

10-1928

The Apostolic Faith 4 no. 10 (October 1928)

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 4 no. 10 (October 1928)" (1928). *Apostolic Faith - Baxter Springs, KS*. 9.

http://digitalshowcase.oru.edu/apostolic_faith/9

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. IV

OCTOBER, 1928

No. 10

Palestine Costumes



The above picture was taken of some of Mr. Parham's friends, dressed in Palestine costumes, such as are now in use in the Holy Land. While many of the Arabs of the larger towns are using American clothes, the majority of the natives still cling to these costumes which have been in style since the days of Abraham.

SPECIAL NOTES

I want to ask the ministers and Christian workers to make a special report of their month's work and where they will be the coming month and get it to us by the 25th of each month. We continually are receiving letters asking where different preachers are working, many times we are unable to give them this information, and it adds a great deal to our expense and takes a great deal of time to answer these letters. If each minister would keep us posted, then each month's paper would give all your friends a chance to know what you are doing. Then they could write you and send you directly whatever donations they want you to have, as often we have received money for different preachers with a request that it be mailed on to them as the sender did not know what their address was. Please keep this in mind and keep us duly informed.

I am planning on a lecture tour with my Jerusalem pictures and of the Holy Land. Great crowds have been coming and I get to preach the Full Gospels all the while the pictures are being put on, and people of all churches and of the world are thus getting the message. I am going thru western Kansas, Oklahoma and Colorado and West Texas so I wish that all in those sections would write me at once as soon as you know what halls or churches and what nights of the week is the best for your town as I have to get out the advertising matter for each place, so send in word at once. The paper is going strong and many new ones are sending in their names for the paper saying its the best paper they get or read, so we have had to get out many hundreds more than before the camp meeting, which has added to our already heavy expense.

Wont' you speak to all who are interested in the paper and ask them to mail in, as soon as they can, what ever donation large or small so we can go forward.

Special requests have been coming in to hear the testimonies of all those who have been healed in our meetings in the last thirty years, as well as those who have been healed thru the ministry of blessed kerchiefs and we are making a special request that all those who have been healed to send at once a statement of their

healing, make it short and snappy, state the facts when and where you were healed. We are sure this will be a great encouragement and an impetus to the faith to those who are trusting God for the healing of their bodies, and we will print these as fast as they come.

Anyone finding special tracts or articles that would make good soul food for the readers are requested to mail them in as we are seeking to give our readers the best possible food for soul and mind obtainable. If the article that you have written does not appear in the paper it will be either because we have so much ahead of you or else that we have lately printed articles that virtually covered the same ground.

Our last paper containing articles upon conditional immortality and the destruction of the wicked brought scores and scores of our readers to the knowledge of the truth as it is in the word of God.

The doctrine of eternal torment outrages all human reason, and there is no basis for it in the word of God. But as Martin Luther said, "It was hatched in the dung hill of Catholicism." What we need as Christians is to get back to the word of God, to be cleansed from all false doctrines and theories and creeds. The whole system of theology as promulgated by the existing churches is built upon a false foundation. The teaching of inherent immortality is absolutely contrary to the Scriptures. Man does not obtain life eternal and immortality as an inheritance from Adam, but is the gift of our Lord and Saviour Jesus Christ. The teaching that all men have eternal life either in heaven or hell is perhaps the most anti-christian doctrine ever forced upon the human race, for if man naturally inherits immortality Christ could not possibly give it to him, and thus it destroys all the necessity of the suffering and death of Christ upon the cross. It makes Christ's claims false and His atonement non-essential.

We are not teaching conditional immortality and the destruction of the wicked to make an easy ending for sinners, but to defend the Christ and His teachings that man must be born again to have eternal existence. The teaching of eternal torment has no effect upon the modern mind, no person of reason can conceive a God which would do such a thing, for

the destruction of the wicked meets all the demands of justice and the demands of an outraged God. When you preach destruction of the wicked and prove there is no life outside of Jesus Christ, then it is that men seek Christ as the author of all life, the sole author of life. The unconverted thousands in the modern churches who depend upon morality, standing in society and church membership for eternal life are compelled to get truly converted, and the multiplied thousands of lodge people and those adhering to certain principles find that Christ is the only way to eternal life and thus are lead to seek Him. Perhaps the most pitiful sight in the world is this great multitude of church and lodge people who are being lead blindly thru the darkened maze of inherent immortality and eternal life thru Adam to their eternal destruction. Our position relative to condition immortality and destruction of the wicked is the only teaching in the world that forces upon man the necessity of being born again to have eternal life. Therefore, we call upon all ministers everywhere to sound the battle cry, cry aloud and spare not, lift up their voice, and prove to the people that man must obtain spiritual life alone thru an old-fashioned conversion followed by experimental salvation. And that destruction, the second death, the wages of sin which is death will be the end of all who do not find life in Jesus Christ. "For behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave neither root nor branch.

2. But unto you that fear my name shall the Sun of righteousness arise with healing in His wings; and ye shall go forth, and grow up as calves of the stall.

3. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Malachi 4:1-4.

All extreme sensitiveness, readiness to take offense, and tenacity of what we think our due, come from self-love.

THE DREAM OF AN AFRICAN CHIEF

An African chief, belonging to the Wachagga tribe had a wonderful dream shortly after his conversion.

Outside his compound there was a beautiful flowering tree close to the Courthouse where he and the elders assembled twice a week to try native cases.

In the dream the Chief saw that Christ came in the air with a bodyguard of angels, robed in white, and settled on this particular 'mringamringa' tree. A vast crowd of natives were gathered before the Courthouse and were making a great noise when Christ said to the Chief, "Mangi (Sultan) tell these people to be quiet." Instantly he gave the command.

Then Christ went on to say, "Mangi, I am very pleased to see you because I know your heart is right with me. Can I do anything for you?" "I want wisdom to rule my people justly," he replied.

"Yes, and is there anything else I can do?"

"Master, I would like you to take away all sickness from my body."

"Yes, and is there nothing else you would like?"

"Bwana, (Lord) I want you to bless my children."

Then the Chief woke up to find that the wonderful light had vanished, and, to his great disappointment, Christ was no longer beside him, talking with him. His own expression was, "I wish He could have stayed with me."

In the precincts of the Courthouse were the words, "The Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thessalonians 4:16,17.

"You see those words," said the Chief to the Missionary, "Well, I would like to have them placed here and there on the roads and by-paths of the whole of my country that my people might know of the day when Christ is coming in the air."

That dream and those words made the Mangi adore the thought of His coming again.

For weeks afterward he seemed to walk and talk with Him and His word PEACE was written on his forehead.

Clara Stuart Watt.

SOME STARTLING FACTS

ABOUT MISSIONARY WORK

While in Jerusalem, I was privileged to meet missionaries from all over the world, and the universal testimony was that Missionary work had fallen into a system of education and that old time conversions were not pressed upon the heathen and that it was impossible to lead the natives to accept western civilization and modern education. The thing truly needed was to get them really saved and let them work out their own civil, social and economical problems from a christianized standpoint.

I am indebted for the following article to Mrs. Rachel Stuart-Watts who, with her husband spent 42 years in the jungles of Central Africa, living by faith with no board back of them and there raising ten children and built up a work that was self-supporting. This article is taken from a chapter of her book called the "Heart of Savagedom."—Editor.

To all those who are truly interested in the proclamation of the Gospel of the grace of God, there must arise at times the query, "Is the best use being made of the men and means available to accomplish the legitimate hope that in this generation of men of every tribe and nation shall, at least, hear the message of salvation through our risen Lord."

One cannot but realize that, however bright are the prospects in certain parts of the world, yet in some seemingly prosperous Mission, how few real conversions there are among those who enroll as Christians. By "conversions" I do not mean adherence to a creed, the pronouncing of a shibboleth, nor any merely nominal attachment to a sect or denomination, nor yet the fashionable, or may be national, following of the Missionary and his book, but only that regeneration of the heart—the work of the Holy Spirit in all those who believe and receive the Gospel of Christ as inculcated in the New Testament.

