

CHRIST IS RISEN.

Rejoice the Christ is risen!
The Father's only Son;
Death could not hold in prison,
When He His work had done.

Hail to the Lord, Anointed,
Bearer of sin and shame,
The Heir of all, appointed,
Revealer of God's Name.

The woman's seed was bruised,
Low in the grave He lay;
Satan's captives then were loosed;
The stone was rolled away.

He went with hands uplifted,
Those mansions to prepare;
But He will come all gifted,
And with His people share.

Then many sons to glory, He
Our Captain shall bring;
For in His open tomb we see,
That death has lost its sting.

—ANON.

RESURRECTION INHERITANCE.

B. FREEMAN LAWRENCE.

I believe that the Lord would like to give us a conception of the resurrection of Jesus which shall be full of resurrection life and power. It is our real ground of hope. Many men have died for their sins, in direct consequence of them, but none ever paid the penalty of sin in that way till the Son of God. If He had not risen from the dead, then even His death would have been in vain. "Who was declared to be the Son of God with power, by the resurrection from the dead." So that the resurrection is the power of the atonement. His death paid the price for our sins, but His life from the dead declared us righteous. (Rom. 4:25.)

THE PLACE OF BATTLE.

Now look at Eph. 4:8, "When He ascended up on high, He led captivity captive, and gave gifts unto men." A wonderful declaration! a marvelous source of power! The following verses say that He that ascended first descended into the lower parts of the earth. In times of war the weaker side chooses the position of greatest natural strength—one fitted

to their numbers and manner of fighting. Ensconced there, they endeavor to draw their enemies to their own ground. So it was with satan. For years he intrigued through the chief priests and elders of the people trying to get Jesus down into sheol, his own realm of death. At last, seemingly, his plans prospered; Judas fell; the blow was struck and Jesus gave up the ghost. "That through death He might destroy him that had the power of death, that is the devil." At the cross the first blow was struck. A drawn battle. Satan slew Him, but it was according to the counsel and foreknowledge of God. For three days and nights hell held high carnival. Their long warfare with God was over. His last and greatest instrument, His own Son, had been hurled against them. And now, by virtue of His humanity, they had Him in captivity. Or so they thought.

THE TIME OF VICTORY.

Cold and gray, the resurrection morning breaks over the weary earth. No hope, for Christ is dead. No life, for the life of the world is gone. No light, for the light of the world has been blown out. But, hearken, rolling through the depths of satan's own territory comes the Voice of the Almighty. And Jesus, gathering out the righteous dead, came with triumphant victory from the under world. "Having spoiled the principalities and powers; He made a show of them openly, triumphing over them in it." (Col. 2:15.) And hope comes back, the sun shines, the birds sing, and the way for sinful men from death to God is opened forevermore.

God's power was not manifest alone in raising Jesus the Man from the dead, but "the power of His might" is understood when we comprehend what was in Christ for us and the world when He arose. The eternal character of these things in Christ called for an added exertion on the part of God, seeing that we, and those that come after us, even into the new creation, were all at that time raised with Christ from death and all its consequences to the right hand of

God with all its attendant blessings. "He gave gifts unto men." Gifts worthy of the Lord of life.

THE SUPREME GIFT.

of course, was the promise of the Father. This was especially conditioned upon His resurrection. "For if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." (John 16:7.) "Therefore being by the right hand of God exalted and having received the promise of the Holy Ghost, He hath shed forth this which ye see and hear." Jesus is the very center and life of the pentecostal experience. The Holy Spirit is the Spirit of Christ and is one with Him as He is one with the Father. So that the incoming of the Holy Spirit and our yielding to Him to make us one with Jesus means that we are brought into unity in a peculiar way with the resurrected Christ.

Let us not only identify ourselves in justification and sanctification with the dying Lord and the sense of His sinless resurrection life, but go on and let Him make us one with Himself in the power and the glory and dominion of His resurrection. The thought of God, in the finished work of His Son, was not merely a return to Adamic purity, but comprehends a degree of fellowship in the holiness of God far beyond anything that Adam ever dreamed of.

Ephesians 1:20, 21, says that when God raised Him from the dead He gave Him a name above every name in the present and in the future. Revelation 3:14 says that Jesus will write His new name on the overcomers. Do you catch the thought? He will not write on him the name of His humiliation, but His new name, the name which is above every name. It is true that we get this name by suffering with Him, but the suffering is not the end, thank God, but the means to the end. The mountain height is before us, a valley lies between. We go through the valley of necessity. When God shall call that new, all-conquering name of Jesus, we

(Continued on last page.)

NOT A WORD.

MARY M. BODIE.

Never a word of excuse to say;
Receive from Him all things today.
Rest your mind on Him always,
Not a word, not a word.

Though your friends say good or ill,
Hush! Let every thought be still.
Take it from Him as He will.
Not a word, not a word.

All things work for good to thee;
Let thy heart just silent be;
He will surely speak to thee.
Not a word, not a word.

No defense or murmur make;
He thy cause will undertake;
Never leave thee, nor forsake.
Not a word, not a word.

LESSONS FROM GENESIS.

BY DEBORAH.

Lesson IV.

We noticed in our last lesson that sin had entered the garden of Eden. Sad ending of that which commenced so fair that even God pronounced it "very good." The sin and misery entailed upon the human race by one act of disobedience caused God, who knew the end from the beginning, to exclaim to the woman, "What is this that thou hast done?" After eating the fruit, their eyes were opened to their lack of clothing, and they immediately seek to remedy this deficiency. (Multitudes are still at the same business.) Their conscience sets them at work to find or do something whereby their sin will be forgotten, or at least that it may not be exposed. We ourselves are witnesses that this is the natural thought, yet fraught with danger to our souls' welfare. We all seek to retain our fig-leaf apron as long as we are able. How blessed that God exposes our shame to ourselves at least, so that after His dealings with us for a short time we are glad to acknowledge that we have no apron left.

