

"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"

NUMBER 97

2838 EASTON AVENUE, ST. LOUIS, MO., JULY 3, 1915.

\$1.00 PER YEAR

LONGVILLE, LA.

This is a new place for this Gospel. Have been here some weeks. Eighteen have received the baptism of the Holy Ghost. Nineteen baptized in water. Meeting still going on. Pray for us.—J. R. Shinn.

ONE HUNDRED BAPTIZED.

Skiatook, Okla.

Meeting closed at Skiatook with one hundred with the Baptism and I am now at Sperry, Okla. All who desire to write me can address me here.—W. E. Hammers, Sperry, Okla.

BOYNTON, ARK.

I came here and started a revival meeting the 5th inst. Nine have been saved. a number of minor cases of healing have been preformed. Others are seeking the baptism in the Spirit. We will have a water baptism the 20th if nothing hinders. The meeting will continue as long as the Lord may lead. The enemy is trying to defeat us but the Lord has raised up a standard against him. About fifteen saints here who have been baptized, have a large shed built for services, which is very comfortable. Pray for us that God will raise up a strong assembly.—Carl M. O'Guin.

SOME TESTIMONIES OF GOD'S HEALING POWER.

Eight years ago last January I went through an operation for tumor which left me crippled in my side so that I could not stoop or kneel or even put on my shoes. About two months ago I went to Corning, Ark., and had Pastor, Bro. Reed, pray for me and God wonderfully healed me. Now I can do much work, can run the sewing machine all day, and am praising the Lord for it all. He also baptized me with the Holy Ghost a week ago. I am so happy with Jesus.—Mrs. W. R. Smithwick, Knobel, Ark.

On May 10th, 1915, coming home from church, our horse became scared and ran off, and I was, in consequence, struck in the face, cutting my face, and bruising my lungs so that I spit clotted blood. The elders laid hands on me and prayed and the Lord healed me. Praise His name! Two years ago I was healed and baptized with the Holy Ghost. How sweet it is to trust in Jesus!—Laura Thornton, Pleasanton, Iowa.

On my return from Campmeeting at Dothan, Ala., I found that my son Charlie, age 13 years, had been confined to his bed for three days with fever. At two P. M. he became unconscious. I held to the strong arm of the Lord and His promise. At 6 P. M. his jaws became locked. Death seemed upon him, but, praise God, He gave me faith. Unbelieving neighbors said he had congestion of the brain. His eyes were almost set. We sent for Bro. Killbrew (6 miles away) and he came and prayed for him. The Lord instantly healed him. I awoke him and he knew me and talked to me. Shortly after the Lord saved and baptized him with the Holy Ghost. My little girl Mattie, age 10, received her baptism at the same time. Praise God! Pray for me and my family.—Mrs. L. A. Herring, Pansey, Alabama.

I praise the Lord for victory. He has healed me of catarrh, kidney trouble, and rheumatism, and has taken away the tobacco habit. I had lost weight, only weighing 140 pounds. Now I weigh 171 pounds. He saved me from my sins and filled me with the Holy Ghost as in Acts 2:4, speaking in tongues as the Spirit gave utterance. This was one year and three months ago, and He has kept me under the blood ever since.—Geo. R. Nokes, Houston, Texas.

I had a felon on one of my fingers, which turned white and was ready to run. My neighbors tried to get me to have it split by the doctor, or put medicine on it. But I said I would trust in the Lord, and I called for the saints for prayer. They prayed but it was not yet healed and so I had another long season of prayer and, Praise God, it was completely healed, and I snapped my fingers and praised God.—Mrs. M. C. Mauney, Wright, Tenn.

SCRIPTURAL VARIETIES ON BAPTISMAL FORMULA

In continuing our discussion of the lamentable old but new issue made in Los Angeles over THE NAME, we again call attention to the fact that the editor with his present light would not reject as not being Christian a baptism performed with the formula of "in the name of Jesus Christ," when this is done in good faith all around with no fight against any other Scriptural phrase commanded by Christ or apparently used by the Apostles. Our opposition is not against Christ or His name, but against a narrower legalism than the Word of God itself. No one needs to be more liberal than God is nor any more narrow or restricted than the Word of God itself. Where it is restricted we should restrict. Where it is liberal or broad we should be just as broad. Where any single set phrase is absolutely essential we may be sure the Word of God will use this exact phrase and no other; where it uses a variety of expressions we may use the same variety God has used in the matter, as God honors one and all alike in His Word.

No Excuse for Man's Creations.

This is no excuse for men making varieties of their own make, without authority from the Word, presuming on the mercy of God instead of obeying Him as Lord. If we once depart from the Word, God alone knows where we will land. One man has as much right to preach his notions as another has his. In this way all sorts of heresies would arise, as indeed they have already arisen to curse the earth. In these days not only men's doctrines are being preached but even the doctrines of demons or seducing spirits are being preached in so-called Christian pulpits. The devil has set men's ears to itching for teaching that pleases them and lets them have their own ways, and some poor, deluded preachers have set about to find, not what God prescribed as the only remedy for sin, but for that which will tickle the fancy of worldly minds and ears. God forbid that any Pentecostal preacher will be caught in this whirlpool of destruction both to himself and his hearers. Let us have the living Word of the ever blessed and living God.

Variety in Prepositions.

The leading brethren on the West coast usually teach,—though not all so, that baptism must be performed "In the name of Jesus Christ." What saith the Scriptures? They have

"UPON, INTO, IN."

That is,—where in English the King James version has one preposition, namely, "IN" in the original Greek there are three different prepositions. In the Greek, Acts 2:38 "Repent and be baptized every one of you UPON (Greek Epi) the name of Jesus Christ." Matt. 18:5 and 24:5 also both have in the Greek "UPON MY NAME."

In the Greek of Matt. 28:19 it is baptize "INTO (Greek Eis) the Name." So also Acts 8:16 and 19:5; also 1 Cor. 1:13 have "INTO the name." With the word "baptize" we have also such phrases as "Into Christ" (Rom. 6:3), "Into Moses" (as 1 Cor. 10:2). This is by far the most widely used preposition after the verb "baptize." We also have "In (Greek EN) the name." While many other acts are to be done "IN His Name" and while used after the Word "baptize," yet we see from the above that after the word baptize "INTO" is much more prominent than "IN" is.

Variety in Titles.

Not only do we have a variety in the three above prepositions, but we also have a variety as to titles used. On this point we have in scripture a still greater variety of expressions as to the title used in baptismal formula. In four places after the words "NAME OF" we have these titles:

"Father, Son and Holy Ghost," Matt. 28:19;

"Jesus Christ," Acts 2:38;

"Lord Jesus," Acts 8:16;

"The Lord," Acts 10:48.

Absence of the Word "Name."

In all the above, between the preposition and the title, is the phrase "THE NAME

OF." But in other places the expression "Name of" is entirely absent. See the following:

"Into Christ Jesus," Rom. 6:3.

"Into His death," Rom. 6:3.

"Into Moses," 1 Cor. 10:2.

Now we have not exhausted this phase of the subject, but we have seen three separate propositions used before the word "name." Then four times we found the phrase "name of." In these we found four different titles, and three others the word name is not used at all, but Christ, Death and Moses immediately follow the preposition, giving us about one dozen different phrases or expressions.

No Fixed Formula.

