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I wish to express my appreciation to our readers for your faithfulness in supporting the paper with your offerings and prayers, and also for your all kind letters of encouragement which I have received during Mr. Parham's absence. May God bless you all.

Your sister in His service.

Mrs. Chas. F. Parham.

THE TRIP TO HEBRON AND BEERSHEBA

Leaving Jerusalem with a party of friends, we were soon on our way along the Bethlehem road, a well paved road, I can tell you. We followed this road for about 4 miles or until we were a few hundred yards beyond Rachel's Tomb. Then we skirted the city of Bethlehem on the west and in about ten minutes have arrived opposite a queer looking place built by Sulieman, the Magnificent, to guard the pools of Solomon. These great pools are still in use. They were repaired by Pilate, then by the Turks and laterly by the English Officials and furnish a goodly supply of the water of Jerusalem, especially as a great amount is brought over the mountains from springs in the valley to the south and when reaching these pools flows, by down grade—to the city, past Bethlehem. They are immense affairs; the lower pool is 582 feet long with a breadth at the west end of 148 feet and the east end of 207 feet, average depth 50 feet.

The middle pool length is 423 feet at the east end its breadth is 250 feet at the west end 160 feet, average depth 39 feet. The upper pool is 380 feet long, breadth at the east end 236 feet, the west end 229 feet, its average depth 29 feet. All carved out of the solid rock or of good masonry now at least they are in good shape. The name "Pools of Solomon" has come from a passage in Eccles. 2-6.

"I made me pools of water, to water therewith the wood that bringeth forth trees."

A little to the west of the pools is the sealed fountain of Solomon. (Song of Sol. 4:12) Going down below the pools, we came to what is supposed to be the real gardens of Solomon tho in a most dilapidated state now. Of these Solomon says: "I made me great works; I builded me houses; I planted me vineyards; I made me gardens and orchards and I planted trees in them of all kinds of fruits; Eccles. 2:4-5.

The scenes in Solomon's Song of Songs, are by some laid in these gardens, which were filled "with pleasant fruits; camphire, with spikenard, Spikenard and saffron; calamus and cinnamon, with all trees of frankincense, myrrh and aloes, with all the chief spices: A fountain of gardens, a well of living waters, and streams from Lebanon". (Songs of Sol. 4:13-15). A

Catholic nunnery is here called Hortus Conclusus, or Garden Enclosed.

Well, lets be on our way We passed the highest mountains in all Palestine soon and some valleys, not mentioning the ruins of many cities of Bible times, of many conquests from Joshua's time to the present. We come to some ruins on the left side of the road from which flows a goodly spring, called by the natives "Ained Dirwed" where they say that Philip baptized the eunuch. (Acts 8:38.) Shortly after this, we come to where the Jews say Abraham pitched his tent; ruins near here are called, "the House of the Friend". Even Hebron is called by that name or "the City of Abraham, the friend of God." The Jaffa is often called "El Khalil", the "gate of the friend of God", as it leads out toward Hebron. But the Bible says, Then Abram removed his tent, and came and dwelt in the plain (or under the oaks) of Mamre, which is in Hebron, and built there an altar unto the Lord, (Gen. 13:19) So lets get on to Hebron. Dear readers, do you know I am telling of the things of Abraham, spoken of in Genesis; that I have been treading these very spots made sacred by him to whom three religions render the utmost homage and reverence. Other cities have a sacredness for different religions but Hebron is honored by all Jews, kiss her stones. Moslems bow their heads to the ground in worship here and Christians kneel in utmost reverence in "the city of the friend of God". These hills, the valleys where his great herds fattened; this city, which was a considerable town in his time and is perhaps the oldest city in the world of continuous residence. Others have come, been mighty, perished and heaps of rubbish marked their cities! What makes it so? Who lived here, a great king or conqueror?

A man famous for his genius or great learning? No. only an old shepherd, who pitched his tent here 4000 years ago. A stranger, a pilgrim in the land but who was known as El-Khalil—"The friend of God". The world reveres that man in doing homage at this shrine, and the city is called by that name to this day.

What happened here beside all those wonderful things of Abraham's visit of angels etc? Well, here are a few of them. It was from here Joseph set forth to find his brethern when they sold him into Egypt. It was utterly destroyed by Joshua and given to Caleb for his portion.

Josh. 10:36-37. Josh. 15:13. It was one of the cities of refuge. David lived here when he reigned alone over Judah. Absalom was born here. Here later Absalom came and was proclaimed king when they lifted the standard of revolt against his father. II Sam. 15:10. Hebron is specially revered as the burial place of Sarah, later of Abraham, Isaac, Leah. Later when Jacob died in Egypt, it is recorded that Joseph with all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, and all the house of Joseph and his brethren, and his father's house.—both chariots and horesmen, carried the body of Jacob from Egypt to the land of Canaan and buried him where the others were in the cave of Machpelah. Over this cave the Moslems have builded a Mosque. No one ever enters the cave, but few besides christians as well have ever entered the Mosque. To do so, you must get permission from the highest authority of the Moslem faith in Jerusalem. The chief industry of Hebron is fancy glass blowing and the preparation of goat-skins for water bottles. It takes five months to fully tan and prepare such bottles of goat skins, then they bring two dollars and fifty cents a piece. But we must hasten on if we get back to the city for the night. There is little of interest on the road to Beersheba. After some very winding roads thru the mountains we come down into the great plains where in Abraham's time there was abundant pasture, which under the curse of God has been virtually a desert until late years. Now it is all being planted to wheat and it was some fine sight, for as far as eve could see to the south the great rolling plains were all green, and to the east lost in the Ziph in which David took refuge after having been betrayed to Saul. It is rather more of a wilderness than a desert and on its east-ward side reaches the south end of the Dead Sea. There are a few places, mostly in ruins, that are of interest to those looking for the dead past but most of my readers are looking for the living, glorious future.

Beersheba is a small town of 2350 people, it is the most southern city of Palestine. In days of old, when speaking of the length of the country, they used to say from "Dan to Beersheba". It was here that Abraham dug his wells, and they are in use to this day. Some of them

operated with great wheels with square buckets on a great rope that turn them down-ward into the water, and when they come to the top are sort of automatically spilt into a trough. They use a camel or donkey to pull the water. The city and the wells played a prominent part in the lives of the early fathers, Abraham, Isaac and Jacob. The city gave refuge to Elisha who was in flight from the wrath of Jezebel: it has always been the market town of the south. It was partially lost to history during the dark ages, but the Turks rebuilt it. It was one of the first great strongholds taken by the English on coming into Palestine because of its water supply. The Turks held it with great tenacity..

It would be of great interest to every reader if you could get a history and read just how, by splendid strategy, the British took this place. When one thinks that the taking of Palestine was a sort of military picnic, they ought to come here and see the thousands of heriocs dead from the British army who sleep in Palestine's sacred clay.

The city of Beersheba is rather modern; looks like a Mexican town in Arizona. Its main street is the widest I have seen in all this country. I have had my picture taken on this street. The ruins here are not of any considerable size, most of the material has been used in the newer buildings.

The wells that Abraham dug marked the southern border of Isreal. It was here that Hagar was turned from Abraham's tents and wandered east-ward with Ishmael.

After we had eaten our goodly lunch in the municipal park sitting right under a fine monument to Gen. Allenby, with a rain threatening, we hastened back to the City of God. Again the camels and donkey caravans interested us.

On our return we turned aside from the regular route and thru a very poorly narrow laid out road of a mile and a half, found our way to Abraham's Oak. This may or may not be the place, but a very large, old, dilapidated oak, wonderfully cared for and fenced in, is still pointed out to all comers as the oak under which the tent of Abraham was located on the occasion of the angel's visit.

One could picture the old patriarch sitting there and Sarah peeping from the tent behind. As there are so many such old men here and the

Bedouin tents are built exactly as they were then, at least it was some where near here and is a sacred spot. For the Bible says that here "The Lord appeared unto him in the plains of Mamre; and he sat in the tent door in the heat of the day; and he lifted up his eyes and looked, and lo, three men stood by him; and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground." He bade his wife Sarah make ready upon the hearth some cakes while he ran to the herd to fetch "a calf tender and good". When the dinner was ready, Abraham received the word that he should have a son. Then he implored mercy for Sodom and Gomorrah whose doom they had foretold. But not finding the required righteous people there, he, the next day, had to witness the smoke arise, "as the smoke of a furnace."

