

The Apostolic Faith

Easter Number.

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Number 3.

REPORT FROM WEBB CITY

The meeting at this place began Feb. 6th, under a call for a ten days Convention of The Apostolic Faith Movement. When the time for the convention had expired, Bro. Parham found that he "had something started that he couldn't stop." Indeed, he has tried every week to close the meeting but it is now running into the months with ever increasing interest and power.

The Ayior Hall was donated to the use of this Movement last December, and meetings have been held every night since then with but few exceptions.

Brother and Sister Casey are responsible, more than any others, for preparing the way for this the greatest meeting in this part of the country for the past decade. It far surpasses any meeting I have witnessed in the past twenty years of observation and experience.

I have actually seen the people healed of epilepsy, tuberculosis, blindness and a multiplicity of other diseases. I have witnessed the salvation and sanctification of scores of precious souls. Almost every night the altar is full of seekers; it is no uncommon thing to see from 20 to 30 people, the high, the low, the rich, and the poor, bowing at one common altar.

People of all denominations, as well as those children of God who belong to no denomination, have laid aside all their prejudices, and have come to the help of the Lord against the powers of evil. Many of them have been healed of their afflictions and are seeking to know the Lord in all his fullness. Many have been sanctified and are now seeking the Pente-

costal endowment.

Words fail to express the marvellous unity and oneness that has prevailed in this meeting from the opening of the Convention to the present time. We have surely been made to sit in heavenly places in Christ Jesus.

Such a grand chorus of singers as we had is seldom assembled under one roof. God has signally used the numerous special songs and solos to the praise of His glory. Jessie Casey, Lucia Cornett, Edith Wilson, and Ky Clark have rendered many beautiful solos in the meeting, and Bessie Allen and Pansy Caylor have done remarkable team work in song. Of course, wife and I have been obliged to sing Naaman several times during the meeting.

Pentecost fell last Sunday one week ago, and four were immersed in the Holy Spirit and "spake in other tongues." Such a manifestation of God's presence was never witnessed here before. The altar service, which began at 4 o'clock in the afternoon, was continued without intermission till ten o'clock at night. The entire time was taken up in praying for seekers and shouting God's praises when they broke through to victory. Last Sunday afternoon several more were baptized with the Holy Ghost and spake in other tongues as the Spirit gave utterance.

I never saw our town and country so stirred over a meeting. People are coming for miles around for salvation and healing.

Bro. Parham is at his best. He is one of the most uncompromising men I ever met. His scathing arraignment and denunciation of sin in the high as well as

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SIGNS OF HIS COMING.

THE AGE recedes, the evening shadows gather, and in the birth-throes of the Millennium Day "we stand on tiptoe, our hands upon our thighs, looking for the things that are coming upon the earth."

Among the signs of Matt. 24, are enumerated "wars and rumors of wars, earthquakes in divers places, and distress upon the earth, with perplexity," but one sign comes to us with tremendous force: "*This Gospel of the Kingdom* shall be preached to all the world as a *witness* unto all nations, and then the shall the end come." (Matt. 24:14.)

The current daily news of unparalleled accidents on land and sea, horrible murders and suicides, the awful increase along immoral lines, until every sin mentioned as prevalent before the flood is now so common that were the truth brought to light it would be impossible to believe it all.

The terrible cyclones and storms, the awful earthquakes and disasters, which no doubt will increase until the whole surface of the earth will be changed, climaxing in the darkening of the sun; the moon turning as to blood; the falling of the stars, and that great earthquake which will remove the mountains and slough the islands into the sea—all of these are nearly upon us, and soon are beginning to be seen and felt.

Perilous times in business, politics, and religion are here. Every-

thing seems to lack stability. If we are going to do anything for God, let us *do it at once*, before the *night* cometh when *no man can work*.

While many are gazing into the clouds for His coming, they neglect to hear in tones of thunder this command: "Go ye into all the world and preach the gospel to every creature." (Mk. 16:15.) We venture this assertion: that Christ will not come until this gospel shall be witnessed to in "all nations."

"Oh," says a churchist, "the gospel has been sent to all nations." Well, creeds of various churches and their narrow, contracted ideas of the gospel have been preached, but *this Gospel*, the same as Jesus and the Apostles preached, has been sorely neglected by these imitation missionaries.

"This Gospel of the Kingdom" is that of which Jude writes: "We should earnestly contend for the faith once delivered to the saints," and of which Paul speaks in Heb. 2:1,4: "Therefore we ought to give the more earnest heed to the things we have heard, lest at any time we should let them slip."

"For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward, how shall we escape if we neglect so great salvation which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?"

"God also bearing them witness,

both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His own will."

This is the gospel that modern christianity has sorely neglected.

"This gospel" covers three objects, viz., to give remission of sins (John 1:29), to destroy the works of the Devil in disease and affliction (Mat. 8:17), and to baptize with the Holy Ghost (John 1:33, Mark 1:8).

"This gospel" not only bears all the fruits of the Spirit—love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance—but the "gifts of the Spirit" are equally available: wisdom, knowledge, faith, gifts of healing, working of miracles, tongues, discerning of spirits, prophecy, and the interpretation of tongues.

