

# THE APOSTOLIC FAITH

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## REDEMPTION

What is it, When and Where take Place?

by

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Lansing, Mich.

Aug. 12, 1925

Redemption, what is it? There is to come a time in the closing days of this Age when Jesus Christ is to come secretly,—not openly, but secretly, in the clouds. Seven years before he comes personally to the Battle of Armageddon. His people are prepared and made clean and ready, purified—not petrified and ossified. Purified and made clean, victors and overcomers, and I have a strong conviction that they should be baptized with the Holy Ghost. They are to meet Him in the air, without dying. The dead are to be raised and changed, and the living put on immortality. The trumpet is to sound, the dead are to be raised, and the living changed in a moment, in the twinkling of an eye. This corruptible put on incorruption, and this mortal, immortality.

Spiritually, I believe you should be saved, sanctified and baptized in the Holy Ghost, and an over-comer. Physically, I believe you should be an overcomer of all diseases and sicknesses, a truly sanctified body and should be ready to be changed into the incorruptible.

It is that time that we ought to look up for “When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.” Luke 21:28.

The Bible says:

“We know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Sprit, even we ourselves groan within ourselves, waiting for the adoption, to-wit, the REDEMPTION OF OUR BODY.” Rom. 8:22, 23.

It is not your SOUL that is to put on im-

mortality, for your soul never has had immortality, and never will have immortality. You obtain spiritual being by the power of the New Birth, in the same manner as you did physical existence. For instance, possibly every woman has capacity of giving birth to children, but it takes the two of the species, whether human or otherwise, to produce offspring.

You have what I would term, the womb of the soul, individually, and you have the possibility of producing spiritual being, but it takes your soul in touch with God, at the end of repentance, to bring the conception of spiritual being. And it is that inward spiritual being that has eternal life, because Jesus Christ the Son of God comes to be the life of your spiritual being, as much as He came to be the life of the physical body of Jesus in the womb of the virgin Mary.

Then, friends, immortality does not come to your SOUL. You have eternal life through Jesus Christ the Lord in the inner man. But it is this MORTAL that must put on immortality. And some of these days, I do not think it is very far off, this mortal will put on immortality, and this corruptible will put on incorruption.

That is to occur sometime before the Lord descends. It is not the descent of the Lord to the battle of Armageddon. We should prepare for the coming that the Bible describes, as,

“Then shall two be in the field; the one shall be taken, and the other left.

Two women shall be grinding at the mill; the one shall be taken, and the other left.” Mat. 24:40, 41.

Some morning you will get up and find your wife gone; some of your neighbors will be missing.

One man said to me, “Well if, there is a period of time between redemption, and the real coming of the Lord, and I wake up some morning, and my wife is gone, then I will get busy, and I will know the event is imminent.” I said, That will be too late. I believe when the Church of the living God goes up in redemption, that the Holy Spirit goes with her, and

that nobody will be saved after that. There were seven days before the flood in which God told Noah to go in the ark and God shut him in, and no body could be saved after that.

"As the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Mat. 24-27, 39.

"As the days of Noah were, so shall also the coming of the Son of man be."

Seven days before the flood God told Noah to go into the Ark. That is a type of going into redemption. And God shut the door. There were seven days in which nobody could get in the Ark; and in prophecy it says to take a day for a year and a year for a day. If that is so it will take seven years in which the church will go into redemption before Jesus Christ descends to the earth. And if there were seven days in the time of the flood, there will be seven years in the close of this age when nobody will be saved. God says,

"My Spirit shall not always strive with man." Genesis 6:3.

And

"I also will laugh at your calamity; I will mock when your fear cometh." Prov. 1:26.

Not A calamity, but THE calamity over takes them. Jesus said,

"I must work the works of him that sent me, while it is day; the night cometh, when no man can work." John 9:4.

There is a time when the hour of mercy will close on this Age.

How do you figure it out that way? Why, Daniel says,

"There shall be a time of trouble, such as never was since there was a nation, even to that same time." Dan. 12:1.

And when that time comes:

"Thy people shall be delivered, every one that shall be found written in the book."

That is every one whose names are written

in the Lamb's Book of Life. Now you have it figured out as to time; when the time of trouble breaks loose over this world.

Friends, it is drawing near. You cannot tell how long it will be. I believe in the opening days of trouble the Church is going out in majesty and glory, "a glorious church without spot or wrinkle." The Sons of God having all power. And in that time the Bible says you will be killed, and they will throw you into prison, and when they shall kill you they will think they are doing God's will. I believe they are going out, that they will be thrown into prison and they will murder them and betray them, and think they are doing God service. But in the blackest of it you will go into REDEMPTION.

For thirty years I have been preaching, after we have had the rise of the lion and the bear, then look out for the leopard. Last Sunday's papers tell us of Mussolini and how he is getting hold of affairs. But Italy is to come up with four other nations and do some tremendous things. Then the last beast anarchy and the nations of southwest Europe are getting ready to go into anarchy. In this country last election we had a reversal to radicalism. It will only prove that they can never get the thing they want by ballot; that direct action is the only way to get results; that now they have kicked the leading progressive out of Congress, and everything is now tending to bring about the time of trouble quicker than if they had had a time of progressives. It has opened the sore in another way.

I am looking forward to a time when God's people are going to do something, and every meeting I go into I say, "Lord is this the meeting where you are going to start another world wide wave?"

We are living in the lull between the waves. You cannot force it before it is God Almighty's time, but I keep saying, "Lord, is this your time?" It will come in God's appointed time, but my heart, like Simeon's in the temple, is watching and looking and waiting for it.

The Church is asleep today. It is like it was when God put Adam asleep, while he cut out the bride out of Adams side. While the church is asleep the Lord is taking out of her a Bride.

The Jews had seventy weeks determined upon them in their own city as a punishment

for their sins.

"Seventy weeks are determined upon thy people and upon thy holy City, to finish "the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness." Dan. 9:24.

The last thing He speaks of is "to bring in everlasting righteousness, "and I believe crowns Christ King of kings, and Lord of lords. 62½ weeks were used until Christ was crucified. Then enough to make 69 until the dispersion.

The 70th week has never been fulfilled upon the Jews. The Jews are to go back to Palestine en masse. All this going back now is probationary while Palestine is only a state. This Gentile Age closes in a time of trouble such as never was. The Jews go back to Palestine at the time of redemption. These things converge. The return of the Jews, the redemption of God's children, the closing of the door of mercy, the down fall of these nations in anarchy, (the time of Jacob's trouble.) God's children go into redemption at that time. They all sort of come together at the closing of the Gentile Age.

You can pretty nearly tell when redemption takes place. It takes place about the time the Jews return to Palestine, for they are to have their own land as a distinct and separate people for seven years before the Messiah shall come and be crowned King of kings and Lord of lords.

Then Jesus will touch His feet on Mt. Olivet and the mount will be split, and there shall be a great valley which shall reach from Jerusalem to Azal.

"And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst toward the east and toward the west, and there shall be a very great valley; and half of the mountains shall remove "toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal." Zach. 14:4, 5.

We are up against the conditions that bring these things to pass, and we ought to set our house in order, not for His personal descent,

but his coming in the clouds secretly. He said: "Every man that hath this hope in him purifieth himself, even as he is pure." I John 3:3.

I have never held a meeting where we have had as little seeming salvation work done, but there has been a tremendous work done in the hearts of men and women, and a number of preachers have attended almost continuously, who will unfold the truth again and again to their people. The burden of my heart has been that God would get us in the right place. When we get in such a state of union and unity God can manifest His power.

In Spiritualism, if there is one person not in harmony, it kills the manifestation. And in a meeting like this it takes unity to bring results from God. You remember, on the day of Pentecost,

"They were all with one accord in one place."

