

# WORD AND WITNESS

VOLUME 10

MALVERN, ARKANSAS MAY 20, 1914.

Number 5

"Preach the WORD."—2 Tim. 4:2.

"Earnestly contend for the faith which was once delivered to the Saints."—Jude 3.

"Ye also shall bear WITNESS."—John 15:27.

## General Council Special

As announced last month, we greet our readers this month with full particulars about the great meeting at Hot Springs in April. God most gloriously met with the 120 ministers and many other workers from the States and Canada, with missionaries and presentations from foreign lands. Though from such a wide territory, yet God brought all to see eye to eye. Praise His great name.

### NO NEW SECT ORGANIZED.

The brethren were unanimous that we should not organize a new sect nor charter a new denomination. As a result all approved and unanimously adopted the following resolutions as a sort of Magna Charta, a declaration of religious freedom, a pledge against sectarianism and bossism, an owning of Christ as our Lord and Head, an expression of our faith in the "one body, the one Spirit, the one hope, one Lord, one faith, one baptism and the one God and Father of all, who is above all, and through all, and in you all," Eph. 4:4-6.

Here is the resolution:

### PREAMBLE AND RESOLUTIONS.

WHEREAS; God, our Heavenly Father, sent His only begotten Son, the Lord Jesus Christ, into the world, who purchased and redeemed fallen man, with His own precious blood, and called out of the world and saved a people of whom He built and established His church upon the foundation of the apostles and prophets, Jesus Christ Himself being the Head and Chief corner stone (Eph. 2:20), and, having organized and baptized it with the Holy Spirit, and said: "The gates of hell shall not prevail against it (Matt. 16:18); and

WHEREAS; He gave the Holy inspired Scriptures as the all-sufficient rule for faith and practice according to 2 Tim. 3:16, as follows: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; That the man of God may be perfect, thoroughly furnished unto all good works," we shall not add to or take from it (Rev. 22:18); and

WHEREAS; He commanded that there should be no schism (division, sectarianism) in His body, the General Assembly (church) of the first born which are written in Heaven," Heb. 12:23; and

WHEREAS; We recognize ourselves as members of said assembly of God and do not believe in identifying ourselves with or establishing ourselves into a sect or denomination which constitutes an organization which legislates or forms laws and articles of faith and has jurisdiction over its members and creates unscriptural lines of fellowship and disfellowship which separates itself from other members of the General Assembly (church) of the first born;

THEREFORE BE IT RESOLVED; FIRST, That we recognize that we have assembled as a general council of Pentecostal (Spirit baptized) saints from local Churches of God in Christ, Assemblies of God, and various Apostolic Faith Missions and Churches, and Full Gospel Pentecostal Missions, and assemblies of like faith in various states in the United States of America and Foreign Lands, whose purpose is not to legislate laws of government, nor usurp authority over said various Assemblies of God, nor deprive them of their scriptural and local rights and privileges, but to consider the five purposes announced in the convention call in the February, 1914, issue of the "Word and Witness," and to recognize scriptural methods and rules of unity, fellowship, work, and business for God, and to disapprove of all unscriptural methods and conduct, endeavoring to keep the unity of the Spirit in the bonds of peace until we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ, and to walk accordingly as re-

corded in Eph. 4:1-32.

RESOLVED; SECOND, That we recognize all the above said assemblies of various names, and when speaking of them refer to them by the general scriptural name "Assemblies of God;" and recommend that they all recognize themselves by the same name, that is, "Assembly of God," and adopt it as soon as possible for the purpose of CONVENIENCE, UNITY and FELLOWSHIP, and to be more scriptural and legal in transacting business, owning property, and executing missionary work in home and foreign lands.

### A GLORIOUS TIME

Such joy as is rarely seen in any religious body was manifested upon the unanimous adoption of the above PREAMBLE, which was afterwards accepted as a CONSTITUTION for the GENERAL COUNCIL. A great time of shouting, rejoicing, hand-shaking, and even hugging followed; the brethren hugging the brethren and the sisters kissing each other all over the house.

### MISSIONARY PROBLEM

The next great matter that engaged the COUNCIL was the missionary interests. Missionaries told how in some places they had to do legal business in the name of the Presbyterians and other denominations, because they had no legal standing from the home saints and from this country; how in some cases they had for the same reasons been unable in some lands to secure ground in their own religious name on which to build mission stations; how in other cases Pentecostal missionaries are spending money in building up stations, which in a few years they will lose to the denominations, who hold the title to the grounds, and of many other inconveniences that could be remedied only in some sort of an incorporated association in the home land to stand behind them in a legal way, with their means and with their prayers. So it was next unanimously agreed to select from the various states twelve men of wide experience with love for, and interest in the missionaries, as a

### MISSIONARY PRESBYTERY.

Instead of calling them a committee or a board after the manner of the world, they were named, according to the scriptures, a Presbytery, 1 Tim. 4:14. The following brethren were selected on the Presbytery and then the Presbytery was authorized to fill out the number with good brethren who would serve from other parts of the country. These were agreed on:

D. W. Kerr, Cleveland, O.  
D. C. O. Opperman, Houston, Texas.  
M. M. Pinson, Oakland, Calif.  
J. R. Flower, Plainfield, Ind.  
H. A. Goss, Hot Springs, Ark.  
J. W. Welch, Baxter Springs, Kan.  
John C. Sinclair, Chicago, Ill.  
A. P. Collins, Fort Worth, Texas.  
C. B. Fockler, Milwaukee, Wis.  
T. K. Leonard, Findlay, Ohio.  
E. N. Bell, Malvern, Ark.

Among other names suggested to fill the vacancy are F. J. Ewart, Los Angeles, Cal.; Brethren Argue and McAlister of Winnepeg, Can., and Brother Chambers of Oberlin, Ontario. Some one or two who will serve, and whom the saints of these sections desire to represent them will be chosen as soon as the will of the Lord can be ascertained in the matter. The brethren already on do not want any mere sectional body, but a thoroughly representative one, including at least all parts of the United States and Canada. To this end any modification to secure more effective co-operation will gladly be made to suit other wise brethren, just so long as they will stand with us against Ecclesiasticism and sectarianism. We refuse to become sectarian.

### ADVISORY SERVANTS.

These brethren do not make up a new sect or a set of bosses. Their sphere of action is only ADVISORY. They do not desire and have no power to compel anybody. Both the Council and the Presbytery, its executive, regard themselves as only the servants of God and of the saints. They stand ready to serve all who care to use them in forwarding mission funds, helping the missionaries, giving free counsel for Bible order and promoting in love the interests of the kingdom of God and of our Christ. They have no fight to make on any one; no quarrel with those who may see things different, because they were not present to see how God led, guided and

manifestly approved. They ask the love, forbearance and prayers of all the saints everywhere for peace among the saints and their aid in glorifying God on earth.

It was unanimously agreed next that this council should be incorporated according to the law, so as to transact legal business. This was the point most greatly feared all over the land, and by most of those present, but after the absolute necessity of this was shown by the missionaries themselves who were present and who had labored in foreign lands, and the way to do it for the glory of God and without adopting a man-made creed or forming a sect, then all were glad to have it done, and the Presbytery was so ordered to incorporate not the assemblies, but merely the council, and it was done without a harsh word, and absolutely unanimously—not one dissenting voice.

### THE GLORY CAME DOWN.

Nothing was ever more manifestly approved of God. See the steps of unity and approval. First, the body of brethren appointed to consider the matter prayerfully and carefully unanimously approved and recommended it to the council. Second, the General Council itself as a whole without one dissenting voice unanimously approved it. Third, then as all stood before God in consent, the power fell and the glory of God came down; praises, thanks and shouts went up as the sound of many waters unto God. When things were quiet enough to hear, a message in the Spirit came and the interpretation followed and the approving voice said, "I have guided in all this, and my approval rests upon it." Fourth, Bro. Mason, a real prophet of God, also in the power of the Spirit blessed the council in its action for God. So I repeat, I have never seen anything more manifestly approved of God. Whatever the future may have in store for us none present doubted but that God was in our midst thus far, guiding, approving and leading His people on.

### ASSEMBLIES OF GOD.

The conference committee recommended that a resolution be adopted that we the GENERAL COUNCIL of the ASSEMBLIES OF GOD hereby recognize all of the Pentecostal missions, assemblies and churches of various names as in fellowship with us, and when speaking of them, call them ASSEMBLIES OF GOD, and recommend that all the local assemblies recognize themselves by this God-given name, and without compulsion but voluntarily adopt this name as rapidly as possible, without any sectarian spirit and with no prejudice against any other scriptural name. Adopted unanimously.

### BREAK UP NO HOMES.

The divorce problem pressed for solution, and while perplexing a unanimous decision was reached on this one point, as advice to all our preachers:

WHEREAS, There are now among Christian people those who became entangled in their marriage relations in their former lives of sin, and who do not now see how these matters can be adjusted, therefore we recommend that these cases be left in the hands of the Lord and that they walk in the light as God lets it shine on their souls."

So in these cases, so complicated that the word of God does not show exactly what can be righteously done, nor the wisdom of man see any godly solution that can be made to undo or right the mistakes of the past or adjust in the present—in such cases we will not meddle nor break up the homes of happy children and loving parents, nor disfellowship them while now living for God and with His approval of the Holy Ghost upon them.

### DIVORCE OPPOSED.

At the same time it was agreed for the present and the future to discourage divorces by all lawful means and teaching. Only one cause for putting away. Jesus said, "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery, and whoso marrieth her which is put away doth commit adultery," Matt. 19:9.

### HIGH STANDARD FOR THE MINISTRY.

The only point on which there was not unanimity was the high standard set for the ministry. But considering the general trouble in the Christian world over this question of divorce in the ministry, it is very remarkable that all of the hundreds present agreed, except four—only four!

While recognizing that those may be right, who hold that if a companion commits fornication, she becomes

dead in the sight of the law, and the innocent one, though married again, may not be living in adultery before God; yet in the sight of many men and saints he is held to be so living, and because of this much stumbling and many divisions have occurred over such ministers, it was therefore recommended that in the future we advise against ordaining to the FULL GOSPEL MINISTRY any man who is living with a second wife while the former companion is still alive, whatever be the cause of the divorce.

This does not mean that we shall fight such men as have married again, who got a divorce on scriptural grounds, nor does it mean that he cannot preach, if he feels called of God, just so he preaches on his own responsibility and does not call on us to ordain him. Such men may have a blessed unofficial ministry, may serve God as a soul-winner. But it does mean, in view of the stumbling and doubts, questionings and divisions, that we deem it unwise and hurtful to the kingdom of God to push forward as leaders in the full ministry such cases, and that we do not desire to share in the responsibility for these divisions. We must have a ministry above honest question and who can be a blessing instead of a source of stumbling and division. God bless these unfortunate ones.

