

The PENTECOST

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

VOLUME II.

KANSAS CITY, MO., NOVEMBER-DECEMBER, 1910.

NUMBERS 11 AND 12.

THE STAR OF LOVE.

*"We love to tell the Gospel message,
To dying men,
Of the Jewel found in the manger,
E'en the Babe of Bethlehem.*

*"Let the twinkle shine o'er the waters,
Far, far away;
Light of love and beauty, our rescue,
Saving all the day.*

*"Ne'er can we tell the wondrous glory
Of our Star of Love;
Wave and wavelet bear the blessed message,
As the carrier dove.*

*"Hosanna! to the Star of nations;
Alleluia, amen!
Re-echo the angels' message,
Till He comes again."*

*Who'll be first to tell the story
This new year?
Who'll be brightest with the glory
When He shall appear?*

BELLS OF CHRISTENDOM.

Ring, sweet bells of Christendom:
Everywhere, the tidings tell,
How the Lord to earth did come.
Ring and tell.

Prince of Peace the heavenly King;
As a mortal babe disguised,
He appeared whom angels sing.
Earth-disguised.

Love divine in human frame;
Of the lowly, lowliest He,
Striped of glory in His shame,
Gloried He.

Empty-handed from His birth,
Gifts exceeding price He brought;
Treasures hidden not in earth,
Jesus brought.

To the blind unclouded sight;
To the dumb the voice of praise;
And to all in darkness, light,
Joy and praise.

To the heavy-laden, rest;
To the mourner, words of life,
And to all, the last and best,
Endless life.

Still the Christmas angels sing;
Glory be to God Most High.
The eternal echoes ring,
God Most High.

Lift your songs in unison—
Peace on earth, good will to men.
Mingle song and life in one
Wide AMEN!

—Selected.

LESSONS FROM GENESIS.

BY DEBORAH.

Lesson IX.

In the course of our last lesson, we called attention to some contrasts in the lives of Abram and Lot, types of two kinds of believers. In our lesson for this month, we wish to dwell particularly on the results of such lives. We left Abram abiding in a land flowing with milk and honey and Lot dwelling in the plains of Jordon with his face turned toward Sodom, where eventually we find him.

We shall consider Abram in quite a different character in this 14th chapter of Genesis. Here we have the record of a conflict between four kings who make war against five other petty rulers. The latter series of names represent the world in its undisguised and sensual wickedness. The four kings are typical of the Babylonish, or religious world power always seeking to hold captive (and generally succeeding) the more open form of evil. We see this exemplified in all the so-called Christian countries. The world must have a religion, a form of godliness, even though it denies the power. So it must put down everything which it deems sinful, or at least, cover it up.

But sin is sin to God. We do not find Him making degrees of sin. God says, "Without faith it is impossible to please Him." There is much fine talk of world reformation, closing saloons, electing honest men to office, changing the environments of men and thereby changing the men. And especially do we hear much on the Gospel leavening the whole world (that is just what their false gospel is doing). Alas! this is all

Spiritual Babylon.

God will have none of it. And it takes a valiant general like Abram to deliver worldly Christians out of its grasp. Unless we are rooted and grounded in the word of God, we are apt to become entangled in some of these reformation schemes. The curse of God rests upon this world and we can not lift it. This is the work of the Lord Jesus Christ, who will arise as the "Sun of righteousness with healing in His wings" and reform every department of this world in the millennial age.

The portion of Abram the man of faith, walking in fellowship with God, lies outside of the whole field of conflict. ("In the world but not of it.") Lot, on the other hand, is already in Sodom, so of course falls an easy prey. This history is repeated in the life of every saint who, having known the truth, at least in some measure, falls under the power of the world-church. It is because they love the world in some phase that they are entangled. The Lord is too faithful to allow any honest heart to be deceived. It still remains an eternal fact, "He that will eth to do His will, shall know of the doctrine whether it be of God."

The secret of

Abram's Decisive Victory

is disclosed in one word, which here used, flashes light upon the scene. "There came one that had escaped and told Abram the Hebrew." The word Hebrew means passenger, one just passing through. So afterwards, the Apostle Peter tells us how to overcome Sodom, typical of fleshly lusts, as being pilgrims and strangers. Notice that Abram in the midst of the conflict and turmoil all around, consequent on war, is tenting so far off that he hears the news from one who escapes the fray. As soon as Abram knows that Lot is taken captive, he rushes to the rescue with a trained band of soldiers. The man who lives in fellowship with God is never taken at a disadvantage. He is always ready to fight "the fight of faith," and deliver his weaker brother if necessary.

So it is the Hebrew Abram who brings back Lot and all belonging to him, as well as the other captives. It

is easily seen that the deliverance of the latter is merely incidental. For as between Sodom and Babylon, why should Abram interfere? What deliverance would it be for a mere child of Sodom to be set free from Babylon? One is as bad as the other. But it is Lot over whom God has made Abram's heart to yearn, and yet it is manifest here, that it is not circumstances which have made Lot what he shows himself to be, because change of circumstances have no effect on him. He goes right back to the place where he was taken captive and we shall find him needing once more to be delivered from what, having escaped man's judgment, falls under

The Judgment of God.

But if Lot's eyes are still on Sodom, his pilgrim brother has found a worthier object. For as he returned from the slaughter of the kings, "Melchizedek, king of Salem, brought forth bread and wine; and he was the priest of the Most High God." What an honor for this valiant general to be served by royalty. Melchizedek is a type of Christ the Priest and King, as the Apostle Paul afterwards tells us in the Epistle to the Hebrews. His parentage is not told and the apostle's words are remarkable for the way in which they bring out and insist upon the perfection of Scripture in what it omits as well as in what it contains. The king of Sodom had come out to meet Abram and tempt him with taking of the spoil of his enemies, but God forestalls him by sending his priest to strengthen Abram with bread and wine and by reminding him that he was serving a God of unlimited power—"the Most High," and of unlimited wealth—"possessor of heaven and earth." The king of Sodom had no chance whatever with Abram after this, for when he is offered all the goods which he had taken, his answer is in perfect accord with what he had learned of God. "I have lift up my hand unto the Lord,

The Most High God,

the possessor of heaven and earth, that I will not take from a thread even to a shoelatchet, and that I will not take anything that is thine, lest thou shouldst say, I have made Abram rich."—Gen. 14:21, 22.

If Christ could not accept the kingdoms of the world at the hands of satan, but His Father's only, no more can His followers accept enrichment at the hands of a world which has rejected Christ and chosen satan as rulers.

That bread and wine with which our Melchizedek refreshes us are a memorial of those sufferings by which

alone we are enriched, and one who has tasted that the Lord is gracious, implies in so doing, that he refuses any portion in this world. And we see by what follows that the one who chooses this better part is blessed indeed. Abram gets a vision of this Most High God as his exceeding great reward. After every temptation in which we are overcomers, we get a further revelation of God Himself and greater unfolding of His word to us. Judging from the words of the Lord here, Abram was fearful in some respect and God comes with His never-failing comfort.

"Fear Not Abram,

I am thy shield and thy exceeding great reward." Often after a great victory, there is a sudden revulsion of feeling (to surprise us) from the ecstatic emotion upon whose summit we were carried, to leave us stranded, and we seem to wonder if after all we were led of God in all we did, or said. The necessity for action had shut out all other thought. That over, it no longer sustains us and we drop out of heroism and find what? Blessed be His name, "God our eternal refuge." We who were shielding others find more than ever the need of God our shield. We who were energetically refusing Sodom's offers, need to be reminded that He is our exceeding great reward. God as our defense! What dart of the enemy can pierce through Him to reach us? God our portion! What has the world to offer commensurate with this great gain?—"the unsearchable riches of Christ."

SAVED AND HEALED.

On the 7th of February, 1910, I was taken with a severe cold, and being threatened with pneumonia, went to the state dispensary. The physicians diagnosed my trouble as tuberculosis in the second stage. I was ordered to go to Mount Alto, Pa. Accordingly, I prepared my clothing and stored my furniture.

A brother of mine who had a wonderful experience of healing of a bursted blood-vessel was advising me that Jesus would heal my body if I would only believe Him for it. This was news to me, although I had professed Christianity for sixteen years. I became curious and began to search the Scripture to find out if it was really true. I read such quotations as, "Whom the Son maketh free, is free indeed." Jno. 8:36. And Jesus "healed all that were oppressed of the devil." Acts 10:38. My days of waiting were spent in serious thought as my lungs were in a bad condition. I had such pain and was losing weight and many

people said that my days were short on the earth. The nurse told me that mine was a bad case and that I would go to the infirmary. Being so weak in body, they could not send for me too soon. But it seems that my waiting was ordered by the Lord, for on the 23d of April I was under deep conviction for sin. The Lord spoke to me in a wonderful manner in reference to my bad habits with which satan had me bound down for many years. Many times I tried in vain to reform.

God could not work through an unclean vessel. I had to lay my all on the altar and put my idols in the fire. While they were burning, I was on my knees pleading with God to take the evil desire forever away from me. The answer came to me: "Now wash your mouth out and be clean." I obeyed and thanked God, and oh! how happy! I have been free from that hour. The dear Lord was working with me, as the next day, the 24th of April, will prove. I went to a small mission on Prune Avenue, in Harrisburg, and sat down at the back of the hall. A gentleman spoke to me and inquired with what disease I was suffering. I told him what the physicians told me. He urged me to come to the front and they would pray for me. Satan was on my track and made me very unhappy. At last, I went and knelt down and cried to God to give me a heart of flesh. My prayer was answered. I burst into tears, the first time for many years. My mind seemed more settled and dwelt on Christ—why He suffered. The love God showed in giving His only Son to die for a miserable sinner like me—such love broke my hard heart, as I cried: "Lord, have mercy on me. If I never was truly converted, Oh, Jesus, save me now!" I realized that Christ died and took the curse of the whole world upon Himself; and that He died for my sickness, because sickness came upon Job through satan (Job 2:7). Likewise, he caused me to be sick.

I cried unto God to heal my body, promising Him to serve and acknowledge Him before men. Then I began to praise God aloud, laughing and crying for joy. Oh! what a blessed day that was. Surely, the angels were rejoicing with me. Glory to God forever! What a wonderful Jesus we have. The Great Physician of soul and body! I stayed at the mission all the day. The next day I witnessed for Jesus. I wanted to tell every one. Overflowing with joy, the neighbors were soon made to know the good news. I was so sure that the deed was done. I informed the nurse that I was not going to Mount Alto, because I had been to Mount Zion. I wrote to

my brother in Toronto. Our letters passed each other. He stated that the saints were praying for the healing of my body between 12 and 1 o'clock the 24th of April. My letter to him declared that I was healed at 1 o'clock that same day.

