

The PENTECOST

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

VOLUME II.

KANSAS CITY, MO., September-October, 1910.

Number 9 and 10.

Jesus Christ Our Theme.

B. FREEMAN LAWRENCE.

"Jesus Christ, the same yesterday, today, and forever." Heb. 13:8.

It is very evident, that in these last days, the Holy Spirit is making a determined effort to bring Jesus Christ to the front. That He is striving to do that for which He came,—lead us into the truth. As Jesus is the truth, then He must show us Jesus Christ, not only beautiful things about Jesus, but the Christ Himself. We have too long looked at what we called abstract truth, when there is no such thing, in first meaning of the term "truth." Truth is concrete; truth is Christ. Every question of principle and truth can be answered by finding out what Jesus said about it, or what He would do in the matter.

Theology is good only so long as it points to Jesus Christ as all in all. When it calls attention to itself, it is out of place, and must either be brought back into place, or discarded. The Holy Scriptures were not given for men to wrangle over, and build doctrine on. They were given to reveal Jesus Christ and the will of God in Him; to us who did not have the privilege of hearing and seeing Him. They are, in themselves, sufficient statements of doctrine. Not much need for us to paraphrase and thereby often becloud the Spirit's original thought. If He had desired your phrase, or mine, He would have used it. Then, if we bring

Him to the Front

as the very center of His own Gospel, yea, as the very sum and substance of it, we shall find that it will work a remarkable change in the preaching and practice of religion. Here is an illustration; a powerful, brainy business man, builds up a prosperous, flourishing business. As long as he lives the business grows. Death comes, and the founder, and the life of the thing is no longer in charge. His son takes his place; the son has had no need to work for his bread, and so lacks those traits that were brought out in his father by his need. The business goes for a while of its own momentum, then gradually dies out, and some other firm takes

the trade. The same thing is true of the religion of the Lord Jesus Christ.

Without the presence, and power of the Lord, the system of religion called Christian, becomes the weakest thing on earth. Why? Because He, Himself, is the Gospel, and without Him you have only a dead, worthless carcass. There are many systems, that are as beautiful in their teachings; as far as this life is concerned, and which if it were possible to practice would bring great temporal comfort and help into the world. They are all religions of precept and, in some measure of example, but they all are weak in the very place that true Christianity finds its greatest strength. They have no indwelling power to live for the communicants, the life their precepts teach. And men have ever found that water rises no higher than its source. Efforts from this world, is only valuable for this world. If we would build for eternity, we must have something reach over to us from eternity. Thank God for the indwelling, self-living life of Jesus Christ. And so if

He is the Same Today,

the experiences in every line, of those who, today, come into vital contact with Him, will be the same as the wonderful ones recorded in the New Testament scriptures. Justification, received from the same Lord that Paul received his from ought still to save men fully, and consciously from all sin; the baptism in the Holy Spirit, received from the same Baptizer, ought to be invariably followed by the same sign that followed the Baptism of believers in the early church. The faith that brings salvation today, ought to be supplemented, and followed by the faith that will cause "these signs to follow them that believe" exactly as it did in days of old. Back yonder, the Lord worked with them, "confirming the word with signs following." Why should He, if He is the same today, refuse us that same helpful working? It may be answered that we do not need the ability to work miracles today; that we have wonderfully progressed in the science of medicine since the day when Jesus Christ first commissioned the

church. In the first place I do not believe that with all his knowledge, man will ever improve on God's plan and method of healing the sick. Let us look for a moment at another side of the question. How about the little cripple boy I saw the other day. Doctors had been consulted, and had given no hope. He was doomed to a life of at least partial helplessness, don't you think that that little boy needed the mighty power of God today as much as the lame man at the Gate Beautiful did in the day that "His Name through faith in His Name gave the man perfect soundness"? Then the argument is sometimes brought forward that the early church needed these divine powers as a proof of her divine commission. Are there then no skeptics in the world today? Are there none who are now denying the truth of Christianity's proclamations? Are there none who come to the average church member and say, "Either you are wrong, or your book is"? And do they not now go to Christian Science and other false and dangerous heresies in search of what they should find in the church of Him Who is the same today as yesterday? How about the ignorant, unreasoning masses, who depend greatly on what they see and feel for instruction? They have not your power to appreciate the beautiful things of Christianity, but they are still capable of saying, "That, whereas I was once blind I now see." And they would, with the man of old say that a gospel that had helped them so much was certainly good enough for them.

He is the same. Theories about Him have fallen far below the original standard, and man's conception of the power and love of God has failed, but thank God He is without a shadow cast by turning. Brethren, let us believe all the word of God. Full faith or no faith. How am I with no revelation other than the word of God, to judge which is right and which is wrong? If these signs will not follow believing today, how do I know that salvation will follow faith? The same word declares the certainty of both. If the Holy Spirit has lost the power and willingness to speak when He comes

Be Still.

ALICE M. REYNOLDS.

Be still, thou fretted child of care;
Let God thine anchor be.
Now o'er thee in the sky of blue,
His banner—love—I see.
Be still, then, cease thy troubled fear;
Thy God will all thy burdens bear.

Be still, in doubt which path to go;
Is not one step enough?
Just one ray from the Lamb of Light
Will guide o'er waters rough.
Be still, and out of darkest night
Thy God will bring thee morning
bright.

Be still, if but today He leads;
Rejoice for present love.
The future should not come to mar
Thy rest from God above.
Be still, thy way is best to know
But step by step as He doth go.

Be still, now cease from all thy tears;
Rest in His "Till I come."
And He shall take thee unawares
In glory to His home.
Be still, the hours of waiting bring
Thee to the presence of thy King.

Lessons From Genesis.

BY DEBORAH.

Lesson VIII.

With the calling of Abraham, a new period commences in the history of revelation. Hitherto, God has been dealing with mankind as one family. After the destruction of the tower of Babel, the human family was divided into languages and nations.

That tower expressed outwardly the defiance of God which was in the people's hearts. It is a type of the deep-seated apostasy and God-defying infidelity which shall be again in evidence in the last days. Judgment came upon the nations and they were scattered. But all God's judgments, sent in infinite wisdom, are only the precursors of greater manifestations of redeeming love. So the dividing of the people into nations is but the occasion of God's election of Abraham to be the father of a divinely-given nation which was the witness of God to the world, a channel of His revelation to the nations. Hence, the restoration of humanity, the conversion of the nations, which is yet future, shall be through the medium of Israel.

Abraham, the mighty man of faith, the "father of the faithful," and the

"friend of God," is our subject. God found his heart faithful and made a covenant with him. (Neh. 9:8.) He stands head and shoulders above every other man of his day. And yet he was a man of like passions as we. But he realized his weakness, also the place of strength, "And Abraham fell on his face and God talked with him." (Gen. 17:3.) This great man's faith is recorded for our benefit; that we may learn the nature, energy, trial and victory of faith. Abraham's faith gave substance to the "things hoped for" and gave reality to the "things not seen." It triumphed over reason and laughed at impossibilities. His faith looked beyond death to the God of resurrection and wavered not, but waxed strong giving glory to God, being fully persuaded that what He had promised he was able to perform. At the time that

God Called Abraham,

he was worshipping idols, and though descended from the chosen line of Shem, one of the sons of Noah, we find his genealogy one of failure. But God comes upon the scene in grace, and Abraham, the man of faith, has a beginning. He had nothing to recommend him to the favor of God. The latter comes in sovereign and calls Abraham to leave home and kindred and go forth into a new land which He would show him. Abraham does not know the Lord as yet. It was by successive revelations of God Himself that his faith grew. Every special exhibition of faith on his part was preceded by a special revelation of God. And it was this revelation of the living God that gave the promise its living power to enter the heart and work the faith. God's promise will be in measure to us just what God Himself is to us. Trust in a person begets trust in his word. And our capacity to believe God will be increased by the exercise we experience in learning to know Him. Surely for the child, who is well acquainted with his Father and lives in constant and close intercourse with Him, it is a simple thing to believe His promise that He will do the will of His child who lives in this union with Himself. He that knows and trusts God finds it easy to trust the promise also.

When Abraham leaves Ur of the Chaldees, the movement seems to have originated with his father, Terah, for we read, "Terah took Abam, his son, and Lot, the son of Haran and Sarai, his daughter-in-law, his son Abram's wife, and they went forth from Ur of the Chaldees to go into the land of Canaan and they came into Haran and dwelt there." (Gen. 11:31.)

Terah fulfilled his name, which means "delay," and ends his days in Haran—"parched place"—so called from his dead son. Natural things have power to hold him, even though they but remind him of death. They choose to abide in a parched land, the dwelling place of every believer who refuses to enter into his possessions in the "heavenlies in Christ," whether it is family, or friends, or worldly advancement which is the cause of the compromise. But after Abraham attends the

Funeral of the Old Man,

who delayed him, we find a new beginning. Not nature now, but the man of faith rises up in the power of a divine call, and makes haste to obey the voice which he had heard years before. And we read these words, "Abram took Sarai, his wife, and Lot, his brother's son, and they went forth to go into the land of Canaan; and into the land of Canaan they came."—Gen. 12:5.

The first halt recorded is at Shechem which is at the oak of Moreh. Shechem means shoulder; Moreh, instructor. He who is our Strength also instructs us in the path of obedience. And it is in bowing our shoulders to bear, that we come to the place of instruction. We must take the yoke of Christ to learn of Him. It is as Canaan-dwellers that the secrets of God's heart are opened to us. And it is Christ, in whom we are accepted, who becomes the key of knowledge as well as power. Jehovah now appears to Abraham and confirms the promise of the land to his seed as their inheritance. Abraham now becomes a worshipper for we read that "he builded an altar unto the Lord." After this he pitched his tent—"makes his calling and election sure"—as a pilgrim and a stranger. "He looked for a city which hath foundations whose builder and maker is God." The place of his tent is on the mount between Bethel, the house of God, and Hai, the place of ruins. The latter no doubt referring to the old creation. This is a good place to abide, in the state of communion with God, yet near enough to view the "hole of the pit from whence we were digged." "But now in Christ Jesus, ye that once were far off (Hai) are made nigh (Bethel) in the blood of Christ."—Eph. 2:13.

But Abram does not stay long by his tent and altar. He moves southward, his face toward Egypt. All through the word of God, Egypt stands for man in his natural state, sinful and guilty, at enmity with God and away from Him and subject to divine judgment. Abram soon finds that there is a famine in the land when he

in, how am I to be sure that He also will not have lost the power and willingness to come in at all? But we know by experience in these matters that "God is no respecter of persons, but that in every nation those who work righteousness are accepted of Him."

leaves God's appointed place. We need not be surprised to find a lack in our spiritual condition if our faces are turned toward Egypt. The Lord sends "leanness to our souls," sometimes to teach us some necessary lessons. Instead of quietly waiting on God to ascertain the cause of the famine, he immediately sets about to help himself out of the trouble by seeking the aid of the world. Now it is evident that he is not in the path of faith and the Lord allows him to

Fail Openly.

