


8-1927

The Apostolic Faith 3 no. 8 (August 1927)

Holy Spirit Research Center, Oral Roberts University

Follow this and additional works at: http://digitalshowcase.oru.edu/apostolic_faith

 Part of the [Biblical Studies Commons](#), [Christian Denominations and Sects Commons](#), [Christianity Commons](#), [History of Christianity Commons](#), [Missions and World Christianity Commons](#), and the [New Religious Movements Commons](#)

Recommended Citation

Holy Spirit Research Center, Oral Roberts University, "The Apostolic Faith 3 no. 8 (August 1927)" (1927). *Apostolic Faith - Baxter Springs, KS*. 1.

http://digitalshowcase.oru.edu/apostolic_faith/1

This Periodical is brought to you for free and open access by the Historical Pentecostal Periodicals at Digital Showcase. It has been accepted for inclusion in Apostolic Faith - Baxter Springs, KS by an authorized administrator of Digital Showcase. For more information, please contact mroberts@oru.edu.

The Apostolic Faith

OFFICIAL ORGAN OF THE APOSTOLIC FAITH MOVEMENT

Vol. III.

AUGUST 1927

No. 8

NATIONAL CONVENTION OF APOSTOLIC FAITH SHOWS GREAT INTEREST AND ATTENDANCE

CROWDS SHOWING INTENSE INTEREST, PACK TABERNACLE TO ITS FULL CAPACITY, AND MANY ARE TURNED AWAY, MANIFESTING GREAT INTEREST ARE IN ATTENDANCE FROM NIGHT TO NIGHT

The Sunday services at the National encampment seems impossible to describe and give a proper idea of what happened. It is the greatest first week of all the encampments we have ever had. Saturday all the available camping space that was supposed to fully meet all demands had been taken and tents erected. They had come from the four quarters of the country. The day opened with mighty prayer services from 8 a. m., till 9 a. m., then an hour devoted to instructions for healing. Sunday school at 10 a. m. was an immense affair J. Y. Callahan ex-senator from Oklahoma, preached at 11 a. m. after an hour filled with most wonderful testimonies to Salvation and Healing. The sight of hundreds spreading their dinners all over the Park was worth going far to prayer and then two witnesses were called to give extended accounts of being delivered from the most terrible conditions of insanity in the incurable wards of the asylum. As people listened to these two and heard their wonderful words many shouts arose as all realized that the God of Miracles



see, no evidence of hard times could be found in all those food laden spreads. The childrens meetings drew a big audience as Mrs. Biggers of Los Angeles in her marvelous way instructed them in the things of God. There followed at 2:30 p. m. the greatest testimony meeting ever held in Baxter. Hundreds told of being healed in answer to

PUBLISHED MONTHLY BY
THE APOSTOLIC FAITH PUBLISHING CO.
BAXTER SPRINGS, KANSAS

was still living.

Again a mammoth young peoples meeting held by Mrs. Lang of Detroit at 7 p. m. Charles Parham preached at the 8 p. m. services, one of those never to be forgotten discourses of his that lifted the audience to the shouting pitch many times. Scores of autos were turned away for lack of parking space and seating capacity which had been enlarged to anticipate the increased attendance, but failed to near accommodate the multitude of people who came. Two more weeks of this greatest revival Baxter ever witnessed, and no telling what will be the end.

You are failing God and the Community if you fail to come and aid in this great fight for God and righteousness in this city and its environs For Righteousness exalteth a Nation but sin is a reproach to any people."

From the Baxter Springs Citizen

PARHAM REVIVAL STARTS WITH GREAT PROMISE

At First Day's Meeting Great Tabernacle Is Filled To Overflowing With Crowds Of Local People Who Show Much Interest, Campers Few, As Yet.

The Camp meeting opened with a great crowd all day the roads leading to the grounds were filled with incoming autos out the night meeting surpassed all expectations with the immense auditorium filled to its utmost capacity and people standing all about with scores in the parked autos. It is estimated that 2000 people visited the grounds and most of them came from the Tri-State section only 100 are here yet from any distance.

The afternoon session was given to hearing from visiting ministers, then a forceful address on Divine healing after which about fifty were ministered too for the healing of their bodies, with prayer for sick in many states who had sent in requests for prayer for healing.

At night Rev. Parham spoke most interestingly on the great struggles he had gone thru to make this Gospel a World wide force and some of the difficulties encountered and the marvelous success attending the restoration of the New-Old Gospel of Jesus Christ the sole purpose of this movement is to restore Primitive Christianity with all its gift and graces in

the blessing of Humanity. He spoke at length on the unity of all churches and that towns like Baxter should have but one religious institution out from which should flow all the christianity activity of the city to feed the hungry, cloth the naked, and carry practical pure and undefiled religion and those living in the environs of the city, and that one Minister and an assistant could easily superintend all such activities with each member doing his all in this work of personally applying practical Christianity to every individual in the community.

The meetings will be conducted as follows daily: 8 to 10 a. m., morning prayers and seekers meeting conducted by Evan, Chester Jackson, of Texas. 10:30 a. m. Bible School work, conducted by Prof. Wm. Bacon of Chicago. All preachers and teachers as well as real Christians of the community should avail themselves of this opportunity to hear this gifted Bible teacher. 2:30 p. m. general services, conducted by different ministers. 7 p. m. daily the young peoples meetings conducted by Evangelist Emma Lang of Detroit, then the great evangelistic services at night.

Don't miss the singing of 50 voices with the large orchestra.

From the Baxter Springs Citizen

July 28, 1927

The camp meeting continues with ever increasing interest, many new people are coming in, and will continue to come for ten days now. Arrangements are being made to accommodate 5,000 people Sunday and Sunday night with seats and parking facilities.

City Attorney Kline of Muskogee will arrive Friday and will preach for the camp meeting before returning. John L. Morton and wife, widely known because they are the parents of the Morton sisters, nationally known Evangelists will arrive today and be the house guests of Chas. F. Parham and family.

Tonight, Mrs. May Turner, noted Lady Evangelist of Los Angeles, will preach and with her husband, will sing as they have for some nights. This is a rare treat for music loving people of Baxter to hear these talented singers, who have won wide reputations as singing evangelists.

Rev. Albert Miller, the greatest pulpit orator of the Indian race preached Monday night.

It was one of those master sermons of his and with transcendent thought woven into mighty phraseology he lifted the audience to sublime heights of spiritual thought.

Perhaps the most remarkable thing about the whole meeting is the wonderful singing with one hundred voices in the chorus and twenty piece orchestra led by Walter Michener and the chorus led by Floyd Durham. The woods have rang with old time melodies, but the specials have been the best we have ever had in any meeting here. Mrs. C. E. Parham of Houston, Texas has rendered solos each evening with special blessings to all. Then the duets, quartets with fine cornet solos, by Wm. Bacon of Chicago. Prof. Becknell and Bacon sang duets in their own inimitable way. The Turners have been with us for this week with their specials and singing as they only can sing, others will be in before the end. The public is invited to hear this special part of the Revival.

While this is a gathering of the battle scarred heroes of the cross and the full Gospel believers, yet the night meetings are given over to old time revivals and all are invited to enjoy them. Those in charge invite hearty cooperation of all Christians of every church, as this work is strictly non-denominational.

Latest, Benny the Boy wonder in song will arrive today.

August 1, 1927

Throughout the week-end and over the Sunday meetings greater interest than ever has been manifested. Many new people have come and while about 20 have left this morning for their homes most of them did so to allow other members of their families to come, and others will come in increasing numbers till the last day of the meeting. We want to have the public keep in mind that next week Mrs. Abbie Morrow Browne, world known author on religious topics will be with us. Tho ninety years old and weighing about 80 pounds, yet she is still full of life and vigor and all Christians will be delighted to hear this wonderful lady preach.

Sunday was a banner day and altho the committee on preparation had arranged to have about five thousand present, yet the heavy downpour just at gathering time for evening meeting sent many scurrying home yet about

2500 came in for night services. Several visiting ministers gave short sermonettes which were thoroughly enjoyed by all with a mighty uplift to all there in spiritual things. One converted Catholic gave a thrilling account of his string bead God and the One now who really hears and answers his prayers.