Oh! how wonderful all this seems. Blessed be the name of the Lord forever! Jesus is just the same today as when He walked the earth. How I want to be obedient and trust Him, and have my lamp trimmed and burning when He comes. When I look back on my empty profession, I feel how merciful God has been in sparing my miserable life to see the light of the full Gospel of Jesus Christ. Glory and honor, praise and power be forever to our God! He took the pain from my lungs and now I am gaining in weight. I am a new man in Christ Jesus. Pray for me that I may prove faithful and receive the full baptism in the Holy Spirit.

Yours in the Beloved,
Thomas Watson,
Euhaut, Pa.

Johannesburg, South Africa.

Dear Brother in Christ:

At the age of 17, I went with some others to upset a Primitive Methodist meeting. I myself was upset and was converted, praise God! Have been in mission work ever since; now 23 years.

Two years ago I was led into the Bree Street Tabernacle here and was impressed with the heavenly influence. I saw others get healed. For four years I had received treatment in a hospital for a diseased bone in my head and was under the doctor's care for fifteen years. I went up to the minister and he laid hands on me and I was instantly healed. Praise God! I had an injured hand. I have a doctor's certificate stating that after four years of inability to use it, it would be injured for life. For this hand I prayed myself and now I am as strong as ever.

Then I went to work in a gold mine, and in August, 1909, my left limb received a compound fracture which put me in the hospital for six weeks. Went home and for nine months I walked on crutches and sticks and was utterly in despair. Then I asked prayers of the saints. They laid hands on me, and bless God, have been all right ever since. I walked home that night without anything, and with a certainty I can join in the story, "He has put gladness in my heart which nothing can destroy."

Your loving brother in Christ,
Charles Heatley.

MISSIONARY MATTERS.

VILLAGE WORK IN JAPAN.

Following is a summary of the work accomplished in Fukui province this summer; it is not as much as we would like to have done, but we believe that it is pleasing in the sight of God and that much good will be the result of that forty-five days of seed sowing among the heathen.

We were out altogether about two months; of this time we worked forty-five days, the other time being rainy and rest days. We preached, prayed and sang the Gospel in about 326 villages, sold 549 Testaments and 1658 Gospel portions and gave away tens of thousands of tracts. There were many personal talks in homes, school houses and county offices and other places. The Gospel was preached on the streets, by the roadside, on corner lots, in rice fields, in tea houses and hotels, on trains, in the valleys, in the hill country, in the mountains, in halls and once in a theater and in a public park; in season and out of season the work went on. Tracts have been handed out at funerals, festivals and feasting. Words of hope and cheer have been spoken and prayers offered by the bedside of the sick and outside the home of the dying. Some of the poor, sick and needy have been helped with the offerings that God's children have sent out. I have been turned down, weary and footsore by hotel after hotel and had to go out into the country to get a place to sleep; they had no use for "Jesus people." I have lived on food that I believe nine persons out of ten in the homeland and most likely the tenth person, too, would turn up their nose at, but what does all this matter so that souls get saved. "My grace is sufficient for thee."

The Kawachi Valley.

In Kawachi province is a population of 280,000 distributed amongst five hundred and nineteen towns and villages and only four resident native evangelists and six preaching places. The Lord has laid this place upon our hearts and already the work is started and the villages are getting the Gospel. "Enlarge the place of thy tent—strengthen thy stakes;" this is the last message from the skies by the "Answer before they call" system of telegraphy. We have obeyed orders and have started the enlargement, but who is going to strengthen the stakes? Dear reader, when you pray about this be sure and listen. God may want you to become a strengthener for this Kawachi work. This Lord's work that we are engaged in is a work of Faith; we have no missionary board, church, so-

ciety or organization of any kind behind us; we draw our checks on Philippians 4:19 and we are not surprised when they are cashed. God's love never fails.

Bethel Gospel Mission, in one of the best locations in this great city of Osaka, is in a prosperous condition and many come in and anchor in salvation bay; pray that the anchor chains will stand the test until Jesus comes or these dear souls are called home. Our missionary paper, published on the field, "The Lord's Vineyard in the Sunrise Kingdom," sent free to any address. Next issue published soon. Send a postal card with your address quickly if you want it. Please meet us at the Throne in prayer for Japan, and especially for the Kawachi valley.

Your brother in Christ,

Robt. Atchison.

Address Nanwaen, Abeno, Tennoji Mura, Osaka, Japan.

The two following letters were sent us from a sister in Indianapolis, Ind. They are worthy of consideration for Jesus' sake:

From Far Away Iceland.

Among the islands of the sea there is probably none less generally known to us in America than Iceland. Lying as it does far to the north of England and Scotland, between northern Europe and Greenland, and almost isolated from other countries, it seems farther removed from us than it really is.

"Iceland!" some one exclaimed to one of our number upon whose heart this northern land had been laid. "Surely you do not mean to go away up there to that cold country?"

Nevertheless there are in Iceland a race of earnest, true-hearted and without intensely religious people, sadly in need of the Gospel of Christ. Though outwardly quiet and undemonstrative they are not without feeling and thought concerning the things of God. Moreover they are well read as a people and reasoners, so that they are likely to have firm convictions of their own.

Early last summer two young brothers from Indianapolis left us for this northern land. They are glad to be there as the burden of those people is upon them very strongly, and they are assured they are in the will of God. They have made Reykjavik, the capital of the island situated on the western coast, their headquarters for the winter. With the opening of spring when they shall have acquired enough of the language to enable them to speak

with the Icelanders direct, they hope to go out over the island proclaiming the Glad Tidings of Salvation through Jesus Christ and the Coming of Jesus. The fishermen who each summer assemble on the northern coast during the few brief months of that season in the pursuit of their daily occupation are especially on their hearts.

In and around Reykjavik already doors have been opened, and closed, some of them, for the Enemy of our souls is as everywhere else, in Iceland. At Halwarfjordin, a trading post down the coast from the capital, they have held several services and hope to establish a small mission; also at Halwarfj, an inland town seven or eight miles from Reykjavik, to which "we walked, over valleys and cliffs and hills and a wide stretch of lava fields," one of them writes. Recently they crossed over to Westman Isles, about eighteen hours' ride by steamer from Reykjavik, where the people received them kindly. "We were given a bucket of potatoes, a bucket of turnips, two pounds of mutton and two pounds of good Icelandic butter," one of the letters runs, "so we fared well." In another letter they write, "We have been able to preach the word with great freedom without any effort on our part, and He has supplied all our needs."

Pray for these brethren. As they themselves write they "are in a strange land" and feel far away often. The island is bleak and desolate for the most part, although the rugged, snow-capped mountains, which may be seen distinctly for miles in that peculiar clear northern atmosphere, lend a beauty and grandeur to an otherwise dreary scene and are said to be unsurpassed even by the famous Swiss mountain scenery. There are no trees in Iceland, no fields of waving grain; grass is the Icelanders' only harvest. In summer, however, the low flat plains, still scarred by the ravages of the seething masses of boiling hot mud and water and lava which has been poured out over the island from time to time by fiery volcanoes (still seething underneath) is covered with short grass and flowers and Iceland moss. Beautiful ferns, too, grow among the lava rock, reminding one of the way the Father sends blessings into the lives of those who have had hard and bitter trials; and grown weary, perhaps, and hardened. In the winter great snowstorms sweep over the island, transforming it into a kind of fairy-land of glistening white drifted hither and thither by the wild northern winds and lighted with beautiful changing colors from the "Northern Lights," which flash from the north-

ern sky during the long winter nights. God's handiwork is seen there, despite the old tradition that "God made the rest of the world, but the Devil made Iceland."

Pray for them, and pray for these people, who seem "ignorant as yet of a real knowledge of Jesus Christ," that "there may be many caught up in the clouds from Iceland, at the coming of our Lord."

Address Chas. H. Cox, or
Clinton Wilson,
Reykjavik, Iceland.

In the Land of Egypt.

More than a year ago there went forth from our midst here in Indianapolis, a frail little woman, gray-haired and already nearing the age of "three score and ten," but full of faith and courage, to bear the Gospel of Christ to that land so full of interest to all who have read the story of the Children of Israel, and earlier, the accounts of Jacob and Joseph and his brethren who went down to buy corn in Egypt when famine was in the land, and there came face to face with the one they had sold into the hands of the Ishmaelites for a few pieces of silver so many years before. She was not afraid—this little woman—although she was going alone. Alone No, not alone, for there was with her One who never leaves us or forsakes us, and He was leading her forth.

From her hand have come frequent tidings since then, all bearing the same message: "I am so happy in this land." The people have become very dear to her heart; and "Jesus is precious. I love Him—more in Egypt than I ever did before." Just the same old, old truth; we are happy wherever we are in His will and putting forth our best in the place He has chosen for us. Egypt needs Jesus and His precious Gospel and living examples of what this Gospel brings to those who choose to follow Him. "None are too old," she writes. "None!" God is "renewing her youth" in that land and late letters and pictures express the joy and enthusiasm of a young heart, full of cheery faith and hopefulness.

Egypt has passed through many dark times and been cruelly oppressed in the past. Much of her whole history is darkened with tyranny, rapine and bloodshed. Mohammedanism—that curse of Eastern life—has spread over the land, leaving bondage and superstition and sin in its wake. But "Thank God there are rays of light streaming in and our God is able for anything. Egypt is getting to the place where she can look up and claim

her privileges in the Lord and He will bring every one of His promises to pass." The people receive the Word gladly and once they are out of the bondage of Mohammedanism, accept with simple, child-like faith the teachings and promises of Jesus. They are even coming to look to Him for healing as well as salvation. Indeed the former is often a stepping stone to a clearer knowledge of the salvation of Jesus Christ.

But at best the work is slow; and "Oh, for more helpers!" (The cry reaches us from every field.) At Assiout (Egypt) where the dear sister spoken of is situated, there have been only three or four workers, with one or two native interpreters, who cannot give all their time to the work. Recently two more brothers with their wives and one or two others have come to them, making in all about ten in the home. God graciously supplies their needs and the people are very hospitable, although many of them are extremely poor; and their accustomed food is not such as Americans have been usually accustomed to, consisting as it does of hard black bread and whey and "dried up figs." The need of a printing press has been laid on their hearts lately and for this they are earnestly praying, that they may be able to "print their little Arabic paper themselves." (They have been sending it to Cairo to be published.) "You ought to see how eager the dear people are for something in their own language," writes one.

The hearts of these dear Missionaries are especially in the village work, which has proven of much blessing already, in the few villages they have been able to reach often. Near Assiout is Nikhela, a smaller place where the people are eager for the Glad Tidings, and have learned to watch for their coming each week. "The dear little children came out clapping their hands to welcome me," one of the letters runs. In this place they have rented a native house which "has many rooms" grouped around an open court "where the people who lived here before we did kept their cow," and in which is their large water jar filled with water from the Nile. In this particular court there is a large palm tree. It is like an outdoor sitting room and the housetop is also much used for this purpose. "You may think of me very often up here on the housetop," one of them writes. They have been able to come into very close touch with the lives of the people in this place. Let us bear up these dear ones; and send them from time to time whatsoever we have of encouragement, and of means, too. This is only one corner

of that broad land where the Gospel is needed—Oh! so much—to teach the people how to live pure clean lives and be ready for Him!

