

"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-
to all nations; and then
shall the end come."
Matt. 24:14.

"Earnestly contend for the faith which was once delivered to the Saints" Chambers, Joe H., Mar 17

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CHARITON, IOWA.

We just closed a meeting four miles east of Chariton and people were hungry for God. Nine were saved and two received the baptism of the Holy Ghost as in Acts 2:4, and the rest are seeking. God is working with His people. Pray for us.—Carry Dyer.

GOOD INTEREST AT HIRAM, ARK.

In our meeting at Hiram four were saved and six were baptized in water. There were large crowds and good interest. We hope to go back before long and are looking for the Lord to give us a good meeting.—A. E. Humbard, Pangburn, Ark.

CORNING, ARK.

The Lord is still blessing here, saving and baptizing in the Spirit. We recently had a communion service and a precious time. God was present all day to bless. Jesus is in the midst of His people to bless if we will let Him have His way. Pray for us.—H. E. Reed.

BRONSON, TEXAS.

In our meetings here 6 received the Baptism as in Acts 2:4. Ten were baptized in water. We now have an assembly of about 20, all on fire for the Lord. Please pray for me that God may direct me by His Spirit. There are more calls than I can fill this year.—W. M. Wood.

ANACOCO, LA.

Our meetings began May 25th at Oak Grove, La. 19 were saved; 17 baptized as in Acts 2:4, and 15 baptized in water. We closed the 7th of June. The harvest truly is ripe. Laborers are few. Pray that we may stay in the Lord's will.—J. H. Cook and band.

CLAREMORE, OKLA.

Have been having some blessed meetings. Have had good interest. We are looking to God for great things. I have been appointed Pastor at this place and we are looking for Bro. Gaston soon for a meeting. I expect to remain here as long as the Lord leads.—F. O. Burnett.

BROKEN BOW REVIVAL. (Oklahoma.)

God is working here in a wonderful way. People who never go to church are coming. A woman who had not gone to church in eight years came, and the first night she went home and received the baptism of the Holy Ghost the next morning. Ten have been baptized with the Holy Spirit. One sister, given up to die by four doctors, was healed. Bro. D. K. Murphy is now helping in the work.—Willie Jones.

BUSH ARBOR MEETING.

Robertsdale, Ala.

Our meeting closed May 26th, with good results. Having no place in which to worship, we built a bush arbor and seated it. God met with us in great power and many were convicted of sin. Seven were baptized in the Holy Ghost and eight in water. We organized a Sunday-school with 41 scholars. God has given the people a determination to go through with Jesus, and they expect to build a tabernacle before cold weather. Pray for the means for this and for the people that they may continue true.—A Broadus and wife.

DENISON, TEXAS.

We came here from Hot Springs, last April a year ago and started a meeting. About 25 have been saved and eight or nine have received the baptism. Just closed a meeting at Cotton Mills, south of town. About 20 claimed to be saved. Two were baptized in the Spirit since the close of the meeting. Bro. Edwards was with us all of last part of the meeting. We have a good tabernacle 32 by 40, in which we expect to start meeting soon. We need some good evangelist to help us. If God leads you to come write me.—G. A. Cayce, 804 W. Day St.

P. S. The Colored people are having a fine meeting here. God is working with them in a wonderful way. About sixty have received the baptism in the last four or five weeks.

The "Acts" on Baptism in Christ's Name Only

Inquiries—Explanations—The Case in the Word and as Historically Explained—Apostolic Methods Spurned—“Obey” not “Prove”—Inconsistencies.

(A continuation of Article entitled, "To Act in the Name of Another.")

The editor is having many letters from the brethren in regard to expressions in this series of articles on two points: First as to whether the Assemblies of God and the Presbyters stand for all I say, and second for explanations of expressions used. Nearly all these inquiries are already answered by and in these articles themselves, and where they are not, please wait for future articles to make all plain, as the editor is unable, both for lack of time and strength to give many private and personal answers.

The Presbyters may believe every word written or they may not agree in all details. They are to be held responsible for nothing only as specially issued in their name or by their authority and so stated. They have left me free to write, on my own responsibility and in the name of the Lord, what I believe the Bible sets forth and that which is backed up by history. Though half the world may believe as I do, do not blame anybody for what I say except me. I shall be glad if all the brethren will stand for the Word of God, but I am not writing to please men, nor to defend any party. I am writing to declare and defend the truth and to please my Lord and Master and to glorify His name, and to extend His kingdom. If only these things can be done, I shall be satisfied. Amen!

Please Read and Re-read.

I ask the brethren to read and reread and be sure they understand me as a whole, and not to take a single expression away from all the coloring and modifications in what is said just before and just after it. Be assured that the editor stands first, last and all the time for everything clearly stated and taught in the WRITTEN WORD OF GOD as above anybody's impressions, claims or private revelations. In things essential and vital to a Gospel faith, we stand for a "Thus saith the Lord," and in things not fundamental to a vital faith and not clearly set forth on either side in the Word, we stand for liberty and freedom,—only none of these minor or doubtful matters should be pressed to the point of division and strife among the saints, for the Word is clearly against such, warning us to mark them who cause divisions among us contrary to the Word, and tells us to turn away from such. We should not hear them nor follow them either, bless God. It is one thing to fellowship a man as an erring brother and child of God, and quite another thing altogether to approve of him as a teacher or to approve of the error he preaches. We cannot approve of any preacher who persistently preaches contrary to the plain written Word of God, nor can we approve of preachers, though they preach like angels, if they have a bad, unteachable "rule or ruin" spirit that shows they are strangers to the grace they profess. Let preachers prove by their own lives and sweet Christ-like spirit that their doctrine is of God making lives better and sweeter. Then they will be entitled to a hearing, but not so if they are as contentious as the devil.

"Mark them that cause divisions among you," Rom. 16:17.

"This persuasion is not of Him that calleth you," Gal. 4:7. Some fruits of the flesh are "enmities, strife, jealousies," and the Apostle adds "of which I forewarn you * * * that they who practice such things shall not inherit the kingdom of God," Gal. 5:21. No amount of provocation from the enemy should cause us to get into bitterness and strife, lest we lose our own souls. This applies as much to one side of a contention as to the other, though he who provokes it is the more to blame. By all means let us all, as becometh saints, keep sweet in our souls.

Baptism in His Name.

It has been well known to all Bible stu-

dents for nearly 1900 years that the Book of Acts many times refers to baptism in the name of Christ. No one disputes this, and no honest child of God wants to dispute this. We welcome the Word of God just as it is. The trouble does not lie in this fact but it lies in the INTERPRETATIONS men put upon these facts and the practices and theories they build up on them.

Room for Honest Difference.

I am thoroughly aware of the fact that a few maintain there is only one side to this matter; that this side is their view of it; that no one can be honest after hearing them, if he does not see it just as they explained it. THIS IS THE PITY OF IT. It shows the narrowness and blindness in to which the heat of party strife may drive even good men. I know such extremists will denounce me as a compromiser. One has already told me to my face that he had more respect for a certain brother who is fighting him teeth and toe-nail than he had for me for keeping out of the fight. He declared he was against the Evangel and against the Word and Witness and denounced me as a compromiser to my face. But I cannot afford to allow the flesh to provoke me into partisan fight with men. I cannot afford to deny any truth spoken even by the devil, though I may oppose the devil's use of the truth for selfish ends. I cannot be narrow because others are. I cannot deny a truth because one who denounces me holds it.

I am glad only a few are such extremists, and shall trust in God that the broad-minded, noble souls on both sides will appreciate our frank admission of all truth no matter on which side of the fence this lies. If the cause we advocate cannot live and thrive on the whole truth, just let it die and the sooner the better. I am wedded to nothing except Christ and the truth. The devil and men have killed many true men of God for standing for the truth—have knocked them down and out. They may do me likewise. I am not as worthy as some of them. But God has always raised up two in their place, and if it please God for me to fall between friend and foe and be crushed in doing His will, let God's will be done. Let us be true, fair, and stand on the Word though the heavens fall.

Historic Difference.

As we showed in our last article, men have honestly differed on this matter for 1800 years. Marcion, a heretic, but noble soul, in the very next century after Christ, held the proper words to be used in baptizing were the words "In the name of Christ." Justin Martyr, in the same century, said the words handed down by the Apostles to be used were those given by Christ, namely "In the name of the Father and of the Son and of the Holy Ghost." So it has been ever since, as we saw in history, here and there until to-day.

I can see how a man may honestly believe that the phraseology in Acts means these very words "In the name of Jesus Christ" are to be repeated over the candidate as he is put under the water; though the Acts does not literally say this. If there was nothing else in the New Testament, I am inclined to think few would dispute this. But the command of Jesus contains different words, and a vast majority of all Christians have held from Christ till now, and even now hold just as strongly, that the words our risen Lord gave are the ones best to use in baptizing. Just as those who hold that "In the name of Jesus Christ" are the only proper words to use and find some other explanation for Matt. 28:19, just so others hold that "In the name of the Father, Son and Holy Ghost" are the only proper ones and they explain the phrases in Acts to mean something else. One of these positions is nearly as strong and consistent as the other. The writer holds a broader view than either of these.

But some way must be found to explain the seeming inconsistency between Christ and the Apostles. All devout Bible students agree there can be no real contradiction. Now as this has been an age-long problem, much has been said on it and many explanations given.

HISTORICAL EXPLANATIONS.

In the five volume, forty dollar set of Hastings Bible Dictionary, the writer on this subject sums up in four divisions the various solutions offered during the past centuries, as follows:—

First Division.

