

The PENTECOST

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

VOLUME II.

KANSAS CITY, Mo., March 1, 1910

Number 4.

BOLIVIA, S. A.

We wish to praise the Lord through the columns of your paper for our safe arrival here, and for His going before us and opening up the way. We left Boston for Liverpool June 23d. We spent a month in London with much blessing, as doors opened everywhere for us to speak for our Lord. In open air meetings under the arches held by the McPherson Home Mission for nearly 50 years, and where thousands of men listen every Sunday to the Old Story, we had great joy in witnessing in both song and in Word.

Then in Hide Park open air meetings with Charles Cook, who has conducted them for 37 years, we were many times privileged to witness for our Lord to great crowds of people. We were also permitted to speak for dear old South America and the Indians in Brother Cook's hall, where much interest was aroused for our work. Later, Brother Cook wrote an article concerning our work for the Christian of London, which has brought many inquiries from those who would like to join us. We were also privileged to be in several of Brother Pohlhill's pentecostal meetings, where the missionary spirit was burning brightly. Also with our dear Brother Cantell, whose meetings were full of the Spirit and whose people we were permitted to address, and where the pentecost fire is burning brightly.

Leaving England, we had blessed times on the boats singing the Gospel. Our baby organ was a blessing and stirred up the enemy so that the day we arrived in Buenos Aires it was stolen while we were going through the customs. We made many useless efforts to get it back.

At Buenos Aires the Lord went ahead opening a place for us to stay with our dear Brothers Tomson and Peters, who have an Evangelical printing office, and with whom we had blessed fellowship in prayer. Here again we spent a month very pleasantly and profitably visiting the churches and missions. One feature of the work there was the afternoon meetings in the Park of The Brethren, where some 75 native brethren stood

in a circle with their heads bared and song books in their hands, so there was no mistake on which side they stood, while from six to nine hundred people stood for two hours listening to Gospel messages. They were not like people at home, who must have someone new all the time. It was blessed to witness the sight.

Argentine has many missions and workers and yet there is a great lack. Some of them are denominational. Many are independent. While there is much work done here, you must take into account the fact that it is a very large and growing country.

Leaving Buenos Aires, we traveled several hundred miles north and west on a train, which let us see the vastness of that great country, to Tucuman, where we spent a week buying our mules.

We have been looking at some land. We can get a good sized tract that will do us nicely at a reasonable price. We go next week to see six sections owned by the Indians, who wish to sell. This will give us 2 or 2½ leagues square of land in a hill country, where we will have water for power the year around, a good location for a flour mill, also our shops, and within a few leagues of good timber, which we can buy for a thousand dollars.

We need your prayers that the Lord will guide us in selecting a location. In closing, we wish to say that the pentecostal fire has broken out in Chill and from the North to the South great blessing is following in its wake. Hundreds are being saved, for which we praise God. It is breaking out in missions where I spent two years in the work. The Lord be praised for His goodness.

EARL W. CLARK,
Cassilli 107, Orure, Bolivia, S. Am.

John McNeal and Allen Webb prayed for thirteen years for a revival in Australia. R. A. Torry was invited to that country. He went. McNeal died before Mr. Torry arrived. Allen Webb died praying at the opening of Torry's first service. The revival came. God always answers prayer.

FYZABAD, U. P. INDIA.

I have received some copies of your paper, for which I thank you very much. It is refreshing to read the pentecostal news from the different parts of the world.

The Lord has been so good and faithful to us since we came to this country and has cared for us in every respect, and we are happy here in His will. He has helped us with the language, so that now we are able by His grace to tell these people the story of Jesus and His love in their own tongue. But we do not find them stretching out their hands for it as we used to think and sing it at home, but it means prevailing prayer, as God may put it on us that the powers of satan may be defeated and the power of God may be manifested in the salvation of souls and the healing of the sick. Satan has an awful grip on the hearts of the people of this country. But thank God, He is working and there are hungry ones here and there who are feeling after God.

Brother and Sister Massey and myself are now making preparations to go over into Basti District, northeast of Fyzabad. It has an area of only about 2,795 square miles and a thick population of about 1,846,000 people. At present there is not a resident missionary in the district. An Englishman who lives in Basti says that there are possibly half a dozen native Christians among that number. We were unable to get a bungalow or even a native hut to live in, so we expect to live in tents during the cold season. It will be impossible to live in the tent during the hot season. Kindly stand with us in prayer for this people.

Yours for the lost of India,
Dick S. Mahaffey,
Boys Ch. Home,
Dhond, Poona Dist.

"None like the God of Jeshurun, who rideth upon the heaven in thy help, and in His excellency on the sky."

Subdued and endued are the antipodes of a thoroughly useful life for God.

RECEIVING PENTECOST.

CLARA M. GARVER.

Have you heard about the Latter Rain,
God is sending on the earth again?
On the dry and thirsty hearts to fall—
Everyone that on the Lord doth call?

CHORUS.

Fall, falling, 'tis the Latter Rain;
Coming, coming—Pentecost again.
Hasten, hasten, 'tis the day of power,
Come beneath the Holy Spirit's shower

O dear Savior, while we lowly bow,
Send the promise of the Father now.
Tho so helpless, empty, dry and bare,
Thou canst cleanse and waiting hearts
prepare.

Not a thing that we have ever done
Can secure the blessing of the Son.
Nothing but His precious blood to
plead—
It avails and it doth intercede.

O what glory! He has cleansed my
sin.
By that sprinkling I can enter in.
For the holiest now is open wide—
Flows the blood and water from His
side.

LESSONS FROM GENESIS.

BY DEBORAH.

Lesson III.

