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Holy Spirit Research Center, Oral Roberts University

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The Apostolic Faith

OFFICIAL ORGAN OF THE APOSTOLIC FAITH MOVEMENT

VOL. III

MARCH, 1927

NO. 3

The Secret Of Power In Prayer

Not every one that saith unto Me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of My Father which is in Heaven. Matt. 7:21.

If I regard iniquity in my heart, the Lord will not hear me: For verily God hath heard me. He hath attended to the voice of my prayer. Blessed be God, which hath not turned away my prayer nor His mercy from me. Ps. 66:18, 19, 20.

And whatsoever ye shall ask in my name that I will do that the Father may be glorified in My name. Hitherto have ye asked nothing in My name; ask, and ye shall receive, that your joy may be full. John 14:13-14; 15. 7. 16;24.

And he said, Let me go for the day breaketh, and he said, I will not let thee go, except thou bless me. And he said, Thy name shall be called no more Jacob but Israel: for as a prince hast thou power with God and with men, and hast prevailed. Gen. 32:26, 28.

But if from thence thou shalt seek the Lord thy God, thou shalt find Him, if thou seek Him with all thy heart and with all thy soul. Dent. 4:29.

And in that day ye shall ask me nothing. Verily, verily I say unto you, whatsoever ye shall ask the Father in My name, He will give it to you. John 16:24. If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you. John 15:7.

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WHEN WERE THE APOSTLES CONVERTED?

1. The beginning of the Gospel of Jesus Christ began with John's baptism of repentance for the remission of sins. MK. 1:1 to 5.

2. Zacharas filled with the Holy Ghost prophesied that John should prepare the way of the Lord, "To give knowledge of Salvation unto his people by the remission of their sins. Luke 1:68 to 80.

3. In order to be an Apostle they had to begin from the baptism of John, and keep company with Jesus all the time during His ministry, and be a witness of His resurrection. Acts. 1:15 to 26.

4. The Apostle Luke had a perfect understanding of all things from the very first and from the beginning of John's ministry was an eye witness, and minister of the Word. Lu. 1:1 to 3.

5. Jesus said the Comforter shall testify of Me, and that the Apostles also shall hear witness, because they had been with Him from the beginning. Jno. 15:26:27.

6. The Apostle Andrew, Simon Peter's brother, a disciple of John the Baptist, left following John and followed Jesus. Jno. 1:35 to 42.

7. The Apostles were saved under John's ministry and became children of God. Jesus acknowledged that when He said "Thine they were, and Thou gavest them Me. Jno. 17:6 to 12.

8. The Apostle Philip confessed he had found Jesus whom Moses and the prophets did write, when he met Nathaniel, proving his knowledge of the Scriptures. Jno. 1:3 to 51.

9. The Apostle Andrew confessed he had found the Messiah or Christ when he found his brother Simon Peter, after meeting Jesus. Jno. 1:40, 41, 42.

10. The Apostle Peter made his first open confession after he had followed Jesus for some time, when he said, "We believe and are sure that Thou art that Christ the Son of the living God." Jno. 6:66 to 71.

I understand by these scriptures that all the Apostles except Judas, were saved men before they followed Jesus, and their sins were forgiven, believing John's testimony and were baptized by him.

No place does the scripture say that Jesus

said when he called the Apostles, "Thy sins be forgiven thee." But he individually said, "Follow thou Me."

The matter of choice was more of the Lord's choosing them, then their choosing Him. Jno. 15:16.

Ye have not chosen Me but I have chosen you, and ordained you, Etc. Jno. 6:70.

And when it was day He called unto Him His disciples, and named them He chose twelve, whom also He named apostles. Jno. 13:8.

I know whom I have chosen. 1 Jno. 4:19.

We love Him because He first loved us, John the Baptist bare witness of Jesus saying, "and of His fulness have All We Received, and grace Jno. 1:15, 16, 17.

John the Apostles said, "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name which were born (when they receive Him) not of blood nor of the will of the flesh, nor of the will of men, but of God. Jno. 1:12:13.

These scriptures agree that the apostles received grace, and became sons of God and were born of God, all though John's testimony and their believing and obeying and receiving it and the Christ.

In What Manner Were The Apostles Sanctified?

Jesus in His prayer said "Sanctify them through Thy truth: Thy word is truth." Jno. 17:17.

I do not understand this to be another work in respect to their cleanness of heart and freedom from sin, or relation to the worldiness of their day.

For Jesus said already, "Now ye are clean through the Word which I have spoken unto you." Jno. 15:3. Also "I am the Vine, ye are the branches." Jno. 15:5.

"If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Jno. 15:19.

"For the Father Himself loveth you, because ye have loved Me and have believed that I came out from God." Jno. 16:27.

Jesus said, the Spirit of truth" was dwelling with them. Jno. 14:17.

Jesus also reckoned them to be clean when He said, "He that is washed needth not save to

wash his feet, but is clean every whit and ye are clean but not all: For He knew who should betray Him, therefore said He ye are not all clean." Jno. 13:10:11.

Jesus said, "I lay down My life for the sheep" Jno. 10:15. The Apostles were His sheep.

Returning again to the prayer of Jesus in which He makes plain the lives of His Apostles, we read, "And they have kept Thy Word." Jno. 17:6.

"I have given them Thy Word and the world hath hated them because they are not of the world." Jno. 16:1b.

Summary

In the face of such a testimony regarding the souls and spiritual condition of the Apostles, Jesus having said,

"Ye are clean."

"Ye are the Branches."

"Ye are not of the world."

"Ye have loved Me."

"The Spirit dwelleth with you."

"They have kept Thy Word."

"They were His sheep."

**What Could Jesus Have Meant When He Prayed
"Sanctify Them Through Thy Truth, Thy
Word Is Truth?"**

The 18th. verse will help to make it clear.

"As Thou hast sent me into the world, even so have I also sent them into the world."

How Was Jesus Sent Into The World?

"Say ye of Him, whom the Father hath sanctified, and sent into the world, Thou blasphemest, because I said I am the Son of God?" Jno. 10:36.

Jesus was chosen, set apart consecrated for evermore (Heb. 7:28) sent into the world, sanctified.

So in like manner Jesus chose out His Apostles, set them apart, consecrated them, sanctified and sent them into the world to preach His Gospel. Ordained them to bring forth fruit.

The statement Jesus made when He prayed "Even sent them into the world," signifies that it had already been done.

I understand that when Jesus called the 12 to follow Him, and chose them and ordained them, and they left and forsook all to follow Jesus, made the consecration, then they were sanctified.

Jesus is now praying regarding the preserving power of His Word the Gospel.

"They have kept Thy Word."

Sanctify them (now) through Thy truth. Thy Word is truth." (Present tense.)

"And for their sakes I sanctify Myself, that they also might be sanctified." Jno. 17:19. (Future, days to come.) "For I have given unto them the words which Thou gavest Me." Jno. 17:8 (past tense.)

"All Mine are Thine and Thine are Mine: and I am glorified in them." 17:10. (Present tense)

"I pray not that Thou shouldest take them out of the world, but Thou shouldest keep them from the evil." Jno. 17:15. (Future, days to come.)

Therefore Jesus in praying for His Apostles was not praying for a cleansing, but for the keeping from evil of them who were already clean.

Sanctification has been missapplied and claims made for it by the Holiness folks, that the Scripture does not bear out. The humanity of the human is not destroyed, and the natural nature of man is not so Dead! Dead! Dead! as claims are made through said experience.

In regeneration the law of sin is overcome and the sinner is made free, dies to sin. Romans 6th. chapter is a picture of a regenerated person.

"Dead to Sin." Rom. 6:2, 7, 11.

"Made free from sin." Rom. 6:7, 14, 18, 22.

"Body of sin destroyed." Rom. 6:6.

"Walk in newness of life." Rom. 6:4, 13, 19.

"First unto holiness." Rom. 6:16, 18, 19, 22.

"Alive unto God." Rom. 6:10, 11.

"Justified by faith." Rom 5:1.—3:8.

"Faith is counted for righteousness." Rom. 4:5, 20, to 25.

The Blood of Jesus does these things for a Justified person:

"Washed from sins." Rev. 1:5.

"Purged our sins." Heb. 1:3.

"Remission of sins." Rom. 3:25.

