

"Preach the WORD."—
2 Tim. 4:2
Published in the in-
terests of the General
Assembly of God, en-
deavoring to keep the
unity of the Spirit in
the bonds of peace un-
til we all come into the
unity of the faith.

WORD AND WITNESS

"YE also shall bear
WITNESS"—John 15:27
"And this Gospel of
the Kingdom shall be
preached (published,
Mark 13:10) in all the
world for a witness un-
derstanding; and then
the end come."
Matt. 24:14.

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

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NEWS FROM FLORIDA.

Darlington.

God is working here. Three were saved the third Sunday in April. Had a glorious meeting the fourth Sunday. Three were healed. The first Sunday in May two were healed, one saved and one received the baptism—my wife, who is a good helper. Remember us in your prayers.—V. E. Moseley.

CHAFFEE, MO.

We have been having a very blessed series of meetings. Bro. Welch was with us all week and was a great help. Also, Bro. Prostchansky and Bro. Morgan and wife were with us a few days. Several are seeking the Lord. Some were converted and others healed. We are trusting God for greater things.—Elder M. V. Ferguson and wife.

ANOTHER CALL.

If a large band of successful soul winners would come to Indiana this is a very needy place. In all these four cities, Goshen, Elkhart and Wakarusa and Nappanee and the surrounding neighborhoods there is no Pentecostal preaching and only three, to my knowledge, who claim the experience of the baptism,—one young sister and two widows. So this is a needy place, and we desire that helpers come and that God may give us a mighty outpouring of the Holy Ghost. Pray for us and come over and help us.—Susanna R. Hoover. R 4 Box 73, Goshen, Ind.

A TESTIMONY.

I Praise God for His wonderful mercy toward me. Am so glad His precious blood has been applied to my soul, and that He has cleansed my body from filthy habits and poured out His Holy Spirit upon me. There is only a small band of saints at this place but we are doing what we can to magnify the name of Jesus. Pray for us. We need your prayers.—Julia Isenberg, Georges Creek, Texas.

A TESTIMONY.

God has healed me of rheumatism of fifteen years standing. It has been two years since then and He has been my healer ever since and will be until He is ready to call me home. The Pentecostal work is new to the people here and I want to be faithful to Him here and do all I can to spread the glorious truth.—Mrs. Hannah Stephens, Rushing, Ark.

APPLETON CITY MO.

God is blessing His people in our little country mission and sinners are getting interested. Praise God for the love that rules among us. We feel the need of a revival meeting in this place. Pray for us that God may send us such workers as He would have that the perishing souls may be rescued and the name of the Lord glorified.—Sister Fox.

PUXICO, MO.

We are still praising God for His continued blessings to us. He has given us a new chapel to worship in and the 25th of April we dedicated it to Him with the seal of His Spirit on the service, the message being given by Evangelist Wm. Giles of Hiram, Mo. We also had dinner on the ground and came together in the afternoon when Bro. Welch from Essex, Mo delivered a wonderful message. About fifteen Pentecostal preachers were present. God truly is working through these parts. Pray that this will be the best season of our lives.—W. W. Childers, Pastor.

MANY RECEIVE THE HOLY GHOST. Pleasant View, Ark.

God is working here. Between 85 and 100 have received the baptism of the Holy Ghost as in Acts 2:4. The Latter-rain is falling in abundance. I have four appointments, and I never saw as many calls for preachers filled with the Holy Ghost. We are truly in the valley of decision. May God help His people to decide to serve the lowly Nazarene. I am truly praising God for the way He is working all over the country. An average of two persons each week receive the baptism of the Holy Ghost. Truly Jesus is coming soon and we need to look up for our redemption draweth nigh.—W. O. McKim.

PRELIMINARY STATEMENT.

Concerning the Principles Involved in the New Issue

By the Presbytery.

We stand for everything clearly revealed and set forth in the written Word of God. In so far as we have seen and understood the Scriptures by the illumination of the Holy Spirit, we are actively propagating the same. In so far as there is anything in the Scriptures which we have not seen as yet, or have neglected, we stand ready to accept and teach this whenever the same is shown to be the teaching and practice of the Lord and His apostles. This, of course, should be with proper emphasis upon the primary and fundamental as distinguished from that which is external; that is, "the power of godliness" as distinguished from "the form of godliness"

On the other hand we are not at liberty to make an issue out of humanity coined phrases not found in the Word of God. We believe that the Scriptures set forth in its wording all essential doctrines and practices. We cannot accept a doctrine merely because some one claims to have a modern revelation to that effect.

For instance, such statements as "the name of the Father, and of the Son, and of the Holy Ghost is Jesus Christ;" that "Christ is the Holy Ghost;" that "the Spirit is the life;" that "the Holy Ghost is the blood," or, as elsewhere stated in print as follows: "Just as His body that was formed in the womb of Mary by the Holy Spirit was sown a natural body and raised a spiritual body, so His blood, which contained His life, was raised spiritual blood, and came into the disciples on the day of Pentecost. It was the blood of Jesus Christ that made the hundred and twenty act as though they were filled with new wine. They had not been filled with new wine but with the spiritual blood of Jesus." Now these and other extra statements not being found in the Word of God, we are profoundly convinced that it is a serious mistake to make the acceptance of such phrases and sentences, not found in the scriptures, an issue or basis of fellowship, or basis of contention and division among the saints and assemblies.

We are for the observance of all New Testament forms as delivered to us by the Lord in person or as commanded through His apostles when applied in practice under similar circumstances. We are for the observance of these literally and in the Spirit and for the purposes set forth in the Scriptures.

As to the Lord's Supper, it is distinctly stated in the Scriptures that "as often as ye do this ye do show forth (proclaim) the Lord's death till he come." "This is the new Testament in my blood which is shed for the remission of the sins of many." It is evident from the Scriptures that the supper proclaims the death of Christ and not the resurrection of Christ. We stand, therefore, for the Lord's Supper for the purpose set forth in the Scriptures. We hold that it is unscriptural to say that the Lord's Supper shows forth the resurrection of Christ.

As to the elements to be used, we consider them essentially to be only the bread and the "fruit of the vine." Since the Scriptures nowhere say that the "fruit of the vine" must be fermented wine, we cannot without any clear Scriptural warrant share the views of those who hold that it must be observed with fermented wine.

We cannot hold or contend for any doctrine for which we do not have a "thus saith the Lord." We exhort the saints everywhere to "hold a straight course in the Word of God," and to hold fast the form of sound words, even the words of the Lord Jesus. "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." 2 Tim. 3:16, 17.

THE EXECUTIVE PRESBYTERY,
J. R. FLOWER, Secretary.

EDITORIAL EXPLANATION ON PRE- LIMINARY STATEMENT WHICH APPEARS ABOVE.

For some months past this office has been besieged with inquiries concerning our attitude toward the so-called new doctrines, which are being preached in Los Angeles and some other places. One report came from the West Coast that it was being circulated in those regions that all the Presbyters of the General Council of the Assemblies of God had accepted these new doctrines, and we were asked if this was true. Both the Presbyters and this office desiring more to preach Christ Himself and Him crucified and to promote love, peace and harmony among all of God's saints, have been loath to join horns in an issue over forms and ceremonies, which issue might lead to division and strife such as might cause some to lose sight of the glorious Christ Himself. We asked the people on the coast not to believe the new teachers were responsible for these wrong reports, but to attribute them to false rumors. These reports and these inquiries, however, make it necessary for the Presbyters to set forth in some mild way, in love toward all, their attitude toward the more fundamental contentions in this new issue, as they have not the time to answer all these inquiries by private letters. Our brethren, too, have felt that we owed our readers a public statement on these issues. This office, not knowing the attitude of all these brethren, has not presumed to speak in their behalf, but has waited until the meeting of the Presby-

ters in St. Louis on May 11th, 1915, when after much prayer, deliberation and unity in the Spirit, it was deemed necessary to set forth the above Preliminary Statement.

Not a Creed.

In doing so they are making no attempt to make a creed, either for themselves or for anybody else. You will note they have not attempted to set forth in detail all that we believe, but merely such a bare outline as will show the attitude of the brethren toward what they regard as some of the unscriptural phases in the new movement. As has been understood from the beginning, the General Council of the Assemblies of God acts in only an ADVISORY capacity. They merely state, when new complications and new issues arise, what they think best and most scriptural in regard to them, and leave everybody free to work these problems out on their knees before God and with the Bible in their hands. They speak only for themselves and not for all the saints.

Not One For It.

At the time the report was made on the coast that all the Presbyters had accepted this doctrine, we were not able to say that no one of them had, as we did not know what some individual Presbyter might have done; but in our invitation reminding the brethren of their agreement last November to meet in St. Louis on May 11th, we asked all who could not be present to write us a statement of anything they felt necessary to bring before us. Not one of those who came in person espouses any of

the unscriptural phases in the new movement. All felt that it was a profound mistake to make an issue out of modern revelations and humanly coined phrases which could not be clearly and explicitly justified by the unmistakable utterances of the written Word of God. Of those not present but writing us their views for consideration, not one advocated any of these unscriptural phrases and contentions being set forth in the new issue.

Great Regret.

It is a great regret to us that some of our dear brethren have made some revelations and phrases not found in the scriptures fundamental to their issue, and have thus thrust themselves out into a position and attitude of opposition to all of us who cannot endorse their newly coined phrases. Great sorrow hath filled our hearts at the divisions caused by this new issue. Some good brethren desired some months ago through our columns to join issue with the new teachers, but we did not allow either side to contend in these columns over the new contention. We know, therefore, that we have caused none of this strife, and we desire to steer clear of it. Against our desire this issue has been thrust upon us, and in the future by the help of the Lord we expect to discuss in these columns the principles involved in the new issue.

No Sectarian Spirit.

In the doing of this we shall pray to be preserved from all sectarianism and spirit of strife and contention so often found in such issues and which in some places, we fear, has already entered into this issue. We desire to confine our discussion to the truth as it is in the Word of God and as verified in history.

Not New but Old Doctrines.

Most of the contention put forth by the new teachers are not new revelations and new teachings at all, as many honestly but mistakenly believe, but have before been taught by various old sects and denominations which once made an issue out of them, but which had mostly died out, only to be rehatched in the Pentecostal Movement where men unacquainted with church history and historical doctrines have been misled by them, taking them to be new revelations. We have not space here to prove this, but in future issues we hope to give these historical facts in these columns. Look for them.

Many Truths held in Common.

We do not wish the reader to misunderstand us, merely because we cannot endorse some of the new phrases not found in scripture which the new teachers have coined and which is insisted upon as essential to the keeping alive of the new issue. They hold many truths the same as we do. God bless the truth, and help them to eliminate the error.—E. N. B.

GOD HEALS A MINER.

"I am the Lord that healeth thee," Ex. 15:26.

I love the Lord and magnify His name for His presence, His salvation and power. My occupation is coal mining. On the 12th of April I went to work in the shaft and as I entered my apartment of work my place caved in, a big rock falling down, and several tons of dirt. My left shoulder and side were struck by the rock. I became speechless and my body was suffering intense pain. I was taken out of the shaft and brought home in an automobile. Upon arriving home a physician came and examined me and said my shoulder was badly bruised (I then could not lift my arm), and five ribs were broken, two of them being torn loose from the back-bone. After being examined I called for the Pastor, elder and some of the saints and they came and obeyed St. Mark 16:18, and the Lord wonderfully touched me, removing all pain and soreness from my body, giving me deliverance from the pain and immovability of my shoulder and arm until I could lift and use my arm perfectly. And now my ribs are knitting together perfectly without pain. After being prayed for I was able to go where I pleased and to-day I am praising God and giving Him glory for His wonderful works and goodness to the children of men. He is my sufficiency. Hallelujah! In Him I will trust.—Chas. Sheall, Scranton, Kansas.

GOD HEALS OF PELAGRA.

My wife was taken sick last Spring. We did not know the trouble. In July I started to take her in the wagon to Duncan, Okla. to see Bro. and Sister Zimmerman, where all manner of diseases were being healed. We passed through Marlowe, Okla. where my younger brother lives. To satisfy him I had the doctors make examination. The three of them all said she had pelagra and they wanted to treat her but we had our minds fixed upon Jesus as the physician, and she was healed that same day. We have not used a drop of medicine since and she is still healed. We cannot praise Him enough.

We had a prayer meeting in our home a few nights ago and five received the baptism of the Holy Ghost as in Acts 2:4. About fifteen of the young girls were under the power of God and entirely lost to everything but Him. The next day they came down from the school house to our house at recess in the morning and spent the rest of the day praising God and three more of the larger girls in the school were saved and received the baptism of the Holy Ghost. My entire family has been baptized in the Spirit except myself. Pray for me that I may receive soon.—E. W. Austin, Alex, Okla.

TWENTY-TWO BAPTIZED NEAR CRICHTON.