Address,
Mrs. Sarah A. Smith,
Assiout, Egypt.

BAPTIZED AND HEALED.

Independence, Mo.

Brother Copley:

One of our dear people here has received her baptism. She has the Bible evidence. It is only about six or seven months ago since I commenced to teach her God's word. She had never gone to Sunday School. She could read very little and often feared that she would die and never understand the word of God. The first time she came to the meeting, I saw that she was hungry.

The Lord commenced immediately to speak to her about divine healing. She had a very large growth; could not stoop over to pick up anything. The Lord instantly healed her in answer to her own prayer. A few weeks ago she began seeking the baptism, after she understood from the Bible, that it was for her. She sought in earnest, and the night when God met her, she had a vision. God showed her a wonderful church gathering. As she turned away, she saw a table full of every kind of good things to eat, and though she went near to help herself, yet she could take nothing, but was obliged to pass on and leave it. She now came to another room where there was a man with his wife and young child. She said: "I can not enjoy worldly pleasures." The man replied: "Neither can we." Then she asked them to go with her to another room and pray to Jesus. But he said: "We have nothing to do with Jesus; we believe in God only." Finally, she induced them to let her sing of Jesus and of His blood. As she began to sing, she received her baptism. The Holy Spirit took possession of her and the bed shook so violently that her husband awakened and heard her singing. The words and music she had never heard.

Her husband is astonished at God's marvelous doings, and we are praying that the Lord will have His way with him.

Pray for me.
Yours in Jesus,
A Worker.

The baptism in the Spirit does not only make us like Jesus, but it reproduces Jesus in us and makes Him to live His life over in us to the glory of

Jesus on the Shore.

Let us read together the 21st chapter of John. It contains some words of comfort, both for the individual and for the church at large.

The disciples had walked with Jesus for three years, but it was a walk by sight alone. He is about to leave them and go to His Father. Before doing so He must teach them to walk by faith. This He does by degrees. He appears to them for a little while and then leaves them for a longer while. This chapter records His third appearance after His resurrection (v. 14). It was a most timely visit, too, just in time to arrest them from making shipwreck of official faith.

There were but seven of them at this gathering, the foremost of the eleven. This number was significant. It is the number for this age as regards God's working, as six is the number of man's working, the highest point that he can reach. As usual, Peter is in the lead. He says: "I go a fishing." Every leader finds a following, especially if it is into a by-path. "They say unto him, We also go with thee." For three years the presence of Jesus was salvation from sin, sickness and starvation for these seven. They had yet to learn that His absence was just as mighty for them and mindful of them as His presence. They had forgotten His prayer for them (Jno. 17). The pantry was getting empty; the potato heap was low; they had been looking in vain for some needed new clothes for the family, perhaps; the Master was not there to direct them as to where to go to preach next; Judas, who carried the bag, was dead, and where was the bag now? Jesus' two former post-resurrection visitations were of a glorified order; all hope was gone. It just seemed that they must turn to

Their Fishing Nets.

Therefore, "they went forth, and entered into a ship immediately." But note the sequel: "and that night they caught nothing." To go back is always to go into the night. To depart from the path of faith in God is to meet with failure. To go forth even in a good cause without first asking counsel at the mouth of the Lord is to meet with darkness and defeat. Perhaps the hardest lesson to learn in this life of faith is to trust the Lord when He seems to be absent, deaf and unmindful of our needs. He hears others, but He does not hear me. He helps others, but He does not help me. Will I trust His absent, silent faithfulness just because He is God? No. Until I learn my lesson through my own fruitless, self-ordered, fishing at night

and through God's pitying grace, I will not trust. How long and dark the night. Poor fellows. Neither will the Lord allow those, who have once been fishers of men, to have success in catching fish with fins and scales. They must never drop from the higher calling to the lower. But thanks be unto God, there is never a night so long and dark and fruitless that there is not a morning coming. And hence, we read here one of the most comforting statements in the New Testament: "When the morning was now come,

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."

"Then Jesus saith unto them, Children, have ye any meat? They answered Him, No. And He said unto them, cast the net on the right side of the ship, and ye shall find. They cast, therefore, and now they were not able to draw it for the multitude of fishes." This is the way that the compassionate Jesus meets our doubts, defeats, discouragements, darkneses, even departures from the right way, for He knows the deep sincerity of our hearts. Let us be "imitators of God," and also be patient with the erring children. Until He had performed this miracle, they did not recognize Him. Oh, to keep so in the center of His will that we will always know His foot-tread and His sweet voice, and recognize His face. What is more to be desired than to live under the midday blaze of God's favor, in the mid-ocean of His purpose and will? Is it possible? He would have us "filled with the knowledge of His will in all spiritual wisdom and understanding." (Col. 1:9.) Therefore, we need to be filled with the Spirit.

The Lord is pleased to give temporary success sometimes while His disciples are out of His will. But it

is only temporary and meant to lead to the center. This is no excuse for not hastening to the center, rather it is an encouragement thereto. Nevertheless, though He gave them prosperity, He wanted them to know that they must not depend upon the labor of their own hands for their food, but absolutely upon Him. "As soon as they were come to land, they saw

Fire, Fish and Bread."

This was the most astonishing thing of all. Not satisfied to fill their seine with fish, the sympathizing Fisher of men has a fine breakfast ready for these weary, worried, worn, weak wonderers from the way of faith. Bless His dear name. His compassions never fail. What a picture of the tender solicitude of the Son of God. A lasting proof that "He knoweth our frame and remembereth that we are dust." Truly, "His thoughts concerning us are thoughts of peace and not of evil." "His ways are ways of pleasantness, and all His paths are peace." "His mercies are new every morning." "He daily loadeth us with benefits." "His paths drop fatness." "O, that men would praise the Lord for His goodness and for His wonderful works to the children of men."

Was it humiliating to them to see their Lord, whom they had been distrusting so deeply, cook a meal for them? Was there a hint in that act that they might have to cook their own meals sometimes? Was there a deeper lesson in it, that they should minister spiritual food to hungry souls after it is well prepared through much waiting on God and through fiery trials which they should suffer? Reader, is it humiliating to you to live in the rear end of your mission and do the janitor work yourself? Readers, is it humiliating to you to let your pastor do this work? "The servant is not above His Lord."

But where did Jesus get the fish and the fire and the bread? Another miracle; another mercy. Where does He get anything with which He blesses His people? Oh! everything is in Him. And He is everything. "In Him was life." There are the fishes. "Our God is a consuming fire." There are the coals. "I am that bread of life." There is the three-fold answer. His name be praised! "In Him dwelleth all the fullness of the God-head bodily." "And in Him we are made full." Therefore, wherever He is there is a plenty.

And still I see another beautiful lesson. "Jesus saith unto them, Bring of the fish which ye have now caught." Having hauled in the net, once more they hear Him say:

"Come and Dine."

"Jesus then cometh and taketh bread with them, and fish likewise." He takes of what they and He had caught. He not only furnishes and prepares the viands, but He also waits table for them. Oh! what condescension! What a profound lesson on humility! The immaculate Son of the living God, as a prophet, lives a life of sacrifice and ends it in an ignominious death; rises as the sublimest Victor from the tomb; and prefaces His age-lasting career of intercession by ministering meekly to His devotees. He never lets us lose sight of our relation to others as servants, though we be a "kingdom of priests," and "reign in life through One Jesus Christ."

Did Jesus eat with them? It is quite probable. One other time He took "a piece of a broiled fish and of an honey-comb, and did eat before them." (Luke 24:42-3.) I see a very tender and close union between Him and us here. He and we feed together on what He and we together gather. His delights and ours intermingle. His food and our food are conditioned on our faith in His faithfulness—the faith which worketh by His love in us. We feed on His joy and are made full, and He feeds on our joyfulness in Him. We cannot separate either from the other.

Comfort Before Confession.

The most radical departures require the most thorough corrections and confessions. And the deepest lessons demand the most careful preparations beforehand. Peter had denied His Lord most shamefully. He had gone out "and wept bitterly" after catching His Master's eye. Was he thoroughly converted yet from that lapse? Was he able yet to strengthen his brethren? Probably not. Had Jesus forgotten Peter's failure? He perhaps thought that He had. Jesus never forgets anything that is necessary for our happiness and usefulness. Behold the tender wisdom of the Lord. He allows Peter to learn his utter inability to be loyal to Him (going down before a maid), and now his never-to-be forgotten folly of attempting to go fishing without his Lord's leading and help. Finally He wishes to show him the deep-seated and underlying cause of all his failure. He does not censure him for a thing. He does not rebuke his hot denial, but He immerses him with blessings. He shows him by His action toward him, how he is to act toward others and teaches him that this is a day of grace. Having lavished His blessings upon him, He asks Peter three searching questions in the descending order of importance. First, He asks him: Simon, son of

Jonas, lovest thou Me more than (thou lovest) these (fish)? "Second "Lovest thou Me?" To each of these questions Peter answered: "Yea, Lord, Thou knowest that I have affection for Three." But the third time, Jesus asked him in his own words, "Hast thou affection for Me?" This is what grieved the disciple. He was painfully made to know that he only had a friendly affection for his Lord and this was the root of all his failure. We must have the "love of God shed abroad in our hearts by the Holy Spirit." This certainly made him feel his need the more of the baptism in the Spirit for which they were soon to wait. We must be filled with God's love if we would overcome in the strife.

Beloved Reader, be it ever remembered that the never-slumbering Jesus is ever standing on the shore of all your movements and experiences and beholds with tender solicitude all your failures and successes. He stands on the shore of your family life, your public life, your business life, your religious life. "The eyes of the Lord are in every place beholding the evil and the good." And praise God, He is standing on the shore of this latter rain movement. He will see that every need of every worker in every land is fully supplied. Every seven shall see "fire of coals there, and fish laid thereon, and bread." Hallelujah

A BOY'S EYES HEALED.

Mrs. G. W. Rowland, of 2500 Cypress street, is sure it was a miracle. Dr. E. L. Mathias of the juvenile court believes there is a mistake somewhere, and the main person in the whole argument hasn't anything to say about it all and says he knows less.

Hansard Rowland, 14 years old, was the center of contention in the case in the juvenile court his morning. A physician of the school of medical inspection said the boy was suffering from a contagious eye disease, and that his mother refused to have his eyes treated. The mother produced a large Bible.

"Do you believe in this?" she asked, impressively, of Judge Porterfield.

"Why, certainly."

"Well, can you find any place in there where it says that anyone shall go to a doctor?"

