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The Apostolic Faith

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The Plan of God

By CHARLES F. PARHAM

Most of the religious world have failed to realize or recognize that God, in the beginning had a Divine plan for this world and that He is carrying out that plan to the letter. The failure to comprehend God's Plan has led theologians into wild, peculiar and spectacular conceptions of what the future holds. Unless we can understand this plan and study the Scriptures from that standpoint, we become lost in the maze of imaginative or sentimental thought and all Prophetic teachings becomes conjectural to us. What ever men may teach or Prophets dream of, what ever may be the hope of nations, or the profound demands of diplomats or statesmen at Peace Conferences, God's Word will be fulfilled and as in the days of old, God still rules and reigns in the affairs of

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whomsoever He will,
ever He will. (Daniel

phetic thought confront
phesy today. First, held
professional preachers, is
teaching that the world
better, that the organized
will force the inaugurating
tment and enforcement of
reaching of formalistic ad-
an tenets, produce a state of
, in other words, convert the
and then invite the Lord back to
their kingdom. The majority
today teach that the late war will
ity purifying effect upon the world
peace conference will readjust the
lines of the world; that the League of
Nations will bring eternal peace, and that
Christ may not come for a million years, or,
at least, until they have converted the world.
I would like to add right here, that if we wait
for these modern, professional, hieling, salary-
grabbing, worldly, evolution monkey faced
ministers, to convert the world, it will take
them a million years, at the rate they are go-
ing.

The second teaching, held by all the intense,
earnest, self-sacrificing, spiritual ministers, is
the Pre-Millennial doctrine, teaching that the
world grows worse and worse, deceiving and
being deceived that the late war, instead of
purifying the world, has only produced the
conditions which must result in universal An-
archy, that from the war where nations rises
against nation, which is the beginning of
sorrows, we are to plunge into the struggle be-
tween Capital and Labor and all organized
factions in every nation, producing the time
spoken of by Daniel, "A time of trouble such as
there never was," (Daniel 12:7.) which will
end the Gentile age. That the Peace Confer-
ence, instead of adjusting the political divisions
of the world, will utterly fail that when they
say "Peace and Safety," then sudden destruct-
ion shall come upon them, and they shall not
escape." (Jeremiah 6:14, Jeremiah 8:11, First
Thess. 5:3.) That the League of Nations will
not be unable to perfect any condition of peace
with the conglomerate mass with which it has
to deal. Internal conditions, in monarchies
and kingdoms, can never be harmonized in a

world's pact with the conditions that have ob-
tained in modern republics and democracies.

That the conditions arising out of the
Labor question has produced a gulf, between
the rich and the poor, that is as impossible to
cross with the waters of reconciliation as it
was for Lazarus to relieve the suffering of
Dives in Hades. A struggle between Capital
and Labor in every country is impossible to
avert, which will overthrow and reorganize
the countries of the world into the Ten-Toed,
Ten-Horned, Socialistic Democracies, or Red
Republics, over which the Anti Christ will
arise as the world dictator. On him and his
kingdom, Christ will descend, like a stone cut
without hands out of the mountain, at the bat-
tle of armageddon, when the kingdoms of this
world will become the kingdom of the Lord
and Savior, Jesus Christ. Daniel 2:34, 35, 44,
45; Isaiah 60:12; First Cor. 15:24,26.)

The world is not to be converted before
the coming of Jesus Christ, but grow worse
and worse, and that He will come shortly in
the darkest midnight hour of the worlds' his-
tory. In the time of trouble, now breaking
over the world, the watching, waiting, purifi-
ed Christians will be delivered by immortali-
zation in Redemption, the door of mercy will
close, and, that during the closing days of this
age, no one will be saved. There will be a
period corresponding to the seven days that
Noah spent in the ark, after God close the
door, in the closing days of this age, wherein
no man can get saved. The Prophet said to
take a year for a day, and a day for a year,
which probably will mean a seven-year period
lasting from about the time the Gentile age
closes in Anarchy till the Coming of the Lord.

The Plan of the Ages was typified in the
Creation. Barnabas, who traveled with Paul,
states in his writings, which are still extant
"As God labored and toiled six days and rested
on the seventh," the human race would labor
and toil for six thousand years, then Christ
will descend, bind the devil and bring to suf-
fering humanity a glorious Sabbath of a thou-
sand years. This view has been held by the
best theologians and most spiritual commen-
tators since the days of Christ. While not a
Sabbatharian, yet the Bible strictly teaches
that God sanctified a seventh part of time.
He sanctified the seventh day, the seventh
month, the seventh year, then seven times

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seven makes forty-nine, and brings us to the jubilee year in which all slaves were set free and all land sold for debt, or otherwise, was restored to the original owners or heirs. By all possible means of computing time, whether Astronomically, Solar, or Lunar, or from historical data, or from Biblical chronology, we are closing six thousand years from Adam and the next thousand years is a Sabbath of the Lord our God. Before its dawning Christ must come to set it in order. As to the exact date of His appearing, no one can be absolutely certain, but all the signs that was to prove His returning, are now being emphatically proven by current events. From Daniel we learn that seventy weeks were determined upon the Jews in their own land as a distinct people, sixty-nine were used by them until the time they were sold on the slave markets by Titus, the seventieth week floats out on prophetic wings, and is yet determined upon the Jew in his own land, as a distinct people before the coming of the Messiah-Christ.

The deliverance of Palestine from the cursed Turk—the granting of the country to the Jews by the Peace Conference, the world-wide Zionistic movement, with their intense work, proves the early establishment of a Jewish state. As the Jews are to return in a great time of trouble and as Bolshevism and kindred revolutionary movements threaten our system, and the overthrow of every government, we can readily see that that time of trouble in which the Jews are to return, is brewing. Seven years from the time the Jews return, or from the day they are proclaimed a distinct nation, or possibly a member of the league of nations. Christ's foot will touch Mount Olivet returning in mighty power to the battle of Armageddon, destroying the fighting forces of the world, making Himself king of kings, and Lord of Lords.

As God created man upon the sixth day and called them the Sons of God, giving them dominion and authority through the first Sabbath in which God rested, in like manner, in this the close of six thousand years, those truly saved by the power of the Blood of Christ, will be recreated in Redemption. (though immortality bestowed) become the Son's of God, given dominion and authority as kings and priests to live with Christ during the next thousand year Sabbath. As to the method of

their resurrection, we will not speak, suffice to say this much, that only those who have been truly born again and lived lives of true holiness, will be resurrected before or at the coming of the Lord. (Revelations 20:4, 6.) The rest of the dead will live not again until the Sabbath of a thousand years is past. Christ will then change the Sabbatic order of the seventh day, and ascends the White Throne Judgment, opening the eighth day or thousand year period. As man sinned upon the eighth day, he will be judged during the eight thousand year period following the thousand year Sabbath. All the dead will then come forth to judgment, the babes will all be there, formalistic adherents of all religions, the wretchedly wicked, and the darkened heathen, all who were not truly born again during the week period of six thousand years. In the White Throne Judgment, man will not be judged as to whether he was converted or not, that separation of humanity occurs at the Coming of Christ in the opening of the Millennial Sabbath, they already have their reward, after having reigned with Christ a thousand years, they are then seated upon the throne as His jury judging the nations. In this judgment, every man will receive a fair trial based upon the facts of what his life and acts have been. If found worthy of life, he will be placed upon the right side, if not, upon the left. (Revelations 20: 3, 11, 13.)

All those who have their part upon the right side will not receive eternal immortal life and joint heirship with Jesus Christ, or have a place in the Holy City, but will be the meek that will inherit the new earth, restored to what was lost in Adam through the general blood atonement of Jesus Christ. They will have everlasting, perfect human life, live on the earth, made new like the Garden of Eden. This company will be composed of all the babes, and all those from the formalistic churches, or wretched publicans and harlots, or darkened heathen, whom the Christ of God deems worthy of life.

At the conclusion of the judgment, the wicked will be cast into the lake of fire and brimstone, which is the second death, where He will utterly destroy them, root and branch, soul and body, where they shall be ashes under the soles of your feet, or, in other words, fertilizer to enrich the soil for the inheritance of

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ek. Those who compose the company on the left will be largely made up of those who have heard the Gospel and rejected it, or reprobates concerning the faith. Those who hear the Gospel, feel the call of God's Spirit, professors who have accepted Christ, and then for fear they will not hold the social, financial, or political standing, they desire in this world, fail to live true to God, sell their inheritance for a mess of pottage; preachers who, for fear of their bread and butter, or for fear they will not attain earthly prominence and honor, fail to declare the whole council of God, will furnish the principal fuel in the lake of fire and brimstone. Multitudes that Orthodoxy, by their teaching, consign to an endless hell, will be found on the right side among the meek. (Rev. 20:14, 15; Rev. 21:8 Mal. 4:1, 3).