When God's voice is heard in the garden, they realize the insufficiency of their covering. They "hid themselves from the presence of the Lord." "And the Lord God called unto Adam and said unto him, Where art thou?" Notice the

GRACE DISPLAYED

here at the very beginning. The Lord comes down to the man and seeks him. Because there is mercy for him, he is invited to become a partaker of it. God is still calling to sinners. **"The Son of man is come to seek and**

to save that which was lost." (Luke 19:10.) God commences to question the man, then the woman. He has nothing to ask the serpent because there is no mercy for him. God desires the man to realize his true condition. Adam begins to excuse himself (true of us also). He endeavors to put the blame for all the trouble on God, for he says, "The woman whom thou gavest to be with me, she gave me of the tree and I did eat." God then turns to the woman and addresses her. She seeks to justify her disobedience by accusing the serpent. God is graciously seeking to regain the confidence of the man and bring him to a realization of his sin. This is ever God's way. Confidence in the mercy of God enables us to take our true place as guilty sinners before Him. He can then show forth His love and grace upon us. Even the enemies of Christ testified "that this man receiveth sinners and eateth with them." Lu. 15:2. God desires to draw us to Himself and does this, even by self interest when we are as yet incapable of any higher motive. How precious a witness is this to a love which finds all its inducement in itself—a love not which is an attribute of God, but which is God Himself. "God is love." 1 John 4:16. His actions toward us are caused by what He is in Himself. He finds nothing in us to call forth His love and grace. Yet we are "slow of heart to believe all that the prophets have spoken" on this subject. Even when they tell of "His great love wherewith He loved us, even when we were dead in trespasses." (Eph. 2:5.)

Always our natural thought is that God is such another as ourselves. We think that we have to merit His favor. Yet judgment must be pronounced upon sin according to the principles of His holy government. "Mercy and truth have met together; righteousness and peace have kissed each other." Psa. 85:10. "The Lord can by no means clear the guilty, even though He is merciful and gracious, long suffering and abundant in goodness and truth." Ex. 34:6, 7. God curses the serpent first. Though apparently it is the mere reptile to which He speaks, yet we can discern a far deeper truth. "Because thou hast done this, thou art cursed above all cattle and above every beast of the field; upon thy belly shalt thou go and dust shalt thou eat all the days of thy life." Notice here that all the animal creation is under the curse, but the punishment of the serpent is the greater. He is cursed "above all the beasts." "For we know that the

whole creation groaneth and travaileth in pain together till now." (Rom. 8:22.)

REDEMPTION FORETOLD.

The very success which satan apparently achieves is in reality his defeat. "And I will put enmity between thee and the woman and between her seed and thy seed; it shall bruise thy head and thou shalt bruise His heel." This is the first direct prophecy in the Bible and connects with the last book of Revelation, for only there do we see the serpent's head bruised (Rev. 20:10), while the latter bruised the heel of the woman's seed at the cross of Calvary. There satan manifested his enmity to the "seed of the woman" and his power as prince of this world by casting Christ out of His realm and putting the Author of life to death. But this apparent victory was his eternal defeat. "Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up, shall draw all men unto me." (John 12:31, 32.) This is the manner in which we are delivered from the dominion of satan by the lifting up of the Son of God in the person of a man. He represented the whole human race there. "As in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:22.) Not a restoration of the first race, but a new order of things is promised. The "seed of the woman" is truly the "second man," the new

HEAD OF A NEW RACE.

And He, the Son of God, in the presence of God, is our title to be there in the same character. "Sons of God, born not of blood (not naturally), nor of the will of the flesh (not our own will), nor of the will of a man (not the will of another man), but of God." The Lord chooses the seed of the woman, the weaker vessel, the expression of dependence, not of power. As she was the instrument through which sin came into the world, so she also is to bring forth the Deliverer. "Where sin abounded, grace did much more abound." (Rom. 5:20.)

God now speaks the word of judgment against the guilty pair. The woman, because she was deceived (1 Tim. 2:14) is made subject to the man. Her sorrow and suffering are multiplied, and as we gaze upon this sin-cursed world today we surely have to acknowledge that she still bears earth's heaviest burdens. The man must till the ground, from whence he was taken, to earn their daily bread. He seems to bow in submission to the

sentence. No doubt the voice of his Creator had already reached his ears and heart. For it is written, "Adam called his wife's name Eve (Life) because she was the mother of all living," even though it was through her that death had come into the world. Beautifully, we see here that Adam "believed God" and is thereby, like Abraham afterwards, counted righteous by faith.

ATONEMENT TYPIFIED.

God now clothes them with a covering that suits Himself and fits them for His presence. "Unto Adam and his wife also did the Lord God make coats of skins and clothed them." Notice here that it is Jehovah, the covenant-keeping God, who provides the covering. He makes a covenant by blood. An animal is slain. The way of approach to God is made manifest even here to these first sinners. "Without the shedding of blood is no remission" of sins. (Heb. 9:22.) This is full of instruction for us. These skins bear witness of how God maintained the righteous sentence of death while meeting the consequences of sin. Death provided the garments. Adam and Eve found shelter for themselves in the death of another, one who was not suffering for his own sin—an innocent victim. And we today know of a "Lamb which beareth away the sin of the world." (John 1:29.) We also are clothed with a righteousness which is acceptable to a holy God. Christ once dead, but now the Living One, is made unto us righteousness (1 Cor. 1:30), and "we are made the righteousness of God in Him." (2 Cor. 5:21.) Wearing these garments of salvation, Adam and Eve are expelled from earth's paradise, for it was the abode of innocence, and in it was the tree of life which, had they eaten, would have perpetuated the old creation forever.

