

# The Apostolic Faith

OFFICIAL ORGAN OF THE APOSTOLIC FAITH MOVEMENT

Vol. IV

DECEMBER, 1928

No. 12

## A CHRISTMAS SONG

The King of Glory Shall come in. Ps. 24:7.

Thou didst leave Thy throne and Thy kingly crown,  
When Thou camest to earth for me;  
But in Bethlehem's home there was found no room  
For Thy holy Nativit y.

Oh, come to my heart, Lord Jesus!  
There is room in my heart for Thee.

Heaven's arches rang when the angels sang,  
Proclaiming Thy royal degree;  
But of lowly birth cam'st Thou, Lord, on Earth,  
And in great humility.

Ch, come to my heart, Lord Jesus!  
There is room in my heart for Thee.

The foxes found rest, and the bird its nest  
In the shade of the forest tree;  
But Thy couch was the sod, O Thou Son of God,  
In the d erts of Galilee.

Ch, come to my heart, Lord Jesus!  
There is room in my heart for Thee.

Thou camest, O Lord, with the living word  
That should set Thy children free;  
But with mocking scorn and with crown of thorn  
They led Thee to Calvary.

Oh, come to my heart, Lord Jesus!  
Thy cross is my only plea.

When Heaven's arches shall ring, and her choirs shall sing  
At Thy coming to Victory,

Let Thy voice call me Home, saying, "Yet there is room—  
There is room at My side for thee!"

Ar my heart shall rejoice, Lord Jesus,  
When Thou comest and callest for me. Amen.

Emily S. Elliott.

## THE PUNISHMENT OF THE WICKED

(Concluded from last issue)

I will in this article try to conclude the series of articles on the punishment of the wicked, that have been running in the paper for three months. I have felt for a long time that I owed it to my friends, as well as my enemies, to give my views on this point. All over the United States and other countries they have continually harped on the one string to prejudice people against even hearing, that Parham is a No-Hell-ite. Now the only difference between these old Catholic-Protestant preachers and our preachers is they believe that the wicked suffer an impossible hell of eternal sizzling, stewing, frying, browning, a never surcease from torment which we repudiate as unbiblical and entirely unscriptural, and that nowhere does the Bible substantiate this damnable Catholic doctrine which would make God a creature of diabolical character, and is a travesty upon His whole revealed will and nature.

Others have said that I have tried to ease the way of the sinners here and hereafter and as I knew that I was to be damned, that I was preaching the annihilation of the wicked to sort of ease my anticipated punishment. Well, in the first place, I am more sure today of my eternal salvation than ever before, and I am emphasizing this teaching that all people may know that there is no possible life outside of Jesus Christ, and exalting Him to be what He said He was—the only author of eternal life. If the wicked have life in any form then that would do away with the necessity of Christ and His terrible suffering to bring it to the human race.

God said, "In the day ye eat thereof, ye shall surely die." Then the devil said, "No, but ye shall be as gods and not die," and they have been preaching that devil's lie ever since. So that today thousands of church members unsaved are depending on the immortal soul theory to give them eternal life as they are too good to go to hell, etc., etc., instead of the power of the new birth. From the beginning we have the following scriptures in the Old Testament and none give the wicked eternal life.

No plainer English could be used by the writers of the Bible than these and all say death, perish, destruction for the wicked.

They shall DIE (Eze. 18:4), they shall be

DESTROYED (Ps. 145:20), they shall suffer DESTRUCTION (Job. 21:30), they shall PERISH (Ps. 37:20), they shall not be (Ps. 37:10), they shall come to an END (Ps. 37:38), they shall be CONSUMED (Ps. 37:20), they shall be DEVOURED (Ps. 21:9), they shall be SLAIN (Ps. 62:3), they shall be CUT OFF (Ps. 37:9), they shall be as though they had not been (Obadiah 16), they shall be silent in darkness (1 Sam 2:9), they shall be no more (Ps. 104:35), they shall be blotted out (Ps. 69:28), they shall be torn to pieces (Ps. 50:22), they shall be rooted up (Prov. 2:22), they shall be as nothing (Jer. 10:24), they shall be as nought (Isa. 41:12), To this we will add a most convincing climax from Old Testament teaching.

As a final climax to all Old Testament teaching on this subject the Psalmist says in Psalm 37:20, "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away. Again Malachi, fourth chapter, verses 1 and 3: "For behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up," saith the Lord of hosts. "And it shall leave them neither root nor branch. . . . And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I do this," saith the Lord of hosts.

## THE NEW TESTAMENT TEACHING

I want to now refer to those Scriptures of the New Testament often used to prove the eternal torment of the wicked. The wages of sin is death Rom. (6:23), this is the key word to all teaching of the New Testament death. If there was one place where it said eternal torment then I would give up, but everywhere the words designate death, and not life for the wicked.

But He will burn the chaff (wicked) with unquenchable fire (Mt. 3:12). If the wicked are resurrected only in spirit then fire will not be able to burn them; if they arise in bodies, fire will burn them, this is certain. "And these shall go away into everlasting punishment." But it does not say punishment everlastingly; that would make it eternal, but when destroyed there will be no resurrection from that second death and so it is everlasting. Again, so many argue that the fire spoken of is eternal or unquenchable, but in Jude it says that Sodom and

Gomorrah are set forth for an example suffering the vengeance of eternal fire, yet everyone knows they are beneath the south end of the Dead Sea and not burning now. Again, Jerusalem was burned with a fire that could not be quenched (Jer. 17:19, 27; 2 Chron. 36:19,21), but it is not burning yet. So will ask the readers to look at the Scripture. "Where the worm dieth not and the fire is not quenched." (Mark 9:43,48). Here the word hell is translated from the word Gehenna, referring to a place in the Valley of Hinnom outside of Jerusalem, and I have been there. It is where the rubbish of the city, bodies of criminals and the unburned sacrifices of the temple were thrown and consumed. Josephus tells us that there the Jews kept a perpetual fire burning and what fell on the rocks the worms ate and what fell in the fire was consumed. So you see that you are not the worm nor the fire and these are emblems of destruction and not continual torment, but it really means complete consumption.

#### THE RICH MAN AND LAZARUS

This parable has been used mightily as a complete vindication of the teaching of eternal torment, but it has no reference to the future state of the dead whatever. Jesus had said to the Jews that many (the Gentiles), would come from the east and from the west and sit down with Abraham and Isaac and Jacob, but the children of the Kingdom (the Jews) will be cast out in outer darkness where there shall be weeping and wailing and gnashing of teeth. Now this has no reference to the eternal state of the dead, but the casting off of the Jews and the budding in of the Gentiles and what would happen to the Jews. And there they have been in outer darkness, despised, hated and persecuted for two thousand years. As Paul said to the Romans that the Jews were cast into outer darkness, or darkness had happened unto them till the times of the Gentiles be come in. So this parable has reference to that. There was a certain rich man (the Jews) who had fared sumptuously from God every day and there was a certain poor man (the Gentiles) laid at their gates and they would not so much as give them the grains of comfort from their bounteous table. An end came to this life death and the Jews were cast into outer darkness where they have been tormented for two thousand years and the Gentiles were brought into Abraham's bosom, heir to all that

God had promised to him. If this was a literal statement of the condition of the dead, and the "lake of fire" was literal, then we would have to take "Abraham's bosom" literal, too. That would mean that all there is to heaven is a place in Abraham's bosom where we would all arrive at and rest like a little kangaroo in the breast pocket of its mother. This whole parable has no reference to the future state of the dead.

#### THE SMOKE OF THEIR TORMENT

(Rev. 14:10)

This is another passage often used and does not refer to the eternal state of the wicked but to those who in the close of this age take the mark of the beast and during the latter end of the Anti-Christ kingdom, the vials of the wrath of God will be proved out without measure on him and his kingdom, but some one says: "It is forever." Yes but it is modified by "day and night" and in eternity there will be no night, so it refers to a space of time. Again, nowhere in the Bible does "forever" or "forever and forever" mean eternity. In the law of Moses a man becoming indebted to another could have his ear punctured and then he would become a slave to the other man "forever." Well, that could only be as long as he lived or until the year of Jubilee, recurring every fifty years. Then all slaves went free. Again, God said to David, "If he would be a good king he could be a king forever." He reigned thirty years. Again God said to Joash if he would be a good king he could be a king forever. He reigned forty years. Jonas said he was in the whale "forever." He was in there three days and nights. This is proof enough that forever never meant eternity in the Bible.