Alas, how often this has been repeated in the lives of God's children. A world which they have openly renounced at one time, is made a refuge from a trial of faith; which "trial of faith" God has laid "is much more precious than of gold that perisheth." But the price we pay for Egypt's help is well known. The world will certainly rob us of our dearest possessions and give us nothing in return commensurate with our loss, even though we may grow rich in worldly honors and goods. Sarai is taken captive into Paroah's house. According to the Epistle to the Galatians, she represents the covenant of grace, contrasted with that of law. The grace in which we stand, God has linked up with faith, and with faith alone. Sarai has nothing in common with the world even though the latter would like to find her attractive and would like to have her divorced from faith. If we persist in going to the world for help, we can be sure of losing all the blessing which grace has brought us. No doubt Abram, the man of faith, felt his loss keenly and commenced to cry to God.

When grace has been separated from faith, the world will soon experience judgment from the hand of God. This becoming apparent, its favors cease. Sarai is returned to her husband. The world does not want Sarai united to Abram; but is anxious to be rid of them and so escorts them out of the country. This emphasizes the truth that the world desires the favor of God, but not when it must come through faith in the atonement. So Abram and family get back in the path of obedience when the people of the world reject them.

They come again to the place where the tent was pitched in the beginning and then the altar comes into view. The altar is sure to be raised where the tent is pitched. A pilgrim will always be a worshiper and vice versa. We now read of

Lot Being Enriched

by his following of Abram, the man of faith. The story of this man, whom

God has called "righteous Lot," is one of the most pathetic in Genesis, and we would like to call especial attention to the contrast between his life and that of Abram. The name Lot means a covering and this locates him perfectly. With Abram outwardly, yet in heart he is not one with this man of faith; but he is not a Sodomite either, though afterwards he dwells among them. He is a saint, but untrue to his upward calling. His is, alas, a downward course and a dragging down of those nearest and dearest to him; of which his wife's memorial, a pillar of salt, and his daughter's shame are the abiding witness. We never read of Lot hearing the voice of God for himself. He follows nature first, personified in Terah, his grandfather, who settled down far short of the place for which he started. Then we notice that "Abram took Lot when he went forth to enter into the land of Canaan." Not nature now, but the man of faith is in the lead, and Lot simply follows. Abram walks with God; Lot walks with Abram. It is easy for a believer to walk in the path which another's bolder faith has opened, without any deep exercise of conscience as to the path itself.

There are always some disciples who want to sit on the fence, never decided one way or the other; wearing the garment of woolen and linen which God has forbidden. They were never to be mixed. Such a generation may be traced all through the Scriptures, wearing such a garment contrary to the call of God and the ordinances of His house. Lot was a man of mixed principles all the days of his life. Egypt, the world had great attraction for him. We read "that he saw the plain of Jordan like unto the land of Egypt."

Abram's failure there had no doubt loosened his hold on his nephew, and there was strife between the servants. It is always sad when there is trouble among God's people, and the worst of it is, that the unbelievers are looking on. The Canaanite and Perizzite are always in the land. Abram seems to feel the shame of it keenly and begs that there be no

Strife Between Brethern.

Lot, true to the vacillation which he always displayed, does not propose separation. Abram does this, when it is apparent that they can no longer live happily together. He manifests the restoration of his soul by the unanimity of his offer. Lot, the younger, is allowed to choose his portion, but he does not imitate the unselfishness of which he profits. "He lifts up his eyes," and beholding the well-

watered plain of Jordan, makes his choice. The meaning of Jordan, descending, reveals the path of his choosing. This river flows in rapid course down to the Dead Sea from which there is no outlet. There, in a place soon to be visited with judgment, he settles down, at first in a tent, but later in a more permanent abode in Sodom, that wicked city.

Contrasted with this, we read of Abram still dwelling in the land of Canaan. God now speaks to him further of his inheritance and adds to the blessing. After we are separated from worldly believers, we are spiritually able to bear more of the riches laid up for us in Christ. God now tells Abram to "lift up his eyes" and view the land in every direction; then to walk through and take possession. It is not enough for us to look upon our inheritance. We must enter in and appropriate all that our Lord Jesus Christ has purchased for us by His atoning blood. After putting his foot upon the land which

God Gave Him.

Abram removes to Mamre (fatness), which is in Hebron (communion). What a dwelling place for faith. His paths drop fatness." "Eye hath not seen, nor ear heard, neither hath entered into the heart of man the things which God hath prepared for them that love Him (Mamre). But God has revealed them unto us by His Spirit; for the Spirit searcheth all things, yea the deep things of God (Hebron) (1 Cor. 2:9-10.). It is in full friendship with God (Hebron) that we learn of the rich things (Mamre) laid up for us in Christ.

Testimonies to Healing.

At the camp-meeting in Topeka, Kans., in August, the following brief testimonies were given to divine healing some time in their lives:

One was healed of blood-poison and lock-jaw. Five were healed of cancer. Ten of consumption. One swallowed lye, but the Lord did not let it burn. One was healed of valvular heart-disease. Another of typhoid fever.

About forty men witnessed that they were healed of the tobacco habit. One of fibroid tumors. Another had six teeth filled, was healed of a dislocated vertebra and part of one eye restored by divine power. Still another had restored a piece cut out of the throat because of tonsillitis. About 150 testified to having the baptism in the Holy Spirit. To God be all the glory! To the God "who only doeth wondrous things." "The gifts and calling of God are without repentance." The signs still follow them that believe. "Jesus Christ the same yesterday, today and forever."

Missionary Matters.

"Look unto Me and be ye saved all the ends of the earth: for I am God, and there is none else." (Isa. 45:22, 23.) "In these words is found the greatest possible blessing, viz: salvation—'Be ye saved,' to the largest possible number, 'all the ends of the earth;' on the simplest possible terms, 'Look unto Me;' and on the highest possible authority, 'I AM GOD.'"

Miss Minnie Houck who writes to the children of The Pentecost family, spent a few days with us. She expects to sail with Miss Minnie Abrams and others for India, October 24.

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

My Dear Brother in Christ:—Peace and love be multiplied. I want to thank you again for so kindly sending me some of your good papers (The Pentecost). They are doing much good here. Praise God! I left Coonor more than six months ago. The work here is going on in victory. Some are getting saved, healed and filled with the Spirit. Praise the Lord! Please all pray for us that God will supply all our needs and do a great and mighty work here.

In much love to you all, in Him,
Geo. E. Berg.

Alice Wood writes that the work there is moving slowly and against serious difficulties. We need to stand with them in fixed faith in God. They are not at all discouraged, but full of hope for "nothing is too hard for our God." A letter will be encouraging and your financial aid will be helpful. Her address is, Mission Evangelica, Gualaguaychu, E. E., Argentine, South America.

Nikhela, Egypt.

Dear Pentecost Family:—I was dangerously sick and was complaining of a pain in my head. Then I took my bed about thirty days. It seemed that I was dying. My brother called for Sister Smith, who came and prayed for me. The Lord touched by body. The next day Brother Mall came with Sister Smith. They prayed for me and I was completely healed. I praise the Lord very much for what He has done for me. May the Lord give faith to every one of us that sinners may be saved and the sick healed.

Your Sister in Jesus,
Mary Bensah.

The Word is a lamp unto my feet,
and a light unto my path.

M. L. Ryan, No. 5 Higashi, Kobai-cho, Tokio, Japan, writes of the famine sufferers in that country. Since his report is dated August 15th, and this issue is coming out so long thereafter, we withhold the publishing of the same. We trust that the sufferers have been fully relieved before this time. Continue to pray for the evangelization of Japan. Note the change in Brother Ryan's address.

Plasgwyn Terrace,
Penygroes, Llanelly,
Carm Shire, Wales.

My Dear Beloved Brother:—In the love of Jesus our Savior and Lord, we praise Him for His mighty power in our midst. Jesus is working wonderfully with us, bringing dear seeking souls into the fulness of the pentecostal blessing. What a glorious blessing it is. Now we can say that we have fellowship with one another. Just as the river flows on towards the sea and loses itself in the sea and we find it no more, so as Jesus brings us into this pentecostal blessing we lose ourselves in one another (because we are lost in God, Ed.) in the glorious fellowship that comes to us through the blood of the Lamb.

And that is the great prayer of our Lord Jesus: "That they all may be one" (John 17:21). O Hallelujah! what a wonderful blessing it is to be of one heart.

"The power of God is just the same today,
And it doesn't matter what the people say."

I am glad to have The Pentecost. A dear brother has sent it to me and I do praise God for it. I will be very glad to receive it every month. Please send me samples of your tracts.

Pray for us. May the Lord bless you all.

Yours in His love,
W. Roderick.

Brother Daniel Awrey dropped in on us unexpectedly a Sunday night. He relates with great interest the glorious work of the Lord along pentecostal lines in German, Switzerland, Holland and Scandinavia. The work there is deep and solid. He is home especially in the interest of the work in China. Nor has his trip been in vain. There is no doubt that he has been led of the Lord.

"My daily needs, Jehovah knows,
My cup with blessing overflows,
For I have peace and rest;
I would not ask for earthly wealth,
But that I may have heavenly health,
Which truly is the best."

Assiout, Egypt.

Dear Saints in the Home Land:—Greetings from Egypt in the precious name of Jesus. God is in our midst. We are seeing some results of the labors that the Lord sent us to do. God's power is manifested in the healing of the sick. We are giving the Gospel to the people wherever we have an opportunity—at railroad stations, and on the streets of villages. People are being convinced of sin and that the Word of God is in their midst. There are twelve million people in Egypt. Eleven million are Mohammedans. And one million have the name of Christian, but very few know Jesus in the pardon of their sins.

Pray for this country. Pray for us.
Your brother in Jesus till He comes,
Frank M. Hall.

Thomas and Jennie Bear of Chicago are earnestly looking toward Egypt. Their address is 6332 Evans avenue. They ask prayers that God may have His own way with them and that they may keep in His sweet will.

Ye Know All Things.

"Ye have an unction from the Holy One and ye know all things." (1 John 2:20.)

What are some of the "all things" which we know? Not Hebrew, Greek, or science necessarily, for many who have had the unction in the greatest degree were unlearned men. "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." (2 Tim. 1:12.) "And we know that all things work together for good to them that love God, to them that are the called according to His purpose." (Rom. 8:28.) And "we know that if our earthly house of this tabernacle were dissolved, we have a building of God." (2 Cor. 5:1.) But best of all we know Him whom to know is life eternal (John 17:3.) And "we know that when He shall appear, we shall be like Him." (1 John 3:2.) Hallelujah!

Elder Carlson of Seattle, Wash., came to Chicago in January and took charge of a Swedish Baptist congregation as pastor. Since that time there have been 100 baptized in the Holy Spirit. That is certainly a scripturally Baptist church. At a late convention in the same place there were 300 reported anointed with the Spirit. And these all speak in new tongues, we are informed. Thanks be unto God, "who only doeth wondrous things."

I'll Be a Sunbeam.

Jesus wants me for a sunbeam,
To shine for Him each day;
In ev'ry way to try to please Him,
At home, at school, at play.

