

# The PENTECOST

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

VOLUME II.

KANSAS CITY, MO., January 1, 1910.

Number 2.

## The Beginning of Days for Me.

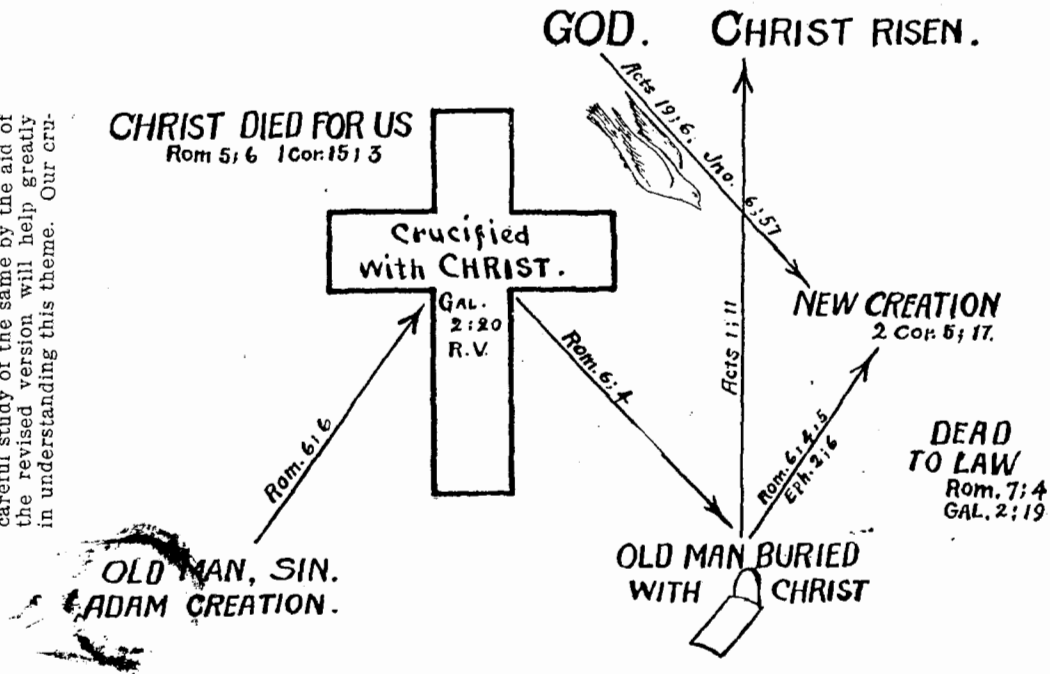
Mrs. Mary Lindley.

Exodus 12:2, "This month shall be unto you the beginning of months; it shall be the first month

which taketh away the sin of the world." I had my beginning of days seven years ago, when, as a helpless sinner I came to Jesus and trusted in His blood shed on Calvary's cross. I received remission of sins, was born again, and

on the resurrection banks where they began to sing the song of redemption. So Rom. 6:6 R. V. tells us that "our old man was crucified with Christ." We died and came out on the resurrection side of death with Him. We too can

The chart illustrates our judicial and experimental sanctification. A careful study of the same by the aid of the revised version will help greatly in understanding this theme. Our cru-



ifixion and resurrection with Christ yonder is the ground for our faith to take deliverance from sin here and now. Say AMEN to what God says; then you become free.

of the year to you." These words were spoken by the Lord to the Children of Israel in Egyptian bondage. God was to smite all the firstborn in the land, where they were not sheltered. A lamb was to be slain and the blood applied on the two side posts and lintel of the door. And the Lord said: "When I see the blood I will pass over you." So it is today for "without shedding of blood is no remission."—Heb. 9:22. This lamb was a type of the Son of God whom John the Baptist pointed out on the banks of Jordan saying: "Behold the Lamb of God

began to live a new life. But soon found as did the children of Israel at the Red Sea, that although redeemed and under the shelter of the blood, I needed deliverance. Mountains on either side, the waters of death ahead, and the enemy, the old taskmaster behind. Like the man in the seventh of Romans who cries out: "Oh wretched man that I am, who shall deliver me from the body of this death?" Thank God there is deliverance. God delivers through the waters of death just as He parted the Red Sea and they passed over dry shod and came up

singing the song of redemption, and triumph more than conquerors through Him that loved us. The diagram shows all this. But this can only be made real to us by faith. I must believe what God says about me and reckon with God about it, Rom. 6:11—"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Here, I believe is where so many of God's dear people fail; they do not believe what God says. When I believe that Christ died for my sins, He saves

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## New Year's Joy.

"Peal it out, the joyous story;  
Swing apart, ye gates of light;  
Enters now the King of glory  
In His radiant robes of white—  
Enters now within my heart,  
Never, never to depart.

