

The PENTECOST

Go Ye into all the World and Preach the Gospel to Every Creature. Mark 16:15

VOLUME II.

KANSAS CITY, MO., February 1, 1910.

Number 3.

GOD HONORS FAITH.

J. ROSWELL FLOWER.

"But without faith it is impossible to please Him, for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek him."—Heb. 11:6.

During all the time I have done regular work on The Pentecost I have never at any time published any of my experience, but now feel led of the Lord to do so.

Some way, the Lord never gave me anything without I first believed Him for it. My conversion was very quiet, yet I knew that my sins were forgiven; my sanctification was taken by cold faith in the finished work of Christ and it was not till some minutes afterwards when I was on my feet testifying to the experience that any feeling came. Then I sought for the baptism, and expected to speak in tongues, and really, without hardly knowing it myself, I was seeking tongues. I sought for about two years and at last had to come to the point where I realized I would seek several years more if I did not step out by faith and claim the promise. I stepped. Nothing happened. Several days later the Lord, to encourage me, gave me a big blessing, but no tongues, and I still had to believe and testify that I had received. Hallelujah! After I went to Kansas City, while alone in prayer, the Lord gave me a few words in tongues and I spoke them. Instantly the power of God struck me and coursed all through my being. I was filled with joy unspeakable and full of glory. Then for a whole month I had to stand right there believing God. He gave much joy and peace but no tongues. It was hard to learn the lesson.

About this time the tempter came my way. Doubts and fears began to assail me on all sides and I am sorry to say I listened to him. Immediately I began to lose out and before long had an awful battle on my hands. I seemed to be deserted by both God and man. I did not understand His plan for me and so grew fretful and morose. This continued for three long

dreary months, and then the Lord sweetly spoke to me. He gave me Gal. 2:20. "I have been crucified with Christ: nevertheless I live! yet not I, but Christ liveth in me." I was to make it mine, and so, with Paul, began to reckon myself dead indeed unto sin and alive unto God. At the end of a month I looked back over my experience and was astonished at what



had been wrought in my life by the Holy Ghost. Victory was mine. It had crept in unconsciously. I was greatly encouraged and more determined than ever to believe God, no matter what the cost.

During my stay in Kansas City, the Lord permitted us to publish seven papers. All during my wilderness experience the Lord would give faith for its publication when needed, and marvelously supplied every need. On several occasions we faced the Red Sea with mountains on each side and the enemy in the rear, but our God was faithful and made a way where there was no way, the sea parted and we passed over on dry ground. To God be all the glory!

Then the Lord brought me back to my experience of some months previous and called to my mind what He

had done for me. At last I said, "I believe you Lord. You did baptize me back there and I have dishonored you all this time by doubting you. Forgive me Lord." And He did.

A few days later, while asking the blessing at the supper-table, the power of God fell on me and I was compelled to go off alone with God where He dealt with me in a very precious way for some hours. Then the following week He filled me and refilled me and laid me under His mighty power half a dozen times. Thus He was honoring faith and blessing me exceeding abundantly above all that I had asked or thought. Oh, hallelujah! Faith is the victory!

After confirming His word to me with signs following, I remained in Kansas City until November 7th, when I felt definitely led to launch out into the harvest field for personal work. The Lord had accomplished wonderful things in my life, opening the scriptures to me, etc., and now I must go forth to carry the light to other hungry souls. I went to Lincoln, and during the ten days I was there, three received the baptism of the Holy Ghost with signs following and several were saved. Then I was permitted to visit Des Moines, Zion City, Chicago and Alliance, Ohio. I had a very precious time with Sister Wood before she sailed to South America and the Lord united our hearts in faith for that neglected continent. Then I came home to Indianapolis. Since I have been here the Lord has blessed me in a wonderful way and I am pressing on to know Him in a fuller sense than I ever have before. He is making His will plain to me and I am still walking by faith in the eternal promises of God.

I trust this testimony will be a help to some. It is so easy to look for feeling first, but God's plan is always first faith, then fact, then feeling. Oh, hallelujah! "And they overcame by the blood of the Lamb and the word of their testimony."

Yours till He come,
Indianapolis, Ind.

BLEEDING HEARTS.

ROSE M. MICHELFELDER.

The finer feelings of affections trace,
In the heart chambers of love and
grace

The wooings of that heavenly love,
The feeling of the tender dove.

The heart is made to bleed in pain,
As one sails life's solemn main;
To feel the icicles of the poles,
The disharmony with earth-digging
moles.

Off-times hid from stars of light,
The growl of beasts through the
night;
The thoughts of kind words very dear,
The "Home Sweet Home" doth one
revere.

The heart that bleeds for gentle words,
That yearns for songs of praising
birds;
For gratitude's joy, and humilitie's
tone,
In solitude, 'waits society of the
throne.

LESSONS FROM GENESIS.

BY DEBORAH.

Lesson II.

The lesson which these days of creation teach is that there is a voice therein to be understood if we have the will to understand. The works of God's hand bear witness to Himself—creation to redemption—things seen to unseen—the thoughts of His heart, the depths of His love; and they are a designed witness, Christ being the key to all. We are now come to

THE FOURTH DAY.

Here the scene is changed. It is not the laying of the foundations of the earth, but the garnishing of the heavens. Sun and moon are ordained as light givers to the earth and for signs and for seasons, for days and for years.

These lights set in the heavens speak very plainly of Christ and of the Church. We are not only risen with Christ but also seated with Him in the heavenlies blessed with every blessing which belongs to Him as Head of the new creation. This truth necessarily follows that of resurrection. The great luminary of the day, the source of heat and light to the earth, its light self-derived, unchanging and constant, surely speaks to us of the Heavenly One back in the glory from whence He came. He also took part in this ruined creation and identified Himself with our fallen estate. "Who, being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men." Phil. 2:6,7.