The current belief among Catholics and Protestants is a present existing hell, wherein souls have been, and are, in a horrible torture and torment, is impossible, as well as un-Scriptural. This would mean that judgment has been, and is going on all the time, when all Scripture teaches a final judgment, and that only after Resurrection has taken place. Therefore, the wicked are not yet in torment, and cannot be cast into hell until they have been resurrected, properly judged, found worthless, then cast into the lake of fire and brimstone, which is the "Second Death."

Then the Christ, having finished His judicial work, the righteous filling the new Earth, the wicked having been destroyed, the Lord and His elect stand waiting their reward from the Eternal Father. (Orthodoxy no doubt, at this point, would teach that the Lord with all His Saints would fly away to some sky-blue heaven,) but the Bible teaches that at this juncture God descends out of heaven with the Holy City, the Everlasting gates are lifted up and the King of Glory with his glorified elect enter the city. Christ having finished the work the Father had given Him to do, now turns the scepter over to the Father, takes His place with His joint heirs, to be the inhabitants of the Holy City throughout all the ages to come. Then, with all the universe, including man (reconciled to God through our Lord Jesus Christ,) becomes the kingdom of God, who becomes ALL in ALL, over ALL, and above ALL. The Bible further teaches that the nations of the Earth that are saved, will

walk in the light of the city of God, and bring their tribute unto it. God will walk among the people of the new earth, wipe all tears from their eyes, and there shall be no sorrow, sighing, or death.

In tune with the infinite, the ages to come, or Eternity, opens with all of God's creation symphonizing in the hymn of praise before the Eternal Throne. (Revelations 21:10,27.)

THE ANTI-CHRIST

The discussion as to who and what the Anti-Christ is has brought some peculiar teachings from various sources which it is not our purpose to discuss at any length. The main point that we want to prove in this Article is that the Anti-Christ is a man, not a system. Some teachers upon the subject of Anti-Christ hold that Mohammadism, Catholicism, or other religious movements, are Anti-Christ. Some of these points may be well taken, but no religious movement which honors the blood of Christ for Salvation can be termed Anti-Christian, yet it can be truthfully said that all churches have more or less imbibed many Anti-Christ doctrines. Others hold that modern lodges, unions, higher educations, are Anti-Christian. While we are not personally a member of any lodge, or union neither have we aught against them, for if the church had done its duty in feeding the hungry and clothing the naked, these institutions would not have existed, sapping the life of the church. Lodges exist and thrive because there is a demand for them, and will be until the church learns to practice pure and undefiled religion, visiting the widow and the orphan in their affliction. If men fail to find in modern churches, avenues for the expression of philanthropy, humanitarianism, and true brotherhood, innate in every human being, is it any wonder that they should seek by a thousand different routes, ways to express the above principles which are the common attributes of the Creator indelibly stamped upon the creature. As there were many prophets and priests who preceded the Christ, there are many Anti-Christian teachers paving the way for the Anti-Christ.

The Anti-Christ will make his first appearance in the closing days of the Bolsheviki revolutions which will wipe the present nations

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and ruling class from the face of the earth. At about the time the Pope calls the combined forces of Catholicism into the field and restores order out of chaos, the man who becomes the Anti-Christ will print a book on Socialistic Democracy in which he will use the teachings of Jesus Christ as the basis for all law, the establishment of Universal brotherhood and the inauguration of a new social order. With enthusiasm such as the world has never seen the masses, withered by the powers of Anarchy, will rise as one man, and establish the Ten-Toed Socialistic Democracy, Ruled under the light of this new order by a commission of ten men. For three years and one-half, the man who will become Anti-Christ seems to hold the position as the World's dictator of thought in the affairs of state, honored as no other man ever has been. In the middle of the last seven years he is wounded with a sword unto death. After the soul of this great Socialist has really left his body, and while he yet lays in state, mourned by the world, the spirit or Anti-Christ enters his body and he comes to life. He is accepted by the Jews as the Messiah, by the Pope and reunited churchanity, as the Christ, and ascends the throne as the absolute dictator of autocrat of the Ten-Toed Democracy. Against him and his kingdom the two witnesses will witness for three years and one-half, and, like Moses and Aaron, will call down the plagues and wraths upon them as recorded in Revelation, and as Pharoah was destroyed in the Red Sea so the Anti-Christ will be destroyed at the battle of Armegeddon.

The resurrection of this man fulfills the Scripture where the deadly wound is healed and when his body comes to life, it is animated by another spirit entirely. Read the word picture of this man (Daniel 2:7-25, and 11:16-39; also Revelations, Chapters 13 and 17; then Second Thessalonians, 2:2-4); wherein Paul says: "Let no man deceive you by any means, for that day shall not come unless there come a falling away first and that man of sin be revealed." Now, who is this man of sin, "Son of Perdition?" Judas Iscariot, the arch-deceiver. Jesus said to him, "He is a Devil." Just as much a devil incarnate as Jesus Christ was the Son of God Incarnate. He was lost that the Scriptures might be fulfilled. When Judas hanged himself "He went to his

own place," to come forth, to be revealed (Literal Greek, to be brought from under cover.) Thus by entering the body of this beloved leader laying in state at Jerusalem, he comes to life, and in him we have resurrected Anti-Christ at whom all wonder when they see the deadly wound healed. (Rev 13:3.)

In no other way could the beast be the eighth and of the seven, the seventh king or Princē must die and into his body come a spirit. There must be eight personalities in seven bodies. Judas Iscarot is the beast that was not, even he is the eighth and of the seven. (Revelations, 15:11.) As they have already formed images of the Virgin Mary, the Son of God, and many other Saints, and offer veneration and worship to them, the Pope who becomes the false prophet with the consent of the Jews who cease their daily sacrifices, place an image of the Anti-Christ in the Holy of Holies in Jerusalem. This will be "The abomination that maketh desolate standing in the Holy place." (Daniel 12:11 and Mathew 24:15). A decree is then issued that no one can buy or sell save they have the mark of the beast in his right hand, or forehead. Not only does the Anti-Christ come into possession of the political, but all the ecclesiastical powers and all the forces of darkness will work mighty miracles. Following the decree of the Pope compelling everyone to accept the mark of the beast, a reign of terror begins. Everyone is starved, killed or martyred, who does not worship the beast or his image.

The mark of the beast is simple to understand; under the rule of the Ten-Toed Socialistic Democracies, the world enjoyed universal brotherhood, but the ascension to power of the Anti-Christ a world-wide union or protective association will be organized by the fanatical patriotic followers and everyone will be compelled to subscribe to this union or association, and receive a literal mark in the right hand or forehead, or you cannot buy or sell. This has already been evidenced in Russia where only Bolsheviki were allowed to buy and sell. Ostracism, persecution, and all kinds of horrible martyrdoms await the persons who do not take the mark of the beast.

Finally, the Anti-Christ will lead his fighting forces to the battle of Armegeddon, and there be destroyed by the Real Christ, who comes to be King of Kings and Lord of Lords.

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CHARLES F. PARHAM, Editor.

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

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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.

LAST WORD AND NOTES

The great meeting at Hempstead, Texas, has come and gone into history; it was one of great victory and blessing. The most interesting feature was the number of church people who really got saved after living in the church for years; people of all churches assisted us while the Presbyterian and Methodist preach-

ers were at all the services they could get to, rendering valuable assistance. We closed with a vast multitude of people who came to catch the last word of the messages.

Feeling that we must visit some of the Missions to strengthen the brethren before we left the State, Bro. Gaines and I went to Houston, Texas, and had a fine rally with the old timers there, many of them converts of the first campaign 20 years ago in Texas. Then we came on for the week end at the Community church at Beasley; the week nights were slow but on Sunday a. m. people came from many towns about and the power of God fell. Testimonies rang out till all were brought to tears and mingled with great joy then times when all were filled with holy laughter and all were shouting; a time never to be forgotten. The alters filled and many were saved, and others got into deeper things. Now we are going to Orchard, Texas, where the Faith first had footing in Texas, 21 years ago when that whole community was saved in my meeting. A man, Bro. John Wooster who came to God in that meeting, has been away from God up and down for some years but at Beasley after mighty prayer for him I took him by the shoulder and commanded the binding force to loose; finally crying out mightily, "Lazarus come forth,"—up went his hands and a great shout and he was loosed.

