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Holy Spirit Research Center, Oral Roberts University

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The Apostolic Faith

OFFICIAL ORGAN OF THE APOSTOLIC FAITH MOVEMENT

Vol. V.

JANUARY 1929

No. 1

A HAPPY NEW YEAR

ANNOUNCEMENT EXTRAORDINARY

We have come to the New Year and will have to revise our mailing list. We hope no one will take offense at this request we are now making, as we are always at our wits end to meet our monthly bills on the paper and we feel it is wronging us for persons to be taking the paper out of the post office if they don't want it and keep us printing and paying postage on the same.

First. Scores of the Lord's worthy poor are getting the paper free and this we are so glad to do. But if there are some of you who do not care for the paper won't you please send us a card to that effect, or hand it to your Post Master and he will return it to us, at our expense. Those who do want it for another year, won't you send us a post card that you would like it sent right on.

Second. Many have sent in the names of other friends and relatives to whom we have been mailing the paper. Now to these we would like to say that we would appreciate a letter or post card telling us you want or don't want the paper another year.

Third. We have kept a list of all those who have contributed to the paper the past year, but some times when the mails have been heavy we have not always gotten you listed. We know you want the paper or you would not of donated, but won't you who have contributed any amount to the paper also send in your names saying that you want it continued.

Fourth. I have many friends, dear friends, I know who want the paper but those who have the work to do on the paper and the mailing list don't know you from any others, so will you now mail your name also. Address Mrs. S. E. Parham, Baxter Springs, Kansas.

With grateful hearts we want to thank our readers, who have so faithfully supported the paper with your prayers and means, during the past year.

May God bless you, one and all, and make the New Year a happy one to you in the glad service of our King.

SPIRITUALISM

(Continued from last month)

By Carlyle B. Haynes.

MASQUERADING AS CHRISTIANS

Today Spiritualism masquerades under the guise of Christianity. It hides its real character under the pretension of great holiness. It is building churches and taking the appearance of a Christian denomination. And under the deceptive appearance it is sweeping millions to ruin and despair. But at the beginning of its modern history it made no such pretensions, and frankly acknowledged its connection with the devil, to whom it offered its prayers and devotions. Its official organ of that time contains a number of petitions to his Satanic majesty, two of which are here given:

PRAYER TO THE DEVIL

"O Lucifer, thou son of the morning who fell from thy high estate, and whom mortals are prone to call the embodiment of evil, we lift our voices to thee. We know thou canst not harm us except by the will of the Almighty of whom thou art a part and portion, and in whose economy thou playest a part, and we cannot presume to sit in judgment over Deity. From the depth of thine infamy streams forth divine truths. Why should we turn from thee? Does not the same inspiration rule us all? Is one in God's sight better than another? We know thou art yet to come up in His expanded creation, purified by the influence of God's love for His love is not perfected while one of His children writhes in misery. So, O Lucifer do we come up and stand before the throne of the Ancient of Days, hand in hand with thee. As thou hast been the star of the morning thou wilt again become an angel of light. O Satan, we will subdue thee with our love and thou wilt yet kneel with us at the throne of God."—Banner of Light, Dec. 21, 1861, page 8.

"O thou prince of darkness and king of light, god and devil, greater and lesser good; perfect and imperfect being! we ask and demand of thee that we may know thee, for to know thee is to know more of ourselves. And if to do this it be necessary to wander in hell, yea and amen, we wander there with the spirits of darkness. The church and the world tell us that the devil goeth about like a roaring lion, seeking whom he may devour, but we know thee only as God's

vicegerent, to stand at His left hand, the regenerator of mankind, the means of bringing up all things, intellectually and morally to perfection."—Banner of Light, Mar. 1, 1862.

