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Report of the Great National Camp Meeting

Many of our dear friends and subscribers who were not able to attend our splendid Camp Meeting this year will be anxious to hear about it, and I think to do the Camp Meeting justice and you dear ones, I will start from the very beginning.

We prayed for several months to know where God would like to have the Camp Meeting or if we were to have one at all. Letters came from many states requesting and begging for one, so after much prayer we decided to again have it in Baxter, and we knew it was the Lord's will as the place where we had held so many good old Camp Meetings in years past, right across from our home, was secured again. A mammoth tent was brought from Joplin and pitched with the help of many delegates who had already come to enjoy the feast of good things. Seats were made to accommodate two thousand for the first few nights, the opening service on Saturday night started off with a bang, and the air was soon rent with praises and halleluiahs. All day Sunday the people came from every direction and by Sunday night four thousand people were in attendance, and that crowd of course called for more seats. On Monday and Tuesday the men got together and made more seats and every available space was seated, until enough seats were made to accommodate five thousand people.

We, and all the others who attended the Camp Meeting considered this to be the best Camp Meeting we have held in

years. There were about five hundred delegates who came from many states to stay for the entire meeting which lasted two weeks. And over week-ends hundreds came from the adjoining districts and cities and towns, and because of the many different people from different states came, the people said they felt like singing that song, (some from every tongue, tribe and nation will be there.)

All during the meetings as the ministers and workers came in they were asked to give a report of their work for the past year, and it was surprising yet pleasing to hear every one of them report that this last year was the best they had ever had and they witnessed the greatest miracles and saw more souls saved than ever before, everyone rejoiced with them.

We have to attribute part of the success of our meeting to the splendid orchestra of thirty pieces, which furnished splendid music at each service, and the large choir of one hundred and fifty voices. The beautiful songs and music was heard all over Baxter Springs, drawing people from every direction. Solos, duets, trios, quartettes and instrumentals were rendered each evening by the singers and musicians. We were specially favored by having Mr. Phillip Kerr and wife of Los Angeles with us, one of California's most noted pianists. My son Wilfred led the choir and audience while Brother Fred Campbell led the orchestra with his trombone.

The second Sunday and Monday nights of the meeting, I had the pleasure of showing my two hundred pictures which I brought from the Holy Land, showing one hundred each night, and lecturing with each picture. It was said that at these two meetings was assembled the largest crowds that Baxter had even seen. The pictures and lectures were thoroughly enjoyed by everyone. These pictures made Christ and the Bible more real to those who saw them and many said to me after I was through, that they intended to live better and more useful lives in the future.

Although the meetings only lasted two weeks our time was well spent, we had six public meetings a day. The first was meeting for prayer only, at 9:00 o'clock. 10:30 Brother Bacon gave a Bible lesson, and so many derived such benefits from these as he would take them from one passage of scripture to another explaining it thoroughly and seemingly making each scripture very clear; then came the dinner hour, but some would stay and pray right through. At one thirty the mammoth children's meeting, conducted by Wilfred C. Parham and wife assisted by my little daughter-in-law, Virgie Parham. Wilfred taught them many little choruses, and how they would sing, one trying to outsing the other, until sometimes you would think their little throats would fairly burst! They were taught the books of the Bible and other simple but instructive lessons from the Bible. The children's meeting was followed by the afternoon service, and this was a time when all of the ministers had an opportunity to preach. Our hearts were made to rejoice as we heard them rise with out fear or favor and preach this fuller Gospel. It was noticed that a number of the ministers who had attended the Camp Meeting the year previous to this one had been digging into the deeper things of God, and the Bible and were able to bring out the truths of the word of God so much better than before. The next meeting was for the young people, at 6:30 and they had a time of prayer and praise and song and preaching. Different ones having charge each evening, then our big evangelistic meeting at 7:30 P. M.

Salvation, prophecy and healing were the messages for the evening services. The altars were filled every night with hungry hearts

seeking salvation, sanctification, and the Holy Spirit and healing, and pleading to be made ready for the coming of the Lord. Many hundreds were prayed for. Many wonderful healings were much in evidence, women and men laid aside their glasses and one blind man who came from Houston,, Texas was made to see at different times and is still fasting for twenty-one days, expecting his complete healing when his fast is over, then expects to go out and preach this gospel that saves and heals.

My son Wilfred suggested at the commencement of the meeting that there be a prayer chain and that prayer ascend to the throne continually. This was heartily agreed with, and the women chose the day to pray and the men the night, so prayer was being made night and day, hence the success of the meeting. Prayer truly changes things.

We are privileged to have with us again for two days, dear little Abbie Morrow Brown of Los Angeles, California. She was with us last year for several days and we were glad to welcome her back again. She brought two messages to us which were immensely enjoyed a few of her thoughts I think I will pass on to you. She has traveled around the world three times, and of course has had much experience. She said, "In praying for many people for healing, I have found that some do not get healed because they have been criticising the preacher and one another. Now when you go to these earthly doctors the first thing they ask you to do is, 'Show me your tongue,' and of course they stick out their tongue, and I believe when we come to our Lord, and He knows we have been talking about our neighbors, He says, 'show me your tongue.' Many were struck with this illustration, so a word to the wise is sufficient.

A baptismal service was also held and a good number were taken out to the waters and buried with their Lord and Master.

Without taking collections or begging for funds to carry on this meeting sufficient money came in to pay all expenses and give to every preacher and worker that came expense money and gas to get them safely to their next appointments. For this we truly praise the Lord. His promises are yea and amen, and He has promised to provide for all who put their trust in Him.

The meeting came to a close Sunday night the 26th, and communion was served. My, what a sight, from every church in Baxter and other places, came people to partake of this sacred ordinance! For three quarters of an hour three lines passed by each taking a sip of wine and breaking off a little piece of bread. It was a time of weeping and praising God and shouting, and getting back to God; this will be one service that will not be forgotten by all who partook.

All the ministers and workers left the camp with a greater determination than ever to do the whole will of God, and all said they received exactly what they came after, an infilling and a blessing to send them forth with renewed victory.

It was decided that a vote of thanks be extended to Baxter for their special favors and cooperation, the Mayor sent down word that all water used on the camp ground would be a free donation, and many put themselves out to supply rooms for delegates as there was not enough room on the grounds for all the campers.

THE DESTRUCTION OF THE WICKED

(By Chas F. Parham)

It is said that precedent rules the world but, preconceived ideas is the controlling power upon the minds of men. We believe what our forefathers believed, whether right or wrong. We are Democrats or Republicans, because they were never giving one thought how far they may have strayed from the principals the fathers held so dear. We are Methodists, or Baptists, because our parents were, never stopping for a moment to question whether the doctrines they held were the conceptions of theologians of the Roman Catholic church during the dark ages when she was in her most hellish state.

Two-thirds of the doctrines held by the Roman Catholic church was taken bodily from Pagan philosophy, while the Protestants have taken two-thirds of their doctrine from Roman Catholicism. The Catholics taught, eternal torment for those who did not join their church and Purgatorial cleaning for those who did. The teaching of eternal torment was conceived by Catholicism in the days of her worst apostacy and cruelty, and has no Scripture foundations whatever. Catholics and Protestants have giv-

en us a God more impossible than Molluck, and God of the ancient Canaanites, in whose arms human beings were burned, but we are supposed to believe in a God, who after bringing creatures into existance, will cast them into a lake of eternal torment and who is possessed with such a diabolical character that He is able to sit upon the throne of His glory, listen to their howling and screeching, and view them sizzling stewing, frying, browning, without surcease throughout the countless cycles of eternity. Jonathan Edwards, the great New England theologian, voicing the teachings of orthodoxy, declared that the joys of the righteous in heaven would be augmented by hearing their loved ones screeching and clanking their chains in regions of the damned, out side the gates of the Eternal City. All Orthodoxy accepts as Scripture, the fool satyr that Dante wrote against his religious and political enemies, believing that Danute actually went to hell and recorded the things that he saw, believing that hell then existed and exists now.

Orthodoxy teaches that multiplied millions, unjudged are already in hell. This is impossible; no one is cast into the lake of fire and brimstone until after the resurrection and the White Throne Judgment, which will not occur until after Christ has reigned over the earth for the Sabbatic thousand years. It is strange, and almost impossible to believe, that men, as wise as many of our theologians have been, could put on old Catholic creed goggles, which makes every passage of Scripture in the Bible, relative to the destruction of the wicked, read eternal torment to them. By no possible twisting of the English language could you make the words, death, destruction, perish, used universally in the Bible relative to the wicked to mean eternal torment. Truly, in doctrine we are largely creatures of hereditary taint, driven slaves to ancestral chariots.