But, lastly, when all is over Judgment and all, and before God becomes all and in all and over all blessed for all eternity. Death and hell are cast into the lake of fire and brimstone, which is the second death. This means eternal death, a long, long night with no morn beyond it; a shoreless sea, with no landing. Friends, this teaching has enabled me to win hundreds of thousands to Christ, as they saw there was no life outside of Him. It is the only teaching that harmonized with the whole Bible: that life is conditional only by receiving Christ into our lives in an old-fashioned I now-so heaven born experience.

Thank God, the devil will be destroyed. We

have been taught that God would reign in heaven and the devil with his imps in hell. There is no such teaching in the lids of the Bible. The devil has no power in hell and with the rest of his imps will be destroyed. Oh, the horrible things that have been written of imps in hell turning over the damned with red hot pitchforks, etc., etc., and the devil directing it all! This is all tommyrot invented by the Catholics and Protestants to scare people into joining their churches. Now read 1st Corinthians 15:26—"For the last enemy that shall be destroyed is death." Then in Hebrews 2:14 it says that "Jesus through death might destroy him that had the power of death, that is the devil."

Chas. F. Parham

---

### SPIRITUALISM

By Carlyle B. Haynes

---

Any discussion on the condition and state of the dead would be incomplete without an explanation of the false claims of Spiritualism which pretend to open a way to communication between the living and the spirits of the dead. We have already seen that this claim must be false, inasmuch as the dead are unconscious. This, however, leaves us to explain and account for the phenomena of this false system.

Every candid person must admit that a considerable portion of this phenomena is fraud, pure and simple, nothing but deception and imposture, contrived by craft and cunning and imposed on the credulity of the simple-minded for the purpose of personal profit. But there are phenomena in this system which cannot be accounted for on these grounds. There is a supernatural power connected with it, but this supernatural power is of satan, and not of God.

#### AN APPALLING RECORD

Those who recall the art of the magicians of Egypt who were buried with Pharaoh's host in the Red Sea; the incantations of balaam which brought about his own destruction; the spirit mediums of Nineveh and Babylon who perished with the nations they had deluded; the experience of Saul, the king of Israel, who went from a spirit medium's seance to a suicide's grave; the history of numerous rulers from Croesus to Napoleon III to whom ruin and discomfiture were brought by consulting with

spirits; the multitudes who wander now in heathen lands as hopeless and helpless demoniacs, as some did in ancient Palestine; the wreck of mind and morals which meddling with Spiritualism now brings to many; the frantic agony of those whom Spiritualism has brought to a suicide fate; will surely want more evidence than such a record affords that Spiritualism is from God. Its deadly pitfalls, terrible chasms, and awful abysses into which so many have plunged who have dabbled in it, ought to cause every person to avoid it as he would the plague.

We smile with incredulity when we hear the legendary tales of ghosts, goblins, and black cats, and of old women riding broomsticks through the air, and many who do the smiling go to see a spirit-medium floating in ether, or being borne around on a table suspended in space. We take but little stock in the tales of persons binding themselves to serve the devil at a witch dance in some dark forest, and then such incredulous ones attend a seance in a darkened room where the medium could never have gained the high position of mediumship without first absolutely yielding her body, soul, mind, spirit, and will to the control of unseen and unknown spirits. But there is no essential difference between the two.

#### ORIGIN OF SPIRITUALISM

The first spiritualist medium was the serpent in the Garden of Eden. This creature was more subtle than any beast of the field which the Lord God had made. Satan selected this "subtle" beast as a medium through which to manifest the first spiritualistic phenomena. Through the serpent he spoke to Eve, the first woman. And he spoke to her in order to deceive her. It is worthy of more than passing attention that it was by believing a spiritualist medium that this world has been overwhelmed with such a flood of sin, disease, sorrow, grief, misery, trouble, war, and death. And it is worth noticing also, that if Satan then could take possession of the body of an animal or reptile and so control that animal as to make it appear to be different than it really was, and then through his possession of that animal deceive and delude an innocent and unfallen human being, we certainly are justified in believing that he can and does exert his power today in a similar way to deceive and delude human beings; for his power and craft and malice dur-

ing six thousand years since this first spiritualistic manifestation have not been diminished, but rather increased. Today he still deceives and deludes the world through mediums.

#### ORIGIN OF MODERN SPIRITUALISM

Modern Spiritualism had its beginning in Hydesville, N. Y., in the year 1848. The first intelligible communication of Spiritualism in modern times came in response to a direct appeal to Satan himself. In the year mentioned, a farmer by the name of John D. Fox lived in Hydesville, near Rochester, N. Y. He was the father of six children, two of whom were living at home. These were the youngest children of the family and their names were Margaret, who was fifteen years of age, and Kate, aged twelve. They had but recently moved and they found the house they occupied disturbed by noises, especially at night. They attributed these noises at first to rats and mice, and then to a loose board, but they soon discovered the noises to be distinct and intelligent rappings. After retiring on the night of March 1, 1848, the parents and children sleeping in the same room, these rappings commenced with greater violence than usual. Mr. Fox arose and tried the window sashes, and finding them all secure was about to return to his rest when Kate, observing that when he shook the sashes the rapping seemed to reply, turned in the direction from which the sound seemed to come, and snapped her finger, at the same time exclaiming, "Here, Old Splitfoot, do as I do."

The rappings instantly replied, frightening the girls so they had no further desire at the time to continue the conversation with "Old Splitfoot."

But the mother continued to cultivate his acquaintance, and from him received a message professing to come from the spirit of Charles B. Rosma, which told her that he had been murdered in that very house some years ago.

An exact location in the cellar of the house was given as the place where his body had been buried, and on digging there a considerable portion of a human skeleton was found, and it was later ascertained that a man answering to the description given had visited the house and had not been seen since.

Margaret Fox soon developed remarkable occult powers in her continued intercourse with the spirits and answers in the main were found to be correct. Thus lost articles were found.

Neighbors came in to investigate, other questions were asked and answered, and many became convinced that the Fox girls were actually in communication with the spirits of the dead. From this time the movement spread like a prairie fire.

#### A VAST CONFEDERACY OF EVIL

In our study of this movement we must ever bear in mind that there is upon earth a vast multitude of invisible beings clothed with supernatural power, called "demons" by the scriptures of truth, wholly evil in character, and who, with the most intense hatred toward God and man, are constantly engaged in the most bitter warfare against the welfare of human beings and the glory of God. This vast confederacy of evil is presided over by a chief who once dwelt in the courts of heaven, but whose present supreme aim is to ensnare the human race to its eternal destruction, and who aims at pressing every event and circumstance of human life into his fiendish service.

When Satan fell from heaven a great number of his angels were cast out with him. Rev. 12:7-9, 2 Peter 2:4. The Bible teaches that each child of God has an attending angel from the courts of heaven. Matt. 18:10, Acts 12:12-16. Without doubt each person also has an evil angel attending him constantly. This evil angel, who is under the direction of Satan, knows all that we have ever done, all that we have ever said, all the secrets which we have thought were known only to ourselves, and all the things which we have carefully kept from the light of day. It is this evil angel, who has been in constant attendance on our loved one in this life, who appears and impersonates that loved one at a spiritualist seance. That evil spirit can tell all that the loved one himself could tell if he were really there. It can reveal secrets which were known only to the one who is dead and the inquirer at the seance, and this revelation appears of such a supernatural character that the inquirer, not being fortified by the truth of the Bible concerning the state of the dead, is convinced that he is in actual communication with the spirit of his dead loved one. He is led to believe "doctrine of devils" (I Tim. 4:1), for once convinced that it is one who loves him who speaks to him, he is then ready to believe any message he may receive. Thus he is drawn away from God into a terrible delusion. The spirits which appear at the

spiritualist seances are not the spirits of the dead but the spirits of the devils. This movement is the latter day working of the one who was cast out of heaven, and all of the people of God should guard themselves against it with the utmost care.

#### AN INTELLIGENCE WHOLLY EVIL.

We admit that there are mysterious and supernatural manifestations, and freely concede that there are evidences of physical power and mental intelligence in Spiritualism which cannot be explained by ordinary scientific principles. But the power thus exercised is an evil power, and the intelligence thus manifested is an evil intelligence.

Let us for a moment sit at a spiritualist seance. The medium inquires, "are the spirits present?" "Rap, rap, rap," came the reply. "Will they communicate?" "Rap, rap, rap." "Is this the spirit of this gentleman's grandmother?" "Rap, rap, rap." "Will the spirit use the alphabet?" "Rap, rap, rap."