"Justified by his Blood." Rom. 5:9.

"Forgiveness of sins." Eph. 1:7. Col. 1:14.

"Peace through the Blood." Col. 1:20.

"Cleanseth from all sin." 1. Jno. 1:7.

"Redeemed by the Blood." 1. Pet. 1:18, 19.

The Seventh Chapter of Romans was Paul's experience living under the law of Moses, which also included the Law of sin. "He speaks to them that know the law." Rom. 7:1. He reminds them of the time when they were in the flesh. Rom. 7:5. Beginning with the 7th

verse. Paul explains the oldness of the letter.

The Holiness people applies these statements to a justified person, which is not correct. Paul in only showing the weakness of the Law in abolishing all sin from the mind and flesh.

This was his condition under the law of Moses and law of sin. "I am carnal, sold under sin." Rom. 7:1.

"What I would, I do not." Rom. 7:15.

"What I hate, that do I." 7:15.

"Sin dwelleth in me." Rom. 7:17.

"Will is present with me, but how to perform that which is good I find not." Rom. 7:18.

"For the good that I would, I do not: but the evil which I would not, that I do." Rom. 7:19.

"When I would do good evil is present with me." Rom. 7:19.

With the mind I serve the law of God: but with the flesh the law of sin. Rom. 7:25.

"Oh wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus our Lord." Rom. 7:24, 25.

Paul was converted on the way to Damascus and was three days without sight and neither did eat nor drink, Acts 9:9. Ananias entered the house and laid his hands on Saul and prayed for him that he might receive his sight and be filled with the Holy Ghost. Acts 9:17, and he did.

So Paul's 3 day converted experience could not have been the seventh chapter of Romans experience; for he was fasting and praying and seeking the Lord during that time.

Sanctification for us, Jesus prayed, "Neither pray I for these alone, but for them also which shall believe on Me through their word." Jno. 17:20.

We are included in the prayer of Jesus if we believe on Him, that we also might be sanctified and meet for the Master's use, and pre-
set apart, as a chosen vessel unto honor, sanctified unto every good work. 2 Tim. 2:21.

The brethren are to present their "bodies a living sacrifice, holy, acceptable unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." Rom. 6:13. Even so now yield your members servants to righteousness unto holiness." Rom 6:19.

The imputed righteousness received by the purified heart must be wrought out in the life by a sanctified walk; the law of disobedience is

not only cleansed out but kept out because the law of obedience is operating through the consecrated life. With out the new birth and consecration we can never come to perfection.

Christ is not as some teach, the "Alter," but He is the Gift upon the alter. A sinner cannot consecrate himself and become a part of the "Gift," "who is the Son consecrated forevermore." Heb. 7:28. but a Christian or quickened soul can, having been made alive in Christ Jesus. Eph. 2:1.

Though arrived at by a growth, sanctification is a crisis reached through consecration, which must come to every Christian living in obedience through the experience may not always be labeled, and many have lived and are living the consecrated life without knowledge of spiritual terms or phraseology.

This act however does not make the individual absolutely perfect as taught by some. The self-life still remains to "die daily," but as the consecration vow is kept fresh each day "by walking in the light as He is in the light, the blood of Jesus Christ His Son cleanseth from all sin," and is a continual work under the law of obedience.

Paul said, "I die daily." 1 Cor. 15:31. But I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway. 1 Cor. 9:27. "But if ye through the Spirit do mortify the deeds of the body, ye shall live.

m. 8:13.

As long as we offend in word, we are not perfect, and not able to bridle the whole body. James 3:2. So there is a continual work of sanctifying grace to be done in our lines as the days go by.

Paul says. "For by one offering He hath perfected for ever them that are sanctified." Heb. 10:14.

This is then the perfection of which he also speaks in (Phil. 3:15) "Let us therefore as many as be perfect, be thus minded." yet he plainly says he has not attained neither is he already perfect (Verse 12.) but "forgetting those things which are behind," he presses toward the mark for the prize of the "high calling" of God in Christ Jesus. That perfection was the ultimate kind of Matt. 5:48. "Even as your Father which is in heaven is perfect."

The work of our Christ for the full redemp-

THE APOSTOLIC FAITH

tion of man was "finished" and "complete" when He died on the cross and rose triumph over every foe, yet as He the Captain of our salvation, was made perfect through suffering. Those of us who would be like Him must step out the life He orders, faith making the Christ within a living power that really "Changes from glory to glory to glory" until again the "finished work" is revealed.

For that which was made possible by His death will be attained by continued obedience steadfast unto the end, and the sons of God are made manifest as the fulness of salvation appears through the "adoption-to-wit-the Redemption of our bodies," and this mortal puts on immortality.

W. Bacon.

Read your Bibles. Fill your whole souls with thoughts of Christ, make Him not only your redeemer but Brother, not only a Savior but a Friend.

It is not more preaching that is needed to advance the kingdom of God among men—it is more gospels lived in the lives of Christians.

A happy, joyful spirit spreads joy everywhere; a fretful spirit is a trouble to ourselves, and all around us.

Help me to keep my heart clean and so live honestly and fearlessly that no outward failure can dishearten me, or take away the joy of conscious integrity. Open wide the eyes of my soul that I may see good in all things.

But thanks be unto God which giveth us the victory through our Lord Jesus Christ.

He is happy whose circumstances suit his temper, but he is more excellent who can suit his temper to any circumstances.

For the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in behalf of them whose heart is perfect toward Him. Be ye strong, therefore, let not your hands be weak for your work shall be rewarded.—11 Chno. 16-9.

There are no black clothes in heaven, no white ones in the pit.

The man who's religion costs him nothing pays for all he gets.

If your heart gets cold somebody else will freeze to death.

LEAVES BY THE WAYSIDE

I thought perhaps the readers of this paper would enjoy this method of bringing to you a lot of encouraging news rather than a regular sermon, so I have chosen the title, signifying the things we have gathered along the way.

Ku Klux Klan

Our meeting in the Klavern at Saginaw, Michigan at the invitation of the local Klan, to which came people from all walks of life including ministers, brought to my mind certain things, and I have been convinced that no reform for man's betterment will be of any lasting use to the human race unless it shall begin with an old fashioned conversion and a real change of heart, and when I saw these splendid men who belonged to an organization that has won ten million to its standards in ten years I was thoroughly convinced that if they could all be really converted and could spend their time and strength and money that is now being used to make the world better on lines of reform and moral suasion, could be turned into channels of usefulness along lines of Old Time Revivals and they would spend their time, strength and money to bring the world to really know the Christ and have has character wrought out in them, not in a formal adherence to some church or creed, but to be truly saved in deed and in truth that by this method and only by this method, will the Ku Klux Klan ever be able to realize their high ideals for the betterment of mankind, and so I am making a general call to all members of the invisible Empire of the Ku Klux Klan to give their time and strength and money to those efforts that are being put forth for the restoration of Old Time Religion that brings health to the body as well as salvation to the soul.

The Awakening

In every age when the church has fallen into dead formality and ritualistic observances, God has sent a mighty revolution to heave the Church of the Living God out of its dead easy calm into a storm of service for the Master. Old testament history reveals this fact, that when there was a famine in Caanan, Abraham went down to Egypt, Egypt being a type of the world, again, when there was another famine, Jacob and his sons went down to Egypt, and there was long weary years before they escaped so in all ages when there has been a famine of

spirituality in the church, they have gone to the world to find something to satisfy. Again, whenever Israel backslid, got away from the Lord, outside nations came in not only to govern oppress and tax them with heavy burdens, but to lead their children away to worship idols, to immorality and sin. As a result of the worldiness in the modern churches for 25 years, the church has fallen into all manner of worldly activities, frolics, theatricals and sprees; as a result the young people have abandoned themselves to petting parties, and every conceivable sin of the age, seemingly without any fear of God before their eyes. The teaching of evolution and phycology in the High Schools, colleges and Universities, has robbed the younger generation of their faith in God, their fear of God, and their hope of a life to come. As a result of these teachings twenty three students of High School and college have committed suicide in two months, each one leaving a note to the effect that the struggle for existance was not worth the effort, and that the jesture of life was not worth the price. To rob the young of their faith in God and the possibility of future existance is a crime against society. The blood of these suicides is directly laid at the door of the present educational system and the lack of reality in the message that has been coming from the modern pulpits.