Foster's Grove, Alabama.

The Lord is wonderfully working here, saving and baptizing people. I came the 3rd of March and started a meeting and the Lord has wonderfully blessed. Up to this date (May 5th) 22 have received the baptism of the Holy Ghost and the power is still falling. Backsliders are being reclaimed and sinners being saved and baptized. This is a mission in the country 13 miles west from Mobile. God has saved old moon-shiners, crap shooters and card players, horse racers, swearers, adulterers, liars, thieves, and in fact every class of people that you could mention. Pray much for us. The meeting is still going on and God is working. One man (Bro. Maples) had been for twenty-five years crippled in one limb, and he was, in answer to prayer, instantly healed. Before we touched him with our hands he jumped up and leaped about and danced, and does not use his stick any more; has no pain. Pray for us here.—J. A. McIntosh, Evangelist, Dave Foster, John McDuffy, Elijah Maples, Luther Lane and other workers, Crichton, Ala., R 1, Box 22,

A NOTE OF PRAISE.

I praise the Lord for saving me and giving me the blessed Holy Ghost. He has healed in our family many times and we are trusting Him to heal again our baby who has eczema. We ask the prayers of the saints for him that he may be healed. Pray for us that we may do His will.—Mrs. Thos. Lawson.

HEALED OF ERYSIPELAS.

I praise God for His wonderful healing power. I was afflicted with erysipelas on my face. My eyes were swollen almost shut, causing intense pain. I asked the saints to pray for me as in James 5:14, and God gave me deliverance. To Him be all the glory! Pray for the work in this place.—Janie Pry, Swinton, Mo.

A NOTE OF PRAISE.

I am praising God for His saving and keeping and healing power. He has healed so many times in our family in the past three years since we have learned to trust Jesus. Now I praise Him for teaching us to trust Jesus in everything, and for giving me the baptism of the Holy Ghost as in Acts 2:4. Last August the dear Lord poured out the Spirit and gave the blessed comforter, the Holy Spirit, and such power and glory I never felt before. I ask the prayers of all God's children that my children may receive this blessing. We are here alone sowing the seed and there are many inquiring souls. Pray that God may lead us to the saving of precious souls.—Mrs. Bettie Savage, Sunset, Texas, R 2.

A TESTIMONY.

I am praising God for saving my soul two years ago and for the blessed Holy Ghost. I am not ashamed of the Gospel of Christ for it is the power of God unto salvation to every one that believeth. I desire the prayers of the praying people for me that I may press on to higher things, and to His high calling for me.—Wister Gissendonner, Haleburg, Ala.

THE SAD NEW ISSUE.

Over the Baptism Formula in the Name of Christ only. Is the Issue Really New? The New Claims in the Light of Historic Facts.

(A Continuation of article entitled "To Act in the Name of Another.")

Let it be remembered that the editor in this article is speaking for no party, but only on his own responsibility, giving historic facts. We do not reject the validity of baptism performed in good faith on a true believer with the use of any words found in the New Testament given by Christ or His Apostles. Our writing is not to oppose baptism in the name of Jesus Christ. It has in it the essentials of baptism. We accept baptism in His name under similar circumstances, for the same purposes and in connection with the same teachings as given by the Apostles, but not as a basis to prove unscriptural claims.

But we speak at this time and place, first of all to give religious news to our readers, as a religious newspaper, of what is going on in Pentecostal circles; and next, to give, for the information of all, the facts of history on this same issue. If our article grows too long in this issue to reach a discussion of the scriptures in the book of Acts, we shall hope to give an exposition of these scriptures as soon as possible.

News of the Issue.

The issue is being conducted from Los Angeles as headquarters. Quite a number of saints in that city and some also in other places who have had the baptism with the Holy Ghost for years and who, in good faith, were immersed by preachers filled with the Spirit "in the name of the Father and of the Son and of the Holy Ghost,"—the words given by Christ in Matt. 28:19,—have gone back on THIS baptism under the new teaching that this is not Christian baptism, and have been rebaptized "in the name of Jesus Christ" alone, leaving out mention of the Father and the Holy Ghost. One of them told me Christ is the Holy Ghost.

Points in the New Teaching.

This new doctrine holds that the Apostles never baptized with the Trinitarian formula, or words as given by Jesus in Matt. 28:19, but always only in the name of Jesus Christ, and that this mode or formula alone was used by all Apostolic Christians until the church backslid. One of the leaders recently preached in St. Louis that this formula or "mode" as he called it, universally prevailed among all Christians for about three centuries. About this time, it is claimed, some unnamed, outrageous compromiser, fraud, monk or priest overturned the whole Apostolic mode or formula and substituted, for the unitarian formula in the name of Christ only, the Trinitarian formula as found in the words of Jesus in Matt. 28:19. The object of this compromise, they tell us, was to prevent being persecuted for putting on the name of Christ, which name, they say, was hated and dishonored. They claim one who put on the name of Christ in baptism was persecuted because of Christ's name, but if in being baptized one would drop the name of Christ and hide it with the word "SON", he was not persecuted on account of the name of Christ. So it is claimed this Trinitarian formula has prevailed universally since the third century until recently rejected by these new leaders.

Another point is they hold that they have recently received a revelation from God to the effect that "THE NAME of the Father, Son, and Holy Ghost" is "Jesus Christ." They claim the title "Father, Son and Holy Ghost" is no name at all; that in the command of Jesus in Matt. 28:19 he could not then tell them that Jesus was the Father or that the name of the Father, Son and Holy Ghost was "Jesus Christ," but that He later revealed this to them on the Day of Pentecost, as He has now again revealed this wonder about THE NAME to these new teachers. This is their excuse for substituting the name "Jesus Christ" for the name "Father, Son and Holy Ghost," as given by the Lord Himself.

Principle Involved.

Their teaching and practice of rebaptizing denies the validity of baptism as being Christian baptism, if performed with the words of Christ "in the name of the Father and of the Son and of the Holy Ghost." These new teachers are Anabaptists, or Re-baptizers. That is, this is the case from the standpoint of all those who

accept baptism in the name of the Trinity as genuine baptism, but from their standpoint that such is not at all Christian baptism, of course they are not rebaptizing,—only baptizing properly for the first time. One of them also says: "The only God we know is Jesus Christ," also charging most Christians with having three gods.

Now What Saith History?

So far as the writer is now informed, they have one new thing under the sun. He never before heard of anyone holding that "the name of the Father is 'Jesus,'" or that "The name of the Father, Son and Holy Ghost is 'Jesus Christ,'"—that "Christ is the Holy Ghost," and so on. The New Testament does not record any such statement by any Apostle. The Apostles made no claim to any such revelation. These new leaders simply and only INFER this. It is wholly an INFERENCE with absolutely not one single, historical "Thus saith the Lord" behind it. If this is the "simple Gospel," as claimed, then this so called simplicity has been so veiled that it has taken 1900 years for somebody to discover it, and the poor Apostles died without this glorious modern vision, or, if they had it, neglected to tell us about it. The writer believes in fresh light shining on the Word, but it is a poor light that, after it shines, cannot point out to us in the Word the thing it so definitely and dogmatically claims.

However, there is much in history about issues over the baptism formula,—much, about which these new leaders do not seem to know much, and which contradicts a good deal that they are saying. I will present the proof to show that this formula of "in the name of Christ" only did not universally prevail for 200 or 300 years; also that it did not die out in the third century; also prove that the formula in the "name of the Father, Son and Holy Ghost" was not invented in the third century, nor was its use first begun at that late day. If teachers knew history better, they would be able to keep out of many old holes that have been wide open for a thousand years, but which people, ignorant of history, come to and jump into as some brand new bonanza, raise a shout and big hurrah over it as a brand new issue, only in the end—and to their shame—to find out they had only found some old worn-out issue that died and was cast aside—that it is not new at all, only an old issue newly revived.

Matthew Oldest History.

First this Trinitarian formula or invocation in connection with baptism was not invented in the third century but was given by Jesus Christ Himself after his resurrection, after having received all authority in heaven and on earth, which gave him a right to issue the command to baptize disciples "IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST," Matt. 28:19. These words by Jesus Christ are said to be as well authenticated as really having been spoken by Jesus as any recorded from Him. It is a historical mistake, then, to trace this custom of baptizing to some compromising monk of the third century. If the New Testament is true, as we believe it is, Christ is the inventor and author of it. Matthew is the oldest history we know of on this Trinitarian formula. He was an Apostle of Jesus. What is wrong with his history?

Testimony of Justin.

Next, we find Justin Martyr, a native of Samaria, born about 100 A. D. in the town where Peter and John taught, born perhaps less than ten years after the passing of the Apostle John—we find him declaring that the formula for baptism that had come down by Apostolic tradition was that given by Jesus in Matt. 28:19. See: HISTORY OF CHRISTIAN DOCTRINE by Fisher, P. 37, as to date and birth of Justin Martyr, and Neander's History, Vol. 1, P. 430 as to teaching of Justin about baptism formula.

The Gnostic Marcion.

Marcion, a Gnostic heretic born about 112 A. D., a man who held Paul to be the only true Apostle, and who rejected all the new Testament except a part of Luke's Gospel and the epistles written by Paul,—a great reformer who undertook by such methods to restore what he called the true and ORIGINAL GOSPEL, insisted on rejecting the formula as in Mt. 28:19 and on

using the name of Christ alone, as the older form. See Neander Vol. 1 p. 430.

This shows again that the Trinitarian formula was in use in the first half of the second century, within twenty five or fifty years of the days of the Apostles; also that the shorter unitarian formula was not in universal use, else it would not need the heretic Marcion to seek to "restore it." On this the historian who acted as English editor (Neander wrote in German) says in a note: "Surely the fair presumption that the Apostles used the form dictated by their Lord cannot be set aside by what, at most, seems an allusion (in the book of Acts), and by the practice of a heretic." Eng. Ed. in loco.

Teaching of the Twelve.

The DIDACHE is the Greek title of a manuscript called THE TEACHING or the TEACHING OF THE TWELVE. Fisher in his history says "The DIDACHE is assigned by most critics to a time not later than the beginning of the second century" p. 35. It is dated by some as late as 112 A. D. This TEACHING is an early church manual for those preparing for Christian baptism and for congregational worship. It is a historic document in use in the churches reflecting the traditional customs and teachings of the Apostles, and in use less than 25 years after the death of the last Apostle. What does it say?

In speaking of the Supper it says that none are to be admitted to the Lord's Supper unless they have been baptized "into the name of the Lord" IX, 5. This is the same kind of indirect language or allusion about the baptism formula as found in the book of Acts—exactly the same. If this were all, as the cases in Acts, one might fairly conclude this phrase might be meant as a baptismal formula to be spoken over the candidate in baptism. But in the same book on Apostolic teaching, in giving more particular directions about how to administer the ceremony of baptism, we have the specific injunction to baptize "into the name of the Father and of the Son and of the Holy Ghost," VII-1.

This a third time proves that the custom of baptizing simply with the formula "in the name of Jesus Christ" was not universal until the third century, as the new teachers claim, and that they are mistaken about the Trinitarian formula not being used until started in the third century. This shows there is abundant evidence in history outside the New Testament, that both formulas were in use in the early days, shortly after the death of the last Apostle, and that instead of the shorter form dying out in the third century, as this new teaching claims, it struggled on for recognition for at least thirteen centuries, as we shall see later, even in a measure up into the Apostolic Faith movement long before these new leaders made an issue out of it, claiming a new revelation.

Other Testimony.

The AMERICAN COMMENTARY on Matthew 28:19, in a foot-note p. 596, says: "In the DIDACHE, ch. 7, and in Justin Martyr, Apol. 1, ch. 61, the formula of Matthew is given as if a matter of course (or as well known.) There was no little dispute among the Fathers (of the 2nd and 3rd cent.) as to whether baptism in the name of Jesus alone would suffice. See Herzog, TAUF, 4."

The weight of conviction among the early Fathers was for the fuller formula as given by Jesus Himself, which was everywhere unquestioned, while the shorter formula, though often held valid even by Popes, yet was more or less always on the DEFENSIVE, and less and less prevailed.

Sorrowful Pity.

What a pity we have to fight the old fight all over again, as if a new discovery had just been made—fight it over to much division and strife and to the stumbling of God's little ones, and to the ridicule of outsiders who are well enough informed to know we are only butting our brains out over a problem nearly 2000 years old,—ignorantly calling it a new issue and revelation! Brethren, let us not have strife over this, but let love for one another and unity in the Spirit prevail everywhere.

Stephen and Cyprian.