"Doubting one, 'the Lord is risen';  
He will fill your heart this day,  
With the power that He hath promised  
Unto those who seek His way.  
Open now to Him your heart,  
Nevermore let Him depart."

"All His goodness—glorious mercies  
Have full crowned the closing year;  
And before another dawning  
Our Redeemer may appear.  
How we long His face to see,  
Called, among His bride to be.

"Let us then be up and onward.  
Make our consecration sure;  
Courage take, and in His girding,  
Faithful to the end endure.  
For the fight will not be long,  
Soon we'll share the victor's song."  
—Alice Marie Reynolds.

## Lessons From Genesis.

By Deborah.

### Lesson I.

The following lessons from Genesis make no pretension to being more than an endeavor to develop the truths of the New Testament from the Old Testament and it is the typical meaning with which we have to do. The divine glory as seen in Moses' face was veiled to the people addressed. For us the veil is done away in Christ.

The great central truth in Genesis is Life. God is seen in it as Life Giver—Creator, Sovereign in purpose and Almighty in execution. This first book is really a table of contents to the rest of the Bible, although, of course, it is much more than that.

### Genesis I.

The account of the creation and reconstruction of the world is a marvelous unfolding of God's dealing with an individual soul. Between verses 1 and 2 there is a lapse of time. How many thousands of years, we do not know, but this is sure, this world never came from the hand of God waste and void. So the Word of God expressly declares.—Isa. 45:18.

Some great catastrophe happened to this planet before Adam was created, which caused the ruin of verse two. There was first a primary creation; afterwards a fall. First, heaven and earth in due order; then earth without a heaven—in darkness and buried under the barren, restless waters. A perfect picture of man's condition away from God.

In these lessons we will consider the individual application. Notice how the reconstruction begins. The Spirit of God moved, or brooded upon the face of the waters. And God said: "Let there be light" and the world had a new birth. How faithfully this depicts that more mighty work in the human soul and assures us of what was for us even then in the counsels of God. Truly, His "delights were with the sons of men."

### The First Day.

The first day gives us the entrance of the Word of God upon the scene, giving light. Nothing is changed so far but the darkness; nothing can God find of good, save the light. He severs it from the darkness and gives it a place and a name. And so we too have a first day, when we can say: "One thing I know, that whereas I was blind, now I see." And even if the light only reveals the evil in us, yet at least we learn our first day's lesson. Welcome the light as from God, the beginning of His gracious work, the promise of the day to come.

### The Second Day.

The second stage of the divine work is the separation of the waters. In our experience, the unseen things operate upon the soul and attract affections upward. It is the kingdom of heaven spiritually begun. The heart is under divine government. And while the general state of the creature remains the same (there is yet no fruit, or solid ground); while still "in me, that is in my flesh dwells no good thing," yea, while "how to perform that which is good, I find not"—still we can say: "To will is present with me," and "with the mind I myself serve the law of God." The heart is drawn up to God; intercourse with heaven has begun which at a further stage will call down showers of blessing to fertilize and bring forth fruit unto God. Still by the word of God is every stage produced. Step by

step in the putting forth of divine power, we are created anew in Christ Jesus. We are His workmanship and just in the measure that we are yielded into His hands, will be the progress of His work.

### The Third Day.

The third day speaks to the Christian heart of resurrection. The earth comes up out of the waters. That which can be made fruitful, is brought up from under the ruin of the sea. This is not removed, but bounded and restrained; it can not return to cover the earth. It gets, for the first time its name from God. In the new earth there will be no more sea, Rev. 21:1. This is a double day, for on it God speaks twice. In the first half, the earth is separated from the waters; in the second, it brings forth the grass, the herb, and the fruit-tree yielding fruit. Risen with Christ is the truth depicted for us in this third day. Christ having died and risen for us, His resurrection no less than His death, is ours. His death is our passage out of our old state and condition as sinners, as children of Adam, the old creation. His resurrection our entrance into another sphere altogether. "If any man be in Christ, he is a new creation; old things are passed away, behold! all things are become new."—2 Cor. 5:17 R. V. mar. The attempt to read this by experience is to lose the blessedness of it. Unable to look within and say: "All things have become new," we either try to modify it as too extreme a statement, or doubt if we are really Christians. Moreover, the trying to produce this state of things, will always result in discouragement and loss of power. This is not a statement of the work within us, but of our new position before God. Acceptance in Christ is acceptance as Christ. It is not a question of us. We are out of it by death—Christ's death for us, and "as He is, so are we in this world."—John 4:17. The acceptance by faith of this blessed truth brings us into rest and peace. It is for us spiritually, God's bringing up the earth from under the waves and settling it upon its everlasting foundation—"Christ the Son of the Living God." The stone which was set at nought of the builders is become the Head of the corner and the gates of hell shall never pre-

vail against this new creation.