We see from the above that the Apostles had no fixed set of words that must be used at all times in baptizing. The whole spirit of the New Testament is against such formalism or legalism. In none of these passages is there a specific formal quotation of the exact words used, as there is in Acts 3:6 on healing. Even in quoting from the Old Testament the quotations are often given inexactly, not exactly. Just so the meaning and substance was there it met all the requirements of both Christ and His apostles. They cared very little for verbal, ceremonial literalness. The heart, substance, meaning were the things they were concerned about. In view of the above great and wide variety of expressions it is very unscriptural and absurd for anyone to insist that any one of these phrases is the only correct one to use. It is legalism. It is a depending on formality for validity more than on Christ and substance. I insist that the New Testament shows no evidence of any one strict, literal, legal phrase that God regards as essential to Christian baptism. If you depart from the words in the command of Christ, then one of these expressions on baptism is as good as the others. Therefore let us not be bound by the chains of man's theory, but let us stand fast in the liberty wherewith Christ hath made us free. Where God has not bound or limited us to one phrase or one form man has no right to bind us to one form.

Unit on Water.

The statement is made recently by the new teachers that God is bringing us to the "water test," that the movement is a unit on the BLOOD and on the SPIRIT and now He is making the issue over water and bringing us all into unity on the WATER.

We have three words in answer on this new plea. At first they told us most emphatically that there was no issue over water baptism at all, but that the issue was merely over the name of Jesus, the giving of honor to His name. Now they declare as truth what they before denied. They openly admit now their issue is over water, that God is bringing us to the water test. Which are we to believe of these contradictory declarations, the first or the last?

My second answer is that their efforts are not bringing unity into the movement, but the very reverse. Of course the very few places where all see alike on the baptismal formula and all have been baptized again in the name of Jesus Christ only, in such places there is more unity. But how many of these are there? There are far more places where they got only part to believing this way, where one half or so is against the other half, over an issue where before there was no issue and no bone of contention. Then in the movement as a whole there is far less unity on this matter than before. Far more—many times more—had been baptized in the name of the Father, Son and Holy Ghost than they have rebaptized in the name of Christ only. Those they have so baptized are more out of unity with the larger number left than they were before they heard this new doctrine.

My third point is there was far more unity on water baptism before they started this issue than there is now. Before this, with only minor exceptions, the movement

mostly believed in and practised believers' baptism by a single immersion in the name of the Father, Son and Holy Ghost. While there were exceptions, the movement was practically a unit on being immersed after being saved. Now they are more divided than ever on two points that before there was practically no issue upon, namely, the proper words to say while baptizing the candidate, and also over water saving people.

More Divisions Coming.

Already the foundation has been laid in the various elements now in existence in this new party for new divisions and still further lack of unity. We all agree on identification with Christ in His death and in his resurrection. When we are buried with Christ, or in the name of the Lord Jesus, of Jesus Christ, of the Lord, of the Son,—this all means exactly the same thing, and all these expressions in reference to baptism are found in the Word of God. Why then should we exalt one expression above another when all alike are found in God's Word on the same subject? Why, then, should some man arbitrarily declare when one of these is used, we have valid baptism, but reject, on man's authority only, another expression equally scriptural? We shall never be able to have unity in such a method originated by man, which undertakes to make a "conquest" of the saints by cramming this man-made method of narrowness down the throats of God's people. Already there is disagreement in the new party itself about "THE NAME" and about the phrase to be repeated over the candidate in baptizing him. The leading parties in the new move hold that the name of the Father and of the Son and of the Holy Ghost is "Jesus Christ," and that therefore the proper phrase to use in baptizing is, "in the name of Jesus Christ." Others, however, hold in the same movement that the one name is "THE LORD," still others hold that you are not baptized at all, unless you have repeated over you, when being baptized, the phrase "Into Jesus Christ." Now, what will all this lead to? The leaders have started out to have UNITY, but already they have turned loose more snakes of DISUNITY than they will be able to run down and stop for a long time to come. Now, suppose that when this crowd that is rejecting baptism in the name of the Father and of the Son and of the Holy Ghost gets the folks all re-baptized simply in the name of Jesus Christ only,—if they ever do,—these others begin with equal insistence on the necessity of their phrases, what will be the result? Why the man that insists that you must have the phrase "Into Jesus Christ" repeated over you will want to re-baptize the whole crowd over again to bring them up to HIS STANDARD OF UNITY. This will be a third baptism. But another man insists that the one name for the Trinity is not "Jesus," not "Jesus Christ," but "Lord." He must of necessity, in order to be true to his own teaching, insist with equal honesty and logic that the people have been baptized in the wrong name. So he will have to take a fourth turn at them and again re-baptize them all in the name of THE LORD. It is to be hoped that the candidate will, in spite of all this, at last get to heaven. How much unity will there be in all this? When will we ever reach the end of such a process? O, the Lord help us to see that when we become more narrow and more strict than the Word of God itself, we have not found God's noble, broad path of liberty and unity, but that we have merely found a zeal without knowledge, which will bring endless division and land those who insist upon it into bondage and slavery. We love and fellowship, as a child of God, everyone who is begotten of God, and so becomes our brother or sister in Christ. We desire to be patient with them, as we desire them to be patient with us. We desire to be longsuffering, considering ourselves lest we also be tempted. We do not consider that we yet know it all. But, in all love and tenderness, where we have a "Thus saith the Lord" or many "Thus saith the Lord," we must, with Paul, for the sake of the Gospel, stand for the liberty wherewith Christ hath made us free. God bless all these dear brethren of various beliefs

(Continued on page 8.)

Weekly Evangel

A Pentecostal Newspaper 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.

Published in the interests of the General Assembly of God and for fellowship in and the promulgation of the Gospel of the Kingdom in all the earth.

Published by
THE GOSPEL PUBLISHING HOUSE
2838 Easton Avenue, St. Louis Mo.
(Owned by the General Council of the Assemblies of God.)

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Entered as second-class matter March 24, 1915, at the post office at St. Louis, Missouri, under the Act of March 3, 1879.

PERTAINING TO DEATH NOTICES.

It is with extreme regret that we note that some of our readers persist in sending in death notices for publication in spite of the repeated statements that we cannot publish these notices. Unless the person who has passed away is well known as a missionary or Pentecostal preacher, and it would be profitable as news to make some mention of their departure, we do not consider ourselves obligated to make any mention of either the death or funeral arrangements. Most of these notices which are sent in are concerning the death of a sister or a child, or a brother who is only known locally, and we feel that the town paper is the place for these notices to appear. Should we have published the notices which were sent in to us during the past month we would have taken up about a page which ought to be filled with reading matter which is of interest to all the readers. We are not discriminating against anyone, but are simply making mention of a settled principle which we are following in the office. However, out of courtesy to a few of our readers, we will make brief mention of a few of the notices which have been recently sent to us, but we cannot allow this to be a precedent for future action. In future, all death notices will not be published, except it be the case of some prominent preacher or missionary who is known to a great number and whose death will be a matter of interest to those who have been praying and co-operating with them in various parts of the field.

March 28th. Bro. Sanford Fairchilds. Left a wife and five or six small children in hard circumstances. If anyone wishes to help address M. L. Garrett, Van Buren, Ark.—Pastor J. W. McEntire, Figure Five, Ark.

May 18th. Sister Money. Left a husband and two children. Notice sent by Minnie Lovett, Haleburg, Ala.

