FOR WE MUST NEEDS DIE

"For we must needs die." II Sam. 14:14. A true statement of fact proven times over. We must needs die. It is an appointment everyone must meet, for God said, "It is appointed unto men once to die, and after this the judgment." And, speaking of death, the sacred writer tells us that here is no discharge man that hath power over the spirit and women die all around us. Death has visited most every home. The procession to the cemetery is frequent. Sometimes it is the infant in arms, sometimes it is the boy or girl filled with youth. Just recently a young girl just finishing her education and prepared to live, was suddenly killed. Sometimes it is the middle-aged who can scarcely realize that so soon they must die. Again, it is the old man, tottering for age. We stand by the side of the bier of those we have been closely associated with, and realize that death is a reality. For we must needs die. Yes, it is true. And realizing that we must needs die, it is the part of wisdom to prepare for death, to prepare for the future. It is a wise man that makes preparation for the future. The foolish man built his house on the sand. The weather, no doubt, was beautiful, no indication of a storm anywhere. And when the storm came he was unprepared and his house collapsed and his fall was great. The wise man built his house on a solid rock. It took more of an effort. It took more labor. But he prepared against the storm, and when it came his house stood. God said of men, "Oh, that they were wise that they would consider their latter end." The latter end is what counts. The present life is only a dressing room for eternity. We must needs die—but after death comes the judgment. As positive as death is the resurrection and judgment. Jesus said, "The hour is coming in which they that are in the graves shall hear the voice of the Son of Man, and shall come forth. They that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation." Paul tells us that we must all appear before the judgment seat of Christ. Above everything in this world we should give attention to our soul. We must needs die, but what of the judgment? There has been provision made in the atonement for every man or woman that will come to Him. Though your sins be as scarlet they shall be white as snow. Make preparation for the future and give your heart to Jesus.

PROGRAM FOR PASTORS' CONFERENCE

Calvin, Okla., Nov. 7, 8, 9.

Note: First service, Thursday morning 10 o'clock (Sure).

Thursday Morning
10:00 a.m.—Opening Song, "Deeper, Deeper."

Prayer—Jno. I. Morgan.
10:15 a.m.—Ministerial Alliance Organized for entire East Okla. Conference.
11:00 a.m.—Welcome Address, Fred Calhoun.
11:15 a.m.—Response, R. R. Lynch.
11:20 a.m.—Sermon, J. D. Mahaffey; subject, "Practical Advice to Ministry."
Thursday Afternoon
2:30 p.m.—Devotional and Praise, W. R. Maxwell.
2:45 p.m.—P. Y. P. S. Advancement in Your Church, and Why, B. J. Stephen.
3:15 p.m.—Loyalty of Church to the Conference, and Why, B. E. Parmer.
3:45 p.m.—Loyalty of Pastor to His Church, and Why, A. F. Green.
4:10 p.m.—A Pastor's Duty to His Church, S. T. Hail.
4:30 p.m.—Loyalty of Ministers to the Conference, and Why, A. R. Van Brunt.

Evening Service
9:30 p.m.—Sermon, P. W. Kincaid; subject, "Power of God."

Friday Morning
9:30 a.m.—Devotional and Praise, J. W. Jennings.
9:45 a.m.—Conference Discussion, Pastorial Problems.
Everyone has had some of these that they can help us with, so come on.

Afternoon Service
2:30 p.m.—Praise Service, open to choice.
2:45 p.m.—Church's Loyalty to P. S. S. A. and Why, Arthur Smith.
3:15 p.m.—Missionary Sunday, Do You Have It? If Not, Why Not? J. W. Jennings.
3:45 p.m.—The Pastor's Duty to His Flock, Prov. 27:23, Jno. I. Morgan.
4:15 p.m.—The General State of the Churches, J. D. Mahaffey.

Evening Service
7:30 p.m.—Sermon, C. E. Neukirchner; theme, "In the Valley of Decision; text, Joel 3:14.

Saturday Morning
9:30 a.m.—Praise Service, open to choice.
9:45 p.m.—The Relation of the Pastor to His S. S., Dee McGraw.
10:00 a.m.—The Condition of Our Churches, by the different pastors.
11:00 a.m.—Sermon, Fred Calhoun; theme, "Tithing."
sanctified and Baptized with the Holy Ghost, and fire and running on upon the King's Highway. So glad for the Blood that covers my soul right now. Still healed by the mighty power of God, praise the near name of Jesus. Since I have taken up my charge at Cherryvale, Kansas, pastor, the Lord has done great things for us. The dear saints and the people of Cherryvale and wife and I all have a mind to work for the Lord, and we are gaining ground at every meeting. There has been a received the Holy Ghost and added to the church, for which we thank God. We have moved our church from Second and School streets to Eighth and Walnut streets, and we had services Thursday night and God did put His seal on the meeting. The saints shouted and talked in tongues and praised the Lord. We are expecting a great revival in the near future and expecting great things from God. Rev. A. L. Kimman, of Cherryvale, Kansas, starts Tuesday night, Oct. 15, lecturing on Revelation, one night a week until the revival starts. We are expecting to hear some great things from him by the Holy Spirit. Thursday night, prayer meeting, Sunday School at 10 a.m., preaching at 11 a.m. and praise and preaching services Sunday night. Any one passing through, we would be glad for you to look us up and be with us. We covet your prayers that the Cherryvale church will be a real soul saving station and many souls pray through to victory. May the dear Lord bless each one. My new address is 629 E. 9th St., Cherryvale, Kansas.”