"For Him who knew not sin, He made sin for us, that we might become righteousness of God in Him"—2 Cor. 5:21 Int. Christ revealed by the Holy Spirit shines out for men by the word of His grace. While the Church is the responsible reflector of Christ, His epistle to the world. She is to shine for Him in the night of His absence. "Ye are the light of the world. A city that is set on a hill cannot be hid."—Matt. 5:14. The moon's light is derived from the sun. Yet how cold and changeable, full-faced, or dwindled, according to her attitude towards the sun. How easily we can read this in the light of the apostle's words: "We all with open face beholding as in a glass the glory of the Lord are changed into the same image from glory to glory, even as by the Spirit of the Lord."—2 Cor. 3:18. Good for us if we learn the lesson which the moon teaches.

She belongs always to heaven according to God's ordinance; but you cannot always find her there, nay, she is more often (to man's sight, of course) out of the sky than in it. Then, when there, how much of the time turned away from Him from whom all her light comes. Her part is receive, to take from Him. She shines when in His light, not by any effort of her own. We are to be for signs also to the world even as our blessed Lord. "Behold I and the children, whom the Lord hath given, are for signs and for wonders in Israel."—Isa. 8:18.

We shall also endure for all seasons, for all days and all years. United to Christ, we are "the fullness of Him who filleth all in all."—Eph. 1:23. "And precious things are put forth by the moon."—Deut. 33:14.

Faith, when in proper exercise, does two things. First, it reckons that a position belongs to it which it does not feel, but which it dares to claim on the warrant of God's word. Second, it lays hold on the Almighty power that raised Jesus from the dead and seated Him at the right hand of the Majesty on High, to make the position of being risen and enthroned with Jesus in the heavenlies a reality in daily and hourly experience. To let our "light shine" is nothing less than to let men see that we belong to another sphere; are not of the world even as Christ was not; and to let them see our faces brightened with the joy of what He is, our hearts satisfied with Himself, and so independent of the broken cisterns from which they strive to draw refreshment. This was once actually the church's testimony, in those days when men "turned to God from idols to wait

for His Son from heaven." Alas' while the Bridegroom tarried, the light grew dim. "They all slumbered and slept." The only light for the world is still the virgin's lamp as she goes forth to meet the Bridegroom. The fourth day's lesson is unfolded in the epistle to the Ephesians.

THE FIFTH DAY.

Brings a change of scene. It seems almost like retrogression as we are brought back to the barren waste of waters. But even here the power of God is manifested. The waters swarm with living creatures; the birds fly in the open heaven. The waters are, as we have seen before, the restless and fallen nature of man, and it is this (whether within or without) which makes the world a place of trial. Yet out of this evil, divine sovereignty produces good. The strong is made to yield sweetness. The new life in us gets practical form and embodiment; in other words, the "living soul" is produced out of the midst of the waters; and since the soul is the seat of our desires, appetites and affections, it may fitly depict the living energy which lays hold on eternal things, amid the pressure on every side of that which is seen and temporal. "But we have this treasure in earthen vessels that the excellency may be of God and not of us."—2 Cor. 4:7.

This is the heavenly life manifested in this world where we are pilgrims and strangers. "I press on toward the goal unto the prize of the upward calling of God in Christ Jesus."—Phil. 3:14 R. V. The epistle to the Philippians teaches us the lesson of this day, and it is pre-eminently the epistle of joy—the words joy and rejoice being found in it seventeen times. Indeed, this joy of the Lord and walking in the strength of it, amid all the trials and temptations of this pilgrimage, are only possible by the power of the indwelling Spirit as He makes Christ such a reality to our hearts, that we forget ourselves and our satisfaction in endeavoring to satisfy the heart of Jesus. "Whom having not seen ye love; in whom though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory; receiving the end of your faith, the salvation of souls."—7 Pet. 1:8,9.

THE SIXTH DAY.

One day of work alone remains. It is another double day. God speaks twice as He did also on the third day; and He finishes His work. The glorious fulfillment to us will come when He presents us faultless before the presence of His Glory with exceeding joy—Jude 24. The first time we hear

His voice on this day. He calls the earth to bring forth the living soul, and is in its application to our experience, the full development of the life of Christ in us. The "new man," Christ Jesus, human and divine, is formed in us as the Holy Spirit takes of the things of Christ and shows them unto us. He testifies of Christ and He glorifies Christ in us. What the Holy Spirit wrought in Christ, He will work in us just as far as our complete surrender to Him makes it possible. Christ in the perfection of that blessed life in which unique, matchless, devotedness He glorified God.

The one thing we are going to take out of the world is the Christ formed in us. We are predestinated to be conformed to the image of the Son of God, Christ, in whom we are accepted, fills and for all eternity is to fill and occupy us only. Where He fills and occupies the heart, all else finds its true place; communion with the Father is the portion of the soul continually, and the power of the living Spirit is realized in our life as He abides upon and within us.

The first part of this day's work is the truth emphasized in the epistle to the Colossians—"Christ in you the hope of glory."—Col. 1:27.