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles; then gifts of healings, helps, governments, diversities of tongues." (1 Cor. 12:28.)

Those who bear "this gospel" are to have accredited credentials. "And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them. They shall lay hands on the sick and they shall recover." (Mark. 16: 17, 18.)

"And they went forth and preached everywhere, the Lord working with them, and *confirming the*

word with signs following." (20th ver-e.)

No wonder, then, that amidst the "beginning of sorrows," we can hear the sound of a cyclonic, seismic revival, separating the wheat (the spiritual) from the tares (the formalists), and heaving the church of God out of its dead, easy calm into a storm of service for the Master. A crucifixion of its hypocrisy, and an utter deliverance from ecclesiastical upholstery, restoring Pentecost and a world-wide preaching of "this gospel," freighted with all the power and simplicity of the apostolic faith is the only remedy.

The Lord is weary waiting for the modern church, with its medical missionaries, to do something, and has chosen to again give His wisdom, grace of healing, miracles, and empowerment in speech through a restored Pentecost to carry this wonderful gospel to all the world.

THE SEALING.

Since there are so many teachings today of self-ordained leaders of more or less human unction and truth, yet who fall into dreadful errors, it behooves us to try the spirits, to prove all things, and to hold fast that which is true.

That error is the most dangerous which contains the most truth; yea, error would fall of its own weight if not upheld by pillars of truth.

We also note that wherever error exists, it is marked by the intensity of propagation and seeming blind-

ness of its disseminators to its utter unscripturalness. The word of God is perverted to suit their own convenience, until onward rushing thru deserts barren or mountain wilderness, they are lost to sight of saner and wiser men, wrecked in the crater of modern seething religious volcanic disturbances.

So God's sheep are today led by these "goats" into arid pastures. Starved, bleating flocks are eating the wool off one another, proselytizing and denouncing all who do not feed in the same pasture with themselves: even while they feed upon the cacti and sage brush of wildest fanaticism, and led by men whose so called "divine revelations" are as vain as a madman's dreams, the unction of an elevated ego, produced by a "brainstorm" of overwrought imagination of self-exaltation and self-esteem.

As there are so many today claiming divine leadership, who say they are sealing the bride and setting the true church in order by water baptisms, etc., we feel led to declare that the sealing of the bride and the setting of the body, the church, in order will be done by God, and not by the systems or organizing schemes of men.

Amid the gathering of the clouds of the last days, God promises a sealing to his servants in their foreheads. (Rev. 7), that they may escape "the time of trouble." (Dan. 12.)

Now, we would ask, is this sealing of such a nature that we may

be sure of the fact when we are sealed?

The fact is ever true that we are sealed by the Holy Ghost, and that this sealing has to do with the preliminaries of Redemption, for He says, "Grieve not the Holy Spirit of God whereby ye are sealed unto the day of Redemption." (Eph. 4:30.)

In order that the saints should not take various phases of the Holy Ghost's power in the fruits, gifts, or blessings, He designates the particular operations of the Holy Ghost that does the sealing. "After that ye believed ye were sealed by the Holy Ghost of *promise*, which is the earnest of our inheritance until the redemption of the purchased possession." (Eph. 1:13,14.)

"Now, He which stablisheth you in Christ, and hath *anointed* us is God, who hath also *sealed* us and given the earnest of His Spirit in our hearts." (2 Cor. 1:21,22.) Remember that it is an incontrovertible fact in Scripture that the Holy Ghost of *promise* was and is today accompanied with speaking in other tongues.

Get your personal Pentecost, your personal evidence, so that you may feel the glorious sealing power setting and fixing you in God in these perilous times of religious discussions and of amateur theologians drifting through the land.

The present Pentecost is not only given as the sign of a believer, the sign to unbelievers, the power to witness (prophecy) not only in your own language, but in "other

tongues," as the Spirit giveth utterance; but in these last days the Holy Ghost is sealing in the forehead and bestowing the power so that we can sing, pray, and preach "in the Spirit" as a "gift of tongues," not a "gift of brains."

God, the church, and the world are tired of listening to these modern preachers while they whittle intellectual shavings and theological chips. They want *reality*, a message from under the Throne, delivered by one who opens his mouth to be filled by God with burning, clinching truth. This message is now going forth.

EARLY AND LATTER RAIN.

Since so much has been written under the above caption, and many ask why this latter rain does not bring the same results as the first Pentecost, we give these two reasons:

First—Two-thirds of this tongue stuff over the country is not Pentecost. The counterfeits have no real languages, and fleshly controls of spiritualistic origin have destroyed their soul saving power.

Second—A careful study of the subject in the Old Testament proves that the early rain fell upon the newly sown seed to sprout it and grow it; and that the latter rain fell on the fields at the time the grain was in the milk state to full it for the harvest.

This is true of all Pentecostal work today. Christianity was in

the milk state. Thirteen years ago, at Topeka, God baptized his true ones with the real Pentecost (not chattering and jabbering).

Capt. Tuttle, who assisted in dedicating the Bible school where afterward the Holy Ghost fell in Pentecostal power, saw above the building a great lake of fresh water. It overflowed until the whole earth was refreshed by its floods.

This has been true of this Latter Rain; wherever it has gone it has been like "rain upon new mown grass," filling the wheat for His "glorious harvest."

