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The Apostolic Faith

OFFICIAL ORGAN OF THE APOSTOLIC FAITH MOVEMENT

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Preach This Gospel To All The World

I am dwelling on the mountain
In communion with my God,
I am basking in the sunshine
Of His precious, holy love.
I am feasting, humbly feasting
On the "Honey in the Rock."
While I'm waiting for the leading
Of the shepherd of the Flock.
Then I think I saw Him pointing
With a shaft of "snowy white"
Far across the briny waters
To a land of darkest night.
Saying, Rise ye, take some action.
For "three hundred million souls
Are the offspring of my "chosen"
And I want them in my fold.
Stay not by the safely sheltered
Clothed and fed and gone to sleep
Over rocks and craigs and mountains
Take relief to my "Lost Sheep"
Tell them how I long to fold them
To my bosom once again
Take salvation, joy and comfort
To lost souls
O that I might be use
To unfold the Gospe
And reveal to long, lost Israel
God forsaken in their youth
He must have thought of these
When on dark calvary
With soul pierced through and through,
He gained the Victory.

—I. M. Whitney

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WATCH THE 153 GREAT FISHES

By J. H. Allen

In our article entitled "What we saw at Windsor Castle," we gave an account of how we were permitted to verify the fact of the descent of the royal family of Great Britain from David, the ancient King of Israel, with whom our covenant keeping God made a covenant that his house, His throne, his kingdom, and his seed should endure as long as the light of day should remain in the astronomic heavens.

In a further pursuit of this subject, we find the following: "And of all my sons (for the Lord hath given me many sons), he hath chosen Solomon my son to sit upon the throne of the Kingdom of the Lord over Israel." I Chronicles 28:5. In consequence of which, we have the following: "Then Solomon sat on the throne of the Lord as King instead of David his father, and prospered; and all Israel obeyed him." I Chronicles 29:23.

In the study of this subject, it is absolutely necessary to keep in mind the fact that it is "The Kingdom of the Lord,"—Jehovah—and that it is also "The throne of the Lord," that was turned over to David, and that it is some one of his posterity,—of His "seed" only—that must forever succeed him as the ruler of that Theocratic Kingdom. In verification of which we will take time at present to give only the following:—"Thus saith the Lord; If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth, then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob." Jeremiah 26.

It is such a well known fact that Zedekiah of the royal line of Israel's race is the last king of the Judo-David-Pharaz line that has ever reigned over the Jews, that we need only to mention the fact to have the approval of all interested. But it is not so well known that the prophet Jeremiah was commanded by the Lord to pull down, root out, throw down, afflict, and destroy the reign of this royal line over the Kingdom of Judah, over the Jews, and then build and plant the kingdom anew in the Kingdom of Israel, the ten tribes,—which command was backed by the following promise,

"And it shall come to pass, that like as I have watched over them to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them to build and plant, saith the Lord." Jeremiah 31:28.

Neither is it well known that after Zedekiah's sons—all the royal princes—had been slain before his eyes, his eyes put out, and he taken to Babylon where he died, that Jeremiah had "The King's daughters" left with which to place on the removed, rebuilt and replanted throne of David. Jeremiah 43:6-8. These King's daughters were as much the seed of David as was their father or their royal brothers.

It is also well known to the most careless of Bible students that Pharaz the son of Judah and ancestor of David had a twin brother, Zarah, who was just as much a legal son of this royal father as was Pharaz. Zarah was as lawful an heir to the sceptre as was Pharaz; although at that time he and his heirs belonged to the non-ruling line. Consequently, at the time of the dethronement of Zedekiah, we find the following related prophecy from Ezekiel, who lived contemporaneously with Jeremiah:—"Thus saith the Lord God: Remove the diadem, take off the crown; this shall not be (on) the same: exalt him that is low (the non-ruling line of Zarah, the twin brother of Pharaz the progenitor of the Judo-Davidic line) and abase him that is high (Zedekiah). I will overturn (it), overturn (it), overturn it; and it shall be (overturned) no more until he come whose right it is: and I will give it to him." Ezekiel 21:26-27.

In this prophecy, in connection with the fact that the "high" or ruling line was to be abased or dethroned while the low or non-ruling line was to be exalted, we have the fact that eventually this exalted and ruling line, although legal, lawful heirs of the racial royal line, must be dispossessed and abdicate in favor of him whose RIGHT IT IS when He comes. Remember "Solomon sat on the throne of the Lord instead of his father David," and that to David was given "the throne of the kingdom of the Lord over Israel."

All of which is inevitably connected with the great and never disputed Messianic prophecy as given by Isaiah, which is as follows: "For unto (the chosen race) a child is born, unto us a (royal) son is given and the government shall

be upon his shoulders; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, The Prince of Peace. Of the increase of his Government and Peace there shall be NO END. Upon the throne of David and upon his Kingdom, to order it, and to establish it with judgement and with justice from henceforth even forever." Isaiah 9:6-7. The phrase "from henceforth" means from that time on, that is, from the time when the "Child," the 'Son' of David who is also "The Mighty God," the Lord from Heaven takes again the throne of his Kingdom over Israel. Which event together with its related facts are found in the New Testament prophecy concerning them as given by the angel Gabriel: "Fear not Mary, for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and thou shalt call his name Jesus. He shall be great, and shall be called the son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke 1:30-33.

Herein, we must note first, that there are eight individual features to this prophecy:

1. Thou shalt conceive,
2. And bring forth a son,
3. And shalt call his name Jesus,
4. He shall be great,
5. And shall be called the Son of the Highest.
6. The Lord God shall give unto him the throne of his father David,
7. He shall reign over the house of Jacob forever,
8. Of his kingdom there shall be no end.

The first five of these individual features were not only fulfilled at our Lord's first coming but they became the foundation facts upon which the entire structure of Christianity has been builded. To destroy these, or any one of them, is to destroy Christianity. To attempt it, is an attempt to destroy Christianity. Don't try it, you'll get hurt. The last three of these features are yet to be fulfilled. Jesus came the first time as the babe of Bethlehem, he is coming as the Lion of the Tribe of Judah. He came to suffer—he is coming to reign. He came in humility—he is coming in power.

Now, in order to connect all these foregoing facts with the specific point made in our foregoing by a comparison related facts that we may

mer articles entitled "What we saw at Windsor Castle" in its relation to the royal family of Great Britain as the present occupants of the throne of David, the earthly inheritor of the throne of the Kingdom of the Lord over Israel, we need to call to memory the fact that in the thirteenth chapter of Matthew, our Lord put forth Seven Parables concerning the Kingdom of Heaven, six of which are prefaced with "The Kingdom of Heaven is like unto—" The last of which seven is as follows: "Again The Kingdom of Heaven is like a net, that was cast into the Sea, and gathered of every kind; Which, when it was full, they drew to the shore, and sat down, and gathered the good fishes, but cast the bad away. So shall it be at the end of the World," that is, 'this present evil world'—or age.

It is also a significant fact of related truth to this Kingdom of Heaven Parable, that the only miracle which our Lord performed after his crucifixion and resurrection was that of a net cast into the sea which was filled full to its utmost capacity; which at the command of the Lord himself was cast on the right side of the ship, in which, when they were counted, there were just one hundred and fifty three great fishes, which in themselves are significant evidence of a meaning beyond the mere fact of a local successful haul of fish. And it is only by a comparison of related facts that we may find a reason why this event took place, or be made to comprehend its possible prophetic significance, if there be any. And we are sure there is. Therefore, the first related facts to which we wish to call your attention are, that in the parable in which the Kingdom of Heaven is likened unto a net cast into the sea, the net was not drawn to the shore until it was full. Correspondingly, this net is declared to be "SO FULL they were not able to draw it for the multitude of fishes," that is, both nets had reached the utmost limit of their possible capacity.

Second, the Lord promised to make a new covenant both with the House of Israel, the ten-tribed-Kingdom, and with "The House of Judah, which latter house is the Jews, whose house—because they received him not, (they would not), is left desolate during the Gospel age, but who are to be again grafted into their own Olive tree,'—who meanwhile are the ene-

mies of the Gospel, but as a portion of the elect race are beloved of God for their forefathers, with whom, according to Romans 11:27, the Lord will yet make his promised covenant.