Now, the second part of this day gives us the fruitfulness which is the immediate consequences of the resurrection. "Being then made free from sin ye became the servants of righteousness."—Rom. 6:18. God calls the dry land "Earth." In the original, this is derived from a word which means crumbling. The more the clods continually break up into ever finer dust, the more promise of increase. The brokenness of spirit which makes no resistance to a Father's will is good soil. It is not power, but weakness; not strong character, nor resistant force, but yieldedness to Him. All power is His and His strength is made perfect in weakness. The character shown in this third day state is illustrated in Romans, Chap. 8. Up to the very end of chapter 7, in the experience already referred to, the man in question is conscious of two I's opposing each other—"with the mind I myself serve the law of God; but with the flesh the law of sin."—Rom. 7:25. One part for good; the other, alas, always contrary and seemingly the stronger. But there is hope. The law of the Spirit of life in Christ Jesus delivers me from the law of sin and death.

There are two contrary parties still, but there is a change. It is no longer I myself. I have been crucified with Christ. Ego is gone. It is now flesh and Spirit that conflict. The Holy Spirit has taken up my cause. "Not I that live, but Christ that liveth in me," we can say. Thus is the earth made fruitful. Out of weakness, out of nothingness, out of infirmities which make the power of Christ to rest upon us and leave us as clay in the Potter's hands.

Then as to the fruit, there is progress from the grasses and herb to fruit-tree yielding fruit whose seed is in itself. It perpetuates itself, this fruit of the Spirit. Love begets love and so on. We have in ourselves the secret of the increase of the Kingdom of God. "To him that hath, more shall be given." The best and ripest fruit is that which has hung in the sun the longest. "We see Jesus," says the apostle Paul (Heb. 2:6), who in the moment of his conversion saw "a light from heaven above the brightness of the sun" and who henceforward walked in the power of that light.

(Continued from page 1.)

me delivers me from them. When I believe that I died in Christ and arose with Him, He delivers me from sin. God forgives sins but never forgives sin. He "condemned sin in the flesh"—Rom. 8:3, and put us to death "that the body of sin might be done away" so that we should no longer be in bondage to sin, for "he that hath died is justified from sin."—Rom. 6:6, 7 R. V. Romans 5:21 informs us that "sin hath reigned unto death," but grace is reigning now through righteousness unto eternal life by Jesus Christ, for "sin shall not have dominion over you." Its reign is over and Christ reigns in our hearts instead. We are not to yield to sin, but we are to yield ourselves to God as those who are alive from the dead, Rom. 6:13, as instruments that God can use to His glory.

Deliverance from the law is also ours. Rom. 7:4 R. V. reads: "Wherefore, my brethren, ye also were made dead to the law through the body of Christ." Also Gal. 2:19 R. V. "I through the law died to the law that I might live unto God." The law demanded that I die, Ezek. 18:4, "The soul that sinneth it shall die." Also Rom. 6:23, "The wages of sin is death." So I died in my representative at the cross. The law can demand nothing more of me. Rom. 10:4 teaches us that "Christ is the end of the law for righteousness to every one that believeth." The cross was the end of law and self and now it is no more I that live but Christ that liveth in me. Oh! praise His name for such a deliverance.

But strange as it may seem, you will not get out of the condition described in the seventh of Romans until you find that you can not by your own efforts. You will learn that the good you would you do not and the evil you would not that you do. This is just the breaking up of self-confidence. Then the cry, "O wretched man that I am, who shall deliver me from the body of this death?" This is gloriously answered in the eighth chapter—"There is therefore now no condemnation to them who are in Christ Jesus, for the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

The need of the defeat of self

in the seventh of Romans is to teach us our helplessness and our absolute dependence on Christ for practical living. It is now His life in me, not mine any more. "I have been crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me; and the life which 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—as our diagram shows.

Although seated in the heavens lies with Christ, we are still risen to walk in newness of life in this world. We are a new creation though still in the world. 2 Cor. 5:17. We are dead to sin, dead to law and dead to self but alive unto God forevermore.

The dove on the chart is a symbol of the Holy Spirit, the Comforter, which is the promise of the Father to the fully yielded life. Having obtained the above three-fold deliverance through faith in Christ as described in Rom. 6 and 7, we are now ready to step into the fulness of Jesus for spirit, soul and body through receiving the gift of the Holy Spirit as described in the 8th chapter. "For the promise is unto you and to your children and to all that are afar off, as many as the Lord our God shall call."—Acts 2:39. And the promise is still true. God does still baptise with the Holy Spirit all those who accept the promise and tarry for Him. I accepted the promise the 11th day of last October and received the baptism in the Holy Spirit and a few weeks later the Spirit spoke for Himself through my lips in another tongue. All glory to Jesus for what He has done for me. I thank God for a beginning of days which shall never end. Reader, have you had a beginning of days?