The purpose of this Latter Rain is two-fold: the preaching of this "gospel of the kingdom" to all the world "as a witness" and the fulling of the grain for the harvest.

The purpose of the divers tongues at Babylon was to stop the man-made way (the tower of Babel) to heaven. The falling of divers tongues today is to utterly confuse this modern Babylon and her Protestant daughters.

This hated Tongue Movement, "everywhere spoken against," freed from the devil-mists of fanaticism and false doctrines of Finished Work of Calvary, etc., "clear as the sun, fair as the moon, and terrible as an army with banners," will continue on down into the darkening shadows of the "time of trouble," and stand immortalized on Mt. Zion when all these modern Towers of Babel (modern churches) have crumbled in the anarchial struggle between capital and labor.

Last night I heard Mr. Goldstein, of Boston, at Pittsburg, Kans. In a lecture he proved that if Socialism succeeded, the churches would be doomed. No doubt the churches would be doomed, but "though heaven and earth pass away," yet Christianity stands for the ages of the ages.

I am satisfied that in the coming industrial revolution Babylon will fall, and that with fire and with sword the masses will utterly destroy the modern churches with vengeance, and they will be permitted of God to punish them for their pride, pomp, show, deadness, dearth and unfaithfulness and almost utter lack in caring for the interest of the poor. This will be the time of Laodicea when God will utterly spew them out of his mouth.

The Lord demands today of every true follower that they drop narrow creedisms, sink denominationalism into oblivion, accept the full gospel with all its gifts and graces and purify their hearts for His soon coming, or be lost in the chaos and darkness of the coming overthrow of nations in the "struggle of the classes."

The last message of this age peals forth. The time of repentance will soon pass forever. As Noah was shut in by God seven days before the flood came, just so the door of mercy will close seven years before Jesus comes again, and the most horrible time ever known upon the earth will ensue.

Let every one who have the hope

of His soon coming prepare your hearts. The time is AT HAND.

CHAS. F. PARHAM.

CONDITIONS AMONG UN-EMPLOYED PORTEND TIME OF TROUBLE.

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you.

Your riches are corrupted, and your garments are moth-eaten.

Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have produced are entered into the ears of the Lord of sabaoth.

Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.

Ye have condemned and killed the just; and he doth not resist you.

Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

Be ye also patient; stablish your hearts: for the coming of the Lord draweth high.

Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door." Jas. 5:1-9.

The daily papers continue to print of the labor troubles in Italy and Germany, and the Home Rule problem in England is involving industrial liberty throughout the Empire.

The 5,000,000 unemployed in the United States, the jobless armies

now massing in many states, the pageants of jobless men and women besieging City Halls for relief, all portend the direst time of trouble.

Mr. Marshall, Vice President of the United States, in his Wall Street address, said, "The rich had better consent to a partial giving up now rather than lose all later on."

The Associated Press reported that U. S. spies in the California Army of Unemployed found that it was the intention of the I. W. W's. to concentrate the jobless men in Chicago, seize the U. S. Arsenal at Moline, Ill., arm 500,000 men and commandeer the train service for the East, enter Washington and destroy the government and set up a new order.

While this may not be true, we know that "direct action" is steadily gaining, and revolution is at hand. The Commission appointed by the U. S. Congress to investigate the labor troubles, report that although this may not be the time for the precipitation of the struggle between Capital and Labor, an Industrial Revolution is inevitable.

The above facts ought to set every sane man thinking. What are you to do about the future? Where do you stand?

The government seems helpless, paralyzed, and no remedial action in sight. The Ship of State is being allowed to run on at full speed until she bumps, and that before long. She is now hard on the shoals.

The intention of Gen. Coxey to march on Washington with 1,000,000

men is a straw that marks the way the wind is blowing.

About twenty years ago, when Coxey led his hungry on to the Capitol, I had a peculiar dream. (I am not given to dreams.) I dreamed that I left my body and passed quickly to Washington. There a guide led me into a tunnel; after we had gone some distance the tunnel forked. The guide led me to the end of one fork and said, "This is under the White House." He then led me back and out to the end of the other fork and said, "This is under the Capitol," and then with a knowing look added, "Do you think we will have to walk on the grass the next time we come?"

After awaking I fell to meditating and was convinced then, and have often publicly declared since, that the next time the unemployed enter the Capitol they will destroy the Government with dynamite and nitro-glycerine.

At the same time a man in central Kansas, in a vision, saw the Coxeyites enter Washington. He saw them repulsed by the Government, and they were then seen to scatter back over the land, spreading discord and revolution everywhere. At last they again gathered in the West, and forming in the shape of a coffin, passed swiftly Eastward. This time the soldiers pierced the coffin and out of it RAN BLOOD.

I simply wish to warn the brethren everywhere to set your house in

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THE APOSTOLIC FAITH.

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Easter.

Easter, to the worldly, a day of frivolity in fashions and made-to-measure suits, is being exploited more each year and brought to the attention of the public by the advertizer of fads and fancies who appeals to the pride in both sexes.

In this age, when the world is growing better (?), as the Star Vaudeville preachers tell us, each event which should stand for so much to the world, Christmas, Easter, and other eventful historical periods, are being debauched and perverted more and more, until the real issues are lost sight of, and the age ushers in a realm of materialism, that knows no God—no Christ.