By sundown we had passed the beautiful city of Bethlehem and were entering the Holy City. The setting sun peered forth from under the low hanging clouds and suffused the whole of Mt. Zion, David's Tower and the Jaffa gate in the most beautiful gold and again we were made to exclaim, "how beautiful for situation, the joy of the whole earth is Mt. Zion."

Note. I forgot to tell you that just as you enter the town of Hebron from the north, you pass thru what is called the vale of Eschol from whence the spies brought those wonderful grapes. The country there is mountainous with small valleys thrown in between and it is here that the grapes grow on all sides. You pass thru walled in vineyards of fine grapevines many over hanging the walls. And here yet today grapes grow the best in all Palestine and many of the bunches of very large size. Many times I had sung "Thru vales of Eschol I oft-times roam," and now I have really done so.

It makes all the Bible very real to come here.

THE GALILEAN TRIP

During my trip to the north of Palestine, I saw so many things directly connected with the Bible and all its story of past events that I will have only space to enumerate them without going into much details.

Our party was ready to start north at 6 a. m.

Saturday, Jan. 28, so off we were before sunrise and out thru the almost silent streets of the new city. We found our way and were soon past the west slope of Mt. Scopus from whence you can get a most wonderful view of the city. as you look backward; then northward we sped in a fine Chevrolet Sedan. Soon (about 10 miles out) we passed Ramallah the headquarters of the Friends, or Quakers, in Palestine where they maintain an excellent school for boys and girls.

But I am ahead of my story. Before we arrived at the above place, we passed on our right, a little way off, the town of Anathoth where Jeremiah was born.

Then on the left was a good view of Nebi Samuel where Samuel ruled Isreal for 20 years—the greatest of God's prophets—I Sam. 7-5. This is also the place where the Ark rested for so many years and where David fled hungry and tired and eat the Shew bread.

Eight miles out from Jerusalem we came to El-Birch, the ancient Beeroth. Here is where the parents of Jesus missed Him and had to retrace their steps to the Holy City to find Him, "about His Father's business" in the temple answering the high priests. The town of Ai where Isreal suffered their first defeat, lies about an hour's walk to the east of this and Mich-Mash, where Joshua and his armor-bearer climbed the hill and defeated the Phillistines about half way to Ai—about due east. We now descend the mountains for until we get farther north we are going up and down in wondrous twisting roads, some mighty mountains; Here on our right is Bethel, where Jacob had the vision of the ladder and the angels ascending and descending. It is truly wonderful to come to all these spots. Gen. 12, 8:13, 3. We now pass thru some wild country until very lately invested with thieves; here is a mounted police station.

On the right we soon get fine views of Mt. Ebal and Gerizin and soon, away to the north, covered in snow looms Mt. Hermon all telling of mighty things of Bible times. At the top of the next mountains, we see the long road leading to Nablus, ancient Samaria. Down we go around most wonderful curves and hair-pin bends but a marvelous road thanks to the new British government. Hastening on, we came to one of the most interesting places of the trip.

Jacob's well. Here we must have a drink and see where Jesus sat when He talked to the woman of Samaria (Gen 33:16-20. St. John 4:5-43.) All authorities agree that this is the well. In a very dry time when enemies had stolen his watering places, Jacob dug this well 80 feet deep; the water is fine. To the right is the tomb of Joseph where Isreal buried him, bringing his bones from Egypt. Above this is Sychar where the woman lived to whom Jesus preached, who was converted and had the whole town believing before night and they entreated Him to remain certain days with them. Next is Nablus. This town was destroyed by the earthquake last summer, many were killed and some have not yet been taken from the ruins, but they are bravely rebuilding the town on a modern basis. In one house where a birthday party was being held, twenty-five were killed. This is a good sized town, one of the most interesting features are the two hundred Samaritans still holding their own thru the ages. They have all the old Jewish customs, their high priests who offer sacrifices. They have some most wonderful ancient Jewish writings and look more like old Jews of olden times than any Jews of the world.

We visited the sight of old Samaria, here are the ruins of Herod's great Colonnade and other things such as the Ivory Palace of Ahab. (1 Kings 18:39. 2 Kings 6:8-23.) Before entering Nablus (Samaria) we passed right between the mountains of Ebal and Gerizim mentioned so many times in the Old Testament. Here it was that Joshua read the law to all the people, the blessings and cursings prescribed by Moses. Josh 8:30-35. The mountains are so close that Isreal gathered on both mountains, heard all the words of Joshua.

We are soon leaving all this region so freighted with Bible lore and reach the village where Jesus cleansed the ten lepers. As we climb the next range of mountains a wondrous scene was before us. Mt Tabor, 30 miles away on the right, where Jesus led His disciples to the transfiguration; on the left the whole plain of Esdraelon, stretching away so many miles to Mt Carmel. As we hurry on, we pass the mountains of Gieboa where Saul fell on his sword when he saw his ultimate defeat. And now Nazereth is in sight along the northern horizon. Let's hasten on for on the right is the Valley of Jezreel on the east of which Gideon camped be-

fore he defeated the Midianites, on the right is where Elisha asked God to open the eyes of His servant to see the horsemen and chariots of the Lord fighting for them. Then comes Dothan where Joseph was drawn from the pit and sold into Egypt by his brethren; the pit is still shown there. On we must go. Here next is Jezreel where Elijah got so scared by the threats of Jezebel that he ran away to the south of Jerusalem. Next of interest is the village of Endor where Saul consulted the witch. I Sam. 28; 25.

Looking back a little down the plain of Jezreel you see Shulem, where Elisha lived and raised the widows child; then on a little north is Nain, where Jesus raised the widow's son to life. Passing thru we come to the hills looking toward Nazereth and right before us is the mountain where they brought Jesus to throw Him down when He angered them with His preaching. It is called the "Mt of Precipitation", and is very perpendicular on the south side. It would have been death to have thrown Him from that height to the rocks below.

Just before reaching Nazereth, the roads separate one to the north and the other to Haifa.

The main interest on this road is that you skirt the great Plains of Esdraelon on the left all the way. They stretch away to the south-east, south and west till they are lost in the thousand valleys that run up the sides of Mt. Carmel that seem to act as a sort of stop on the west. All this valley is now owned by Jews and with its thousands of acres of wheat all green and dotted here and there with villages, it was a sight never to be forgotten.

How often I have preached to you of the final battle of the ages to be fought here (Armageddon).

We stopped on the top of a very high mountain and there fell to meditating. Here in turn have been fought the greatest battles of the past; the Pharaohs of Egypt, Xerxes of Persia, Alexandria of Greece, Ptolomey of Rome, Napoleon. Finally Allenby defeated the Turks in his last battle for which the British government made him "Lord Allenby of Armageddon." A long line of nations have fought here. Egyptians, Hittites, Syrians, Israelites, Midianites, Philistines, Assyrians, Greeks, Romans, Crusaders, Saracians, and lastly the British and Turks.

Then the last will be when He shall descend and in one battle make Himself, "King of kings." Eze. 39.

We passed many places of interest and arrive at Haifa, destined to be the greatest seaport of Palestine, already they are beginning the harbor. This is a very ancient city and now a very fine one. We pass to the left and climb Mt. Carmel where it jots out into the sea. This mountain is thirteen miles long, always green with dews falling freely. How many things fill our mind with awe as we climb to the top.

It was here Elijah defeated the prophets of Baal. Near where they had that memorial contest is a fine spring that never runs dry, from which the water was taken to wet the sacrifice and altar. At last we are at the top. Here is a monastery in the grounds of which we are to eat our lunch, but who could eat for the transendent view to be obtained here. The view from the top of Mt. Carmel should not be missed. To the north across the bay is the town of Acre, with the Syriac coast beyond; ancient Tyre is seen that way. East are the Mts. of Tabor and snow capped Hermon, one hundred miles away, and stretching away as far as eye will carry (with glimpses of the Jordan valley and the mountains of Gilead beyond) lies the valley of Esdraelon.