We shall be with the dear people at Bellville for this week end then ready for other fields. As halls large enough for our meetings were not yet available in Lansing, Michigan, Ammorrilla, Texas or Denver Colorado we are waiting the Lord's will for the next big campaign till He shall direct but are busy with small places, building up the people.

The ministers and others who want articles or notices in the paper must have them in by the 20th of the month preceeding the issue of the paper or it will lay over till the 2nd month and then be too stale to use; and all who can are asked to find spicy articles or tracts or things that may appear in religious or daily papers that would be good for our paper and mail them to us so we can use as we need articles to fill up the pages. Our last issue was delayed owing to lack of finances. Let every one remember this paper when tithes and means comes to their hands as this is the

biggest preacher of the full Gospel in the world.

Ministers are reporting great meetings everywhere the independent work is growing and all organizing works are falling. God wants us free, espoused to one husband, even to Christ. Old line churches and new organizations are feeling the spirit of Anarchy that pervades the world and every new preacher who tries to organize will sooner or later meet with utter confusion of their work as God's purpose is to bring all His people like wheat into one garner and answer the Lord's prayer. All old line churches and individualistic propaganda seeking to organize will fail to make way for the Glorious church set in order by the Lord Himself drawn from all sects. Are you trying to answer the Lord's prayer or fighting it by assisting and aiding in perpetuating separating bodies of Christians.

The Faith as first brot to Texas 20 years ago has been firmly re-established and this visit to the state has been the most succssful of many years. There are scores of Missions that have stayed with the faith and stayed free, in spite of many attempts by the Organizing spirits that control so many preachers today, and now this trip has proven to them that they are right, and precluded getting them to join anything, or their Missions being stolen by these, seeking the fleece rather than to feed the sheep. The full Gospel organizations of the day are fast becoming the greatest money grabbing schemers ever known in religion: collection begging, misrepresenting facts and a thousand other things are practiced. Brethern, lets continue to put our work on its merits and trust the God who supplies, according to His Riches.

Yours faithfully fighting for the Faith once delivered,

CHAS. F. PARHAM.

THE FUTURE OF NATIONS

At no time, in several centuries, perhaps, has this subject been so prominently placed before the world. People in every walk of life are yearning for a glimpse into the future—hungering for knowledge pertaining to the world's condition, and final disposition. Be-

cause of this searching, we are led to know that the Holy Spirit is striving to impress upon human intellect the certainty of the near approach of Jesus Christ. For this reason this is given out, prayerfully, with the one desire that there are those who may be drawn into a more vital oneness with "The Only Prince of Peace."

Reading with interest the daily newspapers, Anent the peace pact being attempted, and noting the international complications arising from this conference, we desire to give the world the result of our investigations, and conclusions, as gleaned from the "Book of Books," and taught by sages and prophets of all ages.

First, we want to call attention to the "Image" revealed to Daniel:

It's Head was of fine gold.

Breast and arms of silver.

Belly and Thighs of Brass.

Legs of Iron.

Feet partly of iron and partly of clay.

(Daniel 2:32, 33).

The breast and arms of silver, the Medo-

The head of fine gold represents the Babylonian Empire.

Persian Kingdom.

The bowels and thighs of brass, the Macedonian Empire.

The legs of iron, the Eastern and Western Roman Empire.

Reaching from India to the Scottish walls.

The feet of iron and clay, the divided Roman Empire, subdivided into twenty-three Kingdoms and Republics, as they existed before the war.

Iron represents strong Monarchies or Empires.

Clay represents weak Principalities or Republics.

The ten toes will come into existence (after Anarchy has swept the nations) in the form of a ten-toed League of Nations.

At about the time of the fall of the Roman Empire Daniel gave a prophetic glimpse of the evolution of modern nations. (Daniel 7.).

He beheld the rise of four nations from the great sea of humanity.

The first was like a Lion (Great Britian,) which had Eagle wings and made to stand upon its feet like a man—designating strength and power. A man's heart was given ur.to it, (Freedom, Justice, Philanthropy.)

The next was the Bear—Russia.

The third was the Leopard—Italy.

The fourth a diversified beast, destroying all others—Bolshevism.

Prophetically the Lion—Great Britain—is losing by secession and otherwise, all her colonies. Even Ireland and Scotland will withdraw, for England belongs to the Roman Empire to the Scottish walls, and must become one of the ten-toes of Daniel's image.

The decadence of the British Empire is marked, as retrogression rapidly overtakes the aged. Her national sins of centuries confront her; her strength wanes, as the vitality of one grown old in business. She still retains her executive ability, yet her admirers note with sadness her physical weakness. Regardless of her many virtues, she like other nations, must reap what she has sown.

The Bear—Russia—raised herself on one side when she drew all Siberia under her dominion. Her next act will be the establishment of a mighty dictatorship uniting all the disgruntled factions of the Russian Empire.

The three ribs which Russia will then crush are the countries which girth her as ribs upon the south—perhaps Germany, Austria and Turkey.

Russia will acquire all the countries which did not formerly belong to the Roman Empire, and will control all of Northern Europe and will rule as a mighty Empire, whose Dictator, as the "King of the North," will come down to the Battle of Armageddon.

Next, the Leopard—Italy—will exploit herself, assisted by four nations. The time of her operations appear now to be most opportune, since she so haughtily withdrew from the Peace Conference. What will be the nature of her explorations is conjecture, but tremendous events may be looked for.

The four wings upon the back of the Leopard represents the lifting or elevating power of four other countries.

The four heads of the Leopard indicate that four other nations will assist her in her coming operations.

The last Beast of Daniel—"Dreadful, terrible and strong exceedingly; and it has great iron teeth; and stamped the residue with its feet; and it was diversified from all the other beasts that went before it; and it had ten horns." Daniel 7:7.)

This is Bolshevism which, with the scarlet colored Beast of Revelations—Anarchy—is to devastate the present nations in a struggle between the rich and the poor, resulting in the "Time of Trouble" spoken of by Daniel "such as there never was." (Daniel 12:1.)

Daniel's description declares this Beast is diversified from all other beasts who went before it—this is certainly typical with Bolshevism. All other beasts or powers which preceded had organized forms of government, with centralized seats of power and limited by geographical boundaries.

In the coming struggle, Bolshevism and kindred revolutionary movements will destroy the present governments, burn the principal cities, and kill the nobles, and the rich and ruling classes, like dogs. When the nations are prostrated, the "Woman"—Catholicism—seated upon the back of the scarlet colored beast of Anarchy, rides into power and asserts her authority. (Revelations 17:3)

The Pope then will be the only one with sufficient power over the conscience of men to command force sufficient to restore order.

At this juncture, a great teacher will arise who will reduce the teachings of Jesus Christ and present them to the world as a basis of all law and a new social order.

The ruling class, and the rich, having been killed, and the masses wearied with war and bloodshed, will hail this man as a mighty deliverer. The Pope being compelled to yield to the popular clamor, the old Roman Empire, and perhaps the United States (since we are so vitally concerned the affairs of the world) will be arranged into a ten horned, ten-toed League of Nations, as outlined by Daniel and John, the revelator. These will be red Republics, or Socialistic Democracies, governed by a commission of ten men. This organization of ten states will occur at about the beginning of the last seven years of this age. At the beginning of this time of Anarchy which now threatens the world. The Jews, with three-fourths of the coined wealth of the world, will re establish themselves in Palestine, making Jerusalem and Palestine the hub for all future activities. The establishment of this League of Nations will give the Jews their distinct Nationalization. A covenant will be made with them and the "seventieth

week of Daniel" will begin. (Daniel 9:24).

The man who will teach the establishment of this "ten-toed", Socialistic Democracy, will become the Dictator of the world thought. He appears to have chosen Jerusalem for his residence. No man in past ages has received the homage, the honor, and veneration, he will enjoy. To him will be attributed the acme of unselfish philanthropy and humanitarianism known to history.

In the middle of the last seven years—about three years and one-half after the consummation of the League of Nations—and three years and one-half prior to the battle of Armageddon, this man will be wounded unto death at the hand of an assassin.