In the first century how few Christians workers there were, how isolated and independent their position and how terrible the perse-

cution they endured, but what vast results followed the labours of those men of Galilee and Judea, most of whom were ignorant and unlearned. In the twentieth century what numbers of men and women are professedly labouring in the Gospel—would that they were increased ten thousand fold—but are the results in these latter days at all commensurate with the enormous increase of workers and the favourable opportunities presented to them; while at their back exists such massive, ramifying machinery, in the form of organized societies with large incomes of many tens of thousands, and in some cases hundreds of thousands pounds per year.

All must acknowledge that the present spiritual issues Missionary work are in no way to be compared with those which followed the labours of the few disciples of the Carpenter of Nazereth, who turned the world upside down in the first century, though they had neither Missionary Society, printing press, steamship nor trains to aid their conquests.

Every one in whose heart there is a spark of true spiritual life will ask themselves why is it so? One thing is certain, God's arm is not shortened that it cannot save. He willeth that all men should be saved and come to acknowledge of the truth. His voice still calls to fallen men. "Come, let us reason together, though your sins be as scarlet, they shall be white as snow." It behooves us, therefore, to ask ourselves, in deep humility, if there is anything lacking in the usual methods of conducting present-day Missionary work. Is there a canker at the roots? Is there a fungus among the branches?

Perhaps none would be more ready than the Missionaries themselves to acknowledge that there is something out of joint which they cannot locate; that there is a malignant growth on which they are unable to place their finger. There are those who would suggest that the presence of unregenerated men and women in the field—prophets whom the Lord "sent not, yet they ran," is a barrier to the progress of the Gospel. Others would assert that in some cases Missionaries cling to the fashions and customs of the world, instead of obeying the voice of God in coming out from among them and being separate and touching not the unclean thing. Is there not, however, something else which bears not the "hall-mark" of the New Testament methods of proclaiming the Gospel

of the Lord Jesus?

Let one question be asked, and if that is faithfully and truthfully answered, it may bring to light the one great cause of the lack of spiritual results commensurate with the Missionary operations to-day. How many missionaries are engaged in giving secular education to the heathen who have been ostensibly sent out to proclaim the Gospel of Christ and salvation through His name? May it be that the vast majority of the Missionaries in the foreign field being so employed is one great fungous growth which, like a vampire, is sucking the blood of all Missionary power.

Be it emphatically known that against secular education, as such, there is not one word to be said; but education does not change the heart nor save the soul, else from out our seminaries of learning there would not go forth year by year the subtlest deceivers and the most dissolute libertines.

Who would be even bold enough to suggest that the educated west end of London, with all its advantages of birth and worldly estate to boot, is more holy than the uneducated east end, which has been nurtured in degrading environment? The Gospel of Christ alone can regenerate the heart, and to preach that Gospel the Missionary, is avowedly sent forth, and for that work he is manifestly supported.

The Lord Jesus Himself never said a single word about education, and it is notorious that His apostles were chosen from unlettered men. The people of Palestine in the beginning of the Christian era were a comparatively illiterate race; but the Lord Jesus Christ did not send out His disciples among the Galilean hills to augment the educational acquirements of the populace, but only to preach the Gospel which saves and regenerates, and of which learned Paul was not ashamed, for he found it to be the power of God unto salvation to every one that believeth.

If Paul and his associates had settled down in some village or among some inhabited hillside and offered worldly inducements to the children to come and learn the first principles of their own language, would historians have had to chronicle such world-astounding conquests of the Gospel as have been recorded in the first century of the Christian era? That this mode has been adopted in many parts of

the Mission field no one can deny. To say the very least of it, what a grotesque, insincere, and unchristianlike mode of proclaiming the Gospel.

I do not think it is too much to assert that the devil is probably quite satisfied with the present arrangements, and that as long as the professed "Heralds of the Cross" occupy their lives with the work of imparting secular instructions, he will continue to give his approving smile.

Every Missionary well knows that in heathen lands the arch enemy of mankind has for ages held undisputed sway. There the simple follower of Christ encounters the most diabolical onslaughts and the fiercest opposition. It is there the enemy strikes his mightiest blows and directs his deadliest shafts. He does not always, however, appear in forms of satanic. His ways are movable, thou canst not know them.

If he can only force upon Missionaries some idea which, if carried out would retard the onward progress of the enlightening, soul-saving Gospel of Jesus Christ, how gladly will he transform himself into an angel of light. Has he not done so in inducing so many Messengers of the Cross to believe that the imparting of education to the heathen is, in some sense or other, analagous to the preaching of the Gospel.

In a Missionary book recently published the author makes the following statement: "If there is one thing that the Missionary has less to do with than another it is preaching. He rather assumes the roles of teacher, school master, etc., for he has learned that an African cannot be a saint without being a scholar or an artisan."

It is surely a travesty and defamation of the Gospel of the Lord Jesus to assert that before men can be saints they must become either mathematicians or craftsmen. To assume that a man's salvation depends in any sense, upon his ability to read and write and solve problems is no less than a covert confession of unbelief in the power of the Gospel of Jesus Christ to save the soul.

The revealed will of God declares that no man who comes to Christ is to be cast out, and that all who truly believe in His name and accept Him as their Saviour are born of God and

have passed from death unto life and this irrespective of the degree of knowledge they possess, whether acquired by observation, experience, or study. We have not the faintest evidence from the Scriptures of Truth, or even from our own fallible experience, that education makes men more ready or willing to accept God's message. The most astute philosophers and cultured scientist are just as difficult to lead to a knowledge of salvation as the simple rustic or illiterate yokel.

Of the first fifteen men who were converted to God on our station, fourteen had never learned to read a syllable of their own language and all of them were fearless witnesses to the saving power of God, and lived a life of Christian testimony in their own villages. Education is a power just as wealth is a power; but wealth does not save the soul and neither does education. Both may be harnessed in the cause of Christ or prostituted to the service of the evil one. Wealth may be laid upon the altar for the furtherance of the Gospel of the world's Saviour and for the amelioration of human woe, or devoted to blighting and pernicious purposes. Education, set apart and consecrated to God, may become a mighty potency in spreading the glad tidings of salvation, but what a scorching, withering, debasing influence emanates from the echerous voice of the educated debauchee, and flows from the pen of the cultured writer of libidinous and degrading literature. Educated men may be saved just as wealthy men may be saved, but they are saved in spite of their education and wealth, not because of them.

It is most desirable that men and women who are born of God should be educated, and that institutions be established for the training of all available converts; for although the want of education does not affect the saintship of the native it may, to an extent, limit the sphere of his usefulness. Hence it is expedient that all those who are changed by the grace of God should be trained and more fully fitted to be messengers of salvation to their unregenerated companions.

Whatever advantages, however, education confers, a passport to the mansions of the redeemed is not one of them. The Gospel of the grace of God alone can accomplish the miraculous work of regenerating the human heart.

May we ever remember the astute remark of the old Japanese Christian to a late University professor on the eve of his departure from the East, "Tell the people," said he "who send out the Missionaries that we need less formulas and more Christ." In taking to the heathen the soul saving Gospel we have in many cases been most careful to introduce with it many hoary excrescences and morbid developments which have attached themselves with parasitical tenacity to God's evangel, impeding spiritual life and veiling the redemptive power of the Omnipotent Saviour. Let us lop off the nonessentials, and as faithful followers of the Master cling to New Testament Christianity, knowing nothing among the heathen "save Jesus Christ and Him crucified." No ceremonial bolstering nor educational attainments are necessary to prepare the heart to accept that everlasting life which is the free gift of a loving God.

Even to those who expected to find their salvation through a mere ritualistic perusal of the sacred writings, Christ said, "Search the Scriptures, for in them ye think ye have eternal life, and these are they which testify of Me. And ye will not come unto Me that ye might have life."