On the west is the boundless sea looking toward home and our native land, the good old United States of America.

We will now retrace our way and leaving Nazereth to see the next day, hurry on to the northeast. We come in seven miles from Nazereth to Cana of Galilee, where Jesus turned the water into wine. We must have a drink at the well from which they brought the water, as it is the only one in town we are sure of this site. Soon passing thru, we travel on over many miles of wonderful country with great expectancy as we all watch to see who will catch the first view of the lake. At last like an emerald, the whole lake is seen setting in the mountains of amber. Well, it fairly took our breath as we thought of all the things that had happened within a short distance and on this lake. We quickly descend the mountains to the city of Tiberias, a town of seven thousand mostly Jews. As we have wanted to see Capernaum, we pass

right thru and round the west and north side of the lake. A few miles along the shore we come to the town of Magdala, where He cast the devils out of Mary Magdalene; it is only a group of mud houses now. A little way on we come to Bethsaida, where Jesus found Peter, Andrew and Philip and called them from their nets. It was called "the House of Fishers" but is only ruins now. To the east a few miles we come to the ruins of Capernaum. Here the only thing of interest is the ruins of the synagogue that the centurion built for the Jews, and also the ruins of his house nearby. This was all destroyed by an earthquake and so they are finding all the stones of this very beautiful synagogue and are rebuilding it. The carvings on the stones are most wonderful and will look a very imposing structure when restored. Returning we visited Dr. Christie, a Scotch Presbyterian, who has labored in and near Tiberias for forty years and yet preaches seven times a week. He directed us to the home of a teacher in his Sunday school who was born a Moslem, east of the Jordan. But many years ago, she was brought to the orphanage in Nazereth where she afterwards became housekeeper and teacher. She then spent the terrible years of the war in Scotland and now has a home of her own near the Scottish Hospital beloved by all, Mariam Mullah. She lodged us for the night and we had a fine view of that glorious lake. Long we stayed on the front porch, overlooking the waters. The moon was lovely and the whole lake was visible. Across was the country of the Gaderenes where Jesus dealt with the devils in the man of the tombs and finally cast them into the swine who ran down a hill into the sea. The lake was so rough that few fishers dared to go out, so that meant no fish for breakfast, yet they toiled all night and in the morning came in without catching anything.

We were lulled to sleep by the waves of Galilee, yet in the night I wakened and lay for hours thinking of all that had happened about this place. At 4 a. m., the roosters, of which there must have been a host, began a mighty crowing and kept it up. Well, I was not sorry for I wanted to see the sunrise over the mountains and kiss the lake, so I was soon again on the front porch. Brighter became the east, to the south a cloud draped the mountains of Gilead with a purple mantle; soon the snows of

Hermon became like a huge diamond set in platinum and behind me the mountains were alive with sheep and goats and plowmen singing as they went forth to work. Soon with great brilliancy, the sun shot a strip of gold across the lake and all the world was filled with the glory of the sun, while our hearts were ready to break with the glory of a greater Son who had arisen in our hearts. Our party rejoiced and sang as we joyed in the Lord, our righteousness.

How loath we were to leave this glorious spot, but by ten o'clock we had reached the top of the mountains and stopped to view the marvelous panorama; the last ravishing sight of blue Galilee and its surroundings. But I am going up again for a week at least, before I return home. Our homeward trip was brightened with the visit to Nazereth where we stopped and saw the sights there. The well where Mary came for water, and still they come with five gallon water jugs, a continuous stream of women. This is the only town where I have seen really beautiful women in this country and was not surprised to hear, when reaching Jerusalem, that Nazereth was noted for its beautiful women. Over the mountains and thru great valleys, we retraced our way to the city of God, seeing again the wondrous places I have mentioned in this article. Well after all, there is no place like Jerusalem! We were glad when we climbed the heights of Scopus and gazed again upon the glorious sights of the great city of our King from whence He shall reign over all the earth.

PLAN MISSION WORK AS A STIMULUS TO INERT CHURCHES

Of 11,394 Baptist, Methodist, Episcopal and Presbyterian churches in the United States, none gained converts last year.

The Men's Church League, which conducted a survey of the three Protestant churches, blames spiritual inertia, jealousy, self-satisfaction and lack of home missionary work for the slump in interest.

There are 35,575 churches of these denominations listed in the year books. Of these, 24,181 reported one or two converts each.

The Men's Church League, now meeting at the Madison Square Hotel, plans an investigation, with the purpose of reviving home mission work.

THE RISEN CHRIST

As this is Easter time, our minds turn back to the empty tomb, which could not hold our Christ, the Son of the living God.

In the poem, "He gave His Own", printed in our February paper, we have the thought beautifully expressed, though He gave His all for us, He only borrowed the things of this life to fulfil their temporal purpose.

A borrowed tomb was all that was needed, for His sacred body was to rest there for such a short time.

As the women went to the tomb, their hearts must have been breaking with their heavy burden of sorrow, and the days of suffering that they had just passed through, yet they were going to Christ for comfort, even though they expected to find Him still in the grave.

Feeling their human weakness, the thought worried them, who would roll away the stone? How often we also worry needlessly, thinking that we will have to do what Christ will do for us, or perhaps has already done, if we just could believe and realize it. If we will but journey on, trusting in Him, we too shall find "The stone rolled away," and that God has made a way that to the human strength was impossible. But the hearts of the women were filled with love for Christ, and the thought of the stone did not stop them from going on to the tomb. When they got there, the stone was already rolled away, and lo, the tomb was empty; in their despair they accused others of taking away their Lord. As the heavens are higher than the earth, so truly His ways are higher than our ways, and His thoughts than our thoughts.

"He is not here; for He is risen, as He said, Come, see the place where the Lord lay." Perhaps, we may not have found the Christ in the way we have expected and have blamed others for our failures. The failure no doubt is on our part in not understanding the teachings of His Word and looking in the wrong place, and seeking Him in the wrong way. Though He had told them He would arise the third day, they had failed to realize and grasp the great truth. They looked at the place where the Lord lay, but He was not there. We cannot find the risen Savior in dead forms, or the things of this world.

Why seek ye the living among the dead?

He has risen! Praise the Lord!

We do not today worship a dead Christ, but a risen Savior, alive for ever more, who is at the right-hand of God making intercession for us. When Christ said, "It is finished", the sacrifice was complete. Jesus paid it all, the price was paid for your sins and mine, yet we do not see the complete victory made manifest until death could not keep it prey. He conquered death, hell and the grave and rose triumphant! Oh glorious victory, our living Savior became the first fruits of them that slept, as He had declared to Martha and Mary, "I am the Resurrection and the Life."

Perhaps today some of our readers are sad, thinking of loved ones, asleep in Jesus, who have gone before us. Let us not seek them at the tomb, or think of them as in the grave for He said He will bring them with Him when He comes again, and we shall be like Him for we shall see Him as He is. We have all no doubt wished that we might have lived in the time when Jesus was here on earth, but if we had we would have seen Him suffer, despised and rejected, forsaken by even His disciples and how could we hope to have been any more faithful than the rest in the bitter persecution.

In derision they called Him king, and crowned Him with a crown of thorns. Mr. Parham sent us home from Jerusalem a small crown of thorns made of the same kind of thorns that Christ's crown was made of. They look so sharp and cruel, yet He bore it all for you and me, what have ye borne for Him?

Though it were not our lot to live in the time of Christ, we can have the privilege now of living for Him and bearing the trials and testings, enduring as seeing Him who is invisible, with the abiding Presence of the Holy Spirit in our hearts to comfort and strengthen us. Let us work while it is called today for the night cometh when no man can work. We do not want to come to Him empty-handed but to have some jewels to lay at His feet. He will not come again to suffer but to be glorified.

May God help us all to purify our lives even as He is pure, and live so close to Him now, that at His glorious appearing we may be so clothed in His righteousness that we may be worthy to

crown Him King of kings, and Lord of Lords.

"Oh, I want to be in that number, who crown Him Lord of all!"

Your sister in Him.

