

The PENTECOST

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

VOLUME I.

KANSAS CITY, MO., NOVEMBER 1, 1909.

NUMBER 12

The Jews Receiving Christ.

IDA F. SACKETT.

Greetings to the saints in Jesus' name!

Yesterday was a most precious and blessed day with us, in our Father's House. Praise God!

In the evening service a letter was read from two Jews, who were present in the congregation, saying that they had given their hearts to Jesus and asked us to pray that they may keep true and faithful to Him, also that they may secure employment. Many have been the requests for prayer for employment during the past sixteen months and our Lord has answered in marvelous and speedy ways.

A middle-aged man, a habitual drunkard, living in one of the low canteens of the city, who once was a very wealthy contractor of Johannesburg, came to the meetings a few months ago without a sixpence in his pocket. The Holy Ghost touched his heart and he was saved, sanctified, and a few weeks ago was baptized with the Holy Ghost and is now one of the workers in our Saturday evening street meeting on Market Square. The Word says: "Him that honoreth Me, I will honor." That has been true in this man's case. He soon found employment and proved to his employers that he was true, and a few weeks ago was promoted to manager of the business. He told this with a shining face and much joy, to think that Jesus had made a man of him and "crowned him with loving kindness and tender mercies."

Recently a young Jewish lad of fifteen years was converted. As a consequence, his parents, who live

in this city, have disowned him. For three hours one day the Jewish rabbi and an English Church clergyman of this city interviewed the lad, asking him many, many questions. He afterwards said that Jesus answered the questions for him, as he, of himself, could not have answered them. The following day the usual "burial" service (always held by the relatives when a Jew becomes a Christian) was held by his parents and friends. He was present, but since then, of course, is as though DEAD to his

God's Way Is Best.

Just where you stand in the conflict,
There is your place!
Just where you think you are useless,
Hide not your face.

God placed you there for a purpose,
Whate'er it be;
Think He has chosen you for it,
Work loyally.

Gird on your armor! Be faithful
At toil or rest;
Whiche'er it be, never doubting,
God's way is best.

Out in the fight or on the picket,
Stand firm and true;
This is the work which your Master
Gives you to do. —Selected.

family and friends. Please pray for this lad. He has good courage and is happy in Jesus, but, of course, this is a great trial for him.

Another Jewish young man who has become a Christian and has been baptized in the Holy Ghost, recently received a letter from his parents in Russia informing him that he is now as though DEAD TO THEM and if he writes a letter to them they will burn it unread. However, he, too, is rejoicing in Jesus, his and our Messiah. Hallelujah!

"When my father and my mother

forsake me, then the Lord will take me up."—Psa. 27:10.

Our Father, by the power of His Holy Spirit, the promised Comforter, is doing a blessed and deep work among the Dutch people here in Johannesburg and in outlying districts.

A Dutch brother called upon us this A. M. God reveals to him, by dreams and visions in the Spirit, things that will come to pass, and a number of these revelations have already come true. One of these dreams was that the Apostolic Faith Dutch people, who have been worshipping in his own house, would build a place of worship. Praise God! in two or three months' time these dear people expect to commence building the place of worship, and they have nearly enough money for it now. These dear Dutch people are sturdy and strong and when they once get on fire for God and have the full-gospel teaching in their hearts, they are "strong in the Lord and the power of His might."

Beloved, pray much for this land. In one community, where a Dutch brother and his wife visited for a few days and taught the full-gospel, the people became so interested and hungry that a dear Dutch brother and minister of Christ is going into that community for a few days. He will also minister to some natives in that region.

Please pray that God will pour out His Spirit in a mightier way than ever before on this land, work and workers. We must have more of His power for effectual service.

With Christian love,
47 Wilhelmina St., Troyville, Johannesburg, S. Africa.

The Evidence of the Baptism in the Holy Spirit.

J. O. LEHMAN.

In an article entitled "Manifestations of the Spirit," which was published in tract form and which was sent to a few Apostolic Faith papers, do not understand me that I claim that the gifts of the Spirit as manifestations take the place as the Bible evidence of the baptism in the Holy Spirit, which we all believe to be "speaking in tongues."

In that article you will notice that I did not speak of the Bible evidence of the baptism in the Holy Spirit, nor was that my argument, but I dealt with manifestations of the Spirit's presence in a general assembly for profit and edification. I endeavored to contrast bodily manifestations, which many times are of the Holy Spirit, over against the more vital and powerful manifestations, such as the gifts and fruits of the Spirit. These are not the sign to the unbelievers of the baptism in the Holy Spirit, as Paul declares speaking in tongues to be, but they are the manifestations of the Holy Spirit's abiding presence; whether it be in public assembly or private life.

