

The Apostolic Faith

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THE STATE CONVENTION AT TEMPLE, TEXAS.

The State Convention at Temple has come and gone, and with it many pleasant memories, for in spite of torrential rains which for weeks flooded the ground where the tent stood—resulting in mud and slush, the great crowds refused to stay away, and nightly waded mud and water for the privilege of enjoying the testimonies and preaching of old time religion.

To many, even though years may roll between and they be privileged to attend other great meetings, this will still be to them the greatest in all their lives, because during this meeting they found salvation.

To the self denial of Bros. Condry and Reed, and their good wives, the people of Temple owe the meeting just closed.

Several years ago Bro. Condry and his family moved from South Texas to Temple, and carried with them the fire of old time religion, having been converted in a meeting conducted by Mother Hall at Brookshire, Texas. Their prayers for a meeting of the original Apostolic Faith were answered by the Lord in sending Bro. S. W. Ditto to Temple last summer. It was dur-

ing this meeting that Bro. and Sister J. E. Reed were saved, and then all hearts united in prayer that God would lead Bro. Parham to Temple to hold a meeting in the summer of 1914.

So it was ordered, and Bro. Parham came, accompanied by Bro. Clark, his singer, and a State Convention of ten days during April was called. To those long associated with Bro. Parham, a great meeting was looked for. He had just closed a meeting at Webb City, Mo., one of the most successful from every standpoint, that he has held during all his years in the full Gospel ministry, God being present in a marvelous way to save, heal, sanctify and baptize with the Holy Ghost.

Hundreds in Missouri, Kansas, and other sections, were holding these men up to the throne, asking God to give them great power in preaching and singing. At the end of the ten days meeting the interest had become so far reaching in its influence that it could not be stopped, and while Bros. Parham and Clark labored six weeks and then left for Baxter Springs to prepare for the State Convention at Cave Springs, Ark., the meeting still continues, Bros. S. W. Ditto and S. E. Waterbury doing the preach-

ing, and souls are being saved.

Space is too limited to more than give an outline of some of the more important services, however I will try to tell you something about one of the Saturday evening meetings. At the conclusion of the song service, which had continued while the great congregation was gathering, an invitation was given to those who wanted to praise God for blessings received. A great number of professors, old and new, gave heartfelt testimonies, interspersed now and then with shouts of joy from some soul too full to contain it. Then all of a sudden, sinners and backsliders, overpowered by conviction, leaped to their feet and called upon the Christians present to pray that God would have mercy upon them. One man, a backslider, came of his own accord to the altar, and standing, wept because of his lost condition. Upon being asked to at once kneel for prayer, he did so, and others in the congregation were exhorted to follow his example; immediately a great altar service was on, and such a scene as followed—backsliders weeping their way back to God, sinners overcome by the great wave of conviction power which enveloped the congregation, mothers weeping and shouting for joy over sons reclaimed, and wives kneeling beside husbands, and with faces lifted to heaven, pleading for their salvation.

People looked on in amazement, and many declared to the writer, that Temple had never before wit-

nessed anything like such an outpouring of the Holy Spirit. Well, praise God for Old Time Religion.

—J. ED. CABANISS, Katy, Tex.

Arriving from New Orleans on the 26th of April we were pleased to meet with our beloved Bros. Parham, Clark, Ditto, Cabaniss, Condra, Reed and others, who were in full swing with a revival of old time religion.

How it rejoiced our hearts to return from our Jonah trip to Tarsus, and in getting out of the Rome of the United States, and to sit and drink of the streams of the living water as they flowed from the lips of Bro. Parham from night to night, holding an audience of eight to fifteen hundred people in rapt attention as they listened to the true words of prophecy concerning the signs of the times in which we are living. Again we were made to rejoice because of the blessed message of the soon coming of our blessed Lord and King. Or yet again in scathing denunciation of churchanicy and the evils practiced by the modern scribes and Pharisees. Yet with all there was a message of love and tenderness to all true Christians to enlist in the one common fold to fight against SIN.

In preaching the great gospel of the kingdom scores have raised their hands for prayer. Fifty or sixty have been truly converted to God. Many have been sanctified and are hungering and thirsting for their Pentecost; two have already received the gracious gift in their lives.

Bro. Parham feels that his labor is ended here and will turn the meeting over to Bro. Ditto and others to fight on to an expected glorious finish.

Yours in His Name,

S. E. WATERBURY.

BIG RALLY at WEBB CITY,
MISSOURI.

Sunday, May 24th, marked another epoch in the spiritual uplift of the people in this community. Bro. Parham, upon

his return from the great battle at Temple, Texas, appointed an all day meeting to be held at the Aylor Hall. The day was ideal and the very atmosphere was fraught with the presence of our glorious and abiding Lord. The old time choler, that added so much to the success of the meeting last Spring, were nearly all present, with their harps atuned to the heavenly melodies. At times it seemed impossible to distinguish between the earthly and the heavenly anthems, for no one could doubt the presence of the blood-washed throng as they joined with us to sing the songs of the redeemed. The special songs were never better. The celestial glory not only illuminated the faces of the singers, but it absolutely filled the room with a halo of glory. There were some present at that meeting who could scarcely endure the "weight of glory" that rested upon them during these exercises.