**How Strange!** We are credibly informed that in Scotland and Norway, about fifty of the leading Alliance people and of the "Brethren gathered out to the Name of Jesus," have been excommunicated because they have accepted the Latter Rain truth. At a recent "Brethren Conference" the pentecostal spirit seemed to predominate and they required all to subscribe to this teaching or they were not allowed to speak on the platform. God is making inroads into all bodies of religious people. He will be exalted in the earth.

# THE PENTECOST

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

SUBSCRIPTION FREE.

A. S. COPLEY, 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 keeps 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.

**God's New Year Message:**  
**The beloved of the Lord shall dwell in safety by Him; and the Lord shall cover him all the day long, and he shall dwell between His shoulders. Thy shoes shall be iron and brass; and as thy days, so shall thy strength be.—Deut. 33: 12, 25.**

Your attention is especially asked to the Lessons from Genesis by Deborah, on page 2. These will be continued indefinitely, the Lord willing, and will, we believe, prove a great benefit to those that carefully read them. The richest things are yet to come.

God has separated us for Himself in the deepest sense of the word that He might enter into and show forth Himself in us.—A Murray.

## The Lord for the Body.

"Jesus Christ the same yesterday and today and forever." Our God still heals the sick. He has lost none of His resurrection power nor changed in the purposes of His love. "The gifts and calling of God are without repentance."

Some time ago the Lord graciously healed one sister of a tumor and now she is increasing in weight and growing in grace and power in Christ. She is a widow with five children to look after, the oldest being about 17.

Another woman was healed recently of a trouble of some years standing and which would soon have taken her to the operating table but for the Lord. It would have required a thribble operation of about two hours duration. And yet there was little hope of the outcome of this process for she had heart trouble. But our God proved Himself equal and willing for the case. Now she is happily going on with the Lord and seeking the baptism in the Holy Spirit.

God has also been good to the pastor of the Assembly. He had a serious attack of dysentery continuing almost unbroken for nearly three weeks. But he never missed a service nor neglected a duty on this account, nor had any fever except one day. He felt no weakness except one day. There were clear symptoms of typhoid fever. But Jesus was victor through it all. He did deliver gloriously. One important lesson was demonstrated. The difference between taking a healing touch and taking the Lord's resurrection life for the body. The first may be frequent; the second is once for all time. The first is but a blessing in the body, the second is the power of an indwelling personality. The first is intermittent; the second is constant. The first is healing; the second is life.

The sister whose testimony occurs on the first page was sick for a year or more with nervousness, indigestion, and female trouble. She was bedfast much of the time. Of course, unable to do her house work. Some months ago she took the Lord for her Healer and now she is well and increasing in strength. Does her own work, attends Gospel meetings and visits the people in the interest of God's cause.

## A Blunder and Explanation.

Though filled with the Spirit, we are not yet beyond the possibility of mistakes. The readers no doubt discovered that they had to read each page of the December number of Pentecost from right to left. How came this blunder? Brother Flower had heretofore done all the mechanical work on the paper in preparation for the printer, thus saving about \$4.00 each issue. Since his departure, this fell to me. In my first attempt at making up the form, I reversed the arrangement of the columns. We trust that you will bear with this mistake counting on Rom. 8:28, provided it is not repeated. This, by God's grace, we promise. In His goodness, the dear Lord lets things come into our lives as He sees we have need of them, to keep us humble. For He alone knows what is in man.

We thank all the Pentecost family for your past interest and prayers and freewill offerings and solicit their continuance for Jesus' sake.

The Apostolic Faith Mission of Portland, Ore., report continued victories there in the name of Jesus. Abraham F. Lee writes from Syracuse New York of God's gracious dealings with them but says that they are longing for the "greater works." C. Barnette Fockler of Milwaukee, Wis., sounds a note of praise for the signs following in confirmation of his ministry the past year. He reports a number of cases of remarkable healings. One case in Monroe, Wis., aroused the whole city. As a result, the attendance at the meetings was greatly increased.

"Love suffereth long." It suffers most keenly when it knows God's will and has to wait in silence for the fulfillment of the same. Especially if it yearns to glorify Jesus. But such painful love will be most abundantly rewarded for its silent patience.

Another serious case was that of a child a year old. This girl had swallowed a sliver off a chicken bone. From morning till midnight, she suffered almost constantly passing blood, perhaps twenty times. The parents held steadily to God for deliverance and He did not deny them. The child is well and happy.

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## Pentecost in Type.

A. S. Copley.

### Seventh Type—The Eyes of the Lord.

"And I saw and behold in the midst of the throne and of the four living creatures and in the midst of the elders, a Lamb standing as having been slain, having seven horns and seven eyes which are the seven Spirits of God which have been sent into all the earth."—Rev. 5:6. "And seven lamps of fire burning before the throne which are the seven Spirits of God."—Rev. 4:5 (Int.)