### WOMEN IN THE MINISTRY

It was recommended that in view of the fact that the scriptures speak of women prophesying in the gospel, (Acts 2:17) and as helpers to Paul in the same (Rom. 16:3) and that they are still a welcome force in the hands of God for advancing the kingdom—in view of these things it was resolved that we recommend to ministers and assemblies the right of women called of God, to be ordained, not as Elders with authority, but as evangelists of missionaries, after being duly tried and approved according to the scriptures.

### W. & W. OFFICIAL ORGAN.

It was resolved in as much as the Word and Witness is already the property of the GENERAL COUNCIL that the same be recognized as an official organ of the Assemblies of God with Brother E. N. Bell as editor in chief and that the whole matter of publication be turned over into the hands of the Executive Presbytery.

All other clean and sweet Pentecostal papers were commended in their good work, if they see fit to go on as heretofore. But it was hoped that enough of them would voluntarily unite with the Word and Witness to make a larger and stronger monthly, and as soon as possible turned into a mighty weekly for God.

The Presbytery is glad to report that plans are almost complete for several to be united and come out as one. Let all the saints pray and help in this blessed co-operative spirit and soon make the weekly possible.

### A GREAT DAY OF PRAYER.

The saints were requested to gather at their places of worship, as many as possible, on every Thursday, and actually spend the day in prayer, fasting through the noon meal. God is wonderfully blessing in places where they thus travail in prayer.

### MINISTERIAL OFFICES.

It was resolved to organize all the ministerial offices according to the New Testament scriptures and to recognize such offices whenever God restored them to the church, and for the present and for convenience to recognize the scriptural terms of ELDER, EVANGELIST, EXHORTER, (Rom. 12:8, He may be regarded as the licensed unordained preacher on test) and DEACON.

### SCHOOLS.

The matter of schools was committed into the hands of the Presbytery, and blessed progress is being now made on the same. Those who have propositions to offer or donations to make will address any of the twelve on the Presbytery.

### HELPERS.

Any desiring help to keep your state or district in harmony with these non-sectarian principles adopted and in co-operation with this GENERAL COUNCIL will address any of the Executive Presbytery.

### MISSIONARY FUNDS.

E. N. Bell Malvern, Arkansas, was selected as missionary treasurer to receive and forward funds. Any who can use him will find his services free of charge in forwarding funds to whomsoever you may direct.

### FALL COUNCIL.

It is hoped by fall everything will be in a most blessed state of harmony, efficiency and co-operation, and that another great council meeting will be held then, if Jesus tarries. Look out for the announcement of the time and place in the Word and Witness.

### WORDS OF COMMENDATION.

Dear Editor:

Your article, "Bible Order vs. Fanaticism" in the March issue of paper is about the best thing I have seen and congratulate you on sending it forth at this opportune time upon the eve of the General Assembly. It is sane, safe, and scriptural, strong and sound. It seems to me it covers all the things needful of attention at this time. If the Assembly is held to these and a few other essential things that may come before the body, it cannot but be conducive of UNITY and productive of GOOD. These two things accomplished the whole movement will find itself upon a Bible foundation and ready for a greater EVANGELISM than it has ever known, and rid of a few hindrances that have hurt the work almost from the beginning. —L. C. Hall, Pastor, Full Gospel Assembly, 3250 LeMoyné St., Chicago, Ill.

W. F. Carothers, of Houston, Texas, also writes us about the Hot Springs Convention as follows: "The report of the convention looks good to me. If it is only allowed to stay on the basis where it has been put, we shall have accomplished that which none before us have done, namely, the securing of Bible Order and promotion of missions without making a sect or another denomination."—W. F. C.

We also have words of praise from our Canadian brethren for the way in which the Lord so wonderfully led at the Hot Springs meeting.

Elder D. W. Kerr of Cleveland, O., has also agreed to act on the Missionary Presbytery of the General Council. It is also expected that Brethren McAlister and Ewart will largely co-operate with the new council. When everybody understands that the council is to be merely a servant of the saints and of God, a mere channel through which to work for God's glory and merely ADVISORY in its capacity and not a set of bosses, then we feel that the saints, far and near, in every corner of the Pentecostal work, will most gladly co-operate with the large representative body which came together at Hot Springs and formed this Council for business purposes.

Words of thanks are also expressed for the article in last paper about the Yellow Book as follows: "I write to thank you for the article on the yellow books. I have read many of these books and papers, and did not notice ALL the false teachings mentioned in the Word and Witness, but I noticed enough. So I asked the people who distributed them not to send me any more, and now today, after reading the article on them, I burned 6 of these Yellow Books. I thank you for your plain teaching and pray God will continue to bless you with wisdom and knowledge in His Holy Word.

Your brother in Christ—A. J. Harley, Zion City, Ill.

### FOR STRANGERS. WHO ARE WE?

The strangers to us who receive this paper will ask who are these people? As in their ignorance some cry one thing and some another when they see people in our meetings fall under the mighty power of God's Spirit, get saved, and rise with shining faces, speaking with other tongues, and praising and exalting the Lamb in their testimonies, we in a word will give a reason for the hope within us.

We are simply New Testament Christians who have brushed aside the mental shams and hollowness of the age and in a measure gotten back to the realities of God's grace and power through the atoning blood of Christ. We have learned that God has not changed nor lost His power nor His willingness to use this power today as freely as in the days of the apostles to make Himself and His great salvation real to hungry hearts. We have found beyond all doubt that it is the sin and unbelief of the age that gives God no chance to display His miraculous power as of old.

### A REAL SALVATION FROM SIN.

We believe in a salvation to which the God of heaven bears witness with His Spirit (Rom. 8:16; 1 Jno. 5:10) and which saves men and women from the dominion of sin. See Matt. 1:21; Rom. 6:11-14, 18, 22. We believe in the old-fashioned view of Christ as the sinner's substitute, of a real blood atonement for sin and that the blood of Christ cleanses from ALL sin, 1 John 1:7. Some limit the power of God and of the blood by holding it takes two works of grace and two applications of the blood to wash away all sin; but we have tried Him and

know that He can wash it all away at once. But we believe in getting saved from the dominion of sin, if it takes 40 works. The all important thing is to get it and know you have it. It makes no difference what your former experiences and claims are, if you have it not, repent and believe God and receive it from Jesus through the blood. Faith is the victory, and you cannot have this all conquering victorious faith while walking in sin. God wants a clean people.

### BAPTISM WITH HOLY GHOST.

We believe in and receive from God, a filling with, a baptism with the Holy Ghost that acts just like it did in the early Christians in apostolic days and does for us exactly what it did for them. See Matt. 3:11; Mk. 1:8; Lu. 3:16; John 1:33; Lu. 24:49; Acts 1:4-5; Acts 2:4; 10:47; 19:6. Note that the Holy Ghost is no mere influence, but a real, acting, moving personality that comes into men, gives power to speak in tongues or languages never learned and still unknown to the speaker but are uttered by the mind of God's Spirit, Acts 2:4-6. This is the common experience of those today who repent of all sin and yield wholly to God and believe His word just as it is, so God can pour out His Spirit upon them.

### NO ROLLING OR NONSENSE.

Because people often fall in our meetings under the power of God, those who are ignorant or who desire to slander us call us Holly Rollers. But we have never been in any way associated with the real Unholy Rollers wrongly called holy, nor do we practice or believe in such shame and folly as rolling from one side of the house to the other. This is nonsense and dishonoring to God. But if God's mighty power takes all the strength out of one and he falls in a heap before the Lord, this is not foolishness and we say to God to work as it pleaseth Him. Daniel fell before God, Dan. 10:5-10; Ezekiel fell on his face, Eze. 1:3, 24; John fell as one dead before the glorified Christ, Rev. 1:17. It is an honor from heaven, if the real power and presence of God does the work today.

### IN SPIRITUAL GIFTS.

We believe in the gifts from God through the Spirit as in 1 Cor. 12:4-10. Many of these gifts in many places have already been manifested within the last 10 years among the saints, and we are looking for the rest to be restored, as promised, Acts 3:19-21.

### THE CHURCH.

See in this paper article on the Assembly of God. Our churches or assemblies are called Pentecostal Assemblies, Apostolic Faith Assemblies, etc., but we are correctly called ASSEMBLIES OF GOD.

### ORDINANCES OF CHURCH.

We believe in baptism—in being "buried through baptism" Rom. 6:4, just as Paul puts it. We believe in keeping the Supper "till He comes," as commanded, 1 Cor. 11:26. See article on Wise above what is written" in this paper.

### SOON COMING OF JESUS.

We believe in the pre-millennial coming of the Lord Jesus to reign with the saints 1000 years, Rev. chapters 19 and 20. In the new heaven and new earth as here promised.

### MISSIONS.

We believe in preaching the gospel to "every creature" in the world as Jesus commanded, Mk. 16:15. In every thing else in the Bible when taken as God meant it.

### DIVINE HEALING.

All Christians believe the blessings through Christ under the New Covenant are richer, larger, and wider than under the Old Covenant; yet even in Old Testament days God was the healer of His people, when they walked uprightly before Him. When God healed the bitter waters at Mara He made Israel this promise: "If thou wilt diligently hearken to the voice of the Lord thy God and do that which is right in His sight (not in our own sight) and will give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians; for I am the Lord thy God that healeth thee," Ex. 15:26. See also God's covenant of healing in Deut. 7:12-15, wherein He promises to "take away ALL sicknesses." See the reverse in Deut. 28:58-61.

In the New Testament it is taught clearly that Christ atoned for our sickness exactly as he did for our sins. It says, "He bare our sins," 1 Pet. 2:24. In Matt. 8:17 it says, "He bare our sicknesses." Jesus not only healed when He was upon earth before His crucifixion, but also after His (Continued on page two, last column)

# Word and Witness

Published monthly on the 20th of each month at

MALVERN, ARKANSAS,  
by  
Word and Witness Publishing Co.  
E. N. BELL, Malvern, Arkansas,  
Editor and Manager, to whom all communications should be sent.  
S. P. Grice, Hartford, Ala., associate Editor.

M. M. Pinson, Gen. Del., Phoenix, Arizona, Field Editor.

## SUBSCRIPTIONS

50 cts. per year in advance.

25 cts. to ministers and workers who give all time to religious work.

Clubs of 20, per year.....\$7.00

Single issues of 25, 50 or 100 papers, 1 cent each, or per hundred.....\$1.00

Bundles free to workers who take subscriptions and send them in. Free to those unable to pay.

Good Report and Word and Witness, each 50cts., together.....75cts.

Address all requests for papers with pay for same to

E. N. BELL - - - Malvern, Arkansas

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Entered at the post office Malvern, Ark., as second-class matter.

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## LOVE AND SWEETNESS.

The time has come, when even in politics, scrapping is distasteful to all respectable people, even sinners. How much more is this so in religion, and with blessed sweet children of God. The Word and Witness is out for love, unity, peace, truth, sweetness and fellowship.