Jesus wants me to be loving,
And kind to all I see;
Showing how pleasant and happy
His little one can be.

I will ask Jesus to help me,
To keep my heart from sin;
Ever reflecting His goodness,
And always shine for Him.

I'll be a sunbeam for Jesus;
I can if I but trust;
Serving Him moment by moment,
Then live with Him I must.

—Selected.

Children's Page.

Dear Children:—

Our heart is so full of interest for your welfare today. We have so many things of which we would like to write that we hardly know where to commence. We trust that everyone who reads these lines is a believer in our Lord Jesus Christ, the Man who died for us. He said, "Suffer little children to come unto Me and forbid them not." He does not want the little ones turned away. He wants them to come in their youth and serve Him all the days of their life. No doubt you all read your Bibles and are familiar with

The Story of David

and Goliath. How this young lad, in his early teens, slew the strongest man in the world—the enemy of his people, and delivered the latter out of the hand of the Philistine. The secret of this boy's victory is told in this verse: "Thy servant smote the lion and the bear, and this uncircumcised Philistine, shall he not be as one of them, seeing he hath defied the armies of the living God."—1 Sam. 17:34.

There are two things, my little children, to which I would like to call your attention in David's life which were the chief secretes of his great victories. First, he commenced early, that is while he was yet a boy, to serve; and second, he commenced at home. In his boyhood days, he attended the objects of his father's care, looking after his interests. Just as Jesus at an after-date was "about His Father's business." His early service is charming to behold. God was training His young servant for future and public service. Among the sheep, this humble occupation, he learns these valuable lessons, courage and confidence in God. Later in life, he puts these to greater use, when God raised him up for the

guidance of His people. 'Tis is where every man or woman, who is ever of use to God, begins to serve, viz: in the little things. Whatever the hands find to do, doing it heartily as unto the Lord and not unto men. Away from the eye of man, busy among the sheep, this dear boy was learning to know God. He was doing God's will by obedience to his father and mother caring for their interests, even when they were not present to see how well he did his work. But David knew that "the eyes of the Lord run to and fro throughout the whole world." He knew that God was looking upon everything which he did, and that no service, no matter how little in the sight of men, is without its reward if done for love of Jesus.

It was at this time in David's life that the lion and bear appeared and were overcome. Nothing was said about it at the time, but God recorded it and He brought it out later, at the right time. He encouraged the heart of this dear boy at the moment of greatest need by reminding him of his former victories. God helped him kill a lion and a bear, so of course, He will help him now. A giant, even though he is the biggest one in the world is none too large for David's Lord. You see, he knew what a big God he had. Did God fail the boy that trusted Him? Will he fail you if you begin to kill some of the lions and bears in your way?

What are some of them? I wonder if any of these little children can tell me? Well, anyway, I will tell you a few of these wild animals. Anger, impatience, disobedience, foolish talking and laughing at and teasing one another, lying and hatred. These are lions and bears and if you don't put them away out of your life, they will overcome you. Now is the day to commence, while you are young like David. Look away to Jesus for the strength. He will fight all your battles for you if you trust Him to do it. And He will get you ready to put giants to flight when you grow older. Read about all the boys in the Bible who served the Lord in their youth. Joshua is one of them. As a young man he served Moses. (Ex. 33:11.) Samuel ministered before the Lord being a child. (1 Sam. 2:18.) Daniel purposed in his heart that he would not defile himself with the king's meat. (Dan. 1:8.) And Timothy from a child knew the Holy Scriptures. You will find that God was for these favored men when they were older, because they were for Him when they were young.

Then we notice that David begins

to serve at home. God told Gideon (read about him in Judges) to throw down the heathen altar in his own home first, before he attempted to break other altars. A candle which does not shine in one room is not at all likely to shine in another. If your mother, father, brother and sister are not happier for your being a Christian, it is vain for you to attempt to shine elsewhere. Obedience to parents is obedience to God. If we were to ask all of these little children, "What is it to be obedient?" we wonder if their definition would agree with ours.

We think obedience is not only doing what we are told, but it is doing it right away and that cheerfully. These are the kind of boys and girls that God sends out as missionaries and workers later in life.

Now, little children, abide in Jesus and you will serve Him and shine for Him. Later we may write about another boy. Here are some questions to answer.

1. What little boy was a hundred years younger than his father?
2. What little boy deceived his father?
3. What little boy informed his father of the naughty actions of his brothers?
4. What little boy heard God calling him?
5. What little boy was adopted by a king's daughter?
6. What little boy was cast out of his father's house for mocking his brother?
7. What little boy was king of Israel when he was eight years old?
8. What little boy was lost from His parents for three days?
10. Which one of these boys would you rather be like?

Dear children, if you wish to write and answer these questions, you may address your letters to,

Aunt Hephzibah.

1808 E. 15th St., Kansas City, Mo.

Disapproval of Self-Dejection.

"What doest thou here, Elijah? Arise from the juniper tree. Go forth and stand upon the mount."

No place for Elijahs to be moping under juniper trees in self-dejection. "We are saved by hope." (Rom. 8:24.) Go forth in the name of the Lord; stand and withstand. Get up upon the mount. "He maketh my feet like hinds feet." David asked several times, "Why art thou cast down, O my soul?" And surely we ought to inquire the reason also when the "God of all hope" is able to fill us with all joy and peace in believing that we may abound in hope through the power of the Holy Spirit. (Rom. 15:13.)

"Attempt great things for God, and Expect great things from God."

Aspects of the Holy Spirit.

(Concluded.)

In the earlier stages of this deeper life, we know the Holy Ghost chiefly as the Spirit of holiness and victory over sin. Perhaps we know Him also as the Spirit of peace and joy, but as we follow on He becomes to us the Spirit of power, the Spirit of prayer, the Spirit of love. Then perhaps some great physical need compels us to discover His healing promise and ministry, and we are enabled to take Him as the Spirit of life and quickening making our body His temple as well as our support and manifesting to us the life of Jesus Christ in every fiber of our being and every organ of our frame. Still farther on, we learn that He is able to quicken our understanding, to strengthen our mind and to give to us the very mind of Christ to think, reason and know and teach the will of God. As we still follow on, He brings us into such close touch with the heart of Christ that we are able to know instinctively the Master's thought, to enter into His sufferings, to share His ministry of prayer, to feel the pains and necessities of other lives, to enter the depths of Christian fellowship in the body of Christ unknown before and to be in constant and closest touch with the heart of God and His will and purpose for the Church and the world. There are heights and depths of love and blessing here 'which eye hath not seen, nor ear heard, nor have entered into the heart of man, but which God hath revealed unto us by His Spirit, for the Spirit searcheth all things, yea, the **Deep Things of God.**'

How can we enter into these mighty and glorious possibilities? There are spiritual conditions which must be met. The electric current which is today the mightiest force in modern industrial life can only be used by those who are willing to study it, to understand it and to act in accordance with the laws which regulate it. The electrician is strictly obedient to the laws of electricity and then he is enabled to use the power to the uttermost. This is what the Scriptures mean when they say that the Holy Ghost is given to them that obey Him.

There are certain laws that regulate the operations of the Spirit of God. He always works according to the will of God, the Word of God and the honor and glory of Jesus Christ, and if we will study these sacred laws and yield ourselves to loving obedience, we can have His power without limitation. He will not be given to us to exploit our importance or dig-

nity. He will not be given to us simply to gratify our personal ambition or personal pleasure, but if we want Him that we may know God, that we may glorify Christ, that we may save men, that we may evangelize the world, that we may promote the kingdom of God, that we may hasten the coming of our Master; for all these He is awaiting our call, our touch, our believing cooperation and He will endow us with the dynamite of God without stint for every ministry according to the will of God.

Then we must always remember that we can only know the power of the Spirit by actually using Him. We must venture forth by faith and put ourselves in the place of dependence, acting as if we had Him, and we shall find that He will honor our confidence, meet our extremity and manifest Himself to us in all the fullness of His power. As Elisha took up the descending mantle of his master and went forth to use it as the signal of God's almighty power, smiting the Jordan and bidding the waters to divide, God met his faith and honored his courage and that for which he believed became that by which he lived, for faith has a reverse action, has a reverse side. To believe is really to 'live by' that which we believe.

Finally, if we would always be filled with the Spirit, we must learn the holy art of waiting much on God. Like the finer processes of photography which cannot be hurried, but need time for their development, so the action of spiritual forces is often slow and silent. That sensitive plate exposed the whole night long in the telescope under the shining stars, in the morning contains the imprint of thousands of stars which even the telescope never saw. A moment's exposure would not have revealed them, but as the eye of that camera looked steadily into the heavens, the distant ray of that tiny sun met its gaze and transferred its light to that sensitive film. So it is as we wait upon the Lord that our whole being becomes responsive and that we are able to be penetrated and possessed with the very nature and life of God.

Let us thus learn to wait upon Him until this experience becomes more real to us than any consciousness of life.

—Living Truths.

The law of the Lord is perfect converting the soul; the testimony of the Lord is sure making wise the simple; the statutes of the Lord are right rejoicing the heart; the commandment of the Lord is pure enlightening the eyes.—Psa. 19:7, 8.

The Latter Rain Pentecost.

The Latter Rain Pentecost contains six scriptural expositions on The Latter Rain, given to Brother Myland at the time of his baptism in the Holy Spirit, together with his personal experience in healings and baptism, seven chapters in all. The book contains 229 pages. Price cloth, 50c, paper 30c, postage 5c extra.

When Brother Myland was dying from burns and blood poisoning, the Lord miraculously healed him, and at the same time baptised him in the Holy Spirit and opened up to him the Scriptures on this subject of The Latter Rain and showed him its dispensational setting. We quote the following from his own lips, taken from the chapter "In Deaths Oft."

"They were praying for me, but the blood poisoning was rising and had now reached my brain, and I was almost wild.... I said 'Lord, unless you interpose, I shall be dead before morning.' I was desperate, and said 'Lord, I want to know what you are going to do and I give you an hour to do it.' Seventeen years before that, in my library, I had received an anointing of the Spirit and said and sang things that I did not understand. So on that eventful night, I asked of the Lord three things; First, if that experience seventeen years ago was the beginning of this Pentecost, to give me the residue of it now; second, heal me instantly and thoroughly; third, enlighten me concerning this subject of Pentecost so I might answer the questions that had been coming to me for months both verbally and by letter concerning it."

God answered prayer for him in these things, and this book of seven lectures contains what God gave him at that time.

Reader, you can not afford to be without this book. Get it, read it, land it, give it.

Order from the publisher, Wm. Hammer Piper, 3616 Prairie Ave., Chicago, Ill.

Dear Brother:—

I have had wonderful dealings with the dear Lord. A few years ago I was raised up from a death bed in answer to prayer. I was healed of the worst case of black smallpox without any doctor. **Praise His Name!**

L. Billis,
Philadelphia, Pa.

The way to be free is to believe that you are free, and then begin to act your faith; i. e., pray, sing—in a word, let the Spirit have His way.