"(1) This baptism into or in the name of Jesus Christ is that which was practiced by the disciples of Christ during his earthly ministry (Jno. 4:1-2). That, having been accustomed to this form, they continued to use it probably through life, although Christ had expressly ordered the Trinitarian form, and although the Holy Spirit was not always imparted when this imperfect form was employed, whereas the gift of the Spirit always accompanied baptism in the name of the Trinity. Dict. of Chr. Biog. 1 p. 241."

The writer in "Hastings" does not accept this view. Neither does this editor accept it. There is no evidence that during Christ's ministry the disciples baptized more than simply unto repentance as John did. It was only after the resurrection that they were to publicly declare He was the Christ, and only then that Jesus issued the command to preach repentance and forgiveness of sins in His name. Luke 24:4, 7. Dr. Plummer then proceeds to give the second historical explanation of Acts:

Second Division.

"(2) Baptism in the name of one person of the Trinity is virtually baptism in the name of the Trinity and is valid. This seems to be the view of Ambrose. (We leave out the long Latin quotation, because our readers are not all Latin scholars and could not all read it. See De. Spiritu S. 1. 4. 43, 44; Migue 16. 714, 715). Bede understands Ambrose to be writing of the baptismal formula and accepts the solution that baptism in the name of Jesus Christ is really baptism in the name of the Trinity. (See Hastings for Latin references given).

Third Division.

"(3) When St. Luke (in Acts) says people were 'baptized in (or into) the name of Jesus Christ' he is not indicating the formula which was used in baptizing, but is merely stating that such persons were baptized as having acknowledged Jesus to be the Lord and the Christ; in short that he is simply telling us that the baptism was Christian. When Peter healed the cripple at the Beautiful Gate of the Temple, the form of words used is quoted: "In the name of Jesus Christ of Nazareth, walk." No such form of actual words is quoted in any of the passages in which persons are said to be baptized in the name of Jesus Christ. There is no evidence (in such words) against the supposition that in these and in all other cases the formula used was that which Christ enjoined. This is perhaps what Cyprian means when he says on Acts 2:38 (Then follows the Latin quotation which says Peter did not mean by special mention of the name of Jesus Christ, to omit the Father, etc.) In 1 Cor. 10:2, where the Israelites are said to have been baptized unto Moses," the meaning is that they were baptized unto obedience to him and acknowledgment of his authority,—not that his name was called over them in some formula. See Lightfoot on 1 Cor. 1:13.

Dr. Plummer in Hastings then follows with the view given by radical critics who do not accept the Bible as the Word of God.

Fourth Division.

"(4) The substance of this is that Jesus never spoke the words in Matt. 28:19; never issued any such command to baptize in the name of the Father, Son and Holy Ghost; that these words are a later tradition merely that wrongly got into Matthew's Gospel."

Now remember that the above four explanations are merely those given in history during the past 1900 years. They are not the views of the writer in Hastings, nor are they the views of this editor, only as later stated. Dr. Plummer gives his

opinion on these four views as follows:-
Plummer's View.

"Of these above four views the second (2) and third (3) are far more satisfactory than the other two, (1) and (4), and the third (3) seems to be the best. It is a violent hypothesis to suppose, as in (4)—that words of such importance as Matt. 28:19 were never spoken by Christ, and yet were authoritatively attributed to Him in the First Gospel. * * * This baptismal formula in Matt. 28:19 is in all authorities (Manuscripts) without exception. It is as well attested as any saying of Christ which is recorded in one Gospel only * * * It is reasonable to believe that Christ prescribed the Trinitarian formula, and that His command was obeyed. A. Plummer."

Not in the Bible Nor History.

You see from the above historic survey by Dr. Plummer that this modern Los Angeles explanation to the effect that the name of the Trinity is Jesus Christ is not mentioned by Dr. Plummer as ever heard of before in history; that it is a new imagination called a revelation. Anyone who can read knows absolutely that the New Testament nowhere gives any such teaching. Nobody on earth can prove the Apostles ever gave any such explanation. Yet this pure invention lies at the very root of the new teaching. I personally sought to reach harmony with one of these Los Angeles leaders, by proposing that we all stand for anything found in the written Word, and that they, on their part, agree not to make an issue out of phrases not found in the written Word,—such as "Jesus is the Father," "The name of the Father, Son and Holy Ghost is 'Jesus Christ.'" What do you suppose was the frank admission? I give them in his own words. He said, "We cannot agree to drop these phrases, because they are fundamental to our issue. We cannot keep the issue alive if we drop them. If we drop them, our issue would die."

Cat out of the Wallet.

This is a frank admission, as I view it, that there is no verse or phrase in the Bible that clearly teaches any such thing, and this new leader well knew it. If there was any scripture that taught this, they could well afford to rest their case on the solid written Word of God. They don't dare do it. This leader admitted their issue would die if they did. This shows clearly that they know these human phrases are the heart of their teaching and that they are thoroughly conscious of the fact that they cannot keep their issue alive on the pure, written Word of God. I say frankly, before God and all the saints, that any issue that cannot be kept alive on the written Word of God is not worthy of living and ought to die. What do men need human issues for, anyhow, and why coin human slogans as a party battle-cry? They always cause division and engender strife.

Spurn Apostolic Methods.

When there was dispute in the Apostolic Church in the early days over whether circumcision was necessary to salvation or not, Paul and Barnabas, at the direction of the church of Antioch where the dispute arose, went up to confer with the brethren at Jerusalem about this matter, and we read "And the Apostles and the Elders were gathered together to consider of this matter," Acts 15:6. Verses 22 and 23 show that the "Whole church" and the Holy Ghost took part in settling the matter and in coming "to one accord." But these answer such a suggestion from peace-loving saints that we have a similar meeting now to hear the Word on the whole subject and that we thus seek unity and one accord—they answer such a request in a recent issue of their paper, spurning the very methods used by the Apostles, call such compromising, and declare this is not God's method. (Then the Apostles were awfully misled in using it in Acts 15?) They declare God's method is one of conquest. They then call on all the faithful not to sheathe their swords until they have made a conquest of the whole Pentecostal Movement, thinning out their ranks down to those who see as they see it.

Method on the World.

We frankly admit that God gives no quarters to the world or to heathen, that He proposes nothing short of conquering the world to King Jesus. But God never authorized any preacher to conquer the saints of Jesus Christ. Christ has already won them from Satan unto Himself, and Jesus is their King. To draw the sword to make a "CONQUEST" of God's baptized saints is to treat them as heathen, and as in the hands of Satan. It unchristianizes

baptized saints of the living God—those already filled with His Spirit and His glory. I would not assume such arrogance for the whole world! Yea, they claim that a saint who has been baptized with the Spirit and baptized with water with the very words commanded by our King Jesus have never as much as had Christian baptism yet; that they have not true Christian circumcision! Lord pity them! What will they do next?

Tables Turned.

From the early days the baptism formula which mentioned only Christ, leaving out the Father and the Holy Ghost, was questioned by the Apostolic fathers. Such unitarian baptism was on the defensive, had to apologize for itself and endeavor to show it had in it the essence of the fuller formula given by Christ. On the other hand the Trinitarian formula was good as gold. But these new revelators have turned the table. They have reversed all history. They have done the new and unheard of thing. They espouse and declare that which has always been questioned to be the pure gold, and deny the validity of baptism if performed with the very words Jesus Christ commended! What will they do next? Will they ask Jesus to come down from the throne and let them show Him how to run the kingdom? God forbid.

Not Paul's Method.

Even when the Apostle knew his own converts and saints were in error he did not wave a red flag in their face and tell them he was coming over with the sword to conquer them, as these brethren declare their purpose to do with the saints of this movement. What did Paul say? He said, "To the weak I became weak, that I might gain the weak," 1 Cor. 9:22. Again "Now I Paul entreat you by the meekness and gentleness of Christ," 2 Cor. 10:1. Still again he says "Being reviled we bless; being persecuted, we endure; being defamed, we entreat," 1 Cor. 4:12, 13. Now Paul had the real spirit of Christ and if we will all humble ourselves before our brethren after this same Christ-like fashion, God will do the conquering for us.

I want to beg the saints not to get vexed and get into a fighting spirit against those who have openly declared their purpose to conquer you or "bust," for if you do you will lose out in your souls and the devil will laugh at you. He designed this very snare to make many backslide. Do not be caught unawares. When the mighty conquerors come your way, simply lock the stable door and pray. God will see that the horse is not stolen. Demand chapter and verse.

Obey, not Prove.

They tell us we cannot prove the Apostles ever baptized anybody with the words Jesus commanded. Well, Jesus commanded to repent and believe. It makes no difference whether anybody else ever did this or not; it is my duty to obey just the same. Jesus promised to "raise up at the last day" every one who believed on Him. I cannot prove He has ever yet raised a single one who believed on Him, but that makes no difference. I believe it just the same. I don't have to prove the Apostles obeyed Jesus before it is my duty to obey. As a matter of fact I believe they did obey Him by baptizing essentially as He commanded; but my point is this is not a valid point. It is my duty to obey Him, no matter what I can prove or cannot prove.

Some Inconsistencies.