It is not my purpose to enter into any lengthy dis cussion regarding this subject; everywhere it is being discussed, pro and con, and those who are unprejudiced or teachable, will be able to weigh both sides of the question and form their own conclusions. Among all the awful charges that have ever been brought against me, perhaps the one most vehemently announced and maliciously peddled, is that I am a "no hellite," which is absolutely false, for I believe

in a hell hotter than orthodoxy teaches. One that utterly destroys the wicked. Destruction would satisfy all that justice demands, and God, if He be a God of love, justice and mercy, could ask no more than the wages of sin, which is death.

If someone was to accuse a friend of yours of torturing any kind of animal, for one day, without respite, you would defend the character of that friend with all your ability. So, brethren, I rise to defend the character of our God, and declare, with all my ability, everywhere, that the God we love and serve, is incapable of possessing a character that could possibly eternally torment the unsaved. Besides this, all Scripture teaches the positive destruction of the wicked. One man has offered a section of land, another \$500 in cash, to anyone who could produce Biblical proof that the wicked have any eternal life, outside of Jesus Christ. You ask a believer in eternal torment, "How does the sinner receive eternal life?" He will tell you that it results from that germ of immortality which God imparted to the human race, when He breathed the breath of life into Adam, and that we have eternal life through being descended from Adam, denying the Christ atonement. If it is the God breath of immortality which God breathed into Adam, that gives the sinner eternal life, God would be sending part of Himself to suffer the pangs of eternal torment. As descendants of Adam, we are simply human beings, until quickened by the eternal life of the Christ, in conversion. To this the Scriptures agree, "Ye are dead in trespasses and sins," "He that hath not the Son, hath not life," "Ye have no life in you." God said to Adam, "In the day ye eat thereof ye shall surely die." Satan said, "Ye shall not surely die, but shall be as Gods, knowing good and evil." To this day the Catholic and Protestant churches, continue to teach this devil's lie instead of the truth of God's own statement, "Ye shall surely die." (Genesis 2:17; 3-4.)

Let us take a general view of all the Scriptures upon this point. The great argument always used by orthodoxy is, as there is eternal life and bliss in heaven, there must be the opposite, eternal life and woe in hell. There is absolutely no Scripture for such an argument, for God has said, "I have set before you life and death; turn ye, O Isreal, for why will ye

die," "Fear not Him that is able to destroy the body, but rather Him that is able to destroy both soul and body in hell." David said: "The wicked shall consume away into smoke, into smoke shall they consume away, and be no more." Malachi incorporates all Old Testament teachings in these words: "The day cometh, it shall burn as an oven, when all the proud, and they that do wickedly, shall be stubble, and the day cometh, it shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch."

The New Testament is more emphatic than the old, giving the sinner no hope of any existence whatever, outside of Jesus Christ, who is "Our Life." The first Scripture that I desire to call your attention to, is one held by Orthodoxy, as absolutely proof of their teaching of eternal torment: "That it is better to enter into life maimed, than to be cast into the Gehenna fire, where the worm dieth not and the fire is not quenched." Instead of teaching eternal torment, teaches the utter destruction of the wicked. To illustrate the fact of utter destruction, Jesus used the pit of Gehenna, just east of the Temple grounds, where the perpetual fires were kept burning to consume the offal and dead carcases of animals, and criminals, and the unconsumed sacrifices from the Temple. Josephus, the Jewish historian tells us that what fell on the rocks the worms consumed, and what fell in the pit, the fire consumed. The wicked are neither the worm nor the fire, but the rubbish and trash of the world to be thrown into the lake of fire and brimstone, which is the second death. The perpetual fires, which were supposed by orthodoxy to prove the eternal torment of the wicked, ceased in the pit of Gehenna, outside of Jerusalem, two thousand years ago. The lake of fire and brimstone will cease to exist when it has consumed the wicked, for the ashes of the wicked are to be trodden under foot of the meek, who shall inherit the new earth. The wicked will be destroyed on this earth at the close of the judgment. The fires that purify this old world will destroy the wicked and make this world a Paradise for the righteous.

Another Scripture frequently used to prove eternal torment, is the sentence pronounced by Jesus, "And these shall go away into everlasting punishment, but the righteous to life eter-

nal." This passage does not read punishment everlastingly, as the orthodox would teach it, but everlasting punishment. When a man is hung for crime, he receives everlasting punishment, as far as this world is concerned. When the wicked are destroyed in the lake of fire and brimstone, that is everlasting punishment, as far as eternity is concerned. Note, this passage says, "Everlasting punishment," not Punishment Everlastingly.

Another much used Scripture to prove eternal torment, is the parable of the Rich Man and Lazarus. To prove that this teaches eternal torment, the advocates of that fiendish doctrine say, that it is not a parable, but cold-blooded facts, regarding the state of the wicked. This is disproven by Christ's own words, who emphatically says, "That without a parable spake He not unto them." This parable has no reference to the state of the dead. If the torments of the flames were the literal fires of hell, then Abraham's physical bosom would be the abode of the righteous. Dives could not have been in hell, for hell as a place of punishment, is not now in existence, and will not begin until after resurrection and final judgment. If this parable were literal fact, it would destroy the teaching of the atonement of Christ's blood. Riches would send men to hell, while poverty would be the road to heaven. What Christ intended to teach here was concerning the facts or standing of the Jews and Gentiles. He had said that, "many shall come from the East and the West (Gentiles), and sit down with Abraham, Isaac and Jacob in the kingdom, but the children of the kingdom (the Jews), would be cast into outer darkness, where there shall be weeping and wailing and gnashing of teeth."

The above scripture does not refer to the condition of the wicked dead, but the condition of the Jews during the Christian age. Paul, referring to the same thought says: "Blindness, in part, is happened in Israel until the fullness of the Gentiles be come in." The parable of the rich man and Lazarus teaches that the Jews, like the rich man, had fared sumptuously from the hand of God while the Gentiles, the poor man, had been laid at their door, without as much as a crumb of salvation. Now, the end, like death, came to both of these conditions. The Jews, like the rich man, were cast into outer darkness, where there was weeping and wail-

ing and gnashing of teeth while the poor beggarly Gentiles were carried in Abraham's bosom to a full and free salvation, with all the promises and blessings that God had given to Abraham. Thus, before God, they were veritably in the bosom of Abraham.

Another passage, so often misquoted is that old familiar one that "God so loved the world He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." In this passage, "perish" is read to mean eternal "torment." Again, God says, "He will visit them with everlasting destruction;" and again, "The wages of sin is death." Both destruction and death are used by the orthodox to prove eternal torment. If the wicked raise physically, fire will destroy them; if any come up in spiritual bodies, fire can not harm them. Now, every believer knows that the wicked have physical and not spiritual resurrection.

Another passage so often quoted: "The smoke of their torment ascendeth up for ever and ever." (Revelations 20:10. This is freely applied to the eternal state of the wicked, but Scripturally, is applied to those in the end of this age, to those who worship the beast and his image. In the first place, it refers to a time, when there will be a day and night, and cannot refer to eternity, for there is no night there. (Revelations 21:23, 25.) Another common mistake is made by theologians in teaching that forever is synonymous with eternal or immortal. It might be in Webster's dictionary, but never in the Bible. Forever, and forever, and ever, in the Scriptures, is always used to mean a period of time with an end for instance, to illustrate it, a person under the Mosaic law, becomes indebted to another, that person, to whom he was indebted, could place the lobe of his ear against a post, bore a hole through it, and he became his servant forever. This forever could mean only until the man died, or until the man died, or until the year of jubilee, when all slaves went free. God said to David that if he would serve in righteousness, he might be a king forever. His rule lasted for 30 years. To Joash God said if he would be a good king, he could reign forever and ever. His rule lasted forty years. Poor Jonah bewailed the fact that he was in the whale's belly forever. It might have seemed so to him, but it only lasted

three days.