"And the Spirit of the Lord shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord, and shall make Him of quick scent in the fear of the Lord."—Isa. 11:2-3.

We now come to the last of the seven types of the Holy Spirit. There are also seven typical events and seven typical persons foreshadowing Pentecost which may be considered later. This last, the Eyes of the Lord, is a rich study. May God make it a deep abiding blessing to many.

Observe that God has seven Eyes. ( See also Zech. 4:10.) And these Eyes are declared to be the seven Spirits of the Lord. The number seven always stands for completeness, fullness, symmetry dispensationally. It includes the divine number three and the human number four. It therefore represents God's perfect dealings with men in the earth during the seven dispensations, or ages of probation. The number seven can not be divided. The divine element predominates and subdues the human, so that yielding man and conquering God become gloriously one. This number, therefore, as referring to the Holy Spirit indicates His perfection and fullness of wisdom, knowledge, power, love and tender watch-care over His cause and people and His just judgment against the

wicked and all sin.

There should be no lack of confidence in us toward the all-roundness and fullness of the Holy Spirit's treatment of us as we seek God's glory alone. However, let us look a little further into this matter. What about these seven Eyes?

#### Their Omnipresence.

"The eyes of the Lord are in every place beholding the evil and the good."—Prov. 15:3. "Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord. For, lo, I will command, and I will sift the house of Israel among all nations like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us."—Amos 9:8-10.

How foolish, then, to try to hide anything from God. How foolish to propagate any selfish or wicked scheme. God, in His faithfulness, will bring every evil to a dismal end. Every little secret wicked device will be hunted out and judged, for the seven eyes of the Lord are diligent and untiring in their search.

But these eyes also behold the good. How encouraging! How comforting! No real good that the Eyes of Love do not see. Much that passes for good is only sham, or born of selfishness. Divine wisdom discerns the genuine, and not a grain will fall to the earth. Every deed of kindness, every word of comfort, every smile of love, flowing from a Christian heart, is noticed and will receive its reward. Oh, let us go on letting Jesus have His way; let Him live in us and bless the world through us as He wills.

#### Their Unbounded Service.

Here is one of the most amazing statements in all the scriptures: "The Eyes of the Lord run to and fro throughout the whole earth to show Himself strong in behalf of him (strongly to hold with him, mark), whose heart is perfect to-

ward Him."—2 Chron. 16:9. King Asa proved this word true when "the Ethiopians and the Lubims, a huge host with very many chariots and horsemen," came against him. For God quickly delivered them into his hand. Some time afterwards, when Baasha came against Judah, Asa turned to the king of Syria for help, instead of to the Lord. Whereupon Hanani gave him this word from God as a stern rebuke. It stands forth in bold relief as a perpetual reproof to any resorting to human aid for spirit, soul or body. "Woe unto them that go down to Egypt for help." These words are also the mightiest impetus to put implicit trust in God. Just look at them. Here is the power of Jehovah; here are His untiring activity and omnipresence in our behalf; here are His perfect wisdom and oversight. The unlimited resources of infinite love and might at the service of finite man. Oh, how wonderful! There is only one condition stipulated—"to him whose heart is perfect toward Him." Ah, here is where we stumble. We say: "My heart is not perfect. Or how can I know that my heart is perfect toward God? How can I have a perfect heart?" It is true we can not make our hearts perfect. But the Lord can, praise His name! And He will gladly do so if we ask Him. He will most gladly deliver us from all sin and self and fill us with perfect love. Better still, Christ Jesus will dwell in us and become our perfection. Take His very affections for your heart and His wisdom for your mind—"but we have the mind of Christ." Take Him for all. "For He is made unto us of God, wisdom, even righteousness and sanctification and redemption."—1. Cor. 1:30. Do not try to take perfection, or patience, or anything abstractly from God. But take Christ as a person for everything in detail. "In Him we are made full." Appropriate Him as your perfection of love and faith and heart and Christian character. Then this amazing promise is yours for His glory. You can depend upon it and draw on it whenever you have need. Remember that the seven Eyes of the Lord, the fullness of God, are at the disposal of your faith.

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## Another Year.

Mary M. Bodie.

Another year to live for him;  
In Him we are made nigh.  
Another year to trust His grace  
And find for every need and place  
There is a rich supply.

Another year to live for Him;  
In Him when weak we're strong.  
Another year to trust His strength,  
And we shall surely learn at length  
To sing a triumph song.

Another year to live for Him;  
In Him God's love we know.  
Another year to trust His love,  
And daily, hourly, we shall prove  
Its never ceasing flow.

Another year to live for him;  
In Him we'll trust forever.  
And joyfully our hearts shall own  
That rest is found in Him alone,  
And that He faileth never.