May 19th. Martha Bowman. Left nine children, five of whom are baptized in the Holy Ghost, and all of them are converted. Was born at Vicksburg, Miss. March 11, 1850.—Pastor Oscar Jones, Truce, Texas

June 10th. Garrett M. Hamilton, Born Oct. 29th, 1857. Notice sent in by Miss Elma Hamilton, R. 2, Mill Grove, Mo.

We trust our readers in future will not embarrass this office by requesting us to publish death notices for anyone except it be someone who is well known as a worker over one or more States of the Union, or a missionary on the foreign field.—J. R. F.

ANOTHER MISSIONARY LAYS DOWN HER LIFE.

The many friends of Sister Bowley will be sorry to hear that her spirit departed this life at 7 a. m. April 23rd, 1915, at Interior Mission, Cape Palmas, Liberia, W. Africa. She had fever ten days—was very courageous to the end. This makes the ninth or tenth Pentecostal missionary who has laid down their life in the effort to

give the Gospel to the poor black men of West Africa. We are confident that each one of them shall receive a martyr's reward as they fell in the line of duty, being fully aware of the dangers confronting them in the battle.

We trust that the friends of Sister Bowley, who are scattered all over the country, will stand by her husband, Harry E. Bowley, in this time of great bereavement, by prayer and financial support, making supplication that God will comfort and sustain him in this great hour of trial. Our sympathies and prayers are extended for Brother Bowley and the Workers who are left, and we are trusting that God will yet raise up more workers to take her place and accomplish the work which is temporarily hindered by her passing away to be with the Lord.—J. R. F. and E. N. B.

WARNINGS.

One Frank Jeffers has imposed upon our confidence by putting a note in our papers implying he had a tract for Seventh-Day Adventists, asking our readers to send him the names of such, and many Pentecostal people who sent him such names in turn themselves received tracts advocating Saturday keeping. We warn all our readers not to write Frank Jeffers, as he has deceived us.

John Andrews Heresy.

Eight years ago we met John Andrews in Chicago and at that time he seemed a straight man, but soon after he began going wrong on teaching. First he denied that saints received the Holy Ghost in the baptism with the Holy Ghost. Then he went to Houston, Texas, professed to have the gift of knowledge, that he was sent to teach a baptism of truth. Soon afterwards he left almost all true Pentecostal teachings, claimed the rapture or catching up of the saints was past already over 1800 years ago. He soon set himself head of the so-called "Christian Crusaders." He was in Los Angeles two years ago at the Etter Campmeeting and, not being recognized as some Great One, he set about to get himself a name by his own claims. Since then he has been in San Francisco and other places on the coast. He left his wife in Denver. He is now advertising a big meeting at the Fair and some of the saints have been deceived by his literature into making a long trip to this so-called great humbug meeting. I have before me the name of a Pentecostal preacher who, not knowing he was being deceived, made the trip to his meeting. Pastor W. J. Adler of 3827 San Juan St., Oakland, Cal. writes me to warn the saints against him. He says Andrews makes great claims. He is every great Bible character from Genesis to Revelation. He is head of the "Crusade Movement," the "Jacob Truth Movement," self-styled "Elijah," the "Man Child" of Rev. 12, and what not. He is that "One like unto the Son of Man,"—that "Prophet like unto Moses," etc. He expects soon to be caught up to heaven to be with Jesus for 40 years, and then to return to Jerusalem to "rule the earth with a rod of iron." He, not Christ, is to sit on David's earthly throne. He claims we are all in error and calls us "The Esau-Tongues Movement."

In view of the above false claims we warn our readers against his tracts, his claims and his meeting at the World's Fair city. His great effort seems to be to catch the saints and lead them astray. He is everlastingly after them, Bro. Adler says. The editor has just read the tract by Andrews addressed "TO THE SAINTS OF THE APOSTOLIC FAITH MOVEMENT," and I am free to say, though he does not call his own name in the tract nor does he sign it, nevertheless makes the most blasphemous claims for himself, claiming many of the titles of Christ Himself, that the editor has never read in the claims of any heretic. He caps the climax of absurdity and boasting of himself. What next
E. N. B.

"STOP MY PAPER!"

These are days of retrenchment and close economy. Many unnecessary things are being disposed of. It is no longer a question of what we want, but what we need. So we are saying, stop my—? Stop my daily paper? No, indeed, I must have that so I can read about politics, war, murder, sports and every kind of wickedness. I must have it to read its advertisements of style, whiskey, tobacco, theatres and patent medicine. Stop my magazine? No, I like it with its literary articles; its accounts and illustrations of men and affairs. (All worldly of course.) Then I don't enjoy heavy reading all the time—I

like something light occasionally. It rests my mind. There are good stories in the magazines. Stop my trade journal or society paper? No, I am under obligations to take these whether I read them or not. Stop my candy or ice cream? O, now don't get too personal. I seldom eat more than one dish of cream a day, or buy more than ten cents' worth of candy a day. Candy is cheap at the ten cents stores, you know.

Retrench my sugar or butter bill? Don't see how I can. We must eat, you know?

Stop my paper—yes, my religious paper. Its costs me two cents a week, and I must economize. That will help some—Yes, I'll write today and ask them to stop it.

But, brother, how about soul food? Don't you get wholesome spiritual instruction in your religious paper? Don't you get encouragement for your weak faith? Isn't the paper good to keep you stirred up in these days of spiritual decadence? And are you not interested in the spread of the gospel among those who sit in darkness and the shadow of death?

"Yes, all this is true, but we must economize."

If you should ask Jesus which He would have you economize in, where would you expect Him to put the religious paper? In the first of the list? "Hardly."

And if He should ask you if your subscription is paid to your best religious paper, would it embarrass you to answer?

Think on these things brethren.—Lamp of Life.

BRO. CAROTHERS NOW IN THE WORK

Dear Brother Bell:—

Many of the saints know something of my scientific work and how I accepted the appointment on the Presbytery subject to my ability to get loose from the business phase of that work. After rather more delay in testing it out than I anticipated, the Lord has made it plain that I should not devote further time to the business features of my discoveries, but should devote myself to the ministry. I have accordingly accepted the pastorate of the old Brunner Assembly and God is blessing there. All preachers with experience know what a task it is to build up an old Assembly that has been run down, so I ask an interest in the prayers of the saints. I have perfect victory over all of the difficulties in sight. Praise the Lord!

I will continue to keep my scientific work before the proper scientific authorities for final recognition, as I feel that the Lord gave it to me for His Glory.

There are many unanswered letters on my desk. Let the brethren be sure this is not due to lack of interest but to having more work to do than I could keep up with. I will soon be able to conduct my correspondence as usual, and certainly enjoy hearing from the brethren everywhere. Hope they will not count letters on me.

It has been a long route to get back in the harness, but I rejoice that God has led. After Brunner Assembly is thoroughly established and if the Lord tarries, I hope to answer some of the many outside calls for help (that have never ceased to come in.) Thank God for the prospect.
Your brother.—W. F. Carothers.

A VISION.

I once was engaged in prayer and praising God at home with loved ones and, whether I went to sleep on the floor I cannot say, but if so I immediately awoke after seeing the following vision: It seemed I had drifted away from this world and was in a most beautiful country,—indescribable. I was walking about alone enjoying the beautiful trees and rocks and hills colored with the most beautiful rainbow colors. I came to a great, beautiful rock, the top of which was flat and there I saw Jesus sitting and looking upon the great Book of Life. As I looked how I longed to get upon that rock, but did not feel like saying a word. He silently turned his eyes to me and looked at me a moment, and without a word, he reached forth his hand and lifted me upon that rock; then turned His eyes again to the Lamb's book of life and, Glory to His dear name, as I stood behind him and looked over his shoulder and upon the names written there, I saw my own name as plain as if I had written it. How my soul did and does still rejoice.
—Sam Allen, Parker, Okla.