The Bible says the whole world will mourn him. Into his dead body will come the Spirit of Anti-Christ; he will return to life and assume the most autocratic dictatorship the world has ever known. The Jews believing that he fulfilled all their Scripture concerning their Messiah, will accept him with the most fanatical, patriotic fervor ever manifested. The Pope, who will be the representative head at the time, of all formalistic Catholic and Protestant Christianity, will proclaim him to be the Christ, and he will assume the office of the False Prophet of Revelations to exalt the Anti-Christ.

The Jews will cease their worship and give consent to the false prophet, the Pope, to place an image of this man in the Holy of Holies in the rebuilt temple of Jerusalem, and an order is sent out that no one can buy or sell unless he worship the beast or image, or has his mark in the forehead or right hand.

To the Anti-Christ will also be given the power to perform divers miracles, such as to cause fire to descend from Heaven, and many other wonders, to deceive the people. (Revelations 13, etc.)

During the late war many hundreds of people have written to inquire whether subscribing to food pledges, Liberty bonds, etc., is the mark of the beast. To all such we are able to emphatically say: "No!" But it will act as an incentive to educate people to a ready acceptance of the mark of the beast, by mingling with patriotic and religious fervor. The "mark of the beast," and the personality of Anti-Christ will be more fully explained in another article.

Two Dictators now rule the world—the King of the North, dictator of Russia, and Anti-Christ at Jerusalem, as autocratic Dictator of the Ten-Horned Democracy. (Daniel 11:40.)

The Battle of Armageddon will result after an attempt on the part of these two men to supplant each other and attain the one-man dictatorship of the world. "The King of the North" shall push against the "King of the South," and the King of the South will push back at him until the Dictator of Russia, gathering all his fighting forces, will push southward, east of the Jordan, into Egypt. Upon hearing these tidings from the east and north concerning the preparations of the Anti-Christ to meet him, will also gather a large force of Ethiopians, and by force marches up the sea coast (Ezekiel 39) lay siege to Jerusalem. When a third of the city is taken, her houses rifled, and her women ravished, comes the signs of the coming of the Son of Man in the clouds of Heaven. The two Dictators at once sign an armistice, concentrating all their forces in the valley of Esdraelon, there to await the descent of the Lord and the destruction of their armies at the Battle of Armageddon. Thus, in one battle, Christ will dispose of all opposing forces and pave the way to the establishment of His Kingdom, where Justice and Judgment shall sit. The Messiah shall reign and earth hold her jubilee for a thousand years. (Zech. 14.)

WESTERN UNION
TELEGRAM

Received at

6K J 50 NL

Bellville, Texas, Oct. 6, 1926.

Robert L. Parham:

Care Aach Mercantile Co., Baxter Springs, Kansas.

For next paper. Meetings begin in Charlotte, Mich., October Twenty Fourth, Chas F. Parham in charge; then a visit to Missions of the State, followed by great state convention in Lansing, Michigan. Every one in that section prepare to attend. Greetings to all. We report great success in the south.

CHAS. F. PRAHAM.

821A

No amount of theology can spoil a really good religion.

WHETHER ARE WE DRIFTING

True civilization is the very antithesis of barbarism. It can be builded only upon truth, justice and righteousness, with love as the moving cause. It stands for education, culture, refinement, and truth. Present civilization is veneered, underneath which exists barbarism in its most malignant form.

Commerce and politics have both played their part in present civilization. Greed for gain and power has turned legitimate commerce into wicked profiteering. The commercial giants traffic in human blood as they do in the inanimate products of the earth.

Ambition for power and influence has caused politicians to juggle with the rights of the people, to prove unfaithful to their constituency, and to use public office for private gain.

The desire for bodily ease and comfort; the desire to be approved by men rather than to have the approval of God; ambition for the establishment of the Lord's kingdom on earth before due time, and contrary to His way has caused the clergy to fall to the seductive influence of Satan, to become disloyal to God and to the Lord Jesus Christ, and to form a part of present civilization.

Had the clergy been faithful to their trust in representing the Lord, the world today would not be facing the great crisis of all time.

The sayings of some of the greatest thinkers of the world are here given in proof of the near collapse of civilization:

"Before the war, people often supposed that ours was a Christian culture. The war has revealed us to ourselves. Civilization is Pagan."—Dr. Bernard I. Bell.

"The future is very dark. We have reached the twilight of civilization."—Dr. H. L. Brailsford.

"No man unless he is drunk with optimism can deny that the world is very sick, and it may be a sickness unto death."—Sir Philip Gibbs.

"The United States is preparing for war that would tax us to the utmost in manpower resources."—Sec'y of War Meeks.

"You responded to Europe's need in 1917. The work is only half done; and if not completed, civilization is doomed within this generation to a catastrophe such as the world has never known." "Force is the only thing that

rules in the world. Unless you stamp out that conviction, civilization is doomed upon this earth."—Lloyd George.

The Reason

These great men of the world see the storm of fire and blood irresistibly sweeping on to the destruction of human institutions; but they assign no cause, and are at a loss for an adequate remedy.—Hence their perplexity and distress. Jehovah, knowing the end from the beginning, foresaw and through His prophets foretold this dreadful day thus. "Come near, ye nations, to hear; and hearken, ye people. For the indignation of the Lord is upon all nations. For it is the day of the Lord's vengeance."—Isaiah 34:1,2,8.

A SACRED SPOT

There is a spot to me more dear
Than native vale or mountain,
A spot for where affection's tear
Springs grateful from its fountain.
'Tis not where kindred souls abound;
Though that is almost heaven;
But where I first my Saviour found,
And felt my sins forgiven.

O sacred hour! O hallowed spot!
Where love divine first found me
Wherever falls my distant lot,
My heart still lingers round thee.
And when from earth I rise to soar
Up to my home in heaven,
Down will I cast my eyes once more
Where I was first forgiven. —Selected.

UNITED STATES JEWS TO HELP IN PALESTINE

New York, Sept. 19.—Ten million dollars is to be expended in Palestine during the coming year for the agricultural and industrial developments of the country as the Jewish homeland and \$7,500,000 of this sum, to come from the Jews of the United States, according to the annual Palestine Budget of the World Zionist organization made public by Louis Lipsky, president of the Zionist organization of America.

The budget represents the largest sum ever appropriated for Palestine upbuilding work by the Zionists.

RECKLESS YOUTH RIDING HIGH ON
GREATEST CRIME WAVE IN HIS-
TORY, SAYS POLICE OFFICIAL

Reckless youth, driving a speeding automobile and pressing the trigger of a death-dealing automatic pistol at the least provocation, is riding high today on the crest of the worst crime wave the country has ever witnessed. That is the conclusion that has been reached by W. G. Thorpe, Los Angeles, California Commissioner, after touring 16 states while gathering information which may be of value to his department. He stopped off here yesterday to visit the city and county officials, and study local methods of handling crime problems.

"On inspecting rouges' galleries throughout the nation, I find that the old-time criminal, who was a man of years, is about a thing of the past," he said.

"He has been supplanted by a bunch of youngsters just a few years out of swaddling cloth, who are known as gunmen. These boys are considered the most dangerous class we have to deal with.

"And the gunmen are more prevalent now than they ever have been.

"To them, the auto is just as necessary as a gun, because it is essential in making a getaway.

"At the same time the automobile traffic has cut out police forces everywhere. Men who formerly patrolled the streets to prevent crime are directing traffic on street intersections today. That is an incentive for criminals to become bolder—they know that the police are handicapped by lack of officers for criminal hunts.

"Because these youthful gunmen value life at no more than the price of the bullet which they shoot down an officer, we are training our men in Los Angeles to shoot straight and quick. We encourage them to take an interest in target range practice by giving them an increase in pay when they make a certain high score."

A joy ride is one that ends in grief.

Oklahoma Enterprise — Remember how mad grandma used to get every time big sister went horseback riding in "divided skirts"?

TITHING—THANKSGIVING ANN

In the kitchen doorway, underneath its arch of swaying vines and dependent purple clusters, the old woman sat, tired and warm, vigorously fanning her face with a calico apron. It was a dark face, surmounted by a turban, and wearing, just now, a look of troubled thoughtfulness not quite in accordance with her name—a name oddly acquired from an old church anthem that she used to sing somewhat on this wise—

"Thanksgivin' An'—"

"Johnny, don't play dar in de water, chile!