The Foreign Missions receipts will appear in next issue.

For the present those writing Rev. O. C. Wilkins please address Box 762, Oklahoma City, Okla.

Oh the endless endlessness of endless eternity! Can you grasp it?—Purity Crusader.

The importance of entire sanctification is seen when we see that the triune God is interested in our sanctification. For God the Father willed it to us. Jesus died that we might have it, and the Holy Ghost testifies to it. The doctrine and experience of entire sanctification has the largest place in the Holy Scriptures of any other one subject that is discussed between Genesis and Revelation. Why is this? Because this is the one thing that is essential to get you into Heaven. Holiness. Then let no man or woman try to pass the pearly portals without a holy heart.—B. T. Robinson.

Evangelist M. H. Hoel writes from Independence, Kansas: “Still saved and sanctified.”

Bro. B. M. Jones brought a message on the Glory of God as handed to Jesus and then to us from the prayer of the Lord in the 17th Chapter of St. John. The message got so large and Bro. Jones in the middle and spreading so fast that he was forced to split half done and did not know where to go, so closed with much victory.

Bro. Mahaffey brought the message Sunday morning and also at the evening service, which were enjoyed by all who heard him. He sang the songs of old-time power and instilled melody in the hearts of the people so that they are still singing and praising God.

If you missed this Conference, you will not want to miss another. So come on, your attendance is urgent. This is to promote a greater interest in the Kingdom of God and the salvation of the lost.

REV. W. F. ALDRIDGE, Dist. Sec. of Wagoner Dist.

The Quarterly Conference of the Abner District was convened at the Healdton Church, Oct. 11 to 13, with Supt. T. R. Robinson in the chair. The enrollment consisted of pastors: J. W. Cross, A. R. Crowell, L. E. Jackson. Evangelists: D. P. Thurmond, H. B. Stanley, C. E. Kennedy, Mrs. Lula Kennedy, Mrs. Anna Sutton, Will Hignite and Mrs. Mary Sorrels. The Abner church reported by letter, Airdmore by delegate, Mrs. J. R. Breton; Woodward, by delegate, Mrs. J. S. Pierce, and Healdton, by delegate, Mrs. Ida Cheney. We had awonderful time in the Lord. Bro. Hargis had been there for some time in a meeting and it was in full blast for the Conference. The altar was full of seekers every night.

ELMER JACKSON, Sec.

The Quarterly Conference of the Mt. View District convened with the Weatherford church on Friday evening for Bible Study. Saturday we had a fine business session, with speaking Saturday evening late, on the subject of pastoral needs. Sunday, the church had their regular missionary program. The Lord blessed in a wonderful way after the people obeyed Him by giving $26 to missions. Rev. R. B. Beall was placed in office of District Missions, with Bro. E. E. Thompson as his assistant. Let every church in the district make arrangements for the brethren.

OSCAR MOORE, Sec.
Reports From the Field

Rev. Otto Poe has moved from Prague to West Texas.
Rev. Virgil L. Anderson has been appointed pastor of the Buena Vista church. Evangelist W. O. McDonald has been holding a revival meeting at the Bowlegs church.
Rev. Estella Beal has transferred from the Oklahoma Conference to the Kansas Conference.

The 19th Session of the Georgia Conference will be held at Franklin Springs, Ga., on Nov. 6. The Educational Board of Franklin Spring Institute will also meet.
Bro. Rhodes reports that "Aaron Chapel" was to have the opening service on Oct. 20. Aaron Chapel is named in honor of Sister Aaron for her assistance in financing the building.
Supt. J. D. Mahaffey, of the East Oklahoma Conference, was to be at Okemah, Oct. 28-31. He is to be at Okmulgee, Nov. 1-3; Stratford, Nov. 4-6; Calvins, Nov. 7-8, and at Sulphur, Nov. 9-10.
Rev. John W. Brooks, one of our Missionaries in Africa, is in very bad health, and will probably be compelled to return to the United States to recover. He needs the prayers of the saints.
Evangelist M. L. Dryden began a revival meeting at Lookout Saturday, Oct. 26. From Lookout he goes to Revel, Kans., for a revival meeting and on Dec. 16 is to begin a revival at the Gotebo church.
Rev. O. C. Wilkins has been conducting a series of lectures on Revelation at the Oklahoma City Second Church, and is to begin a meeting soon at Okmulgee. He is returning to Okahoma to make his home.