WANTS A HELPER IN THE GOSPEL.

Rev. J. M. Mauney of Wright, Tenn. (R. 2) wants someone who will travel on foot part of the time and help him preach and sing. He is in the Pentecostal Holiness work. Write him at above address.

Sunday School

July 11, 1915.

SOLOMON ANOINTED KING.

Lesson Text—1 Kings 1:28-40.

Golden Text—Know thou the God of thy father, and serve Him with a perfect heart, and with a willing mind. 1 Chr. 28:9.

Leading Thought.—Chosen and anointed for God's service.

1. David's promise to Beth-sheba, vs. 28-37. Read carefully the 1st and 2nd chapters to gain a comprehensive view of present situation in Israel. David's forty years of reigning were about ended; and his eldest son Adonijah, presuming on his father's infirmity of age and general weakness, took advantage of this to gain for himself the kingdom. Legally it might have seemed his, but rightfully it was not, for he was not God's choice. His self-seeking heart prevented him from recognizing God's part in the matter. Even today, in a sense we little dream of, the powers that be are ordained of God Dan. 2:21; Rom. 13:1. God had his faithful remnant to uphold the right. v. 8. And it was their wise action in the matter that brought David's quick decision. vs. 32-35. It is lamentable that David's strong character had such a weak side—his over indulgence of his sons, resulting in the ruin of at least two of them. Bath-sheba's part carried several lessons. She was submissive and humble v. 28, 31. He whose coming into the family occasioned such sorrow and difficulty was the mother of him who now ushered in a reign of peace. No doubt she had sorely grieved over the bitter sin of the past. Solomon was God's choice, and her part in forwarding the work was but secondary. How sudden, direct, and complete were the aged king's directions. His executors were thoroughly representative of the people—a priest, a prophet, a general. v. 32. Note the contrast in the methods of Adonijah and Solomon for gaining the crown. The former, neglecting that most important thing—the anointing—wasted his time in banqueting and revelry, while the latter was going thro the solemn ceremony which always attended a rightful coronation. Which court-party are we with today? Those who assume with reckless assurance the place of lordship over the earth—or those who with obedient and reverent devotion are anointing Him whom God hath chosen to rule the nations. 1 Tim. 6:15; Rev. 17:14; 19:16. Ah verily

"Bring forth the royal diadem
And crown Him Lord of all."

2. Soloman proclaimed King, vs. 38-40. Solomon started right. He was placed on David's own mule—ample proof of his having been appointed David's successor. He was anointed in the scriptural order with the holy anointing oil from out the tabernacle. The anointing symbolized his dedication to God (Lev. 8:10-12); the oil symbolized the Holy Spirit (Acts 10:38). "The people piped with pipes and rejoiced with great joy." v. 40. Following in God's will brings the blessing upon many more than the few at first involved. The true way sooner or later always wins out 2 Cor. 13:8. Without directly opposing Adonijah's false kingdom, David set up the true kingdom in its place. Rom. 12:21. The false will fade and vanish before the presence of the true. A negative Gospel never conquers as does a positive one. Meet the crowding hosts of darkness and error today with firm, unquestionable testimony of God's unchanging righteousness and power. God's eyes are ever upon the truth. Psa. 17:2. We must hold it steadfastly, but with hearts of love and tenderness.

A. R. FLOWER.

TENNESSEE CAMP.

We are expecting a great time at the Camp in Jackson, Tennessee this year. This is our third annual Camp. God has in a very precious way manifested Himself in each Camp to save and heal. There have been a number of remarkable healings in this city and in other places.

Editor E. N. Bell of St. Louis will be with us from July 23 to Aug. 1st. Let those who are coming write us as early as possible; also send offerings that we may make arrangements for them. We expect the largest attendance we have ever had. So come and camp with us and believe God for GREAT THINGS. For information write: H. G. Rodgers, 218 Division St. Jackson, Tenn.

SCRIPTURAL VARIETIES ON BAPTISMAL FORMULA.

(Continued from page 1.)

and help us all to keep the unity of the Spirit, while in love striving for the unity of the faith also.

Honoring the Name.

The writer is nearly 50 years old, and has been mostly all over the movement and has read the Pentecostal papers from all lands, and I can testify that I have never in the world heard any people so exalt, magnify and praise the name of Jesus the Christ. They worship Him as Lord, exalt His blood and His name puts music in their souls that pours forth in mighty volumes of praise to His wonderful name. Nobody can truthfully charge the real Spirit-filled people with not honoring, praising and magnifying Jesus. There was absolutely no occasion for an issue over praising and exalting His great name. They all love to sing with Bernard of Clairvaux:

"Jesus, the very thought of Thee
With sweetness fills my breast;
But sweeter far Thy face to see
And in Thy presence rest."

"May every heart confess Thy name,
And ever Thee adore;
And seeking Thee, itself inflame
To seek Thee more and more."

Moreover, how best can we honor Jesus? Jesus Himself said that in the last day to many who professed to do wonders IN HIS NAME, calling Him "Lord, Lord," he would answer "Why call ye me Lord, Lord, and do not the things I command you?" In this we see Jesus holds the highest honor we can give unto Him is to obey His commands as Lord. He commanded to "Baptize into the Name of the Father, Son and Holy Ghost." Is it not a little risky to reject His own words and take in their stead what some man tells you they mean? Is it not a little risky to take a mere inference instead of obeying Him exactly in Spirit and in truth. Is it not safer for you to leave others to follow men's interpretations while you take Christ's own words and obey them as He gave them and left them?—E. N. B.

NEW MEXICO A FERTILE FIELD.

Two years ago we had a small meeting with only two receiving the baptism. Today we have five small assemblies, something over 75 having received the "Promise of the Father."

A Plea.

We want to call the attention of the saints to the need of seeing that EVERY assembly has a Pastor. A needy place is White Flat, Texas. A band of us went there last summer and there were between 60 and 70 conversions and as many received the Holy Ghost baptism. 48 were baptized in water. They now have a tabernacle and no pastor. Pray that God will send them one lest they become discouraged without a leader and Satan gain the victory.—N. R. Nichols.

TITHES AND FREE WILL OFFERINGS.

"The Nations have ROBBED GOD of His portion, namely the Tith, one tenth of all increase. To-day they are paying many times more than the Tith for war, besides giving a free-will offering of the best of their sons for sacrifice. The ground is being cursed with the blood of the slain. Mal. 3:6-18; Num. 35:33-34, and it is crying for vengeance. (Gen. 4:6-12).

"Under the summer sun the earth will grow sick, and vomit forth her poisonous effluvia, and grim famine, plagues and pestilences will spread over all lands like a pall (2 Sam. 21:1-14), more irresistible than armed forces, and will destroy more than the sword. Our refuge, the 91st Psalm.

"Had the nations feared God, obeyed His laws, and spread the Gospel of Peace and made known the rule of Jesus Christ the Son of God 'The King of Peace' instead of obeying the 'traditions of men' and preparing big guns, air craft, rapid firers, submarines, a big navy, and bigger army for the destruction of human life and property, the windows of heaven would now be open to pour down such a blessing on the earth that there would scarcely be room enough to receive it. (2 Chron. 31; Heb. 7:1 Cor. 9:1-14.)"—Sel.