On opening a debate with a Christian minister on the subject of Spiritualism, Prof. W. Chaney, a medium, at San Jose, Cal., Jan. 29, 1874, offered this prayer:

"O devil prince of demons in the Christian hell! O thou monarch of the bottomless pit, thou king of scorpions having stings in their tails, to whom it is given to hurt the earth for five months, I beseech thee to hear my prayer . . . Bless thy servant in his labors before thee. Fill his mouth with words of wisdom. Enable him to defend thee from the false charges about to be made against thy sulphurous majesty, and triumph by truth and logic over his opponent, so that this audience may realize that thou art a prayer hearing and prayer answering devil."—Signs of the Times, May 16, 1877.

SATAN HAS BEEN CONVERTED

And that the anticipations of Spiritualists have now been met, and Satan has actually been converted, is the message which is now brought from the world of spirits, as recorded in what purports to be a message received from the departed "Lutheran minister developed into a theomonist," as the spirit described itself printed in Washington (D. C.) Post of Nov. 1, 1914. The message is as follows:

"The new revelation and great truth I am graciously permitted to tell is the fact that Satan (Helios) has been truly converted. Pray for him, all ye earnest ministers and children of God; for Helios has a terrible battle on his hands, as I am informed this morning. While many of the spirits of the abyss or lowest hell on the sun, with him, have turned and accepted Jehovah, there are many left who are fiercely obstructing the higher progress of Helios and other hell spirits who have left them. You know that people on earth who turn from wickedness to righteousness have the hardest time to defend themselves against their former bad companions. Not only does everybody doubt that their conversion is sincere, but all the old cronies, out of revenge, do whatever mischief they can against their former friend.

"Now, imagine satan being converted, as he really is, and you know that it is an awful struggle for him. Satan was a high angel from the ancient world, possibly one of elohim or sons

(emanations) of God, who fell through pride. For many thousand years he has been the jailer of the lowest hell sphere on the sun, and that is why he gives his name as 'Helios', which is Greek, and means 'sun.' His scriptural names are Hebrew, Abaddon; and Greek, Apollyon.

The recent conversion of Helios was the greatest victory of Jesus, and the turning point of the history of the world."

SPIRITUALISM GROWING RAPIDLY

From the small beginning already described, Spiritualism has grown by leaps and bounds until today it numbers its converts by the hundreds of thousands. It has developed through different stages, such as slate-writing, table-tipping, the playing of musical instruments by unseen agencies, and other remarkable manifestations, but through all its history the chief characteristic of this delusion has been, and now is, the claim of communicating with the spirits of the dead.

This claim of communication with the dead is not a new thing. Spiritualism itself, as has been shown, is not a new thing. It is an old thing which has been given a new name. In ancient times it was not called Spiritualism, but witchcraft, sorcery, wizardry, necromancy, and consulting with familiar spirits. Under those names it is spoken of in the Bible and is strongly condemned.

Inasmuch as this system is sweeping many people from their moorings out into a great sea of deception, it is well we study what God has to say about it. It is a most powerful deception, and we cannot combat its power successfully in our own strength. God has given much instruction concerning it in His Word, and this instruction will be of the utmost value to us in meeting the lying claims of Spiritualism and overcoming them.

GOD PROHIBITED SPIRITUALISM

God said unto His ancient people:

"Regard not them that have familiar spirits, either seek after wizards, to be defiled by them: I am the Lord your God." Lev. 19:31.

The possession of familiar or controlling spirits is the very claim upon which the so-called communication with the spirits of the dead is made by spiritualist mediums. In the verse quoted above God forbids His people to have anything to do with those who make such claims, and further admonishes them that any

such connection will be defiling His people.

"And I will come near to you in judgment; and I will be a swift witness against the sorcerers." Mal. 3:5.

Sorcery was pretended familiarity with the spirits of the dead, that is, it was the ancient name of modern Spiritualism.

"Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, . . . for they prophesy a lie unto you." Jer. 27:9,10.