"Thanksgivin' An'—"

"Run away now, Susie, dearie!

"Thanksgivin' An'—"

"Take care o'dat baby! Here's some gingerbread for him

"Thanksgivin' an' de voice of melody."

You laugh! But looking after all these little things was her work, her duty; and she spent the intervals in singing praise. Do many of us make better use of our spare moments?

So the children called her Thanksgiving Ann; her other name was forgotten, and Thanksgiving Ann she would be now to the end of her days. How many of these days had already been, no one knew. She had lived with Mr. and Mrs. Allyn for years, whether as mistress or servant of the establishment they could scarcely tell; they only knew she was invaluable. She had taken a grandmotherly guardianship of all the children, and had a voice in most matters that concerned the father and mother, while in the culinary department she reigned supreme.

The early usual breakfast was over. She had bestowed unusual care upon it, because an agent of the Bible Society, visiting some of the country places for contributions, was to partake of it with them. But while she was busy with a fine batch of delicate waffles, the gentleman had pleaded an appointment, and taking hastily leave of his host and hostess, had departed unobserved from the kitchen window; and Thanksgiving Ann's "Bible money" was still in her pocket.

"Didn't ask me, nor give me no chance. Just's if, 'cause a pusson's old an' colored, dey

didn't owe de Lord nuffin; an' wouldn't pay it if dey did," she murmured, when the state of the case became known.

However, Silas, the long-limbed, untiring, and shrewd, who regarded the old woman with a curious mixture of patronage and veneration, had volunteered to run after the vanished guest, and "catch him if he was anywhere this side of Chainy." And even while thanksgiving sat in the doorway, the messenger returned, apparently unwearied in his chase.

"Well, I came up with him—told ye I would give him the three dollars. He seemed kind of fluttered to have missed such a nuggett; and he said 'twas a gineros jonation—equal to your master's which proves," said Silas, shutting one eye, and appearing to survey the subject meditatively with the other, "that some folks can do as much good offhand as some other folk can do with no end of pinchin' an' screwin' beforehand."

"Think it proves dat folks dat don't have no great mount can do as much in a good cause by thinking 'bout it a little aforehand, as other folks will dat has more, and puts der hands in der pockets when de time comes. I believe in systematics 'bout such things, I does;" and with an energetic bob of her head, by way of emphasizing her words, old Thanksgiving walked into the house.

"Thanksgivin' an' de voice of melody" she began in her high, weird voice; but the words died on her lips—her heart was too burdened to sing.

"Only three dollars out'n all her 'bundance!" she murmured to herself. "Well, mebbly I oughtn't to judge; but then I don't judge I knows. Course I knows when I'se here all de time, and sees de good clo'es, an' de carr'age, an' de musics, an' de fire times—folks, an' hosses, an' tables all provided for, and 'de Lord of glory lef' to take what happen when de time comes, an' no preparation at all! Sure 'nough, He don't need der help. All de world is His, and He send clo'es to His naked, an' bread to His hungry, an' Bibles to His heathens if dey don't give a cent; but den dey're pinchin' an' starvin' der own dear souls. Well—'taint my soul! but I loves 'em an' dey're missin a great blessing."

These friends, so beloved, paid little at-

tention to the old woman's opinion upon what she called "systematics in givin'."

"The idea of counting up one's income, and setting aside a fixed portion of it for charity, and then calling only what remained one's own, makes our religion seem arbitrary and exacting; it is like a tax," said Mrs. Allyn, one day; "and I think such a view of it ought by all means to be avoided. I like to give freely and gladly of what I have when the time comes."

"If ye aint give so freely an' gladly for Miss Susie's new necklaces an' yer own new dresses dat ye don't have much when de time comes," interposed Thanksgiving Ann.

"I think one gives with a more free and generous feeling in that way," pursued the lady, without seeming to heed the interruption. "Money laid aside beforehand has only a sense of duty and not much feeling about it: besides, what difference can it make, so long as one does give what they can when there is a call?"

"I wouldn't like to be provided for dat way," declared Thanksgiving. Was, once, when I was a slave, 'fore I was de Lord's free woman. Ye see, I was a young no—'count gal, not worf thinkin' much 'bout; so my ole massa he lef' me to take what happened when de time come. An' sometimes I happened to get a dress, an' sometimes a pair of ole shoes; on sometimes I didn't happen to get nuffin," and den I went bare-foot; an' dat's jist the way—"

"Why Thanksgiving, that's not reverent!" Exclaimed Mrs. Allyn, shocked at the comparison.

"Jist what I thought, didn't treat me with no kind of reverence," answered Thanksgiving.

"Well, to go back to the original subject, all these things are mere matters of opinion. One person likes one way best; and another person another," said the lady smilingly, as she walked from the room.

"Pears to me it's a matter of which way de Massa likes best," observes the old woman, settling her turban. But there was no one to hear her comment, and affairs followed their accustomed routine. Meanwhile out of her own little store, she carefully laid aside one tenth. "Cause if dem old Israelites was tol' to give one-tenth, I'd like to frow in a little more, for good measure. Talk 'bout its bein' like a tax to put some away for such things! 'Clare! I get studyin' what each dollar mus' do, till I get 'em so loadened up wid prayin's and

thinkin's dat I mos' believe dey weigh double when dey does go.

"O de Lamb! de lovin' Lamb!

De Lamb of Calvary!

De Lamb dat was slain, an' lives again,

An' intercedes for me."

And now another call had come.

"Come, unfortunately, at a time when we were rather short," Mrs. Allyn said, regretfully. "However, we gave all we could," she added. "I hope it will do good, and I wish it were five times as much."

Old Thanksgiving shook her head over that cheerful dismissal of the subject. She shook it many times that morning, and seemed intensely thoughtful, as she moved slowly about her work.

"Spouse I needn't fret 'bout other folks' duty—dat aint none o' my business; yas 'tis too, cause dey's good to me, an' I loves 'em. 'Taint like's if dey didn't call darseves His, neither."

Mr. Allyn brought in a basket of beautiful peaches, the first of the season, and placed them on the table by her side.

"Aren't those fine, Thanksgiving? Let the children have a few, if you think best; but give them to us for dinner."

"Sartain, I'll give you all dar is," she responded, surveying the fruit.

Presently came the pattering of several pairs of small feet; bright eyes espied the basket, and immediately arose the cry:

"O' how nice! Thanksgiving nn, may I have one?"

"And I?"

"And I, too?"

"Help yourself, dearies," answered the old woman, composedly, never turning to see how often, or to what extent her injunction was obeyed. She was seated in the doorway again, busily sewing on a calico apron. She still sat there, when, near the dinner hour, Mrs. Allyn passed through the kitchen, and, a little surprised at its coolness and quietness at that hour, askekd wonderingly.

"What has happened, Thanksgiving? Haven't decided upon a fast, have you?"

"No, honey; thought I'd give ye what I happened to have when de time come." said Thanksgiving Ann, coolly, holding up her apron to measure its length.

It seemed a little odd, Mrs. Allyn thought. But then old Thanksgiving needed no oversight; she liked her little surprises now and then too; and doubtless she had something all planned and in the course of preparation; so the lady went her way, more than half expecting an especially tempting board because of her cook's apparent carelessness that day. But when the dinner-hour arrived, both master and mistress scanned the table with wide open eyes of astonishment, so plain and meager were its contents, so unlike any dinner that had ever been served in that house.

"What has happened, my dear?" asked the gentleman, turning to his wife.

"Dat's all de col' meat dar was—sorry I didn't have no more, she said, half apologetically.

"But I sent home a choice roast this mornin'." began Mr. Allyn, wonderingly; "and you have no potatoes, neither—nor vegetables of any kind!"

"Laws, yes! But den a body has to tunk about it a good while aforehand to get a roast cooked, an' just the same with taters; an' I thought I'd give ye what I happened to have de time come, and I didn't happen to have much of nuifin. "Clare! I forgot de bread!" and, tottering away, she returned with a plate of cold corn cake.

"No bread?" murmured Mrs. Allyn.

"No, honey; used it all for toast dis mornin'." Might have made biscuits or muffins, if I planned for 'em long enough; but dat kind O' makes a body feel's if dey had to do it, an' I wanted to get dinner for yer all O' my warm feelin's, when de time comes."

"When a man has bountifully for his household, it seems as if he might expect to enjoy a small share of it himself, even if the preparation does require a little trouble," remarked Mr. Allyn, impatiently; but still too bewildered at such an unprecedented state of affairs to be thoroughly indignant.