These new leaders tell us that we are not to baptize with the exact words that Jesus commanded; that we are to get the revelation they have of His meaning and then substitute this conjectured meaning for His exact words. Then they turn right around and violate this same principle by refusing to apply it to the Apostles as well as Christ. They refuse to take their own medicine, for when Peter says "be baptized in the name of Jesus Christ" in the discourse of a general sermon where he is answering their question of what to do to get out of their predicament for having crucified in ignorance the Prince of Life, no hint at all is given that he meant to discuss the exact words the preacher should use in dipping the candidate. So when one calls attention to this probability that he was not likely giving the exact formula to be used, that we are to find out what he meant and do that instead, then they balk. They insist he meant we must use these exact words. Well, how do they know he meant to repeat these exact words. The Bible does not say he meant this, and how do they come to know more than the Bible

says? Why also this inconsistency, to insist on the exact words in the case of the Apostle and deny the use of the exact words in a specific command of Jesus? Moreover, the overwhelming majority of Holy Ghost, illuminated Bible interpreters, by all odds, from the Apostles down to this day, contradict their contention. They have held that Christ's own exact words were to be used and the language of the Apostles interpreted in harmony with Christ's commanded words, whereas these new revelators hold the Apostles must be interpreted literally and the words commanded by Christ must be condensed to fit the shorter expressions of the Apostles. Why so? Who is Lord, anyway, in this matter? Is it not Jesus Christ? Glory to God! He is my King.

Inconsistency Apparent.

Now we have seen these leaders are arbitrary and inconsistent in their methods of interpretation. We have seen that the Bible nowhere says that only such and such words must be pronounced over the candidate, as these brethren contend. We have seen that God's saints, from the Apostles till now, have held the opposite to what they are now teaching. We have seen that the contention on the part of some, that in baptizing no mention should be made of the Father and the Holy Ghost, that this view has more and more lost ground after a fair hearing. It is not reasonable to believe that this modern revival of this old issue will go the way, within a short while, of all its predecessors. If these brethren are half-way right in their contention that this unitarian formula which mentions only one person of the Trinity, was once the universal "mode," as they call it, of baptizing by all the Apostles, that nothing else was known or practiced, and then somebody invented another Trinitarian mode which was strong enough to displace this former universal practice, then they can have little hope of recapturing the world. If they are half-way right, this method had the best start it ever can have in the world and then lost out! Now that saints take Jesus to be Lord and obedience to the words in His command has made this Trinitarian form of invocation at baptism well nigh universal can they dare hope, by their claim to a brand new revelation, to upset all Christendom? Nay! Nay, we venture to predict it is now at high water mark, and that the old issue so needless will dwindle down, as it always has.

New Invention Cannot Stand.

This claim of a new revelation simply cannot stand in the face of the explicit command indisputable of the living Son of God to "baptize in the name of the Father and of the Son and of the Holy Ghost," Matt. 28:19. In charity and love, the editor can bear in respect to his brethren's conviction that baptism in the name of Jesus Christ only is baptism, also out of reverence for what might have been considered by the Apostles as the fair equivalent of what Jesus commanded. I can accept this as Christian baptism when so administered to a new convert, but when one saved and filled with the Holy Ghost has been immersed in Bible order and in good faith, with the invocation Jesus gave, and then this person is proselyted to reject the command of Jesus, go back on this as baptism, and take something else with the deliberate intention of denying mention of the Father and of the Holy Ghost.—to say the least of it, we cannot admit the person is any better baptized than before. I cannot approve of such a needless issue. I cannot approve of this denial of the validity of baptism merely because the words Jesus commanded were used. Never! I cannot go back on my Lord like this.

I believe that every honest soul who has done this will one day regret this step, as the noble heretic Marcion did near his death. Meantime let us keep sweet; let us love all the dear saints,—those in this error as well as those in some other, for doubtless none of us yet has all the truth God has for us.—E. N. Bell.

URGENT CALL FOR WORKERS.

Elmer, Okla.

Come over and help us. Why do you wait? Our fields are all ripe and the harvest is great. If there ever was a place that needed the true Gospel it is here. Would be glad to have some band of workers come this way in July or August. We have a fine place for meetings—a nice shady grove. If we could not get a preacher with a tent we could easily make an arbor. Any one desiring to come can write me and we will make arrangements for

the meeting. We want one who preaches salvation from all sin in confession, and the Baptism as in Acts 2:4. Would take care of several workers myself. I desire prayer of all that I may receive the baptism and that my wife and children may be saved and filled.—O. L. Pipkin, Elmer, Okla.

REEDLEY, CALIF.

The Savior is with us here and we are receiving much light on His holy Word, through the Holy Ghost. We have a little band of saints who stand for old-time salvation as it came on the day of Pentecost. We believe in the baptism which was given on the day of Pentecost. "For the promise is unto you and to your children and to all that are afar off, even as many as the Lord our God shall call," Acts 2:38, 39. Pray for us here.—Evangelist W. C. Pearson.

PARKER, OKLAHOMA.

Bro. Sam Allen Answers Correspondents.

I have received so many letters from preachers in regard to this place (Parker, Okla.) and will answer them through the paper. We have had an Apostolic preacher with us part of this week who lives just 16 miles away, but if anyone else feels impressed to come am sure he would appreciate their coming as there is a wide field here in this country. We are praying for a great revival here this summer. This is a small place. One store and a school-house. The School-house door is open to our people. So anyone feeling impressed to come this way can write me and I will try to meet them at Stuart. Pray for me and mine.

A SERIES OF MEETINGS.

W. R. Farris.

Just returned home from a trip down East where we visited several missions. Held a meeting at Jacksboro, Texas where the Lord did wonderfully bless and quite a number got to the Lord. Brother Jones has charge of the work there and is a dear man of God. The Jacksboro band is a fine band and the Lord is blessing them and they are standing for the whole truth.

We went from there to Truce, Texas where we found another fine band of saints, and then we went from there to Bridgeport where we found a large band of saints. Brother Hines has charge of a great work. How we praise the Lord for the privilege of meeting those dear saints.

We have a very good work here at Plainview, Texas. The Lord is still blessing us and we are looking for greater things from the Lord. Some were to have been baptized in water last Sunday but the heavy rain prevented.

STERLING, OKLA.

We heard of this Gospel about four months ago. One of our boys went up to Chandler and was saved and baptized with the Holy Spirit. He prayed for the people here who did not believe, and God answered. Nine have received the baptism in the last two months. In one service three were saved and five received the baptism. I once made fun of the Holiness people but, Praise God, I am one of them now. I want all who read this to pray for my grandmother's eyes. Pray that a cataract may be removed.

We look for Rev. W. W. Melton down here in July for a meeting. Pray that He may come with the power of God back of him. Pray also for all of our band here.—Manley Medlen.

WIMBERLY, TEXAS, REVIVAL FIRES.

We praise God for what He has done for this country around Wimberly. A number of the hardest sinners in this section of Texas have been saved from gambling, blackguarding, and from lying around on the creek banks and in deserted houses. They have been saved and baptized in the Holy Ghost as in Acts 2:4. Nearly all of them are about the altar every night praising the Lord for saving both soul and body.

We praise Him also for many wonderful healings. One case was that of a child, two and a half years old. The Doctors said they could do nothing for it and it would live but a short time. The mother was a widow and was greatly distressed. But she called for the elders of the church and the babe was wonderfully healed in answer to prayer, and is now well and strong. There are about 4 now who have received the baptism. We ask the prayers of the saints.—Henry A. Smith and band,

DEEPLY SPIRITUAL MEETING.

Near Merryville, La.

Bro. Morris has just closed a nine days meeting at the Assembly five miles south of Merryville, on Hosier Creek. Nine received the baptism in the Spirit; eleven were baptized in water. Others are seeking. It was a very deeply spiritual meeting.—W. E. Cleghorn.

WANTS A HELPER IN THE GOSPEL.

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

TELLICO PLAINS, TENN.

We have appointed August 8th for the time of our special revival meetings and are looking for people from a great distance. We want everyone to pray for us that the Lord will touch hearts.—W. M. Coleman, Tellico Plains, Tenn.

WANTS TO HELP AN EVANGELIST.

A young single man, 22 years old, wants to go out in the work with some good evangelist. Says God blesses him in prayer, uses him some in singing, he plays a cornet and has preached some. Wants to stay out in the work. If more is desired about him, write Evang. Herbert Buffum, R 2, Portis, Kansas, or address the young man himself, W. J. Nelson, Alton, Kans.

SAN ANTONIO TENT MEETING.

(Texas).

We have started tent meetings on No. Flores St. Take Beacon Hill car; get off one block this side of Five Point.

I sincerely ask all the Assemblies and saints to pray for us. Any of God's children passing through, or attending from near-by towns, or any ministering brother the Lord may lead this way, will find a hearty welcome. The meetings will continue as the Lord leads.—F. Eiting.

UNITY AND VICTORY.

Kellerton, Iowa.

I want to thank God for His leading, for His blessed Word and for the sweet unity and victory and the good meetings He is giving us. Many times in praying for the sick the power comes down and they are made perfectly whole. There is quite a body of Spirit-filled saints here, looking and waiting for our blessed Saviour. Our new tent has just come and I expect to start a meeting as soon as possible at Hatfield, Mo. This is a new field.—Evang. Elmer Snyder.

PRAYING FOR OTHERS, BAPTIZED.

Imboden, Va.

The fire is still falling at Imboden. The saints came together to pray for a meeting at another place and the Lord baptized three, and one woman after she reached her home. One of the sisters had been seeking over six years.

We are in a battle here at Pardee. The Lord is working. The first night we preached in an Opera House. While Bro. Brooks was preaching one man left saying he was not coming back any more; the preacher had uncovered and exposed him before the people. The preacher did not know him but God knew his secret sins. Two were reclaimed the next night.—J. L. Kilbourn, J. E. Brooks, Appalachia, Va.