Sarah E. Parham

VIRGIN BIRTH OF JESUS

An Ancient Witness

Stop your ears when any one speaks to you at variance with the truth that Jesus Christ was conceived by the Virgin Mary, of the seed of David, but by the Holy Ghost.—Ignatius, a companion of the Apostle John.

Is It Too Hard For God?

God can form man in four ways: From a man and woman, as constant custom shows; from neither man nor woman, as Adam; from a man without a woman, as Eve; or from a woman without a man, as the Son of God.—Anselm.

Essential to the Truth

In regard to such a mystery as the Incarnation our part is to keep to the very words of Holy Scripture; and the language of Scripture is unequivocal and plain. As to His human birth, the Lord was "the Seed of the Woman." But it will be asked. How is that possible? The answer is supplied by Matthew 1:20 and Luke 1:35. The Virgin Birth was altogether miraculous. The truth of His Sonship as implied in the Virgin Birth is merged in the truth that He was the Son of God in a vastly higher sense; and that great truth is in the warp and woof of every part of the New Testament.—Sir R. Anderson, K. C. B., L. L. D.

How it Was Accomplished

The blessed mystery of the Incarnation, how the Son of God should take on the human form and become man, is made known. It is a great mystery. "The Holy Spirit shall come upon thee" means that the human nature of our Lord was produced in the Virgin by a creative act of the Holy Spirit (Matt. 1:18-20). And therefore He possessed an absolutely holy nature. "And the power of the Most High shall overshadow thee." This is not a repetition of the first statement. It means that the Son of God, who is the Most High, overshadowed the Virgin, uniting himself with the miraculously prepared human nature. He is designated in His Being "that holy thing" because He cannot be classi-

fied. And because He is holy there could be nothing in Him, who was born of the Virgin, which is unholy. And beautiful is the submission of the Virgin to the will of God.—Aron C. Gaebelein.

Cannot Be Given Up

"It is not merely the Virgin Birth of our Lord that is in question, it is also the doctrine of original sin, the sinlessness of Jesus, His bodily resurrection and ascension, the whole nature of the Atonement and Salvation. . . . Those who give up the Virgin Birth will be compelled by logical and irresistible impulse eventually to give up all of these."—Dr. Briggs, Edinburgh.

Vital to Us All

The Virgin Birth is not, as some would have it, a mere question as to whether I, as a scientific man, may accept such a doctrine, because no similar phenomenon has come within the experience of the human race in any authenticated instance. Indeed, if in rare occasional instances a virgin birth could be shown to have occurred, then the Scripture claim, as to Christ's divine descent would at once lose all value. Back of this much discussed subject, inseparably connected with it, lies the fundamental question whether God, having made man and seeing no other way of saving him, could become his Redeemer by taking man's nature upon Himself, in order as the champion and new head of our race to meet and overcome man's great adversary. It is in brief, after all the question whether God is in the matter at all or not.

He who denies the Virgin Birth of our Lord offhand commits the gross logical error of begging the question, for he assumes at the outset as impossible that which is to be proved.—Howard A. Kelly, M. D., L. L. D., Professor at John Hopkins University. U. S. A.

WHO TOLD YOU?

It is the truth in the business world that the most powerful form of advertising is Word-to-Mouth. Without always knowing exactly where they learned it, people are continually passing along the reputation of products which they have used, and have been benefited by.

What is true in the natural realm is more so in the spiritual. It is the ones who truly have tasted of the goodness of God that tell

others of the love and mercy there is in the gospel. Those who have received an assurance of the forgiveness of sins, and that their names are written in the Lamb's Book of Life are the ones that are all on fire with the desire to tell their neighbours of the Way of Salvation.

"Who told you?" may seem to be a pertinent question, but it brings us face to face with the wonderful method of the Lord Jesus Christ in making known throughout the whole world the facts concerning His death, burial and resurrection. It was a sinner saved by grace who told me of the love and compassion of God for sinners, who revealed to me a bleeding Savior dying on the Cross for my sins, and of the fullness of the Holy Spirit ready to be bestowed on all who will go all the way with their blessed Lord.

"Who told you?" It may have been a fiery evangelist speaking of the terrible results of sin, of the oncoming judgement, and of the wrath of God, or it may have been a quiet Bible teacher who unfolding the mysteries concerning the Lord Jesus Christ, and his intercession for the Church so touched our hearts that the revelation of God's love broke us down, and caused us to seek His face.

Suppose we change the question just a little—just one word, and that is the third one—"Who told the 40,000 people that died in Osaka last year?" Probably they felt their sins, and sought this way and that way for life, and salvation, without any success, and finally died in their sins, WITHOUT BEING TOLD.

SOMEONE TOLD YOU. Will you tell someone else? A new year has started, and no better plan for a successful year from a spiritual standpoint could be found than that adopted by Moody to tell somebody personally every day of the love of God. But those in heathen lands must also claim your attention if you are to be a Scriptural Christian. The greater portion of Japan's 60 millions have never heard. You cannot speak the Japanese language. But saved Japanese young men, filled with the Spirit, giving their lives to God's service, have the language from childhood, are acquainted with the people, and are able to overcome the severities of the climate.

You can make them your speakers in Japan, and as you support them, praying daily for them, receiving monthly reports of their activ-

ities, you can be speaking night and day of the love of God, whilst you are awake, to your own people; and whilst you are asleep, by your substitute.

YOU WERE TOLD — WILL YOU TELL?
Japan and Pentecost.

PALESTINE "EXALTED ABOVE THE HILLS"

An address by Mrs. Josiah C. Wedgwood
Ladies and Gentlemen:

You have heard much about the colonisation of Palestine from every practical point of view; the economic aspect, the political aspect, have all been discussed at length. I propose therefore, to talk about what I would call the ethical aspect of the scheme, and to explain why I and many other English women are intensely interested and keenly anxious it should be a complete and speedy success. For we are confident it will be of immense benefit, not only to the Jewish race, but ultimately to the entire human race. (cheers.)

Only those who have been homeless know the inexpressible joy and pride of acquiring a Home. With nations, as with individuals, it is not possible to express one's own ideals—to be really FREE—until one is "master in one's own house." The Jews are at last again to have their own address on the map, to be in a position to treat on equal terms with other countries, and to contribute their distinctive values as a nation, towards the solution of the world's problems.

Looking back over the history of your age-long race—its ancient glory—its tribulations—its endurance—the fame acquired by individuals in almost every country where Jews have taken refuge (surely no other nation has produced so many great thinkers, poets, musicians, statesmen, financiers)—thinking also of its indestructibility, in spite of injustice and persecution, robbery and massacre—considering, I say, its unparalleled powers of doing and suffering, one is forced to the conclusion that the Jews have been preserved because they are destined to play some great part in the world's future history. (Applause.)

"Who suffer most, have most to give."

And I believe that Palestine will be only the core of a mighty Jewish empire, an empire, not of material possessions such as lands and gold

and armies, but a spiritual empire, whose greatness shall lie in its wisdom, its learning and its righteousness. Palestine, even if it support a population of five millions (as it well can) will still be no more than the heart of the great Jewish body; but from that heart, spiritual life-blood shall flow to all the members settled in other countries throughout the world, and this shall help to make the influence of the Jewish nation world-wide.

The so early establishment of a University at Jerusalem, even while as Dr. Weizmann says, the country is still crying out for such mundane needs as incubators and ploughshares—this immediate provision of an intellectual and spiritual centre seems to me prophetic of that for which Palestine shall be famous.

If you examine Jewish expenditure in Palestine, you will find that most of all is spent on Agriculture, the wedding of the people to the soil, which is the only way of making a country really belong to the people who occupy it. The second largest sum goes to education—the first essential of a truly great race; for not numbers, but quality determine the worth of any nation. The third largest sum has been, up till now, spent on Health. This is necessarily a large item at first in a country where sanitation and hygiene have never before been thought of; and to which are now coming large numbers of immigrants from the poorest parts of Europe. The fact that the three biggest items of expenditure are agriculture, education and health proves that "Mens sana in corpore sano" is the sound principle on which the Jews are working in these formative days.

The safety of the Jews will lie in the international recognition of their right to be where they are, which is already secured; in their known innocence of any desire for conquest; in their friendship and righteous dealing with other nations; in the world-wide value of their learning; in their intensive cultivation of the soil; and last, but not least, in their loyalty to their God, Who works, not by might nor by power, but by His Spirit of Love. (Applause.)

