



1 1/2 CENTS PAID
Baxter Springs, Kan.
PERMIT NO. 5

THE APOSTOLIC FAITH

Vol. II

DECEMBER, 1926

No. 12

A Merry Christmas
and A Happy New Year

THE CHRIST CHILD'S STAR

*The holy Christ Child's star of old
Shines down upon us still.
And fills our hearts with holy love,
Divine peace and good will.
Its rays of splendor shine afar,
More precious than fine gold;
To guide the lost sheep far and near
Into the Shepherd's fold.*

—*Vera Speed*

PUBLISHED MONTHLY BY
THE APOSTOLIC FAITH PUBLISHING CO.
BAXTER SPRINGS, KANSAS

**THE TWENTY SIXTH ANNIVERSARY OF
THE OUTPOURING OF THE PENTECOSTAL
OR LATTER RAIN WILL BE CELEBRATED
IN THE G. A. R. HALL, BATTLE CREEK
MICH. WITH CHAS. F. PARHAM THE
ORIGINAL PREACHER AND TEACH-
ER OF ALL MODERN PENTE-
COSTAL TRUTH, IN CHARGE.
WATCH NIGHT, 1926-1927.**

From many sources I have been requested to give an account of the original outpouring of the modern Pentecostal power.

While there were obscure cases where the blessings of Pentecost had fallen upon individual lives in the last 100 years and in fact, each century since the days of Christ, nothing took any definite form or impressed itself upon the world until the great outpouring in the College of Bethel at Topeka, Kansas, January 1st to 3rd. 1901. And from this beginning became a world wide blessing. Careful statistics prepared by a New Yorker, give these startling facts that through my own ministry and the ministers I have been personally responsible for placing in the fields, that two million people have been brought to the light of the Full Gospel, and I am still recognized as the senior minister of the largest and absolute free Pentecostal movements in the world. While organizations and movements springing from the original work have created a world wide revival till now more than ten million people in the world are earnestly contending for the faith once for all delivered to the saints. Such a phenomenal world wide revival has never been known in the history of the world.

Having been marvelously healed and a believer in the soon coming of the Lord, sanctification as a positive work of grace I was compelled to leave the narrow confines of sectarian-creed-bound-denominationalism. I became one of the charter members and old home-steaders on Independent holiness lines. But when they came to organize into separate clicks and denominations I went on up the road, 'Free born and half white.' Great revivals attended the work as the years went by. Thousands were saved and healed. A reluctance to preach Divine healing on my part lead to many punishments, and the act of disobedience on that line brought many chastisements from the hand of

the Lord.

Finally as I knelt between the graves of two loved friends who might have lived if I had but told them of the power of Jesus to heal, I made a vow that "Live or die," if I had to walk from city to city, I would preach the gospel of healing. This was followed by the raising from a death bed of my oldest son, then a baby. Though many had been healed here and there in answer to prayer we began our first ministry in public on Divine healing in Ottawa, Kansas. From there we went to Topeka, Kansas, and eventually opened a home for the healing of the sick. To which people came from all parts of the U. S. and mighty miracles took place in the years 1898 and 1899. We held services in our auditorium and our church work was known as the Apostolic congregation. The building is now used as a State Orphanage corner of 4th and Jackson sts. Topeka, Kansas.

Deciding to know more fully the latest truths restored by later day movements, I left my work in charge of two Holiness preachers and visited various movements. Such as Dowie's work who was then in Chicago. The Eye-Opener work of the same city. Malone's work in Cleveland, Dr. Simpson's work in Nyack, New York. Sanford's Holy Ghost and Us work at Shiloh, Maine, and many others. I returned home fully convinced that while many had obtained real experience in Sanctification and the anointing that Abideth, there still remained a great outpouring of power for the christians who were to close this age. Through underhanded scheming and falsehoods, the ministers I left in charge of my work had not only stolen my building but most of my congregation. Many of my friends desired me to open a Bible School. By a series of wonderful miracles we were enabled to secure what was known as 'Stone's Folly,' a great mansion patterned after an English castle one mile west of Washburn College in Topeka, Kansas. The man had spent all he had to build it. Lumber had been bought from nearly every country in the world, and except for the servants quarters on the top floor, every room was done in different wood. The drawing room where we held our services and where Pentecost first fell was done in the Cedar of Lebanon, beautifully hand carved, The stairway to the first landing done in curly maple hand carved, cost \$7,000. But enough of this—

except that on the top of the building 87 feet from the ground we had a prayer tower, where day and night, week in and week out prayer arose for the restoration of the Full Gospel to us and to all the earth. Before we moved into the building Captain Tuttle of Lawrence, Kansas, a few others and myself, climbed to the top of this tower and there dedicated the whole building and the ten acres of ground to the preaching of the gospel to the world as a witness." as spoken of by Jesus in the 24th chapter of Matthew. While thus praying, Captain L. H. Tuttle a grand old man of God, and not given to visions saw a great Lake of fresh water above the place which overflowed and spread until all the earth was refreshed by its coming. How wonderful this vision has been fulfilled, in the multitudes who now rejoice in the outpouring of the latter rain. To this school we invited all ministers and christian workers who would sell what they had, forsake all, give away their money, or place it in a common treasury at the school and all together trust God for food, fuel, raiment, and rents. I wish that time were allotted me to tell of the miracles, how with no missions behind us, no organization supporting us, mighty few people, not even our relatives believing in such an audacious attempt to literally live as the Apostles did backing us. God being our only support with not an income from any source. we survived necessities and many of the better things, until Pentecost fell. We literally obeyed the commands of Jesus. Fed the hungry, clothed the naked. Entertained strangers without price. Cared for the sick until they were healed. without board. 40 students and 14 children became permanent inmates. Our line of study was to take each subject and thoroughly digest it. We had past our examinations upon conviction, conversion, Sanctification and the anointing that Abideth, such as the disciples received, in the supper room when the door was locked which up to this time Stephens Merrit, Dr. Gordon and Dr. Kean and Chaplain McCabe of the Methodist church and many of us Holiness preachers had declared was the Baptism or the Pentecostal outpouring. The closing days of December 1900 we came up to the second chapter of Acts in our studies. The students were ministers and earnest Christian workers from many churches. They asked me what I was going to do with the second chapter of Acts. As

being absolutely different from what had been taught as the Baptism of the Holy Spirit I told them that I believed that any missionary going to the foreign fields could and ought to be endowed with the power to speak in the languages of the natives. As I was to be away for three days in Kansas City holding services I asked all students to retire as much as possible to their own rooms and secure for me the real Bible Evidence of the Baptism of the Holy Spirit. That I had seen a great deal of what the Heiness people had claimed as the evidence such as 'falling under the power,' terrible staking of the body, horrible screeching and screaming with many other things had been the proof of Pentecostal endowment that I had discovered in my travels about.

Returning to my trip I called the students together on the last day of the last century. And asked them what they had found, to my astonishment they agreed that on the day of Pentecost and every subsequent time that they received the Baptism of the Holy Spirit, the convincing proof to Jew and Gentile was that "they heard them speak with tongues." As we searched the scriptures and deliberated throughout the day we were all convinced that this was true. And if realized, could go before the world with all manner of proofs as to Pentecostal endowment with the clear, positive Bible proof. About ten thirty watchnight service, Miss Agness L. Czman desired hands laid upon her that she might receive the Holy Spirit. Not having the blessing myself, I hesitated in the laying upon of hands until finally in great humbleness of spirit I did so. I had not prayed three dozen sentences when her face lit up like the face of an angel and great glory flooded the place and she began to speak in what afterward proved to be the Chinese language. Seeing this mighty miracle of God wrought in our midst, we decided the blessings was for all about 75 friends were present besides the student and removing all the beds from the upper room, a dormitory on the upper floor, we went into a tarry meeting and continued until the 3rd of January. That night when with one of the students I went down town to preach in the Free Methodist church I told them what had happened in the school and that perhaps by the time I returned I would not be able to understand any of my students. Those three days of tarry-