Any candid Bible reader will admit that on the day of Pentecost (Acts 2) and at Cornelius' house (Acts 10:44-46) all those who were baptized with the Holy Spirit spoke in tongues as well as those at Ephesus, (Acts 19:6) upon whom Paul laid hands. That the baptism with the Holy Spirit was evidenced in these three incidents by the speaking in tongues is beyond controversy. Then the incident in Acts 8:17 is decidedly conclusive in favor of speaking in tongues by the 18th verse where Simon desired to purchase this power; which power must have been the transmitting of languages by the laying on of hands, for all the other power such as the miraculous conversions and healings took place under Philip's ministry before Peter and John arrived.

Now, while we believe according

to the written word that all those who are baptized with the Holy Spirit will either at the time of their baptism or shortly afterwards speak in tongues, yet we must with great care and humility teach this truth not too dogmatically or we shall be before we are aware, preaching tongues and thereby obscure the Christ.

When Christ spoke of the promise of the Father, He did not mention tongues, nor did He say "Tarry until ye speak in tongues," but "Tarry until ye are endued with power from on high." If we do as Paul wrote and Peter practiced, "Preach Christ and the yielded life in Him," until we get our congregation willing to do *His will* in every particular, simply let go and let God perform His works, there will be no question of speaking in tongues. It will be spontaneous—a supernatural natural outburst. Go the will of God in a man and he will do anything that God wants him to do without any question. It is the will God wants from a man. When He has the will He has the man. "If any man will do his will, he shall know of the doctrine, whether it be of God." John 7:17.

Because some people say they do not want to speak in tongues, it shows at once that their will is not surrendered to God's will, for God wills that you shall speak in tongues. Jesus came not to do His own will, but the will of Him who sent Him. So let us do likewise.

We are passing through severe trials at present, but these are among the all things and "our God whom we serve is able to deliver us" without the smell of fire, with only the straps and bands burned. Hallelujah! We are MORE THAN CONQUERORS through Christ. Yesterday seven were baptized in water and God is moving on. We intend to have special tarrying meetings for the baptism with the Holy Spirit in our native tabernacle. Pray much for us at this time. Yours in Him forever.—J. O. L., 44a Sivewright Ave., Doornfontein, Johannesburg, S. Africa.

My Testimony to the Full Gospel.

MRS. MARY M. BODIE.

Blessed be the Lord God, the God of Israel, who only doeth wondrous things. Ps. 72:18.

Yes, I certainly have cause to praise Him for the wonderful things He has done for me. Five years ago He saved me, a Roman Catholic, without God and having no hope in the world. Educated in a convent, I grew up a very religious girl, but I knew nothing of the grace of God.

As the years passed I often longed for rest and peace for my soul. My sins bothered me and I did not seem to have faith in the priests of the church as I had while young. A friend came to the neighborhood who knew God, and she was not ashamed to testify to that fact. She told me what it meant to be "born again" and it was not very long until I was searching the Scriptures for myself. I read the words of Jesus, "The son of man is come to seek and save the lost." Oh, what a revelation! I thought it was good people whom Jesus saved, but he said He came for guilty sinners.

This was certainly good news. I continued to read, and He said to my weary, burdened soul, "It is finished." I believed Him and entered into peace. Like another has said, "I always knew the work of Christ was necessary to salvation, but I never knew before that it was enough." Praise the Lord for the efficacy of the precious blood of Jesus.

After some months passed, while still desiring with all my heart to please the Lord and do His will, I found a something within me which was not subject to the law of God. The good which I would do I did not always perform. When God saved me He gave me a great love for His word and in searching it daily I found a standard there for God's children to which I had not attained, and I bewailed my inability to be all that

God desired. One day, while reading 1 Cor. 13, and deeply exercised because I did not have that love which suffers long and then is kind, I cried out to God my need, and He sweetly said, "It is not you that liveth any more but Christ who liveth in you." This is His love. So I took my place on resurrection ground and realized in my experience that sin hath no dominion over one who died and is living again by the faith of the Son of God. This is the level on which God means us to live. It is a place of victory over indwelling sin. My faith was strengthened. God's word was more real to me, and I spent much more time in prayer, but still my heart cried out for a deeper death unto self, a deeper life unto God. My daily prayer at this time was for the rivers of living water which Jesus promised to them who believe in Him, and of which I felt the need. I did so want to be a blessing to others. Thank God, His ears are open unto our cry.