But a great awakening is taking place, ministers of every walk in life are realizing the utter futility of their efforts. There is a general cry along the far flung battle lines in the Christian warfare, "back to the Bible and back to God."

Uldine Utley

One of the significant moves along this line is seen in the fact that Uldine Utley, a 14 year old girl, converted in Fresno, Cal., and later baptized in the Holy Spirit, speaking with other tongues after a few successful meetings in the west, is taking New York City by storm. Last week we had the great pleasure of attending a meeting in one of New York's largest churches on 5th Ave. and 55th. St., seating thousands, packed to the doors, not only to hear Uldine Utley but where all the great preachers of all the great churches of New York and surrounding towns had met to plan a campaign in a large tent seating tens of thousands, and this little Pentecostal preacher is to lead the battle like Joan of Arc against the hosts of sin in New

York and its environs. To be privileged to sit in that great audience and hear the leading preachers of New York City acknowledge that they had missed the way, that their respectibility, their great learning, their theological discussions had failed to reach the masses, and bring lost souls to Christ, and to acknowledge that the Holy Spirit they had discovered in the life of this little girl, was the thing they had missed to make them a success for God and souls. To hear this humble acknowledgment, to hear learned and mighty preachers pay homage to the Holy Spirit as the motive power and the only power that could bring the church back to God and the world to Christ and that another Pentecost was necessary to reach humanity with a simple spirit filled message void of all their wonderful phraseology, beautiful oratory and flights of elequence, were lost in the air. That what the world wanted was the simple story of the Christ and a heart full of passion for souls, and the Holy Spirit to carry that message home to the hearts of sinners.

Well I want the readers of this paper to know that after the suffering and the struggle of 25 years, that my heart was made to rejoice in realizing that at last that for which I have struggled and fought for for years, the restoration of Pentescostal power to the church of the Living God, is to become a reality. And let every reader pray that instead of this great honor conferred upon our little sister, which might draw her into popular church evangelism, that she may still hold and maintain the Pentecostal basis in all her religious activities. Before that assembled multithde and all the great preachers of this entire section, she held them spell bound and swayed the entire multitude with the simp'e Gospel of Jesus Christ backed up by the Holy Spirit.

Our Trip East

We had planned a tour through the Central States, but as halls were not available of sufficient size or suitable for campaigns, we prayed earnestly to know the will of God. For when our avenues of religious activities have closed we have always felt that God desired us in some other place. And so it came to pass that old time friends of twenty years who were conducting a mission at 5034 Hudson Blvd. in West New York, N. J., wrote asking for a special campaign. So our evangelistic party came east-

ward nearly 800 miles, a marvelous sight, we saw Niagara Falls in all her winter glory with a perfect rainbow in the spray, through Canada and most states there was no snow at all upon the highways, it was pleasant to find warm friends at the end of the long journey. We were domiciled in the Missionary rest Home of the Beluah Bible Institute. Our meeting opened with splendid interest, which has increased throughout the two weeks we have been here, with no end in sight. The second day after our arrival we visited the Glad Tidings Tabernacle where Mrs. McPherson afterward spent the three days of her campaign in this city. This is one of the largest Pentecostal churches in the world and worth one fourth of a million dollars. It is the outgrowth of work done by workers and myself twenty and eighteen years ago. It all happened on this wise, While I was in Zion City in 1906 and 1907 seeking to salvage the soul wreckage of Zion when Dr. Dowie fell, that some very wild and fanatical workers reached New York from the Azusa mission in Los Angeles who by their ridiculous physical manifestations, chattering and jabbering and unseemingly behaviour, had created quite a stir in the Christian and Missionary Alliance and it so happened that Sister Lucy Leatherman, who had visited our Bible School where Pentecost first fell, and had seen the dignity, propriety and decency and mannerism of those who had been filled with the Holy Spirit was so disgusted with this groveling imitation that had flooded New York from California, she said to them, "Now if you will write to Brother Parham he will either come or send workers who will show you the real of which this is the counterfeit." As a result I dispatched to their aid sister Marie Burgess, now Brown and Sister Jessie Brown, now Casey, and later came myself.

This was twenty years ago, eighteen years ago I came again. From small side street missions this work has grown under the splendid care of Sister Marie Burgess-Brown and her husband Robert Brown, until they have one of the best and most progressive works known to the Pentecost world.

We do not know the whole will of God for us in this section of the Lord's vineyard. A number of missions in various towns are asking for meetings. Our present campaign is outgrowing in its quarters the last two Sunday nights by

special invitation we have used the Trinity Reform church, of which Dr. Hooper is the pastor. It is the largest church edifice in West New York, and with their congregation and ours we filled it to its utmost capacity. Some way or other we are expecting great things in New York at this time. We do not believe that God would have brought us nearly a thousand miles if he was not going to open a work of sufficient proportions so that this whole district might have an opportunity to hear the Full Gospel. We are asking the prayers of every reader of this paper, that we may be directed clearly as to His will.

Dr. John Roach Stratton

We have some splendid news for our readers. Sometime ago Sister Uldine Utley held a great meeting in the Calvary Baptist church, one of New York's largest churches of which Dr. Stratton is the Pastor. Dr. Stratton is one of America's best known preachers. He has been mentioned several times as a possible candidate for President in the next election, his church has outgrown its Baptist affiliation, and has become a great outstanding figure in the religious world as an independent institution. After the above meeting held on Full Gospel Pentecostal lines in his church, he announced that Sunday morning services would be conducted on healing lines. As the papers of the United States made note of this, he was flooded with letters from all over the country asking prayer for their healing. His church is crowded and one of the busy centers of religious activity in New York. One of his sons, a brilliant young man has received the baptism of the Holy Spirit, and speaks with other tongues. In a prelude to one of his sermons lately Dr. Stratton made remarks which I cannot quote correctly but will give you the sum total of in which he said he wanted all that God had for him and that he knew that the Baptism of the Holy Ghost was his privilege and if the tongues were an accompaniment he wanted the tongues too. By the above you will see that the Full Gospel is sweeping on victorious reaching the high and the low, the learned, the ignorant, the great and the small.

The National Camp Meeting

We want every reader of this paper to arrange their summer vacation and bend every effort to secure an entire month at the National Camp meetings, which will be held this year

in Baxter Springs, Kansas, Centrally located so the people all over the U. S. and Canada can readily come. Tents will be available, and a splendid outing as well as the greatest feast of fat things you have ever enjoyed in your life with the presence of the Lord, and many splendid preachers. The feast will be one truly that we may call The Feast of Tabernacles.

The Camp meeting will last from July 16th. to August 16th. So don't fail to arrange your affairs so that you can be with us a part, if not all the time. The people of Baxter Springs where I have lived for 23 years and where we have had a mission in a building of small proportions are beginning to erect a larger building to accomodate the services there. It will be a simple chapel but, commodious and comfortable, I announce this through the paper so that anyone who wanted to have part and lot in building this chapel can contribute whatever they would like, and mail the same to Walter M. Michener, Treas., Baxter Springs, Kansas, R. 4. The Baxter friends are trusting that it will be ready for services by the time the Camp meeting is held there.

In conclusion I want all the readers of this paper to pray especially over the matter of a world's tour to carry this Gospel into the regions beyond. From many countries of the world the cry has come up to us that while they have heard the Full Gospel in a measure they have discovered that I, as the original preacher of Pentecostal truth have presented a fuller vision of the possibilities in the restoration of Apostolic Faith and power than they have known and so I am sorely burdened to reach other lands. My affairs from an earthly standpoint are in such a condition that I could readily visit the foreign fields and yet continue to reach the homelands through the medium of this paper. So I solicit your prayers regarding this great undertaking.

—Chas F. Parham

CONSCIENCE PAYS UP

La Grande, Ore.—The Grande Ronde Meat Company has received an anonymous letter, inclosing \$50. The letter reads: "Please find \$50 that I took from you. I have Christ in my soul, so I am returning this to you. Yours in Christ."

Stella, Mo.
Feb. 2, 1927.

Dear Brother Parham:

Your letter came today, always glad to get a line from you, and the meetings you are having.