HOLINESS VS. INNOCENSE.

God had something far greater designed for the human race. If the paradise of men had been closed for them, "the paradise of God," the abode of holiness (Rev. 21:27) was now opened by faith (we have the same key) with its tree of life loaded with fruit. Thus divine holiness in the new creation takes the place of human innocence in the old. Three things follow their expulsion from the garden of Eden. The bead-drop of sweat upon the face of the man, as he toils for his daily bread; for the woman, the pangs of travail-pain through which all the children of men are born into the world; and death, the earth

A TIMELY TESTIMONY.

Grand Haven, Mich.,
Feb. 16th, 1910.

Dear Sister in Christ:—

I received your letter this morning and I can not tell you how much I appreciate your kindness in writing to me. When I saw where it was from I asked that the Holy Spirit would make each thought clear and plain that He wanted me to have. And the letter was a wonderful one to me. I am sure God sent it. And now, my Sister, I am going to tell you about myself that you may know better how to pray for me. As far as I know, there is no one in Grand Haven who has received the baptism or who is seeking for it except myself. More than two years ago I heard of this wonderful baptism and from the first I longed for God as never before. One year ago the 8th of this month I asked for and said, "I believe I receive the baptism in the Holy Ghost." Just then there was a flood of light which came pouring down from above and covered me all over, so that there was not one spot on me that was not covered with this flood of light. The glory of that experience can never be told by my lips. And such joy unspeakable that came with it. I praised as I had never done before. I praised Him for the baptism in the Holy Ghost. God's word was opened to me in such a way that it seemed like a new book. I looked for the Bible evidence of tongues, but it did not come. In a day or two I wrote to a friend in Chi-

seamed with graves. We see these on every hand today. Three witnesses to the truth of God's word and His righteous judgment of sin. The earth also brought forth thorns and thistles. Cursed indeed is the ground and in "sorrow we eat of it all the days of our life." How blessed that we can, like Abraham, look away from this present scene to a "a city which hath foundations," "a new heaven and a new earth wherein dwelleth righteousness." "And there shall be no more death, neither sorrow nor crying; neither shall there be any more pain." (Rev. 21:4.) "And there shall be no more curse; but the throne of God and the Lamb shall be in it and His servants shall serve Him." (Rev. 22:3.) And their song shall be:

Thou art worthy, Thou alone,
Who redeemed us for thine own.
Thou art worthy, is the song
Of the happy blood-washed throng,
As they stand around the throne.
Thou art worthy, Thou alone.

cago telling her all about my baptism. She told another friend who had received hers, and she said that it could not be the baptism or I would have had the Bible evidence. I think another friend called it an anointing and not the baptism. I could not see how I could be mistaken. But as the days went by and I did not receive the Bible evidence, doubt crept in and the illumination of God's word disappeared and I began to ask God for my baptism.

Today as I was reading one of these tracts, and also your letter, it seemed clear to me that I received my baptism at that time. I asked for the baptism in the Holy Ghost. He gave me something and I feel that I never should have doubted that He gave me what I asked for, viz., Himself, the Baptizer, the baptism in the Holy Ghost. "If a son ask bread of any of you that is a father, will he give him a stone? How much more shall your heavenly Father give the Holy Spirit to them that ask Him?" And now I see no other way than to ask forgiveness for my sins and mistakes and just claim the baptism that He gave me a year ago. Will you kindly write me again? I thank you for your prayers. It says that when two agree it shall be done, and it seems so good that someone is asking the Father with me.

With love,

Mrs. N. Mc—

Dear Brother Copley:—

You will be glad to know that after writing to Mrs. ———, I went to God and asked Him to forgive me for doubting Him and asked Him to restore me to the place where I was before doubts took from me the joy of His presence. **Immediately** He answered my prayer and filled me with rejoicing that I had received my baptism. He has not spoken through me in tongues, but He will when He sees that it is for His glory. My part is to trust and praise Him, and I do. And it seems to me that I could not be any more sure of my baptism if I spoke in tongues. **I am baptized.** Praise Jesus!

Mrs. N. Mc—

The Christian Assembly.

1808 East Fifteenth St.,
Kansas City, Missouri.

PENTECOSTAL SERVICES.

Sunday:—3 and 7:30 p. m.
Tuesday:—Bible Study, 8 p. m.
Thursday:—8 p. m.
Friday:—8 p. m.

A cordial Welcome to ALL.

A. S. COPLEY, Pastor.

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Notice.

All free-will offerings for the publishing of this paper or for foreign mission work can be sent to The Pentecost by post-office 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 an 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.

We greatly appreciate the many kind words and free will offerings sent us from time to time for The Pentecost. It is also very encouraging to know that the saints are praying for us that the prayer will be made an increasing blessing to many. We earnestly solicit the continuation of these modes of helpfulness.

"He is not here, for He is risen, as He said. Come, see the place where the Lord lay. And go quickly and tell His disciples that He is risen from the dead."

Two great historic facts in the New Testament are: "It is finished" and "He is risen." Jesus Himself had said, "The Son of Man must be crucified," and He must "rise again." (Lu 24:7.) His resurrection was the unanswerable proof of His Sonship (Rom. 1:4.) This the Jews denied and hated. But the disciples preached it everywhere and every day. Coupled closely with the resurrection of Jesus was the descent of the Holy Spirit. The preaching of the Anointed of God necessarily includes the baptism in the Spirit. For the Spirit that raised Him from the dead energizes dead souls with that same resurrection power that brought Jesus from the dead.