And Rotherham says, "For one purpose", when the Holy Ghost fell.

I heard a sermon by Bro. Callahan, who used to be Senator for years, and was U. S. Commissioner under Wilson. (After 30 years of political distinction he has come back to the Lord, and his wife has been healed and he has been healed. When people speak of his years of distinction in the council of the nation, he says, "Do not talk about it. I would give all the years of political distinction and more, if I could go back and blot out the years of religious extinction.") He preached a wonderful sermon at our camp meeting. He said the hundred and twenty were not all expecting it, and did not believe it was coming the first days but finally on the tenth day they were all in unity, and of course the spirit fell. That is not just as the Bible would put it, but it was a fine thought.

It takes unity. You cannot be backbiting one another, backbiting this brother or that sister and get results. It will kill spirituality. These are the little foxes. Say, when we have real unity, and every body has their shoulder to the wheel, we forget all these little things; we forget that our feelings are hurt; we lose our identity and our personality in the great battle for God and humanity.

Soldiers leave the home of the rich and of the poor, go to the same tent, eat the same food, share the same hardships. They forget

their little distinctions when they go out to fight for their country.

The times we have had the greatest success in praying for the sick and in the demonstration of God's power, was when I seemed to be lost, individually lost, and I was just an interested spectator, looking at the things that were going on. I was the fellow that was laying on hands, but I seemed myself to be way back somewhere, only an interested spectator. Some one said, "I cannot go to that altar and get a thing, because somebody lets out a scream and gives me an icy chill." I said, "Brother, when you get ready for the real thing, it will not bother you." If you are really in earnest you will forget everything else. You will not bother about who is around you, and who are praying, and who are yelling, but you will look out beyond all these things, and God will meet your need.

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### A NOTE OF WARNING

#### Counterfeits of the Real Demonstrations of the Holy Spirit.

Throughout the history of all religious reformations and movements which have brought to light new spiritual life and power, the truth always has been veiled by the shadows, and mists, and clouds of wild-fire, fanaticism, and everything else that the Devil through his agents could invent to conceal the real and the good, and to mystify those who were seeking for more light and power. Everything that could be brought to bear has been thrown about it to hide it from the world.

As it has been in the past, so it ever will be. Only those who are willing to go down beneath the veil, tearing it away that they may view the real in all its beauty and splendor, and expose the counterfeit that seems so like the real, facing the fanaticisms, in a self-forgetful spirit—only such will be able to bring to the surface the pure truth of God, that the world may view His great wonders which are revealed so mysteriously.

Never were God's servants surrounded with more deceptive counterfeits of real Divine experiences than in this day and age; and never was it more imperative that all should stand firm and steadfast for the truth.

So many different agencies are employed to

imitate the real, and the "magician's" work is so well-nigh perfect, that it often is indeed hard to distinguish between the true and the false.

It is for this reason that I am writing this. And I earnestly urge all to search their own hearts, that they may learn for a certainty that they are in no way deceived or misled, or in any way coming short of the truth and light, for which we are looking; and that they may know for a certainty that they are really on the Lord's side and led by no influence save that of the Holy Spirit.

I have witnessed great dangers in the work, and in pointing them out I shall not refer to individuals, but to the work itself as a whole, that we all may see the error of our way and get back to God.

For some time I have been in touch with many friends who knew the extremes that had crept into the meetings, and also with others who were anxious to know if the work there truly represented the teachings of the Apostolic Faith Movement.

And I may say here that, although many forms of fanaticism have crept in, every true child of God will come out of this mist and shadow stronger and better equipped against all extremes that are liable to present themselves at any time in meetings of this kind.

Let me say, in speaking of the different phases of fanaticism, that I do so with all loving kindness, and at the same time with all fairness and firmness. I have no desire to assert my authority but to help and strengthen, and forever make plain to all people everywhere that extremes, wildfire, fanaticism, and everything that is beyond the bounds of common sense and reason, do not now and never has had any part or lot in Apostolic Faith work and teachings.

I regret to say that never in all my experience have I found such a degenerate, prostituted condition of real Christianity as I have found in California.

Let me speak plainly with regard to the work as I found it here. I found hypnotic influences, familiar-spirit influences, spiritualistic influences, mesmeric influences, and all kinds of spells, spasms, falling in trances, etc. All of these things are foreign to and unknown in this movement.

A word about the Baptism of the Holy

Ghost. The speaking in tongues is never brought about by any of the above influences.

In all our work the laying on of hands is practised only occasionally, and then for the space of only a minute or two. No such thing is known among our workers as the suggestion of certain words and sounds, the working of the chin in a kind of pumphandle manner, or the message of the throat.

Nonsense!

The Holy Ghost needs no help! When the recipient of the Holy Ghost comes into proper relations with God the speaking in tongues comes as naturally as any other gift from Him. There is always the real and the false, and anything outside of the operation of the Holy Ghost is counterfeit.

There are many who sing, pray, and talk wonderfully in other tongues, as the Spirit gives utterance, and there is jabbering that is not tongues at all. I know that people sometimes fall under the power of God, and that there are times when God thus deals with His creatures that resist Him; but these cases are exceptional and not general.

The falling under the power has, to a large degree, been produced through a hypnotic, mesmeric, magnetic current.

The Holy Ghost does nothing that is unnatural or unseemly, and any strained exertion of body, mind, or voice is not the work of the Holy Spirit, but of some familiar spirit, or other influence brought to bear upon the subject.

The Holy Spirit is always strengthening, uplifting, vitalizing, and invigorating; while that of any other spirit is always devitalizing and degenerating, with the tendency to drag down.

How vastly important it is that we try the spirits, and not yield to every influence brought to bear upon us!

Let us guard carefully against every form of fanaticism, and stand firm and true, helping one another and reasoning together.

Having guarded this Pentecostal blessing from its earliest infancy, I feel that it is still my duty to stand against anything and everything that will in any way prove a hindrance to others, or to the advancement of the work. The corrections which I seek to make are for the good of all, and the condemnation of none, that we all may rise to all the heights of power and

strength possible, and go on together in His Name for the evangelization of the world.

The Holy Ghost never leads us beyond the point of self-control, or the control of others, while familiar spirits or fanaticism lead us both beyond self-control and the power to help others.

Yours in Christ,

CHAS. F. PARHAM.

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NEED COMMON SENSE IN RELIGION,  
WILBUR SAYS

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Durham, N. C., June 10.—(AP)—Some of the questions involved in discussions of the Bible and evolution were touched upon by Secretary Wilbur of the navy department in a prepared commencement address today at Duke university on the subject:

“Common sense.”

Quoting as his text, “if any man lack wisdom let him ask of God, who giveth abundantly and upbraideth not and it shall be given him.”

Appealing for application of common sense to many of the problems of life, Mr. Wilbur said:

“We need common sense in religion.

“If the Bible is the inspired word of God as we believe,” he added, “then He created the universe and left the record of that creation forever inscribed upon all created things. There are at least two divine books, the Holy Bible on whose pages are inscribed the doings and sayings of holy men and the book of nature. A part of this historical story is plainly written upon the geological strata which circumscribe the globe. Common sense suggests that these two records be considered together and that to reject and utterly ignore either is equally foolish.

“Science today, whatever else it may have accomplished, has demonstrated that the universe is constructed on a plan and has been created according to laws which still operate daily. These results not only suggest, but they demand a planner and a creator and a law giver. Reason cannot go so far as to discover these laws and plans and created things without going a step further to the creator, discerning some of His attributes by the things He has done.”

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EDITORIAL

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.

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.