REQUESTS FOR PRAYER.

Pray that I may be restored to my wonted health and strength. Pray also that I may grow in grace and that my husband may be filled with the Holy Spirit. Remember us here at Wesson.—Mrs. M. A. Edwards, Wesson, Ark.

UNCONSCIOUS DECLINE

The Holy Spirit gives us many warnings to be vigilant, to be watchful, to walk circumspectly, which means to look around us where we put our feet, and all this is because it is so easy to wander from God in little things without being aware of it. All truly converted souls have their five spiritual senses brought to life, but oftentimes these inward senses are feeble, and not able to detect the delicate shades of blacksliding, just as we may sit in a cool room and catch cold, without feeling the chill at the time.

I recently heard a prominent Christian woman in mission work tell of her experience in divine healing, and that after she was healed she had such success in her work, and in praying for other sick ones, that without knowing it she became proud of her experience, and her gifts, and her success, and seemed to think that she was favored of the Lord above others. This feeling in her soul was not strong enough to make her confess it to herself, but it was there as a fine, sweet sentiment, which she unwittingly enjoyed. And then sickness again came, and when she prayed for healing it did not come, but the malady grew worse, and then came long months of prayer, and great perplexity, and humiliation, and mortification, and the reproach of Satan, and down into the dust of self-abasement she had to go, until she was thoroughly humbled, and her inner vision had been clarified through humiliation, to detect and confess the spiritual pride, and when healing came, she had been taught to walk softly before the Lord. That experience is true of thousands of the best people in the world, and true on other lines besides healing.

There are those who began at the bottom in spiritual work, and after being greatly blessed, they unwittingly have a sentiment that they are to exercise authority, or dictatorship, in some way, and they will universally lay the blame on somebody else, or circumstances, and it is almost impossible to get them so broken in humility as to see their secret spiritual pride, and confess and forsake it.

There are some who claim great spirituality, who drift into the thought that God has called them to exercise lordships over the saints. They want to dictate to others, or they fancy that they must take care of the cause of Christ to keep it from going to wreck, just as if God has never taken care of His work before they were born. And all this may go on, and become a besetment to their souls, and others can see it, but it is next to impossible to make such people acknowledge their decline from true humility. There is no sin on earth so fine, so subtle, so deceitful, so insinuating, so plausible to their souls as spiritual pride, that is taking a secret delight in your gifts, and graces, and experiences, and blessings, and fancying that you are God's pet, and that you can take liberties with the things of God more than others, and that you can manage things, and handle money, and wield the rod, and undertake enterprises, a little better than others.

True humility must always keep in sight our own nothingness, and that very blessing we have is dealt out to us by infinite grace, and of which we deserve nothing, and also recognize that God has a right to take from us every treasure, every gift, just the same as He had a right to give it to us in the first place. We need to watch our own spirits, or else the wrong sentiments will take root in us, and grow before we are aware of it. This is the way many good people become narrow, and severe, or run off into false views, or fanatical practices, or absurd conduct, because the starting point was not watched.

The Bible refers to this unconscious drifting by saying of a certain character, "there were grey hairs here and there on his head, and he knew it not," that is life brings changes to us of which we may not be aware. People often apply this truth to those who go off in open sin, but the same truth will apply to the most intensely religious people. It is not safe to talk big, nor too loud in a religious meeting, lest there be religious pride in it. It is not safe to be fond of wonderful things, and extraordinary experiences, lest there be in it spiritual pride. It is not safe to want great things, great success, great meetings, great manifestations, for almost universally there will creep in self-conceit, self-esteem, and getting the eye on the creature instead of God.

Those who denounce others, thereby advertise their own self-esteem; those who judge others thereby magnify themselves; those who pull others down are thereby seeking to build up something for themselves. We may depend upon it that nothing will stand, either in a mission, or a teaching, or an experience, or a demonstration, or an enterprise, except that which the Lord builds, for sooner or later that which is built by self, and for self, must go down in the dust, regardless of the amount of professed sincerity there was in it.—Selected.

AN ERROR CORRECTED.

"In the last days some shall depart from the faith," 1 Tim. 5:1.

There is a false doctrine afloat, in which the Scriptures are perverted. Certain Bible terms are given a restricted meaning. It is a dogma as old as the 16th Century, but re-dressed to suit modern styles and is termed "ETERNAL LIFE." It is, in other words, a theory better known as "Once in Grace, always in Grace."

As is the case with all who teach men's ideas, the one important theme,—Salvation, the Baptism with the Holy Spirit, etc., are soon lost sight of. However, honest souls need not be deceived. We understand because we keep His precepts, Ps. 119:1-11, 100, 104, 105. If we love the Lord well enough to keep His commandments (Jno 14:21) we shall walk in the light (1 Jno. 1:7) and be guided by the Holy Spirit (Acts 5:32), and we shall know the truth (Jno. 7:17). How true, "The way-faring man, tho a fool, shall not err therein." Heart knowledge comes with a surrendered will and a teachable spirit. A man is turned away through his own lust (Jas. 1:14.)

In my experience only those have accepted and taught false doctrines who were trying to excuse SIN in their own lives. The Word teaches Restitution and Confession of sin, Matt. 3:8. Luke 19:8, 9. The blood covers what we cannot make right.

We are warned not to accept any other Gospel than Jesus and the Apostles preached (Gal. 1:8) tho an angel from heaven deliver it. Backsliders cannot love (1 Jno. 3:14, 15), nor sinners who never knew God. "He that LOVETH not, knoweth not God * * * God is love." Be not deceived! How loudly God's Word speaks! "Know ye not that the unrighteous shall not inherit the kingdom of God? neither fornicators, nor idolators, nor adulterers" (1 Cor. 6:9, 10). We cannot gratify the flesh and inherit eternal life, (Rev. 3:5 and 21). A condition must be met, namely that we OVERCOME the world, the flesh and the devil thru Christ. God's Word plainly teaches a Godly life. Read Gal. 5:6 and Eph. 4:5. "Without holiness no man shall see the Lord," Heb 12:14. By His grace we can deny worldly lusts and live soberly, righteously and Godly in this present world (Tit. 2:12; Jas. 4:4).

The Blood is efficacious to keep saints true to God, and is necessary to cleanse the backslider. Practical Christianity, as set forth in Matt. 25:35-46 and Jas. 1:27, will keep saints from theorizing. "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" 1 Pet. 4:17, 18, and "if God spared not the angels that sinned, but cast them down to hell" 2 Pet. 2:4, 5, will he excuse the sinner and backslider to-day? Heb. 2:2, 3 and 10:26-31. "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God and hath counted the blood * * * an unholy thing?"

"Let us hear the conclusion of the whole matter: "Fear God and KEEP His commandments, for this is the whole duty of man," Eccl. 12:13. By doing so, we will not run into error.—Louise Albach, R 2, Scranton, Kans.

REQUEST FOR PRAYER.

Pray earnestly that God will heal me of tuberculosis. I feel I could do much for God but have been out of the work on account of my weak body and had to return home.—J. C. Moore, Liberty Hill, Texas.

:O:

Pray earnestly for a sister who has been sick seven years. Pray also for her own soul, and for her household.—A sister in Memphis, Tenn.