CANNOT FORETELL THE FUTURE

Spiritualism pretends to be able to foretell the future accurately. This is mere pretension, for it does not know the future. Mediums, reasoning from cause to effect, may surmise something of what may come to pass, and so may we all, but they have no supernatural knowledge at all of the future. If Spiritualists knew what would happen tomorrow and the next day they would undoubtedly be the most successful manipulators of the Wall Street stock markets, for they would be able to tell whether stocks were going up or down and thus be far in advance of their competitors. They do not know the future, but "they prophesy a lie unto you."

"A man also or a woman that hath a familiar spirit, or that is a wizard shall surely be put to death: they shall stone them with stones; their blood shall be upon them." Lev. 20:27.

OCCULT AND DEVILISH PRACTICES

This was the ancient penalty for attempting to communicate with the spirits of the dead, and there are those who never cease to deride the Bible for such a law. But when men talk, it is well to know what they are talking about; and when they take a little trouble to find out, they might discover that the occult and devilish practices of ancient Spiritualism, not only tended, as they do now to disease, insanity, immorality and death, but that those who practiced these occult arts were too often guilty of the most horrible, abominable, and revolting crimes and barbarities, which in themselves were sufficient cause to prohibit the practices which gave rise to them. It is well, at any rate, to learn the estimation in which the Lord holds Spiritualism.

"There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, . . . or an enchanter, or a witch, or a charmer, or a

consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord." Duet. 18: 10-12.

Surely at the present time consulting with familiar spirits cannot be pleasing to God when anciently it was an abomination to Him.

In the New Testament, Spiritualism is also found in doubtful company under its old name witchcraft.

"Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings and such like: of the which I tell you before, as I have told you in times past, that they which do such things shall not inherit the kingdom of God." Gal. 5: 19:21.

TRY THE SPIRITS

All such movements which claim to be of God we are told to test: "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets have gone out into the world." 1 John 4:1.

And how, and by what, we are to try the spirits is also made plain:

"And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep, and that mutter; should not a people seek unto their God? for the living to the dead? to the law and to the testimony: if they speak according to this word, it is because there is not light in them." Isa. 8: 19-20.

Rather than the living seeking the dead for help, they should seek their God. When Spiritualism urges us to seek to the dead through a medium controlled by a familiar spirit then we need to seek God. And we are to test the claims of Spiritualism by "the law" and by "the testimony" that is, by the Word of God. If they speak not according to the Bible it is because there is no light in them.

Examined by the test Spiritualism fails at every point. The doctrine upon which the whole system is based is in contradiction to the plainest statements of the Bible, as every reader of this article will be able to discern. Spiritualism teaches that the dead are conscious; The Bible declares them to be unconscious; The teaching of the Scriptures upon this subject has already

been set forth and need not to be repeated here.

IT IS WHOLLY SATANIC

Spiritualism is not all trickery. There is a supernatural power behind it, but that power is not the power of God, but of satan. It is wholly satanic. The spirits which appear in the dim light of a spiritualistic seance, are not the spirits of our departed friends at all. "They are the spirits of devils, working miracles," declares the inspired Word of God. Rev. 16:14.

As many will be brought into contact with these spirits who impersonate the dead they will find themselves confronted by a power which they will be utterly unable to withstand or resist. Appeals will be made to their sympathies, and before their eyes miracles will be wrought which will convince them that this fearful delusion is a great power of God.

They will be led to disbelieve the Word of God, which opposes the claims of Spiritualism and will thus be led on until God departs from them, as He did from King Saul, and they are completely entangled in the snares of the devil. Thus thousands and hundreds of thousands will lose their souls in this final effort of satan to deceive the whole world and to take it captive. Our only protection against this powerful delusion is to be acquainted with the inspired teaching of the Bible concerning the dead.