About the middle of the third century, Cyprian, Bishop of Carthage in Northern Africa, with many other bishops of Africa and many bishops of Asia Minor, rejected baptism only in the name of Christ, requiring these heretics, when they came back to the churches, to be baptized with the regular formula, but Pope Stephen stigmatized Cyprian and the bishops of Asia Minor, Galatia, Capadocia and Cilicia, as "Anabaptists" or "Rebaptizers." He excommunicated all these bishops and held that, despite its irregularity, baptism alone

in the name of Christ was valid baptism. See Neander and Encyclopedia of Britannica on baptism formula, ed. 1910.

Conybeare.

F. C. Conybeare says in above: "From Pope Zechariah (Ep X.) we learn the Celtic missionaries in baptizing omitted one or more of the Trinity and this was one of the reasons why the church of Rome anathematized them. Pope Nicholas, however (858-867) in the RESPONSIA AD CONSULTA BULGARIUM allowed baptism to be valid TANTUM IN NOMINE CHRISTI (alone in the name of Christ), as in Acts. Basil, in his work on the Holy Spirit condemns baptism "into the Lord" alone, as insufficient. Baptism "into the death of Christ" is often specified by the Armenian fathers as that which alone was essential).

"Ursinius, an African Monk (in Genod de Scr. 27), also Hilary (de Synodis 75), the Synod of Nemours (A. D. 1284), all asserted that baptism into the name of Christ alone was valid," F. C. C. in E. B. Ed. 1910.

So you see it does not look much like it died out in the 3rd century when compared with these undisputed facts. Several times we find the Popes and Synods for it, and once we find the Pope anathematizing several hundred bishops in northern Africa and Asia Minor for rebaptizing those once baptized in the name of Christ. The persecution of Rome was on the other side of the fence here. Even when Rome persecuted these so-called heretics, it was not because of the name of Christ which they used, but because of what they left out—the Father and the Holy Ghost.

It is totally untrue to history, either as to the world or Rome, that baptism in the name of the Father, Son and Holy Ghost kept one from being regarded as having put on the name of Christ, and so saved from persecution as to the name of Christ. Baptism into the Trinity was always regarded as professing Christ.

Among irregular sects, that were not very particular as to historic forms, baptism has been administered often since the 13th century in the name of Christ, and in the very beginning of this Apostolic Faith movement, entered it 14 years ago. Baptism was often administered only in the name of Christ in the older part of this movement in Kansas and Texas, but there never was any issue in the movement, before now, raised over it. One of the Presbyters of the General Council of the Assemblies of God, H. A. Goss, was so baptized nine or ten years ago. Another Presbyterian has for years so baptized whenever he felt like it. This was so performed on those never baptized.

Those who have done this many years have had no more power than those who used Matt. 28:19, and none of these ever rejected baptism because performed in the name of the Father, Son and Holy Ghost. They never rebaptize anyone because baptized with the use of the words of Jesus in His command in Matt. 28:19.—E. N. B.

TUCSON, ARIZONA.

I am glad to announce that we have a mission opened up here at 346 East 22nd St. We need good workers who are in the old-fashioned way. Many souls are drifting to ruin in this large town. Pray for us.—Evangelist L. Hardcastle, Tucson, Arizona. 346 E. 22nd St.

TRACT DEPARTMENT.

We are now prepared to offer the following tracts in any quantity on our co-operative plan by which each person shares a part of the expense of publishing them. These prices include postage in each case.

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- Try Me, a leaflet, 10 cts. per hundred.
- Ye Slaves of the Weed, 10 cts. per hundred.

A Woman's Answered Prayer, 4 pages, 5 cts. per doz., 20 cts. per hundred.

Are Tongues a Heresy, 6 pages, 5 cts. per doz., 25 cts. per hundred.

Seven Years of Pentecostal Blessing, 6 pages 5 cts. per doz., 25 cts. per hundred.

The Faith of Elijah, 6 pages, 5 cts. per doz., 25 cts. per hundred.

Salvation in Christ for All, 6 pages, 5 cts. per doz., 25 cts. per hundred.

Seven Steps to Pentecost, 8 pages, 10 cts. for 20, 35 cts. per hundred.

Eternal Punishment, 16 pages, 15 cts. per doz., 65 cts. per hundred.

The Baptism in the Spirit with Speaking in Tongues, 16 pages, 15 cts. per doz., 65 cts. per hundred.

Kings Life Insurance, Cards 25 cts. per 100.

Another large list is on the way and will be printed in the near future. Watch for them.

PENTECOSTAL MEETINGS BEAR MUCH FRUIT

Remarkable Reports being Received from many places Indicating that greater Showers of Latter Rain are to be Realized this Summer.

The Sound of abundance of rain is heard on every hand. The power of God is falling in revival meetings, tent meetings, camp meetings and conventions as never before and the prospects are that this summer will mark a new era in real definite work being done for the Lord Jesus in multitudes turning to the Lord and great blessing, God revealing Himself in works of power which are bound to make an impress on the world, warning the people that this is the day of His visitation, and that the coming of the Lord draweth nigh. God's people should arise and shake themselves, girding their loins with truth and take the sword of the Spirit in their hands and prepare themselves for the battle, expecting God to give the greatest harvest of souls this year that the Pentecostal Movement has ever known. Hallelujah! They are doing it. The signs are following and God's children are growing wiser in their efforts to win souls, driving out the spirit of division and strife, and working together as one, their hearts being knit together in the love and truth of God. May the good work go on and the devil be routed in all his plans to thwart the work of God, until Jesus comes.

It will pay all our readers to read the glowing reports which are appearing in these columns. Let us expect God to do new and mighty things until the very foundations of the earth are shaken. The coming of the Lord draweth nigh.

UNITY PREVAILS.

Glen Rose, Texas.

God is working here. Twenty or more have been saved since I came here and nineteen have received the baptism according to Acts 2:4. Twenty eight were baptized in water. There had been a great deal of confusion in teaching and some unwise things done but there is almost complete unity. One man has been saved who was 86 years old and so full of evil that he would go about at night cursing and blaspheming God's name while his wife was on her knees praying for him. Seven of that family were baptized and all received the baptism of the Holy Spirit but two, and they are seeking. The power is still falling. Pray for us here that we may have complete victory.—H. Dunlap.

POWER OF GOD IN CLIO, ALA.

On Sunday afternoon God let His mighty power fall in a wonderful way. Souls were saved and some were baptized with the Holy Ghost as in Acts 2:4, while the saints were made to rejoice, giving praises to God. Some four or five little girls from about eight to twelve years of age were saved and God wonderfully used them. Their faces were shining with the glory of God.

We have a nice, new church and a band of thirty or more saints, young in the cause but God is greatly blessing us, for which we praise Him. Pray for us here that God may use us to His glory. Pray for me that God will heal me.—Miss Darkes E. Smith.

DES MOINES, IOWA.

We are here in Des Moines on business for the King. We desire that the saints pray that we may be led by the Holy Spirit, and for this city that the people may receive the Word and be a doer of it—Gilbert Sweaza.

MEETING CLOSED IN VICTORY.

Merryville, La.

We have just closed a meeting here where God gave us victory through Jesus' name. Many who were opposed to us and spoke evil of this way have been convicted and are now interested. Some of the leading ones of the town received the baptism. About fifteen were saved and thirteen received the baptism. Glory to His name! Pray for us.—D. K. Morris.

SHAWNEE, OKLA.

The Mayor of the city has been so kind as to let us have the Convention hall free. This will seat about 1500 people and we have some more good help and are expecting a great meeting. There have been fine crowds and good interest.—F. G. Barker.

BELLWOOD, ALABAMA.

We praise God for the way He is leading

and for the victory He gives me in my soul. Not long since we closed a meeting about four miles from Haleburg, Alabama, where God blessed in giving out His truth. Two were saved. In a few days meeting at the next town one was saved and received the baptism of the Holy Ghost, and there God laid it on my heart to take up pastoral work. I am now preaching at Haleburg and on my way over there stop at Kinsy for Friday night services before the second Sunday. The third Sunday I preach at the Holiway Tabernacle seven miles above Coffee Springs, and on Friday night before in the settlement near by. The first Sunday I preach in a tabernacle about 7 miles above Clintonville, Ala. Pray for me as I feel the need of prayer.—Z. W. Bullock, Bellwood, Ala.

GOD MIGHTILY WORKS IN PORTLAND.

"The Lord of hosts is with us," bless His Holy name, and souls are getting through to victory right along. Sinners are getting through to salvation, believers to the Baptism, and sick bodies to "perfect soundness in the presence of you (us) all," Glory to God. One sinner came in to the mission suffering intensely with lumbago, scarcely able to walk; came to platform for healing, had to drag him up by main force. O, it was wonderful! We prayed for him and the power of God struck him. He instantly straightened up, then crumpled up on the floor healed. The Blood reached his sinful soul, cleansed his heart, and in seven minutes from the time the first prayer was offered he was speaking in tongues, a clear definite language. Has ever since had the anointing both in hall and street meetings.

Another "badly deceived soul" as he now calls himself, an "unsaved professor of religion" came in, was soon under conviction, wept and prayed through to salvation and God laid him out under the power, and according to one of the saints who noticed the time, he was speaking in tongues with unusual liberty in about 17 minutes from the time he first came to the altar. Scarcely ever testifies but the power falls on him and he speaks in tongues. He is one of our most faithful street workers. He is an expert stenographer, capable of taking down messages and testimonies in short hand.

We were called to pray for a young man in the last stages of consumption who was very bad, dying. Had just been through Christian Science and, as his limbs were beginning to swell, his early death was expected. Dealt with him about his soul (the more important thing). Was able to lead to Jesus and then prayed for him. It was heavenly! The power fell on all in the room father, mother, sister, and all then and there professed to give themselves to Christ God touched the boy, fever left, perspiration followed, he wept, laughed, and to everyone's surprise, asked for his clothes that he might go with us to the (afternoon) meeting, about 6 blocks away. He walked there, gave a good testimony, in two weeks gained 2 pounds, gaining strength every day, looks fine, was out to services Sunday, healed, praise the Lord!

Another man was dying of valvular heart trouble, limbs swollen so large, could not wear shoes at all for long time; after prayer the swelling went down and in a few days he came to the mission wearing his shoes normally. Six or seven of his brothers and sisters had been called to his bedside to see him die, but, thank God, after hanging around several days, they saw him getting up and recovering so fast that they all left for their homes, and he is gaining by leaps and bounds. His sister, one of our saints, called us to pray for his soul as everyone expected him to immediately pass away. He was unsaved and God wonderfully saved him, a man past 60 years of age; also saved his wife at the same time, and now each week we are holding a precious cottage meeting in his home.

This spring we were urged to hold a cottage meeting in the home of a saint living in Oregon City, near Portland. I asked two of the preachers who were baptized in the Spirit in our last campmeeting to do so. They began with a few and the result was the power fell, about 30 have been baptized in the Spirit, over 60 saved. They put them out of the church they were in. A sinner gave them 2 lots for a tabernacle,

then \$200 to buy lumber. A beautiful tabernacle has been erected seating about 500 people. The sinner has since been saved, the work is growing and God is glorified. We now have an assembly of about 20, all new saints. In St. Johns, another suburb where we hold weekly meetings, in an all-day meeting last week the power fell so mightily that it was impossible to minister. It was a cloud burst for about 2 hours.

Last Sunday in our home mission the power fell on the altar and souls were prostrated on every side, when supper time came 4 or 5 had been baptized in the Spirit, about the same number had been saved and numbers testified they were healed. In the evening service the Holy Ghost took the service. The message came in a mighty burst of tongues from a sister under a heavy anointing. A baptized brother who is master of several languages understood all she preached, in a Hindoo dialect. The Spirit told him to tell the people what she said as he knew the language. He hesitated when the Lord gave the interpretation to another brother who arose and gave it word for word as the other brother had it.

It was beautiful to see the message "established in the mouth of two or three witnesses"—confirmed so unmistakably, bless His Holy name.

The power then fell so powerfully that all attempts to give an altar call were futile—the people rushed to the altar in the midst of a din almost deafening, and the power was strong on all at altar. The following Monday evening sinners were saved and one beautiful young man came through with the "shout and shine." He was back last night to participate in the Lords supper and foot washing.

Yours, for a revival, based on the "unity of the Spirit."—Will C. Trotter, Pastor Portland Assembly.

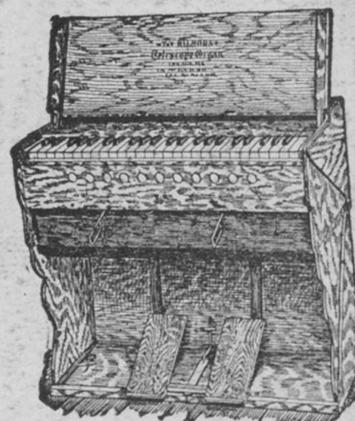
INCREASING INTEREST AT FRESNO. (California)

I praise God for such a wonderful Savior, and for the baptism of the Holy Ghost. The Lord is increasing the interest in the meetings. Two received the Holy Spirit in a cottage meeting recently. A number are hungry for the baptism. A great many have been healed. Bro. Will Opie is our Pastor and has done a good work here.—Pearl Williams.