Consequently, when they still persisted, and "would not," our Lord made a special visit to this earth, met Paul, a wrathful Jew, on the way to Damascus—and sent him specifically "To the Children and Kings of Israel". Acts 9:15. Do not for one moment get the idea that Israel, as herein used means the Jews, for none of the Kings of Israel were then ruling over them nor had they been for over five hundred years. Prior to the Lord's call to Paul, he had instructed his Apostles, saying "Go not in the way of the Gentiles, but go to the lost sheep of the house of Israel." That is, the ten tribes, or as Luke puts it, "His Ten Servants," to whom were given the ten pounds and to whom the Lord gave command, "Occupy till I come." Luke 19:13. Which selfsame ten tribed-kingdom, as foretold by the prophet was to "Increase as the fishes increase." Fish was an early and the earliest symbol of Christianity.

Third related fact:—Sir Robert Anderson, the author of "Daniel in the critic's den," who is 'a strong opponent of the Anglo Israel Truth, needed to use the text Acts 9:15 to make a certain point, and because he was writing to scholars was compelled to make a perfectly correct translation of the same. Consequently, his translation is as follows, "But the Lord said unto him (Ananias). Go thy way, he Paul, is a chosen vessel unto me, to bear my name before the nations, even the Kings and children of Israel." These are the 'many nations' and the "Kings" of these nations which the Lord promised to Abraham and Sarah, and pertain to the ten tribes whose territorial home was formerly Samaria. Of which people, Jeremiah, as the mouthpiece of the Lord says:—"I will cast you out of this land into a land that ye know not, neither ye nor your fathers." Jeremiah 16:13. Three of the major prophets, namely, Jeremiah, Ezekiel, Isaiah, locates this unknown land as the "Island of the Sea," which Isaiah declares is northwest of Palestine. Concerning these dispersed ten tribes, the Lord further declares, "Behold, I will send for many fishers saith the Lord, and they shall fish them." Jeremiah 16:16. The Apostles were made "Fishers of men," but our Lord himself

sent Paul to fish among "the nations, even the Kings and children of Israel." Twenty seven years later, he returned saying, "I was not disobedient to the heavenly vision.

The fourth related truth is, that Christ, as the second Adam, is "The Lord from Heaven," who, as the virgin born child is Emanuel, "God with us," and to whom, as the Son of David according to the flesh, is to be given the throne of his father David, which self-same throne is, and ever shall be, by the right of priority, the throne of the Lord,—Jehovah—over the Theocratic Kingdom of Israel, which throne is now occupied by the royal family of Great Britain, who are of the Judo-Davidic royal line of Israel.

Hence the fifth related fact is that there will come a day, a glorious day, when some one of this present ruling line of royal heirs must either abdicate or be deposed in favor of our Lord. And it is on record that Queen Victoria declared again and again how thankful, how gladly, she would lay that Sceptre down at the feet of Jesus Christ, her Lord. In fact, all the family know what to expect on that line. And since, as we have shown in the book "Judah's Sceptre and Joseph's Birthright, it is absolutely true that Queen Victoria was the 150th. generation from Adam, it follows that her son King Edward the VII was the 151st. that King George Vth. is the 152nd., and that his son, the present Prince of Wales, the heir apparent to the throne is the 153rd.

The sixth related fact is, that since there are 153 generations among the people to whom the Gospel was sent, and that the 153 fishes in this miraculous draft were all "Great Fishes," it shows an intended meaning that is deeper than the mere fact of a successful haul of fish; especially, since there are 153 generations of royalty along the line of the chosen race. "Sarai's" name was changed to "Sarah," which means 'Princess' because the Lord had declared "Kings of people—nations—shall be of her." Only a Princess may become the mother of Kings. Adam was made a King when his Creator said "Have dominion." This is the reason why Luke gives the Genealogy of the Royal mother of David's Son—the Princess Mary—on post David back to Adam, the son of God: "he there by being a Prince of the King Eternal."

Finally, the symbolic facts are,

1. The night is past,

2. The morning had now come,
3. The last fishing cruise was over,
4. The last haul was made,
5. The Lord stood on the shore,
6. They were not far from land,
7. There were just 153 Great Fishes
8. No possible chance for more,
9. The end of fishing—of work—had come,
10. The Lord had prepared a feast and given the invitation.

Come and Dine!

LEAVES BY THE WAYSIDE

On returning home from our refreshing trip to New York City, we devoted almost, day and night to the visitation of the sick. One special feature of the day's work was the Hospitals where either at the requests of individuals or of whole wards, we went to pray with the afflicted seeing gracious results. A great rally overflowing the largest theatre in Baxter Springs came next with many blessings, then a crowded house in the Market Square Auditorium in Joplin. Mo., followed by two big meetings in Webb City and Prosperity. Mo. But to crown it all came the all day meeting in Stella, Mo., where people came from a radius of 100 miles filling a large auditorium of a Union Church. Such intensity, such enthusiasm and what wonderful times were had with the brethren from all N. W. Arkansas, S. W. Mo., and S. E. Kansas, none will soon forget that precious day."

Then we headed westward to cheer and bless the people as God might lead. One week and over Sunday was spent in my old home town, Cheney, Kans. Well here they came, many had been my childhood playmates and school chums but the last day was the crowning day with such crowds and wonderful blessing on the people. Brother Miller, the Indian Orator, came to continue the meeting which he has with abundant success. I was ready then to begin a Campaign in Denver where they have been begging for meetings on the original lines. Wichita, Kan. tried to get a large hall and hold us for a meeting but a letter came saying that all arrangements and dates for meetings had been made for us in western Oklahoma and Texas. About a dozen of our preachers were in that section and looking for special instructions. Leaving Bro. and Sister Campbell for a rest in

Wichita, Kans. I pressed on to the west, found big crowds awaiting at Olive Meeting House near Beaver, Okla., then two nights in Gray, Okla., then two nights in Perryton, Texas. All this section had been torn by workers seeking to organize into a pentecostal sect and many who loved the workers who came among them yet could not join a Church, were all broken up so they had sent for me to come to bind up the broken hearted and get them established in God once more. Well the universal testimony was that the meeting held thus two nights in a place did more to settle and fix and lift the people than any series of meetings ever held in that country. No sooner was it noised about that I had entered that section than the people of Booker, Texas where they had lately bought a double roomed school house and dedicated it wanted at least one night so I decided to give them an all day rally. Sunday came and what crowds filled the spacious auditorium all day. People came from one hundred miles about, such joy and gladness and how they begged me to stay for a campaign, but time did not permit but I have promised them one in the future. The trustees wanted it known that their House is open to all real Full Gospel preachers who may come that way.

Brother McCorkle had started a meeting at Dessauette, Texas and begged for a boost so we went for two nights. The principal of the High School was one of the finest men I have ever met and lead the singing and we hope will become a full gospel song evangelist. He asked me to speak to the school in Chapel service and use all the time I wanted. He afterward said that for 69 minutes hardly a child or High school student batted an eye as I told them of the errors and dangers of Evolution. He begged me to stay long enough for one more talk the next morning, and that day at least 2 hours were consumed in out lining the present location of the Ten Lost Tribes of Israel and locating the Gentiles and the heathen. The whole school were very much interested and we look for splendid results from this meeting in a small town where they have no churches and yet have gotten a lot and 1,500 dollars for a community chapel. Pray for them.

Having promised to dedicate the new and beautiful Light House Temple which has been built in Burbank, Calif., they claimed my time.

So I headed (alone) in my Ford for the western coast. I stopped for one night with gracious results in Spearman, Texas, then to Amarillo, Texas where they had arranged for a reception and small meeting in the home of old time friends, J. L. Means and wife. No sooner had I arrived in town than the pastor of the assemblies of God came to beg us to move the meeting to his church but though he stayed pleading for one and one half hour, we decided not to do so, but promised him a Campaign some time soon.

Hereford, Texas came next night and it being Saturday, I spoke on the streets to a multitude of people some went home as far as 60 miles to get their families to hear the night's sermon. (I preached on Evolution on the street.) They were so stirred some business men shut up shops to come that night. The large Auditorium of the Court House was jammed.