"That is absolute rot, that kind of talk," the judge answered.

"Well, I'm waiting for you to show me," the woman said; "this book is my life; I live with it, I live by it. If you can show me any place—"

"We'll not argue this matter," the judge said, "now that boy—"

Mrs. Rowland's tone became decisive. "If any cure is to be made with that boy, God will make it," she said.

Consequently, but not accordingly, Hansard was made a ward of the court and given into the care of Doctor Mathias, who sent him at once to an eye specialist. In about thirty minutes the boy returned with a note.

"I am glad to say," the specialist said in the letter, "that I can give this boy a clean bill of health. I can find nothing wrong."

Now the question comes whether there was a miracle on the way to the doctor's office.—From a K. C. Daily.

Topeka, Kans., Dec. 21st, 1910.

Elder A. S. Copley:

My Dear Brother—Greeting in Jesus' precious name. It is truly a pleasure to be here again. Brother C. E. Foster is pastor of this flock and among them are to be found some of the most devout and precious souls it has been our lot to meet, while all are developing the Christ-life more and more. It is just as would be expected where a man of God like him ministers to an assembly. Truly he is a faithful minister of Jesus Christ and his life is one of untiring devotion to the Master and, hence, his people are faced heavenward.

Let us pray the Lord to send more such laborers into the harvest field of souls.

We are expecting great things from God here in Topeka during the close of the present year and in the next. God is working. Wish you could be here with us and preach for us.

It was well for us both that I did not read your tracts while there for I could never have preached so well before you after reading them and seeing that you have so much clearer vision of the truth than I have. I have never read anything so profound on the subjects treated as your tracts, and trust they may find a hearty welcome in every assembly.

God bless you, my brother, and lead you at all times into His perfect love. Give my love to all the dear saints.

Sincerely yours in Jesus,

Wm. McDonald.

God speaks His word into our hearts. We believe it. If the fulfillment of that particular promise is delayed, satan says: "God did not speak." Here we must believe the faithfulness of God, that it was really His own voice that we heard.

THE PENTECOST

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A. S. COPLEY, Editor.

Notice.

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

"All came to pass." Our editorial year-verse in the January Pentecost was Deut. 33:12, "The beloved of the Lord shall dwell in safety by Him; He shall cover him all the day long, and he shall dwell between His shoulders." This year far surpassed all the preceding in trials and triumphs, deepening and ascendings in God, openings into His word and in explorations of His grace. It has been a year of perpetual amazement, overwhelmed many times at the great loving goodness of "Our Father." Such minute watch-care, we had never known before. How many times He showed us things immediately to come and prepared us for them. Promise after promise was fulfilled in a remarkable manner. We can truly say with Joshua (21:45) "There failed not ought of any good thing which the Lord had spoken unto the house of Israel; ALL CAME TO PASS." And with Paul we conclude: "Thanks be unto God who always leads us in triumph in the Christ, and who through us, makes manifest the odor of the knowledge of Him in every place; for of Christ, we are a sweet perfume to God, in those being saved and in those perishing." (2 Cor. 2:14, 15.)

Affliction is not always the penalty of sin. It is just as often the proof of piety. A good man may serve by suffering as well as by work—Selected.

I stand with God accepted
 Because of His dear Son,
 Baptized into His body,
 With Christ forever one.

He heals from every sickness,
 And guards me every hour;
 Assures me of His favor
 And clothes me with His power.

The blood is cleansing fully
 From sins and every sin;
 The Comforter is guiding,
 For He abides within.

By his own request, we drop Bro. Flower's name from the editorial staff. His busy evangelistic life hinders him from helping much on the paper. His interest, however, continues unabated. He will send in names, and articles for publication as the Lord will enable him. His home address is Bridgeport, Ind., R. F. D. No. 20.

The most faulty people find the most faults in others. The most faultless are always the most charitable. "Perfect love," not perfect profession, looks for the Jesus traits in others, admires them and passes the rest by. The most faultless are the most devoted and the busiest in the Spirit, and hence, the most exposed to the public view. Brethren, remember the exhortation: "Love one another with pure hearts fervently."

"So that if any one is in Christ, there is a new creation; the old things passed away; lo, all things have become new—the all things of God who reconciled us to Himself through Jesus Christ and gave to us the service of the reconciliation; how that God was in Christ reconciling the world to Himself, not reckoning to them their offenses, and having put in us the Word of the reconciliation" (2 Cor. 5:17-19).

A quaint old proverb says: "One cannot have omelet without breaking eggs." If we would do anything really worth while, that, will be a blessing in the world, we must put into it thought, time, patience, self denial, sleepless nights, exhausting toil. There is a legend of an artist who had found the secret of a wonderful red which no other artist could imitate. The secret of his color died with him. But after his death an old wound was discovered over his heart. This revealed the source of the matchless hue in his pictures. The legend teaches that no great achievement can be made, no lofty attainment reached, nothing of much value to the world done, save at the cost of heart's blood.—Current Anecdotes

Note Change of Address. We are now located at 1429 Prospect Ave. The Christian Assembly meets and The Pentecost is published at the same place. We have much more commodious and desirable quarters here than we had before. The Lord be praised! God is also blessing the work.

Three and a half years a preacher; two thousand years an intercessor! Who? Ah! my blessed Lord whom I am to imitate. "Lord, teach us to pray" was the request of one of the disciples of Jesus. Did any of them ever ask Him to teach them to preach? Not as we know. Why not? When we learn well to pray effectively, at the same time becoming conversant with the written word (for learning the word and to pray go hand in hand), we shall easily become efficient preachers—flaming heralds of the fuel we gather in study and of the fire we obtain in prayer. How few of us know the purpose, the power and the privilege of prayer. God's highest purpose is often thwarted in our meetings because the saints do not like to wait before the Lord. They get up too soon. They look around. They do not act as if they were in the presence of the Lord and of course He is not likely present to them. Oh! "wait on the Lord. Wait, I say, on the Lord." And wait also for the Lord. Give yourself to prayer, and keep giving yourself to prayer (Acts 6:4), and soon you will find that God is giving Himself to answer.

Our Impromptu Convention was owned by God. It lasted a week longer than announced. Brother Wm. McDonald, formerly judge of the superior court in Seattle, Wash., did the preaching. He has been saved and baptized for over three years and has been preaching the Word ever since. God made his ministry a blessing here and we commend him to God and the word of His grace. If he comes your way, receive him in the Lord. May the "God of all grace" send forth more men who will hold to healthful teaching in practice and preaching. The need for this is great. Pray for it.

"There are no accidents to those who abide wholly within the will of God. There may be events which men outside will look upon as accidents, but when life is lived in the center of the circle of the divine will, nothing can approach it save those things which are foreordained and which are therefore integral parts of the divine plan, and divine programme."—Morgan.

"A good day of feasting and joy, and of sending portions one to another, and gifts to the poor."—Est. 9:22.

"And the angel said unto them, fear not, for behold I bring you good tidings of great joy which shall be to all people. This day is born unto you a Savior."—Lu. 2:10, 11.

"Behold, if God so loved us, we ought also to love one another."—1 Jno. 4:11.

"And behold, the star which they had seen in the East, went before them."—Matt. 2:9.

Fire, Wind, Tongues! These are the three chief characteristics of Pentecost. They clearly distinguish it from initial salvation. You can be born again and know it without either fire, wind or tongues. But you can not have full power with God or man without them.

John the Baptist said, "He shall baptize you in the Holy Spirit and fire." After the Holy Spirit came and filled the waiting disciples, "there sat upon each of them cloven tongues as of fire." "Our God is a consuming fire." His full incoming burns up all the dross and fills the renovated temple with His flaming presence and shekinah glory. It is a baptism in fire.

The new birth is of water and Spirit (pneuma), but the baptism in the Spirit is marked by "a rushing, mighty wind" (pnoes), a much stronger phrase entirely. The former speaks of life, existence, sonship only; the latter speaks of power, violence, vehemence, tremendousness, storm. Think of the fire of a huge building leaping, dashing, rolling, crackling, sparkling, rushing violently on without unceasing dashing and you have a faint picture of Pentecost. It is a baptism in the vehement breath of God.

Then tongues are for a sign. Tongues precede judgment. There was the confusion of tongues at the attempt to build a tower to heaven. Before the destruction of Jerusalem in 70 A. D. there was the mighty speaking in new tongues. And before the judgments with which this age shall close, tongues shall again be a mighty sign to the unbelievers of this Christ-rejecting period. It is a baptism with tongues. Who will dare to fight against God or His truth? **Who?**

Bro. D. W. Griffin, Editor of The Call to Faith, Wardensville, W. Va., is compelled to discontinue the publishing of his valued paper on account of failing health. **May it not be.** Let us take hold on the God of resurrection power and on the "God of all grace" for his speedy recovery for the glory of Jesus. "Helping together by prayer."

Do not try to do great things; you may waste all your life waiting for the opportunity which may never come. But since little things are always claiming your attention, do them as they come, from a great motive, for the glory of God, win His smile of approval and do good to men. It is harder to plod on in obscurity, acting thus, than to stand on the high places of the field, within the view of all, and do deeds of valor at which rival armies stand still to gaze.

But no such act goes without the swift recognition and the ultimate recompense of Christ. To fulfill faithfully the duties of your station; to use to the uttermost the gifts of your ministry; to bear chafing and trivial irritations as martyrs bore the pillory and stake; to find the one noble trait in people who try to molest you; to put the kindest construction on unkind words and acts; to love with the love of God even the unthankful and evil; to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lichens and wild flowers, or now and again a thirsty sheep; and to do this always, and not for the praise of man, but for the sake of God,—this makes a great life.—F. B. Meyer.

God keeps a school for His children here on earth and one of the best teachers is Disappointment. My friend, when you and I reach our Father's house, we shall look back and see that the sharp-voiced, rough-visaged teacher, Disappointment, was one of the best guides to train us for it. He gave us hard lessons; He often used the rod; He often led us into thorny paths; He sometimes stripped off a load of luxuries, but that only made us travel the freer and the faster on our heavenward way. He sometimes led us down into the valley of the death shadow, but never did the promises read so sweetly as when spelled out by the eye of faith in that very valley. Nowhere did He lead us so often, or teach us such sacred lessons, as at the cross of Christ. Dear, old, rough-handed teacher! We will build a monument to thee yet and crown it with garlands and inscribe on it, "Blessed be the memory of Disappointment.—Theodore L. Cuyler.

Ingratitude is a nail which, driven into the tree of courtesy, causes it to wither; it is a broken channel by which the foundations of the affections are undermined, and a lamp of soot, which, falling into the dish of friendship, destroys its scent and flavor.—St. Paul.

The law of thy mouth is better unto me than thousands of gold and silver.

"Take your rest" as to the past, whether of success, or failure, leaving all forever with God.