THE RETURN FROM MICH. CAMPAIGNS

The last week at Lansing was one of great victory and we left them in fine shape for future work, the healings were most wonderful there, about fifty were saved. It rained all but 9 nights in the 23 we were there in the open air meetings. The people joined together under a board of Supervisors in a Community Chapel. Men of different churches were appointed to look after the work and all looked rosy for the

future. God bless the dear people there, how we learned to love them all.

Then we hastened on to Battle Creek where dear Brother and Sister Branch have a great work for God and the full Gospel. We had a most gracious meeting with them and prayed for many sick and were refreshed by their great faith in God and His dealings with them. The next night found us in the Dear old Chapel in Three Rivers where we had fought many battles for God. The people were so kind to us there. Some came from towns about. With great joy we met and parted with our old time friends, it was a time of refreshing and all about felt like a great freshet from the Lord, was due in Three Rivers.

The next night found us in Mishawaka where we always meet our friends from South Bend, Elkhart and other towns. The hall was packed and my, my, how all did enjoy the flood of blessing and truth that fell about us that night. We were made to sit together in heavenly places in Christ Jesus. Brother Kirsh and wife have been in charge here at 222 N. Main street for many years, bless their true hearts. After a blessed time and a splendid lunch for trip, we parted with the Bryer family so dear after many years of making them a convenience on our journeys east. We came on to Monroe City, Mo., first day. The next day brought us to the Brush Arbor, 22 miles north-east of Sedalia, where Brother W. E. McCorkle and wife are holding meetings in the neighborhood where he was raised. They had been having great crowds, they said we could hardly believe people would come out like they did that night, it looked like a County fair, they had announced our coming and a multitude were there. This was Saturday night but on Sunday they came with great lunches and such a time. In three services we prayed for about one hundred. In the afternoon meeting a M. E. Preacher had dismissed and nearly all his people from a town 14 miles away were there, they brought their daughter and 8 others for healing. Three had been baptized in the Holy Spirit here influential people and a mighty wave of conviction was on. Well God bless our Brother and wife, they are doing a mighty work for God and will go to Nelson, Mo., next. The work was so far above what I expected, and God was giving our dear ones such victory it was blessed to be there and the kindness of the

dear people about there was above most anything we had ever seen. We shall not soon forget all the friends at this place. We highly recommend Brother and Sister McCorkle to the Missions every where.

Well from here we came swiftly to the great Brush Camp near Adrian, Mo. Here Brother Durbin had begun a meeting and Brother Waterbury was led to go to aid him, and they were giving the people some wonderful preaching. Here again a great multitude greeted us, they had been having fine crowds all along and we had a fine meeting with them and prayed for a great number for healing. Here our surprise was beyond measure to find our dear ones from many places, Brother Cabaniss of Texas and wife, Brother Durham, Benson, Robertson, Cook and their wives and many others. Brother Durbin received a call from the owner of a dance hall and park 10 miles to the south of them to come and all they had would be turned over to them for meetings, hall, seats, park and all, and all dancing and other amusements would be stopped for the meetings and order guaranteed.

Arriving home we found that the S. O. S. call for finances had brought in a hearty response for the paper and we will have about enough to pay what we had to borrow and nearly get out the next issue. Many persons wrote of their great interest in the Full Gospel going out in print. They wanted to put all their tithes into it, after this. Well let the good work go on we're giving time, and all free; lets all do what we can, Bless you all.

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**DELIVERED OF DRUG ADDICTION OF  
NINETEEN YEARS STANDING**

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**Healed In The Lansing, Mich., Meeting.**

In my eighteenth year, I became sick, and a young lady came into my room and gave me a white powder, to place on my tongue, followed by a glass of water. I did so, not knowing what it was and it made me feel so well, that I dressed myself, and went on with my duties, but oh, how little I dreamed where it was leading me. Of course in due time, I found out that I was a drug fiend and would go to most any length to obtain it and the many times I have suffered and humbled myself, begging on my knees to doctors for it, would fill a book.

I would actually go without eating, if short for money. Oh, how we should pity the poor helpless wretches, until they find God.

I would get disgusted with myself and would try to quit it at home, also at hospitals under doctors orders and go thru the torments of the damned, until I would give up in despair and take it again. Then I would continue to go through the same experinece again and again, and that has been my life for nineteen years, fighting the demon drug.

In those years I took anything I could get, morphine, heroin, gum opium, laudlum, cocaine and smoked hop, took it by mouth, shot it with the needle, also sniffed it up into the nose.

In four years time I took eight so called cures for drug, but they only obtained my money and I was left with the over powering desire for drug.

There is only one real remedy and that is God, our God who will deliver you the same as He has me. Oh, how I praise Jesus for what He has done for me. God was leading me to Him, step by step through my husband's sister. God told me to go to her home and get healed through the blood of Jesus, which I did. Praise His Holy Name.

Brother Parham was conducting some meetings at Lansing, Mich., where we went regularly, and from the first I have not taken any drugs whatever.

I cannot praise the Lord enough for delivering me from the chain that binds. Oh, Praise Him.

MRS. F. ALBRO.

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**TESTIMONY**

After ten years of suffering and misery and having spent large sums on doctors and medicine they finally told me there was no hope. But in less than one week after Bro. Parham prayed for me I was entirely well of Sugar Diabetes in the third stage, so that now after two weeks I have not had the least Symptoms of the disease. My eyesight was so poor that I had to be led around and now I can go any where and see quite well and that is getting better daily.

MR. A. KEYES,  
1110 Wash Ave. Lansing, Mich.

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If religion means much to you, live so that it will mean much to others.

## OBITUARY

Warren R. Campbell, Cogar, Okla.

Warren Rees Campbell, son of Mr. and Mrs. G. T. Campbell was born July 5th, 1892. Died May 5th, 1925, age 31 years, 10 months.

He professed religion at about 14 years of age and has always lived a consecrated life till called home. His was a life of suffering, having had epilepsy since he was about 8 years of age, thru it all he bore it so patiently, but would so often ask those about him, "Why do I have to suffer so"? It was almost heart rending to even try to tell him God knew best that it must be for His glory some way. Since his death we have been led to see a little farther for now hardened sinners say they never saw any thing like his life so full of suffering and yet so patient.

He was loved by all who knew him and at his funeral there was a very large crowd. The test was made to see how many had heard his testimony and nearly every hand went up. His Sunday School class followed his body to the grave and there covered his coffin with sweet flowers.

Rev. Clayton Crawford preached his funeral. Some said it was the sweetest service they had ever attended. The songs were: "When the Roll Is Called up Yonder," "In the Resurrection Morning," "The Pearly White City," "Blessed Assurance."

We laid his body to rest in Spring Creek cemetery, there to await the Master's Call.

Those Who Knew Him.

I would be true, for there are those who trust me, I would be pure, for there are those who care; I would be strong, for there is much to suffer; I would be brave, for there is much to dare; I would be friend to all—the foe—the friendless; I would be giving and forget the gift; I would be humble, for I know my weakness; I would look up—and laugh—and love—and lift.—Howard Arnold Walters.

## WRITTEN FOR OUR EVANGELISTS

"Let me live in a house by the side of the road,  
Where the race of men go by—

The men who are good and men who are bad,  
As good and as bad as I.

I would not live in the scorners' seat,  
Or hurl the cynic's ban—

Let me live in a house by the side of the road,  
And be a friend to man."

The incentive comes to that man, along with his high standard of living to become selfish. To let leak from his life drop by drop the Christ like compassion for the multitudes that tour by his home. And daily the natural gives place to the artificial, and signs, and barb, and dog and thorn appear to warn the race of men to keep moving by. And the Levite, and the Priest have settled down to live in a house by the side of the road. But my neighbor is the man that goes by.