We closed here last night, surely had a wonderful revival here. About 40 or 50 conversions and some healings. We were surprised beyond measure when such a revival spirit began to work, but I sure enjoy being surprised that way. We are very much undecided in regard to where to go so many places here where they are so anxious for us to come and I feel sure they need a meeting badly but I also promised the places out in Western Oklahoma we'd be there as soon as possible, so do pray that we may have a clear understanding in regard to this matter. I am so busy, won't have time to write much. God bless you richly.

Your Bro. and Co Worker

Floyd M. Durham.

Grand Rapids, Mich.
Feb. 15, 1927.

Beloved Bro. Parham:

Greetings to you in the mighty name of Jesus Christ our Lord.

We trust that the blessing of God is still with you. Our prayer for you is that the God of all power make you a sharp instrument in His hand in these last days of the coming of our Lord Jesus.

We thank God for His love to us also in these last days. God is blessing us in meetings. Pray for us much. We need your prayer, that we may be kept by the power of God. Our love to Bro. and Sister Campbell, God bless them for their love for the work of God. We shall be glad to see them again some day.

Sister Lang may be with us for some meeting the last of this month. Please pray for us, that the presence and power of God may bring salvation to souls.

Our very special love to dear Sister Parham, whom we have never seen. May she be strengthened and comforted in all her labor of love and sacrifice for the Gospel's sake.

The enclosed little paragraph is for your paper. Let us hear from you again.

Yours in the Gospel.

B. M. David, Pastor of The Apostolic Church. Grand Rapids, Mich.

Feb. 21, 1927.
Baker, Oregon.

Dear Bro. Parham:

The December and January numbers of the Apostolic Faith are worth more to me than I can give you. I have been greatly concerned about you since you helped my friend Bailey at Spokane by your preaching. He impressed me that you were genuine. Your several articles moved me. "Preparation for Redemption," did more to convert and change my views on healing than all I have read in life. I am going for it as I never did before. I am believing in a stronger sense and in a clearer sense than before reading it. I am searching for the best movement afloat—I went to Los Angeles thinking I might locate it but returned disappointed. Bro. Bailey is out in Independent work. I want you to take the pains to answer me. You rap Christian Science properly. I will not stop to tell of the many fine things in the paper—you must keep sending it to me. In your account of the outpouring of the Pentecostal or latter rain as you traveled you mentioned the Eye Opener work in Chicago and Malones work in Cleveland would you give some light on them as I have, like yourself, tried to test everything. I am feeling that none of them equals your movement, but I like to be posted. I have an ardent desire to see you, and mix in your services, and if it is in God's plan the consumation will come. The clanishness of the age is simply awful. The fight against the gift of tongues is malicious and ridiculous and unchristian, Won't you write me.

D. W. Yoakum

January 29, 1927.
San Francisco, Cal.

My dear sister Parham:

Your precious letter came duly and it meant so much more to me than a formal card. Other of my friends did the same this year and I enjoy something right from the heart. I sometimes think that the whole world has taken on a spirit of formality. Not only in spiritual things, but in social and temporal, and I stop and wonder, "Is there any reality?" For there is a something with in these mortal walls that cries out for reality. One of the papers here is offering a \$25 prize for the best solution of Geo. Sterling's suicide, a famous poet apparently surrounded by everything to make life worth

while. I believe I can answer, but I am not going to turn it in, His soul craved "reality" and not finding it here he wanted to cross the Great Divide," to see if it was "over there." It seems to be mostly people of the highest intelligence who want to leave this world. They have not dug down deep enough to find the "Solid Rock," upon which to build and life in this world without Christ is not worth the struggle, no matter how many other attainments we have, no matter how many friends Jesus is the only one upon whom we can depend. Other friends may fade and leave us but there is One who will ne'er deceive us who will be with us to the end. Praise His name. I haven't seen snow for thirteen years, but I see this beautiful big ocean every day, am looking out upon it now and feasting my soul upon its grandeur as I watch the big steamers quietly gliding along over its smooth surface.

I enjoyed the December number of the paper so much. Just feasted on Brother Allen's writings on Judah and Israel.

I was astounded one Sunday while enjoying a very good discourse in the First Baptist church of San Jose, when about two thirds through, like the explosion of a Roman candle, a woman began to scream and kept it up for about two minutes and then jabbered something like talking in tongues. The preacher softly said, "Praise the Lord." as though he wasn't quite sure whether he should or not.

I will close this with my very best love to your dear self, Sister Lillian, Robert and all the rest of the family.

Ever the same,
Isabella Whitney.

When you want others to be brief and to the point, don't talk too much yourself.

The preacher who lives too much in his study will not be fully alive in his pulpit.

Nobody can tell how much a preacher is doing for God by the size of his salary.

It is a trying day for a preacher when he preaches the greatest sermon of his life.

The most precious things known from God are not always learned from star preachers.

THE APOSTOLIC FAITH PUBLISHING CO.

At Baxter Springs, Kansas

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OFFICIAL ORGAN OF THE APOSTOLIC
FAITH MOVEMENT

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

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NOTICE—Address all matter for publication and send all money and letters to Chas. F. Parham, Editor.

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

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

EDITORIAL

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

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

Wooster, Ohio.

Jan. 31, 1927.

My Dear Brother Parham:

You were very kind to send me a copy of the Apostolic Faith containing your excellent sermon at Battle Creek. It was a great joy to see how deeply you are realizing the Lord's full-ordained and heavenly purpose as Redeemer of the

whole earth.

I am sure you will rejoice to know how the leading men in nearly all our denominations are feeling that the whole man as truly as the whole world is to be redeemed in Christ Jesus. Entirely unsolicited letters are coming from such, telling how this vision presented in THE CREED OF JESUS voices the longing of their own hearts.

Last week Dr. Banks, the general director of the SOCIETY OF THE NAZARENE, the healing Guild of the Episcopal church wrote me how fully he could say "amen" to the whole message of the booklet. Then he said he wanted to make a long review of it in their official publication that others might know the joy of reading it. When the review came several days ago, I could scarcely realize the kind words which were quite as sympathetic as any given on the last two pages of the brochure.

Some one sent me a copy of THE POWER OF PRAYER the official periodical of the world wide chain of prayer, made up of some 20,000 or more of the rarest souls of all denominations. I found that they had reprinted nearly half of the booklet, as their first series of lectures on the prayer life. The introductory words could not have been kinder, saying that the idea set forth in THE CREED OF JESUS was to be the goal of their united prayer life for the coming year.

So you see there are more than 7000 which have not bowed the knee to Baal! I little realized, however how wide spread the larger conviction, which has gripped both our hearts, is at this moment. Surely it does seem that the world is dead ready and dead ripe for the fullness of the gospel which the organized church has so failed to grasp.

A Rev. Dr. Stough, one of our leading evangelists wrote me several weeks ago, that he just must find a place for this gift of healing in the great evangelistic message, which he hitherto has proclaimed, without any reference to it.

Very Sincerely Yours,

Rev. F. N. Riale.

I want every reader of this Letter to send 25 cents to The Christian Literature Publishing Co., 266 Beall Ave. Wooster, Ohio and get the booklet called "The Creed of Jesus," a mighty article by a man, whose letter I have quoted

above. Graduate of Harvard University and highly honored with titles to his name but to whom God has revealed the truth that we have a right to perfect health and meet the Lord in the air with out dying. Read his book.

THE FUNDAMENTALS OF THE FAITH

As Expressed in the Articles of Belief of the
Niagara Bible Conference

To The Reader

The "Article of Belief" which appear in this leaflet are reproduced from the December, 1913, number of "The Christian Workers Magazine." They were also published in the January, 1914, issue of the "Moody Church Herald," with the exhortation that they be "carefully preserved and frequently pondered."

It was never more important than now that God's people be thoroughly grounded in the fundamental doctrines of the Word, and it is therefore earnestly recommended that these Articles be made the basis of prayerful and painstaking study—at the family altar, in the secret place of prayer, or by groups or classes—taking one Article at a time, day by day or week by week, and looking up not only the references, but others also on the same subject.

In this manner the child of God may learn to "rightly divide the Word of truth," fortifying himself against heresies and false doctrines and, under the Holy Spirit, laying a basis for a victorious life in Christ—a life of prevailing prayer, of bearing fruit, and of winning souls.