Very few realize the lost, undone condition of the world before the adoption of the natal day of Christ and what it meant to the world when a Savior was given us—drawing aside the curtains between darkness and light, ushering in a new era of joy and thanksgiving. To you a Christ has been born, to you a Savior has been given.

If this were the end of the matter; if "FINAL" were inscribed just here, how different it would be. But no! We do not end our existence at birth—we must needs go on. Christ came into the world the same as we did, suffered as we do, tempted in like manner—and yet without sin. Enviroined as he was, he travelled his lonely way, without repining, knowing full well the sacrifice he was to freely make. Maligned, scoffed, he uncompromisingly wended his way—the way of Calvary—the way of death.

Crowned with thorns, typical of sneers and abuses which so prick and harass us, he stoically pursued his way, aware that at the end of this life, another must unfold, even more wonderful than the one surrendered for his friends.

When the veil between life and death fell, throes of despair swept over the world. The Savior of mankind must needs succumb to the inevitable, to death, and many no doubt remonstrated that the world was without a Savior.

How horrible would it have been, had this been true. The end of this history at this time would have plunged the earth deeper into the abyss of despondency and despair, and would have forever diverted the current of events, and today, doubtless, mankind would be on a level only of the beasts of the lower order.

But no! Born once, once dead, a resurrection must take place. The day which stands for the event rolled around, the shackles, the grave clothes laid aside, the stone itself rolled away, and the stately King walked forth, and presented to all the glorious promise of a resurrection after death. Right in the season when the

trees and flowers drop their useless shells and spring into new life, so also did a new life dawn upon the world, a new era followed upon the heels of the old, and behold our resurrection is assured.

Friends, how shall we observe the day set aside to celebrate this event? While others feast and strut about exhibiting their fine new apparel and gaudy head-wear, let us who hear and see, observe the day in a way fitting the occasion, letting our hearts incline to the Master who passed to us this great boon.

LOCALS.

The meeting in Webb City closed in a glorious triumph such as we have not experienced in seven years.

Scores have been saved and sanctified, and many were baptized in the Holy Ghost and received clear languages.

There was no fanaticism manifested from first to last. A holy dignity and propriety, upheld by the Spirit of God, marked all the lines of work. The singing, both chorus and special, was sublime. Multitudes sat enraptured as mortals surpassed angels in singing redemption's story.

Among the notable healings, a few only can be mentioned. The sick came from a radius of 200 miles and miracles were almost a daily occurrence.

A lady was healed from consumption in the last stages.

A young man from seven years of epilepsy.

A young lady of two years blindness in one eye.

A school teacher of a withered hand.

A drummer of Bright's Disease.

Let all pray for the State Convention at Temple, Texas, that God may continue His power.

Sometime ago I made a plea for help to put out a weekly paper which would reach every country and preach the true Gospel to multiplied thousands. The re-

turns only enabled us to meet running obligations, and we are compelled to make this issue do for both March and April because of lack of funds. Three or four times this winter I have had to take money we needed for the necessities of life for the family to get the paper out.

Bro. Romack has devoted three years of the most unselfish labor to the paper and tract work for which he has received nothing but the cheapest of board, and his clothes have been gifts from other sources.

We are still back \$155.00 on our press. We have the machinery, a splendid building, and Bro. Romack has proven an efficient workman, brave, honest, and true.

Does not God appeal to you to put \$2500.00 in his hands so that a good weekly paper may go forth to all the world? Pray over it and act at once. We have only a short time now to preach the truth.

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order. The time is at hand.

The worst feature of this jobless army is a disease with which they are all more or less inoculated. We can appropriately term it hobo-itis, for it is an actual fact that they utterly refuse to work.

The following is a common expression in their street and hall meetings, which I have heard a hundred times: "Our bosoms heave with revolution, and, like the waves of the sea, it will never cease till we have overthrown the Government, destroyed the dwellings of the oppressors, killed the rich, razed the churches and hung the preachers to the fence till hell dries their meat."

The laboring masses believe the preachers are arrayed on the side

of the rich against the interest of the poor, and I believe it, too

The Joplin papers, commenting on "Go to Church Sunday," said, 'among the congregation were to be seen many working men, many of whom brought their families, as well as the regular attendants,' just as though the laboring folks were not in the habit of going to church.

Brethren, pure Christianity (not churchanity) causes the "strong to bear the infirmities of the weak."

There is no possible solution of the labor question from a religious standpoint. The masses have become disgusted with preachers and churches.

I would like to urge all the single men to mass in Washington and demand tents, beds and rations, until Congress remedied the conditions. There are plenty of army tents and bedding, and the unemployed are more in need of them than we are in need of a standing army to use them. This would give the married men throughout the land a chance to support their families.

Brethren, unless something is done immediately to fully satisfy the laboring masses, the fifth chapter of James will be enacted, and the twelfth chapter of Daniel will be fulfilled, and this country will be a seething cauldron in which things will be done that will bring a blush of shame to even a Mexican.

While we as true Christians have no right to take the sword, yet I beg of you all to see that your sympathies are with the oppressed.