The second time God speaks on the sixth day, He makes the man male and female to rule the earth which He has reconstructed. This can scarcely fail to be understood by those

Who look for the Lord to take the throne

Which as Son of man he calls his own

and which He is going to share with His people as He could not His Father's throne. "To him that overcometh, will I grant to sit with me in my throne even as I also overcame and am set down with my Father in his throne."—Rev. 3:21. The first Adam, we are told by the apostle Paul (Rom. 5:14) was the figure of Him who was to come. He also tells us (Eph.: 23-27) that Eve was the figure of that Church which He will present to Himself without spot or blemish, "flesh of His flesh and bone of His bone." And as Eve was taken from Adam's side while he slept, and was builded from a part of the man (his life was given to her; she did not have life independent of him); so in the very same manner, God is getting a bride for His Son today, building her on this greater foundation which Christ laid in His death and resurrection. A bride who partakes of His very life, human and divine; of Him and for Him made. "For this cause shall a man leave his father and

mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church."—Eph. 5:31-32. "Let us be glad and rejoice and give honor to Him; for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints."—Rev. 19:7-8.

THE SEVENTH DAY.

The day of rest remains. God's rest in love over His accomplished work. Seven times, He has pronounced all "good," the last time, "very good." Now, evening and morning come no more, but a full day blessed and sanctified of God. This is the Millennial Day, when the Kingdom is in the hands of Him, who takes it to bring all things back to God. "He must reign till He hath put all enemies under his feet."—1 Cor. 15:25. "One day is with the Lord as a thousand years," Peter writes in the same epistle in which he tells of the revelation of the Kingdom of our Lord Jesus Christ which was given Him on the Mount of Transfiguration, which, says he, has confirmed the word of prophecy (2 Pet. 1:16:21).

It was after the six days were ended (Mark 9:2) that Jesus took Peter, James and John into the mount and was transfigured before them and they saw the Kingdom of God come with power. So in like manner, when this sixth day is ended (in which dispensation we are now living), then shall appear the sign of the Son of man in heaven; and they shall see Him coming in the clouds of heaven with power and great glory—Matt. 24:20. Then shall the Son of Righteousness arise with healing in His wings and flood with his beams the whole earth now so dark. His people Israel will see Him "whom they have pierced and mourn for him as one mourneth for an only son"—Zech. 12:10. His feet shall stand upon the Mount of Olives and Jerusalem shall be the glory of the whole earth. A king shall reign in righteousness. The Son of David will have His place and His glory as the Ruler over all. "None shall hurt or destroy in all my holy mountain, saith the Lord."

It is then the heavenly city—all the resurrected and glorified saints—will pay their visit to the cleansed earth. They will reign with Christ a thousand years and be a magnificent display to the whole universe of what redemption has wrought; and He will be admired in all them that believe. "Even so, come Lord Jesus," come.

HEALING FROM POISON.

MRS. J. C. AMENT.

Mr. Ament had quite a testing in his body. He was poisoned by eating chili. Having eaten half a bowl of it, he became deathly sick and soon began to vomit. He came home. I immediately sent for four of the saints who came and prayed for him anointing him with oil in the name of the Lord. He did not get much relief. So we held on to the Lord all night.

Brother Luther Wells came the next day and we continued to hold on to the Lord that day and night. Saturday morning, he called me to his bed and said: "If the Lord does not deliver soon, I am gone. I can't live much longer in this condition." I saw that he was growing worse every minute. I asked him if he wanted to take anything, or have a doctor, and he said: "No, if Jesus does not deliver me I am sure man can not and I am going to trust Him life or death." So I sent for Sisters Frye and Dague and sent word to all the rest of the mission people to join us in prayer. He was wonderfully delivered; got up and dressed and has been up ever since. On Monday following, he went to work on the house he was building and has been improving ever since.

He is certainly giving God all the glory and praise and is drawn much closer to Him. Hallelujah, Praise the Lord. He is a wonderful Savior, and will deliver if we put our trust wholly in Him.

Tulsa, Oklahoma.

"And these signs shall follow them that believe: In my name shall they cast out demons; they shall speak with new tongues; they shall take up serpents; and if they drink and deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."—Mark 16:17-18.

God Confirms His word. "Last night I gave a Bible reading on sanctification in the Old Testament. Right in the middle of the lesson, as a certain thought was brought out, it was disputed. Then the power of God fell upon a sister who sprang to her feet and gave a wonderful message in tongues and interpretation confirming the teaching given. Then the dissenter got under the power of God and had to give a message along the same line. Whereupon, the power fell upon the whole congregation, some speaking in tongues, others laughing and crying and at last we stood to our feet and with hands upstretched to Heaven sang: "Crown Him." It was marvelous. Everyone said it was food to their souls."

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THE PENTECOST

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Notice.

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If you receive a copy of The Pentecost marked "Sample Copy," it is a cordial invitation for you to receive the paper regularly. Your name will be put on the regular mailing list by simply dropping us a line to that effect.

To God be Praise that the work of the Lord is moving on with ever increasing interest and power in this city. There has been a mighty spirit of prayer on the saints of late for men for this pentecostal work. The need is great in this direction. Our faith groweth exceedingly as we review the wonderful doings of Jehovah in all the centuries past. With Elisha we exclaim: "Where is the God of Elijah?" The Lord is making us to see our privileges in Jesus Christ as we have never seen them before, not only for personal experiences, but the rights in Him to take victories for others—the almost unlimited power of believing prayer. The one predominant fact in the Canaan life was: "It came to pass." See every page of Joshua.

Tarry Until—A brother writes that he visited several assemblies and noted the different workings therein. In one there was considerable formality and no baptisms. In another there were extreme manifestations but no baptisms. In another there was a night of tarrying but the meeting seemed to be controlled by a human leader and hence, somewhat formal. In still another there were many things against the success of the work, but here they got through to God. People were being baptized in the Holy Spirit.