PLEASANT VALLEY ASSEMBLY.

Near Hot Springs, Ark.

The Lord has been with us in a wonderful way and is still healing people. One sister was healed who had been under the doctor's care for eight years. The last one had her using morphine, saying it was her only chance for relief. She was healed and delivered from the morphine habit also and gloriously saved. Can now do her house work and work in her garden.

My little boy, two and a half years old, had been wonderfully and instantly healed after being sick about one year. Was at death's door. When the prayer of faith was offered, he turned himself over in bed and went to sleep and has not been sick a day since.

We are expecting glorious revivals this year in our midst.—Lee Floyd.

LANDING, MISS.

We have a small assembly near here and God is working in many ways. July 18th we begin a ten days meeting. We need workers. Anyone coming this way will please write me at the above address and I will meet you at Anguilla, Miss.—J. O. Savell.

SCRIPTURAL VARIETIES ON BAPTISMAL FORMULA

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

No Excuse for Man's Creations.

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

Variety in Prepositions.

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

"UPON, INTO, IN."

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

In the Greek of Matt. 28:19 it is baptize "INTO (Greek Eis) the Name." So also Acts 8:16 and 19:5; also 1 Cor. 1:13 have "INTO the name." With the word "baptize" we have also such phrases as "Into Christ" (Rom. 6:3), "Into Moses" (as 1 Cor. 10:2). This is by far the most widely used preposition after the verb "baptize."

We also have "In (Greek EN) the name." While many other acts are to be done "IN His Name" and while used after the Word "baptize," yet we see from the above that after the word baptize "INTO" is much more prominent than "IN" is.

Variety in Titles.

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

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

"Jesus Christ," Acts 2:38;

"Lord Jesus," Acts 8:16;

"The Lord," Acts 10:48.

Absence of the Word "Name."

In all the above, between the preposition and the title, is the phrase "THE NAME OF." But in other places the expression "Name of" is entirely absent. See the following:

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

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

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

Now we have not exhausted this phase of the subject, but we have seen three separate

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

No Fixed Formula.

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

Unit on Water.

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

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

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

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

More Divisions Coming.

Already the foundation has been laid in the various elements now in existence in this new party for new divisions and still further lack of unity. We all agree on

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

Honoring the Name.

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

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

(Continued on page 6.)

WORD and WITNESS

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GREAT AND PRESSING NEED.

Brethren, we have been asked unanimously by all of you assembled at Chicago last November to put before the saints everywhere the need for a printing plant to belong wholly to God and His people. You told us to ask at once \$5,000 and to start up the plant immediately in St. Louis. We have, before God, done everything in our power to do this. We have it started.

Personal Sacrifices.

Two of the brethren have gotten together and personally raised all they could, nearly \$2,000, and at great sacrifice put it all into this plant for God. Otherwise it would not be running to-day. Others have sent in some \$800.00 on the plant, for which we humbly thank them and praise our God.

Immediate Needs.

Besides need for help on running expenses, on which we ask all to take subscriptions and send in help at once, there is a very pressing need just now for two pieces of machinery which we are compelled to have. The old job press which the Lord gave us two years ago has fully played out and we must have at once about \$250.00 for a new job press. This press is the most used of any piece of machinery in a printing plant. It is absolutely indispensable. We must have a new job press.

Then a wire stitching power machine is needed on every tract, every pamphlet, every book that is printed and to be stitched by us. Such electric power machine (our plant is run by electric power so we have to have this kind)—such stitching machine costs \$200.00. At this minute we have on trial in the house such a machine. The owners are allowing us to put it to a thorough test by use in our office before paying for it. But we are pleased with it. We need it by all means. We don't want to lose it.

Must Not Be Crippled.

Now we do not believe the saints want us to be crippled in God's work and in God's plant by having to let this machine go out of the house. Brethren, surely God will not be pleased for us to allow this. If two brethren have sacrificed their own homes and all they have to start up this blessed work for God by putting in their all, certainly others, when they learn this pressing need upon us in God's work, will also make personal sacrifices for the glory of God and take steps to send us large offerings and small, AT ONCE.

Who Will Help Now.

We need the balance of this \$5000 fund and we are compelled to have very soon at least \$1,000. One man could send us this. Two could send it in \$500 each; 10 could send it in \$100 each. Who will send us a check for \$250 at once for the job press? Who will send us \$200 for the electric power wire stitchee? Who will send a check for \$100 on the plant? How many will send us \$50 each? How many \$25? Who \$10? How many \$5 each? Will not several hundred send us \$1 each? DO IT NOW! God wants us to sacrifice for Him, and do our best now before it is too late. Come on, brethren, help NOW!

Mention God's Printing Plant, and send all offerings at once to E. N. Bell Treasurer, 2838 Easton Ave., St. Louis, Mo.

PERTAINING TO DEATH NOTICES.

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

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

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

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

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

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

THE ERICKSON AND BERG CASES.

Those who have read our paper noticed a week or so ago a statement by the Presbytery concerning R. L. Erickson, to the effect that certain rumors concerning his moral character were justified by the facts in their possession. The editor of this paper was very loath to do anything that might put a single straw in the way of Mr. Erickson in recovering himself out of sin and the hands of Satan, back to the full grace of God. And not until the evidence in the case satisfied the brethren that he had not fully repented and had not made right his former wrongs as he should do, would we consent to a public exposure of the matter. Our hearts are greatly grieved at the down-fall of our brother. Some felt that he had permanently reformed. We are sorry to inform our readers, however, that Herbert Buffum of Woodston, Kansas, and Thomas O'Neal of Osborne, Kansas, who have both been the best of friends to him, have just written us that Mr. Erickson has gone to pieces and gone down again. Mr. Erickson himself writes us he is "down and out of the ministry." His credentials as a preacher have been turned in to H. A. Goss, Hot Springs, Ark, and he will not be entitled to be received as a true minister of Jesus Christ, no matter what sort of a plea he puts up nor what sort of a nice tale he tells, until he makes right with the Stone Church at Chicago. The editor of this paper has been threatened with the courts by Mr. Erickson if he allowed anything to go in the papers concerning him. This only makes us pity him all the more. We have nothing personal against the man, are very, very sorry at his many falls, but we do not propose to be bulldozed by threats from our duty of holding up a standard of purity and honor for the Christian ministry. If a man wants to be immoral, indulge every now and then in adultery or fornication

with silly women, let him get out of the Christian ministry to do it. Amen.

The Presbytery also made a statement that it felt certain moral charges made against George E. Berg were abundantly sustained by the facts in the case. The matter was laid before Mr. Berg and he has just replied saying that God had forgiven him and was forgetting it. He says that we are at liberty to join the others who had previously published him and to publish anything that we like. We have a similar permission from Mr. Erickson though he since threatened us if we did. A leading brother in Los Angeles has written me that he does not consider that Mr. Berg has at all taken the proper steps to make these wrongs right. We are more sorry than we can tell that sin has overtaken these two brethren, and while we commend them to the grace and mercy of God we are at the same time determined to hold a standard of righteousness and moral living up to the world that will give glory to the name of God in those who profess to be His followers. We have all sorts of patience with those who may be suddenly and unexpectedly overtaken by sin and who repent and turn to God, but in those cases where men, with their eyes wide open, have walked on deliberately committing sin now and then for years knowingly, we say fearlessly in the name of our God, that such men have no right to a place in the ministry of Jesus Christ until they have so gotten to the grace of God as to be permanently delivered from their sin, and have by a patient, humble, Godly walk among the saints, proved to the brethren that they are really established in holy living. Those who preach the Gospel should first give evidence that they themselves are thorough partakers of the grace which they profess. This movement has always stood for the highest standard in Christian living, and in view of the fact that we make a higher profession of the experience of God's grace than the average professor of religion does, the world itself has a just right to expect a correspondingly high standard of holy living. There was a Judas among the Twelve, but this

did not overthrow the true faith in the other eleven apostles. So the fall of these brethren, while showing the weakness of the flesh in any stage of religious profession, does not overthrow the truth and experience of those who stand true to God. Amen!

WARNINGS.

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

NO MONEY TO BELL AT PANAMA.

Information has been conveyed to this office, seriously questioning the truthfulness of the claims of J. W. Bell of Ancon, Panama City, canal Zone, in Panama, that he is a worthy Pentecostal missionary. He is at this time in an Asylum under some sort of a charge from the Government as insane, and the Government has been investigating his case, with a view to his receiving money under false pretenses as a missionary. In view of the fact that they have incarcerated him in an Asylum, the most charitable view is that his failures have been assigned to defects in his mind. In view of these facts, this office could not consent to forward said J. W. Bell any missionary funds. If anyone is led to help him, it must be on their own responsibility and purely from a stand-point of charity.—E. N. Bell, Treas.

FIVE CENTS PER POUND.

Back Copies of the Word and Witness and the Weekly Evangel are as good for general distribution as current issues. We have some back copies which ought to be distributed and so have arranged them in bundles, which we will mail to you for the cost of paper stock and mailing, which amounts to five (5cts.) per pound. **HOW MANY POUNDS CAN YOU USE?** Send for a big bundle now.

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 July 4th, the total receipts on the printing plant have amounted to \$814.20, 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
10	10	10	10		10	10	10	10	10
		10							
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.**

PRAYER ANSWERED.