"But if we died with Christ, we believe that we shall also live with Him; knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him."

Mother Barnes of Rescue Work fame, and now of Pentecostal flame, with her daughter Imogene, Mother Moise and B. Freeman Lawrence, all of St. Louis, have been with us about three weeks. God has been working graciously in our midst and baptizing souls in the Holy Spirit and fire. God sent these workers here and He has been making them a real blessing to us all. Mother Moise is matron of the Pentecostal Home in St. Louis, and the other three are in evangelistic work. We recommend their services to those who want to see the power and glory of God revealed. We trust it may please the Lord to keep them in the Middle West this spring and summer. (Mrs. Barnes and daughter stayed but one week.)

Moses was the meekest man (Num. 12:3). He was also the boldest man in his approach to God (Ex. 32:11-4) and to man (Ex. 7:10). He was a type of the lowly Prince of Nazareth. Who is ambitious to be like him for Jesus' sake?

"It being therefore evening on that day, the first of the sabbaths, and the doors having been shut where the disciples were assembled through fear of the Jews, Jesus came and stood in the midst and saith to them, Peace to you. And having said this, He showed to them His hands and His side. Therefore, the disciples rejoiced having seen the Lord. Therefore Jesus said to them again, Peace to you; as the Father hath sent me, I also send you. And having said this, He breathed into (them) and saith to them, Receive ye the Holy Spirit."

Absolute surrender is absolutely necessary. God gave me this little reproof in Num. 11. In verse 11 Moses complained that the burden was too great and that he wanted helpers. Then in verse 25 we read that "the Lord took of the Spirit that was on Moses and put it upon the seventy." Thus there was an increase of machinery, but no increase of power. He showed Moses that His power all the way along had been in proportion to his burden. Then again, in the case of Gideon, there was a whittling down of the machinery before there could be a display of God's power. So the power must be of God if it is to accomplish anything for His glory. And He can work as well through one as through seventy, by three hundred as well as by thirty-two thousand. What He wants is yielded instruments, open channels. Praise Him!

M. C. Buzwell.

Bundles of The Pentecost will be gladly sent for distribution if desired. State how many you can use to the glory of God.

"The hour is coming in which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

The New Testament certainly makes no distinction between the anointing of the Spirit and the baptism in the Spirit. They are one and the same thing. Brother Paul wrote to the Corinthians about the anointing which he and his co-workers had received. (2 Cor. 1:21.) But where do we read of any baptism in the Spirit after that anointing? John wrote to his assembly about their anointing. (1 John 2:20, 27.) But there is not a word concerning a subsequent baptism. That one was sufficient to teach them all things. The very thing that Jesus promised that the Holy Spirit should do, this anointing did for them. What more could the baptism do? The fact is this: When they asked God for the Holy Spirit they believed for Him (1 John 3:21, 22) and received Him. They received just what they asked for. On asking for bread, they received bread. (Lu. 11:11, 13.) We receive what we believe for. (Mark 11:24.) Where our faith locates God, there He is for us. If it locates Him in the heavens, He will never be any nearer. If your faith locates the Holy Spirit in your heart, there you will find Him sooner or later. He can not fail you. "Faith is the victory." Faith brings the answer. Faith holds the answer. Faith only pleases God. Believe you do receive and praise God for the baptism. Cease teasing and coaxing God. Praise Him and tongues will invariably follow. Praise Him for the presence of the Holy Spirit and steadfastly believe Him for the new tongue. For it is written that the new tongue shall follow them that believe. (Mark 16:17.)

Dear workers, if a soul has truly believed God for the baptism, let us not discourage that one by telling him that he has not received the baptism simply because he has not spoken in another language. Let us not assume the place of God. He deals with souls in His own sovereign way. Let us not interfere with Him. Certainly, the voice of the Word and Spirit within are more sure than the sign of tongues without. When God speaks within, we do well to leave hands off.

M. B. Hinsdale, Soldiers' Home, Cal., asks especial prayer for that place. There are 3,000 soldiers there and it is a very needy field. They are crying to God for a revival. Bro. Hinsdale also requests the saints everywhere to send him pentecostal papers after they have been read, that he may give them out in the home. He feels deeply stirred for the soldiers and wants all the help that he can get. Don't forget to pray.

Men labor to disprove the baptism in the Spirit and the speaking in new tongues. They cry, "The age of miracles is past." The baptism was only for the Jews. Miracles were only to introduce the dispensation. But before these theologians get through, they admit that the Holy Spirit is needed by all believers.

"Surely, I come quickly. Amen. Even so, come, Lord Jesus."

POWER FROM ON HIGH.

This is wonderful! It is not the power of logic, or rhetoric, or illustration. It is power from on high. It is not persuasible words of man's wisdom. It is power from on high. It is not the power of learning, or of knowledge of the Bible. It is power from on high. It is not the power of methods, or means, or understanding human nature. It is power from on high. It is not in wealth, or reputation, or respectability, or affability. It is power from on high. We do not go to any seminary, college or university to obtain it; we go to God. We do not learn it; we just take it. We do not earn it, or buy it; we receive it by faith, for it is already bought with the precious blood of Jesus. It is simply power from on high, the gift of the Holy Ghost. We do not build dynamos and generate this power; we just connect up with Omnipotence by the insulation of entire consecration to God in a covenant of sacrifice, and by childlike faith in Him, and the power flows down upon us from on high.