Writing Sept. 24, Rev. Joel Rhodes, of the South Africa work, reports nine were baptized in water at Krugersdorp, Sunday, Sept. 22. Bro. John Warren preached a very good sermon which was greatly enjoyed.
Evangelist Josie C. Williams held a successful meeting at Allen, Okla., having had some wonderful services. In sending in 6 subscriptions to the Faith she reports the work at Calvin, under Pastor F. G. Calhoun, is on the upward trend.
Rev. R. S. Roberts was to begin a revival meeting in a new field eleven miles south of Parceville, Kans. (west of Dodge City) on Sunday, Oct. 20.

Dr. Joel Rhodes told me to report victory today. Glad for the old-time way of holiness. We certainly appreciated the privilege of having Bro. and Sister Morgan, our Missionaries, with us. They were a great blessing to the church and created a greater interest in our heart for the foreign work. May God bless all of our Missionaries in their labor for the lost.

Rev. D. D. Freeman, who has been laboring at Johannesburg, Transvaal, South Africa, has taken over the work at Graskop, about 350 miles from Johannesburg, where Bro. J. W. Brooks has been laboring. Bro. Brooks' health has failed. For the time being, Rev. John W. Warren has taken over the work at Johannesburg, formerly in charge of Rev. Freeman. Miss Verdie Johnson is also in Johannesburg, Bro. J. W. Brooks, at the last writing, was with Rev. Joel Rhodes at Krugersdorp, Transvaal, South Africa.

Evangelist A. J. Duke writes from Blanchard as follows: "Just returned from Olletha, Texas, where I held a two weeks' meeting. God sure did bless in the meeting. There were 8 or 10 saved, which I praise God for. That was a new field for Pentecost, but the people just drank the good old Truth down. One night there were 5 or 6 in the altar to be saved and the power of God fell on them and they came forth shouting the victory. Some of the people ran out of the house, thought I was hypnotizing them, but the shouts of new-born souls brought them back into the house. Thank God for the Truth. Baptized 5 in water. One of them was my sister that had been a Primitive Baptist for years. I left them seeking to be sanctified. I met some as good people as I ever met in my life."

HOW IS IT WITH YOUR SOUL

THE PENTECOSTAL HOLINESS FAITH

Pastor Harry W. Hampton, of the field church, closed the revival at the Oklahoma City First Church Sunday night, Oct. 20, with some 15 or 16 saved. Bro. Hampton is a splendid man, and proceeded a real heart-searching sermon Sunday morning that will long be remembered.

Pastor H. W. King of the Perry and Three Sands churches writes: "The little flock is in fine shape. Had a good time Sunday. Two were healed in the morning service. Three Sands is still holding her own. Will begin a revival Nov. 3 at Perry, God willing. I am sending in $3.00 for six subscriptions for the Faith-paper." Go and do thou likewise.

Secretary J. A. Gresham of the ElLot's Chapel church, writes: "We wish to report victory today. Glad for the old-time way of holiness. We certainly appreciated the privilege of having Bro. and Sister Morgan, our Missionaries, with us. They were a great blessing to the church and created a greater interest in our heart for the foreign work. May God bless all of our Missionaries in their labor for the lost."

Pastor and Sister Morgan, our Missionaries, are to have a revival meeting at the Coffeyville church, where Rev. and Sister G. C. Legge, as they sail from Vancouver, British Columbia, with Rev. D. D. Freeman, who has been laboring, Bro. Brooks' health having failed. For the time being, Rev. John W. Warren has taken over the work at Johannesburg, formerly in charge of Rev. Freeman. Miss Verdie Johnson is also in Johannesburg, Bro. J. W. Brooks, at the last writing, was with Rev. Joel Rhodes at Krugersdorp, Transvaal, South Africa.
THE PENTECOSTAL HOLINESS FAITH

MUSINGS

You may not think much of holiness, but God says, "without holiness no man shall see the Lord." Men are very careful to have a thorough investigation into the title of an earthly home—but pay little attention to their eternal home.

Some folk are still wearing a "religious cloak" and harboring malice in their hearts. Never be satisfied with an "outer ring"—pray through and get a rock-bottom, sky-blue experience with God.

There is a vast difference between "posing religion" and "shouting religion." You have both.

Some show their relationship to the world by wearing a ring on their finger—others show their relationship to the glory world by having a ring in their testimony.

Some modern day folks even profess holiness and wear a Jezebel face. (Jezebel was the first woman to paint her face). She has myriads of followers today.

Hypocrites in the church? Yes, siree. They are there. Think they are religious—but they are the devil's agents to try to pull the standard of Christianity down.

Some folks wear one kind of face to a holiness meeting and another face to the worldly places—certainly they are hypocrites. If you lower the standard of holiness by bringing in "rouge, lip-stick" and other of the devil's cosmetics, you are an enemy of God, regardless of your profession.

What a fearful awakening when the mask is removed from the faces of men and their true character is revealed! "But if ye have bitter envy and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish." "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."

OPENING OF HOLMES BIBLE INSTITUTE

By VIOLET MILLER

On the morning of October 3rd the Holmes Bible & Missionary Institute swung wide her doors for the thirty-first time in her history to welcome God-fearing men and women and prepare them for more efficient labor in the services of the Lord.