Our usefulness does not depend primarily upon what we say, or do not say; upon what we do, or do not do; but it depends upon our yieldedness to God. In such a state of entire abandonment to Him, He can speak to us, or through us, or move us, or move through us as He wills. Oh, the power of the Holy Spirit in a fully surrendered life. The measure of spiritual power in the world today depends upon the measure of the gift of the Spirit, or the measure of the fullness of the Spirit that God's people possess, or the depth of yieldedness that they enjoy. God can do anything if He has surrendered lives. Hearts that always and only, gently, earnestly, steadfastly, persistently, gladly seek His perfect will.

We ought quietly to suffer whatever befalls us, to bear the defects of others and our own, to confess them to God in secret prayer; but never murmur or repine, but to be thoroughly willing that God should treat us in the manner which pleases Him.—Wesley.

**The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd.—Eccl. 12:11.**

He that does not hate evil, does not love good; there is such a thing as being a good hater.—Spurgeon.

## In Memoriam.

"Blessed are the dead which die in the Lord from henceforth; Yea, saith the spirit, that they may rest from their labors; and their works do follow them." Rev. 14:13.

One has gone from our midst whom we deeply miss, as one of Christ's body, but God is to be praised for His sustaining and comforting grace. Our departed sister, Mrs. Claudia (Truitt) Osborn, wife of Rev. Stephen B. Osborn, was born in Lexington, Ky., in 1860. Her early life was spent in Cincinnati and vicinity. She taught school for ten years, at one time attending Moore's Hill College. Very early in life she definitely determined upon a life of service for God, which later became crystalized as she was brought into vital touch with the Lord Jesus Christ.

Going to Kansas in 1886, she met Mr. Osborn and the following year they were married. Soon afterward Mr. Osborn entered the Methodist ministry, in which his wife shared in his pastoral duties as well as evangelistic work, in which they were much engaged. They stood unitedly for righteousness and the truth as it is in Christ Jesus, and God gave them a work of power and blessing throughout portions of the West. During this time Mrs. Osborn was wonderfully healed in answer to prayer. This manifestation of divine power gave fresh vigor to her efforts, though it meant a further separation from the world and a deeper abandonment to God. From this time our dear sister was used most especially in ministering to the sick and afflicted. One who knew her well has told us that after this, apart from her public duties, it was the by-ways and hedges, in the unseen work, that God so wonderfully blessed and used her.

"In that day many shall rise up and call her blessed."

"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

Six or seven years ago Mr. and Mrs. Osborn and their family came to this state. During all these years of laboring in the Master's vineyard, in spite of the increasing demands of her family, Mrs. Osborn continued undaunted in her purpose to do His will. Difficulties presented themselves—the way of the cross is not a bed of roses—but our sister knew the peace and glory that come through obedient service. We have heard her tell of occasions when the flesh was weak and the strength most gone, that, relying on the promise of His sufficiency, she has gone in His all-victorious name to meet

some call, and God never failed.

In 1905 the family came to Indianapolis and the following February the "latter rain" began to fall. Mrs. Osborn came in touch with the Pentecostal work and in March received the baptism of the Holy Spirit, at which time also the hand of sickness which had been upon her was stayed, God making her a special help to all our hearts. As we write tears will come. It seems hard to feel she has gone. Her remarkable faith, her love, her uncompromising consecration have been a never-ending source of inspiration to our hearts. Her burning words of exhortation spoken in our midst have fired our hearts again and again. The Lord's coming was so real to her. It is sweet, the thought that she shall meet Him first. Ever dear to her were these words:

"I shall be like Him,  
Jesus, my Saviour divine."

As many know, Mrs. Osborn had a strong missionary spirit. She had felt a strong call to go to South Africa. The ranks have lost one. From the depths of our hearts we cry to God to raise up, not one, but many to go in His name, not alone to Africa, but to every dark-shrouded, dying people.

In the last year our sister has grown weaker. The strenuous years of labor began to be felt and, although our faith mounted up and we believed God would deliver, His will was best and we rejoice in the comfort of trusting Him. On Friday, November 26th, our sister went home to Jesus. "Precious in the sight of the Lord is the death of His saints." She leaves behind her our dear Brother Osborn and several children.

The funeral service of our dear sister was characterized by a remarkable sweetness and peace. From the simple words spoken, to the songs and prayer, we felt the hush of God and the peace that passeth understanding.

Just as the sun was sinking in the west we laid her to rest in Crown Hill, to sleep until His coming. "We know not what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is."

"Sleep on, beloved, sleep and take thy rest.

Lay down thy head upon the Saviour's breast.

We loved thee well, but Jesus loved thee best.

Good-night, good-night, good-night.

"Until the Easter glory lights the skies;

Until the dead in Jesus shall arise,  
And He shall come, but not in lowly guise,

"Good-night, good-night, good-night."

