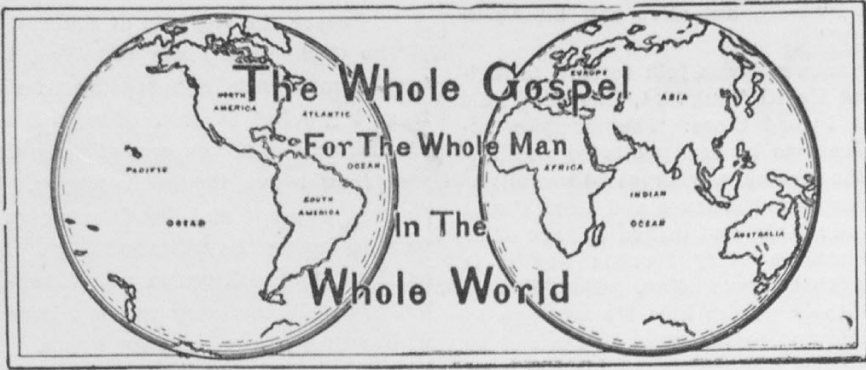
The Gospel Publishing House, 2838 Easton Ave., St. Louis, Mo.

Smith's Bible Dictionary, Teacher's Edition. The old reliable Dictionary, Cloth, Publishers Price, \$2.00, Our special Price \$1.50. Will be given free for 8 yearly subscriptions to either Word and Witness or Weekly Evangel.

PUBLISHERS' ATTENTION.

This is a sample of three cases of 8 point Century Expanded type which this office has for sale. This type has never been on the press. Was purchased last year for the mailing list but we could not use it as we now set the mail list on the Linotype Machine. Can you use some of it? Will make the price right.

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



There is great need for missionary funds at this time in many lands. Three or four hundred Pentecostal Missionaries are dependent upon God to supply their needs through the Pentecostal Movement. We will gladly forward money, in any amount from five cents up, to any needy missionary. Send all missionary offerings to E. N. Bell, Treasurer, 2838 Easton Avenue, St. Louis, Mo.

EBENEZER BIBLE INSTITUTE HAS MOVED.

The Ebenezer Bible Institute has moved from 1340 Otto St. to 4246 N Hermitage Ave. Ravenswood, Chicago, Ill. Brother Arnold, pastor of the German Pentecostal Assembly in Chicago, has taken over the Otto St. Tabernacle and will hold regular German services in 't from now on. Rev. D. W. Myland, Superintendent of the Ebenezer Bible Training Institute, announces that the Autumn Term will commence October 4th, running to December 24th. The Winter Term will be from January 4th to Easter, the Spring Term will be from Easter to May 31st, 1916. All desiring further information of th's Pentecostal Bible School, write the Superintendent at 4246 N Hermitage Ave., Chicago, Ill.

REQUESTS FOR PRAYER.

Word has come that Bro. Harrow of Africa, is very seriously ill. Pray earnestly for his recovery.

Please pray that I may feel the power of God as I once did, and that I may receive the full Baptism; also that a brother may be saved.—Mrs. J. W. Harwell.

Please pray for a child of five years who is badly diseased.—C. L. P., Enterprise, Ala.

Pray for a sister who has suffered severely from trouble in the head for over two years. The doctors can give no help. She is a mother of three small children and is needed 'n the home. Pray that God will deliver.

Pray that God will send some Spirit-filled preacher to this place (Singer, La.)—M. J. Sears.

TEXAS NOTES.

A brother from San Antonio writes: We had a business meeting here in San Antonio and the power of God was present and we want to say there is a little band of us here that purposes to go through w'th God and, whatever the past may have been, we have placed that under the blood and ask the brethren to forgive us if we have offended any one and let us strive for the unity of the Spirit.

We invite any of the true ministers of God, as they pass through, to call on us and we will give them open doors and a hearty welcome. (The brother gave no name or street address, so we are unable to add them).

From Dripping Springs (Texas) word is sent by Bro. H. V. Pugh, as follows. We have just closed a meeting here, where the Lord wonderfully worked. Two were reclaimed and ten received the Holy Ghost as on the day of Pentecost (Acts 2:4).

Bro. J. D. Scheumack was with us twice and prayed for my baby which was sick. God healing instantly. Also, an old lady whose eyes'ght was so bad she could not see to do her housework, for years, was healed and she can now see as well as she ever did.

We want to ask the prayers of all the saints that God will use us to His glory as we go from here to Jacobs Well, Texas

Maudie Anderson sends word from Pain Springs (Tex.) that 42 received salvation and 22 received the Holy Ghost. Bro. Birmingham and wife were her helpers in the meeting which began about the 25th of July and continued four weeks. The prospect for a revival at Bazette is good at this time. Sister Jerry Smith and Sister Anderson are having large crowds and good interest there.

A. F. Carr reports a Meeting at Conroe (Tex.) as follows: We just closed a local camp-meeting here last n'ght, in which seven received the baptism as in Acts 2:4 and ten were baptized in water. Two backsliders were reclaimed and quite a number of people were interested, for which we praise God. Pray for the little band here at Conroe, which consists of about eighteen or twenty baptized sa'nts.