"Rise up, let us go" There is a glorious future just ahead. It is as bright as the promise and as great as God Himself. (Mark 14:41, 42.)

My employer said to me one day, "What a lucky fellow that L— is. He recently saw a picture covered with cobwebs and dirt, which he bought for a mere trifle. It did not appear to have any value. When cleaned, it proved to be the work of a master and of great value, so that he was immediately after offered a large sum for it."

I thought of the time I was in the devil's second-hand shop; I cannot understand what God ever saw in me that was of value, but He bought me, not at a low figure—the price of His own Son. He has put me in the hands of an expert cleaner, and I expect to hang in the gallery of heaven one of these days, a wonder for adoring angels.

As some one has uniquely put it, "He took me out of the mire and put me in the choir."—J. W. Bothem.

Too much stress on speaking in tongues as the Bible evidence weakens the argument. To insist that this is the only evidence of the baptism in the Holy Spirit is to compel us to accept all speaking in tongues as divine. Whereas some is purely human and others is certainly satanic. The Scripture is beautiful and safe-guards itself. It records at least three signs of the Spirit's presence. "They heard them speak with tongues and magnify God" (Acts 10:46). "The holy Spirit came on them; and they spake with tongues and prophesied" (Acts 19:6). Here they are: speaking in tongues, magnifying God, and prophesying. It is not supposable that they magnified God in the new language only or prophesied therein. For in 1 Cor. 14, the apostle places prophesying by itself as a gift of the greater value except there is interpretation. We do not need to have a new tongue to magnify the Lord or to prophesy. Furthermore, no one can really magnify God who is not right with God. Let us not stress any gift or doctrine out of due proportion. Let us preach the Word and leave the rest with God. When the Comforter comes, He will make Himself known, and evidence His presence.

"And what I say unto you I say unto ALL, WATCH."—Mark 13:37.

THE BRIDE OF CHRIST.

J. R. FLOWER,

"And there came unto me one of the seven angels * * * and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife." Rev. 21:9.

Ever since the day in which the Latter Rain was first poured out upon the waiting believers in Los Angeles, almost five years ago, the fact that Jesus Christ was soon coming for His Bride has been impressed upon our hearts with great force over and over again. Naturally, we have sought diligently to know just who would be in that wonderful body that should sit with Jesus in His throne. At first the general opinion seemed to be that it was only those who had been baptized into the Holy Ghost who should be of that number, taking the example of the parable of the ten virgins, but as that parable was looked into closely, we soon found that the ten virgins were not the bride at all, but they were simply a body of people who would go into the marriage feast with the Bridegroom and furnish entertainment for the Bridegroom and His guests. In fact, the more we have searched the scriptures on this important subject, the more we are convinced that the Bride is a mystery and that no man knoweth exactly just who and what she is. God hath willed it thus. It is not pleasing to God that we should classify believers and say "Sister Blank is a member of the Bride, but Brother Blank is not." The Lord wants to deliver us from any such spirit of classification or measuring ourselves by ourselves, for they that do this thing are not wise. Much harm came to the Pentecostal work in the beginning because some unwise leaders took the stand that they were prepared for the bridehood, having received the baptism in the Holy Spirit and spoken in tongues, while all those who were simply sanctified were not in it and would be left behind at the coming of Jesus. Whatever our opinion may be, we have no right to glory in anything that we have received, save in the cross of Christ and in tribulation. It is perfectly safe to glory in Christ, but not in the blessings that Christ gives unto His children. There is only one with Whom we can measure ourselves and that one is the Lord Jesus Christ, our Heavenly Bridegroom, and when we commence to measure ourselves by Him and His precious Word, we will find that there is much room for improvement in us. Any spirit of self-gratification or exaltation of any kind is not of God and should be shunned as we

would a snake of the most poisonous nature. It is all of grace after all, and we have not merited anything that we have received from the hands of our Redeemer. See 1 Cor. 4:5-7.

And yet the Lord hath given us some plain land marks by which the Bride can be identified. As we look into these scriptures, it causes us to go down on our faces before God, earnestly desiring that we be found worthy to escape the terrible judgments that are coming upon the earth and to be counted worthy of the least place in that glorious raptured body.

Let us look a little at the 12th chapter of Revelation. Here we have a vision of a woman clothed with the sun, with the moon under her feet and on her head a crown of twelve stars. She is about to be delivered of a man-child who shall rule the nations with a rod of iron. Before her stands a great red dragon with seven heads and ten horns and seven crowns upon his heads. He is waiting to devour the man-child as soon as it is delivered. God thwarts his plan and the man-child is caught up to God and His throne. Then Michael and his angels fought with the dragon and his angels and the dragon was cast out of heaven and his angels cast out with him. When the dragon saw that he was cast out into the earth, he persecuted the woman which had brought forth the man-child, but the woman was protected in a place prepared for her and the dragon could not prevail against her.

If we will closely compare Scripture with Scripture, there will be no difficulty in arriving at a right interpretation of this wonderful revelation. Some have thought that this man-child was Christ. Christ was not caught up to God and His throne immediately after His birth, neither was the Jewish nation, which gave birth to their Messiah, protected from the dragon for a time, times and half a time or three and a half years. If we will look at the first verse of chapter one we will find that this was a revelation of things which must shortly come to pass and not of things which had already taken place. Christ had completed His ministry some sixty years previous to the time when God saw fit to reveal the future destiny of the church to the beloved disciple John. Then who can the man-child be?

In order to get a correct conception of the identity of the man-child let us look at Rev. 2:26, 27 and Rev. 3:21.

"And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

And he shall rule them with a rod of iron; as the vessels of a potter shall

they be broken to shivers; even as I received of my Father..

And I will give him the morning star."

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

In earthly kingdoms, as far as we know, there is only one personage who has the right to sit in the throne with the king and rule with him. The same rule applies to the heavenly kingdom. There is only one person or body of persons who shall share the throne with Jesus, and that is the Bride. She it is who shall sit in the throne with Him; she it is who shall be given the morning star; she it is, who with Christ, shall have power to rule the nations with a rod of iron. She is an overcoming company, not simply those who have been baptized into the Holy Spirit, but those who have walked in all the light that has been shed upon their pathway, who love the Lord Jesus Christ with all their mind, soul and strength and who have crucified the flesh with the affections and lusts thereof, have overcome the world, the flesh and the devil by the blood of the Lamb and the Word of their testimony, and are going on to know Him in the power of His resurrection and the fellowship of His sufferings and being made conformable even unto His death. She is purely an overcoming company along every line.

These Scriptures then are the key to the 12th chapter of Revelation. The Church (entire Christendom), clothed with the sun, is about to be delivered of a man-child. The devil, the old serpent, the dragon, is especially interested in the man-child and is anxiously waiting for it to be brought forth that he may devour it. The man-child has not been made manifest as yet. It is hidden away in the church. No man can put his finger upon it and say "Lo here!" or "Lo there!" but suddenly, when the proper time comes, it shall be made manifest or born, and immediately caught up to God and His throne. Will the bride alone be raptured?—Ed. Then the tribulation shall take place. Michael shall fight with the dragon. The dragon shall be cast out into the earth and the cry will go forth, "Woe to the inhabitants of the earth and of the sea for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

Beloved, these are the days of the preparation of the Bride for her Heavenly Bridegroom. The dragon, as we have seen by the scriptures above, is especially desirous that this man-child should be destroyed. He knows that

when the rapture takes place he hath but a short time and so he is filled with wrath. Many times we have wondered why divisions should occur, why such terrible calamities should happen to God's children in this Pentecostal work. It has been thrown up to us time and time again that if we had the original Pentecost that we would have Pentecostal unity. The finger of scorn has been pointed at the work and they say, "Where is your unity?" It is true. Where is the general one-accordness which characterized the early rain revival which swept the world in apostolic days? But they forget that this is the time of the end. They forget that the devil is not much interested in the cold churches, but he is desperately in earnest in his efforts to destroy the man-child. It is the man-child which shall occupy the place which he has lost in the Kingdom of Christ, and it is the man-child that he is fighting against with all the skill and cunning which he has gained through 6,000 years of experience in warfare against the throne of God. All the tricks and cunning devices which he has been able to conjure up are now being hurled at that mystical body which Christ loves. He can bruise the heel of the seed of the woman and thus retard the progress of the plan of God, but eventually his head shall be bruised and he shall be cast into the bottomless pit to receive the punishment which is his due. Offences must indeed come, but woe to him by whom they shall come.

Satan knoweth not exactly who will be in the Bride of Christ, but he does know that the bride will have the same character as the Bridegroom, and wherever he sees Pentecostal love and unity, there he will hurl all his evil machinations in an effort to bring discord and division and if possible scatter the power of the holy people that the day of vengeance of our God may be withheld.

Oh, how we need to take heed to ourselves. How we need to abide in the secret place, low at the feet of Jesus that we may be counted worthy to share in that great event, the rapture of the saints, and escape the terrible judgments coming upon the earth. We cannot gain this place by our own righteousness, but we can buy of Him, gold tried in the fire and white raiment that we may be clothed. We can secure from Him the robes that will be necessary to go in unto the marriage feast, robes washed white in the blood of the Lamb. Hallelujah!

We have had it brought very forcibly to our notice time and time again that in these days it is much harder to pray through for a revival than it

was when the Latter Rain first began to fall in California. Some have been lamenting this fact, but beloved, this is the time to rejoice and be exceedingly glad. As the darkness of midnight is settling down upon us, as the warfare in the spirit is becoming more and more intense, the coming of our Jesus is brought nearer and nearer, and soon we know that we shall see Him and be like Him, for we shall see Him as He is.

"Behold He cometh with clouds; and every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him. Even so. Amen." Rev. 1:7.

"Behold, I come quickly; hold that fast which thou hast, that no man take thy crown." Rev. 3:11.

REST FROM SELF.

E. M. SCURRAH.

"There remaineth therefore a rest to the people of God, for he that is entered into His rest, he also hath ceased from his own works as God did from His." (Heb. 4:9, 10.)

This is not simply deliverance from sin, but a "rest" from self. "There remaineth," indicates that a rest from sin has taken place. Also note that this second rest is "to the people of God," not to the sinner. As truly as you ceased from trying to help yourself when you came to Jesus with that great load of sin, just so must you cease from trying to pay God back for His saving grace, by any works of yours. Stop doing, doing, DOING, and trying to do things in the flesh, but surrender yourself to Him entirely and let Him do His will through you by His Spirit. Rest from your labors as God did from His. When you feel encircled by the enemy, or harrassed by the cares of life, do not try to bear the burden. You can not do it. That is not rest. Take it to the

Blessed Burden Bearer,

alone; tell Him all about it and leave it at His feet. "In returning and rest shall ye be saved; in quietness and in confidence shall be your strength." (Isa. 30:15.) "Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass." (Psa. 37:5.)