This power operates in simplicity, in brevity, in quietness, in isolation. It operates through the weak, the base, the despised, the things that are not. O glory! It dumbfounds the wise, upsets the mighty, perplexes the intelligent, dazzles the keen-eyed, paralyzes the flesh, casts out demons, and drives back the darkness and the devil, because it is power from on high. It magnifies the blood of atonement and cleansing; it exalts and adores Jesus Anointed; it honors and lets the Holy Ghost; it reverences and worships the Father; it believes and practices all God's word; it breaks down the middle walls of partition, and unifies the saints of God; it carries the gospel of the glory quickly to all men, because it is the power from on high.

Some are rejecting this power. Of what account are they to the Lord? Some are denying this power. How can they retain God's favor? Some are trying to modify it, and tear it down. What will atone for their folly? Other some are trying to regulate this power, and clothe it in a dignified and so-called respectable dress. O that they would allow the Almighty, compassionate God to regulate themselves, clothe themselves with the full attire of heaven.

Dear reader, this power from on high is the Holy Ghost Himself, coming upon every fully yielding life that longs for Him, manipulating every fiber and organ of the body, every affection of the heart and every faculty of the mind, as He wills, all,

HEALING FOR THE BODY.

B. FREEMAN LAWRENCE.

This word is not written to convince the gainsayers. Few are convinced by argument. But it is to show those who believe the Word of God what their privileges are in Jesus of Nazareth.

There are those in the world who believe that if God the Almighty said a thing, it must be so. To those who believe and are afflicted, God's message is one of cheer and promise.

One of Satan's cleverest works has been the promulgation of the theory that God is the author of sickness and suffering. And that He sits as some grim god of heathen faith gloating over the misery of them who love Him and who, but for their affliction, would render Him loyal and valuable service. This is not in harmony with John's conception of "God is love." "Jesus went about doing good and healing all that were oppressed of the devil; for God was with Him." (Ac. 10:38.) "Ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?" (Lu. 13:16.) These two quotations are enough to open our eyes, especially when we know that Scripture is not contradictory and that in no place does God record an instance of disease being put upon an obedient child of His.

Jesus repeatedly says that His words and works were not from Himself, but that their origin was in the will of God. So when He broke the Sabbath day mentioned in the last passage He did not wantonly transgress the law, but by that act He transferred the healing of the body from the hands of men, whose working would have desecrated the Sabbath, to the hand of God the Lord of the Sabbath.

Reason also gives to us to understand that God is not the author of disease. If He gave you a cancer to teach you patience and resignation, surely it would be an added favor if

always and only for the glory of Jesus Anointed. How dare you, in the face of eternity, reject, deny, criticize, modify, regulate, or control this power? Uzza committed an error in steadying the ark on the new cart, and he fell dead.

If men would, without prejudice, read the Acts of the Holy Ghost (Apostles) they would cease quibbling and obey Jesus, and tarry until they be endued with power from on high.

He should give you tuberculosis and a tumor and paralyze your limbs. Many men who follow the medical profession are conscientious, God-fearing men. If their idea is correct, then in their effort to alleviate pain and cure disease they are found fighting against God. If, on the other hand, God is not the source of disease, then they are doing a good work for those who do not know God. To those who know Him, He says, "Cursed be the man that trusteth to the arm of flesh." It is our duty as well as our privilege to give all the glory we can to our God who has redeemed us by His blood. And He says that His Son was manifested in the flesh to destroy the works of the devil. (1 John, 3:8.) Also, "Surely, He hath borne our sicknesses and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed." (Isa. 53:4, 5, R. V. mar.) This makes the healing of the body and the pardon of sins equally possible by the sufferings and death of the Son of God. As also saith Psalm 103:3, "Who forgiveth all thine iniquities; who healeth all thy diseases."

Jesus said in Mark 2:10, "But that ye may know that the Son of Man hath power on earth to forgive sins (He saith to the sick of the palsy), I say unto thee, Arise, take up thy bed, and go unto thy house."

Again, when the leper said, "Lord, if thou wilt, thou canst make me clean." Jesus answered his doubt as to His willingness by His everlasting, "I will, be thou clean." "He is the same yesterday, today and forever." (Lu. 5:12, 13; Heb. 13:8.)

James wrote to the church thirty years after the ascension, saying: "Is any sick among you? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he has committed sins, they shall be forgiven." (Jas. 5:14, 15.)

"These signs shall follow them that believe," just as surely as salvation follows believing. (Mark, 16:18, 20.)

"Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit."

"And Stephen, full of faith and power, did great wonders and miracles among the people."

AN IMPORTANT WARNING.

J. ROSWELL FLOWER.

"Touch not mine anointed and do my prophets no harm."—1 Chron. 16:32.

During this "present evil age," when the enemy of our souls is going to and fro in the earth deceiving the people, it behooves us as children of God to be very careful not to put our hands on anyone who is anointed of God. Reports have come to our attention from all over this land of those who ignorantly, or otherwise, have laid hands on the anointed of the Lord and the result has been very disastrous. Men who formerly stood high in religious ranks as great evangelists, who have been the means in the hands of God of the salvation of thousands of souls, have gone down to utter ruin, and many times death, just because they failed to recognize God in this present day Latter Rain outpouring of the Holy Spirit, and tried to hinder the work of God.

Then there are others who have put their hands on those who at one time were filled with the Spirit, but now are in a cold condition, and the result has been disastrous. They forget that David would not raise his hand against Saul even though he was possessed of an evil spirit, simply because the king was anointed of God and it was unlawful to raise the hand against the anointed of the Lord.