Thus the communication is received, by slow and painful methods, from a grandmother, who, after progressing in the spiritual sphere, which is said to be one of great progress and enlightenment, for three decades, cannot talk as well as she could thirty years ago.

#### DOES NOT DARE TO SHOW ITS FACE .

And how am I to be sure that this is the spirit of my grandmother? Any other spirit could make three raps just as loud or just as low. Any other spirit could profess to be my grandmother. This spirit may be, for all I can know to the contrary, the spirit of my aunt, my brother, my bitterest enemy, a Borneo savage, a demon, the devil himself, or any of his angels. I am completely at the mercy of some intelligence which does not dare to show its face, and which gives me no references, but expects me to believe it implicitly.

But there are other tests offered. Handwriting, the very familiar handwriting of the departed, is submitted to us. But this proves nothing. Our prisons are full now of men who were too handy with their pens, and too free in the use of other men's handwriting. If the dead are conscious, as Spiritualism teaches, what assurance can we have that the spirits of forgers, knaves, and criminals of all des-

criptions are not plying their nefarious trades? FAMILIAR WITH EVERY EVENT OF YOUR LIFE

But, it is insisted, the spirits tell things which no one present can know. We are not sure about it. There may be those present we do not see, the spirit not of your grandmother, your wife, or child, but a spirit which has known the history of your family for generations, and who may be familiar with every event of your life. That spirit knows your secret acts, it has heard your most secret whispers, and it is not surprising that it can astonish you by revealing things which you believed were known to no one else.

The claim is made that the spirits talk piously, and give good instructions, and tell the truth. But suppose they do sometimes. This proves nothing. Bad messages, of course, come from bad spirits, but good messages do not necessarily come from good spirits. While a good man will not lie, yet a bad man and a liar will sometimes tell the truth. A bad spirit will tell the truth and falsehood, giving each kind of fish the kind of bait it likes best, but will ultimately lie to all, and deceive and dupe everybody who deals with it.

And granting, for the moment, that these spirits are what they claim to be, the spirits of the dead, even then it should be remembered that there are plenty of living men whom we would not want to meet with masks on their faces and in the dark. There are living men who will lie, and cheat, and steal, and deceive, and swindle, and forge, and delude, and who most certainly will bear close watching. What assurance have we, if the dead are conscious, that such men when they are dead will be any better than they were living?

#### SCIENTISTS ARE BAFFLED

But, we are assured, even scientists have been baffled in their investigation of this phenomena, and freely admit it must have a supernatural origin. So do we admit it. And it is not surprising that science may be able to explain anything which is based upon natural laws or physical forces, but it never can satisfactorily explain acts which are the result of the whims or inclinations of intelligent beings, in possession of self-determining wills, especially when science enters such an investigation disbelieving in the existence of the very forces

and agencies which produce the phenomena.

**OTHER THINGS BAFLE SCIENTISTS**

Scientists can perform an experiment in chemistry or physics again and again, and under the similar conditions get unvarying results. But when a scientist comes to deal with the caprices of a living, self-determining, self-acting thing, they can no more predict its next whim than the most unscientific mortal. The operation of a machine may be accurately forecast, but the wisest of men will have difficulty predicting the antics of a monkey. An astronomer would have no difficulty in locating on his celestial map the farthest planets and stars, but all his mathematical and astronomical wisdom and learning would not help in locating his boy's cap the next morning. Those things which are dependent on human action and human will cannot be accurately calculated by man. And, let the existence of myriads of unseen intelligences which often interfere in human affairs be once granted, and it will be obvious at once why, denying the very existence of such agencies, scientists are baffled by the phenomena of spiritualism, for it is just as impossible for scientists to find a solution as it would certainly be for the great mathematicians to forecast a kitten's antics or a lunatic's hallucinations.

Continued in next issue.

**THE COMING REVIVAL**

There is coming the greatest revival of power, victory, and glory this world has ever seen, bringing with it the full restoration of all the offices of the Church, from the apostle down, together with all the gifts of the Spirit, producing the perfect Church "without spot or wrinkle or any such thing" which Jesus is going to present to Himself at His coming.

The early Church was torn to pieces bit by bit because of disobedience, but, thank God, He began the work of restoration in the days of Luther, using one man after another—a Luther, a Wesley, a Spurgeon, giving to each of them a revelation of truth until all was restored. All were faithful to their trust, they boldly stood for the truth that was revealed to them.

The truth Luther had was just as important as what Wesley, Spurgeon, or any other had. Each a part of the great whole.

The coming revival will bring together in one

all the restored parts and make them to perfectly dovetail together.

The office of apostle carries with it all authority on all lines. We today want all the authority but we ignorantly or wilfully are ignoring the office, and yet we wonder why we have not more victory.

The powers that be are ordained of God, and in all governments there are degrees of authority, and it is exactly so in Church government. First in rank apostles with all authority, then prophets, etc. When we stand back and let God work as He did in the early Church He will again produce as He did in Antioch prophets and teachers, and from these classes will again send forth men as apostles chosen from all stations in life, from a Paul with much education to a Peter with none; enabling Paul to keep his education in the background and Peter to ignore his ignorance, making Peter equal in every respect to Paul.

The gifts are God's equipment, God's machinery for producing the perfect Church. Failing to see this fact we today in Pentecost are trying, like all the other churches, to produce an efficient ministry through education. This class of a one-sided educated ministry has always failed God, has always refused to walk into greater light, has always held the masses bound; not only refusing to walk in the light themselves but also hindering those who would walk in it, as others did of old.

Satan has always used two things to kill every spiritual movement, viz., Fanaticism and Formalism, always using the former as an excuse for introducing the latter: first creating a condition of disorder and confusion, then, as an angel of light, introducing to the leaders his remedy, viz., Formalism; a set form that brings all into bondage and makes it impossible for the Spirit to move.

Where there is no liberty death reigns, and today we in Pentecost as a body are controlled by a spirit of Formalism just as deadly as that found in any of the churches. Our theology is more orthodox than theirs, and in this particular only do we differ from the other churches.

The coming revival will bring perfect liberty as found in 1 Cor. 14 for every believer. This permits every believer to exercise his or her gift.

We are very earnest in praying for God to manifest all the gifts, but we seem entirely

blind to the fact that we are at the same time permitting the devil to use us in producing a condition of set form in our meetings which positively prevents the gifts from coming forth.

Of what value is any gift unless the one gifted is given the liberty to exercise said gift?

We are not given a Spirit of fear but we are given a Spirit of power, 1 Cor. 12; a Spirit of love, 1 Cor. 13; and a Spirit of a sound mind, 1 Cor. 14. Here is God's plan, which is always found in the middle of the road on all lines. The devil's plan is always one of extremes from one extreme to another.

The conditions that produce life and those used in the development of life are far apart. Today God is using some workers in Pentecost in a wonderful way to produce life (salvation), so this side is well cared for. All said in this article deals only with that which follows birth (salvation), viz., the development of that life. See Acts 8. Both sides are referred to there.

The laws governing our liberty do not apply to all our meetings, but they do apply to our meetings, for worship, where all the Church comes together to be edified and strengthened through each other; where the children all sit at Father's table, all on an exact equality; no clergy or laity, just different members of the same body holding different offices being built up through the exercise of their different faculties: the members of the Bride sitting together at the feast prepared by the Bridegroom; the Holy Spirit, the Great Housekeeper, placing on the table what He sees best for all; two meals never the same; an endless variety of fresh, wholesome food, producing renewed life and courage in every one present.

This condition will be produced when God finds a people who again, as did the early Church and the early Quakers or Friends, will not alone let God do the moving, but will positively refuse to move until He moves.

What untold victory and glory awaits such a people! What perfect, complete victory over every foe! No more dying of some dread disease, but possessing His Divine Life. No more taking the Baptism or receiving the Spirit by faith and receiving not the Power but a blessing. No more tarrying for months or years and then going away saying there is nothing to it. But, as in the days of Peter and Paul, the very moment hands are laid on the sick will be healed; the moment hands are laid on, the Holy

Spirit will take possession of the believers, and witness to the fact by speaking through them in other tongues, as He always did in the early Church.

Apostles had this authority. We are without it today because, as before stated, we are without apostles, and oh! what confusion has been wrought because of this fact.

To lay on hands in any line is utterly useless and the height of folly if the one who does so is not appointed by God to that office.

The Holy Spirit divides as He wills, not as we will. We sometimes ignore His choice, Matt. 11:25; 1 Cor. 1:26, on many lines. May we learn to bow to His perfect will, to honor those He chooses. He is no respecter of persons, and will not permit us to be if we desire His best.