ing were wonderful days of blessings. We all got past any begging or pleading, we knew the blessing was ours with ever swelling tides of praise and thanksgiving and worship, interspersed with singing we waited for the coming of the Holy Spirit. I shall never forget my return to the school, climbing to the top floor I entered the corridor leading to the upper room and I heard the joyous sounds of many people speaking in many tongues. As I neared the door which stood slightly ajar, then pushed it open, the room was filled with a white light above the brightness of the lamps. And there twelve more of the ministers were speaking in other tongues as the Spirit gave utterance. They were either kneeling, sitting or standing with hands upraised. All speaking in clear languages. There was no un-natural fleshy controls. A great glory flooded them, lending an angelic dignity and a beauty and an exalted mannerism which they were impossible to obtain in the natural. There was none of that groveling, insane or idiotic controls that later crept into the movement and were pawned off as Pentecost. When I believed what is considered by all theologians as the mightiest miracle, the crowning miracle of the Bible, I fell to my knees to worship God. and like Simeon of old who waited in the Temple to see the Christ child, I prayed "Lord, let now Thy servant depart in peace, for I have seen Thy Glory." Mother Stanley, an elderly lady in the school who alone seemed to have noticed my entrance, came over and informed me that just a little while before the tongues of fire had been standing above their heads, this I have seen many times since, when they received the real experience of Pentecost. As I worshipped the Lord He made it very clear to me, that He had raised me up and schooled me, to declare this truth to the world. But I said, "Lord, without the blessing I would be unable to preach it." Then He showed me years of dire persecution, framed up scandals, perhaps jails, if I declared this new truth to humanity. And I there made a vow and promised God that whatever came I would stand true if he would but give me the blessing. Well right there and then there came a slight twist in my throat, a glory fell over me and I began to worship God in the Swedeish tongue, which later changed to other languages and continued so until the morning. Well to

make a long story as short as possible when this was noised abroad newspapers that day of which I have copies sent reporters who brought foreigners Government interpreters and Professors of languages. The work stood the most crucial test. They declared without a dissenting voice that these people do speak in the languages of the world'. One night they said that at least twenty Chinese dialects were used while we were praying for the conversion of China. But almost immediately the devil and his imps marshalled their forces against us. Pulpit and press denounced it, ridiculed and scorned and persecution of the vilest kind was heaped upon us. -Our rank was broken, We were scattered to the winds. Until my wife, her sister and myself stood almost alone. We faced starvation, oft times mobs. Threatened often with arrest, but at last after three years which God had shown me would be the time of our greatest trial, we held a summers' campaign at a health resort, El Dorado Springs, Missouri, where people from all parts of the country came for the benefit of the waters, and hundreds were healed by the mighty power of God. From here we went to Galena, Kansas, for three months where great and mighty meeting swelled with increasing victory until all the towns about were swept with a mighty flame, souls saved, sanctified, bodies healed of all manner of disease, and Pentecost fell like the rain. In writing of these meetings the Joplin Herald, Cincinnati Inquirer and Philadelphia Ledger declared them to be the greatest meetings held since the days of the Apostles. Then with a special force of workers we entered the State of Texas, Houston, Texas and at least 50 towns around were swept with mighty revivals. The blind saw, the lame leaped, cripples and haunch backs came straight and even those who were mortifying in death were restored. This culminated in a Bible School where J. W. Sevmore (colored) attended for three months then we paid his way to Los Angeles, where in 1906 the Pentecostal Power fell at Azusa Street. There assisted by Lucy Farrow, a colored woman who had been a nurse in our home, the work took a mighty hold. The truths taught at Azusa and printed in the paper that went out from there were taken bodily from my books and writings, as also were the things taught by Mrs. Crawford who carried the work and opened the

great Apostolic meetings in Portland, Oregon. With this exception long before Pentecostal fell, we were convinced that the only sound and logical basis for all theological teachings was conditional immortality, and destruction of the wicked. These were fundamental truths, the foundation upon which was built the whole structure of our teachings at the College of Bethel where Pentecost first fell. And except for the many spiritualistic hypnotic and old fashioned negro contortions, such as have always been found among the negroes of the south land in their old time camp meetings, Pentecost was clearly taught by all the preachers at Azusa and those that went out from there to all the world. With many mighty centers for Pentecostal truth established in all parts of the world, and over 100 papers now being issued preaching this wonderful restoration. Perhaps the saddest and most regretful thing in Pentecost, is that many people mistake fleshy hypnotic, spiritualistic and old-fashioned negro contortions with chattering and jabbering and all manner of animal sounds to be evidence of the Baptism of the Holy Ghost. My dear readers, the Baptism of the Holy Spirit will lend dignity, propriety and decency with mannerisms that you were not formerly capable of all the manifestations of His presence. And while you may tremble under the glory of His presence and chatter and jabber at the first reception of the Holy Spirit, (which is caused by your unconscious resistance of your tongue and throat to the use of the Holy Spirit) you should shortly and ever after freely speak in other tongues. Shouting and leaping for joy, holy laughter and all manifestations of the Spirit should be but the increased natural use of our body voice and mind, and all un-natural actions screeching and screaming un-natural tones of voice and animal sounds can be avoided with great credit to Pentecost and not grieve the Holy Spirit. These un-natural actions and manifestations are the result of the sea-foam created by this great upheaval and not the rock bottom of Christian experience and Pentecost endowment.

NOT THE ONLY ONE

Dr. Pearson: "My fee is \$500."

Patient: "Ye Gods And you saidit was Me that had gall trouble!"

**THE CHURCH OF THE FIRSTBORN
WHAT IT IS, AND WHAT IT IS NOT**

By W. Bacon, Home Address Fairland, Okla.

The church of God was built by Jesus Christ, organized and filled with power by the Holy Ghost on the day of Pentecost, and was then sent forth on Her glorious mission of working with Christ to save a lost world.

The first steps toward world evangelism followed the persecution of the church in Jerusalem when "they that were scattered abroad went everywhere preaching the "word".

The second step was taken when Paul and Barnabas with Mark set forth from Antioch in Syria on the first missionary tour of the early church.

On this tour several local churches of the general church of God were raised up through the salvation of Jews and Gentiles in Antioch in Pisidia, Iconium, Lystra, and other places in the Roman provinces of Asia Minor.

The third step was taken when Paul and his companions, on the second tour, crossed Aegean to Europe and thus began the conquest of Europe for Jesus Christ.

Local churches were planted in Philippi, Thessalonica, and Corinth, to each of which Paul wrote epistles.

Philippians, 1 and 2 Thessalonians, 1 and 2 Corinthians. Before Paul's death he had preached in Rome, the capital of the Roman Empire, one of the greatest empires of all time.

While Paul was establishing congregations of the one church in the west, the other Apostles were raising up local churches elsewhere.

Everywhere this church was known as the "Church of God." In the century after the Apostles the name "Catholic" which means universal, was applied to it, there was one church, congregations embraced thousands in some of the larger cities. Antioch in Syria is said to have had thousands of Christians within its borders.

What a glorious church that early church was. With the breaking forth of the glorious light of the Gospel there arose the true church of God, spotless in her purity, glorious in her power, and adorned with the rich graces and gifts of the Spirit. And in three hundred years this church broke down paganism and Constantine had made Christianity the religion of the

Roman Empire.

But this glorious church was not to remain glorious. Sad, but true, there came an apostasy foretold by the Apostles. Peter foretold it 2 Pet. 2:1 and 2. Paul foretold it (2 Thess. 2:3 and 4)

And notice how far short of the seven churches of Asia were before John's death. Rev. 2 and 3ch.

Marsh's Church History says: "Almost proportionate with the extension of Christianity was the decrease in the church of vital piety.

A philosophizing spirit among the higher, and a wild monkish superstition among the lower orders, fast took the place of the third century of the faith and humility of the first christians.

Many of the clergy became very corrupt and excessively ambitious. In consequence of this there was an awful deflection of Christianity. Milners Church History says: "And if the faith of Christ was so much declined (and its decayed state ought to be dated from about the year 270). we need not wonder that such scenes as Eusebius hints at without any circumstantial details took place in the Christian world."

When Constantine made Christianity the religion of Rome the Apostatizing processes were gretly accerated. The constitution of the church was patterned after that of the civil government. The Holy Spirit had to retire from the active government of the church because forms and legality had taken place.

The word of God ceased to have authority, its place being taken by the laws and decrees of the councils. The clergy arose to great power and pomp and there was a long line of graduations made in the ministry, some of these offices giving much more authority than others."

This was the way the papacy was formed. The chief minister of large cities obtained control of the ministry of that city and surrounding towns. These chief ministers were called diocesans, ministers in still more prominent places came to have a still wider authority and were called metropolitans, and so the gasping for supremacy went on.