The writer begs leave to inform the readers of these lessons that these thoughts are not all original with her. She is indebted to the spoken and written ministry of others, especially to that of F. W. Grant, for much which is here given. This is the reason she did not give her own name, but adopted that of Deborah, which means honey bee. This seemed suitable for one who was endeavoring to show others some of the sweetness hidden away in the Scriptures. And surely these lessons will not be in vain if they kindle in any hearts a desire to search the Scriptures and find "Him of whom Moses in the law and the prophets did write," and consequently are awakened to a realization of the love of God which was set upon us when we were chosen in Christ before the foundation of the world. "In the volume of the book it is written of me." Surely we can echo these words which refer to Jesus, the everlasting Word.

"CHRIST IS THE KEY

to the Scriptures." There is a vital connection between the Eternal Word of God, which was made flesh and dwelt among us, revealing the Father's love and bringing salvation to men, and the written Word, which testifies of His suffering and glory. After Gen. 2:4, we have God spoken of as the Lord God. This is His covenant name speaking of Him in relation to the man

whom He had made. This is Jehovah, the I AM expanded in Revelation as "He which is and which was and which is to come." We have here, in the account following, the eternal state which will succeed the Millennial Day. Adam is its central figure, with Eve, his wife, a true type of the Church. Though distinct from Adam, yet she was not absolutely another, but was a part of himself. She was his fullness. The man is certainly the head of the new scene, made in the "image and likeness of God." How true is this an unfolding of the Second Adam, the Lord from heaven. Man made of the dust of the earth, yet quickened into life by the breath of God, is surely a foreshadowing of the divine and human in one blessed person in the time to come. The place of headship over all creation is also in anticipation of the greater Headship of the Son of Man in the ages to come, in which place of authority the woman, the Church, will share. We can easily discern in the deep sleep in which Adam was cast the figure of that greater sleep of the "Last Adam," when He went down into death for us. Out of the man thus sleeping the woman is derived. She gets life from the man, he gets his from God direct. Just so with the Church. The corn of wheat must needs fall into the ground and die, or it abideth alone. Jesus had to die.

Ere one of Adam's race
Could see the Father's face
Beaming with love and grace,
Or share with Christ His place.

Christ and His Church form together "one new man." "This is a great mystery; but I speak of Christ and His Church." The Lord God brought the woman to Adam, but the Bride of Christ has not been presented to her Lord and Master, for she is not yet completed. He, the "Second Man," the Lord from heaven, shall present the Church to Himself, "the Assembly glorious not having spot or wrinkle or any such things." (Eph. 5:27.)

ADAM AND EDEN.

God brings all the animals to Adam to see what he would call them (when as yet the bride has not come into being), and as lord of all, he gives them names, but finds among them no helpmeet for himself. "And the Lord God said that it is not good that the man should be alone; I will make him an helpmeet for him." How wonderful, that even here when the Lord God is bringing forth this physical creation, which we see and hear, He is occupied with thoughts and designs for the eternal creation which was going to be brought out of the temporal.

"O the depths of the riches, both of the wisdom and the knowledge of God; how unsearchable His judgments and His ways past finding out." (Rom. 11:33.) We wonder and adore and acquiesce with delight in all the designs and counsels of His heart. Eden also is but a figure of a yet more blessed reality, the paradise not only of man, but of God. (Rev. 2:7.) The tree of life will be there with its twelve manner of fruit, which speaks surely of the endless variety with which we will be refreshed forever in that garden of pleasure

"In that city of light where live the redeemed,
There's a strange tree that grows on both sides of the stream;
Twelve manner of fruit twelve times a year we're told,
And ever fresh manna that never grows old."

From the third chapter, Genesis deals principally with certain characters, all of whom teach us truths of God's dealing with individual souls today. We will consider them in these studies as the Lord permits and the Spirit guides. The third chapter records the sad and ignominious fall of our first parents. The first Adam ceases here to be a type of the "last Adam," and now commences our history as children of a fallen race. The record here set forth in simplicity is a perfect revelation of what we are by nature, "born in sin and shapen in iniquity." Only a question as to God, entertained in the woman's soul, is the cause of all the sin and misery in the world today. The serpent said to the woman, "Yea hath God said, ye shall not eat of every tree of the garden?" That is, has God really forbidden you to eat of all the fruit? We perceive immediately from her answer that she is reasoning. And when this is the case, we are out of harmony with God. We will never be able to search Him out with our finite minds. Here, with all the evidence of divine goodness before her eyes, she questions God's love. She says to the serpent, "We may eat of the fruit of the trees of the garden, but of the fruit of the tree which is in the midst of the garden, God hath said, ye shall not eat of it, neither shall ye touch it lest ye die." Plainly, she is already fallen. She has admitted her inability to comprehend God's reason for denying them this particular fruit. Then she begins to desire the forbidden thing until she sees nothing else. God had set the tree of life in the midst of the garden (no doubt the tree of knowledge of good and evil was there also), but the woman sees the latter only as occupying this central place. She is blind to all else. Now she

seeks to justify herself against Him who had created her, but who has already lost the mastership over her heart. How true of us, too; self-justification quickly follows questioning God's goodness. "Ye shall not eat it, neither shall ye touch it." The latter, God had not said, but she is seeking more cause for self-justification. Just to touch the fruit might be death to them; then why had He put it plainly in view of them, only to forbid it? She now goes so far as to doubt that death would follow disobedience, or at least she is not certain of the result. Instead, of "Ye shall surely die," it is only to her "lest (for fear) ye die." The woman says all this in her first and only answer to the serpent. She first questions God's goodness in depriving them of this fruit, then she desires it, after which she adds to the word of God, and finally doubts the word which God had spoken. The serpent is ready, as always, with the answer. He quickly assumes the place of authority which God had lost, and says: "Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened and ye shall be as gods knowing good and evil." He emphatically denies both the goodness and truth of God which the woman only questioned. This is enough. He has finished his work. "And when the woman saw that the tree was good for food"—here is the lust of the flesh—"and that it was pleasant to the eyes"—the lust of the soul—"and a tree to be desired to make one wise"—the lust of the spirit—"she took of the fruit thereof and did eat and gave also unto her husband with her and he did eat." The whole creature is fallen.

JESUS TEMPTED.