From the different parts of the country came those who have consecrated themselves to lives of Christian service. South Carolina gave 27 of her favorite boys and girls; North Carolina sent 22 of her best young Christians; Virginia yielded 12 of her sons and daughters; Pennsylvania gave us 3; Ohio, 2; Georgia, 2; Alabama, 2; Florida, 2; Oklahoma, 2; West Virginia, 2; Kentucky 1; Texas, 1 Maryland 1; Delaware, 1; Massachusetts, 1; and even from cold Canada (Toronto) came 3 warm-hearted Christians, one being an Englishwoman by birth, who is attending school on this continent for the first time.

On the first morning the President addressed the school, speaking from Judges 7, where the army of Gideon overthrew the host of Midian. He spoke of how the army was sifted until only the best were left to march against the great host of the enemy under the leadership of the notable Gideon. He emphasized the importance of a real experience of the heart, as represented by the lights within the pitchers. The trumpets, he explained, stand for our testimony. "If we do not keep Midian on the run," he said, "Midian will keep us on the run."

On the second morning, Mr. Beacham spoke from Joshua 3, where the host of Israel under Joshua's leadership crossed over to take possession of the land of Canaan. The theme of his talk was "Our Opportunities." He showed how we, too, are entering a new land. We will have new experiences, new trials, new victories, but we are under a greater leader than Joshua, Jesus Himself. And as Israel kept the ark of the covenant in sight, we are to always keep God and His glory in view. After the President gave his message, Rev. T. T. Lindsey, of Gastonia, N. C., a former student, spoke to the student body on the "Possibilities of Spare Moments," showing how one could obtain an education and deeper spiritual life by properly employing every moment of time.

The churches represented in the school this year, and the number of members from each, are as follows: Church of God, 3; Methodist, 1; Pentecostal Holiness Mission, 1; Church of Christ, 1; Pentecostal Church of Christ, 2; Free-will Baptist, 2; Pentecostal Holiness, 64. There are present 14 ordained ministers, 8 licensed ministers and 4 licensed mission workers. There are a large number who are preparing themselves for work in foreign fields.

Mrs. Ruth Christy, Mission Worker.

We feel that the hand of God is upon this work as it has always been. He is blessing and caring for us. He is our great Leader, and to Him we look for divine guidance through this term of school.


Enid, Okla.—Have just returned from a four weeks meeting at Hinton and as this was an unusual meeting I want to give God the glory for the grand privilege of having enjoyed a part in these glorious services. Bro. Offutt preached the Word with power and demonstration. The town was stirred and the people seemed hungry to hear the truth, and many sought salvation; quite a number healed. The last service the evangelist brought a message on the Baptism of the Holy Ghost, one of the best I ever heard, and the power fell in the old-time way— rejoicing, singing, shouting, dancing in the Spirit and talking in tongues, interpretation, etc. Seemed that God placed His approval on the entire meeting. The morning sermon was indeed encouraging to the church. The pastor (Sister Wilson) is one of the dearest and most humble servants of God that I ever knew. The members are true-blue saints, and sacrifice their means and service so willingly. One might compare them to the Philadelphia church in Revelation. Sister Weatherford was also a real blessing in the meeting. Am encouraged to help fight the battle for Jesus as His coming draweth near. Am still enjoying the sanctified experience in the old-time way, also the Baptism of the Holy Ghost and fire and healing for the body. In His glad service under the precious Blood.
THE GREAT DAY OF HIS WRATH

The sun was fast setting, his life was ebbing away—the death summons had come. True, he had been strong, had lived long, and at one time knew what it was to be in the experience of holiness. One time he had shouted aloud the praises of redeeming love and of the power in the blood—but sin entered, he hardened his heart against the prayers and ministers of Christ. His friends and loved ones: his latter years had been filled with sin; he had put God out of his life. But disease had come and his grip on the natural life was fast fading, and his eyes seemed to look beyond earthly things out into eternity. He broke the silence:

"The great day of His wrath is come."

A pause ensued broken only by his voice again, "and who shall be able to escape?"

To a son he said, "Good-bye, my boy, live right. I have sealed my own doom."

Who knows the terror of a doomed soul as he stands on the brink of eternity and realizes that all hope is gone, the die is cast, and endless eternity looms before him. No God, no hope, nothing but despair. And made so by his own sins. God has done everything possible to save every unsaved man or woman, boy or girl in the world, through the death of His own Son. God so loved the world, that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life. The supreme sacrifice was made, Jesus died to save sinners— even to the chiefest of sinners. No man in America has an excuse for going to hell. If he goes there he must wade through the atonement of Christ - the prayers of saints and the workings of God's Holy Spirit. But to reject God's plan of salvation is fatal. More than that, to neglect it is also fatal. Not only the wicked will be turned into hell, but also all that forget God. Today is the day of salvation. Now is the accepted time. Why put off the salvation of your soul until it is too late? The only thing that you possess that is worth while is your soul. Why throw it away to the devil, and to the torments of hell, when through the Blood of Jesus it can be made whiter than snow, and enjoy the glories of heaven forever? Dives neglected his soul even though he professed religion—he failed to possess it—and in hell he awoke, being in torments. Too late to change then. Oh, for a drop of water! Something to relieve the pangs of hell—but he waited too long. Are you going to wait until it is too late? If you refuse His mercy, you will receive His wrath. The choice is yours—mercy or wrath. Which do you choose? May God awaken your heart to your need of salvation this day.

