

THE APOSTOLIC FAITH

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HIS CHANCE.

(THE EFFECT OF INFANTICIDE.)

F. G. HAMILTON

THE old physician looked hard at the woman before him. She was ravishingly, gracefully beautiful, with full oval face, delicately arched lips, a rosy color in her cheeks, and big brown liquid eyes, the kind that never stare hard or flame up in uncontrollable anger. Her gown was of a mode that suggested her perfect figure. She had stated her case, but, as the other did not speak she continued.

"Of course one dislikes to think of these things, but in justice to myself, I feel that I should not allow this to go on. I am not very strong you know. We were going to Paris in the spring. Of course it would spoil it all. I know that with modern methods it can't be very serious. I would rather Frank did not know of it. It isn't serious enough for that, and besides, he has cares enough as it is, with his business and all."

The old physician he had been her physician since childhood continued to look straight ahead of him for a moment, as though he expected some object in the middle distance to rise up and declare itself a solution of the problem at hand. Then, without speaking, he left his seat and crossed the room to a cabinet which stood a

gainst the opposite wall. He pulled out several small drawers, carefully inspecting the contents of each. Finally he selected an instrument from the last, a long, thin bladed, knife-like piece of steel, with razor edge. He returned to his chair and seated himself. The lines about his face had deepened perceptibly. A slight frown made his otherwise handsome face appear to be holding back a fulmination that was struggling for existence. He drew his chair closer to hers and laid the scalpel in her hand.

"How old is your boy?" he asked her.

"Willie is two and a half."

"When you go home, take this little knife and make a deep incision here," indicating the side of his neck. "Sever the jugular completely and he will pass away in a moment, painlessly." His voice paused, but the angry lightnings of his eyes stabbed the soul that had unwittingly bared itself before him. "If you use a little caution no one will be the wiser."

The woman had risen, horror stamped on her beautiful face. Speechless, she turned toward the door.

The old doctor was at her side. "You see it is much fairer than the other way," he said, as he ushered her out. "This one has had two years and a half of life. It will give the other a chance" but she was already ready on the stairs, almost stumbling

in her nervous haste. Unknowingly she clutched the shining instrument.

The Carrols did not go abroad that year. In the fall a second boy put in his appearance, and for a few days Frank Carrol did little but beam on his fellowmen and hand out good ten cent cigars. The little fellow grew and thrived from the first. At three he was as large and active as many boys of five.

One day, after he had passed his fourth birthday, he was found sitting by the side of the empty bird cage. Near his little brown shoes lay the canary, quite dead. It was purely accidental, of course; but it wasn't long until another bird was killed. Canaries were forbidden in the house. Opportunity not wanting, little Frank might develop undesirable tendencies.

When he was five, a lifeless kitten was found near the house one day, a tight string around its neck. Live things began to shun him with the instinct that is in animals. It was a queer streak in his nature, people said, one that he would outgrow. But before he had finished grammar school, his reputation for cruelty had become a by-word in the city.

The closing scene is a court room. An old man, a peddler has been murdered. The deed was a peculiarly atrocious one, and fiendish in its cruelty. The prisoner at the bar is a mere boy scarce twenty-one.

The jury is returning, having been out but a few minutes. They are being sworn. The foreman reads the verdict: "Guilty of manslaughter in the first degree." Court adjourns.

prisoner is led away to be sentenced later.

After the execution of Frank Carrol, his confession was printed in the newspapers throughout the country. Among other things connected with his life history, he said: "I can not remember when I did not want to kill living things, to take life. When I got an animal into my power I would choke or bludgeon it to death, and never cease to watch its struggles until the last spark was extinct. The source of this mania, or how it came to be so prominent in the make-up of my being, is not given me to know. It is one of the mysteries that await explanation. I suppose I shall be classed as an atavism. Certain it is that it was not the result of evil associations. It was a part of my very nature. I delighted to kill.

Selected.



LET THIS MIND BE IN YOU.