If education is necessary to salvation, and if the earth's illiterate must be educated before they are prepared to receive the Gospel of the grace of God, when is the evangelization of the world to be accomplished? Leaving out of consideration the immense continent of Africa, with its multitudinous tribes speaking hundreds of different languages, and the millions of China with conditions and figures which are both alike staggering, let us look for a moment at the comparatively small peninsula of India. Of its 300,000,000 of people over 280 million are unable to read or write. There are 89 million adult women over fifteen years of age, and of these there are 88,500,000 illiterate.

In connection with this subject I give a short quotation from a letter of a lady Missionary in India. "It must not be supposed," she says, "that a year is the average time which a Sindi woman will learn to read. Miss B. and I have been teaching a pupil for four months who has only got over the difficulty of letters and vowel marks. She is not more dull than the average of her class, many of whom begin to learn only to get weary of it when they see

the difficulties. . . . I do not expect that she will be able to read the Bible by this time next year, even with united efforts."

Again when a Missionary was asked how long he thought it would take a coolie, aged thirty-three, to learn to read in the Oriya character, the answer was: "Very few would believe they could learn at all at such an age, if determined and methodical a man might succeed in six or seven years, but it would be hard work."

Granted that Missionaries accept the fallacy that education is an essential prelude to conversion, when, in the name of God and humanity, at the present rate of Missionary education are these millions of ignorant heathen to be prepared to "behold the Lamb of God that taketh away the sins of the world."

I repeat once more that the Lord Jesus Christ never gave utterance to one syllable about education, nor is there a single statement recorded on the subject from the lips of His apostles. The learned have never had a monopoly of grace. The religious of Jesus Christ is a life, not of an education. Education, however preliminary or advanced, means nothing in relation to one's nearness to Christ. "God hath made foolish the wisdom of this world." A native's Christianity depends no more upon the amount of education he receives than it does on the quality of clothing he wears. Men are not Christians by education any more than they are by birth. A man may be born a Hindu or a Mohammedan, or a Taoist; but Christians are made—created by the Holy Ghost of God through the message of the Word; and it is the province of Missionaries to proclaim the message.

Surely the Gospel has been kept back from the heathen long enough. It is but a century since European Christians began to think seriously of obeying Christ's last injunction. Never before were the nations of the world so ready to welcome the "Heralds of the Cross" as they are to-day. Would it not be an unpardonable crime to attempt to give them education in lieu of the soul saving Gospel of the Lord Jesus? They ask for bread; shall we give them a stone?

Self-Expression the Idol of Humanity

Not the True Goal of Man.—The idea of self-expression is much in the minds of men today. The word itself is a great one in the mouths of many self-appointed leaders and teachers. It sounds well but the idea is too often advanced as an excuse for impetuous youth and others when they give loose rein to their passion. The behaviouristic psychology will even dare to advance this utmost freedom of self-expression as necessary for the true development of life or a possible correct choice for those who so desire to live. Self-expression often serves as a palliative for the conscience that may still have some slight twing over self-indulgence.

The right to self-expression is a divine gift. God desires that each man show forth his individuality, but in accordance with the true laws of his being. The first law of created being is obedience to God. Self-expression is rightly hailed as the high ideal of nations struggling against oppression and tyranny. It is a fine and necessary thing that nations be free to develop along lines intended by providence, otherwise the divine purpose in their existence will remain unfulfilled. In the case of the Jews returning to Palestine, much is said about their need for a national home with freedom for self expression, where they may exhibit their genius and powers in all moral, intellectual and cultural directions. But such self-expression in Isreal and in other nations will not find its God and the acceptance of his guidance. When nations seek to live their life without recognizing God, they take the way to an inglorious end. Thus it was with the Jews when they refused the life offered them by Jesus. They lost corporate existence and entered an age-long exile.

Man's True End.—Man was created to glorify God and to enjoy him forever." If he pursues his life without thought of God, he will miss the end of his being. Since he was made a dependent being, his independent ways will scar more and more the already partly effaced image of God in his soul. The self-expression of his marred soul will ruin his life and he will go out into eternal darkness at the end. The greater his powers the greater will be the injury wrought not only to himself but to men about him. His failure to glorify God cuts him

off from the only source of life and blessing, so that all his faculties miss the only way of their natural development and expression. Self-expression is the expression of selfishness. Selfishness ruins every life it controls.

Self-Expression the Pathway of Sinful Ambition. — Throughout the ages of history the cry of men has been for self-expression. "Let us have freedom to go our own way, to indulge our desires, to exhibit our powers." This cry began with Eve when she took the forbidden fruit because she "saw that the tree was good for food (self-indulgence), and that it was pleasant to the eyes ('give me what I desire,' whether good or not), and a tree to be desired to make one wise." God's way of wisdom was out of fashion, so she chose the serpent's way and indulged her own notions of a happy life. Her husband joined in her folly, and they ruined themselves and all humanity. Their ambition for more "things" for indulgence of their appetites, for new "thrills" and to be wise apart from God led their self-expression into wrong paths.

It has been ever thus with men and nations. False ambitions have led them astray as they sought to show how great and wonderful were their powers. The Greeks made beauty their goddess and corrupted the very fountains of their national life. The great conquerors of history sought self-expression in military power, and often ruined themselves and their people. What was the career of Bonaparte but a signal instance of a highly gifted man whose ambition took flight without consulting God? So was it with Alexander the Great and William Second the Little.

The False Trend of the Age.—As Gentile times draw to their close, the self-exaltation of men comes to a climax. Their self-determination leads them from God, and they think to exalt themselves in gathering the riches of the earth, by indulging their mad craze for pleasure ("lovers of pleasures more than lovers of God," 2 Tim. iii. 4) and by devoting time and strength to art, science and business. The age has wearied of God and will have none of His ways. The tendency is to exalt man, his powers, his works, his ideals. Man must be supreme in government, in morals, education, and every manner of self-expression.

Its Culmination in the Antichrist. — The final result of man's self-expression will be the

entire casting off of God and the deification of man in the Antichrist. Men are becoming possessed of a defiant urge to such self-exaltation as must reveal their complete antagonism to God and the destruction, as far as possible, of the divine image in the soul.

The Antichrist will be a man of the largest powers devoted to the sole exaltation of self, self-expression. In him will culminate the wickedness of men, their defiance of God, their boldest attempt to exhibit what is in man, how transcendent are his faculties, his charms, his ambitions, even to the displacing of God from His universe. Satan will urge him to establish a man-made millennium. We see today a specimen of his acting in Mussolini, the fore-runner, surely, of the Antichrist. But the coming Man of Sin will far outstrip his harbinger and build the new Empire of Rome to a strength surpassing all its ancient power. The teachings today of evolution and modernism are paving the way for such high-handed flaunting of Jehovah as men have never seen by denying His authority over men, His creation of man, His redemption of men and His true place in the affairs of men. The Antichrist will prefer to receive power from Satan, for Satan will give him liberty to do as he pleases. Freedom from God, this is the final form of self-expression, in the race and in its leader the Antichrist.

—Jewish Missionary Magazine.

World Jewry Day by Day

Rachel's tomb, near Bethlehem, was recently damaged by vandals, who entered the holy site and broke the stairs.

A Jewish company has acquired the hot springs of Tiberias, and has agreed to complete the improvement of the springs as a health resort within three years.

Five hundred Jewish workers will find employment in the government afforestation work in Palestine as a result of an order issued by High Commissioner Lord Plumer.

The Jewish emigration from Poland to Palestine in the year 1927 was one-sixth of that of 1926. While in 1926 a total of 6,809 Polish Jews left for Palestine, in 1927 the number decreased to 1179.

Twenty-six tourist ships were scheduled to arrive in Palestine between December 24 and May 14, 1928. An Arab investor is now building a modern hotel for tourists at Amman (in

Transjordan) with the support of some tourist companies. A visit to Amman and Jerash is included in the itinerary of tourists this season, says The Palestine Weekly.

The cave at Machpelah is now open to non-Moslems as a result of a ruling issued by the Moslem Supreme Council in Jerusalem. The cave, which is presumed to be the burial place of Abraham, Isaac and Jacob, is located near Hebron, and has been one of Palestine's holy sites since the twelfth century. It is concealed by a mosque which was formerly a church built by the Crusaders.