Please pray for me that I may receive the Holy Ghost and be used for God's glory.—Jeanette Bunyard, Enzor, Miss.

ALABAMA NOTE.

Birmingham, Alabama.

Will begin a meeting here soon. We left our Brother in charge of the work at Tampa until our return, which will be two or three months. God is blessing in Florida. Those desiring to write me may address me at 418 Cotton Ave., Birmingham (Elyton) Alabama.—Evang. J. M. Rowe.

HOME PRAYER WANTED.

There is a little Rest Home out in Washington State that must close if God does not send in a saintly man or woman to stay in the home who can pray the prayer of faith for the sick that come to the Home. Any reader knowing of such one who can pray the prayer of faith and who can go, write Mrs. May Bonfill, Box 52, Lynden, Wash.

BLOOD AGAINST BLOOD.

Should Christians go to War?

A most striking, realistic and forceful book by Arthur Sydney Booth-Clibborn, an English Pentecostal Evangelist and Elder who has put into words the principles burning in the hearts of all the Pentecostal saints on the subject of whether a Christian should go to war or not. This book presents war from a Christian standpoint and is not intended for those out of Christ. Should the United States go to war with Germany, or any other nation, what shall be the attitude of the Pentecostal people. Send for a copy of this wonderful book and then make a decision. Price 55 cts. postpaid. The Gospel Publishing House, 2838 Easton Ave., St. Louis, Mo.

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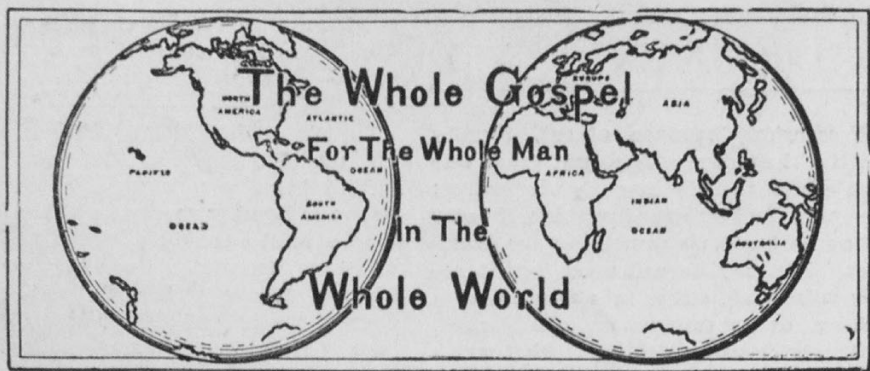
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There is great need for missionary funds at this time in many lands. Three or four hundred Pentecostal Missionaries are depending upon God to supply their needs through the Pentecostal Movement. We will gladly forward money, in any amount from five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

WHY WE LOVE HIM.

A little girl was playing with her doll in a room where her mother was busy engaged in writing. When she had finished her writing, she said:

"You can come now, Alice! I have done all I want to do this morning."

The child ran to her mother, saying: "I am so glad, for I wanted to love you so much."

"But I thought you were very happy with dolly."

"Yes, mother, I was! but I soon got tired of loving her, for she can not love me back."

"And is that why you love me—because I can love you back?"

"What is one why, but not the first and best why?"

"What is the first and best why?"

"Because you loved me when I was too little to love you back."

The mother's eyes filled with tears as she said, "We love Jesus because He first loved us and died for us."—Selected.

"FAITH AND HOW TO HAVE IT INCREASE."

Faith is a trust in God which we show by our life that we desire to please Him, for otherwise "it is impossible to please Him," Heb. 11:6. Often we hear some of God's people cry out, "Lord, increase our faith," Luke 17:5; and we see that they do not exercise what faith they already have. Beloved, here is where God wants us to learn the lesson of using the faith we have, and not to expect any more until we do.

The faith that the Patriarchs and prophets had is the faith we can have. They started with the little faith. They believed God, and as they went on to greater things their faith increased. Have we therefore used what faith we have, though it may not be much, or are we asking God for more when he can not trust us with more?

Beloved, even the faith you have, if it is put into action would become larger. Remember Jesus says, "If ye have faith as a grain of mustard seed," Matt. 17:20. Then he says, "The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: Which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof," Matt 13:31-32. There we see how faith increased from the smallest seed to a tree. In this parable we see that the man had his part to sow the seed, to put trust into action. Then God made it grow into a useful tree.

So, beloved, hereafter if we want faith for anything whether for the body, soul, or spirit, let us use that which has been given us, and thereby we can do more for God, instead of waiting and doing nothing simply because God has not given us more faith to do the greater things much easier. For when we see how faith works, then we can take hold of the things which before we thought we could not, when we had to have someone else to have faith for us.

In conclusion let me say, "Have faith in God," Mark 11:22, and by so doing you will please him, and others will see that faith reacheth forth for God's best. Beloved, "Examine yourselves, whether ye be in the faith," 2 Cor. 13:5. Then after we have examined ourselves let us,

"stand fast in the faith, quit you like men, be strong." 1 Cor. 16:13.—Herbert W. Thomas.

REQUEST FOR PRAYER.

Pray for my healing of neuralgia, which has troubled me for some weeks. It was necessary to remove nine of my teeth, but with no relief. Am so weak I can hardly go. I know God can heal me. Please pray for me as I am in a back-slidden condition.—A Sister in Ridgley, Tenn.

THE GOSPEL SCHOOL.

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CAMP MEETINGS

NEBRASKA CAMP-MEETING.

The first annual camp-meeting of the Pentecostal Assembly of Omaha, Neb., will be held from June 17th to July 17th and longer should the Lord so lead, on the Camp ground near the recently purchased Assembly House (formerly The Tinley Rescue Home) at 403-7 Bancroft St. Meals will be served. Please bring your own bedding.

We expect Bro. T. K. Leonard of Findlay, Ohio, Bro. Diefenborth, Auburn, Neb., Bro Mills, Sioux City, Iowa and others whom the Lord shall send.

Take a Farnam or So. 10th Car to Bancroft then east six blocks. The prices of tents are as follows: 8x10 \$1.50 for 2 weeks and \$2.50 for 30 days. 10x12 \$2.00 for 2 weeks and \$3.00 for 30 days. 10x14 \$2.50 for 2 weeks and \$3.50 for 30 days. Price of cots: 50 cents for two weeks and 75 cents for 30 days. Those wishing tents should communicate with H. C. Gaskill, 403 Bancroft St., Omaha, Neb.

ANNOUNCEMENT.

The Sixth Union Camp-Meeting will be held at Homestead Park near Pittsburgh, June 25th until July 12th inclusive under the direction of the Gospel Chapel of Wilkingsburgh, Thomas E. Float, Pastor.—In conjunction with Union Gospel Mission of Turtle Creek, Pa. Frank J. Casley, Pastor. For further information write to John A. Donald, Secretary, No. 7 Beatty Street, Wilkingsburgh, Pa.

BIG MEETING IN MILWAUKEE, WIS.

A six weeks vigorous campaign against sin, sorrow, and sickness, will be conducted every day in Lincoln Hall Cor. Grand Ave. and 6th Street a large downtown Hall seating 1000 or more, beginning Sunday June 27, 1915 under the auspices of the Christian Assembly. Cyrus B. Fockler, Pastor. E. N. Richey, assistant. Evangelist F. F. Bosworth of Dallas Texas will be with us during the greater part of this campaign, also other splendid workers.