Bros. Van and Bob Merrill of Ladonia, Texas, give account of several meetings on Red River, stating that since writing the paper last they closed two meetings on Red River. About ten were baptized according to Acts 2:4. Several repented and were saved from sin, and a number of cases of healing were noted. "While away from here (Ladonia) eight were baptized as in Acts 2:4, and about 25 followed the Lord in baptism. Bro. and Sister Coppage and Sister Short helped in the meetings."

GLENBORO, MAN. CANADA.

God is blessing us wonderfully and is answering prayer for the salvation of souls and baptism of believers. Three were saved and baptized w'th the Holy Ghost two weeks ago this Sunday. One was saved and baptized the Friday evening before, and on the Monday after the people went home the man's little girl received her baptism and was saved out in the field. It was so blessed to see father and daughter receive the blessing so nearly together.

Pray for my husband that he may be saved, and pray also for our little meetings here.—Mrs. Sarah Storey.

WANTED: To know the present address of Grover C. Mangum and wife. Address Burt McCafferty, Alto, Texas.

CAMP MEETINGS

PENTECOSTAL CONVENTION AT THAYER, MO.

Sept. 15 to 26, 1915. Bring tents, covered wagons and bedding. Meals for all will be furnished at 10 cents each. Thayer is located on the Frisco R. R. between Jonesboro, Ark., and Springfield, Mo. We EXPECT and INVITE all the Assemblies and "Bands" within reach of us to be represented. Workers, helpers, evangelists and pastors are invited. You are invited.—W. V. Kneisley, Pastor.

ASSEMBLIES OF GOD. SEMMES, ALA. ENCAMPMENT OF THE

Oct. 7th to 17. The camp is located in a beautiful grove 2 miles southwest of Semmes on N. O. M. and C. Railroad. Everybody invited to attend. We are looking forward for a great uplift in this encampment. For further information address H. A. Waltman, Semmes, Ala.

GREAT PENTECOSTAL CONVENTION.

In Los Angeles, Calif. from Oct. 3 to Nov. 3. Large Convention Tabernacle, 1315 S. Main St.

Extensive preparations are being made for a big revival. Mrs. Etter will be there from the first. Her meetings will be accompanied by a score of workers in vigorous evangelistic effort. Historically, Los Angeles is known as the "Jerusalem" of Pentecostal outpouring, and the many good saints there are praying and believing that God will copiously pour out His Spirit 'as never in the past. Good music a special feature. Come praying. For further information write, Pastor A. G. Garr, 4012 Pasadena Ave., Los Angeles, Calif.

TEXAS WORKERS CONVENTION.

Fort Worth, Texas. from Oct. 31st to Nov. 7th. incl.

No Camps. Rooms at reasonable rates and meals on free will offering plan. Instruction and evangelistic meetings will be the leading features. Special ministers from abroad have been invited. For further information write, Arch P. Collins, Pastor, 1509 N. Houston St., Fort Worth, Texas.

CONVENTION NOTICE. CLEVELAND, O.

Sept. 24 to Oct. 3rd. The Second Annual Convention of the Pentecostal Church of Cleveland, Ohio, will begin September 24th, and continue to October 3rd.

A hearty invitation is extended to those who are hungry for God. The Gospel of the Grace of God will be preached. Come and let the Grace of God reign, and the peace of God rule in your heart.

Persons from outside of the City can find furnished rooms, and restaurants near by, at reasonable rates. We do not assume the expenses of any but invited workers. The Church is located at E. 57th St. and White Ave. Take Payne Ave Car from the square to E. 55th St. Walk north to White Ave., and East to 57th St. For further information write D. W. Kerr, 6403 Linwood Ave.

CAMP-MEETING NEAR DURANT, FLA.

There will be a Camp-meeting at Pleasant Grove, one mile east of Durant, Fla, commencing Sept. 23rd and continuing ten days. Address: D. H. Bryant, Secretary, Lithia, Fla.

THIRD ANNUAL CAMP-MEETING AT DOTHAN, ALA. BEGINS OCT. 15th.

Our third annual Camp-Meeting at Dothan, Ala. will begin Oct. 15th, continuing 10 days or longer. Bro. E. N. Bell of St. Louis, Mo., Editor of Word and Witness and Weekly Evangel, will be in charge. Come and bring your toilet articles, etc., and, if possible, bring also your bedding.

We are expecting this to be the best Camp in the history of the work in Alabama. All things will be common. Beds and meals will be furnished free as far as the Lord provides. Expenses will be met by free-will offerings. Come and bring a free-will offering. If you can't come send your offerings and they will be appreciated. For further information write S. W. Noles, Slocumb, Ala., W. F. Hardwick, Arton, Ala., or J. M. Graham, Enterprise, Ala.

FALL PENTECOSTAL CAMPOIGN.