The contrast between the simple civilization of the Arab peasants of Palestine and the Jews was strikingly illustrated at the time of the recent eclipse of the moon there. In the Hebrew press appeared scientific articles explaining the phenomena. But the Arabs mourned; they beat tins and called upon Allah; they howled and tried by their supplications to help the moon in its struggle against the monster which was blotting out its light from the world.

A strange work has been undertaken by a Japanese minister from Tokio, who is now in Palestine to add to his knowledge of the history of the Zionist movement, acquaintance with its practical work, says The New Palestine. "He speaks English perfectly and has written a book in Japanese on the World Movement of the Jewish People. He wishes to found Palestine-Japanese societies, for he believes that the Japanese are the descendants of Ephraim. This claim of kinship with the Jew is as embarrassing as it is complimentary."

—Jewish Missionary Magazine.

A MESSAGE TO THE MODERN CHURCH

Oh church arise, awake, awake!
Arouse thyself from thy sleepy state.
From off thyself Satan's fetters shake,
For soon, so soon 'twill be too late.

Christ stands without and pleads with you,
There's plenty of work He'd have you do.
For souls are lost and dying too,
Waiting for someone to point them through.

O come and work for the Master now
Trusting in Him to teach you how,
Come low to His mercy seat and bow,

And seek His blessed will to know.

Be filled with His Holy Spirit Divine,
That o'er dark pathways your light may
shine,
Then lead lost souls to the Saviour's shrine;
And wonderful blessings shall be thine.

All power is given in Jesus' Name,
The devils of sin to put to shame.
For Jesus Christ is today the same,
To heal the blind, the sick, the lame.

Oh church where has your power gone,
That none of His mighty works are done?
Why are you not working God's works alone,
Instead of such frivolous things of your own?

You are not hot, you are not cold,
Your faith isn't purged as purest gold,
You don't arise like a soldier bold,
And defend the fort He bade you hold.

O church, arise, awake, awake!
For soon too soon 'twill be too late.
And shudder to think of your awful fate;
To be turned away at Heaven's gate.
Mrs. Fred Petty.

THE PASSWORD

By Anna Temple

(Mark 11:2-6)

"Where two ways met" they tied the colt
unridden.

Perchance they could not say
From which direction might they soon be
hidden
To send it forth that day.

But either road if men should hasten, saying,
"The Lord hath need,"—they know
The password fixed on, and with delaying
They wait to let it go.

Say, soul of mine, hast thou a password
ready?
In case thy Lord to-day
Should ask thy help, couldst thou with faith
all steady
Not question of the way?

THE APOSTOLIC FAITH PUBLISHING CO.
 CHARLES F. PARHAM, Editor.
 At Baxter Springs, Kansas
 BISHOP J. H. ALLEN, Associate Editor
 695 Atchinson St. Pasadena, Calif.

OFFICIAL ORGAN OF THE APOSTOLIC
 FAITH MOVEMENT

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

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

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

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

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

EDITORIAL

This paper is mailed to all free, especially the poor. All those who can give are expected at once and from time to time to give all they can to keep it going, spreading the original truths of the Pentecostal Apostolic Movement 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.

A CALL FOR SPECIAL PRAYER

Since the National Convention has become such a mammoth success and many thousands have been blessed thru its services, and yet, thousands throughout the country have been hindered from attending this great convention thru lack of funds or the distance to be traveled or lack of time. I have been lead to pray earnestly about the coming year, and feel lead

to present this matter to you for prayerful consideration. Should the Lord tarry and all other things being propitious, we have felt lead to announce that the coming summer we would plan five great camp meetings instead of one. As yet no special locations are in mind, but I had thought to arrange one in southern California for the month of May, one in Texas for the month of June, one in Missouri for July, and in Colorado for August and in Washington or Oregon for September. This would enable people all over the Central and Western States to get the benefits of a great camp meeting at less expense and a saving of time in traveling. I am going to ask that all shall pray regarding this matter. The best of preachers and the best of singers will be present at each convention. The last camp meeting gave the greatest spiritual unity and uplift to the ministry they have ever known, and they have gone forth to greater meetings and victory for the coming year. There is nothing like a great camp meeting to encourage and uplift not only the laity but the ministry.

SCRIPTURAL BAPTISM MADE PLAIN

By John Bates

"He that believeth and is baptised shall be saved."

The subject of baptism is constantly exciting much attention. Many persons are inquiring respecting it. Baptists are on the increase, and the Lord is abundantly blessing their labors. Let me endeavor to make Scriptural Baptism plain.

The following texts of Scripture, as arranged, are worthy of your prayerful consideration. It is desirable that you may know the will of Jesus and follow Him truly. Call no man master. Obey Jesus. May He bless you, guide you, and give you grace so as to become one of His faithful disciples. We learn from Scripture that—

1. Baptism is Expressly Commanded.—Jesus says: "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. 28:18, 19.)

2. Teaching Goes Before Baptism. — The Commission requires that we should teach, or make disciples, before baptism. (Matt. 28:19.)

On the Day of Pentecost, Peter taught the people before he baptised them. (Acts 2:17-42.) Cornelius and his friends were taught before they were baptised. (Acts 18:8.) The Corinthians were taught before baptism. (Acts 18:8.) This is the plain Scriptural plan; first teach, and afterwards baptise.

3. Repentance Goes Before Baptism. — Peter, on the Day of Pentecost, said, "Repent," before he said, "and be baptised." (Acts 2:38.) On all occasions, in the New Testament, the apostles required repentance before baptism.

4. Believing Goes Before Baptism. — The Commission says: "He that believeth and is baptised shall be saved." (Mark 16:16.) The Samaritans believed Philip before they were baptised. (Acts 8:12.) The Eunuch said: "I believe that Jesus Christ is the Son of God," before he was baptised. (Acts 8:37.) The Corinthians believed before they were baptised. (Acts 18:8.) This is the uniform scriptural plan, first a confession of faith in the Messiah, and afterwards baptism.

5. Baptism Should be a Matter of Choice. — John's disciples went out to him to be baptised as a matter of choice. (Matt. 3:5,6.) On the day of Pentecost, they that gladly received his word were baptised by their own choice. (Acts 2:41.) So also the Eunuch, the Corinthians, and the Apostle Paul. (Acts 8:36; Acts 18:8; Acts 22:16.) In every instance baptism was a matter of choice by those who were baptised. Infants cannot choose, and therefore should not be baptised.

6. Baptism is an Act of Christian Obedience. — When John refused to baptise Him, Jesus said: "Suffer it to be so now; for thus it becometh us to fulfill all righteousness." (Matt. 3:15.) We are commanded to be baptised (Acts 10:48), and it is sinful to reject that command, as the Pharisees and lawyers did. (Luke 7:30.)

7. Baptism Requires Holiness of Life. — As many as have been baptised into Christ "have put on Christ." (Gal. 3:27.) Candidates for baptism must have the answer of a good conscience towards God. (1 Pet. 3:21.)

8. Baptism Has an Important Design. — It is a figure of regeneration. (John 3:5.) It is emblematical of the Christian's death with Christ and his rising with Him to walk in newness of life. (Rom. 6:3,4; Col. 2:12.)

Can baptism regenerate us? No. "The

Spirit giveth life." (2 Cor. 3:6; John 3:8.) Can baptism really wash away sin? No. "The blood of Jesus Christ His Son cleanseth us from all sin." (1 John 1:7.) Can baptism save us? No. "By grace ye are saved." (Eph. 2:8.) Is baptism acceptable to God without faith? No. "Whatsoever is not of faith is sin." (Rom. 14:23; Heb. 11:6.) Should the baptised be faithful to their profession? Yes. "They continued steadfastly in the apostle's doctrine." Acts 2:42.) Is it sinful to reject or alter baptism? Yes. "What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it." (Duet. 12:32.)