Helps to Divine Healing.

Dear friend, if you would have a real satisfactory and lasting experience of the Lord's healing, remember the following important and practical considerations:

1. Stop trying to get other people to pray you through your sicknesses and troubles. There is a subtle element of unbelief in your clinging dependence upon the prayers of good people. You half suspect that the Lord does not care as much for you as these friends and that you need their help to persuade Him to take an interest in your case. Now this implies an offensive doubt of His love and care. The prayers of others cannot help you until your reliance is supremely placed upon Him alone and you are ready to trust Him for yourself and believe that He who gave His life for you loves you well enough to give you all things needful for sprit, soul and body. Then the intercession of your friends will help you without dishonoring Him.

2. Get your mind perfectly clear about your right to take the Lord's healing for your body under the provisions of the Gospel. Do not pray for anything until you have Scriptural ground to believe that you have a right to ask it and accept it as a part of your inheritance in Christ. Settle all your questionings about the will of God before you begin to pray for healing and then never let the adversary shake your confidence or make you open the question of God's will in this matter. After that every doubt uproots the seed you have planted and nullifies the prayers you have already presented.

3. Before bringing your petition and committing your case to God put away every hindering cause that you know of between your heart and your Lord and be prepared to look up in His face with the confidence that you are walking in the light and that your heart does not condemn you. "For if our heart condemn us not, then have we confidence toward God, and whatsoever we ask of Him we receive, because we keep His commandments and do those things that are pleasing in His sight."

This does not mean that you are conscious of some extraordinary degree of superior sanctity and sinlessness, but that you are walking in full surrender and humble obedience to the Lord Jesus in all things which He has made known to you. This is the normal attitude which every Christian should continually maintain and the only place where we can dwell in safety or pray effectually.

4. Dismiss all thoughts of your own worthiness or unworthiness and ask your healing simply through the mercy of God and the name of Jesus as something of which you are wholly undeserving and which you accept only for Christ's sake, but none the less accept with full confidence as part of your blood-bought inheritance and redemption right. True humility makes no account either of our worthiness or unworthiness, but simply forgets self altogether and makes its plea only in the name and for the sake of Jesus Christ, our Redeemer and Advocate.

5. Begin immediately to recognize your prayer as answered and to take by the momentary exercise of faith and silent prayer your physical life from the Lord Jesus. Remember that God supplies all our needs by Jesus Christ. Do not expect the healing to drop down from the sky as an apple would fall from a tree, but remember that the healing is in Christ, your living Head, and must be appropriated breath by breath and moment by moment from His very heart by the touch of faith. This is where many make the mistake. Their eyes are in the ends of the earth instead of on Christ. They are wondering 'hat the healing does not manifest itself, while all the time the Healer is within them waiting for them to draw from His fulness "grace for grace." It is "the life of Jesus" that is "manifested in our mortal flesh," and Jesus is always at hand to answer your cry and meet your trust. "Whosoever will, let him take of the water of life freely," is just as true of your physical as of your spiritual life. "He that eateth My flesh and drinketh my blood abideth in me and I in him." "He that eateth Me, even he shall live by Me."

6. Begin to use the new strength which the Lord gives you step by step as you are conscious of His inflowing life and dare to venture upon His help and strength. "Stretch forth thy hand" is still His command. "Arise, take up thy bed and walk," is still the posture in which the Lord will meet His suffering children. O suffering one, stretch forth thy hand, Upon His promise take thy stand. At His command stretch for the hand And Christ shall make thee whole.

—Selected.

Every scripture is God-inspired and profitable for teaching, for conviction, for correction, for discipline which is in righteousness, that the man of God may be complete—to every good work fully fitted.—2 Tim. 3:16, 17.

Thy Word have I hid in mine heart, that I might not sin against thee.

An Unblazed Path.

The epistle to the Hebrews informs us that he (Abraham) received him (Isaac) again in a figure. He just saw him raised up and returning to the home. He said to the servant, "You stay here and I and the lad will go yonder and worship and return." I know of no harder exercise of faith than that. When all ground of hope is gone; when all that is essential as the foundation of faith, seemingly swept from under us, and a person has to believe God when there is absolutely nothing to encourage the faith, and He has seemingly gone back on that, and we against hope will believe in hope, that is having no ground upon which to put our hope, we shall put it in God, in the supernatural, and believe in spite of all that is contradictory—this, truly, is the highest exercise of the human soul. When God ignores His own promises to you and you believe in spite of it all, God will then see that you can be trusted. It will be blessed if God can really take you and push you far out beyond where anybody else has gone in faith, show you the possibility, and then if you believe God for the accomplishment of the thing that nobody else has ever undertaken in this world, you shall receive such blessing as nobody else has ever received. There are not many that God can thrust out on the border line of faith in the realm of Christianity and see them stand on that point and believe, though nothing historically is given for their encouragement. There are not many of us that are willing to be pioneers. If we were, God would make us such. We like to be in speaking distance to all the others whom we have reason to think are in the service of God. There are not many of us who are willing to be thrust so far out that we can speak to no one but God. God could do this with Abraham and Moses and Daniel and Paul and others, and they discovered truth and received blessings and opened up a territory for others and not only have their names been placed above others, but they will have a reward given them beyond perhaps that of all others.

—J. H. King in L. R. Evangel.

The way through the Red Sea was safe enough for Israel, but not for Pharaoh; he had no business to go that way; it was a private road that God had opened up for His own family.—Davies.

Only by using our faith can we practically keep from losing it.—Chimes.

THE PENTECOST

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

SUBSCRIPTION FREE.

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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.

"And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all." (Acts 4:33.) Back of the power was the grace that made the power possible. The great grace enabled them to believe for the great power. May the dear Lord help us to see the marvelous and manifold grace revealed through Jesus Christ. "The law was given by Moses, but Grace and Truth came by Jesus Christ."

"The Latter Rain," (J. E. Sawders, Editor), is now published at 938 Pearl street, Camden, N. J.

"It is just nineteen hundred years too late to do anything" but believe. "IT IS FINISHED." "Believe on the Lord Jesus Christ and thou shalt be saved and thy house." Hallelujah for such good news.

The greatest fact as to personal experience and for practical holiness is our union with Christ through our death, burial and resurrection with Him. "For if conjoined we have become in the likeness of His death, so also in the likeness of His resurrection we shall be; knowing this, that our old man was crucified with Him that the body of the sin might be annulled, that we be no longer subservient to the sin. For he that died has been justified from the sin." (Rom. 6:5-7.)

Forever, O Lord, thy Word is settled in Heaven.

"Pentecostal Power" is the name of a new free paper published by Hermon L. Harvey, 602 N. Leffingwell Ave., St. Louis, Mo. The first issue is a good one and worthy of a place among the apostolic publications. The editor was formerly a Methodist pastor, but is now pastor of the Full Gospel Assembly in St. Louis at 28th Street and Washington Ave.

"Knowledge puffeth up, but love buildeth up." In reality, we understand the Word of God through personal experience only. Intellectual knowledge of the written word puffeth up because it does not deliver from sin, nor subdue the spirit of man. Real heart knowledge humbles the recipient and exalts the Giver.

"I am not a masterless man. I own the forereaching sway of the coming King. He who was born in Bethlehem of Judea; reared in Nazareth of Galilee; crucified on Calvary; buried in the tomb of Joseph of Arimathea; raised from the dead by the power of God; 'who hath shed forth this which ye see and hear;' Jesus Christ the Son of Almighty God."—B. F. Lawrence.

A Happy Surprise! Mr. and Mrs. Mitchell, Miss Kuhn, Mr. Grear and Mr. Lardy stopped with us a few hours enroute for Princeton, Mo. These are a praiseful humble quintette. One fact impressed us favorably. They were all reading their Bibles before the meeting. They talked little, but were very happy and free. Our spirits soon blent and the power of God fell upon us all in such a manner as to deeply unite us with each other in the Lord. We bid them Godspeed in their good work. If you want their services, address D. C. O. Opperman, Joplin, Mo.

"At the best, they reason up to Him, not down from Him. May He keep us from this, our eyes ever and first of all upon Himself."—Grant.

"God was pleased * * to reveal His Son in me that I should announce Him as the glad tidings among the nations." (Gal. 1:15, 16.) These too are our experience, our mission, our message. The message of the New Testament is one of privilege, unlimited and unfathomable. God has sent us to preach love, not law; delight, not duty; not "DO," but "DONE." Out of this will flow a spontaneous life of wholehearted service for God and humanity. We are sent to draw, not to drive; to feed, not to fail; to shepherd, not to shear; to win, not to worry, to comfort, not to compel.

I rejoice in thy Word as one that findeth great spoil.

For thou hast magnified thy word above all thy name.—Psa. 138:2.

Be courteous even to the troublesome individual who is always in your way. God sends him to you.—Chimes.

Do not bank on your prayers, nor on your faith, nor yet on your faithfulness, but on the faithfulness of the covenant-keeping God. "For He is faithful that promised." (Heb. 10:23.)

.. "In my very highest state of grace; in my very best spiritual condition; I have absolutely no guarantee of one moment's keeping power. I must live in Christ. I will never, in time or eternity, be anything, but wholly dependent, every moment, on Jesus Christ for every kind of help."—B. F. Lawrence.

Warfare necessitates worship. Worship prepares for warfare. Warfare starts others for the glory. Warfare prepares them for the glory. There is a great tendency to neglect the latter and emphasize the former. God's order always is wait, worship, wisdom, walk, WAR.

The greatest privilege of any man is to receive salvation through Jesus Christ. The greatest privilege of a Spirit-filled saint is to be associated with Jesus in His life of perpetual intercession for others. His greatest privilege in the ages to come will be to be a member of the bridehood of Jesus Christ if He chooses him for that relationship.

For I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the Holy City, and from the things that are written in this book.—Rev. 22:18, 19.

Jesus Stood on the Shore."

O how wonderful! Jesus standing on the shore of your petty vexations and troubles, watching your conflicts and defeats. Even when you get out of divine order, He is still on the shore. He watches your struggles in the night of unbelief and self-effort. He pities you. But He has to let you go that way. You will not learn your lesson by any other route. Why did Jesus not come and stop these men before they started to the lake? They would not have learned their lesson.

Furthermore, "the disciples knew not that it was Jesus." No. The moment we turn from the path of faith in God in any particular, the vision of His face begins to fade. The darkness of unbelief, the uncertainty of self-help always becloud our sight, no matter how near the Lord may be. Will Jesus censure them in their dilemma? For going back to the arm of flesh? No. "He knoweth our frame."

Pull On.

Pull on, pull on.
The laborers are few; we cannot stay
While looms the harvest in vast array,
For to each servant, does the Master
say:
"Go work today."

Pull on, pull on.
Though fruitless seems our toil and
vain;
The husbandman hath patience for
the rain,
While all around us waves the golden
grain,
Our way is plain.

Pull on, pull on.
No time for rest till glows the setting
sun
Across our pathway, when the race is
run,
And we have heard the Masters' voice,
"Well done,"
Servants, "Well done."
—Mary M Bodie.