Tis' only half a truth the poet has sung  
Of the house by the side of the way:  
Our Master had neither a house nor a home—  
But he walked with the crowd day by day.  
And I think when I read of the poets desire  
That a house by the road would be good:  
But service is found in its tenderest form  
When we walk with the men in the road.

So I say! Let me walk with the men in the road  
Let me seek out the burden's that crush;  
Let me speak a kind word of good cheer to the  
weak

Who are falling behind in the rush.  
There are wounds to be healed, there are  
breaks we must mend,  
There are cups of cold water to give.  
And the man in the road by the side of his  
friend  
Is the man who has learned how to live.

Then tell me no more of the house by the road,  
There's only one place I can live,  
It's there with the men who are toiling along,  
That are needing the cheer I can give.

It is pleasant to live in the house by the way  
And befriend man, as the poet has said,  
But the Master's bidding us, "Bear ye their  
load—  
Your rest waiteth yonder ahead."

I can not remain in the house by the road,  
And watch as the toilers go on,  
Their faces be-clouded with pain and with sin--  
So burdened! Their strength nearly gone.  
I'll help them to carry their load,  
And I'll smile at the man in the house by the



way,  
As I walk with the crowd in the road.

Out there in the road that goes by the house,  
While the poet is singing his song,  
I'll walk and I'll work midst the heat of the day  
And Ill help fallen brothers along.  
Too busy to live in the house by the way—  
Too happy for such an abode.  
And I'll sing praise to the Master of All,  
Who helps me to serve in the road.

J. M. B. Carthage, Mo.

In these days, "when men's hearts are failing them for fear, and for looking for the things coming upon the earth" I am so glad that the truly regenerated soul may find a shelter these awful times in Him who "is able to do exceedingly, abundantly more than we can ask or think." The individual who has received of Him the Holy Spirit can rely upon His promises and know that His eyes are upon the righteous and His ears open unto their cry.

In these trying days, many all over the world are turning to religion for the consolation and comfort that is promised by the Word. With their lips they are confessing that they accept the Christ as their personal Savior, yet without a real knowledge of Him in their lives. "Hereby we know that we dwell in Him and He in us, because He has given us of His Spirit." I John, 4:13. "With their lips they confess Me," saith the Lord, "but their hearts are afar off." A mere nominal religion cannot satisfy the hungry soul, and will not bring comfort and consolation such as the fully surrendered life may know.

It is a Heaven bought privilege to come in touch with the King of kings through His ambassador, the Holy Spirit. Then will His word not sound like a mystical tale, but His promises will become vital and real and we can afford to bank on every one of them as we meet the conditions.

"Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day, nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noon-day." "Blessed is the man whose trust is in God, who leaneth not unto his own understanding."

Words utterly fail to describe the comfort in every time of need to one who has known

God's promises as real experiences in their own life. To feel the everlasting arms underneath, lifting above the waves of sin and suffering and war and strife, is wonderful and gracious.

They who have come into possession of the Holy Spirit—through repentance toward God and man and a deep consecration to God, who conform their lives to His word, walk in His precepts and keep His commandments—have made the Almighty God their counsellor and protector. In times of famine we have, among many other promises: "The young lions do lack and suffer hunger; but they that wait upon the Lord shall not want any good thing." Psalms 34:10. In times of pestilence: "He shall deliver thee from the noisome pestilence." Psalms 91-3. In sickness: "My word shall be life unto thee and health to all thy flesh." Proverbs 4:20-22. He will be strength in weakness; in fact, every good and perfect gift comes from the Father of Lights, with whom is no variableness, neither shadow of turning.

M. E. PARHAM

### THE APOSTOLIC FAITH

The Apostolic Faith, so named by Charles F. Parham, its discoverer, some 30 years ago, who conceived the thought that it was the time of the Latter Rain, and that the gifts and powers possessed by the early church in the time of the early rain, when the Holy Spirit was first given to the church immediately after Christ's ascension, should be restored. He preached that men were to be cleansed from all sins by the blood of Christ, anointed with the Holy Ghost and baptised with the Holy Ghost, having the same tokens and producing the same effect that it did originally. He believed and taught that demons would be cast out by authority of the word of Christ and all manner of sickness healed by divine power and that men would be so filled with the Spirit that as in the beginning of Christianity, men would speak in languages they had never learned, telling the wonderful message of God. This movement has had the most phenomenal growth of any church, doctrine or propaganda of modern times. In a few short years it has spread throughout the entire civilized world and into heathen lands. The adherents of this faith are free from the taint of higher criticism, evolution and agnosticism. They do not spend their

money on carnivals or moving pictures nor their time at horse races or bathing beaches, but they rejoice in the Lord always, and again they do rejoice. In some corrupted form, these congregations are found in almost every hamlet and mining camp, their pastors are laboring men, unlearned and ignorant, yet capable witnesses to these things. Its growth and its spread has been spontaneous and is not the result of influence of paid missionaries.—Latter Rain Protestant, Miami, Okla., August, 1925.

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### ADORATION

Given by Inspiration to Jessie C. Dibbens  
Cheney, Kansas

Oh, Wondrous Savior, how I adore!  
Oh, Precious Savior, mine evermore,  
Gladly I'll follow, He knows the way,  
Glory to Jesus; Trust and Obey.

Glory to Jesus, of Him I'll sing  
Wonderful praises let all people bring.  
Praise Him with gladness, till earth shall know  
There is redemption for all here below.

Glory to Jesus, Him I adore!  
Oh, how I praise Him, mine evermore.  
Mine for He bought with His precious blood  
A living witness sealed from above.

Soon He is coming, glory twill be,  
Songs of redeemed ones, from sin set free.  
Washed and made holy, thru His own blood  
Watching and waiting, the call from above.

When with the ransomed, soon we shall be  
Safe there in Glory, Jesus to see.  
Praise, Love and Honor, Jesus we'll crown:  
Join in the worship, forever twill sound.

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### SIGNS OF THE TIMES

#### The Time of Trouble in America

The sovereignty of the Anglo-Saxon race, even from the Theocratic days before Israel had a king, has ever been vested in the people, and not in a titled sovereign, and in these latter days has found its way to the Western Continent.

It would be unfair indeed to give the future

history of other nations and not give what prophecies there are concerning the United States.

Daniel saw in prophecy the lion, Great Britain, rise from the sea; the lion had the wings of an eagle, and Daniel beheld till the wings were plucked up and made to stand upon the earth, and a man's heart was given to it. (Dan. 7.) These eagle's wings represent the United States, the first nation to establish religious liberty and the common brotherhood of mankind as the fundamental principles of Civil Government.

Again, we have a prophetic picture in 2 Esdras, chapters 11 and 12, wherein he saw the eagle that came up from the sea, a nation to be feared above all that were before it. About the middle time approaching, there arose great striving, the nation being in peril of falling, but the Union shall be established again. (The Civil War.)

Then in the last days it is foretold: The Most High shall raise three kingdoms and they shall renew many things therein, and shall have dominion over the earth. (2 Esdras 12:13.) These we believe to be the king of the north, and the king of the south and the United States.

Trouble then comes because the nation forgets God: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you.

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

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

"Behold, the hire of the laborers who has reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped and entered into the ears of the Lord of Sabaoth.

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

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

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

early and latter rain.

"Be ye also patient, stablish your hearts; for the coming of the Lord draweth nigh. (James 5:1 9.)