FROM NEW MEXICO

Harley, N. M., Oct. 24.—We are here in a meeting. We are having a good meeting. However, the weather is rather cold. It is snowing this morning. We are at the foot of the Black Range Mountains. We are 6500 feet above sea level. Plenty of bear, deer and wild turkey and tassel-eared squirrels. This is a new field and it takes grace and plenty of it, too, to stay and work here. We came from Oklahoma about Sept. 1, and landed at Garfield N. M., about the 10th of September and started a meeting in a new field. We preached under some shade trees. Had a good meeting. The country got stirred for miles around. I tell you, it did me good to see those old men that hadn't been to meeting in 20 or 31 years. They would shake my hand and say, "Preacher, I am glad you came this way." Eternity alone will reveal what good was done. Some cut the timber, some pull stumps, some plow the ground, some sow the seed, and God will give the increase, so I don't know just what part of the work I am doing, but I am doing my best. Well, dear Texas preachers, how are you getting along with the camp meeting fund. I have sent my $10.00 to Bro. Jackson at Woodville, Okla., and I noticed at the bottom of my article in the Faith paper that the dear Editor had sent $1.00. I think I shall sit him at the head of the table when he comes to the camp meeting. Praise God for so many good men. I believe they hold this world together. Well, dear preachers, keep working and praying and don't grumble. Let's finish our work with joy that we may be counted worthy. I tell you I feel this thing working in my bones. Praise God for sweet victory. You all pray for us. Anyone wanting to write to us, write to Garfield, N. M. Your brother and sister in Christ.

J. F. and C. V. Hively.

Evangelist M. E. Virden, writing from Weslaco, Texas, says, "I am glad to report victory here from our Weslaco church. We are now holding Missionary and evangelistic services every night, having good crowds. Our crowds have been increasing and God is blessing. Some young people in our midst have calls to foreign fields. We call them the Boosters. The Boosters pray and sing well. Bro. Bailey, our pastor, is giving some fine message on Sunday mornings at his church is building up under J. O. Bailey's ministry. Our Pentecostal church here is alive for God, and is being stirred on Missions. The Lord is giving me about the best messages on Missions, and the responsibility of our people to and our Ministers. God is enabling me also to get into other churches here in Weslaco with a message on Missions. We desire your prayers for the church here, as the work is young, and has had many things to battle against, but God has heard prayer, and now we are moving forward in the Lord, and it bids fair to become one of our best churches in the Texas Conference. We have all been holding prayer meetings out in the country. Many of the country people are coming into town to our P. H. Church, hearing a Pentecostal Holiness message. Some have said to us, 'We see that you people have an experience with God that we nominal church members don't have. We like your Pentecostal Holiness people. We are coming.' Yes, we said, we have the Pentecostal Baptism of the Holy Ghost. It's for you and for all those that are afar off. Thank God for real Pentecostal fire that lights up things wherever we go."

Pastor (Mrs.) E. W. Sparks, of the Hobart church, writes as follows: "Glad this morning for the blessings of the Lord, that He is mine and I am His. Love Him with all my heart and feel encouraged to go through. Jesus said He would go to prepare a place for us and that He would come again and receive us unto Himself. I am looking for Him to come again. I surely want to be ready that I can go with Him. Just closed a three weeks' meeting. The Lord blessed our souls. Some prayed through to different experiences. Bro. and Sister Nolls, from the Kansas Conference conducted the meeting. They were a great blessing to the church here. They stand for the old-time way of holiness and Pentecost. Can recommend them to all pastors that love the truth, that they will surely stand by you. The Lord is blessing our souls, and leading us out into His clover fields. I am determined to keep my eyes on Jesus."

"When the Devil comes up and lays down before you a temptation, Jesus Christ walks up and lays down the way of an escape by the side of it."—J. B. McBride.
A LITTLE VISIT

About 350 miles from Johannesburg in the northeastern part of the Transvaal, bounded by Southern Rhodesia on the north and Portuguese East Africa on the east, lies a portion of the Transvaal that is very thickly populated by a tribe known as the Beven-des.

This part of the country is made up of hills and valleys of various sizes, with evergreen trees and shrubs of every description, helping to make it one of the most beautiful portions of any country I ever saw. It seems every little nook and crevice sends out a most beautiful stream of water that sparkles by and over boulders both small and great and of every size and form that could be imagined; then passes through ferns and evergreen rushes which make a picture that is hard to surpass.

The soil is most fertile, no kind of fertilizer is ever used. Two crops of corn can be grown every year, as well as vegetables, the whole year round. It is a land where oranges, lemons, bananas and other tropical fruit reaches its highest in size and flavor. It is nothing unusual to be walking through the dense shrubs and bushes and run across beautiful oranges and lemons that are growing wild.

If ever a portion of country appealed to me, this portion of the country does. However, when a closer observation is made, those beautiful streams of water in themselves carry the Black-water fever as well as malaria. Missionary after missionary have tried to make this their home and have passed out with the dreaded fever.