We believe that it is possible to preach a clean, most fiery and heart searching gospel in a sweetness sent down from heaven, and that the gospel so preached will have more effect in saving men, in straightening up their lives according to the word of God. Our columns will be closed to all writers with a contentious spirit. Even though they are telling the truth, if they do it in a bad spirit, we shall be compelled to put it in the waste basket. Our standard will be TRUTH on the one hand is in the word of God, and on the other hand PREACHED IN SWEETNESS and with the unction of the Spirit. Personalities and a party spirit have no place in a great religious paper. We believe it is possible to preach the gospel so nearly in the terms and phrases of the Bible itself is not to arouse party prejudices which always come when we pick up the pet phrases and party cry of some party. We believe that Jesus finished His work in a sacrificial sense on the cross of Calvary, once for all and forever; that no man can add to this in any way. It is wrought out for us. All we have to do is to comply with God's conditions in this offer and accept salvation as a free gift from God. The soul that seeks this, and makes a complete surrender, will be at once completely saved and with the light before him will look up to God and receive the baptism with the Holy Ghost. But in preaching this truth we do not need to contend over phrases coined by men. The terms of the Bible are good enough.

Then again, we know that there are plenty of people who have once been saved, but who have not walked in the light, who are living below their privileges, whose lives are not what God intended them to be, and these need to have preached to them the red hot demands of God, that they repent, clean up their lives and be washed afresh in the blood of Christ; to yield wholly to God, to His truth and the leadings of the Holy Ghost, and be filled with God's Spirit, as the apostles were on the day of Pentecost. If it takes a dozen touches of power and grace to do this, amen; just let the good work go on. It is not necessary to be so long about it, and God never intended that we should, but if God exercise patience with us until we get out into the full light, and if God will patiently work with these, doing all that he can for them, every step of yielding as they stumble along the way, then certainly we also should be patient with poor souls stumbling the way out of darkness unto God. Sometimes we can hardly realize, now that we are out in the glorious light of God that shines so clear to our souls, how dark indeed it is to other men who have just begun to feel after God. The world is in gross darkness, and it seems that many poor souls are able to see and grasp but a ray of light at a time. Let us thank God for every ray of light that shines in upon them, and be patient with them until they get out into the fulness of the light and up to God's standard of holiness in heart, holiness in life and conduct and also into the Spirit-filled

and Spirit-led life. Let all scrapping and fighting, contention with headiness, and hardness and harshness be done away with forever. We often overestimate our own message. We often think we are the only man in the world that sees it right, that has the full gospel; but this is to think of ourselves more highly than we ought to think. Just let us preach Jesus in all His sweetness, His crucifixion with all of God's love, the gospel with all the power of the Spirit, and let us not try to gather about ourselves a following, to hoist a battle flag, to raise a party cry, and to cry to men to come our way, and thus divide the saints, by pulling off a crowd about ourselves. O, the Lord forbid! Such is a shame in the sight of high heaven, and we are expecting from this moment on to see in the Pentecostal ranks such an unselfish spirit (for God has many such unselfish souls, both in the ministry and out of it),—we are expecting to see, I say, such an unselfish spirit manifested everywhere, such a seeking for the glory of God alone in the earth, such a building up of the kingdom everywhere, such a longing for the coming of our blessed Christ back to the earth to receive His own unto Himself, such a sweetness among the saints, such a love manifested for one another, and for the lost world, such a Spirit of God upon our lives, and in our meetings that all the world shall cry out, "Of a truth God is in the midst of this people," and will fall down and own Him Lord of all. The Lord grant it! Amen! Even so, come Lord Jesus.—E. N. B.

## COOPERATION, NOT ECCLESIASTICISM.

In a private letter from brother D. W. Kerr of Cleveland, he gives a few words on cooperation which I feel will be instructive to the brethren and take the privilege of printing an extract from the same. He says:

"I am glad steps are being taken, looking forward to a better understanding among all Pentecostal people. I have been notified, through Brother Leonard of Findlay, of my selection to act on the council, which I have consented to do. Let me suggest, however, that we should meet as a council to go over the situation more thoroughly as a body and agree as to the methods of procedure in bringing this project clearly before the entire constituency..... COOPERATION WITHOUT ECCLESIASTICAL CENTRALIZATION has been the line of truth which has occupied my attention and which I have been advocating and expect to advocate, even though I should never see it fully accomplished. Organic, cooperative and sympathetic relationship needs to be recognized and preached as facts already existing and principles already in operation in a degree and in a measure between the members of the Body of Christ and between Assemblies of the same faith. One essential thing, in order to bring about the unity of Pentecostal saints, is the calling of conventions in different sections and districts of the States and Canada, and the taking up of the questions which were considered at the Hot Springs Convention in April."—D. W. K.

## SIN AND REPENTANCE.

By F. F. Bosworth.

Most all people, when the preacher speaks against sin, at once think that he refers to stealing, cursing, adultery getting drunk or some such thing. But the sin that has damned the millions who have gone into eternity unsaved is resisting God by not obeying the Gospel. Paul pictures Jesus as being "Revealed from heaven in flaming fire, taking vengeance on them that OBEY NOT THE GOSPEL OF OUR LORD JESUS CHRIST; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." The Great Apostle Peter, overwhelmed with the terrible doom of the disobedient, exclaimed, "What shall the end of those be who OBEY NOT THE GOSPEL?" I know a man who before he heard the gospel was guilty of nearly every sin in the catalogue, but he said he was never wicked enough to refuse to obey the gospel, but was wonderfully converted the first time he ever heard a gospel sermon. All resistance to God is sin. Resistance to the gospel is co-operation with the devil who hates and is the author of all opposition to the Gospel. God requires obedience for the happiness of those who obey. He is the rightful Ruler of the universe and all created beings should be entirely subject to His will. Whoever refuses immediately to surrender to the gospel voluntarily co-operates with the devil, giving him the place of dominion which belongs to God. Some say, "I am not a sinner; I am not a thief." But the fact is they are the worst kind of a thief, for when they resist the Gospel they voluntarily steal from God, that which belongs to God and give to Satan the authority and dominion over their life. This is infinitely worse than stealing some man's money, for if it was successful it would tear God from His throne and put Satan in His place. It is anarchy.

It is treason against the Holy Government of God. In view of the majesty, the love, the holiness, the infinite benevolence and the supreme authority of God, what unmitigated wickedness it is for puny men to ignore His counsels, to oppose His authority and to corrupt His holy government, by neglecting to do His will, I am speaking about the man who has been enlightened and knows the will of God. Surely the angels must look on in astonishment at the supreme impudence and the wicked presumption of the man who sets up his will against the will of his Maker, and against all his own interests co-operates with the devil who seeks his eternal ruin. When Jesus described the judgment of the nations, where He separates them one from another as a shepherd divideth his sheep from the goats, and sends the goats away into everlasting punishment, none of the sins of commission were mentioned unto them, but only the sins of omission. It is not for stealing and cursing that men are damned, but "Vengeance is taken on them that OBEY NOT THE GOSPEL." God "NOW commandeth all men everywhere to repent." Repentance is man's first duty, and everything else that a man does while disobeying the Gospel is sin. To defer repentance is to resist God and co-operate with the devil. Refusing to be governed by the will of God is the awful sin of rebellion. It is the foundation of all wickedness. It is the vile mother of all other transgressions. It is the root of which all other transgressions are but the fruit. Adultery is sin only because it springs from the root of resistance to God. And on the other hand, nothing is righteousness until it springs from the root of obedience to God. Obedience to God is the mother of every Christian virtue.

Now, a word about repentance. Many think that sorrow and remorse over past transgressions is repentance. If this is true, then hell is full of repentance, for there is more remorse there than anywhere else. You find this also in the penitentiary, but when they are released they repeat their crime. REPENTANCE IS NOTHING SHORT OF CEASING TO RESIST GOD. To repent of sin, therefore is to repent of not doing the will of God. If repentance does not cause a man heartily to do the will of God, it will not take him to heaven, for Jesus said, "Not every one that saith Lord, Lord, shall enter the Kingdom of heaven, but he that doeth the will of my Father." Every man that has really repented will henceforth do the will of God with all his heart and will love to do it. As soon as a man by repentance has forever ceased all resistance and becomes subject to the whole will of God, His heavenly Father causes him to love the truth and to love the will of God above everything else. This is why the Christian life is so delightful. No man knows the fullness of joy until he yields to all of God's truth and word. A man came to the altar in one of our meetings and as he yielded to the truth God flooded his soul with such love for it that he repeatedly kissed the Bible. That soul has found eternal happiness who can kiss the truth. Every moment that a man's heart is right with God he can pray sincerely "Thy kingdom come, Thy will be done on earth as it is in heaven." And when a man can pray this sincerely, he will act as he prays and will readily do all the known will of God. If a man is acting contrary to his actual knowledge of God's will, it is most certain that he is not sincere in praying "Thy will be done." His heart can not be right with God when he prays "Thy will be done," and then rebels against the sentiment of his own words. ALL REAL repentance and all real power implies nothing less than universal, unqualified submission to God's will. This puts God on the throne of the universe, and makes a man a loyal and zealous subject of His government.

No man has really repented who does not love the will of God enough to let it govern his actions. A man's supreme preference always controls his actions. Every direction to a sinner that does not include absolute submission to the will of God is infinitely dangerous. It will only cause him to defer the only thing he must do to be saved, which is to repent of his resistance to God. The best thing a sinner might do in the place of wholly yielding to God, even if it is dropping all his bad habits, is only a new and more subtle form of resistance; and leaves him still guilty of the terrible sin of rebellion. As soon as a man will really repent of resisting the gospel, every other sin will cease to exist. The foundation of sin is then gone. The root from which every other transgression springs, has then been pulled up, rebellion is over, and the man has found rest for his soul. As soon as the sin of rebellion is under the blood a man is saved and as pure as Gabriel. If a man is not resisting the truth, then he is walking in the light and "The blood of Jesus Christ, God's Son, cleanses him from all sin." How simple and plain it is for us to know that we have a pure heart. A pure heart willeth with God only that which is good; it wills nothing but what God

wills and it wills all that He wills. A pure heart wills and works with the will of God.

Finney said, "It is surprising that a sinner should suppose himself doing God's service when he prays and reads his Bible. Should a rebel against this government read the statute books while he continues in rebellion and has no design to obey? Or should he ask for pardon while he holds onto his weapons of resistance and warfare?" So it is with the person who does not absolutely submit and "obey the gospel." Even though he may pray and read his Bible, he is insulting God, setting Him at defiance, and is a rebel against His maker every moment.

Until he repents and obeys the gospel he does nothing but sin. Repentance must come first before a man can do anything good, for nothing can be good but that which is according to the will of God.