Oh, beloved! Keep your hands off the man that is a prophet. If he does not agree with you on some doctrinal points, pray for him. You can't hurt his soul by talking against him and fighting him, but you certainly will become lean in your own soul, if you do not receive more terrible punishment at the hands of a just God. O, if the people would only recognize this vital truth and instead of fighting against something they do not understand, take it to Jesus and let Him straighten it all out.

Now, a word to those who do not believe that the so-called tongue movement is a divine visitation of the power of God for these last days. Take the doubt to the Lord. Put the questionings into His hands. Take the advice of Gamaliel in Acts 5:34-39. If the work be of God, it shall stand. If not, it shall fall. Do not fight the work lest haply ye be found to fight against God. If this is an outpouring of the Holy Spirit, as has been claimed, then you cannot afford to lay your hands on it and try to put it down. The work will go on just the same and you will be the one to suffer, for you have troubled the anointed of the Lord.

CORRESPONDENCE.

Cleveland Town P. O.
Bancalore, S. India.

Feb. 17th, 1910.

Dear Pentecost Readers:—

I feel strongly impressed to speak to you today. I have for months been very much exercised about the neglected jungle tribes in this country, especially in the Nilgiri Hills. Very little has been done for them by any mission. There are here hundreds of villages with many thousands of souls, made up of about a dozen tribes. They are very primitive and simple and extremely open and ready to accept the full Gospel. On account of the many wild animals and serpents no one dares very much to go in among them. But our Lord Jesus died for them as well as for us. And I am sure that He will hold us pentecostal people responsible for their evangelization.

Our plan is to secure a suitable plot of land and put up suitable buildings for schools and preaching purposes. Here the old people will first get converted and filled with the Spirit and then learn to read and write, while the children are sent to school. These people must cultivate the land that they may thereby, in part at least, support themselves. This is the only effective way to evangelize these tribes. And they are ready to come as soon as we are ready to receive them. Who will help?

It will take at least a thousand dollars to begin this work properly. Then there are many surrounding villages that are untouched by the gospel.

We also feel strongly impressed to open up gospel halls to be used as reading rooms during the day and for gospel services at night. In this connection we ought to publish good, sound pentecostal literature in three of the leading languages of South India. For this work we need about a hundred dollars to begin with. Then it will require about ten dollars a month to carry the work forward. We are extremely hampered for lack of funds. Will you not pray that God may help us in this time of need?

We have nearly twenty converts in these jungles. One of them is preaching. We have also a number of native workers. Some of them have the baptism and others are seeking. During the two years since our return to India the Lord has been working among us with mighty signs and wonders. Yours in His glad service.

Geo. E. Berg and Workers.

408 Van Buren St., Topeka, Kans.

March 7th, 1910.

To the Pentecost Family:—

Greetings in Jesus' name. Praise be unto our God for His marvelous works among His people. The Lord has poured out of His Spirit upon us and given great victory. Bro. Seeley D. Kinne of St. Louis was with us over three Sundays, and the assembly was greatly strengthened by the Holy Spirit operating among us. The Lord gave us many deep truths through His servant and we were much edified. Some of the gifts of the Spirit were manifest and were a great benefit to the church. The gift of tongues with interpretation and prophecy were very prominent in the love and power of the Spirit. The altar was filled with hungry hearts, and many received definite help from above.

Quite a number were baptized with the Holy Ghost and spoke in tongues. Some who were in bondage to sickness and other things were made free and now are rejoicing in the Spirit. The good work still goes on and souls are being saved and going through to Pentecost. The saints are sinking deeper into divine love and believing for great victories in this city. God has undertaken for His people and will restore the fullness of His power to His church. Amen! Glory to Jesus

God bless His saints everywhere and help us to press the battle to the gates that this Gospel may go to the ends of the earth and our Lord descend to catch away the bride. Yours in Jesus.

C. E. Foster.

"If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God."

Pentecostal Tracts.

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

The Baptism in the Holy Spirit.
An Apostolic Question Box.
Suggestions to Seekers.
Hindrances to Seekers.
Holiness, Negative and Positive.
Pentecostal Experience of Mary B Mullen.

A Partial Experience, I May Throop.
All of Grace.

GERMAN.

Pentecostal Experience of Mary B Mullen.

Send for samples.

The Pentecost Publishing Co.,
1808 E. 15th St.
Kansas City, Mo.

THE PENTECOST BIBLE CLASS.

Lesson VIII.

Our last lesson was a necessary background to this one. We saw the great chasm between the righteousness of God and the unrighteousness of man. We learned that man's eternal doom is just and that he can not save himself in any way. In this lesson, we shall learn

GOD'S WAY OF SALVATION.

Read over and over Rom. 3: 21 to 5; 21. You will find it very profitable to read with some one else if possible. And study the lesson in the Revised Version. You will observe three divisions in this section. First, justification by faith, ch. 3: 21-31. Second, this doctrine illustrated by Abraham's experience, ch. 4. Third, the glorious results of justification, ch. 5.