Four months ago, I heard of some PENTECOST meetings in a tent in Kansas City. One evening I induced my husband, who is not a Christian, to accompany me there. He was amazed at their fanaticism, as he called their reality, but I was delighted with the faith which took the promises of God as they prayed and the joy with which they sang His praises. My husband remarked as we left, "These are your kind of people. they are extreme enough for even you, and you will soon be with them." He did not realize what a prophet he was.

I went again to these meetings and was asked if I had the baptism in the Holy Ghost. I answered in the affirmative, as I had been taught this happened at conversion. I was told to read the 2d of Acts and see if I ever had such an experience; if not, acknowledge my need and accept the promise of the Father, which is: "Unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:39. This is a promise of the Father and God

is not our Father until after we are saved. I continued to attend the services and while watching these happy saints I had to acknowledge they had the fruit of the Spirit in greater measure than I had ever seen manifested, and this spoke deeply to me.

I diligently searched the Scriptures, and in doing so, realized the utter need of God opening my eyes. I went down before Him, acknowledging my ignorance, asking Him to teach me for I was only a little child. Oh, the condescending grace of God: "He dwells in the high and holy place, with him also who is of a humble and contrite spirit." Isa. 57:15. Never was it known that anyone put his trust in Him and was confounded.

He opened the eyes of my understanding and I began to tarry for the baptism in the Holy Spirit. The first words of encouragement He gave me were: "The Lord whom ye seek will suddenly come to His temple." Mal. 3:1. I expected Him immediately, but was much hindered by Satan's darts of unbelief, also by my dear Christian friends who believed me to be led astray. The latter soon ceased to visit me when they saw I did not want to discuss the subject, nor strive about words to no profit. I did not get rid of Satan so easily. He was on hand at all times, for he does object seriously to our possessing our inheritance. These words of Jesus at this time were very precious: "My sheep hear my voice and they follow me." "And a stranger will they not follow, for they know not the voice of strangers." John 10:27 and 5.

God was faithful. He had commenced a good work which He was going to finish. He filled my heart with praises, and in times of apparent certain defeat, strengthened me with His precious, unfailling word. Praise His name for these days of tarrying!

Much of the time I was like the early disciples, in His presence, praising and blessing God. I died to many things for which I can indeed thank God—much of my

former teaching, which was received from man, my intellectual knowledge of the word of God and my Christian friends, with whom I had been associated. The latter was the hardest to bear—it was certainly a death. I was in sadness for three days, but He stood by me, when they all forsook me, and strengthened me to take up my cross and follow Him. Oh, the blessedness of leaving our cause to Him who judgeth righteously! He will surely arise and defend us to the uttermost.

After accepting the baptism with the Holy Spirit by faith and praising Him for it just as though I were already in conscious possession, He began to manifest Himself upon me and within me, and one day when He had me fully yielded to Himself, "even to the top of my head," as another has said, the Living God quietly came and took possession of His own temple, which He had purchased with the blood of Jesus, and spoke in another tongue for Himself for almost two hours. He also brought the longed-for rivers of living water with Him. We cannot have the blessing without the Blesser, glory to His name! Oh, the peace which comes from letting God have His way!

The love which He sheds in our hearts, the compassion for others who oppose and deride us, the sense of God's goodness and His wonderful love and grace which He gives as He reigns within—it is inexpressible.

Our hearts are made to sympathize with the heart of Jesus and His cause. As never before, we are glad to make our best in the cross; and our whole being longs with superlative desire for the coming of our blessed Lord and Bridegroom, when we shall see His face.

Oh, wondrous word that we have heard,

"And we shall see His face."

No more to roam, with Him at home,
When we have run the race.

Oh, blessed truth, it does us suit,

"And we shall see His face."

That once was scarred and very marred,

Because He chose our place.

Oh, happy day, ne'er to pass away.

"And we shall see His face."

Then, then, we'll sing and praises bring

As all His ways we trace.

Oh, precious thought, it fills the heart,

"And we shall see His face."

As it does shine, in love divine,
Adoring all His grace.

KANSAS CITY, MISSOURI.

THE PENTECOST

Published Monthly by
THE PENTECOST PUBLISHING CO.
1308 E. 15th St.
Kansas City, Missouri.

SUBSCRIPTION FREE.

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Notice.

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

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

If you receive a copy of *THE PENTECOST* marked "Sample Copy," it is a cordial invitation for you to receive the paper regularly. Your name will be put on the regular mailing list by simply dropping us a line to that effect.

"Drop Thy still dews of quietness
Till all our strivings cease.
Take from our souls the strain and stress
And let our ordered lives confess
The beauty of Thy peace.

Breathe through the heat of our desire
Thy coolness and Thy balm.
Let sense be dumb, let flesh retire,
Speak through the earthquake, wind
and fire,
O still, small voice of calm."
—Whittier.