Don't forget we carry a large stock of Winsett Song Books. Advertisement will appear again in next issue. Watch for it.

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E. N. BELL.....Editor-in-Chief
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A STATEMENT.

By the Presbytery.

As members of the board of Presbyters, having been appointed by the General Council to act in executive capacity for that body, we recognize our responsibility in safeguarding the interests of the Assemblies of God as far as possible.

Wherefore, lest by our silence it would seem as though on the one hand we were indifferent to our trust, and on the other, as though we were indulging a spirit of laxity as to the high standard of character required in a minister of the Gospel, therefore we beg to make the following statement.

It is with a sense of profound grief and deep humiliation that we advise the Assemblies that certain rumors concerning the moral character of R. L. Erickson, formerly pastor of the Stone Church in Chicago, Ill., are entirely substantiated by the facts which we hold in our possession; and that by his ungodly conduct he has forfeited his right to perform the functions of the Gospel ministry, until such time as, by the manifestation of the fruits of repentance, in a sober and godly life, he shall prove himself worthy of being reinstated in the fellowship of the Assemblies.

FOR THE PRESBYTERY,
J. R. FLOWER, Secy.

"But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me." Acts 1:8. It is strange that so many people are looking for a great measure of power in a separate and new experience after the Holy Spirit has come upon them in Pentecostal fullness. Someone recently said, "I have received my Pentecost and now I am waiting for the power which Jesus said should be received after the Holy Ghost is come upon me." The difficulty seems to arise from the fact that Acts 1:8 is not a good translation. The margin suggests that the reading should be, "But ye shall receive the power of the Holy Ghost coming upon you." However, even the margin does not give the full thought, as it is more than the power of the Holy Ghost coming upon you, it is the Holy Ghost of power coming upon. A literal translation would be, "But ye shall receive power, the Holy Ghost having come upon you," or as Weymouth puts it, "You will receive power when the Holy Spirit has come upon you." That is the meaning of Pentecost—the Holy Spirit coming upon the cleansed believer in power. But supposing that there is no power to witness as Jesus said there would be? In that case the difficulty is caused by a lack of yieldedness to the Spirit. "And we are His witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him." Acts 5:32 As we yield to Him and obey Him, His power, which has been outpoured upon us, will increase. If we fail to obey the Spirit, the power of God will diminish and we will soon be in that condition where we will be just like any ordinary person who has not received the Holy Spirit at all. My little children, "Grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption." Yield to Him, expect Him to work, don't separate the power of the Holy Spirit

from the Holy Spirit of power either in thought or attitude. Expect that when the Holy Spirit comes that he will manifest Himself in Pentecostal fullness and power. He will do it. Hallelujah!—J. R. F.

THE GREAT OUTLOOK.

While there are a few things of a distressing nature in the Movement, some friction here and some there, some contention over this doctrine or over that problem over yonder, all of which after all are only signs of life and growth, yet we thank God that the prospects on a whole are very encouraging.

Selfishness to Blame.

At the last meeting of the General Council last November in Chicago, we felt that the missionary interests did not have proper emphasis. We are sure, as we were present and know all the facts in the case, that neither the General Council nor the church was to blame for this. But at the time the circumstances were such and the situation so delicate that we preferred to be misunderstood and blamed by the missionaries rather than do anything that would cause trouble with a Pastor by whose courtesy we were meeting in his church, and rather than to be a party to any friction between him and his church. The facts in the case are as follows: First, our primary reason for existence as a Missionary body found its roots in an effort to seek more general co-operation for the upholding of the hands of faithful missionaries and the extension of the Kingdom of God in foreign lands. So, in keeping with this purpose, it was understood before agreeing to meet with Bro. Erickson, that the missionary interests should have a proper hearing and that a missionary offering should be taken under the most favorable circumstances. This we intended to ask the Latter Rain Evangel to forward to the missionaries. After reaching Chicago the Committee on arrangements arranged a missionary program toward the end of the meeting to culminate in a series of services on the last Sunday of the General Council meeting at the Stone Church. This fact was publicly announced, designating that special Lord's day for the climax in missionary addresses, missionary inspiration and a missionary offering. After this announcement had been made and when we were too near the close of the convention to find any other appropriate day, Pastor R. L. Erickson came forward and demanded to know by whose authority such announcements had been made. He informed the Committee that he must have Sunday for the taking of a great offering for local expenses which he had incurred. Of course courtesy demanded, as we were simply visitors, to acquiesce in the demands and arrangements of the Pastor. At the time we were also persuaded, though such demands were not according to previous arrangements and understanding, nevertheless the situation demanded the local collection instead of the missionary offering. It was with a sad heart, however, which at the time could not be explained, that the brethren felt it their duty to peacefully submit to the Pastor rather than attempt any explanation at that time. And it was with a heavy heart in behalf of the missionary cause, that we were compelled, by circumstances, to allow that cause to be neglected for that once. Since then developments have come to light which fully justify us in laying the blame of all of this where it belongs. We apologize to all the dear missionaries everywhere for this untoward circumstance, which was contrary to our desires and contrary to our planning, contrary to the wishes of the Stone Church but which, in deference and courtesy to the Pastor, we felt necessary to yield to, under the circumstances. We thank God for the grace that was given to the Stone Church to treat us so nobly and royally in spite of the false light in which the workings of their unfaithful Pastor placed us before them. We thank God for the better understanding that is now prevailing almost everywhere, and that the cause has recovered from these things.

The Splendid Outlook.

Just now we feel sure that the old-time missionary spirit in the Stone Church, under the wise and faithful leadership of Pastor Andrew L. Fraser, will have a new chance to manifest itself with due emphasis upon the great missionary interests in all probability, during the present Stone Church Convention, which is now in progress. The Stone Church has been for years a power for missions, and we regret it that through the annulling of the program announced last November, that both the Stone Church and the General Council were put in a false light before our missionary brethren.

We take this occasion to take the entire blame off both the church and the General Council, and to thank God for the removal of the abstraction that was in the way of a proper emphasis on the part of us both in regard to missions. Covetousness in man is a root of all sorts of evil.

The outlook for the usefulness of the Missionary Executive Presbytery of the General Council of the Assemblies of God, including all the co-operating Apostolic Faith Assemblies, Pentecostal Missions, Churches of God in Christ, and other Full Gospel missions and Assemblies of whatsoever name, was never so bright as at the present time. Misunderstandings are clearing away. Difficulties one by one are being solved. A better spirit of co-operation among the missionaries is prevailing. China is just now giving a new and splendid example of love, progress and confidence all around in one another and in the brethren in the home land. A Missionary Directory of the Assemblies of God in China, including the various Pentecostal Mission stations, has just been published with the names of about 140 missionaries; and, were the names of the new arrivals in China included in the directory, there would have been more than 150. We are splendidly recovering from the "black-eye" given to the missionary interests last fall because the saints generally at the time did not understand where the blame lay. The best understanding and the most hearty spirit of co-operation now exists among the Missionary Presbyters that has been manifest since the meeting last fall. Praise God for the fine outlook.

Good Meeting in St. Louis.

An Executive Meeting of the Missionary Presbyters has just been held in St. Louis. Despite the long distance and the busy season, most of the Presbyters were present in person and all of the rest were represented by letters and advice. The Executive meeting was most harmonious and helpful. Some prayer and time were spent on missionary problems. Some unfinished business referred to the Presbyters was attended to. Some sad information was considered and some advice given in regard to some wrong doings which will appear elsewhere in our columns. A preliminary statement expressing the personal attitude of these brethren, without interfering with the liberties of anyone else, was made in regard to the new issues over doctrine, now centering in Los Angeles, California. It was a remarkable fact that not one of these brethren, though all had heard them and prayerfully considered them, could conscientiously espouse the erroneous teachings for which there is no "Thus saith the Lord," being set forth by these new leaders. In so far as these brethren on the Coast have a "Thus saith the Lord" for anything they teach, pressed under similar circumstances as in the days of the Apostles, and advocated for the same purposes and on the same grounds as by the Apostles, we heartily stand by all thus clearly taught in the Bible. But, where fundamental issues have been made out of human phrases which are not found in the Scriptures, and for which there is no parallel in the scriptures, none of these Presbyters share any sympathy with such 'sues. This unity among so many brethren spread so widely over the country, despite the trying tests that have been brought to bear upon them, is very remarkable and most blessed. Nothing in a human way in sight is brighter for the interests of the Kingdom of God than this fact among Pentecostal people.

Prayer for Unity.

We do not exist for the purpose of making creeds or for the fighting of any brother, and we greatly regret that the circumstances have demanded of us that we ask all the dear brethren to give us for doctrines a "Thus Saith the Lord" and not so-called revelations. We are praying that God will give our dear brethren on the Coast who are leading in the new issue, a hearty spirit of love and of forbearance in keeping the unity of the Spirit in peace with other saints while striving for what they believe to be the unity of the faith. We pray that God will deliver them from making their new revelation fundamental to the issue, instead of standing alone on the written scriptures as illuminated by the Holy Ghost. We pray too as much for ourselves that we may see all the truth of God as it is in the New Testament and in a spirit of love and patience to stand for the same. It will be a most unfortunate thing for the Pentecostal saints if the spirit of battle, contention and party strife raises so high as to raise clouds of smoke in jealousies and prejudices that will hide from either of our vision the faith of

Christ and His Apostles which was once for all delivered to the saints. The Lord forbid: We need to keep humble. We need to keep teachable. We need to pray much, and to make God alone our strength. We need to remember that we are only emerging from the darkness that has overshadowed the Church of God in the past falling away from Apostolic standards and Apostolic teaching. While having all due respect and patience with people in abnormal conditions, brought about through abnormal and partial light, we need, nevertheless, to press lovingly and courageously forward in the light of God as in His mercy He lets it shine upon our pathway. Let us hope and pray for a speedy solution of this issue that it may not mar the otherwise glorious horizon in God's vineyard of coming progress in the light and in the spirit of co-operation and advancement in the things of the Kingdom of God. The Lord bless all of His true saints everywhere and bring all together in Him and bring them through the flames without the smell of fire on their garments, save all of us from causing any of His little ones to stumble, perfect us in the truth and in the Spirit and keep us by His grace unto the day of His full redemption.—E. N. B.

HOME BIBLE STUDY

Edited By T. K. Leonard.

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JULY 1915.

MORNING	EVENING.
1. Acts 10:24-48	Job 20, 21
2. Acts 11	Job 22, 23, 24
3. Acts 12	Job 25, 26, 27
4. Acts 13:1-25	Job 28, 29
5. Acts 13:26-52	Job 30, 31
6. Acts 14	Job 32, 33
7. Acts 15:1-21	Job 34, 35
8. Acts 15:22-41	Job 36, 37
9. Acts 16:1-21	Job 38, 39, 40
10. Acts 16:22-40	Job 41, 42
11. Acts 17:1-15	Ps. 1, 2, 3
12. Acts 17:16-34	Ps. 4, 5, 6
13. Acts 18	Ps. 7, 8, 9
14. Acts 19: 1-20	Ps. 10, 11, 12
15. Acts 19:21-41	Ps. 13, 14, 15
16. Acts 20:1-16	Ps. 16, 17
17. Acts 20:17-38	Ps. 18, 19
18. Acts 21:1-17	Ps. 20, 21, 22
19. Acts 21:18-40	Ps. 23, 24, 25
20. Acts 22	Ps. 26, 27, 28
21. Acts 23:1-15	Ps. 29, 30
22. Acts 23:16-35	Ps. 31, 32
23. Acts 24	Ps. 33, 34
24. Acts 25	Ps. 35, 36
25. Acts 26	Ps. 37, 38, 39
26. Acts 27:1-26	Ps. 40, 41, 42
27. Acts 27:27-44	Ps. 43, 44, 45
28. Acts 28	Ps. 46, 47, 48
29. Rom. 1	Ps. 49, 50
30. Rom. 2	Ps. 51, 52, 53
31. Rom. 3	Ps. 54, 55, 56.

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NOTICE TO WOMEN MISSIONARIES.

This is to request all the women home missionaries with credentials from the Assemblies of God, not to make applications for clergy rates over the railroads. Those who already have rates may keep them till personally asked to return their book. The Clergy Bureau has just definitely decided that they will not in new cases grant these women missionaries rates over the railroads, on the ground that these women do not receive a guaranteed salary. It will be useless for these women missionaries to apply, for the Clergy Bureau will refuse to grant the rates and they will lose the dollar sent in with their application. We are very sorry of this, but the Railroads make these rules and not ourselves. Let the women take notice of this, and trust God for full fare. This does not apply to men who are properly ordained nor to foreign women missionaries.—H. A. Goss, Hot Springs, Ark.