Jesus afterwards underwent a three-fold temptation of spirit, soul and body in the wilderness, hungry and alone, without one apparent manifestation of divine goodness (but He had the word of God in His heart), yet He would not doubt God's goodness, nor take Himself out of His Father's hand. He was ever the dependent One, looking to God to supply all His needs and awaiting God's time to get the kingdoms of this world. So He came forth triumphant, the mighty Victor. We have thus noticed that man's ruin commenced by questioning the sovereignty of God over the creature, and ever since then "the mind of the flesh is enmity against God." The loss of confidence in the love of God to man is the secret of man's sad condition. For if I can believe that all my circumstances are ordered by One who loves me with an infinite love and whose wisdom is unsearchable, whose

TESTIMONIALS.

Los Angeles, Cal.

My Dear Sister Bodie:—

"Behold, I have graven thee upon the palms of my hands; thy walls are continually before me."

I do thank you very much for your letter and praise God for what He has done for you and Mrs. Lindley. I believe that you will be still stronger in faith when you hear how the Lord has answered your prayers for me. For about two weeks I felt more of God's love. The Holy Spirit manifested Himself in so many ways. I had the spirit of prayer and burdens for souls so much. When I got The Pentecost I read Sister Lindley's testimony and there came upon me a great blessing. Remembering how she was against sanctification and what the Lord has now done for her, I stood up and sang in a new tongue. I can testify now that the Lord has baptized me with the Holy Ghost. It seems to come to me to be still and wait on God. It does mean so much to know when the Lord wants us to speak so as not to be in the flesh, but only in the Spirit's Glory to God. We have a great Teacher.

I had heard so much about the tongues, but never heard that we get so much more of the Holy Spirit. I was afraid to go to the meetings. I

mercies are new every morning and whose compassions never fail, my rebellion is gone; my will is subjected to that other will in which I delight. I have escaped the corruption that is in the world through lust when I desire nothing but that "good and acceptable and perfect will of God."

We must be brought back to the place of departure. We can thus see that it is "with the heart man believeth unto righteousness." (Rom. 10:10.) It is written, "Adam was not deceived, but the woman being deceived was in the transgression." (1 Tim. 2:14.) He loved her and because of this love became a partaker of her fallen estate. "Christ loved the church and gave Himself for it." (Eph. 5:25.) She was the pearl of great price, which when He found, He went and sold all that He had and bought (Matt. 13:46). "He who was in the form of God, but thought it not robbery to be equal with God," became a man for our sakes to seek a bride, one who would be flesh of His flesh, to whom He would give life, who could enter into the thoughts and feelings of His heart, whom He could love and cherish. "For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church." (Eph. 5:29.)

went on Sunday. The meeting was good. I thought if the Lord wanted me to have the baptism He could give it to me at home, for the Lord had healed me at home. This blessed way never gets old; always new and juicy, never dry. Hallelujah!

I am thankful to our Father that He gives you a spirit of prayer for my sick husband. He is still unsaved.

May the love of God be shed abroad in our hearts that "I" and "self" may be entirely done away, and that Jesus only may be manifested through us.

Yours in Jesus,

AMANDA SMITH.

Hong Kong, China.

Dear Brother Copley:—

Peace and love be multiplied unto you in Jesus' name.

Truly the Lord has been good to us in providing for all our needs. While at Oakland, Ruth, our youngest daughter, was sick, but got better. After we boarded the boat she took sick again and the night before reaching Honolulu her fever was above a hundred. If it were that high the next morning we might be held over for fourteen days, so they gave us lots of medicine. When the doctors found out that we did not give her any of the medicine their wrath began to rise. We anointed her with oil in the name of Jesus and prayed and the Lord healed her instantly, to the astonishment of several doctors. She was at the table next morning and walked several blocks to the street car and played with the children all day.

We had a very blessed time with the saints in Honolulu and they gave us quite a nice offering. God also blessed us in Shanghai.

We arrived here Dec. 27. Thus my prophesy of a year ago has been fulfilled. After being somewhat settled, I went to Canton for a short time, where some were saved and two were baptized with the Holy Spirit with the sign of tongues. Three were baptized in water. One was so happy that he could hardly keep his mouth shut till he was put under the water. Jan. 4th we started the Bible School with twelve pupils. The mission at nights is literally crowded and they listen for hours and do not want to go away. If it were twice as large it would not hold the people.

Pray for us and for this great nation without God.

DANIEL AWREY,
159 Wanchai Road.

"Who is like unto thee, O Lord, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders?"

THE PENTECOST

Published Monthly by
THE PENTECOST PUBLISHING CO.
1808 E. 15th St.
Kansas City, Missouri.

SUBSCRIPTION FREE.

A. S. COPLEY, Editor.
J. R. FLOWER, Associate Editor.

Notice.

All free-will offerings for the publishing of this paper or for foreign mission work can be sent to The Pentecost by postoffice or express money orders or in stamps of one cent denomination.

All mail for publication must reach us by the fifteenth of each month. Write only on one side of paper. Kindly give us your prayers and support as God leads you and keep us in touch with the work at your place. This paper is consecrated to the spread of the gospel. If you feel led to write a testimony or article for publication we will be glad to receive it. Send us a list of names of persons who would be interested and we will send them copies.

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.

And behold God Himself is with us for a Captain, and His priests with sounding trumpets to cry alarm against you. O children of Israel, fight ye not against the Lord God of your fathers; for ye shall not prosper.—2 Chron. 13:12.

The saddest sight and the most piercing pain is for God's own Israel to be opposed to one another. The disciples forbade a miracle worker because "he followeth not us." "But Jesus said, Forbid him not." We are not to follow "us," but the meek and lowly Nazarene. His path led to the cross. The cross-bearing, cross-loving, cross-glorying, cross-declaring saint is sure to suffer with Christ even from his brethren, because they do not understand God's dealings with him. But he will come out victor, for it is written: "If we suffer with Him, we shall also reign with Him." The people who stand in love for the cardinal truths of the Gospel are bound to have the sharpest heart-pangs, but they will also enjoy the greatest rewards.