When they cast out your name as evil; when they bear false witness against you; when goaded on this side and on that; take it all to Jesus, return and rest. Continue to rest. Do not pick up the burdens again. He will fight your battles. You need not come out of your refuge to see how the battle is going at all. He will bring you off more than conqueror if you trust Him. But you say: "They are dragging my name in the dirt."

So they did with the blessed name of Jesus. Say nothing. Do not kick back when kicked.

When the rent falls due, commit it all to the Master. He will provide. That is His precious promise which was never known to fail. If you would rise in spiritual stature, you must rest in Him. You must not carry burdens. "Bear no burden on the Sabbath day." (Jer. 15:21.) If you would crucify self (i. e.; mortify the deeds of the body), you must

Grow in Spirit;

that means more rest. If you would know Him and the power of His resurrection, you must get lost in Christ. That means a perfect abandonment of self to Him, and resting, and never taking back what you surrendered to God. Let Him have "it" and yourself too. Its too dangerous to be out of His hands. Do not desire to see your name in print. That is self. Do not covet to be in favor, to be seen, to be known, to be heard, but in all things be out of sight and let Him be honored, loved, exalted. Just step out of "self" into Christ the Ark, and He will shut you in as securely as He did Noah and his family. It must be so to bring honor and glory to His name. God wants nothing from man but surrender (and faith in Him.—Ed.).

Man has always been a failure. He is today. So man must not be reckoned as having any part in redemption, save to accept it. He was driven out of the garden after he fell (Gen. 3; 24,) and after innocent blood had been shed to make him a covering according to the will of God. He has been out ever since and can come in only through the full and perfect redemption made by the blood of Jesus. "But now in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ" (Eph. 2:13). Faith in this glorious fact brings to Gal 13—Pentecost.—Newspaper. Ch 4 you and me a robe of righteousness even Christ Himself who is made such unto us of God (1 Cor. 1:30).

In this present dispensation, God has put aside the man through his death with Christ that He may come and indwell these temples Himself and thus live out His life through us by the Holy Spirit. "If Christ be in you the body is dead because of sin, but the Spirit is life because of righteousness" (Christ's righteousness) (Rom. 8:10). Let us all, therefore, rest from our labors, in as much as "we died and our lives are hid with Christ in God" (Col. 3:3). Let us each say with Paul, "I have been crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God (not by my own faith), who loved me and gave Himself for me" (Gal. 2:20). So I am out of it altogether save to let Him live in me and through me as the yielded channel, the empty vessel, the cleansed temple. Not what I do of myself with God's blessing upon it is acceptable to Him, but only what He does through me by the Holy Spirit. Before, it was "Lord, help me, help me, help me." Big ME. Now, it is "Lord, have your way with me, direct every step, word and action for your own glory." THIS IS REST. This is God's rest in the new creation.

THE "PENTECOST BIBLE CLASS.

Lessons XI and XII.

Romans, Chapter 8.

This is the apex chapter of the whole book. It begins with "No condemnation," and ends with "No separation."

Here observe the apostle's climax of conclusions by noting how the 3d, 4th, 5th, 6th, 8th, and 12th chapters begin. "Then," or "therefore" is the pivotal word in each chapter. Having proved the whole Jewish and Gentile world guilty before God (ch. 3:19); having shown that the law can not save, but that we are justified by faith through grace alone (ch. 3:20, 22 and 4:16) and having shown that all believers died and arose with Christ 1900 years ago (ch. 6:4-6), and hence are free from sin and law (ch. 6:14, 18); Paul arrives at this glorious conclusion: "Therefore, there is now no condemnation to them which are in Christ Jesus." Then sweeping on and unfolding the privileges and power of the Spirit-filled life, he ends the chapter with a tremendous and unanswerable conclusion, viz.; "Therefore, what shall we say to these things, if God be for us, who can be against us? etc." (Ch. 8:31-39).

Then observe that verse two indicates how this is accomplished. "The law of the Spirit of life in Christ Jesus" operating according to the delineations of chapters 3 to 7, "made me free from the law of sin and death" described in chapters 1 and 2.

What laws are here mentioned? ch. 7:22, 23 and 8:2. Which of these corresponds with James, 1:25? What can the law of God never do? ch 3:20 and 8:3 and Heb. 7:18, 19; Gal. 4:9, Acts 13:39. Is the requirement of the law fulfilled in us by following after the law? Rom. 8:4. How then? What is God's attitude towards sin and how did He show it? Rom 8:3.

Notice the language of verses 6 and 7 in the margin, or in the R. V. What two important opposite declarations in verse 5? Comp. Gal. 5:17. Do you read anywhere that the "carnal mind" is ever eradicated," or that "the old man is torn up root and branch?" If so, where? Do not allow yourself to be deceived by any unscriptural theory no matter how pleasant and plausible it may appear.

Is the mind of the flesh, or "carnal mind" subject to law? v. 7. What disposition only could be made of the old Adam? Rom. 6:6-8, Gal. 2:20, Col. 3:3.

Here study carefully 1 Cor. 15:45-49: "So also it has been written, the first man Adam became a living soul; the

last Adam, a quickening spirit. However, the spiritual was not first, but the natural (or soulish), then the spiritual. The first man out of earth was made of dust, the second Man, the Lord out of heaven. As was he who was made of dust, such also are those who are made of dust; and as was the heavenly One, such also are the heavenly ones. And according as we bore the image of the one made of dust, so also shall we bear the image of the heavenly One. But this I say, brethren, that flesh and blood can not inherit the kingdom of God, neither does corruption inherit incorruptibility." It is very important that we see the vast difference between the two Adams. Therefore, we urge the students to search in this quotation for their chief characteristics.

They both were men, both called Adam, both heads of a race, both had life, both were subjects of prophecy. Note their contrasts. One was chiefly soul, the other chiefly spirit; the one was living, but the other was life-giving; the one was natural, the other spiritual; the one was earthly, the other heavenly; the one was simply man, the other was the Lord. Elsewhere we are taught that the first was innocent, i. e.; he did not know good, or evil, but the second was intrinsically holy, i. e.; He had the nature of God and knew good from evil without experiencing the latter. The first was only God's creature, the second was God's Son. Consider these points most prayerfully. It will profit you immensely.

Now, do you think it desirable to be restored back to that innocent Adamic state? Is it not far more desirable to become a "new creature in Christ Jesus?" (Gal. 6:15, 2 Cor. 5:17.) Which is preferable, the fixing up of the old "earthen vessel," or the forming within of the Christ (Gal. 4:18), "this treasure," in the earthen vessel (2 Cor. 4:7?) Which only is scriptural? Can you put your finger on the proof? (1 Pet. 3:15.) What is Paul's exhortation concerning both these men? (Eph. 4:22-24, Col. 3:10.)

Let us never again hope to improve the old creation, neither the world at large, nor any individual. It was never God's plan. Otherwise, He would never have condemned the world to death, even the shameful death on Calvary where His Son died for all mankind. There must be a universal regeneration (Math. 19:28), of which the present personal regeneration (Jno. 3:3-7 and Tit. 3:5), is an earnest. Observe God's view of the old creation—Isa. 40:6-8, 17.

Some of the Lord's dear children

are endeavoring to purify their old fleshly minds and bring their intellectual life into the realm of the spiritual. Others would eliminate their God-given propensities and tastes and try to live like the angels. All this is a vain effort at human, or Adamic perfection which is but filthy rags before God (Isa. 64:6). Do not be surprised at such people falling into any kind of sin, or error. Christ is our only acceptable righteousness (1 Cor. 1:30). "The righteousness of God which is by faith of Christ" (Rom. 3:22). Our only safety is in the scriptural view. Jesus died for us, on account of our sins, all of which were made to meet on Him (Isa. 53:6 margin). This, no one denies. But were there not two others crucified with Christ? (Matt. 27:44). Thereby the whole world was represented as dying with Him. The one "railed on Him" and went to his eternal doom as do all those who reject the only Savior. The other judged himself as deserving nothing better than death. He rebuked the first, saying "Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds; but this Man hath done nothing amiss" (Luke 23:39-43). He prayed and Jesus promised to take him to his eternal home as He will all who receive Him. This man represents all believers who acknowledge their death with Christ as well as His death for them. Here in the midst hangs at once the most lofty and lowly with no sin in Him, but all sins on Him. Besides Him, hangs one with his own sin both in him and on him—on him because he would not accept the heaven-sent sin-bearer. On the other side, hangs another equally as bad by nature, who, presently has no sin either in him, or on him because he does accept Christ as his sin-bearer.

Now when we take the same place as this latter did, there remains no longer an old body and mind to sanctify and improve and no character to develop and strengthen. There is nothing to expect from the old life. Our only hope is Christ's present indwelling in the forever-crucified vessel. He makes our crucified minds the vehicles of His thinking; He makes our crucified hearts the vehicles of His loving and believing; and He makes our crucified bodies (Rom. 8:10) the vehicles of His earthly sojourn and ministry: "I have been crucified with Christ, nevertheless, I live; and yet not I, but Christ liveth in me and the life which I now live in the flesh, I live by the faith of the Son of God" (Gal. 2:20). God does not dehuman-

ize, nor angelize, nor etherealize us, but He inhabits and controls and directs us in every particular, if we yield to Him and trust Him to do so, all to His own glory and all by the indwelling Holy Spirit as set forth in this very chapter. Note carefully verses 8 to 13.

What two classes of people can not please God? v. 8, and Heb. 11:6. Is it possible to be religious and yet not please Him? Isa. 64:6, Rom. 14:23. What do all possess who belong to God? v. 9. In initial salvation—in the new birth, the Christ life is begotten within us—1 Jno. 3:9, 1 Pet. 1:23. What about the body if Christ is in you? v. 10. How unscriptural, then, to try to patch up the body with nostrums. Was it not included in our death with Christ? Rom. 6:6. That is what this verse means. Verse 2 indicates the divine antidote for sickness because of Calvary. This with verses 10 and 11 constitute sufficient ground for our faith in God to heal the body and impart His life and strength. We should, therefore, deny our own life and strength and take His instead. Compare also 1 Cor. 6:13 and 2 Cor. 1:9.

To what are we not debtors? v. 12. Why not? v. 13. How do we obtain and maintain victory over the flesh? v. 13 and Gal. 5:1, 16. Now, the apostle here means just what he says. And never forget Rom. 6:14, but hearken to Rom. 6:16. But all by the Spirit because you are in the Spirit and the Spirit is in you.

What is the first function of the Spirit after receiving the baptism? Lu. 4:1 and Rom. 8:14. What second function is here mentioned? v. 16. What Spirit do we receive? v. 15. Concerning adoption, study v. 24, Rom. 9:4, Gal. 4:5 and Eph. 1:5. What correlation have we with Christ thru sonship? v. 17. Ponder this well and see how wealthy you are in Christ. See also verse 32 this chapter. What is the price of the highest place with Jesus? v. 17 and 2 Tim. 2:12. Which is the greater, the price, or the possession? v. 18 and 2 Cor. 4:17, 18.