But, after all, will not infant baptism do? No. "There is but one baptism." (Eph. 4:5.) Then is there no command for it. No, not one. Is there not one plain example recorded? No, not one. Find one, if you can. Did the apostles never in any instance practice infant baptism? No, never. Then is not infant baptism unscriptural? Yes. It is not commanded; infants cannot be taught, they cannot confess, they cannot be baptised as a matter of choice, they cannot obey, they cannot walk in holiness, neither can they understand the design of baptism; all which those persons could do who were baptised by the apostles; hence infant baptism cannot be Scriptural baptism.

Do not say it is of no importance which I practice; for every ordinance of Jesus is important, and should be observed in the way of His own appointment. To break one of the least of Christ's commands, either from ignorance, or any other cause, must be wrong.

Christian reader, you are here taught the will of God, in His own words, respecting an important ordinance. Weak believers may be accepted of God through the righteousness of Christ; but their weakness, error, or disobedience is not acceptable to Him. Such things cannot be pleasing to God. Reflect on this. Do not follow customs, or the multitude, or tradition, or say, "I will do as my fathers did;" but follow Christ. Be fully persuaded in your own mind; for he that doubts whether infant baptism is scriptural, is condemned if he practice it. (Rom. 14:23.) It is the highest honor on earth to be a faithful disciple of Jesus. Infant baptism or believers' baptism must one of them be unscriptural. Think of this. May God, of His infinite mercy, guide all the disciples of

Christ into the true knowledge of His divine will, and help us to render scriptural obedience to it, that they may all have "one Lord, one faith, one baptism." (Eph. 4:5.)

THE BROKEN LAMP

The Spirit's Victory Over Temper

COMMAND. "Let not sin therefore reign in your mortal body that ye should obey it in the lusts thereof." Rom. 6:12.

PROMISE. "Sin shall not have dominion over you." Rom. 6:14.

While attending the Female Seminary at Steubenville, Ohio, at the age of sixteen, I was suddenly told of the death of my dearly beloved father. The shock was so great that I fell to the floor, prostrated by the blow, striking my head on a trunk. This resulted in nervous prostration, and many years of suffering—which became the opportunity for Satan "to sift me as wheat." With naturally a sensitive disposition, he made good use of the circumstances and the natural heart, to fasten upon me a very ungovernable temper. A match never took fire quicker than this phosphorescent "bundle of nerves." Time would fail to tell of the soul efforts, the soul agonies, the cries, the tears, the prayers, that went up for deliverance, but all to no purpose. Many were the times the writer would come down stairs, from her knees, crying to God to be kept for the day, only to fall to pieces over a burnt biscuit or potato, or any other trifling thing. Do what I would there was always "a law in my members, warring against the law of my mind, bringing me into captivity to the law of sin." Rom. 7:23.

Upon an occasion that caused unusual disturbance, in a state of helpless helplessness, crying to the Lord for deliverance, four points were clearly given me by the Spirit as a guide to the coveted blessing:

1st. Reckon ye also yourselves to be dead indeed unto sin." Rom. 6:11.

2d. "Reckon yourselves alive unto God through Jesus Christ our Lord." Rom. 6:11.

3d. "Yield yourselves unto God as those who are alive from the dead, and your members as instruments of righteous unto God." Rom. 6:13.

4th. "Work out your own salvation with fear and trembling, for it is God which work-

eth in you both to will and to do of His good pleasure." Phil. 2:12,13.

With a heart full of gladness and thanksgiving I felt these four points were four keys, which if used by the Spirit would bring deliverance sought.

1st Key. I was to reckon myself dead to temper.

2d Key. I was to reckon myself alive unto God to the sweetness of love.

3d Key. I was to yield myself unto God.

4th Key. I was to let God work the temper out and the love in.

But as always when truth is received it must be inwrought into our being to be of any practical use, so a test came that worked the truth from the head to the heart.

A few days after, I was awakened by a heavy crash in the hall. Half asleep I groped my way to the head of the stairs. Looking down, I saw my dear husband, in attempting to take the lamp from its place in the hall, had let it slip from his hand, and to my horror I saw kerosene oil streaming down the stairs and over the hall carpet, with broken glass everywhere, and my husband frantically trying to repair the damage, all unmindful of my presence. In an instant I was thoroughly aroused, inside and outside, and notwithstanding all my "reckonings," etc., I was "mad." The old-time habit of "giving a piece of my mind" on such occasions promptly presented itself for utterance.

I felt I must say, "Now, George, how could you be so careless." (With the proper emphasis on "could.")

But a voice whispered, "Yes, but that would not be Christ-like."

"I know," I responded, "but I think I ought to say something that would make him more careful in the future."

"Yes, but that would not be Christ-like," repeated my faithful monitor.

"True, but I want to say something."

"Yes, but that would not be Christ-like," again uttered the gentle voice.

"Sure, but I must say something, or he will break all the lamps in the house and ruin everything."

"Yes, but that would not be Christ-like. Have you forgotten the four keys I gave you?" I went back into my room. In a moment, like

Christian, I remembered, and I began to "reckon myself dead" to those thoughts that came rolling like sea-billows over my soul, and seemed determined to force out the unkind word, and I "reckoned myself alive" to the love that would say the kind thing. But still no relief. It was "all of self and none of Thee." Then I said, "I yield myself unto Thee, Oh, Heavenly Father, Thou must work the wrong thoughts out, and the right thoughts in, for I cannot." Instantly, like a flash of lightning, it was done. Every desire to say an unkind thing was taken away, and my heart was brimful of tenderness and love, I went to the top of the stairs and called down in the sweetest of tones, for they came out of His heart: "Hello, George, what is the matter down there?"

With a look of agony and expectant reproof he said:

"I was trying to take the lamp down and it slipped from my hand. Oh, it's too bad!"

"Yes, it is quite a muss," I said, "but never mind, we'll fix it up after breakfast."

A more relieved man never breathed. He looked up to see whether it could possibly be his wife, and the look spoke volumes of gratitude.

The "reckonings" and "yielding" had given the Holy Spirit a chance to get the victory. From that moment the power of sin was broken and these four keys have been the means of entering and closing many a door that before had been an open entrance to the enemy.

Not only was it victory for me, but my daughter also. As she came down to breakfast, she whispered, "Oh, mamma, do you see what pap did?"

See, here, Fannie," I said, "Papa feels badly enough about this; suppose you and I do not say anything to him about it."

"That's so," she said, and went away happy and satisfied.

Well, after all, the "cleaning up" was not so formidable as it seemed, because the Spirit kept working, while we kept reckoning and yielding, and the result was one of the happiest of days, because the Lord Jesus had had the "right of way," and He always leads in ways of pleasantness and peace.

It has been a most blessed experience ever since to apply these principles to everything in Christian life where there is conflict, and

thanks be to God, which giveth us the victory through Christ Jesus our Lord.

By T. C. R.

Selected from T. C. H. M., Chicago, Ill.

"THE VALUE OF TITHING"

When we become children of God we take upon ourselves certain obligations, for the extension of God's kingdom, and for the furtherance of the Gospel. The subject of Tithing is no new theme for this church, but we sometimes need to be reminded of our obligations and duties; stirred up, as it were, by being put in remembrance of these necessary things.

There are some, however, who do not like to be reminded of this important obligation, and who say the command to tithe was under the law and we are not bound by it. I would not be dogmatic and say that we are bound to the old law, but I am sure there is much contained in the Old Testament which is good for our example, and as far as the law is concerned, tithing was practiced long before the days of Sinai. When Abraham returned, victoriously having rescued Lot and defeated the four kings, we find he met Melchisedec and paid him tithes of all that he had. This was a long time before the law was given on Sinai. And we find that Jacob, when he had that vision at Bethel, and saw the ladder extending to heaven the angels descending and ascending, promised God if He would be with him, he would give Him a tenth of all that he had. They found it good to practise tithing before the law, and I have found it good also. God's plan is excellent, concerning the details of His work and the carrying on of His service, and when a church has this method of running her affairs she won't have any of the disgraceful things such as "old rummage sales" "ice cream socials" and "raffles" to raise money for the church expenses. There will be no need to mention money very often when Gods' people are faithful in this.