Miss Minnie F. Abrams spent three effective days in our city in the interest of Christ's cause in the Orient. She gave a most helpful, instructive and stirring message to our Assembly on Tuesday night. Her remarks were based on Isa. 53:12—"Therefore will I divide Him a portion with the great, and He shall divide the spoil with the

strong; because He hath poured out His soul unto death." Also Rev. 12:11—"And they overcame him by the blood of the Lamb and by the word of their testimony; and they loved not their lives unto the death." She emphasized the last lines of each quotation especially. All our hearts were again moved with compassion as she told us of the needy condition of the natives. We were also deeply aroused to renewed zeal and faith in listening to how God enables His own today to fulfill the above citations. We got a little glimpse of what it means to pour out the soul unto death and not love life unto death. The conviction deepens in us daily that our chiefest ministry is that of intercession. This conviction was greatly confirmed by Miss Abram's address.

Deep souls are comparatively few in number. They understand, but are misunderstood. They are criticized, but do not find fault. They know God and His Word, but they are not known. They are humble, unselfish, charitable, patient, long-suffering, pitiful, quiet, self-controlled, talk little, pray much, believe God. They are occupied with Jesus.

Shallow souls though saved are narrow, selfwilled, egotistical, critical, fault-finding, restless, dissatisfied, ignorant, unteachable. They are occupied either with their blessing, or with their work. Reader, to which class do you belong? You can have your choice.

It is characteristic of faith to reckon on God, not simply spite of difficulty, but spite of impossibility.

Faith concerns not itself about means; it counts upon the promises of God. To the natural man the believer may seem to lack prudence; nevertheless, from the moment it becomes a question of means which renders the thing easy to man it is no longer God acting; it is no longer His work where means are looked to.

When with man there is impossibility, God must come in; and it is so much the more evidenced to be the right way since God only does that which He wills.

Faith has reference to His will and to that only; thus it consults not either about means or circumstances; or in other words, it consults not with flesh and blood.

Where faith is weak, external means are beforehand reckoned on in the work of God. Let us remember that when things are feasible to man, there is no longer need of faith because there is no longer need of the energy of the Spirit. Christians do much and effect little. Why? "Because without faith it is impossible to please Him."—J. N. D.

Information comes to us that the St. Louis Apostolics are looking up and forward toward a convention in the early spring. We have no particulars at present.

Measure your possibilities not according to what you see in yourself, but according to what you see in God for you."

SEARCHING QUESTIONS.

Do you speak of the faults of others unnecessarily?

Do you love to hear others praised when God has worked through them?

Can you rejoice to see another succeed when you have failed?

In every heart there is a supreme place—a sort of throne. Who sits in yours, an idol, self, or God?

Can you pretend to love Christ, without exerting yourself for the spiritual welfare of those for whom He died?

Do you give hard judgment on sins to which you have never been tempted, while you are full of excuses for your own?

Do you impute the lower motive in any case of ambiguous conduct, instead of "hoping all things," as love demands?

Can you recollect six times in your life that you ever denied yourself to the extent of real inconvenience from love to God?

Do you try to find out subjects of sympathy, instead of dwelling on, and aggravating the points on which you differ from those around you?

Do you pretend to greater knowledge than you possess? Or take unworthy means to hide your ignorance, or appropriate undeserved praise?

Can you be said to really believe in God when the presence of a human being is a greater restraint upon your actions than the fact of His all seeing eye?

Have you ever thought how much greater is the shame you feel when a sin is discovered, than when it was hidden from the knowledge of others, although God saw it all the time?

Do you get real pleasure from your prayers, reading and meditation on holy things; or do you get through them to satisfy the demands of conscience and are secretly glad when they are over?

"Search me, O GOD,"—Psa. 139; 23.
S. B. Benner.

A HELPFUL BIBLE.

Study is the Seven Walks of Paul's letter to the Ephesians.

1. "Ye walked according to the course of this world," etc.—Eph. 2:2.

2. "For we are His workmanship, created in Christ Jesus for good works which God afore prepared that we should walk in them."—Ch. 2:10.

3. "Walk worthily of the calling wherewith ye were called."—Ch. 4:1.

4. "No longer walk as the Gentiles."—Ch. 4:17.

5. "Walk in love."—Ch. 5:1.

6. "Walk as children of light."—Ch. 5:8.

7. "Walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil."—Ch. 5:15, 16.

There are other interesting sevens in this same epistle. Hunt them out. You will be enriched in mind and heart.

Study the seven "I wills" of God's covenant to Israel.—Ex. 6:6-8. God always makes the advance. He sets out a smoking furnace or a burning bush to attract man's attention. He makes fabulous offers to man.

ABOUT THE SERMON.

W. R. NEWELL.

And did he preach the cross?
And count all else but dross?
And did he see his power as naught?
His will with deadly danger fraught?
His wisdom as but loss?

Spake he as one defiled,
By sin and hell beguiled,
But now by Jesus' blood set free?
Spake he in sweet simplicity,
As but a little child?

Was there the thought of God,
All-holy, though all-good?
To whom the wicked draw not nigh,
Before whom guilty souls must die?
Preached he the atoning blood?

Was there the love of Him
Who came to man redeem?
That love that glows an incense-coal
Within the consecrated soul—
A very Jesus gleam?

Was there the hush of Heaven?
The bliss of souls forgiven?
That consciousness that God was there,
That glorious gladness witnessed
where
The Holy Ghost is given?

Oh! did he speak as one
Commissioned from the throne?
Where seraphs veil their reverent face?
And yet where reigneth boundless
grace,
Through God's beloved Son?

IN MY NEW COAT.