The Work in Kansas City.

The penecostal work in this city the past year has been various. After the camp-meeting in Topeka a year ago, the Lord gave us Acts 9:31, "Then had the churches rest...and were edified; and walking in the fear of the Lord and in the comfort of the Holy Spirit were multiplied." These words were graciously fulfilled for some months. But Satan does not like to see God's people prosper, hence, he began a fight which continued for half a year. But Jesus gave a wonderful victory through and over it all. To Him be eternal praise.

It is marvelous what lessons He taught us, of leaving our cause to Him who "doeth all things well," to Him who says: "Vengeance is mine, I will repay;" what lessons of implicit trust in God; what lessons of His minute and constant watchcare. Never did so many scriptures pour in upon us to comfort and sustain us as in this fierce conflict. Truly, "His right hand and His holy arm hath gotten Him the victory."

After this in June, we pitched the tent and God added His blessing. One dear minister came in from the country and received the gift of the Holy Spirit and remained with us for about two months to get the benefit of the Bible teaching and to become "established in the present truth." A lay-minister's wife in the city also received the baptism in the Spirit and is going on grandly for God. This means the coming on of her husband also in this "good way." A number of sick folk were healed and the saints more fully fitted for future warfare.

Soon after coming to the city two years ago, the Lord gave the pastor a dream of some fine, choice, luscious

peaches and bartlet pears. This dream has in some measure been fulfilled. Brother J. R. Flower came from Indianapolis, Ind., with Ten Pentecost, assisted in the work and edited the paper for about eight months, then went forth in evangelistic work with God's favor upon him. Other valuable material from the city has come in by the kind hand of God. The best is yet to come, not necessarily in quality, but in quantity and in the mighty workings of the Lord. He says: "I have spoken and I will also bring it to pass; I have purposed, I will also do it."—Isa. 46:11.

To the praise of His grace we can say that there is no fanaticism and very little creaturely activity in our meetings. A poor service is a stranger among us. Jesus Christ is exalted—the first and the last; the Holy Spirit is honored and obeyed; the word of God is magnified; the saints are edified; and God Himself is glorified. Deep peace and sweet unity prevail. To God alone be the glory.

We are constantly receiving kind words of appreciation about the paper, The Pentecost, and new subscribers are also coming in. We believe that this little white-winged messenger has a place in the thought and plan of God and we seek earnestly to make it all that He would have it to be. We are more and more assured of being in His will in its publication. We thank all our readers for their donations and prayers and kind words, and earnestly solicit your continued interest that the good Lord may enable us to move in His perfect will. The prospects of the work in this city and for the paper are as bright as the promises of God.

We have heretofore overlooked the mention of the Colored Apostolic Mission on Vine and Twenty-second streets. They are going deeper into God. The Lord willing, we shall have a report of their work in a later issue of this paper.

Brother Roberts has lately been excommunicated from the Christian Adventist Church because he stands for the "Latter Rain." He is pastor of a happy flock in Kansas City, Kan. The editor has spoken in his pulpit and we have fellowship with each other. "The servant is not above His Lord" in suffering persecution. The Jews rejected Jesus as "the resurrection and the life" and as the great and only Purifier, but went 'up to Jerusalem before the passover, to purify themselves.—Jno. 11:55.

Open thou mine eyes that I may behold wondrous things out of thy law.

The Lord Hath Helped.

I felt led to give my testimony in the Pentecost of what God hath done for me. The Lord hath done great things for me of which I am glad. At the age of nineteen I was converted and six months later was baptized in water, and lived in fellowship with my Savior as far as I had light. But there was a longing in my soul continually for a more intimate fellowship with Him.

During this time I was ill in body, but had not yet learned to take Christ as my Healer. Some years later, I heard of people being healed by faith through the atoning blood of Jesus. But it seemed that I could not accept it for myself. The Lord who is faithful to His own, kept speaking to me and encouraging my heart to look to Him. One night at one o'clock God spoke these words to me: "We have this treasure in earthen vessels that the excellency of the power may be of God and not of us." Then He gave me a vision of myself as only being an earthen vessel, as I had never seen before. And I answered, "Yes, Lord, I know that thou art able." And with these words I fell asleep. The next morning at six o'clock, I awoke perfectly healed of an illness of eleven years' standing. Praise be to His eternal name.

Some time later, I fell sick again and blood poison followed which became very serious. One evening my friends and relatives were standing around my bedside to watch me take my last breath, when suddenly God gave me enough strength to call on Him aloud. Then His Spirit quickened my body and instantly healed me. Glory to His precious name! And since then (14 years ago) the gracious Lord has kept me from sickness.

Three years ago God sent Brother Copley to Kansas City. He preached Christ in a way that I had never heard before—that He is our Sanctifier and Baptizer as well as our Justifier. I was then leaning a great deal on experiences and feeling, and when they failed me I was downcast and sad. And in my efforts up to this time to seek the experience of sanctification, it seemed that I never could obtain that which corresponded to the word. This caused me great disappointment and I lost the joy of my salvation. But when our pastor preached on this text: "Hitherto hath the Lord helped us," God spoke to me restoring unto me once more the joy of His salvation.

A few weeks later the Lord gave
(Continued on last page.)

Demoniac Possession.

The following words are worthy of repetition. With one correction and a suggestion, we pass them on. Reader, peruse them carefully:

The subject of demoniac possession is one frequently referred to in the Scriptures, and especially in the New Testament. The phenomena of demoniac possession are manifold; and when we are sufficiently illuminated to detect and classify them, we find that all the statements in Scripture are perfectly verified. The following items will be found true:

First. The agency of demons is always brought more conspicuously into notice in proportion to the manifestation and power of God's work among souls. When the Son of God was manifest in the flesh, the activity and outspoken agency of demons were manifested more than ever before and we often see instances in Scripture where the approach of Christ or of the Spirit-filled apostle, to some possessed person, would mightily stir the demon in him. Just as the approach of summer causes vegetation to sprout, the same heat also stirs the snakes into motion.

Second. Demons are of a multiplied variety. They are of various types, greater in diversity than human beings; and they always seek to possess a person congenial to them in some characteristic. The Bible tells us of unclean demons, deaf and dumb demons, witchcraft and fortune-telling demons, of insanity, of drunkenness, of gluttony, of idleness, of wonder or miracle-working, various forms of sickness, despotic demons, theological demons, screeching and yelling demons. There are demons that act more particularly on the body, or some organ, or appetite of the body. There are others that act more directly upon the intellect or the sensibilities and emotions and affections. There are others of a higher order that act directly on man's spiritual nature, upon the conscience, or the spiritual perceptions. These are the ones that act as angels of light and sidetrack and delude even real Christians.

Third. These demons seek to fasten themselves on to human beings, as parasites, like ticks on cattle, or mistletoe on a live tree. They seek out those whose make-up and temperament are most congenial to themselves, and then seek to fasten themselves on to some part of their body, or brain, or some appetite, or some faculty of the mind, either the reason or imagination, or perception; and when they get access they bury themselves into the very structure of the

person, so as to identify themselves with the personality of the one they possess. In a great many instances they do not get possession of the individual, but obtain such a hold on some part of the mind as to torment the person with periodical attacks of something strange and abnormal, out of all proportion to the general character and make-up of the individual.

Fourth. These demons feed themselves on the person with whom they are allied. There are three great realms of law—the Natural and the Supernatural, and between these comes a strange middle realm called Preternatural. This middle embraces a vast range of phenomena, which cannot be definitely classified, or ranged under the regular facts of nature or grace, but is a strange medley, like the vast swarms of asteroids that float in space and which, striking against the atmosphere, produce the shooting stars we see in November. This is the realm of clairvoyance, second-sight, hypnotism, mind-reading, insanity and abnormal passions. It is in this realm that a large class of demons find their favorite hunting ground. There are allusions in Scripture, and facts gathered from experience, sufficient to prove that certain varieties of demons live on the juices in human blood, or they absorb to themselves some of the natural affection for husband or wife, or children, or brothers and sisters, because the demon has absorbed that *affection to himself*.

Fifth. There are religious demons; not holy, but nevertheless religious and filled with a devilish form of religion which is a counterfeit of true, deep spirituality. These pseudo-religious demons very rarely attack young beginners, but they hover around persons of high states of grace, and especially if they are of a vivid or energetic temperament. These are the demons that play havoc among many professors of holiness. The way they get hold of persons is as follows: A soul goes through a great struggle, and is wonderfully blessed. Floods of light and emotion sweep through the being. The shore lines are all cut. The soul is launched out into a sea of extravagant experience. At such a juncture these demons hover around the soul, and make strange suggestions to the mind of something odd, or outlandish, or contrary to common sense and decent taste. They make these suggestions under the profession of being the Holy Ghost. They fan the emotions, and produce a strange, fictitious exhilaration, which is simply their bait to get into some faculty of the soul. For example, one man said

that just after receiving the baptism of the Holy Ghost, as he would lie in bed at night, a strange, wild sort of exhilaration would shoot through his mind, and a sudden impulse to jump out of bed and go screaming all over the house, which if he had yielded to it once, would likely have given the demon access to his brain. Another good man says he felt like running around the camp and climbing every tree, but had enough discernment to "try spirits," and found the impulse was not of God. But another person at the same camp-meeting, felt the same impulse and yielded to it, and went yelling and screaming through the woods, climbing trees, tearing his clothes, exhausting his body, and in a short time became utterly useless to the work of God. Another person said he felt like rolling on the floor, and groaning and pulling the chairs around, but he distinctly perceived that the impulse to do so had something wild in it, and a touch of self-display contrary to the gentleness and sweetness of Jesus; and as quick as he saw it was an attack of a false spirit he was delivered, and the tide of pure love flowed on through his breast. But another man had the same impulse, and fell down groaning and roaring, beating the floor with his hands and feet, and the demon entered into him as the angel of light, and got him to think that his outlandish conduct was of the Holy Ghost, and it became a regular habit in the meetings he attended, until he would ruin every religious meeting he was in.

It requires great humility to try these spirits and detect the false ones. *The most dangerous demons in existence* are those pseudo-pious ones who soar around the high altitude of the spiritual life, like eagles around great mountain-tops, and seek to fasten their talons upon the lofty and conspicuous prey. These are the demons of spiritual pride, of religious ambition, of wild and fantastic notions, of strange and abnormal affections. These are the demons that fit over the sunlit regions of the land of Canaan, and attack very seldom any but advanced believers.

Sixth. The affects of being possessed by this sort of demons are manifold, and plainly legible to a well-poised mind. Such possessions caused people to run off into things that are odd and foolish, unreasonable and indecent. It leads them to adopt a peculiar voice or twang, or unnatural shouting, or some senseless shaking of the body; or the triking of certain attitudes, or the adoption of some silly whim. Or such a possession may be manifested by peculiar heresies in the

Tried Faith—A Testimony.

"Many shall be purified and made white and tried." "The Lord trieth the righteous." "That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."