The forenoon service was given over to praise and testimony, and covered the ground of almost every phase of Christian experience, from the beginner with his new found love to the battle scarred veteran who had borne the burden and heat of the day. One brother, only 82 years of age, a man filled with divine wisdom and unction, testified to having pressed the battle to the gate, gaining the victory over death and hell, the Devil and all his works having been destroyed in his life.

Bro. Parham preached in the afternoon from the text: "Come out of her, my people." He scathingly arraigned fanaticism on the one hand and sectarianism on the other. He warned the people against spook controls and unseemly and ridiculous manifestations of spirits. He also gave warning against the incoming of a sectarian spirit which wants to build middle walls and erect little fences between us and others who may not see or believe just as we do. He said he would never permit himself to be tied to any little band or bunch of people; that the world was his field and if he expected to catch

the ear of the Christian world he must fellowship the Christ in others.

He severely rebuked the little bunches of Holiness and Apostolic people who could not tolerate others nor fellowship one another. He took the ground that sanctification makes God's people one, and that if we had an experience that did not bring the unity, we should spit on it and rub it out and get truly sanctified.

I feel unable to describe the meeting at night. The waves of glory began to roll in the singing and praise service and reached the zenith of their power in one of the greatest exhortations I ever heard fall from the lips of man.

Bro. Cabaniss, of Katy, Texas, gave in his experience as a business man, telling how the Lord not only delivered him from sickness and sin, but also from bankruptcy and despair; opening up a way of escape and enabling him to pay off mortgages on the eve of foreclosure that ran up into the thousands. His simplicity and humility won many to the truth.

But the crowning glory of the meeting was the message on redemption. Bro. Parham was certainly caught up into the paradise of God. He placed no limit on the power and grace of God to redeem man from sin and give him triumphant victory over the world, the flesh, and the devil.

Truly "eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things that God hath in store for them that love him, but He hath revealed and is still revealing them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God."

—A. R. Haughwout.

What Does the Bible Teach Respecting Unsaved Souls in a Future State?

Commencing in Genesis we find the Bible says "The wages of sin is death," (not eternal torment), and the same fact is declared in Revelation as the following texts will prove:

"Of the tree of knowledge of good and evil, thou shalt not eat of it for in the day thou eatest thereof thou shalt surely die; neither shall thou touch it lest thou die."—Gen. 2:17, 3:3.

Did the serpent speak the truth when he said: "Ye shall not surely die."—Gen. 3:4.

"In these days they shall say no more, "The Fathers have eaten a sour grape and the children's teeth are set on edge, but every man shall die for his own iniquity."—Jer. 31:29.

"As I live, saith the Lord God, behold all souls are mine; as the soul of the Father so also the soul of the Son is mine; the soul that sinneth it shall die."—Eze. 18:3-4. (Not live in torment.)

"If the wicked shall turn from all his sins that he hath committed, and keep all my statutes and do that which is lawful and right, he shall surely live; he shall not die."—Eze. 18:21.

Christ says, "Enter ye in by the straight gate, for wide is the gate, and broad is the way that leadeth to destruction."—Matt. 7:13. (Not everlasting torment.)

"It shall come to pass that every soul which will not hear Christ, shall be destroyed from among the people."—Acts 3:23. (Not kept alive in torment.)

"By one man, sin entered into the world, and death by sin."—Rom. 5:12.

"To the servants of sin, the end of those things is death."—Rom. 6:21.

"The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."—Rom. 6:23.

"To be carnally minded is death; but to be spiritually minded is life and peace."—Rom. 8:6.

"If you live after the flesh, you shall die. But if ye, through the spirit, mortify the deeds of the body, ye shall live."—Rom. 8:13.

"Jesus Christ at the end of the world will punish the disobedient with everlasting destruction."—2 Thes. 1:9. (Not torment.)

"Many walk, of whom I have told you often, and now tell you even weeping, that they are enemies of the cross of Christ, whose end is destruction."—Phil. 3:18.

"Lust bringeth forth sin, and sin when it is finished, bringeth forth death."—Jas. 1:15.

"There is one lawgiver, who is able to save and destroy; who art thou that judgeth another?"—Jas. 4:12.

"Let him know that he which converteth the sinner from the error of his way, shall save a soul from death and hide a multitude of sins."—Jas. 5:20.

St. John tells us "Satan after being bound 1,000 years shall be loosed, and shall go out to deceive the nations which are in the four quarters of the earth, to gather them together to battle, the number of whom is as the sands of the sea. And they went on the breadth of the earth and compassed the camp of the saints about, and the beloved city, and fire came down from God out of Heaven and devoured them."—Rev. 20:7-9. (They were not kept in eternal torment.)

We believe all the wicked will be punished according to their deeds.

Now let us see what the Bible says about eternal torment.

The parable of sheep and goats, Matt. 25, and the parable of the rich man and Lazarus, Luke 16:19-31, are what are relied on in the gospel. A parable is a fictitious narrative. Second, an allegory from which a moral is drawn. Therefore they cannot be taken literally, if anyone presumes to interpret them. The interpretation must be in harmony with the teachings of the Bible. Christ's disciples asked Christ's interpretation. They durst not in their own strength say what a parable meant.