I will quote but one more passage. If the Scripture says a thing twice or thrice, it is sufficient to prove any point, but all the Scriptures agree that the wicked suffer death perishing or destruction, and not eternal torment. After the final judgment, the wicked are cast into the lake of fire and brimstone which is the second death. The first death causes cessation of life in this world, the second will cause a cessation of life in eternity. Hell as a place of destruction, will be right here upon the earth. The purifying fires will burn them as rubbish, paving the way for the Paradise of God.

CONDITIONAL IMMORTALITY

(By Chas. F. Parham)

The doctrine of "Conditional Immortality" is not a new theory, but if adopted, would revolutionize all so-called Orthodox creeds and doctrines. Unless you accept this doctrine as the basic foundation on which to build the superstructure of all other doctrines, the whole Bible becomes a maze of contradictions and lies. Orthodoxy teaches that all men have Eternal Life, either in Heaven or Hell, but we teach that man can only obtain Eternal Life and Immortality through the "new birth," and the in-wrought life of Christ. Orthodoxy teaches that every babe obtains an immortal soul at physical birth, we teach that infants have a mortal soul and obtain the first germ of Eternal Life and being in the in-wrought work of conception at conversion, then by faithful continuance in good works, seek for glory, honor, immortality Eternal Life. That Immortality is now possessed only by the Lord Jesus Christ, as Paul says, "He only hath Immortality dwelling in the Light." There is no such thing as an Immortal soul; only that can be Immortal which has been mortal, the body. The inward man receives eternal life when he is born again, the outward man must wait for Immortality until, in a moment, when the trumpet sounds, the dead will be raised, and the living changed. This will not take place until Redemption. We obtain Immortality, not through the physical or spiritual birth, "But the whole creation groaneth in pain," while now waiting for the adoption, to-wit, the Redemption of our bodies. (Romans 8: 23.)

Conditional Immortality teaches that Adam was a perfect human being, without Immorta-

lity, that had he obeyed God, he would have continued to live forever, a human being in Eden. When Adam fell, he lost his physical life, and the privilege of everlasting existence. The entire Scriptures agree that Christ died to restore the human race to what was lost in Adam, and all those found worthy at the White Thorne judgement will obtain this estate, but as a personal reward from the Father to the Son, Christ has been permitted by the power of the new birth, to lift whosoever will from the human to the Divine plane, giving them Eternal Life, Immortality at the resurrection and glorification, joint heirship as they enter the Holy City that comes down with God at the end of the judgment.

Christ is the Savior of men, especially those who believe. Christ made a general atonement in His blood, which will give Everlasting Life in the new earth to all that are found worthy in the judgement. He is especially the Savior for those that accept Him in the new birth and obtain His life for their life, for spirit, soul and body, making them worthy of Immortality at the resurrection and the glorified elect in eternity.

Conditional Immortality teaches that all Adam's descendants are mortal, possessing only human existence, but with a possibility of a spiritual being conceived in the womb of the soul at the time of conversion. Man, the mortal, possesses a dual nature, body and soul. As the physical body possesses the organs or reproduction of physical being, so the soul possesses the organs making possible the conception of spiritual being, as physical being is dependant upon conception and birth for its existence, and had no existence before conception took place, so spiritual being and existence is dependent upon conception and birth in the act of conversion and sanctification and there was no spiritual or eternal existence in the human before the act of spiritual conception. Scriptures teach "Ye must be born again," "That He is the Way, the Truth, and the Life," "That He came to bring Life and Immortality to Light through the Gospel," "There is no other name given under Heaven whereby men can be saved," "In Him was life and that Life was the Light of men," "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have

everlasting Life," "He that hath the Son hath Life, He that hath not the Son hath not Life, neither shall come into Life," "The wages of sin is death, but the gift of God is Eternal Life through Jesus Christ our Lord." (John 3:7; 14:6; 2 Timothy, 1:10; Acts 4:12; John 1:4; John 3:16; 1 John 5:12; Romans 6:23.)

If eternal torment is the wages of sin, then Christ has never paid the penalty, and we are still lost, but if death is the wages of sin, Christ has made full and complete propitiation for our sins. If all men have eternal life, whether in heaven or hell, it would be impossible to receive it as a gift through Jesus Christ our Lord. The teaching that all men have immortal souls denies the Divinity of Christ makes Him a liar, and an imposter, and all His claims to bring life and immortality to men through His death are false. The teaching that all men have immortal souls has rendered possible the deplorable state of modern churchanity. Formerly, all evangelical Christian demanded of each candidate, that they be truly born again, or have a real experimental salvation. Now they have also fallen in with the Catholic, Lutheran, Episcopalian methods, taking into membership any who are willing to subscribe to their creeds, who promise to be faithful in their attendance and in financial aid. As they are already immortal beings all they need is a respectable moral life and doing the best they can, being too good to go to hell God will have to admit them into heaven, forgetting that Jesus said "Unless a man be born again He can not see the Kingdom of God." (John 3:3.)

If a man possesses inherent immortality, Christ's life and sacrificed death was entirely unnecessary. If God so loved the world that He desired all men to enjoy heaven with him in eternity, He need not have given His only begotten Son, but sent them godly or moralizing teachers, who could have instructed them, how to be too good to go to hell, so that God would be compelled to take them into heaven. At the judgment, God could have simply separated the good ones from the bad ones, taken part to heaven and sent part to hell. In a word, the teaching that everyone has an immortal soul denies Christ and makes Him an unnecessary factor in the plan of salvation.

Orthodoxy freely admits that we only have eternal life through Jesus Christ, our Lord, but

immediately gives a lie to the whole thing by telling the sinner that He has eternal life and can never die. This unconverted, theoretical salvation, as taught by Orthodoxy, could not do otherwise than produce Christian Scientists, who teach that, "Ye are Divine; that ye are Gods," claiming to receive salvation through suggestive hypnotism rather than the blood of Christ.

Orthodoxy would freely admit most of the claim of those who believe in Conditional Immortality, that man only has life in Jesus Christ, but when this teaching would necessitate the destruction of the wicked, all Rome and her daughters set up a howl, for since the days of early Catholicism down to the present time, the theologians of all churches have rejoiced in the thought that God would eternally torment all who did not accept their interpretations of the Scriptures. Theologians of all churches have offered eternal life and bliss in heaven to all who would join their church and support them in a hireling ministry or an eternal torment in hell for all those who did not accept their narrow views.

We are not saved by morality, inherent goodness, the conformity to any creed, doctrine or church, the observance of any day or the obediences to any ordinances or by any form of baptism but by the power of the new birth and the atoning blood of Christ.

YE MUST BE BORN AGAIN.!

THE JUDGEMENT AGE

(By Chas. F. Parham)

The Judgement, of which we should all know much, and yet know so little, has been looked upon as consisting of but one twenty-four day. It is more than likely to be a period of one thousand years or one of God's days. The Jewish Talmud declares that a day of God is a thousand years. As Adam sinned upon what would be the eighth day, so man will be judged in the eighth thousand year following the Millennial Sabbath. The eighth day, following the first seven, became the first day of our six thousand years, but the judgement or eighth day following the present seven thousand years does not begin a new cycle of seven thousand years, but immediately merges us into what is commonly called eternity, with God descending from heaven with the Holy City.

The common view that the wicked are already in hell would make it necessary for judgement to have set upon their case. No one has been, or will be, judged until after the final resurrection and then the judgment. The ones to escape this final judgement will be those who are worthy to escape through redemption into immortality at the end of this, the Gospel age. They, after reigning with Him throughout the Millenium, will ascend the judicial throne as His jury and with Him judge the nations. Into this judgement will come the dead of all ages who have not obtained a new birth into spiritual life through Jesus Christ, our Lord. All the babes the heathen, and unconverted church members, will be there. Judgement will not then be rendered as to whether they have accepted or rejected Jesus Christ as their personal Savior, but according as their works have been. The heathen without the law, will be judged without the law, and so on. A thoroughly righteous judgement will be rendered. Each one will be examined as to when and where and how they lived. Those found worthy of life will be placed upon the right side and will receive everlasting human life, as Adam had in the Garden of Eden through the general atonement of the blood of Jesus Christ and will be the meek who inhabit the new earth in eternity while those unworthy of life will be forced upon the left side and cast into the lake of fire at the end of the judgement.