Will we as Pentecostal people yield to His will and let Him move in our midst and prove through us to the world that He is "the same yesterday, and today, and for ever"? or will we continue to move on in Formalism, refusing His best and forcing Him again to go outside the camp and raise up another people, while we pass on to add one more to the long list of churches that refused His best?

The writer is Pentecostal, speaks much in other tongues, is obeying the command to covet earnestly the best gifts, not forgetting the fact that love must be the moving factor, and that soundness of mind is also much needed if full results are to be obtained.—H. G. M.

Reprinted from The Standard Bearer, May, 1928

---

Since Jesus was born in the manger among the cattle, it is hard to make His "pure and undefiled religion" popular with the "high-toned" folks of earth. They prefer a "form of godliness" which denies the real power of salvation from sin and worldliness. Paul, inspired by the Holy Ghost, tells us that "Not many wise men after the flesh, not many mighty, not many noble are called: but God hath chosen the foolish things—the weak things—the base things—and things which are despised, hath God chosen—that no flesh should glory in His presence.—1 Cor. 1:26-29.

---

Jesus is still the most unpopular person in the world.

---

Get beneath the weight of a sin-cursed world and put it back to Christ!

IS IT YOU?

Lillian T. Thistlewaite

Once a very long time ago there was a woman who lost a very small piece of money. Tho' it was small and of little value, she sought for it diligently, but it could not be found. So she lighted a candle and taking a broom, she swept every corner, and looked very carefully for she must find it, because it was her money. At last it was found; and she rejoiced greatly.

A cold drizzling rain was falling. On a bare, rugged mountain, sharp with craggy rocks and many deep gorges, caught fast in the thicket was a tiny black sheep. The smallest of the flock, pierced by thorns and bruised by rocks, faint thru lack of food, perishing with thirst, shivering with cold and fright.

Should it call for help? How could it? It was so weak; then too it was so very far away no one could hear; and it had been such a disobedient sheep, so wilful, had been told not to take the path, but it had anyway, just because it wanted to! So now it would just die alone on the mountain—none would know, none would care!

But listen! Far away a Voice was calling, calling; such a Wonderful Voice, that the note of tender pleading and deep yearning thrilled the heart of the lost one. Should it answer? No, it dare not. It could not—it was too weak! What would be the use—of what service could it ever be? None. The Shepherd did not want it—it would die alone on the mountain!

Again that Voice, that Wonderful, Wonderful Voice calling this time his name. Why he had forgotten that he even had a name; yet the Shepherd had not forgotten for He was calling him by 'his name', \*1 his very own name! He must answer! Summoning all the strength of his poor, wretched little body he made the great effort. Such a tiny voice, could it possibly reach the ear of the One who cared?

Any further effort was impossible, it could only wait. The pangs of death were upon him all would soon be over.

But look—a Wonderful Light, far surpassing the radiance of the noonday, when but shortly it had been the blackness of midnight; then arose the glad cry, echoing the re-echoing 'til it seemed to shake the firmament, the trees

shouted and the leaves broke forth into singing!' \*2

Tenderly the Shepherd, that 'Good Shepherd', \*3 'who giveth His life for the sheep' gathers the trembling form into His Wonderful Arms, the wounds are healed, the scars effaced, the heart beats strong and free, while the cry of joy known only to the redeemed finds the answering thrill, folded close, close in the shelter of Infinite Love!

Yet listen, a command goes forth that sets the bells of heaven ringing "Rejoice with me for I have found my sheep!" \*4

The joy of the terrestrial sinks into nothingness, as the celestial choir takes up the anthem striking the chord vibrated by the Divine Deliverer, and the Universe in tune with its Maker shouts 'Alleluia, Alleluia, \*5 for His strong Arm hath brought Salvation' \*6 and 'He rejoiceth in His own!' \*7

Is it you child of the slums; forsaken, alone, unloved, despised, rejected?

Is it you proud one; of station, fame and honor, rich in this world's goods yet poor in faith?

Is it you sad one; discouraged and faint-hearted, beaten by the winds of adversity and sorrow?

Is it you merry one; with happy smile and words of cheer, yet so lonely and so sad?

It is you loved one, petted and fondled, yet with a breaking heart yearning for something to satisfy?

Then if it is you, won't you stop for a moment and listen—for that same Wonderful Voice is calling YOU. He is searching and calling so tenderly, won't you answer? He knows your voice and if you call He will come to you, even you.

Life is too hard for you dear one, yield to Him and He will safely carry you over the snags and pitfalls, far away from thorns and thistles, into the "green pastures" and by the "still waters", where He leadeth and feedeth His flocks. Luke 15— John 10; 1, 17—Ps. 23—

'For the Son of man is come to seek and to save that which was lost'—Luke 19: 10.

Notes—\*1 John 10:3. \*2 1Chron. 16; 33. \*3 John 10:11. \*4 Luke 15; 6 and 7. \*5 Rev. 19: 6. \*6 Deut. 33:27—Heb. 5;8 and 9. \*7 Luke 15; 32.

THE APOSTOLIC FAITH PUBLISHING CO.

CHARLES F. PARHAM, Editor.  
At Baxter Springs, Kansas

BISHOP J. H. ALLEN, Associate Editor  
695 Atchison St., Pasadena, Calif.

---

OFFICIAL ORGAN OF THE APOSTOLIC  
FAITH MOVEMENT

---

NOTICE—Address all matter for publication and send all money for the paper to Mrs. S. E. Parham.

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.

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

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

---

#### EDITORIAL

This paper is mailed to all free, especially the poor. All those who can give are expected at once and from time to time to give all they can to keep it going, spreading the original truths of the Pentecostal Apostolic Movements or latter rain work to all the world. This will mean that some will have to give into the hundreds to do this.

This paper is the official organ of 100,000 Apostolic Faith believers who are firmly established in the following truths: Conviction for sins, followed by repentance to God and man; this results in a real conversion—thus conceived of God and made alive. To remain justified we seek, through entire consecration, sanctifying grace and thus enter a life of true holiness. In this grace of sanctification we teach deliverance from all disease, inbred and acquired, as well as the law of sin in our members, which enables us to live above disease as well as sin.

---

#### NOTICE

Owing to the fact that several hundred names have been added to our mailing list this year, it is necessary that we re-copy our mailing list.

We kindly ask our readers, especially those

whom we have not heard from lately, to please write us, (with or without a donation), that we may have your correct address for our new book.

We are sending a great number of papers to addresses that have been given to us by friends and we would like to know whether you are receiving it, and if you want the paper continued. Please let us know and we will gladly send it even if you do not have an offering to send.

If you do not want the paper continued simply tell your post-master, and he will return it to us at our expense and your paper will be discontinued.

We do not want to drop any from our list, neither do we want to intrude our paper into your home if it is not welcome and not read, so we hope to have an expression from our readers at your earliest convenience.

We are sorry that we do not have any extra copies of the papers printed at the first of this year, but for the last six months we have printed extra papers and if you want any of these to give out as sample copies to those you think would be interested, we will gladly send them to you. We thought some of these could be used in jail work.

In writing for the paper, please write your name and address as plainly as possible.

If anyone should fail to receive his paper, if you will let us know we will gladly send another copy.

---

#### A Joyous Christmas to all.

---

As little children in a darkened hall  
At Christmas tide await the opening of a door,  
Eager to tread the fairy-haunted floor  
About the tree with goodly gifts for all,  
And into the dark unto each other call—  
Trying to guess their happiness before—  
Or of their elders eagerly implore  
Hints of what fortune unto them befall;  
So we wait in Time's dim and narrow room,  
And with strange fancies, or another's thought,  
Try to divine, before the curtain rise,  
The wonderous scene. Yet soon shall fly the  
gloom,  
And we shall see what patient ages sought,  
The Father's long-planned gift of Paradise.  
—Selected.

## A CHRISTMAS IN PRISON

Some years ago, while conducting a series of meetings in Michigan City, I was asked to preach to the convicts in the State prison. I sat on the platform with the governor and watched the prisoners march in—700 men, young and old. They marched in lock-step every man's hand on the shoulder of the man before him. At the word of command they sat down. Among that number there were seventy-six "lifers," men who had been committed to prison for life for the crime of murder.

After the singing I arose to preach but could hardly speak for weeping. Disregarding all the rules of the prison, in my earnestness to help the poor, fallen men, I left the platform and walked down the aisle among them, taking one and then another by the hand and praying for him. At the end of the row of men who were committed for murder, sat a man who more than his fellows seemed marked by sin's blighting curse. His face was seamed and rigid with scars and marks of vice and sin. He looked as though he might be a demon incarnate if once aroused to anger. I placed my hand upon his shoulder and wept and prayed for and with him.