—A. M. R.



## The Pentecost Bible Class.

### LESSON V.

#### Paul's Apostleship.

Some of our students still insist that Paul was one of the twelve apostles. A careful study of "The Twelve Apostles," in Lesson II, ought to make that plain to everyone. However, here is further evidence. There were other apostles besides the twelve. Barnabas and Epaphroditus were not of the twelve, and yet they were apostles. See Acts 14:14 and Phil. 2:25, R. V. margin. In 2 Cor. 8:23, Paul writes of "the apostles of the churches" (R. V. margin) which can have no reference to the twelve apostles. Furthermore, Paul plainly counts himself outside the twelve—1 Cor. 15:5-8.

Until we see that the ministry of the twelve was distinctly Israelitish and always will be and that Paul's ministry was distinctly Christian, we will have confusion in interpretation. Paul's name will not be among "the twelve apostles of the Lamb" in Rev. 21:14. His will be a much higher place. Phil. 3:14. You may be content with the Jewish plan if you like; my ambition is to stand as near Paul as God wills.

#### Sonship of Jesus.

What was Paul's first message after his conversion?—Acts 9:20. Concerning whom is the gospel of God as foretold by the prophets?—Rom. 1:1-3. What did the resurrection of Jesus declare?—Rom. 1:4; Acts 13:32, 33. According to what spirit? Study prayerfully Col. 1:15-19. How old is the Son of God?—John 1:1-3. What is meant by the beginning?—Prov. 8:22, 23, 27. Dear student, do not slip lightly over this theme. It is the one against which all satanic artillery is hurled. If Satan can undermine the eternal Sonship and Deity of Jesus Christ, he has won the victory of ages. His infernal hate is most cunningly set against this fundamental truth. For this reason the apostle is moved to declare and establish it at the very outset and em-

phasize it everywhere. It behooves us to do the same.

What did Jesus say to the Jews of His pre-existence?—John 8:58. But who is the "I AM"?—Ex. 3:14. Who had glory with the Father before the world was?—John 17:5. What are His names in Isaiah 9:6? In the R. V. one of these is "Father of Eternity." Note what marvelous words in Micah 5:2 and Phil. 2:6, R. V. Whose blood was shed on Calvary according to Acts 20:28? We may not understand many Bible utterances, hence it becomes us to bow tremblingly and silently before them until we do understand.—Isa. 66:2. What ten things are recorded about God's Son in Hebrews 1:2-4? It is claimed by some that He was simply an archangel before His birth into the world. How can you harmonize the above facts with such teaching? Does Col. 1:15-17 teach that? Look into this thoroughly. What does Heb. 1:5-15 say concerning the angels and the Son?

The first Adam, though a pure and perfect man, utterly failed. One of the archangels, Lucifer, the angel of light, also failed.—Isa. 14:12. If the second Adam were simply an angel of highest rank made flesh, what guarantee was there that there would not be another failure and wreckage? How much more probable another failure if Jesus had come as a perfect man. No! no! The only way for man to succeed is by being united to Him who was before all things, who is the Head of all things and in whom all things hold together. "God manifest in the flesh" was absolutely and eternally necessary. He must be God to bring God down to man. He must be man to lift man up to God. The divine in Christ sympathized with and truly represented man. Thus the two were brought together. "God was in Christ reconciling the world unto Himself."—2 Cor. 5:19. "And without controversy, great is the mystery of godliness."—1 Tim. 3:16.

The names ascribed to Jesus Christ; His prehistoric existence; His being the source and cause of all creation; His being worshipped

as God; His being one and equal with the Father, all unite to prove overwhelmingly His eternal deity. Who dare deny it?

Fellow student, your deep-rooted, steady, victorious Christian life; your usefulness as a worker, and your enjoyment of Him in the ages coming depend upon your heart-grasp of this most fundamental truth. Examine Matt. 16:13-18. Mark Jesus' questions, Peter's answer, and Jesus' blessing and promise. In the deepest depths of your being, who do you say that He, the Son of Man, is? "What do you think of Jesus who is called Christ?"

A. S. C., Teacher.

#### Carnality Is Flesh.

Wherever the word "carnal" occurs in the Bible, it always means fleshly. The carnal mind always means the fleshly mind. They both come from the same Greek word, "sarks." The phrases "carnal mind" and "carnally minded" in Rom. 8:6-7, are wrong translations. See margin of your reference Bible, also the Revised Version. The literal rendering of those phrases is "the mind (or purpose) of the flesh." Hence, it follows that the *carnal mind* never means sin, or inbred sin. Paul distinguishes clearly between sin and flesh. The sin dwells in the flesh. Rom. 7:17-18. And by sending His Son God "condemned the sin in the flesh." Hence, it further follows that the carnal mind is not "eradicated."