When the Mohammedan conquest had reduced the importance of the other parriarchates, the conflict for supremacy lay between the Patriarch of Rome and the Patiarch of Constantinople. At last the Patriarch of Rome gained the greater prestige and authority and was cal-

led pope, and became supreme head of the western or Roman Catholic Church.

The great apostary lasted for over twelve hundred years. The Roman Catholic supremacy was broken by the sixteenth century Reformation. The Angsburg Confession of Faith prepared by Metanchthon and Luther was formed in A. D. 1530.

This was the first Protestant Creed. Then followed the great day of Protestantism when creeds and denominations sprang up in every direction and upon many pretenses. God sheep were scattered and divided, the true church of Jesus Christ was lost sight of, it was spoken of at the invisible church while the denominations were the visible churches. Men joined churches because they thought that it was the right thing to do so.

(Continued on page 18)

A Note From Evang. Sarah Patton

Brother Parham I am open for calls for meetings any where the Lord leads me, if you know of any where that they would like to have a meeting. I also am praying for a woman to go with me in meetings one that knows how to pray, after we have a meeting here, Ora Simmons' mother and father and myself, expect a great time with the Lord, here in Denver.

Yours in his Service,

Sarah A. Patton,
2097 Clarkson St.
Denver, Colo.

SENTENCE SERMONS

By The Rev. Roy L. Smith

Did You Ever Hear—

- Of a man mortgaging his car to make a down Payment on his home?
- Of any man who died poor because he gave too much to charity?
- Of a boy who got into trouble because he listened to his mother's advise?
- Of a business that failed because it was conducted too honestly?
- Of a man who complained much if he was long changed?
- Of a friendly man who was without friends in time of need?
- Of a grouch who had people defending him behind his back?

WHAT WE SAW AT WESTMINSTER ABBY

By
Bishop J. H. Allen

During our visit to the British Isles in 1920, we spent one day amid the national and racial marvels of Westminster Abby, that great treasure house of Anglo-Saxon historic relics, memorials and greatness. Into which, and through which, a constant stream of visitors are pouring daily. Groups of which are taken in charge by one of the many competent, courteous and entertaining guides, whose business it is to point out its numerous objects of interest and explain their historical and racial importance. Except in certain cases when for political reasons, it is considered diplomatic to withhold some of the more glaring facts by making mental reservations, and using obscure or misleading statements. An example of which will be given later.

But the Lord was surely good to us by permitting us to be placed in the care of just exactly the one specific guide that caused the one thing to be done which we most greatly desired, and who caused the one thing to be said that we needed most to hear. From the beginning he was very kind to us personally, and noticing that we were a cripple, he found a comfortable seat for us in each room we entered, while the rest of our company stood, he directing them to stand to the left or right, so as to have a clear space before us that we might have an unobstructed view of the special thing he was exhibiting and explaining. Once while the group lingered to examine the exhibit in detail, he came close to us and very kindly said "I know what you want especially to see." This made us look up in wonder, and we noticed that he was looking at the "Badge" we wore. Which, to those who knew, proclaimed the fact we were a delegate to the World Congress of believers in the identity of the Saxons and Anglo-Saxons with the lost or unidentified "House of Israel," as distinguished from the "House of Judah"—the Jews. To which we replied "Yes, Jacob's pillow-pillar stone."

When he had us in the Kings Chapel where the royal family worshiped, they especially the ruling sovereign, not being permitted to gather with promiscuous assemblies gathered from the multitude—he was particular to place us in a certain chair although there were at

least fifty others in the chapel. After we had left the Kings Chapel, at an opportune moment he said, "The reason I wanted you to sit in that particular chair is because that is the chair in which King Edward the VII sat when he came to the chapel to worship." At which statement we looked as pleased as he seemed to think we should, and, indeed, we were pleased—delighted—not so much at the supposed honor but because he wanted to do the thing which he thought would be an honor to us.

Finally we reached the room, which is designated as "King Edward's Chapel," which contains the throne chair, under the seat of which on a desk, supported by four figures of lions, lies the most precious relic of the Anglo-Saxon race and the greatest national monument of the British Empire, Jacob's Pillow-pillar Stone. By which we mean the stone that Jacob, the father of the twelve patriarchs, used for a pillow, on which to rest his head at Luz, and which he later set up as a pillar and anointed as an altar on which he bowed his head and worshiped God, because of the wonderful prophetic dream he had that night at Luz, the name of which he changed to Bethel, God's house, because he found the place to be a veritable house of God.

As we reached the iron railing which enclosed the "Precious Relic," as it is called by Dean Stanley in his "Memorials of Westminster Abby," we found the guide very close to us and regarding us so intensely and interestedly, that we said to him very quietly, "Would it be possible for me to lay my hand on that stone?" To which he replied "Presently." He then drew the attention of the rest of the company to some object in the room in the opposite direction and with his eyes fixed on them and the interesting object, and without ever looking again in our direction, he quietly opened the gate. Through which we quickly, slipped, laid our hand on the stone, and poured out our heart in thankful prayer. At which time our right hand slipped into the crack that has well nigh rent its mass assunder.

As we slipped quietly back through the open gate we were observed by but one of the company, i. e., a lady who was standing by the open gate and who said to us I wish "I too could lay my hand on that stone, for I also am a believer in our great Anglo-Israel truth". At which

moment the guide turned his face and called the attention of the company to the "Throne Chair" and its "Coronation Stone." For remember, that stone is the stone upon which the Kings and Queens of the empire are crowned.

During the remarks concerning this stone the guide said "Legend tells us that this stone is the stone on which the patriarch Jacob laid his head at Bethel." But got no further, knowing what we know, and having written what we had in the book *Judah's Sceptre and Joseph's Birth-right* about that stone, and having just a moment before verified its actual existance, and had just used it for an altar on which to pray as Jacob had done, we could not stand that "Legend," we simply exploded, and blurted out, "But history verifies it?" To which he patiently and humbly, but most emphatically replied—"It does Sir." Which admission was accompanied with an appealing look, which plainly said "Don't press the subject any further." He then took up the tread of his story and went on with it to the end.

After we had made the rounds and was back to the place from where we started, and was shaking hands with, and saying Good-bye to, this kind and friendly guide, we retained his hand a moment, and questioned him, "Why did you say 'Legend' in regard to Jacob's stone when you know it is veritable historic fact?" His reply was; "We are required to use that term because there are from seven to ten thousand visitors to this place each day. Among which are those from all the nations of the earth, and also among which are representatives and devotees of all religious beliefs and cults, and if we were to tell what we absolutely know regarding this stone and related facts we should soon bring down the jealous envy and malice of non-Saxon and Anglo-Saxon nations and races upon our heads. We dare not do it yet."

All of which is in perfect harmony with an experience which befell us from another official source. While in London we were the guests of Herbert Gavison F. R. G. S., Gen. Sect. B. I. W. F., with whom while riding in a down town district we passed by the headquarters of the "College of Heraldry." On which occasion Mr. Gavison said, "The President of this National and Official Institution said to me 'We have in this building all the evidence to show that we

are of the ten lost tribes of Israel and when the time comes they will be brought forth."

After we reached home that evening Mr. Gavison said to us, Bishop I am allowed to tell this mere fact concerning what that building contains, but am not allowed to name the building nor the official author of my information, and you must not mention these two facts while you are in the British Isles, but after you return to America you are at liberty to tell the whole thing." So we are now taking advantage of that liberty. Consequently, we are betraying no confidence. But of course while there we kept mum.

Just here, for the benefit of those who may not comprehend the potential possibilities that may be hidden in the archives of that national and racial reservoir for heraldry, its pertinent to say that the recognized use of heraldic devices the wide world over is for identification. That is, by the use of the varied and various ensigns, emblems banners, standards, flags, ensigns, coat of arms and other devices of heraldry, that an individual, family, order, company, tribe, race or nation, together with their armies and navys are identified, both in times of peace and war. Without the universally recognized, orderly and truthful use of which, especially, in tribal, racial and national relations, all would be confusion, treachery and disaster.

This is the reason why, LORD, after taking the census of each individual tribe in Isarel and arranging for an orderly, foresquare or hallow square, encampment for that great host of two and a half million, gave the command: "And the children of Israel shall pitch their tents every man by is own camp, and every man by his own standard, throughout their hosts, every man of the children of Israel shall pitch by his own Standard, with the Ensign of their father's house." Num. 1:52, 2:2.