Praise His name! The sister who had cancer of the bowels.—Mrs. J. O. Kirk, has been healed in answer to prayer. Will send her testimony later.—L. L. Howard.

CRUCE, OKLA.

The Lord has blessed the ministry of Bro. Tucker among us, about a month ago. One received the baptism and the eyes of some of the people were opened to the truth. Pray that we may get souls to God.—Susie Lewis.

REVIVAL AT WAXAHACHIE, TEXAS.

The Baptist people had a precious revival, for which we praise God. This whole Cotton Mill Block is stirred about the salvation of their souls. God has given us a little tent. Pray that the people may turn from sin to live for God.—Reeves Brown.

PADEN, OKLA.

We are out in the country. God is wonderfully blessing souls and saving from sin. Eight have been saved and one received the baptism. Five have been baptized in water. Saints, pray for us.—E. G. Adams and J. C. Terry, Box 5.

GOD'S HAND STRETCHED FORTH.

Hartford, Ark.

God's hand is indeed stretched forth here and many are regarding it. Evangelist W. H. Pope and hand are here. Some 35 have been saved; 7 received the Holy Ghost and great refreshing has come to the saints. Much conviction has been upon the people. The meetings will continue.

Some of the leading church members are accepting the way and are seeking God. Please pray that God will continue to work.—Fayette Romines, Pastor.

VICTORY IN REVIVAL..

At Hiram, Mo.

Have just closed a revival here. Bro. L. W. Clark of Morehouse preached the Word, the Lord confirming it with signs following. One man, fifty years old, was baptized in the Spirit and he was heard to speak in clear French, as the Spirit gave

me the word. Pray much for this place that God will continue to bless.—Z. W. Bullock.

UNDERSTOOD IN FRENCH.

Elton, La.

We praise God for what He has done in Elton. Seven were saved. Four were baptized with the Holy Ghost and eight obeyed Him in water baptism. One lady, raised a Catholic, was saved, baptized with the Holy Ghost and buried with Christ in water baptism. One girl, a cashier in a Picture Show at Lake Charles, La., came and was saved and baptized, "for we heard her speak with tongues" (Acts 10:46). Some spoke in French as the Spirit gave utterance, and were understood by the French. The meeting lasted three weeks and we left hungry souls, wanting us to come back.

God is working at Hornbeck. Some have been reclaimed, saved and baptized. Bro. John Cook and band are three miles from there holding meetings and nine have been baptized with the Holy Ghost. Psa. 107:8, 15, 21, 31.—W. M. Harrison.

SANE AND INSANE PRACTICES.

That Which Hinders Soul Winning Must Be Put Away. The Pentecostal Baptism in the Holy Ghost Gives Power to Evangelize. The Need of the Hour

Wise and unwise use of liberty.

Spiritual liberty in Jesus Christ is one of the precious inheritances we have in Him. Some enjoy more of it than others because they see their privilege in Christ and act accordingly. This liberty, however, is to be used, not abused. It is to be used, not for the gratification of self, but for the glory of God. Many dear ones have stepped out into the larger place of liberty and service, but in so doing, have lost self control and allowed the pendulum to swing to the other extreme, and consequently, instead of winning men to Christ, have driven them away; instead of promoting the cause of Christ, have hindered it. The blame, to be sure, is not in any wise to be attached to Christ, and not necessarily to the devil either, but, quite frequently, to self, and self is but another name for the flesh (See Rom. 7:18). In other words, spiritual liberty has been used as an occasion to the flesh (Gal. 5:13).

Then again, in our estimate of the believer, we must also consider the human spirit. It is not all the Spirit of Christ that is professed to be. How much is charged up to the Lord that He is not responsible for at all! God said of the lying prophets, "Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, the Lord saith it; albeit I have not spoken." Now these Prophets were sure that their vision and message were from the Lord, but God said He had not spoken. There is a possibility, then, of people being sincere but wrong. Some will not admit it, however, they are so sure that what they have is from God, and they will give it out too, in spite of everything and everyone. You cannot reason with them. They are unteachable and, in this, the wisdom that is from above, easy to be entreated, is conspicuous by its absence.

The lack of wisdom and love is playing havoc in Pentecostal circles. Thinking men and women are being drawn away because of extravagances which are constantly occurring, and ridiculous positions taken by people who have received the Holy Ghost according to Acts 2:4. This is generally to be deplored, and ought not so to be. Why does this condition exist? Not that people have not received the Holy Ghost, but that, after receiving, they failed to honor God's Word: failed in the humble life and in the prayer life; failed to keep the vision of the world's need ever before them, and in consequence of such failure, fanaticism is not only to be expected but naturally follows. The evangelization of the world is the supreme task of the Church. When the vision is lost, the Church will head into one of two extremes, either wild-fire fanaticism on the one hand or dead formalism on the other.

Jesus never instructed us to abandon the soul-saving business. The Scriptures declare that "He that winneth souls is wise," this being true, the reverse is startling—He that does not win souls is not wise. It is manifestly more important to get souls saved than to have people healed or filled with the Holy Ghost, for the reason that in the healing of the body the temporal home of the soul is fixed up, and in the baptism, the Christian is filled with the Spirit, while in the salvation of a soul a sinner is saved from hell. Last summer, in one of our tent meetings, a worker said to a woman, "Come and get saved so you can get your baptism." In this worker's mind salvation was merely incidental. The baptism was THE experience to get. This is putting a premium upon the baptism in the Spirit which the Scriptures do not. The purpose of the baptism is clearly stated in Jesus' own words "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me." This experience qualifies the child of God for service; the man-fearing spirit is gone, and boldness to witness for Jesus is had.

Let us put first things first, and not get the cart before the horse. "Is not the life more than meat, and the body than raiment?" And in the same is not the blood of Jesus more important for a soul than any supplemental experience that might be mentioned? This is not depreciating the full Gospel, but is simply putting first things first. Bro. Bosworth sug-

gests that the respective value of healing for the body, and healing for the soul may be dimly seen by placing a penny alongside a million dollars. Not that Divine healing is only worth a penny, but in comparison to the value of salvation for the soul, it is as though you place a penny over against a million dollars. This is common sense. How we do need sanctified common sense. In these days we deal with men and women who think. If we keep on the main lines of truth we shall win them, but if we ride hobbies, and push side issues, we shall drive the people away instead of win them.

The Wisdom of Soul-Winning.

The greatest known revivals, in and out of the Bible, have been characterized by soul-winning. This in the vernacular of our day, might be called "delivering the goods." The best way to demonstrate to our denominational friends that the Latter Rain is a practical blessing is to get souls saved, and then they will see how the Latter Rain really equips us to do business for the King. A soul saved means that hell is robbed of its prey. Can anyone doubt then, that the overwhelming emphasis should be placed here? Latter Rain truth embraces a wide range of blessed verities, and we must not compromise the truth to please anyone, yet first things must come first, both in our thinking and in our emphasis as well. "If the foundation be destroyed, what can the righteous do?" One of the first foundation truths with which we meet in the Gospels concerning Jesus is, "His name shall be called Jesus for He shall save His people from their sins." And the purpose of Jesus in coming into the world, is, in His own words, found to be, "The Son of Man is come to seek and to save that which was lost." To this end, in a very special sense of the word, the ministry of prayer and the Word, and the endowment with power from on high are given. Of course, after souls are saved they must be established in the Lord. Christ must be formed within them; they must follow on to know the Lord and walk in the light as it comes to them, but the importance of getting men and women saved cannot be overestimated.

Some extravagances have crept into our circles, greatly to be deplored, and which, by all means, must be discouraged. The excesses have blurred, if not entirely obliterated, the vision of the world's need of a Savior. But the excesses we have in mind, however, are not shouting, dancing in the Spirit, the heavenly chorus, or speaking in tongues, for these are not excesses but are legitimate because Scriptural. But the fighting of denominations; the acceptance of revelations and messages without measuring them by the Word, attaching more importance to said revelations and messages than to the Scriptures; the dividing of God's people because of difference of opinion on lines not essential to salvation; the exaltation of the gifts of the Spirit above the inner manifestation of the Christ life; the seeking of manifestations above the lifting up of Jesus; the loathing of the preachers' sermon preparation; the creating of lines of fellowship and dis-fellowship; the disdaining of advertising methods because of unfounded fear that the job will be taken away from the Holy Ghost—All these and similar excesses are most unfortunate, to say the least, and will not be countenanced by Christians who have a real purpose of heart to promote the glory of Jesus Christ in the earth.

Need of the Hour.

The Old-time Gospel, then, is the need of the hour,—not new things. We need the old-time conviction, the old-time praying through to victory, the old-time travail, the old-time sweetness, the old-time power, the old-time vision and the old-time love. The old Gospel has stood the test of ages, and to-day towers above all isms, impracticable theories and philosophies. It still is the power of God unto salvation to everyone that believeth.—Praise the Lord forever!

Suffer this personal word, in closing. I desire so much to see the Pentecostal movement redeemed from all unscriptural practices. Time and again I have been burdened and prayed for this way, and wept over conditions as I saw them forming, and as I now see some things existing. We must seek God's face more and walk

more humbly with our God. The Lord will come to the rescue and work things out if we put it up to Him to do so. We have the full Gospel which makes for a wonderful message which must be lovingly and persistently presented. The policy of "first things first" will hold us to vital truths. The men who are eminently successful are men who stand loyal to such themes as repentance, the new birth, the Spirit-filled life, the fruit-yielding life, Divine healing the coming of the Lord, the great judgment etc. etc., while in non-essentials they allow liberty of conscience. Let us press home vital things and keep on the great trunk lines of truth. The cry of my heart is, "Lord, give us men, fearless men, men of brains and heart, men of consistency, men of honor, love and courtesy, men of power, men with a revolutionizing message, men who will win men, men loyal, true, pure and stalwart. God give us such men, not that we haven't any, but we need a great host of them to spread the glad tidings of great joy to all peoples, and to prepare the people, through the Gospel for the coming of the Lord, Amen! —Edw. Armstrong, Indianapolis, Ind.