The following is the paragraph by which the Articles were editorially introduced in "The Christian Workers Magazine:"

"Twenty-five years ago, more or less, the Bible conference, held at Niagara every summer, was the greatest gathering of the saints of God on the continent. This was not because of the large numbers in attendance, the men and women have never counted numbers, but because of the quality of the teachers, and the motive that actuated the gathering. There have been Bible conferences since, all stimulated by this one, and supposed to be patterned after it, but they have been like so many steepings of the same tea. With a few exceptions, the latest are so weak in comparison, that neither the color nor the taste remain. Those were the days of Brookes and West and Parsons

and Erdman and Moorehead and Nicholson and Needham and Gordon, O, what discussions were held in those days! How the Lord Jesus Christ was exalted, how the Holy Spirit was honored, and how the Bible was expounded! The bread of life broken and distributed at the Niagara Bible Conference is feeding the children of God in this land to this day. At one time the gathering put forth a declaration of belief, which is invaluable as a statement of doctrinal truth, and which, through the kindness of Rev. W. J. Erdman, D. D., for years its official secretary, we are privileged to present to our readers in this issue."

Articles Of Belief

So many in these latter times have departed from the faith, giving heed to seducing spirits, and doctrines of devils; so many have turned away their ears from the truth, and turned unto fables; so many are busily engaged in scattering broadcast the seeds of fatal error, directly affecting the honor of our Lord and the destiny of the soul, we are constrained by fidelity to Him to make the following declaration of our doctrinal belief, and to present it as the bond of union with those who wish to be connected with the Niagara Bible Conference.

I

We believe "that all Scripture is given by inspiration of God," by which we understand the whole of the book called the Bible; nor do we take the statement in the sense in which it is sometimes foolishly said that works of human genius are inspired, but in the sense that the Holy Ghost gave the very words of the sacred writings to holy men of old; and that His Divine inspiration is not in different degrees, but extends equally and fully to all parts of these writings, historical, poetical, doctrinal and prophetic, and to the smallest word, and inflection of a word, provided such word is found in the original manuscripts: 2 Tim. 3:16, 17; 2 Pet. 1:21; 1 Cor. 2:13; Mark 12:26, 36; 13:11; Acts 1:16; 2:4.

II

We believe that the Godhead eternally exists in three persons, the Father, the Son, and the Holy Spirit; that these three are one God, having precisely the same nature, attributes and perfections, and worthy of precisely the same homage, confidence, and obedience: Mark 12:29; John 1:1-4; Matt. 28:19, 20 Acts 5:3, 4;

2 Cor. 13-14 Heb. 1:1-3: Rev. 1:4-6.

III

We believe that man, originally created in the image and after the likeness of God, fell from his high and holy estate by eating the forbidden fruit, and as the consequence of his disobedience the threatened penalty of death was then and there inflicted, so that his moral nature was not grievously injured by the fall, but he totally lost all spiritual life, becoming dead in trespasses and sins, and subject to the power of the devil: Gen. 1:26; 2-17; John 5-40; 6-53; Eph. 2:1-3; 1 Tim. 5-6; 1 John 3:8.

IV

We believe that this spiritual death, or total corruption of human nature, has been transmitted to the entire race of man, the man Christ Jesus alone excepted; and hence that every child of Adam is born into the world with a nature which not only possesses no spark of Divine life, but is essentially and unchangeably bad, being enmity against God, and incapable by any educational process whatever of subjection to His law: Gen. 6-5; Psal. 14:1-3; Jer. 17:9; John 3:6; Rom. 5-12, 19; 8-6, 7.

V

We believe that, owing to this universal depravity and death in sin, no one can enter the kingdom of God unless born again, and that no degree of reformation however great, no attainment in morality however high so, no culture however attractive, no humanitarian and philanthropic schemes and societies however useful, no baptism or other ordinance however administered, can help the sinner to take even one step toward heaven; but a new nature imparted from above, a new life implanted by the Holy Ghost through the Word, is absolutely essential to salvation: Isa. 64-6; John 3-5, 18; Gal. 6:15; Phil. 3:4-9; Tit. 3-5; Jas. 1-18; 1 Pet. 1-23.

VI

We believe that our redemption has been accomplished solely by the blood of our Lord Jesus Christ, who was made a curse, for us, dying in our room and stead; and that no repentance, no feeling, no faith, no good resolutions, no sincere efforts, no submission to the rules and regulations of any church, or of all the churches that have existed since the days of the Apostles, can add in the very least to the value of that precious blood, or to the merit of that finished work, wrought for us by Him who

united in His person true and proper divinity with perfect and sinless humanity: Lev. 17-11; Matt. 26-28; Rom. 5:6-9; Cor. 5:21; Gal. 3-13; Eph. 1-7; 1 Pet. 1:18, 19.

VII

We believe that Christ, in the fulness of the blessings He has secured by His obedience unto death, is received by faith alone, and that the moment we trust in Him as our Saviour we pass out of death into everlasting life, being justified from all things, accepted before the Father according to the measure of His acceptance, loved as He is loved, and having His place and portion, as linked to Him, and one with Him forever: John 5-24; 17-23; Acts 13-39; Rom. 5-1; Eph. 2:4-6, 13 1 John 4:17; 5-11, 12.

VIII

We believe that it is the privilege, not only of some, but of all who are born again by the Spirit through faith in Christ as revealed in the Scriptures, to be assured of their salvation from the day they take Him to be their Saviour; and that this assurance is not founded upon any fancied discovery of their own worthiness, but wholly upon the testimony of God in His written Word, exciting within His children filial love, gratitude, and obedience: Luke 10:20; 12-32; John 6-47; Rom. 8-33-39; 2 Cor. 5:1, 6-8; Tim. 1:12; 1 John 5-13.

IX

We believe that all the Scriptures from first to last center about our Lord Jesus Christ, in His person and work, in His first and second coming; and hence that no chapter even of the Old Testament is properly read or understood until it leads to Him; and moreover that all the Scriptures from first to last, including every chapter even of the Old Testament, were designed for our practical instruction; Luke 24:27; 44; John 5:39; Acts 17:2, 3; 18-28; 26-22, 23; Rom. 15-g; 1 Cor. 10:11.

X

We believe that the Church is composed of all who are united by the Holy Spirit to the risen and ascended Son of God, that by the same Spirit we are all baptized into one body, whether we be Jews or Gentiles, and thus being members one of another, we are responsible to keep the unity of the Spirit in the bond of peace, rising above all sectarian prejudices and denominational bigotry, and loving one another with a pure heart fervently: Matt. 16:16-

18; Acts 2 32-47; Rom. 12: 5; 1 Cor. 12 12-27; Eph. 1:20-23; 4:3-10; Col. 3:14, 15.

XI

We believe that the Holy Spirit, not as an influence, but as a Divine Person, the source and power of all acceptable worship and service, is our abiding Comforter and Helper, that He never takes His departure from the Church, nor from the feeblest of the saints, but is ever present to testify of Christ, seeming to occupy us with Him, and not with ourselves nor with our experiences: John 7-38, 39; 14-16, 17; 15-26; 16-13, 14; Acts 1:8; Rom. 8:9; Phil. 3-3.

XII

We believe that we are called with a holy calling to walk, not after the flesh, but after the Spirit, and so to live in the Spirit that we should not fulfill the lusts of the flesh; but the flesh being still in us to the end of our earthly pilgrimage needs to be kept constantly in subjection to Christ, or it will surely manifest its presence to the dishonor of His name: Rom. 8:12, 13; 13-14; Gal. 5:16-25; Eph. 4:22-24; Col. 3 1-10; 1 Pet. 1 14-16; 1 John 3:5-9. —Selected.

WORLD BACK TO PAGANISM

Dr. Edwin Slosson says A Great Drift is On

And Not Even in Ancient Egypt, the Distinguished Scientist Says, Was the Belief in Fakes More General

The world is reverting to paganism, according to Dr. Edwin E. Slosson of Washington, introduced at the Grand Avenue Temple in Kansas City last week as the "leading popular interpreter of science in the world."

Dr. Slosson was born in Nemaha County, Kansas. He is a graduate of one of its country schools, of Leavenworth high school, and of the University of Kansas. He is director of Science Service, which appears in The Star, and is known as the man who first wrote of scientific things accurately and in a manner intelligible to the public.