Next day I traveled westward. As I entered New Mexico I came to a little town in the desert and remembering we had people there who took our paper decided I would look them up. Inquiry brought the information that they lived out along the high way about ten miles, near an oil station. On inquiring there the man at the station said yes, they live over there, but every one in this section (which is most sparsely settled) are over at the school house beyond that hill and Brother Walter Orr of Roswell is to preach there today. I said, lead me to that basket dinner. Well like a tramp, when I got there, I had to cut wood (preached to them) for my dinner. It was wonderful to have a feast in the desert all prepared for you. How we all praised God and rejoiced together, mighty fine people, some had been in my meetings in Roswell. At Roswell a large crowd awaited and we had great joy in ministering to them here where Brother Homer Coberly has been laboring very faithfully for a long time and where God is raising up some fine young preachers. Brother Alfred Whitely was married to Miss Henrich the day before I arrived. She is a most talented musician and he a fine young preacher. God bless them in their work for God and souls.

From here on into California. I made an average of 340 miles a day and began meetings for two weeks in Corona, California then for two weeks in Burbank, Calif.. Many want a

mammoth tent campaign in Los Angeles, but I can't feel to take the time now. Several of our able preachers are with me here and Benny, the Boy singer, is bigger and better singer than ever.

New Missions

Besides the very fine mission chapel to be dedicated in Burbank, Calif., which is one of the finest church buildings in that city, they are fast completing a large Tabernacle in Buffalo, Oklahoma, which we will dedicate on our way to the national camp meeting in Baxter Springs, Kansas, July 16 to Aug. 16th. Brother S. W. Ditto and the mission in Hempstead, Texas are soon to dedicate a splendid meeting house, and we rejoice with them they are splendid people there.

Brother Virgil Peters and his congregation in Saginaw, Michigan have completed a good building and Bro. Alvin R. Branch of Battle Creek, where they are building a spacious church for their work there, will dedicate the new building in Saginaw.

The people of Baxter Springs are completing a fine building for their house of worship. The local paper has this to say of the Chapel. "The attractive stone front of the New Community chapel on 12th. St., has been very much admired for its antique appearance," The people of the Faith are to be congratulated in getting such a creditable edifice erected, most of the work has been donated. It is built of stone and brick with incline floor and large rostrum, specially located in the heart of the city and admirably located for mission work. Dear readers, I am giving you the above so that you can see what the day's work and week's work of the editor, means to keep going and yet get this paper out. Will you all pray that I may ever be kept under the precious blood and going on for God for with all there are many trials and traitors who would betray not only in the spirit world but many among what we some times call the brethren, so pray mightly for me.

Special Announcement

Word just come that we are to have the privilege of having Sister Abbie Morrow Brown one of the world known writers and preachers, with us in the National camp meeting. She is very old now in years, but still young in God and so refreshing to hear her. Bishop Allen of Pasadena one of the world's great teachers, es-

pecially on Anglo-Israel and writer of many books, wants to come if possible. Many preachers of note will be with us, a feast of fat things. Arrange your vacation to spend the month with us, fine shade and ideal place, don't forget the date and place, July 16th. to August 16th., at Baxter Springs, Kansas bring bedding and cooking utensils, rooms or tents can be rented. The citizens of Baxter will do all in their power to make you welcome, and your stay pleasant. So come.

BE YE ALSO READY

Come you luke warm, worldly Christians,
Buy of Christ the purest gold;
Gold that's in the fire been tested
Be not luke warm, be not cold.

Buy of Jesus snow white raiment,
That your shame do not appear.
Let Him fill you with His Spirit
In His Love there is no fear.

Anoint your eyes with salve from Heaven,
That your vision may be clear;
Seek to be on fire for Jesus,
For His coming draweth near.

Oh! be ready then to meet Him,
When He comes to claim His Bride;
Have your lamps all brightly burning
Then with Him you shall abide.

When He takes His bride to Heaven,
The Holy Ghost will then go too;
Peace on earth will be a stranger,
Oh, what anguish you'll go through!

You will weep and mourn and pray,
But how useless it will be;
Too, late, too late is the answer
You did not abide in me!

Given by the Holy Spirit to G. W. Lankford—1912 (deceased.) Mrs. A. O. Hubes's father.

Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice:

And be ye kind one to another, tender hearted forgiving one another, even as God for Christ's sake hath forgiven you. Eph. 4-31,32.

They say, "If it wasn't for the rain, there wouldn't be any hay to make when the sun shines." And if it were not for the clouds and trials in our experiences, I am afraid the fruits of the spirit would not grow, and our lives would not yield the peaceable fruits of righteousness in the great harvest day.

How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?—John 5:44.

"WAIT A MINUTE LORD"

Wait, Its just a small word with four letters but it means so much. So many people form the habit of saying "just wait a minute and I'll be ready." The minutes seem hours sometimes to those who are waiting. I have been wondering lately how many of us say wait a minute, Lord and I will do this or that, perhaps it is paying vows to God we have promised years ago, but we have said "wait a minute," till the minutes have grown into years. Yet they will pray, "O Lord, bless me, now," "O Lord, heal my body now, Lord I have prayed for years, and why don't you heal me?" Wait a minute comes back the answer. Didn't you promise me you would give me a tenth of your earnings and also your offerings? Yes Lord I intended to but—. How many excuses we make to God for our broken vows! If we want blessings, and healings and our souls on fire for God, we must pay up our back promises to God. When we want a favor of the Lord, we expect it immediately. Jesus is so patient with His children, He gives us so much, and we give Him so little. He gave His life for us, suffered agonies no tongue can explain. All we have really belongs to the lowly Nazarene and I believe if we do our part we will get healed and stay healed. Jesus is calling lost souls, every day to come unto Him and they say, wait till I have a good time, and by waiting it may be too late. Now is the accepted time. Jesus is soon to come in the clouds of glory, then you won't have time to say wait, Lord, I'll get ready! But the wise virgins will be ready—What a gathering of the faithful that will be. Hallelujah. May God bless you all,—Mrs. Roy Rogers, Midian, Kansas.

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FAITH MOVEMENT

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

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

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

Change of Address if any, should be sent to us promptly, giving both old and new addresses. This is necessary as papers are not forwarded.

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 enable us to live above disease as well as sin.

The Editor wants each reader of this paper to send 25 cents for the "Creed of Jesus." It is what we have been preaching for 30 years; written by Rev. Frank N. Raile, Graduate of Harvard University. Address letter with 25 cents enclosed to Christian Literature Publishing Co., Wooster, Ohio, 1366 Beall Ave, requesting them to mail you "The Creed of Jesus," Write your own address very plainly.

HOW FIRM A FOUNDATION

It was in San Francisco during the earthquake. It was when that great city was trembling in the very hands of God, that an old lady, a Christian was sitting in her chair singing. Singing! Think of it, singing when the earth was shaking, singing when terror and horror was on every hand. She was singing a line or two of "How firm a foundation, ye saints of the Lord, Is laid for your faith in His excellent Word." What a contrast: With conternation on every face there was consolation on her lips, "How firm a foundation." And, when the foundation seemed moved and shattered! Someone said after the earth-quake, "Grandma, how could you sing when the earth was shaking?" She replied, the only thing I could think of children, was how wonderful it is to have a God that can shake the whole world!"

Broadcasting Prayer

"Yet once more I shake not the earth only but also heaven." Heb. 12:26.

FAITH IN BIBLE TEACHINGS IS URGED BY THE PRESIDENT

Washington, April 4.—AP—Declaring that at times it appears "as though a popular familiarity with the scriptures is not as great at the present time as it has been in the past in American life," President Coolidge, within a letter made public yesterday, said it would be difficult to support the foundations of government and society if faith in Bible teachings was lost.

The letter was addressed to Eugene E. Thompson, organizer of the Bible class at the Church of The Epiphany here, who, with Doctor Z. B. Phillips, pastor of the church, recently called on Mr. Coolidge, explained the campaign of the class to create wider interest in the scriptures and invited him to attend the church services today.

Mr. Coolidge's letter declared that the foundations of American society and government rests so much on the teachings of the Bible that "it would be difficult to support them if faith in these teachings should cease to be practically universal in our country."