BRO. WOOD IN LOS ANGELES.

We have blessed fellowship in our mission, which is a unit. God is manifesting His power in messages and interpretations and singing in the Spirit. One woman received the baptism recently and spoke and sung in Chinese. Pray for us.—W. L. Wood, Los Angeles, Cal.

BROWNEDEL, TEXAS.

Glad to report God has given us blessed times of refreshing from His presence. Several have been saved and baptized in the Spirit,—about 11 or 12, not counting a few children. Bro. Robt. LaFleur was with us a while and God blessed him in preaching the Word. Pray for us here.—Burt McCafferty and S. L. Wise.

REPORT FROM ALABAMA.

Closed a few days meeting at Pearce, Ala., where we had a fine meeting. The Lord wonderfully blessed. Five were reclaimed. One was saved and baptized in water. Left the saints in sweet fellowship, with more love and standing closer to God. Pray that God will send the right man there to Minister to them.

The meetings at Semmes, Ala., have been closed. God manifested himself present in power among the saints, who were refreshed, and had a greater determination to go through with Jesus. We find churches every where in need of a stirring and a revival spirit. We believe our Lord is even at the door.—A. Broadus.

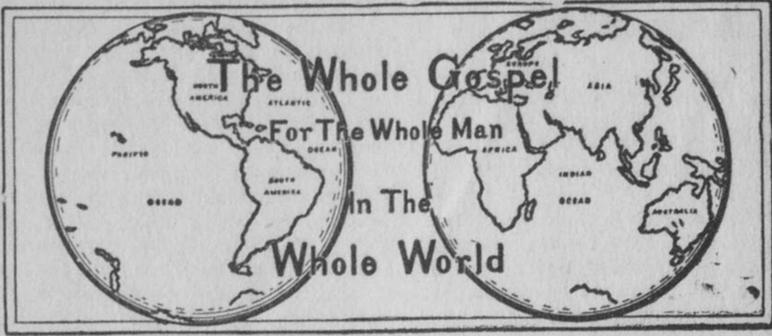
GOOD REPORT FROM TEXAS,

Wichita Falls, Texas.

Wife and I have given ourselves wholly to the cause of Christ and God has wonderfully blessed. We started a meeting near the glass factory here in February and thirty-two were saved and ten or twelve received the baptism. Bro. J. C. Helms is now pastor, and they have other good workers. Up to the present about ninety have been saved and about fifty received the baptism, as in Acts 2:4.

We went thence to Vernon, Texas,—a new field and the Lord provided a Gospel tent for that place. The weather was cold and snowy but, in spite of it, God wonderfully blessed and souls were saved, baptized and healed. The meeting is still going on under the auspices of Evangelist Luke Perdue. Then we went on to Electra, Texas, finding a little band there praying for help. God wonderfully blessed here, saving, baptizing and healing. A little Spaniard one night fell prostrate during the song service. He did not receive the baptism until the preaching service was almost closed. Sister Cornelius has the work in charge,—one of God's sweet, spiritual children. Bro. Cornelius lends his whole aid to God's cause, although not a preacher. Sister Sanders and her husband and Sister Chiddex and others all seem dear to our hearts. May God bless all of them for their kindness to us in that place.

We need a Gospel tent to go into new fields. May God move on the hearts of people to help us. We are determined to make this year one of our best for Jesus. We would be glad to help others if God permits. We feel called to new fields and not to old missions already established. You can write: Evangelist A. H. Stanley, and wife, Wichita Falls, Texas.



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.

SARAH A. KUGLER.

S. China.

"Great and glorious are Thy works, O God!" Truly God is making the giants seem like grasshoppers and we are mounting up in faith witnessing many signs and wonders being done in the name of the holy child Jesus. We are serving the "God that is enough" for every battle. The battles are surely fierce in China.

Ten soldiers have recently entered the Gospel and they are marching on from victory to victory through much persecution. Two of our Christians have been pursued and almost killed by their own relatives. Once the people became so enraged that they were going to tear down the mission but God undertook and the soldiers came to our rescue. Knives, guns and revolvers were flashing in all directions.

God is wonderfully blessing in every mission, for which we are all rejoicing.

FRANK DENNEY.

So. China.

We are in what I would term a big revival for China. Since we have arrived about 40 have received the Holy Ghost and spoken in tongues "as at the first." Surely God has visited China and the showers are upon us, but we still want the floods and are believing for them. Our people are on the advance and we expect to go up to Pentecost. Many are being healed and God is getting the glory. Another young man received the baptism in the Holy Ghost last night.

JOHN D. JAMES.

S. China.

I was out yesterday in the villages selling Gospels and preaching several times while going and returning. His Word will not return unto Him void but will accomplish that whereunto it was sent. We are believing God for greater things to be done in China. Pray for us that we may be faithful. Who will say "Here am I, Lord, use me in any way you see best to reach these poor, perishing souls." I am sure if you come in this way before God, He will give you a part in saving these precious ones.

Meeting in Canton Sunday night. A number responded to the request by raising their hands when asked who wanted to believe Jesus. Canton is a very large city with many thousands in sin and darkness. We have a mission just outside the city walls, in a good location. Mrs. Johnson bought the mission furnishings from Bro. Bettex and now rents the house, with other Pentecostal sisters. Any offerings sent to this sister for the work will be appreciated.

J. M. L. HARROW.

Africa.

You will be pleased to know the six missionaries arrived safely and are all stationed. Mr. Johnson is back at Blebo. Our palaver with them is settled, they to pay \$60.00. So Johnsons and Bowleys are there, Mr. Perkins to go to a new station. They are building the house now, so I expect they will soon move there. Miss Fisher, with Miss Boddy and myself are alone here. I am quite weary and tired. Have thirty boys in the home and we have good times, plenty to eat, and surely God is good to us, unworthy though we be. He supplies our every need and I praise Him.

We are expecting Misses Hisey and Mendenhall before long, and I hope to be able to open a station farther inland for them.

The country is short of rice and everywhere the people are eating the heart of the palm tree. The boys are preparing ground for "cassava" and a few with sore feet are sitting about the back yard.

BROTHER RICHARDS GONE HOME.

So. Africa.

News has come from So. Africa, of the death of our Pentecostal missionary, Bro. Richards. He was taken with fever on Mar. 8th and ten days later went home to be with the Lord. Phil 1:23. God has sustained his dear wife and we understand she expects to remain in Africa doing all she can for precious souls. May the Lord greatly bless and use our sister for His own honor and glory.

This is the third worker who has given a life for Swaziland. Bro. Roy Tiley, Miss Taylor and Bro. Richards. May the Lord raise up others to take the empty places. The sowing and the reaping time will not be long. Our Lord is soon coming.

BERTHA SUTLEY.

So. Africa.

Our work is moving on. God has helped us in the study of the language, so for many months the Gospel has been given them in their own tongue. While the desired results seem slow, yet these months of seed sowing are not in vain and He has said we shall reap "If we faint not." Continue to pray for us.

Swaziland is a very unhealthy place—a real fever district and we need much prayer to stand against the enemy of our bodies as well as our souls.

MISS E. J. WHITAKER.

India.

We have been seeing some hopeful signs apparently brought about by the war. Educated Hindoos and Mohammedans are inquiring about and asking for the Bible because they hear it has foretold the great war now in Europe. This has given good opportunities to give them the Gospel. I think now all the Government officials in Orai have copies of the Bible and we are praying much for them. One high school young man has been clearly converted and others are coming for instruction but do not openly confess their convictions yet because of the persecution which would come. The old are being brought to the Lord also. An old woman said to be 100 years old was healed and saved in a village near Nawabganj when I was there. The expenses here are very great. There are six married couples who have to be supported. We are praising God for every encouraging token given, and for His faithfulness.

B. AUSTIN SCHOENEICH.

So. America.

Though going through severe testings, yet God is working in our midst. One by one they are coming into the light of God. They are also being healed. Last week the Lord wonderfully undertook for two of our sisters in child-birth, delivering them without the least pain, without medicine or doctors, where before they suffered for days before and weeks after. We are teaching these people that the religion of Jesus Christ is PRACTICAL and such things as this has made this truth and life real to them.

We now have eight children in our home, whom we are bringing up under the influence of the Gospel and it is wonderful the change that has already come over some of them. The best work for the future of this country will be among the children before they get into this awful system of Romanism.

JACOB O. LEHMAN.

So. Africa.

God marvellously kept us on our way back here. There was anxiety and uneasiness among the passengers, but the Lord kept us in perfect peace because our minds were stayed on Him.

The dear natives were so delighted to see us return into their midst again. In spite of this awful war God is working most precious since our return. The other day in Bible class in reading the first chapter of John to two natives who never heard it expounded before, they were spell-

bound to hear how God created the heavens and the earth, and that Jesus was present with Him, and then how John the Baptist came as the forerunner of Christ. As we expounded verses 11, 12 and 13 they literally drank in the truths. It was glorious to watch them. They asked the same question that Nicodemus asked but I turned to the 3rd chapter of John and showed them the answer of Jesus and they quite understood and took it in. I never had altogether such an experience, but would rather have one such in dealing out the Word of God to a heathen than all the pleasures this world can afford.