What was God's attitude toward men before Christ came? Acts, 14, 16, and 17, 31, and Rom. 3: 25, R. V. See also ch. 1: 24, 26, 28. What does God purpose to show by His plan of salvation? Rom. 3: 25, 26. For whom did Christ die? Rom. 5: 5, 8. Whom does God justify? Rom. 4: 5. On what condition only? Same verse and 3: 28. Is this salvation absolutely apart from works? Is there nothing for us to do? What were the result if we worked? Rom. 4: 4. But God will not be in debt to any creature. Only grace can exhibit His righteousness. Why, then, does He justify by faith alone? Rom. 3: 27, and 4: 16. Upon what ground can God justify the ungodly who believe? Rom. 3: 24, 25; 1 Tim. 2: 6; Heb. 9: 12; 1 Pet. 1: 18, 19; Ac. 20: 28; Rev. 5: 9; Rom. 5: 6, 8; Matt. 20: 28. In these scriptures lies the wondrous basic doctrine of the great salvation. Jesus Christ the only righteous One took the place of the unrighteous. He suffered the penalty due us, "the Just for the unjust." He died the death that we deserved to die. (Lu. 23: 41.) The sufferings of Christ are foretold in Psalms 22: 1, 21, and 42: 5, 11 and 69. Jesus tasted the pangs of eternal separation from God. (Matt. 27: 46; Heb. 2: 9.) His absolute holiness and His love for and union with the Father made that separation the more piercing and painful. He certainly tasted the heat of the lake of fire. As the rich man in hades thirsted, so Jesus said: "I thirst." He heard the sentence of justice against sin and felt the awful sting of its authority. The wrath of God which our sins merited was heaped without measure on the spotless Son of God. We will never know what He felt when He cried:

"My God, My God, why hast Thou forsaken Me?" Here He tasted death for every man. Thus, Jesus absolutely and forever paid our debt. All men are absolved from their just desert of sin. Hence, the moment the sinner, however guilty, believes this glorious fact, God justifies him. He treats him as righteous; just as righteous as Christ himself. Having now accepted Christ as his Savior, he is in turn accepted of God in Christ. (Eph. 1: 6.) He is accepted in Christ, for Christ and as Christ. This is justification.

Henceforth, the wicked perish, not because they are wicked, but because they reject the only Savior, the only means whereby men can be saved. (Acts 4: 12.) The one supreme question for every man to answer is: "What shall I do then with Jesus which is called Christ?" (Matt. 27: 22.) Man's destiny is not determined by the kind or number of sins committed, but entirely by his attitude toward Jesus Christ. (John 1: 11, 12.)

JUSTIFICATION ILLUSTRATED.

The preciousness Godward and the power manward of justifying faith is illustrated in Abraham's life. What did Abraham believe? Rom. 4: 3, and Gen. 12: 2, 3. How did he show his faith? Gen. 12: 4, 5; Heb. 11: 8. What did God count his faith to be? Rom. 4: 3; Gal. 3: 6, and James 2: 23. How is the penitent sinner's faith reckoned? Rom. 4: 5, 23, 24. What relation was Abraham to God? 2 Chron. 20: 7, and Isa. 41: 8. On what condition? Jas. 2: 23. What attitude of soul is most pleasing to God? Heb. 11: 6; Gal. 5: 6. What did Abraham obtain through faith? Rom. 4: 13. Was he counted righteous because he became circumcised, or did he admit circumcision because of his faith? Rom. 4: 10, 11. What was the double purpose of circumcision? Search out seven points in the development of Abraham's faith in Rom. 4: 18, 24. This is a rich study.

THE JUSTIFIED LIFE.

The first six verses of Rom. 5 are really unfolded in chapters six, seven and eight. What first follows justifying faith? Rom. 5: 1. What does the apostle mean by "this grace wherein we stand"? V. 2. Of what glory does he mean to rejoice in hope? V. 2. Comp., Col. 1: 27; 2 Pet. 1: 17; 2 Cor. 4: 17. In what three things do we rejoice, or glory? Verses 2, 3, 11. The last is necessary to the other two. What is the scriptural way to be filled with love? V. 5, 2 Tim. 1: 17. Have you ever heard people pray and pray many times for more love, more faith,

etc.? Why were their prayers not answered? God does not hand out the graces of the Spirit abstractly, or apart from the Holy Spirit. They are all in Christ Jesus for us. But they are brought to us by the Spirit when we receive Him. Hence, those who are really filled with the Spirit have much love, faith, joy, power, etc. They have them without forever teasing God for them. They have them in the Holy Spirit. Reader, if you lack love, or any grace, it is because you either have not been baptized in the Holy Spirit, or you have not learned to take Him whom you have received for these things as you need them. Note also the measure of supply—"shed abroad," lit. "poured out"; "poured out on us richly"—Tit. 3: 6. Why are people not filled with the Spirit? Jas. 4: 2, 3.

Hunt out the five "much mores" of chap. 5. Study them and observe their richness and ascending value. Study the many contrasts in the latter half of this chapter. What, through abundant grace, is the believer's privilege here? V. 17. Of what is this an earnest? Rev. 3: 21, and 20: 6. Is it possible to have abundance of grace? 2 Cor. 9: 8; 2 Cor. 2: 16, with 3: 5; Jas. 1: 4; 1 Thes. 4: 12; 1 Cor. 1: 4, 7; Psa. 84: 11, and Eph. 1: 19. Fellow Student, we are not yet half awake to our privileges in Christ Jesus as to personal experiences. Neither do we see the authority and power we have in Him over demons and men. The ground work of all this is our relation to God through our "being justified freely by His grace." Rom. 3: 24.

May the dear Lord help us to arise to our privileges and assert our blood-bought rights and enter by faith the arena of our largest usefulness for God. "The people that do know their God shall be strong and do." Dan. 11: 32.

No. 1 Menad's Lane,
Pursewalkum, Madras,
2d February, 1910.

Dear Brethren in Christ Jesus:—

With grateful heart I beg to acknowledge that the reading of the pentecostal papers you kindly sent me brought great blessing into my heart and soul. I praise, thank and glorify God for His wondrous love and goodness to me. My heart was drawn closer to Him and my eyes are fixed on Him. In 1893 He helped me to undergo water baptism. I am now anxiously awaiting for the baptism in the Holy Ghost. Kindly remember me in your prayers.