IS MAN BY NATURE IMMORTAL?

By Rev. A. A. PHELPS, A. M. (Baptist.)

The question of future existence is one of marvelous moment. Concerning it no one has a right to be indifferent. We live—we die. Who can help entertaining such queries as these? Does death end all? Is there to be another edition of life? Or, does the life-stream flow ceaselessly on, while death is only an illusion? Is man by nature immortal? Is a life of unbroken consciousness his birthright legacy? If not, is immortality a glorious possibility? Are we now on probation for that priceless boon? By whom and on whom will it be conferred? When will the bright morning of immortal life dawn upon our suffering and dying race?

It is commonly assumed that man is constitutionally a dual being, made up of a material body and an immaterial soul; that the body is of little account, while the soul constitutes the real man; that the soul leaves the body at death and continues to exist as a conscious personality; and that every man is destined to live through all eternity, in happiness or misery.

The following definition would generally be accepted by current theology: "The soul is an active, thinking, immaterial substance. It is uncom-pounded, indivisible, intangible and in-destructible; without exterior or interior surface; is not extended, and can never come in contact with matter."

Such a soul is declared to be immortal. This doctrine is regarded by many as essential to orthodoxy, if not to salvation itself. To doubt it is to drift into the regions of infidelity. To deny it is to become a most dangerous "heretic." To denounce it is to call down the anathemas of the popular priesthood, and to invite dishonor, excommunication, poverty and persecution. Let us hope, however, that the day of religious toleration has begun to dawn; for, while hundreds of pious and scholarly men have suffered all manner of obloquy for dar-

ing to repudiate the baptized Platonism of a corrupted Christianity, hundreds more, equally "heretical," are now in good fellowship with various churches, and some of them filling most responsible positions with great acceptability and usefulness. Papal tradition and papal intolerance shall not prevail forever.

Having given the whole subject a careful and prayerful investigation—examining alike the strongest rational and Scriptural arguments used to support the dominant view—I am compelled to reject the current doctrine of inherent immortality, for the following twelve reasons. My limits compel me to state them with the utmost brevity. Each one of them might be expanded into a book.

I. It has a bad history.

1. **Satanic Origin.** This doctrine can be traced though the muddy channels of a corrupted Christianity, a perverted Judaism, a pagan philosophy, and a superstitious idolatry, to the great instigator of mischief in the garden of Eden. The Protestant borrowed it from the Catholics, the Catholics from the Pharisees, the Pharisees from the Pagans, and the Pagans from the old Serpent, who first preached the doctrine amid the lovely bowers of Paradise to an audience all too willing to hear and heed the new and fascinating theology—"Ye shall not surely die." When, at length, death actually came. Satan patched up his system by inventing the **double-entirety theory**. He virtually says: "Your friend is not dead in fact, but only in appearance. It is only the vacated house you behold. The tenant has made a safe escape, and is now really and consciously alive—enjoying a larger liberty, upon a higher plane of existence." The bait took. The beautiful theory was accepted. God was discredited, and Satan was believed.

2. **Heathen Philosophy.** Satan's oily argument won easy victories among the superstitious generations that came swarming down the stream of time. According to Herodotus, the Egyptians were the first who formulated and defended this doctrine "They believe that, on the dissolution of the body, the soul immediately en-

ters some other animal, and that, after using as vehicles every species of terrestrial, aquatic, and winged creatures, it finally enters a second time a human body." Naturally enough, other and succeeding nations imbibed similar notions. But this doctrine was quite as much a philosophy as a religion; and endless confusions and speculations arose. Plato, the leading defender, coupled the doctrine of immortality with that of pre-existence and transmigration. Are modern Platonists prepared to swallow the whole dose? If not, why not?

3. **Jewish Relief.** The utter silence of the Pentateuch (covering a period of twenty-five hundred years) on the subject of the soul's immortality is a strong presumption of its falsity. The Hebrew Scriptures are equally silent. Since the Jewish people were chosen to preserve God's truth and promote God's worship, how can such silence be explained? Only on the ground that said doctrine forms no part of the Divine system. The Jews took no stock in the dogma of natural immortality till they became corrupted by long association with the heathen during their captivity in Babylon. At the time of their exit, they were divided into two principal sects, taking strangely opposite views. The Pharisees tried to couple the Scriptural doctrine of resurrection with the pagan doctrine of natural immortality, while the Sadducees rejected both. Each sect was partly right and partly wrong. They were both badly muddled, and Jesus warned his disciples not to accept the doctrine of either. What a pity that they could not have found the harmony of truth, by accepting the fact of death as a real and radical thing, and then by accepting the resurrection according to the teaching of Christ as their only hope of future life!