In the mountains, known as the Salt-Pan mountains, there are more than 150,000 souls, known a the Beven-desa tribe. To my mind they are the most backward and uncivilized tribe I have run across. Meat is meat with them. Whether it be the carcass of an old ox, or whether it be worms they have gathered by the roadsides. If you present one of the little virgins with a dress, she is at a loss as how to act after she makes her toilet. Many times she is made fun of by the older dames of the village, and has been known to return, absent a dress, but attired in fancy dress which has been adopted by this particular tribe, which consists of a yard or so of calico tied about her body. She cannot see the need of putting much cloth about her body when she is taught in her heathen school that bashfulness is very unbecoming to a little miss.

Their gods seem to be their ancestors and their ministers, witch doctors. About the only way to acquire their language is to pick it up, as I understand there are only a few books written in this language. They have only had the New Testament in their language a short time. So far as I have been able to find out, the only hymns they have are a few that have been typed out by some missionary.

In this darkest of corners we have a handful of people whose hearts have been washed in the blood of the Lamb and whom I expect to walk the Golden Streets with some day.

We have at present three stations in this district. At two places we have men of very good qualities. Also day schools are being run at two places on a small scale on the account of finance. The leaders try to make their own good and their people's as well. All the buildings are mud walls covered with grass, humbly made by the natives themselves. Although the buildings are very crude and not nice to look upon, God's presence is manifested as much as in—

"—Love the high embowed roof. With antique pillars massy proof;
And storied windows richly light,
Casting a dim of religious light."

Brother Spooner and I have just returned from a very interesting trip among the tribe that I have mentioned. This was the most interesting I have made among them. We were able to conduct more and better services than ever before. God was with us in a special way, and on Sunday morning the little mud church was packed to its utmost. After the writer spoke, Brother Spooner administered the Communion. It was very interesting to see those hungry souls partake of the Lord's table, who had not had this privilege in two years, and some who had never had this privilege.

On Monday morning we started our journey across the mountains on foot to our car, with a train of natives following with our baggage and gifts, which consisted of fowls, sweet potatoes, peanuts, baskets, large wooden spoons, oranges, lemons, and reed rugs. When all this was packed in the car you can rest assured it was loaded. Our next stop was to be in Rev. Spooner's district, about 200 miles away. When we arrived we found the natives both men and women hustling in every direction preparing the new church to be opened on the approaching Sunday. The men were busy whitewashing the outside and the women were busy making paint of various colors out of fire coals and clay and painting the inside.

Early on Saturday morning a little oven was driven near the church and the choicest chosen and slaughtered on the spot. Thus the meat bill was filled.

On Sunday morning the people, both Christian and heathen began to gather quite a while before the hour for service. There were very few benches and they were minus backs. However, this was no disappointment for them, as all came in with broad smiles and a size of joy that would make almost any person forget his troubles. They would run back, put their clothing in order, and sit flat on the floor with as much formality as I would sit in a Lincoln limousine. In a short time all the floor space was taken and the service began, which was very good. At the conclusion of the service the Communion was given to a very large number who enjoy their salvation as well as profess it.

When we began to pack our car for the journey home the natives came in companies from various directions to bid us God's speed and see us away. I shook hands with them until I was tired, jumped in my car, started the motor, a way was cleared, and we were off.

D. D. FREEMAN.

WINSETT'S SONG BOOKS

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WHAT CHRISTIAN PERFECTION WILL NOT DO

Christian Perfection will not make an A. M. graduate out of you, but thank the Lord, it will enable you to make the best use possible of what sense you have. It will not keep you from snoring in your sleep, but it will enable you to wake up in a good humor every morning.—Bud Robinson.
CARNALITY

(Sermon preached by Evangelist Emma Taylor, at Purcell, Okla.)

"And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk and not with meat, for hitherto you were not able to bear it neither yet now are ye able; for ye are yet carnal: for whereas there is in you envying and strife and divisions, are ye not carnal and walk as men?" In this chapter we find two phases of a Christian: the spiritual man and the carnal man. We have often thought because we were Christians baptized in the Holy Ghost that there was no more of the old self in us; but we have a picture here, and in many other portions of God's Word, of the carnal man. Paul says of this church, in Cor. 1:14 "I thank my God always on your behalf that the grace of God which is given you by Christ Jesus, that in everything ye are enriched in Him in all utterance and in all knowledge, so that ye came behind in no gift." They had wisdom, utterance in the Holy Ghost, knowledge, etc. and in the 12th and 13th chapters we find how the gifts of the Spirit were made manifest; how the mighty power of the Spirit was resting upon the church; and yet Paul comes to them and says, "but I cannot speak unto you as unto spiritual, but as unto carnal, for ye are yet babes in Christ."