One other bit of evidence which was uncovered while on our tour of verification of the identity of the Saxons with the lost house of Israel is, that among the laws of Alfred the Great, who reigned in England more than one thousand years ago, we found the following: "Vex thou not commers from afar, and strangers in the land; for ye were formerly strangers in the land of Egypt." Which, as most Bible

readers know, is a repetition of the command to Isreal.

Now with all these facts before us concerning the veiled and unproclaimed knowledge of the racial origin of the Anglo-Saxons, our readers are prepared to appreciate the publically revealed historical facts which were published in the London Sun nearly 70 years ago.

The article from which we quote was published on the occasion of the coronation of Queen Victoria on June 28, 1837, and which concerning the Coronation Chair and the Coronation Stone, reads as follows: "This chair, commonly called St. Edward's chair, is an ancient seat of solid hardwood, with back and sides of the same variously painted, in which the Kings of Scotland were in formed periods constantly crowned, but, having been brought out of the Kingdom by Edward I, in the year 1296, after he had totally overcome John Baiol, King of Scotts, it has ever since remained in the Abby of Westminster, and has been the chair in which the succeeding Kings and Queens of the realm have inaugurated. At nine inches from the ground is a board supported at the corners by as many lions. Between the seat and the board is enclosed a stone, commonly called Jacob's Stone, which is an oblong of about 22 inches in length, thirteen inches broad and eleven inches deep: of a steel color, mixed with some veins of red. History (not legend) relates that it is the stone whereon the patriarch Jacob laid his head in the plains of Lutz. This stone was conveyed into Ireland (by Jeremiah in company with the daughters of King Zedkiah, after his sons had been slain before his eyes. His eyes having been put out, and he taken to Babylon by way of Spain about 700 years before Christ. From there it was taken into Scotland by King Fergus, about 370 years later; and in the year 350 B. C. it was placed in the abby of Scone (Scotland) by King Kenneth."

Of this stone King Edward I. said "It is the one primeval monument which binds together the whole empire." Which we add yes: and also the entire Saxon and Anglo-Saxon race, Dean Stanley in his Memorials of Westminster Abby says: "The chief object of attraction, to this day, to the innumerable visitors to the Abby is probably that ancient Irish monument of the empire known as the Coronation Stone. The iron rings, the battered surface, the crack,

which has all but rent its solid mass asunder, bear witness of its long migrations. Faithful or foolish, the sentiment of the nation has, though these hundred generations of living men made it felt that Jacobs Pillar Stone was a thing worth dying for in battle. By the treaty of Northampton in 1328, the emeralds, pearls, and rubies were carried off without a murmur. But that Ragged old Stone, Oh! no—the Londoners would have died for that."

Often when we have endeavored to give these above facts, together with other evidences of the genuiness of this stone and its import in relation to prophetic truth we have been met with that zeal dampening, and faith destroying term "Legend." But it often happens that the man who takes hear-say for truth, is the man who never investigates, who never searches, who never burns the midnight oil; he never knows, he only heard of it. His testimony is invalid. While, on the occasion as herein given, the fact that we did know gained for us an official admission not intended for the ear of the public.

The fact that the "Iron rings," of which Dean Stanley speaks, are placed at each end and are well worn, bear witness of its long migrations, while being carried on a pole thrust through these rings, as it was born on the shoulders of some of the men of the house of Joseph, as they wandered for forty years in the wilderness. For unto Joseph was committed the care of "The Stone, The Shepherd Stone of Israel," by the dying patriarch Jacob, the progenitor of the race.

And since the eternal law of the God of us—"Howbeit that is not first which is spiritual, but that which is natural, and afterward that which is spiritual," it is clear that Jacob's Pillow-Pillar Altar stone is the earthly (natural antitype of that Jacob spiritual rock that also, as the marginal reading says, "Went with them, and that rock was Christ." Who afterward was "God manifest in the flesh," and who was declared to be "The Great Shepherd of the sheep."

In our former article on "What we saw in Windsor Castle," we gave absolute proof that the present royal family of Great Britain were of the perpetuated Judo-Davidic Royal line, and they and their predecessors have been crowned on this Coronation Stone of the British empire. Also in the book previously mentioned herein we showed clearly that the Kings and

Queens of this selfsame royal line were also crowned on this selfsame throne stone while it was yet in Judea, the inevitable conclusion is that it is the THRONE of David which the LORD God of our Fathers promised David should "Endure unto All Generations," so long as the sun and the moon remained in the celestial heavens as faithful witnesses of His faithfulness.

Concerning which selfsame throne, the angel Gabriel prophesied unto the Virgin Mary, who also was of the royal line, regarding the "Child" the "Son" that she was to bring forth "And the Lord God will give unto him the throne of his father David, and he shall reign over the house of Jacob forever."

GOD IS CONFIRMING HIS WORD WITH SIGNS AND WONDERS

The Spirit of the Lord is moving mighty in our midst. Souls are being saved in almost every service regardless of the nature of the service. The precious blood is flowing and sanctifying believers and healing all manner of diseases in a wonderful way. Praise the Lord, He is doing just what He said He would do.

Much tarrying is being done and God is graciously filling precious lives with the Holy Ghost and fire speaking through them in other tongues, thus giving them the Bible evidence of this precious work being done.

Many are receiving definite calls for service both at home and abroad.

One young man has a call to Africa, and the cry of his heart is Lord get me ready and speedily thrust me out to those dark souls.

Our mission is located at 3526 Michigan Ave. and sister Maude Beazelle is our Pastor and leader who is greatly used of God to preach the word with real Holy Ghost conviction. God has opened to her afflicted and God is doing real and lasting work in their bodies through her faithful service.

A short time ago God specially laid it upon our leaders heart to open a bible home and school to prepare and thrust out the young people. After much prayer a 10 room house at 33 31 Vinewood Ave. was secured and by faith furnished throughout even before it was opened several had applied for entrance.

Sister R. E. Hill has been secured to teach the

students with able and uniting efforts of sister Beazelle and her helpers, we are believing God will do real things through the school.

Last week we had with us brother Chas. K. Parham, also Brother and Sister Fred Campbell and Brother Ted. Gaines who conducted a week of Evangelistic services. The afternoons were taken up with bible study and instruction and the nights with full gospel Evangelistic services.

Many precious souls were saved and God walked in our midst and healed many who were prayed for.

Seeking souls were filled with the Holy Ghost according to promise.

Brother Parham's messages were of the old fashion type and God helped His servant to bring out many very striking truths that the people will not soon forget.

Brother and Sister Campbell brought very sweet messages through their singing and playing. Last but not least Brother Gaines fitted in leading testimony, meetings, working in the prayer meetings and speaking in the young people's meeting.

The unanimous feeling is that we have just been having the droppings from God and that He is going to open the flood gates and pour out such power and blessing as we have never known, doing mighty wonders in our midst. Bless His Holy name forever.

Brother Ivan Ryan
Detroit, Michigan.

2626 Curtis St.
Denver, Colo,
Nov. 14, 1925

Dear Brother Parham:
Peace to thee,

We are in Denver now but as yet have no place for meeting. I went to see Sister Patton. My, I am glad that you sent me to her. She does not have the Mission now.

We have a wonderful prayer meeting there (at 2097 Clarkson St.) and we were all so wonderfully blessed and I am sure God is going to give us a real Holy Ghost revival here in Denver.

My it seems everywhere I go I run into a place where so many are fighting Sanctification as a second work of grace. Oh, how I

thank God, that through Brother Coberly, you and brother Hunter, I received the true light on Sanctification. I could never doubt the real experience the Lord has given me.

Well Denver sure needs something and I feel sure God led us here for a revival. Not just a little meeting, but a real revival that will shake Denver. I am nothing, but I'm so glad He is all and able. Praise the Lord!

Even though I am a babe in Christ, I know if we give our all to Jesus (which I have even though it is so little) He can feed the multitude with it. Just as the little lad with five barley loaves and two fishes it was all he had. But Jesus made it to feed the five thousand. Hallelujah!

Brother Parham, I want you to pray ever so hard for us. The Lord knows we need money for a hall. He knows I need wisdom and to be anointed from on high and all things. So do pray and tell everyone you see to pray for us. I know we are going to see things move for God in Denver.

Yours in the Kings Service,
Ora Simmons. (The girl Evang.)