PRAY FOR BROTHER KENNY.

Bro. L. V. Kenny of Newcastle, Texas, lost his eldest son, Dexter, on April 6th last. He wishes to thank the saints for their sympathy and prayers, and asks them to pray that God will set him free to preach the Gospel. The Lord bless our brother and comfort the hearts of the loved ones left behind.—E. N. B.

CORNING, ARK.

The Lord is still blessing here. Four were saved Sunday night. Three were saved last night. One received the baptism in the Spirit. One Catholic woman was saved and the altar was filled with seekers. The Lord is still mindful of us, and we pray He will keep us where He can use us.—H. E. Reed.

P. S. I was just talking to Oliver Marine and he has been holding meetings about six miles out in the country. Nine or ten were saved. Six were baptized in the Spirit. Five baptized in water. Calls for meetings come from all around.

CHEESEMAN'S WORK HARMFUL.

In South Alabama.

One Chessman, who comes from Texas, is doing harm to the people around here. (He was formerly a lawyer about Joplin, Mo. and Galena, Kansas. Ed.) He does not come to the Assembly but goes around the weaker ones. He does not give out his teaching all at once, but as he gets control of his subjects. In short this is what he teaches: 1st. Don't go to church; stay at home. 2nd. All will be saved. 3rd. There is no hell. 4. The "Yellow Book" is our Bible. God's Word is stale—out of date. 5th. The Bible does not mean what it says. He is not supporting his family whom he says he left in obedience to the Spirit. Beware of him.—Signed: Geo. H. Hicks, W. B. Jessup, A. Broadus, H. C. Everett.

GOD IS HEALING YET.

Glen Rose, Texas.

I was healed seven years ago of the typhoid fever and pneumonia. For two days and nights I was unconscious. My eyes were set and the death rattles were in my throat. I am now thirteen years old, and am still trusting God. He is so wonderful to me. He gets better to me every day. Pray that I may go through with God. My mama has gone to glory and Papa and myself and little sister are still in the fight for God.—Florence Dunlap.

PENN YAN, NEW YORK.

A city mission has been opened in Penn Yan, New York and Mrs. Sarah L. Squires is in charge of the same. She feels led to open a Pentecostal Home and asks the saints to pray for the undertaking. Penn Yan is located at the head of Keuka Lake, the largest summer outing place in the interior of New York, where thousands camp in tents during the outing season of the summer. Pray that God will give an outpouring of His Spirit in this place.

WHERE IS RUDOLPH KUNASZ?

We have received a request from Mrs. Adeline Kunasz, of 7704 S. Carpenter St., Chicago, Ill. to help her find her husband. Rudolph Kunasz is 30 years of age, 6 ft. 1 in., 160 lbs, brown hair, mustache and goatee, one front tooth broken off, brown, staring eyes; wore a dark cap and a brown suit. He escaped from the detention hospital at Kankakee, Ill. on March 26. He is mentally unbalanced and has been considered dangerous. He will be found among Christian people somewhere. Any information as to his whereabouts will be greatly appreciated. Communicate direct with Mrs. Kunasz at above address.

PRESENT DAY CONDITIONS

F. Bartleman.

Nine years ago the Holy Spirit began to lead us into the Book of Acts and show us the meaning of that Word that had been hidden since the backsliding of the church in the early centuries, as to its fullness. We have now had approximately, as concerns the world situation, "seven years" of plenty, under the "latter rain" outpouring. Have we laid up "corn as the sand of the sea" for the time of future famine that has already burst upon us? Or have we wasted it in riotous living, selfishly spending it upon our own spiritual indulgence, not using the presence and power of God to build ourselves up and become established for the trying times so soon to come. If the Pentecostal people had made the right use of their "corn," there would not be so many going into error today. The "seven years of famine" have already set in. A "famine for the Word of God."

Today the Holy Spirit is leading us into the Books of Daniel and Revelation, unfolding their meaning. The time for their opening has come. They are being fulfilled, unsealed.

Judgment has begun.

"The wicked shall be turned into hell, with all the nations that forget God." The nations are being judged. Belgium for her Congo atrocities, France for her infidelity and devil worship, Germany for her materialism and militarism, England for her hypocrisy, bullyism over weaker nations, and her overwhelming pride. Belgium is an atheistic nation, practically without marriage rites or religion. France is even more guilty than Sodom and Gomorrah. She is more responsible. Germany has almost ruled religion out of her churches, and the admission of God out of her schools. The German babies are brought up on beer in the bottle. The English children are kept alive on whiskey mixed with strong tea. Extreme poverty forbids sufficient food for poor children even in peace times. The inequality between the rich and the poor is simply awful. And so the world groans under the oppression of sin. It groans to be delivered. The earth is heaving in war throes to get rid of its tyrant and oppressor man.

Moral Degeneration.

After the Balkan war Bulgaria considered seriously the establishing of polygamy. She was short of men. The women greatly outnumbered them. Her men had gone to feed the cannon. She needed more cannon fodder. And so it will be throughout Europe after this present war. The proper relation of the sexes is being upset altogether. And this means chaos and further crime. Awful sin will follow. "Thy men shall fall by the sword. Seven women shall take hold of one man in that day,"—Isa. 3:2; 4:1. We are facing that day. The nations are today bidding for "war babies." They are to be declared legitimate. God's law and right to interfere in the matter of promiscuous and unrestrained co-habitation between the sexes is to be denied altogether. They must have more cannon fodder. A dark day has broken in on this poor old world. Carnegie's dream of universal peace is about ended. It was only a dream. The complete demoralization of the nations has set in. There is no longer national honor. No self-respect, nor respect for others.

American Lords.

The United States has a score of kings where European countries have but one. That is about the only difference. We are ruled by the money gods. Our next year's wheat crop is sold and the price we must pay for bread determined before even the seed is planted in the ground. Thus our wheat gamblers control us. We are helpless in their grasp. They gamble with the lives of the whole nation. What will God do with such a nation as this? They claim, and gamble with the future. If possibility of doing so. We are slated for damnation as a nation.

Warning Judgments.

But, "the hour of her judgment is come." "Go to ye rich men, weep and howl,"—Jas. 5. A gigantic plot was nipped in the bud only a few weeks ago in New York City in which it was planned to blow up with dynamite Vanderbilt, Rockefeller, and Carnegie.

God is humbling the pride of man again. The "Great Northern" on her first, proud trip through the Panama Canal took a record run to Hawaii for dessert. Her past this is not tempting God, then there is no

senger list was made up of millionaires and the "upper crust." She returned hastily without completing the excursion on land, a funeral ship. Two of her proud party were killed on their way up the mountain side to visit the Volcano.

God warned Italy some time ago with a terrible earthquake calamity, just as she was about to go into the war. The soldiers and supplies intended for the campaign were required for the urgent need of succoring her own suffering people. A noted Italian premier, while lecturing eloquently for the war at Milan at the climax of his exhortation while the people were vociferously applauding him, suddenly lunged forward and dropped dead. Again God has spoken in warning. And yet they have not heeded. They are also bent on receiving their share of the general judgment. They refuse God's offer of mercy and warning.

Recently the proud Lusitania (a parallel case with the Titanic) has also sunk beneath the waves. A torpedo bored its way into the bowels of the great vessel loaded with ammunition and arms for the destruction of the Germans. In less than half an hour the boat was gone. The ammunition exploded. It turned into an American torpedo. The ammunition came from America. And yet we complain because Americans were killed upon the vessel. Oh, consistency, thou art indeed a rare jewel! America's besetting sin is her money greed. "Be sure her sin will find her out." It will sink her in the end also. It always does. Judgment time has come. "God is not mocked." We are making strenuous efforts today to prepare for war also. And yet our hands are tied. Why is it? God has tied them. We are being reserved for our share of the judgment. We are fattening for the slaughter. God is holding us helpless. We have taught the European nations how to war. We have invented and manufactured almost all the hellish instruments used in modern warfare for the destruction of men. And we are keeping the nations of Europe supplied both with ammunition and provisions for the warfare carried on today. Yet we ourselves are admittedly absolutely unprotected and helpless to defend our own selves against a foe. What does it mean? It spells judgment for us.

Vain Petitions.

The churches are praying for peace. But there is no answer from God. Even the warning time seems about ended. Terrible times are just before us. Men cry 'peace, peace,' but there is no peace. It is time for judgment. Rome is raising up her head again. If ever the Moslem, the "False Prophet," declares a 'holy war' it will be now. It is his last stand. Even England, titled "Defender of the Faith," has at last sold out to Rome. Old King Saul is forsaken of God. He is backslidden and turned to the "witch of Endor," the heathen, nations for instruction and support.

Missionary effort is well nigh paralyzed. And small wonder. What have we to say to the heathen in the face of the present example of the recognized Christian nations? Are they not calling the heathen to help kill each other? Humanity and morals are simply paralyzed. Hate and murder fill the world. What shall we say to the Indian, the Turk, and the Japanese? Oh, the delusion of war. "War is hell!"

End Nearing.

But soon it will be said to the inhabitants of this world, "he that is filthy, let him be filthy still," Rev. 22:11. Character is crystallizing. Final judgment of the nations has begun. "They knew not until the flood came and took them all away." And so it ends with the awful and increasing indifference of today. Even the message of warning seems almost ended. They are "slumbering and sleeping." The end is near.

L. W. Plant.

Pray for sister Mary Plant of Cedar Hill, Texas who has lost her husband as above. She says he was a child of God filled with the Holy Ghost. He was laid at rest on Feb. 23 last. Friends will take notice and pray for our Sister.

NOTICE.

Any one desiring a cheap printing press, type and complete outfit from a brother who promises to use what he gets for it in the Lord's work. Write for particulars to A. W. Otto, 211 Sunnyside Ave., Ottawa, Ont., Can.

WHEN AFFECTIONS GO ASTRAY.

Illegitimate affections carry damnation in their wake. To guard against them a man must make a covenant with his heart. Viewed in the other man, wrong affections are filthy and obnoxious. Fostered in connection with a high profession of religion they are horrible. Indeed they make villains out of gentlemen. When one begins to fan the feelings of misdirected affection in his own nature, these feelings are, like his own tooth brush and his own fork, nice enough. They possess a kind of intoxicating glory that fools the conscience and deadens the sense of propriety. Most good men have inhibitory faculties that always stop them short of definite improprieties, but if these good men continue to go the full length of propriety in the feelings of their sensuous nature their moral manhood will enter a period of decay, and they will stand in constant peril of ruin. It is interesting to discover, by certain outcroppings, what play some good men have allowed to improper affections in their secret lives, with what consummate delusion they rejoiced in high professions of grace so long as none but God knew of their wrong affections, and with what horrible rudeness their own consciences seemed to awaken them as soon as their wrong affection bore sufficient fruit to become noted by the outside world.

The fruit of wrong affection is a mock heaven, filled with the bitterness of death. The man or boy who thinks it necessary to yield to those affections and desires needs pity and deserves contempt. These things are marks, not of strong virility but of loose virility. The feeling of chastity is the constant privilege of the strongest men, we dare say, regardless of grace; and it is the constant duty and pleasure of all who serve God. Inward lewdness means death to the nobler activities of the soul. Fleshly lusts, be they ever so transient, "war against the soul," and if they linger in the nature, to fester and flow as a fountain of filth, there can be no communion with God, and no progress excepting in that way which takes hold upon death.—The Way of Faith.

LOS ANGELES AND LANKERSHIM.

We are looking to the Lord for a mighty outpouring of His Spirit. I have charge of the work at Lankershim, about fifteen miles out from the city. We are a small band but how we love the Lord and He loves us. Several are seeking the baptism of the Spirit and others are becoming interested. Pray for us here.—W. R. Potter, 1150 E. 51st St., Los Angeles, Cal.

CALL FOR HELP.

Spring Valley, Arkansas.

We have a new church ready for service here. Would be glad to have a Spirit filled man to preach the Word. There are not many saints here. We have a prayer meeting every Sunday evening. Anyone who is thinking of coming should address L. A. Hinds, Spring Valley, Ark.

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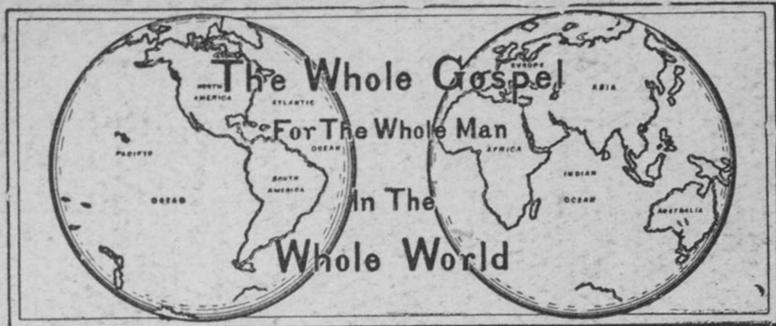
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There is great need for missionary funds at this time in many lands. Three or four hundred Pentecostal Missionaries are depending upon God to supply their needs through the Pentecostal Movement. We will gladly forward money, in any amount from five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

The opportunities for God in missionary lands, we may say in a general way, are very great and the needs very urgent. While some have felt the doors of their usefulness closed by war and have come home, others have become more determined than ever and are fighting the battle with renewed vigor. There are very pressing problems in some places.