Your papers are being read with much wonderful delight. May the Lord bless His message and open many hearts to see the need and crave the baptism in the Holy Spirit.

Yours very obediently in Christ Jesus,

P, Divasikhamany.

(Continued from page 1.)

who have received this gift of a name from Him who gives gifts to men shall stand up with Him to receive an eternal weight of glory. "Heirs of God and joint-heirs with Christ." This name of Jesus may not be a different word from the name that we have loved so long, but it will be new in that at last all things shall have been put under His feet. The power and the joy and the victory are all on the resurrection side of the cross. There are

TWO KINDS OF REST.

One is of death and of slumber, a drifting with the tide, a yielding to existing conditions so perfect that there is no turmoil of resistance. The other is of might so resistless that there is no shock of battle felt, of life so abundant that it swallows up death without effort. Such is the rest and life of the risen Christ. We in Him do not meet the powers of opposition. They are met by the living Word from the throne, "I was dead, but behold, I am alive forevermore." His overcoming ability is ours. He is able to save us, not by death, but by the power of His endless life.

One last thought. Many persons cry for power, for authority, for dominion. They are never satisfied, because they ask amiss. They do not remember that "the exceeding greatness of His power to us ward who believe" is measured by "that working of the strength of His might which He wrought in Christ when He raised Him from the dead." That was the most powerful thing ever done in the history of the universe, and yet outside the little strip of country called Palestine, on that resurrection morning, the world slept on. And even there in Jerusalem the only token that was manifest to all was the shaking of the earth when He arose. And doubtless many thought that was but an ordinary convulsion of nature at the time. The workings of God in this age are wonderful and powerful, but for the most part are not spectacular. The victories of today are wrought by the power of His resurrection on our knees. They may be world-encircling in their effect and scores of souls may stand before the throne of God in peace on judgment morning because of that wrestling with the powers of darkness. And yet the world, even our little world, did not know that the powers of eternity had been set in motion for the redemption of souls. The time of our revelation as the sons of God is not yet. We are yet, ac-

ording to the Word of God, a despised and persecuted people. Nevertheless we can sing:

"Up from the grave He arose
With a mighty triumph o'er His foes.
He arose a Victor from the dark domain,
And He lives forever with His saints to reign.
He arose! He arose! Hallelujah!
Christ arose!"

PENTECOST IN CINCINNATI.

MINNIE MAYER.

We have moved our little mission from George street to 544 Carlisle avenue, about two squares from the old location.

Just before we moved we had three receive their baptism. One a white woman, a colored woman and a colored man. The young colored brother received his while in the street meeting just after testifying. The Lord began to pour the joy into him and he put his hand over his mouth to keep it in while others were testifying and it would bubble out. He tried hard to be quiet, but finally went down under the power in the street. He was rejoicing and saying, "I never had such a blessing before." Of course, we all rejoiced, but were not noisy. The Lord kept us very orderly. I told some of the men to get him up, but he couldn't rise, saying, "Let me alone; I never had such a blessing," and kept on praising the Lord. Two policemen came, seeing the crowd, and one ran to him with his hand out to take him up, when the young man said, "Praise the Lord! I never had such a blessing." The policeman quickly drew back his hand as though burned and stepped up on the pavement, and he and his partner leaned back against the building and looked on. About fifty people had gathered by this time, and for fear of interference we decided to take the young man up to the mission. We had to carry him, as he could not walk, and as we struck the mission he began to speak in tongues, and you should have heard the rejoicing and laughter from the saints coming up the stairs. We had a wonderful night. The young man could not keep quiet. We finally got down to pray. I opened my mouth and began to pray and then praise the Lord for baptizing him. As I was praying I looked up and had a vision of an April shower coming down in large drops. As it struck our heads everyone in the hall who had their baptism opened their mouths and either praised in tongues or English

as though it was one man. It was very refreshing.

One old colored lady, 67 years old, has had her eyesight renewed enough to read without her glasses. She could not read formerly without them.

For myself, I praise my Lord and Savior for giving me back my healing of an affliction I had had since I was 13 years of age. He had healed me of this affliction eight years ago in answer to my own prayer in my room before I came in contact with anyone who ever testified to healing. I just cried out to the Lord and told Him Jesus healed when He was on earth and the Word now was for us the same, and that night the Lord healed me. While praying, the Lord made me promise to tell my mother. I finally said, "Yes, I will." When the time came to tell her, fear took hold of me, as mother always objected to all my religious endeavors and attending meetings. The Lord then took away my healing because I did not keep my promise. After I had repented and had obeyed, the Lord gave me a gradual healing, perfecting it this Christmas week, which I appreciate very much. Oh, how I praise Him for it!

Sister and I have a call to Japan and expect to go this year. Oh, I wish I could tell it all.

In His service.

"He that spared not His own Son, but delivered Him up for us all, how shall He not also with Him freely give us all things.—Rom. 8:32, R. V.

The "all things" come with Christ. When we get to where we are perfectly satisfied with Jesus, God can afford to give us many things that up to that time He could not safely grant. When our chief enjoyment is not in gifts, but in the Giver, then He bestows His gifts upon us. When we seek only the glory of God and learn how to "suffer lack," then He will make us to know "how to abound." He sometimes makes us die to things and people that we love, that He may afterward restore them when our affections shall have been centered on Jesus. He does not take away to impoverish, but to make us rich with an affection for Himself. Jesus first, all things follow. Things first, nothing follows but disappointment, for God does not honor that kind of desire. "Ye ask, and receive not, because ye ask amiss that ye may spend it upon your pleasures," (James 4:3, R. V.)

B. F. L.