SAUL AND THE WITCH OF ENDOR

The experience of King Saul with the witch of Endor is sometimes cited as proof of the possibilities of communicating with the dead. But this experience is merely an account of deception of Saul by a demon impersonating the dead Samuel. If we accept this account as a genuine manifestation of the spirit of Samuel we must be prepared to believe that all the prophets, and apostles, and saints are at all times liable to be called from their resting places at the bidding of spirit-mediums. We must believe, too, that the whole host of the dead, instead of being, as has been taught, in heaven, in hell, or in purgatory, are merely kept "on tape" in preparation for a call from any witch, wizard, necromancer, sorcerer, or company of free lovers who may choose to have a seance in order to parade these patriarchs, prophets, apostles, and relatives before any one who may be willing to pay a quarter at a wholesale seance, or a dollar

at a retail one. And a student of the Bible is not ready to accept any such preposterous idea.

SANCTIFICATION, THE SECOND WORK OF GRACE

"Let the water and the Blood,
From Thy riven side which flowed,
Be of sin the double cure,
Save from wrath and make me pure."

We receive sanctification, a second definite work of grace, through the Blood of Jesus Christ. "Wherefore Jesus also, that He might sanctify the people with His own Blood, suffered without the gate." Heb. 13:12. It is the Blood that cleanses and makes holy. "The Blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1:7.

The Word of God teaches the twofold nature of sin, actual sin and indwelling sin. The terms "blot out", "forgive" and "pardon" refer to actual sins; while the terms "purge," "cleanse," "purify" and "sanctify" refer to indwelling sin.

REGENERATION.

You cannot sin and repent, and sin and repent, and call that salvation. That is conviction. When you are really saved, it takes sin out of your life.

At conversion, or regeneration, all actual sins are forgiven; the soul is justified, born of God, adopted into the family of God, and you become a new creature, an overcomer. II Cor. 5:17; I John 5:4. We have the witness of the Spirit in the heart. "The Spirit itself beareth witness with our spirit, that we are the children of God." Rom. 8:16. "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God." I Cor. 2:12.

Some say, "When I am sanctified, I shall be able to live without sin." Instead of sanctification, you need justification. "Whosoever is born of God doth not commit sin." I John 3:6-9. When you are really saved, sin is taken out of your life. When you are born of God, you will not give way to anger. You may feel at times an uprising within, but you will have power to resist the enemy.

INHERITED DEPRAVITY

The sins that you have committed in your life, Jesus pardons and blots out; but the inher-

ited sin, the inbred sin, is eradicated, cleansed away, destroyed by the second work of grace. We are not responsible for the sin nature until we receive the light, for we could not repent of a sin that we did not commit. Our first parents fell, and sold their birthright, and, through disobedience to God, brought the sin nature, the fallen nature, upon the human race.

When a sinner comes to Christ and is saved, the fruits of sin are cut off, and the fruits of the Spirit appear; but the root, or nature of sin, still remains in the heart, and will sooner or later give you trouble. "You need to go to God and have the old root, the Adamic nature, eradicated. You will then have a pure heart.

David saw his need of sanctification, of cleansing, when he prayed, "Wash me thoroughly from mine iniquity, and cleanse me from my sin. Behold, I was shapen in iniquity; and in sin did my mother conceive me. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." Psalms 51:2,5,7.

THE SANCTIFIED LIFE

Sanctification means a life of constant and perfect victory and perfect fellowship with Jesus Christ. There is a sacred oneness between your soul and God. "For both He that sanctifieth and they who are sanctified are all of One." Heb. 2:11. He reigns in your heart supreme—Christ, the Sanctifier, the Mighty God, the Prince of Peace. It brings a Sabbath of rest to your soul, for Christ reigns within, without a rival. You enter into absolute rest in God. "There remaineth therefore a rest to the people of God." Heb. 4:9.

Sanctification puts you on the highway of holiness, that undefiled, clean, holy walk with God. It puts conviction on the sinner when you tell the Story. It is wonderful, wonderful to have the Sanctifier in your soul! It makes other souls hungry when they see sanctification lived out day after day, under the every circumstance and condition. Heaven dwells in your soul, and your life measures to the thirteenth chapter of I Corinthians.