When the service was over, the governor said to me, "Well, Kain, do you know you have broken the rules of the prison by leaving the platform?" "Yes, governor, but I never can keep any rules while preaching. And I did want to get up close to the poor, despairing fellows, and pray for them, and tell them of the love of Jesus; the Saviour. 'He came to seek and to save that which was lost.' 'This man (Jesus) receiveth sinners, and eateth with them.'" (Luke 19:10; 15:2).

"Do you remember," said the Governor, "the man at the end of the line in the lifer's row, whom you prayed with? Would you like to hear his history?" "Yes," I answered, gladly. "Well, here it is in brief: Tom Galson was sent here about eight years ago for the crime of murder. He was, without doubt, one of the most desperate and vicious characters we had ever received, and, as was expected, gave us a great deal of trouble.

"One Christmas-eve, about six years ago, duty compelled me to spend the night at the prison, instead of at home, as I had anticipated. Early in the morning, while it was yet dark, I left the prison for my home, my pockets full of

presents for my little girl. It was a bitter cold morning, and I buttoned my overcoat up to protect myself from the cutting wind that swept in from the lake. As I hurried along, I thought I saw someone skulking in the shadow of the prison wall. I stopped and looked a little more closely, and then I saw a little girl, wretchedly clothed in a thin dress; her bare feet thrust into a pair of shoes much the worse for wear. In her hand she held, tightly clasped, a small paper parcel. Wondering who she was and why she was out so early in the morning and yet too weary to be interested, I hurried on. But I soon heard that I was being followed. I stopped, and turned around, and there stood before me the same wretched looking child.

"'What do you want?' I asked sharply. 'Are you the governor of the prison, sir?' 'Yes, who are you, and why are you not at home?' 'Please, sir, I have no home; mamma died in the poor-house two weeks ago, an' she told me just before she died that papa (that Tom Galson) was in prison; an' she thought maybe he would like to see his little girl, now that mamma is dead. Please, can't you let me see my papa? Today is Christmas, and I want to give him a present.'

"'No,' I replied gruffly, 'You will have to wait until visitor's day,' and started on. I had not gone many steps when I felt a pull at my coat, and a pleading voice said, 'Please don't go.' I stopped once more, and looked into the pinched, beseeching face before me. Great tears were in her eyes, while her little chin quivered with emotion.

"'Mister,' she said, 'If your little girl was me and your little girl's mamma had died in the poor-house, an' her papa was in prison, an' she had no place to go an' no one to love her, don't you think she would like to see her papa? If it was Christmas, and your little girl came to see me, if I was governor of the prison, an' asked me to please let me see her papa to give him a Christmas present, don't you—don't you think I would say yes?'

"'By this time a great lump was in my throat, and my eyes were swimming in tears. I answered, 'Yes, my little girl, I think you would, and you shall see your papa, and taking her hand, I hurried back to the prison, thinking of my own fair-haired little girl at home. Arriving in my office, I bade her come near the warm stove, while I sent a guard to bring No. 37 from his cell. As soon as he came into the

office and saw the little girl, his face clouded with an angry frown, and in a gruff, savage tone he snapped out:

"Nellie, what are you doing here; what do you want? Go back to your mother.' 'Please papa,' sobbed the little girl, 'mamma's dead. She died two weeks ago in the poor-house, an' before she died she told me to take care of little Jimmie, 'cause you loved him so; an' told me to tell you she loved you, too—but papa,'—and her voice broke in sobs and tears—'Jimmie died, too, last week, and now I am alone, papa, an' today's Christmas, papa, an'—I thought, maybe as you loved Jimmie, you would like a little Christmas present from him.'

"Here she unrolled the little bundle she held in her hand, until she came to a little package of tissue paper, from which she took out a little fair curl, and put it in her father's hand, saying as she did so: 'I cut it from dear little Jimmie's head, papa, just before they buried him.'

"No. 37 by this time was sobbing like a child, and so was I. Stooping down, 37 picked up the little girl, pressed her convulsively to his breast, while his great frame shook with suppressed emotion.

"The scene was too sacred for me to look upon, so I softly opened the door and left them alone. In about an hour I returned. No. 37 sat near the stove, with his little daughter on his knee. He looked at me sheepishly for a moment, and then said, "Governor, I haven't the money'; then suddenly stripping off his prison jacket, he said, 'For God's sake don't let my little girl go out this bitter cold day with that thin dress. Let me give her this coat. I'll work early and late; I'll do anything. I'll be a man. Please, governor, let me cover her with this coat.' Tears were streaming down the face of the hardened man.

"No, Galson,' I said, "keep your coat; your little girl shall not suffer. I'll take her to my home and see what my wife can do for her.' 'God bless you,' sobbed Galson. I took the girl to my home. She remained with us a number of years, and became a true Christian by faith in the Lord Jesus Christ. God's Book shows man's need and God's remedy (Rom. 3:9-24; John 3:1-16).

"Tom Galson also became a Christian, and then he gave us no more trouble (Luke 8:35). A year ago," concluded the speaker, "When I

visited the prison again, the governor said to me, "Kain, would you like to see Tom Galson, whose story I told you a few years ago?" 'Yes, I would,' I answered. The governor took me down a quiet street, and stopping at a neat home, knocked at the door. The door was opened by a cheerful young woman, who greeted the governor with the utmost cordiality.

"We went in, and then the governor introduced me to Nellie and her father, who because of his reformation, had received pardon, and was now living an upright Christian life with his daughter, whose Christmas gift had broken this hard heart." Christ died for the ungodly (Rom. 4:5, 5:6).

—Selected.

### FAITH GROWS AMID STORMS

Florence Thomes

Faith grows amid storms. Just four words, but O how full of import to the soul who has been in the storms:

Faith is that God-given faculty which, when exercised, brings the unseen into plain view and by which, when exercised, impossible things are made possible. It deals with the supernatural and overturns things which the world declares can not be overturned. It does not look at the object itself, but its vision extends beyond to the Almighty Hand that creates all things, and "within the veil," it reaches beyond earth's power and like the great copper wires attached to the power and dynamos, bless God, it brings down from Heaven to earth the Almighty currents that upset what we may term naturals; and its Author and Finisher is Jesus.

But, it "Grows Amid Storms,"—that is the assertion which drew our attention and reverie. It grows amid storms," that is where there are disturbances in the spiritual atmosphere. Storms are caused by the conflicts of elements and the storms of the spiritual world are conflicts with hostile elements. In such an atmosphere faith finds its most productive soil; in such an environment it comes more quickly to full fruition. This may be illustrated in the natural world, when we remember that the staunchest tree is not found in the shelter of the forest. Bless God, but out in the open where the winds from every quarter beat upon it, and bend and twist it until it becomes a

giant in stature—this is the tree which the mechanic wants his tools made of, and the wagon maker seeks. So in the spiritual world, when we see a giant, remember the road you must travel to come up to his or her measurement, is not along the sunny lane where wild flowers ever bloom, but a steep, rocky, narrow pathway where the blasts of hell will almost blow you off your feet, where the sharp rock cuts the flesh, where the projecting thorns scratch the brow, and the venomous beasts hiss on every side. Hallelujah! Hallelujah! But it is a pathway of sorrow and joy, of suffering and healing balm, of tears and smiles, of trials and victories, of conflicts and triumphs, of hardships and perils and buffeting, of persecution and misunderstanding, of troubles and distress, through all of which we are made more than conquerors through Him who loves us. It is this pathway which Jesus took, and which He beckons us to follow to the glory of God. "For hereunto were ye called; because Christ also suffered for you, leaving you an example that ye should follow in His steps."

"Amid Storms"—not seeing the storm afar off and letting fear keep you from entering into it, but, "amid"—right in the midst when it is fiercest; and there find that God's will has let it come for your perfecting in faith. It is said that in the centre of a storm, bless God, there is perfect calm. Whether this be true or not, it surely illustrates a great spiritual truth, that in the furnace heat of every fiery trial we find Jesus, who is the Author of peace. Beloved, we can go into the fiery furnace and come out without the smell of smoke upon us, but stronger in faith than we went in, bless God's great name. We can go into every lion's den with Jesus and by faith shut every lion's jaws, and come forth ready to meet worse things than lions—glory to God. O beloved, do not shrink from any trial which is sent to prove your faith!