The visitor looked for the secret of victory. It was simply this: they tarried until they were endued with power from on high. This is the Scriptural injunction and example. We do well to heed and practice it. Moses went into the mount and waited seven days before the Lord came down to meet him—Ex. 24. There are so many exhortations in the Word to wait on the Lord. After we have received the Holy Spirit we must wait much on the Lord if we would have power with God and with men. Jesus did this and the disciples gave themselves continually to prayer and the ministry of the Word. How much more needful for them to do so who desire the gift of the Holy Spirit. Tarry until. Tarry in your prayer chamber. Tarry when others are off on some unnecessary trip of pleasure though it be an innocent one. Tarry when others are reading and talking about things of secondary importance. Tarry as for the greatest gift that infinite God can bestow. Tarry earnestly, praisefully, believingly, yieldingly, expectantly. Tarry until.

"To talk with God—no breath is lost.
To wait on God—slight is the cost.
To walk with God—the end is near.
And He our slightest word does hear.
And calms our every rising fear."

"To work with God is work well done.
Not needing half the strength laid on
Full soon we learn, but to our cost
Work without God is labor lost.
Who works with Him does best and most."

Beware of workers who are around hunting Gospel jobs. God's providences are never single. If He has called a man or woman into any line of work, that work is ready or being gotten ready for that person. In due time it will be pointed out to him by providence and by the Spirit. There are so many self-appointed preachers in the field who are a burlesque on the cause and bring the very truth into disrepute. Reader, if God has called you, He is responsible for the open door. You can afford to lie in dry dock until your Captain hauls you out to sea. You may not need repairs, but you may need further preparation, further training, which He sees that you cannot get in active service. Wait on the Lord. God is not in a hurry as some people think He is. Study the Bible characters on this line. See how long they were in training. "He that believeth shall not make haste."

If God calls a man, the saints of God know it as well as the man himself. They may not always know the exact field, but the more spiritual feel the call for him as to the fact. Wait on the Lord.

Holiness is not what I am or do or give, but what God is and gives and does to me.—A. Marray.
"Believe on the Lord Jesus Christ and thou shalt be saved and thy house."

TWO REALMS OF FAITH.

Are there not two realms of faith—one under law and the other under grace? Strong, magnetic personalities bow to God as supreme, accept the atonement and hate sin, declare against Satan and determine to tear down all his works and be open enemies to all that is not with them. They may do all this and not truly know themselves, nor truly and forever repent of and break with their own spirit. They build works, gather adherents about them, do exploits, pray, fast, preach, shout, sing, write and labor to get souls with them and to fasten them to their dogmas. They move mountains, see things come out as they pray and desire, and are separate from all but that under their own name. They hold things together with a strong grip; they command and make things go. They make things come to pass. But to the meek and lowly follower of Jesus, who has entered the death and life of his Lord and loves Him and fellowships with Him and leans on his faithfulness, there is something human and dangerous about such a work. He almost scents a secrecy; hears a threat, and sees a spirit in it all that is refusing to die with Christ. He feels keenly a lack of divine love and open brokenness. True, people are healed and brought out from the sins of the world and certainly enter a different realm of life. But after all, friends, is that the truest workings of faith? Is not the truest work of faith that which sees a thing in Christ and falls on Him for it and waits and expects Him to bring it to pass, co-operating with Him in obedience to that end? Is it not without peculiar names and methods and dress and taking advantage of every means and striving to hold things together at all? Is not rather the Gospel a privilege than a force? Is it not rather helpless, at the mercy of all that would devour, living in God alone? Let us see whether or not all our activities of faith are from the motive power of Divine love, that we operate in the Holy Spirit and not in the human mind.

—From a Call to Faith.

Sister Lillian Denny of Bahraich, U. P. India, gives a very good account of the work of the Lord in their midst. The work has been deepening and spreading the past year. It is very gratifying to see the people come out of raw heathenism and go on with God and develop into beautiful lives in Christ. They need our continued prayers.

The Masons of Boston, it is reported, are taking steps to incorporate a company who shall rebuild the Temple in Jerusalem. Is this not another one of the signs of the times? How rapidly prophecy is fulfilling. The Jews will return to Palenstine, even though it be in unbelief.

Thou art my shield from all alarms,
No fiery dart can win.
The sacred circle of Thine arms
Will let no evil in.

PENTECOST IN TYPE.

The seven Bible types of the Holy Spirit have all been considered. In this chapter, we will review the whole seven indicating their particular typical meaning. In pentecost, we ought to possess the essence of them all, else how can we be said to be filled with the fulness of God?

1. The Dove. This speaks to us first of the personality of the Spirit. Dove-like, He brooded over the waters in the beginning. How belittling of the Holy Spirit to speak of Him as "it", as an influence, or a good feeling. Let us not do so. Let us speak of Him and to Him as a real person. The dove also reminds us of life. She in her mouth. That leaf said there is life. So the Holy Spirit goes abroad returned to Noah with an olive leaf. F. Schwant— No. 2— in the world to give life to souls dead in trespasses and sins. "Ye must be born again, born of the Spirit." Through the resurrection energy of the Holy Spirit, they become "new creatures in Christ Jesus." The dove also suggests the mother-like tenderness and solicitude of God. He is not a cruel despot, but He yearns over His own with infinite compassion. "In all their affliction, He was afflicted," Isa. 63; 9.