Then Christ teaches, Matt. 5:29-30; Mark 9:43-48. "It is better to enter into the Kingdom of God with one eye than having two eyes to be cast into hell, where the worm dieth not and the fire is not quenched." This alludes to Gehenna outside Jerusalem. The word hell in English is from Gehenna in Greek; and Gehenna in the New Testament symbolizes death and utter destruction; but in no place symbolizes a place of eternal torment. In this place were cast all kinds of filth with the carcasses of beasts and unburied bodies of criminals who had been executed. The fire was kept alive and never allowed to die out; the worms came from the bodies, lodging on the rocks which were on one side of the fire. Other passages respecting eternal torment are found in Revelation.

They generally allude to Gehenna. We know that this is partly a sealed book and the language is mostly symbolical. What does it mean when it says "Death and Hell, the Devil, the Beast and the False Prophet, and all not found written in the Book of Life were cast into the lake of fire?" This is the second death even the lake of fire. It also says "The last enemy that will be destroyed is death; death shall be no more, and the devil shall be destroyed."

It ought to satisfy true believers in Christ not to wander into such visionary and unknown regions where they have the plain teaching that "The wages of sin is death." They ought to believe God rather than the serpent.

This eternal torment doctrine is the foundation of the Roman Catholic church, Purgatory, and was the cause of the Inquisition with all its horrors. It is the fountain that brings to that church millions of dollars yearly.

The time has come when the followers of Christ should cease building straw, hay and stubble, but rather know the mind of God, and build on the only true rock, Christ Jesus, gold, silver, precious stones.

Which of you shall have a friend whose life is one of love and compassion; yet people tell you he spends his time in tormenting live cats by burning them in fire and brimstone. Would not you vindicate that friend's character; yet you believe God torments his children forever and ever in hell-fire. The cats would soon die, not live in torment forever. Ought not God's character to be vindicated by his friends?

Eternal torment is entirely incompatible with the character of God. God is love, we know; Christ never did a cruel thing; we know God's character through him: he declares "I and My Father are one, he that hath seen Me hath seen the Father also." The time of our ignorance God winked at it, but now he commands man everywhere to repent.

Well might J. G. Whittier call eternal torment "The Baptized Pagan's cruel lie."

Belief or Disbelief

On eternal torment is not needful to salvation. The command is "Believe on the Lord Jesus Christ and

thou shalt be saved; if ye continue in my word, then are ye my disciples indeed; and ye shall now the truth and the truth shall make you free."

—David C. Baker (deceased),
Tonganoxie, Kansas.

"BACK TO PULPIT WITH PREACHERS"

MOVEMENT TO TAKE POLITICS
OUT OF RELIGION IS STARTED
BY FARMERS' UNION

OLD TIME RELIGION NEEDED.

Laymen Make Stirring Appeal in Opposition to Ministry of Texas Aligning Themselves With State's Political Machine—It Pollutes the Church and Mocks Christianity.

Fort Worth, Texas, May 16.—There have appeared in the public prints many articles criticising the action of the Farmers' union in discussing economic affairs and desperate efforts have been made to disrupt the union by some of the most able politicians and every artifice known in political chicanery has been used to spread dissension in our organization. It was their boast that the Houston state meeting would result in repudiating the Farmers' union platform and censuring the officials for their defense of that platform. But this convention was attended by 1,200 accredited delegates right from the soil and not a dissenting voice among them. We think this is sufficient proof of the ability of the membership of the Farmers' union to withstand the attacks of its enemies and the membership will stand firm on their adopted platform.

The Farmers' union will continue its battle for principles until it plants its colors in the state capitol and any politician who wants to raise a rough house with the union will be accommodated on application to the headquarters of the organization.

We want to say a few words to those who have been trying to destroy the union, as we deem it our

duty to defend our noble organization against the attacks of its enemies. We will devote this article to pulpit politicians, as we consider the attacks the political preachers have made against the union the most unprincipled and diabolical of all the unscrupulous attacks made against us.

At least seventy five per cent of the preachers of this state are on the pay roll of the farmers; the farmers of Texas have built approximately 10,000 churches; contributed towards the support of religious institutions about \$5,000,000 per annum and the church census shows that 75 of every 100 members of the various church denominations live upon the farm. We refer with pride to the achievement of the farmers along the line of religious progress and moral development. The substantial assistance the farmers of Texas have given the cause of religion we think authorizes the vast body of agricultural laymen who constitute the bone and sinew of the church to speak out, for certainly a layman may know as much about political theology as a preacher.

What we have to say has no reference to that vast body of militant ministers who have consecrated their lives to the uplift of mankind and whose precepts and examples are a beacon light illuminating the pathway of the human race. We address ourselves exclusively to that coterie of political clergymen who prostitute their high calling by capitalizing their reputation and by lending their occupation to designing politicians, and we appeal to the Texas laymen to use their influence in preventing the yellow peril of politics from entering the pulpit in any of its disguises.

The religious preacher is the most capable servant and the political preacher the sorriest master the world has ever known. Wherever power is placed in the hands of the latter they invariably become intolerant, bigoted and vicious.