God is opening many doors. We are expecting to have a series of meetings at three different places soon, when the Lord supplies the funds. Beloved, stand with us in faith and prayer for this needy field. God is working and we sense a mighty oncoming revival.

MRS. D. L. McCARTY.

India.

It would fill many pages to tell how God is working. Last evening I went to a village two miles distant where a year ago I was ordered out and told never to come back, and my workers were warned they would be stoned. But God worked and many came for prayer. Over 50 have been healed and the head man is now friendly and gives the workers food and water and listens to the Gospel. Says he is thinking. They sent for me to visit a very sick man and I received such a hearty welcome. I expect to go Sunday evening in another village where the head man opposed us very much. He came to the preachers a few days ago and said he and others of the same caste in three villages were talking about arranging a meeting and inviting us to come and explain in detail the way of salvation. This we promised to do. I have three married men preachers. One single young man goes with them and mixes among the people and sells gospels. We have sold 1500 scripture portions in three months just near home, and we have sold many these three and a half years. I have two Bible women who visit the shut-in women and also go with us on the street here in the evening and to the market. One married woman looks after the house. I expect to get into my new house in two weeks. It will be such a relief from a mud house with crooked walls and dark rooms, but I have been happy, very happy here. I am praying for a worker to come to this needy field, and hope a man and his wife will come. If they would come and see the need they would not dread being so far from other white faces. God will work it out. I have proven Him true.

VERNA B. BARNARD.

So. Africa.

There were wonderful testimonies given at our Conference which has just closed. In one meeting there were testimonies given of sixteen cases of cancer being cured. Many other cases of healing were given. One child, deaf and dumb and with mind affected, and weak and puny, was healed in answer to prayer of a sister. The child was with her as a witness, well and strong and Christ-like to see.

The native Conference was held just prior to our General Conference. It was blessed to see that God had truly called and anointed these dear natives as well as He calls us. God bless and use them mightily.

At our meetings Bros. Chawner and Lehman were with us, and Bro. Fisher from Cape-Town and others who had never been in our Assembly. God was with us. Charity and love were shown in these gatherings.

An Advisory Board was appointed from leading members from each Assembly, to decide matters of importance. There is a united effort to send laborers into Central Africa. The Y. P. work has been re-organized and there is a purpose to arouse missionary interest among them as never before. Some of our workers have fallen. One of our teachers took fever and was brought here and died during the Conference. We hear of others who have fallen.

The Show and opening of the New Town Hall occurred at the time of our Conference and there were many people going to the places of interest. We believe many listened to our open air meetings who would not otherwise have heard. We need to be intercessors and pray for these people. They all need Jesus.

NOTICE—MEETING WANTED.

If you know of a band of baptized saints, with tent, prepared to hold a meeting, please have them correspond with C. E. Stewart, Gillesville, Ohio.

HOME BIBLE STUDY

Edited By T. K. Leonard.

A daily, consecutive, topical, chapel and home Bible Studies, by which the whole Scriptures are perused in one year, with many thousand questions and answers, according to Samuel Bagster and Sons Revised Questions and Answers to the Old and New Testaments, with our additional comments, etc.

Any reader desiring the Booklet of questions and answers can secure same for 50 cents from Gospel Publishing House, 2838 Easton Ave., St. Louis Mo. See the September, 1914 number of Word and Witness for full instructions to Bible Studies.

AUGUST, 1915.

MORNING.	EVENING
1. Rom. 4.	Psa. 57, 58, 59.
2. Rom. 5.	Psa. 60, 61, 62.
3. Rom. 6.	Psa. 63, 64, 65.
4. Rom. 7.	Psa. 66, 67.
5. Rom. 8:1-21.	Psa. 68, 69.
6. Rom. 8:22-39.	Psa. 70, 71.
7. Rom. 9:1-15.	Psa. 72, 73.
8. Rom. 9:16-33.	Psa. 74, 75, 76.
9. Rom. 10.	Psa. 77, 78.
10. Rom. 11:1-18.	Psa. 79, 80.
11. Rom. 11:19-36.	Psa. 81, 82, 83.
12. Rom. 12.	Psa. 84, 85, 86.
13. Rom. 13.	Psa. 87, 88.
14. Rom. 14.	Psa. 89, 90.
15. Rom. 15:1-13.	Psa. 91, 92, 93.
16. Rom. 15:14-33.	Psa. 94, 95, 96.
17. Rom. 16.	Psa. 97, 98, 99.
18. 1 Cor. 1.	Psa. 100, 101, 102.
19. 1 Cor. 2.	Psa. 103, 104.
20. 1 Cor. 3.	Psa. 105, 106.
21. 1 Cor. 4.	Psa. 107, 108, 109.
22. 1 Cor. 5.	Psa. 110, 111, 112.
23. 1 Cor. 6.	Psa. 113, 114, 115.
24. 1 Cor. 7:1-19.	Psa. 116, 117, 118.
25. 1 Cor. 7:20-40.	Psa. 119:1-88.
26. 1 Cor. 8.	Psa. 119:89-176.
27. 1 Cor. 9.	Psa. 120, 121, 122.
28. 1 Cor. 10:1-18.	Psa. 123, 124, 125.
29. 1 Cor. 10:19-33.	Psa. 126, 127, 128.
30. 1 Cor. 11:1-16.	Psa. 129, 130, 131.
31. 1 Cor. 11:17-34.	Psa. 132, 133, 134.

SCRIPTURAL VARIETIES ON BAPTISMAL FORMULA.

(Continued from page 3.)

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

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

WHERE ARE WE TODAY.

:o:

"Look to the waymarks as you journey on,
Look to the waymarks, count them one by
one,
Down through the ages passed the king-
doms four;
Where are we standing? look the way-
marks o'er.

First the Babylonian Kingdom ruled the
World,
Then the Medo-Persian banners were un-
furled,
And after Greece held universal sway,
Rome seized the sceptre; where are we
today.

Down in the feet of iron and clay,
Weak and divided, soon to pass away;
What shall the next great glorious drama
be?
Christ and His Kingdom and Eternity."
—Unknown.

BRO. CAROTHERS NOW IN THE WORK

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

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

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

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

A VISION.

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

TENNESSEE CAMP.

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

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

UNCONSCIOUS DECLINE

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

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

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

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

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

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

teem, and getting the eye on the creature
instead of God.

Those who denounce others, thereby
advertise their own self-esteem; those who
judge others thereby magnify themselves;
those who pull others down are thereby
seeking to build up something for them-
selves. We may depend upon it that no-
thing will stand, either in a mission, or a
teaching, or an experience, or a demon-
stration, or an enterprise, except that which
the Lord builds, for sooner or later that
which is built by self, and for self, must
go down in the dust, regardless of the
amount of professed sincerity there was in
it.—Selected.

A ROBBER CONVERTED.

Last week one man heard us on the
street and followed us to the meeting;
came to the altar. Said he came from
Frisco to commit robbery that night. He
gave up his keys and said that he wanted
to serve the Lord. Said that his mother's
prayers were answered. Had just gotten
out of prison. The same night a woman
was healed of leakage of the heart and re-
ceived the baptism in the Spirit later and
testified to it all last night. Pray for the
work in Oakland.—J. H. Sparks.

NEW MEXICO A FERTILE FIELD.

Two years ago we had a small meeting
with only two receiving the baptism. To-
day we have five small assemblies, some-
thing over 75 having received the "Promise
of the Father."

A Plea.

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

TITHES AND FREE WILL OFFERINGS.

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

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

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

SOME TESTIMONIES OF GOD'S HEAL-
ING POWER.

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

On May 10th, 1915, coming home from
church, our horse became scared and ran
off, and I was, in consequence, struck in
the face, cutting my face, and bruising my
lungs so that I spit clotted blood. The
elders laid hands on me and prayed and
the Lord healed me. Praise His name!
Two years ago I was healed and baptized

with the Holy Ghost. How sweet it is to
trust in Jesus!—Laura Thornton, Pleasan-
ton, Iowa.

:o:

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

:o:

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

:o:

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

LONGVILLE, LA.

This is a new place for this Gospel. Have
been here some weeks. Eighteen have re-
ceived the baptism of the Holy Ghost. Nine-
teen baptized in water. Meeting still go-
ing on. Pray for us.—J. P. Shinn.

ONE HUNDRED BAPTIZED.

Skiatook, Okla.

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

THE GOSPEL HEARD AT CAMDEN, ARK.

We pitched our tent in Camden, and
started our meetings on the 29th. Good
interest, large crowds,—and the town is be-
ing stirred. We can see God is working
and are looking to Him for a good revival.
We earnestly desire the prayers of the
saints for a mighty outpouring.—W. T.
Mack and band.

ALABAMA NOTE.

Birmingham, Alabama.

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

GONZALES, TEXAS.

The Lord is blessing in saving souls,
healing and baptizing in the Spirit here.
Six have received the baptism since I came
here, making a band of sixteen in and
around town. The Lord also blessed in
the winter in and around Rogers, Tex.
Pray for me as I go to Leesville, an inland
town about twenty miles from Gonzales.—
T. H. Rhodes.

BOYNTON, ARK.

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

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.

Worrell's Translation of the New Testament. Cloth Edition, \$1.25, leather bound, \$2.15 postpaid.