"Everyone who has given the matter any thought," the president said, "knows of the great literary value of the Bible and the broad

culture, aside from its religious aspect, that comes from a general familiarity with it. Although it has been the subject of most careful and painstaking study for hundreds of years, its most thorough students find in it a constant revelation of new thoughts and new ideals which minister to the spiritual of the race.

"It would be difficult to conceive of any kind of religious instruction which omitted to place its main emphasis on the precepts of this great book. It has been the source of inspiration and comfort to those who have had the privilege of coming in contact with it, and wherever it goes it raises the whole standard of human relationship."—Joplin Globe.

LET'S REASON TOGETHER

On every hand there is still seen the desire to suppress ideas and things we do not like.

If a new idea is born, there are those who would take its head off.

New truths must always battle for supremacy against entrenched errors.

We assume that we possess the truth.

If a new idea conflicts with our brand of truth we want it suppressed.

We manifest a distinct lack of faith in our truth.

We fear it may not be able to successfully meet the attacks of the new idea.

This should not be so.

We should not desire the truth only so long as it is the truth we have.

Give us all the truth that comes to light.

If we have errors, these will perish and we will be better off without them.

No age has ever succeeded in suppressing a new truth.

Truth may be crushed momentarily, but it rises again.

Truth always prevails.

This should be so.

We should all desire this to be so.

We cannot afford to repeat a new truth in favor of an old error.

If what we have is truth we should welcome a combat with what we think is error.

No error can conquer truth.

Truth has nothing to fear in her combat with fallacy.

Wisdom does not fear folly.

Knowledge will not be injured by ignorance. Science need not fear superstition. Truth can afford to be patient.

A fair fight and truth will always emerge victorious.

Thomas Jefferson rightly said: "Error of opinion may be tolerated where reason is left free to combat it."

"Protect" me not with laws.

Give me both sides of every question.

Repress not those who disagree with me.

Let me hear what they have to say.

Who knows? Maybe they are right and I am wrong.

The law may suppress the wrong side.

Give truth and reason a free hand in the fight against error, and error will always lose.

Don't attempt to club me over the head with the opinions of authorities.

My opinions are as good as theirs.

Give me all facts and I'll form my own opinions.

Don't call me names and brand me with opprobrium because I differ with you.

I may be right.

Hear me.

You may be right.

Reason with me.

Any ignoramus can call names.

But this never clarifies a problem.

It never brings us together.

It presents neither fact nor logic.

Fact and logic are the weapons of truth.

Truth has no need for invective.

Nor does it need the aid of the policeman's bludgeon or the cell.

Let us learn tolerance and cultivate good will.

Let us reason together.

—Bernard Macfadden.

ALL THE TITHES

Tithing is as old as the time of Abraham and Jacob. Gen 14:20; 28:22.

The people, under law, gave two-tenths every year, one to maintain the Levites and one to pay for the sacrifices of the three great annual "feasts" of Passover, Pentecost and Tabernac-

les. Num. 18:21, 24 Deut. 12:6,7; 14:22-24.

The Levities paid tithes to the priests. Num. 28:26, 27.

Every third year the Levites paid a second tithe, and the people a third tithe, to the poor, to be eaten in their own homes. Deut. 14:28, 29.

They tithed all their produce, even the smallest of herbs. Matt 23:23.

They gave also free will offerings which occasionally were enormous. Exod. 25:2; 36:5; 1 Ch. 29:6-9.

Every seventh and every fiftieth year was "a Sabbath of rest," and all that grew "of its own accord," any one might gather. Lev. 25:1 12.

Saints under grace are "free indeed" to pay tithes and give offerings. John 8:36. We delight to do it, because,

"The tithe is the Lord's" Lev. 27:30. We would not "rob God" but 'honor' Him. Mal. 3: 8. Prov. 3:9. A saved man joined the church and was assessed \$12.50 a year. He saw God's order "to all that in every place call upon the name of Jesus," to 'lay by' liberally and regularly, as God prospered them. 1 Cor. 1:2; 16:2. He tithed and paid \$128.000.

We would sow "bountifully." 2 Cor. 9:6. We desire, under grace, to exceed patriarchs, under conscience, and Israel, under law. Arthur T. Pierson, the great missionary editor, gave nine-tenths and lived on one-tenth.

Soon after I received the Holy Spirit I began to tithe, and was faithful for years, until I came in touch with those who said that I was living under law, and in bondage. I stopped tithing. But one day my faithful, heavenly Monitor showed me so sweetly how I was not under grace how I was "free," John 8:32; 1 Pet. 2:16. "Free" to lay aside money systematically, liberally and periodically, as is pleasing to the Lord, in this Christian dispensation. 1 Cor. 16:1. 2: 2 Cor. 9:6-12; Gal. 6:6,9. 10. "Free" to prove that all I had was at God's disposal, because I cheerfully and regularly obeyed our Lord's command to "Give." Luke 6:38.

We would lay up "treasures in heaven." Matt. 6:20. A stingy, wealthy woman dreamed she died and went to heaven and asked for her mansion. An angel led her to a tiny cottage. She asked, "To whom does that large mansion belong?" He replied, "To your wash-woman." She

was indignant. The angel said, "Madame, we did the best we could with the material you sent up."

"God loveth" and specially prospereth those who tithe. 2 Cor. 9:6-11.

A stranger wrote that he was in great financial trouble, being on the brink of bankruptcy. The Lord gave me for him these precepts and promises: Rom. 13:8; Mal. 3:10-12; Prov. 3:9, 10. I wrote him not to go in debt any more; to buy for cash; and to conscientiously lay aside one-tenth of all his profits for the Lord's treasury.

Two years afterward he wrote that he had followed my instructions implicitly. His creditors waited patiently; he bought only for cash; he laid away his tithes. After six months he was shown, by the Lord, that he was not to sell any more tobacco. His friends remonstrated, saying that his customers, who used tobacco, would go elsewhere for groceries when they found he did not keep tobacco. But he was firm, and where the tobacco signs had been he put up as mottoes the texts that I had sent him. He was out of debt and doing a flourishing business.

To tithe is to "prove" God. Mal. 3:10-12. A minister said to his wife, "Let us tithe this year." She replied, "We owe \$500.00." But she consented. He not only tithed his salary but everything he took from his garden to the table, and all the butter, eggs, etc., that his people brought in. He estimated what all these would cost in the market and put the tithe in money away for the Lord. At the end of the year they had paid the \$500.00, bought a horse and buggy and had money on hand.

Not to tithe is to lose. "He which soweth sparingly shall reap also sparingly." 2 Cor. 9:6. "Believe His prophets, so shall ye prosper." 2 Chron. 20:20.

A wife asked her husband to tithe a \$100.00 that came to him, and give the money to her for the Lord's work. He declined, on the ground that he would not be put under law, and gave nothing. He soon resigned his position, lost several hundred dollars, never afterward held a position for any length of time, and much of the time was not able to support her.

To tithe brings "joy." 2 Cor. 8:2-4. A superannuated minister, in great need of a certain sum, came to my study for prayer. He would

not borrow nor beg. Our adopted daughter, Ella McCrossan, and I prayed. We had no money to give. After he left Ella thought of our tithe. Together it was the amount he needed. We sent it anonymously. He returned, with a bright face, to tell how God had answered prayer. But our joy exceeded his, for, "It is more blessed to give than to receive." Acts 20:35.

In my years of experience I have not known nor heard, of one single individual who tithed faithfully and persistently who was not blessed financially.

Industry and economy, integrity and generosity, perseverance and prayer, in business, each have their reward, but those who bring in "all the tithes" have special financial prosperity.

And God is lovingly larger than all His promises and delights to surprise us with something above what we have looked for. Eph. 3:20, 21.

A friend wrote me to pray for her daughter who was seriously ill. In answer to prayer, there was only temporary and partial relief. For months there came, at intervals, the same request with the same result. One day she wrote, "I have longed to send you something for your work, but we have no more money than we need for ourselves."

I wrote her about tithing. Immediately came an answer, with a dollar bill in it, and sweet expressions of gratitude for a light on the Word that she had never had before, and a shout that the daughter was perfectly healed.

But the greatest joy of all in tithing is to know that we are following in the very footsteps of the Man of Nazareth.