Civilization has many times been compelled to drive incorrigible preachers back to the pulpit at the point of the bayonet. Many of the pages of history are wet with blood shed at the hands of political preachers who wrote laws on the statute books that committed arson upon mankind,

maimed human beings with the hatchet and sent helpless women to the torture rack all because they disagreed with their views. When in control of government the pulpit politicians invariably undertake to perform legislative miracles such as casting out witches with the flame of a torch, suborning conscience with shackles and enforcing opinions with the guillotine.

For a Consecrated Ministry.

A preacher who graduates from the pulpit into politics becomes a menace to good government and likewise a politician who occupies the pulpit debauches the church and becomes a menace to religion. These occupations will not blend. No free government can long exist or the church perform its mission to society when preachers and politicians temporarily exchange callings and a civilization that will countenance such conduct will soon decay. Such a traffic in occupations is as unsound in principle as the white slave trade is immoral in practice.

The hand that passes the sacrament should not collect slush funds for political purposes. The gentle voice that comforts us in sorrow and pronounces the last sad rite upon our departed loved ones should not rave and rant on the hustings. We do not believe a preacher can manipulate political machinery and be righteous any more than he could become a burglar and be honest. It is no more wicked for a priest to sell penance than for a preacher to grow rich selling political newspapers. We think it is as immoral for a preacher to seek to lobby while he prays as it would be for him to gamble while he preaches.

There never was a time when preachers and politicians formed an unholy alliance that civilization did not shriek out and Christianity cry aloud.

We appeal to the laymen of Texas to demand that political preachers give their congregations more old-time religion and less political claptrap; that they display a more earnest effort to reach the hearts of men and play less in the galleries; that they more often hold fellowship with the members and fewer caucuses with the politicians. Certainly the laymen cannot perform their full duty to the

church by singing songs, paying church dues and voting tickets handed down from the pulpit by political evangelists. The laymen should become a dominating factor in the policies of the church. Let all the brethren unite in uplifting ministers from the sloughs of politics back into the pulpit.

The Layman's Problem.

It is important that the politicians be driven out of the pulpit as that the preachers be forced back to the pulpit. We think it sacrilegious for any one to get his call to the pulpit from campaign managers, to get his inspiration from the cesspool of politics or to get his articles of faith from political conventions. It pollutes the church, mocks Christianity and is a heinous crime against society.

We can conceive of no more diabolical hypocrisy than a politician in the pulpit shouting for votes and can imagine nothing more damaging to public conscience than a preacher saying "amen" to his deceitful antics.

Political leaders may live wet and vote dry and the low standard of statecraft is not offended, but when the church turns over the pulpit to office seekers and their henchmen, true Christianity has received a crushing blow and hypocrisy runs rampant in the altar, for it is written "Ye cannot serve two masters."

Since the beginning of government politicians have sought to decoy the ministry into the meshes of politics and made them carry banners in political processions. They have taken the ministry to the mountain top of power and offered to make them monarch of all they surveyed and while most of them have said, "Get thee behind me Satan," a few of them have fallen with a crash that has shaken every pulpit in Texas.

The ministry, unsophisticated and confiding, is no match for the politician versed in artful persuasion and skilled in deceit and it is the duty of the laymen to protect the ministry against the onslaught of these wolves in sheep's clothing and drive the politicians from the pulpit with the lash of public scorn. It is the laymen's problem to keep the ministry free from unholy alliances, for it is said on divine authority that we are our

brother's keeper.

There is a political machine in this state that would put Tammany to shame and make Thurlow Weed turn over in his grave with envy, and the pulpit politician is one of the component parts of its mechanism. In our next article we will discuss this political machine.

W. L. LEWIS,

President.

PETER RADFORD,

Ex-President.

Farmers' Educational and Co-Operative Union of Texas.

FROM BRO. MILLER.

Pawhuska, Okla., May 15, 1914.

Francis R. Romack,

Baxter Springs, Kas.

Dear Brother in Christ:

I wish to write you a few lines to tell you and the rest of the saints at Baxter that I am still among the living that lives, and with Him that lives forever and ever. My family and I are all well, hearty and enjoying salvation to the brim. We are having splendid meetings; several have been converted, reclaimed, renewed and made alive by the quickening power of God. If the Lord wills we will have baptizing next Sunday afternoon. The Lord is with us in might, power, and victory, praise His name, but it seems as though the white people are more deeply concerned about their soul's salvation than the Indians; the outsider and the strangers are really reaping the good benefits of the meeting. So please tell all the brethren and the saints to pray much for me and the work here among the Blanket Indians, that God may get hold of my people and save them from sin, ignorance and unbelief, while the time is good and before it is too late. Please send about a dozen of your papers. I remain, as ever,

Your Brother in Christ,

ALBERT MILLER.

The Apostolic Faith.

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In sending in remittances, please remit if possible by Bank Draft or Postal Money Order, and not by Personal Check, as the exchange on these is exorbitant.

Another Milestone.

June 4th, I will have passed another milestone. Forty years will have rolled by in my very eventful life, twentyfive of which have been spent in almost constant service for the Master in preaching the Gospel of The Kingdom.