The singing was fine. Mrs. Jesse Casey of Pawhuska sang one of her splendid solos in the afternoon meeting. Mrs. Dr. Barnes and daughter, of Carthage sang a duet at night, which was enjoyed by all, also Mrs. C. E. Parham of Houston, and Prof. Bacon of Chicago sang "Out of the Ivory Palaces" with special blessing. The crowning feature of the singing is always Benny the boy singer. The Meetings will continue until Sunday, August 14th.

We, as Camp meeting visitors, want to thank the people of Baxter for the kind courteous way they have received us and made our visit one long to be remembered, may God bless the city and each one who has thus assisted to make so pleasant our stay among you.

All expenses are being met without collection or public solicitation.

August 4, 1927

With unabated zeal the National Camp meeting still hold the crowds in spite of rainy weather after torrential down pours the people come from far and near and as yet no night has been to bad to more than pack the large tent Cathedral, and while these nights have somewhat diminished the crowds the interest has grown and nightly the alters have been filled with earnest seekers, many have been saved, healed, sanctified and baptized in the Holy Ghost of pentecost.

A large number are now on the roads leading to Baxter detained by mud and rain. The Camp will spread far beyond its present confines by Saturday and the last week will be the best of all. Many Ministers are present from the end of the country and are in careful training so that they can return to their field of labor better qualified to do a larger work for God than ever before.

This has been the most successful National Camp in 15 years and the adherent of the Full Gospel are highly pleased with the results and that this kind of a meeting has been held in the city of Baxter the home of the original

preacher of the Faith.

August 8, 1927

The ranks of the World Wide Camp meeting have been augmented by the addition of Alice Wilson Parham, the celebrated woman evangelist who has just completed a series of successful campaigns throughout California and Oregon. She comes directly to the meetings here from the Portland Gospel Tabernacle where she had just closed a campaign. Her first sermon was given Wednesday evening and she will continue to preach until Sunday night. Accompanying her is Wilfred C. Parham, musical director for her engagements. Miss Vernt Strong and Miss Mary Van Dusen, musicians and soloists.

Mrs. Parham has been conducting campaigns of this nature for the past eight years and has established herself as one of the leading evangelists of the Northwest. After finishing her campaign in Washington she will make an extended tour of the East—Seattle Journal. Camp at Kirkland, Wash.

SIGNS OF SANCTIFICATION

"Good morning, brother; how is your soul?"

"Well, I don't feel as happy as I once did."

"Do you think our Lord was as happy in the Garden as He was on the Mount of Transfiguration?"

"Well, no, I guess not."

"Was He as wholly sanctified in the Garden as when on the Mount?"

"Certainly."

"Why, then, do you measure your sanctification by your good feelings?"

"Well, how are you to measure it?"

"By the things one is willing to suffer."

A lady once asked the writer, "Why is it that I cannot get sanctified?" I in turn asked her this question: "Are you willing to suffer all the world might say about you?" I saw at once I had located her trouble. She hesitatingly replied: "If I could be as happy as Grace and Susie I wouldn't mind it." There it is—we demand good feelings as a reward for a small sacrifice.

Do you imagine our Lord depended upon feeling when suffering the pangs of hunger forty days? Suppose he had decided he was

n't right because he didn't feel good? What if He had said: "Father I don't mind going to yonder world, being born in a manger, and having to flee for my life from Herod before I could walk, to live as a pauper, and at last die as a criminal, if I can always feel good." In place of that His watchword was: "The will of Him that sent me." And when He was pouring out His soul unto death, when the penalty of the divine law was enforced upon Him He threw both soul and body into the payment.

"He that hath suffered in the flesh hath ceased from sin." "Endure hardness as a good soldier."

What would you think of the husband or father who would say to his wife and children: "I wouldn't mind going to war to keep the enemy from ruining our home if I could always feel good?" By their fruits ye shall know them, not by their feelings. Let's quit measuring by our feelings and measure by what we are really willing to suffer.—The Christian.

SPIRITUAL STRENGTH

The need of this present time is Spiritual Giants—men who have eaten the spiritual honey from the lion's carcass and who, in the strength of its impartation, can wield the jaw-bone and smite the enemies of the cross; Giants of supernatural strength, head and shoulders above the crowd, before whom the Devil's imps will slink and hide. Giants who never weary, who know no defeat, and who "never give up;" who conquer or die on the field. God is looking for strong men He can train for spiritual athletes. Dwarfs and weaklings cannot stand in the conflicts of these days; we must have Elijahs, Daniels, and Pauls.

Satan has bombarded the fortifications of Faith, he has torpedoed the vessels that should be carrying spiritual supplies to the soldiers on the field of battle, with modern criticism. He has gassed the masses until they are in a stupor of indifference and are going about spitting out their poison germs of unbelief, infidelity and doctrines of demons. Yes, Giant Goliath is now defying the cowardly, professed soldiers of King Jesus. Are there no Davids, with slings of Holy Ghost power, and stones of divine truth, who, in the name of our

Christ, can defeat our mighty foe at this needy time?

It matters not from whence they come. Let it be from the lowly tenders of the sheep, the plowers with oxen, or the menders of nets: we want God's choice, from whatever source He may choose to send it. We cannot cope with the Gibralters of Satan, with toy pistols in the hands of spiritual dwarfs. God must have men who will walk out of the camps of cowards amidst their scowls and deriding, and face the conflict right in the hottest of the battle, with "false brethern" retreating on all sides.

In these days of apostasy there must arise the spiritual Samsons that can carry away the "gates of Gaza," and pull away the pillars from the Temples that are profaning the name and covenants of Israel's God.

Let us get our eyes off of the mount in peaks of worldly wisdom and human training; we have long looked in vain to those sources for spiritual Giants, but alas! we have here met with disgust and disappointment. Men who have climbed the mountain peaks of wordly honor, seldom descend to the Plains of Humility where Christ meets and trains His soldiers.

Let the question again be asked by the wordly wise—"From whence have they obtained this wisdom?" Matt. 13:54. Let the answer rebound against stony hearts of unbelief—these are they "which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:13. Do we believe God? If we do we believe in the supernatural; and in the application of God's almighty power, applied to human needs. We cannot believe in God while rejecting His attributes. Oh, ye of little faith, arise! Throw away the armor of God's rejected Souls and free yourselves for valiant and efficient service.—Selected.

SET APART FOR GOD

Sanctification is spoken of in both the Old and New Testament. It means primarily to set aside for, or to devote to a sacred use. The Jewish temple and all the vessels pertaining to it, were sanctified or set apart for religious

uses only. Likewise the sanctification spoken of in the New Testament, in one sense, signifies a setting apart of ourselves to God for His exclusive use. I beseech you therefore brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God. Rom. 12:1. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus. Col. 3:17.

This setting apart of ourselves for God's use only, should be not merely a formal act: it should be real and practical a complete abandonment of ourselves to God; we must first have real trust and confidence in Him. Naturally we do not willingly trust ourselves to the protection and guidance of one in whom we have little or no confidence; so it is with us and God. Only when our faith grasps his promises and we believe, can we let go of ourselves and yield all to Him.

Not only must we have unwavering trust in God, but on our part there must be a complete denial of self, an entire submission of our will to Him. No longer are we to choose our way, and please ourselves, and gratify our desires; we are to follow in the footsteps of Him who pleased not Himself. He said, I came down from heaven not to do mine own will but the will of Him that sent me. I do always those things that please Him and my meat is to do the will of Him that sent me and to finish His work. John 6:38 8:29; 4:36. We also are His, brethren if we, like Jesus, seek not our own will but the Father's. Matt. 12:50.

Does such a course look hard, dear pilgrim? It may be and often will be to the flesh, but oh, it is so precious and gratifying to the soul! God, who has all power, has a way of making these things easy. Has He not declared—"My yoke is easy and my burden is light?" He stands ever by our side with grace sufficient for every need. If we lean to our own strength we miserably fail. We must gain and hold the vision of the all conquering grace of Christ.

Dear yearning heart, there is an infinite sweetness, calmness, freedom from anxiety, and inner happiness to be found in a fully yielded life, which can never be found elsewhere. Only when we abandon ourselves to God, casting ourselves carelessly out on the ocean of His love to be moved at His will and pleasure, only then can we taste the fullness of

joy and peace which is the heritage of all of God's children, the privilege which Christ waits to bestow.

Jesus was fully set apart to do only the will of the Father, and likewise we should yield ourselves wholly to God that He may work out His purpose in us. "Ye are not your own, for ye are bought with a price; therefore glorify God in your body and in your spirit which are Gods". 1 Cor. 6:19, 20. Since God has purchased us, surely we should be wholly at His disposal, set apart for Him to "work in us to will and to do of His pleasure. Phil. 2:13.