Thousands of professors of religion, including many preachers, have got this backwards, and this is the reason you can not get them to obey the word, unless they feel like it. They will tell you that they have no inclination to do this or that which they clearly see to be taught in God's word. The fact is they do not yet know what real repentance is. The man who has really repented and holds himself subject to the whole will of God, will love to do anything in the Bible that bears on his life. An audience of such people can go to church and heartily say with Cornelius and his friends and neighbors, "We are all here present before God, TO HEAR ALL THINGS THAT ARE COMMANDED THESE OF GOD." This yielding to the truth takes away the obstacle so that the mighty gushings of faith break forth and God cleanses the heart and fills it with the Holy Ghost. Such people will receive the Baptism in the Spirit the first time they know their privilege, just as they did at Samaria, at Caesarea, and at Ephesus. To love God is to love His will.

Real repentance will make a man a "Doer of the Word" instead of a doer of his feelings. When a man knows the will of God he has no right to consult his feelings. If I were to engage a man to build me a house, I would expect him to lay aside his feelings and his ideas and stick to the specifications. God expects the same from us. In building the tabernacle, Moses did not resist any of the specifications, but "He did according to all the Lord commanded him." Real repentance puts a man in the same attitude toward the written word of God. Then what a joy it is to do the will of God! God has infinite treasure to bestow upon all who will not resist His conditions—the Gospel. Obedience is all He asks of us. Then faith will thrive, grace will work unhindered, and "No good thing will He withhold," for then, and not until then are we walking "uprightly." When God's word says "Do this" we will not resist, and when it says "Don't do this," we will not resist, but will cooperate with God and receive His blessing.

This is the repentance which Peter told the multitude would bring the gift of the Holy Ghost, as it came to them on the day of Pentecost. It secures a man's consent, in advance, to every future revelation of the will of God. When God inaugurated the Christian Church on the day of Pentecost, He inspired Peter to give the very first sentence of GOSPEL instructions to anxious sinners, which were recorded in the following words, to be observed by every seeker for salvation during the Gospel dispensation: "REPENT and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Every new convert should experience all that is commanded in this first sentence of the Gospel. The reason so many are having such hard times trying to be Christians is because they have not been guided into obedience to this first sentence of Gospel instruction. As ministers of the Gospel, we can do much toward doing away with spasmodic Christianity and backsliding, by preaching and explaining the meaning of repentance and giving the young converts the proper start—REPENTANCE, water baptism, and the baptism in the Holy Ghost. This real repentance will lead a man "From glory to glory," "From faith to faith," and into all the fullness of God."

## THE HOLY SPIRIT GIVEN TO THOSE WHO OBEY.—Acts 5:32.

I desire to relate an experience in connection with this scripture, how I proved it to be true.

I had been converted years before, but after living a conscientious Christian life for two years or more I backslid and went into gross sin for about ten years. About one week after I was reclaimed I heard preached for the first time what was called Sanctification. It was taught that to be sanctified was to receive the Holy Ghost, who would burn up the "old man," root of sin, etc. I felt in my soul that there was nothing in my heart but pure love, but I knew that I had not received the Holy Spirit as the Bible teaches. So, as I went for-

ward at the close of the first sermon to receive the Holy Ghost, God gave me the scripture which I have quoted above. As I was praying with this promise in mind, which I knew God had given me, I made my consecration and told God that "I would do what the Spirit told me and ask no questions." My life had been such a failure after having once known God's love and then going back into sin that I was glad to give up my ways and have God come in and direct me, but when I told Him I would do what the Spirit told me and ask no questions, I had no idea how God would come and deal with a yielded heart. At first I felt no change or any great blessing, only I knew that I had made a rock-bottom consecration, and had perfect rest in my soul.

The first thing that the Spirit seemed to prompt me on was, I had in my pocket some letters from a cheap jewelry firm, which wanted me to act as their agent, and the Spirit showed me to throw them in the fire, which I did immediately after getting off my knees. If we obey God, we will not give our time to questionable occupations. I then went home, and that same night at family prayer, while father was praying, the Spirit suggested that after father prayed I should pray. The suggestion was so slight that I did not know whether it was the Holy Spirit, my own mind, or the enemy tempting me, and for this reason it seemed to be a great cross, because I was not sure it was God, and then I had never prayed out in public since being converted last. However, I had promised to obey and ask no questions, so I was afraid not to obey, for it seemed something terrible would happen to me, if I lied to God. So when father finished praying they all started to get up, but I told them I wanted to pray. I didn't pray much, but bawled a good deal, and it seemed my heart broke into a thousand pieces.

After they all went to bed I was thinking of my consecration, and God showed me a straight and narrow path right into glory, and gave me a revelation of what was meant by Gal. 6:14, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." God showed me that to obey the Spirit would mean to crucify the flesh, and I said to myself, "Well, I have got myself into a fix." But as I counted the cost I realized that even though it would be hard on the flesh, it would be the best thing to do, and God gave grace to say, "Lord, I will obey you anyway." As I said this I was immediately enveloped in the Holy Spirit, and he seemed to move into every pore of my being from all sides, and seemed to be a living personality that just filled me. I then seemed to be carried in the Spirit as in the river described in Ezekiel, with just my head out of the water, and at the same time I was conscious in the Spirit of the distinct presence of God the Father, the Son, and the Holy Ghost, and John 14:20 was literally verified to me. I had peace before, but now I had peace passing understanding, and I said, "Thank God, I don't have to lean to my own understanding any more, but God will lead me, and O it was such rest." Truly, His yoke is easy.

The next morning as soon as I awoke it seemed that Jesus was in me, and as real as my own being, and seemed to talk with me as face to face. It was real fellowship with the Father and with the Son.

About two weeks after this I called to see a sick lady whom I had learned before was unsaved. As I arrived at the house I was told she could not live more than half an hour, and she was then unconscious, as far as I could see. I knelt and began praying silently when the Spirit in me began to pray, not audibly, but none the less distinctly, and I stopped praying and listened and could hear the Spirit as plainly as if audibly spoken praying in my heart that the woman might be raised up so as to be saved. I did not know what to make of such an experience, and was a little fearful as to what God was going to do. As the Spirit prayed there seemed to lack about a quarter of an inch in getting a connection formed, and this connection was necessary in order for the prayer to be answered. Then God said to me, "Now you will have to believe in order for this to be done." Although the Spirit had prayed definitely without any effort on my part, other than obeying and kneeling down and beginning to pray silently, yet I was made to know that the answer depended upon my faith. As I saw this, immediately this scripture came to me, "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us; and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him," John 5:14-15. I said, Lord, I know this is according to your will, for it was the Spirit that prayed, not me, and with that I had perfect confidence and rest, and left the house, and I don't know that I thought of the woman again until eight days later I heard that she had died. I inquired

and was told that she rallied and got so well that she called for the minister and confessed conversion, took the sacrament and lived eight days and said she had made her peace with God. This was the first time I knew what it really meant to pray in Jesus' name. It was the Spirit in me that prayed, and while I was made to know that it was my part to exercise faith, this was made so easy that it seemed I could not have done otherwise than to believe. I was not saying a lot of things that God was not in and ending up by saying, I ask it all in Jesus' name.

The reader will observe that it was not when I promised to do what the Spirit told me that the Spirit manifested himself. Many in seeking the baptism or some other need from God, promise to obey, but don't seem to go any further than the promise. Neither did the Spirit manifest himself at the first or second time I obeyed his promptings, though I received some blessing, especially when I prayed. However, the result of my obedience was that God gave me a clear revelation of what it would mean to obey the Spirit, and then after having fully counted the cost and made my choice, there was nothing else for God to do but to fulfill his promise; for God is faithful, who hath promised who also will do it.

Seekers sometimes consecrate up to the light they have and think they have given God all of their heart, but a little added light reveals that they have given God one-quarter and reserved three-quarters; but if they will keep consecrating and obeying as God gives the light, it will not be long until God will take them through. This is not works of grace, but grace working, and God says, "Go through, go through the gates," Isa. 62:10.

If ye love me keep my commandments. And I will pray the Father and he will give you another Comforter, that he may abide with you forever, John 14:15-16.

EDITOR'S NOTE—It is just as necessary to continue to obey God in order to keep filled with the Spirit and continue in a living, vital touch with God as it is to obey God at first in order to receive the Spirit. Let us go on obeying.

## (Continued from page one) DIVINE HEALING.

death on the cross and the beginning of this gospel dispensation by the outpouring of the Holy Ghost on the day of Pentecost more healings were done through His name by His followers than had been done by Him before His crucifixion. We read in one place that the multitudes from the whole country around came bringing their sick folks, "and they were healed EVERY ONE," Acts 5:16. Not only so, but a great Episcopal Historian recently said as he viewed the history of God's dealing with His people from the day of Pentecost down to the present time, that in all ages when the church had faith enough to anoint with oil and claim the promise in Jas. 5:14, that God had all down through the centuries healed the sick. Within the past few decades, healing through the name of Jesus has been again recovered and brought to the front as a privilege to the saints. The great Pentecostal outpouring of the Holy Ghost during the last 10 years has greatly quickened the faith of God's true saints for the healing of their bodies through Jesus Christ. Indeed, in every town where there is an assembly of these saints all around the earth people have been healed in this movement. I follow below with a few testimonies of more recent healing.

## RHEUMATISM HEALED.

For fourteen years I have had a bad case of rheumatism, and I must praise God that now for 5 months I have been healed through the name of Jesus. I give glory to His name. When I was healed I was also called to preach the gospel, and I have laid down my tools to serve Him as a home missionary.—D. T. Kirby, Columbia, South Carolina.

## DEAFNESS HEALED.

A girl about 15 years old nearly deaf from infancy has been instantly healed by the power of God. Now she can hear as good as any one.—David C. Boatwright, Leon, Iowa.

## FEVER AND KIDNEY TROUBLE HEALED.

The Lord has stretched forth His hand to heal in this place. One was healed of fever, another of kidney trouble, and a woman that had been deaf for 20 years heard it rain last night, she said.—J. A. Wood, Waurika, Okla.

## CONSUMPTION HEALED.

From childhood I was afflicted with what the doctors called catarrhal consumption and it grew worse. And when the crisis came, and the doctors had failed and given up my case I looked to the Lord for the first time for the healing of my body. Praise His name, for He healed me. 19 months have passed away and I have not taken any medicine from that time to this. I am now sound and well, and my lungs are stronger than they ever were.—S. J. Hibbs, Box 233, Essex, Mo.

# Revival News in Home Land

God is still alive and blessing in the earth. How we should praise Him that the old-time gospel is bringing back the old-time power that gives men a know-so salvation, heals their bodies and baptizes them in the Holy Ghost. Read and rejoice at the good news below:

## PAXTON, FLA.

Brother Belcher and I have just closed a good meeting here. Some 15 or 18 saved and 6 received the baptism with the Spirit as in Acts 2:4. Also several were healed and 12 were baptized in water.—J. M. G.

## CATO, ARK.

The Lord is truly blessing in this place. Nine have just received the baptism with the Spirit, and the altar is crowded at every meeting.—P. N. M.

## BOYNTON, OKLA.

Just closed a meeting at Cloud Creek with victory. 19 received the blessed baptism with the Holy Ghost. J. H. Hutton was possessed with demons, and through prayer God delivered him.—W. H. K.