It seems impossible to think that the zenith of life has come; the glorious triumph of His grace seems only to have begun. Saved at fourteen, sanctified and healed at eighteen, my body sanctified at twenty-four, I have lived in almost freedom

from conscious sin, and sixteen years with scarcely a pain in my body. Praise His Name!

Thirteen years ago God wonderfully baptized me in the Holy Ghost, evidenced by speaking in other tongues. This has never gone from me, and has been a constant, blessed uplift, with power to speak in many languages.

The introduction of new—old truths has been freighted with many hardships and sorrows, yet the toils of the road have been nothing compared to the glory. Glory to His Name!

The dews of night, and the sun by day, have drawn and burned my feet till they bled, but dashing the tears from my eyes, I shouted on, refusing to even shed a tear "when the footsteps of Jesus made the pathway bright."

Though in trials, persecutions, mobs, oft slanders and scandals, though many times in great straits among false brethren and followed by hired assassins for years, yet, through it all, "HE has always caused me to triumph."

I am more than grateful to the many thousands of my faithful friends for their sustaining prayers and financial help through all these years. Brought by the grace of God from a life of utmost sin and sickness, you have been my helpers and support. God bless you all.

For my enemies I have only an abiding sympathy; no words of condemnation, but only sorrow for the souls, who, through their fight on

me, have been wrecked and ruined. I think the greatest sorrow of my life is the thought that my enemies, in seeking my destruction, have ruined and destroyed so many precious souls.

I come to you, my brethren, and offer to God and you a life ripe in experience, strong and vigorous for the battle, trusting I may still merit your approval, feel your upholding prayers, and yield to God a more unselfish devotion than ever before. Already, the tokens of your multiplied friendships begin to pour in upon me. Again, I say, God bless you.

PRAYER.

The great victories recorded at Webb City and Temple were simply the result of unified prayer. Thousands of valiant warriors the world over stormed the gates of prayer for victory; hundreds of homes held us up to God at daily prayer. The results are not mine, but yours, and they who stayed by the stuff will obtain the same reward in sheaves as we who go out to battle.

While returning recently from Texas, I visited a dear brother, and as we lay upon our bed at night, he laid his hand upon my head, and said: "There is never a night comes that I do not wonder where this old boy is, and ask God to sustain and help him."

One dear sister in Wichita, Kans., and one in Zion City, Ill., have consecrated their lives to God in the closeted ministry of prayer; they

wait before the Throne for victory in all our battles.

One dear old sister, in Jasper Co., Mo., during the Temple, Tex., meeting, used to slip out to the corn crib after the rest were gone to bed, and wrestle with God until after midnight for souls at the battle front. This, with the sinews of war—money—that so many kindly sent, has made it possible to report the victories of the last two meetings.

THIS ISSUE.

When it seemed impossible to get out this issue, a sister in Wichita, Kans., sent in \$10.00; then a brother in Texas sold a yearling steer for \$25.50, and sent in the whole amount, and other small donations have come in from elsewhere. For paper stock, labor and postage, it takes about \$25.00 to get out each issue, but we reach most every country in the world, and many poor, hungry hearts in isolated districts are made glad by receiving the paper. Truly, the Lord takes these fish and loaves and feeds the multitudes.

WORLD'S MEET AT SAN FRANCISCO.

We are still looking up for a great campaign in San Francisco, Calif., during World's Fair. The Apostolic people are in earnest prayer about this meeting, and are saving every possible cent, not only to go, but to assist in what will perhaps be the last great battle before the Lord comes. Don't be afraid to sacrifice

property or money for this campaign, for great returns will be obtained for you, both here and hereafter. We are praying for a million dollars for this campaign, and at least five hundred warriors.

What are you doing toward bending your energies this way? Many have already prepared to pay their own way. I can feel victory in my bones. GLORY BE TO GOD!

Just now God has laid upon our hearts a great burden for Chicago. Through all these years the friends there have plead for just one chance to hear the Gospel as the Apostolic Faith Movement teaches it, but not until now has the call come from God. Chicago is a hard field, not so much from the standpoint of sinfulness, but because of the hosts steeped in creeds and dead formalities on the one hand, and on the other hand are the so called Full Gospel meetings, permeated with wildfire, fanaticism and false teaching.

We feel that before the year is out God will precipitate a battle there that will shake Babylon and her fake towers to destruction.

FORTY QUESTIONS ON IMMORTALITY.