Believe In Magic Again

"There are more believers in the supernatural in magic, necromancy, astrology, divination and other forms of witchcraft in the United States today," he said, "than there were in ancient Egypt or Babylon."

As for the effect of such paganism, he says:

"It is as antagonistic to religion as it is to science and threatens the foundation of civilization. Both lead away from a rational religion and a sensible science.

"Observe the consuming interest in the works of Conan Doyle, read more today than perhaps at any time. We read about Sir Oliver Lodge proclaiming spiritualism, and seeking to have contact with his son Raymond, killed in the war.

"People desire to see again the dead, particularly after such a slaughter of young blood as the World War meant."

Back in 1876 Dr. Slosson attended the centennial exposition at Philadelphia as an 11-year old "reporter" for a Leavenworth paper. It was a celebration that incanted high patriotism and an order of intelligence and religion far above the earthy.

Crowd For A Prizefight

Last year Dr. Slosson covered the Sesquicentennial, after fifty years of "progress." He found Philadelphia unable to draw a crowd except to a prizefight.

"That," he said, "show what I mean when I say we are reverting to paganism."

"Consider that astrology was convincingly disproved 2,500 years ago, yet it not only persists, but thrives and spreads in the face of modern astronomy.

"I do not pretend to give adequate means of counter-acting the tendencies. All attempts to suppress witchcraft by legal methods in the past were failures because they really confirmed the delusion instead of eliminating it."

Power's Use Is Not Understood

"The power which science has given to man materially has proved too much for him mentally. He is using it largely for the destruction instead of the advancement of civilization.

"Science has given man a giant's strength which he doesn't know how to use.

"The world accepts railroads, radio, airplanes soft raiment and foreign foods from science, but turns a deaf ear when science talks of peace economy, foresight and the frank facing of facts."—From Daily Paper.

The man who walks straight himself keeps a good many other people from wobbling.

Don't try to warm the church with green wood when you are praying for a revival.

COMPLAINS OF WORLDLINESS

Board of Bishops Laments People's Lack of Spirituality

Chicago, Ill., Dec. 20 (AP.)—The four "P's"—property, pleasure, position and power—have largely supplanted in the minds of multitudes of Methodists the realization of sin and belief in the efficacy of intercessory prayer, the board of bishops of the Methodist Episcopal Church declared Thursday in an appeal to its 5,000,000 members and 8 million adherents.

Christ too often is virtually ignored as a divine redeemer from every sin, everywhere, both in individuals and in organized social groups, although he is followed as an alluring ideal, and even a profound teacher, the message says, which was made public through the world service commission.

"Sin largely has been banished from our vocabulary because it has been exiled from our experience," the appeal says. "Preoccupation with secondary things has made it spiritually impossible for our people to seek first the kingdom of God and His righteousness.

"Our organized activities have outrun our spiritual experience. We are endeavoring to usher in the reign of God through a prayerless church. God will not have it so."

The appeal laments the disappearance of the altars of prayer from an "overwhelming majority of our Methodist homes."—From Daily Paper.

San Saba, Texas.
Feb. 6, 1927.

Dear Bro. Parham:

As I read your good paper, and the testimonies, it makes me want to put in a word for the Lord, my Saviour and great Physician who has done so much for me.

Before your meeting here last summer I had been depending on Drs. and medicine for 18 years. I had a nervous break down and then epilepsy. I tried every thing any one suggested and all the patent medicine I could get, but it did me no good.

When I heard your first sermon on divine healing I was glad to take the Lord for my Great Physician.

The morning after your meeting closed I fell and was badly hurt. We called for Bro. and Sr.

Cabiness and Sr. Daley to come and pray for me. I could not raise my head from my pillow my back hurt so bad. But when they began to pray, the prayer of faith reached the throne and the Lord raised me up, praise His name. Bro Cabiness took me by the hand and said, "Arise," Praise God I leaped from my bed and shouted praises unto my Saviour, and then got ready and went to the morning services.

As I met the friends whom I have not seen for some time they say "I did not know you, you have changed so much."

I pray that many will turn to the Great Physician and be healed.

Mrs. J. A. Funderburk.

Grand Rapids, Mich.

Our hearts were made glad and our spirits renewed by the ministry of our beloved Brother Parham in our midst, before going to New York.

His ministry was a great encouragement to us, and we greatly enjoyed the new added light on many subjects brought out in his teachings of the scriptures. Surely he was a blessing to many people, and we trust that God will open the way for him to visit us again.

We greatly need and earnestly ask the prayer of God's people everywhere.

Your's in His service

B. M. David and wife

CRITIC OF CHURCH ASKS FOR MIRACLE Lost Power to Perform Them, Says Religious Forum Speaker

Some of the weaknesses and failures of religion, as applied to modern life, were recited in an address Sunday by Rev. George Chalmers Richmond at the Webster Hall forum.

Dr. Richmond said: "Men are critical of the church today as never before in the history of human progress. They have a right to take this critical attitude both because of what the church assumes to teach and because of her present day failure in social relations, in industry, in international fraternalism and in religious idealism itself.

"We claim the power to heal and pardon. Why not perform a few great miracles in these days of international selfishness, moral cowardice and terrible cupidity? The church has lost

the power to perform miracles.

"We have debased Christianity's golden currency of the spirit so low that a moral and spiritual weakness has seized upon our religious leaders and we fail to impress the modern world with that moral and spiritual authority so evident in the days of real apostleship. Calvinism stands now as always for the status quo in society and industry."—Taken from daily newspaper.

'WHY I AM CLOSING UP ITALIAN CABARETS AND DANCE HALLS'—MUSSOLINI

Fascism during the first three or four years has had a perceptible influence in forcing the people from play to work, now I will see that the nation's play hours be reduced to healthful moderation or minimum.

Study the history of nations and you will see that all those that made luxury and amusement their chief object decayed swiftly. They eventually became vassals of hardy nations that played moderately, labored and fought immoderately, and lived strenuously.

Rome fell crumbling, not from any attack by enemies without, but solely by her own vices within. Rome for a time permitted her ruling, privileged classes to live solely for pleasure.

Every nation that is great achieved its power by virile application to creative labor. Every nation once great but no longer potent fell because it ceased to work and preferred enervating play.

Cafes, cabarets, dance halls, music halls and luxurious restaurants insolently contradict my philosophy of life by demanding many hours for pleasure, few for labor, and seven hours of stupor.

A nation must be like a team of athletes, the country which they inhabit a field of sports. Each athlete is always ready. At a second's notice, in obedience to his trainer, he jumps to contest for the trophy. He is always under discipline. He sleeps, eats, and exercises, according to the discipline imposed upon him by his coach. His joy comes of his, or his team's victory. The singing and the dancing follow the supreme hour of achievement but not before.

I have no patience with night-clubs, cabarets, jazz-bands, or degrading and depraving performances of dances such as the black bottom,

Charleston and fox-trot. They will never be tolerated in Italy. The two-step will be permitted, if the performance is not attempted in the free and open public dance hall. Old-fashioned waltzes I favor, if performed moderately and within specified hours of the night.

The black bottom, Charleston, fox-trot and other such salacious physical contortions have no place in the virile and dignified Fascist scheme of life.

I shall not permit men and women whose wealth makes them privileged insolently to parade their extravagance and worthlessness. These men and women not only degrade themselves, but become examples to those who should be working.

These haunts create a class of women who make a profession of amusing men, this rendering them unfit for the nobler marital life. Our womanhood is blindly following the fashion of clothes and morals set originally by the inmates of houses of amusement. Their vulgar and sensuous dances are the creations of men and women who degrade divine music by using it as an accompaniment of suggestive physical acrobatics.

Fascist Italy shall no longer tolerate either the patrons or the inmates of these establishments. I shall crush them and in their stead give Italy a new playground—the playground of work, outdoor sports, adventure and a spirit to achieve national grandeur. —Daily Paper.

HYPOCRISY IN CHURCH IS ASSAILED BY BISHOP

Baltimore, Jan. 17—Complacent church people about them and scoffers at the church, and ministry were condemned at a mass meeting held in the Lyric theatre as a part of the bishops' crusade of the Protestant Episcopal church.