Have not your prophets testified to this re-establishment of the Jews bringing the end of war? May I quote only a few verses from Micah:—

"But in the last days, it shall come to pass that the mountain of the house of the Lord shall

be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

"And many nations shall come and say—Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for the law shall go forth from Zion, and the word of the Lord from Jerusalem.

"And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

"But they shall sit every man under his vine and under his fig tree, and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it.

"For all people will walk every one in the name of his God, and we will walk in the name of the Lord our God for ever and ever."

What more glorious prophecy than this! Let Israel be true to his ideals and there is no limit to the benefits he may confer upon a world that has despised him, even to becoming its salvation!

I pray that all Jews, not only in this country, but the world over, may realize their greatness, their high privilege, and their responsibility to the world. Above all the mundane and necessary cares of dollar drives, or organizing, or budgeting, may they consciously set themselves to build a kingdom which, before the world, shall acknowledge in word and deed, as its supreme Ruler and Defender, none but God. (Cheers.)

With this ideal ever in mind, we must also remember that no ideal can become real, no vision a reality, except by works as well as faith. To carry out the material side of any scheme, both capital and labour are a necessity. The labour is being abundantly supplied. You all know of the stupendous tasks already accomplished by the Chaluzim; and thousands more Jews are waiting to emigrate to Palestine as soon as the necessary capital is forth-coming. But so far, in spite of lavish generosity of thousands of Zionists, the development of the country is being hampered by lack of money. Now is the auspicious time to give—the labour is

available, the country, full of potential wealth, is available, and the whole world looks on sympathetically, wishing the Jews success. All who cannot take personal part in the Great Adventure can and surely will take a financial part. No Jew could tolerate the thought of "the Homeland" being a country of mean cities and second-rate buildings; pride and love alike would forbid. All will contribute their utmost that Palestine may be a land of fair cities and fruitful fields—a fitting body for the soul of the people which is to dwell there. (Cheers.)

I will conclude by quoting Byron's verse, probably known to many of you. It is a mournful lament for the homelessness of the Jewish race, and I will suggest how it should now be altered, because it is no longer true today. Byron writes:—

"Tribes of the wandering feet and weary breast,
How shall ye flee away and be at rest?
The wild dove hath her nest, the fox his cave,
Mankind their country, Israel—but the grave!"

This must now be changed from a sad to a glad poem. And this is how I would change it to an exultant song of triumph, one you have helped to make true!

"Tribes of the wandering feet and weary breast,
Now can ye homeward flee and be at rest;
The wild dove hath her nest; the fox his den,
Mankind their country, Israel—his land again!"
(Loud and prolonged applause.)

"The yoke of Christ will not fit a stiff neck".

"We have all seen people who are proud of their humility."

"Endeavor to be always patient of the faults and imperfections of others for thou hast many faults and imperfections of thine own that require a reciprocation of forbearance. If thou art not able to make thyself that which thou wishest to be, how canst thou expect to mould another in conformity to thy will?"

The token of His presence and working is always the spirit of faith which He gives. Faith in exercise is the breaking out of the divine life within, the very substance of things hoped for.

—Andrew Murray

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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.

The Gospel is a go - spell. The moment we stop going we have lost the spell. May each christian remain spellbound.

A Mahomedan opened a Bible and read Matthew: "The son of—the son of—." What does it all lead to? Verse 16 gave his answer, and discovered to him his Savior.

2,800 SITES IN PALESTINE REGISTERED FOR EXCAVATION

Two thousand eight hundred sites in Palestine have been registered by the Antiquities Department of the Palestine government as places of historic interest for archaeological exploration, declared Dr. John Garstang of the Institute of Archaeology of the University of Liverpool, and formerly head of the Department of Antiquities of the Palestine government at a dinner given in his honour by the Jewish Palestine Exploration Society in New York.

Archaeological excavations in Palestine must be conducted on the basis of international cooperation as the entire world is interested in Palestine's past, Professor Garstang stated in his address which was illustrated by moving pictures showing the progress of the research work carried on by him on the route followed during Joshua's campaign. The excavations made along the route bear out to the fullest degree the description given in the Bible. A map of the campaign, can be reconstituted on the basis of the discoveries with greater precision than can maps of the world war campaigns, he stated. There are fewer discrepancies between the description given in the Book of Joshua and the testimony furnished by the findings, than between the German and French version of the military operations of the world war. The outline of Joshua's route in the conquest of Palestine was completed by Professor Garstang's discovery of Hazor, a point which also throws light on the campaign of Balak and Deborah against Sisera.

A Government commission is now working on the findings at Jericho which may establish on this independent basis the date of the Israelites' entry into Palestine.

Professor Garstang expressed his willingness to cooperate with the American Committee of the Jewish Palestine Exploration Society for a period of five years or more to complete the excavations.

—Sel.

If Salvation is worth having it is also worth giving.

We should be as missionary as God's Son, and we will be if we have the Spirit of Christ.

WHO CRUCIFIED HIM?

Written by a Jew

For years the Jews have resented the charge that they were guilty of the crucifixion of the Lord Jesus Christ on Calvary's Cross 2000 years ago. There was a time when they were proud to shout "Crucify Him!" But in these modern days they have seemed to change their minds, and instead they vehemently deny any share in the great tragedy of history.

It seems to us two important questions need to be answered before we can reach an intelligent answer to the question, Who crucified the Lord Jesus Christ? They are:

1st. Why was the Lord Jesus crucified?

2nd. Why are the Jews now so anxious to wash their hands of any part in the crucifixion?

1st. Why was the Lord Jesus Christ crucified? Was He a martyr to a hopeless cause? Was He an inciter to riot? Did He plan to overthrow existing governments? Was He a murderer? No, to every question! Why then was He crucified? We will let the Jewish rabbis give you the answer:

"The Jews answered Him, saying, For a good work we stone thee not; but for blasphemy; and because that thou being a man, maketh thyself God." John 10:33.

And the high priest answered and said unto him. I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said; nevertheless I say unto you. Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? Behold, now ye have heard this blasphemy. What think ye? They answered and said He is guilty of death. Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands. Matt. 26:63-67.

He was condemned to death because He claimed to be the only begotten Son of God! In other words, God made manifest in the flesh.

And of course the Jews had abundant proof of the truth of that wonderful claim. First, there was His miraculous birth, born of a virgin. And they knew how the Wise Men came

seeking Him Who was to be born King of the Jews.

Then, secondly, they saw Him when He was publicly baptised by John in the River Jordan. And their eyes must have bulged when they saw the Holy Spirit in the form of a dove, descend upon His holy Head, and heard a voice from heaven, "This is My beloved Son; hear ye Him!"

Then, thirdly, they were witnesses of the miracles He performed before their eyes; He gave sight to the blind, hearing to the deaf; He made the lame to walk; and greatest wonder of all, the dead to live. "Lazarus, come forth" He commanded, and to the astounded eyes of those who beheld, Lazarus come forth. "Never man spake like this Man!" confessed the Rabbis.

Then Why Was He Crucified?

If He were God why did He allow Himself to be taken, brutally abused, and then shamefully crucified on the Cross? Hear what He Himself had to say:

"Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. John 10:17,17.

Why did He lay down His life of His own accord? And once more the answer is simple, so simple that any Jew who is at all versed in Bible knowledge can understand it. The Lord Jesus Christ Himself explained it by saying in Matt. 26:56:

"But all this was done, that the scriptures of the prophets might be fulfilled."

What Scripture? Let us quote to you a few verses from Isaiah 53 just as an example of what God has told us through our own prophets:

"All we like sheep have gone astray; we we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all. He was oppressed and He was afflicted, yet He opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth" 53:6, 7.

Now you see the answer to the question is not that the Jews crucified Christ, nor even that the Romans crucified Christ. The real answer to the question is, dear reader, that your sins and our sins, they crucified Christ; it

was for your sins that He died because there was no other way by which God could accept an atonement for the sins of the world excepting through the sacrifice of His only begotten Son, the Lord Jesus Christ.