This setting apart for His use and pleasure is often in theory, God wants it only in actual reality. From our first awaking moments until we are again lost in slumber at night, God wants our submission to His will. Will wants us to choose His way, "Whatsoever we do, to do all to His glory." Such a yielded life requires constant self denial, a daily dying. 1 Cor. 15:31. We cannot follow our feelings nor be controlled by our natural will, but God's grace in us will enable us gladly to yield to His will.

—Selected.

"OF NO REPUTATION"

Abbie C. Morrow Brown

We who have sung with intense feeling, 'I'll go with Him all the way,' and who have sought with honest purpose to walk in the way of His steps, are learning that the way is not popular. Not pleasing to the flesh; it is a narrow, lonely way of 'daily' sacrifice and 'of no reputation.'

It is a way of unconditional surrender, Rom. 12:1; of unwavering faith, Jes. 1:5-7; of unflinching courage, Josh. 1:7-9; of unquestioning obedience, Phil. 2:8; of unswerving obedience, Heb. 6:9; Tit. 2:12-14; of unfaltering patience, Rom. 2:7; Jes. 1:4; a way of such absolute abandonment to the perfect will of God that He is sure to lead "without the camp bearing His reproach." Heb. 13:13.

It is a way that "few" will walk in. Matt. 7:14. They cannot bear the "reproach." Psa. 69:20. They will not buy the "gold." Rev. 3:18. They can never share the "glory." 1 Pet. 4:14.

No human being ever had such a character as the Lord Jesus Christ, none ever had so little reputation, because all the way from the cradle to the cross, "He made Himself of no ren-

utation." by His perfect obedience to God. Phil. 2:7-8.

He came from the womb of the holy woman, the Son of God, the first born, but the world pointed the finger of scorn at His birth and said, 'It not this the carpenter's son?' Matt. 13:55-57.

At twelve He laid aside his youth ambitious to enter His heavenly Father's service and went 'down' to despised Nazareth to live in subjection to His earthly parents. Luke 2:51.

Later, at the divine bidding, for He did nothing apart from the Father, He took the lowly trade of a carpenter and toiled as a laborer. Mark 6:3.

At thirty He went down into the waters of repentance as if He were a sinner like the rest. Matt. 3:14.

After His wonderful vision of the opened heavens and His glorious divine recognition, He was led away to the wilderness for forty days with the wild beasts. No sight of a human face no sound of a friendly voice, no change of clothing, no water to refresh His weary body, no fire to keep the wild beasts at bay, no food, no drink, no shelter from sun or storm, nothing to indicate His Sonship. Here was Satan's hour and Satan's power to tempt Jesus to doubt His divine origin, the reality of His supernatural vision, and His heavenly Father's love. Luke 3:1-13; Heb. 4:15.

Early in His ministry He so fearlessly spoke the truth that His own countrymen would have hurled Him to a violent death, had not His divine power held them back. Luke 4:28-30.

He dared to let a penitent harlot kiss His feet though He knew what feasts of scandal it would afford to the Pharisees. Luke 7:37-39.

He ignored the traditional propriety of the times and openly talked with a wicked woman, to the marvel of His proper disciples. John 4:27.

He promised exemption from death to those who live as He lived and love as He loved. He was met by "stones" from the Jews, John 8:51-59, and rejection by "many" of His disciples. John 6:48-66.

On the night of His betrayal, before the last supper. He took the place of a slave and washed the disciples' feet. John 13-5.

He lay alone in the agony of Gethsemane. Matt. 26:40.

He was betrayed and forsaken by those who

knew Him best. Luke 22:21-57; Matt. 26:56.

No word of self-defense left His lips on that awful night. He was silent under the trice repeated denial of the apostle who had promised to go with Him unto death; silent while the thorn crown was thrust into His temples; silent under Pilate's personal questions; silent under Herod's sneer; silent under the taunts of the soldier. Silent, silent, silent. No wonder Pilate marvelled. Matt. 27:14.

Silently He bore His cross toward Calvary's mount, and there was hung between two transgressors as if He were the worst of the three. Luke 23:32.

He let His life go out as if His service to the world had been an utter failure. He went down into three days of oblivion. Never was there such self-abnegation.

And if you and I are really going "all the way" with Him, we, too, shall lay aside our earthly ambitions; we, too, shall stoop to lift the fallen; we, too, shall take a lowly place of service; we, too, shall speak the truth and be martyrs for it; we, too, shall lie alone in agony for another's sins; we, too, shall be silent under false accusations; we, too, shall offer our lives a sacrifice for other; we, too, shall dare to lose with men that we may win with God.

THE SECOND BLESSING

The Origin and Use of the Term

John Wesley is accredited as being the first to use the term "second blessing". In discoursing upon Christian perfection or perfect love as an experience in the believer's heart he declared that it is "The second blessing, properly so-called."

It is not the mere use of the term, but the belief and defense (properly so-called) to which we wish to call attention. The term has always been odious to the opposers of Christian holiness, while friends of the doctrine and even professors of the experience have often preferred other and less offending names. We do not now care to discuss the relative value and clearness of the various terms by which the grace of Christian holiness has been designated, but only to consider the claim that it is proper to call it the "second blessing." It would be presumptuous to contend for the use of any one term that can be properly and profitably ap-

plied to this, so great and precious a heritage.

Opposers of the doctrine of holiness frequently base their objections to the term in question upon the ground that it is indefinite. It is argued that the life of the Christian is filled with blessings, that he has had a "thousand blessings", and that the second blessing might have been a very ordinary spiritual uplift, of which there are many in the course of one's life.

Friends of the doctrine sometimes make a subtle and unconscious compromise by substituting terms which are not only less offensive, but also less expressive and less definite. Some becoming confused concerning the classification of spiritual verities, have put conviction in the same class with sanctification, and have come to doubt the propriety of calling the latter the second blessing.

It is true that the Christian life is filled with blessings and that one would be surprised if he should "count his blessings." But the gracious work of God in regenerating the souls stands out in such bold relief in the personal history of even the most fortunate of men that there is no confusion when the young convert stands up and says simply, "The Lord has blessed me." There are many presidents in a country like our own, but all understand to whom reference is made when we speak of "The President". It is, in like manner, on the basis of its relative pre-eminence that regeneration is placed in a class quite distinguished from all the "ordinary" blessings of life, and is never referred to as one of the thousands of blessings which one has received.

But why classify sanctification with regeneration rather than with the thousands of blessings which have come upon us? Because, like regeneration, it has to do with getting rid of sin, and is fundamental in the work of complete salvation. Conviction, like the ancient written law, discovers sin but does not within itself in delivering from it. The task of delivering the human soul from the guilt and pollution of sin is wholly one for divine grace; the active, initial act of which is regeneration and the final act of which is sanctification. Therefore, because of this pre-eminence in even the most blessed of lives, they are entitled to be classed by themselves and to be appropriately spoken of as The Blessings. Also, since the order is invariably regeneration first and san-

ctification afterward—regeneration being the first of these fundamental blessings—sanctification is the second blessing “properly so-called.” A judicious and frequent use of this term is indispensable for pungency and expressiveness.

The Basis of its Necessity

When we affirm that it is necessary for one to have the second blessing we mean that it is necessary to complete deliverance from sin, and to the attainment of completeness in Christ. This compound definition is necessary because of the two aspects of salvation. In regeneration there are the negative and positive aspects. Negatively, regeneration implies the pardon of guilt; positively, it includes the implanting of divine life within the soul. Sanctification, likewise, has two aspects. Negatively, it means purifying from the defilement of sin; positively, it signifies being perfect in love. The negative and the positive are, in both regeneration and in sanctification; experimentally contiguous and simultaneous as to time, nevertheless they are conceptionally and actually differentiated.

On the subject of freedom from sin, the question concerns not only absolution from guilt and deliverance from exposure to punishment, but also the purifying of the heart from moral taint and sinful bias. On the subject of the fullness or Sanctification the question includes not only the witness of the Spirit to the revival of life in the moral nature, but also the endowment of power for a life of personal holiness and effective witnessing.