EVIDENCES OF CARNALITY.

If there are uprisings in your heart, fretfulness, peevishness, you are not sanctified. If you get offended under provocation, if you contend for your opinion, your own way, you are not sanctified. You know whether there are uprisings of any unholy nature in your heart;

and if there are, you should seek at once for sanctification.

How does your experience work, feel and love under the test and trial? Examine the issues of your heart, and you will know whether you are sanctified. When you have the experience, there is no doubt in your heart, for you have the witness within and the life without, which makes it possible for you to know that you have the experience of entire sanctification. If you do not know whether you are sanctified, it is a sufficient proof that you have not the experience.

HOW TO OBTAIN IT

Consecrate your life, give God your all. Put everything on the altar. Make your consecration according to the Word of God. Present your body a living sacrifice, which is your reasonable service. Go down before Him with all your soul and life and say, "God, I forever yield myself to Thee, I lay my life at Thy feet."

The moment any soul will make a complete consecration, God will cleanse the heart. That moment faith brings the Blood, and the Spirit witnesses to your heart that the work is done. The root of sin is destroyed through the perfect offering of Jesus Christ. The very nature of sin is eradicated, destroyed by the Blood of Jesus Christ, the Son of God.

THOUSANDS HAVE PROVED IT

David was sanctified when he prayed, "Create in me a clean heart, O God." "Wash me and I shall be whiter than snow." Psalms 51:7,10. Jacob was sanctified when he wrestled with the angel and prevailed. Isaiah was sanctified when the fire from off the altar touched his lips.

It was this blessed experience that took the martyrs through the fire, praising God when the flames were leaping around them. God has wrought the same work in the hearts of millions who have gone on before, and many more entering into that wonderful experience.

There are hundreds of witnesses today who once had the uprising within, the inbred sin; but the Blood has taken it out, root and branch. God is truly sanctifying many today by a second, definite work of grace. Hundreds in these Missions are testifying to, and living, the experience of entire sanctification. It means so much to have that mighty power on the soul, day by day, having no mind or will contrary

to Christ, but always seeking His will.

ALL BELIEVERS HUNGRY FOR IT

If you would be a true Bible Christian and live a wholly sanctified life, you will confess your need of the precious Blood. You will hunger and seek for sanctification with all your heart. God has the experience for every hungry soul. All that He requires is an honest, hungry heart. All He demands of you is to say from the heart, "God, I hunger and thirst after righteousness." And God will answer back, "You shall be filled." Pay the price, give up all, lay it on the altar of sacrifice, and God will send the fire, the real old time Bible experience.

God has provided an experience even more wonderful than sanctification, in this dispensation of the Holy Ghost—the Latter Rain outpouring. He has sent the Comforter, the Third Person of the Trinity, into the earth, that we might be anointed from heaven to do the work God has called us to do. It is the promise of the Father, the baptism of the Holy Ghost and fire, the same that fell upon the disciples on the day of Pentecost.

If you would receive the mighty baptism of the Holy Ghost and fire, you must follow Jesus to the end. Follow Him in the regeneration, the new birth; follow Him in sanctification, going outside the gate, bearing His reproach; follow Him to the ascension, and obey His command, "Tarry ye in the city of Jerusalem, until ye be endued with power from on High." Luke 24:49. "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8.—Selected.

"HONEST ABE" LINCOLN SAID

I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to what light I have. I must stand with anybody that stands right; stand with him while he is right, and part with him when he goes wrong.

Jesus hath now many lovers of His heavenly kingdom, but few bearers of His cross. He hath many desirous of consolation but few of tribulation.

MEMORIES OF ONE YEAR AGO

When I Spent Christmas In the City of David

For twenty centuries, all roads have led to Bethlehem on Christmas Eve.

Every Christmas Eve a strange, motley procession jams the six-mile stretch of highway that reaches from Jerusalem to the little town where Jesus Christ was born in the manger.