4. **Christian Compromise.** Jesus Christ started his followers upon the track of conditional immortality. Well did the apostles and primitive disciples learn this great lesson. Not a discordant note was struck for several generations. The five "Apostolic Fathers" bore a clear testimony to the Gospel of life and death. But in the second century theological ideas

began to be somewhat mixed, and the confusion grew worse and worse for succeeding ages. While Theophilus, Polycrates, Irenaeus, Lactantius, and some others proclaimed life only in Christ, Athenagoras, Tertullian, Augustine, and others affirmed the doctrine of immortality for all men and endless torments for the wicked. This last feature was so revolting that some regarded it as a foul slander on God's character, and settled down in the conclusion that all will be eternally saved. Thus various and conflicting doctrines arose from the commingling of Christianity and Platonic philosophy, which the church, in her too eager desire for numerical strength, tried to harmonize. An easy door was opened for the reception of Platonic converts to Christianity, without requiring them to relinquish their pagan ideas. Thus the cause of God was compromised. The unholy heaven continued to work, until nearly the whole lump was at last infested. Satisfactory enough has been the result.

5. **Papal Decree.** The Christian church continued to degenerate. With the lapse of ages ecclesiastical authority became centralized in the Pope of Rome. At his instigation great councils were held, and authoritative edicts were issued, to regulate the belief and bind the conscience of the religious world. To fix upon the dogma of natural immortality the formal seal of the church, and thus make it easier to punish dissenters, the Council of the Lateran, held A. D. 1513, under Pope Leo X, issued the following decree:

"Whereas, some have dared to assert concerning the reasonable soul, that it is mortal; we, with the approbation of the Sacred Council, do condemn and reprobate all who assert that the intellectual soul is mortal, seeing the soul is not only truly and of itself and essentially the form of the human body, as it is expressed in the canon of Pope Clement Fifth, but likewise immortal; and we strictly inhibit all from dogmatizing otherwise; and we decree that all who adhere to the like erroneous assertions shall be shunned and punished as heretics."

Most of the reformers clung to the dogma of papacy, rejecting only a few monstrous pretensions relating to penance and purgatory. They were still in a hazy atmosphere, and often

exhibited the same intolerant spirit which inspired their persecutors. In less than fifty years from the Lateran Council, the Protestants published the Helvetic Confession, containing this narrow decree: "We condemn all who scoff at the immortality of the soul, or bring it into doubt by subtle disputations." This was hardly less than a second edition of Rome. Too many still linger under its dark shadow.

II. It is at variance with the Scriptural account of man's creation.

The history of man's origin will be likely to shed light on his nature. This is the record:

"The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. Gen. 2:7.

Here is the whole system of anthropology in a nutshell. The text does NOT teach that man, or any part of him, is immortal. What DOES it teach?

1. That THERE IS A GOD. The universe did not create, and does not run itself.

2. That GOD CREATED MAN. Then man did not always exist. Nor did he come into existence by an evolutionary process. He was a positive creation.

3. That God formed man "OF THE DUST." Man was then a material organism—visible, tangible, ponderable.

4. That this dust-made man was VITALIZED WITH "THE BREATH OF LIFE." Now the heart beats, the blood starts, the eyes sparkle, the nerves tingle, the brain thinks. The steam has been turned on, and the engine moves.

5. That the whole man, thus vitalized, "BECAME A LIVING SOUL." Nor is it even intimated that the soul was a separate entity that was put into man after he was formed. A plain man, with no predilections or pet theories, would never deduce the prevalent theory of man's nature from the first two chapters of Genesis.

III. It clashes with the Bible statement of man's fall.

Our first parents were highly endowed, and designed to exercise dominion over all the earth. But those who govern others must first learn to govern themselves. They must be

tested and developed. The chosen test was a simple one:

"Of every tree of the garden thou mayest freely eat; but 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. Gen. 2:16,17.

Literally rendered, the last words are, "Dying thou shalt die." In the very day that Adam ate the forbidden fruit he became a dying man, and through various processes of disease and decay he steadily and surely went down to death. He was at first balancing between two possible destinies—mortality and immortality. Had he eaten of the tree of life, the scales would have turned in favor of immortal existence. But he ate of the wrong tree, and subjected himself to a death-destiny.

The Adamic penalty will be more clearly understood if we trace the history of the case a little further. After Adam sinned, he was driven from the garden of Eden, "lest he put forth his hand and take also of the tree of life, and eat and live forever." God would not allow him as a sinner, to live forever. It was the hand of love that pushed sinful man aside, and thus cut off all possibility of his becoming immortal in misery.

IV. It is opposed to the Scriptural doctrine of death.

Popular theology transforms death into an angel of blessing—an emancipator from bondage—a resurrection—a gate to endless joy—a glorious coronation. The Bible tells quite a different story. It represents the dead as having gone into a land of darkness, of silence, of sleep, and of absolute unconsciousness:

"There is no work, nor device, nor knowledge, nor wisdom, in the grave (*sheol*), whither thou goest." Eccl. 9:10. "For in death there is no remembrance of Thee; in the grave who shall give thee thanks?" Ps. 6:5. "The dead praise not the Lord, neither any that go down into silence." Ps. 115:17; "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:4. "The living know that they shall die; but the dead know not anything." Eccl. 9:5. "If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which have fallen asleep in Christ are perished." 1 Cor. 15:17,18.

These and many other passages teach that death is a radical change—a negation of life—a state of mental

and physical inaction. The life-current is interrupted in its flow. The faculties are paralyzed. The heart has ceased to beat, and the brain to perform its functions. All of this is exceedingly damaging to the current theory that man is immortal—that the soul survives the shock of death and continues in uninterrupted conscious existence. If this dogma is true, I know not how to interpret those numerous passages that represent the dead as having CEASED TO LIVE, and as being absolutely dependent upon the resurrection for future life.