We earnestly invite all who desire to enter into deeper experiences and all who may be sick or have sick friends to come and bring them to these meetings. Jesus Christ will surely Save, Heal and Baptize in the Holy Spirit all who come to Him believing. We also urge all faithful Christians who are looking for the coming of our Lord to come, and help make this a success for our Lord regardless of denominational lines.

Parties coming from outside of the city desiring to engage room and board can write to the Pastor at 825 8th Street. Brethren pray for us.—Cyrus B. Fockler, Pastor.

FULL GOSPEL CAMP MEETING.

Minot, N. Dak. July 1 to 1st. Three meetings daily. Will be held in Riverside Park. Motive, to proclaim the simple Gospel, identification with Christ, the new birth, baptism in the Holy Spirit, Divine Healing, the soon coming of the Lord and the unity of God's People into the one body, Jesus Christ the head. Bring your own bed clothes, meals served on free will offering plan. Many able pastors and evangelists from the different states, Canada and England, also missionaries. 1st Cor. 1:2. For particulars address the Secretary, Box 51, Minot, N. Dak.

CAMP MEETING NEAR ENTERPRISE, ALA.

Beginning July 1st. The Camp meeting will be held at or near the Church at Stinson, seven miles south west of Enterprise, Ala. Every saint of God is invited. Preparations are being made for food and lodging. Brother W. B. Jessup will be in charge of camp. Address J. W. Stinson, R. 2, Chancellor, Ark.

PENTECOSTAL CAMP-MEETING

Berlin, Ont. Canada. The third annual Pentecostal Camp-meeting will be held D. V. at Berlin from July 1st to 11th, both dates inclusive. The camp-ground is known as "Poor House Bush." Take Bridgeport car. Tents and cots can be had at reasonable rates by writing on or before June 22nd. Arrangements are being made for the accommodations of those not desiring to rent tents.

Pastor L. C. Hall of Chicago and others will be with us, the Lord willing. Pray and come. Write: Elder G. A. Chambers, 15 Scott St., Berlin, Ont. Canada.

GREAT PENTECOSTAL CAMP-MEETING.

Portland, Oregon. The saints of the Portland, Oregon Pentecostal Assembly located at 227 1-2 Ankeny Street, take pleasure in announcing their third annual convocation and Camp-meeting to be held (D. V.) from July 4th to August 15th, or longer, as the Lord may lead. The camp will be pitched on the same grounds used in the two years past—a beautiful, shady grove close to the city and on the car line. Visitors should take the Mt. Scott cars marked "Pentecostal Camp-Meeting" on car dash board, and get off at either Creston or Anabel Station; 5 cts. fare.

Tents and cots may be had at very reasonable rates, by writing in advance to the Pastor, or may be secured on arrival on the grounds. Good restaurants close to the grounds for those desiring these accommodations. We are earnestly praying and looking to the Lord to send us such help in the preaching and teaching as He may select. We are leaving in to Him.

God mightily blessed last summer and in the neighborhood of 100 received the baptism of the Spirit in the seven weeks services. Many more were saved and scores healed. Address all communications to: Will C. Trotter, Pastor, 227 1-2 Ankeny St., Portland, Oregon.

WHITE CITY, KANS. CAMP-MEETING

This Camp-Meeting will be held from July 8th to 18th, 1915 at the City Park. Pastor C. E. Foster and band of workers in charge. Order tents and cots by July 1st as they must be shipped from Topeka. Bring bedding with you. Boarding tent on the grounds. For information about tents and cots, write R. M. Farmer, White City, Kans., or C. E. Foster, 219 Grattan St., Topeka, Kans.

MARYLAND CAMP MEETING.

A full Gospel Camp meeting will be held under the auspices of the Lonaconing and Moscow Assemblies of God, Lonaconing, Md., July 8th to 25th or longer, D. V. Visitors entertained at very low rates. For further information write Pastor H. V. Clarke, Lonaconing, Md.

THIRD ANNUAL ENCAMPMENT.

For the Saints of God in Okla. and near by States, to be held at Shawnee, Okla. July 9th to 18th inclusive The Mayor has given us the use of the large well ventilated convention hall for the meeting. And we are making arrangements to accommodate large crowds; let all the saints arrange to come for the entire ten days; especially all who are needing help for spirit, soul or body. The full Gospel will be preached, we trust, in demonstration and power of the Spirit. Meals, cots, and sleeping quarters will be provided on the free will offering plan; bring your own bedding and toilet articles, and a liberal offering unto the Lord; but come by all means, on arrival in City go direct to convention hall, for any information address, F. G. Barker Shawnee Okla. W. T. Gaston

Brother E. N. Bell, Editor of the Weekly Evangel and the Word and Witness expects to be present at this camp meeting.

EAST TEXAS CAMP-MEETING.

This Third Annual Pentecostal Camp-Meeting for East Texas will be held at Trinity, Texas July 10th to 20th, D. V. Be sure to bring your small family tent, bedding, and toilet articles. We also need some large tents. Will have one common table supported by free-will offerings.

We are expecting great things from the Lord. Let all the saints pray much and come prepared to stay all through the meeting. Everybody invited.—William Morwood, Houston Texas, Harvey Shearer, Marble Falls, Tex

MARBLE FALLS (Tex.) CAMP-MEETING.

There will be a Pentecostal Camp-Meeting held in Marble Falls, Texas (D. V.) beginning July 15 and continuing 10 days or longer, as the Lord leads. The object is to get sinners saved and believers baptized with the Spirit and the sick healed and that there may be more unity among God's people. We have requested some of God's leading ministers to come and help in this battle for the Lord.

Be sure to bring your small family tent and camping outfit, and, as the Lord has prospered you, bring your Camp-Meeting offering to help along the Lord's work. All the saints from Austin to Llano come, and as many as wish, come praying and the Lord will give us a mighty refreshing from His presence.

For further particulars, address: J. W. Atwood, Liberty Hill, Texas, or R. R. Phillips, Fairland, Texas.

BAY VILLAGE ARK. CAMP MEETING.

Commencing July 15th. Will be held among the hills surrounding the pretty little town of Bay Village, Ark. Will continue as long as the Lord directs. There is a large band of Spirit filled workers here and a cordial invitation is given to all who are seeking the Lord and want God's best. This village is situated about midway between Harrisburg and Cherry Valley and can only be reached from either point by an overland route. Persons sending word of their coming will be met at the train. Those desiring to camp on the grounds or desiring other information, write to Brother Ed Adams or W. S. Montgomery, Bay Village, Ark., Harrisburg, Route 2, or Bay Village, Ark., Cherry Valley, Route 1.

CAMP MEETING NEAR OPP, ALA.

It is with much regret that I have been requested to announce there will be no camp meeting at Opine, near Opp, Ala. as it has been recalled.—A. B. Robinson, Pastor.

THE THIRD INTERSTATE ENCAMPMENT.

Of the Assemblies of God, Jackson, Tenn. will begin July 23rd and continue to August 1st. We are looking to the Lord to send help of His own choice. This will be the largest and best attended camp ever held here, and we expect many to be saved and baptized and healed in Jesus name. Expenses will be met by free-will offerings. Tents, cots, beds and meals will be free as God provides, and you can help Him provide by prayer and sending in your offerings to help us prepare for the camp. Bring your bedding, toilet outfit, song book and Bible. For further information write H. G. Rodgers, 218 Division Ave., Jackson, Tenn.