LIVING SERMONS

I'd rather see a sermon than hear one, any day:
I'd rather one should walk with me than merely show the way.

The eye's a better pupil and more willing than the ear:

Fine counsel is confusing, but example's always clear,

And the best of all the preachers are the men who live their creeds:

For to see good put in action is what everybody needs.

I can soon learn to do it if you'll let me see it done;

I can watch your hand in action, but your tongue too fast may run,

And the lectures you deliver may be very wise and true,

But I'd rather get my lesson by observing what you do;

For I may understand you and the good advice you give.

But there's no misunderstanding how you act and how you live.

—By Miss Barclay, in The Church School.

FEMININE 'CIG' HABIT SCORED Adopted by Only a Few of Lower Classes, Church Report Asserts

Washington, Oct. 26.—(U.P.)—"Prostitutes, high society women and flappers with holes in their stockings, who want to imitate the society dames," are the smoking classes among American women, the Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal church declared today.

American women as a whole are "free from the taints of nicotine," the board said, and any effort by cigarette manufactures to make smokers out of them "will be seriously resented by nine out of every 10 men."

The board's statement was promoted by a magazine article, which pictured an increase in smoking among women, and said cigarette manufacturers were seeking female trade, but feared to solicit it directly in advertisements.

The article's reported assertion that "four out of every five women carry cigarettes 'is' pure nonsense, the board declared."

SENTENCE SERMONS

Did You Ever Notice—

- How small the dollar seems which we spend for entertainment?
- How large the dollar is which we give for charity?
- How long the speech is when some one else is talking?
- How fast the time goes when you are talking?
- How reasonable your own beliefs appear?
- How stupid the beliefs of your neighbor appear?
- How hard it is to judge your competitor fairly?

A small boy of five years was noted in Dunn's No. 6 store on South Water Saturday evening. He was buying some meat and groceries for his mother. It was six o'clock and dark. A lady asked him where he lived and he told her a number, two blocks away.

"Aren't you afraid to go home alone?" she asked.

"No," replied the little one emphatically, "isn't there a God?"

THE APOSTOLIC FAITH PUBLISHING CO.
At Baxter Springs, Kansas.
CHARLES F. PARHAM, Editor.

OFFICIAL ORGAN OF THE APOSTOLIC
FAITH MOVEMENT

OUR MOTTO:—To Serve God and Humanity, until He Come. In a Sinless, Sickless, Deathless Body.—Be this our ambition and goal.

This paper is sent free of charge to all who desire it. Donations of any amount will be received to defray publishing expenses.

NOTICE—Address all matter for publication and send all money and letters to Chas. F. Parham, Editor.

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

EDITORIAL

This paper is mailed to all free, especially the poor. All those who can give are expected at once and from time to time to give all they can to keep it going, spreading the original truths of the Pentecostal Apostolic Movements or latter rain work to all the world. This will mean that some will have to give into the hundreds to do this.

This paper is the official organ of 100,000 Apostolic Faith believers who are firmly established in the following truths: Conviction for sins, followed by repentance to God and man; this results in a real conversion—thus conceived of God and made alive. To remain justified we seek, through entire consecration, sanctifying grace and thus enter a life of true holiness. In this grace of sanctification we teach deliverance from all disease, inbred and acquired, as well as the law of sin in our members, which enables us to live above disease as well as sin.

LONDON MINISTER HITS CHARLESTON

London, Nov. 2—(A. P.)—The Rev. E. W. Rogers, vicar of St. Aldens at Bristol, has come out flatfooted against the Charleston. He contends the dance is "stupid and neurotic." In his parish magazine the vicar declares "that the Charleston makes a dance room these days appear more like a lunatic asylum." The mentality of the persons who love the Charleston is

either subnormal or abnormal, avers the minister.

"The dance is doing a lot of harm to respectable dances," charges the vicar and then he asks: "Have you ever seen college boys in Oxford bags do the Charleston- It looks as if a terrific gale was blowing up their trouser legs. It makes me sick.

"Any lover of the beautiful will die rather than be associated with the Charleston. It is neurotic! It is rotten! It stinks. Whew! Open the windows!"

FREEDOM OF SPEECH

Anatole France observes that in the days of Louis I of France no one not even a king would have dreamt of sending a man of learning and intelligence into battle.

"Neither was a laborer dragged from his plow and force to join the army."

"Now it is considered the duty of every peasant to serve as a soldier."

Now he is driven from his home * * * In some miserable barracks he is taught to kill men methodically; he is threatened, insulted, imprisoned; he is told that it is an honor, and if he desires no such honor, he is shot.

"He obeys because like all the gentlest gayest and most docile animals, he is afraid."

Anatole France spoke these words while his country was at War; yet he was not imprisoned. Men have Wasted Away in Leavenworth or Atlanta for less.

—Lansing Daily News.

366 Parke St. Pasadena,
California.

My Dear Bishop:—

I am inclosing a copy of the "Breezes" sent to The Herald Of Holiness.—and have changed the name to "Meaning of That Ominous Silence." if you think of a better one, put it in as a "Suggestion" to them.

I thought I would mail this to you and you can send it on to the publishers,—I do not know their name and address. I will enclose envelop and stamp and all you will have to do is address

I read it to Dawson. He O. K'd it, also, and in the mouth of two witness all things shall be established.

Yours, as ever
J. M. Taylor.

THE BRIDE

Adam's bride was a rib taken out of his side; the second Adam Christ's Bride will be a small company, One Hundred and Forty-four Thousand, taken out of His Body (the church.)

The Bride is a distinct company from the Church: Christ does not marry his own Body as many teachers would have you believe. In the 7th chapter of Rev. you find the Bride is composed entirely of the descendants of Abraham Twelve Thousand from each tribe.

Genesis, 29th Chap., gives us a picture of the choosing of a Bride for Isaac, which is an exact anti-type of the Holy Spirit sent forth from God to choose a Bride for Christ. She must be chosen from among his own blood relations. His own house Israel, and no one who has not Isrealitish blood in their veins will have any part or lot in the Bride of Christ, and as by the inter-marriages in the ancestry of Jesus there flowed in His veins the blood of all races, so by the inter-marriages of the Isrealitish nations, Isreal's blood has found its way among the races. In the Body the Bride of Christ there will be people from all races, in whose veins flow the blood of Abraham.

The sign of the Bride is revealed in the story of Rebecca's choice, being perfectly willing to serve; proved it, by the menial services, watering camels while others stood by who might have helped her, but did not.

The sealing of the Bride spoken of in Rev. 7:, and the only sealing mentioned in the Scriptures, is the sealing of the Holy Spirit of promise, spoken of in Eph. 1:13, and 4:30, also II Cor. 1:22; which Jesus promised the disciples in Luke 24:40, which Peter said in Acts 2:33, they had received, and which is being received again in these last days with joy and comfort to many hearts, who have given them the same evidence of Apostolic days, that of speaking with tongues. Knowing from Bible evidence that God is today sealing His servants, not by water baptism but by the Holy Ghost.

This healing is the only promised deliverance from the plagues and wraths of the last days, which the living membership of the Bride must receive. Those past ages who are found worthy to have part in the Bride are not raised up when the Redemption of the Body takes place, but remain asleep, until the personal decent of

Christ when the Bride swings up from the wilderness habitation, and together with them meet the Lord in the air. (Thess. 4:16.)

The living members of the Bride, who do not receive the Redemption as the Body does, but whose glory is of a different nature to that of the Body; Her clothing are all of wrought gold, being all Glorious within. (Ps. 45:13.) This perfection she obtains during her tarrying in the wilderness.