2. The Fire. The leading thought in fire is destruction. "Our God is a consuming fire." As a living flame, the Spirit burns up the chaff in us purifying the heart of wrong attitudes towards God and man, the mind of wrong notions and the whole self-life of wrong feelings and of all that is selfish. It speaks to the veneration of the holiness and majesty of Jehovah for from Him went forth a fire law. It also means protection from the enemy. The Angel of the Lord went before Israel by day as a pillar of cloud and by night as a pillar of fire. And this fire pillar removed and stood between the Israelites and the Egyptians protecting the former from all harm and destroying the latter utterly. Fire also speaks of light. The presence of God as a consuming flame scatters the darkness and wonderfully illuminates the mind and heart, causing us to understand His Word and providences. With all our hearts, let us welcome God as a consuming fire into our lives. He will burn up only that which is not worth keeping.

3. The Oil. This speaks to us of the softening, mellowing, lubricating, mollifying, healing and soothing power of the Holy Spirit. We need all this if we would be at our best for God. Because of sin, there is within us so much of the unfeeling, cold, harsh and selfish. We need barrels of oil poured

upon us. We need to be saturated with oil. Thereby our hearts are melted into bleeding pity for believers who are missing God's best and for sinners who are missing all. Reader, have you the real oil experience of the Holy Spirit? Remember, it is possible to have power to move men and still not have this melting presence of the Spirit.

4. The Wine. The leading thought herein is fulness of joy. "Wine maketh glad the heart of man." It puts a sparkle in the eye. Many times its possessor is found brimming with holy laughter. The blues and sorrow find no quarter where the wine of the Spirit is freely drunk. This outflowing fulness marvelously sustains its possessor in body and soul and creates a hunger in sorrow-stricken souls (and their name is legion), for the blessing of God. "The joy of the Lord is your strength." Hence it is written: "Be not drunk with wine wherein is excess, but be filled with the Spirit." That is, be filled all the time and thereby "be instant in season out of season." There is so much acquired starch and stiffness and social nicety among even religious people that it is not very easy for them to be too free and hilarious in the Lord. It takes the fullness of the wine to make us limber to the Holy Spirit without being foolish, or trifling.

5. The Wind. This type speaks loudly of life and energized life. First, we have the breath of God in the new birth; then the dynamic, cyclonic majesty of Divinity manifested in the rushing mighty wind pentecost, the down pouring of the Spirit that turns many to righteousness, performs signs and wonders and evangelizes the globe. The one great cry is "life, abundant life for dead souls." Its one mighty instrument is the tongue of fire. Hence, this pentecostal movement is properly called "the tongues movement."

6. The Water. This is in some sense a counterpart of the former. Wind and rain usually go together. Water speaks chiefly of purity and power. God says, "I will sprinkle many nations." Here is purity. "Out of his belly shall flow rivers of living water." Here is power. Let wind and water move in unison and great devastation results. The wind bears the rain onward in daring majestic sheets licking up the dust, washing away filth and rubbish and irrigating every plantation, leaving the atmosphere most delightfully clear and all creation rejoicing. Just so the wind of God's Spirit seizes the saints in a dry and choked hour and a mighty outpouring of intercessory prayer ensues that shakes three worlds; then volumes of praise and testimony roll;

then presently there is a turning to the Lord, and a devastation of sin and sorrow and sickness in the lives of others that makes the natives wonder and satan tremble. The people exclaim: "What hath God wrought."

7. The Eyes of the Lord. Like the first, this speaks of personality. We found the dove first in Genesis. We found the explanation of the seven eyes of the Lord in Rev. 4; 5 and 5; 6. The leading lesson here is the untiring, never failing, universal wisdom of God in guarding and directing His own. Oh, it is so safe to trust the Dear Holy Spirit and His Word. "He will guide you into all the truth and show you things to come." We can not refrain from quoting that wonderful scripture in 2 Chron. 16; 9: "The Eyes of the Lord run to and fro throughout the whole earth to show Himself strong in the behalf of him whose heart is perfect toward Him." Reader, have you received the Holy Spirit?

"Martha stood and served the Master;
Mary sat, yet ran the faster.
And Martha cared; but Mary heard
Listening to the Master's Word;
And her one choice the Lord
preferred."

"The next best place to being
with Christ in the glory above is
to be with Him in the dust."

Pentecostal Tracts.

It has pleased the Lord to enable us to publish the following list of tracts:

The Baptism in the Holy Spirit.
An Apostolic Question Box.
Suggestions to Seekers.
Hindrances to Seekers.
Holiness, Negative and Positive.
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Sunday:—3 and 7:30 p. m.
Tuesday:—Bible Study, 8 p. m.
Thursday:—8 p. m.
Friday:—8 p. m.

A cordial Welcome to ALL.

A. S. COPLEY, Pastor.

JESUS ALL SUFFICIENT.

Lonley? No, not lonely,
While Jesus standeth by.
His presence always cheers me;
I know that He is nigh.

Friendless? No, not friendless,
For Jesus is my friend.
I change, but He remaineth
True, faithful to the end.

Tired? No, not tired,
While leaning on His breast;
My soul hath full enjoyment
Of His eternal rest.

Helpless? Yes, so helpless,
But I am leaning hard
Upon the arm of Jesus,
And He is keeping guard.

Waiting? Oh yes, waiting;
He bids me watch and wait.
I only wonder often
What makes my Lord so late.

Happy? Yes, so happy,
With joy too deep for words;
A precious, sure possession,
A joy that is my Lord's.
—Selected.

FROM CARNAL TO SPIRITUAL.

Because of their solid worth, we give here some extracts from an article in *Our Hope* by J. James. They are deserving of a careful study by all our readers.

It is after we are saved and have the Spirit (Every believer has the Spirit in some measure. "Now if any man has not the Spirit of Christ, he is none of His"—Rom. 7; 9—Ed.), that the conflict with the evil within begins, and we have to learn the lesson of our own powerlessness. We then need not only the Spirit, but the Word of God to guide us to the right conclusion to draw from the experiences we pass through. This is given us in Rom. vii: 14-25.