Missionary Directory.

We have just received from the office of the Apostolic Light, Shanghai, China, a copy of the Missionary Directory of the Assemblies of God for China, Japan, Mongolia and Thibet. This little booklet is neatly gotten up and contains the names and addresses of nearly 150 Pentecostal missionaries. Any one desiring this list of names would do well to send a dime to the Apostolic Light, 125 North Szechuen Road, Shanghai, China. Remember always to put five cents in stamps on your letter when writing to foreign countries, unless it be to some United States Post-office.

It will be surprising to know that there are about 140 Pentecostal missionaries of the Assemblies of God, in China. It is also gratifying to see a better spirit of understanding prevailing among the missionaries themselves and between them and the home land. We pray God's blessings upon every faithful missionary in the heathen land of China.

A Difficult Problem.

I am told that it is usual in China, when opening a mission, to get some guarantee from the Chinese authorities that the mission property will be protected against lawless marauders. But now, owing to the unsettled conditions in China, with the fear that war will break out between China and Japan, and that the unrestrained hordes of hostile bands in China may be turned loose into all sorts of lawlessness, the Chinese government is becoming more and more cautious in promising protection. I am informed that it is practically useless to open a mission without securing some such guarantee because when the lawless crowds find that the Government will not interfere with them, they will at once proceed to plunder the place and the missionary is helpless against them. Already some places have been plundered and the missionaries are fleeing for their lives. Three missionaries have recently disappeared unaccounted for. Two of them have just reached places of safety, but the third is still unheard from. Pray for God's protection to rest upon them. It is feared that a far worse than the Boxer uprising would break forth upon the missionaries in China should war break out between China and Japan. The Chinese government, I understand, is practically settling down to the policy of promising no protection to American Mission stations except as these are backed up by some chartered missionary society in America which gives the United States Government a right to demand of China that they protect the property of such legal bodies.

A Test Case.

Just now practically a test case is in the way of negotiations in the case of Bro. H. Mader at Yuh-Shan, Kiangsi Province, China. For over two months he has been waiting for the promise of the Government for protection to his new station which he is opening. Representations have been made to the American Consul at Shanghai, and this Consul has referred the matter to the American legation at Peking. The matter has finally settled down to the one point as to whether Bro. Mader has in the United States any legally incorporated missionary body back of him. It is practically settled that all the missionaries who have no incorporated body back of them will likely have all protection withdrawn

from them. Things are in a critical condition on this line.

We are glad to say that the Assemblies of God, having chartered their Missionary Executive Presbytery after the meeting in Hot Springs last year, in order to meet this very sort of situation, is able at this critical point to send to our brethren in China the proper legal papers which, if they will fully put themselves into a position to make use of, will meet this emergency. We have just sent these papers to help out in the case of Bro. Mader. We ask the brethren to pray that God will overrule and that Brother Mader's case may be decided favorably to the benefit and protection of all the other Pentecostal missionaries in China. Some of the brethren have written urgent letters praying that we uphold them in this legal battle for protection.

Paul Appealed to Rome.

We are fully aware that some of our brethren lightly cast such matters aside, saying "Let the missionaries trust in God for their protection." They overlook, in so doing, two things. First, that the Scriptures teach that God has ordained governments among the nations and that we are urged in the scriptures to pray for these that we may lead a quiet and tranquil life. They also overlook the fact that the inspired Apostle Paul, the greatest missionary the world has ever yet seen, when assailed by lawless people and his life was in danger, appealed first to the authorities in Jerusalem who, upon that appeal, took him out of danger down to Caesarea; and then later, when his life was again in danger, he appealed his case to Caesar at Rome, thus demanding protection of the Roman Government of which he was a citizen. We are sure that the great Apostle was not lacking in faith toward God, and that the blessings of God and the fellowship of the Holy Spirit were continually with him as he exercised his rights of citizenship along these lines; and if such appeals for protection by the great Apostle Paul on the basis of his legal rights were not unbecoming a life of faith, such should not be denied our present Pentecostal missionaries in foreign lands who are also living a life of faith.

Brethren, let us manifest some reason on these lines and let us not demand more of our missionaries than God Himself demanded of the Apostles. We know full well that at heart the governments of this world are against God and that God will one day bring them into judgment, but we also know that God has a place for governments and that God has frequently used such to carry out the purposes of His will. Let us put our faith in God and not in the governments, but at the same time leave our missionaries free to use earthly governments in a righteous way wherever and whenever these can be made to serve the interests of the Kingdom of God.

Great Distress.

Bro. W. D. Grier in Ceylon has been sick with malarial fever for about 90 days and possibly by this time, if not yet healed, many more days. In this long siege, with all their family cares for the children, he has had no one to wait upon him except his wife. Two things should be at once attended to. First, every saint of God should take his case immediately to the throne of Grace that the healing power of God may be manifested in the rebuking of the disease and the healing of his body. In the second place, funds should be sent by all of our readers as quickly as possible to this office for Bro. Grier, that he may be kept supplied with sufficient funds to hire some help in this time of need that he might not die through neglect or for the lack of proper care.

Bro. John D. James has opened a new station in China entailing an extra expense of at least about \$150.00. This has thrown him in debt. Since this larger undertaking his faith has been sorely tried, as only one dollar reached him for one month from the United States. Funds should be sent to this office for Bro. James.

Bro. Barth also had been without anything except bread, and less than half enough of that, for several days the last time we heard from him. We at once forwarded him \$25.00 from this office, but this will last only a short time, and he states emphatically that if he is to remain in China a better support will have to be forthcoming, or it will be impossible for him to do so.

There are many other cases not quite so needy but very urgent, and if there ever was a time when our people should pray and get hold of God for the dear missionaries in the foreign lands it is just now. In sending in your offerings, if the Lord leads you so to do, specify to whom you desire the funds forwarded. In cases of emergency and where the amounts are large enough, we send out from this office at once, through the proper channel, to the parties for whom the funds are sent. But, in the case of small amounts from here and there, which are always welcome, we keep these until the end of the month and put them together and forward them in one lump about the first of each month. Try by all means to have the funds reach us before the end of the month, if you want them to go out immediately. Do not neglect or delay, however, to send at any and all times. Send your missionary offerings when in large amounts, if possible, by a bank draft on New York, or in small amounts by money order or reliable checks. Postal or Express Money Orders preferred. Make all remittances payable to E. N. Bell, Treasurer, 2838 Easton Ave., St. Louis, Mo.

LILLIAN DENNEY.

India.

I may have told you how God answered prayer about the property. I received word from the M. E. people on Saturday that they would turn it over to me and on Sunday I definitely took it before the Lord telling Him that I had never been in debt before and that I did it only for His glory, and asked Him to please give me the full amount before the year ended so that I would not enter a new year with debt. This was November 15th. On the 16th one letter with fifty dollars started from America; another on the 18th with the same amount, all from one man. This arrived in December to put me out of debt. Wasn't that a speedy answer? Well, that threw me short in finances to carry on the other work which needed to be done. By using that money to pay the debt other things stopped, but since you have replaced it I can go on with the other work. I am now getting ready to build more preachers' houses and the new school-room for this one will soon be too full. The school is increasing so fast. All the preachers are out now and the tent has been out for weeks and will stay out until the rainy season sets in. The Lord is keeping us busy these days. Many sick people are sending for us to pray for them, and are bringing their sick babies to us. God is answering prayer and healing the heathen, honoring their little faith. It is very precious to see them getting healed and believing on Jesus. Please continue to pray for us.

GEORGE C. SLAGER.

Two Pentecostal brethren from Kansu Province on the Thibetan border have been staying with us for a time. We have been much refreshed by their presence. They conducted special meetings with us here last week. God worked in our midst. Several luke-warm Christians were stirred up and began crying out to God in great earnestness.

We receive encouraging reports from Bro. Mo (native) about the work in his charge at Nanking. The dear ones are going on with God there. Bro. Mader has recently opened an out-station in Kiangsi province, in connection with this mission. A Spirit-filled native brother is for the present in charge. Please pray that many souls may come to the light. "Many shall come from the east and the west. For from the rising of the sun even unto the going down of the same My name shall be great among the Gentiles and in every place incense shall be offered unto My name and a pure offering. For My name shall be great among the heathen, saith the Lord of Hosts." Please pray for us and the work in China.

L. B. SLY AND WIFE.

So. America.

We praise God for the progress that is being made among the Pentecostal saints and for the effort to bring about unity. Life is too short and Jesus is coming soon and we have no time for contention.

We make the request that the saints pray for this priest-ridden land, with all of its superstition, idolatry and moral corruption. Deception and ignorance are on every hand. This is what we call Easter Sunday. The past week is called "Holy week." Thursday and Friday were especially regarded, and they would eat no meat. Now to-day starts the time of Feasting and you can see the poor, benighted, ignorant Indians and others lying around drunk, the priest drinks with them, and after it is all over it is "confession" again.

Our cry is that God may teach us how to bring them the Gospel. We seem so helpless. We need more Spirit-filled missionaries to stand with us in prayer. On the other hand, God has encouraged us time and again in healing us. The Lord has given us a printing press and now we are printing our own tracts. This is a big load lifted, for these people do not want to print anything of a Protestant nature. We have sent to the states for more type. Pray for us that we may have wisdom from above to give this people quickly, apt and timely Gospel truth in the power and light of the Holy Spirit. If the Lord lays South America, and especially Ecuador on your hearts, your help here at this time will be certainly welcomed, for the need is great and the harvest white.

I feel so satisfied that we are in His appointed field for us. The commission I received seven years ago was not a vague human desire but a divine command. God has honored our faith and has given us better health than we had for twenty years. We are getting on nicely with the language and give testimony to these people in the Spanish. Mrs. S. plays our little organ and we sing the Gospel in Spanish.

We recently received a letter from Bro. Cragin and wife who left us and went to the Indians of Bolivia, 50 miles from LaPaz. Pray for him and pray for the LaCasa Pentecostal (the Pentecostal Home) in Quito.

THE WORK IN NORTH CHINA.

B. Berntesen.

There are more than 100 baptized in water and many seeking the baptism of the Holy Ghost and still there is a great number that have enquired and want to know about our Jesus and believe. There are about fifty homes that our sisters are welcome to in this city alone, and the women like to hear and ask them to come again. Outside of the city we have five out-stations and Chinese brethren have charge of them. God is greatly working in some of them. In one station about a hundred have decided to follow Jesus in a few months time. Some are baptized in water and one in the Holy Ghost. Sick have been healed and demons have been cast out and this all by themselves. We have been there but very little.

We have at present twelve young men and women in the work, and some preparing to go out soon. We have found it most practical to use Chinese Evangelists, as they are best acquainted with their own people, and their language is perfectly understood, and it does not create so many questions in the minds of their hearers while they talk, and so they can easily believe. Furthermore they can get along with less money. Four Chinese can live for what one foreigner lives on.

We have six big walled cities in a radius of thirty miles, and about 1000 large and small villages, and some of the villages have possibly five thousand or more inhabitants, so you can understand that it would take a good many missionaries and lots of money to cover only this little field; but we hope to do it with the Chinese help.

We need good, experienced foreign missionaries as leaders to instruct and push the work, as there are very few Chinese who are qualified for this.

Let us pray the Lord of the harvest to thrust forth more laborers into this great harvest, and do it quickly, as we believe Jesus is coming soon.

FLORENCE BUSH AND MOTHER.

God in His great wisdom has made it very plain to us that we must leave Egypt. When we left Jerusalem against our will, we did not get completely out of the war zone, and now day by day the conditions are becoming more grave here. At last we have said "Thy will be done." We are loath to leave Egypt and the dear native brethren, but God knows best. We have the necessary funds to go as far as England, where we will wait until the Lord further opens the way to continue to America. We ask an interest in your prayers.

DR. OXER AND MISS GORDON.
India.

We are so grateful to our Father that He continues to supply our need when so many in other countries are in distress. We sometimes feel discouraged and yet from my own past experience in mission work, aside from my confidence in His faithful Word, I know that the results are sure to come in time. "He is faithful that promised." So far He has kept us much in prayer during these past few months and we do expect the ingathering and blessing to come in that way. We ask you to pray with us as you are led. I hope later we shall be able to tell you more of this place, but just now we do not feel that our Father permits us to say a great deal.—Rose Oxe.

BROTHER GRIER.
Ceylon, India.