2nd. Why are the Jews today so anxious to deny all responsibility for the crucifixion? It is because they have come to realize that the Lord Jesus Christ was the best Man that ever lived; He was perfect, sinless, without a single flaw. Over and over again He would challenge the Jews to find in Him one sin, and over and over again they slunk away in cowardly retreat.

For many years our Jewish leaders have been so foolish and so ignorant as to try to tell the Jews that there never was such a person as the Lord Jesus Christ. But we are now living in the twentieth century and in a country of enlightenment and education. Therefore, no rabbi has the audacity to repeat the ignorant and stupid stories that were told to our grandfathers. And so the Jews in America know that the Lord Jesus Christ did really live and that He has changed the destinies of the world. That is why the Jews now do not want to be considered guilty of having crucified a good man. But they are illogical; for if the Lord Jesus Christ was a good man, and a perfect man, as the Jews now must admit, then He must have told the truth when He said that He was the Son of God, and that He had powers equal with God. And if he told the truth, then every Jew who is honest must believe Him to be the Son of God and must accept Him as the only one through whom their sins will be forgiven. If on the other hand He did not tell the truth when He said that He was the Son of God, then He could not have been a good man, nor a perfect man, and the only conclusion we can reach would be that He committed blasphemy against God; and if that be true; then why should the Jews today be ashamed of having crucified Him two thousand years ago? They ought to be proud of it!

So, dear reader, which side of the question will you take? Will you accept Him for your Savior now or will you continue to do as your fore fathers did and call Him a blasphemer? May God grant that you shall see the light and see that in this greatest of all men that ever lived, God gave to us His only begotten Son that

if you will believe in Him you will never perish, but have everlasting life.

WHOM SHALL I SEND?

**"The Fields are White Unto the Harvest
By the Late Rev. C. H. Spurgeon.**

"Whom shall I send?" If ye will but listen with the ear of faith ye may hear it in this house today, "Whom shall I send?" While the world lieth under the curse of sin, the living God, who willeth not that any should perish, but that they should come to repentance, is seeking for heralds to proclaim His mercy. He is asking, even in pleading terms for some who will go forth to the dying millions and tell the wondrous story of His love.

When a man is prepared for sacred work it is not long before he receives a commission. We come then to think of the Divine Call. I feel in my soul, though I cannot speak it out an inward grieving sympathy with God, that God Himself should have to cry from His throne, "Whom shall I send?" Alas, my God, are there no volunteers for Thy service? What, all these priests and sons of Aaron, will none of these run upon Thine errand? And all these Levites, will none of them offer himself? No, not one. Ah, it is grievous, grievous beyond all thought that there should be such a multitude of men and women in the Church of God who nevertheless seem unfit to be sent upon the Master's work, or at least never offer to go, and He has to cry, "Whom shall I send?" What, out of these saved ones, no willing messengers to the heathen! Where are His ministers? Will none of these cross the seas to heathen lands? Here are thousands of us working at home. Are none of us called to go abroad? Will none of us carry the Gospel to regions beyond? Are none of us bound to go?

Does the Divine Voice appeal to our thousands of preachers and find no response, so that again it cries, "Whom shall I send?" Here are multitudes of professing Christians, making money, getting rich, eating the fat, and drinking the sweet. Is there not one to go for Christ? Men travel abroad for trade—will they not go for Jesus? They even risk life amid eternal snows—are there no heroes for the Cross? Here and there a young man, perhaps

with little qualification and no experience, offers himself and he may or may not be welcomed. but can it be true that the majority of educated, intelligent, Christian young men are more willing to let the heathen be damned than to let the treasures of the world go into other lands? Alas, for some reason or other (I am going to question the reasons) God Himself may look over all His Church, and finding no volunteers, may utter the pathetic cry, "Whom shall I send, and who will go for Us?"

Now, brethern, if at any time the mission field lacks workers—it is a very sad thing that it should be so, but yet so it is—should not that fact make each man look to himself and say, "Where am I? What position do I occupy towards this work of God? May I not be placed just where I am because I can do what other could not?" Some of you young men especially, without the ties of family to hold you in this country, without a large church around you, or not having yet plunged into the sea of business, you, I say, are standing where in the ardour of your first love you might fitly say, "Here am I." And if God has endowed you with any wealth, given you any talent, and placed you in a favorable position, you are the man who should say, "Perhaps I have come to the Kingdom for such a time as this; I may be placed where I am, on purpose that I may render essential help to the cause of God. Here, at any rate, I am. I feel the presence of the glorious God; I see the skirts of His garments as He reveals to me; I almost hear the rush of seraphic wings as I perceive how near heaven is to earth, and I feel in my soul I must give myself to God. I feel in my own heart my indebtedness to the Christ of God; I see the need of the heathen, I love them for Jesus' sake; the fiery coal is touching my lips even now. Here am I! Thou hast put me where I am; Lord, take me as I am, and use me as Thou wilt." May the Divine Spirit influence some of you who greatly love my Lord till you feel all this.

Then you observe that he makes a full surrender of himself, "Here am I." Lord, I am what I am by Thy grace, but here I am; if I am a man of ten, yet here I am; if in youthful vigour, here I am; if of maturer years, here I am. Have I substances? Here I am. Do I lack abilities? Yet still I made not my own mouth,

nor did I create my infirmities; here I am. Just as I am, as I gave myself up to Thy dear Son to be redeemed, so I gave myself up again to be used for Thy glory, because I am redeemed, and I am not my own, but bought with a price. "Here I am."

Then comes Isaiah's prayer for authority and anointing. If we read this passage rightly we shall not always throw the emphasis on the last word, "me". but read it also thus, "Here am I, send me." He is willing to go, but he does not want to go without being sent, and so the prayer is, "Lord, send me. I beseech Thee, of Thine infinite grace, qualify me, open the door for me, and direct my way. I do not need to be forced, but I would be commissioned. I do not ask for compulsion, but I do ask for guidance. I would not run of my own head, under the notion that I am doing God service."

"Send me then, O Lord, if I may go; guide me, instruct me, prepare me, and strengthen me." There is a combination of willingness and holy prudence—"Here I am, send me." I feel certain that some of you are eager to go for my Lord and Master wherever He appoints. Keep not back. I pray you. Brother, make no terms with God. Put it, "Here am I; send me—where Thou wilt, to the wildest region, or even to the jaws of death. I am Thy soldier; put me in the front of the battle if Thou wilt, or bid me lie in the trenches; give me gallantly to charge at the head of my regiment, or give me silently to sap and mine the foundations of the enemy's fortresses. Use me as Thou wilt; send me, and I will go. I leave all else to Thee; only here I am, Thy willing servant wholly consecrated to Thee."

That is the right missionary spirit, and may God be pleased to pour it out upon you all, and upon His people throughout the world. To me it seems that if a hundred were to leap and each one exclaim, "Here am I, send me," it would be no wonder. By the love and the wounds and the death of Christ, by your own salvation, by your indebtedness to Jesus, by the terrible condition of the heathen, and by that awful hell whose yawning mouth is before them, ought you not to say, "Here am I, send me?" The vessel is wrecked, the sailors are perishing; they are clinging to the rigging as best they can, they are being washed off one by one! Good God

they die before our eyes, and yet there is the lifeboat, staunch and trim.

We want men—men to man the boat! Here are the oars, but never an arm to use them. What is to be done? Here is the gallant boat also, to leap from billow to billow, only men are wanted. Are there none? Are we all cravens? A man is more precious than the gold of Ophir. Now, my brave brethren, who will leap in and take an oar for the love of Jesus, and you dying men? And ye, brave women, ye who have hearts like that of Grace Darling, will not ye shame the laggards, and dare the tempest for the love of souls in danger of death and hell? Weigh my appeal in earnest and at once, for it is the appeal of God. Sit down and listen to that sorrowful yet majestic demand, "Whom shall I send, and who will go for Us"? and then respond, "Ready, aye, ready; ready for anything to which our Redeemer calls us."