In it are European and American tourists, native Syrians in their quaint Old Testament garb, modern automobiles and mule-drawn wagons, beggars and priests—all retracing the route that the three wise men of the east, led by a star, followed nearly 2000 years ago.

They are on their way to the Christmas Eve ceremonies in the Church of the Nativity at Bethlehem—a queer, huddled-together church said to cover the exact site of the manger in which Christ was born.

The road between Jerusalem and Bethlehem hasn't changed much in the intervening years. To be sure, it is made of asphalt now, adapted to the automobile and policed traffic officers, whereas it was a dusty affair of white stones in the days of the Gospels; but the surrounding countryside, with rolling pasture lands and barren hills, looks much the same as it did in Biblical times.

The Christmas Eve Procession

On Christmas Eve it is jammed from end to end by the procession. The pilgrims cover its entire length, moving slowly thru the scenes that, to a Christian, are the most sacred and significant on earth. They travel now in autos, lorries and on donkeys and on bicycles. Out thru the Jaffa gate, near which the crucifixion is believed to have taken place, winds the long cavalcade, past a well by an olive grove where, according to tradition, the three magi stopped to drink and saw in the water the reflection of the star that had blossomed for their guidance and heralded the birth of Christendom.

Tending their flocks in the surrounding fields are shepherds, dressed in long gowns and wearing turban-like handkerchiefs about their heads, with sheepskins over their shoulders. Beyond a doubt, their appearance is identical with that of the shepherds who, ages ago, were watching over the flocks by night when they saw a vision and heard the angels sing.

A field to the left, according to tradition, is

the very field in which Ruth garnered wheat for old Boaz; then comes the tomb of Rachel. Then the procession swings round a hill and reaches Bethlehem itself.

Busy Little Bethlehem

Bethlehem is a little town with its white stone houses, huddled closely about narrow, winding streets thru which autos and wagons can scarcely pass. The houses, with flat roofs, latticed windows and central courts, occasionally arch overhead to shut the sun off the pavement below; countless booths and bazaars line the narrow streets where women and girls sell carved crosses, rosaries and other religious objects to the tourists. There is always the noisy hubbub of the shopkeepers, crying out their wares.

Suddenly there appear at the head of the procession the three Patriarchs of the Christian faith in Jerusalem—dignitaries of the Orthodox Church, resplendent in their bejeweled vestment. In their train are attendant archbishops, bishops or archimandrites, also dressed in colorful robes. They lead the way thru the formless cluster of buildings about the Church of the Nativity, built by the mother of Constantine the Great, and said to be the oldest Christian church in the world. The church stands in a small square, surrounded by stores.

The entrance to this building is not impressive. It is a narrow, low gateway of plain hewn stone, a scant four feet in height, so that dignitaries and all have to stoop low to enter. The gate is thus cramped because the Mohammedans, for centuries in control of Syria, did not scruple to drive their cattle into the sacred places of the Christians; hence the gate had to be made small enough to keep the animals out.

Where Christ Was Born

Inside, the basilica becomes more imposing. The procession enters an enclosure about 120 feet in length and 110 feet wide, divided by massive pillars into a central nave and two narrow flanking aisles.

The choir chants hymns, and the patriarchs and their attendants take tall lighted tapers in their hands. Then they advance to the east end of the church, pass thru a low archway by the choir and descend a flight of steep, slippery steps to the Grotto of the Nativity.

The grotto is a sort of cave in the solid rock. Tradition says that this cave, existing in Biblical times, constituted the stables in which the

Virgin Mary took refuge when she and Joseph learned that there was no room at the inn. A small altar lies against the wall, lighted by many small silver lamps; and on the floor, in front of the altar, is a silver star, marking the exact spot where Christ was born. A Latin inscription is on the star.

Kneel at Manger

Here patriarchs, bishops and attendants kneel, in turn, to kiss the star—the climax of the annual Christmas Eve celebration that has been held for many centuries.