As long as Jesus was a carpenter, and received wages and supported the family He tithed faithfully: for after His anointing, in His only recorded sermon, He said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy but to fulfil." Matt. 5:17, 18. And His testimony was, "The Father hath not left me alone: for I do always those things that please Him." John 8:29. And we, who have literally forsaken all to follow our Lord, are pressing on to where we can always surely say, with the beloved disciple, "Whatever we ask, we receive of Him, because we keep His commandments, and do those things

that are pleasing in His sight." 1 John 3:22.

—Abbie C. Marrow Brown

THE JEWELS

"Rabbi Meir sat during the whole of the Sabbath day in the school instructing the people. During his absence from the house his two sons died, both of them of uncommon beauty and enlightened in the law. His wife bore them to her bedchamber, and spread a white covering over their bodies. In the evening Rabbi Meir came home. "Where are my sons?" he asked. 'I repeatedly looked round the school, and I did not see them there.' She reached him a goblet. He praised the Lord at the going out of the Sabbath, drank and again asked, 'where are my sons?' 'They will not be afar off,' she said, and placed food before him that he might eat. When he had said grace after the meal she thus addressed him: 'With thy permission, I would fain propose to ask one question. 'Ask it then,' he replied. 'A few days ago a person entrusted some jewels into my custody, and now he demands them of me; should I give them back again?' 'This is a question' said the Rabbi, which my wife should not have thought necessary to ask. What! wouldst thou hesitate to restore to every one his own? 'No,' she replied, 'but yet I thought it best not to restore them without acquainting you therewith.' She then led him to the chamber, and took the white covering from the dead bodies. Ah, my sons! my sons!' loudly lamented the father. 'My sons! the light of my eyes! The mother turned' away and wept bitterly. At length she took her husband by the hand, and said: 'Didst thou not teach me that we must not be reluctant to restore that which was entrusted to our keeping? See—the Lord gave, and the Lord hath taken away; blessed be the name of the Lord!'—The Chicago Jewish Chronicle.

ALABASTER BOX

Do not keep your sublime love and tenderness sealed up until your friends are dead. Fill their lives with sweetness; speak approving cheering words while their ears can hear them, and while their hearts can be thrilled and be made happier by them. The kind things you mean to do when they are gone, do before they

go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them. If my friends have alabaster boxes laid away full of fragrant perfumes of sympathy and affection which they intend to break over my dead body, I would rather they would bring them out in my weary and troubled hours and open them that I may be refreshed and cheered by them while I need them. I would rather have a plain coffin without flowers, a funeral without a eulogy, than life without sweetness of love and sympathy. Let us learn to anoint our friend beforehand for burial. Post-mortem kindness does not cheer the burdened spirit; flowers on a coffin cast no fragrance backward over the weary way.—Selected.

Stella, Missouri.
April 19, 1927.

Dear Bro. Parham:

Your letter came, and we are always glad to hear from you and the meetings. We surely are having a wonderful meeting at Bunker Hill, with twenty five or more converted, and as many sanctified. Several have received the Baptism of the Holy Spirit and many healed.

The meeting will continue over Sunday, April 24, and when done here, we will go on to some other field. I am still saying "Not my will, but Thine be done." only I want to know before we move that it is God's will. We have had the pleasure of seeing a Catholic family saved in this meeting.

First a young man gave his life to God, then in about two weeks, his father came, as he gave me his hand, he said, "I can't stand it any longer," and falling down at the altar was wonderfully saved. Now he can hardly quit telling people what he has found. They came from Italy a few years ago, but he told me that he never had heard the gospel until he came to our meeting. He was also healed. Sunday night he began telling the people I'm better—I am healed! and begging people to try the same Savior he had found. I never saw people more glad for a meeting and we are glad to help them.

We are asking God to supply your every need and we hope you will have a great time on your trip west.—Floyd M. Durham.

Rom. 8:37 Nay in all these things we are more than conquerors, through Him Who loved us.

He whom Christ sets free is free indeed. Free from what? Your sins? Yes, more than that, free from bondage, disease, death, free from your former Master the Devil, delivered from the Kingdom of Satan, unto the Kingdom of God's dear son. Behold the old things passed away, and all things become new.

How disgusted Moses would have been with the children of Isreal, after he had delivered them out of bondage and the oppression, they suffered under Pharoah, if they had again put themselves under that bondage and suffering. Say, what are we doing? as the blood-washed, delivered children of God, for whom the double atonement was made, for soul and body, sitting down in our spiritual wilderness, letting the devil bring upon us all our old sickness, suffering, cares, fears, burdens, tempers, criticisms, faultfinding, judging, whisperings, weights, and sins bringing us again into bondage. Let us arouse ourselves and declare in the face of our enemy, (The devil) That in Jesus we are free! We have the victory we are conquerors in Jesus Christ. Resist steadfast in the faith: That is our trouble we are not steadfast.

John 8:36 Christ sets free indeed.

2 Cor. 5:17. In Christ we are new creatures.

John 10:10 In Christ we have abundant life.

Heb. 2, 14-15. Christ destroys the devil in our lives, and delivers from the fear and bondage of death.

2 Tim. 1:10 He hath abolished death and brought life, and immortality to light through the gospel.

Psalms 103, 3. Who forgiveth all thine iniquities and healeth all thy diseases.

Psalms 103, 4. Who redeemeth thy life from destruction.

Psalms 103.5. Your youth is renewed like the eagles.

Yours contending for the Faith once delivered.

Mrs. F. M. Stoner
Wyandotte,
Oklahoma.

We are not in a condition to enjoy riches until we can be happy without them.

SEEKING THE TEMPLE SITE

"A petition that the League of Nations intervene with Palestine government to allot a strip of land on Mount Moriah, Jerusalem, for the purpose of reconstructing Solomon's Temple was tabled by the Permanent Mandates Commission at its session in Geneva last week."

This petition was presented by a group of orthodox Jews of Jerusalem. It is now on the table at Geneva, but it will not remain there. In God's own time and manner that request will be granted because the temple will be rebuilt as foretold by the prophets in the eternal Word.—Alliance Weekly.

Cheney, Kansas.

April 30, 1927

We have had a very gracious revival here in Cheney, Kans.. As we have listened to our Indian evangelist. Albert Miller as he gave out not the "versions, ideas, creeds, traditions opinions and doctrines of men," but the pure unadulterated Word. in simplicity and power. Christians were refreshed and encouraged as they drank in the rich truths. About fifteen were converted, many sanctified and Pentecost fell.

We praise God for His presence with us, and truly appreciate Bro. Miller's faithful work while among us.

Mrs. M. E. Parham.

Cheney, Kansas

March 22, 1927.

Dear Brother Parham:—

Peace be multiplied unto you.

We just closed a six weeks meeting at Agra, Oklahoma. The Lord was with us in a mighty way and we came out victorious over everything. There was eighty two saved, eleven sanctified and one woman was wonderfully baptised with the Holy Spirit. There were several wonderfully healed. Praise the Lord if we just stay in the center of His will, He will do great and mighty things.

The revival is still going on. There has been three saved since we came home.

The Lord blessed in every way. They are having three prayer meetings every week. On Wednesday night at the church at the homes on Friday night and the young folks have

charge of the Saturday night meeting. The young people go out in the country to the school houses and hold meetings too, they are on fire for God.

The largest per cent of the eighty-two that were saved were young people and they all got such a wonderful experience with the Lord.

I'm so glad the Lord is still saving souls.

We'll be so glad when you come to Cheney for a few weeks meeting or a few months if you could stay that long but of course the Lord's will be done not ours.

The last Sunday of our meeting at Agra, we had baptizing and there was seventeen baptized several came out of the water shouting we had a wonderful service. At the night service we had the Lord's supper and foot washing.

Thou shalt call His name Jesus; for He shall save His people from their sins. Matt. 1:21.

May the Lord abundantly bless you.

Your brother in Christ Jesus.

L. R. Scott and family

The Apostolic Faith Publishing Comany

My Dear Brother Parham:

I have just received your March number and oh! what a blessing came with it. How shall I tell it! I have been in evangelistic work the past twenty years and have held meetings in, Methodist, Christian, Baptist, Advent, Nazarene churches and tent meetings. I did my first work with Bishop Brady of Boston, then I was led into interdenomintial work, received the baptism of the Holy Spirit and have tried to still preach in the churches and keep the glory in my soul. Last November when I lay at deaths door and the dear ones believed me dead I saw Jesus and He told me to go and preach His soon coming. He called me north into the fields where folks weren't so gospel hardened as in southern California.