## QUESTION.

Is there any difference between being born of God and born of the Spirit of God?—J. B.

Answer:—Not a bit. The sister tells us that some are teaching in her community, that we are not born of God in this life, only born of the Spirit, that when we get born of God we will have resurrection bodies and live forever! Now this is a great error. So far as we are informed it was started by the Israelites in Michigan. Notice first that in the life of Jesus, when he was on the earth, those that believed on Him were born of God. . . . of God." John 1:12-13. In this passage we see in this life believers on Christ "were born of God," and this completely disproves the contention that we cannot be born of God now. The Holy Ghost is the Spirit of God, and what the Spirit does is attributed to God, because God works through the Spirit.

There is another error that is associated with this, namely, it is contended that we cannot be delivered from the power of sin in this life, and so excuse is made on this ground, that we are not born of God, but only of the Spirit, in order that they may continue to sin. But Paul says, "Shall we continue in sin that grace may abound, God forbid." Then he says, "Sin shall not have dominion over you, and being made free from sin ye became the servants of righteousness," Rom. 6:1-14-16-18. God's children are not living up to their privileges, if they are serving sin and the devil. Yea, worse, "His servants ye are whom ye obey, whether of sin unto death, or of obedience unto righteousness," Rom. 6:16. Through Christ and the power of the Spirit we have been "made free from sin;" that is, the power of sin, and hence sin as a power shall not have dominion over you.—Editor.

## VICTORIA, TEXAS.

Brother Johnie McConnell did a good work here. Then Brother Lee Floyd came, and 6 or 8 were baptized with the Holy Ghost, as in Acts 2:4. Since he has left we have kept up prayer meetings three nights in the week, and God has been wonderfully with us. Several more saved and 8 or 10 have received the baptism.—N. E. B.

## OSBORNE, KAN.

My brother, Herbert Buffum, and myself started the work here, and about 100 souls professed faith in Christ and several received the baptism. Then Bro. Foster of Topeka and Bro. Dunham of Iola came, and were with us over two Sundays. 21 or 22 more received the blessed baptism according to the book of Acts. The Mormons and others are fighting us, and we are as sheep among wolves but God is with us and we expect to press the battle.—Mrs. F. L. P.

## OSBORNE, KAN.

All who send us \$1.00 at once, saying send us the weekly, will receive it as soon as it is started. Those who send 50 cents will continue to receive the monthly. HELP NOW. To E. N. Bell, Malvern, Arkansas.

## TRACTS, TRACTS.

All tracts go out on free-will offering plan. Order as many as you can use to God's glory. Send for this fund whatever God leads you to. Order all tracts of the Editor, E. N. Bell, Malvern, Ark.

- Tracts on the following subjects:
1. SANCTIFIED IN CHRIST.
  2. BAPTISM WITH THE HOLY GHOST.
  3. YE SLAVES OF THE WEED.—LEAFLET.
  4. GOD'S OWN CHURCH AND HIS CHURCHES.
  5. ARE TONGUES A HERESY.
  6. SALVATION FOR ALL.
  7. ETERNAL PUNISHMENT.
  8. THE FLESH—WHAT IT IS.

## CLOVIS, NEW MEX.

Brother Fickling and myself have been gospelizing in these parts. God is confirming His word with the signs promised. About 20 have been saved, and 18 got the baptism, as in Acts 19:6. About 20 got healed according to their testimonies. We shall leave a pastor over this work, one of the humblest men in this country. For many years he was a Gospel Trumpet preacher, but he got the light, and God baptized him with the Holy Ghost 7 miles away from the meeting. Some Catholics have been baptized in the Spirit, and the devil is sure stirred up in these regions.—L. E. T.

## HUSBAND MISSING.

Anyone knowing the whereabouts of Al Howard of Alsuma, Okla., who suddenly disappeared about Nov. 20, 1913, will do me a great favor by writing me, or if you see him call his attention to this notice.—Mrs. Mamie Howard, R. 4, Broken Arrow, Okla.

## MILFORD, TEXAS.

Praise God for the way he has been working at Belton. One night three got healed at the altar, and one saved. Many others healed in these parts.—J. W. R.

## PHOENIX, ARIZ.

God has been blessing the ministry of His servants, who have been with us from time to time, and recently the wave reached high tide under the message of faith by Brother H. L. Fulkner. Many who have tarried for months and years, believed God, received the Spirit, and spoke in other tongues as God gave the utterance. It has been a remarkable outpouring over 30 have received the baptism as in Acts 2:4. Great manifestations of God's power in healing the sick, in the salvation of sinners, in heavenly antheims, in visions, etc. Truly the signs are following as promised to them that believed.

FAITH has been the key note of this revival; GRACE the message, and to God be all the PRAISE.—R. L. H.

## PUXICO, MO.

We dedicated our new temple to the Lord on Sunday, March 29th, with the blessings of God throughout the day. The power fell in a wonderful way, three were saved and received the Holy Ghost a few minutes later. Sinners fell on their knees all over the house. Glory to God in the highest.—Pastor W. W. Childers.

## BEACON, TENN.

Step by step God has brought the light to this place, 10 have been baptized with the Holy Ghost speaking in other tongues as the Spirit gave utterance. Some have been converted and several reclaimed. At one prayer service the power fell so that four were baptized with the Holy Ghost. God has been confirming His word with the signs following, and the sick have been made well in Jesus' name.—One of Them.

## CHICAGO, ILL.

I have just returned from the Pacific coast. God wonderfully poured out His Spirit in the state of Wash. Our hall was in the Metropolitan Hotel, the largest building in town and was filled to its capacity. Large numbers, including some Catholics, were saved and baptized in the Holy Ghost. Many details of His wonderful power and glory too numerous for space.—Wm. H. Merrin.

## CAINSVILLE, MO.

The Lord is working here, about 16 have been saved and six received the baptism. We are looking for Brother Opperman with a band of workers to commence a special tent meeting here in a few days. Two got the baptism yesterday.—W. D. M.

## WATERS, ARK.

We came here from Hot Springs Convention and started the meeting last Saturday night. Eleven souls have been saved. Last night, the 4th night of the meeting, 4 found salvation in Jesus. Though a new field, some are already interested in the baptism of the Holy Ghost.—W. H. H.

## GORE, OKLA.

God is blessing here. 25 saved and 20 received the Holy Ghost. Pray for us.—W. R. A.

## LIVINGSTON, TEX.

Christ has wonderfully blessed precious souls at Shady Grove, in Tyler County. Fifty or sixty have been baptized in the Spirit. All glory to His name.—Chas. D.

## ATLANTA, GA.

New additions have again been made to accommodate the crowds which fill the tabernacle night after night. The day meetings are also largely attended. God is surely in the midst of His people. There are no indications of a close to the meetings as the crowds keep increasing. The meeting may continue all summer. The mourners' bench is filled at every ser-

vice—sinners seeking salvation, believers the baptism and suffering humanity being healed.

A prominent citizen and surgeon of our city, who was injured in a wreck three years ago, passed the finest medical skill and found Jesus and his body was made whole. He is seeking the baptism and testifies to this miraculous healing, witnessing on the platform.

One feature of the meeting is that so many church members are seeking the baptism. One night eight from one of our largest churches were at the altar at one time seeking. Many have received.

All kinds of diseases are being healed including deaf mutes. People are coming from Oklahoma, Texas, Delaware, Alabama, North and South Carolina, Tennessee and other states. Many are seeking God.

(Mrs.) L. N. Harris. Chairman of Ladies' Committee on Arrangements.

Address all letters for information to Mr. C. H. Burge, 67 Windsor St., Atlanta, Ga.

## FORM OF GODLINESS.

"Having a form of Godliness but denying the power thereof,"—2 Tim. 2:5.

This text is often quoted to prove that godliness has no form, but it proves just the opposite. It is the form without the power Paul is speaking against—the imitation, the sham.

In the beginning God created the heavens and the earth and the earth was without form and void. Then the Spirit of God came in and it was no longer void. The Spirit moved upon the face of the waters and gave form. God said, and the Spirit wrought, and everything began to take form. The waters were gathered into oceans, seas, bays, rivers, etc. Then vegetation took form, herb and tree yielding seed and fruit after his kind.

Then the forms of the sun, moon and stars appeared, then the fowl of the air and fishes of the sea and four-footed beasts; and lastly, God said, Let us make man, the highest material form, in our own image. God formed man out of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul, a perfect body and form. So God does not object to form in the material world. But this is remarkable: that in all these forms of striking resemblance there is infinite variety. As all the leaves on a tree are much alike and one general form yet no two are exactly alike, so with human beings.

But the form in God's affairs is the form objected by so many. Answering this, would say, When the scriptures prescribe form, that form is essential to validity. God said to Moses, See that you make all things according to the pattern shown thee in the mount. So when the Tabernacle was finished, according to the directions, "the glory (Ex. 40:34) of the Lord filled the Tabernacle. When Solomon completed the Temple in most beautiful and perfect form, the glory of the Lord filled the house, 1 King 8:10-11.

So God does not despise form, if that form will only be a receptacle of His power, and the forms he has prescribed are exactly fitted for God's power. An engine must have some kind of form to be propelled by the steam.

So be not afraid of the right form; for God uses forms in many ways; but it is the form without the power that we all object to. God wants to use the human form as a temple for His indwelling, and as an engine of power. Observing the forms God has laid down for assemblies and in ordinances does not hinder the Holy Spirit. But the improper and unworthy manner of taking the Lord's Supper did call forth a rebuke from Paul to the Church at Corinth. There is the utmost liberty of the Spirit in form when that form is prescribed by God's Word.—A. P. Collins.

## NOTICE TO PREACHERS

New credentials are being issued to Pentecostal or Apostolic Faith or Churches of God in Christ preachers. This was agreed on at the Hot Springs Convention or Council. All the new ones will be issued in the common or general name of ASSEMBLIES OF GOD. For convenience East and West those in the West and South will send your present credentials to H. A. Goss, Hot Springs, Ark., for renewal. Tell him what kind of work you are doing, whether pastor, evangelist or missionary, and give your home post office. Those North and East will apply in same way to Eld. T. K. Leonard, the Gospel School, Findlay, Ohio. Do this at once so your name will be in the published minutes.—Editor.

P. S.—Be sure to send 25 cents to help pay for printing credentials.

## LONOKE, ARK.

The Lord has been blessing at Brownville, three miles from Lonoke. Several have been saved, and 12 received the baptism in the Spirit, as in Acts 2:4, among them a Baptist preacher of 37 years. Praise the Lord.—Mrs. D. C.

## ASSEMBLY OF GOD.

By B. F. Lawrence.

The most of us know that the Greek word 'ecclesia,' translated 'church' in the New Testament, means literally, an assembly—a called together body. Then, 'Assembly of God' means "an assembly called of God, and belonging to God."