"Storms"—not light summer showers, but fierce lightnings, thunderbolts, uprooting winds, hail and fire. Moses who went into the thick cloud, amidst thunders and lightnings and the voice of a trumpet, exceeding loud which made all the people of the camp tremble with fright—had found God. The whole mountain was in smoke, as the smoke of a furnace, and the whole mount quaked exceedingly, but he went up into the calm presence of God. It was shaky ground,

and no doubt a legion of demons deterred him, but he went, to come down with a faith that counted nothing as impossible in all his future life. You will feel like as though it were shaky sometimes. You may shrink back from the ordeal of a fierce storm of trial, you may see the mount of affliction quaking and shaking, and feel very unsteady but—go in! God is there to meet you in the centre of all your fiery trials, and to whisper His secrets which will make you come down from the mount with a shining face and an indomitable faith that all demons of hell shall never afterwards cause to waver.

"Faith Grows Amid Storms" I do not know who framed the words, but I do realize their significance, and praise Him for every one of the storms: for every trial and persecution, for every bit of sorrow and suffering and misunderstanding which He allowed to come, for He tempered the wind and He Himself met me in the midst of every hard place, thank God. O beloved, it is a glorious privilege to suffer with Him, and to help fill up that which is behind of His sufferings "for inasmuch as ye are partakers of Christ's sufferings rejoice." Rejoice!

#### HICKMAN'S CONFESSION

From the World Outlook.

William Edward Hickman, alias "The Fox," committed one of the most revolting crimes the nation has ever known when he kidnaped, murdered, and dismembered an innocent school-girl. He died a few days ago at the end of the hangman's hempen cord. In an interview that he gave the press a few hours before he mounted the scaffold, he said:

"In the high school I studied sociology and kindred subjects. I began to get the idea that the smarter a man was the less he had to depend upon God. I began to think that men like H. G. Wells and Robert Ingersoll were self-sufficient, and did not need God. . . .

"Good grades and honor in school are worthless unless you have good morals.

"A young man who tries to build character without truth is like the house built upon sand. It is very dangerous for young men to neglect their spiritual welfare. During high school I took an interest in evolution and atheism, and denied Christian faith. Therefore I became susceptible to worse errors, and finally took up

crime and murder."

In the same interview he declared that the first chapter of Romans was an accurate description of his course in life, referring especially to the twenty-first and twenty-second verses.

We are not anxious to perpetuate Hickman's memory or to erect a statue to him; nevertheless we do wish that his words which have been quoted here and which were spoken while the shadows of death were lengthening about him, could be engraved upon the doorposts of every home, of every school, and of every church in the land. They contain truth that America sorely needs in this day of materialism, of irreligion, of jazz, and of the deification of wanton pleasures and lusts.

Just as Hickman has pointed out, the marked trend of education and general thought to-day is away from God. Indeed, the general opinion of the age seems to be that because we have produced such wonders along mechanical and industrial lines we are the supermen of history, and have less need of God than generations that have gone before us. We are witnessing to-day the apotheosis of man. And as man grows more important in his own estimation, God grows less.

Hickman blames "sociology and kindred subjects" for some of the crooked thinking that later resulted in a crooked life. Our higher institutions of learning in their courses in sociology, psychology, etc., are teaching our young people to-day, a la Freud, that the repression and inhibition of the passions and urges of the mind and body are but hangovers from Puritanism, and that the fullest personal development calls for a free rein in the fields of morals, thought, and action.

Another most dangerous factor in the present-day education in our advanced schools is the doctrine that man is accountable only to himself for his actions. This opens the door to personal license, and fosters an individuality that disregards both God and fellow man. The majority of men, when convinced that they never will be held accountable for their lives, immediately tend toward excesses. Hickman received this idea in his education, and it led him to defy law and to flout every standard of humanity.

His statement that his interest in evolution and atheism made him susceptible to a life of

crime is most significant. It is no mere coincidence that Loeb and Leopold likewise declared that they were ardent believers in evolution and atheism. Their crime was similarly atrocious.

Evolution and atheism both reject the Scriptures as the norm of life. They speak of the Ten Commandments as the benighted code of a slave race. They laugh at the idea of a day to come when men shall give an account to God of deeds done in the body. They say heaven is a pipe dream, and future punishment a bogey. They declare the standards of morality bequeathed us by devout Christian fathers and mothers "old-fashioned stuff." They affirm that there is no clean-cut line between right and wrong, and that moral turpitude is but a groping after right.

And these and other such ideas are being inculcated into the lives of our young men and women every day as they attend the average college and university. Is it any wonder, then, that occasionally a Hickman or a Loeb or a Leopold runs riot with the ultimate of the doctrines given him in school? No, the only wonder is that more do not do likewise. Only the restraint of custom and a social tradition founded on Christian principles keep more of our modern youth from following their example.

Let the educators, the parents, and the youth of the nation seriously ponder the analysis of his life that Hickman gave us just before the gibbet did its work. The tragedy of his life is the best proof that we need to heed his advise.  
—From the World Outlook.

#### "TODAY—GOD'S AND MINE"

It isn't the experience of today that drives men mad. It is the remorse for what happened yesterday, and the dread of what tomorrow may disclose. These are God's days. Leave them with Him.

Therefore I think, and I do, and I journey but one day at a time. That is the easy day. That is the man's day. Nay, rather, it is our day—God's and mine. And while faithfully and dutifully I run my course, and work my appointed task on that day of ours, God the almighty and all-loving takes care of yesterday and tomorrow.

—Robert J. Burdette.

We have many people in the church who do not count as spiritual dynamic forces.

## EXPERIENCE IN VERSE

I know I was converted, yes, many years ago,  
 Yet longed for something deeper, but what I did  
 not know.  
 My mind was oft in darkness, and then I'd cry  
 aloud—  
 Lord, send the Holy Spirit, and drive away the  
 cloud.  
 He did not then unbraid me, and from me turn  
 away,  
 But quietly He whispered, "Will you indeed  
 obey?  
 Are you willing now to bear the cross, whatever  
 cross it be,  
 To come out and be separate, and only follow  
 Me?  
 Did I not die to save thee, to save thee from  
 all sin?  
 And have I not the power to save and keep thee  
 clean?  
 Go plunge into the fountain, it now stands open  
 wide,  
 And do not rest contented till thou art sancti-  
 fied."  
 Oh, then I searched the Bible to really know if  
 I  
 Could have my heart made holy, before I came  
 to die;  
 I saw it was my privilege, oh, yes, and duty too;  
 And what God did require He gave us strength  
 to do.  
 I ventured to a meeting where holiness was  
 taught,  
 And many there did testify what wonders God  
 had wrought.  
 They told me I must give up all, and come out  
 for the Lord,  
 And then not look for feeling, but trust God's  
 Holy Word.  
 What, trust without an evidence, why how was I  
 to know  
 That Jesus' blood had cleansed my heart, and  
 made it white as snow?  
 I'd like to feel some mighty power, oh, then I  
 would believe  
 That Jesus did that very hour the sacrifice  
 receive.  
 And for that power I waited long, yes, waited  
 several years;  
 And many days and nights were spent in ear-  
 nest prayers and tears.

I might have gone on praying, and still found  
 no relief,  
 Though all I think was given up, all (but my  
 unbelief,  
 Sometimes I'd think I will not try this blessing  
 to obtain,  
 Just live as many others do—and justified  
 remain.  
 I need a deeper work of grace, to more like  
 Jesus be;  
 I'd like to have this perfect love, but oh! it's  
 not for me.  
 And yet I feel I cannot rest until I'm sanctified:  
 I can't go back, live as I did, and feel I'm  
 justified.  
 There may be other ways for some, there's  
 only one for me,  
 Either return unto the world, or else must holy  
 be.  
 What give up all my hope in Christ? I'd rather  
 die today,  
 For if I can't have Jesus here I no not want to  
 stay,  
 My soul in agony cried out, "Lord, cleanse my  
 heart today.  
 Now let the precious blood of Christ wash all  
 my sin away.  
 Here take me, Lord, just as I am, Thou wilt,  
 Thou dost receive,  
 Christ, save me to the uttermost! I will, I do  
 BELIEVE!"

—Selected.

## GREAT HINDRANCE TO PRAYER

Satan sentinels the gateway of prayer. Andrew Bonar has left it on record that he never entered into a season of pure prayer without a fierce battle at the threshold. Satan dreads nothing like prayer. He knows he cannot frighten saints with hideous features or overcome them by coarse enticement. He stands at the portals of the Holy of Holies as an "angel of light." He does not openly attack, he diverts. The Church that lost its Christ was full of good works. (Rev. 2:4.) Activities are multiplied that meditation may be ousted, and organizations are increased that prayer may have no chance. Souls may be lost in good works, as surely as in evil ways. The one concern of Satan is to keep the saints from prayer. He fears nothing from prayerless studies, prayerless work, prayerless religion. He laughs at our

toil, mocks at our wisdom, but trembles when we pray.—Selected.