A word as to who may occupy the places upon the right and left. The blood of Jesus Christ has already purchased life for those under the age of accountability, so that babes with one step, are placed upon the right side. Multitudes of benighted heathen, befuddled Catholics and be muddled Protestants will be placed upon the right side. Jesus also stated that publicans and harlots would go into the kingdom before some Pharisees and Scribes. I will freely grant that there may be many heathen and sinners of wretched character who will be placed upon the left side. Perpetrators of great crimes against society, murders, suicides, oppressors of the poor, those engaged in white slavery, betrayers of innocent girlhood, those in modern church and society who are guilty of infanticide, and so forth, cannot hope to escape the utter damnation of hell.

In the main those placed upon the left side

will be those who have heard the gospel and failed to profit by its message. First, the sinner who has heard the gospel, felt the call of God's Spirit, and wilfully rejected it, will be placed upon the left side. Secondly, the professor of Christianity who claims to have accepted the Lord, and serve Him for business or social reasons, fails to live a straight, clean, holy life, choosing to be a cold dead, formal churchite, rather than a hot, loving true christian, this bunch of hypocrits will pass to the left. The preachers, who professing to be God's ministers, for fear of their bread and butter, or for fear they will not be as popular as they would like to be among their fellow men, fail to declare the whole counsel of God, this class of unfaithful ministers will find themselves upon the left side. All upon the left side will be cast into the lake of fire and brimstone, which is the second death, and visited with utter destruction.

This Judgement will not take place upon some far distant star or some other sphere but right here upon this earth. The location of hell has caused great discussion among theologians, but the Bible distinctly teaches that the destruction of the wicked will occur right here upon the earth. "For, behold the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up," saith the Lord of Hosts, that it shall leave neither root nor branch. (Mal. 4:1.)

Harken, my beloved brethern, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? Jas. ii. 5.

It is great to be rich in faith. Faith gives every cloud a silver lining. Faith enables us to hear songs in the night. Faith so cheers us that we rejoice in the midst of tribulation. Faith gives a clear, undimmed vision of Jesus Christ. Faith packs the Bible with the power of God. Faith enables us to walk in fellowship with patriarchs and prophets. Faith grows clearer and brighter until the perfect day, when faith becomes sight indeed.

J. Wilbur Chapman.

"Take an attitude of contentment with the way God has made you: and with the way He may choose to lead you and deal with you."

TRY THE SPIRITS

S. H. Frodsham

“Beloved, believe not every spirit, but try the spirits whether they are of God.” 1 John 4:1. Here is a definite command that we can not afford to ignore or disobey. How can we try the spirits? The context of this verse shows us. “Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh, is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that spirit of antichrist.”

We believe that the thought conveyed by the apostle here is, that spiritual manifestations should be tested, and the question should be put straight to those who are under a supernatural power. “Has Jesus Christ come in the flesh?” The answer, if they are under the power of the Spirit of God, will always be “Yes.” If under the influence of a wrong spirit, the answer will generally be “No.” We have known instances where a wrong spirit has refused to answer. Where there is silence, you can count on a wrong spirit, for it “confesseth not” by its silence.

A brother in a certain Pentecostal assembly where they invariably try the spirits, told the writer the following incident of the early days of the outpouring. There was a brother in their midst who was continually receiving messages. He would have messages to go to a certain depot to meet certain parties, and when he went, the parties were not forthcoming. The brother questioned, “I wonder if this is a wrong spirit that is directing me in this manner,” and he went to the assembly and told them about it, and asked them to try the spirit within. They all got down to prayer and after awhile the pastor put the question fair and square to the spirit within him, “Is Jesus Lord?” (This is the test that Paul gives us in 1 Cor. 12:3) The answer came back, “Jesus is accursed.” The brethren immediately recognized that this was a wrong spirit, and knowing the desire of the young man to be delivered they cast it out in the name of the Lord Jesus Christ. The thing went and never troubled him again, and I understand that this brother later received a true baptism of the Spirit. “That is why,” my friend

explained to me, “you always find our pastor putting the question, ‘Is Jesus Lord?’ ‘Is Jesus Christ come in the flesh?’ to everyone who appears to be receiving the baptism. He wants to make sure that everyone receives a true baptism in the Spirit.”

The writer was once helping in a meeting when a young man came to him and said that he earnestly desired to receive the baptism of the Holy Spirit. We invited him to come to the house where we were staying to tarry. He came and very soon was under some strong power and began speaking in tongues. There was something about the whole thing to which the Spirit within did not witness, and so we put the test, “Is Jesus Lord—” The answer came back, “No.” We put the second test? “Is Jesus Christ come in the flesh?” And again came the answer, “No.”

The Lord reminded of His promise, “And these signs shall follow them that believe: in My name shall they cast out devils (demons),” and so, in the name of the Lord Christ, we commanded this wrong spirit to go. In a short while the speaking ceased. We held on by faith to the precious blood, and suggested to the young man that he should begin to praise the Lord. He began to say, “Glory to Thee, Lord Jesus!” and to repeat this again and again, and we know that already victory had been gained. “For no man can say that Jesus is the Lord, but by the Holy Ghost.” 1 Cor. 12:3.

That same evening the Lord graciously baptized this young man in the Spirit, causing him to speak in other tongues as the Spirit gave utterance. Again we put the tests, “Is Jesus Christ come in the flesh” and the answer came back to both questions a glad “Yes.”

We could multiply incidents of this kind to show the importance of trying the spirits in obedience to his apostolic injunction. John gives the reason. “because many false prophets are gone into the world.” This is true in our day as much as John’s. A wise pastor can keep the work the Lord has placed in his charge free from things that would hurt or mar when he is ever vigilant in trying the Spirits.—Pentecostal Evangel.

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

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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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.

Anyone wishing to secure the books published by Bishop John Harden Allen, of Pasadena, California, may get in touch with my wife in Baxter.

I have just a few left, they are splendid reading and very instructive the books are as follows.

Judah's Sceptre and Joseph's Birthright, a book containing an analysis of the Prophecies

in regard to the Royal Family and the many Nations of Israel, the Lost Ten Tribes. Price, \$2.00.

The Spirit Man, or the Hidden man of the Heart. Price, \$1.50.

National Birthright of Judah, Price \$100.

The National Number and Heraldry, of the United States of America, Price 40c

The Abundant Production of Oil a Biblical and Prophetic Fact. Price 25c.

The press, particularly foreign papers, made much ado over Rear Admiral Plunkett's prediction before the National Republican Club at New York that the 'next war' isn't far distant. "We are nearer war than ever before," claimed the commandant of the Brooklyn navy yard, "because we are pursuing a competitive trade policy." Admiral Plunkett later augmented his statement by saying: "Yes I mean Great Britain may not herself at the outset declare war but she will let some smaller nation do that, and then get behind her."

But Admiral Plunkett is not the first American to smell war. The army and navy have of late produced any number.

THE NEXT WAR

There are war clouds on the horizon—Secretary of War Davis.

War is only four years away.—Maj. Gen Ely. I believe there will be another war, and a fearful one, in 1937.—Ex-Kaiser Wilhelm.

There will be another great war within the next 15 of 20 years.—Marshal Foch.

The chances of preventing war in Europe seem fainter today than they have been at any time.—Wickham Steed, British editor.

Europe will sooner or later combine in war against the United States.—Thomas A. Edison.

The most terrible war in history will come unless we can induce nations to trust to law and justice and not force.—David Lloyd George.

The last war did not end war—only an armistice was signed.—Commander Spafford of the American Legion.

The world is on the verge of another war because it is thinking of war instead of peace.—Rabbi Stephen S. Wise.

The grass of war just grows of itself.—Bruce Bliven, editor.

Education is the only way to avoid war.—Bertrand Russell, philosopher.

By proper direction of public opinion, peaceful negotiation between countries will replace war.—President Coolidge.—Pathfinder. W. D. C.—Feb. 11, 1928.

DIVINE HEALING A PRESENTDAY REALITY

Who Is the Author of Sickness, Pain and Death

Rom. 5:12: Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.

Is God the Author of Sin and Death?

I Cor. 15:55:57: O death, where is thy sting? The sting of death is sin.

Who Has the Power of Death?

Heb. 2:14: For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death—that is, the devil.

The Last Enemy to Be Destroyed Is Death.

I Cor. 15: 55-57.

God Never Changes.

Mal. 3:6: For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.

Heb. 13:8 Jesus Christ, the same yesterday, and today, and forever.

The Sick or Afflicted Are Opposed of the Devil

Acts 10:38 How God anointed Jesus of Nazareth with the Holy Ghost and with power who went about doing good, and healing all that were oppressed of the devil; for God was with him.