A. S. COPLEY.

Beloved Saints, Greeting:

About three and a half years have elapsed since I began seriously to realize the need of a new coat. My old one which also is still new was not shabby, but it did not fully meet the demands of the weather. Upon visiting the supply house, the upper room, I found a brand new coat made ready for me, Acts 2:38-39—"The promise is unto you, etc." I put in my application. The Taylor began to measure me and found me too large for my new robe, hence, He at once began a process of reduction on me. This was not altogether pleasant, but most wholesome in itself, and absolutely necessary to wear the garment with ease, comfort and profit and make me ready for the Heavenly delivery. This continued for several months. During this time my under suit of Justification and my everyday outer robe of Sanctification underwent a sponging, pressing and readjustment to their owner. Oh how skillful and gracious is our Heavenly Taylor. He can make and fit a glorious new suit without marring the old, or depreciating their value. The new protects the old and causes them to retain their incipient luster and fill their purpose, because now they are not re-

quired to do what they were never manufactured for. How ungainly a dress coat when worn as an overcoat—too short, too light. Oh the Divine fitness of things. The trinity of beauty, utility and progress. To God be the eternal praise.

Late in the winter of 1907, alone in a dark chapel in the evening, in Warren, Ohio, He enabled me by faith to step into my newest enrobement. Just then and for some days I felt no especial change in warmth, or weight, or appearance. I thanked my Divine Tailor for the new coat and told others about it. It soon became evident that I had stepped into God—that the blessed Holy Spirit, who had years before bestowed upon me two super-excellent suits, had now Himself become my last and best enrobement. Oh how unworthy of such a gift. How adapted to my need. How comfortable and satisfying. How beautiful in appearance. And how adequate to all exigencies.

It has been about three years since the Heavenly Tailor has granted me this superb enclotment. And how can I ever praise Him worthily? It has not been too warm in the July days of firey trial, and just warm enough in the March blizzards of persecution. The dashing rains of criticism have not penetrated its warp nor have the arid drouths of formalism and conservatism scorched its woof; neither have the horrid discolorations of fanaticism soiled the fabric. Praise God. It has been my privilege during these months to travel about six thousand miles in nine different states and advertise my glorious Tailor, and that with increasing delight. There has never come to me a moment's regret for such an outfit. It fits and suits me better every day. Its value to me heightens continually. Its luster becomes more lustrous. The responsibility of wearing this royal robe grows on me tremendously. And there is a rapidly increasing passion in my whole being to glorify my Divine Tailor transcendently. It was not given for show, to look more respectable, to be fashionable among the religious, to take aerial auto trips, and simply behold unspeakable scenes in wonderland (these are thrown in), but this vestment is given for toil and conflict and suffering. God's farm (1 Cor. 3:9) must be tilled and fruitage gathered. This requires hard patient labor and wise oversight. For this the robe of glory is given. Counterfeits? Should we be surprised at tares in the field? We find this in nature. Ever and anon, the farmer finds cockle and cheat in his grain fields and weeds in the hay. Jesus forewarned of these things.—Matt. 13:25, 38. No marvel,

if unworthy characters come to hire out to the Farmer. Such there are who claim this sacred enrobement, the baptism in the Holy Spirit, who never had it and are not in a condition before God to get it. Beware of them. Do not accept everyone that comes along just because he speaks in tongues. God give us wisdom here. "Try the spirits," not the tongues, by the Word of the Lord. Their robes are wrinkled. They lack the heavenly hue. They bear a musty repulsive odor. They appear more like the skin of a devouring leopard, or the wool of a savage wolf than the royal mane of a lion, "the Lion of the tribe of Judah. We need discernment. Do not accept all that claims to be pentecost.

A GREAT BATTLE

is on, the greatest of the ages. It will continue and wax fiercer until the arch-enemy be cast into the pit of the abyss. Soldiers are needed, a host of true men. The enclotment with power from on high (Lu. 24:49) is to make soldiers. Justification brings us into citizenship; sanctification sets us apart for government use; and the baptism in the Spirit vests us with privileges, rights and authority which citizenship can never do. One of these is soldiery. It is a tremendous task and responsibility to go against another government in battle array, especially against the organized forces of darkness, "the spiritual wickedness in the heavenlies." We are representing the Creator of worlds, the Ruler of the universe, the Projector of the ages. His honor is at stake. His government is imperiled; His subjects are endangered. Against our triune God is arrayed "that old serpent, the devil and satan," with his organized and trained demon and angelic hordes. Neither are they in hell, as some foolishly suppose. Those wicked spirits in hades cannot harm or hinder until satan comes down in the tribulation and lets them out. Rev. 9. But our enemies are in the heavens.—Eph. 1:21 and 6:12. These operate through demons in men and women on earth, the devil's territory. "The whole world lies in the lap of the wicked one."—1 John 5:19. The devil's lap, so to speak, is the battleground, while his head and arms are in the heavens.

How dare anyone flippantly think of entering into such an arena? Who is able to cope with demons? The gladiatorial combats were as nothing compared with this gigantic war of holy spirits with unholy and fiendish. It is to be feared that many are not yet awake to the real situation. It is a spiritual conflict. Carnal weapons are of no avail. How weak then are intellectual efforts. How futile ora-

torical flights, though they may seem to hurl volleys of truth into the enemy's ranks. These demons hear with dark admiration. Intellectual-spiritual efforts, flesh mixed with spirit, are not sufficient. Here is where we have been so lame in our most spiritual endeavors. "Not by might, nor by power, but by my Spirit, saith the Lord." He alone must do it. How long we are in learning the lesson. He asks our confidence, our co-operation, our yieldedness. If we wait and hearken He will give us the adequate equipment, the spiritual investment, the superb, all-the-year-round overcoat of Christian experience, that never again will need washing nor repairing, nor exchanging for another. It is not only the gorgeous priestly robe "for glory and for beauty," where we are made effective intercessors standing manward before God, but it invests us with authority to command demons to retreat, to lay hands on the sick and recover them, to rebuke erring men and to instruct the ignorant, all in the name of Jesus. We become at once and once for all invested with authority to execute the will of our heavenly Chief. People are clamoring for power to do this and that. This glorious baptism means far more than folk want when they plead for power. It means

AUTHORITY.