How little we realize the good that one tract may accomplish; even a doctrinal leaflet may lead to the conversion of a soul. A well known clergyman, Elder M. A. Potter, recently pastor of the church in St. Johnsbury, Vt., gives me permission to publish his experience, and adds in regard to this tract: "My prayer is that it may relieve some poor soul who is suffering as I was." He says:

"In my youth I was brought up to attend church, and at times felt a desire to be a Christian. At the age of 16, a dear brother, who had been a father to me

since my father's death when I was five years old, was shot by an assassin. Our hearts were broken over our loss, and at the funeral, as he had never been converted, we were told that, as man is immortal, and cannot die, he was in hell, suffering torment, which would continue throughout the endless ages. My heart rebelled; this was more than I could bear; my convictions ceased, and I said to my dear mother that I had rather take my chances in hell with my poor brother than try to live with such a God. As time went on I grew harder in my feelings each year until I was about 24 years old, when I met an acquaintance who was as hard as myself. As we conversed together, he said: "Do you believe the Bible?" I replied: "I have been brought up to believe it," and he handed me "Forty Questions On Immortality." I put the tract in my pocket, returned to my home, and taking down the Bible, compared every text with the tract. I saw at once God's justice in *destroying* the sinner, when he will not repent and forsake his sins, and that he could do this, as man was not created immortal. Soon after I gave my heart to Christ and was baptized. I decided at once that I would try to the best of my ability to enlighten others. This I have done, and shall continue to do, as long as I live, or until Jesus comes to take us to himself."

The original of this tract was prepared by H. L. Hastings. A lady who had lost a son, wrote to me of GOOD NEWS, No. 17, "Is Man By Nature Immortal?" "I read it eagerly and believed, and a mountain was removed from me. . . . When Dr.— (Episcopal Rector) loaned me the leaflet he said he would not take \$5.00 for it if another could not be obtained."

1. Who is immortal? Ans. "The King eternal, immortal, invisible, the only wise God." 1 Tim. 1:17.

2. Are not all men possessed of immortality? Ans. "The blessed and only Potentate, the King of

kings and Lord of lords; who only hath immortality." 1. Tim. 6:15, 16.

3. Are not all men created immortal? Ans. He "only hath immortality." 1 Tim. 6:16.

4. Is there any way by which men may obtain immortality? Ans. "To us are given exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2. Pet. 1:4.

5. Is this immortality revealed by Plato, or Socrates, or by "familiar" rapping "spirits," or in nature, —or is it through Jesus Christ and his gospel? Ans. "By the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light thru the gospel." 2. Tim. 1:10.

6. Who has power to bestow immortality upon man? Ans. The gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

7. Will God give this gift to all persons whatever their work may be? Ans. God "will render to every man according to his deeds." Rom. 2:6.

8. What will be the portion of those who are contentious and obey not the truth? Ans. "Indignation and wrath, tribulation and anguish upon every soul of man that doeth evil." Rom. 2:8, 9.

9. To whom will God impart immortality? Ans. "To them who by patient continuance in well doing seek for glory and honor and immortality." Rom. 2:7.

10. What will be their reward? Ans. "Eternal life." Rom. 2:7.

11. Upon what condition may we obtain this blessing? Ans. "Fight the good fight of faith, lay hold on eternal life." 1 Tim. 6:12. "The life which is life indeed." 1 Tim. 6:12, R.V.

12. When do men obtain immortality? Is it at death, or at the resurrection? Ans. "The dead shall be raised incorruptible." 1 Cor. 15:52; Luke 14:14.

13. How shall those who are not dead become incorruptible? Ans. "We shall be changed." 1 Cor. 15:52.

14. When will this change take place? Ans. "At the last trump." 1 Cor. 15:52.

15. How suddenly will the change occur? Ans. "In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible and we shall be changed." 1 Cor. 15:52.

16. Will this be a change of the internal, or the external and physical or corruptible man? Ans. "This corruptible must put on incorruption." 1 Cor. 15:53.

17. What then becomes immortal? Ans. "This mortal must put on immortality."

18. What Scripture will be fulfilled when this corruptible shall have put on incorruption, and this mortal shall have put on immortality? Ans. "Then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. 15:26, 57; Isa. 25:8; Hos. 13:14; Rev. 21:4.

19. Who will be raised from the dead? Ans. "All that are in the graves shall hear his voice, and shall come forth." John 5:28, 29.

20. Will the unburied arise? Ans. „The sea gave up the dead which were in it; and death and hell (the grave) delivered up the dead which were in them." Rev. 20:13.

21. Will different classes of characters arise in the resurrection? Ans. "There shall be a resurrection of the dead, both of the just and unjust." Acts 24:15; 1 Cor. 15:22; Rom. 5:18; Luke 13:25-28.

22. For what purpose will the good be raised? Ans. "They that have done good unto the resurrection of life." John 5:29; 1 Cor. 5:4.

23. To what will others be raised? Ans. "They that have done evil unto the resurrection of damnation." John 5:29; 2 Thes. 1:6-9.

24. Will a man's destiny at last be in accordance with his previous life? Ans. "Whatsoever a man soweth, that shall he also reap. Gal. 6:7.

25. What shall be the portion of the ungodly? Ans. "He that soweth to his flesh shall of the flesh reap corruption." Gal. 6:8; Phil. 3:19.

26. What the reward of the saints? Ans. "He that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. 6:8; Mark 10:30.

27. Where is now the Christian's life? Ans. "Your life is hid with Christ in God." Col. 3:3.

28. How then should we live? Ans. "Let us not be weary in well doing; for in due season we shall reap if we faint not." Gal. 6:9; Jno.

6:27; Titus 1:7.

29. What will be the fate of those who by sowing to the flesh reap corruption? Ans. "These, as natural brute beasts, made to be taken and destroyed, . . . shall utterly perish in their own corruption." 2 Pet. 2:12; Acts 3:23; Mal. 4:1-3.