Satan Binds People.

Luke 13-16: Woman bound 18 years: loosed on Sabbath.

St. John 5:1-9: Impotent man bound 38 years
All Suffering Came as a Result of the Fall.

Gen. 2:17.

Healing Is In the Atonement.

Isaiah 53:5 But he was wounded for our transgressions; he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

Mal. 4:2: Sun of righteousness. arise with healing in his wings.

Matt. 8:16-17 Confirms Isaiah.

I Peter 2:24: Who his own self bare our sins in his own body on the tree, that we being dead to sins, should live unto righteousness: by

whose stripes ye were healed.

Healing Is In the Will of God.

Gal. 3:13: Christ hath redeemed us from the curse of the law, being made a curse for us.

Mark 16:20: Confirmed the word with signs following.

Healing Is In the Commission to the Disciples..

Matt. 10:1: And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

Luke 9:1-2.

In the Commission to the Seventy.

Luke 10:1-10.

Jesus Was Sent to Destroy the Works of the Devil

I John 3:8. Heb. 2:14-15; Acts 10:38.

Physicians of No Value.

Job 13:4: II Chron. 16:12-13: Asa sought the physician and died.

Mark 5:25-34: Woman spent all on physicians and was no better. Come to Jesus, touched his garment and was healed.

FOUR METHODS OF HEALING

(1) Your own prayer of faith. Mark 11:24-25
Believe what ye pray.

(2) Two or three praying with and for you.
Matt. 18:19-20.

(3) Elders of the church called and anoint with oil. James 5:14-16.

(4) Laying on of hands. Mark 16:18.

PREPARATION FOR HEALING

Psalm 66:18: If I regard iniquity in my heart the Lord will not hear.

James 5:16: Confess your faults one to another and pray for one another that ye may be healed.

I John 5:14-15: And this is the confidence that we have in him that if we ask anything according to his will, he heareth us (15) and if we know that he heareth us, whatsoever we ask we know that we have the petitions that we desired of him.

Mark 11:24-25: Therefore, I say unto you, what things soever ye desire, when ye pray believe that ye received them, and ye shall have them.

Jude 3: Earnestly contend for the faith once delivered to the saints.

EXAMPLES OF HEALING

II Kings 20:1:5 Hezekiah himself prayed and

was healed.

St. John 4:49-50: The Nobleman's Son healed

I Kings 17:20-22 Elijah healeth the widow's son.

See the following references: Matt. 6:33: St. John 15:7; Mark 11:24; Jude 3.

HEALING

Ex. 5:26. Ex. 23:25.

Deut. 7:15.

Isaiah 58:8.

Jer. 17:5-14. Jer. 30:13. Jer. 46-11.

Ps. 103:2-3. Ps. 107:20. Ps. 30:2.

Hosea 6:1.

Ezek. 34:4.

Matt. 4:23-24. Matt 8:5-7; 16-17. Matt. 8:18-29. Matt 12:13-14; withered hand. Matt 14:36; all who touched. Matt. 15:30-31; multitudes. Matt 21:14; blind and lame.

Mark 1:34; many healed. Mark 3:10-15; many ordained (12). Mark 5:25-29' many things—physicians. Mark 6:5-13; oil used; (56) laid in state. Mark 8:22-25; blind man. Mark 15:15-18; commission to heal.

Luke 9:1-2; commission to twelve. Luke 4:40 many healed at sunset. Luke 6:17-19: multitudes. Luke 5:13-15; leper cleansed. Luke 7:7-14; not so great faith. Luke 8:43-48: touched his garment. Luke 9:1-6: apostles sent forth. Luke 14:2-4: man with dropsy. Luke 17:5; lepers. Luke 22:51; Malcus' ear healed.

St. John 5:1-9; impotent man. St. John 4:46-50, behold threats. St. John 11:43-14 Lazarus raised.

Acts 3:5-7: lame man. Acts 4:29-30: behold threatenings. Acts 14:10; Paul healeth a cripple Acts 8:17; Philip many Acts 9:40; Peter raiseth Tabitha. Acts 28:8-9; Paul healeth Publius.

I Cor. 12:9-28. I Cor. 11:28-31; examine self. James 5:14.

THE FAITH FOR DESPERATE DAYS

By Rev. S. Chadwick

The Bible is full of such days. Its record is made up of them, its songs are inspired by them. its prophecy is concerned with them, and its revelation has come through them. The desperate days are the stepping stones in the path of light. They seem to have been God's opportunity and man's school of wisdom. There is a story of an Old Testament Love-feast in Psalm 107, and in every story of deliverance

the point of desperation gave His chance. The "wits' end" or resperation was the beginning of God's power. Every page of the Bible confirms the testimony. Recall the promise of seed as the stars of heaven, and as the sand of the sea to a couple as good as dead. Read again the story of the Red Sea and its deliverance, and a Jordan with the ark standing mid-stream. Study once more the prayers of Asa, Jehoshaphat, and Hezekiah, when they were sore pressed and knew not what to do. Go over the history of Nehemiah, Daniel, Hosea, and Habakkuk. Stand with awe in the darkness of Gethsemane, and linger by the grave in Joseph's garden through those terrible days. ask the apostles the story of their desperate days.

The Bible is one long record of desperate days, and its pages are written for desperate days of all ages. The grief-free cannot read it. Dry eyes cannot find its treasure. It is for the broken hearted. I never knew the meaning of the Twenty-third Psalm till I heard my mother repeat it as her feet touched the river. The "wise and prudent" are blind to its mysteries, but the babes and the broken-hearted know.

Desperate is Better than Despair

Faith did not make our desperate days. Its work is to sustain and solve them. The only alternative to a desperate faith is despair, and faith holds on and prevails. Its strength is in its power to wait. Unbelief judges by the immediate; faith stakes everything on the ultimate. Despair looks hopelessly on the problem; desperate faith trusts God at all odds. Hear what Job says from the ruined heap of his life: "Through He slay me, yet will I trust in Him." Isaiah says: "Who is among you that feareth the Lord, that obeyeth the voice of His Servant He that walketh in darkness, and hath no light let him trust in the Name of the Lord, and stay upon his God."

There is no more heroic example of desperate faith than that of the three Hebrew children. The situation was desperate enough, but they answered bravely: "Our God Whom we serve is able to deliver us from the burning, fiery furnace; and He will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." I like that "but if not!"

I have only space to mention Gethsemane. Ponder deeply its "nevertheless!"

"If it be possible.....nevertheless!" Deep darkness had settled upon the soul of our Lord. The "why" of the cup pierced His heart. Trust meant anguish unto blood and darkness to the descent of hell—Nevertheless! Nevertheless!

When Paul was storm-tossed, they were caught in a tempestuous wind they could not face so they gave way to it and "let her drive." That is all very well in daylight with plenty of sea room, but at midnight, with a starless sky and a rocky coast, it was dangerous to move, so they let go four anchors from the stern and prayed for the day.

Now get your hymn book and sing your favorite hymn of desperate faith:

Give to the winds thy fears;

Hope and be undismayed;

God hears thy sighs and counts thy tears;

God shall lift up thy head.

Through waves, clouds and storms,

He gently clears the way;

Wait thou His time, so shall the night

Soon end in joyous day.

What though thou rulest not!

Yet heaven, and earth and hell

Proclaim: God sitteth on the throne,

And ruleth all things well.

RESTORED TO SANITY

THROUGH PRAYER

It is with great pleasure I write this blessed truth. Some years ago my husband and I attended a meeting in Tulsa, Oklahoma conducted by Brother Parham. On seeing the marvelous healings wrought through prayer and faith our hearts were filled with joy, so we decided to ask him to pray for a friend of ours who, at that time, was in the asylum in St. Joseph, Missouri. Just previous to this I had received a letter from Dr. McQueen, the doctor in charge, telling me of her case and that she was hopelessly insane, and that they had her in a straight jacket. In a short time we returned to Kansas City and I wrote to Dr. McQueen asking him how Lula was. He answered by return mail and said that something very strange had happened and that he did not and could not understand it, and

that all at once this girl's mind was restored that she was as sane as anyone.

It was God. Praise Him, for all honor and praise belongeth to Him.

Prayer and faith toward God in the name of His dear Son Jesus have brought many victories.