The basis of the necessity of two works of divine grace in the accomplishment of full deliverance from sin is the fact of sin's existence in the human heart. First, there is sin as a transgression of the law, exposing to punishment and requiring pardon. The state of the sinner is that of spiritual lifelessness, requiring the new birth. Second, even in the unregenerated state, sin exists also as a principle in the heart, as a taint or pollution of the moral nature. Regeneration does not remove this taint but sanctification does. Sin in the two kinds requires distinctive acts of pardon and purifying to remove it. Orthodox teachers all agree with this statement both as to the condition of moral nature and as to the nature of the remedies required for full correction.

There is, however, considerable divergence in

theory as to the position of sanctification in experimental Christianity. Roman Catholics have taught that sanctification comes before and in order to pardon. Certain Protestants have claimed that it comes simultaneous with pardon. The truth of the Christian Scriptures is that it comes after pardon. While space will not permit of extended argument on this point, we would invite attention to the following undisputed facts:

1. The Scriptures teach that sin exists as depravity as well as guilt (Isaiah 1:5; Matt. 15: 18-20; Romans 7).

2. The Scriptures teach that this depravity remains in those acknowledged to be regenerated (1 Cor. 3; Gal. 5).

3. The Scriptures teach that sin—all sin—may be removed thru divine grace (1 John 1-2).

4. The Scriptures require such conditions for entire sanctification as can be met only by regenerated persons (Romans 12:1,2).

From these and similar considerations we conclude that the necessity for two works of grace is found in the condition of the heart of man, and the requirements arising from that condition, and that the adaption of the divine promise of full salvation to the needs of men always implies and requires the second blessing, “properly so-called.” —Selected.

“Neither Shall There be any More Pain”

The Mystery of Suffering.—From the days of Job and far earlier men have been baffled by the presence of pain in the world. God must be good or He is not God. Since this is so, how comes it that men suffer? Why does the animal world bow down under the weight of the curse decreed against man and the earth? Why do the innocent, as men view them, women in their helplessness and little children, bear the burden of sorrow through days and years of agony? How can God, the all-seeing and all-loving, endure the vision of the awful mass of suffering humanity in the world's hospitals and hidden in millions of homes? It is a terrible mystery, deep beyond the wisdom of man to solve.

The friends of Job may speak their fine-spun reasons into his unwilling ears, they cannot cheer the heart burdened with physical and mental pain. Men may talk of the uses of pain

with real desire to enter into sympathy with the suffering, still the heart is not satisfied. The sweet relation of divine love and sympathy and of the need of pain to mould the soul to the divine ideal may afford some relief to the agonized reason, yet the fact of pain and suffering, unremoved continues to burden the heart and darken the days and make the nights a consuming fire. Why does God permit pain? Why must the universe be built on rended hearts? Why is suffering so necessary to the beauty and glory of God's eternal dominion? We can but glimpse the answer. We cannot enter into the deep ways of Jehovah till we gain the mind and character of God Himself.

The Prevalence of Pain.—Consider the manifold ways in which men suffer. The physical agonies of uncounted millions in the daily run of life in all regions of the earth are beyond our powers of visualization. Then the addition of all this through the cruel mangling of war causes the heart to sink at the thought of it. Then the sufferings of men, women and children from poverty, bereavement, loneliness, disappointment, unkindness, ingratitude and unmentionable cruelties surpass all estimate. Mental anguish is crushing out all joy at this very moment from uncounted multitudes and no help is at hand. Childhood, youth and old age bear the marks of the savage years. But who shall tell the tale of suffering endured by the human race since the day when sin entered the souls of men down to the last throb of pain in the closing scenes of redemption? Only God can know the terrible story in all its breadth and depth.

The Broken Heart of God.—And does God care? This is the feeling of many, that the great Creator takes no notice of their sufferings. Yet we are assured that God does care.

He who is infinite in love, can He not feel with His suffering creatures? He whose heart is all sympathy, has He no pulse of pain toward those whose lives are filled with pain? It is a false notion that God in His supernal perfections never suffers because of the sin of the world. It is rather the teaching of Holy Scripture that He is touched to His deepeth being by the pain and wrong and suffering of men. He who "hath a fellow feeling with us in our infirmities" is of all beings the one to suffer most as we suffer. "The Word became flesh" not merely to suffer for our sin but also to reveal

to us that the great eternal God suffers with us. From all eternity, we may be assured, God bore in His mighty heart a deep pain for the sin of man. The broken heart of Christ, for His heart suffered a literal breaking (Psalm lxxix. 20; John xix. 34), is but the outward sign to men of that eternal sobbing of God which reached its climax when His heart broke on the cross.

Yes, God suffers because of sin and suffers with His people. In all our pain and sorrow, the great Redeemer, the Lord of life and glory, stands by us to hold our hand with a tender grip that tells us of infinite sympathy.

"His wounded hands touched all hands tenderly"

"He knoweth our sorrows." Therefore we are assured of His love and care in them all. And His great heart beats for the lost millions of all lands, whose pain and sorrow enter into His soul. The majestic Holy Spirit broods over the troubled waves of human life all about the world, as once He brooded over the primeval waters, seeking to bring sweet calm and soothing rest to burdened hearts. He feels the great agony of a lost race and of each sufferer among the troubled ones.

The Final Removal of Pain.—One of the sweetest of all God's precious promises is that uttered by His "great voice from Heaven." "neither shall there be any more pain." How often his oppressed people, sighing in the night and crying by day, have rested on this consoling word for strength and comfort. It carries a tender hope, the hope and assurance of complete deliverance from all the toils and pains and griefs of this lower world. The mature saint of God, whom one would think not in need of further chastening but whose body is racked with excruciating pain as his earthly days draw near their end, clings to this strong word with earnest faith and desire. And all tried ones wait with intense longing the day of final deliverance from pain. Even the poor dumb creation placed under the bondage of corruption, groans and travails in pain, waiting for the "manifestation of the sons of God." What will that manifestation be? How glorious, how rich in peace and beauty and joy will be that new life, the richer and more radiant because in the world we have known tribulation and suffering. Then shall we know the secret of the need of pain in this world of sin.

—Jewish Missionary Magazine.

THE APOSTOLIC FAITH PUBLISHING CO.

At Baxter Springs, Kansas

CHARLES F. PARHAM, Editor.

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

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.

This paper is sent free of charge to all who desire it. Donations of any amount will be received to defray publishing expenses.

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.

Work is soon to begin on power houses on the river Jordan. Plans are to use the Jordan waters to irrigate southern Palestine deserts.

From all countries come disturbing signs of the existence of a deliberate war on religion that is being waged with great energy.

P. O. Box 22, Senba R. O., Osaka,
Japan, June 13th, 1927

Dear Brother Parham:

Greetings in the Mighty Name of the Lord.

I am sorry that my letter last mail was posted to you without the promised enclosed.

I have now typed the article about our work which you so kindly offered to print in your valuable paper, and I trust the Holy Spirit will use it to stir up greater interest in foreign missions as a whole, and in Japan in particular.

I am sure we are not exaggerating matters when we say that we feel God is doing a work in Japan today which is beyond our conceptions, and that as the saints at home take on their hearts this land, and her people more and more, a greater work than we have ever thought will be attempted and done for Jesus sake.

In the last five weeks, we have baptized as many as 50 souls, and as many as 25 of them have received the baptism of the Holy Spirit.

Finally, I pray that God will bless you, and reward your efforts with great success and use you as a greater vessel for the extension of His kingdom in all lands,

I shall be glad to hear further from you.

Faithfully yours,

Leonard W. Coote

PENTECOST IN JAPAN

Call to mind if you will a small town away back in England, with the regular denominational churches, and it is a Sunday evening about 7 o'clock, when the folks from the evening service have just left the church, and a company of three or four young men are strolling down the road for a short walk before returning home.

Their topic of conversation is JAPAN, because one of their number has accepted a business position with the world-famed firm of Lever Brothers Limited, soap manufacturers, and is soon to leave them to take up his duties. "Well fellows I shall soon be seeing that same moon. (pointing to the sky) from a different angle, and in a different land" said the one who was to leave.

And so it was a few weeks later this same young man arrived at the Sannomiya Railway Station at Kobe at 1:30 Sunday midnight, without knowing a soul, and without a place to

go, but finally found a night's lodging through the advice of a fellow traveler.

The one address he possessed was that of a missionary in charge of a missionary home, to whom he went to see the next morning, and through the great providences of God, was to live there for the next four and half years. But even greater changes were to take place. As this missionary in morning worship, and evening prayer meetings continually held up the Bible and declared it to be the Word of God, a fight began in this man's soul, which ended in his laying on his face for some nights in his room, until he had taken an eternal vow to obey the Word of God, for his own life and conduct, cost what it may.