Brother and Sister H. O. Latham report that the Lord has enabled them to open up a Pentecostal Mission at 574 Fourth Avenue, Brooklyn, N. Y. They are standing for the Full Gospel.

"The meeting is breaking and people are turning toward God. It has been a terrible fight and a hard pull but God is true. Seven have been baptized up to date. (October 23). We expect to go from here to Creal Springs."—B. F. Lawrence, Vienna, Ill.

Monday evening, October 18th, Sister Sarah A. Smith left Indianapolis, Ind., to join Brother G. S. Brelsford and wife in Assiout, Egypt. Sister Smith has had her baptism for about eight years and is sixty-five years of age. Our prayers go with Sister Smith and we ask all God's dear children to bear her up to the throne of grace that she may be mightily empowered and used of God to the furtherance of His kingdom in Egypt.

Question—What is grace?

Answer—Grace is the boundless, bottomless, topless, unmerited, unasked-for, unthought-of, spontaneous, outgushing of infinite love.

There is a precious little work now in progress in Tulsa, Okla. The work is going on in power and unity and souls are meeting God. The meetings are being held in the court house and have good attendance. Sister C. O. Frye is in charge.

It is expected that a party will leave Alliance, O., for South America on December 20th. It will consist of Sister Alice Wood and Brother and Sister Kelty. There may be others who will join them. We ought to be much in prayer for these dear ones that they will receive a special anointing for service in that land so shrouded with Catholicism.

About October 11th, I received very definite leadings from the Lord to join the workers in Lincoln, Neb., for a season. The Lord opened up the work in the Christian Advent Church and the Volunteer Hall and we had some very precious services. One young woman, who had received her baptism two years ago but was now in darkness through unbelief, got back to her Redeemer and was wonderfully reclaimed. At the close of a week's work I received marching orders for home. From all outward signs my trip had been a failure but my trust was in Jesus. Since then word has been received from a young man, who claimed to be an agnostic and who had challenged the workers that if the Bible were true they should pray him under conviction, that he has been wonderfully saved and has quit his business (theatrical), for good. The Lord had burdened our hearts

several times for the young man and God's word was fulfilled that "if ye shall ask anything in my name I will do it." Hallelujah!

The "New Theology" is the religious fad which ignores sin, ignores the blood of atonement and robs Christ of His deity, and was well described by a patient who went to consult his doctor.

The physician asked him as to his complaint, whereupon he said, "I think I have got the 'New Theology.'" "Nonsense," said the doctor, "what are the symptoms?" He explained that he "had a swimming in his head, and didn't know exactly where he was." "You've got it," admitted the doctor.—Selected.

The Lord has laid it on our hearts, we believe, to issue a one hundred page booklet on Pauline Sanctification. This is very much needed at this time and we feel that it will be valuable to all Bible students and to those who are seeking for God's best. The first edition will be ten thousand copies and will cost about \$200.00. If the Lord lays it on your heart to help in this matter it will be greatly appreciated.

These are the last days. The coming of Christ is rapidly drawing near. Prophecy is rapidly being fulfilled. The Jews are returning to Palestine and the indications are that the temple will soon be built on its original site at Jerusalem. We are on the eve of great upheavals nationally, politically and socially. Even the secular press is waking up to the fact as we see by extracts taken from its columns from time to time. Recently an article was published in a Kansas City paper and below we give a clipping.

"John A. Cook, astronomer, says, 'About 2,000 years ago the Saviour appeared and founded the Christian religion. Two thousand years before that Moses and the prophets were preaching the religion of the one living and true God as against the belief in a plurality of gods. Two thousand years before that the race from which Christ and the prophets came appeared. If this 2,000 year period holds good it is close to the time when something of tremendous importance should again occur. We may be now on the threshold of the greatest event in the world's history. Who knows?'"

Pentecost in Type.

A. S. COPLEY.

THE FIFTH TYPE—WIND.

"Then said He unto me, prophesy unto the wind, prophesy, son of man, and say to the wind, thus saith the Lord God. Come from the four winds, O, breath, and breath upon these slain, that they may live."—Ezek. 37:9, cf. v. 14.

"The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit."—Jno. 3:8.

"And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting."—Ac. 2:2.

Wind typifies many things in the Bible, but these silent witnesses are sufficient to show that it is a type of the blessed Holy Spirit also. There is in them a happy, ascending gradation of teaching culminating in the glorious Pentecost. The first, which primarily declares Israel's national resurrection and quickening, also typifies the bringing of souls "dead in trespasses and sins," into real spiritual life—"I will cause breath to enter into you and yet shall live," * * * "and shall put my Spirit in you and ye shall live."—vs. 5 and 14.