Yours in Him and under the blood,

Mrs. A. G. Armstrong

320 Myrtle Ave, Kansas City, Mo.

Healed of Typhoid-Pneumonia

August 5th, I was called to the bed-side of my son, Carl Moore, and I found him very sick with typhoid-fever. Though his fever was very high, and his condition serious, he begged us to take him home. We stayed with him at Belton, Mo., for two days, and then called an ambulance from Baxter Springs and brought him to our home at Lowell, Kansas, about 180 miles. We started home early in the morning, (Aug. 8.) trusting God to give him strength for the trip, and how wonderfully God answered prayer. But the fever took symptoms of pneumonia and he was very low, being so nervous that only one or two, could enter his room for prayer at a time, Brother Parham and a few others were called. Though Brother Parham was very busy conducting other National camp-meetings at Baxter Springs at that time, he made daily visits to his bed-side, also requesting prayer for him at the camp-meeting, till a wonderful victory came, God marvelously touched his body, and he was instantly healed. God so restored his strength that he was able to attend the Camp-meeting before it closed. During his sickness he renewed his consecration to God, and we give God all the glory.

Your sister in Christ

(Mrs.) W. A. Moore

Sedalia, Missouri.

September, 3, 1928

Dear Ones:—

We arrived in Sedalia Friday noon. Are nicely located in house keeping rooms just about 3 blocks from the church building. We stopped over in Adrain for the Thursday evening service and had a wonderful meeting. Several were at the altar for the deeper things of God and a great number came up for healing, and

they all seemed to have a fine spirit of fellowship.

Alice was very sick on the road down with acute indigestion, but was wonderfully touched yesterday and preached three sermons. Brother Ellsworth has a fine church here and a good work, and we certainly are having fine meetings. Last night the church was packed and many were turned away for lack of room.

Love to all—Wilfred and Alice Parham, Fred and Libbie Campbell.

Abbie C. Morrow Brown will be in ministry in Texas and Arkansas in Jan. Feb., March, 1929. Those desiring her ministry on any line should write early. Address,—Abbie C. Morrow Brown, 5925 La Prada, Los Angeles, Calif.

GETHSEMANE

By Babel Smith French

High up, above the burnished organ-pipes.
Whose mellow sweetness floated on the air—
Within a window lit by spring-time sun,
I saw a picture of Gethsemane—
And, kneeling there, in pleading attitude,
With agony's great sweat drops on His brow;
The suffering Savior spent one awful hour,
While close at hand His own disciples slept!
No mortal anguish can with that compare—
Neglected, grieved and soon to be betrayed—
No earthly friend to help Him in His need,
Tho one had lately leaned upon His breast!
The while I gazed upon the picture there,
So fraught with pity, and forgiving love,
This thot came to me with a guilty thrill—
For such as I, He knelt and suffered there.
For though I long ago had named His name,
I have denied Him o'er and o'er again.
Not with the blatant arrogance of speech,
But by the deeds of kindness left undone.
Did sin of mine help raise that heavy cross?
Or place the spear-thrust in His quivering side?
Did thoughtless act, or hasty, unkind word
Add one more cruel barb to His thorn-crown?
And yet—there is a hope for sinful men—
For echoing down thru all the length of years,
We hear the voice of Love, from Calvary—
"Forgive them, for they know not what they do
Be with us all; and when the questions comes—
As come it must—"Whom say ye that I am?"
O, help us then, with eager faith to say—

"Thou are the Christ—the living God's own son!"

GOD GIVEN DOXOLOGIES

Show forth His praise 1 Peter 2:9 I will greatly praise the Lord. Ps. 109:30.

Praise Him for Each New Day

"Every day will I bless Thee." Psalm 145:2.
Praise God for still another day.
In which to walk the narrow way;
To live and love as Jesus did,
Ever with Christ in God be hid.

Praise Him for Grace

"God is able to make all grace abound towards you, so that.....you may have ample means for any emergency of your own, and any kind act to others." 2 Cor. 9:8.
Praise God the God of every grace,
Who blesses as we run our race,
And sends His gifts down from above,
That we may share with those we love.

Praise Him for Fidelity

"God said,..... and it was so." Gen 1:9, 15, 24, 30.
"Jesus said, Draw out.....The Governor said.....The best wine." John 2: 1-10.
Praise God, the All-Sufficient One,
Who speaks and it is ever done,
His Word and Work ever agree,
So may it ever be with me.

Praise Him for a Minister

"We give thanks to God always for you." 1 Thes. 1:2, 3.
Praise God for one, who gives the Word,
The sweetest message ever heard;
Who points us to the Lamb of Love,
Hold our thought on Him above

Praise Him for Friends out in Ministry

"God will multiply your seed sown and increase the fruits of your righteousness." 2 Cor. 9:10.
Praise God whose promise are true,
Who'll surely bless and prosper you,
And guard you ever from all ill;
And keep you in His perfect will.

Praise Him for Fellowship

"In the light.....we have fellowship." 1 John 1:9.
Praise God for fellowship Divine,
Steadfast and true like yours and mine;
That neither time nor change can dim,
Because 'tis centered all in Him.

Praise Him for Supply

"My God will supply all.....from His wealth in glory." Phil. 4:19.
 Praise God from whom all blessings flow,
 Praise Him all we who surely know
 That He supplies our every need,
 Praise Him who is our God in DEED.

Praise Him for Translation Faith

"By faith Enoch was translated." Heb. 11:5.
 "He that.....believeth in Me shall never die." John 11:25.
 Praise God who is so very nigh,
 Who lives and loves and cannot lie;
 Who keeps us that we may not die,
 But live to reign with Christ on High.

Praise Him for Jesus

"God.....called us unto His eternal glory by Christ Jesus.....To Him be glory." 1 Peter 5:10, 11.
 Praise God for Jesus' matchless love.
 Who came and died and lives above,
 To intercede for you and me,
 That we may ever like Him be.

Praise Him for Trials

"Reckon it nothing but joy my brethern, when even you find yourselves hedged in by various trials." James 1:2.
 "Count it all joy," ye troubled one,
 The griefs of earth will soon be done,
 The joys of heaven will surely pay
 For all the trials of the way.

Praise Him for a Dear One

"Having loved His own.....He loved them to the uttermost." John 13:1.
 Praise God who lives and loves always,
 The same today as yesterday;
 Who folds you in His arms,
 And holds you safe from all alarms.

Praise Him for Love

"The Surpassing love of Christ." Eph. 3:19.
 Praise God for Love, both sweet and true,
 Each morning fresh, each evening new.
 The "Love of Christ" sent down from heaven,
 The "greatest" blessing ever given.
 Sent Free. Send for samples of tracts.—Abbie
 C. M. Brown, 5925 LaPrada, Los Angeles, Calif.

THE TWO FUNDAMENTALS

God is the foundation of our faith. God first,—then our faith. But we cannot believe until God tells us what to believe; therefore He

has given us His Word as to what to believe. His Word, of course, is as perfect as Himself. And He has given us a human incarnation of Himself in Christ His only Son, that the world might see and know and receive God in a visible tangible way, and that God the Son might become man's Substitute, dying for mankind's sins and thus become our Saviour. Therefore the two "fundamentals" of the Christian faith are Christ and the Bible. It is inconsistent and irrational to say that one believes wholly in Christ and doubts or denies any part of the Bible. The Bible is the only authority we have to-day for believing in Christ. As Dr. David J. Burrell was speaking of this to a Union Seminary man, the latter said: "Do you mean to say that Christ and the Bible stand or fall together?" "No!" exclaimed Dr. Burrell. "Who said anything about falling? They stand together." Fundamentals do not fall.

WHAT DOES THE TITHING

MOVEMENT MEAN

Perhaps this question can best be answered by indicating first what it does not mean. It does not mean that any one is seeking to enforce the requirements of the Jewish law upon Christians; it does not mean that the Mosaic or the Levitical requirements, with penalties are to be introduced or enforced upon Christians, but it does mean that the people of God give one-tenth to Him. Jesus indeed recognized that tithing was a duty under the old dispensation, and in speaking to the Pharisees, He gave it His commendation. But I believe all will agree that the New Testament standard of ownership is that all our property belongs to God. We our selves belong to Him, and the Christian obligation requires that we shall give to the Lord whatever He requires of us in the material good things which He has bestowed upon us. One tenth of the annual income therefore does not at all exhaust our Christian obligation; so far as the ownership of property is concerned, our obligation to God extends to the utmost limit of our possessions. Christian stewardship means that all we have is held at the disposal of our Lord and Master. Why then should the Christian be asked to give at least one tenth of his income to the cause of Christ, or to put it in the other form, why should the

Christian himself adopt one-tenth as the minimum of his giving? The reply to this question is that the tithe or tenth was widely recognized throughout the world among other nations than the Jews before the age of the Mosaic law. There are instances in the Old Testament where one-tenth was given long before the requirements of the Mosaic law were given. Abraham gave a tenth. One of the most interesting examples of the giving of a tenth is the vow of Jacob after his remarkable dream and vision. Gen. 28-22.