By the Redemption of the Body, her separation there-from brings her in the relationship of an espoused Virgin Bride, as Mary was to Joseph, thus we find her in Rev. 12th chap. clothed with the Sun, and the Moon under her feet, and upon her head a crown of twelve stars. In the early part of this espousal she like the Virgin Mary is found to be with child, and bring forth a man-child, which the dragon seeks to destroy but who by their rapture are caught up to the Throne of God. The Bride then fled into the wilderness where she has a place prepared of God where she remains three years and a half. This prepared place can be none other than the land of Palestine, which God is so wonderful preparing for the Restoration of the Jew, while the Bride can be none other than the remnant spoken of who return with the Jew thither (See all references on remnant.) This is the first flight of the Bride in the beginning of the time of trouble later we find her again flying from this rendezvous. Upon arriving there, they are given allotments as sojourning strangers with the Jews. (Exek. 47: 22, 23.) Thus they enjoy three and a half years of quietitude and peace, while the Redeemed Body, the Church, is out for the world's evangelization: and the socialistic King, (the little horn among ten reigns supreme. After his death and the reincarnation of Judas Iscariot, as the Anti-Christ, the "abomination that maketh desolate, (the image of Anti-Christ in the temple the command of Jesus comes to her. Ye that be in Judea flee ye into the mountains. (Matt. 24:16.) Why? By reading Rev. 12:13, we see that the Devil, being cast down by Michael and being unable to longer trouble the Church, he turns with great fury upon the Bride, who in obedience to the command of Jesus, and the word of God through Isaiah, Come my people into the secret chamber until the indignation be over past. (Is. 26:20.) The

Bride flees a second time into the wilderness, into her place, where she is nourished (no doubt feed by manna) by God for the last three years and a half of this age. (Rev. 12:14.)

Here will be literally fulfilled. (Ps. 91, also Isa. 3) (These chapters must be read at this juncture, to realize the wonderful prophetic signification), which so many of us have had as a fore taste in our experience but will become literally realized by the Bride in the Wilderness.

The Satanic power being baffled, by Michael delivering the Body, the Church: and the escape of the Bride to the Wilderness; turns all his forces loose through Anti-Christ to wear out the saints of the Most High. (Dan. 7:21.)

The question is often asked, "Where is this Wilderness?" Now there are several wildernesses mentioned in the Bible, but there is but one place called "The Wilderness," that was the land governed by Og, King of Bashan. As the Bride escapes out of the hands of the Dragon power, we find also that certain territory escapes out of the hand of the King of the north, at the time of the end. (Dan 11:40,41.)

In like manner as the children of Isreal were protected from the plagues and wraths of Egypt in the land of Goshen; so during the plagues and wraths of the last days, the Bride is protected in the Wilderness.

Now we show you THE MARVEL OF HIS-TORY. Moses tells us in Duet.3; that Og, King of Bashan, reigned over sixty walled cities, which had gates and bars and unwalled cities a great many, out of which they utterly destroyed the inhabitants so that for Four Thousand years scarce human foot has trod this land. When explorers essayed to enter, were stopped by horror stricken natives who though they never told why, declared it certain death to enter. But in these latter days of Restitution of all things a few employers have entered, and found these same 60 walled cities intact with gates and bars, tho' tenantless, preserved and protected by God Almighty since the days of Moses.

So here in this Wilderness, in these cities built by giants ready to move into, the living Bride will tarry during the last three years and a half of this age, protected by the same mighty God, who in anticipation of this need has preserved these cities for Four Thousand years.

At the personal coming of Jesus Christ, the

Bride swings up. Meets the Lord in mid-air, "For the Lord him-self shall descend from Heaven with a shout, with the voice of the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet and Lord in the air: and so shall we ever be with the Lord. (I Thess. 4:16, 18.)

After His foot splits the Mount of Olives, they remain in the Valley made thus, until the Battle of Armageddon is past, and when the preliminary arrangements of Christ's Kingdom is over. He takes unto Himself his Bride, His Queen, and together they reign during the Millennial age, In the Sanctuary of the Lord, which shall be established just North west of the present city of Jerusalem, the position of which any surveyor could locate by reading the last three chapters of Ezek. Forth from this sanctuary flows a stream of living water, down through the Valley made by the separation of the Mount of Olives into the Dead Sea: on either bank of which grows trees bearing fruit every month of the year. (Ezek. 47:1, 17.) In this water and of this fruit must the families of the earth come up to Jerusalem from year to year, to bathe in and to eat of, or there will fall upon them dry murrain. (Zed. 14:12, 21.) And this is the punishment upon all rebellious people, when the Messiah shall reign and earth keep her Jubilee a Thousand Years.

IMPORTANT NOTICE

If you want this paper for the coming year, please send in your name and address, plainly written before Feb. 1. or we will think you either don't care for the paper, or we have not got your address correctly and your paper will be discontinued. Please read the article on the back page.

MODERN PUNISHMENT

Judge: "What was this man guilty of stalling?"

Attorney: "Thirty-seven dollars, your honor."

Judge: "Twenty years in prison!"

Attorney: "Wait a minute! I've made a mistake! It was \$37,000."

Judge: "Oh, excuse me! Two years."

—Gustave Slagle

(Printed by Request. The Personal Testimony of Chas. F. Parham, Editor. to Divine Healing.)

At six months of age I was taken with a fever that left me an invalid. For five years I suffered with dreadful spasms, and enlargement of the head, until my forehead became abnormally large. At nine years of age I was stricken with the first case of inflammatory rheumatism virtually tied up in a knot, with other complications I suffered much. Until, when the affliction left I could count the bones in my hand by holding it up to the light. About this time I took medicine of various kinds to destroy a tape worm. One concoction was of such a nature that it destroyed the lining of my stomach and so dwarfed me so that I did not grow any for three years. I do not remember a day free from pain and suffering until I was 18 years of age when I was suddenly stricken at College and carried home on a stretcher. Inflammatory rheumatism twisted distorted and locked my whole body. Every joint being so locked that I had to be fed and lifted about even turned over in bed. I was attended by noted Doctors and Scientists. They all finally agreed that nothing could be done. My joints were ossifying, every organ of the body became diseased, consumption upon my lungs, eyesight nearly gone, and mind almost wrecked from suffering. From far and wide came people to see the boy who was ossifying. Then came many physicians who under guise of desiring to help me, used me as a clinic, doping me with all manner of stuff that they had tried on dogs, cats and monkeys, desiring not my healing but that they might see what effect their medicine would have upon a human, thinking perhaps I would die anyway. At last the preacher came, a poor, lazy, sissified sort of a person, who folded his little hands and asked in a very weak little voice if I felt I was ready to die should the summons come. I said "Oh yes, I have waited for so long" But, I said to him "Don't you believe if you were to pray for me that the Lord would heal me as he did in days of old?" With a great attempt at crying, with a weight of 50 lbs of tears in his voice and a snuffing of his nose he said "No dear boy, that's all been done away with, that all stopped with the Apostles." But quickly added for my comfort, that when I got "OVER THERE" I

would have no more pain or suffering neither would I die any more. Well, here it was at last a health resort, a place of perfect deliverance, but I would have to die to get there. Say, reader, THIS is where we need God. This is where we need deliverance from sin and deliverance from disease. Not after we are dead. Physicians had recommended Colorado, Hot Spgs Ark, and Florida. Doctors had blistered, bled, physiced and puked me nearly to death, but here at last was relief, if I could manage to get there, but being unable to turn over in bed, and having tried to die for months seemed little hope. Two days later, a physician who was attending my brother, looked me over and said, "There is but little hope." I had been preaching from 14 years of age, but owing to the great prevalence of festivals, fairs, grab-bags and theatrical performances to raise the money for the modern ministry, I decided not to continue in the ministry. This had been the immediate cause of my condition all though the months I had lain there suffering, the words kept ringing in my ears, "Will you preach, Will you preach, WILL YOU PREACH?" I had steadfastly refused to do so if I had to depend upon merchandising for my support. But on that morning when the Physician said I would last but a few days, I cried out to the Lord, that if He would let me go somewhere, someplace, where I would not have to take collections or beg for a living, depend upon a stipulated salary or merchandising for my support, that I would preach if he would turn me lose. Then I tried to pray. With mind beclouded, with drugs, I was unable to frame my thoughts satisfactory, soon fell to repeating the Lord's prayer, "Our father which art in heaven," etc. but when I came to that sentence "Thy will be done in earth as it is in heaven" suddenly my mind cleared, the preacher had said, "There is on pain or sickness or death in heaven." I was of the earth earthly, of His will could be done in this body of mine a lump of clay, an atom in His universe as His will was done in heaven, there would be no pain or sickness or death in my body. As this revelation came to me, I cried out to the Lord "Oh God, I know that someday soon, Your will shall be done in all the earth, the human race shall be lifted to a sinless and sickless plain, but as thou sayest in the word, that we are NOW to know the power of the age to come