On the 6th of March we moved to this town (Nuwara Eliya). Have been here ten days and feel much better. Have been having chills and fever every third day. We are praying for speedy healing. My flesh and strength are gone, but He lives, Hallelujah! There are no Pentecostal saints here. There is a Union Church with many good people and we hope to give the Gospel as the Lord helps us. We left the work in Peradeniya in charge of Bro. S. A. De Alwis. We were compelled to leave as it is a very unhealthy place.

WORK AMONG THE MEXICANS IN THE WAR ZONE.

I am here with Bro. Ball, the young Methodist missionary to the Mexicans, who received his baptism last November. He wrote me about the work down here at Ricardo and this section of the border. After praying about it I felt I should let Bro. Alanes go on with the work in Pasadena and come down and help Bro. Ball establish a work here. He has a good knowledge of Spanish and also plays an organ which is a great help to us. We held Mexican meetings at Ricardo in the school-house, cottages and a Swedish church. Some of the Mexicans are interested, but have been warned against the baptism of the Spirit with "speaking in tongues."

This town has a population of 12,000, over half Mexican, and Matamoros, just across the river in Mexico, has a large Mexican population. A good railroad and wagon bridge connect the two towns. This is a great field for work among the Americans, as well as the Mexicans, as there has never been any Pentecostal work here. Much of the population from the Mexican side is over here now, many of them unable to find shelter and sleeping on the ground along the railroad tracks. Matamoros is surrounded and under seige by Villa's army. The firing can be plainly heard in Brownsville. They say the fields near Matamoros are strewn with dead and wounded. Three large buildings here have been converted into hospitals,—an old theatre, the poor house and another building. All are full of wounded Mexican soldiers and officers. I visited each of them this A. M. with Spanish tracts and Gospels. They seemed delighted to get something to read. As soon as they saw what I had they began to whistle and motion for me all over the ward. I had enough tracts for all of them but my Gospels soon ran out. I want to get some Spanish Testaments for some of them to read to their comrades when they are returned to their camps on the other side. The priest had furnished them with images and crosses which they had around their necks and pinned over their hearts, but one of them told me that he knew that "faith in God" was the only thing that would save him.

As I see these perishing ones without hope, my heart cries to God to put this work on the hearts of His people to help us to see them as He sees them, love them and strive to get the truth to them as we would to our own children if they were in their condition. "Remember them that are bound as bound with them," and "Whatsoever ye would that men should do unto you do ye even so to them."—John A. Preston Brownsville, Texas.

B. A. AND MRS. SCHOENEICH.
Difficulties Encountered in Central America.

It is a little over two years since we came to this country and town, strangers and not knowing the language. As we entered into this city of Matagalpa and saw the large Romish church standing as a sentinel, a shudder went through our beings. It seemed to us that the very stone walls defied the Gospel and our coming. This

seemed to us then only an impression. Later on we found it to be a serious fact which was only too true. Just a year or two before we came, a colporteur passed through this town selling Bibles, Testaments and portions of the Scriptures. He found the people hungry and anxious for the truth, and sold many books. In fact flooded the place with the precious Word of God. What was the result? The priest of this church by force made the people bring their precious books and booklets of the Gospel, made them pile them up in front of the Church door and there burn them. They did not want to do it, but were compelled to do so. Since we are here, everything imaginable has been done by these same men to drive us and the Gospel, with its influence, out of this town. When they saw they could not succeed they sent from headquarters a Bishop and a host of other priests and Jesuits, and how busy they are to break us up, not knowing that the almighty God is the One that fights our battles and while He is for us we have nothing to fear. Even should they take our lives we are still in His hands. Bless the Lord!

In the statistics of the United States, the Catholic religion is counted as Christianity. Let those who speak thus come to this land and see the conditions as the missionary sees them, and work among the benighted people, see their sorrows and dense darkness which they have been brought into by this terrible Unchristian system of deceit and graft. Let them go home and count this Christianity if they dare. Oh that God would raise up a band of Spirit-filled men and women for this dark, dark land,—a band that count not their lives dear unto themselves for in this country a missionary does not get much glory. His inheritance is persecution, hardship and trials, but the harder the cross the more glorious will be the meeting in the air.

The country of Nicaragua is in a terrible condition. On account of little rain the first crop was very poor. The second crop was eaten by chapolins or locusts which come like an army, millions strong. They have stripped the land of everything green and left the country ruined as far as food stuff is concerned. Prices of food have doubled and trebled. Our hearts ache for the poor people, and if we looked at the natural our hearts would quake and fear. We feel this plague is a punishment upon these people for their idolatry. The very poorest of them have their altars, their candles and their images. If they get into trouble they light their candles and recite to the Virgin Mary or some image of a saint. San Antonio is the one who heals them. Another image will bring back things that are stolen or lost. Another will give them a good journey and so on. Of course none of these images can do anything unless money is put on the plate before them. This, of course, goes to the priest even if it is the last cent in the house. Pray for these poor benighted people.

NEWS FROM MUKTI, INDIA.

Pandita Ramabai sends good news from the School at Mukti, that God is again visiting them with an outpouring of His Holy Spirit. Many who had backslidden have been restored. Two sisters from England have been visiting them, giving messages straight from God about the near coming of Jesus. She requests prayer for the School that they may all give themselves to the Holy Spirit for His complete control over spirit, soul and body.

There is much eagerness among the village people to hear the Gospel messengers, and prayer is asked that the seed sown may bear abundant fruit.

THE OTHER SIDE.
Liberia, W. Africa.

Dear Ones at Home:—"Mercy unto you and Peace, and love be multiplied." Some of the folks at home have a suspicion that we tell only the bright side of our work here. So, for a change, here are a few of the instances of how Satan strove to hinder us along our way. This is not a complaint but rather a note of praise to God for the wonderful way He helped us and brought us through the mighty waters. All glory to His great name.

At the last moment, in New York, the Cunard Line refused to take our provisions, so they were left behind and did not arrive in Liverpool for about one week after we did. Then after a wait of almost 3 weeks here for another ship, our provisions were unloaded and had to be left behind.

The Elder Demster S. S. Company agreed to land us at Garraway 30 miles nearer to our station than Cape Palmas is. Early

Feb. 2nd. our ship cast anchor about 4 miles out from Garraway and the Captain sent off 4 missionaries, 2 ship officers, and 2 boats of our luggage, but were not allowed to land, owing to the port having been closed in 1913. So they had to row back again to the ship, re-load the stuff and start for Cape Palmas where we finally got ashore about 4 P. M. the same day. Bro. Johnson came on the Ship to meet us and we were all glad to see him and he to see us, as Mrs. Johnson made up one of our party.

We remained at the Cape from Friday until Monday P. M. when we secured 3 surf boats for Garraway where we arrived 12 hours later not a little tired, seasick, and hungry. After a wait of 3 more days there we started for the bush country.

When about 25 miles on our way, while passing through a heather town; we were accosted by a half naked heathen man, who had had too much of the Twenty Million dollars worth of rum and liquor shipped into Africa each week (under normal trade conditions). He was simply mad and crazy with drink. He ran after us, struck one of our carriers and said he was going to kill Perkins and his wife because they would not give him tobacco. But God kept him from his purpose and had the king release 7 of our loads which he had captured. Two of our fine Buff Orphington fowl, that we had brought all the way from Liverpool died on the way to the Bush country from the effect of the hot sun.

Thanks be unto God who always causeth us to triumph. He has truly been our refuge and strength, a help in trouble. Praise His name. Psa. 66:1.—John and Jessie Perkins.

CRICHTON, ALABAMA.

Believing it the will of the Lord, the brethren have selected me as Pastor of Crichton Tabernacle and, with a number of assistants, we are to look after Pine Grove, Oak Dale and Whistler.

Bro. Luke Wells and others are in a good meeting at Pine Grove. Three have been saved; one received the baptism; the saints built up and the good work is still going on. Pray that God may guide and keep us.—George H. Hicks.

GALVESTON, TEXAS.

We have news from Bro. Chas. A. Smith, in Galveston, that they are having victory through His name. Six have recently received the baptism. Others are hungry.

Please don't forget to send all the "Seventh Day Adventist," names and addresses to Frank Jeffers, Sioux Falls, So. Dak. Box 425. also any extra stamps that you may have.

New Song Books

Now is the time to invest in new Song books and be prepared for the opening up of the Spring campaign. Nothing attracts outside so much as good music and we handle the books which take the best in Pentecostal meetings.

LOOK AT THESE PRICES.

- Songs of His Coming (New, over 300 songs) Round notes only 25 cts. Per doz. \$2.50
- Songs of Power, 246 Songs, 15c each Per doz. shape notes only \$1.50
- Libp cloth Edition, 20c each Per doz. \$1.75
- Stiff Cloth Edition, 277 Songs, 25c each. Per doz. \$2.50
- Jewel Songs each 18c Per doz. \$2.00

WINSETT'S

- Gospel Song Messenger ... 25c each Per doz. \$2.50
- Songs of the Kingdom ... 25c each Per doz. \$2.50
- Pentecostal Power, (enlarged edition) 25c each Per doz. \$2.50
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The above prices include postage in each case.

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Progress on God's Printing Plant.

The Total Amount to be Raised Without Delay in Order that Best Results may be Obtained in Publishing the Gospel.

We have announced several times that we have been authorized to raise the small sum of \$5000.00 for a printing plant, which shall belong to God and be held in trust by the saints. The response to the opportunity for co-operation has been blessed, but sufficient funds have not yet come in to help to any material extent. We are now preparing a chart as follows covering the full amount of \$5000.00 and as fast as the money is received we will check out the amount and our readers can thus keep account with us and pray unitedly that the full amount may be speedily realized. Up to May 14th, the total receipts on the printing plant have amounted to \$747.20, which have been received according to the blank places on the enclosed chart. All sums less than \$5 have been lumped and placed in one of the squares of a higher denomination.

500	500	200	200	200		200	100	100	100
100	100	100	100	100	100		100	100	100
50	50	50					50	50	50
50	50	50	50	50	50	50	50	50	50
25	25						25	25	25
15	15	15	15	15	15	15	15	15	15
10	10	10	10	10	10	10	10	10	10
			10	10	10				
5	5	5	5	5	5	5	5	5	5

Let Us Wipe the Slate Clean.

Every time fifty dollars is sent in, we will wipe out \$50 from the chart. Every time \$100 is sent in on the printing fund, we will wipe out \$100, and so on until the slate is entirely clean and nothing remains. Pray with us that this will be speedily accomplished for His Glory.

Ask the Lord what He would have you to do now. The time is short and what we do must be done quickly. When offerings are sent in, mention the "Publishing Plant Fund."

Send all offerings to THE GOSPEL PUBLISHING HOUSE 2838 Easton Ave., St. Louis Mo.

REPORT FROM OKLAHOMA.

Since I left the Hot Springs Convention I have been almost steadily in service for the Master, the Lord blessing me with a few precious souls. He is giving us a refreshing. Last Sunday night while we were in the service, one man in his home became so miserable he fell down and cried out to God. The Lord received him and baptized him with the Holy Ghost. At the Sunday night service a sister received the baptism of the Spirit and another sister in her home on Monday morning. Pray that God will continue to manifest His power. Bro. Will Jones has acted as Pastor almost a year.—D. K. Murphy, Broken Bow, Oklahoma.

OPP, ALABAMA.

Truly this is a day of good tidings and we do not well if we hold our peace. But let us go and tell the King's household. God has truly done some wonderful things in our midst. We have an assembly of about thirty here at Opine, four miles north of Opp. God is blessing there. The saints are rejoicing in the God of their salvation. We are expecting greater things ahead. This is a needy field. I have more calls than I can fill. Am giving all my time to Gospel work. We are praying God to send His own laborers in this section. Many openings for the right men. Pray for us.—A. B. Robinson.

ALTO PASS, ILL.

The Lord is pouring out His blessing on our efforts here. He is promising to do much for us in the near future. The power of God falls upon every service. Pray for us.—Arthur Underwood.

MILES CITY, MONTANA.

We are on two railroads,—the Northern Pacific and the Chicago Milwaukee and St. Paul, between the coast and the East, and would be glad to have anyone who might be travelling through here stop off and help us start a work in this place for the Lord.—Mrs. P. Duborg.

GOOD REPORT FROM IOWA.

We came to Terre Haute, an inland point six miles from Decatur, on Dec. 1st, and began the good fight of faith in Jesus' name. During January God gave a revival and about twenty-five were saved. Some were bad drunkards and gamblers, as well as moral men. Hallelujah to Jesus, who is able to save to the uttermost. Since then wife and I have remained as shepherds over the flock, but are now ready to open up a tent meeting in a new field.

Sunday (May 2nd) we had baptizing service in company with the saints from Tuskeega and Kellerton. Forty-one were baptized. Let us pray much and co-operate one with another for a mighty evangelism throughout the country this coming season.—Eugene N. Hastie.