Now no careless believer ever has this experience. Such a one is carnal, or fleshly; that is, he does not judge himself. He is not a natural man, for he is born of God and indwelt by the Spirit; but he does not walk in the Spirit.

But the one that is in earnest desire to do the good which the law rightly demands is carnal also. He says, "But I am carnal sold under sin. Yes, but notice, it is said in **self-judgment**. He is not careless, he hates sin; but he is sold under its power like a slave to a master. He sees that the law is spiritual and makes spiritual demands which he can not meet because of his carnal nature. And, at first, he identifies himself with his carnal nature. He says, "I am carnal." It is this judgment of self that the experience that leads to deliverance begins. Apart from this it

is never entered upon. It is true that in connection with it there is a legal state. He is under law in principle, if not in fact on God's part; and he mourns and judges himself because he comes short of its requirements. This kind of legality is not nearly so obvious to God as is the carnality of carelessness. Some boast in a mis-called liberty that permits of carnality; but that is not the liberty where-with Christ makes free (Gal. v: 1.) The true liberty of the Gospel is liberty to be holy, not to be careless and carnal, and the Christian who is seeking to be holy will eventually have his "fruit unto holiness" (Rom. vi: 22), although he will pass through the legal stage on his way to it.

But in this case he explains what he means by being carnal; it consists in this: "For that which I do I allow not; for what I would that do I not; but what I hate that do I." Note particularly that word "hate." His will is not with it at all, but the opposite. But in spite of his will being right, his practice is wrong. He is carnal in spite of himself. But in that he takes sides with the law against himself. "I consent unto the law," he says, "that it is good." From this we reach a conclusion that not one of us would have dared to draw—"Now then it is no more I that do it, but sin that dwelleth in me." He wills to do good and he says that the law is good. Then it is his true self that says that, and the sin that dwells in him is not himself. He is responsible if it acts, and that is what troubles him, but it is "no more I that do it." He identifies himself with what he is as born of God and not with what he is as born of Adam. For the nature, called the flesh, is evil and nothing but evil. The desire to do good does not emanate from it. He has acquired the knowledge of what the flesh is. He says, "For I know that in me, that is in my flesh, good does not dwell." So he no longer looks for good to come from it. He has the will to do good, and that is the true I; but the strength to do the good he does not find even in the new nature. This leads to a repetition of the statement. "Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me." (Compare verses 17 and 20 of Rom. 7.) The repetition of this conclusion shows the importance of it. **I must treat sin in me as an enemy, not as myself at all.**

This brings to light a law or principle always at work. It being a law proves that it is unalterable. We can no more set it aside than we can set aside the law of gravitation. "I find then a law that when I would do good

evil is present with me." But note the progress made in this; the evil is not himself now, although it is present with him; he himself would do good. The true I is now the "inward man" that delights in the law of God; while the evil is now seen to be another law in the members, warring against the law of the mind. The parties to the conflict are now seen. It is the "inward man," the true "I", born of God, against the law of sin in the members. With what result? He is brought into captivity to the law of sin which is in his members. It is too strong for him.

Is this all? No. But it is the end of the conflict as far as he is concerned. In the new nature, born of God, there is the will to do good. The will is right. But power is not there; and captivity to the law of sin is the outcome of the conflict. This causes the cry "O wretched man that I am, who shall deliver me from the body of this death?" A body in which the law of sin is, is a body of death, for sin and death are cause and effect. Defeat has brought him to the end of selfdependence, and he cries out in his realized helplessness for deliverance, and gets it at once—"I thank God through Jesus Christ our Lord." It is His strength, made perfect in our weakness, which the Spirit makes good in us when we are dependent upon Christ for it. The Spirit always leads us to walk in dependence upon the Lord.

So far then three things have been learned:

1st. That in the flesh there is no good thing.

2nd. That sin dwells in the flesh.

3rd. That sin is too strong for me.

We now come to the deliverance. First, "There is therefore now no condemnation to them which are in Christ Jesus." (Rom. 8; 1.)

"In Christ Jesus," what does that mean? In the experience up to this time he had not been looking at himself as in Christ at all, but in himself, just what he found himself to be; and although born again the end of it was misery. But his true status before God is not what he is himself at all, but what Christ is. And he is in Christ by reason of the life he has received from identifying himself with Christ. We were in Adam by the life received from Adam. When we receive life from Christ at new birth we are in Christ. Then it becomes true of us that "as He is so are we in this world" (1 John 4; 17.) Consequently if we are in Christ, we can not be condemned for the evil nature within us. But we are in the same acceptance as

(Continued on last page.)

THE PENTECOST BIBLE CLASS.

It is well for you to read the first three chapters of Romans two or three times a day while you are studying this section of the book. By frequent and prayerful reading, one gets the essence and spirit of the truth deep into the heart. If it does not get there and mold our lives accordingly, we are reading in vain. Head-knowledge puffeth up, but heart-knowledge, or love of the truth buildeth up.

What was the extent of Paul's obedience of faith? Rom. 1; 5. What three things does he say of the disciples? Rom. 1; 7. To whom did Paul feel in debt Rom. 1; 14. What kind of debt? Rom. 13; 8. What caused this sense of obligation? 1 Cor. 9; 16 and 2 Cor. 5; 14. Have you any such sense of indebtedness? 1 John 4; 19.