Several important facts must be noted concerning John 3:8.

1. The sovereignty of the Holy Spirit—"The wind bloweth where it listeth (or wills)." We cannot dictate to God as to whom to convict and save. We can only ask Him. We can only ask effectually as we pray in the Holy Spirit. This explains why you have a travail of soul for one person today and none for anyone tomorrow. How foolish for wicked men to suppose that they can turn to God and be saved any time they like. No! For "the wind blows where it wills." "By grace are ye saved." How vain also for evangelists to say flippantly that "we can have a revival any time we want

it." Walking in the Spirit is simply our finite freedom, living and moving with infinite, divine sovereignty. Let our wills sink into and blend with God's will and we shall have His rest, victory and achievements.

2. Men do hear the Spirit's voice—"thou hearest the sound thereof." God leaves men without excuse. He speaks to their souls. He does not leave Himself without witness (Ac. 14:17), but gives light to every man (John 1:9). The great mass of mankind have vastly more light than they walk in, else how could God be just in bringing them to the awful judgment to come? "Now, we know that whatsoever the law saith, it saith to them who are under the law, that every mouth may be stopped and all the world may become guilty before God." (Rom. 3:19). Shame on men for the multiplied excuses which they fling in God's face for their disobedience. Shame!

3. We can never wholly understand the Holy Spirit—"Thou knowest not whence it cometh and whither it goeth." We do not need to know anything. He will make us to know all that is necessary for our perfect happiness and highest usefulness. We need not know whom the Spirit visited just before He came to us, nor to whom He is going next. If we do He will inform us. Oh, what a restful, care-free life, to desire only what His love chooses for me. His name be praised!

4. The blowing breath of God regenerates men. This is not Pentecost, not the baptism in the Spirit, as we shall see later. Hence, it becomes plain why many people are saved and real revivals conducted in a very quiet manner. There are no demonstrations, or manifestations other than that people are turning to God and being born again, born from above. The breath measure of the Spirit is all that is in operation. This fact is confirmed by John 20:22. On the evening of the day on which Jesus arose from the grave, He met the

eleven apostles and having spoken to them two kindly words, He "breathed into them (lit. in-breathed) and saith to them, receive ye the Holy Spirit (lit. holy breath)." This is vastly different from

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or the wind measure of the Spirit. In Jno. 3:8, the word translated wind is "pneuma" (lit. breath), but in Ac. 2:2, it is "pnoe" (lit. wind). The former typifies the initial, new birth, inbreathed measure of the Spirit, the latter typifies the wind, or blast measure of the Spirit. The contrast is very marked when we remember, too, that at the new birth, the breath blows, but at Pentecost, the wind (not simply breath), comes rushing and violent or driven. The accompanying demonstrations, manifestations and operations of the Spirit therefore will not be simply breath-like, but wind-like, Pentecostal, sudden, rushing, violent, destructive. All the Old Testament foregleams of Pentecost teach the same heroic truth. In Moses' day, "the whole mount quaked greatly; the earth shook; the heavens also dropped at the presence of God," (Ex. 19:18 and Psa. 68:8), because the Lord descended in fire. See also 2 Chron. 5:11-14, a very full type of Pentecost: "Then the house was filled with smoke, even the house of the Lord, so that the priests could not stand (did they not fall?), to minister by reason of the cloud; for the glory of the Lord had filled the house of God." Always in a time of religious weariness and feebleness and satanic and worldly prosperity, when God's Spirit sovereignly moves to offset all this, there are spiritual convulsions and cataclysms, both personal and collective. Jeremiah at one such time declared: "I will not mention of Him, nor speak any more in His name." But when the volcanic power of Pentecost is on a man, he can not keep silent. Hence, he exclaims: "But His word was in mine heart as a burning fire shut up in by bones, and I was weary forbearing and I

could not stay." He had to speak. There must be a belching forth of the hot lava of God's word, or the prophet would be the scene of a moral earthquake. Later, he bitterly cries: "Mine heart within me is broken because of the prophets; all my bones shake; I am like a drunken man, and like a man whom wine hath overcome, because of the Lord and because of the words of His holiness." Jer. 20:9 and 23:9.