Dr. Andrew Murray says: "Prayer is the strategical point which Satan watches. If he can succeed in causing us to neglect prayer, he has won, for where communication between God and His people is broken, the true source of life and power is cut off. In how large a measure he has succeeded in causing the Church of Christ to neglect prayer, faithful, constant, prevailing prayer. Prayerlessness shows that we do not value communion with God."

"Men ought always to pray, and not to faint."  
Luke 18:1.

If thou knewest... thou wouldest have asked of Him. John 4:10.

If thou knewest who He is that stands beside thee, in thy hours of private prayer—if thou knewest all the possibilities of the life of prayer—if thou knewst what gains would accrue to thee on thy knees, thou wouldest give thyself to prayer, as though it were the main object of thy life.—Dr. F. B. Meyer.

#### YOUNG MEN AND WOMEN CROWD

##### AMERICA'S PENAL INSTITUTIONS

#### Number of Federal Prisoners Doubled in Nine Years.

An Illinois penitentiary completed three years ago to accommodate 2,500 inmates now holds 3,000 prisoners.

Michigan's prison population increased 18 per cent during 1927. The state now has more than three times as many prisoners as it had ten years ago.

New York has 1,200 more convicts than it has cells to hold them. The eleven penitentiaries for long term prisoners are jammed with 10,000 occupants, and a prison the size of Sing Sing, which has a capacity of 1,664, will be needed every twelve months to care for the increase, according to the State Controller.

More young men are in the prisons of America than are in the colleges and universities, according to a recent report, which states that there are 250,000 students in institutions of higher learning and 286,000 prisoners.

"Not one in a thousand of youthful criminals ever received Sunday school or religious train-

ing," says an eminent jurist of New York.

Locked away in a dismal, cramped prison cell, these young folks begin to think soberly. They realize as never before that "The way of the transgressor is hard." Under these depressing circumstances many a heart has been melted to tears by the Good News, perhaps heard for the first time, that "while we were yet sinners, Christ died for us." They have believed this astounding fact and have become "new creatures in Christ." Are you visiting the jails?

Will They Come Out Better or Worse?

#### THE SPIRITUAL CHRIST

The Christ that the disciples had apprehended by their physical senses; the Christ whose physical presence could be felt and seen, is no longer thus known, but He is known as an unmistakable vitalizing influence in their lives. Christ imparts to the soul more than His uplifting teachings, more than His perfect example; He imparts His own divine life. "Christ formed within you" is the Apostle's significant and suggestive phrase. The Christian life is "a life hid with Christ in God." Christianity is a matter of divine life in the soul. To be in Christ, and to have Christ living in you makes up the entire matter of being a Christian. A Christian character is not simply a mosaic of moralities or a compilation of merits or an aggregation of amiabilities; it is the indwelling life of Christ producing its own holy fruits.—Selected.

Canerio, Kan.

About fifty years ago my father preached here as a minister of the Christian church. He preached old time salvation, a real born again experience and I always felt I would like to go back there and hold a meeting. So when the way was opened up and I felt a definite call of God, I went. But I found every door closed, even the church where my father preached.

I felt sure God had called me there so I waited, visiting old friends and making many new ones, praying much and waiting upon God. Bro. and Sister Batchelder of Enid, Okla., came to assist me in the meeting. But for two weeks we saw no movement toward a place for a revival and I was beginning to feel that I might have been mistaken, and I cried out unto the Lord to know His will, and if He didn't want

us there we were ready to move on.

That night He gave me a dream or vision of a building all seated and lighted; with an east and a west door, and I said, "I'll go and see if I can get in." I first went to the west door and there was a huge serpent with its tail protruding out from under the door. I drew back in fright and hurried to the east door and there was the monster's head! I was about to turn away discouraged and frightened, for it seemed he had me in his power, when the door swung on its hinges and crushed his head, and a voice said, "Shortly I'll crush the serpent's head."

In the morning I said to the folk the meeting will soon begin. I do not believe in visions and dreams only as they agree with the Word of God, but I felt that this was given to me for my encouragement.

Unknown to me a petition was being circulated at that very time and signed by many citizens that we should begin a meeting in the M. E. church that night. There had been no revival there for years. So we began the meeting. The people began to come until the church was crowded to its utmost capacity. God began to confirm His Word to believers with the signs following. About forty were converted, many sanctified and many sick were healed; and there was great rejoicing.

The deacon who opposed me most was among the first to receive his healing. One woman who had floating kidneys and had suffered for four years, the doctor giving her no hope, was wonderfully healed and saved. A young man, bedfast for five months, was saved and healed of T. B. and received a new set of lungs. Many others were healed and blessed of the Lord.

So we found it paid to find the will of God and then keep still and see His wonderful salvation. Wait upon the Lord and again I say, wait upon the Lord.

Your sister in His service,  
H. O. Ostrander.

Wichita, Kan.,  
November 14, 1928.

Dear Bro. Parham:

Enclosed you will find an announcement which I am sure will be of interest to you. This came as a complete surprise to everybody. I have been very closely associated with Mack the last year and he only let me know about

this Monday night. The wedding was Tuesday morning.

I personally know the girl that Mack married and I can assure you she is very sincere in her belief and is a real Christian. She will be a lot of help to Mack.

Mack has been holding a meeting at 912 E. Douglas and has been having good crowds. However, you know how things are nowadays. It is very hard to get the people to heed the word of God.

I hope you will run an item announcing Mack's marriage in the December number of the Apostolic Faith as I know his friends over the country would like to know about it.

Yours in the battle for lost souls,  
Albert Offenstein

In care of Wichita Eagle News Press  
Room.

This item I had run in the Evening Eagle  
Nov. 15, 1928:

"Mr. and Mrs. W. L. DeHaven of 526 Wabash avenue, announce the marriage of their daughter, Gladys, to the Rev. Mack Wyatt of Los Angeles, Cal., which was solemnized in Newton this morning. The couple left immediately for a short wedding trip to Kansas City.

"Rev. and Mrs. Wyatt are both well known in Wichita. Mrs. Wyatt has taken an active part in the young people's work at the Community Church. Rev. Wyatt conducted a very successful revival in Wichita a year ago and recently completed a revival at Roswell, N. M.

"The couple will return to Wichita on Friday to visit friends for several weeks before departing for the south to spend the winter."

21 Mitchell Ave.,  
Mt. Sterling, Ky.,  
Nov. 8, 1928.

Dear ones all:

We have been trying to raise up a work here, but so far, have had nothing but opposition.

There is a large element of people here, who (although they go to the Holiness churches and help to support them) are not satisfied. They don't know what is wrong, but we do; they are hungry for the real Gospel message.

If a Full Gospel messenger does come here, sent of God, the people will rush to him, like the water to the sea, and find their natural place.

If there is any Full Gospel preacher who can possibly come and help us raise up a work here,

please get in touch with us at once.

There is a wonderful field here, which has never been worked to our knowledge, and the people are starving for the Full Bible truth.

Jesus is coming soon and the harvest is ripe, and we need a reaper here.

Won't some good brother stoop with a listening ear and hear the cry of the starving souls, and try and come? If there ever was a field ripened unto harvest, it is this one.

I wish I could put on paper just how hungry we are for a Full Gospel message. I am sure there will be someone who sees this who will feel led of God to come.

So let us hear from any one who desires to come and help us.

Yours believing in His soon coming,

Mr. and Mrs. J. C. Carl.

---

Houston, Texas,  
Nov. 22, 1928.

Dear Bro. Parham:

I read in your paper where you said some thought that you mentioned money too much in your paper.

I have not found this so. At the time I asked you to send us this paper, you did so at once, though I hadn't a penny at that time to send you.

I wish to say that this is the only paper that I ever saw printed where it is sent to the poor who have not the money to pay for it.

It reminds me of Jesus' teachings when He said, "the poor have the gospel preached unto them."

I had a friend who was very sick. I let her read my papers and prayed God in secret for her to get well. Now I thank God she is up and doing her work. She said the paper was wonderful.

Oh, the wonderful love of God, how He blesses us though so unworthy.

Yours in the faith,

Mrs. F. W. Kopp

---

North Bergen, N. J.,  
Nov. 12, 1928.