GOD PRESENT EVERYWHERE

By the Rev. Thomas Spurgeon

It is Christ through whom we pray—our temple and our mediator. I would to God that there were banished from all minds in this enlightened age every vestige of the old superstitious notion of a special sanctity attaching to certain places. Keeping churches open for prayer at certain hours of each day of the week is calculated to foster the delusion that the church is particularly holy ground, and that you are more likely to be heard there than at your own hearthside. For my part, I never found any inspiration in the painted window, or in the low chant that swells through the hollow arches of the roof like an articulate wail.

To me remains no place nor time;
My country is in every clime;
I can be calm and free from care
On any shore, since God is there.

"He that carries his temple about with him may go to prayer whenever he pleaseth." Is not this a most comforting thought? I have no long pilgrimage to make ere I can bend my knees in prayer. I need no consecrated altar or shaven priest to present my petition, but as a child at my mother's knee, or on the mast-head of the rocking vessel, or with Jonah at "the bottoms of

the mountains" I can lift my cry to Him who is a very present help in time of trouble.

In the old days of London the inhabitants had to seek their supplies of water at the parish pump. It was a happy day for them when Hugh Middleton caused the New River to flow to the metropolis, and happier still when the water was laid on by means of a network of pipes to the dwellings of the people, leaving the householder nothing more to do than turn on the tap in order to get a plentiful supply. So there was a time when Israel, the chosen people of God, must needs resort to a special place in order to obtain a blessing from on high. Thank God, the days have come, when—if I may put it so—God's favour is laid on to every heart, and we have but to exercise the faith which immediately allows the blessing to flood in upon each thirsty soul.

Wherever you are, God is. If you are God's child you can walk the fields like Isaac at eventide and find your Father near. David communed with Jehovah in his bedchamber. The holy children found the Son of Man with them in the fiery furnace, and Daniel doubtless had fellowship with his God in the lions' den. The weeds that wrapt about Jonah's head did not prevent his supplications, and Hezekiah's sickbed became a mercy seat.

GOD USES THEM THAT ARE BROKEN

Ps. 51:17.—"The sacrifices of God are a broken spirit."

We may have our will surrendered to do His will, and yet miss a large part of the blessing He would give in our doing.

Our spirit must be broken also, so that we see in every test, and circumstance of each day His loving hand permitting, and gladly accept from Him, because His all-seeing eye understands what will accomplish our "perfecting."

The trial can more quickly be removed, because as we accept it, asking for the lesson He would teach, and victory over Satan, He can then quiet us and show us the light we need.

God uses most for His glory those people and things which are most perfectly broken. The sacrifice He accepts are broken and contrite hearts. It was the thorough breaking down of Jacob's natural strength at Peniel that got him where God could clothe him with spiritual pow-

er. It was by breaking the surface of the rock at Horeb by the stroke of Moses' rod, that it let out the cool waters to thirsty people.

It was when the three hundred elect soldiers under Gideon broke their pitchers, a type of breaking themselves, that the hidden lights shone forth to the consternation of their adversaries. It was when the poor widow broke the seal of the little pot of oil, and poured it forth, that God multiplied it to pay her debts and supply means of support.

It was when Esther risked her life and broke through the rigid etiquette of a heathen court that she obtained favor to rescue her people from death. It was when Jesus took the five loaves and broke them, the bread was multiplied in the very act of breaking, sufficient to feed five thousand. It was when Mary broke her beautiful alabaster box, rendering it henceforth useless, that the pent-up perfume filled the whole house. It was when Jesus allowed His precious body to be broken to pieces by thorns and nails and spear, that His inner life was poured out, like a crystal ocean for thirsty sinners to drink and live.

It is when a beautiful grain of corn is broken up in the earth by DEATH, that its inner heart sprouts forth and bears hundreds of other grains. And thus on and on, through all history, all biography, and all vegetation, and all spiritual life, God must have BROKEN THINGS.

Those who are broken in wealth, and broken in self-will, and broken in their ambitions, and broken in their beautiful ideals, and broken in worldly reputation, and broken in their affections, and broken oftentimes in health, and those who are despised, and seem utterly helpless and forlorn, the Holy Ghost is seizing upon, and using for God's glory. It is "the lame that take the prey," Isaiah tells us. It is the weak that overcome the devil. God is waiting to take hold of our failures and nothingness and shine through them.

"Because the foolishness of God is wiser than men, and the weakness of God is stronger than men."—I Cor. 1:25.

Matt. 5:3—Blessed are the poor in spirit; for theirs is the kingdom of heaven.

—Sel.

SWEETS FROM SOLOMON'S SONG

Abbie C. Morrow Brown

Chapter 7. Where?

"Tell me, O Thou whom my soul loveth,
Where Thou feedest?" Song 1:7.

The bridegroom fed on the will of God, and delighted in it. John 4:34. All His works were always in the will and way of God, as revealed to Him. John 17:8; 9:4.

Bridal love desires intensely to understand the will of the Bridegroom, and do it; to know the way of Christ and walk in it. This knowledge comes to us through the written Word, for here we have His example that we should follow His steps. John 13: 15; 1 Peter 2:21; 1 John 2:5.

We know it also by the Living Word spoken to our hearts, and by the providences of the heavenly Father. These three, the written Word, the Spirit-word, and the providence are always in perfect accord. We need never have a shadow of doubt what is God's perfect will for us.

There came a day in my life when saddest suffering loomed up before me as the perfect will of God for me. The Bridegroom was speaking, and I have never doubted it. My answer over and over, was this prayer:

"Take Thine own way with me, dear Lord,
Thou canst not otherwise than bless;
I launch me forth upon a sea
Of boundless love and tenderness.
"I could not choose a larger bliss
Than to be wholly Thine; and mine
A will whose highest joy is this,
To ceaselessly unclasp in Thine.
"I will not fear Thee, O my God,
The days to come can only bring
Their perfect sequences of love,
Thy larger, deeper comforting."

Fourteen years have rolled by, and, looking back, I see how blessedly my prayer has been answered, and out of a heart full of gratitude I can sing,

"I know no other will, no power but Thine,
A slave to Thee, yet I am free—
Oh, rapturous liberty of love;
One will all other wills above,
One at whose feet
'Tis worship meet,
To bow in adoration sweet;

Yielding allegiance to love's call,
 By giving heart, and life, and all;
 No longer desolate to roam,
 Within Thy bosom is my home."
 5925 La Prada, Los Angeles, Calif.

"Evening, and morning, and at noon, will I pray, and cry aloud; and he will hear my voice."
 Ps. 55:17.

Is the Moslem found on his knees in prayer more often than the Christian? This is a very serious question, but it is one which may well be asked. Five times a day the call goes forth from the minarets of Palestinian cities and towns, and beneath them, and beneath the domes of the mosques beside them, men of every class gather for prayer. The minaret then is a symbol, not only of the great solidarity of Islam, but of prayer as one of the most unifying of all its forces. The Moslem believes in regular, systematic, and persistent prayer, though for what he hardly knows, and he practices his belief, too. Can he be saved from such a system by prayer any less importunate and insistent than his own? Our little paper has gone forth previous to this as an "appeal"—for interest, consideration, and prayer on behalf of the Moslems of Palestine and the Arabian border. It now comes to you with a new symbol on its front page, ever to remind you that the greatest possible need for which an appeal can be made is the need of prayer. May it sound forth in each home into which it enters the prayer call—in the morning, at noon, in mid-afternoon, at sun-down, and as the shades of night have again completely enveloped the earth—until Christendom has answered the Moslem challenge with a volumn of prayer as mighty and as unbroken as that which ascends from beneath the pointed spires of Palestine's minarets.—From "The Minaret" Jerusalem.

Lovington, N. Mex.
 March 22, 1928

Greeting in Jesus' name:

I just wish to make a short report of the meetings while in Texas. From the first of the meetings the power of God was sent in a wave of conviction that settled like a June fog upon the people scattered in the mountains and canyons until they rushed "like doves to the window" to the meetings. They came walking, on

horse-back, in buggies and autos, until the churches were filled to their capacity and many times standing out side to get the words of truth, of God's great deliverance from sin. In these meetings forty-two were wonderfully saved, the larger part of them being grown people with families; over twenty were sanctified.

Feeling an urgent need of making a visit home, I left the meetings in charge of C. C. Anderson of Waller, Texas.