The assurance of sins forgiven, was quickly followed by water baptism, tithing, a desire to see others saved, and then the Pentecostal baptism of the Holy Spirit, with the sign of speaking in other tongues, as the Spirit gave utterance.

Continuing his five years' contract as stenographer, and private secretary to the Managing Director of the firm, evenings were employed in using his spare money to open mission halls, so that when the business contract was ended, experience was gained in the wider service of a whole time missionary for God.

Before opening up his own missionary work, the Lord sent this brother to all the existing Pentecostal stations in Japan, and praises be unto His Name, hundreds have been filled with the Spirit, and wonderful quickenings have taken place as the result of this ministry.

Then followed the call to start a Pentecostal Church on lines laid down by the apostles, according to the plan revealed in the Acts of the Apostles.

Without organization, or mission board. Unknown to the Pentecostal centres in the homelands, and without bank accounts or other financial sources of supply, the battle was an uphill one most of the time. Finally however two missions were established in the city of Yokohama, and dozens filled with the Holy Ghost.

The earthquake came to destroy this work, but only to allow the Holy Spirit to break through in Osaka, Kyoto, and Nara, with other cities and towns.

A small Bible School was opened. Young men were trained to become pastors and evangelists, and one by one were the new missions opened in Osaka City. Today, four years after this great earthquake have five Mission Stations been opened in the city of Osaka alone, and not only mission stations but good sized Mission Halls, manned by Spirit filled, trained Native workers, and each having their own band of Spirit filled saints.

To give some idea of the work done in these halls alone, it will be sufficient to say that during the last year, 1926, that 300 open-air street meetings were held

500 indoor meetings for the gospel were held
500 decisions for Salvation were made at the altar

\$600 gold was given by the converts as tithing for the furtherance of the work of the Lord.

But whilst such work looks good, our hearts have been tremendously burdened with the many districts even in this large city without any testimony to the gospel. As a missionary said recently in passing through, Osaka with its 60 miles of radius, and over one million of souls ought to have 50 such Pentecostal Missions.

Much prayer has also revealed the will of the Lord for a NATION-WIDE PENTECOSTAL CAMPAIGN. This is a great work, and will mean much sacrifice, but God is in the plan and is working out the details in a marvelous way.

To assist in this He has given us a large tent holding 400 people: a Printing Press printing thousands of tracts daily, and plans for the building of a Bible School are now being considered to train workers to become pastors and evangelists.

It is hoped this year to open in Kyoto city, Mission No. 2 and Mission 3, and in Otsu City, the first Mission. The opening expenses of such a mission run about \$200 gold, and the yearly rent \$250 gold.

A paper entitled "Japan and Pentecost" is published monthly with the latest news and notes of the work. This is sent free to all who so desire it, and will acknowledge the receipt of the same at least once a year with a free will offering to cover the expenses.

The young man this article speaks of is Mr.

Leonard W. Coote, who is also the leader of the Pentecostal Church in Japan, and editor of "Japan and Pentecost". He has now a family of three children, and five other missionaries are laboring side by side, with the same purposes and motives, and all appeal for the saints sympathies and prayers.

Address all correspondence to L. W. Coote, P. O. Box 22, Seuba P. O., Osaka, Japan

WHY REVOLUTION WILL NOT BETTER THE WORLD

"In a real revolution—not a simple dynastic change or a mere reform on institutions—in a real revolution the best characters do not come to the front. A violent revolution falls into the hands of narrow minded fanatics and tyrannical failures of the times. You will notice I have left out the mere rogues. The scrupulous and the just, the noble, humane and devoted natures, the unselfish and the intelligent, may begin a movement—but it passes away from them. They are not the leaders of a revolution. They are its victims—the victims of disgust, disenchantment—often of remorse. Hopes grotesquely betrayed, ideals caricatured—that is the definition of revolutionary success. There have been in every revolution hearts broken by such successes. * * * Obscurantism is better than the light of incendiary torches. The seed germinates in the night. Out of the dark soil springs the perfect plant. But a volcanic eruption is sterile, the ruin of the fertile ground."—Joseph Conrad.

PROFESSOR DARWIN'S LAST DAYS

We wonder how many of the disciples of Darwinism know anything about Prof. Darwin's last days? The story of the visit of Lady Hope to Mr. Darwin's younger days he was a materialistic investigator of science; in his latter years he went back to the "Old Book."

Here is the remarkable story by that remarkable woman, Lady Hope of Northfield, England, sent to us a few weeks ago from Edinburgh, Scotland:

"It was on one of those glorious autumn afternoons, that we sometimes enjoy in England, when I was asked to go and sit with the

well known Professor, Charles Darwin. He was almost bedridden for some months before he died. I used to feel when I saw him that his fine presence would make a Grand Picture for our Royal Academy; but never did I think so more strongly than on this particular occasion.

"He was sitting up in bed, wearing a soft embroidered dress gown of rather a rich purple shade: Propped up by pillows, he was gazing out on a far-stretching scene of woods and cornfields, which glowed in the light of one of those marvelous sunsets which are the beauty of Kent and Surrey. His noble forehead and fine features seemed to be lit up with pleasure as I entered the room.

"He waved his hand toward the window as he pointed out the scene beyond, while in the other hand he held an open Bible, which he was always studying.

"What are you reading now?" I asked as I seated myself by his bedside.

"Hebrews" he answered—"Still Hebrews. The Royal Book, I call it. Isn't it grand? Then placing his finger on certain passages he commented on them.

"I made some allusion to the strong opinions expressed by many persons on the history of the Creation, its grandeur, and then their treatment of the earlier chapters of the Book of Genesis.

"He seemed greatly distressed, his fingers twitched nervously, and a look of agony came over his face as he said: "I was a young man with unformed ideas. I threw out queries, suggestions, wondering all the time over everything; and to my astonishment the ideas took like wildfire. People make a religion of them. Then he paused, and after a few more sentences on the holiness of God, and the grandeur of this book, looking at the Bible which he was holding tenderly all the time, he suddenly said:

"I have a summer house in the garden, which holds about thirty people. It is over there, pointing through the open window. I want you very much to speak there. I know you read the Bible in the villages. Tomorrow afternoon I should like the servants on the place, some tenants and a few of the neighbors to gather there. Will you speak to them? "What shall I speak about? I asked.

"Jesus Christ" he replied in a clear, emphatic voice, adding in a lower tone, "And His

Salvation. "Is that not the best theme? And then I want you to sing some hymns with them. You lead on your small instrument, do you not?"

"The wonderful look of brightness and animation on his face as he said this I shall never forget, for he added: "If you take the meeting at three o'clock this window will be open, and you will know that I am joining in with the singing."

"How I wished that I could have made a picture of the fine old man and his beautiful surroundings on that memorable day."

From The California Voice

ATHEISM BECKONS TO OUR YOUTH

How Unbelief is Being Spread in schools and Colleges

By Homer Croy

(Excerpts from The World's Work May and June Nos. 1927)

"In October, 1925, two men in New York City—one with long, blond silky hair, and the other the grandson of a famous pioneer clergyman—using their own names and the names of three dummies, applied in New York State for a charter to establish an incorporated society to combat religion and to demonstrate that belief in God is belief in the non-existent. These men are Charles Smith and Freeman Hopwood.

The application for the charter was promptly turned down; it was as promptly put in again. Two New York judges refused to sign it, but the two organizers with the forces behind them kept boring. Power and influence was brought to bear and in November, 1925, the charter was granted, and thus the first organized body in the world, outside of Russia, to spread the doctrine of atheism came into being. Its registered and official name is the American Association for the Advancement of Atheism, Inc., but it is generally referred to among the workers as the "4 A's." Its subtitle is: 'A Militant Foe of the Church and Clergy.' 'We are going to undermine the churches in America as certainly as time comes,' said President Smith.

'We can do it,' said Secretary Hopwood, 'because the churches are already slipping and when we show the reason to the people who

have been humbugged by preachers and priests, they accept it. We have found putting over atheism in America much easier than we had anticipated'.