I promised to go and was instantly raised up. My healing seemed to greatly affect the church here and for a time it looked as though there would be a great revival but it has worn off and they are harder than ever to deal with. They seem to think that I am specially favored of God but that the Spirit, healing, divine health and the spiritual vision is not for them. They love me, they won't hear to my going away yet they won't go forward and I have been burdened, I felt God was calling me north yet how to

step out of the church and go north knowing no one up there with only a singer and very little money. I did not know, so I asked God to show me, I also went to Mouronia and talked with your son and his wife when they were having their meetings in that city.

Now comes your paper this morning and the anointing and His Spirit speaking so plain that I praise Him for the call and the privilege of going with a full Gospel in these last remaining days while we have the privilege of free speech.

In closed find a little token of appreciation for your wonderful paper may the Lord keep it going till He comes.

Your Sister in His Glad Service
Myrtle A. Mudgett
829 S. Philadelphia St.
Amaheim, California.

The Growth of the Jewish People

Davis Freitsch, an eminent German Jew, who is the auther of "The Palestine Handbook" and "An Atlas of the Jewish World," is authority for rather startling figures as to the growth of the Jewish people in recent decades. In an article in "The Jewish Tribune" upon "The Reentry of the Jews upon the world's State," he states that in the period immediately preceeding the World War the Jewish people were prepared by decisive developments to occupy again a prominent place among the nations.

The Jewish population doubled between the years 1881 and 1914: it rose from 7.2 millions to over 14 millions. In the same period the advance in education, wealth and influence was still more marked. Since 1914 the total population in all the world has increased to well over eighteen millions.

This prominent authority states that lesser figures usually given are due to a peculiar Jewish malady, "minimalism." Jewish writers usually underestimate their numbers and wealth, feeling that it is safer to do so.

The following very interesting statistics were presented as to the number of Jews in the different periods of history:

- 2000 B. C.—Time of Abraham.
- 1500 B. C. —Time of Exodus. 2,500,000.
- 1000 B. C. —Time of David and Solomon, 4,000,000.
- 500 B. C. —Time of Ezra and Nehemiah,

200,000.

70 A. D. —Second Destruction of Jerusalem, 4,200,000.

1300 A. D. —Middle Ages, 4,000,000.

1600 A. D. After Thirty years War, 1,000,000

1600 A. D.—According to other authorities, 600,000.

1800 —According to Ruppin, 3,000,000.

1881 A. D. According to Ruppin, 7,200,000.

Middle of 1926 A. D. According to Frietsch, over, 18,000,000,

It is estimated that at present the Jewish population is increasing at the rate of a 1000 souls a day. This is surely analogous to the blessing of God upon the Jews and Israelites at the close of their Egyptian bondage.

The following rates for infant mortality in various locations are also given.

City of country	Jews per cent	Non-Jews Per cent
Frankfort	4.56	11.77
Breslau	6.21	27.76
Bavaria	10.91	25.58
Warsaw	12.00	36.00
Russia	12.55	27.50

Also the average length of life in the United States, London, Budapest and Frankfort, was estimated in 1900 at 35 years in the case of non-Jews, and in the case of Jews at 48 years, or about forty per cent more.

With high birth rate low rate of infant mortality and unusually long average of life the Jewish people are destined to forge ahead numerically at a never accelerated speed—Alliance Weekly.—By W. Bacon.

JEWISH NEWS

Many are asking for Jewish News and very interested in what is happening to the land of Palestine so I herewith give the name of some Jewish papers. Each of you who care to see these papers send postage for sample copies and then you can subscribe for the ones you like best. The Jewish Era. 1311 S. Kedzie Ave. Chicago, Ill., Palestine and Prophecy. 902 S. 3rd. St., Maywood, Ill.; The Glory of Israel. Reed and Crawford Sts. Pittsburg, Pa.; Jewish Missionary Magazine. 2654 Marion Ave, New York, N. J.; The Jewish Age. Box 4602 Portland, Ore;

Each of these will have the subscription price on them, so that you can get them by the year.

JUDAH'S SCEPTRE AND
JOSEPH'S BIRTHRIGHT

An Analysis of the Prophecies of Scripture in regard to the Royal Family of Judah and the Many Nations of Israel, the Lost Ten Tribes, The Birthright house of Joseph, the one time ruler of Egypt.

J. H. Allen

"It is clearly recognized among all thoughtful students of the Scriptures that a profound story is revealed in the history of 'The Twelve Tribes of Israel,' and that this story pervades the Bible from Genesis to Revelation. The author shows by indisputable logic and facts that although the prophecies concerning Judah (the Jews) have been largely fulfilled, those more farreaching ones pertaining to Israel have likewise been fulfilled but not recognized as applying to any of the nations of the earth today. It is both startling and fascinating to be told that those nations of these modern days have taken the lead in the struggle for human rights and liberty of conscience and action are the direct descendants of those ten tribes of Israel which have been considered as 'lost' since their captivity and banishment before the dawn of the Christian era."

Price \$2.00 postpaid
Address 695 Atchison St.
Pasadena, California.

It is said that five times as many Jews are Christians as Gentiles in proportion to their population. And three times as many Jews are said to enter the Christian ministry as converts among other nations. In Great Britain and Europe, it is estimated, more than six hundred pulpits are occupied by Christian Jews.

No doubt the Jews are awakening from their age-long slumber, and the time is drawing near when the "natural branches" will be grafted in again. Of course the Jews who are being saved now all belong to the church, and have nothing to do with the believing remnant who will appear in the close of the great tribulation. But nevertheless the day is not far distant when the Jews will not only believe on Christ as a remnant, but will also be the missionaries in that day unto the nations, and will declare Gods glory among the Gentiles. Isa. 66:19, 20., 21.

It is said the Jews today, in their dispersion,

can speak 492 foreign languages, so they may indeed be able to evangelize the world, as they unlike the missionaries of today, would not have to learn the languages. When Jesus sets his Kingdom in Jerusalem, then the Jewish missionaries go forth. Ten men out of all languages of the nations will then take hold of a Jew, saying, we will go with you, for we have heard that God is with you.—Zech. 8:23.

HERESY IN THE HOUSEHOLD

Draw up the papers, lawyer, an' make it stiff
and strong,
For it ain't no use for Bets and me to try to get
along;
We've been atrying mighty hard for eighteen
months or so,
But Bets won't think as I do, so Bets or I must
go.

In some things, such as cookin, I hain't no
fault to find,
An' when it comes to nursin' accordin' to my
mind
There's nary one can beat her; an' Bets has
winnin' ways:—
Leastwise I used to think so, back in our cour-
tin' days.

But accordin' to the scriptures Bets an' me had
better part.
We're "unequally yoked together"—I know
them words by heart.
"Unequally yoked together with unbelievers"
eh?
Bets is an unbeliever. That's what I'm here to
say.

That's where the trouble is, I'm orthodox; she's
not;—
An' we never can agree, in religion, as we
ought.
We've talked it over calmly, an' we've argued it
with force;
But instead of mendin' matters, we've only
made them worse,

There's somethings Bets believes in, like Ser-
mons on the Mount,
But she thinks there's something shaky in the
Scriptural account

Of Jonah and the whale; and she's got the notion, too,
That the six days of Creation is not literally true.

Bets has been a good wife, an' faithful I'll admit,
But when it comes to doctrine, we've a terrible misfit;
So, fix the papers, lawyer, an' 'nake 'em so they'll stick;
I'm orthodox, I am; but Bets-she's heretic.

An' that's sufficient reason why we never can agree;
I'll let her go her own way; she'll grant the same to me.
I only—(say, I've got a cold; them ain't tears in my eyes;)
I only hope we'll think alike, up yonder, in the skies—Selected.

KING DAVID'S SPRING TO GIVE JERUSALEM A WATER SUPPLY

The tapping of the spring in the Ain Farah Gorge with a view to increasing the water supply of Jerusalem calls attention not only to this historic gathering place of the shepherds of Palestine among the hills of Judea, but to the vexatious problem of how to provide an efficient water supply for the Holy City.