In Malachi 3:6, we read, "For I am the Lord, I change not." If that be true and it was God's order and plan then, I do not see that we have a right to change it. He further says, "Return unto Me, and I will return unto you, saith the Lord of hosts. But ye said, wherein shall we return? Will a man rob God? Yet ye have robbed Me. But ye

say, wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed Me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts."

This accusation of men robbing God is a terrible one, and when they ask, "Wherein have we robbed thee?" He answers the question, "In tithes and offerings." And He tells them to bring all the tithes into the storehouse. In other words, pay your debts. The salvation of God makes people honest, not only with their fellow man but with God Himself. It will make you pay your debts. If you have defrauded anyone you will restore, like Zaccheus, who said, "Lord, if I have taken from any man by false accusation, I will restore him fourfold." I know many people who have come to God and He has revealed to them things in their past life to make right, among them debts owed to man and to God. The reason He gives that we shall bring in the tithe is that "there may be meat in Mine house." Then He challenges us to prove Him thereby, and see if He will not open the windows of heaven and pour out a blessing. My object this morning in reading this, is not alone that money may be brought into God's treasury, but just as important is the latter part of that verse, and proving of God, and having Him open up the heavens upon us in blessing, both spiritually and temporally. We are looking for and expecting the outpouring of God's Spirit upon us, and I believe in my heart that the obeying of this command will help in a great measure to bring the blessing.

I know some dear brethren in the ministry who do not believe in paying tithes, but that under the New Testament teaching a person is supposed to give all to Jesus. I do not dispute that but those who teach that, do not do it, they do not give even a tenth. There are many people who say, "Yes, Lord, I give You all, my wife, my family, my money; everything is Yours,"

and then when God calls on them for ten cents out of a dollar they are too stingy to give it. I find it a good plan to keep books with God and every dollar that comes into my possession I give Him His part of it. And then I do not feel I have yet given Him an offering. I am paying to God just what I owe Him. Let us suppose a case; that you are working for a firm and this firm is sending you out to collect certain bills for them. They make an agreement with you that out of what you collect they give you all but ten per cent. So you start out with the addresses of the firms in hand to collect the bills, and all that you collect in a week is \$25, and of that you are supposed to turn in ten per cent. But you say, "Well, I am pretty hard up this week, because of the high cost of living. I do not see how I can turn in ten per cent. It takes every cent to pay my actual debts," and instead of turning over \$2.50, you keep the whole amount because you feel you need it. Friends, is that honest? Would you not be called to account for the amount you kept which belong to them. I am using this to illustrate the point. No matter what you might receive, ten per cent does not belong to you. I feel the same way about tithing; that if I would spend the whole of it on my own needs I would be robbing God just as you would be robbing your firm.

I confess for a year after I was converted and was in the service of God I felt as many do in His work, that I was giving my all and was not expected to tithe, but I couldn't preach tithing at that time, because I wouldn't have been living what I preached. Many times the Word would come to me, "Ye have robbed Me," and I would ask myself, "I, a preacher, robbing God?" Many times we went through hard places. I never like to tell things we suffered for Jesus' sake, but it was, to me very discouraging, and to tithe in such times seemed out of the question. But God gave me no rest, and I came to the place where I said, "Lord, I will," and from that time on I began to give God His tithe, and I want to testify to the fact that I never had any more hard times. Many times my faith was tested, but God never failed me, and when I compare my experience before I obeyed God in this command to what I have experienced since, I cannot fail to give God His portion. Friends, if you

are tested, which some of you will be, you will find that God is still able to multiply the loaves and fishes to feed the multitude. No matter how big your family is, how high the rent, or how high the coal, you will find that God will make provisions last twice as long if necessary. He will increase the part that belongs to you to enable you to meet your obligations and with God's approval upon you, you will never change after you have proved God in this way.

I have found out that God will collect it from us if we do not pay it willingly. Some times He uses the devil to teach us the folly of robbing God, but how much better it is to pay the tithe to God and let some poor soul be blessed, than for you to be stingy and have financial reverses, and perhaps sickness in the family by withholding. "There is that withholdeth more than is meet, but it tendeth to poverty." If you do not give it to God you will have to pay it to the doctor, or in some unforeseen, unexpected avenue. It will not add anything to you resources, you may depend on that.

I knew a farmer who had quite a large farm, and he was prospered and blessed, but his weak point was that he was selfish and miserly. He said that he could not pay his tithes, although his wife wanted him to. He said, "No we cannot do it. We have a little mortgage and we have to pay that off." He gave a dollar once in awhile in a special meeting, and felt he was doing well to give that, but utterly refused to obey God. His wife was broken-hearted about it. One day he was driving a team down through the little village, the best team he had, worth six or seven hundred dollars. The ground was frozen and hard and those horses both fell and broke their legs. They had to be killed. There was a loss of seven hundred dollars, far more than his tithes would have amounted to. His wife reminded him that he suffered this loss because he had failed God. Beside the good his money would have done for God, he was out the seven hundred dollars. But that was not all. One day a fine flock of sheep were crossing a railroad track, and along came a fast train and plowed right through the flock, killing several hundred of them. When that man saw that God's blessing was not upon him, he had to give up his own way. He began to give God His portion and he was

blessed and he prospered until his farm was all paid for and he was able to exchange it for one worth twice as much. When he stopped rebelling and obeyed God, he was prospered.

I know of a brother in the ministry who felt he got so very little he could not possibly tithe it, and one day, some months ago, he had a little surplus money, thirty dollars, in his pocket. His wife kept telling him he had better pay his tithes out of that, but he said, "We have a certain bill to meet. I do not see how I can do it," but one day in going down the street he was robbed of that whole amount. She said, "Did I not tell you?" He said, "Yes, and I see the hand of God in it." He lost his thirty dollars, but if he had paid to God the three dollars he owed Him, he no doubt would have had the rest. Notwithstanding this experience, he still did not tithe like he should have, and put some money for safe keeping in his shoe; he was not going to let a pickpocket get it this time; but one day he wanted his shoes fixed and forgetting all about his money sent them to the shoemaker. About two hours after, he thought of that money; looked through his clothes but failed to find it, and then his wife reminded him of having put it in his shoes. They both prayed and excitedly he ran down to the shoemaker who said that he had not seen his money. He had half-soled his shoe but had not found it. He thought he must be dishonest, but held on in prayer and vowed to God that if He would give him back that money he would never withhold from Him again. As he was making his covenant with God he looked over in the corner and there among the old trash and rubbish, he saw his money. It had fallen out and the shoemaker himself had not seen it. God does take His people through in order to get them to the place where they will not rob Him.

Let us turn to the Scriptures in Leviticus 27:30 "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord." In other words, it is not ours if it belongs to God. It is holy unto the Lord. Some of you may have had an experience like I had. I have laid aside my tithe, saying that it was the Lord's and I would not touch it, but here is an obligation which I have to meet, and haven't the money, and so borrow from God, thinking I will pay it back next week. Did you ever do that?

God reminded me once that I ought to pay interest on what I borrowed of Him just as if I had borrowed from the bank. When I was converted God showed me that I should owe no man anything, and He has kept me these years without being indebted to anyone. I have been in places where it has been a terrible temptation to borrow money, but there has always been something in my heart that held me back, and once when I was tempted to borrow some tithes God said to me, "It is holy unto the Lord" in the thirty-first verse we read, "If a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof." If you take a dollar, when you pay it back you should pay a fifth part more. The next time the devil tempts you to spend your tithes, when you place it back add a fifth part to it. "And concerning the tithe of the herd or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord." The Jews were commanded to tithe their flocks. Let us suppose we have before us a flock of sheep, every tenth one of which belongs to the Lord. But there are some sickly ones in the flocks, and if the owners is miserly or stingy he takes out a crippled one, and another nearly dead, and another half starved, and gives them to the Lord. Isn't that like many people do today? They ease their conscience by giving their tenth; they throw their Canadian quarters and dimes that they cannot pass on the street car into the collection basket as their tithe. Friends, don't be guilty of giving God the poorest. His portion is holy unto the Lord. If we give to Him what is due, it will not be so hard to meet expenses. In Duet. 14:29 we read that if all are faithful in bringing in their tithe, whether little or much, all expenses will be met and the widow and the fatherless will be cared for.