The heaviest downpours of rain are accompanied with violent winds, blinding lightnings, rolling, pealing, reverberating, deafening thunders; trees are rent and demolished, buildings are burned to ashes, animals and men perish. God, for the moment, seems to be angry with the world. But that is only in the realm of nature and is local. What should we expect in the realm of grace when the atmosphere is foul with blatant infidelity and bitter blasphemy, when enlightened humanity in Christian lands is stiff-neckedly rejecting the only Saviour and running riot in pleasure and debauchery, and when the heathen world by millions still lies in gross darkness? Is it not time for the rushing, violent wind of God's fiery power to fill the assemblies? Is it not time to repeat Isaiah's prayer: "Oh, that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence. As when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence! When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence." Isa. 64:1-3. Since there is an increase of wicked men and seducers, ought we not to expect from God an increase of dynamic display for His Glory?

The striking characteristics of the Apostolic Pentecost were the rushing mighty wind, tongues of fire, new tongues, great grace, great power, great joy, etc. The results were multitudes believed, many turned to the Lord, mighty signs and wonders were wrought, mightily grew the word of the Lord and prevailed, houses were shaken, the dead were raised, hypocrites were smote with blindness, liars fell dead, viper bites proved harmless. We read of shipwrecks, earthquakes, revivals in jails, persecu-

tions unto death, imprisonments of, seventeen nations bewildered by the speaking in other tongues, 3,000 saved in one day, until the trembling populace exclaim: "Turned the world upside down." Acts 17:6.

Again, let us repeat that the in-breathed, regenerating, purifying measure of the Spirit is not at all adequate to meet the needs of the times. There must come and continue the rending blasts of Pentecostal truth and power.

Acts 27 records a marvelous type of the defeated and ruined condition of Christendom. Out of this wreckage, the little flock of true Pauline believers escapes to land by various means and chapter 28 records God's mighty workings among them. This is the final picture of the closing days of this age. Venomous viper bites are healed, fever and bloody flux cured, many honors bestowed, needs supplied, and this unfinished Pentecostal record suddenly ends with "preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."

"And He rode upon a cherub and did fly; yea, He did fly upon the wings of the wind."—Psa. 18:10.

Subdued.

Before God can launch us into the breadth and sweetness of His service and entrust to us great things for Himself, we must be perfectly subdued in every part of our nature to His will, and the disposition of His mind. We must be subdued in our hearts, in our wills, in our words, in our tempers, in our manners, subdued through and through so thoroughly that we will be flexible to all His purposes and plans. We must be so subdued that harshness, severity, criticism, sluggishness, laziness, impetuosity, and all wanting our own way even in religious matters, must be subdued out of us. Conversion will not finish this work, and perhaps not one case in a thousand will the second work of grace produce this complete condition of teachable subjugation to God's Spirit. Being able to preach strong sermons on sanctification will not do it, or having charge of camp meetings, or conventions, or Bible schools, or the writing of books, and editing papers on Christian holiness will not prove adequate for this grace.

We must be subdued, not merely in our own opinions, not merely

think ourselves subdued, but subdued so perfectly that the all-seeing eye of God can look us through, and the omniscient one knows that we are subdued. God must conquer the man that He can trust with His great thoughts and plans.

The Holy Ghost must saturate us with a divine conquest before He can use us to conquer other souls. The Lord will begin to subdue us with gentle means, and if we sink lovingly and promptly into His mind, the work will be done, but if we have flint or iron in our nature, and it is necessary, He will use heroic means, and put us between the millstones and grind us to powder, until he can mould us without any resistance to his purpose. The greatest difficulty in the way of God's using His servants, even His zealous, and oftentimes sanctified servants, is that they are not perfectly, and universally, and constantly subdued under the power of God.

We must be so subdued as to stop meddling with other people's matters that God has not entrusted us with, so subdued as not to be calling God's servants hard names, and thrusting at Christians who are doing what they can in their various fields for the Master, so subdued that we can hold our tongues, and walk softly with God, and keep our eye upon Jesus, and attend to our own work, and do God's will promptly, lovingly, glad to have a place in His kingdom and do a little service for Him.

Oh, it is grand to be absolutely conquered by the Holy Ghost, and swing out a thousand miles from everybody and everything into the ocean of God's presence, and work with Him in humility, without chafing, without fault-finding, without stumbling over others, without religious peevishness, and bend with every plan that God gives to us.

When we are subdued in the sight of God, He will work miracles in us and through us, miracles of mercy and power in experience, in healing, in finance, in opening doors, in widening the fields of service, in gentleness and sweetness of the inner heart life; miracles of grace that will astonish us, and surprise our friends, and utterly amaze our enemies when they come to know the magnitude of what God has wrought. Let us get subdued that we can keep still in God, and see Him work out the great, bright thoughts of His eternal mind in our lives.

The Pentecost Bible Class.

Lesson III.

REVIEW QUESTIONS.