D. M. PRESTON.

Beloved, I now write unto you, to stir up your pure minds, by way of remembrance. Elect, according to the foreknowledge of God the Father, thru sanctification of the Spirit, unto obedience, grace unto you be multiplied. Be ye mindful of the words which were spoken before by the mouth of the holy prophets, and the commandments of Jesus, our Lord and Savior; unto whom it was revealed, that not unto themselves, but unto you they did minister the things

hath preached the gospel unto you with the Holy Ghost, sent down from heaven. Wherefore, gird up the loins of your mind, and be ye holy, for I am holy.

Paul seldom failed, in writing to to all the churches to say, "Be of one mind." He says to the Philipians, "Let this mind be in you." Did Paul see that we did not let the mind of Christ be in us? Is that the cause of our having so much trouble in the flesh? We will not let His mind in, for he has perfect peace, whose mind is stayed on Him.

Do we fully realize the last great fight is to let the mind of Christ be our mind? It seems as though Satan finding he cannot get into our hearts, and being fully determined to destroy our bodies, has set himself to work as never before to enthrone himself in the minds of the people. How many that read this can say that Satan has never sought to dethrone our minds, and enthrone himself. But we, my brethren, pray that our minds be dethroned by the mind of Christ, that we may all stand fast in one Spirit, with one mind, striving together for the faith of the Gospel.

God has not given us the spirit of fear, but has given us the spirit of power, and of love, and of a sound mind. The war between the flesh and the spirit is now being fiercely waged.

Paul prayed that we might be sanctified wholly, spirit, soul and body. We all claim our souls are sanctified, a very few the body, but where, O where, is the one whom a spirit has become sanctified. Our will, no more our but Thy will not mine be

done." In Gethsemane Christ's will was entirely sanctified, but not until great drops of blood fell to the ground and He had His baptism of suffering. Just so must we give up our will, by drinking of the cup—becoming elect, thru "sanctification of the spirit" and being presented blameless by sanctification of spirit, soul and body. Having the oil in the vessels with the lamps, ready for the cry: "Behold the bridegroom cometh, go ye out to meet Him." How my soul goes out to meet Him, how my heart goes out to greet Him, my glorious coming Redeemer and my King.

WICHITA, KAN.



WHY I BELIEVE THE COMING OF CHRIST IS AT HAND

EPHRAIM WARD.

Daniel in his vision ch. 8: 13, 14 did not understand the meaning of the 2300 days, but sought it fasting and praying and God gave him understanding. Daniel 9: 24-27 explains the meaning of the 2300 days. Verse 24 says: "Seventy weeks are determined upon thy people to make reconciliation for iniquity and to bring in everlasting righteousness, thus referring to Christ coming as a lamb for slaughter and the end of offering for sins Heb. 10: 13.

From the going forth of the commandment to restore and to build Jerusalem unto the Messiah was to be seventy weeks or days or 490 years. The being fulfilled the Messiah was

to be cut off.

The last part of verse 24 says to seal up the vision and prophecy which refers to the 2300 days when Christ was to come, and thus from the end of the old testament it is to be 2300 years until Christ comes as King and cleanses the sanctuary. (Jeremiah put the ark in the den and told the people it should not be discovered until the Lord came to put His tabernacle in Jerusalem, then the sanctuary should be cleansed. — APOCRYPHA.) This gives both advents of Christ; the first a sacrifice for sin, the second to cleanse the sanctuary. The first took place 490 years after the decree went forth to build Jerusalem; the second takes place at the close of the 2300 years.

Malachi was the last prophet of the old testament, 397 B. C. Christ came next and then John the Revelator, being the last. 2300 years less 397 years leaves 1903 years; this date in history being four years ahead, we subtract four years, which makes the year 1899 the appointed time for the second coming of Christ. Matt. 25:5 says: "While the bridegroom tarried, all slumbered and slept."