Brother E. N. Bell, Editor of the Weekly Evangel and the Word and Witness expects to be present at this camp meeting.

LOUISIANA STATE CAMP-MEETING.

Will be held at Merryville, La., D. V., beginning Friday July 23rd and lasting over Sunday night August 1st. Let all offerings be sent to D. K. Morris, Merryville, La., to pay the preliminary expenses. Don't forget this saints. Hundreds of people are expected. Bring your bedding and toilet articles and offerings. We expect Bro. Morwood of Houston, Texas, and Bro. Harvey Shearer of Marble Falls, Texas, to be in charge of the meeting. The Kinder Camp-Meeting changed in with the State, which will make it all the better. For further information write Bro. D. K. Morris, Merryville, La., Bro. G. C. Lout, Noble, La., R. LaFleur, Kinder, La., Box 155.

IOWA CAMP-MEETING.

The Fifth Annual Camp-meeting for Iowa and northern Missouri will be held at Davis City, Iowa, July 31st to August 9th. Brother E. N. Bell, Editor of the Weekly Evangel and the Word and Witness expects to be present at this camp meeting. Bring bedding and toilet articles. For fur-

ther information write John Goben, Lucas, Iowa.

GLEN ROSE, TEXAS CAMP MEETING.

July 30, to August 16th. Sister Roxie Hughes and her sister from Fort Worth, Sister Myers from Dallas, and others whom the Lord may send will be present. Have secured a nice place in the park with two large flowing wells in the town. Pray that God will send a great Pentecostal Revival in this place. For information address J. E. Osborn, Walnut Springs, Texas.

WOODWORTH-ETTER CAMP-MEETING AT TOPEKA, KANSAS.

Beginning July 31st and continuing one month. The Ninth Annual Camp-Meeting at Garfield Park, on North Topeka Car Line, Topeka, Kansas, will be held for one month beginning July 31st. Come and bring the sick and afflicted to be healed. Mrs. M. B. Woodworth- Etter, who has had a remarkable ministry, will be present throughout the month. For information as to cots, tents, etc. Write C. E. Foster, 219 Grattan Ave., Topeka, Kans.

PHILADELPHIA, PA. CAMP-MEETING.

August 1st to September 1st. The Second Annual Apostolic Camp Meeting to be held at 70th and Lansdown Ave., Philadelphia, Pa. will run from August 1st to September 1st, or longer. We expect to have some chosen workers with us. Come and bring your unsaved friends to hear the Gospel. Meals served on the grounds at reasonable rates. Those desiring tents or other information, write at once to Wm. Anderson, 6093 Larchwood Ave., Philadelphia, Pa.

DISTRICT CAMP MEETING, OVERTON, TEXAS.

From August 7th to 16th. Will be held at Overton Tabernacle on Overton-Tyler Road. Those coming to camp be sure and bring your own bedding and toilet articles and as much of the Lord's money as you have for the expenses of the camp. Have your return fare if possible, but if not, come anyway and we will trust God together. Brother Harvey Shearer will be in charge. Some small living tents for rent at \$1.50 per week. Send all offerings for expense of camp to Pastor J. B. Smith, Arp, Texas. Come to Arp, Texas and the brethren will meet you and take you to camp ground. Preachers and workers especially invited. For information write, Bart McCafferty, R. 2, Overton, Texas, care J. B. Blair.

ANNUAL CENTRAL PLAINS CAMP MEETING.

Floydada, Texas, Aug. 6 to Sept. 6th. Many competent workers and ministers from different parts are expected. The Simple Gospel will be preached. Floydada is located on the Santa Fe Railway about 100 miles south of Amarillo. Climate ideal and water good. For information write C. J. Menefer, Floydada, Texas. Committee: H. H. Gilliam, Wayside, Texas, W. R. Farris, Box 477, Plainview, Texas

CAMP MEETING.

The second international Camp-meeting, Beulah Heights, Atlanta, Ga. Beulah Heights Camp-meeting will begin August 10, D. V., and continue ten days or longer as the Lord may lead. Beulah Heights is two miles from the center of the city and within easy walking distance from the car line. Begin to make your plans to attend, and let us hear from you in ample time. Address Paul T. Barth, 78 North Broad St., Atlanta, Ga.

THE 7TH ANNUAL PENTECOSTAL HOLINESS CAMP-MEETING.

For state of Oklahoma will be held at Oklahoma, Okla., August 12 to 22. Elder N. J. Holmes of Altmont, S. C. will be with us. For tents write Harry P. Lott, 2406 S. Shartel.

A PENTECOSTAL CAMP MEETING—DETROIT, MICH.

A Pentecostal Camp Meeting will be held by the Detroit Pentecostal Assembly, in charge of Pastor J. R. Kline and Evangelist L. G. Grant, beginning August 12, and continuing 15 days or longer, if the Lord so leads.

CAMP GROUND located at Bechtel Farm, near Butt's Station, in Washington Township. Take from Detroit, "Altmont, and Romeo," car, get off at Butt's Sta.

We are trusting God to send His own anointed preachers and Evangelists for this occasion. For information concerning tents, or other particulars, write for circulars to Pastor J. R. Kline, 365 Brainerd St., Detroit, Michigan.

THE FOURTH ANNUAL CAMP-MEETING.

Preparations are being made for the Big Camp-meeting which begins here August 14th. The tabernacle near the Church is large enough to accommodate hundreds of people, and a grand and glorious time is expected. Come and bring your family and let us unite together once a year.—Respectfully Yours, Jesse N. Goff, Cardwell, Mo.

CAUSEY, NEW MEXICO, CAMP MEETING.

Begins Friday Night, August 20th. Everyone is invited. Those who can do so, come prepared to camp. Anyone coming by railroad should write our committee on arrangements, R. L. Little, W. E. Shue, Garrison, N. M., L. S. Kidd, Allie, N. M. These brethren will see that you are met at the train. Brother Jourdan of Snyder, Texas will be with us. We have a good tent and lights and as fine and loyal band of saints as you will find anywhere. N. R. Nichols, Allie, N. M.

TRI-STATE CAMP MEETING.

This camp meeting will be held in the interests of the Work in Southeastern Missouri, Southern Illinois and Kentucky, at Dexter Mo. Beginning August 27th and continuing over September 5th. For further information write J. W. Welch, Essex, Mo.

Brother E. N. Bell, Editor of the Weekly Evangel and the Word and Witness expects to be present at this camp meeting.

A GREAT ENCAMPMENT.

Of Pentecostal Saints at Mt. Lake Park, Md. August 27th to Sept. 5, 1915.

Mountain Lake Park is situated on the Baltimore and Ohio R. R. and enjoys a national reputation as a summer resort and camp and chautauqua ground. Tabernacle seats five thousand. We are in communication with many of the leading brethren and will have a good corps of ministers present.

Wanted: One hundred persons to pray ten hours each for the success of the meetings, also your co-operation and prayers that \$500 may be raised to meet the expenses of the meeting. Address all inquiries to, J. R. Reckley, 134 Elder St., Cumberland, Md., L. G. Creamer, 3616 Prairie Ave., Chicago, Ill., B. F. Lawrence, Box 275, Shepherdstown, W. Va. A great many besides these are interested, including A. B. Cox, D. R. Moreland, J. Williamson, O. P. Braun, J. R. Brown and wife and many others who we have not space or time to mention.

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.