Indianapolis, Ind. Sept 12 to Oct. 3rd. Will be held at the Oak Hill Tabernacle, 2024 Roosevelt Ave., Indianapolis, Ind. on the Brightwood car line Services every afternoon and night. Board and lodging will be provided for all those coming from a distance. For further information address, L. V. Roberts, Pastor, 2026 Roosevelt Ave., Indianapolis, Ind.

THE SECOND ANNUAL COUNCIL.

of the United Pentecostal Association will meet at 90 Broadway, Buffalo, N. Y. during the month of October, 1915, beginning with ten days of prayer and fasting, that they may have Divine wisdom and guidance to discharge the duties that may come before them.

The Council will be followed by a two weeks convention. All are invited.

We are expecting God to manifest Himself in power in the salvation of souls and the sanctification of believers (as a definite second work of grace) and in baptizing them with the Holy Ghost as in Acts 2:4. The sick are especially invited to attend and meet the Lord for their deliverance.

The month's meeting will be held in the Old Fenton Hall, 88 Broadway. For any information write, Pastor R. E. Erdman, 90 Broadway, Buffalo, N. Y.

WOODWORTH-ETTER MEETING IN LOS ANGELES.

From Oct. 4th to Nov. 4th.

A Woodworth-Etter Meeting will commence in the large hall in Los Angeles over which Brother A. G. Garr is pastor, from Oct. 4th to Nov. 4th or longer as the Lord shall lead. For information address Pastor A. G. Garr, 4012 Pasadena Ave., Los Angeles, Calif.

"If we could know the inner life of many of the people whom we meet daily, socially or in business, we would be very gentle with them. We would excuse the things that seem strange in them, for they are carrying burdens of secret grief that cannot be told. 'Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.'"

General Council Meets in St. Louis.

From October 1st to 10th

Most Central City chosen by Committee. Easy of Access to All. Largest Attendance Expected for The Most Important Council which has ever been held.

As per previous announcement, plans are now on the way for a great and glorious General Council of the Assemblies of God, representing Apostolic Faith Missions and Assemblies, Pentecostal and Full Gospel Assemblies, and all other assemblies of like precious faith, whatever may be their names. All may be represented at the Council, and we are expecting THE LARGEST NUMBER OF REPRESENTATIVE BRETHERN that has ever met together since the inception of the Council at Hot Springs, Ark. a year ago last April.

IMPORTANT PROBLEMS TO BE SOLVED.

According to its constitution, this council has no legislative power or authority, but the council can look into matters of Bible order and teaching and can recommend that those things which are found in the Word of God be practiced and taught by the people who go out from, and who have fellowship with, those attending the council. Great matters are now before the movement which must be faced. These things will be brought up for the attention of the brethren, and all are invited to come and counsel together in the fear of the Lord.

THE SISTERS WILL BE RECOGNIZED.

The Council also heartily invites the sisters to be present and take part in the deliberations, according to the resolution passed in the Chicago Council last November. All sisters who are mature believers and are in co-operative fellowship with our testimony, will be received and recognized in an advisory capacity. The brethren need their presence and their prayerful assistance.

COUNCIL NOT SELF SUPPORTING.

We trust that the council will be the entering wedge of a strong work to be opened up in St. Louis. At present there is no large assembly to stand back of the work and bear the expenses of the meeting and THESE EXPENSES WILL HAVE TO BE MET BY THE VISITING BRETHERN. We therefore urge that all the brethren please make it a point to have their fare both to and from St. Louis, and that they trust the Lord to supply the necessary means for their support while attending the council. We expect to provide a common table, supported by free will offerings, but will need funds to prepare the buildings for both the services and the physical comfort of those attending. This will include rents, lights, heat, provisions, etc. Those coming, please pray that these funds will be sent in before the council meets on October 1st. Lay the matter of the importance of this meeting before your assembly and give them an opportunity to share a part of the necessary expenses, which cannot help but be large.

ARRANGEMENTS IN CHARGE OF H. A. GOSS.

The arrangements will be in charge of Brother H. A. Goss of Hot Springs, Ark. You can address him at 2838 Easton Ave., St. Louis, Mo. SEND ALL OFFERINGS FOR THIS GREAT WORK DIRECT TO HIM and he will see that they are used to the greatest advantage for the glory of God. Unless other arrangements are made and announced in the next paper, Visiting Brethren, upon arriving in St. Louis can take the 18th Street Car Line going north, transferring to the Page Car on Washington Ave. Go West on Washington Ave. to THE PENTECOST HOME, 2829 WASHINGTON AVE., where you will be directed to the Hall near by.

MUCH PRAYER NEEDED FOR THIS COUNCIL.

Above all, let the brethren gather together in much prayer and supplication before God. We need the voice of God in a peculiar way, probably more than at any other time in the history of the movement. Let all our readers pray with all prayer that God's voice may be heard and the brethren be given to understand clearly what the will of the Lord is in all things which are brought before them. Pray! Pray! Pray!

For the Committee,

J. R. Flower, Secy.