Esdras says, "Thou hast afflicted the meek, thou hast hurt the peaceable. Thou hast loved lies, and destroyed the dwellings of them that brought forth fruit; and cast down the walls of such as did thee no harm. Therefore is thy wrongful dealings come up before the Highest, and thy pride unto the mighty. The Highest hast also looked upon thy proud times, and behold, they are ended, and his abominations are fulfilled. Therefore appear no more, thou eagle, nor thy horrible wings, nor thy wicked feathers, nor thy malicious head, nor thy hateful claws, nor all thy vain body. (Esdras 11.)

The struggle within and from without continues until the whole body of the eagle is burned. (Esdras 12.)

For the description of the burning of the body of the eagle, we desire to quote the latter part of the vision of George Washington, which he had at Valley Forge, of the future of the American Republic.

He beheld the war of 1812, the progress of the nation, the horrible Civil War and its happy close by which the Union was preserved, then towards the close, after the nation had forgotten God, and lifted up in great national pride, he beheld the following:

"Again I heard the mysterious voice saying: 'Son of the Republic, look and learn!' At this the dark, shadowy angel placed a trumpet to his mouth and blew three distinct blasts; and taking water from the ocean, he sprinkled it upon Europe, Asia, and Africa. Then my eyes beheld a fearful scene: from off these countries arose thick, black clouds that were soon joined into one. And throughout this mass there gleamed a dark, red light, by which I saw hordes of armed men who, moving with the cloud, marched by land and sailed by sea to America, which country was enveloped in the volume of the cloud.

"And I dimly saw these vast armies devastate the whole country, and burn the villages, towns, and cities that I beheld springing up. As my ears listened to the thundering of the cannon, clashing of swords, and shouts, and cries of millions in mortal combat, I again heard the mysterious voice saying, 'Son of the Republic, look and learn!' When the voice had

ceased, the dark, shadowy angel placed his trumpet once more to his mouth and blew a long and fearful blast.

"Instantly a light, as of a thousand suns, shone down from above me, and pierced and broke into fragments the dark cloud which enveloped America. At the same moment the angel, upon whose head still shone the word 'Union,' and who bore our national flag in one hand and a sword in the other, descended from heaven attended by legions of bright spirits.

"These immediately joined the inhabitants of America, who I perceived were well nigh overcome, but who immediately taking courage again, closed up their broken ranks and renewed the battle.

"Again, amid the fearful noise of the conflict, I heard the mysterious voice saying, 'Son of the Republic, look and learn!' As the voice ceased, the shadowy angel for the last time dipped water from the ocean and sprinkled it upon America. Instantly the dark cloud rolled back, together with the armies it had brought, leaving the inhabitants of the land victorious."

A terrible crash is upon us! A struggle of the classes and the masses. It is inevitable. The time of retribution is at hand! Before the Civil War we had but a few millionaires, but they have multiplied rapidly since; and in 1892 there was a beginning to heap together treasures for the last days. Combines, trusts, and incorporate wealth is the fulfilment of James 5.

Suddenly as a bolt of lightning from a clear sky (not many moons hence), the masses will arise, and the streets of our cities will flow with blood; a repetition of the French Revolution will be enacted.

#### All Factions Fighting

The palatial homes of the rich and the modern churches will be razed to the ground. The masses believe the church to be their enemy, and that the ministers are seeking affluence and power by catering to the rich. "Having men's persons in admiration because of advantage whose ministry is virtually commercialism.

A terrible time will ensue, during which Herod's slaughter of innocents will fade into insignificance. Murderous riot, and every evil passion now controlled, will rule men uncontrolled; while she who yesterday sat in luxury, by many slaves attended, will tomorrow search among the ruins of her mansions for relics of

her former glory, wearing the garb of charity and fed on public alms.

Repent! Repent! The storm comes on apace!

Some readers may think this a dark picture; yet the Scriptures have declared, "With fire and the sword will I plead with all flesh, and their dead bodies shall be neither gathered or buried, but be as dung upon the earth." (Jere. 16:4.) "When your cities are run with blood I will destroy the nations."

How long can this nation go unpunished, when the principal support of the city government is blood money, drawn from the saloons and the brothels—winepresses where the blood of your sons and daughters is ruthlessly trodden out.

Thousand are perishing year by year, with scarcely a pitying eye, save of Him who shall render judgment. Ere long justice, with flaming sword will step from behind the pleading form of Mercy to punish a nation which has mingled the blood of thousands of human sacrifices upon the altar of her commercial and imperialistic expansion.

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### CORRESPONDENCE COLUMN

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6511 51st Avenue  
Seattle, Wash.

Dear Brother Parham:—

I am sure you will be surprised to hear from us. We often think of you all and the great meetings we used to have, and want to hear how you and all are after so long a time.

I have been unwell since I had intestine Flu about Easter and gall stone, so am requesting all to pray for me that I may fully recover knowing He is able. So want you all to send up special prayer for my healing, please.

My husband is still working at the carpenter work and joins me in best of wishes for you and all, knowing He is able to heal both soul and body.

Trusting you are all well and happy in the service of God.

With best regards we are.

MR. AND MRS. O. E. MULANAX.  
Roseburg, Ore.

Dear Father and Mother and All:—

Peace To Thee

Well, we are in a big meeting here, just

starting but the tent has been full every night and Sunday night only standing room, I am sure Papa knows where this town is, we have all stopped here several nights passing thru. We are two blocks from the main Hotel on the highway. We have our banners on the streets leading into town from both sides. There were 25 raised their hands for prayer and ten came to the altar last night. People drove as far as 160 miles Sunday for the meetings, so you see the people are real hungry for the Gospel. We are asking all to pray that we may have a great Campaign here.

Now we may not get to the Kingman meeting as there are so many calls from towns about this country, it would be wrong to leave them unless God leads such hungry multitudes press to hear the messages. But we will be with you in spirit and song, listen in on our radio for our singing, won't you?

We have our large cuts and will have our own song book out soon with fine cuts of ourselves on the front page. Thoro Harris is putting it out for us. I have longed for our own songs. Those we loved the best and God is now making it possible for us to have them, and we are glad. Thanks to you and Robert for the tithes you sent they came in the right time and went to a special need.

It's twelve, midnight and I have worked hard to day, so with Oceans of Love, we are always your loving son and daughter, brother and sister in the service of the King.

Ever Yours For Him,

WILFRED C. AND ALICE L. PARHAM.

Stillwater, Okla.

August 13, 1925.

Dear Ones In Christ:—

We received your most wonderful paper and tracts. Sure would love to meet you all in Kingman, Kansas, and hear your wonderful messages God has for the people. We are pressing on. I have two sisters besides myself and an Italian, used to be Catholic, brother-in-law who all received the baptism of the precious Holy Ghost not many months ago. Praise the Lord. We will contribute to your support and uplifting of God from time to time as we can afford. I pray that God will deal wonderfully in your meetings and that many will learn what the true Gospel to be. Too many people are letting others, than God, lead them around

by the nose. Taking science for their foundation when that Science kind of foundation is nothing but built on sand. We do pray, more will come into the knowledge of the great fundamental truths of Gods word. Pray for us all that we may grow each day in grace. Our prayers go out with you in all your meetings. Thanking you for your kindness shown, I am,

Yours In His Name,

MISS PEARL RUMBACH,  
215 Main Street, Stillwater, Okla.

Wheaton, Mo.

August 21, 1925.

We had a fine meeting here. There were seven saved, one sanctified and eleven baptized in water. Two were very wonderfully healed. One woman was healed that the doctors had given up; another woman was healed of stomach trouble, who had not been able to eat anything but crackers and milk for two years; and many others. We find the Lord is the same yesterday, to-day and forever. Praise His Name.

We start another meet near Corsicaua, Mo., soon. Anyone desiring to write us, address,

PIERCY CAMPBELL,

Purdy, Mo., Route No. 1

Care John L. Morton.