I claim my inheritance NOW." Oh Lord, if Thy will is done in the whirlwind and storm, if Thou dost ride upon the clouds and walk upon the waves, if lightning awaits Thee and thunders attend Thee, If Thou didst set the stars as lanterns of night in the sky, if the sun in his chariot of flame evers follows his well beaten orbit, or the moon in its silver ship ever keeps her course in the trackless sea of the sky if Thou didst embattle the mountains with the hills, spread forth the valleys with the palms of thy hand and trace the rivers with Thy fingers, if Thou didst prepare the beds for the oceans, and say to them when encroaching upon the lands, "Thus far shalt thou come and here shall thy proud waves be stayed, "If Thou didst carpet Thy footstool with all this magnificent vegetation, then, if Thy will is done in me I shall be whole." With this, and similar prayers upon my lips every joint in my body loosened and every organ in my body was healed. And yet, after having the use of all my body and ankles remained helpless, the sinews and bindings had become so stretched by months of rheumatism that they were useless as tho tin cans were tied to my ankles. Doctors and scientiists said I never would use them again. After some time through great necessity I learned to walk upon the sides of my feet, or rather upon my ankles with my feet thrown out to the side. In this manner I went back to college. Though unable to walk except on smooth surfaces. I wondered all those months why, if God had healed the rest of my body, why not the ankles? Now readers, this will help you. Perhaps some of your afflictions remain with you for the same reason if we have made a vow or promise to God and have not kept that vow, we will have to perform such a vow unto God before we get complete healing. I had promised God my life in the ministry, and woefully failed Him. But when at Xmas. time I was asked to hold an Evangelistic service and prove to God that I would quit college if He wanted me to and go into the ministry, one night while praying under a tree to which I had crawled on the old College Campus, God instantly sent the virtue of healing like a might electric current thru my body and my ankles were made whole like the man at the beautiful gate in the temple.

Since then, I have learned that God could sanctify the body, take out inbred disease as

well as sin. And help me to live above sickness in any climate or under any circumstance or condition. Three times I have lost this Sanctified life from my body and each time instantly regained it. Now I know that if the Spirit of Him who raised Jesus from the dead DWELL in you, that that Spirit shall also quicken your mortal body by His Spirit that dwelleth in you.

MEANING OF THIS OMINOUS SILENCE

By James M. Taylor, Evangelist

When a great army, attacking or defending, is about to shift the point of attack, change the plan of defense or offense, here is an ominous silence. The great batteries cease firing. The musketry suddenly dies down, and the movement of troops to the front, with the massing of forces here or there is no longer noticed.

There is a firing along the front, the skirmishers, bold on, and what was once the front is now held by a "rear guard". Now and then a battery fires a final round, and here and there there is a faint attack. It is usually at night, or when foggy, or in a great storm, or all of these. But soon or later there is great silence, ere the storm of attack breaks from another quarter.

Such was the case when the Messiah came to this lost world, and a new dispensation was born

"No war nor battle sound.

Was heard the world around;

And kings sat still with awful eye,

As if they surely knew their sovran lord was
by." (Milton)

Judaism was dead. It had served its purpose, lived its day, and neither did God intend to revive it, nor there place for it longer. Corrupt, helpless to go on or survive, it must now give way. A new order must be instituted. The world was ready, the plan of the ages could not be altered, and since "The Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel." (Deut. 32:8) there had been nothing else doing save the fullment had been one moment behind time, lacked anything nor failed moment behind time, lacked any thing and failed anywhere. And now He was to fulfill in like manner his like promise to and covant with

David. (See Isa. 9:6, 7 and Jer. 33:14-18).

For a thousand years there had flowed into Western and Southern Europe—into Lycia, Pamphlia, Cappadocia, Bithynia, Thracia, Macedonia, Italy and Hispania of Paul's day and journeys; and Spain, Italy, France, and Germany, Austria and the Balkan States of our day and generation—a constant stream of Israelites, as captives or refugees, from the united, and then from the divided and two houses, "Israel" and "Judah," until they had not only been "sifted as corn" throughout all these regions, but had carried the "true light" and "the beginning of wisdom,"—the fear of the "Only true and Living God,"—into these lands, and, as the Roman philosopher, Seneca, said of them, "The conquered have laws to the conquerors." The prophets had inspired the Philosophers in so much that Greece had built up a philosophy, perfected an Art, and imagined a Mythology; while Rome had formulated a system of Law, Politics and Militarism, against which Judahism at its best would have been powerless, and at its worst, as it then was, was no better.

Then it was that out of the "ominous silence" and from a "clear sky" there burst a new era, a new dispensation, and like an army ambushed, there came a new point of attack. The meaning of Judahism was revealed, its typology fulfilled. A few fishermen, tax gatherers, lawyers and physicians, with one "Pharisee of the Pharisees" were to be filled with the Holy Ghost and sent to these scattered groups and "little flocks" of "the lost sheep of the house of Israel," and, like electrically charged wires to well placed deposits of "dynamite," were to turn the world up side down." The stage had been set. For more than seven hundred years before, the "remnant that should escape" and "fond grace in the wilderness," had fled from before Shalmanezzer to "Brith-am" to await the planting, by Jeremiah, of the "tender one" to be cropped "off from the top of his young twigs of the highest branch of the high" and Royal "cedar" of the house of David. (Ezek. 17 22-24) The captives in "the cities of the Medes" and by "the river Gozan" had long since escaped and gone "forth unto a further country, where never mankind dwelt" (II Esdras 13:41), and had become "a great multitude which no man could number" in the regions of Gomer, ready to burst upon and flood all Europe as the "Sythian Tribes," or "Tutons"

(an old Gothic word meaning Ten-tribes,) and as Franks, Gauls Lombards, Saxons and Angles, to finally overthrow the empire of the Ceasars, prepare the way for a son of 'Birth arms' Royal seed to take the throne and sweep away idolitry, and to make the "way straight" for the full conquest of these—for a thousand years Idolatrous, and now called "Gentile"—"lost sheep of the house of Israel," by the Holy Ghost, in the gathering out from among the seed of Abraham in the flesh, the bride for the "Son of Promise" ers of men" dropped their nets from the Black from the skys. Hence, for 1800 years the "fish-Sea to the Pacific Coast of North America,, while Africa, India, China, and many Islands of the seas, waited because they were not to go the way of the Heathen, and into the city of the Samaritans enter not" until the "time of the end" and when "this gospel of the kingdom shall be preached in all the world as a witness (against them) to all nations, and then shall the end come. Then, too, the promise to Israel that" I will make a full end of all nations whither I have driven thee; but I will not make a full end of thee, but correct thee in measure" (Jer. 46:28,) and to their king, "My Son, I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. (ps.2:7,8) should be fulfilled.

Thus here is now another "ominous silence" No great preachers, reformers or reforms, revivals or leaders. They "the Tares," have seized upon "the light of the world," the revelations by "the Spirit of truth," and have builded a philosophy, "science, so called," democracy, militarism, theology and biology, against which Christianity "at its best is powerless, and at its worst (in Modernism and Church-anity) is no better."

Then, there is to be another point of attack. The kingdoms of this world are now to become, not those of converted heathendom, for God promised this to Israel and the seed of David: not of the Military and Naval supreme "I-Saxons." nor the money and diplomatic supreme "house of Judah," still in the apostacy of "the green tree," only surpassed by that of "the dry tree" of "the lost sheep"—but to the "Sons of Abraham by faith," bursting from the Asereth of skys, on "white horses," lead by the "king of kings and Lord of lords," who shall sit "upon the throne of David, and upon his kingdom, to

order it, and to establish it with judgement and with justice, from henceforth even for ever. The zeal of the Lord of hosts will preform this." And this covenant, too, is not one moment behind time, has failed nowhere, lost nothing nor left "one jot or tittle" unfulfilled. The "end of the Gentiles (heathen) times" has come, for Jerusalem is no longer by then "trodden down." Therefore, "The kingdom of God is nigh at hand, even at the door."—366 Parke St., Pasadena.

(Continued from page 6)

The Church Of The Firstborn What It Is, And What It Is Not

Yet among all this confusion God had a people, some in all of these reform movements. Jesus Christ brought the grandest conception of human brotherhood that the world has ever heard. He intended to create a perfect society, and to establish principles of social justice in the earth.

He planned that sin, with its accompanying maladjustments, should be destroyed and that men should live in harmony with man and with the infinite Creator.

Nothing less than the transformation of society was his goal. His plan of rejuvenation was based on the truth that all men are of one blood created by one God, whose children they are through accepting him as their saviour. All should have equal claims upon his mercy, goodness, and love, and upon the material blessings which the earth affords. Divisions into rank, classes, and strata are not the will of God.