## I.

The Assembly of God is:  
1.—Christ's body, Eph. 1:22-23.  
2.—The members of the assembly brethren in Christ, Heb. 2:11-12.  
3.—The members are therefore also called "sons and daughters of the Lord Almighty," 2 Cor. 6:17-18.

## II.

Entrance into the Assembly is by:  
1.—Birth, John 3:1-8. See Acts 2:4; 5:14 Heb. 12:23; James 1:18; Lu. 1:20; John 5:1.  
2.—By creation, Gal. 6:15; 2 Cor. 5:17.  
3.—Baptism, that is, baptism by the Holy Spirit into the death, burial and resurrection of Jesus Christ; or, concretely expressed, "into one body," 1 Cor. 12:12-13; Rom. 6:3-6; Gal. 3:27. (Many Pentecostal preachers hold that 1 Cor. 12:13 refers to the baptism with the Holy Ghost.—Ed.)

## III.

The operation or organization of the assembly was at least two fold:  
1.—General. Called by various names, such as, "the church," "church of God in Christ," general assembly and church of the first born," etc. Built upon the rock and foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone, Matt. 16:18; Eph. 2:20.

It embraces in its membership all those whose names are written in heaven, Heb. 12:23. It is permanent.  
2.—Local. This embraces in its membership all those of the general assembly who live near each other, (that is, in the same town or neighborhood.) 1 Cor. 1:1-2; Gal. 1:1-2; Phil. 1:1; Col. 1:1; Permanent, at least as long as there are those in the community who are members of the general assembly or church of the first born.

Besides these one might mention the Occasional Councils, consisting of those doctrinally or locally interested, Acts 15. Also the Presbytery, 1 Tim. 4:14.

## IV.

The Assembly, generally and locally in its entirety is to be "the light and salt of the earth," "a habitation of God thru the Spirit," "fellow laborers with God," "a spiritual house, an holy priesthood to offer up spiritual sacrifices," "a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praise of Him who called you out of darkness into His marvelous light," Matt. 5:13-16; Eph. 2:22; 2 Cor. 5:18-20; 1 Pet. 2:5-9.

## V.

While the above is true regarding the whole assembly, there are, by the will of God, certain men, (and women) who are specially chosen to act for the assembly in discharging various parts of its service.

This brings us to the Ministers, or Servants of the Assembly.

A.—General.  
1.—Apostles. They were personally commissioned by God, 1 Cor. 1:1; 12:28; Gal. 1:1-15-16; by Christ, Matt. 10; Acts 20:24; Rom. 1:5; by the Holy Spirit, Acts 13:2-4.  
They were eyewitnesses to the resurrection of Jesus Christ, Acts 1:21-22; 1 Cor. 15:5-8; and were empowered to:  
a.—Preach.  
b.—Heal the sick.  
c.—Cast out demons.  
d.—Raise the dead.  
e.—Cleanse lepers.  
f.—Bring peace or judgment to families and communities.  
g.—Represent Christ, Matt. 10.  
h.—Make disciples.  
i.—Baptize, Matt. 28:19-20.  
j.—Remit or retain sins, John 20:23.  
k.—Bind and loose upon earth, Matt. 16:19; 18:18; 1 Tim. 1:20; 1 Cor. 5:5.  
l.—Rule and care for the Assembly, John 21:15-17; 2 Cor. 11:28; with Heb. 13:17; 1 Pet. 5:1-3.

m.—Establish doctrine, Gal. 1:11-12; 8:9; 1 Tim. 5:14; 2 Tim. 3:10.  
n.—Ordain ministers, Acts 6:1-6; 2 Tim. 1:6.  
o.—Obtain their support from the gospel, 1 Cor. 9:14.  
2.—Evangelists, Acts 21:8; Eph. 4:11; 2 Tim. 4:5.

They were authorized to:  
a.—Preach, teach, establish and defend the Word, teaching or doctrine already formulated by the Lord Jesus Christ and His apostles and prophets, Acts 8:5; 1 Tim. 1:3-4; 1:18; (the charge follows in the rest of the letter.) 1 Tim. 4:11-16; 6:2, 13-17; 2 Tim. 2:2-14-23-26; 3:14-17; 4:1-2; Titus 2:1-7-8-15; 3:1-8.  
b.—Execute the rules of order and government established by the Lord Jesus and His apostles, 1 Tim. 1:3; the whole of the third chapter (in the light of verses 14-15) Chap. 5:17-21; 2 Tim. 4:2-5; Titus 1:5-13; 3:1-10-11.  
c.—Ordain ministers, 1 Tim. 3; Titus 1:5-9.

d.—heal the sick,  
e.—cast out demons,

f.—work miracles, Mark 16:17-18; Acts 8:4-13.  
g.—obtain their support from the gospel, 1 Cor. 9:14.

3.—There were in the general assembly, prophets who journeyed from place to place. There were also local assemblies which had prophets among them. This term seemed to be applied to those who had the prophetic manifestation of the Spirit. The title did not carry any special executive authority with it; but was applied to many who held other specific offices in the assembly. Some of the prophets and teachers of Antioch (Acts 13:1-2) were officially, Elders. 1 Tim. 4:14; 3:2; Titus 1:9. Silas, a prophet from Jerusalem, was really an evangelist, or bearer of good news, Acts 15:41; see also 1 Cor. 14:1-5-31-32.

## B.—Local.

1.—Elders, Bishops, Presbyters. All these terms, according to the best scholarship, refer to the same office, Acts 15:2-6-22; Phil. 1:1; 1 Tim. 3:1-2; Titus 1:5; etc.

A.—Moral qualifications for Elders. They must be:—  
a love r of good,  
a husband of one wife,  
not soon angry,  
not a brawler,  
not a striker,  
not greedy of filthy lucre,  
B.—Mental qualifications of Elders. They must be:—  
self-controlled,  
sober minded,  
just,  
able to exhort,  
apt to teach,  
able to convict gainsayers,  
orderly,  
able to rule his own house.  
hospitable,  
not self-willed,  
not contentious, 1 Tim. 3; Titus 1.

They were also required to have a good report from them that were without report.  
C.—Duties of Elders.  
a.—Rule, teach and care for the assembly, Acts 20:28; 1 Tim. 3:5; 5:17; Titus 1:9; Heb. 13:17; 1 Pet. 5:1-4. Thus, they were the pastors, or shepherds of the flock, Eph. 4:11. Were to live of the gospel, 1 Cor. 9:7-14.  
b.—They were to be examples to the flock, 1 Pet. 5:3.  
c.—They were empowered to ordain and assist in ordaining ministers, Acts 13:1-3; 1 Tim. 4:14.  
D.—Behavior toward Elders.  
a.—They were not to be rebuked, but exhorted.  
b.—Accusations against them were not to be received except in the presence of two or three witnesses, (R.V. says, "at the mouth of two or three") 1 Tim. 5:1-10.  
2.—DEACONS. 1 Tim. 3:8-13; Acts 6:1-6.

a.—Moral qualifications of Deacons. They must be:—  
husband of one wife,  
holders of the mystery of the faith in a pure conscience,  
not double-tongued,  
not given to much wine,  
not greedy of filthy lucre,  
B.—Mental qualifications of Deacons. They must be:—  
grave,  
possessors of wisdom,  
able to rule their children and households well.

C.—Duties of Deacons. They were to look after the temporal affairs of the assembly. Some of them also preached. Deacons were required to be of good report, and to be proved or tried before appointment. They were promised a good standing and great boldness in the faith that is in Jesus Christ, if they served well. See passages cited above.

The Greek word translated 'deacon,' in the above cited passages, is in other places translated "servant," and "minister." This helps somewhat to define their duties. See Matt. 23:11; John 12:26; 1 Cor. 3:5; 1 Thes. 3:2. The word was also applied to a woman, and seems to indicate an order of deaconesses. These, however, were without executive authority. See Rom. 16:1; 1 Tim. 3:11 (R.V.) and 2:12. Women were also spoken of as "helpers in the gospel." Paul spoke of one man and his wife as "fellow-laborers."

There were other men in the local assembly called, because of their particular ministry, 'teachers' and 'exhorters.' These indeed might extend the scope of their ministrations beyond the confines of their local assembly, but were not written of as having executive power, Rom. 12:6-8; Eph. 4:11.

This resume of the scriptures does not profess to be complete. It does, however, present the salient points in connection with each section of the subject as presented. It is offered in the hope that when the people of God see how thoroughly, at what length, and how many places God treats of these matters, they will gain a clearer idea of their importance; and, so gaining, will arrive at a greater degree of unity as they conform themselves to the scriptures.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thorough-

ly furnished unto all good works," 2 Tim. 3:16-17.

Bennett F. Lawrence.

EDITOR'S NOTE ON ABOVE:—Some of us may have used other terms from what Brother Lawrence has, or have put some passages under different headings, etc., but on the whole it is very fine, and the editor wants to advise all our preachers to preserve the article and make a long and thorough study of the references in their connections.

## WISE ABOVE THAT WHICH IS WRITTEN.

Some mistaken preachers and would-be teachers claim to have a revelation from the Holy Spirit that water baptism and the Lord's Supper are not to be observed any more. Now to the word and to the testimony. If they speak not according to this word, it is because there is no light in them.—Isa. 8:20. "All scripture is given by inspiration and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works,"—2 Tim. 3:16-17.

Since the word was written by holy men as they were moved by the Holy Ghost, any revelation contradicting that word cannot be from the Holy Spirit. The Spirit and the Word agree.

## Water Baptism.

Jesus commanded his disciples to make disciples of all nations, "baptizing them in the name of the Father, Son and Holy Ghost, teaching them to observe all things whatsoever I have commanded you,"—Mat. 28:19-20. Then on the day of Pentecost, Peter, true to this order, said to the Jews, "Repent every one of you and be baptized in the name of the Lord Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost,"—Act 2:3.

Philip went down to Samaria and preached Christ unto them and they were baptized in the name of the Lord Jesus. Later Peter and John came down and laid hands on them and prayed and they received the Holy Ghost.—Acts 8:12-16.

When the Holy Spirit fell on the household of Cornelius Peter said, "Who can forbid the water that these should not be baptized, seeing they have received the Holy Ghost as well as we," Acts 10:47. Once more Paul at Ephesus found some disciples who had not been baptized in Jesus name; but unto John's baptism only. So Paul baptized them in the name of the Lord Jesus; then laid hands on them and prayed for them and they received the Holy Spirit and spake in other tongues and prophesied,—Acts 19:1-6.

These passages forever settle two points: First, that the baptism in the Holy Spirit does not take the place of baptism in water. Second, that water baptism was administered by the apostles after Pentecost.

## The Lord's Supper.

Paul administered the Lord's Supper to the church at Corinth, and said, "Keep the ordinances as I delivered them unto you,"—1 Cor. 11:2, and saye he received it of the Lord, verse 23. Then added, "As often as ye eat this bread and drink this cup, ye do show (proclaim) the Lord's death till He comes," Verse 26. So it is to be observed "till the Lord comes again." The expression in Col. 2:14, "Hand writing of ordinances," does not and cannot refer to water baptism or the Lord's Supper; for Paul under the inspiration of the Holy Spirit had himself directed the Corinthian church to observe it and rebuked them for not observing in the right spirit and manner. He also mentions in this very letter to the Colossians that they too were "buried with Him (Christ) in baptism,"—2:12.