When Nehemiah went back to Jerusalem to rebuild the walls of Jerusalem, he not only found the people discouraged and disheartened and the walls lying in ruins, but he found that the priests and others who were in the service of God, had to leave the house of God, and go and plow in the fields for bread. He went to the elders in Israel and reproved them, and told them it was a shame that they were not supported as God's servants. I know today, godly men, God inspired and called men that have been compelled to go back to work in the fields

and in other occupations, because they were not able to support their families. Why? Because some have failed God. People are unfaithful in bringing their tithe, so that God's servants are forced into other occupations.

God's word says He will not only pour you out a spiritual blessing that your souls would not have room enough to hold it all, but He promises to rebuke the devourer that destroys the fruit of your ground. Neither shall your vine cast her fruit before the time. It means if we will obey God He will prosper us and bless us in all that our hands undertake. Instead of our feeling that we are having such a hard time, God will give us favor, and put His blessing upon us and we will not only be able to give our tithe, but will be able to give offerings as well, and as a congregation will not be able to support only the missionaries that have gone from our midst, but there will be no lack.

I challenge you to prove God for one month and see what the result will be. Let us prove the Lord and see if He will not open the windows of heaven and pour out such a blessing that there shall not be room enough to contain it.—Japan and Pentecost.

THE DEVIL'S BEST TOOL

It was once announced that the devil was going out of business and would offer all tools for the sale to whoever would pay his price. On the night of the sale they were all attractively displayed, and a bad looking lot they were, Malice, Hatred, Envy, Jealousy, Sensuality and Deceit and all the other implements of evil were spread out, each marked with its price. Apart from the rest lay a harmless looking wedge-shaped tool, much worn and priced higher than any of them.

Some one asked the devil what it was? "That's Discouragement," was the reply. "Why do you have it priced so high?" "Because," replied the devil, "it is more useful to me than any of the others. I can pry open and get inside a man's consciousness with that when I could not get near him with any of the others and when once inside I can use him in whatever way suits me best. It is much worn because use it with everybody, as very few people yet know it belongs to me."

It hardly need be added that the devil's

price for Discouragement was so high that it was never sold. He still owns it and is still using it.—Selected.

“The Cave,” Haylemere
High Wycombe
Bucks, England,
August 1st.

Dear Mr. Parham:—

Reading in your paper “The Apostolic Faith,” of so many instances of healing I thought you would be interested in hearing of two cases in Africa.

When once our hostile Chief became friendly towards us he sent many sick people that we might help them. On one occasion a young girl was carried to our door. We did not know what was the matter but she was suffering acutely and could not raise her head or stand upright. The Chief, who was her uncle, and a few friends had accompanied her to our house and we told them frankly that we did not think she could live many days. However we let them know that God had power to heal and we just stood on the veranda and committed her into the Hand of the Lord. We knew perfectly that nothing but PRAYER could save her life, but the heathen men were not satisfied until we had given her some ‘dawa (medicine.) This we did to please them.

We heard afterwards that the sick child came from the hut of the old woman who had been our bitter enemy and who had persecuted us so much at the beginning of our work. We knew if God would heal the girl it would be a means of breaking down opposition and reaching the whole family with the gospel. We therefore retired to our bedroom and once again told the Lord the desire of our heart that His Name might be glorified in Marangu.

Within a week the child's face was radiant with smiles and she was running about at her daily work. Needless to say, the old woman became most friendly and always shook our hands when we met her on the road. Later on she asked us to come and read the Word of God to her but to bring one of her own tribe to explain it! This seed must be watered by the prayers of saints.

The other case was of a young man who had been suffering with consumption for years. I was told he is quite better now and has been

baptized in the Lutheran Church.

Yours in His Happy Service,
Clara Stuart Watt.

THE WILL OF GOD

Andrew Murray

In sickness, when doctors and medicines fail, recourse is generally had to the words here quoted, and they easily become a stumbling block in the way of divine healing. “How may I know,” is asked, “whether it is not God's will I should remain ill?” And as long as this is an open question, how can I believe for healing, how can I pray for it with faith?” Here truth and error seem to touch. It simply is impossible to pray with faith when we are not sure that we are asking according to the will of God. “I can,” one says, “pray fervently in asking God to do the best for me, believing that He will cure me if it is possible.” As long as one prays thus one is praying with submission but this is not the prayer of faith. That is only possible when we are certain that we are asking according to the will of God. The question then resolves itself into making sure of what is the will of God. 1 John 5:14, 15. It is a great mistake to think the child of God cannot know His will about healing.

To know His divine will, we must be guided by the Word of God. His Word promises healing. The promise of James 5:14, 15 is so absolute it is impossible to deny it. Other passages tell us Jesus Christ obtained for us the healing of our diseases, because He bore our sickness. Matt. 8:16, 17; Isa. 53:3, 4, 5, R. V., margin, 1 Peter 2:24. According to these words we have a right to healing. It is a part of the salvation we have in Christ, and we may expect it with certainty. Scripture tells us that sickness is, in God's hands, the means of chastening His children for their sins, 1 Cor. 11:27-30. 1 Cor. 5:5; Jno. 5:14. But this discipline ceases to be exercised as soon as His suffering child acknowledges and turns from sin. Duet. 7:15; Psa. 103:22; Jas. 5:16. Is it not as much as to say clearly that God desires only to make use of sickness to bring back His children when they are straying?

Sick Christian, open thy Bible, study it and see that sickness is a warning to renounce sin, but that whoever acknowledges and forsakes his sins finds in Jesus pardon and healing. Such is God's promise.

Some say, "Is it not better to leave it to the will of God?" And quote Christians who would have forced the hand of God by praying without adding, "Thy will be done." These say, "How do we know whether sickness would not be better for us than health?" This is no case of forcing the hand of God, since His word tells us it is His will to heal us. "The prayer of faith shall save the sick." God will that the health of the soul should have a blessed reflex influence on the health of the body, that the presence of Jesus in the soul should have its confirmation in the good condition of the body. 3 Jno. 21; Thess. 5:23, 24. And when you know that such is His will you cannot, when speaking in such a way, say truthfully that you are in all things leaving it to Him. It is not leaving it to Him when you make use of all possible remedies to get healing, instead of laying hold of His promise. Your submission is nothing else than spiritual sloth in view of that which God commands you to do.

As to knowing whether sickness is not better than health, we do not hesitate to reply that the return of health which is the fruit of the giving up of sin, of the consecration to God, and of ultimate communion with God is infinitely better than sickness. "This is the will of God, even your sanctification." 1 Thess. 4:3, and by healing God confirms the reality of this. When Jesus comes to take possession of our body, and cures it miraculously; when the health received must be maintained from day to day by an uninterrupted communion with Him, the experience we thus make of the Saviour's power and love is a result very superior to any sickness has to offer. Sickness may teach us submission, but healing, direct from God, makes us better acquainted with our Lord, and teaches us to confide in Him better, and to serve Him better.

Christians, who are sick, if thou wilt really seek to know the will of God in this thing, do not be influenced by the opinions of others, nor by thy own former prejudices, but study "His word." Psa. 107:10, R. V. Examine whether it does not tell thee that divine healing is a part of the redemption of Jesus, Job 23:24. Margin 1 Jno. 3:8, and that God wills that every believer should have the right to claim it; see whether it does not promise that the prayer of every child of God for this thing

shall be heard, and whether health restored by the power of the Holy Spirit does not manifest the glory of God in the eyes of the Church and of the world. Luke 4:26; 13:13; 17:15; Acts 3:8-10. Inquire of it: it will answer thee, that, according to the will of God, sickness is a discipline occasioned by sin or shortcoming, and healing, granted to the prayer of faith, bears witness to His grace which pardons, sanctifies, and takes away sin.