30. Is it possible for man to be utterly destroyed? Ans. "Fear Him which is able to destroy both soul and body in hell (Gehenna)." Matt. 10:28.

31. What is the wages of sin? Ans. "The wages of sin is death?" Rom. 6:23; Jam. 1:15; Deut. 30:19.

32. Is this death merely a bodily death? Ans. "The soul that sinneth, it shall die." Ezek. 18:4.

33. If the wicked turn away from his wickedness and do right, what then? "He shall save his soul alive." Ezek 18:27, 32; Jas. 5:20.

34. "When a righteous man turneth away from his righteousness, and committeth iniquities and dieth in them," what shall be his fate? Ans. "For his iniquity that he hath done shall he die." Ezek. 18:26; Acts 13:40, 41, 46; Heb. 10:27.

35. As he first dies in his iniquity and then dies for his iniquity, what must this last death be called? Ans. "The second death." Rev. 2:11; 20:6.

36. What is the result attained by the man who converteth a sinner from the error of his ways? Ans. "He shall save a soul from death, and shall hide a multitude of sins." Jas. 5:20.

37. What then has God placed

before us to incite us to action?

Ans. "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live." Deut. 30:19; Psalms 21:4. 37:20, 27; 1 John 2:17.

38. How does God manifest his love to men? Ans. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16; 10:10, 28; 6:58; 1 John 5:11, 12.

39. What is our Savior's complaint concerning mankind? Ans. "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me. And ye will not come to me, that ye might have life." John. 5:39, 40.

40. What is the command of God to all? Ans. "Cast away from you all your transgressions whereby you have transgressed, and make you a new heart and a new spirit: for why will ye die, O, house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves and live ye." Ezek. 18:31, 32; John 20:31; 1 John 5:11, 12; Rev.2:7, 10.

—GOOD NEWS TRACT, No. 126.

A PARABLE ON TOBACCO

Seeing that men who professed to be servants of the Most High, had corrupted themselves and become filthy and abominable, a great and wise prophet stood up

and did prophesy these words of truth and soberness:

Then shall the kingdom of Satan be likened unto a grain of tobacco seed, which, although exceeding small, being cast into the earth grew exceedingly and became a great plant and spread forth its leaves rank and broad, so that the huge and vile worms with thorns on their tails came and formed habitation thereon, and crawled all over and left their slime and fith thereupon.

And it came to pass in those days that the sons of men did look upon this rank and filthy plant, and were very much enamored therewith, and did think it was beautiful to behold and a plant very much desired to make lads big and manly. And it further came to pass, that men, claiming to be nice men, did put forth their hands and pulled the heads off these filthy looking worms, and left their bodies sticking on the tobacco leaves that the leaves might be made rich by the juice thereof, and having cut these filthy plants they smoked them, even with an exceeding great smoke. They cured and stripped and pressed and wrought the leaves into curious shapes and forms; and the sons of men gave gold and silver for it and did chew thereof.

And some it made sick at the stomach, and others it made their heads to ache; and still others to vomit most filthily; but for all this they continued to chew.

And it came to pass that those who continued to chew became exceeding unmanly, and exclaimed: We are enslaved and cannot cease from chewing.

And the mouths of all who were enslaved became exceeding filthy and foul, insomuch that they were seized with a violent spitting; and they did spit even in the ladies' parlors and on their carpets, and being wholly abandoned to the use of the plant, they even invaded the sacred precincts of the house of the Lord, and there, with prayers on their lips and tobacco in their mouths, they sang and prayed and preached, and spurted the

filthy juice on the floor of the Lord's house, and under the pews and in the pulpit, and did drop their quids of tobacco all over the floor of the house of the Most High God, and would return home and say: We have worshipped God today.

But some of the saints of the Most High were not well pleased with such conduct, but the chewers cared not for any of these things, continuing to chew and spit where they pleased.

And in the course of time it came to pass that this rank and filthy weed was ground to dust, even the stalks and stems and filth thereof, and was called snuff; and it came to pass that ladies, even beautiful and fair ladies, did take unto themselves brushes and mops, and dipped them in the filth called snuff, and then did put these filthy mops into their mouths and rub and scrub mightily and called the same dipping.

And again it came to pass, that the leaves of the filthy plant were wrought into little round rolls called cigars; and the sons of men did set fire to one end and put the other end in their mouths and sucked mightily, even as calves, and did look very grave and calf-like, and the smoke of their torment ascendeth up forever and ever.

And the cultivation thereof became a mighty business in the earth; and the merchants and speculators waxed rich thereby.

And it came to pass that the saints (?) of the Most High defiled themselves therewith; even the poor, who could not buy bread nor shoes nor school books for their children, would spend money for the filthy plant and chew and spit while their families suffered.

And the Lord was greatly displeased therewith, and said: Wherefore do ye spend money for that which satisfieth not, and wherefore this waste? And why do these little ones lack bread and shoes and your families do without religious papers and your children have no school books? Turn now your tobacco fields in-

to corn and wheat and cotton, and put this evil thing from you, and be ye separate and defile not yourselves; then will I bless you and cause my face to shine upon you.