What was always God's order in dealing with the nations? Rom. 1; 16 and 2; 9, Matt. 10; 5 and 15; 24, Lu. 2; 30 and 24; 47, Acts 3; 26 and 13; 46. What is especially revealed in the Gospel of Christ? Rom. 1; 17. How? Two background facts must be most carefully observed at the outset of this study. These are the absolute, inflexible and eternal righteousness of God and the utter, loathsome, ungodliness and unrighteousness of mankind. A correct understanding and deep appreciation of the doctrines of grace depend upon our knowledge of these facts.

THE RIGHTEOUSNESS OF GOD.

Note the greatness of God's righteousness—Psa. 36; 6 and 71; 19. Observe its value—Psa. 119; 7, 123. Its uniqueness—Isa. 45; 24 R. V. Do you appreciate His righteous judgments? Psa. 119; 62, 160, 164. On what ground alone was Jesus anointed with the Holy Spirit? Psa. 45; 7 and Heb. 1; 9. Mark this well. There is a deep truth in it. He did not love certain right acts simply because they suited because of its intrinsic worth. An unselfish, unswerving, loyal love for God's inexorable righteousness for righteousness sake is a condition of heart wherein He can trust us with His best. Such love also eventuates into the faith that claims and receives the baptism in the Spirit. Who tries men? Psa. 7; 9. Name two witnesses of God's righteousness—Rom. 3; 21. How is this righteousness now manifested? Rom. 3; 21, 22. Why did He wish to show it? Rom. 3; 25, 26. What great exchange did Paul make in accepting Christ? Phil. 3; 9. What does God's righteousness demand? Rom. 2; 2, 3, 5, 8, 9, 12, 16. Let these verses sink deeply into your heart. Do not allow Satan to make you modify them. If we are not steadfastly in

thorough sympathy with the righteousness and holiness of the Lord, we can never be of much account to Him.

MAN'S RIGHTEOUSNESS.

Romans 1; 18 to 32 and 3; 9 to 19 record the darkest pen-pictures in the Bible. These are God's view of fallen man. Study them most carefully. What is God's manifest attitude towards man's unrighteousness? Ch. 1; 18 and 3; 5, also Eph. 5; 6, Col. 3; 6, Heb. 2; 2. What examples of His wrath in Gen. 4 and 6, 7 and 11. Search out others. It will pay you. Jehovah can not look upon sin. For what four reasons did the Lord give up the ungodly? Rom. 1; 18-23. How many times did He give them up? Vs. 24, 26, 28. Notice the descending gradation in their shame. What is the saddest last stage? v. 32.

Observe God's arraignment of the Jew in ch. 2. What inevitably follows the rejection of the goodness of the Lord? Rom. 2; 5, 8, 9, Heb. 10; 28, 29.

The first chapter of Romans records the corrupt condition of the Gentile world. But what does God say about both Jews and Gentiles? Rom. 3; 9-19. To whom does the law speak? v. 19. And why? Even Israel under law was no more righteous intrinsically than the heathen. The whole world out of Christ stands guilty before God—vs. 9 and 19. Men, even preachers, talk glibly of the fatherhood of God and the brotherhood of man. But what does Jesus say to the Jews? John 8; 41, 44. And what does John say of the world? 1 Jno. 5; 19 R. V. Cf. 2 Cor. 4; 4 and Eph. 2; 2, 3.

God tried Adam under the reign of innocence. He tried the antediluvians under the reign of conscience, the post-diluvians under the reign of human government and Israel under law only to prove all men increasingly wicked in His sight—Matt. 24; 12 R. V., 2 Tim. 3; 13. "And He can by no means clear the guilty." God must punish sin.

Man knows that he is a sinner and tries to save himself. The universal cry is: "What must I do?" He imagines that he must do something. Over against this deeply rooted fallacy is Paul's great doctrine of

SALVATION, NOT BY WORKS.

But through faith in Jesus' finished work on Calvary. In all his writings he emphasizes this truth. Hence, let us look a little further at Rom. 2; 1-19. "Does God mean in ii; 6, 10, that salvation is to be by works? Rather what is to be according to works? Rev. xx; 12, 13. Salvation is altogether by what? Eph. ii; 8, Titus iii; 5. But this passage (Rom. ii; 1-19) is showing the general character of God's

judgment of man, that He deals with realities, not with professions. And men will stand before Him according to their heart attitude toward what? ii; 8, Psa. ii; 6, 2 Thes. ii; 10. It is not the mode of God's salvation, but the principle of His judgment, that is being here dealt with. Study verse 12. What prevailing opinion does it deny? Does verse 14 say that any Gentiles have lived perfectly up to their light? How do verses 15 and 16 explain this? If a man would live up to his light, would that save him? Gal. ii; 16, Acts iv; 12, Rom. x; 12-14." The apostle's letter to the Galatian believers is a strong and clear refutation of this vain effort to be saved and to keep saved by works of the law. More of this in our next lesson.

Dear Students, we at this end take great delight in preparing these lessons, knowing that we are shaping minds and hearts for eternity. We trust that you do not neglect to pray that God may enable us to make them most helpful to you for the glory of Jesus.

Prayer brings power. Prayer is power. The time of prayer is the time of power. The place of prayer is the place of power. Prayer is tightening the connections with the Divine dynamo so that the power may flow freely without loss, or interruption.—Gordon.

"The days of our years have been evil and few,
In sin we were born and sorrow we grew.
As tales that are told, as the watch of a night,
So quickly men perish from memory's sight.
But saints of the Lord may abide in great peace,
The end of the age is their day of Release.
Since God has been graciously pleased to select
And number their souls with His sovereign elect."

Call unto me and I will answer thee and show thee great and mighty things (fenced in things) which thou knowest not.—Jer. 33:3.

"The nearest way to a man's heart is round by heaven."

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WORSHIP.