These are some of the things it has done in eighteen months: Established atheist chapters in twenty colleges and preparatory schools in the United States; put them into three high schools; founded a junior atheist movement. It is now teaching atheism in one ship in the United States Navy (the U. S. S. Whitney, a destroyer tender,) and in the Canal Zone and Alaska; it has drawn into its fold doubting ministers and Catholic priests and discontented young Jews; it has affiliated with it members of faculties in colleges; and it has a suit pending before the appellate court in Washington to do away with the chaplains in the United States Army and Navy and in the officers' reserve corps and in the Senate and Congress.

According to the American Association, there are atheists' clubs in these educational institutions: University of Rochester, Colgate University, Brown University, University of Colorado, University of Kansas, Cornell University, University of Tennessee, New York University, University of Chicago, Clark University, Phillips Exeter Academy, City College of Detroit, George Washington University, University of Denver, of Texas, of Kentucky, of Wisconsin, of California.

'How many atheists are there in the United States?' I asked Smith, 'Forty Millions.' 'How do you make that out?' I asked, 'The records show that there are more than that in the United States who are not members of churches, who do not go to church, who do not pray, and to whom God means nothing.'

This is their contention: A few years ago persons who doubted the authority of the Bible and the theory that Christ was really the son of God, were called 'Freethinkers'; then 'Infidel' came into use, then 'Agnostic,' and now as these followers become more pronounced in their views they are 'Atheists.' Broadly speaking, one may say that an atheist is one who has definitely come to the conclusion that there is no 'directing power', at least in the sense of the churches. There are two classes of atheists: those who are satisfied in their own minds that there is no God, and who are content to keep their beliefs to themselves and let others think as they wish; the other is the

militant atheist who is determined to wipe out all religious worship and substitute what is known as 'rationalism,' that is, pure reason and logic. The latter are the kind who are crusading against religion and churches in the United States. The 4 A's is the fountain head of this movement. Now to examine in more detail what the 4 A movement has been doing in America in its short life. An example is one at the University of Rochester, a Baptist institution. Here is what is called 'Damned Souls,' an organization of twenty-two student atheists who hold meetings and expound their beliefs.

A chapter in Los Angeles rejoices in the name 'The Devil's Angels.' 'We don't care what they call themselves as long as they knock the fear of God out of people and tell the truth about that cesspool of Asiatic superstition, the so called Holy Bible. That is a typical statement of Hopwood's: We wish it understood,' said the mild Mr. Smith, 'that we are for ethics. We believe in our fellow-man. We do not believe in people lying, stealing, committing crimes or any thing injurious to their fellow-man, but such things have nothing to do with religion. People used to believe that only God could marry a man and woman. After a long time people learned that the state could marry, and so far as anybody knew, those people got along just as happily as those couples who had been tied together by God. We shall learn pretty soon that we don't have to have the Bible to keep from lying—. The idea of God is as little necessary to ethics as it is to Christianity.

Here are the nine objects that the 4 A's is striving toward. (1) All churches shall be taxed. (2) Chaplains in Congress, legislature, and in the Army and Navy shall be done away with. (3) Appropriations of public money for sectarian use shall be stopped. (4) The bootlegging (their phrase) of the Bible and religion into the public schools of America shall cease.

(5) No religious festival or fast shall be recognized by the state. (6) The Bible shall no longer be used to administrate an oath. (7) Sunday as a religious Sabbath shall no longer be enforced by law. (8) 'Christian' morality shall be done away with. In its place shall be natural morality, equal rights, and impartial liberty. (9) 'In God We Trust' shall be

taken off coins. These are the atheist's nine points; they are the ones now being taught by them in chapters in the colleges and high schools of America.

It is the practice in the high school of New York to read the Bible at assembly. The students are gathered in the auditorium. One morning when the teacher in the Eastern District High School in Brooklyn opened the door. The principal stopped. 'What does this mean?! He asked. I'm not going to listen to such rot,' and walked out. 'We don't believe the Bible and we don't want it stuffed down our throats. The students love picturesque names and are encouraged by the American Association for the Advancement of Atheism, Inc., to pick their own names. After they have enrolled several members charter is given them. In Philadelphia the high school students rejoice in the name 'God's Black Sheep.' In Los Angeles the name of the Junior Atheist is 'The Devil's Angels'. in Rochester, N. Y. 'The Damned Souls, in University of Wisconsin 'The Circle of the Godless, in the University of North Dakota, The Legion of the Damned. The head of the society is called 'His Satanic Majesty.' The belief the high schools and colleges students are being encouraged to consider by the inspirers of the movement may be briefly summarized as follows: There is no God. The idea of the Virgin Birth is laughable. There is no heaven and no hell. Religion is the worship of the supernatural and should be abolished. The church is a dangerous institution.

I arranged to attend a meeting to find out if I could, just what goes on at a college atheistic meeting. Seventeen members were present, seven of the number being girls. It is, I found the proportion that holds through the organization and the number out was about the average number. The subject at this meeting was not religious. Two speakers, who had been previously chosen among the members, were assigned the subject. Resolved, that marriage is an antiquated institution and should be abolished. "I pity my honorable opponent on the other side," he said. 'First, we must get rid of the idea that marriage has anything to do with religion. Of course, there are pagan rites hanging on to it like mistletoe to a dead tree, but the church grabbed marriage and for centuries had a throttle hold on it. Now, thank

goodness, we're beginning to tear its fingers off.' He attacked marriage as a worn-out institution. It had no logic, it wasn't good psychoanalysis, and it hadn't anything to do with morality.'

'The children are the only things we have to consider,' he said, 'and they have nothing to do with morals.' He had no solution as to what to do with children out of wedlock. The whole affair was conducted as a debate. The popular decision was for the affirmative.

Seeming the girls were as much in favor of it as were the boys. The formal meeting broke up and groupes of twos and threes began to discuss different aspects of marriage. One girl, tall and blond and good looking, said, 'the more you know about marriage the less you think of it. It's like Christianity, fine in theory but doesn't work out.' Contraception was discussed freely and without hesitation. 'Sex is what makes the world go round and we've got to look it in the face and try to solve its problems,' said another.

A thing that impressed me was how coolly and impersonally the discussions were conducted. Everybody had a chance to say what he or she thought, and did it so without hesitation, and just as many of the radical statements came from the girls as from the boys. There was no drinking, no swearing, no 'petting,' and the tone of the meeting was serious and deadly earnest. The statements made during the discussion and afterward when there were individual points of view, were radical—God was denied, religion was looked on as a form of supernaturalism.

Colleges are a fruitful field for us, 'said Hopwood.' You see, it's where they begin to think and that's where we get them.

The most violent literature that I have seen has come from the Junior Atheist League. One is a small pamphlet no larger than the palm of one's hand, with this printed as the title on the cover: "DON'T LET THE BIBLE MAKE A FOOL OF YOU" 'KEEP THIS JEW SCRAPBOOK OUT OF OUR PUBLIC SCHOOLS.'

In small type it says: 'Free our children from Superstition, Ignorance, Bigotry, Hypocrisy, and the Mental Diseases of so-called Christianity. The dirty stories in this fake 'Holy Word of God,' compiled by Bishop Euse-

bius of Rome about the year 280, are an insult to civilization.' It then gives a list of the so-called 'dirty stories.' There are 34 citations. It also publishes and broadcast a poem which it calls 'The New Doxology.' It is as follows:

Praise God from whom all cyclones blow,
Praise him when rivers overflow,
Praise him who whirls down houses and
steeple,

Who sinks the ship and drowns the people.

Praise God for dreadful Johnstown flood,
For scenes of famine, plague, and blood.
Praise him who men by thousands drowned,
But saved an image safe and sound.

Praise God when tidal waves do come,
O'erwhelming staunch ships nearing home.
Praise him when fell tornados sweep
Their swift destruction o'er the deep.

Praise God for Tenn'see's Holy Land—
Who withered Saintly Bryan's hand,
Who fills the Devil's Sunday Schools
With crime unchecked—injustice rules
Praise God for lightning bolts and for
The dread earthquake on the Pacific shore,
Praise God for sorrow, pain, and woe,
For railroad wrecks, for storms and snow.

For parsons who with hood and bell
Demand your cash or threaten hell.
Praise God for war, for strife and pain,
For cheats and liars; and then,
Let all men cry aloud, Amen.

One of the most remarkable manifestations of atheism among the youth of America, to my way of thinking, is to be found in the person of Miss Queen Silver.

Queen Silver has long been known on the coast as a child prodigy and at the age of nine appeared on the public platform delivering lectures on evolution. On her thirteenth birthday she started her magazine, which now has a national circulation. Queen Silver is seventeen years old and is the Western leader of the Junior atheistic movement.