Authority means much more than power. Let me illustrate. I was picking berries. A stranger asked, "What are you getting for berries?" "We are not selling them," was my reply. Now I had the power to pick a half bushel of berries and place them on his wagon. I had the mental power to calculate the price of them, but I had no authority to sell them, or rather I had the authority not to sell them. Furthermore, if he had sought to take the fruit against my will, he being a stronger man physically, I did not have the strength to eject him from the field, but I had authority to command him. Now, though he would smile contemptuously at my ordinary frame, he would cower and retreat at my authoritative command. Why? There is a law, a name, a corporation, a government back of me, lending weight to my words and courage to me in uttering them.

This, then, is our relation. Diseases baffle us; demons challenge us; arguments confound us; satan overpowers us, because any of them singly is more than a match for us. How can we meet them? For meet them we must. We are citizens of God's kingdom. We become invested with Divine power and authority by simple faith in Jesus for this very thing. We are sealed with the government seal. The first

thing that our Divine Empowerer says to men and demons is this sweeping word: "This is my beloved Son, hear ye him." Comp. Matt. 3:12, and Luke 9:35. The antagonizing world of wicked spirits feels keenly that another of God's subjects, or children, has been definitely commissioned against them. This explains why so many good people never disturb the devil and why others, not so naturally endowed and perhaps not so long in the way, and perhaps not so pious, with little endeavor seem to arouse the whole aerial regions of darkness. Someone with authority has stepped on the scene. I have noticed that the silent presence of a baptized person decidedly changed the atmosphere of a meeting or a home. **Authority.**

We have the authority—Luke 9:1 and 10:19, R. V.—in Jesus' Name to rebuke disease and demons. Bear in mind it is not our words, it is His Almighty Name back of them. We set His Name over against evil and there must be a retreat. See Acts 3:6, 16 and 4:10, 12, 30 and 5:40, 41 and 8:12, 16, etc. The power is in His Name and He has authorized us to employ it to His glory.

This delegated authority is continuous and far-reaching. If we are faithful here, we shall have the exceeding great joy of exercising it with Jesus on the throne judging wicked angels and nations and ruling with a rod of iron. The baptism is the earnest of our inheritance.—Eph. 1:14. So also its exercise here is the earnest of its larger and more glorious exercise in the ages to come.

Now after three years of trials and triumphs, conflicts and victories, losses and crosses, fires hot and waters deep, my heart is most profoundly persuaded that the so-called Pentecostal Movement is of God, and indeed is God Himself moving majestically and sovereignly on the hearts of men to finish His rapidly ripening purposes for this age. How anyone can question the Divinity of the movement is a problem which only God can solve. This movement, whose remedy for all ills is the blood of Jesus, whose essence is the love of God, whose weapon is the Word, whose instrument is the tongue of holy fire, whose only Head is Jesus Christ, whose Teacher and Guide is the tried Holy Spirit, whose song is and ever shall be, "Unto Him who loves us and washed us from our sins in His own blood" and "Even so come Lord Jesus."

However men may regard it, there is in me an inexpressible something that longs to swing out into God and into the unfolding of His will and pur-

GOD'S FINGER-BOARD.

Jewish colonization of Palestine is beginning to alarm the Turkish government. So much more capable are the Jews than the ignorant Fellehen or peasantry, that the latter are being crowded from their homes and land, and a feeling of the most intense bitterness is developing against the invaders. It is feared that a forcible attempt may be made to oust the Jews, resulting in disorders and bloodshed. In Jerusalem alone four-fifths of the population is Jewish; banking and commerce are in Jewish hands; more than 100 Jewish schools exist in the city; and hospitals and homes and synagogues are rising up everywhere. The government has even found it necessary to raise a company of gendarmes.

Outside the cities the value of the land acquired by the colonists has quadrupled. Modern methods of agriculture and improved farming machinery having produced harvests undreamed of before. Agents are everywhere buying farms from the Mohammedan Effendis whose incomes the revolution greatly reduced. Almost the whole extensive plain of Esdraelon has already been secured by the Jews. The Jordan valley, once Abdul Hamid's property, is being sought. Prosperous colonies extend from Dan to Beersheba and scattering outposts extend even as far as the borders of Egypt.—Selected.

pose and be stretched to the utmost tension for the transformation of humanity according to this same so-called fanatical fashion. The revelations, the illuminations, the infillings, the overflowings, the deepenings, the ascendings, the victories, the interceedings, the bewildering prospects, the coming glories, the "boundless ocean of content" here and now; all these unite to make me follow "hard after the Lord," knowing that "His right hand upholdeth me." You may have your toys. You may travel the former road if you wish. You may rest satisfied with the old attire. Please let me revel and toil and witness and suffer and love in my newest, royal, priestly vestment of the Baptism in the Holy Spirit and fire and meet those of like precious faith in the air with our glorious Bridegroom.

"Rather let your hearts pray without words than your words without the heart."

"God was in Christ reconciling the world unto Himself." Reader, do you believe it?

THE PENTECOST BIBLE CLASS.

Lesson VII.

In the last lesson we saw that God established the facts of His own righteousness and man's unrighteousness. By comparing the two, we beheld the great impassable gulf between God and man. God is essentially, intrinsically and eternally good and holy. Man, since his fall, is thoroughly, perpetually and only bad. The Spirit of God has come and convicts the world of sin, of righteousness and of judgment.—John 16:8. Hence, man feels his lost condition and need. He stands condemned before the law of God and he feels it. Therefore, he tries to keep the law and thereby appease the wrath of God and gain His favor. "What shall I do?" is his first and last cry.—Mark 10:17; Ac. 2:37 and 16:30. Having learned that he is a lost, guilty sinner, his

SECOND GREAT LESSON

to be learned is that he cannot save himself, nor merit anything from God. A bad man can do no good. A bad man cannot improve his own condition. Evil cannot make itself good. Yet this is just what the occult sciences are teaching. Though evil might change its environment, or outward appearance, it cannot alter its essential character.