It is of the utmost importance that we see the difference clearly between flesh and indwelling sin. There has been endless confusion in teaching, and embarrassment and discouragement in practical living, because flesh (or carnality) and sin have been treated as the identical same thing. They are not the same. They are emphatically different. Sin dwells in flesh, or carnality. Sin corrupted and weakened the flesh. Now, when we by faith appropriate our redemption rights, we are made free from sin (Rom. 6:7, 14, 18) and the flesh is kept in the death state by faith in the indwelling Holy Spirit. (Rom. 6:10, 12, 13.) "Walk in the Spirit and ye shall not fulfill the lust of the flesh." Gal. 5:16.

## The Regions Beyond.

### Southern India.

Since making reference to Mr. Abraham in the December number, we are informed that the Lord has furnished him with means to support three helpers in the work there. But there is no suitable place for them to quarter. Mr. Abraham's home is a broken-down hovel and his children are ill much of the time for this very reason. The natives will not rent a decent place to a "Jesus man." A lot can be bought for \$17.00. A brick building can be erected at a cost of \$200.00. It is proposed that several lots be purchased and a house be built for the use of the missionaries, and a place of worship. Who will join in prayer for this worthy end? Who will lend a helping hand with gold and silver? We are especially impressed that this is a rare opening for missionary work. Any funds sent us for this work will be gladly and promptly forwarded to Brother Abraham.

P. Divasithamany, No. 1 Menad's Lane, Madras, India, writes: "I am earnestly anxious for the baptism of the Holy Ghost. Kindly pray for me." He also asks for pentecostal literature.

Archibald H. Cooper writes from the Transvaal, South Africa, that the Lord has granted him especial leadings to and a grand opening in Middelburg. God enabled them to secure the most suitable place in the town, and they are reaching the Dutch and English. People are getting healed and baptized in the Spirit. The Lord is also wonderfully blessing their labors among the natives. Brother Cooper says: "What we find is absolutely necessary in this work is a Cape cart and two good mules, which would cost in English money about £75, or, better still, a Gospel wagon costing approximately £200." By means of this outfit, he adds, he will be able to take the truth to many, many thousands of natives. O, what golden opportunities to do good worldwide.

## Our Experience.

Most of us, it may safely be said, dwell too largely in our own experiences. God has given us rich blessings. It almost seems that we are favored above all people. Or, we have many burdens, griefs which seem peculiarly our own. In the rapture of our joy, the intensity of our pain, we lose sight of the fact that although the ages others have toiled and suffered, and fought the very battles we are fighting today; that they have been glad, too, with "joy unspeakable and full of glory," such, perhaps, as we have never known.

Joy and pain, toil and care, are common to mankind. They are the bond which unite all nations and peoples. Without them we should be no better than the beasts of the fields—without understanding, without sympathy one for another. Those times of fierce conflict and restless questionings, when we seek in vain for that peace which "passeth all understanding" and grope blindly for the Light that shineth out of darkness, the bitter humiliations and grief which crush our spirit and leave a cruel sting long afterward, the great happiness which lifts us for the time above all else, and lingers with us like the melody of a half-forgotten song—these are the links which bind us to one another and to the world. "There's ever a song somewhere," and somewhere, too, there is always a suffering heart. "The world is full of sorrow. Jesus said it would be so."

The mission of Jesus was to redeem the world from sin and suffering. The message proclaimed at His birth was "Peace on earth, good will to men." And all through the years that message has been echoed down to us. It was for that He gave His life. It is for that that we are to take up our cross daily, denying ourselves, in the paths wherein our lives have fallen. His love was one of service. He was full of compassion and went about doing good. His mercy was boundless; His love never failed. And

He is our great example.

Our life is a trust. Let us not waste it in careless indifference or selfish absorption in our own interests. Let us not draw into ourselves or confine our interests to a few who are especially dear to us, nor to experiences which have indeed been helpful to us, but widen them at every turn and make our lives rich with love and sympathy and the inspiration which comes from the contact with other hearts and lives. And above all, let us not forget that hearts are the same the world over; and everywhere, and at all times, there have been men who walked with God.

H. O., Indianapolis.

## Nothing Original.

Thoughtful men have long been calling attention to the fact that the world and the human race are both growing old and that the mind of man is no longer producing original creations, but simply working out in detail the results that the great leaders have already practically finished. There are no original poets, but modern rhymesters, who are rehashing the old material. There are no great musicians, but simply composers who are only adopting the older creations. There are no really new discoveries in science, but a lot of men working out the practical applications of the great secrets that have already been disclosed in the forces of electricity, steam and other elements. The very crust of our planet is crumbling, and the old lines come back with pathetic force:

The world is growing old and trembles with fear,  
The world is growing old and judgment is near."

—C. & M. Alliance.

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