He is tarrying, but the cry was heard and His messenger came right on the close of 1899, when a second Pentecost fell at the College of Bethel, Topeka, Kansas, Jan. 1, 1900, warning us to tarry, as he might come at any moment, no appointed time being given.

The Holy City is given over to the Gentiles to be trodden under foot for forty-two months—1260 days or years. Rev. 11:2. Omar took Jerusalem 636

A. D. No Jews or Christians were permitted to the holy ground of the Temple until 1899, when it was marvelously opened for all Jews and Christians. 1260 years added to 639 years will bring us to the year 1899, when the messenger came (Mal. 3 ch.) to cleanse the sanctuary. Prophecy was fulfilled at this time by the weakening of the Turkish Empire.

Redemption will take place just as Noah went into the ark seven days before the flood came. The saints (sealed ones) will flee to the wilderness—Rev. 12:6.—to be protected and fed of God for seven years, during which time there will be famine and war. We do not know when the door of mercy will close.

Saints will suffer persecution without protection from the government. This will be the trying of their faith. Catholicism, or, the beast, will rejoice expecting they will at this time receive the mark of the beast.

After seven years the sealed ones will come forth from the wilderness and be changed in the twinkling of an eye. Then people will try to hang on to their hems as at the flood, but can't. Then will come tribulation to prepare the world for Christ.

Note

This brother is a Persian who attended the meeting in Los Angeles, where nearly every nationality were joyfully praising God for this full gospel. Ed.



What I say unto you, I say unto all, Watch.

HEALED OF TUMOR

Mrs. S. FINNEY.

With thanksgiving and praise to God I give my testimony of victory through the precious blood and broken body of our Lord, trusting it may help and comfort some weary suffering one. Some fifteen years ago I turned from earthly physicians to the Lord when all earthly help had failed. The Lord healed me many times of many diseases, yet one, terrible trouble remained (tumor of the bladder). It had been cut out and burned out by doctors and surgeons. Last time operated on was twenty-three years ago. When Bro. Parham called the fast for ten days for any thing we desired to be wrought out in our lives, I entered in, spirit, soul and body. I wanted healing and all God had for me to get me ready to meet The King in His glory. Glory to God! I was not disappointed in my healing. The third day of the fast He healed me wonderfully. O! how I praise Him! And that is not all. My soul is filled day and night as never before. Joy bells are ringing continually, because he has done so much for me. Now my faith looks up to Him for still greater blessings. O! how I praise God that He ever sent Bro. Parham to California to teach us this gospel of the Kingdom.

Your sister in Christ.

223 E. 61st. St. Los Angeles.

GOD'S POWER TO SAVE

JOHN H. KEEFE.

While standing on Los Angeles St. idling away my time listening to several speakers propounding their doctrines *pro* and *con*, mostly *con*, a group of workers came to the corner I went near them and listened to what

they had to say, and could not help but notice how intense and earnest they were without being at all fanatical. I was mentally in desperation bordering on suicide. Like a ray of sunshine to a prisoner came the words sung by one of God's women, "His eye is on the sparrow, and I know He watches me". For two weeks I fought the word-of-God, knowing that I had at last learned the truth. Now I praise God for the wonderful peace I have found in trusting in His word. Proving Him. This wonderful Savior satisfies my needs. Having been so worldly, smoking cigarettes, and carousing around, commonly called a "good fellow", my conversion has been to me all the more remarkable, as I have now no desire for tobacco. This God I have found is a wonderful Savior; he is no respecter of persons. That is why He snatched me as a brand from the fire. I do praise my Savior. After traveling in many countries, working here and there, studying religion in all its phases, and not finding reality, I became, as it were, a rank infidel. But now I am saved by the Blood of Jesus, baptized by immersion, and healed of an aneurism of the heart of ten year's standing. I am absolutely convinced of the wonderful love the Savior has for me. To Him belongs all praise, and the wonderful work He has done for me He can do for you. Do you know this wonderful Savior? Brother, try Him. Put your trust in Him. I have now been sanctified. Oh, the glory of this full salvation! Am waiting for the promise.