God is not primarily concerned about our having gifts, but rather a basis on which those gifts can safely be operated. "The more excellent way" of love, and "faith which worketh by love" are God's highest thought for those who can stand the strain and test that make such a life possible. The following testimony is pertinent on this point:

"To tell you my pentecostal experience, I think that some of the little band here feel that I have none. But I take everything from Him and realize all this sand-papering is necessary. I am like the bride in Cantiles 'whose

mind, of which there is a nameless variety. It produces certain wildness in the eye and harshness in the voice. Such persons invariably break the law of love, and severely condemn people who do not conform to themselves. As a rule, such persons lose their flesh, for demoniac possessions is very wearying on the vital forces, and produces a terrible strain on the heart and nervous system.

In the main the above article is good and solid. But there is certainly one grave mistake in it. It insists that demons rarely attack young beginners and always attack advanced believers. This is certainly not true to fact and it is also unreasonable. Who is so safe as those who have gone on with the Lord and who know His Word? This would be a strong argument for believers to stay in the childhood of Christian experience. No, no, let us go on unto perfection as we are admonished. Heb. 6.

The writer suggests that "a radical, searching humility" is the way for such people to be delivered. We suggest that the way to be kept from such demon possessions and torments is humility. "An ounce of prevention is worth more than a pound of cure." Much searching of the Word of God, not primarily to have something to give out to others, but for personal benefit, and much waiting on God in prayer will certainly produce humility that will prevent any such sad catastrophe. We are sure of this. Real humility is honest, unselfish, pure, transparent, Christ-like and is not subject to demon power.

soul failed when He spoke' and who was not quick enough to meet the test, but wandered about and the watchmen beat her and took her veil from her. Nevertheless, like her, I found His again and held Him fast and praise Him daily that I am my Beloved's and His desire is towards me, and right here I have been for so long, and more and more shut up to Himself, yet realizing a helplessness that would utterly have discouraged my soul if Jesus did not continue to take me deeper and deeper into the prayer and praise life. Many, many nights, I have been wakened to rise and press up into His blessed presence until the joy and glory of Himself and His love has filled soul, and body too it seemed, but He has never yet spoken through me. As I have inquired most earnestly the cause of the delay, He has shown me that I must tarry more definitely and constantly for the witness, for He says "These signs shall follow them that believe." For weeks He just so revealed Himself to by hungry soul that I was so taken up with His love that for the time I could seek no further. I expected that He would just speak through me at any time. Some of the dear ones here see it so differently, and I have been so slow I don't blame them at all, but just know that He is leading me on and that there is nothing between me and Jesus. Nothing between—that is heaven to my soul. I see much dross that has been coming out during these furnaces, and He has permitted me just to taste again and again of the cup He drank when He was "despised and rejected of men," and I have just sunken and sunken until I have gotten down to those everlasting arms, and they hold me fast, glory to His name!

No tongue can tell how precious Jesus is to this poor soul that has been tossed about and has found an anchor at last. For many weeks there has been an unnatural, or supernatural heat in my body at times—sometimes a flame of fire when filled with His love, but soul and body were wrapped in such a heavenly glow that His love almost overpowered me.

Always gratefully yours,"

For the good of the writer and of our readers, we take the liberty to state that the Scriptures do not warrant us to tarry for tongues. Speaking in new tongues is not promised to them who tarry for tongues, but to them that believe. The disciples were taught to tarry, not for a language, but for the Holy Spirit. If you know in your heart that He has come, you just keep occupied with Jesus and

move on to know Him and the new tongue will most likely come when you are least thinking about it. Seek Him, worship Him, obey Him, believe Him. He will do the rest.

The phrases, "He spoke for Himself," "He spoke through me," "He will speak through me," are not scriptural. Invariably the word says that the people did the speaking. The following from the pen of Brother Carothers is so plain and pertinent here that we give it:

"According to the actual examples in the Scriptures it is not the Spirit but the people talking in tongues. It is true, the Spirit furnishes the language—the "utterance"—but the people furnish the subject. Take the original case on the day of Pentecost. It is written of the foreigners present that they said of the saints: 'We do hear them speak in our tongues the wonderful works of God.' You see, this was not the Spirit talking, but it was the saints who were being blessed of the Spirit, telling of the blessings they were experiencing, but of course, telling in tongues furnished by the Holy Spirit. And so, at the house of Cornelius, 'They spoke with tongues and magnified God.' That was not God magnifying Himself, but the saints magnifying Him. And so, Paul says: 'He that speaketh in a tongue speaketh not unto men, but unto God.' It is not God talking to Himself, nor to men either, but the baptized man talking to God in tongues. Again Paul says: 'Verily thou givest thanks well.' It is not the Holy Spirit giving thanks, but the man or woman giving thanks to God in tongues.

"So many have not seen this, but have supposed that whatever was said in tongues was God talking. And this is where much of the error has arisen. To be sure, God might give the message. The Greek for the word 'utterance' would include the subject-matter as well as the language, and it is entirely possible that the Spirit might, not only furnish the language but also furnish the subject-matter, as He certainly does in the gift of prophecy. But if we are to judge by Scripture examples, this must be very rare. In fact, there are no actual examples of such a method of giving messages in the New Testament.

Concluding Remarks.

"The speaking in tongues which they enjoyed under the guidance of the apostles and the Holy Spirit in the New Testament days, devoted to glorious praise and testimony, can never do anything but bless. No division or strife will ever arise over that among the Lord's people. But when one set of people undertake to guide others in the assembly, even though it be in the name of the Lord, the flesh always gets in and trouble results. God has never left His Spirit-filled and matured people in such darkness as to have to be led around in any such way. 'Forbid not to speak in tongues,' but let us have it in the Spirit and along Bible lines, and the interpretation the same way."

Paul's Voyage to Rome.

The Church's Voyage to Glory.

All who believe in the inspiration of the Scriptures must admit that there is more in this marvelous description of Paul's journey to Rome (Acts 27 and 28), and its outcome, than the mere account of the narrative. God never has anything in His word merely for the beauty of the theme, nor even for the truthfulness of the history, though we find both of these in the Scriptures. There are special and much needed lessons for our day, as touching the history of the church, contained in these two chapters. The great Apostle Paul looms up distinct on this voyage, and so to the finish. This is the man to whom was committed the special revelation of the church. He was the administrator for this dispensation of the grace of God, and ably did he dispense it in the power of the Holy Spirit. If we will look at the apostle, in these two chapters, as a figure of the church's journey through this world, we will get some light as to God's work for these last days. To commence, the church is launched with

Paul Its Central Figure.

He is a prisoner persecuted by the religious people, and his words rejected by the world—a picture of what every individual Christian will experience today if he is faithful to his absent Lord.

The people set sail—a despised and rejected company—on a stormy sea. They are called out to take this journey because of their testimony to Christ. They find shortly that the winds are contrary. Yes, as soon as we turn round and decide to take the narrow way, we will find everything in this world contrary to us. So we see in verse seven that the progress was slow. And this was the case in the beginning of Paul's ministry, but it was sure. There were always some who believed, though the majority turned away. The adverse winds which were impeding the ship's advancement were also safe-guards for her. When the world persecuted the church, she was faithful to her heavenly calling. But when the world opened its arms and embraced the church in the days of Constantine, called the first Christian emperor, (although he was anything but Christian), her decline was rapid.

In the ninth verse we read that "sailing had now become dangerous," and we get the word of caution from the oracle of God. The advice given was "to wait and so avoid loss." This is always difficult for the flesh. Now

comes the test. Will these in authority obey God's word by the mouth of His servant, or will they take their own way? Remember, we are looking at this scene as the voyage of the church through the world.

Paul Stood Forth,

and said: "Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives." We find the same words of caution to the saints for the last days. That "difficult times shall come;" to "take heed to the doctrine received" and preach the word "in season out of season;" that sound doctrine would not be endured, but men would heap to themselves teachers which would tickle their ears and that there would be some who would make shipwreck of faith. The church did not listen to the words of warning any more than the centurion and captain of the ship listened to the good advice of Paul. So when the south winds blew softly; everything seemed favorable; they put forth and thought to be very cautious by sailing close to shore. The result was disastrous. The ship was in the greatest danger, simply left to drive before the wind. She was let go as best she could.

Is not the parallel almost exact? The church committed herself to circumstances; made friends with the world, which appeared like the south winds, so favorable. The persecutions ceased; difficulties vanished; and all seemed peaceful. But this was only apparent and on the surface. Darkness and trouble soon overtook her.

Paul's Warning Fulfilled.

We soon find them casting out some of the precious cargo to lighten the ship and make their voyage, through this tempestuous sea, easier. Not only was truth given up in the church, but idolatry was substituted. We know that in the first three centuries, the church retained the truth of the gospel and proclaimed it and guarded the dignity of the person of our Lord Jesus Christ and the value of His finished work. But on the fourth day, they cast out the tackling of the ship, that which is absolutely necessary for progress through boisterous gales and heavy seas. All the spiritual blessings with which the church is blessed in Christ Jesus, were lost sight of. Then, of course, spiritual power and holiness, which are necessary to progress, were soon waning. So the dark ages gradually came upon the church; as we read, "neither sun nor moon appeared for many days." All was gross darkness for many centuries. We have no idea of the density of it—we who can

buy a Bible for a few cents. But thank God! there is hope. We see by the twenty-first verse that they are hearing

Again the Oracles of God.

"After long abstinence"—it was indeed a time of leanness of soul—"Paul stood forth in the midst of them, and said: Sirs, ye should have hearkened unto me and not have loosed from Crete and so have gotten this harm and loss." Now we see that the word of God was and is still, to wait until we get the order to go forward. The failure commences here. And the same one who warns them of their danger, in the beginning of their eventful voyage, is also the one whom God uses to bring their departure home to them. So we learn that hearing and obeying the word of God through the Apostle Paul would have prevented the dark ages. "Ye should have hearkened unto me and not have gained this harm and loss." But thanks be unto God for the comforting verse that follows: "Now I exhort you to be of good cheer; there shall be no loss of any man's life among you, but of the ship." These words were wonderfully comforting at such a moment when everything seemed hopeless.

God Had Told Paul

that though the ship may go to pieces outwardly, yet every one on board should be saved. And He has assured us through the same medium, clearly and definitely, that though the ecclesiastical order of things may be a ruin, yet not one who is sheltered by the blood of Jesus shall be lost. The "life hid with Christ in God" is safe and secure amid all the strife and confusion of the day. God accepts us in His Son, and "there is no fault in this Man." The church is perfect through His comeliness.