It will be seen by referring to this passage that the next morning, Jacob vowed that henceforth he would give the tenth of all his increase. In this instance there was no legal requirement, so far as we know; there was no previous command of God and there was no priesthood or temple service to be maintained; there was no penalty attached to failure to make the vow to give a tenth. The vow was simply the the voluntary and free act of God's servant whose heart was filled with gratitude for the mercies and blessings which he had received. Jacob did not exhaust his obligation to give in vowing to give Him a tenth but he did make his giving definite and practical. Thousands of Christians have made the same kind of a vow because of the blessings of God and have found that the divine mercies increase continually with the gifts. We have these promises when we give God the first fruits of the increase. So shall the barn be filled. Prove Me saith the Lord, and see, I will open the windows of heaven and pour you out a blessing.

J. K. Seber.

I LOVE HIM BEST OF ALL

Many a friend I've known,
 Friends that were brave and true.
 Sharing our joys and sorrows,
 As only friends can do;
 Smiling when all seems bright
 Weeping when clouds hang low
 Ever so true in affliction,
 And in the hours of woe.
 But I have a Friend
 Who tasted death for me,
 He loved me when a stranger,
 I love Him best of all.

Many a joy I've known,

When all the world was bright;
 All nature smiling with gladness
 Yearning with pure delight.
 Songs were on the wing,
 Chanting their happy lay;
 And earth like Eden was blooming
 As the sweet hours of May.
 But the charms of earth,
 As leaves in autumn fall,
 When I beheld His beauty,
 I loved Him best of all.

Soon I shall say fare-well
 Bid you a fond good night,
 Finish my earthly war-fare
 Pass to the realms of light.
 There I shall see my Lord,
 And oh, what a sight it will be
 To hear them shouting Hosannah,
 Through out eternity!
 When I shall see Jesus,
 Down before Him I'll fall,
 And sing with holy rapture,
 I love Him best of all.

Contributed.

We cannot afford to forget what God has planned for every willing and obedient child. His purpose reaches forward to remaking us in His own image. We are "guided through faith unto a salvation ready to be revealed in the last time." We are encouraged in our efforts by expectation of fulfillment thru God's love and help. When our case seems most helpless we must remember that God Himself is at work, and turn amid discouragements to do our part. That is the thought that we must need for courage—that God is active through us for the work which He has given us to do. Each of us may look forward to God's remaking with good hope so long as we seek to do His will.—Isaac O. Rankin, D. D.

"Lo, I am with you always, even unto the end of the world," is not an idle, not an unfulfilled promise. He is not with us merely as a thought but as a life. He gathers us up into His own being. He floods us with it. There is inspiration here, certainly, for any duty, for any endurance. The faith, Christ with me, can make the poorest and the hardest life luminous, joyous, glorious.—Wayland Hoyt.

Hardingrove, So. Dakota
Aug. 28, 1928

Greetings in Jesus' name

Oh, how I thank the Lord for His wonderful works to the children of men by permitting us to have the Annual Convention in Baxter Springs, and for giving us the pleasure and opportunity of attending the full time, except the opening service through answer to prayer.

When we learned that there was a possibility of not having the Annual Convention this year (as Bro. Parham wrote us to that effect, and asked us to **pray about it**) we immediately took it to the Lord. As the burden of prayer for the meeting came upon us, I had no appetite or food **but a greater hunger** for spiritual food with increasing desire to meet with the Lord's servants who are laborers in the great harvest field. The desire of my heart was intensified as I fasted and prayed. A few days after we began to pray, I got the assurance and faith took hold of the promise that whatsoever ye desire when you pray, believe you receive it and ye shall have it. The burden was lifted from my heart and I prayed God and stood on the promise until Bro. Parham wrote and told us about the Convention which was to be held at Baxter Springs. Oh, how we praise God and give Him all the glory! This is the second day since the meeting closed and His sweet presence is still with us and flooding our hungry souls. Truly with joy we are drawing water out of the wells of salvation. We praise the Lord for what our eyes have seen and our ears have heard in this convention. He annointed our eyes to behold wonderous things in His Word.

This Scripture has been coming to me, Heb. 2:1-3.

Therefore we ought to give the more earnest heed to the things which we have heard, lest at anytime we should let them slip.

For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward:

How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him.

His unprofitable servants,
Mr. and Mrs. Drake

"If you are tempted to reveal
A tale someone to you has told

About another, make it pass,
Before you speak, three gates of gold.
"Three narrow gates—First, 'Is it true?'
Then, 'Is it needful?' In your mind
Give truthful answer. And the next
Is last and anrowest, 'Is it kind?'"

"And if to reach your lips at last
It passes through these gateways three,
Then you may tell the tale, nor fear
What the result of speech may be."

—Selected

Stella, Mo.

Dear Ones in Christ, Greetings

A word of testimony to say we were surely more than pleased with the many blessings received in the great Camp Meeting and I feel we all can go out with greater ability to serve God and humanity with greater results than before.

Lets do our best to help others to find this wonderful salvation, which indeed is in great demand by hungry hearts.

Our work for this fall and winter will be over several states but always address our mail to our home address.

Yours for real salvation
Floyd M. Dunham.
Stella, Missouri

SUBMISSIVE

"I yield, I yield to Thee, O Lord:

Thy will and not my own,
My life, my all I give to Thee
My heart is now Thy throne.
To find the center of thy will,
And Thy disciple he:
To yield myself and all I have
Is Thy design for me."

—Selected

"Remember your 'strength is to sit still' and in all doubtful questions or emergencies, wait quietly, until reason is silenced, and the mind is emptied of human thought; then ask God to put His thought into your mind and write His law upon your heart."

Grove Springs, Mo.
Sept. 3, 1928

Dear Brother Parham:

The meeting is starting off with a wonderful interest. This gospel has not been preached in this immediate section and the few services have already aroused quite an interest and we know that God can give a revival.

I greatly enjoyed an up-lift from the Camp Meeting, besides the pleasure of being with so many of the blood-bought family.

Yours for greater victory.
Albert L. Durham.

THERE IS A SECRET PLACE

Can He not enable you to do that will from your heart, in your surroundings? Are you sorely tried by those surroundings? Are they, in themselves, humiliating to you, or exasperating to you? Are they full of acute heart-pangs or heavy with a chronic heart-ache? Not one of these things is forgotten before your Lord. Your slightest pain finds response in His sympathy. But let that thought be but the stepping-stone to this, that for you as for slave-saint of Ephesus there lies open in that same Lord the blessed secret of a life which shall move amidst these same unwelcome surroundings as a life free, and at leisure, and at peace, full of love and rest, blessed and blessing; a life hid with Christ in God; a life in which everything from your rising up to your lying down, the smallest cross and the largest, is seen in the light of the holy, the beloved, will of God, and so is met not with a sigh or a murmur, but "from the soul."—Handley C. G. Moule.

Consider the soul as a garden, and the Lord as the Gardener, ("garden barred," Cant. 4:12, Marg.) and abandon yourself absolutely to His care, remembering of yourself alone you are utterly helpless. His is the seed, the planting, the life, the fruit; yours the yielding to let Him plant within you.

Ask God for that faith that faileth not in believing that He takes possession of you, and that He will henceforth "work in you to will and to do of His good pleasure," unless you consciously frustrate His grace. Let this be the continuous attitude of the soul; and repeat often. "I am the Lord's; He is working in me now that which is for my highest good."

Never go by supernatural impressions alone; (the devil is supernatural;) try the spirit that leads you, whether it be of God, by the concurrent testimony of God's revealed will in the Scriptures.

THEOLOGIAN FINDS YOUTH OF AMERICA IS PAGAN

New Heaven, Conn.—"America has come to a dangerous crossing of the roads when we do not teach religion," declared Professor Luther A. Weigle of the Yale Divinity School, in a interview.