Her mother is Grace Verne Silver, who had theories about rearing a child prodigy and carried them out.

THE BUFFETING THORN

"And lest I should be exalted above measure thru the abundance of the revelation there was given me a thorn in the flesh, the messenger of satan to buffet me, lest I should be exalted above measure, for this thing I besought the Lord thrice that it might depart from me. And he said my grace is sufficient for thee: for my strength is made perfect in weakness. 2 Cor. 12:7-9.

Much has been written and said pro and con as to what was or might have been the thorn that Paul found so troublesome. Some say he had weak eyes, others that he was a hunch back; some say he was so puny that Luke the beloved physician was obliged to travel with him, and still others say that his great learning was the cause of all the conflict. If the troublesome thorn had been any or all of the bodily ailments allotted to him by well meaning people, he wished the whole mess on the hearers at the court of Festus and king Agrippa. When the king said "Almost thou persuadest me to be a christian" Pauls answer was—I would to God that not only thou but also all that hear me this day, were both almost and ALTOGATHER such as I am excepting these BONDS. It is true that Festus cried with a loud voice; Paul thou art beside thy self, much learning hath made thee mad". In other words he was saying Paul, you are too much educated or a fanatic. But he also made two admissions namely that Paul was well learned and that he told the truth. God had told Ananias that Paul was a chosen vessel to bear his name before the Gentiles Kings and Children of Israel. That was a man sized job and required knowledge, and wisdom. King Agrippa and Bernice came with great pomp into the place of hearing, and Paul equal to the occasion told them what the law and the Prophet had to say. They knew both the law and the Prophets and recognized Pauls preaching was true and were under condemnation.

But the flesh must always have an answer to dodge behind; Adam said to the Lord "The woman thou Gavest me" was to blame, and so the dodging goes on.

Paul in making his defense before the king was becoming not "weak to the weak" but learned to the educated. He said he became

learned to the educationed. He said he became all things to all men that by all means he might win some. Paul said he was free from all men but made himself servant to all that he might gain the more. To the Jew he became a Jew, to the one under the Law as himself under the Law, etc. But why did Paul being an Hebrew of the Hebrews, have to make himself a Jew to the Jew?—Paul had enumerated all of his attainments both National and acquired, "Circumcised the eighth day of the stock of Isreal, of the tribe of Benjimen, an Hebrew of the Hebrews: as touching the law a Pharisee; concerning zeal, persecuting the Church; as touching the Righteousness which is of the Law, Blameless. But what things were, GAIN to me those I counted loss for Christ. For whom I have suffered all things and do count them but dung that I may win Christ. Provender that has become dross was first separated by the process of digestion from the nutritious elements that enter the blood and by flowing thru the arteries build up the body.

Paul counted all his gain but loss to himself that he might win Christ yet retained the elements for building the Body of Christ, not using one single attainment for his own grandizement. He was able to do all things thru Christ Who enabled him to become all things to all men there by saving some. Christ had already won Paul even as the standing army belong to the nation they represent, peuper and millionaire faring alike both stripped of any former association leaving all to follow or some never get beyond the rank of private while others fight to win.

Another great event in Pauls life was his trip to Rome. Had he been puny or half blind or unlearned, he would never have been able to command a hearing or the respect of the Centurian in charge of the ship. He gave Paul his liberty on the ship and allowed his friends to see him. He even listened to Pauls plea when he told his vison. When the ship was wrecked the centurian gave command for all that could swim to launch out first and the rest to follow on boards and broken pieces of the ship. I believe that Paul was the first to pull for shore calling to his fellows to follow that the water was fine, etc.

I never have been able to picture Paul riding in on a board, or broken piece of the ship.

When they reached the Island the barbar-

ous people treated them kindly and made them a fire to warm by, and Paul, never lazy; always alert to help out gathered fuel too and so got bit by a viper, had Paul been puny the barbarous people would no doubt have seen come to pass just what they expected to see. They looked for Paul to swell up and die. Paul had no such intentions, had not his Lord said that "no deadly poison would hurt the believer, and that they should take up serpents? His Lord had spoken and it was the last word in the argument with Paul. He did not even pray for healing when the viper bit him. The uncle of the chief man of the Island then was healed of a fever and bloody flux, then others came and were healed. Paul did not take a collection, but when he left the island the people gave things that were necessary. Had not the word gone out that the workman was worthy of his hire? Paul believed that too, and knowing for whom he worked, that He was as good as his word and would pay up. Back in the 19th. chapter of the Acts we read of handkerchiefs being taken from the body of Paul to the sick and they were healed and demons cast out, had Paul been sick the handkerchiefs would have carried contagion in place of healing.

The thing that Paul did so often mention and seemed to bother most, was his bonds. In Phil. 1:16 he speaks of false teachers: supposing to add affliction to my bonds" Col. 4:3 Remember my bonds. 2 Tim. 2:9 Suffering trouble even to bonds. 2 Cor. 11:20 Ye suffer if a man bring you into bondage.

He was also let down from a window and rode over the wall in a basket to escape BONDS He asked mercy for Onesiphorous for "He was not ashamed of my BONDS.

I believe Pauls buffeting thorn was his bonds and chains for Christ said His strength was made perfect in weakness. Get yourself "numbered with the transgressors once and see just how chains make you feel.

Mrs. J. M. Smith, 601 S. Main sa. El Dorado, Kansas.

Jerusalem will soon be able to boast its twelve story skyscraper office building.

Not far from Nazareth exists a group of Jews said to be descendants of the Israelites.

CHRIST WITHIN THE HOPE OF GLORY

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, Of whom the whole family in heaven and upon earth is named. That He would grant you according to the riches of His glory to be strengthened with might by His Spirit in the inner man. That Christ may dwell in your heart, by faith; That ye being rooted and grounded in love may be able to comprehend with all saints, what is the length and breath and depth and height, and to know the love of Christ that passes all knowledge. That ye might be filled with all the fullness of God."

Oh the riches of His grace, "He is able to make all grace abound".

Martyrs and saints all down through the ages have testified to the riches of His abounding grace in times of severest trials and tests.

Paul in II Cor. 12-9-10 said, Most gladly therefore I take pleasure in infirmities in reproaches, in distresses for Christ's sake, That the power of Christ may rest upon me.

Madam Guyon, confined four years in the French Bastile, because she would not part with Christ, could write songs of sweet submission and holy exaltation, and exclaim with estatic joy. "The very stones of my prison appear like rubies."

James Bayham, burning at the stake, said In this fire I feel no more pain than if I were in bed. for it is sweet as a bed of roses."

Bill Robertson a street preacher in Ireland, when knocked down and dragged by the hair of his head for thirty rods, beaten with a broad ax, and left to die, said, "Had they beaten me with a straw I'd not have felt it anymore. For God walked between me and the ax and Christ was enthroned within."

Christ within destroys the fear of death. It is He who gives the blessed vision of life and immortality.

Jerome Russell on nearing the place where he was to be burned at the stake confidently and triumphantly encouraged another who was doomed to a like fate, "Brother fear not. He that is with in is greater than he that is in the world. Death at the stake cannot part us. For He has already destroyed the sting of death. For who's sake we are about to die."

Muller said, With Christ within we are beyond dissappointments, beyond being forsaken

by means of death or want of means or claims of love. I would not flee from the offence of the cross, nor quail under the reproach of Christ.

Friends and kindred we love dearly, may misunderstand and turn away, or even repudiate and cast us out, but Christ will fill the vacancy made and fill you with His wonderful presence, and peace and gladness will fill your soul. Because He said, I will never leave nor forsake thee.

Is this wonderfulness yours? Does He fill all your being? He has said to every Christian Behold I stand at the door and knock: if any man hear My voice, and open the door I will come in to him and sup with him and he with Me.

We may hope, desire and try to believe, but thank God there is an assurance, so that we can say with an eminent divine, I do not think. I do not hope, I do not simply believe, I know.

M. E. Parham.

I know all the fowls of the mountains and the wild beasts of the field are mine, if I were hungry I would not tell thee for the world is mine and the fulness thereof.

Offer unto God thanksgiving and pay thy vows unto the Most High if therefore ye have not been faithful in the unrighteous mammon who will commit to your trust the true riches.

And if ye have not been faithful in that which is another man's who shall give you which is your own. Luke 16.11-12.

Shall we give or shall we not give what are we going to do about it or shall we do like the man that said, I will pull down my barns and build greater ones, but what did God say to him?