Ever since the British took over the city from the Turks they have been harassed over this question of water. This is remarkable when it is remembered that Jerusalem has a population of nearly 70,000, is one of the oldest cities in the world and has enjoyed the beneficent rule of some of the most powerful and highly civilized empires the world has known. Yet last summer the shortage of water was so acute that all building operations were stopped and water had to be rationed, the allowance a family each day being five gallons. Furthermore, this was only obtainable on six days of the seven and it had to suffice for drinking, cooking, washing and cleaning purposes.

The reason for this apparent neglect of the city's water is due to a combination of causes. When, as a result of the World War, Jerusalem was taken over from the Turks it was entirely dependent upon the rainfall for its supply of water. This was caught in the rainy season on

the flat roofs of the dwellings and stored in underground cisterns until needed. One of the first acts of the British was to clean these cisterns, some six thousand in number, repair, number and cover them over. Some of these had not been cleaned out for forty years or more and their condition may be imagined.

Water At 50 Cents A Bucket

Even under the Turks, Jerusalem knew what it was to run short of water, writes Harold J. Shepstone in the Scientific American. If the amount of rain fell below normal, a shortage was sure to follow. The writer has known the time when water has been sold in the Holy City at 50 cents a bucket. But on the coming of the British, the Jews began to return in large numbers to the city of their forefathers and it was evident to all that something must be done to increase the water supply.

So British engineers went to the Virgin's Fountain, just outside of the city. This is a spring, but inclined to run dry in the summer months. They sunk a well here and managed to increase the flow. Then some fifteen miles south of the city an old reservoir, known as Birkett Arroub, built by Pontius Pilate more than 2,000 years ago, was repaired and from this point water was pumped to the city, the capacity of the reservoir being some 5 million gallons.

Those ancient reservoirs known as the Pools of Solomon, lying to the south of Bethlehem, and said to have been built by Solomon, were also repaired. In Roman times water was brought from these old pools to the Holy City by means of an aqueduct. But under the Turkish regime the aqueduct was allowed to fall into decay and has long since disappeared. Thus it is rather strange to find that in Roman times Jerusalem was not entirely dependent upon the rainfall for its water as it was for many centuries under the Turks.

A Greek Engineer's Plan

While these various sources of supply somewhat eased the situation, the amount was still found to be insufficient, due largely to the rapid increase of the population and the abnormally small rainfalls. It was at this period that the Palestine government was presented with a claim from a Greek subject, Mr. Mavromatis, declaring that he had been granted a concession from the Turkish government not only to supply Jerusalem with water, but to provide a

sewage system as well. His claim being ignored, the Greek government took the matter to The Hague tribunal. This meant that all plans for increasing the existing water supply of the city were temporarily shelved.

The tribunal found that the Greek concession still held good, but declared it could not recommend any award for damages as no plant had been built or outlay incurred.

Mr. Mavromatis's plan was to pump water up from the River Jordan, a costly proposition and as he was not prepared to undertake the task and because the authorities in Jerusalem did not look upon it with favor nothing was done.

The acute shortage of water last summer, however, brought matters to a head. It was very necessary first to relieve the then existing situation and also to take steps to insure a more efficient supply in the future. The nearest point from which water could be economically obtained was from the Urtas Springs, near Hebron. Accordingly the government passed an ordinance giving powers to the Jerusalem water board to take water from these springs on the distinct understanding that sufficient was to be left for the daily needs of the villagers and their cattle. But the villagers strongly objected to this onslaught upon their water supply and took the matter to the high court in Jerusalem with the result that judgement was given against the government.

The officials had no option then but to apply to the foreign office in London for the requisite power which, needless to say, was granted. As a result some 80,000 gallons of the precious liquid were brought to the city daily from the Urtas Springs by rail, the cost of the required transportation alone reaching the large total of more than \$1,000 a day.

Mavromatis's plans were now more carefully considered and at a conference between him and the engineers in Jerusalem it was agreed that while eventually it may be necessary to tap the Jordan the harnessing of the spring in the Ain Farah gorge could be made a stepping stone in that direction. This spring lies some 1,200 feet below Jerusalem in a wild ravine among the hills of Judea some six or seven miles to the northeast of the Holy City, whereas the Jordan, which is some fifteen miles from Jerusalem as the crow flies, lies 3,392 feet below the city. The raising of water from such a depth would en-

tail the establishment of a series of pumping stations at varying elevations, and that at Ain Farah could be made one of them.

At any rate, the work of harnessing the spring and erecting the necessary pumping station was entrusted to a London firm and the work is now well in hand and Jerusalem is assured of an efficient water supply.

One of the first tasks of the engineers was to build a roadway down the gorge. On account of its steepness and the wild character of the country this proved no easy feat. It called for a great deal of blasting and the construction of many hairpin bends.

Inspiration For A Psalm

Starting close to the war cemetery on the Nablous Road, the roadway runs to the little mud village of Anata, which corresponds to the ancient Anathoth, the birthplace of Jeremiah. From this point one can detect the blue waters of the Dead Sea and the bed of the Jordan away to the east between barren and desolate mountains. The descent to the spring from this point is certainly steep, for one is going down, down all the time.

The spring itself gushes out from a mass of broken rocks and then flows for a considerable distance through the ravine, turning it into a delightful oasis. From time immemorial the gorge has been the gathering place of the shepherds of Palestine. This wild spot is associated with the 23rd. Psalm, for here, David is said to have spent his boyhood days tending the sheep and it was the experience he gained here as a shepherd that led him to pen the Psalm, "The Lord is my shepherd"

The writer will not readily forget the picture these sturdy sons of the hillsides. Dressed in camel hair cloaks of bright colors and white kerchiefs with black bands on their heads, present as they wend their way down the steep mountain tracks followed by their flocks of sheep and goats. Here they water their charges, rest from the noonday heat in the shadow of the rocks, and then as the sun begins to decline they ascend the gorge again to their pastures.

The spring has now been enclosed and modern water works erected on the site. Halfway up the gorge, too, a second pumping station has been installed. The work in fact is now well in hand and before long Jerusalem will be able to

rely on 200,000 gallons of water daily from the Psalmist's spring. But the engineers have arranged for water to still flow through the gorge and the shepherds will continue to gather here as they have done from time immemorial.

"Tel-Aviv, the Unique."—Such is the title of an article by the Rev P. Nyland, head of the Jaffa Mission of the Church Missions to Jews, in a recent number of the magazine of that society. He writes: "The number of the inhabitants of Tel-Aviv, the Jewish suburb to the north side of Jaffa, is increasing by leaps and bounds. In 1909, when the first sixty-two houses were built on the sandy dunes near the sea shore, one could hardly imagine that only about a decade later, in 1921, one hundred and fifty-six, and in 1922 three hundred and eighty-four houses would stand there, and that in this present year at least one house a day is added. In 1922 the number of inhabitants was 15,000, now it is said to be nearer 30,000, and it still increases. Tel-Aviv is quite unique. It is the only town in the world whose administration is quite Jewish. The mayor, the town council, the police inspector, the street-cleaners, the drivers, the porters, the camel-drivers, the shoe-blacks, they all are Jewish. Tel-Aviv was the first city in Palestine to introduce central water supply and electric lighting. As one walks the streets especially in the evening, one might imagine one-self back in Europe. Yet there is something very Eastern in the whole atmosphere. Although one can catch words of many different languages, yet Hebrew is THE language."

JUDGE NOT

Judge not!—though clouds of seeming guilt
 may dim thy brother's fame;
 For fate may throw suspicious shade upon
 the brightest name;
 Thou canst not tell what hidden chain of
 circumstances may
 Have wrought the sad result that takes an
 honest name away.
 Judge not!

Judge not!—thou canst not tell how soon the
 look of bitter scorn
 May rest on thee, though pure thy heart as

dew drops in the morn.
 Thou dost not know what freak of fate may
 place upon thy brow
 A cloud of shame to kill the joy that rests upon
 it now.
 Judge not.

Judge not!—but rather in thy heart let gentle
 pity dwell:
 Man's judgement errs, but there is One, who
 "doeth all things well."
 Ever, throughout the voyage of life, this pre-
 cept keep in view:
 "Do unto others as thou wouldst that they
 should do to you."
 Judge not.