What did God see in the antediluvians?—Gen. 6:5. What does He say of unregenerate man today?—2 Tim. 3:13, Matt. 24:12 R. V. Is there any hope for self-improvement? What is God's view of man's righteousness?—Isa. 64:6. Even though they be his own people. How righteous was Paul?—Phil. 3:6. Did that satisfy him or God?—Phil. 3:9. Our "blameless" righteousness is as a polluted garment, as dung, an obnoxious sight, a stench in God's nostrils, as revolting as the wicked heart from which it proceeds.

Name the first recorded instance of self-righteousness.—Gen. 4:2, 5. Was it accepted of God? Why not?—1 John 3:12. Study this well and compare it with Abel's offering. Why did Cain bring "of the fruit of the ground," but Abel "of the firstling of his flock?" See Heb. 11:4. Observe that the spirit of the man determined the kind of offering brought.

Unto what unanswerable conclusion, then, does the apostle arrive?—Rom. 3:20, Cf. Psa. 130:3 and 134:2, Gal. 2:16, Acts 13:39, Eph. 2:9. Fill your quiver with these arrows. You will need them in dealing with souls. The sinful heart clings to its own efforts. Sometimes it must be lacerated by the truth before it will turn to God for help. Multitudes of believers even

have not yet learned this fundamental lesson—"Not by works of righteousness which we have done, but according to His mercy He saved us."—Tit. 3:5. We have dwelt upon this theme because we appreciate the grace of God only as we see our dire distress and absolute helplessness and unworthiness. If we could merit anything from God by our good works, He would be in debt to us. That would nullify His grace.—Rom. 4:2, 4, 5. God will not be brought into debt to any man. He is forever under obligation to no creature in the slightest degree. Every kind thought and deed of His flows from His unmerited, unthoughtof, unsoughtfor manifold favor. See Rom: 9:16.

THE PURPOSE OF LAW.

There is such a tenacious and often unconscious clinging to law that we consider it wise to add the following reading. It will pay you immensely, dear student, to search out all the references and thoroughly digest them. Bear in mind that we do not readily take in divine truth and Satan will do his utmost to hinder us from getting it and from getting it in its right relations. Therefore ponder them well.

I. What law cannot do.

1. Cannot justify.—Ac. 13:39, Rom. 3:20, Gal. 2:16.
2. Cannot make free.—Rom: 8:3.
3. Cannot control the mind of the flesh.—Rom. 8:7.

II. The purpose of law.

1. To prophesy.—Matt. 11:13, John 1:45.
2. To make sin known.—Rom. 3:20 and 7:7, 8, 9.
3. To witness to God's righteousness.—Rom. 3:21.
4. It works wrath.—Rom. 4:15.
5. That the offense might abound.—Rom. 5:20.
6. It was a schoolmaster until Christ.—Gal. 3:24.
7. It was added. Why?—Gal. 3:19, 1 Tim. 1:9, 10.

III. Christ and Law.

1. He came not to destroy it.—Matt. 5:17.
2. He abolished its enmity.—Eph. 2:15, Col. 2:14.
3. Christ is the end of it.—Rom. 10:4, Gal. 2:21.

IV. Our Relation to Law.

1. We are not to serve in oldness of the letter.—Rom. 7:6.
2. We are freed from its reign.—Rom. 6:15, Gal. 3:25 and 5:18.
3. We are freed from law itself.—Rom. 7:6.
4. We became dead to law.—Rom. 7:14. Christ redeemed us from its curse.—Gal. 3:13.

5. Hence we are not under law.—Rom. 6:15, Gal. 2:19.
 6. Those under law are under a curse.—Gal. 3:10 and 5:3, Jas. 2:10, 11. Note this point well.
 7. Law fulfilled by love.—Rom. 13:8-10, Gal. 5:14.
- V. The Jurisdiction of Law is Over
1. Those only who are under it. Rom. 3:19.
 2. The living.—Rom. 7:1.

But we died in Christ, hence we are not any longer living. We were made dead to the law by the body of Christ.—Rom. 7:4 and Gal. 2:19. The law put Christ to death in my stead and put me to death with him, hence I am forever dead to law and it can have no jurisdiction over me. It cannot be the means of my salvation, nor can it be to me the rule of life. I now walk in newness of life, in newness of spirit. I live in the Holy Spirit by faith.

Once more let me urge you to get deeply into your heart the importance of seeing (1), The unswerving righteousness of Jehovah. (2) The innate, unimprovable lawlessness and corruption of the human heart out of Christ, (3) The unchangeable doom of men out of Christ, (4) Man's utter inability to save himself or make himself any better. It is so necessary that we be well versed on the Scriptures along these lines if we would successfully deal with souls and be able to bring them into a healthy condition before the Lord. People who are well grounded in the truth of God—that is, in the spirit of the truth as well as the letter—seldom fall from grace. There comes a power into their lives that carries them right through to the excellent glory. So let it be.

"THAT BOY."

"Hurrah for me! I'm 'that boy.' Grandmother talks about him; she says, 'There's that boy again.' I wonder if she wants me to be a girl? Then, whenever I go near the girls playing doll tea party, they begin to grab their things and cry, 'O there comes that boy.' I would just as soon be some other boy, but I can't. Father says, 'What's that boy up to now?' Just as though a boy did not have to be up to something or bust. What's wrong with being a boy? Father was one, and grandma—she couldn't be. Father is always saying, 'When I was a boy.' I guess it's all right to be a boy, or God wouldn't make so many; but maybe I'm not the best kind. I could please grandma and the girls better; I guess I'll try. I'm tired of being 'that boy.'"

WORD FROM JOHANNESBURG.

IDA F. SACKETT.

Greetings to all the saints in the homeland.