This is an awful condition,—babes in Christ," which, according to Paul's statement, means that they were yet carnal. We do not like to look at ourselves very often through the mirror of God's Word, for in it we can behold the "carnal man." We look at a baby six months old, and it is helpless, and we cannot expect very much of that baby. Let that baby, however, grow to be a year old, two years old, and if it cannot take any food but milk, the same food it was fed at six months old, there is something wrong with that child. Perhaps it goes on to be three years old or more, and it still remains helpless, no strength to walk or take care of itself, and that mother's heart is troubled. A child three years old and still helpless; cannot eat any stronger food than milk. No development since it was six months old. The parents of that child send for the best specialists and doctors, all the skill the world can offer is lavished on that child—that is, from the natural standpoint. How very little thought and prayer and anxiety comes into the hearts of God's children, however, when we see some of these "babes in Christ," not going on to maturity; never growing, cannot be fed on anything but milk: you have to coddle them and please them, instead of them being able to eat of God's food and gaining strength to go forward instead of being helpless infants in Christ. Ye should be teachers of God's Word, but instead ye need to be fed milk and not strong meat.

There are multitudes and multitudes of God's children today who have been baptized in the Holy Ghost, who are still "babes" and cannot be fed strong meat. They could never digest it. They could not stand the food that brings before them the way of the Cross: the life of self-denial, submission; what it means to be soldiers of the Cross; a soul-stirring message that brings before them their self-life that they may nail it to the Cross; but they have to be fed with baby food, nice, sweetened milk,—helpless, unassimilable. God intends you to grow to strong manhood and womanhood in Him: and the way to grow strong in the Lord is to step out and overcome the conditions that arise, not to continually lose the victory. If someone comes to you and wants you to do something for God, you think, "Oh, I don't think I can—I never could do anything, anyway." Of course you cannot. You are still carnal. That person said this and that about me, and I don't think I am called upon to stand such treatment." Of course you are not. You are what God's Word calls a "carnal Christian." God's Word says, "If they smite you on one cheek turne to them the other." It takes a "grown-up" Christian to do that.

I believe that many of God's children have been deceived in the fact that because they have been Baptized in the Holy Ghost and spoke in other tongues they have become matured Christians, and are in such a lofty place spiritually that they don't need to go on, that they had no marks of the carnal man. Paul tells us that the Corinthian church came behind in no gift. Every gift was manifested in that church; and yet Paul says they were yet carnal. Why? There was among them envy and strife, divisions. Some said they were of Paul, some of Apollos. It is not Paul or Apollos: it is not you or me, or someone else—it is Jesus. Look down in your heart, search down deep, and see if you have any of these marks of the carnal man. You have had the baptism, but have you gone on to maturity; have you overcome all these marks of the carnal man—jealousy, temper, envy, strife: When we find these fruits cropping up in our lives, we know the kind of Christian we are.

It is only the life that is so filled with the Spirit of God under all conditions, all kind of pressure; never giving way to the carnality of the flesh. But every time those things arise we hand them over to Jesus to nail them to His cross—that is pleasing to God. That one is a matured Christian and can be fed strong meat. Sooner or later, God will reveal to your heart and my heart just what kind of a Christian we are. We cannot hide it, for there are certain conditions that will arise in every life that will bring the hidden things to light. You wouldn't want anyone to know that you had such an evil temper, or that you get so impatient; but if you do not put it away the time will come when that temper will manifest itself right before the people. The old self-life, no matter how we might pet and coddle it, is nothing but carnality and it is bound to creep out when you least expect it. These are days when God is going to roll back the curtain to let us see what is behind it. If we really believe, as we profess we do, in His imminent coming, how glad we ought to be to have the Lord show us—no matter how small it may be—that which is hindering us from maturing in Him. We who have had the Baptism in the Holy Ghost, who have had the showers of latter rain poured upon us, what a great responsibility lies at our door. The baptism is not given us as a toy; something to make us feel good; to just sit down and be happy; but it is a serious matter. But, you might say, the Baptism in the Holy Ghost brings us into the realm of the spiritual, and the carnal man has no place there; that we will live a life of ecstasy and blessing and after a while we will be lifted up into the heavens somewhere; that Jesus will come and take us up to glory. We have all thought that—but the baptism was not given us for that purpose alone. It was given us that we might overcome as He overcame. When we overcome the world and the flesh and the devil, then, and then only, can we attain to the glory that He has in store for us. We have never plumbed the depths and heights of the love of God in Christ Jesus, because our self-life stood between. It is the one great hindrance to the spirit-filled life that is pleasing to God.

I nethe 16th chapter of Matthew we have a wonderful picture of a carnal Christian. We know how, when Jesus
come unto the Coasts of Caesarea Philippi. He asked his disciples concerning Himself, and Peter answered, "Thou art the Christ, the Son of the Living God." Afterward Jesus began to show to his disciples how He must go to Jerusalem and suffer and be killed and be raised again the third day. As Jesus told the disciples these things Peter began to rebuke Him, saying, "Be it far from Thee, Lord, that this should be unto Thee." Peter thought he was paying the greatest compliment to his Lord. Just before this Peter had had a revelation and Jesus had said to Peter: "Peter, flesh and blood, hath not revealed to you the marvelous truth concerning Me, that I am the Christ, Son of the Living God, the Anointed One—you got that revelation straight from heaven." and so Peter could not see the Cross. All that Peter could behold was that Jesus was the Son of God: he could not comprehend what it meant for Jesus to be "the Christ," the "Anointed One:" what His mission was to this earth. He was like most of us; all we can behold is the glory, the ecstasy of His presence. But that was not Christ's message to this world. What was that message? "He who will not take up his cross and follow me is not worthy to be my disciple."