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Grand meetings in San Jose and San Francisco.

The meeting closed in Los Angeles with great success. A great work was done there in Bible Training work.

Nearly all nations were represented. Earnest men and women eagerly listened day by day to the words of truth and life in the real Apostolic Faith, that they may soon go to their own nations with the message. Time is short. This gospel of the kingdom must go to all nations as a witness.

Pray, work, and give to that end as real consecrated soldiers of the cross.

On April 9th at night service two Persians were wonderfully converted to God. They had only been here one week from New York.

One was a finely educated Presbyterian, the other a deacon in the Greek Catholic Church. They found reality in the lives of the Persian brethren here, they never saw in Persia; and also in the lives of the mission people as joy flooded their souls when sin rolled away and Jesus came in.

Reader if you would like this little paper mailed to you monthly, please drop a card to the manager, as it takes time and expense to get it to you. State how many copies you and your friends can use. You can make donations to the publishing expenses in any amount. We are praying God for a larger press enabling us to publish a weekly paper setting forth the true teachings of the Apostolic Faith Movement, as no paper distributed today really teaches the doctrine of this wonderful Bible Movement.

The National Camp Meeting will begin July 14, 1912, at Baxter Sp'gs, Kans. The meeting will begin with a ten days fast, which can be extended longer by anyone so desiring.

People of nearly every nation will attend this meeting to prepare for a world-wide message in Pentecostal power to all nations, as the shadows close in on this age. This may be the last gathering of the hosts "till He come," and since God is moving such a consecrated body to assemble, He surely means to pour out the floods, of which we have only had the showers.

Come. Sacrifice to come, and show God you mean business.

No meals will be served on the grounds or at our house. Ministers will be provided for, but must cook for themselves at a cook tent.

Let everybody procure the Gospel Hymns, Nos. 1 to 6, for use in the Camp Meeting. They can be procured either in note or word edition from The John Church Co., Chicago, Ill.

For further information, address, F. R. Romack, Baxter Sp'gs, Kans.

THE DAUGHTER OF BAALIM

DELL REED

Everyone knows the story of the of the "Prodigal Son," but my testimony is written away back in the Old Testament.

THE DAUGHTER OF BAALIM

"For she said, I will go after my lovers, that give me my bread and my water, my wool and my flax, mine oil and my drink."

We think that these things come to us as a consequence of our daily pursuit, our own good management, etc. But they do not unless God permits, for Hé says:

"Therefore behold, I will hedge up thy way with thorns, and will make a wall, that she shall not find her paths. And she shall follow after her lovers but shall not find them: then shall she say, I will go and return unto my first husband; for then was it better with me than now. For she did not know that I gave her the corn, and the wine, and the oil, and multiplied unto her silver and gold, which they used for Baal. Therefore will I take back my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax given to cover her nakedness, and none shall deliver her out of mine hand. And I will also cause all her mirth to cease and I will visit upon her the days of Baalim, wherein she burned incense to them, and she decked herself with her ear-rings and her jewels, and forgot me, saith the Lord."

It is so strange that God has to bring us some of us— through such hard experiences before we can hear His still, small voice. But it is just here that the real sweetness begins.

"Therefore, behold, I will allure her, and bring her into the wilderness and speak comfortably unto her—to her heart. And I will give her her vineyards from thence and the valley of Achor for a door of hope: and she shall sing there as in the days of her youth and as in the day when she came up out of the land of Egypt."

"The wilderness and the solitary place shall be glad for them: and the desert shall rejoice and blossom as the rose." "The trees of the field shall clap their hands and the hills shall break forth before you into singing. The fig tree putteth forth her green figs, and the vines with tender grapes give a good smell. A fountain of gardens, a well of living waters: for in the wilderness shall waters break out, and streams in the desert. I am the rose of Sharon and the lily of the valleys."