Weymouth's Modern Speech New Testament, Pocket edition, cloth 80 cts., India Paper, \$1.00.

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.

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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.

Scotfield Reference Bible. Student's Edition No. 70. Fine Grain cloth binding with gold lettering, \$1.60 postpaid.

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 6,418 articles.

Vest Pocket Bible Dictionary, No. 415, only measures 2 5/8x4 1/4 inches and yet it contains five thousand subjects, arranged in the most comprehensive and concise form.

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A most striking, realistic and forceful book by Arthur Sydney Booth-Clibborn, an English Pentecostal Evangelist and Elder who has put into words the principles burning in the hearts of all the Pentecostal saints on the subject of whether a Christian should go to war or not.

THE GOSPEL SCHOOL, Findlay, Ohio.

For Bible Study and Missionary Training. Fall Term from Oct. 10th to Dec. 25th, 1915. Spring Term from Jan. 10th to April 1st, 1916.

For the Home Bible Study course and further information write Thos. K. Leonard, Findlay, Ohio, U. S. A.

CAMP MEETINGS

NORTHERN CALIFORNIA CAMP MEETING

Chico, Calif., June 27th to July 25th. At the close of this meeting the camp meeting will start in Marysville, Cal. For further information write, J. D. Wells, 211 Humboldt Ave., Chico, Cal.

BIG MEETING IN MILWAUKEE, WIS.

A six weeks vigorous campaign against sin, sorrow, and Sickness, will be conducted every day in Lincoln Hall Cor. Grand Ave. and 6th Street a large down town Hall seating 1000 or more, beginning Sunday June 27, 1915 under the auspices of the Christian Assembly.

Parties coming from outside of the city desiring to engage room and board can write to the Pastor at 825 3rd Street, Brethren pray for us.—Cyrus B. Fockler, Pastor.

FULL GOSPEL CAMP MEETING.

Minot, N. Dak. July 1 to 31st. Three meetings daily. Will be held in Riverside Park. Motive, to proclaim the simple Gospel, identification with Christ, the new birth, baptism in the Holy Spirit, Divine Healing, the soon coming of the Lord and the unity of God's People into the one body, Jesus Christ the head. Bring your own bed clothes, meals served on free will offering plan.

CAMP MEETING NEAR ENTERPRISE, ALA.

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

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.

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 will 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.

PENTECOSTAL CAMP MEETING.

TROY, N. Y. Begins July 8th. Will be opened in "The Tents" in the Hudson River Park by the following New York City Pentecostal Workers: Mr. Edward and Mrs. Mathews, Pastor of 41st St. Mission, Mrs. and A. J. Haycroft, Evangelists; Brother and Sister J. M. Pattison, Singers; Brother and Sister J. M. Pattison, Singers; Brother and Sister J. M. Pattison, Singers; Brother and Sister J. M. Pattison, Singers.

MARYLAND CAMP MEETING.

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

THIRD ANNUAL ENCAMPMENT.

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

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.

SCANDINAVIAN PENTECOSTAL CAMP MEETING.

At Newington, Conn., One Month beginning July 15th. Those coming by train go to Hartford and take New Britain Car line to Newington. Fare 5 cts. Preachers from East and West will attend. English service will be held also. Address, F. A. Sandgren, 55 Lincoln St., Hartford, Conn.

BAY VILLAGE ARK. CAMP MEETING.

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

CAMP MEETING NEAR OPP, ALA.

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

THE THIRD INTERSTATE ENCAMPMENT.

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

LOUISIANA STATE CAMP MEETING.

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

IOWA CAMP MEETING.

The Fifth Annual Camp-meeting for Iowa and northern Missouri will be held at Davis City, Iowa, July 31st to August 9th.

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

Bring bedding and toilet articles. For further information write John Goben, Lucas, Iowa.

GLEN ROSE, TEXAS CAMP MEETING.

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

WOODWORTH-ETTER CAMP MEETING AT TOPEKA, KANSAS.

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

MARTINSVILLE, IND. CAMP MEETING

August 1st to 31st, 1915. We have a large tent, situated in a beautiful location and God has and is richly blessing us. Able workers will be with us to give out the Word. Rooms for light housekeeping and furnished rooms and board can be obtained at reasonable prices. Address, Pastor Fred Vogler, 590 W. Morgan St., Martinsville, Ind.

PHILADELPHIA, PA. CAMP MEETING.

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

MIDWAY AND BELTON, TEXAS, CAMP MEETING.

The Midway, Texas camp-meeting will begin the 3rd of August and continue as long as the Lord may lead. The Camp-meeting at Belton, Texas, will begin August 10th. We hope all the Temple, Rogers and Waco saints, with as many others as the Lord may lead, will come and help in the Belton meeting. We invite all.—J. D. Sheumach, R. 2, Austin, Texas.

FLORALA, ALA. CAMP MEETING.

For twenty days beginning Aug. 5th. Will begin a camp meeting here (D.V.) beginning August 5th and continuing 20 days or longer. If you have a tent bring it, also bring toilet articles, etc. Board will be free. The expense of the meetings will be met by free-will offerings. For further information write J. M. Graham, Florala, Ala.

HUNTINGTON, L. I. PENTECOSTAL CAMP MEETING.

July 30th to August 31st. Will be held under the auspices of the Hun-

tington Assembly and the 42nd Street Assembly of New York City, known as Glad Tidings Hall. Camp is located in a large locust grove on Woodbury Ave. in the center of the village of Huntington. Bros. Robt. A. Brown of New York and Chas. S. Leonard, returning missionary from Jerusalem and Egypt, will have charge. Bro. David McDowell and Sister Brown will also be present and other Pentecostal workers are expected. For full information address Jesse B. Pullen, Jr., Huntington, L. I., Lock Box 244.

DISTRICT CAMP MEETING, OVERTON, TEXAS.

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

ANNUAL CENTRAL PLAINS CAMP MEETING.

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

CAMP MEETING.

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

THE 7TH ANNUAL PENTECOSTAL HOLINESS CAMP MEETING.

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

A PENTECOSTAL CAMP MEETING—DETROIT, MICH.

A Pentecostal Camp Meeting will be held by the Detroit Pentecostal Assembly, in charge of Pastor J. R. Kline, and Evangelist L. C. Grant, beginning August 12 and continuing 15 days or longer, if the Lord so leads. CAMP GROUND located at Bechtel Farm, near Butt's Station, in Washington Township. Take from Detroit, "Almont, and Romeo," car, get off at Butt's Sta. We are trusting God to send His own anointed preachers and Evangelists for this occasion. For information concerning tents, or other particulars, write for circulars to Pastor J. R. Kline, 365 Brainerd St., Detroit, Michigan.

NORTH ALABAMA CAMP MEETING.

Beginning August 13th. The fourth Pentecostal Camp meeting for North Alabama will be at Warrior, Ala., beginning August 13th 1915. Visitors will be entertained in private homes. Those coming will please write so we can prepare for you. For information address M. T. Hays, Box 75, Warrior, Ala.

LOCAL CAMP MEETING—ALTO, TEXAS.

Begins Aug. 16th. Will commence at close of Arkansas Camp. To be held by Bros. Morwood and Harvey Shearer. We invite all to come. Address A. J. McCuiston, Alto, Texas.

THE FOURTH ANNUAL CAMP MEETING.

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

CAUSEY, NEW MEXICO, CAMP MEETING.

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

EUREKA SPRINGS, ARK. CAMP MEETING.

August 25th to Sept. 6th. Only had time to put in a short preliminary announcement. This Camp is an introduction to the opening of the Ozark Bible and Literary School which will commence in a permanent building known now as the Magnetic Hotel which is one block east of the Pence House. It will be financed on the free-will offering plan. For full particulars address, Daniel C. O. Opperman, Eureka Springs, Ark.

TRI-STATE CAMP MEETING.

This camp meeting will be held in the interests of the Work in Southeastern Missouri, Southern Illinois and Kentucky, at Dexter Mo. Beginning August 27th and continuing over September 5th. For further information write J. W. Welch, Essex, Mo. Brother E. N. Bell, Editor of the Weekly Evangel and the Word and Witness expects to be present at this camp meeting.

A GREAT ENCAMPMENT.

Of Pentecostal Saints at Mt. Lake Park, Md. August 27th to Sept. 5, 1915. Mountain Lake Park is situated on the Baltimore and Ohio R. R. and enjoys a national reputation as a summer resort and camp and chautauqua ground. Tabernacle seats five thousand. We are in communication with many of the leading brethren and will have a good corps of ministers present. Wanted: One hundred persons to pray ten hours each for the success of the meetings, also your co-operation and prayers that \$500 may be raised to meet the expenses of the meeting. Address all inquiries to, J. R. Reckley, 134 Elder St., Cumberland, Md. L. G. Creamer, 3616 Prairie Ave., Chicago, Ill. B. F. Lawrence, Box 275, Shepherdstown, W. Va. A great many besides these are interested, including A. B. Cox, D. R. Moreland, J. Williamson, O. P. Braun, J. R. Brown and wife and many others who we have not space or time to mention.

WOODWORTH-ETTER MEETING IN LOS ANGELES.

From Oct. 4th to Nov. 4th. A Woodworth-Etter Meeting will commence in the large hall in Los Angeles over which Brother A. G. Garr is pastor, from Oct. 4th to Nov. 4th or longer as the Lord shall lead. For information address Pastor A. G. Garr, 4912 Pasadena Ave., Los Angeles, Calif.