How and when was the "handwriting of ordinances" that was contrary to us" blotted out? The same verse answers, "Nailing it to the cross," 2:14. Then it was by the crucifixion of Christ and done at the cross. This makes it absolutely certain that this "handwriting of ordinances" was the ordinances removed were those that existed BEFORE the cross, and not to water baptism and the supper which were commanded AFTER the crucifixion. He could not command to baptize after his resurrection, as he did, if his death had just removed water baptism.—A. P. Collins.

## TENTS, TENTS.

To accommodate the brethren I have arranged to handle all kinds of gospel tents only for cash at the lowest figures. State (1) size of tent wanted, (2) whether with or without poles (3) whether with or without side curtains, (4) whether to be made of 8, 10, or 12 oz. duck, (5) whether made of natural duck or mildew proof duck. Then a price can be given by return mail. Inquire of E. N. Bell, Malvern, Arkansas.

## PINCKNEY, TEXAS

The Lord is wonderfully blessing in this place. About 45 have received the baptism, as in Acts 2:4, at Shady Grove, Texas.—A. W. P.

## Pray for the Missionaries

We are sorry at a moment when we are preparing to do better and nobler things for our faithful missionaries the special things of this issue filled the paper and left no room for all we have from Foreign Fields. We will push out other things for them next time. But God is blessing in many

lands, and war clouds and perilous times in China, famines in India and needs in Africa and Egypt demand earnest, urgent prayer and funds at once for all our missionaries. Send in at once. All sent in will be forwarded by E. N. Bell, Treasurer, Malvern, Ark.

### THE PORTLAND MATTER EXPLAINED.

In the March issue of the Word and Witness there appeared an article dealing with the general subject of BIBLE ORDER VERSUS FANATICISM. Under this head several illustrations were used by the editor showing how the brethren in different parts had endeavored to secure Bible Order. One of these mentioned, merely as an illustration, was the PENTECOSTAL ASSEMBLIES OF THE WORLD with Brother J. J. Frazee of Portland as Superintendent. We stated at the time we were not finding fault with the brethren for their honest efforts to secure better Bible order; but it appears that some on the coast who are opposing these good brethren on doctrine have made unwonted capital out of the illustration. I have a letter from Bro. Frazee in reply to an article published in the Pentecostal Truth by Bro. William Barnett. In this Bro. Frazee states that he has no desire to be bishop or pope and that he forgives Bro. Burnett for the attack upon him. While the seal says it is a "corporate body," yet it is said Oregon laws do not require a charter. Bro. Frazee further states that the Pentecostal Assemblies of the World are not an organization, not a chartered sect or denomination, but merely a voluntary association or affiliation for the general interest of Pentecostal assemblies wherever they may be located. The brethren put on as field missionaries, he says, are perfectly free to obey the Lord and follow the leadings of the Spirit, and that they are in no way under the authority of Bro. Frazee himself.

We also have an article from Bro. E. E. McAlister saying that he has entered into no man-made organization, has chartered no church and had nothing to do with appointing a Superintendent over the Pentecostal Assemblies of the world.

We also have a letter from Bro. W. C. Trotter, pastor of the Assembly in Portland, located at 131½ 2nd St., and he wants us to make clear the difference between the Pentecostal Assemblies of the World and the assembly over which he is pastor. He says, "This immediate assembly of saints, perhaps 300 in number, do not recognize themselves as chartered or incorporated. In other words, there should be a distinction made between the PENTECOSTAL ASSEMBLIES OF THE WORLD with headquarters at Portland, Oregon, with Bro. Frazee as Superintendent and the PENTECOSTAL ASSEMBLY MISSION located at 131½ 2nd St., Portland, Oregon, and it is this difference that we wish you to make clear to your readers for the sake of truth and the work here."—W. C. T.

The editor is glad to help the brethren straighten this matter out. We had no intention of meddling with the personal affairs of the brethren nor any idea that their opposers would make any improper use of the illustration in regard to the Pentecostal Assemblies of the World. We did not state in this illustration that the Assembly at Portland was chartered. We merely stated what the official seal, credentials and letter head seemed to imply according to Webster, and if we made any mistake in this we are very sorry for it. We are glad to note that despite efforts to disturb the peace of Bro. Trotter's assembly that God is still blessing them. Bro. Trotter says, "God is honoring the truth here most graciously, over 40 have been baptized during the two months past and many have been saved and some wonderful healings done in Jesus' name. On Easter Sunday the power fell all day, and at night amounted to a cloud burst; no one was able to minister the Word, it just rained, four were powerfully baptized with the Holy Ghost at the altar and five more last Sunday. The baptisms mentioned above are in the Spirit. The candidates are expecting a most blessed water baptism shortly."—W. C. T.

We are glad to state that a most blessed state of harmony and fellowship exists between Bro. Frazee, Bro. Haywood, Bro. McAlister, Bro. Ewart, Bro. Argue, etc. and ourselves. We trust this explanation will put the matter in a proper light. Three things should be clear in the minds of the brethren.

(1) That the Pentecostal Assembly Mission with pastor W. C. Trotter has not chartered.

(2) That the brethren associated under the name of Pentecostal Assemblies of the World had no idea of organizing a new sect or man-made church.

(3) That the Word and Witness has no quarrel to make with the Pentecostal Assemblies of the World, with Bro. Frazee, or with Bro. William Bar-

nett. In fact the signs are auspicious for a most blessed world-wide fellowship and unity among all true Pentecostal people and the editor is only desirous of aiding in this growth toward unity by all lawful and scriptural means until we shall have come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children tossed to and fro and carried about with every wind of doctrine, by the slight of men and cunning craftiness, whereby they lie in wait to deceive, but speaking the truth in love may grow into Him in all things who is the head even Christ."

WHAT THE OBJECT? Some have asked what object the editor had in mentioning the Pentecostal Assemblies of the World with the names on the official letter head, of Bro. Durham and his incorporation or chartering of the Full Gospel Assembly in Chicago, etc. If the brethren will remember the general subject under discussion, namely, the efforts at BIBLE ORDER and not get lost in the illustrations used, it will be easy to see they were used to show that all the noted brethren whose names were mentioned had, as the incidents mentioned show, made honest efforts to solve the problem and have better Bible order. This point is all the editor of W. & W. cared for in any of the illustrations mentioned. Some tell me that the seal of incorporation which Bro. Frazee used was the old seal turned over to Bro. Frazee years ago from Azusa Street in Los Angeles and that the more recent change of name, to the Pentecostal Assemblies of the World, misled me into thinking that the incorporation was a recent charter. If so, we heartily ask the forgiveness of all the brethren concerned for the mistake.

Then I am told that the laws of Canada do not forbid baptism being performed by ministers from unincorporated bodies or churches, that Bro. Van Loon says the need of Bro. Durham incorporating and giving him papers was only to give him authority to perform marriage ceremonies. It was told to me by another differently at the time of incorporation, namely, that a minister in Canada had threatened to prosecute Bro. Van Loon if he baptized his converts without credentials from an incorporated assembly. But I am perfectly willing to take the version as given by Bro. Van Loon. I did not and do not care for any of these details, only to have them true. All I cared for was to note the necessity which led Bro. Durham to incorporate, and that Bro. Van Loon and myself both received credentials from this incorporated assembly through Bro. Durham, and to let the people know that this had not caused either of us to deny the Holy Ghost. Any one can see that this fact reflects no more on Bro. Van Loon than on myself, as I stated I received these credentials and had them yet, and that they never had bitten me.

Now, if through ignorance of local conditions in these far off places I have missed any of the details or if any one has made harm to the brethren by a misuse of them or of even the truth stated, I most heartily confess the mistake, and ask the forgiveness of every one concerned. More than that, I am doing more to correct it than was done to spread it, in that I shall send the corrections to 5 or 6 times as many people as I did the issue with the mistake.

Now, the good brethren have written asking me to make the correction and assuring me that they wanted to do all possible to keep the unity of the Spirit and to head off the devil in any misuse of these matters. The editor of the W. & W. appreciates this blessed brotherly spirit, and assures the brethren everywhere that we shall do all in our power to meet the good fellowship and love offered by Brethren Frazee, McAlister, Ewart, Trotter, and all the rest of them. Brethren, I love you and appreciate the assurances of love you have all given in this matter. I never expected when I used the illustration that it would be misused or misunderstood in any way. Now let us all forget it forever and head out for souls and for a still more blessed unity among all the Pentecostal saints and for world-wide co-operation for the glory of our King.—E. N. Bell.

### NOTICE FOR DAKOTAS.

Any one living in the Dakotas who wish a Pentecostal meeting or who knows of an opening for such, will kindly address the undersigned as he is especially interested in that section, and is willing to go forth as the Lord leads, and open up the way.—Eugene N. Hastie, 708 S. 2nd St., Perry, Iowa.

### "WHO HATH BELIEVED OUR REPORT?" Isa. 53:1.

By William F. Kirkpatrick, Pastor, Upper Alton, Ill., Pentecostal Church.

"Why did the heathen rage and the people imagine vain things?" Acts 4:25. "Grant unto thy servants, with all boldness they may speak thy word, by stretching forth thy hand to heal, and that SIGNS and WONDERS may be done by the name of thy holy Child Jesus," Acts 4:29-30. The Need of the Hour.

It is so bitterly disappointing and sad to see the low state of the church today. There is a fearful gap between Christian activities and actual results for God. With such vast resources for the children of God there ought to be a world-wide revival where the multitudes and whole communities would be converted to Christ in Samaria of long ago. I am not referring to people who are filled with the Holy Ghost and letting God have His way in their assemblies, but to the nominal sectarian churches which in many instances are the most antagonistic fighters against the apostolic faith and power. They claim we are "following after signs;" but the fact of the matter is we seek God only and "the signs follow after us." What the denominational churches need today is the baptism with the Holy Ghost and fire. They are not "filled with the Spirit" as they are at Pentecost.

When the manifestos of the church get back in tune with the Acts of the Apostles; when the theme is again Christ in His wondrous power through the mighty working of the Holy Spirit, when there is more consecration, more prayer, the spending of more time in pleading for lost souls, and less wimping, then they will be nearer the fulfillment of the promise, "A nation born in a day," yea, when they can be of one mind and one accord ad believing God, then will Pentecost come again. "Tarry until" is God's imperative command to all in this dispensation.

### The Supernatural.

The Pentecostal movement, like a mighty wind (independent, uncontrollable) with God exalting signs and wonders, has never been equalled since Apostolic days in its spread of the gospel, in conviction, in conversions and healings. Every nation in the civilized world has had the gospel preached through them "with the Holy Ghost sent down from heaven."