But unanously the chewers and dippers and snuffers and puffers exclaimed: We cannot cease from chewing and dipping and snuffing and puffing and sneezing and spitting—for we are slaves!

—Sel.

RAIN FALL IN PALESTINE.

In the work entitled *Meteorological Observations at Jerusalem*, by James Glaisher, F. R. S., published by the committee of the Palestine Exploration Fund, 38 Conduit street W. (London), the author deals with "the fall of rain in Jerusalem in the 41 years from 1861 to 1901, inclusive." Mr. Glaisher has subjoined tables indicating the fall of rain in inches at Jerusalem in every month in the years 1861 to 1901, and the number of days of rain every month.

On pages 22 and 23, Mr. Glaisher says: The average annual fall of rain, which is shown at the foot of the last column, is 25.87 inches, being very nearly the same as the fall in London, though the annual fluctuations are very much greater.

By taking the annual falls and laying them down as a diagram, the results can be seen at a glance. The first thing noticeable is the evident increase of the fall of rain in the later years of the series. Up to the year 1878 no fall of rain had reached 30 inches, the nearest approach being 29.75 inches in 1874; but in the diagram in the years from 1878 to 1879 the points in twelve years viz: 1878, 1880, 1883, 1886, 1888, 1890, 1891, 1892, 1893, 1894, 1896, 1897, were all well above 30 inches.

By taking the means of the annual falls in 4 parts, viz: the ten years from 1861 to 1870, ten years from 1871 to 1880, ten years, 1881 to 1890, and eleven years from 1891 to 1901, the means of the four periods were found to be:

In the ten years 1861 to 1870—21.84 in.
In the ten years 1871 to 1880—24.61 in.

In the ten years 1881 to 1890—27.69 in.
In the 11 years 1891 to 1901—29.03 in.

Therefore the mean fall in the second period was 2.77 inches larger than the first, in the third 3.08 inches larger than in the second, and in fourth period 1.34 inches larger than in the third. This is very remarkable, for it shows that the yearly fall of rain, though not distributed over a greater number of days than was the case at the beginning of the series, becomes larger with each succeeding period.

UNPRECEDENTED LATTER RAIN.

This year's latter rain has exceeded in abundance that of any former year within the recollection of the oldest residents in Jerusalem.

Many Jews and Christians attach importance of a prophetic order to this remarkable meteorological change.

In April, we generally have gentle showers of latter rain, but this year, an extraordinary storm of torrential rain, accompanied by strong winds and thunder and lightning, continued for forty-eight hours, filling the cisterns, and allaying anxiety concerning the dreaded scarcity of water during the hot summer months.

—THE TRUTH, (Jerusalem.)

CAVE SPRINGS

Meeting, for the state of Arkansas, already assumes the proportions of a National Meeting. Many are coming from other States to camp, and seek God in healing and the deeper blessings. You cannot afford to miss this feast of fat things. The Father, Son and Holy Ghost have already approved of our plans, and have signified their willingness to be present. You can reach the meeting either through Rogers or Siloam Springs, Arkansas.

THE STATE MEETING

For Missouri will be held, D. V., in Adrian, Mo., sometime in July or August. Prepare your hearts and the soil with incessant prayer and devotion.

NATIONAL MEETING.

The National Meeting may not be held this year. The General Assembly last year gave more time to sociability than they did to prayer and deepening their lives in God, so that it well nigh discouraged us in planning a meeting this year, despite the fact that from hundreds of persons have come a great plea for a National gathering. We'll listen, and if Father says so, you will have one.

CELEBRATION.

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Annually, on June 7th, the citizens and friends of Baxter Springs and vicinity meet to celebrate with fitting honor and tribute the birthday of our fellow-townsmen and brother, CHAS. F. PARHAM, and to thank God for his continued life and usefulness in a world-wide ministry.

Services 11 a. m., 2:30 and
7:30 p. m.

BRING YOUR LUNCHES
AND ENJOY YOUR-
SELVES.

To those who have enquired for good books to read, we would recommend the following:

"Ben Hur," by Lew Wallace.

"That Printer of Udell's," "The Shepherd of The Hills," and "The Calling of Dan Matthews," by Harold Bell Wright.

Baxter Springs, Kansas, May 26, 1914.

Dear Brethren:-

June 4th is Bro. Parham's 40th birthday. Not only you, but multiplied thousands have been blessed by his unselfishly pouring out his life, thru years of toil, for the restoration of primitive Christianity. Would it not be a fitting testimonial to him of our appreciation for his work, to present him with the means to install a pumping plant on the creek that flows thru his premises. Two springs in the edge of his garden affords an extra supply of water. An acre of ground, lying adjacent to the creek, under irrigation will produce anything that will grow in this climate, and several valuable crops can be grown during the summer. The higher ground about the house, which is now almost valueless, can, with plenty of water, be made very productive.

Won't you please make this a personal matter and see every member of the mission and let us hear from you at once. Any amount will be gladly received and the Lord will bless. Send all communications to J. Ed. Cabaniss, Baxter Springs, Kans., until June 10th, after which send to Cave Springs, Ark.

Truly your brother,

J. Ed. Cabaniss.