Roswell, New Mexico.

August 13, 1925.

Dear Brother Parham:—

Just got your letter last night and will try and get an answer to you right away so you may know how the land lays. Yes, from the 4 is alright. The building will be paid for, three weeks and a kick about only two weeks was made as soon as I told it last night. So as the building contract will read from the 4th to the 25th you might as well stay the other week. I don't think you will waste the time nor be sorry as some of the influential people here are looking at the work in the hall, and so the indications point is that you will have to stay an extra week. I will have a nice place for you to stay, where it will be quiet and it is comfortable weather, but no use trying to entice you by the weather, as that don't make any difference with you. But from all accounts three weeks must be the dose. So I will make arrangements for a three weeks meeting and I believe it will suit you, will it not? You can un-

derstand the situation better when you get here, and I really have come to the conclusion that less than three weeks would not give a meeting here justice. It would get the people here straightened out on prophesy, as well as on some of the other lines which some want to compromise.

On the 18th I start up at Elida, under the big tent and expect a record meeting at that place. Went to Lovington yesterday to get the tent and came back last night. So made H. L. say he would come and also Uncle Jack Russell wants to get in a meeting with me and so Horace will bring him along, and Alfred Whitely will also go.

Heaps of Love,

MACK WYATT.

Hotchkiss, Colo.

August 15, 1925.

Dear Brother Parham and All:—

We have just received your letter, glad for all of the good news.

We are having a great time in Colorado. The Lord is wonderfully blessing in the Camp Meeting. The Church of God are holding it-- and we are preaching mostly at nights. They love the message of Pentecost and a lovely consecrated people. Before they had seen wild fire and so were disgusted with so called Latter Rain revivals.

We have a lot of wonderful things gleaned from overseas. We thank the Lord anew each day for letting us go. A severe famine is raging there now.

We would just love to be in the Kingman Camp Meeting but it seems impossible to leave the work here, for God is so wonderfully blessing, and so many calls. We have promised meetings on western slope for August, September and October and have promised S. Texas, Lindsay, Florida, etc., for winter meetings.

We have worked in the heat in Texas, 3 months and I was overcome once with heat. I hope God will send so many young people into the fields from the Kingman Camp Meeting. The calls come until we can hardly sleep at nights.

The Thompson girls and Beulah Girdward plan to be at Kingman. They have had great meetings in Texas. We suggested to them to be ordained at Camp Meeting as they have been

baptizing.

We will probably move the tent to Paonia, Colo., from here, the next town up the mountains. They speaking in tongues to the Austrians up at Somerset, has been a clincher for Pentecost in all of this country. Praise the Lord.

It is nearly time for the afternoon service, and I must not talk longer as much as there is to say.

Saturday, August 16.—The meeting closes here tomorrow night, and we are opening in Paonia, Colo., Aug. 18, and will probably continue there a month, a wonderful field. The tent seats 1000 and some times we have 1500. Keep praying for us and we will remember you all at the Camp Meeting.

In the Service of the King.

Your Sisters in Him.

By EVA MORTON.

106 North 21st Street.  
Temple, Texas.

Dear Brother Parham:—

Will answer your letter received lately, so very glad to hear from you and all the good meeting going on. Surely would love to be in the Kingman, Kansas, meeting but can't see how we can.

Dear Brother Parham we had a terrible thing happen to us Thursday night, about dark our home and everything in it burned to the ground. We were at home but it burned so quickly, we didn't get time to save a thing. Just what we had on our back and 75 cents in money. \$37.00 dollars burned up. We made a desperate effort to get our trunks out but failed. I tell you it was pretty bad but I am praising the Lord that our lives were spared. I know that all things work to gether for good to them that love Him—and I know I LOVE HIM. We may never know just why such things happen. But I can at least say with grief stricken old Job "that the Lord giveth and the Lord taketh away, blessed be the Name of the Lord". I know that some how it will prove a blessing and that the Lord will be glorified.

We are so glad the Lord is blessing your ministry as you labor on for Him praise the Lord, for that.

We will leave for Houston soon to make our home. Will close for this time, humbly beg-

ging the prayers of all that we may be worth something to Him.

Yours looking for His Coming.

KEET RIED AND WIFE.

924 West 12th St.  
Waco, Texas.

Dear Brother Parham:—

I am enclosing a check for the paper. God bless the messages that go forth. I should have sent it long ago, but trials, hardships and the difficulties of life have had their weight and seems harder the last few months than ever before, pray for us. Of course in a measure we understand times shall wax worse and worse.

Guess you know that all this portion of Texas is in the grip of a severe drouth, no crops, and all seem to be as dry spiritually as the weather and oh, so hot, and has been all summer.

Surely was glad to see the paper headed, "THE APOSTOLIC FAITH", surely did sound good to me altho it has been befouled and dragged in the mire. But praise be to our God, the truth will stand when all else fails if we hold fast the profession of our Faith. Would so love to attend the Camp Meeting but see no chance now as we are moving back to Temple in a few days I suppose. Remember us all in prayer. Yours in Him,

FLORA WYATT,

Wawaka, Texas.

Dear Brother and All:—

Will write a few lines to tell you the good news. This leaves us all well. The Wawaka meeting is the best one in my work this summer for God is here, in real power to save, heal, sanctify and baptize with the Holy Spirit. We leave here Monday morning for Snyder. I have promised Brother D. Qare a meeting at Fluvanna, Texas, beginning Sept. 1st and give Polar a few days meeting.

Well I am fighting on into the night, but thank God the Light still shines all around me, and its easy to be under the Yoke with one who is able to carry the load. God bless you and yours in your labor of Love for Him.

I am as ever yours for the truth.

S. W. DITTO.

TIPTON, Okla.  
August 17th, 1925.

Dear Brother and All:—

We arrived in Tipton at 1:30 o'clock Sunday. Had a fine meeting last night, about five hundred out. The Tabernacle we are using is in the City park, fine interest, some opposition from the new issue but God can take care of that, please pray for us. We want to go to the Kingman Meeting so badly. My, my, I wish you were here to help us for a few days, we are about 75 miles from Wichita Falls. I am praying for a great out pouring at the Camp Meeting.

Later August 23rd.

I am here in a sweeping Revival, have about 520 to 800 people out every night and last night about 1,000. Good interest, souls are finding God, four got thru last night. Two babies have been healed here, one man and wife who have been parted have confessed their sins and are happily reunited, praise the Lord. My wife is with me and is as happy as she can be. Send us some of the papers here they are worth their weight in gold. We would love to see you here, pray for us.

Love to all God Bless you.

H. G. STOCKWELL.

### FACTS ABOUT PRAYER

Prayer is to lay our inner man wholly open to the light of God in genuine earnest simplicity, to be quite shone through by Him.—Ederheim.

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I have lived to thank God that all my prayers have not been answered.—Jean Ingelow.

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Prayer is so mighty an instrument that no one thoroughly mastered all its keys. They sweep along the infinite scale of man's wants and God's goodness.—Hugh Miller.

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Prayer is a golden key which should open the morning and lock up the evening.—Bishop Hopkins.

### CHURCH TESTIMONY

Clement, in giving directions for visiting the sick and afflicted, says, about A. D. 100, "Let them, therefore, with fasting and prayer,

make their intercessions, and not with the well-arranged and fitly-ordered words of learning, but as wise men who have received the gift of healing, confidently to the glory of God."

Justin Martyr (written about A. D. 161) testifies to the healing of numberless "demoniacs" by "many of our Christian men."

Irenaeus says (written about A. D. 182), "Wherefore, also those who are in truth the disciples, receiving grace from Him, do, in His Name, perform miracles, so as to promote the welfare of others, according to the gift which each has received from Him. Others still heal the sick by laying their hands upon them, and they are made whole."