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publishes peace. How shall they believe in him of whom they have not heard? how shall they hear without a preacher? and how shall they preach except they be sent? Oh, that the multiplied silver and gold, the oil and the wine which is consumed upon Baal were poured out at His feet, so that He may not be compelled to say, "I never knew you."

Am so glad that God sent the messenger my way. The messenger has

come to Los Angeles again and again. God has truly been very merciful to this city. Pray for us that we fail not.



DOCTRINE

MRS. W. H. FINLEY.

There are doctrines of men and doctrines of devils, but we read of but one doctrine of God as contained in the Bible.

Honest men differ so much in their interpretation of the doctrine of the Bible that we are left in doubt as to who is right and who is wrong.

We must have doctrine. Love is the soul and doctrine the back-bone of the gospel. We find that it is not best to settle the subject of doctrine in a day; neither must we hold to doctrine because we were taught it from childhood.

Jesus said, "If any man will do his will he shall know of the doctrine, whether it be of God." We may be thankful that Jesus said, "By their fruits ye shall know them," not by their doctrine, yet most men judge by the doctrine. "If you believe my doctrine you can sweep the town for Christ; if not you will go to hell." This spirit has caused all the persecution and murder of centuries and even now the spirit of intolerance is not dead—only civilized.

I was healed nearly seven years ago at a Gospel Trumpet meeting; since then I have associated with them exclusively. I have been loyal to their doctrine and had sweet fellowship

with them. Recently my husband and daughter were converted at Bro. Parham's meeting. Nothing can be more certain to me than that my husband and daughter are saved and have the spirit of Christ and are growing in grace. Our home life is lovely now; our children married or single enjoy home since father is so changed in his life, and willingly attend Apostolic meetings.

I never thought of giving up my fellowship with the Gospel Trumpet body, but when I wrote them the glad news they turned me down. They believe I have gone into a deception and that my husband is not a converted man. One brother wrote me, "Your husband rejected the truth when preached to him by the saints and I discerned that he would at some time go into a deception and be lost," and much more not profitable to repeat. If I were not solid on the Rock such things said by those in whom I put such confidence would shake me.

"You must believe our doctrine or die." It is the same old spirit handed down from the Catholic Church. I do hope that this Apostolic Reformation may profit by experience and never turn against an honest soul simply because that person does not accept every element of the doctrine as taught by them as Apostolic believers.

I have a leaning towards M. E. doctrine as I came from Methodist blood. All holiness doctrine is essentially Wesleyan. The doctrine taught by Bro. Parham is new to me in some respects, yet the fundamentals are taught in such simplicity that they hold the stamp of truth; such as con-

version as a conception of the Spirit in our inner life followed by a bursting forth into a perfect life in sanctification, when we are truly born again; healing for our bodies in the atonement as a result of the broken body of Jesus; also the Pentecostal baptism of the Holy Ghost, witnessed by tongues. All of these beautiful truths were brought home to me; they not only appealed to my heart, but to my intelligence and knowledge of the New Testament. Further than this I have not ventured with any certainty. I am sure of one thing if I continue to obey God, I shall know of the doctrine and be satisfied.

We must try every doctrine. I believe the test that Jesus gave us is a good test for doctrine—"By their fruits ye shall know them." A false doctrine is bound to bear bitter fruit. It may even be sweet to the taste, but poisonous.

A prepossessing young man came into our meeting recently. He was a pupil of Durham. He told us that sanctification was not a second work of grace; that when we receive Christ we receive all that is in Him. He said justification came last and to prove it read 1 Cor. 6:11, "And such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the Spirit of God." This does not prove the doctrine they advance. When we meet the conditions we do get Christ and all in Him. But every thing in Christ cannot be revealed to our conscious being at once. The limitation is in us, not in Him. The average sinner knows only one thing that

he is a sinner. If he repents in the Bible way he will be forgiven and grasp that much that is in Christ for him. Afterward he will discover the sin within his nature which cannot be forgiven, it must be cleansed out. This leads to consecration and sanctification.