Do you see clearly the difference between Israelitish and Assembly truth? Do you see that Paul was not one of the twelve Apostles, but was appointed to fill a place entirely distinct from all who preceded him? Ac. 22:14-15 and 26:16, Eph. 3:3. Study very prayerfully Gal. 1:8, 11, 12, 16 in the light of Ac. 9:15 and 1 Cor. 15:10. You will never appreciate Paul's teachings until you realize deeply his distinct and exact place in the plan of the ages. This will become clearer and more precious as we go forward with these lessons. Read the Scripture citations over and over comparing them one with another, forth and back, back and forth. Divine truth is so deep and compact that we cannot get the thoughts of God in any other way. Do not skip and skim over them. It is the living word of God, His very heart, with which we are dealing. See Heb. 4:12.

PAUL'S CONVERSION.

Before proceeding further, let me urge you to study Paul's history in Ac. 9:1-20 and 22:1-21 and 26:1-19 also Gal. 1 to ch. 2:1-9.

What was Paul's religious condition before he accepted Christ? Ac. 22:1-3 and 26:5 and Phil. 3:5-6. What was his attitude toward the church then? Ac. 8:1-3 and 9:1 and 26:10-11, Gal. 1:13. What was exactly his spirit? Ac. 26:1, 1 Tim. 1:13. Against whom were his persecutions really aimed? Ac. 9:4-5 and 26:9. Note Paul's honesty in this last verse and in 1 Tim. 1:13 last clause.

What humble agent did God use to instruct this great man? Ac. 9:10. God chooses whom He wills to accomplish His purposes.

Note that Paul's baptism in the Spirit followed closely after his conversion. Ac. 9:17. Note also that it was a real Pentecostal baptism. See 1 Cor. 12:13 and 14:18.

What was his first message? Ac. 9:20. He saw Jesus as Son of God in a sense that the other apostles had not. Study Ac. 22:11 and 26:13-19, with 2 Cor. 4:4 (R. V.), and 1 Tim. 1:11 (R. V.), and Col. 1:27. Paul's gospel was not only a gospel of peace and salvation, but it was preeminently the gospel of the glory.—cf. Ex. 29:43, John 17:22, Rom. 8:21 (R. V.), and 2 Thes. 2:14. Dear Student, have you received this glory? This is an experience far beyond forgiveness of sins and freedom from the sin-indwelling. Jesus has given it.—Jno. 17:22. Why not receive it? Receive the gift of the Holy Spirit, "the Spirit of glory and of God," (1 Pet. 4:4) and He will flood your soul with the glory.

Why did God grant Paul mercy? Was it because he was so devoted to Jewish law and so zealous for God and so blameless? See carefully 1 Tim. 1:13-16, Ac. 9:15-16 (R. V. Margin), Ac. 22:14-15-21 and 26:16-18, Gal. 1:15-16. His gospel was not a gospel of works, but of grace, the unmerited, unasked for, unthought of, boundless outgushing of infinite unchanging love. 1 Cor. 15:10, Rom. 3:24 and 4:5-16. What is the New Testament standard of personal experience? Ac. 9:17 last phrase and Eph. 5:18. Is this experience for only a chosen few? Ac. 10:34, Ac. 2:39, Gal 3:14. Observe the similarity between the persecutions of Christ and of Paul. Ac. 9:23 and 22:22. Who were the persecutors chiefly? Jno. 1:11, Ac. 4:1-3 and 26:21.

Unto what three things was Paul appointed? Ac. 22:14. Why? v. 15. What was the ultimate purpose of Paul's ministry? Ac. 26:17-18 and Ac. 15:14. Endeavor to discover the difference between God's dealings with Paul and with the other apostles. Paul was the striking product of the Jewish Pentecost and the effectual introducer and promulgator of Assembly teaching, practice and power.

Our next lesson will be in one of his epistles. Let us pray for one another.

AN EXPLANATION.

In the introductory of Lesson I, top of 2d column, we find these words: "At last God is done with the Jews and Gen. 33:3 will be fulfilled." Some have been puzzled over this statement thinking it to be a misquotation. Let us explain. God was temporarily done with the Jews when they rejected the Gospel message at the hands of Paul. But a remnant shall yet be saved.

The quotation in Genesis is prophetic. As Jacob bowed his body seven times to the ground before Esau, so Israel has been in subjection to the Gentiles for seven prophetic times. A "time" in prophetic language equals 360 years; "seven times" equals 2,520. 606 B. C. was the date of the Jewish captivity, the beginning of the Gentile times. Subtract 606 from 2,520 and you have 1914 A. D., the date of the end of "the times of the Gentiles." God will, at that time, again deal with Israel as a nation. The first date is somewhat uncertain, hence, we cannot know with certainty the exact time of the Gentile ending and Jewish beginning, but the above figures are approximately correct. Meanwhile, let us look for and hasten unto the coming of the Lord.