A Study of the Subject of Demons

By T. Baird, New York

In view of the many Satanic agencies and activities abroad today, it seems necessary, yea, imperative to arraign the demoniacal world before the Bar of Light. Demonology is no mythology, but a stern and incontrovertible reality.

We must first differentiate between the devil and demons. There is only one devil (Matt. 4:1), but there are many demons (Mark 5:9). "My name is legion for we are many." The devil is the Prince of demons. Demons are also called "spirits" (Matt. 18:6). Notice the Scriptures indicate:—

I. The Intelligence of Demons.

1. They can speak Acts 19:15
2. They can discern Acts 19:15
3. They can divine Acts 16:16
4. They have knowledge Mark 1:24

II. The Activities of Demons.

These activities manifest themselves in a threefold manner.

1. Obtaining possession of the bodies of men Luke 8:36
2. Voluntarily vacating the bodies of men Matt. 12:43
3. Repossessing the bodies of men Matt 12:45

III. The Energies of Demons.

Not only are demons active, but they also are continually energetic, and always destructively so. This may be proven by the means they employ.

1. Threw the man down without injury Luke 4:35
2. Threw the boy down and tore him Luke 9:42
3. Driven into the wilderness Luke 8:29

IV. The Preference of Demons.

These spirits abhor disembodiment; and

they manifest a strong preference for human bodies. Hence ten times in the New Testament we read of persons being demon possessed, which just means that those persons are temporarily, at least, the habitation of demons. But when dispossessed by the power of God, they prefer the carcasses of swine to complete disembodiment (Luke 8:32).

V. The Characteristics of Demons.

These demons differ as much in character as they do in energy and action. Let us tabulate them thus:

1. Some are deaf Mark 9:25
2. Some are dumb Mark 9:17
3. Some are seducing 1 Tim. 4:1
4. Some are lying 1 King 22:22
5. Some are unclean Luke 4:33
6. Some are foul Mark 9:25
7. Some are wicked Ephesians 6:12

SENSITIVENESS

Beloved friends, what is it to be sensitive? Alas, many of us use the same word with a different meaning. We see a precious sensitiveness in 2 Kings 22:19, "Because thine heart was tender, and thou hast humbled thyself before the Lord." The aspect of true and deep feeling, in contrast with Ephesians 4:19, is there before us.

But there is a pseudo-sensitiveness, which while it may be "real" as an experience, is unappointed,—harmful to ourselves and unkind to others, not to the glory of God: we need to confess it as sin, and seek "victory" in the Lord's might 1 Cor. 15:57. It has two forms.

Both forms approach to "evil surmisings," though Satan wraps them up in another way. We "think" that someone is against us, or hastily interpret an unintentional omission as a slight. We break the Divine command "Love one another" for love worketh no ill, thinketh no evil, but contrarily we have hard thoughts. In some temperaments, these produce a worrying and rankling self-occupation, a brooding discontent—THAT IS ONE form of sin. It is a sign of unhealthiness spiritually and these signs should be watched as definitely by God's dear people as the temperature and pulse by a physician of the world.

In other believers the unkind "thoughts" lead, beyond worrying within, to a measure of expressed unkindness, a fleshly talkativeness,

which in a deadly way aims at the root of spiritual love and unity. One of the saddest results of sin is that we often think we are right. Oh, to be more sensitive as to our own sin! Do not henceforth call the disease we are pondering "sensitiveness." It is often "touchiness," in plain English. It is sometimes self-will which does not like to be reproved; and pride which does not like to seem neglected, or, at least, largely composed of these. We feel we have "cause" for our "complaint," and thus we are unable to see our spiritual lack, and our misconceptions. Once we take a wrong standpoint, everything will appear "wrong."

If the wrong sensitiveness exists, and there are "imaginings" and misunderstandings, in yourself, judge them all at once. Never allow inferences from anything but facts: "suppositions" are dangerous. You "thought" A meant this and B implied that, and you are worrying yourself or even informing C about it. Judge the whole thing as sin. If others have this "feeling" toward you, be exercised in heart before God as to any cause in you, however trivial, even as when the world attacks you. Avoid self-satisfaction. Do not take a pinnacle and point out their sins, but bend down for the washing of one another's feet. As He is exalted, evil surmisings will be laid low!—Extracts from Herald of Light.

MY BEST

I may perform no deed of great renown,
No glorious act to millions manifest;
Yet in my little labors up and down
I'll do my best.

I may not paint a perfect masterpiece,
Nor carve a statue by the world confest
A miracle of art; yet will not cease
To do my best.

My name is not upon the rolls of fame,
'Tis on the page of common life imprest;
But I'll keep marking, marking, just the same,
And do my best.

And if I see some fellow-traveler rise
Far, far above me, still with quiet breast
I keep on climbing, climbing toward the skies,
And do my best.

My very best, and if, at close of day,
Worn out, I sit me down awhile to rest,
I will still mend my garments, if I may,

And do my best.

It may not be the beautiful or grand,
But I must try to careful be, lest
I fail to be what's put into my hand,
My very best.

Better and better every stitch must be,
The last a little stronger than the rest.
Good Master, help my eyes that they may see
To do my best! —Selected.

WRONG DIRECTIONS

"Blind Leaders of the Blind"

In an English exchange we find the following incident a true occurrence:

I was going west one time during the winter. The train had two engines ploughing along. There was a woman, with a little baby in her arms, who wanted to leave the train at a certain little station, where they stop the train if you come from a certain distance. The brakeman came in and called the name of the station when we were getting near. The woman said, "Don't forget me," and he replied, "Sure." There was a man there who said, "Lady, I will see that the brakeman doesn't forget you—don't you worry." A while later he said, "Here's your station." She hopped out of the train—into the storm. The train had gone on about three-quarters of an hour when the brakeman came in and said, "Where's that woman?" The traveling man said, "She got off." The brakeman said, "Then she's gone to her death; we only stopped the train yonder because there was something the matter with the engine." They called for volunteers and went back and looked for her. They searched for hours and finally found her out on the prairies, covered with a shroud of ice and snow woven about her by the pitiless storm, and with the little babe folded to her breast. She followed the man's directions, but they were wrong.

She followed the wrong directions and they led to her death and the death of her little one. How great the responsibility of the man, who sent her into the night and the raging storm! Greater still is the responsibility of the men who stand up as preachers and teachers of Christianity and who give to lost men and wo-

men and to their children the wrong directions. Instead of sounding the alarm and warning to flee from the wrath to come, they preach that all is well. Instead of pointing out God's way of salvation by the blood, they obscure the cross, deny Christ's atoning work and send their hearers down the road which leads into eternal darkness and misery. How awful will be their remorse when they discover the work they have done by preaching the devil's lie, instead of God's eternal truth! Of such who give the wrong directions, who preach error and a delusion in the place of the Gospel, our Lord spoke in His severe denunciation of the scribes and the Pharisees. They are the blind guides and the hypocrites, who shut up the Kingdom of Heaven against men. (Matthew 23.)

—Selected

Notices of Revival Services

Mr. and Mrs. Wilfred Parham left Baxter Springs, Kansas for all day services at Cave Springs, Ark., Sunday, Sept. 30. They are now engaged in a Revival Campaign near Fayetteville, Ark.

They have with them a midget, Miss Nannie Beal, who instead of accepting the offers of the shows has given her life to the service of God. We are sure that her sweet Christian life will win her many friends and we trust God will bless her in His service. Mr. and Mrs. Parham expect to hold some meetings in Texas and perhaps other states as the Lord leads, before going to the Pacific coast.

Any desiring to write them may address them at Baxter Springs, Kan., Box 6 and it will be forwarded to them.

G. W. Schultz and A. L. Babbitt have begun a Revival at the South Side schoolhouse, Kingman, Kansas, to continue till Oct. 21.

Lloyd M. Uurham of Stella, Mo., is holding a Revival Campaign at the Gospel Mission Hall, 912 East Douglas, Wichita, Kansas. This meeting is announced to continue until the 28th of this month.

"He shall not fail, nor be discouraged."
Isa. 42:4.

"Fear not, neither be discouraged."
Duet. 1:21.