There are other experiences: crucifixion, dying daily, healing, Pentecost, etc., till he receives every grace and gift of God in Christ. These things are not all grasped at once but unfold as we need them.

In one sense justification is last as well as first, for we are justified only in perfect obedience on any plane of spiritual experience or attainment.

PERRIS, CAL.



CHRISTIAN EXPERIENCE

J. C. SEIBERT.

Feeling impressed I will give a brief sketch of God's dealing with me. From a child I was taught to lip the name of Jesus and to hold in reverence His most precious truths.

But there came a time in my life when the Holy Ghost showed me that I was a sinner in the sight of God. I resisted conviction. Friends plead with me but I withstood them on the ground of my previous life or righteousness, "morality." Conviction set in on me deep and pungent so that I had no rest day or night, my pillow wet with tears of sorrow, for "Godly sorrow worketh repentance unto salvation that needeth not to be repent-

ed of again."

I spent three days and nights scarcely eating, drinking or sleeping, determined not to go in humility on my knees in public at the Methodist mourners bench, until burdened so with sickness of heart I whispered to two of my associates (waiting only for me to break) "Let's go."

Having yielded, God met us, lifted our burdens and spoke peace to our souls, which was just as real in sweetness and peace as the conviction.

Being but sixteen years of age, there came a regular battle between the Lord and Satan for supremacy. I was at once appointed assistant superintendent of the Sunday-school. For a year and a half I stood to my post against jealousy, backbiting and all manner of accusations from those of whom I expected succor and help. The tide coming too strong, I backslid into the world again. Eighteen months I spent warring against God. But a deep conviction for my return seized me and I returned. The Lord met me, put a robe on me, a ring on my finger and the fatted calf was killed.

Living on this plane with the Lord for twenty-nine years, He then impressed me to seek sanctification. I was as deeply convicted for this as I was for justification. And He so marvelously did the work that I knew the exact time it was done, a second definite work of grace according to the teaching of the Bible, Romans 5:1-2. Then for four months there was such an outpouring and anointing of the Holy Spirit flooded my soul, it seemed I could hardly contain it.

On the night of August 28, 1906, God wonderfully baptized me with the Holy Ghost with the Bible evidence according to the 2nd. chapter of Acts, I speaking in the Chinese language.

I believe, know and teach that the Lord heals today. Ever since I received my baptism I have trusted Him for my healing according to the Scriptures. Isaiah 53; Psalms 103; Mark 16; James 5, and others.

I believe in the total annihilation of the wicked according to Mal. ch. 4. I believe in conditional immortality; no man hath it except Jesus only; we get it at His coming. Also baptism by immersion, Matt. 28, and sanctification as a second, definite work of grace.

"Search the Scriptures, for in them ye think ye have eternal life, and these are they that testify of me.

2310 Enterprise, Los Angeles, Cal.

W. 

GOD'S WORK HERE

K. BROWER.

On February 1st, Bro. Chas. F. Parham came to Los Angeles from Parris. We were all glad to have him give us two weeks of prophetic teaching. It gave us new light on the Word of God, as we needed light on the coming of our blessed Lord, to be ready for redemption.

There is a small number attending the Mission who have always been true to the messenger God chose to

give to the world the true unadulterated Gospel of the Kingdom (as taught by Bro. Chas. F. Parham.) I knew in 1906 that he was a chosen vessel and that he and his teaching would stand until redemption. I have often said time will tell.

My reader, just consider how God has guarded this man and his teaching. He knew that counterfeits would claim the honor for self-glorification and to their own destruction. God has overruled and all these men and their works have come to naught. Bro. Parham has not had to move a pen in defense of himself. Gal. 5, is true in all cases.