Judge not!—for one unjust reproach an honest
 heart can feel
 As keenly as the deadly stab made by the point
 ed steel.
 The worm will kill the sturdy oak, though
 slowly it may die,
 As surely as the lightning stroke swift rushing
 from the sky.
 Judge not.

—Selected

RECEIVES PAY FOR MELON STOLEN SIXTY YEARS AGO

Veedersburg, Ind., March 19—(AP)—Conscience is a persistent thing. Mrs. Joseph G. Glasscock of this town has received a dollar from a person living in Illinois in payment for half a watermelon stolen from her father's farm sixty years ago.

Accompanying the dollar was a letter which stated that the writer, then 13 years old, and a companion, aged 18, now dead, stole the melon cut of the patch of Henery Cade, father of Mrs. Glasscock.

"I am on my way to heaven," the writer continued, "and on my way ran against that melon. It got so large I could not get over it. Forgive and forget, is the prayer of your humble servant. Luke XIV 1:10."

The golden calf never grows into a cow that gives milk.

God has never made gold enough to make a selfish man rich.

**What the Bible Says About
THE BAPTISM OF THE SPIRIT**

By Pastor A. W. Kertkamp

(A Bible Study—Pray earnestly, then look up the references in your Bible.

Is this doctrine scripture?

Yes; read, Matt. 3:11; Acts 1:8; John 7 39-39; Luke 24:49; Acts 1:4, 5; Acts 2 4-38.

Is the Baptism with the Spirit received at conversion?

No, it is not.

1. The Disciples were saved men, had their "names written in Heaven" (John 15:3; John 17:6, John 13:10; Luke 10 20) but Jesus told them to "wait for the promise of the Father." It was still in the future, Luke 24:49.

2. The Samaritans were converted, had great joy many were healed (Acts 8:5-8) but did not receive the Baptism until later, Acts 8: 12-17.

3. The Apostle Paul was converted on his way to Damascus (Acts 9:1-6) and received his Baptism three days later, Acts 9:17.

4. The twelve men at Ephesus were saved men—"disciples"—but had not received the Holy Ghost, Acts 19:1-7.

Who can receive this glorious experience?

Not only the Apostles or Jews or people who lived in the days of the Apostles, but all saved people in every age, Acts 2:38, 39.

1. Down at the house of Cornelius (Romans) they received it eight years after the day of Pentecost, Acts 10:44-47.

2. The disciples at Ephesus (Greeks) received it twenty years after the first outpouring, Acts 19:1-7.

3. Multitudes are receiving it today. It is for you.

Is it simply a privilege, or is it a duty, to seek this infilling of the Spirit?

We are commanded to seek it, and are not obeying God fully unless we do. Eph. 5:18; Luke 24:49; Acts 1 4; Zech. 10:1.

What is the purpose of the Baptism?

Power for service; in prayer, in unfolding the Word, in witnessing for Christ; also power to overcome sin. Rom. 8:26; John 16:14; Acts 1 -8; Luke 24 49; Acts 9:17-20.

What is the first outward evidence of the Baptism?

Speaking in other tongues as the Spirit gives utterance. Acts 2:4; Acts 10 45, 46; Acts 19-

6; Acts 9 17 with 1 Cor. 14-18; Isa. 28:11 with 1 Cor. 14 21, 22.

What are the conditions to be met before receiving it?

1. Repent and be baptized in water, Acts 2: 38.

2. Obey God fully (consecrate your life to His will and service), Acts 5:32.

3. Pray for it, Luke 11:13; Acts 1:14.

4. Praise God for it in faith, Luke 24 49, 52, 53.

Do you want this enduement of Power from on high?

COME, SEEK, PRAY, "TARRY UNTIL."

**CHRIST'S DEATH ON CROSS
CARDINAL FACT OF CHURCH**

**New Pastor Of Holy Cross Assails View Of
Christ Merely As Great Moralist**

That Jesus braved the terrors of death on the cross in order that men might have righteousness in the eyes of God, was named as the cardinal fact in the foundation of the Christian church by Rev. Emil H. Voss, new pastor of Holy Cross church, in his initial sermon here Sunday morning. His address was woven about the words of the Apostle Paul. "I am determined to know nothing among you save Jesus Christ, and Him crucified."

"Without the crucified Christ the righteousness of men would be but as filthy rags, and we would find ourselves sinking deeper and deeper into the mire," said Rev. Mr. Voss. "No man could save us because no man has the power of redemption save Jesus," declared Rev. Mr. Voss who asserted that the suffering and death of Jesus was a substitute for man, and is the cardinal fact upon which the Christian religion is based.

"False churches set forth the Christ as an example men must follow, as the world's greatest moralist, ethical teacher and lawgiver, but to them His whole teaching is contained in the golden rule and in His Sermon on the Mount. To them the crucifixion is a perplexing mystery—a martyr dying nobly for a cause, in much the same manner as other men have been martyred for a cause.

"But to Paul, the outstanding apostle of Jesus, He was not merely a moralist a teacher, a

lawgiver but a ransom paid for the sins of men" said Rev. Mr. Voss, who described the love of Christ as the actuating and compelling force in the work of the advancement of the church and the saving of men.

"Some churches have become mere assembly halls for the discussion of political views, mere committee rooms for the affairs of the social world." In the true search of Jesus Christ there is but one theme that has a right to be given our attention the theme of Jesus Christ and Him crucified."

A captivly audience listened to Rev. Mr. Voss sermon, while musical numbers were furnished by the chorus choir of the church.

Noted Lady Minister to attend National camp meeting at Baxter Springs.—Editor.

5925 La Prada, Los Angeles, California.

"Dear faithful minister of Christ," Col. 1:7-14

Praise God for your "good news" letter. Prov. 25:25.

The Lord willing I shall be with you during the last days, possibly the last 7 days of the camp meeting. I will write the day and hour of my arrival.

Yes, put me on the program, for it surely seems I am to be with you.

Yours in love, the bond of perfectness. Col. 3:14.

Abbie C. Morrow Brown.

"GOD KNOWS HOW TO COMFORT"

When Christ brings His Cross, He brings His Presence, and where He is none is desolate, and there is no room for despair. As He knows His own, so He knows how to comfort them, using sometimes the very grief itself, and straining it to a sweetness of peace unattainable by those ignorant of sorrow. —Selected.

Mr. and Mrs. Wilfred Parham are holding a campaign in Springfield, Ore. We are trusting God may wonderfully bless their service for Him.



Women Must Have Pastor's

Permission To Bob Hair,

Doubtful Barber Is Told

Assen, Holland, Nov. 12—Is it sinful for a fundamentalist hairdresser to bob or shingle a woman's hair?

This question was placed before Rev. K. Fernhout, president of the Dutch Reformed church Synod, which, some time ago expelled the Rev. R. J. Geelkerken of Amsterdam for casting doubt upon the story of Adam and Eve, and the serpent; in the Garden of Eden.

The applicant for spiritual advice said he felt burdened in mind as to how, as a true believer, he could cut off a woman's hair, in the light of Paul's First Epistle to the Corinthians, chapter 11, verse 15, to the effect that a woman's hair is her glory.

Rev. Dr. Fernhout, in a religious journal, has replied to the extent of five columns. He leaves no one in doubt as to his conviction that a woman is man's inferior. If a woman cuts off her hair, to assert her independence or merely to follow a silly fashion, she undoubtedly commits a sinful action, says the fundamentalist pastor. He further asserts that long hair is symbolical of the divinely preordained subjection of woman to man.

Certain exceptions however are allowed, and it is suggested that Christian women who want to be bobbed or shingled shall apply for a permit to their pastor or church elder who will certify whether the reasons for the proposed step are theologically admissible or not.

Pastor Fernhout wears a full beard, because, he says, he has conscientious objections to shaving.—From Daily Paper.

Last word for Paper. Special notice—The Twenty third annual birthday celebration to be held in Baxter, which has become a national affair, will not be held this year as Mr. Parham is in Calif., but instead, all his friends throughout the world are requested to telegraph or write letter or postal of congratulations and encouragement, and get them to him at Baxter Springs, Kansas, on or before June fourth, a shower to cheer him in his fight for God and Humanity. They will be forwarded to him.