We have now arrived, in our illustration, at the period when God commenced that wonderful deliverance for His people known as "The Reformation." We find a dependence on the words of Paul in some measure, for when they are again in a difficult place, they wait for light (verse 29.) This speaks of faith and patience. It is always safe to wait for the day. The children of Israel never moved when the cloud abode upon them. They waited for the pillar of light to guide them. God always honors our waiting upon Him. And there is one thing that we can do while waiting, we can feed. So Paul ministered the food to them (v. 35). The word of God is strength to our souls in every time of darkness and trial. And the Apostle Paul is an "able minister of the new covenant." He distributed

freely for every occasion life-sustaining words. The greatest trouble he finds is in getting them to appropriate the good things which he hands out. But we read that after some time, he actually induced them to take some meat. So they were beyond the milk-age (v. 36). They then had a

Time of Rejoicing,

and when they had eaten a sufficiency, they cast the remainder of the wheat into the sea. They scattered the truth which they had received and of course this brought the light whereby they were enabled to see land. They knew not the place to which they were come, for they had not gone this way before, but because of the light which they had, they soon found a landing place (v. 39). They discovered a certain creek with a shore and they tried to take the ship in that way. But alas! the way is too narrow and straight for all the ship. Never since that time has the ship gone one way.

We find in the history of the church a striking analogy here. After the fifteenth century, the mass of people commenced to read the Scriptures and they were enlightened. The day appeared. But in the midst of great light there is the gravest danger. The ship cannot stand the fight with the waves any longer. She is fast going to pieces and when she comes to a place where two seas meet—Ritualism and Rationalism—she can hold out no longer. She is run aground. Those who are truly saved are told to cast themselves into the sea, the lesser danger, and make for the shore. The fore-part, Ritualism, the Catholic church of today, stuck fast. She remained unmovable and is just where she was centuries ago, both as to doctrine and practice. She has remained intact. But the hinder part of the ship, Protestantism, has broken up into multitudinous sects and divisions. The casting of themselves into the sea, refers to individual responsibility which is especially a feature of the last days. The exhortations to Timothy and Titus, individuals, are especially for these days.

Christendom has become a great house and there are vessels unto honor and to dishonor. I am to purge myself from the unclean—that is, doctrinally unclean; to act individually.

Man's Religion.

What a lesson in this—the ship being fastened to the ground. "The first man is of the earth earthy." "As is the earthy, such are they also that are earthy." (1 Cor. 15:47, 48.) This is man's religion—knowing nothing of an heavenly calling. These are the dwellers on the earth of which we read

in Rev. 11:10.

Those who cast themselves into the sea were sure of reaching land. Some began to cleave to broken pieces of the ship. They can no longer hold on to the whole ship. It was possible before the reformation to point to the ship as the church intact, but never since that day. The church is in pieces. At the present time, we see nothing but a broken and divided state of things; some on one fragment of the ship and some on another; and some out wading alone without leaning on any piece of the ship. These latter seem to speak of those who are clear on all the truth of God and who do not run to any extreme. They are able to swim out fearlessly looking to God alone for guidance.

No assembly of God's people can say to day that they are the church. Though we may have a little larger board than others, or may be strong enough to launch out boldly for all the truth of God, even believing that these signs do follow, yet we are but a remnant testimony. With their being cast into the sea, the twenty-seventh chapter ends. But there is another sequel, praise God! The

Acts of the Holy Spirit

In this dispensation do not end here. Some interesting things follow which we would like you to notice carefully. Many commentators have spoken of this 27th chapter as the church in ruins, but never have we heard any one mention the 28th to unfold it in any way. Yet here it is in the word of God, a positive proof that there is a restoration, or reviving after the awful wreck which precedes it.

In the first place, God speaks of this little remnant, who get to land, as having escaped. The language is significant. Then after their wonderful deliverance, they knew the place upon which they landed. The name Melita means refuge, affording honey. So all the redeemed find refuge in Jesus from formalism, ecclesiasticism, ritualism, and all the spiritual wreckage portrayed in this journey to Rome. They also obtain sweetness of disposition, strength and enlightenment. (1 Sam. 14:28, 29), "In Him, we are made full." Thank God that He has brought us as far as Melita on our way to glory.

Melita was a different locality than they were accustomed to. It was not strange that they did not recognize it readily. There were strange things happening which no doubt would have alarmed them but that they were glad for their deliverance from a worse fate. Everything was very informal. Things were not done in the same orderly way

as formerly, but there seemed to be much freedom, simplicity and kindness. There was fire too, Hallelujah! They landed among barbarous people, the regions where most of the escaped ones are landing today. They seem also to have spoken the language of this people. One at least had the gift, for God does not record any failure to make themselves understood. They were received with kindness and warmth; just as at the present time these delivered ones are received with open arms on the mission fields. In fact the cry is coming to us in heart-rending accents,

"Come Over and Help Us."

And the greatest fires have started in the uncivilized nations. Paul helped the fire to burn by gathering the fuel. Yes, Paul can always be depended upon to provide plenty of fuel. The lack is in getting it to burn. We notice a viper comes out of the heat and fastens on Paul's hand. Hallelujah! The heat always brings the vipers out, and they seek those who are putting on the fuel and adding to the heat. The apostle shook him off into the fire after he had bitten him, and the words of Jesus were fulfilled, "Behold, I give unto you authority to tread on serpents and scorpions and over all the power of the enemy: and nothing shall by any means hurt you." (Luke 10:19.) The venomous beast does Paul no harm, though the people look askance at him for a little moment, expecting him to fall dead. They did not know the Scripture at this time, although no doubt Paul lost no time informing them of the good news of the full gospel according to Mark 16:16-18, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; in my name shall they cast out demons; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover."

After this wonderful demonstration of the power of God, they wanted to see more of it fulfilled. So they tell Paul of the sickness of the father of the chief man of the island, and we read that "Paul entered in, prayed, laid his hands on him"—and the result follows according to the word of God. Of course it does. That "word is forever settled in heaven." It is magnified above the name of the Lord. "It shall prevail." After the healing of this great man, the work grew and prospered and the fame of this company went abroad upon the island. Many came with diseases and were healed. God is working a work in

These Last Days

even as at the beginning. He always sends things in due time. This is the time of the fulfillment of the last of Acts in a greater measure, for Paul just compassed an island with his miracles. But today the work is worldwide. The end of this dispensation is almost upon us as every real Bible student will admit, and God always ends one age and ushers in another with wonder works. This age has been said by some to be one of silence on the part of God, but we nowhere read this in the Scriptures. God would always have confirmed His word with signs following if His people would have believed for this. Oh! to put off the shackles of unbelief which have bound us so long, and get free, into God where He can really work through us as He desires and show even now to principalities and powers, the devil, bound by faith, unable to work because of the hindering of the Holy Spirit in the church. In this way, we can really taste of the age to come, leap over as it were the intervening time and see Jesus crowned with glory and honor, every enemy being under His feet and we reigning with Him, "reigning in life by One Christ Jesus." Hallelujah! The

Truths of God's Word

are open up in a marvelous way to those who really believe that Christ is the Head of His own body, and who are willing to hand the leadership over to Him and let Him run His own affairs. These people are finding that God is just where they put Him by faith and just the size they make Him, and that He works just according to their faith. According to faith is still the law of His kingdom. Many dear people of God, whom He has widely used in former days, will not believe this latest movement, called the "Latter Rain Movement" and numerous other names, is of the Lord. It commenced too simply and not just in the manner by which they expected a revival. (And some expected no revival at all.)

As well might these escaped prisoners have refused to leave the sinking ship and have preferred to go down with her, to landing in such a primitive manner and so different from what they had expected. When will we learn that "God worketh all things after the counsel of His own will," and that "His thoughts are" still "as far above our thoughts as heaven is above the earth." He will not be circumscribed as to His methods of doing things. We need to get down and humbly cry to Him that our eyes may be opened that we "may behold won-

drous things out of His law."

Jesus may be standing on the shore watching with compassionate eyes our fruitless efforts to catch the fish (John 21), or even walking with us to Emmaus, while we are sad and wondering whether these things are so (Luke 24), and yet our eyes be holden from seeing Him in all His power and fullness.

The Church's Privileges.

In that very letter to the church of Laodicea, which is especially applicable to our day, He counsels to buy Him eye-salve with which to anoint her eyes that she might see. There he says he is "standing at the door knocking" if perchance she might hear and open to Him that He might "come in and sup with her." This is what He is doing at the present time, coming in and enjoying the feast with us, which he Himself has prepared. This language all speaks of reviving or restoration, for of course some will listen to His words of love. God will always have a remnant. He will have His house full. And if some refuse to get in line because, like Paul and his company, they "know not the land," He will get others. God is a God of variety. He never simply repeats Himself. He says, "I will lead the blind in a way they knew not."

We are willing perhaps to confess our need of being led, but we want to feel our way along with our little dead stick of experience, or it may be with the experience of some one whom we judge to be proficient as a guide. But God will not have this today. We always want to look back and imitate. We would like a Luther, a Wesley, a Whitfield. But God is doing a new thing for us. He is shutting us up to Himself; nothing upon which to lean but His faithfulness; the living hand of faith in His hand and thus He leads. We must trust Him only while we test everything by His word. Hallelujah! for a God that is not a "man that He should lie," "whose words are truth and verity." We now come in our lesson where Paul and his company were again

Exercising the Gifts

with which they had been endued, and leaving blessing in their train. When they had gone all over the island, they sailed away and Paul was landed at his original destination. This is just what this present "Latter Rain" will do for the church. It is bringing God's people back to the place which God intended them to fill. Not in building up something large in this world to feed their self-complacency. Paul would build nothing except what was built up in Christ. We never read of

his organizing that which is already an organism, having life from God, "the church which is His body." As was already remarked, Paul went on his journey stopping at divers places, making glad the hearts of others, but always with this end in view, to get to the place for which he had set sail in the beginning. And this he finally did, praise God!

What courage and hope for us in this finale. He arrived and spoke the word of God fearlessly and boldly. In like manner today, the disciples are scattering and preaching the word, and the church will be brought back to that place which God intended her to occupy. Just to be a witness to the death, burial and resurrection of Christ. Paul said he was in chains for the hope of the resurrection. We will be in chains too, just in the measure that we witness to the power of Christ's resurrection. Beloved, it means something to us that Christ rose from the dead and is seated at the right hand of the Father, with "all power in heaven and earth given unto Him." Since we died with Him, we also arose from the grave with Him and are seated with Him in the heavens. It means something to the devil, and it means far more to God. To us it brings victory over all sin, the flesh, the world and the devil. We are accepted as dead, buried and risen in Him, with all His power at the disposal of our faith. To satan, it is eternal defeat that the Man Christ Jesus arose from the dead. But to God, it is glory unto the ages of the ages. The church must come back to her original calling before Jesus returns. This voyage and disastrous finish of the ship are things of the past. The church has passed all through this, and is now returning to the "first works," a pilgrim and a stranger in the world; an ambassador telling of the beauty, peace, rest and satisfying portion of her own land by her life of self-denial of all these things which the world counts gain.

"Counting All Things Loss

for the excellency of the knowledge of Christ Jesus my Lord," were the words of Paul which he exemplified in his life.

The end of this chapter finds him preaching and teaching the word from "his own hired house" (he had cottage meetings, praise God!), "and some believed and some believed not." "This sect is everywhere spoken against" was the verdict of the chief of the opposers at that time. This also fits in the parallel. Hallelujah! "Our redemption draweth nigh." Paul's "two whole years" is dispensationally pro-

The Pentecost Bible Class.