On arriving at home, I received a telegram to come to San Angelo, Texas, to conduct the funeral of Bro. C. F. Wilson, an old soldier of the cross. He came into the faith in 1906, and was the man who led me into the real light of salvation.

As we laid him to rest, I was made to think of the words of the Prophet, Isaiah 57-1. The righteous is taken away from the evil to come.

I am still ready to fight on for the goal is still ahead.

Yours for the truth,
 H. L. Watkins.

Honalulu, T. H.

Dear Sister Parham and all:

It is with joy I write from Honolulu, Hawaii to tell you how dear the Apostolic Faith Magazine is to us away over here. I was converted in one of Brother Parham's meeting in Houston Texas in 1905, and I am still in the fight for souls for the kingdom of God. Since we came here, my husband has received the baptism of the Holy Spirit in our own home, so we are both living for Christ. We are trusting Him for spirit, soul and body, and looking for His soon coming.

Pray for us that we may be found doing His will.

May God bless you all.
 Mrs. Robt. J. Goode.
 91 M. R. S. Ft. Armstrong, T. H.

Buffalo, Okla.
 March 5, 1928

Dear ones all:

We have just closed a good meeting here at the Tabernacle. The meeting began the 1st of February, closed March 4th.

Sister Della Bigger of Guymon, Okla., had charge of the services and the simple truth that

went forth reached many hearts. Some were saved and many lives were deepened in the Lord. Tarry meetings are being held each afternoon since the revival and ten or twelve are earnestly seeking. I received the baptism of the Holy Spirit the 25th of February and have a wonderful story to tell.

W. H. Higbee.

ANGELO-ISRAEL TEACHING:

Provides a Master Key to the Bible, and to Prophecy and History.

Proves the inspiration of the Scriptures.

Silences infidelity and shames the scorner.

Clears up mysteries and makes the Bible a new book.

Differentiates between Israel and Judah.

Establishes the identity of the Anglo-Celto-Saxon Race with Israel (not the Jews).

Proves Divine design, and brings order out of seeming chaos.

Exhibits a miracle of Race and Grace, bringing men and women to Christ, the Redeemer of Israel and the Saviour of the World.

Has brought thousands of Atheists into the Christian fold.

Kills pessimism, and gives an entirely new outlook on life.

Provides the best Interdenominational Platform.

Is THE cure for Communism. Sabbath Desecration, Class Antagonism. Strikes and kindred evils.

Will fill our Churches and bring the Nation back to God and the Bible.

Will unite and consolidate the English speaking world as nothing else can.

Is THE coming power for the good of humanity, and will prove the mightiest regenerating agency of the Age.

—Selected.

CROSS OR CHRIST

Written by a Mohamadon

Suppose you were to read in the morning paper, a piece of news cabled from Paris, that to honor the saviours of their country in the last war, and to show their respect for those brave soldiers who sacrificed their lives by being killed by the German Big Bertha guns, the

French people have made small and large models of that gun, and have started fixing those gun-models on their citadels, houses, buildings, and are hanging miniatures of them on their necks, watch-chains and so forth. What would you think of the French people? Gone crazy! Become mad! Lost their heads! Why? Because Big-Bertha was the enemy's weapon used to kill the French heroes. It was not made by the French people. French people must hate it and destroy it. And they do because they are not a foolish nation. You will never read in the papers the strange story mentioned above, but here is a story stranger than that, and a true story too, stranger than fiction, which, I want to relate to you,—Listen, Learn and be Wiser.

The enemies of the innocent man of Allah—Jesus the Christ—mercilessly tortured that poor man by putting upon his shoulders the burden of a big wooden cross and forced him to carry it up a hill. Not only this but moreover those ruthless brutes fastened or nailed that holy and lonely man (lonely because he was forsaken even by his cowardly friends), to those two pieces of wood joined crossways and hence called the Cross. Now that cross was not made by Jesus and it was no friend of his. It was a weapon of his enemies and it showed no mercy to him. But can you imagine now the wisdom of Jesus' friends and followers, who started loving, kissing, caressing, and even worshipping the figures, samples and models of that very cross that tortured and murdered Jesus, (according to their views)? I cannot understand why the Christians make such a fuss over the worst weapon of his worst enemies. We have no doubt of the Christian's good intentions, but a foolishness is after all a foolishness, and it is never too late to mend. So my dear Christians please think over the matter again and tear down this enemy of Jesus from your churches, chapels, flags, rosaries, chains and everywhere. Break all the crosses and burn them if you love Jesus. Jesus will never forgive you for making such a horrible blunder as to make friends with his enemies' weapon.

Now the real question with you is Cross or Christ. You cannot love at the same time the Master of the House and the bomb that was thrown to destroy his house. In religious fanaticism many a people might have made great mistakes, but the greatest mistake ever made

by man is that of the Christians who took the Cross as their Symbol.

If the cross tortured and killed the Christ, I must hate it, and I do hate it. O God, with a miraculous hand destroy all the Crosses on the face of the earth and bring peace and happiness to humanity. Amen.—The Moslem Sunrise.

Chas. F. Parham arrived safely in New York, April 11, where he was met by his son and daughter-in law, Wilfred and Alice Parham, who have had a mission in New York City this winter.

Mr. Parham is holding a ten days meeting in their mission and showing the pictures which he has brought with him from Palestine, and large crowds are attending.

He has purchased a good lantern with which to show the pictures, and writes that the pictures are fine.

THE WILL OF GOD.

These lines, surely the loveliest ever written on the will of God, were found among the papers of an African Missionary after his death.

Laid on Thine altar, O my Lord divine,
Accept my gift this day, for Jesus sake:
I have no jewels to adorn Thy Shrine,
Nor any world famed sacrifice to make;
But here I bring within my trembling hands,
This will of mine, a thing that seemeth small,
Yet Thou alone, O Lord, canst understand
How, when I yield Thee this, I yield Thee all.

Hidden therein, Thy searching gaze can see
Struggles of passion, visions of delight,
All that I have, or am, or fain would be,
Deep loves, fond hopes, and longings in finite;
It hath been wet with tears, and dimnd with sighs

Clench'd in my grasp, till beauty hath it none,
Now from Thy foot-stool, where it vanguish'd lies,

The prayer ascendeth, "May Thy will be done."

Take it, O Father, ere my courage fail,
And merge it so into Thine own that e'en
If in some desperate hour my cries pravail,
And Thou give back my gift, it may have been
So changed, so purified, so fair have grown,
So one with Thee, so filled with love divine,

I may not know or feel it as my own,
But gaining back my will, may find it Thine.
—The Dawn.

WHAT CARD PLAYING DID FOR A SUNDAY SCHOOL CLASS

This story was told in the Garrick Theatre, Philapedia, Pa., during the great King's Business revival movement there.

While a friend of mine was conducting a meeting one morning, a tramp came in and said, "My father and mother used to sit in this pew. It is the first church I ever attended. My father was an officer in this church. Seven boys used to sit in this pew in the Sunday school class. We had a great love and respect for our Sunday school teacher. Saturday afternoon she invited us to her home, entertaining with music, eatables and a look over the lesson. After a while she was anxious to please us and hold us, and she taught us the names of cards. None had ever used cards. We became enthusiastic over it, learning different games. After a while we would not give so much time to the lesson, but she let us have more time to playing cards, and would show us some more tricks. After a while we were off in the cotton gins playing cards and not going to her home. Later we failed to go to Sunday school. Cards, cigarettes, after a while drink and gambling. We all at different times left our homes. Two of those boys have been hung, three are in state's prison for life, one a vagabond like myself. No one knows where he is and if the authorities knew I was here I would be arrested and put behind the bars. All I wish is, that that teacher had never taught us how to play cards."

As he stood there broken-hearted, a lady at the right and near the pulpit, dressed in mourning, arose, went to where the man was, fell on the floor with a scream, and said, "My God! I am the Sunday school teacher that did it." She fainted and we did not know but that she was dead. She revived.

The woman was not seen any more in the meeting and the man never seen since.

You are quite at liberty to print the story in tract form, and I would like to add, "the story is true and can easily be substantiated." With sincere regards, I am,

Cordially yours,

J. Wilbur Chapman, D. D.