Tertullian says (A. D. 216), "And how many men of rank, to say nothing of the common people, have been delivered from devils and healed of disease."

Pope Innocent I., A. D. 416, in an epistle, speaking of anointing oil, says that laymen "may anoint with it in their own and their friends' necessities."

The ancient collect of St. Gregory in his "Sacramentary," A. D. 590, prays for the remission of the sick man's sins, and for his recovery from sickness by means of the anointing. So also fifty years later, 640, "See, brethren, he who has recourse to the Church (the preacher is speaking of the anointing of the sick, and quoting Saint James) will both receive health of body and obtain remission of sins."

"So throughout the Middle Ages."

"Thus, the grace conferred in this sacrament is the relief and the recovery of the disease of the sick person, and also the remission of sins, if he be taken in sin." ("Institution of any Christian man.")

Father Raymond, of Capua, bears wonderful testimony to divine healing through faith, in the person of Saint Catherine, of Sierrae, A. D. 1373.

It is well to adduce, in immediate association with this last testimony, part of that of Johannis Lukawits ("Waldensis Confessiae," A. D. 1431), "And if any priest, possessing the grace of healing, have anointed the sick, and they have recovered, we would exhort all that, when they are really ill, they omit not to receive that ordinance at their hands, and in no way despise it, because despisers of that or of

any other ordinances, so far as they are ordained of Christ, are to be punished and corrected, according to the rules of evangelistic law."

Martin Luther (fifteenth and sixteenth centuries) had wonderful testimony to prayer for the healing of the body, especially in the case of Melancthon, who was in the article of death when Luther reached him. Their mutual testimony is: "I should have been a dead man had I not been recalled from death itself by the incoming of Luther." "By an evident miracle of God he lives."

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### GRAPES FROM CANAAN

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To speak of life's lesson, implies death's graduation.

Christ made no apology for preaching the truth.

If your life blesses God, God will bless your life.

He who enslaves another, is thereby enslaved.

Epicurean meals do not make athletic men.

Do the next thing, and do all things.

Truth wins her battles in the open.

No vocation is a perpetual vacation.

Eternal life is a present possession.

Wordliness isn't low ebb Christianity; it is of the devil.

A death-bed convert goes to heaven empty handed.

There are no reserved seats in heaven for rich people.

People who like to be told of their faults are growing in grace.

The stripes of the Christian's persecution are the marks of his promotion.

Every blossoming springtide flower is a re-

minder of a lost Eden, a promise of a new Paradise.

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### THE CROPS OR VEGETATION OF PALESTINE

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Paul M. Joyner

First, wheat is the main crop for God says in Zech. 9:17, "How great is his goodness, and how great is his beauty! Corn shall make the young men cheerful, and new wine (grape juice) the maids." Corn and wheat are the same in the Bible language. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." John 12:24. Most of the wheat is raised across the Jordon river.

"Judah, and the land of Israel, they were thy merchants: they traded in thy market wheat of Minnith." Ezek. 27:17. This wheat is sown in December and when the first or former rains begin in November, the farmers (called in Arabic fellaheen) get their camels, cows, donkeys and, since the war, mules, and a plow made of a piece of iron about 6 inches across at the top and tapering to a point at the bottom with a spike at the bottom the size of a finger and four to six inches long used as a plow for subsoil. This is crudely fixed to a crooked piece of wood with only one handle and a piece of wood pointing to the front to form a crude beam for this universal plow for it is the only kind used. To this we see a camel and a little donkey hitched together, also a donkey and an ox or a milk cow, or two oxen or two donkeys, and now around Jerusalem the little army mule alone has to pull this through the rocks and ground. They disobey God's commandment, "Thou shalt not plow with an ox and as ass together." Deut. 22:10. The ground is scratched up once or twice this way and the grain sown by hand broadcast, then plowed in as they have no harrows, using the little crude plow for everything.

Barley and dura, our kaffir corn, is sown the same way and lentils from which Jacob made the red pottage for Esau who came from the field faint and said to Jacob, "Feed me, I pray thee, with that same red pottage. Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birth-right. Gen. 25:30, 34. He had exercised no



control over his fleshly appetite or desires and lived to gratify the flesh. He cared nothing for God and His heavenly given birthright which Jacob coveted and secured so easily—a warning to us.

They also sow much homus said to be the pulse Daniel ate instead of the king's meat and wine. "Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat." Dan. 1:12, 15.

Homus is a round grain about the size of our large English peas and the color of grain of wheat and grows about knee high. While green it is roasted in bunches and sold on the streets. It is ground as flour and mixed with wheat flour when times are hard and there is not much wheat. In the native restaurants it is first soaked in water, put in a large cooper vessel and some soda is added, then it is placed over a charcoal fire and cooked all night. Next day with salt and garlic it is put in mortar and with pestle is beaten fine. half lemon, to each dish for one person, is squeezed over it, then red pepper sprinkled over it and olive oil poured on last. This is sopped with bread and is a cheap nourishing meal for a man. With bread included it costs about ten cents.

The lentils are ground in rock well and broken in halves making a red appearance. This is put in boiling water with garlic, onions and olive oil. Some leave plenty of water and eat as thick soup. Others put in rice and boil down till nearly dry. To all who relish garlic, much onions and plenty of olive oil, it is a fine dish and the natives next dependence after wheat or bread.

Jerusalem is one of the best places to live as all the year you can secure all kinds of fresh vegetables and fresh meats cheaper than you can in America. The land of Egypt so near produces an abundance of fruit and vegetables all the year—of English peas, squash, egg-plant, okra, stock peas, beans of all kinds, tomatoes, potatoes, lettuce, spinach, cabbage, cauliflower, turnips, water melons, pumpkins, musk melons and many others—an endless variety of the native fruits. The orange comes in in October. The finest, sweetest and best oranges in the world are grown at Jaffa and the western plain. Acres of trees are loaded with

an abundance of golden fruit from October to May and arrive in Jerusalem daily from the trees picked ripe and sweet and are surely delicious. When I was back in America I did not eat any oranges or grapes. They are tasteless compared to the fresh juicy Palestine production.

In May or June we have the most delicious apricots. They are a white variety with one side sun kissed to a pink and red color. The seeds are sweet and are saved and dried as the almonds. They also raise a few peaches, plums and apples. Most of these are brought from Syria near Damascus where it is not so dry. These are small, dry and tasteless compared to the same at home.

In June comes the first grapes from Jaffa and Jericho, it being much warmer there and then from the hills of Judea and all Palestine. From the South is the celebrated grapes of Eschol, made famous to all Bible lovers by the sending out of the ten spies who searched the land, "And they came unto the brook of Eschol, and cut down from thence a branch with one cluster of grapes, and the bare it between two upon a staff; and they brought of the pomegranates, and of the figs." Num. -3:23. These are the first from the hill country and the sweetest I ever ate. The skin is thin like tissue paper and only one seed and sweet as honey and, like a child, when you have only a few you want to lick your fingers because of the sweet juice that comes out of the grapes. These command the highest price and is gladly paid by the one who can secure them. Hebron is only twenty miles south of Jerusalem so we have them daily, fresh from the heavy laden vines, lasting from July to December. Most all the grapes are white. A few raise the black grapes which are sold to the priests and other wine makers to produce poor drunken priests and people who take a little for their often, yes, very often, infirmities and stomach's sake each day. We see drunken priests teaching poor drunken people. Every time you visit a home to pray with the sick or the family they rush out a black coffee pot and make a fire and make some of the strongest blackest coffee made. I always refuse. The Gospel, "Be not conformed to the world," rings in my ear. Then they offer pure alcohol, brandy and wine. They think I am a peculiar man not to drink one or all. All the priests drink is their willing ex-

cuse. Let us pray for the poor slaves to customs.