Lesson X.

Romans, Chap. 7.

There has always been much dispute about the seventh chapter of Romans. Let us trust God to open it for us. By the way, what two things must God do for us that we may know His will? (Lu. 24:32-45.) What three things must we do? (Jno. 7:17, 1 Tim. 4:13 and James 1:5.) Reader do you really want to know God's will? What, then, is to hinder us from understanding this difficult scripture? (Mark 9:23.)

Be it remembered that chapter 6 teaches us our freedom from sin and our union with Christ through our crucifixion, burial and resurrection with Him (Ch. 6:5-6.) It will be well before proceeding with this lesson, to read carefully Gal. 4:21-31 and "The Purpose of Law" in lesson VII in the March Pentecost.

What great fact does the apostle always hold before us? (Gal. 6:15, 2 Cor. 5:17.) In what realm does this new creation live? (Rom. 6:14.)

What fundamental legal fact in Rom. 7:1? What, through the body of Christ, has become our relation to law? (V. 4.) How through the body of Christ? (Gal. 2:19-20.) The law demanded that I die for my sins. I could not die thus and save myself. Hence, Christ died in my stead and I died in Him. Thus I am forever discharged from the law. "But now we, having died, have been cleared from the law wherein we were held." (V. 6.) What then, is the character of our present service? (V. 6.)

Now, read again very thoughtfully verses 2 and 3. We will paraphrase these verses, letting "the woman" represent the believer, a "husband" the "old man," and "another man," Christ. Then it will read thus: "For

the believer that hath the old man is bound by law to the old man while he (the old man) liveth; but if the old man die (ch. 6.6), the believer is discharged from the law of the old man. So then if, while the old man liveth, the believer be joined to Christ, the believer shall be called 'an adulteress; but if the old man die, the believer is free from the law, so that she is no adulteress though she be joined to Christ." This we believe to be the meaning of these two verses. This will help us to understand the rest of the chapter.

If the law cannot save and if it has no more jurisdiction over us, of what use is it? vs. 7, 8, 10. For whom is the law given? Rom. 3:19 and I. Tim. 1:9. Why was sin allowed to work death to us through the law? v. 13. What, then, is the character of law? vs. 12, 13. And yet it can never better our condition. Why? Rom. 8:3.

In chapter 6, Paul shows us the process of our deliverance from sin and law. In chapter 7 the first six verses, he illustrates our freedom from law. In verses 7-14, he declares the purpose and holiness of law. Now, in verses 14-25, he exhibits the wretched defeats of the believer who has not yet appropriated the deliverance of chapter 6, but is still striving in his own strength to do right. He does not see that he died with Christ, hence, he still insists on living. He does not see that in Christ's death he is freed from law, hence, he still tries to keep it. He does not see that he was made free from sin through his death with Christ, hence, it still has dominion over him. He has not yet learned his utter helplessness, hence, his self-effort to save and to keep.

What necessary facts is he learning? vs. 14, 17, 18, 20, 21, 23. Note these very carefully. A dozen stern facts that must be known in order to come into real victory. What pitiful cry in verse 21? Now there is hope. He has come to the end of self-effort. He cries to another for help. Here the Spirit shows him that his deliverance has been before wrought through Jesus Christ. What does he now see follows when he does not trust Christ? v. 25.

This is as far as anyone can go till he learns his need of the sixth chapter deliverance through the seventh chapter miserable experience. Dear Reader, have you learned your need? Have you ceased to expect any good thing from yourself? Or are you still surprised and sad when you fail? Have you learned deeply to expect victory and success alone through Christ's indwelling? 2 Cor. 4:7 and 6:16 and Gal. 2:20.

How beautiful is the arrangement of God's word. Romans 6 teaches us our glorious deliverance from the world, from sin and from law through the cross. Chapter 7 teaches us our absolute need of such freedom. And chapter 8 teaches us how this deliverance is to be realized. Hence, he who has believed this truth can say. "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. 8:2.

To what three things, then, did we die in Christ? Gal. 6:14, Rom. 6:2, 10 and 7:4. Do you really believe that? Are you trusting God to keep you forever separated from the world? And to give you victory over all sin? Are you enjoying your freedom from law, serving the Lord "in newness of spirit and not in the oldness of the letter?" Rom. 7:6. Or are you still trying to merit His grace by your good works? (Eph. 2:9.) What has God ordained for them who trust His grace alone? Eph. 2:10.

To what conclusion does this bring us? Rom. 7:25. "I myself," not seeing my deliverance from sin and victory through Christ's indwelling, but by self-effort "with the mind serve the law of God," and "I myself," "with the flesh serve the law of sin." But in Christ through the power of the indwelling Holy Spirit, I do not serve either. God be praised! The flesh has been crucified, hence, there is no law of sin to serve. I have seen my deliverance from law, hence, there is no more law for me to serve. "I myself" have died with Christ, hence, there is no more "I" to serve with the mind. I am absolutely shut up to let Christ live out His life in me without any effort of my own. Glorious victory! Glorious rest! Glorious love-service! Reader, do you enjoy it?

"Faith is the victory" always. What you really believe for you will surely get in God's good-will and time. Where your faith locates God there you will always find Him, and others will find Him there, too, as far as concerns you. If your faith locates Him in heaven He will never be any nearer than that to you. If it locates Him in your heart, you will always find Him there. If it counts Him a handy God in time of trial, or difficulty, you will never be disappointed.

"The servant of the Lord must not strive, but be gentle unto all men." (2 Tim. 2:24.)

"I will hope continually, and will yet praise Thee more and more. (Psa. 71:14.)

phetic. These two thousand years called "two days" in Hosea 6:2, the last two verses of Acts have been fulfilling. The individuals and the handful of believers all down this age who "went in unto him" (by reading his writings) and heard him "preaching the kingdom of God and teaching the things concerning the Lord Jesus Christ," will come up in the first resurrection and meet us whom the Lord is now preparing to meet Himself in the air. Let us not fail to continue sitting at the Master's feet in Paul's Bible School, for thus a preparation will be afforded us for "an abundant entrance into the everlasting habitations on high."

A Disciple.

Testimony From Oklahoma.

The Lord has wonderfully delivered me, Oh, glory to Jesus! I have found freedom in Him. I had been going to the cold formal churches for about half a dozen years, trying all the time to be a Christian. But my heart was not satisfied, for I believed in a heart-felt religion. All this time there was in me an aching void. In April, 1910, some pentecostal people commenced a meeting here and I at once came to God for His saving and sanctifying power. On the tenth of April I received the blessing. All glory to Jesus! for the blood that cleanses. One week later God baptized me in the Holy Ghost with the Bible evidence of speaking in tongues.

Oh! the sweet peace that came to me, the peace that passeth all understanding. Glory, hallelujah! I also take Him for my Physician. Glory to His precious name!

Mrs. Lillie Neidy.
Meridian, Okla.

(Continued from page 9.)

me the key to sanctification by this text: "I have been crucified with Christ." (Gal. ii, 20.) Immediately He gave me such a joy to think that I had been crucified with Christ 1900 years ago. Glory to Jesus!

In 1908 the 20th day of August, the Lord baptized me with the blessed Holy Spirit. This is the most marvelous experience of all—that the same Spirit which raised Christ from the dead is dwelling in me enabling me to speak and magnify God, and revealing unto me His precious word and keeping me in perfect victory through His faith. Praise the Lord! Hallelujah!

Your Sister in Christ,
Mrs. Anna Holmquist.
Kansas City, Kans.

'Tis sweet to know this little while
To human eyes condemned and vile,
That God approves our ways;
And never grieve, nor fret the more
But learn the same contempt to pour
On men's reproach and praise.

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.

A cordial Welcome to ALL.

A. S. COPLEY, Pastor.

Contrasts Worthy of Study.

Jesus was born of the Spirit. Thirty years later, He was just as really anointed with the Spirit.

From His birth He was "holy, harmless, undefiled, separate from sinners" and lived in victory for these thirty years. But at the age of thirty, He received power from on high to live and labor for others.—Acts 10:37.

He was a high private, so to speak, for thirty years. But His anointing in the Spirit gave Him an office in God's army.

Made Him Captain.

He emptied Himself of His divinity by choice; became as dependent upon God, the Father, as Adam, the first was before his fall; "was in all points tempted like as without sin." Hence He must receive the anointing of which the anointing, of the high priest, the prophets and kings were types.

As condemned, but penitent sinners, we come to a reconciled God and obtain justification through faith in Jesus. But as believers accepted in Christ, we come to a Father for power for service.

As ungodly, deserving banishment from God's presence, we are justified freely from our past sins, by His grace through faith in Jesus. But as "the righteousness of God" through Christ, we are sanctified wholly by the God of peace and made meet for the Master's use.

The confessing rebel accepts Christ as his Savior. But the yielding believer receives the Holy Spirit as the endowment with power.

Jesus Christ as Savior is the promise of God to a lost world. But the Holy Spirit is the promise of the Father to His children.

Jesus Christ as Savior is the promise of the Father to His children.

The alien is born of the Spirit. But the child is baptized in the Spirit.

He that receives Christ obtains "a well of water springing up." (Jno. 4:14.) But he that receives the Holy Spirit obtains "rivers of living water."—Jno. 7:37-39.

As justification is offered to the ungodly; so the gift of the Spirit is offered to believers only.

As the believer needs not to accept Christ; so the world cannot receive the Spirit.—Jno. 14:17.

Acceptance of Christ determines our destiny. But reception of the Spirit determines our usefulness.

Acceptance of Christ makes us children of God. But the reception of the Holy Spirit assigns us our place, brings us into the foreordained good works.

The hundred and twenty had

preached repentance and salvation for three years. Nevertheless, Jesus said "Tarry until ye be endued with power from on high." The Spirit was with them those three years, but after the Spirit was poured out upon them they became filled, baptised with the Spirit.

"He that believeth on the Son hath everlasting life., (John 3:36.) Some of God's dear children emphasize this word most vehemently, and well they may, for it is a wonderful truth. "HATH EVERLASTING LIFE." But observe also: "The law of the Spirit of life in Christ Jesus HATH made me free from the law of sin and death" (Rom. 8:2.) What about this HATH? If the one law "hath made me free" from the other law, then I am just as free in the one case as I have life in the other case. And the Holy Spirit who everywhere flames out in this wondrous chapter, keeps this first law constantly in operation by His indwelling presence. Thus sin and sickness can have no more power over us. Hallelujah! Brother, emphasize the first "hath," but please do not minimize or explain away the last "hath."

We may take these two little words, 'But God,' and write them over against every dark cloud, every difficult problem, every impossible situation in life. The trial may be too hard for us, too hard for others, "but God" is equal to it. He is the remedy for it. He is waiting now to turn it into a background on which He will write the eternal records of His grace.—Selected.

Every word of God is pure; He is a shield unto them that put their trust in Him. Add thou not unto His words, lest He reprove thee and thou be found a liar.—Prov. 30:5, 6.

Pentecostal Tracts.

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

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Pauline Sanctification.
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