RIPE FIELDS: NEED GREAT.

Elder A. B. Cox Wants tent.

The country in through Maryland, Virginia and West Virginia are the ripest fields for revivals. I have been in these fields for a long time. We are having many calls for meetings, but because of not having a tent, we cannot heed the calls. We feel we must, by all means secure one. If any one knows where we can get a tent at a reasonable price, please write me at once.—Elder A. B. Cox, Cumberland, Maryland.

WANTED.

A co-worker in the Gospel. I wish to correspond with some brother who has disentangled himself with the affairs of this life for the purpose of spreading the Gospel; not for the purpose of fighting men and creeds, but sin and satan—one who stands for the full Gospel truths and needs a co-worker. I am a young man and have no family.—R. L. Honeycutt, Aurora, Mo.

Note: The above party desires us to announce that he has a number of tracts to distribute among those who are away from God and are sowing wild oats and tares. The regular price is 50 cts. per dozen; he will sell for 20 cts. per dozen.

STATEMENT OF PURPOSES.

Newcastle, Texas Convention.

Being assembled in convention at the Belknap Tabernacle, composed of representative brethren of the local assemblies of Jacksboro, Seymour, Vera, Wichita Falls, Newcastle and others,—we thought it well to send you a brief statement of the purposes of our convention and, as we trust, our attainments in said Convention,—not desiring to dictate nor usurp authority, but that other fields under similar conditions as we, may apply the thought

to their field of work and profit thereby.

In the early part of this West Texas work evangelists spread over our country preaching this wonderful gospel of the baptism in the Spirit, and many souls were brought into the light and received this blessing. In their zeal to spread this mighty message, no doubt, they failed to set these local assemblies in Bible order for keeping house for God, with elders and deacons to take the oversight of the flock, thus building up a necessary Bible order to make the work self-sustaining and able to stand amid the storms of this our day and time. Because of this failure on the part of these early-day workers, many became faint hearted. Now it seems impossible to infuse into them that activity necessary to maintain themselves a light-house for God in their communities.

However, we are thankful that we can say our efforts at this late day to reclaim and overcome this lack and failure has met with approval generally, and we trust ere long, by God's help, to overcome this and claim the land for our Christ.—H. J. Wray, Elder of Belknap Mission.

BOOKS FOR WORKERS

A select list of books which should be in the possession of every Bible Student, Preacher or Evangelist, and every one else who loves the Word of God. By special arrangement, for the benefit of those who cannot afford to purchase these books outright, we are also offering these books free to those who secure subscriptions for either the Word and Witness at 50 cts. per year or the Weekly Evangel at \$1.00 per year.

Worrell's Translation of the New Testament. Cloth Edition, \$1.25, leather bound, \$2.15 postpaid. Cloth edition will be given free to anyone sending in seven subscriptions at one time to either the Word and Witness at 50 cts. per year or the Weekly Evangel at \$1 per year.

Weymouth's Modern Speech New Testament, Pocket edition, cloth 80 cts., India Paper, \$1.00. Larger edition with explanatory notes, cloth \$1.15, Stiff Leather, \$1.85. The 80 cts. Cloth Edition given free for 5 yearly subscriptions, and the \$1.15 edition with notes given for 7 yearly subscriptions

The Bible in Modern English, by Ferrar Fenton, Cloth edition \$3.75, New Testament only, \$1.50. This is a very remarkable translation which ranks high with Weymouth's or Worrell's Translation. New Testament only given for 8 yearly subscriptions to Word and Witness or the Weekly Evangel.

Revival Lectures by Chas. G. Finney, New Cloth edition, 75 cts. postpaid, or given free for five yearly subscriptions to Word and Witness at 50 cts. each or 5 yearly subscriptions to the Weekly Evangel at \$1 each.

A Pocket Concordance. How often you have hunted for a text and could not find it because you did not have a concordance. Can be carried in the side pocket without any trouble. French Morocco, overlapping edges, only about 1-4 inch in thickness and measures 4x5 1-2 inches. Postpaid for 75 cts., or given free for five yearly subscriptions.

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

The Universal Bible Dictionary Bound in extra cloth. This is the original Smith's Bible Dictionary revised and enlarged by F. N. and M. A. Peloubet, 762 pages, 508 Illustrations and 5,419 articles. Just the book you have been looking for. Publishers price \$2.75, our special price now \$2.15 Given free for ten yearly subscriptions to the Word and Witness at 50. each or ten yearly subscriptions to the Weekly Evangel at \$1 each.

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CAMP MEETINGS

SUMMER INTER-STATE PENTECOSTAL CONVENTION.

With two days Inter-state District Council will be held with the Assembly of God at the Gospel School, Findlay, Ohio, June 4th to 13th, 1915. Services will begin Friday at 7:30 P. M. All Pentecostal Evangelists, Pastors, Workers and Seekers in Ohio and adjoining States, are invited to attend, and on Tuesday and Wednesday, consider the important matters of interest to the INTER-STATE COUNCIL and co-operation with all the Pentecostal Assemblies of God in the U. S. A., Canada and Foreign Lands.

We do not obligate ourselves financially for any but social workers. For further information write T. K. Leonard, Findlay, Ohio.

IOWA CAMP-MEETING.

The Fifth Annual Camp-meeting for Iowa and northern Missouri will be held at Davis City, Iowa, July 31st to August 9th. Bring bedding and toilet articles. For further information write John Goblen, Lucas, Iowa.

GREAT PENTECOSTAL CAMP-MEETING. Portland, Oregon.

The saints of the Portland, Oregon Pentecostal Assembly located at 227 1-2 Ankeny Street, take pleasure in announcing their third annual convocation and Camp-meeting to be held (D. V.) from July 4th to August 15th, or longer, as the Lord may lead. The camp will be pitched on the same grounds used in the two years past—a beautiful, shady grove close to the city and on the car line. Visitors should take the Mt. Scott cars marked "Pentecostal Camp-Meeting" on car dash board, and get off at either Creston or Anabel Station; 5 cts. fare. Tents and cots may be had at very reasonable rates, by writing in advance to the Pastor, or may be secured on arrival on the grounds. Good restaurants close to the grounds for those desiring these accommodations. We are earnestly praying and looking to the Lord to send us such help in the preaching and teaching as He may select. We are leaving in to Him.

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

WHITE CITY, KANS. CAMP-MEETING

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

EAST TEXAS CAMP-MEETING.

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

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

MARBLE FALLS (Tex.) CAMP-MEETING.

There will be a Pentecostal Camp-Meeting held in Marble Falls, Texas, (D. V.) beginning July 15 and continuing 10 days or longer, as the Lord leads. The object is to get sinners saved and believers baptized with the Spirit and the sick healed and that there may be more unity among God's people. We have requested some of God's leading ministers to come and help in this battle for the Lord. Be sure to bring your small family tent and camping outfit, and, as the Lord has prospered you, bring your Camp-Meeting offering to help along the Lord's work. All the saints from Austin to Llano come, and as many as will, come praying and the Lord will give us a mighty refreshing from His presence. For further particulars, address: J. W. Atwood, Liberty Hill, Texas, or R. R. Phillips, Fairland, Texas.

LOUISIANA STATE CAMP-MEETING.

Will be held at Merryville, La., D. V., beginning Friday July 23rd and lasting over Sunday night August 1st. Let all offerings be sent to D. K. Morris, Merryville, La., to pay the preliminary expenses. Don't forget this, says. Hundreds of people are expected. Bring your bedding and toilet articles and offerings. We expect Bro. Morwood of Houston, Texas, and Bro. Harvey Shearer of Marble Falls, Texas, to be in charge of the meeting. The Kinder Camp-Meeting changed in with the State, which will make it all the better. For further information write Bro. D. K. Morris, Merryville, La., Bro. G. C. Lout, Noble, La., R. LaFleur, Kinder, La., Box 135.

A GREAT ENCAMPMENT.

Of Pentecostal Saints at Mt. Lake Park, Md. August 27th to Sept. 5, 1915. Mountain Lake Park is situated on the Baltimore and Ohio R. R. and enjoys a national reputation as a summer resort and camp and chautauqua ground. Tabernacle seats five thousand. Pastor Andrew L. Fraser of Chicago is expected with a number of other workers. Wanted; one hundred persons to pray ten hours each for the success of the meetings, also your co-operation and prayers that \$500 may be raised to meet the expenses of the meeting. Address all inquiries to: J. B. Reckley, 134 Elder St., Cumberland, Md., L. G. Creamer, 3616 Prairie Ave., Chicago, Ill., B. F. Lawrence, Box 275, Shepherdstown, W. Va.

ANNOUNCEMENT.

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

THE FOURTH ANNUAL CAMP-MEETING.

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

CAMP MEETING.

The second international Camp-meeting, Beulah Heights, Atlanta, Ga. Beulah Heights Camp-meeting will begin August 10, D. V., and continue ten days or longer as the Lord may lead. Beulah Heights is two miles from the center of the city and within easy walking dis-

tance from the car line. Begin to make your plans to attend, and let us hear from you in ample time. Address Paul T. Barth, 78 North Broad St., Atlanta, Ga.

TWO PENTECOSTAL LATTER RAIN CAMP MEETINGS.

Montwait, Framingham, Mass. The first meeting will commence in June and last over the Fourth of July. The second meeting will follow the Chautauqua meetings in July. Full particulars will be given later. S. G. Otis, Supt., Montwait, Framingham, Mass.

MRS. WOODWORTH-ETTER IN CHICAGO, ILL.

Mrs. Etter will begin a meeting in Chicago, Ill., May 22nd, 1915, at The Tabernacle, corner Ashland Blvd., Monroe Street and Ogden Ave., to continue one month or longer; services every day 10 a. m., 2:30 and 7:30 p. m.

We have secured a large church building, seating 1,600. We are expecting God to do great and mighty things; to see the greatest revival of old time power that Chicago has ever known, that miracles will be wrought in the name of Jesus.

God has honored the ministry of Mrs. Etter in the salvation of thousands and the healing of many thousands, miracles being wrought in the name of Jesus. Accommodations are convenient to the church in the immediate neighborhood. Rooms are to be had at reasonable rates and many restaurants are near the church.

If you are interested in the work of God in these last days of this dispensation and want to see the old time power manifested, come to these meetings.

This work is supported by free will offerings. Those coming and wanting directions to reach the tabernacle send stamped envelope for reply, to, L. C. Hall, Pastor, 613 Marshfield Ave Chicago, Ill.

WOODWORTH-ETTER CAMP-MEETING. TOPEKA, KANSAS.

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

PENTECOSTAL CAMP-MEETING Berlin, Ont. Canada.

The third annual Pentecostal Camp-meeting will be held D. V. at Berlin from July 1st to 11th, both dates inclusive. The camp ground is known as "Poor House Bush." Take Bridgeport car. Tents and cots can be had at reasonable rates by writing on or before June 22nd. Arrangements are being made for the accommodations of those not desiring to rent tents. Pastor L. C. Hall of Chicago and others will be with us, the Lord willing. Pray and come. Write: Elder G. A. Chambers, 15 Scott St., Berlin, Ont. Canada.

TRI-STATE CAMP MEETING.

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

IOLA, KANSAS CAMP-MEETING.

Will be held in East Iola at 512-513 South Fourth St., beginning June 10th and continuing to June 27th. The full Gospel will be preached, we trust, in power and demonstration of the Spirit. 1 Cor. 2:4. We stand for Salvation from all sin, Healing for the sick, the Baptism with the Holy Ghost with the sign of tongues, and the soon coming of Christ in His second advent for His own.

C. E. Foster, of Topeka, J. A. Dunham, of Iola, in charge. Board and lodging will be provided on the grounds. Meals and lodging will be served on the free will offering plan. This is for the entire meeting. Bring bedding with you. If you are coming notify us as early as you can so we can arrange for your accommodation. For further particulars address: J. A. Dunham, 415 So. 4th St., Iola, Kansas.

NEBRASKA CAMP-MEETING.

The first annual camp-meeting of the Pentecostal Assembly of Omaha, Neb., will be held from June 17th to July 17th and longer should the Lord so lead, on the Camp ground near the recently purchased Assembly House (formerly The Tinley Rescue Home) at 403-7 Bancroft St. Meals will be served. Please bring your own bedding. We expect Bro. T. K. Leonard of Findlay, Ohio, Bro. Dieffenworth, Auburn, Neb., Bro Mills, Sioux City, Iowa and others whom the Lord shall send.

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

MINUTES OF COUNCIL

GET A COPY

The Combined Minutes of the General Council at Hot Springs, Ark., and at Chicago, Ill., together with a big list of over 530 ordained Ministers and Evangelists. Should be in every Pentecostal Home. Send for a big bunch. Price 5 cts. each, 25 cts per dozen, \$1.50 per hundred.

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