Here, right in our day, in spite of all unbelief, higher criticism and ecclesiasticism, formalism and all other "isms," God has worked in answer to prayer a miracle exactly like the mighty deeds recorded in the Acts of the Apostles. Five witnesses will verify this truth with their signed testimonies, if need be.

On Sunday evening (March 15th) while the writer and his wife were taking supper at the home of one of the saints, their two-year-old child began to cough and immediately lost his breath. They rushed with him out doors and worked over him until after his heart had quit beating and his body cold. I had just started to eat when it happened, and when they went to the child, I just fell on my knees and began to call on God for the little one. For some time it seemed hopeless to pray, as I could hear them screaming and crying that he was dead. Finally my wife came in and said it was no use to pray longer, as he was dead. God seemed to say, "Hold on in prayer," and I got an inspiration in thinking of Elijah and how he restored life to the child. Somehow I had hopes that the unbelieving father who was holding the child would be saved. Presently I heard them say, "He's opened his eyes." Today the child is doing fine and the father is saved and God is glorified. Praise His Holy name!—W. F. K.

EDITOR'S NOTE: The Alton Daily Times of March 16th, and the Times of St. Louis, March 17th, both give the testimony of Mr. Chester Walker, the father of the child, and he says the child was dead, and Mr. Walker gave his heart to God that night at the service after the child was raised up. That is what the miraculous present day working power of God manifested does. It makes people realize that they are in the presence of God and they turn their hearts to Christ.

### CONVENTION ECHOES.

By B. L. Todd.

I am glad that God permitted me to attend a part of the Pentecostal Convention at Hot Springs. I arrived on Friday, April 10th and the brethren gave me a hearty welcome. As I walked down the aisle in the big opera house and took my seat and looked around at the shining faces, my heart was blessed with such fellowship and unity. Deep down in my heart I said, "It is good to be here." One of the most striking features of the meeting was brotherly love. I came here with the love of God in my heart, and I expect to leave today with a greater measure of it than I had when I came. I am praying for this mark of discipleship to be upon the entire Pentecostal movement regardless of our opinions on doctrinal points: "By this"

Jesus said, "shall all men know that ye are my disciples, if ye have love one for another." I never felt in closer touch with God than I do this morning. May God's richest blessings rest upon the saints everywhere in my earnest prayer.

Fraternally yours,  
Bert L. Todd, Memphis, Tenn.  
NOTE—Brother Todd is not only a blessed sweet child of God, but also a soul-winner for the Master, and he has promised to be at the World-Wide Camp Meeting at Elm Grove, Cazadero, Calif., during the month of July. Ed.

### GOOD WORD AND EXAMPLE.

Dear Bro. Bell:  
We are herewith inclosing a check for \$25 for Brother Preston in the Mexican work. Surely if the Lord allows us to stay at home in the midst of peace and plenty, we should be willing to help the dear brethren that are in the dark and hard places for God. As I read the columns of your blessed little paper I feel that surely God is using it as a great channel of knowledge which will also bring great responsibility upon the saints who read it; for "he that knoweth to do good and doeth it not to him it is a sin." God is showing us the needs of the field, also giving great light on giving tithes to the Lord. Now it remains for us to decide whether we will be faithful stewards for God or not.

Oh, how can anyone hold back any of God's money when by so doing we are keeping the gospel from hungry souls and delaying the coming of the Lord! Truly the harvest is plenteous—and then to think that many laborers are hindered by God's own children robbing Him.

May the dear Lord ever sustain you and keep you true, and uncompromising with sin is the prayer of L. F. and wife.

The editor certainly appreciates the prayer of such good saints and I hope that others will listen to this word of exhortation. It is evident that he believes in what he is preaching because he is practicing the same himself. There is nothing like noble words backed up by a noble life. It wins the respect of both God and man.

### WARNING AND THANKS.

Beloved Brother Bell: We read with much pleasure your article in the March issue on BIBLE ORDER VS. FANTICISM. Wish I could afford to send for a lot for distribution. This comes at a time of special interest to us, as we have been experiencing some of the very troubles of which you speak. We have had a couple of preachers teaching most damnable heresies in the name of the Holy Ghost and the Pentecostal movement, and when we called on them to meet us and to try to get these things straightened out they absolutely refused to recognize the authority of the church. (Well, Bro. DeEllion, Jesus said, "When they refuse to hear the church let them be under thee as a heathen man and a publican," Matt. 18:17, and those who will not obey these words of Jesus Christ are certainly not led by the Holy Ghost, for the Spirit is sent to exalt and honor Jesus.—Editor.) These claimed to be under the guidance of the Holy Ghost and consigned every one else who did not agree with them to hell.

I wish to warn all the saints against Peter W. Mackey and Rudolph Kunasz both of whom have wrought havoc, and have refused to listen to the brethren who tried to deal with them scripturally. We repudiate them and deny their authority. Their doctrine, their life and conduct are not consistent with the word of God.—Elder George F. DeEllion, 143 Bannerman Ave., Winnipeg, Man., Canada.

### ABOUT CAZADERO CAMP.

Brother Pinson sends the following letter of acceptance which he desires us to print:  
Elder M. M. Pinson, Oakland, Cal., Dearly beloved of the Lord:  
Replying to your kind invitation to be with you in the coming world-wide camp meeting at Cazadero, Calif., I beg to say, the Lord willing, I shall be glad to serve the Lord and saints by coming. Pray that my coming may be in the fullness of the blessing of the gospel of Christ.

Yours in Jesus, A. P. Collins.  
NOTE—Brother Collins has been for several years pastor in Ft. Worth, Texas, and is much beloved by his people. He has also done a good deal of evangelistic work throughout the country, and is held in high esteem by the brotherhood in general; and we have especially invited him to take part in the Cazadero camp, believing that his presence will be a blessing to all who come, and will glorify God.—M. M. Pinson.

### TAMPA, FLA.

Bros. John and Charlie Rowe have just closed a blessed meeting at Oak Park about two miles east of this city. The Lord wonderfully blessed them in giving out the word and such weeping over lost souls I never witnessed before. Many accepted the true gospel, and were truly saved.—B. E. T.

## Calendar of Camp Meetings

### LOS ANGELES RECALLED.

After the May issue of the Good Report was out, we have the following telegram from the editor which speaks for itself:

"Word and Witness: We wish to recall the announcement of a camp meeting at Avenue 64 in Los Angeles, Cal., that appeared in the last issue of the Good Report. Arrangements are now under consideration for a more general meeting, and definite announcement of the time of the camp will be made later."—F. J. Ewart.

### DURANT, FLA.

Beginning May 28th and until June the 7th or longer. Every blood-washed child of God, regardless of sect or creed, is cordially invited. "Ho every one that thirsteth, come ye to the waters and buy without price."

Jesus and Him crucified shall be our theme. Healing for the soul, healing for the body and the baptism with the Holy Ghost.

To be blessed come to learn and to walk in all the light that God lets shine from His blessed Word. Come prepared to care for yourselves. Come expecting something from God.

Services conducted by W. B. Martin and J. M. Rowe. For further information write D. H. Bryant, Lithia, Fla.

### IOLA, KANSAS

Beginning on June 19 and continuing 10 days or longer. Further particulars will be given later.—C. E. Foster and J. A. Dunham.

### PENTECOSTAL CAMP.

Berlin, Ont., Can.

The Pentecostal Assembly of Berlin, Ontario, Canada, will hold its second annual campmeeting June 11 to 21 inclusive. Special workers invited for this camp, and we are praying to God to give us a mighty time. This is the general gathering for the Province of Ontario and other parts, and we expect a large gathering. For information write Eld. G. A. Chambers, 15 Scott St., Berlin, Ont., Can., by June 1st.

### LONG HILL, CONN.

The second annual camp meeting at Long Hill, Conn., will be held under the auspices of the New York, Brooklyn and Eastern Apostolic Faith Assemblies from June 12 to July 12, 1914. The Spiritual end of the camp will be in charge of leading workers on whose ministry God has set His seal. Good accommodations are to be furnished to campers at nominal rates. For further information address E. D. Kent, J. T. Rippey, 1244 Myrtle Ave., Brooklyn, N. Y.

### PETOSKEY, MICH.

Mrs. Woodworth Etter will conduct a Pentecostal camp meeting at Petoskey during the month of July, beginning July the 1st. Ground free to those wishing to bring their own tents. Those who desire to secure accommodation already on the ground write not later than June 10th to Chairman W. Stowell, Petoskey, Mich.

### WORLD-WIDE CAMP.

Elm Grove, Cazadero, California, July 8th to Aug. 8th.

M. M. Pinson, Mrs. Piper of Chicago, A. P. Collins of Fort Worth, Tex., B. L. Todd of Memphis, and a number of other evangelists are expected to aid in the meetings. Watch these columns for further announcements. For further information address Carrie Judd Montgomery, Beulah Heights, Oakland, California.

### ATLANTA, GA.

This camp is to begin on July 9th and to continue for three weeks or longer as the Lord may lead.

For further information write the Bridegroom's Messenger, 78 North Broad Street.

### WICKSBURG, ALA.

Camp meeting will begin at this place on July the 10th, and last ten days or longer. Wicksburg is about half way between the A. C. L. and the Cen. of Ga. railroads. Trains on the A. C. L. will be met at Newton, Ala., and on the Central at Hartford, Ala. If you come on the train, notify beforehand, Elder J. L. Bailey, Slocumb, Ala., or J. W. Glaze, Slocumb, Ala. Tell them what place to meet you at and on what train and what day. Tell them whether to come in a buggy or in a wagon. Bring your bed clothing and a mattress, if you can. If not, come anyway. There will be camping in the church and in tents. Meeting in charge of Eld. S. P. Grice, Hartford, Ala.—S. W. Noles.

### TEXAS STATE CAMP.

The State Encampment for Texas will be held D. V. near Temple, Texas from the 13th to the 23rd of August, 1914. We have the promise of one of the most beautiful sites to be found anywhere for this year's encampment. Let the saints throughout the state expect and pray for the greatest meeting we have ever had. Brother Chas. A. Smith will have charge of the preliminary arrangements.—Daniel C. O. Opperman.

### WAURIKA, OKLA.

This camp is to begin on August 20th. Tents and meals free as the Lord permits. Everybody invited. Come and bring the sick to be healed, to be saved and baptized with the Holy Ghost. We want all the Lord's workers who can come and help us. Meeting in charge of J. H. James. For further information address J. A. Wood, B 2, Box 7, Waurika, Okla.

### INDIANAPOLIS, IND.

The fourth annual Pentecostal convention of the Apostolic Faith Assembly will be held at the Assembly Hall on the corner of Senate Avenue and 11th Street, Indianapolis, Ind., from August 28th to Sept. 6th. For further information address George W. Cable, 411 Northwest Street, Indianapolis, Ind.—Elder G. T. Haywood, Chairman W. Stowell, Petoskey, Mich., Pastor.

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