V. It is equally opposed to physiological facts.

Truth in nature is just as sacred as truth in revelation. Many facts in science and human experience show that mind is not a separate ENTITY, but an ATTRIBUTE of the living man, the result of vitalized organization. The brain is as truly the organ of thought as the eye is the organ of vision. Otherwise, why were brains ever made a part of the physical organism? Various cases are recorded where persons have received injuries upon the head, indenting the skull and producing sudden unconsciousness, which continued for days, weeks or months, till a trepanning process lifted the bone that compressed the brain, when consciousness was immediately restored. Sometimes weeks have intervened between the beginning and ending of a sentence—a perfect blank in personal history. Can it be that a man possesses an immortal soul, endowed with self-existent energy and lofty powers as are usually ascribed to it, and yet that soul can be paralyzed, and so practically killed that it does not know anything for months—ALL BY A LITTLE BLOW UPON THE HEAD? It is a gratuitous assumption to say that though one blow may reduce the soul to a state of unconsciousness, two or three blows will thrill it into a more vigorous life than it ever knew before.

VI. Immortality is nowhere ascribed to man, in his present state of existence.

This term does not occur at all in the Old Testament and only five times in the New, translated twice from

apharsia and three times from *athanasia*. In the Revision, the term "Immortality" occurs only three times—translated from *athanasia*—and "immortal" is not used even once. But what is the teaching of those passages in which these words occur, even in our common version? The term "immortal," occurring once, is applied to the Eternal King, and not to man, or any part of him. (See 1 Tim. 1:17). In relation to IMMORTALITY, we learn: (1) That God alone possesses it. 1 Tim. 6:16. (2) That Christ brought it to light, not as an attribute of man, previous to His coming, but as a glorious possibility through Himmelis. 1 Tim 1:10. (3) That if we ever obtain it we must earnestly SEEK for it. Rom. 2:7. (4) That "this mortal must PUT ON immortality." 1 Cor. 15:53. (5) That we cannot put it on TILL THE RESURRECTION MORNING. 1 Cor. 15:54. Surely the evidence of man's immortality is wanting. It ought to be sufficient to believe what the Bible clearly teaches. IT DOES NOT TEACH THE IMMORTALITY OF THE SOUL.

VII. Immortality is a blessing to be sought, and not a birthright legacy.

The last proposition paves the way for this, which makes the argument doubly strong. Jesus Christ is revealed as the world's great Life-giver. To a race of dying sinners He uttered this sorrowful lament: "Ye will not come that ye might have life." This implies three things: (1) Men are dead, either in fact or in prospect. (2) Christ is the appointed source of life, spiritual and eternal. (3) To obtain it, men must make personal and earnest application. A multitude of passages might be adduced. I give only two samples:

"I am the living bread which came down from heaven; if any man shall eat of this bread he shall live forever." John 5:26.

How, then, can man expect to live forever without any connection with Christ?

"This is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:11,12.

Here we have two facts: (1) God hath given to us (Christians) eternal

life. (2) This life is not in us, but in His Son. God has given it to us by promise, and we now have it by faith and hope. But if we "by patient continuance in well doing SEEK for glory and honor and immortality," that endless life will in due time be ours.

VIII. The doctrine of inherent immortality is opposed to the Scriptural doom of the wicked.

What is that fearful doom?

(1) They shall DIE.

"For if ye live after the flesh, ye shall die." Rom. 8:13. See also Deut. 30:19; Ezek. 18:4; 33:11; John 6:50; Rom. 6:23; James 1:15; Rev. 2:11; 21:8.

(2) They shall PERISH.

"The wicked shall perish. . . . They shall consume; into smoke shall they consume away." Ps. 37:20. See also Luke 13:3; John 3:14,16; Rom. 2:12; 2 Cor. 2:15.

(3) They shall be DESTROYED.

"The Lord preserveth all them that love him; but all the wicked will He destroy." Ps. 145:20. See also Ps. 37:38; Matt. 7:13; 10:28; Phil. 3:13,19; 2 Thes. 1:7-9.

(4) They shall be BURNT UP.

"For behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be as stubble; and the day that cometh shall burn them up. . . . that it leave them neither root nor branch." Mal. 4:1; See also Ps. 11:6; 21:8,9; Isa. 66:15; Mat 3:12; 13:40-42.

The logic of this testimony is simple and forcible. If sinners were immortal they could not perish. But the Bible plainly teaches that they will perish. Therefore they are not immortal.

IX. It supersedes the necessity of a resurrection.

Those who lay much stress upon the "immortality of the soul" lay correspondingly little stress upon the resurrection of the body. These two doctrines cannot coalesce. They are natural antagonisms. Many try to believe both, but in the very nature of the case their faith in one will practically vitiate their faith in the other. This is no new discovery. William Tyndale saw, more than three hundred years ago, that to send men to heaven, hell, or purgatory at death, was to destroy the arguments by which Christ and Paul proved the resurrection. The apostles made all future life depend upon a revival of the dead. Modern theologians invest

man with the power of continued existence, and make such revival unnecessary.