Bishop Charles E. Woodcock, of Kentucky, criticized the church people. The Rev. Dr. Karl Reiland, rector of St. George church, New York, said that if scoffers used intelligence they would see that the church with all its faults was an institution in the work of creating brave, purposeful, heroic beings. He challenged any man to find a group as high minded, conscientious and patient as those in the ministry.

Bishop Woodcock was emphatic in his denunciation of hypocrisy in the church. He said

more people were kept out of church by example of those in the church than all the ministers of the United States could preach into the church.

He declared there were churchmen who would not curse or swear in the presence of their own children, but would be profane before the office boys and would not care much if, after such bad example, the office boy went to jail. He also assailed those "who wrap their robes about them, fearing the contermination of men and women they might lift from lives of wickedness and shame."—Taken from daily paper.

METHODIST BOARD OPPOSES ANTI-EVOLUTION STATUTE

South Believes Legislation Interfering With
Science Teaching Is Valueless and Futile

Memphis, Tenn., Feb. 10 (AP)—Expressing belief that legislation which would "interfere with the proper teaching of science in American schools and colleges was futile and could serve no good," the education association of the Methodist Episcopal Church South, went on record here today almost unanimously as opposed to such legislation.

"We the members of the Education Assoc. of the Methodist Episcopal Church, South, here put ourselves on record as opposed to all legislation that would interfere with proper teaching of science in American schools and colleges.

"We are opposed to all legislation of that sort because we believe it to be futile and can serve no good purpose," said the text of a resolution adopted with only two dissenting votes.

THREE RELIGIONS UNITE IN COMMON PRAYER

Urbana, Ill., Feb. 24—A priest, a rabbi and a minister collaborated in a common prayer for the denominations of the three great religions they represent, it was disclosed here.

The authors are the Rev. John A. O'Brien, pastor of St. John's Roman Catholic Church; Rabbi Benjamin Franklin, director of the Hillel Foundation, and the Rev. James C. Baxter, pastor of the Trinity Methodist-Episcopal Church, all of this city.

The results of the collaboration, regarded as

one of the most unusual developments in religious co-ordination, are reproduced in part:

"Almighty God, we who are members of different races and of different faiths desire together to acknowledge Thy Fatherhood and our kinship with each other.

"In our differences we find that many of our hopes, our fears, our aspirations are one. Thou art our Father, and we are Thy children. Teach us to put away all bitterness and to walk together in the ways of human friendship.

"Open our eyes to see that, as nature abounds in variation, so differences in human beings make for richness in the common life. May we give honor where honor is due, regardless of race, color or circumstances."

AIMEE SEES N. Y. NIGHT CLUBS

Meets Tex Guinan, Gives a Talk and Gets
"Big Hand."

Mrs. Aimee Semple McPherson, world's most famous woman evangelist, now in New York for a series of sermons, presents herewith, exclusively for readers of the Evening Journal, her views on night club life, following a tour of inspection which ended early today with the evangelist nearly overcome with horror at what she termed the "sin and shallowness" she witnessed beneath the tinsel.

For years I've been preaching about the night life of a great city. But I never saw any of it.

I have now. Last night I saw, so I was told, "all there was to see in Gotham after dark."

And as I look back on my experience I am all the more convinced of the terrible shallowness, the ghastly emptiness of the lives of those who chase the butterfly of happiness under the "bright lights."

I never in my life saw people try so desperately to have a good time. Their efforts were pitiful, pathetic. I sat and watched them with tears in my eyes. Pity was in my heart.

They were men and women following a will-o-the-wisp and falling into the bogs and quicksands of destruction.

For years I have been urged to see at first hand the life I knew by description to be the devil's own invention to gather souls which should go to God's kingdom.

So, last night, accompanied by members of

my party here from Angelus Temple and with a score of newspaper writers along, I ventured out to view the dance halls and night clubs which I have fought so strenuously for the past eighteen years.

The newspaper writers insisted that I had no just grounds for criticism until I had at least seen "the enemy."

They finally convinced me they were right.

And I'm glad I saw the tinselled brightness of the path which leads to sure ruin, unhappiness and finally to the dropping into the pits of Hell.

I feel that now I can preach more convincingly about the primrose path."

But my heart is sad, oh, so sad.

I never saw such empty faces, empty eyes; such disillusionment.

The wail of the saxophone seemed to drown out the moans and the cries of those who have gone too far; who have dropped over the brink; some by the suicide route, others by the way that is worse than death—the barter of souls and bodies.

The newspaper people saw the risqué paintings, the flashing jewels, the fast moving revues, the nearly nude forms of the entertainers and they heard the clinking of beads over powdered bodies as they swayed to syncopated poundings.

Here and there they saw empty bottles which they said had contained liquor and they saw the fights, hugging and kissing of drunken couples and the unconscious forms of poor, misguided boys and girls who, God help them, were striving so for joy but found utter desolation.

Devil's Own Sweetmeats

They saw the brilliant lights over the entrances to these so-called "palaces of joy"; an alluring invitation to come and partake of the devil's own sweetmeats.

They saw mere boys and girls—a room full of them—hardly one more than seventeen years of age, fighting, hugging, kissing, swaying about in close embraces and even dancing and kicking on the tables.

And through the mist and veil I saw a superimposed picture—the future: the raven wing of tomorrow's sorrow obscuring the scintillating globules of tonight.

The picture of tomorrow crowded out the

pictures of today.

Today moved over and made room for tomorrow and I looked down the road to—

Jails, hospitals, blind babies, crippled children, withered little forms with aged faces.

Again I was back in the life of the ministry, holding broken, sobbing, trembling little figures and listening to their heartrending stories—stories only a woman minister would hear.

The newspaper writers were watching me; they would laugh and jest with the crowd and then turn to me.

"What do you think of it?" they would ask.

They were merely considering the sowing.

I was considering the reaping.

They were looking with casual eyes at the present.

I found the present obscured by the harvest of the futures.

Heard Voice Of Doom

Through the throbbing beating of the tom-toms and the wailing of the saxophone I could hear the voice of doom and it broke out like thunder over the scene:

"Whatsoever a man soweth, that shall he also reap."

"They are only sowing a few wild oats," someone laughed apologetically.

A few wild oats.

There flashed in letters of fire over the smoke dulled atmosphere;

"He that soweth to the wind shall reap the whirlwind."

It's all a big boomerang.

They think they can play with fire and "get away with it."

They know that the feet of others who have trod this way have been enmeshed in the net.

They have seen the broken lives, the wrecks along the way, the derelicts of life and the flotsam of the world's battle.

But, somehow, they all seem to think that they can miss it all.

Poor souls, misguided seekers for happiness.

They cannot miss the quicksand.

The bogs are there for all and they are inevitable.

They are children running down a road which they think leads to happiness, but when they get to the end they embrace—emptiness.

—By

Mrs. McPherson—From Daily Paper.

AFTER CHRISTMAS MEDITATIONS

(Psa. 5:1.)

Once more have the cycles of time checked off another anniversary of the coming of the world's Redeemer.

History tells us that as early as 160 A. D., the people began to commemorate his birth; but it has taken many generations for the real Christ spirit of sacrifice and generosity to percolate self-centered and selfish humanity, making possible the wide-spread Christmas spirit of brotherly love and good will as we see it manifested today. The generosity that sends gifts to loved ones, that gives Christmas dinners to the needy, that unlocks the prison doors on Christmas day, is the culmination of that spirit of good will that the angels sang into the hearts of the shepherds on that first Christmas morn.

It is the glorious sunset of a day well begun; it is the radiance of the star of Bethlehem now filling the whole earth.

When God gave his Son to save humanity, he started a wave of love, generosity, and sacrifice in the human heart that will go on and on increasing in greatness until it breaks upon the shores of eternity.

manifested today. The generosity that sends gift has been tied up and posted; the baking and stewing and feasting is over. The presents received, have been admired and put aside, the tags and wrapping cleared away, the special Christmas service in the church has been rendered, and the last Christmas carol has been sung.

Thanks for time to take breath again. A spare moment or reflection and retrospect.

Why Christmas, anyway? Why these expensive gifts, exchanges of good will and the happy ring in the voice?

Why the rush of the holy emotions when the violinist or sweet-voiced singer renders "Silent Night," or "O Little Town of Bethlehem, How Still We See thee Lie"?

Why did the shepherds bring a lamb when they sought and found the manger? Tradition says that they brought a lamb for a sin-offering when they came to worship on that first Christmas night.