There are very few people, very few Christians today, even though Baptized in the Holy Ghost, who understand the first principles of what death to the self-life means. Brother, sister, we who have been anointed by the Holy Spirit of God, if we knew by experiment what it is to be crucified with Christ, to have the power of that crucifixion worked out in our daily walk, to know the inner fellowship with Him. I want to tell you that there would be a power and a fellowship that all the powers of hell could not prevail against, but we have not been willing to go that way: we are "yet carnal." If we could only get the truth of this message down deep in our hearts, to realize that we have got to get rid of the old man, the old carnal nature, to become natural men and women in Christ, before we will ever know what it is to "walk in the Spirit," to "put on Christ."

Convention after convention has come and gone, with all those wonderful messages that have gone forth, and I have wondered why so few left their seats to come to the altar. I declare to you that there have been times when I thought that the whole congregation would move to the altar; I wondered how I would be able to get there before the place was filled—but not a soul moved. What is the matter? There is not one of us that has not some of the carnal traits left: not one of us but the altar is the place for us, if you have not these marks of carnality in you, nothing of the flesh in you. This message is not for you at all; you will probably "go up" before the service is over. But the proof of the carnal Christian is that he has too much pride in him to humble himself before God, before the congregation. We are so afraid somebody will not think us as "nice" as we have professed to be!! we have posed so long "perfection" that it would never do to let the people see us as we really are in God's sight. No matter what your experience has been, if it has not been the means of humbling you, taking you deeper in God, mere experience will not avail you much.

Because Peter had had a revelation from heaven that Jesus was the Christ, Jesus poured out His soul to him, thinking that Peter would understand, and so He said, "I have to suffer many things of the priests and Pharisees and Scribes." And how that took hold of Peter's natural mind. "What! You, Jesus. You going to suffer all these things: to be crucified and die!" But Peter, in the natural, carnal nature, had not waited to hear the rest of the message, "and arise again the third day." "Lord, it shall not be! It is wrong for you to go there and suffer, to be crucified and die!" How many of us, like Peter, miss the rest of the message. Jesus just turned around and said to Peter, this one who had just before given this wonder-inspired message that Jesus was the "Anointed One," "Peter," mentioning him personally,—He did not say, get thee behind me, Satan, but He said, "Peter, get thee behind me Satan. Thou art an offence to me!" How would you like to have the Lord say that unto you? "Thou art an offence unto me!!" The reason you are an "offence" unto Him is because you seek to go by some other way than the Cross. Peter couldn't see the Cross. That is where hinges all the difficulties of our Christian life. We are looking at conditions continually from man's standard and do not wait for the next part of the message, "And shall rise again the third day." We do not wait to see that out of this persecution, this crucifixion of the old man, this death, shall come resurrection, life, the power that shall please God and rise as a sweet-smelling savour unto Him. No matter how "nice" we may seem in the eyes of the people, if we hear not the truth of the resurrection life, we savour not of the things of God, but the things of man.

Then Jesus said, not only to Peter, but to the rest of His disciples: "If any man will come after me, let him deny himself and take up his cross and follow Me." That is the message to the man or woman that wants to step out of the carnal Christian life into the spirit-filled life. See the cross, and then the rest of the message, "and arise again the third day."

Peter followed His Lord into the garden and then into the judgment hall; and although Peter had declared, "Lord, I will follow Thee anywhere, even unto death," in the judgment hall he denied Him thrice. It was because "he savoured of the things of man." When we hold on to the self-life, when we seek to save ourselves, it will always mean when put to the test that we will deny our Lord. Refuse the cross, refuse the crucified life, and the time will come when you will deny your Lord. The carnal man will not suffer willingly. Jesus asks for "willing" sacrifices.

We take this same Peter on the Day of Pentecost, after he had received this wonderful Baptism in the Holy Ghost, there was a power in his life that helped him to bear the cross, helped him to deny himself, and never again do we find Peter denying his Lord. Peter wept bitterly at his mistakes and failures: he was crushed by that look from the Master when he had denied Him thrice. Peter did not stand still and think, just because he was baptized on the Day of Pentecost that he had reached the goal; but we find Peter pressing on and on, overcoming, maturing, until he reached the "fullness of the measure of the stature of Jesus Christ." He had nailed the carnal man to the Cross and now his only desire was that the life of Christ might be lived out in him.

Are you still in your spiritual babyhood, this up and down life? Take your place with Jesus as His disciple and deny yourself and take up your cross daily and follow Him. How can I take such a step of faith? No one can take that step unless they feel keenly their need of Him and say, "Lord, take this old temper out of me, this old disposition: Lord, rid me of it, that I may know you." When you are tempted, point to the Cross and say, "Jesus, I am crucified with Thee, make me Thine own child," and Jesus will sweetly whisper back, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."