C. H. COX.

There is only one way we can worship God in this age and that is through the Spirit. Jesus told the woman of Samaria, "Ye worship ye know not what; we know what we worship for salvation is of the Jews. But the hour cometh and now is when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is a Spirit: and they that worship Him must worship Him in spirit and in truth."—John 4:22-24.

Under the old dispensation it was only a priest who could offer up sacrifices to Jehovah, and go into the most holy place into the very presence of God. This privilege was enjoyed by only one tribe in Israel, so that, in those days, it was only a few that could offer up sacrifices direct. Any one of the chosen seed might bring an offering, but it had to be presented by a priest.

But all this has been done away, "God having provided some better thing for us." Praise His name! No more offering to be made through man, for God hath appeared once in the end of the world to put away sin by the sacrifice of Himself. No more earthly priest, but Jesus is our priest, who, after He had offered one sacrifice for sins forever, sat down on the right hand of God.

But, while He is the Great High Priest of His people, He has also been pleased to make His people a kingdom of priests; not that we might offer sacrifices for sin, but to offer the sacrifice of praise, to God continually; that is the fruit of our lips, giving thanks to His name. We can only do this through the Spirit.

The popular idea (which sprang from the Roman system) is that only a very select few are priests, and that it is only such select few that are entitled to perform worship and take upon them the functions of the priesthood. In plain words, God's people have been divided into two classes, one called the clergy (a select learned few), and the other called the laity. Such distinction is unknown in Scripture. The laity have been told that ministerial functions do not belong to them. On coming together for worship the laity sit silent. Everything in the shape of worship is "performed" by one man recognized as the minister, who is considered duly qualified for performing worship. If a hymn is to be offered, he gives it out. If prayer is to be engaged in, he prays. If there is any message from God it must come through him. But what are God's peo-

ple doing all this time? Oh, children of God, let us awake to our privilege in this dispensation of the Holy Spirit which came at Pentecost. Glory to God! The tabernacle of God is with men. God is no more worshiped in this mountain nor yet at Jerusalem, as Stephen says (Acts 7:48), "Howbeit the most High dwelleth not in temples made with hands as saith the prophets, Heaven is my throne and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest? Hath not my hand made all these things?"

"God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands."—Acts 17:24.

"For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people."—2 Cor. 6:16.

God dwells in man in the person of the Holy Ghost, the third person of the Trinity. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"—1 Cor. 6:19.

Dear saints of God, let us worship Christ, not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another. And we that fear God speak often one to another, not about each other, but of Him whom we shall soon see as He is; who is the object of God's love and we should make Him ours. For He has said where "two or three are gathered in My name there am I in the midst." Oh, that we might see Him more and not say "I am for Paul" or Apollos or Cephas, but for Christ; that we may see no man but Jesus. When we come together it is to meet Jesus, and the Holy Spirit in each believer will glorify and honor Him and He will be lifted up and not man. No flesh can glory in His presence. One may have a song, another a word of exhortation. One may speak in tongues and another interpret. Some may have the gift of prophecy, but all governed by the Spirit, each believer a priest, not simply a one man ministry.

In this way all are edified and if an unbeliever comes in our midst he is convinced of all and will fall down and say, "God is in you of a truth."

The church is spoken of as the body of Christ. He is the Head of the body and the head of Christ is God. Dear child of God, you may be the least of this body, but remember that our Father hath set the members every one of them in the body as it hath

pleased Him. And He can take the weak things and confound the mighty. (1 Cor. 12:22.) "Nay, much more those members of the body, which seem to be more feeble, are necessary." It is by His Spirit, not by Gal 2A—Pentecost..Nwspapr Cook9 might or power.

We might add: "Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Have all the gifts of healing? Do all speak with tongues? Do all interpret?" Dear saints of God, let us find our place in His body. In this age people are restless, not only the world, but many precious children of God are going to and fro discontentedly. Paul says, "Godliness with contentment is great gain," which I have found in my own life to be true.

Let us ever keep Him, our Lord, before our hearts and worship Him in adoration and praise, who alone is worthy, the King of Kings and Lord of Lords, "Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

(Continued from Page 6.)

Christ.

There are two great reasons then stated why there is no condemnation to them which are in Christ Jesus. The first is life. The second is death. The first is my life in Christ Jesus, and He is free from sin and death. Consequently that makes me free. The law of the Spirit in me is the law of life in Christ Jesus, which sets me free from the law of sin and death.

Secondly, sin in the flesh has been condemned in the death of Christ so that I am not condemned for having it. The law could not bring good out of the flesh, but only bring the sin in it to light; so God in marvelous grace, sent His Son in the likeness of sinful flesh, and for sin, that is dealing with Him as if He were sinful flesh, condemned in His death the sin that is in me, which gives me so much trouble. So that I am not condemned for having it.

To the above the editor begs leave to add: That having seen our deliverance through our identification with Christ in His death, burial and resurrection we can only come into the power and joy of it by heeding Romans 6; 11—"Reckon yourselves dead indeed unto sin and alive unto God through Jesus Christ our Lord." This is a mathematical act of faith. If I reckon, or count it so then I will act and talk like it was so. I will forever deny the old man as dead and buried and see only the new man risen and seated with Christ in the heavens. My one perpetual testimony will be: "I have been crucified with Christ, nevertheless I live, yet not I but Christ liveth in me, and the life that I now live in the flesh I live by the faith of the Son of God who loved me and gave Himself for me"—Gal. 2; 20. Thus I am actually "made free from sin" (v. 18) and "sin shall not have dominion over me any more", (v. 15), but I have "fruit unto holiness and the end eternal life" (v. 22.)