There is also an abundance of figs that are fine. When I would go visit an Arab family on Mt. Olive east of Jerusalem, the coolest and healthiest place in Palestine, next morning his sweet little girls would come in with a basket full of ripe soft figs and as we removed the outer skin and ate it, is reminded me of good fruit ice cream and I would have to remember and obey the warnings of Prov. 23:1, 2, If thou be a man given to appetite put a knife to thy throat when thou sittest to eat and consider diligently.

These with other fruits and vegetables are gathered daily and carried by the women in baskets on their heads to Jerusalem and sold in the streets and from house to house. Others are left on the tree and dry under the blistering. The sweet juice is turned to sugar and forms a white coat on the outside, others fall off and are placed upon the sand to dry. These with bread are many a farmer's dinner as he works each day.

The pomegranates grow very large, some weighing as much as two and three pounds filled with pink grains of sweet water that turns to a deep red as they dry.

The olive trees grow about as high as apple trees in the U. S. A. but the body of the trees grow larger each year and some are three feet in diameter. The branches are very thick and covered with a profusion of dark green leaves, the underside of the leaves are a gray color and when the wind blows it resembles the silver leaf popular. It is an evergreen tree and lives to an old age. Many here are one thousand years old. In the garden of Gethsemane they have three trees that are said to have been the trees Jesus prayed under in His agony when His sweat fell down as blood in the last night in which He was betrayed by Judas. The wood of this tree is used to make all kinds of souvenirs to sell to the tourists who visit Jerusalem. The olives are picked green and put in salty briny water and pickled and eaten by all. Some are left on the trees until they are ripe or turn black. These are put up in the salt and eaten and others are carried to the mill and ground. The pure rich healthy olive oil is secured and eaten like syrup in America. The oil is used for boiling and frying all kinds of food.

This is the land of corn (wheat) and wine,

milk and honey. The glory of all lands and Jerusalem, the city of the great King, which He is coming to redeem so soon. Are you ready—a wise virgin? Mat. 25:1-10.

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### NO MONKEY BUSINESS IN HIS RELIGION, SAYS COWBOY EVANGELIST

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Tennessee's row over evolution and religion has got J. C. ("Broncho Jack") Mulcahy, the cow-boy preacher of Trinidad, Colo., all "het up" and "rarin'" in his saddle.

There are more monkeys and fewer Christians in California than in the jungles, according to Broncho Jack, and they are "running wild."

To prove his theory, the veteran sky pilot of the cow country rode into Los Angeles Sunday night with one grand "whoopee." He lassoed and corralled a herd of sinners, bulldogged them into the Fifth Street Mission, near the Southern Pacific yards, and branded them with the mark of Jehovah.

The roundup threatened to turn into a stampede until Broncho Jack passed the collection box.

"There, by gad! That's a day's work the Lord will be proud of," roared the bow-legged range rider.

#### No Monkey Business

"There's no monkey business in my religion and I'm not rounding up long horns either. I came here to corral the great human herd, brand the sinners and make Christians out of monkeys."

Broncho Jack has roamed the range country rough shod for 52 years. For the past 27 years he has been carrying the gospel to cow-punchers, miners and other rough and ready customers. This is his first invasion of "civilization."

"They's a lot more monkeys die in this big city than out thar in the plains," he thundered. "I was fixin' to quit preaching and go back to herdin' cattle. But when Bill Bryan tried to steal my stuff and started this here monkey business down in Tennessee I decided to go him one better. Here I am, cowboy, and I'm fixin' to stage the revival of the century. Just you watch the stampede."

The cow pilot has all the equipment necessary for a sawdust roundup. He is a one-man orchestra in himself. He beats a drum with

one foot, a cymbal with the other, while both hands click a pair of bones and two lusty lungs roar out in song.

**Gets More Music**

During the Los Angeles revival, the orchestra is augmented by an organist, a slide trombonist and a guitar player.

Broncho Jack speaks from the lungs and it's a heavy barrage of firebrand when he gets warmed up.

"I ain't professin' to be no sanctimonious sheep herder," he shouted. "I wear no man's brand. I don't believe in buildin' churches for these here graftin' graduates of theological cemeteries.

"But my church is the people's cathedral in the wide open spaces, along the streets and byways. And my religion' is the rough-shootin', rip-snortin' brand that comes straight from the heart.

"Play the game fair and square and God'll find a pasture fer you when you die."

**VALUE OF OBEDIENCE**

(Submitted for the Apostolic Faith)

Knowledge of God only comes by implicit and unreserved obedience. "If any man will do . . . he shall know," and you never advance in your personal knowledge of God beyond the point of your will. If there is something upon which the Holy Spirit ever so gently puts His finger, and that thing at once starts debating in your consciousness, a quarrel as to whether it is right or wrong—really in any way, comes as a question to you—beyond the point of your dealing with that thing, you do not develop one fraction of an inch in your knowledge of God. Your knowledge of God depends utterly and absolutely upon your attention and obedience to every phase and every bit of Divine revelation. You cannot know God beyond the point of your obedience to what you already know of Him. He will give you no further revelation of Himself beyond that point where you obey what you know. There are many Christians to day who have stopped growing—who are where they were ten years ago. They are not moving on, the Divine

revelation is not growing. If the truth were known, there is something upon which the Lord put His finger, and they did not attend to it. If we are going to know the Lord in this way, we must attend in a practical way to every bit of revelation and see that it is fully obeyed. If we want to know the fulness of an ever-growing power, it will only be as we respond to every dear command of His, answer every bit of revelation, and make it alive, and this will give us a wonderful spiritual and moral ascendancy—when everything else is going wrong, then will be the strategic opportunity, and it is in strategic opportunities that we are found out.—Sel.

A letter telling of fine meetings in Lake Elsinore, Calif., being conducted by Brother Homer Coberly. Brother Eddie Pearson is back in the Ministry holding meetings in Gardena, Calif.

Brother Dave Givens is slowly gaining in Pheonix, Arizona. A letter addressed to him in care of 22 East Madison, will reach him. All old time friends ought to write and cheer him on to health and the work of God.

**RECIPROCITY**

Would you have men play square with you,  
 Play fair with you,  
 And bear with you  
 In all the little weaknesses so easy to condemn?  
 Then simply try to be the same—  
 Hold up your head and play the game.  
 And when the others are to blame  
 Be sure to bear with them.

Would you have men when new to you,  
 Be true to you  
 And do to you  
 The things that faith and brother love  
 And nothing else impel?  
 Then give them Faith and Brother-love  
 And place sincerity above  
 All other things, and it will prove  
 That you have builded well.

By H. BEDFORD-JONES

Roswell, New Mexico  
**Revival Campaign**

State Convention of Apostolic, Full Gospel, Pentecostal Believers.

**CHARLES F. PARHAM**

WORLD FAMED EVANGELIST

A MAN WITH A MESSAGE

Salvation  
 FOR THE SOUL

All ministers of the city asked to  
 join in campaign for God and Souls.

Services Daily  
 10:30 a. m., 2:30 and 7:30 p. m.

**October 4th**

—TO—

**October 25th**

HEAR BENNY THE BOY SINGER

Healing  
 FOR THE BODY

FRED A. CAMPBELL  
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FINE MUSICIANS COMING

A GREAT TREAT

—AT—

**The Armory**

Ministers, Delegates and Sick are  
 Coming in Large Numbers from this  
 and Adjoining States.

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K---onvincing

K---onvicting

K---onverting