What about the whole creation? What is its present condition? v. 22. For what is it waiting? v. 19. Who subjected it to vanity and why? v. 20. What exchange shall creation enjoy? v. 21. When? Isa. 65:17-25. For what are we also waiting? v. 23.

And now wishing our large Bible Class a very happy and useful New Year in Christ, we ask you to continue your prayers for us that the coming lessons may be ordered of the Lord for His glory.

Very sincerely yours,

A. S. Copley.

THE POINT OF CONTACT.

ALICE M. REYNOLDS.

The time is upon us when, we need to appreciate, the whole armor of God. He has long been weighing souls in the balance only to find them lacking in effectual fervent prayer through the power of the Holy Ghost. Nothing, however pleasing to the emotions of the human spirit, can be taken in lieu of this.

We hear much today of desire failing among God's children. BELOVED, IT IS PRAYER WE NEED. God has given the armor, and after receiving, it is "praying always with all prayer" that enables us to triumph in God through our Lord Jesus Christ. Let us be as quick to detect the adversary's point of contact along this line as we are along some others. In the face of overwhelming complications, hindrances, defeats, inward testings, it is unfaltering steadfast holding on that is needed. Even the fellowship and strength of united worship cannot suffice. It is time with God—secret time apart from the world—that is required to be overcomers and eligible to a 9—Pentecost—Newspaper. . . spang 7 place among that glorious company, the bride of Christ. We are in no place to calmly glory in any human victory or achievement. We must get to God, continue in the faith and contend thereunto with all diligence and meekness of heart.

"Ceasing to pray, we cease to fight. Prayer keeps the Christian's armor bright.

And Satan trembles when he sees The weakest saint upon his knees."

God has greater plans for His people than we have ever dared to hope for. But He is hindered because we become too absorbed with what He has already done. Do we actually believe that Jesus is coming again? Is it only a cunningly devised fable? Nay, verily that hope is the morning star growing brighter and brighter that in the beaming of its light we may take courage, not to rest merely in the sight of its glory, but counting all loss that we may win Christ and press on to the mark for the prize of the high calling in Christ Jesus." The difficulty is we forget the essential thing.

Have we no desire to pray? Pray anyhow. Remember it is for all men everywhere. Could we see this day in the light of Christ's return, would we be as careless as we are? This is the time when many are departing from faith giving heed to seducing spirits; the love of many is waxing cold—so cold that the Spirit's plea for intercessors is unnoticed and by many

unheard. "The night is coming when no man can work." The bride will be taken unto God and the great week of tribulation begin which is set forth in Revelation. "But we are not of the night nor of darkness. Therefore let us not sleep as do others; but let us watch and be sober."

It takes watching and perseverance in prayer; and if the anointing abides within us we will be found in communion with God, closer these last days than ever before. Watch in the words spoken outside the secret chamber. The grieving of God's Spirit then will quench the burning love and desire that should constantly ascend from our hearts to God, and when we go apart to Him, will account for that strange indifference which is creeping into many lives today.

Again, watch in seizing opportunities for prayer. If you allow Satan to hinder once there will surely be another hindrance, and the plea will begin, "I can't find time." No time for communion with God! Beloved, no time for intercession when He who died for us ever liveth to make intercession in our behalf! Just now can you not close your eyes, listen a moment and hear His words from a grief-stricken heart, "Could ye not watch with me one hour?" He knew how much the watching meant.

Such a picture comes before me of that mighty man, Elijah. The prophets of Baal had long called upon their God. But no answer. And as this man stepped forth in expectation of His God's glory he first repaired the altar of the Lord that was broken down. I believe this begins to explain why "the God that answers by fire" had been far off to most of the people of Israel. They had allowed the altar to be ravaged. All that we have seen of God's glory today is in proportion to the building up of His altar, and we cannot expect more of His power unless we continue this work of repairing. First within our hearts. That hidden communion as we dwell in the secret place under the shadow of the Almighty—aye, of the very mercy-seat itself. What service we do for God means no more to the world than the measure of this fragrant prayer-life; fragrant, I say, for it is to God like the frank incense of the old Jewish meat-offering.

Then the family altar has strangely disappeared from many homes. God forbid it to be so. Pentecostal liberty does not eliminate the duty, much rather would I say, the privilege of the parent holding fast the family in this God-ordained union. The indifference

(Continued on last page.)

CHILDREN'S PAGE.

On Board S. S. "Arabic."

Oct. 28th, 1910.

My Dear Children:

We are out on the mighty deep, speeding on to India with the glad tidings of salvation. Oh! how happy we are that at last God is sending us forth. The dear little children at my home town, Shirley, Ind., did not want me to go. They said, "Oh, we want you to stay and teach us." I said, "Yes, but you can find another teacher while those little heathen children have no one to teach them at all." So I bade them all good-by, and many of them brought me their pennies, nickels and dimes to send me on my way rejoicing.

Our party met at New York on Friday, then Saturday morning we went down to the big boat. Many people came down to see their friends off, but as it grew near to 12 o'clock, the whistles blew and all who were not passengers had to get ashore. The last rope is drawn in and the gang plank is taken up. I looked down into the deep water and saw that we were fairly cut loose from our native land. As the friends stood on the dock, they waved their handkerchiefs and sang songs of loving farewell. We, too, waved and sang for very joy, watching them till they were but a tiny speck in the distance.

Then we turned to explore this large ship. It carries 2,300 passengers, but as the summer touring is over, we only had 332 in all, which makes it more comfortable for us. We are on the "Arabic," White Star line, an English boat. Most of the passengers and all of the crew are English. They are so kind and accommodating. Everything is very clean and orderly. The meals are splendid.

There are fifteen missionaries on board. We have met them all and have sweet fellowship together. All of our party have the baptism in the Holy Spirit; also one of the Alliance missionaries. We are glad that the Lord so wonderfully joined us together. Some of us never met until just before we started, but we feel such close unity of the Spirit and are rejoicing that we are to go forth hand in hand bearing the precious message of Jesus.

There are eight in our party. Two, Miss Minnie Abrams and Miss Mary McDonald, are senior missionaries from Ramabai's schools. Misses Kate Bristol and Grace Dempster are from Richmond, Ind., near my own home, and Miss Lillie Doll of near Philadelphia and Miss Edith Baugh of Syracuse, N. Y.

The two sisters from California will

remain at Mukti, India, but some of us will go to North India as soon as the way opens. We hope to open up a new field where there are no other Christians.

I am praising the Lord for keeping me from seasickness and clatning the promise: "I will take sickness from the midst of thee." Hallelujah! I was dizzy a few times the first day till I became accustomed to the motions of the boat. Some of our party are sick, but we are claiming deliverance for them in Jesus' name. We have had a delightful voyage so far, smooth sailing and not much cold, but as we are nearing Liverpool it is growing colder and somewhat rough.

I hope to write you more later on. Write to me often and I will try to answer every letter.

Your Sister in Jesus,

Minnie L. Houck.

My Dear Little Children:

In my last letter, I told you something about a dear young lad named David, which name means "beloved." This time I am going to write you of one to whom David was beloved. His name is Jonathan. His devotion was of a very high order. You remember how David had saved the lambs from the lion and bear in secret, and afterwards he conquered a powerful enemy, the Philistine, in public.

Jonathan beheld this great triumph of David and his soul was knit with that of David, and he freely owns him as the deliverer of Israel. He does not seem to be at all envious of the victory achieved, but presents to us a beautiful example of devotion—the unselfish, simple outflow of deep affection. Jonathan lays at David's feet all that one in his position might hold dear—his robe, his garments, even his sword, and his bow, and his girdle. All cast down at David's feet. Nothing was too good to yield up to him, because he loved him as his own soul.

Personal love to our Saviour, our David, is the lesson here. Paul knew something of this love when he wrote, "What things were gain to me, those I counted loss for Christ" (Phil. 3:7). He laid every thing down at Jesus' feet, that day on his way to Damascus, when he saw the Lord Jesus in glory. His own robe of self-righteousness—this garment of salvation, which he himself, had been weaving, were all cast down. He was of the stock of Benjamin, a Hebrew of the Hebrews, a man mighty in intellect and education, but he counted it all as dung compared to winning Christ and being found in Him.

Are all my little friends, who are

reading these lines, "found in Christ?" Have you seen the Deliverer of Israel, and is your "soul knit to Him?" Can Jesus say to you what David said of Jonathan? "My brother Jonathan, very pleasant hast thou been to me; thy love to me was wonderful, passing the love of women" (1 Sam. 2:26).

"I take the blessed Christ

For my abiding place

I ask no other sunshine,

Than the sunshine of His face;

Content to let the world go by,

To know no gain, nor loss.

My sinful self my only shame;

My glory all the cross."

Some Questions About Jesus.

1. Where was Jesus born?
2. Do you know the names of any of His relatives?
3. How old was He when His parents first brought Him to Jerusalem?
4. Where did they flee from Herod?
5. Where did they live after they returned?
6. What age was He when we again read of Him in Jerusalem?
7. At what trade did Joseph work?
8. Did Jesus preach before He received the baptism in the Spirit?
9. How old was He when the Holy Spirit came upon Him?
10. What was the first thing He did after His baptism?
11. Where did He preach His first sermon?
12. Did His own people believe in Him immediately?

Let me urge you, Dear Children, to look up all these questions, if you do not know them already. The answers to them will help you later in life, help you now to ward off temptation. David said to the Lord, "Thy word have I hid in my heart that I might not sin against Thee."

Accept my prayer for a happy New Year for you all,

Aunt Hephzibah,

1429 Prospect Ave., Kansas City, Mo.

Our chief work, like our chief reward, is ever before us, not behind. Hence the best way for us is to consider what we yet have to do, rather than what we have already accomplished. That was the thought of the eminent sculptor, who, when asked what he deemed his masterpiece of skill, replied heartily, "My next." The man who feels that he has already done his best will not even try to—or will he—do so well again. If, on the other hand, a man is ever looking forward for better attainment, he is likely to be constantly gaining. He is, so far, like Lucan as a worker, ever "thinking that nothing was done, if anything remained to do."—Selected.

THE HEAVENLY SKIPPER.

JOHN ROBERTSON.

I want to speak of a truth that is being bitten into my soul as a Christian worker as the days go by. I always find it when I walk and talk with Peter. I am very fond of walking and talking with Peter. He is so like me when he blunders along and when the Lord smooths it out and softens it up. Today Simon Peter is to be set apart to fish for men, and the Lord is taking a walk on the shore and there are two boats lying there, and the Holy Spirit says one of them was Simon Peter's. That is the emphatic point, and we will watch Peter today with that special old boat of his. And we read that the Lord went into Simon Peter's boat, and we find Him, when He is in, using the imperative and the truth that I want to try to impress upon you, as He is trying to impress upon me, is the rest of the Lord's imperative.