This night thy soul shall be required of thee then whose shall those things which thou hast provided? Luke. 12-20.

So then if we want to enjoy the blessings of God lets do His will.

Yours for the truth. J. K. Seber, Katy, Texas.

The latest returns show that 21,000 Jews entered Palestine during the Hebrews Calendar year 5686 terminating on September 8, 1926.

WHAT ABOUT THE FATE

OF THE SINNER

We are drifting on life's rolling tide
We are gently wafting toward the other side.

What will we find when we reach that shore,
Whither man goeth to return no more?

We oftentimes read of its joys and glory,
But no one hath returned to tell the story
How will it be when the Judge shall appear,
With the record of our life as we lived it here?

When our deeds are placed in the balance
and weighed

Will we be proud of the record we've made?
Or will the Judge say you have failed to do
The things that God's word required of you?

Then it will be said to the good and true
"Enter into the mansion prepared for you"
But what will be the reward of the sinner?
If those who are righteous shall scarcely enter?

Will he take the sinner across the way
And show him the place where the rich man stays

To a lake where the fiery billows roll,
Through eternity this shall be your home!

Will God stand by a million years,
Heedless to a sinners cries and tears,
And then turn coldly from him and say
A million years just begins to pay?

For the sins committed in one short day
Is that in accord with the word that reads,
"Every man shall be rewarded according to his deeds,"

I cannot believe that the God above

Is a merciful God, A God of love,
If he can stand by a million years
And hear the pleadings and see the tears,
And say "a million years in that lake don't pay"

For the sins committed in one short day.

Written by J. F. Wiley for his children

Father of Bertha Davis (deceased)

BIBLE SCHOOL NOTICE

Beulah Heights Bible School opens Monday, October 3rd., 1927. We have two and three year courses in Bible Study in preparation for home and foreign missionary work. For full information address Beulah Heights Bible School, 4741 Hudson Boulevard, North Bergen, N. Y.

CAMP MEETING NELSON, MO.

Beginning August 21st and lasting 2 weeks Chas. F. Parham will conduct a Campaign in the high school grove at Nelson, Mo. This town is nearly centrally located in Mo. and a good opportunity for many to come who have never been in one of these meetings. Let all who come prepare to care for themselves.

Wyatt and Kerr Evangelists are holding meetings in Brownfield, Texas. S. W. Ditto has held a successful meeting in Luther, Texas. A host of the Ministers and Evangelists are now in the National Camp Meeting.

Pastor Swanson reports most intense interest and success at Alvin, Texas coupled with a great missionary spirit to reach out side points this is the secret of it life for missions to keep reaching out to other points with the Gospel as well as keeping up the home work.

COME TO THE BROOK SMITH CHAPEL
Tabor and Janssen
Houston, Texas

Sunday School 10 a. m. Every Sunday
Preaching 11 a. m. and 8 p. m. Every Sunday
Services Tuesday and Thursdays, 8 p. m.

Roswell, N. Mex., July 10, 1927.
Apostolic Faith Pub., Co.
Baxter Springs, Kansas.
Dear Brother Parham:

We are praising God for the victory and for all He means to us. We closed the Fullerton-California meeting with about seventeen souls saved, and some of the most remarkable healings I have ever witnessed. One old lady had been very badly burned, and great water blisters on her arms. As we prayed for her God gave victory and in ten minutes not a blister could be found; God had given complete healing. A Mrs. Marcey was instantly healed of an infirmity of many years, after the

touch of God she sleeps soundly. Mrs. Floto had us pray for her eyes and after prayer she laid her glasses aside and used her natural eye sight, Praise the Lord. Many others were wonderfully healed, to God we give the glory.

God wonderfully opened the way to have the large new tent stretched in Fullerton and Sister Ora Simmons, The girl Evangelist including the rest of their party, which is composed of her mother, father and a Miss Cobert, pianist. God wonderfully blessed and large crowds attended the meeting. Many times our seating capacity was by far too small and many stood up others standing on the outside of the tent, many were turned away.

We are leaving for the new fields and so desire the prayers of Gods children every where. Our only aim is the salvation of precious souls. May God abundantly bless you is our prayers.

Yours for God and Souls
Wyatt, & Kerr, Evangelist's

From the Baxter Springs Citizen
NATIONAL CAMP MEETING
CLOSES WITH LARGE CROWD

Last Day's Services Finds Large and Enthusiastic Audience Present, Hoping for Continuance of The Services.

Interest in the Camp Meeting continued to the last hour, and by Sunday morning the grounds were alive with happy throngs, who had brought their dinners and come to spend the last day of one of the most successful camp meetings ever held by the Apostolic Faith Movement.

Word had reached thousands of the presence in the city of Mrs. Abbie Morrow Brown, world-wide known minister and writer on religious subjects, and who had come to attend the Camp Meeting and would preach at the 2:30 p. m. services Sunday.

Long before the morning services the big tent was filled to overflowing. So great did the crowd grow, many could not find seats, either under or near the tent. As Mrs. Brown rose to give her address the great audience was hushed and as she announced her subject, "The Five Love Gardens of the Bible", she thrilled her listerers by the gracious words of love that she uttered.

A splendid orchestra of 18 pieces was a feature of the services, as well as numerous selections sung by those of this city, and from distance.

One of the special features of these meetings has been the great altar services where large numbers found their way to Calvary for Salvation, the Baptism of the Holy Ghost and Healings.

Quite a large company of Cherokee Indians, came from Jay, Oklahoma, and joined in the services with great enthusiasm.

Chas. F. Parham closed the services of the day with one of his inimitable sermons on the Close of the Age and the Soon coming of the Lord, and then a general farewell and hand-shaking, and thus passed into history one of a long-to-be remembered campaign for God and Souls.

It was said by many that the meeting was "good to the last drop". At least 5000 were on the grounds Sunday and Sunday night, and hundreds partook of the sacrament of Bread and Wine.

Mr. Parham announced that the Camp Meeting had cost over \$1000.00 which had been met, without collections, except a generous love offering for the little lady from Los Angeles.

THE LAST WORD

As we go to print the greatest Camp Meeting ever held by the Apostolic Faith Movement has become history, yet not so, for it will live in our lives, minds and hearts for all time and eternity, and the things we have had wrought out in our hearts here will mean everything in eternity to many of us.

From the start a holy hush and deep permeating presence of the Holy Spirit was noted, perfect unity thruout all the four weeks, not one word of criticism or scandal escaped any ones lips, four great altar services filled the hours between public services, many were the ones who fasted often and all night prayer services were common. Mighty healings, real Bible miracles took place, one man came to the altar crippled on crutches was mightily saved and healed leaving crutches he went leaping all over the grounds. After the first two weeks there was scarcely a day that one to five received the Baptism of the Holy Ghost, while

every night many were saved, old and young. The children's meetings, the young people's meeting and then the mammoth revival service at night which was attended by one to five thousand nightly.

Many minister were here from all over the United States, the point most emphasized was that Sanctification had been sorely neglected and that all would go out to give increased attention to this second definite work of grace and the only grace wherein we can stand and have hope of the Glory of God.

Strong earnest minister filled with flaming message went forth again strongly fortified and with a dynamic message for the world, no one ever will be able to tell the eternal day what this mighty convention meant to the ministers and the work they shall do in the immediate future, all felt the divine approval on their going forth and a heavenly soldierly endued with power and might went forth Monday, Aug. 15th to battle the forces of darkness, unafraid, the look fair as the sun, clear as the moon, and terrible army for battle. A marked feature of all the convention was the great loyalty expressed toward the chairman of the convention, Chas. F. Parham, and a renewed intention to bear the message God gave him 30 years ago to the ends of the earth.

The entire expenses of the convention of nearly twelve hundred dollars was met without a collection or begging. The only collection taken was a love offering for Abbie C. Morrow-Brown, whos visit to the convention was a blessed benediction to all. She said she had never seen such a Communion service when hundreds partook of the bread and wine, and had never seen such a mighty service as the last night meeting and in all her fifty years had never had such a generous offering. Bro. Parham wants thru the paper to thank all for their prayers and offerings, which made possible this great gathering.

Some people are afraid to lay up treasures in heaven for fear they will never see them again.—Charles G. Bellah.

A trolley car, the first in Palestine, will shortly connect Haifa and the new residential suburbs on Mt. Carmel, it is reported in a cable from Palestine.