"Cur'us how things make a body think o' Bible verses," said Thanksgiving, musingly. "Dar's dat one 'bout 'who giveth us all things richly to enjoy; 'an 'what shall I render to de Lord for all His benefits to 'ard me. 'Dar! I didn't put on dem peaches."

"Has Thanksgiving suddingly lost her senses?" questioned the gentlemen, as the door closed after her.

"I suspect there is a 'method in her madness" replied his wife, a faint smile crossing her lips.

The old woman returned with the basket, sadly despoiled of its morning contents; but she composedly bestowed the remainder in a fruit dish.

"Dat's all—de chilren done 'et a good many, 'an dey was used up one way an 'nother. I'se sorry dar ain't no more; but I hopes Y'll 'joy what dar is, an I wishes 'twas five times as much."

A look of sudden intellegence flashed into Mr. Allen's eyes; he bit his lips for a moment, and then asked quietly; "Couldn't you have laid aside some for us, Thanksgiving."

"Wal, dar now! s'pose, I could," said the old servant relenting at the tone; "b'lieve I will next time. Allers kind o' thought de folks things belong to had de best right to 'em; but I'd heard given what ever happened to be on hand was so much freer an' lovin'er a way o' servin dem ye love best, dat I thought I'd try it. But it does pear's if dey fared slim, an' I'spects I'll go back to de old plan o' systematics."

"Do you see, George," questioned the wife when they were again alone.

"Yes, I see. An object lesson with vengeance."

"And if she should be right, and our careless giving seems anything like this?" pursued Mrs. Allyn, with a troubled face.

"She is right, Fanny; it dosen't take much argument to show that. We call Christ our King and Master; believe that every blessing we have in this world is His direct gift; and all our hopes for the world to come are in Him. We profess to be not our own but His; to be journeying towards His royal city; and that His service is our chief business here; and yet, strangely enough, we provide lavishly for our own appareling entertainment and ease, and apportion nothing for the interests of His kingdom, or the forwarding of His work; but leave that to any chance pence that may happen to be left after all our wants and fancies are gratified. It doesn't seem very like faithful or loving service," Mr. Allyn answered, gravely. "I have been thinking in that direction occasionally, lately, but have been too idolent, careless or selfish to come to a de-

cision and make any change."

There was a long talk over that dinner-table—indeed, it did not furnish opportunity for much other employment; and that afternoon the husband and wife together examined into their expense and income and set apart a certain portion as sacred unto their Lord—doing it somewhat after Thanksgiving's plan of "Good measure." To do this, they found, required the giving up of some needless indulgences—a few accustomed luxuries. But a cause never grows less dear on account of the sacrifice we make for it, and as these two scanned the various fields of labor, in deciding what to bestow here and what there, they awoke to a new appreciation of the magnitude and glory of the work, and a new interest in its success—the beginning of that blessing pronounced upon those who "sow besides all waters."

Mrs. Allyn told Thanksgiving of their new arrangement and concluded, laughingly, though the tears stood in her eyes:

"Ann, now, I suppose, you are satisfied?"

"I's 'mazing glad," said Thanksgiving, looking up brightly; "but satisfied—dat's a long, deep word; an' de Bible says it will be when we 'awake in His likeness."

"Wall, now I don't perless none o' these kind o' things," said Silas, standing on one foot and swinging the other, "but I don't mind tellin' ye that I think your way's wright an' I don't b'lieve nobody ever lost nothin' by what they give to God; 'cause He's pretty certain to pay it back with compound interest to them, you see; but I don't spose you'd call that a right good motive; would you?"

"Not de best, Silas; not de best: but it don't make folks love de Lord any de less, cause He's a good pay-master, and keeps His word. People dat start in givin' to de Lord wid dat kind o' motive soon outgrows 'em—it soon gets to be payin' red'er dan givin'."

"Wall, ye see, folks don't always feel right," observed Silas, dropping dexterously on the other foot.

"No, they don't. When every body feels right, ans does right, dat'll be de millennium. But I's glad of de faint streak of dat day dat's come to dis house!" And she went in, with her old song upon her lips:

"Thanksgivin' an' de voices o' melody."

ADDRESSES AND ANNOUNCEMENTS OF
MEETINGS HELD BY VARIOUS
EVANGELISTS.

Sister Ora E. Simmons, the Girl Evangelist of Elismore, Calif., is assisting Homer Coberly in a flaming revival in Roswell, New Mexico. Chas. Hickman, Alfred Whitley, Walter Orr are working out from Roswell in that section of New Mexico in splendid meetings. S. W. Ditto and party whose address for two months will be Perryton, Texas, will hold meetings in that section of Texas and Okla. S. E. Waterbury and wife can be addressed for the winter at San Saba, Texas. They with the assistance of Evangelist M. E. Dailey are holding meetings in that section. Wilfred C. Parham and wife, are holding a big meeting in the M. E. Church in Supply, Okla. Evangelist Mack Wyatt is assisting Lewis Hunter in a fine meeting at Perris, Calif. He is purchasing a tent and will remain in that section for the winter. Evangelist Mrs. Cora Campbell is assisting Pastor E. L. Cooper at 908 N. Oleander St. Compton, Calif. Ed. Durlin can be addressed at Gravette, Ark., Evangelist Neil Saurey, Cave Springs, Ark. Albert Durham, South West City, Missouri. Floyd M. Durham, Mrs. Hattie Ostrander, and John Peacock, Cheney, Kans. W.W. Addleman and Nate Jones, Adrian, Mo. Mr. William McCorkle, Nelson, Mo. Emma Lang or L. G. Moore, Charlotte, Mich., Evang. Vera Ragsdale, c-o Louis Peck, Hempstead, Texas. James Seber or Chas. H. Stockdick and wife, Katy, Texas. Russell Swanson and wife, 1631 Oxford St., Houston, Texas. Lee or Julius Drachenberg, Beasley, Texas. Oscar Eiggers and wife, Guymon, Okla. Lillian T. Thistlethwaite, Box 252, Baxter Springs, Kan. Other names and addresses will be given in the next issue. The Chas. F. Parham Evang. party will spend two months in Michigan and Ind., and expects to spend the winter months in Texas. Closing with a great State Convention at Houston in May. The next year's National Convention will be held in Baxter Springs, Kansas, July 15 to August 15. Let all Ministers and Evangelists and Laity begin to lay aside what ever money possible for their expenses and be sure to attend.

We are expecting during the next twelve months to get some big meetings in the State

of Colorado. Let all missions and individuals in that State who are interested in the on-coming meetings to write us. We would like the names and addresses of all pastors and Evangelists, so we can print them from time to time in the paper for the benefit of the general public.

Call upon Me in the day of trouble I will deliver thee, and thou shalt glorify Me. Psalms 50: 15.

THE SECRET

The weary one had rest, the sad had joy that day,

And wondered how?

A ploughman singing at his work had prayed,
"Lord, help them now."

Away in foreign lands they wondered how
Their feeble words had power?

At home, the Christians, two or three, had met,
to pray an hour.

Yes, we are always wondering, wondering how,
Because we do not see

Someone unknown, perhaps, and far away,
On bended knee. —Sel.

Cheney, Kansas
Oct. 2, 1926

Dear Ones in Christ:

A few lines from the meeting here. God is blessing in a wonderful way in sending the Cospei Message. Alters filled with hungry seekers. sinners finding saivation, Backsliders coming home, many seeking for Sanc't and Baptism of the Holy Spirit, also many cases of remarkable healing. Three have been raised from intense sufferings to complete, instant healing also many other healings and Blessings. He is confirming His word, so we request the prayer of all who pray, that God may just use us to His Glory and that our work in the "South Land" may be met with God's richest blessings and approval. We will make several stops for meetings in parts of Okla. and North Texas, so may God bless everyone who is seeking to do His will and "Lets do what we can while we can."

"Yours in Service."

Floyd M. Durham
Home address Stella, Mo.

Perris, Calif.
Aug. 12, 1926

Dear Brother Parham:

I received your letter and was so glad to hear that you are having such good meetings in the South. May the Lord ever bless you in your work.

Last Sunday night we closed a seven weeks meeting in Corona. My, it was wonderful! The interest was good up to the last night. Many people came a distance of thirty-five and forty miles, some of them coming every night. For five weeks conviction rested so heavy upon the people that some of them hung on to their seats, while others left the tent crying. At the beginning of the next sixth week we got victory and many souls were saved, sanctified and healed. There was about thirty-five in all.