Now, when Jesus is in, He uses the imperative "Launch out into the deep and let down the nets for a draught." Who is this that on Simon Peter's boat uses the imperative? There is only One gives the imperative on board ship, be it scow or be it trans-Atlantic steamer, only One uses the imperative mood, and He is the One. "Reef off the top sail." Imperative. "Aye, aye, Sir." Reply. "Let go the anchor." Imperative. "Aye, aye, Sir." Reply. "Launch out into the deep." Imperative. And Jesus uses the imperative on the boat which is Simon Peter's.

I have seen fishermen ashore. You couldn't tell who was who or which was which, they were all the same. But the moment the feet touch the deck, they split into the user of the imperative and the obeyer of it, and as soon as these fishermen got on board the boat it was only One that ordered, the Skipper was He. The battling of the waves and the whistling of the winds have put the men on board into a strait, and the man that uses the imperative is the man whose name, as Simon Peter's was, is painted on the brow of the boat. I want to know who is this, this ordination day, that on board of Simon Peter's boat uses the imperative and claims to give an order on Simon Peter's boat.

I wonder what the old skipper will do. Simon Peter flushed as he heard the command. It is the call for Peter's dethronement as skipper on board his own boat, and Jesus taking his place. And look at the order, "Launch out into the deep and let down the nets for a draught." It is high noon and

all the fish have scattered on shore and about the rocks. You take that order around the fishing villages along the coast of Galilee and say, "There's a new skipper come on board the boat of Simon Peter and he has given this as His first order." "At high noon launch out into the deep and let down your nets for a draught." They would say, every one of them, that he was a land lubber, this new skipper, and didn't understand the Galilee fishing. The fishing in Galilee, as the fishing elsewhere, is all in the night time. Then the nets are thrown and the fish brought in when we are sleeping.

This order to launch out evidently disqualified Him who claims command on board Simon Peter's boat on his ordination day. You have it in a hinting way in Peter's reply when he says, "We have toiled all the night and caught nothing." Simon Peter, this ordination day, when he is set apart for Gospel fishing, is face to face with his own dethronement, with losing of his lifetime post on board his own boat. What did he do? Ah, glory to God, Simon Peter on his own deck, skipper of his own boat up to that moment, says "Master." Ah, but it is rough. It is a peculiar word Peter uses; it is not Rabbi; no, it is not teacher; no, it is not even Lord. No, it is a special word. It is a colloquial word to this day in the Greek tongue for skipper, one set over him. He says "my skipper." Simon Peter has left his post as skipper and let Jesus take it up. He has consented to be second, not first, on board his own boat. He has taken up the humble, simple position of saying, "Aye, aye, Sir," to the imperative of the Lord. "Master, we have toiled all the night and caught nothing, nevertheless at Thy word here goes." Peter is no more skipper, it is Jesus. Jesus will never come on board your life or mine unless He ships as Skipper. We want Him to be content with the forecabin or the cabin. We will take Him as a passenger. No, sir, He either takes the bridge across or He will not come on board. We want Jesus to take a subordinate position, and you and I have to meet Him at the foot of the bridge and fight it out who is to get on the bridge. The Skipper has come on board. "Aye, aye, Sir." Many of us, to our sorrow, have unutterable difficulty in leading, but none of us should have difficulty in yielding.

I tried to sail my own boat. I nearly, in the first, ran her to hell, and in the second trial, ran her to the fruitlessness of self-pleasing, a shoal on which many a Christian life has been wrecked. Oh, to keep to

the channel with the new Skipper. Christ will come up when you go down, not until then. You cannot have Him unless you have Him as Lord and Skipper. So better settle it. All the self will, all the planning is over. The Lord says "Let Me now have a try." Is it not true that a great deal of our disquietude comes from a wish to have our own way, to run our own boat. No, He will do better. Hands off the tiller, if you please, leave it to Him. I do not believe there is one of us, if we are really letting Jesus drive the boat and handle the tiller and pace the bridge as Skipper, who is being run in the same channel he expected to run in at the start. He takes a strange road. He knows the chart, though. Let Him wheel, let Him circle. He knows all about it, don't criticize the Lord, He knows. Many the wheel rounds He takes, and you'd be inclined to say, "Not this way." Let Him alone, He knows.

Just to be second, just to be subordinate, and Simon Peter did that all his life when he dropped out of the Acts of the Apostles like a spent ship completely drops from the divine record, and Paul is sketched by the Holy Ghost instead. The last glimpse of Peter we get is yielding to the Lord's imperative, the first day of his setting apart for fishing.

That boat of his took a devious cut. The Lord ran him into the cell of Herod's prison, and we would have said, "This is a mishandling of the boat, for the road is that way." If the channel lies through a jagged, dark canyon, never mind, never lose faith in the Skipper, He will bring you through. He never made a shipwreck yet. I've never yet seen a shipwreck that Jesus had anything to do with.

There was a messenger came to the cell, a little light shining in the prison, and God through that messenger said, "Arise." The Skipper through that angel gave again the imperative, "Rise up quickly," and Peter is up and his chains are down. There comes another imperative, "Put on your boots," and another imperative, "Put on your garment." It is the topcoat, the outer coat that had been flung aside. There is a decree in Herod's book, but there is a decree in the Skipper's book, and the Skipper is bigger than Herod and Jesus bigger than hell. There is another imperative from the Skipper; the angel gives it, "Follow Me." Oh, I'm glad of that. There are iron doors, I don't believe they belong to Peter. "Follow Me." Get in behind and Peter falls into number two. Peter fell behind, but the iron door bowed

to the angel and Peter got out. Oh, beloved, all our trouble comes from trying to open the iron doors ahead, till our poor knuckles get skinned and bleeding with what we have no business with. Many a time I've knocked and knocked till my knuckles got sore. Now I try to hear the imperative "Follow Me."

I thought Peter would be a most difficult man to live with, having been visited by a messenger of God in the prison. I thought he would be forever on impossible heights of exquisite knowledge. When the angel comes and he comes very quickly, and I find my friend Peter knocking with the old knuckles of the old hand at the old door of the old house of the old woman, Mary. Why, you astonish me, Peter, favorite of the Lord.

Yet, it is not the same old house, the roof is lifted, the walls are spread back. Samuel Rutherford said of his prison that he called it Christ's palace. "I thought on Jesus till every stone of my cell glowed like rubies." Ah, that old house of duty gets glorified like rubies.

"The trivial round, the common task,

Will furnish all we need to ask,
Room to deny ourselves, a road
To lead us daily nearer God.

Even so, beloved, do not be surprised in following the imperative of the Skipper of your life. The old task has to be taken up. Follow, follow. Say "Aye, aye, Sir," and all is well.—Selected.

"Where is He that is born King of the Jews? For we saw His star in the East and are come to worship Him."

"And they came with haste and found both Mary and Joseph, and the babe lying in the manger. And when they saw it, they made known concerning the saying which was spoken to them about this child."

"And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them."

Life's uncertainties give us a new hold upon the everlasting.—Mark Guy Pearce.

The Christian Assembly.

1429 Prospect Ave.,
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.

THE POINT OF CONTRACT.

(Continued from page 13.)

of many young people is explained hereby and from the depths of my soul I cry to God for that home where prayer is not wont to be made. Some way, I believe God is speaking to someone just now. Precious heart, pick up the stones as Elijah did and humbly put them into place. Gather the ones that are looking to you; once more offer the sacrifice unto Him who has long been grieved over your wandering heart.

And last, how our souls should cry out over the greater altar entrusted to the living church of the first-born. Perhaps this bears much upon the oft-spoken-of unity of God's children. That pleading prayer of the Savior is yet to be answered. And has it become the prayer of your heart, "Make us one, even as Thou and the Father are one, Lord Jesus?" Are you endeavoring to keep the unity of the Spirit in the bond of peace? Endeavoring to do this does not necessitate compromise, but it does necessitate prayer—united prayer—a duplication of that one-accordness of the day when the place was shaken and they were all filled with the Holy Ghost. Then it was that the multitude of them that believed were one heart and one soul. We cannot regard the person of man at the sacrifice of this unity. The Lord Jesus Christ is the point of concentration and attraction. Someone has said: "It is possible to have unity without uniformity." Thank God for this! Jealousy, ignorance, criticism, prejudice have had most to do with breaking ranks among the Pentecostal people. These things sap the prayer-life, and when the saints of God gather together, come as so many darts of the enemy to hinder and break down the altar of divine unity.

The children of this generation long ago realized the power of union, and are these very days sweeping along with accelerating momentum toward the culminating points of the tribulation. In the assembly the adversary often closes the lips of those God would have to pray. A moment or two of united prayer aloud to God will clear the atmosphere in a service where hours of indifferent unmeaning prayer will accomplish little for His glory. We have been full of vain repetitions. Remember God is in heaven, and the words should be few and from our hearts. The life—the power of the assembly is measured by their united prayer. If we hold steady, constant in prayer in that capacity wherein God has placed us, He, the Master-builder, taking the stones each from

their appointed places, will construct that temple of which Jesus Christ Himself is the cornerstone.

Yes, thank God, we can see that underneath the chaos and turmoil, which some have sought to make prominent in this Pentecostal stream, the mighty moving of Jehovah in His desire to perfect that which concerneth us to the full unity of the faith. May we "continue in prayer, and watch in the same with thanksgiving."

We get what we believe for. When my oldest daughter was in her last term at the grammar school, I said to her, "If you graduate with highest honors, and read the valedictory at the closing exercises at the school, I'll give you a watch." After a little time we received word from the principal that she had been appointed valedictorian. I was not getting a large salary, and I had in my mind an inexpensive chatelaine watch, such as some of her friends carried; but one day I overheard her telling some of her school friends that "papa is going to give me a watch like Aunt Lizzie's." I knew that was an expensive time-piece, but immediately I said, "I'll get her a watch like her aunt's if I have to go without my lunch for a time to make up the difference."

"Trust God, and He will give you the better watch every time.—Selected.

There is no doubt that whatever trouble comes to us, comes from God on an errand of love. It is not some chance thing breaking into our life, without purpose, without intention. It is a messenger from God, and brings blessings to us. Our trouble is God's gift to us. No matter what it may be—duty, responsibility, struggle, pain, unrequited service, unjust treatment, hard conditions—it is that which God has given to us. No matter through whose fault or sin it may have come to us, when the trouble is ours, we may say it is a gift of God to us. Then being a gift from God, we may be sure that it has in it for us a divine blessing. As it comes to us it may have a stern aspect, may seem unkindly, even cruel, but, folded up in its forbidding form, it carries some treasure of mercy.—J. R. Miller.

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