Jesus put all on one common level when he invited all to come unto him and rest when he said, "Him that cometh to me I will in no wise cast out (John. 6:3. 7)

This work of reforming society goes on like yeast working in dough, particle by particle, a little at a time, but at an accelerating rate.

At first there were the twelve apostles and a few others. By and by there were more. But always and ever Christ carries on his great work through his people. First one man is enlightened and saved he then becomes a missionary to enlighten others. They in turn lead others to Jesus until there are enough to establish a congregation of the church of God at whatever point they live. This local congrega-

tion becomes then, a model in miniature of what society would be if all were christians.

Vast responsibilities rest upon a local congregation. They represent God, they show forth the power of God and exhibit to the world the blessed state of the saved.

They are responsible to make their society attractive, so that sinners may be convicted of their lack and be persuaded to become members of it.

The words "Church" and "Churches" occur in the New Testament 109 times, always translated from ekklesia, which would have been more correctly rendered congregation, which, with the Bible qualifications, would have read, "The congregation of God," "The congregation of the first-born," etc. denoting its Divine Founder and owner. And "the congregation, that was at Antioch," "The congregation of God which was at Corinth." The congregation of Asia." "The congregation of Galatia." etc. denoting the different geographical locations of the congregations of God, yet they were of one faith. But whether we use the word church the correct application, we should only attach such meaning to it as agrees with the word of God.

To use a Bible word out of its biblical meaning is perverting the bible. What then is the Bible definition of the Church? Ans. "And

The church is the body of Christ, and it be hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filling the body of Christ, necessarily includes all leth all in all.—Eph. 1, 22, 23.

"And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence" Col. 1-18.

Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, his members.

which is the church." Col. 1-24.

Therefore to call an earthly building the church is ridiculous. And to call an organized division the church is subverting the truth.

No sect contains all the body of Christ, therefore no sect is the church of God. Then as honest men, who expect to be judged by the word of God, let us never call anything the church

but the body of Christ, i. e. all the saved, either universally or in any given locality.

In this article I will not take time to prove or disprove the claims of many present day sects or churches who say they are the true church and all others are only human organizations. But from a bible stand point I wish to behold the church or congregation of saints who made up that company whom Paul and the other Apostles ministered to. We are commanded to earnestly contend for the faith once delivered to the saints. Our efforts should be to measure up to the word of God in every way that it teaches, in order to be the body of Christ on earth to day as they were. His body the church those days.

Who is the founder of the Church? We are told that Abraham "looked for a city which hath foundation, whose builder and maker is God." Heb. 11:10. And the Apostle Paul says to the converted Hebrews in the next chapter 11: 22. 24 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem and to an innumerable company of angels, to the general assembly and church of the first born, which are written in heaven, and to God the Judge of all, and to the spirits of men made perfect, and to Jesus the mediator of the new covenant and to the blood of sprinkling, that speaketh better things than that of Abel."

That city whose builder and maker is God, we have come unto this Gospel dispensation and it is the church of the first-born that Christ who was "God manifest in the flesh" is the founder, and maker. "For this man Christ Jesus was counted worthy of more than glory than Moses, honor than the home. For every house is builded by some man; but that built all things is God Heb. 3:3, 4.

"Feed the church of God, which He hath purchased with His own Blood."—Acts 20: 28. "Husbands, love your wives, even as Christ also loved the church and gave Himself for it, that He might sanctify and cleanse it by the washing of water by the word, that He might present it to Himself a glorious church, holy and without blemish." Eph. 5: 25 27. Upon this rock I will build My church, and the gates of hell shall not prevail against it. Matt. 16—18.

All these texts show clearly the Christ pur-

chased, founded, and built the church.

Therefore it follows conclusively that any institution that man founded or built is not the church of God.

*(To be continued)

CHRISTIANITY SHUNS CREEDS

New York, Oct. 25—(A. P.)—It is no longer possible to separate the Christian sheep from the pagan goats, according to membership in any organization or adherence to any particular creed, Dean Charles R. Brown, of the Yale school of divinity, told 2,000 delegates to the Methodist men's conference today.

He cited Cardinal Mercier, of Belgium a Roman Catholic; John G. Patton, a Scotch Presbyterian missionary, and William Booth, head of the Salvation Army, as examples of true Christians.

It is a person's attitude toward Christ, Dean Brown said, and his determination to carry on Christ's work, that makes a Christian, "no matter what may be his church affiliations or his particular theological beliefs."

Cardinal Mercier, he said, "held certain beliefs which those of us who are protestants could not accept. But the whole world knew and honored him as a Christian."

Of the Presbyterian missionary Dean Brown remarked that he "swallowed the whole Westminster confession without turning a hair, splendid Christian devotion could not accept at which Harry Emerson Fosdick with all his all," but by spreading the gospel among Pagan savage he turned them from cannibalism to christianity.

General Booth, said the Yale dean, "developed a noisy mode of worship and discarded the two sacraments, Baptism and the Lord's supper, which all other christians but the Quakers I could no more accept than I could believe that two and two make five, or fifty. But he was a wonderful christian. He stood out supremely in his generation as the friend of publicans and sinners."

Do you want the paper another year. If so please obey the following instructions. Whether or not you have sent tithes and offerings the past year please drop a card or letter with your address for the coming year, as we are revising our mailing list, and want to insure you getting the paper if you want it for the coming year. If you do not want it please drop us a card or letter as it cost money to get the paper out and mail it, and if we have been generous enough to do so, you would do us a favor, and save us money by letting us know whether you want the paper

Many have been doing a splendid work this past year in sending in their tithes and offerings each month to help spread the full gospel to all the world. For this we are truly grateful to God. May the Lord bless you for it. It has proven a mighty miracle of God. Each month the past year we have had to trust God for the funds as only enough came in for each issue. We trust that many others during the coming year will see fit to put their tithes and offerings each month into this paper. Adding to my other work, the Evangelistic meetings, a world wide correspondence and assisting many preachers and Evangelists in geeting meetings and furthering their work, I have given my time freely to editing this paper. The gathering of articles and materials each month to make this paper what we consider the

best soul food in the world is no easy task. And any one who finds articles of interest in any papers, magazines or good tracts are requested to mail them in. Ministers wishing to print notices or articles about their meetings should get them in by the twentieth of the month to appear in the following months paper.

My wife freely gives her time each month with what ever assistance others donate to help her in writing all the addresses and mailing out the paper. Our expenses consists in the printing and stamp bill each month which amounts to nearly Two Hundred Dollars while many send One to Five Dollars each month. We would be unable to get the paper out if someone or more had not given each month Twenty-five Fifty or Seventy-five Dollars a piece. To these generous givers we are truly grateful. With the help of each one we hope to have a better paper each month the coming year, so send us the word whether you want the paper or not the coming year, and it will be mailed to whether you send a donation with your name or donate from time to time the coming year any amount you are able. The paper will be sent free to all who are unable to give at any time. Your name will be dropped from our mailing list unless we hear from you before February first. Your servant for Jesus sake.

Chas. F. Parham,
Baxter Springs, Kansas.

DRUNK DOOMED TO DRINK GALLON OF WATER DAILY

Dover, O., Oct. 6— For every day they do not drink a gallon of water while they are in jail, a day will be added to the sentence of four men sentenced Wednesday by Mayor P. J. Groh, for intoxication.

The mayor said he was prescribing the "water cure" so the men "can irrigate their systems and break the habit."

The quartet was given minimum of 10 days in jail.

KERCHIEF ONLY PLACE LEFT TO KING FOR NOSE

Rome, Nov. 20—The King Victor Emanuel III of Italy has a sense of humor, his objects never doubted; and this story proves it.

Recently, when Mussolini was with him for

the signing of some decree, or state paper, the king dropped his handkerchief, Mussolini picked it up and said:

"Will your Majesty allow me to keep it as a souvenir?"

"I fear not," answered the king. "It is the only thing left which you let me put my nose into."

ARABS AND JEWS TAKE QUICKLY TO ELECTRICITY

Jerusalem, Nov. 23—(By A. P.)—Arabs and Jews have taken so enthusiastically to electricity for cooking and heating that the Jaffa Electric company has been able to declare a six per cent dividend.

Preliminary work in connection with a great electrification scheme on the Jordoin, designed to revolutionize Palestine's economics conditions, is going ahead with a rush.