For the first five weeks my father preached. Then Brother Mack Wyatt came and helped in the preaching. Ora Simmons, Sister Owens, and Mother, also took charge of part of the services. We certainly had some fine sermons from all of them. We are rushing on and getting ready for a big meeting in Redlands as we want to get all done that is possible before school starts. My! I don't know when I have enjoyed my summer vacation as I have this one.

Well, I must close for this time. Continue to remember us in your prayers.

Yours for God and souls.

Opal Hunter

“Judge not according to the outward appearance, but judge righteous judgment
For with what judgment ye judge, ye shall be judged: and with what measure ye meet, it shall be measured to you again.”

CRIME AS A NATIONAL INDUSTRY

Louis Seibold, a well known newspaper writer is conducting an investigation of the crime wave, and presenting much information relative thereto in a series of well written articles. Mr. Seibold begins his first chapter with these words, uttered by William H. Taft twenty years ago: “I grieve for my country to say that the administration of the crimi-

nal law in all the States of the Union (there may be one or two exceptions) is a disgrace to our civilization.”

Mr. Seibold's purpose in quoting these words, uttered as applicable to a time when conditions were not approximately so alarming as now, is to show how rapidly crime is increasing. He says that since Judge Taft used this language in a public address, the population of the country has increased by 45 per cent, whereas lawbreaking has increased 700 per cent.

The figures seem to indicate that instead of a mere crime wave, the United States of today finds crime a highly organized, abundantly financed and ably operated industry.

Mr. Seibold estimates the annual crime bill at the amazing figures of \$10,000,000,000, of which \$3,500,000,000 represents the value of property stolen through acts of violence or fraud. The remaining \$6,500,000,000 is accounted for by cost of protective or punitive activities, both official and volunteer, and the loss of productive power through diversion to criminal pursuits.

The homicidal record for last year is placed at 12,000 lives, and more than 70 per cent of these were killed by murders in cold blood for personal gain.

He estimates that 1,500,000 persons are engaged in criminal pursuits for gain, and that in the large cities crime is attractive to an increasing number of young men as a quick way to obtain easy money.

The great majority of criminals escape punishment. Mr. Seibold declares that investigation reveals that 700 out of every 1000 escape entirely, and of the remainder a majority are lightly punished and are soon released.

The lack of law enforcement is a condition, not a theory. Among those charged with the enforcement of the law, the rule is to pass the buck.

What is the remedy? Everybody knows about the crime wave. The front pages of American newspapers tell the story day by day. If the Nation is headed for anarchy and destruction, who is to sift the causes and find the means of salvation? We hope Mr. Seibold will enlighten us before it is too late.

—Houston Post Dispatch, Sept. 12

“CONDITIONAL IMMORTALITY”
“LIFE OR DEATH”

By Mark Wyatt

Is Conditional Immortality a Bible Doctrine? Let us look at some of the many passages of the Bible on this particular subject and see what the scriptures saith. Conditional Immortality does not fight Evangelism of Orthodoxy as many people think. This whole fact of this doctrine is; “LIFE” as a gift of God thru his son Jesus: And “DEATH” as the wages of sin. I do not believe a man can be dead and alive at the same time. (Mr. Webster says, Death means, Extinction of life; state of the dead decay, destruction.) So when the Bible speaks of “death” and many times it says “destruction,” we can understand it means extinction of life. Following are many passages of Jesus’s own words, Life given to the believer.

“LIFE”

And as Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up; that whosoever believeth **MAY IN HIM** have Eternal LIFE, John 3:14-15. (Revised Version) May in Him have this great gift of God or Eternal Life, through the Son. Not merits, or good works, but only through Jesus. There is no place in the Bible where it speaks of life outside of Jesus Christ. He always spoke of giving LIFE, not to the unbeliever, but to the believer, or those who would accept. I am the Way, the Truth, and the Life: No man cometh to the Father but by Me. John 14:6. I—am the Life (Life Giver) No man cometh—but by Me. That does not look like life outside of Jesus. For God so loved the world, that He gave His only begotten Son that whosoever believeth **IN HIM** should not Perish, but have Everlasting Life. For God sent His Son into the world to condemn the world but that the world **THRU HIM** might be saved. John 3:16-17. Verily, Verily, I say unto you, He that heareth **MY WORD**, and believeth on Him that sent Me, hath Everlasting Life and shall not come into Condemnation (Judgement Rev. Ver) but is passed from death unto life. Passed from death, (the sentence placed on Adam. “Thou shalt surely die.” Margin reading—Dying thou shalt die) Passed out of condemnation into

the great gift of God or everlasting Life. John 5:24 read next five verses. In John 3: 36 He that believeth on the Son hath everlasting life: and He that believeth not the Son shall **NOT SEE LIFE**; but the wrath of God abideth on him. Life by believing. Does the unbeliever have the promise of life in this verse? No—he shall not see life but the wrath of God abideth on him. What is the wrath of God as this verse speaks. Rom. 6:23. For the wages of sin is death but the Gift of God is eternal life thru Jesus Christ our Lord. For the wages, (or pay) of sin is death, (Destruction,) But the gift of God is eternal life through—What?—(Through His death on the tree 1 Pet. 2:24,) or through Jesus Christ our Lord. Through the death of Jesus something was purchased for all man, or He paid the extreme penalty for sin. Now If Jesus did not pay the ransom for death and sin; and life can be had outside of Jesus) then the words of Jesus and the whole Bible is a farce. Life in eternal misery or in hell would be life outside of Jesus. Could a merciful God ask any more than the wages of sin which is death. In Rev. 20: 6, and 14. it refers to the second death what could be plainer than this one scripture, “This is the second death,” Could a merciful God torture souls thru countless ages as Orthodox teaches. The Heathen so called believed and taught this. Even Mohammed taught such as the following: “The unbelievers will be companions of Hell fire forever;” “Those who disbelieve, we will surely cast to be broiled in hell fire; so often as their skins shall be burned, we will give them other skins in exchange, that they may taste the sharper torment.” “They shall be dragged on their faces into hell and it shall be said unto them, Taste ye that torment of hell fire which ye rejected a false hood. They shall be taken by the forelocks and flung into Hell where they shall drink scalding water. The true believers lying on couches shall look down upon the infidels in Hell and laugh them to scorn.” (Unspeakable Gift, by Pettingill, page 319.) We can see by this that the Doctrine opposite eternal torment was taught; as a farce Mohammed ridiculed it saying; “taste ye that torment of hell fire which ye rejected as a falsehood” So at this time there was a teaching that such doctrine of eternal torment was a falsehood, yet the people will

accuse a God of Love being capable of torture, and torturing human beings forever. With such vulgar expressions of a merciful God is no less than HEATHENISM and the easy way (so to speak) is followed by the multitudes.

Eternal Tormenters (so to speak) put up the following argument, which has no Biblical foundation whatever. That the soul is Immortal and cannot die and therefore will be tormented forever and forever. Does the scriptures back up such a teaching? Ezek. 18:4, 20-21. "Behold all souls are mine, as the soul of the father so also the soul of the son is mine: The soul that SINNETH, IT SHALL DIE." Ver. 20. "The Soul that sinneth it shall die—"In the following verse a provision is made that a man may live and not die, "But, if the wicked will turn from all his sins that he hath committed, and will keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die." This does not refer to the death of the natural body. Neither does Ver. 4, 20. Malachi 4:1-3 "For behold the day cometh that shall BURN as an oven; and all the proud, yea, and all that do wickedly, shall be STUBBLE: and the day that cometh shall BURN THEM UP, saith the Lord of Host, that it shall leave them NEITHER ROOT OR BRANCH, What could be plainer: Does this not make itself plain without any farther explanation Ver. 3, "And ye shall tread down the wicked, for they shall be ASHES UNDER THE SOLES OF YOUR FEET in the day that I shall do this, saith the Lord of host. These two verses alone condemn all other views or ideas and teaching that is not in harmony with the destruction of the wicked. These scriptures do not sound like torture or torment thru the cycles of eternity. I have given but a very few of the many scriptures of the Bible, to prove that the soul that sinneth it shall die, or be consumed, and last but not least that there is no life outside of Jesus. Following are many scriptures I refer you to on this one subject alone; Jer. 21:8; Psa. 37:20; Ezek. 33:10 11,2; Thess. 1:8-9; I John 3:15; II Pet. 2:12; Prov. 8:26; Luke 13:3-y; Psa. 145:20; II Pet. 3:7-9; Jas. 5:20; Jas. 1:15; Heb. 6:4 8, 10:26; Luke 9:56; I Tim. 6:5; Phil. 3:19; Rom. 6:21; Rom. 7:5; John 15:5 6; Matt. 3:10-12: 10: 28:; 13: 38-40. More than 150 places in

the Old Testament alone speak of the utter destruction of the wicked. It is time every one that loves the truth and is standing for it come out from the teaching that will eventually cause the Overthrow of Babylon; and help spread these truths to the uttermost part of the earth.