"Education and religion are too far asunder in America today, and we are entrusting the education of our children to a system of public schools which we have stripped almost wholly of religious elements," he declared.

"This opening quarter of the twentieth century has witnessed a strange rebirth of paganism, both passive and active.

"The omission of religion from the program of public education inevitably conveys to children a negative suggestion. It is bound to discredit religion in their minds, and they cannot but conclude that religion is negligible or unimportant or irrelevant to the real business of life."

PRODUCER DEPLORES THE "VULGARITY" OF THEATER

Newark, N. J.—"The theatre of today has been turned over to the vulgarian," was the startling statement made by Clayton Hamilton, producer and partner of Walter Hampden, in an address before members of the North Jersey section of the Church and Drama Association, at the Montclair Hotel, Montclair.

"Formerly," continued Mr. Hamilton, when one walked into a theatre and survey the audience, one felt one was in the best company. At the present time, the feeling is that of having descended on the social scale. Although in the last thirty-five years the theatre has made great strides in scenic and lighting effects, casting, general acting and dramatic authorship, the tone and taste of theatre patronage has declined.

"The wrong kind of people seem to flock to the theatre, and the right kind do not go as

they used to. A typical audience seems to be composed of out-of-towners out for a thrill, the nouveau riche and bootleggers and their lady friends. Consequently a vulgar audience is available for vulgar plays."

POWER OF A CHRISTIAN

Some men are afraid of being too religious. What we need today is men who believe down deep in their soul what they profess. The world is tired and sick of shame. Let your whole heart be given up to God's service. Aim high. God wants us all to be his ambassadors. It is a position higher than that of any monarch on earth to be a herald of the cross; but you must be filled with the Holy Ghost. A great many people are afraid to be filled with the Spirit of God—afraid of being called fanatics. You are not good for anything until the world considers you a fanatic. Fox said that every Quaker ought to shake the country ten miles around. What does the Scripture say? "One shall chase a thousand, and two shall put ten thousand to flight." It takes about a thousand Christians to make one decent one now. Why? Because they are afraid of being too religious. What does this world want today? Men—men that are out and out for God, and not half-hearted in their allegiance and service. —D. L. Moody.

THE FEATHERED SAINT

Yea, the sparrow hath found her a house,
And the swallow a nest for herself, where she
may lay her young,
Even thine altars, O Lord of Hosts,
My King, and my God.

Psalm 84:3.

The little bird sits at his door in the sun,
Atilt like a blossom among the leaves,
And lets his illumined being o'errun
With the deluge of summer it receives;
His mate feels the eggs beneath her wings,
And the heart in her dumb breast flutters and
sings;
He sings to the wide world, and she to her nest.
In the nice ear of Nature which song is the
best? —Lowell

The celebrated Russian novelist, Turgenieff, tells a most touching incident from his own life, which awakened in him sentiments that have

colored all his writings with a deep and tender feeling. When Turgenieff was a boy of ten his father took him out one day bird-shooting. As they tramped across the brown stubble, a golden pheasant rose with a low whirr from the ground at his feet, and, with the joy of a sportsman throbbing through his veins, he raised his gun and fired, wild with excitement when the creature fell fluttering at his side. Life was ebbing fast but the instinct of the mother was stronger than death itself, and with a feeble flutter of her wings the mother bird reached the nest where her young brood were huddled, unconscious of danger. Then, with such a look of pleading and reproach that his heart stood still at the ruin he had wrought,—and never to his dying day did he forget the feeling of cruelty and guilt that came to him in that moment,—the little brown head toppled over, and only the dead body of the mother shielded her nestlings. "Father, Father," he cried, "what have I done" as he turned his horror-stricken face to his father. But not to his father's eye had this little tragedy been enacted, and he said: "Well done, my son; that was well done for your first shot. You will soon be a fine sportsman." "Never, Father; never again shall I destroy any living creature. If that is sport I will have none of it. Life is more beautiful to me than death, and since I cannot give life, I will not take it." And so, instead of putting into the hands of the child a gun or any other weapon that may be instrumental in crippling, torturing or taking the life of even a sangle animal, I would give him the field-glass and the camera, and send him out to be a friend to the animals, to observe and study their characteristics, their habits, to learn from them those wonderful lessons that can be learned, and thus have his whole nature expand in admiration and love and care for them, and become thereby the truly manly and princely type of man. —Trine.
Hast thou named all the birds without a gun?
Loved the wood-rose, and left it on its stalk?
At rich men's tables eaten bread and pulse?
Unarmed faced danger with a heart of trust?
O, be my friend, and teach me to be thine!

—Emerson.

A NATION, A BOOK, A MAN

(By Edward Drew)

These are the world's three phenomena,

They cannot be explained on purely natural grounds. Each of the three has a divine origin, a divine history and a predicted future. Through this Nation, this Book and this Man will all the purposes of God be fulfilled. Through them will come the world's reconstruction and peace, and the earth be filled with the glory of God as the waters cover the sea (Isa. 35:2; Hab. 2:14)

The Nation is Israel

Through this Nation divinely chosen, there have been given to the world the Book and the Man. Temporarily cast off by God, it has been kept for two thousand years, a standing miracle. Scattered and peeled, and hated in every land, they live on till God shall gather them again (Rom. 11:11-15). They are the only nation with a sure future. Other nations may have a future. Israel must have. They will be gathered by the hand of God from all lands, and their glorious predicted future will come to pass (Jer. 23:7,8, 32:41). It is impossible that God's hand of blessing should be upon the nations to restore and build up and abolish war, while the chosen instrument to bring these things to pass even the Jew is kept out of the land. The Jew must be head of the nations (Deut. 28:12, 13). The nations will then seek the Lord in Jerusalem, and Israel shall be counted the most glorious among all people (Zech. 8:22,23.)

WASHED AND IRONED

Excessive heat is never pleasant. It is, however, very necessary at times. Some of our greatest commercial undertakings are dependent upon it. We should have no railroads if we had no furnaces to melt down our metals. The housewife realizes the same necessity. A hot iron is a household essential. Washing will never take out wrinkles. It will remove the spots, but the wrinkles will remain; it takes the heat of ironing to smooth them all out. There are many wrinkles in a Christian that our Lord has to take out. It is because He loves us that he will use a hot iron. There is a purpose in view, and God is working toward that purpose. The next time that the iron goes over us, let us turn to Ephesians 5:27. The purpose of Christ is there revealed. "That he might present it to himself a glorious church, not having spot,"—that is, washed; "or wrinkle,"—that is, ironed; "or any such thing; but that it should be holy and without blemish." And we can always be

sure that while God holds the iron we shall never be scorched, but that it will be used only until the wrinkle has disappeared.

EUROPE HAS 50,000 SUICIDES IN 1927

Fifty thousand Europeans are known to have taken their lives during the past year, according to the "Paris-Midi." Hungary and Czechoslovakia topped the list, with their annual suicides each totaling twenty-six for every 100,000 inhabitants. Germany came third, with twenty-three suicides per 100,000; Austria fourth, with twenty-two from the same number, and France ranked fifth, with seventeen per 100,000 the statistics gathered at Geneva show.

Spain had only four suicides per 100,000. Norway, with five, ranks next to last. The other countries are as follows:—Estonia, fifteen; Sweden and Denmark, fourteen each; Finland, eleven; Great Britain, ten; Italy eight, and Holland six.

Investigators attribute most of the causes for these suicides to after-war economic conditions and to unbalanced mind caused by worry and suffering. Among other causes for voluntary deaths were illness, cold weather and religion.

GOD'S ANVIL

"Pain's furnace heat within me quivers.

God's breath upon the flame doth blow,
And all my heart in anguish shivers,

And trembles at the fiery glow.

"He comes and lays my heart all heated,

On His hard anvil, minded so;

Yet in His own fair form to beat it

With His great hammer, blow by blow.

"He takes my softened heart and beats it;

The sparks fly off at every blow;

He turns it o'er and o'er and heats it,

And lets it cool, and makes it glow.

"He kindles for my profit, purely,

Affliction's glowing, fiery brand;

For all His heaviest blows are surely

Inflicted by a Master Hand.

"I will not murmur at the sorrow

That only longer-lived would be;

The end may come, and that tomorrow.

When God has wrought His will in me.

"And yet I whisper, 'As God will,'

And in His hottest fire hold still.

And yet I whisper, "As God will,"

And, trusting in His love, hold still." Selected