The men who lied with Mr. Seymour and were his best friends caused his destruction and he reaped just what he sowed. Azuza became an empty mission, a by-word to the world, never to live again its former life. What became of the accusers of Mr. Seymour? The men who entered Azuza, the former leaders did well awhile and to an undiscerning man it appeared as if God was blessing wickedness. It seemed at times as if the so-called Upper Room, seating three hundred, would have to be vacated for larger quarters, but as a lightning stroke from the skies it broke to pieces. The leader and mission became a hiss and a by-word to the world.

Dear reader, you cannot destroy the chosen vessels of God, for God's word is yet true: "Touch not mine anointed and do my prophets no harm." 1 Chron. 16:22.

God requires his chosen one to be true to him. He gave him approval

in his own body by sanctifying his body and for any true child of God that ought to be all the proof needed.

Oh, how blind are God's people! They slandered the name of God's chosen one, who as His messenger, gave forth the truth intrusted to him in 1900. God guided this truth in its infancy and we have it in a book, "A Voice Crying in the Wilderness."

Satan failed in all slander at this time. The last attack made by the devil is against God's Word, for the accuser says he does not believe in hell. He teaches and believes just what God says about the punishment of the wicked and not like many have been taught. I am seventy-three years old and have been an elder in a Holland speaking church for twenty-five years, believing and teaching that God fearing people went to Heaven when they died and the wicked to hell, to burn and be tormented thru an endless eternity. What a monster did we make our Heavenly Father into by holding up a doctrine for which there is not the shadow of truth in the Word of God!

In a civilized nation we send no one to prison until tried and judged; so neither does our God.

Jesus said it would be more tolerable for Sodom and Gomorrah in the day of judgment than for the cities where he did so many miracles. If these people have been burning hundreds of years, it would certainly be a great relief to them to come out of hell and probably live forever. We have been having Pagan teaching handed down to us by tradition.

When Bro. Parham was here a year

and a half ago, some of the Upper Room people attended his meetings; when they returned to the Upper Room the leader there insisted on them going to the altar to be prayed for by his followers. Is not this Popery over and over?

The most of this fanaticism has died out and the people are seeing the reality of this Gospel. Pray that God's Word may run and be glorified.

1932 Santa Cruz, Los Angeles, Cal.



BIRTHDAY ANNIVERSARY.

Baxter Springs and surrounding country have an occasion to long remember in Sunday, June 2, as a day of rejoicing in the Lord and as a day spent in the Master's service.

It being the 38th. anniversary of the birth of our much beloved Bro. Chas. F. Parham, the day was not spent in the usual manner of celebrations but on the other hand was spent in earnest devotions to God.

We are praising God for sending to us a man full of the Holy Spirit, bringing a message of peace on earth and good will to men; preaching the full gospel and thereby gladdening the hearts of many by leading them into the full gospel as taught by our Lord and Savior Jesus Christ.

The day broke forth with beautiful sunshine and at an early hour the people began to gather in the beautiful Springs park and before the Sunday-school hour had arrived the ros-

trum and other places were filled with baskets containing the fat of the land, for an all-day meeting with dinner on the ground had been announced. After Sunday-school the remainder of the forenoon was spent in song, prayer and praise service, after which dinner was spread and all partook as one large family.

The afternoon hours were devoted to sermonettes by the various ministers and laymen present. Combined with prayer and praise the afternoon service was indeed a feast with the Lord, all present having the privilege to speak of the goodness of God and the glorious work wrought in their lives.

Owing to the irregular train service, many at a distance were compelled to return home before night service. Before eight o'clock the tabernacle began to fill up and the seating capacity was not sufficient to accommodate the crowd.

The night service was the crowning event of the day. A most able sermon was delivered by Bro. Parham, taking his text from Mark 8-36; touching upon many interesting points of scripture, intercepted with sketches of history both ancient and modern and briefly mentioning the rise and fall of empires as foretold in Holy Writ. As a whole the entire day was spent in one continuous waiting upon God.

J. H. BLACK.

There are some people whose religion reminds me of a rocking horse, which has motion without progress.

Rowland Hill.