GOD'S TENTH

Nine parts for thee, and one for Me,
 Nine for Earth, and one for Heaven;
 The nine are thine, the one is Mine,
 But oh, how slowly given!

In Gospel land thy life is spanned,
 With all Christ's blessings o'er thee.
 While o'er the earth, without new birth,
 Lost millions sink before thee.

They sink to hell, whilst thou could tell
 The glorious Gospel story;
 For from the gold which thou dost hold,
 My tithe could bring them glory.

Ten parts for thee and none for Me,
 All for Earth, and none for Heaven!
 For from thy gold, which thou dost hold,
 My tithe thou hast not given.

No souls for thee, no souls for Me,
 All for hell, and none for Heaven!
 For from My gold, which thou dost hold,
 My tithe thou hast not given.

—Selected.

The Son of man is come to seek and save
 that which was lost. Luke 19:10.

God shall supply all your needs according
 to His riches in glory in Christ Jesus. Phil.4:19

It is fine to speak well of the dead, but what
 shall we do about those who are dead and don't
 know it?

The wages of sin is death; But the gift
 of God is eternal life, in Jesus Christ our Lord.
 Rom. 6:23.

Choose ye this day whom ye will serve;
 but as for me and my house we will serve the
 Lord. Josh. 24:15.

SPOTS

"These are spots in your love-feast."

(Jude 12, R. V.).

"Spots" very much in size, but large or small, they mar chapters, and preclude full usefulness. All of them are signs of impurity and of unholiness. Most of the noted saints, God looked them over, had spots. Reader, does He see any on you? How many useful lives are spoiled by "only a spot?"

Abraham's spot was deception. It brought a plague on Pharaoh and his house, and lost him all his Christian influence on Abimelech. (Gen. 12:20). No one can sin without effecting others. Is your whole life without deception?

Moses' spot was a hasty temper. (Num. 20: 10,12). Does your temper ever get away from you? Do those who know you best have the greatest confidence in your piety?

Miriam's spot made her a leper. Evil speaking, and criticism of the private affairs of one of God's children. (Num. 12). Is your tongue saved? If Jesus should say, "Let me look at your tongue," would it be clean? Is it kept by the power of God? The Lord hears everything you say. Evil speaking grieves the indwelling Holy Spirit (Eph. 4:29; 5:6), and marks you as unholy.

Achan's spot was covetousness. It cost the lives of thirty-six soldiers, besides his own, and the life of all his family. (Josh. 7). "Covetousness is idolatry." Shall we have such spots in our lives? John 2:15-17.

Balaam had a spot, though he was a prophet of the Lord. A preacher needing money. It looked to him as though he might make a little "on the side," and be true to God at the same time. Being true, he was not paid, and lost his life among God's enemies. Your preacher may do the same if you do not support him. Will you be blameless? Let the preacher read Acts 6:3-4; and all others read 1 Cor. 9: 7-14.

Jonah's spot was disobedience. He was not willing to do what God asked, so sought to run away from God, but he got into awful trouble. Do not try to hide from God, "Be sure your sin will find you out." Obey God and leave with Him the results of your obedience.

Ten of the spies had big spots of unbelief, and how contagious it was! Soon the whole

camp of Israel was inoculated; and view the sad results,—forty years of wandering in the wilderness, when they might have enjoyed the milk and honey, grapes and pomegranates of Canaan. "If thou canst believe all things are possible to him that believeth." "Without faith it is impossible to please God." "Be not faithless but believing."

David had a great big spot, though he was a man after God's own heart. 2 Sam. 12:9. Are your secrets thoughts as clean as you wish others to think your life to be? (Matt. 5:28). Do you harbor ill will against any one? (1 John 3: 15).

The elder brother had a spot. Luke 15. Is there any jealousy lurking in your heart? Do you stand up for your rights? Are you "on your dignity"? Some are so straight that "they lean backwards," and frown at the return of the prodigal. Are you free from that spot?

Martha had a spot. She "was careful and troubled about many things," do you worry or complain? Your spot is the same as her spot. Read Phil. ;: 67.

Ananias and Sapphira had a spot. They pretended to do more than they did. It cost their lives. It will cost yours, too, if you have it. Perhaps your spot differs from any of these. But if God sees any spot in you He will show it to you if you are honest, and by confessing it to Him, you can get it taken out in the blood of Jesus. (1 Jno. 1:7).

If we would be "with the Lord" when He comes, we must be where we can say with the poet:

"Nothing between, Lord, nothing between;
Let me Thy glory see,
Draw my soul close to Thee.
Then speak in love to me—
Nothing between." —Sel.

All men are born equal, at least so far as clothes concerned.

Jesus said: Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28.

Here is a law that never varies: No man is bigger than those he hates. When you outgrow them, you stop hating them.

THE WITHERED FLOWERS

Mary Dawson had been confined to the house for over a week with a heavy cold. During the time of her sickness a friend had sent her a bunch of beautiful roses. She lovingly cared for them until they literally dried up. She chipped off a bit of the stems each morning and put them in cool, fresh water; but the time came when even this careful treatment failed to revive them until there was nothing but dried petals and withered stems.

When she was about to throw them away, a happy thought came to her—why not give them to Betty Lane.

Betty was a middle-aged woman who lived across the street, and with whom Mary had often spoken about her soul; all to no purpose. Betty would simply have nothing to do with such things.

No sooner had the thought taken shape in Mary's mind than she picked up the bouquet and went over to Betty's house. "Good morning, Betty," she cheerfully said; "I thought I would bring you some flowers."

Betty glared at her, then she glanced at the flowers, then she exploded. "Are you crazy or do you think I am?" she stormed. "What do I want with such old things? You had better throw them in the street."

"Why, I cannot see why you should be so angry," Mary innocently replied, "I have enjoyed them so much that I thought you would like to enjoy them awhile; but if you do not care for them I will take them home again."

"I think you had better," Betty angrily replied.

"Now, Betty, don't be angry with me. I thought I was doing you a favor by offering you these old flowers. They are of no use to any one, but I thought you might appreciate them." And her eyes sparkled as she continued, "You see, they are something like you. I have often asked you to give yourself to Jesus, but you have always refused. While you have health and strength you refuse Him, but some day, when there is nothing left but the prospects of speedily meeting your God face, to face, you will offer Him your wasted, useless life; just as I offered you these with-

ered flowers."

Tears stood in Betty's eyes as she replied, "Please do not say any more, Mary: I see the point. God will never have to say of me that all He got was a wasted life, for I am going to serve Him from now on."

How about you, dear reader? Are you going to waste your life, and then, at the end of the journey, offer God the withered remains of what might have been a beautiful life of service? You think you are enjoying life, and are so overwhelmed with these so-called pleasures that you have not given the future a thought; or you may have been a church member for years, but you have refused to work for God; thus wasting many precious years. Don't do it any more. Such pleasure is the very essence of selfishness. Give God the best you have, for He has given you the best He has. You may not have the chance later on even to give Him what it left. The slender cord of life may be snapped so suddenly you will not have time even to prepare. Take no chance with the future, for procrastination is dangerous; but serve God while you have the opportunity.

— Selected

SECRET OF A HAPPY DAY

Just to trust and yet to ask
Guidance still;
Take the training on the task,
As He will
Just to take the loss or gain,
As He sends it;
Just to take the joy or pain,
As He lends it.

Just to leave in His dear hand
Little things,
All we cannot understand,
All that stings.
Just to let Him take the care
Sorely pressing,
Finding all we let Him bear
Changed to blessing.
This is all! and yet the way
Marked by Him who loves the best:
Secret of a happy day,
Secret of His promise best.

—Francis Ridley Hovey