X. It reduces the judgment scene to a solemn farce.

If the Bible teaches anything, it teaches the fact of a coming judgment, when the verdicts of human destiny will be righteously rendered and faithfully executed. "For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." This does not occur at death. There are not ten thousand judgment days scattered along the history of the race. "God hath appointed a day" for this work, and "we shall all stand before the judgment seat of Christ," who will then "reward every man according to his works." But if men are rewarded in a disembodied state, and as soon as they die, such a tribunal would be nothing less than a solemn farce. Why rally the glorified saints from heaven, or the lost from a penal hell, to pronounce upon them a verdict of approval or condemnation? Is it possible that any of them had gone to the wrong place? The Bible view of rewards and punishments, meted out at the day of judgment, dissipates this fog-bank of error and justifies the ways of God.

XI. It subverts the Bible doctrine of Christ's second coming.

If man has an immortal soul capable of living without a body, there is no necessity that Christ should come to raise and reconstruct the physical organism. If men go to their respective rewards as soon as they stop breathing, Christ has no reason to come in the form of a judge. And if saints are to find their permanent home in heaven, then the time must come when our planet will be entirely depopulated and practically worthless. In that case there would be no need of Christ's coming to lift the curse and purify the earth for the saint's inheritance. Why, then should He ever come? Is it any wonder that those who adopt the current theology should care so little about the Lord's return?

XII. It is a prolific source of error.

If we are to judge a tree by its

fruits, what must be our opinion of a dogma that has brought forth such a hateful harvest of pernicious errors as the one under consideration? The tree of Natural Immortality has many boughs, well loaded with such fruit as the following: Mormonism, Mohammedanism, Shakerism, Swedenborgianism, Spiritualism, Purgatory, Mariolatry, Universalism, and Eternal-tormentism. All of these systems are built upon the assumption that dead folks are alive. This is the wool and warp—the brains, bones, and muscles—the top, bottom, and center of Spiritualism. It is this that induces the priest-ridden Romanist to pay his money to help his dead friends through the pains of purgatory. Convince him that the virgin Mary has been for eighteen centuries a DEAD WOMAN, and he will direct no more prayers to her. Universalism is only a natural rebound from the doctrine of endless torment. They agree in saying that all men will live forever, while they differ as to the condition of that existence. Whoever starts out with the assumption of natural immortality, will be compelled to adopt a spiritualizing system of interpretation that really turns the Bible upside down and opens the flood-gates of damaging error.

(Continued from page 1)

the low places is something terrible to hear. His continual exposure of church-anity with its hireling ministry and unconverted members, its gambling schemes to raise preachers' salaries, etc., has awakened every unprejudiced mind to the fact that their salvation does not consist in joining a church, supporting a preacher in a salary, or in building fine churches, but it does consist in feeding the hungry, clothing the naked, visiting the fatherless and the widows in their afflictions, and keeping ones self unspotted from the world.

We thank God for Bro. Parham and his work here. He needs your sympathy, your hearty support and fervent prayers.

—A. R. Haughwout,
Ass't P. M., Webb City, Mo.

TEXAS STATE CONVENTION

Of The Apostolic Faith Movement

At Temple, Texas

April 12-26, 1914

Conducted by CHAS. F. PARHAM

Bro. Parham was specially used of the Lord for many years as the first preacher of this Pentecostal or Latter Rain Movement, and during this meeting will give the people



ON Christ's Soon Coming; Conviction-Deep and Pungent; Repentance-Toward God and man; Salvation-Real Conversion; Healing-Prayer of Faith; Sanctification- A Second Definite work of Grace; Baptism of the Holy Ghost-Evidenced by Recipient Speaking in Tongues; Conditional Immortality and Destruction of the Wicked.

The Apostolic Faith Movement—which had its origin in Topeka, Kan., Jan. 1, '01—is a dignified work, and as such has had the most rapid growth of any religious movement in history. This meeting will afford a chance for all to hear the original teachings of this Movement, and let people judge for themselves the teaching that has produced in ten years a world-wide missionary work, winning to its standard all classes in Christian unity. While we believe that the recipient of the baptism of the Holy Ghost in Pentecostal power will speak clearly in other languages, as our work attests throughout the world, we do not preach or believe in the chattering or jabbering accompanied by fits, jerks and uncontrollable actions of the body that has counterfeited the real work in Texas, being produced by hypnotism, sympathetic magnetism, spiritism and animalism; nor are we in sympathy with the spiritualistic message-giving practiced by The Church of God in Christ (Apostolic Faith), or their trance-hypnotic healing work so widely advertized at Dallas. We are utterly opposed to the "Finished Work of Calvary" doctrine.

To all meetings the sick are invited, while handkerchiefs are sent out to distant sick with marvelous results—Acts 19:11,12. Demon possessions, Drink, Tobacco, Epilepsy, Spasms, Idiocy, Insanity, Trance, Fortune-telling, Mediumistic, Writing and Hypnotic Controls are cast out "in the name of Jesus." It is not our purpose to perform miracles, but to preach the Word, and let Jehovah confirm "with signs following."

All visitors must come prepared to pay their own board.

Direct all mail asking for information, or donations for general expenses to

CHAS. F. PARHAM, Baxter Springs, Kansas.