The work and workers here have suffered bitter persecution during the last three months, but God says the battle is His and our strength is to stand still, and, Praise God, as we have trusted it all to Him and praised Him, we see the defeat of the foe. 2 Chron. 20:1-30. Hallelujah!

The meetings among the whites and natives are becoming more powerful. Two weeks ago last night two native men came to our home. One had been baptized in the Holy Ghost, the other said that the Lord had been telling him for a month to come here to be prayed with for his baptism. We went to prayer, and praise Jesus, he received his baptism and had a wonderful vision of Christ and the angels.

Natives, unless they have special passes from their employers, must be off the streets by 9:30 p. m. So these "boys" had to leave, the Holy Ghost not yet confirming His indwelling by the tongues. However, our hearts were full of praise. The following Sunday evening, in a most powerful native meeting, the Holy Ghost spoke through this same "boy" and either two or three others for the first time. They had a glorious time.

Last Sunday this "boy" took my hand in both of his and shook it heartily, his face beaming with Heavenly joy and light.

A white brother in our cottage meeting here last Friday night was near the confirmation of his baptism—stuttering and stammering, yet he did not let go.

I know you are praying for me and for each of us. Heaven will reveal what has been done here in answer to your prayers in America.

"With God all things are possible." Some of the hardest cases have been thoroughly born again. One was a miner, known in his mine by no other name than "Hard Case," who swore nearly every breath he drew and whose life was full of sin and drink. A baptized miner spoke to him on different occasions concerning his soul, receiving oaths in reply. Finally, one day at the depot of that place, about twelve miles from Johannesburg, the Christian miner met "Hard Case" and to his surprise saw him dressed neatly. After a few words the Christian said: "How is it you've spoken five words without swearing?"

He replied: "I've been to the Tabernacle in Johannesburg and have got something. I am going there now. I can't keep away."

Then he turned to some fellow-

miners and commenced testifying to them and telling about what God had done for him. The miners looked on, listening in wonder.

One miner said: "Well, when I look at the change in you, I know there is a God."

This is only one case.

One of the brothers who called last evening came to the Tabernacle a few months ago, out of work, a sinner, drinking, smoking and "wild," sometimes not having tasted food for two days, yet never begging or letting anyone know. Without money he could not get drunk, but he would beg tobacco. God got hold of him, blessed his willingness to do any kind of work he could get, saved him and gave him a good position, and now this young man is the leader of a company of ten younger men of the mission who are Christians and are seeking. He is not sanctified. Pray for him and for his baptism. He is doing good work among these younger men or boys and now he is going to bring these boys into co-operation with the other young people in our Sunday evening Young People's meetings.

We hope to again have the Sunday School on Sunday evening instead of the morning, for then there is a chance for the children to have a seeking service, and they do so love that. Hallelujah!

Now, please greet all the saints for me in Christian love and prayer.

47 Wilhelmina St., Troyeville, Johannesburg, Transvaal, South Africa.

ADONIA, SOUTH INDIA.

In the January number of The Pentecost mention was made of C. P. Abraham's work in the above city. God is answering prayer. Already means have been provided to purchase lots for a home. Two hundred dollars more will erect a building suitable for a missionary headquarters. The work is undenominational. This home is intended for all missionaries in that district. It is hoped that some pentecostal worker will be led of the Lord to that field. Mr. Abraham is seeking for the baptism in the Spirit. This is a worthy cause and a needy field, and God is adding His seal. Will the readers make it a special subject of prayer. Any financial aid for this work may be sent to us, or to Mrs. Dale Shaffer, Bridgeport, Ill.

Woodland, Cal.

Dear Brother:—

Have received the enduement. Glory to God, Hallelujah! Waited two years, but He did the work in twenty minutes or less while I was sitting. The Spirit came upon me in mighty power, bringing in the attributes. Spoke, wept, laughed and praised for hours. Am seeking stillness at His feet for His mind concerning me.

R. WILLIS COBB.

FOR THE STRUGGLING.

The more spiritual teachers of the Word of God agree in holding that the experience here described (Rom., 7th chap.) was that of Paul after his conversion and prior to his coming into the deeper experience of the Holy Spirit and the indwelling Christ. Up to a certain point in his experience, the joy of salvation had so completely satisfied him that he had not yet had a good look at his own natural heart. Suddenly the Holy Spirit illuminated his mind and gave him a revelation of the infinite demands of the law of God. "Thou shalt not covet," said the law. God demanded from him a holiness which forbade the faintest desire for evil. Instantly he sank in despair, because not only did he find in himself no power to meet this command, but on the contrary it aroused the passions of his sinful heart to intenser activity and rebellion. The more he struggled, the more hopelessly he sank in the mire of his natural depravity and helplessness, until at last he cried out in despair, "Oh, wretched man that I am, who shall deliver me from the body of this death?" It was then that Christ appeared with His victorious grace and His complete deliverance from the power of sin and the apostle's answering faith gave a great shout and then swept into the magnificent testimony of the eighth chapter. Before beginning that chapter, however, he sums up the whole of that old experience in two words, "I myself." "So then I myself with the mind serve the law of God, but with the flesh the law of sin." That was the best that I myself could do, to want to do right. The eighth chapter is introduced by another phrase which is the antithesis of this, "in Christ Jesus." The man of the seventh chapter is "I myself." The man of the eighth chapter is a man "in Christ Jesus." A new personality has entered his life. It is not so much that he is a changed man, but that a mightier than he has come, the Lord Himself, and that his life henceforth is supernatural and divine.

From C. and M. A.

Some men gather living force, wisdom and faith out of every experience. Other men leave the whole experience behind them, and carry out with them nothing but the barren recollection of it. They stand in front of a new temptation or pain, and tremble like children. They have not brought to it a deep and abiding fellowship with Christ. You have your cross, you do not serve God without surrender. There is pain in the duty which you do. But if in all your pain, you know that God's love is becoming a dearer and plainer truth to you, you can triumph in every task, in every sacrifice. —Selected,