We would advise students to secure a revised New Testament. If you cannot get one at your book store, we can send you one for 25 cents. A. S. C., Teacher.

Pentecostal Tracts.

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

The Baptism in the Holy Spirit.
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The Pentecost Publishing Co.,
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Kansas City, Mo.

A Great Blessing to Me.

J. H. EVANS.

For the last four weeks I have been permitted to worship regularly with the saints of God in Kansas City. The result has been a great blessing to me. I have been lifted out and over a terrible wilderness life of eight months standing and have been settled, strengthened and established in the Holy Ghost life, for all of which I give the glory to Jesus. I have been quickened in body, soul and spirit and have been led by the Holy Spirit to Scripture that has enabled me to get the mind of and see the Christ life as never before. All glory to Jesus! I am more eager and determined than ever to have Jesus with all that follows as His fulness according to Mark 16:17-18, at the same time believing that as we go forth working and living the Holy Ghost life Jesus will work with us as in Mark 16:20 and live His life in us. Glory to God!

Oh, how I wish I could retain all that I have seen, heard and felt in the twenty or more meetings which I have attended with that little Pentecostal band. No two meetings alike, yet not one of them but that the power of God was manifest, sometimes in heavenly singing, speaking in tongues while in prayer, song and in testimony. It is perfectly useless to undertake to describe the fellowship. Just simply the precious Holy Ghost. Real true fellowship is based on God's holy love. Jesus said, "A new commandment I give unto you that ye love one another; as I have loved you, that ye also love one another." I have learned to love this people and am sorry to leave them.

I wish to give one little incident that occurred while I was there. THE PENTECOST had just been published. They brought them all in and laid them on a table in the center of the room. Then, the saints were requested to gather around the table and lay their hands on that God-given literature and those that couldn't reach the table to lay their hands on the

shoulder of the one in front of them. As they were on their knees before God, the power fell upon them, the Holy Ghost praying through them that God would bless and sanctify the literature, the little white-winged messengers, as they sped on their way and that they might prove a blessing to every one who received them. It was very precious and wonderful.

As I bid this Pentecostal band good bye, I ask you to remember me in your prayers and the little band in Castile, N. Y.

A Testimony to Healing.

ARTHUR P. SCOTT.

I wish to sound a note of praise to Jesus for healing me of a sprained knee and foot, which was received a few weeks ago through a fall from a bicycle while going after a Jenrickshaw for a sister to go down to the church in.

If I had obeyed the voice of God, the accident would not have happened. As I went out of the yard gate a voice distinctly told me where I would find one, but, as time was short, and it was not the place where I had been in the habit of getting one, I thought it was myself, and went ahead leaning to my own understanding. Of course, there was none there and I got punished by the fall. When I saw what I had done I was determined the devil should not defeat the sister from going to Sunday school by my returning home without the rickshaw, so with the strength, grace and help of Jesus I went on in search of one and had to go within a couple of blocks of the place where God told me to go after all.

It pays to listen to the voice of God and obey Him. Very often, I fear, we let our heads get in the way and thus quench the Spirit. How needful it is for the children of God to learn to know His voice at all times.—47 Wilhelmina Street, Johannesburg, S. Africa.

Since the appearance of the first Bible Study in THE PENTECOST, we

have received several very precious letters advising us of the formation of Bible classes for the express purpose of taking up these studies. Bible students will find this a good suggestion. Much more can be gotten out of these studies when studied by several together than can possibly be derived when studying them alone. A word to the wise is sufficient.

Pray! Pray!

Pray for the mission fields. Pray for the regions beyond. Pray for the missionaries. Not only Pentecostal, but for all missionaries and all missions. Our hearts must beat in full sympathy with the heart of Jesus. Our hearts must be as big as the heart of Jesus. Pray! Pray! Pray!

Pray for leading evangelists and Bible teachers, some of whom are opposing the latter rain, that God may open their eyes to His truth and plan. Pray for local pastors also.

Pray for the leaders in the Pentecostal movement that God will give them divine wisdom and mighty endowment for service. They need our prayers exceedingly.

If we give ourselves to prayer, the spirit of prayer will take possession and God will bring to our minds the proper subjects of prayer. Thus we will be praying in the Holy Spirit, and all such interceding will be answered. Unutterable groans and sighs will also follow for unknown objects. Pray, O PRAY!

The Christian Assembly.

1808 East Fifteenth St.,
Kansas City, Missouri.

PENTECOSTAL SERVICES.

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

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A. S. COPLEY, Pastor.

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