You and I do not need to come with sprinkled blood, but, on this Christmas night did you

bow in humble worship, making an offering of yourself to Him?

The wise men brought gold, frankincense and myrrh, and gold signifying purity, strength and fidelity the frank incense signifying communion and fellowship with our new-born King, and the myrrh typical of sacrifice with its attendant sorrows and disappointments.

During this holiday season have you been wise or unwise?

Have you passed it over by merely exchanging gifts with friends or have you sought and found the Lord, even overcoming difficulties as the wise men did?

Have you presented Him with your gold, frankincense and myrrh?

It means much to seek the Lord and then go through the consecration for life service symbolized by the offerings of the wise men. It means that the new year will find you seeking the enduement of power that will keep you pure, strong and faithful in all His leadings.

It means that you will hold sacred a portion of your time for communion and fellowship with Him alone.

It means that you will not think any sacrifice too great, even though you may be misunderstood or have to suffer hardship. Will the activities of the coming year be mellowed and sweetened by the afterglow of a real season, when the human came in touch with the Divine?

It was so in the event of the shepherds. They returned praising and glorifying God.

What has Christmas meant to you? Has a divine impetus gripped you for another year of service?

"Think on these things."

In His Service,

MRS. L. W. SIMMONS.

San Francisco, Calif.

Staff, Texas

Mrs Marble E. Daley, of San Saba, Texas, will conduct revival services at Staff, Texas, from March 3rd. to the 20th. Let us remember this meeting in prayer.

Hope is the half-brother to happiness.

It is a grand thing to preach the Gospel, but a grander yet to live it.

PICTURES NEW DAY

FOR SLEEPING ZION

Rabbi Silver Tells Of Return Of Jews To Palestine

"From earliest times Palestine has been the keystone in the arch of empire, the link connecting three continents, the highway of international traffic and the confluence of many cultures," says Rabbi Abba H. Silver, of Cleveland.

The one Holy Land of humanity! It cradled two great historic faiths, and is sacred ground to still a third. A marvelous breeding ground, it has been of Titanic souls, prophets and sages and dreamers of unforgettable dreams. The noblest literature of mankind was fashioned there.

Destroyed politically 1900 years ago, the people of Israel, refused to die. Driven from its land and scattered to the four corners of the earth, it never lost its physical and spiritual identity.

By thousands its people are returning! From the impoverished ghettos of Poland, from the pogrom lands of eastern Europe they come, artisans from Lithuania, farmers from Ukraine, merchants from Roumania, students from the universities of Vienna and Berlin, a motley host of men and women driven either by economic and political necessity or drawn by a glorious vision of the New Zion. Verily, the Second Restoration has begun.

NOTES FROM GREAT PREACHERS

"Every man is his own High Priest." Milton.

"I am in the Presence not only of a great Power of a great Law Giver but a Great Healer. Lyman Abbott.

"Religion is being presented today in terms which are quite inadequate to the problems it has to solve. IT SHOULD BE A CHALLENGE TO UNIVERSAL DEATH. It is a tremendous theme the scope and majority of which has been missed by orthodox and modernists alike. The Subject is waiting for treatment by a thinker who is competent to deal with it.

Principal Jacks of Oxford.

Guilt is the biggest coward in the world.

MIRACLES IN NEW YORK

Among the wonderful Healings in New York I mention three. A lady whose left ear was affected by a cancerous condition, losing her hearing. The ear drum was completely healed so that a new ear drum was formed, hears perfectly. A man stone deaf has been healed till he can hear the quietest conversation. A woman who had been in bed two months was healed, got up and come to the meetings and has been coming ever since. She was given up by the doctors but now does all her own work and is rejoicing also in salvation.

Your humble servant,
Chas. F. Parham.

CALL FOR A WORLD PRAYER

"Many Grave Problems Threatening World" Move Church to Action.

Washington—Because of the "many grave problems threatening to disturb the peace of the world," the administrative committee has issued a "call to prayer on world issues."

In a statement to church leaders and the religious press the council suggested that for the balance of this month and in March each minister draw attention to the "spiritual issues involved in the American relations with China, Mexico, Nicaragua and Europe." —From Daily Paper.

AIMEE'S VISIT

Sister Aimee McPherson, God's champion from out of the West, came to sinful New York to fight "the devil in his own tenting ground."

Her charming personality was her armor; shining, rapier-like words—her ammunition.

Strengthened by her faith, she bearded the devil in his dens of iniquity—the night clubs—and called to the revelers to repent.

Wicked New York packed the tabernacle wherein she preached, listened attentively and cheered.

And a goodly portion of the money that in the course of events might have flowed into the night clubs will accompany Aimee when she treks westward today.

After all, is New York so very wicked?
—From Daily Paper.

No sermon is dull that cuts the conscience.

Baxter Springs, Kansas.

Bro. Albert Miller, the Indian preacher who has been holding revival services in Baxter Springs, Kansas, for the last four weeks, closed his meeting here last Sunday night, Feb. 27. It was not a meeting of excitement, or outward show but as Bro. Miller gave out the Word of God so plainly, without fear or favor, a deep conviction fell on the hearts of the sinners, many were converted, and christians also were drawn closer to God. Truly the power and presence of the Holy Spirit was manifest more than we had felt for some time and with grateful hearts, we thank God and give Him all the praise.

Bro. Miller and family have left here to hold their next meeting at Joplin, Mo., and we are trusting that God will wonderfully bless in the services there also.

MEETINGS TO BE HELD

Arrangements for meetings on Fulfilment of Prophecy concerning the Jews and Palestine, The Jews in Russia, The Gospel and the Jews; and on such topics as: "Christ and the Pass-over." A realistic demonstration of the Pass-over service just exactly as the Jewish people have been observing it for all ages and as they are still observing it all over the world, with interpretations in relation to Christ. "How a Jew Found Christ." "Are the Jews Going Back to Palestine?" "The Budding of the Fig Tree." "Israel Among the Nations," illustrated with stereopticon views, can be made by addressing,—Evangelist Philip Sidersky, P. O. Box 1207. Los Angeles, California.

If we are going to be successful, we have got to take our stand for God, and let the world and everyone know we are on the Lord's side. I have great respect for the woman who started out during the war with a poker. She heard the enemy were coming, and she went out to resist them. When someone asked her what she could do with the poker, she said, she would at least let them know what side she was on. And that is what we want.—Moody.

Mr. Parham and his Evangelestic Party left New York, Wednesday, March 9, and are now on their way home.

HAVE FAITH IN GOD

Faith enthrones Jesus, Like the Centurian it gives the God that said "Let there be light and there was light." credit for being able to just speak the word and the thing is done. It is the finite grasping the Infinite's conception of things. For by faith we understand that the worlds were famed, the elders obtained a good report, the mouths of lions were stopped, the violence of fire was quenched and time would fail to tell of the things that it has wrought limiting the Holy One of Israel is such an awful sin because it involves His sovereignty.

Faith is more than a personal matter because it has to do with the ability of the person believed in. Jesus is in the Holy of Holies in heaven with the sins, infirmities, and sicknesses of the whole world upon him and his blood is sprinkling the mercy seat. The sacrifice is perfect but it is only to those that believe the Gospel report that the arm of the Lord can be revealed. Unbelief not only reflects upon but denies the efficacy of the atonement.

God has given us exceedingly great and precious promises, but it is only as we believe them that we can become partakers of the divine nature. Faith in the Lord Jesus Christ not only delivers us from the wrath to come but makes us joint heirs of Calvary's victory. Because we believe God's testimony concerning His Son all His righteousness is imputed unto us. All His freedom from sin, disease, and the hope of an immortal body is our birthright. By adoption we come into an inheritance that gives us power over all the power of the enemy and nothing can in any wise hurt us. Satan will try to controvert it with Mosaic or natural laws but if the sins of the fathers were visited upon the third and fourth generations, God could not heal the sick and if the curse upon nature was not upon Jesus half the signs could not follow believers. The Angels are celebrating the victory won upon Calvary but we are the beneficiaries and the only ones in whom it can be manifested. They were never lost. They were never oppressed by the devil. Our deliverance is His glory. Let us accept it.

No man can travel away from God without doing it at his own expense.

Check is often mistaken for courage.