Dear Bro. Parham:

I am very sorry that I could not write you any sooner as we had two series of special meetings here and so my time was all taken

up. But, that does not mean that I have forgotten you, by no means.

We had recently a week of special meetings conducted by Bro. and Sister Biesel from Allentown, Pa. We were certainly revived during those meetings.

Then, these past ten days (Nov. 1 to 10, inclusive) have been our anniversary meetings. On November 1, 1918 Mr. and Mrs. Boyle opened up a little store seating fifty. Now, in ten years, they have a mission seating three hundred. Isn't God's plan the best after all? It is wonderful how God has led our leaders. They have kept the trust that God has entrusted to them, that of pointing souls to Christ. Please pray for our work here that God may prosper it according to His riches in glory.

Yours in the Christian warfare for souls,

Nunzio Leggio.

P. S. Please pray for the hospital work we are carrying on at this time.

---

Hempstead, Tex.

The Hempstead Mission received a great treat when Mr. and Mrs. Wilfred Parham and little Miss Nan Beal (the midget preacher) came here and preached for us a week.

The power of God grew greater each night as Mrs. Parham preached under the anointing of the Holy Spirit. The last night the power of God was so great that sinners were saved and back-sliders reclaimed. The Christians were wonderfully blessed.

It was very hard to bid them good-by, but they had other places to fill. As Mrs. Parham said, they didn't know when they would get to California as the harvest fields in Texas are so ripe and ready for the reaping.

Everywhere they go a revival spirit is with them. May this fine, young couple continue to go forward out in the great Harvest fields blessing humanity everywhere they go, in prayer.

Mrs. W. W. Chapman.

---

Union Springs, Ala.

I thank the Lord for what He has done for me in the past two years.

I had T. B. of the bone in my hip. I walk on crutches over a year while I was in Tampa, Florida. After coming to Baxter Springs, Kansas, I was prayed for at the Stone Church &

I was soon able to walk without crutches.  
God is making me stronger each day.

Vera M. Raymond.

The above testimony was written for the paper by a little girl ten years old. She was healed over a year ago and wanted to give God the praise for His healing power. I love them that love me; and those that seek me early shall find me. Prov. 8:17.

#### ACCOUNT OF MY MEETING

Mrs. Roy Rogers of Midian, Kan., has been conducting a several weeks' revival at Lawrencinlle, Ill., and vicinity. Sixteen souls found God in seventeen nights' meeting. Some healed, saved, sanctified and some called to preach the Gospel consecrated their lives for service. It was a real outpouring of the Spirit, praise the Lord. My next meeting will be at Evansville, Ind. Let everyone pray for the success of the meeting. Surely we are in the last days; people have forgotten God and are going on in worldliness.

Mrs. Roy Rogers,  
1111 Cherry St.,  
Lawrencinlle, Ill.,  
In care of A. M. Wooley.

#### NO JOCULARITY THEN

It is a mistake fraught perhaps with eternal consequences of loss to trifle with a soul when it is seeking about its relation to God. We do not mean by this any cheap wit, which is unthinkable; we do mean cheap prescriptions and remedies, anything less than the price of Calvary and its measures of the sinfulness of sin. Do not let the inquirer get the idea that sin is a trifle, a foible, a little failing merely. Sin is something that brought Jesus Christ all the way from the throne of Heaven to rugged, smitten Calvary and its Cross, to the Cross and its abandonment, its shame, its blood, its dying groan. Sin is something that cost that. Sin is something that involves eternal separation from God—eternal loss, eternal hell, whatever hell may be. For sin does not need any help in making hell.

Such a soul coming to a Christian for guidance to the Hill of Calvary to Him hanging on the cross, and getting from you a light answer for his inquiry might well rejoin in these lines:

"Last night, oh, friend of mine, unto your door

With wearied soul and heart most sore  
I came to cry your comforting—and you  
Gave me light words, light praise, your  
jester's due;

I shall not come for comfort any more."

O friend, the Christmas bells are ringing. They are telling of God's dear gift to men, even His only begotten Son. Tell of that gift to him who speaks to you of eternity. Speak of it with all the depth of your being, what it means to you in time and in eternity. Tell it particularly these days. And as you will wish you had spoken when you face your last hour on earth. Tell it these days to whomsoever you can, particularly should an inquirer ask you to point the way over the cross.—Selected.

#### CHRISTMAS.

By Thomas McClary.

Where is the Christ of Galilee,  
Who once spoke to the stormy sea  
And said: "Be still!"  
And of whose birth the angels sang  
Until the vaulted heavens rang  
With "On earth peace, to man good will!"  
Where is that Christ today?  
He seems so far away  
From busy mart and crowded street,  
Where aching hearts and weary feet  
Stumble and fall,  
Crushed by the tyrants all  
Who hold the reins of wealth and power  
And curse the very hour  
That Christ declared should be  
To earth a jubilee.  
Oh, come to earth again!  
Come, oh thou Christ to reign,  
Show us the better way and help us to obey,  
The Sermon on the Mount,  
Its precepts help us, Lord, to keep!  
Oh, stay no longer away,  
Make this indeed a joyous day,  
And make our earth-born angels sing,  
And turn our winter into spring.

"Others may do a greater work,  
But you have yours to do;  
And no one in all God's heritage  
Can do it as well as you."

## LORD CAIRNS' CONFESSION

The late Lord Cairns, one of the ablest Lord Chancellors of England, gave an address to working men in which he opened his heart and spoke of his comfort in Christ. His words ought to have the widest possible circulation:

"As I am a stranger among you I do not know that I have any right to intrude my opinion. All I can do is to tell you how this question affects me personally. If I could take you to my home you would think it a luxurious one, and the food on my table is abundant. You would say, with all this I ought to be a happy man. **I am indeed a happy man, but I do not think my furniture and food have much to do with it.** Every day I rise with a sweet consciousness that God loves me and cares for me. He has pardoned all my sins for Christ's sake, and I look forward to the future with no dread. His spirit reveals to me that all this peace is only the beginning of joy which is to last throughout eternity. Suppose it were possible for someone to convince me that this happiness was altogether a delusion on my part, my home would give me little repose, and food would often remain on the table untasted. I should wake in the morning with the feeling that it was scarcely worth while to get up, so little would there be to live for. The sun might rise, or it might not; all would be dark for me. You see, my friends, I could not honestly advise you to do what some of you say you wish to do—to live without God in the world—when all time, for myself my heart is crying out, 'For without Thee I cannot live.' It is a pleasure to me to know that the costly things in my house that you cannot possibly share with me, are not the things out of which my happiness is made. Were they necessary to happiness I should often look around with a sigh and wonder why they were given to so few. **Had I to leave them all tomorrow and take the humblest of homes, I should carry all my joy with me.** I rejoice that in my own life what exceeds in value all other things is what I can share with you, for it is within your reach as well as mine. My most earnest desire and prayer for you is that Christ may reveal Himself to you, satisfying, as I know He only can, every desire of your hungry hearts."

## LAST WORD

Having been mud and snowbound, with roads impassible in Amarillo for one week, we have had to abandon our central and southwest Texas appointments until after the holidays, and will be holding some meetings in the meantime. Heading for a meeting in Wichita, Kan., from December 13th to 23rd, we will hold one night meetings at different places along the route. Many people said as we came through that way, "Well, we like your pictures mighty well but would a heap rather hear you preach," so will gratify them. Everywhere they have begged us for revival campaigns, and many churches have been opened, the prejudice having given away after hearing the lecture and seeing the pictures of Palestine.

Now I have a special request. As I have promised my children to spend Christmas with them, not having been home for many winters, this will enable me to conduct the Watchnight Meeting in Baxter Springs, Kansas, this year and I am asking that as many missions as can and individuals as possible will dismiss their own meetings that night and come and join us for a grand rally and night of worship.

Immediately after the first of the year, I hope to come back through central Texas and the southwest part on my way to California. All places wishing for the pictures along the route better get their bids in at once as I cannot change my schedule after it is once arranged.

I am asking every one to pray for me and for the paper daily as we shall need the help of God for the coming year. Again we place ourselves at the disposal of the people to pour out our lives for one more year of unselfish labor for God and humanity and ask your hearty cooperation so that we may be able to accomplish the most good in the work of God.

Now wishing all a most happy Christmas and blessed New Year and that He may bless you all in all things that pertain to life and godliness, I am humbly your servant,

Chas. F. Parham.

"We would willingly have others perfect, and yet we amend not our own faults. Then it appeareth, how seldom we weigh our neighbor in the same balance with ourselves."