When this ceremony has been finished the tourists may light tapers, descend to the crypt and kneel, likewise, at the most sacred spot in Christendom.

Crowds throng the streets of Bethlehem thru the evening of Dec. 24. They are, no doubt, very similar to the residents of Bethlehem of 20 centuries ago—except that they are more war-like. Part of the population is Mohammedan, and it is actually necessary for soldiers to be stationed about the Church of the Nativity to prevent outbreaks. However, no trouble ever occurs.

That is the little town of Bethlehem today, twenty centuries after the birth of Jesus Christ.

THE JEWISH PASSOVER

By Phillip Sidersky

The Jews Passover, which corresponds to the Christian Easter, began last year, 1928, at sunset on Wednesday, April 4th. According to the Hebrew calendar it is on the eve of the 14th of Nisan of the Jewish year 5688.

On Wednesday evening, April 4, at the very same time Jewish people all over the world were observing the Passover, the writer had the privilege of delivering and demonstrating his service on "Christ and the Passover" at Lake Avenue Congregational Church, Pasadena, Calif., Rev. James Henry Hutchins, Pastor, and the following is a portion of that sermon:

The Feast of Joy, Liberty and Emancipation from Egypt, which is being observed by Jews all over the world, has become a lasting memorial to Israel. Every year the true Jews who believe in God, and trust in His Old Testament, according to His command, observe this memorial Feast of the Passover. The day before the Feast,—in fact, the week before,—is a busy time with all Israelites. The house is cleaned,

every corner of it; all cooking utensils that cannot be renovated are scoured and purged; all dishes of china, glass or stone are set aside and new ones take their place. Even new clothing is the order of the day. All Jewish holidays and festivals begin on the eve of the day previous with the appearing of the Evening Star; for the Passover, on the evening of the Fourteenth Day of Nisan, which date last year came on Wednesday, April 4th. The last gathering of leaven is made before sundown. After the service in the Synagogue the family gathers about the table, which is tastefully decorated and provided with unleavened bread, bitter herbs and fruit sauce. A chair and a plate, also a cup of wine, is placed at the table for every member of the house. The apparel on this eve is usually white. The rules of this Feast are observed to this day as in the days of old, even as in the days of Jesus.

Jesus The Atonement

Jesus came in the fullness of time when Israel had departed from observing the Word of God and observed rather the traditions of men, He fulfilling all the law and pointing to the Heavenly Father. Jesus observed the Jewish Passover service just before He went to the cross. So let us leave the Passover table of the Orthodox Jew and look into the upper room as Jesus entered that night with His disciples. He gave Himself as an atonement for sin. He sat down with the twelve, and looking about, He said: "With desire have I desired to eat this Passover with you before I suffer; but verily I say unto you, one of you which eateth with Me shall betray Me." And they began to be sorrowful and asked: "Lord, is it I?" Simon Peter beckoned to one who was leaning on Jesus' bosom, that he should ask who it would be that should betray Him. Jesus said: "He it is to whom I shall give the sop when I have dipped it." And when He had dipped the sop, He gave it to Judas, and after this, Satan entered into him. Then Jesus said: "What thou doest, that do quickly." Judas, having received the sop, went out, and it was night. It is always night when a soul departs from Jesus.

The ceremony of the Jewish Passover commemorates the Exodus of the Children of Israel from Egypt, and is performed in the same manner now. The head of the house takes some bitter herbs, which are to remind them of the bitterness of slavery in Egypt. These are dipped

in salt water in memory of the tears of Israel in their oppression. This is the first sop and the first thing to be taken at the Passover. Bitterness and tears, all that Judas received from the hands of Jesus after walking with Him for three years and seeing His blessed life. Bitterness and tears are the only rewards to him who betrays the Son of Man into the hands of His enemies.

"When Judas had gone out, Jesus took bread and brake it." Three loaves or cakes of unleavened bread (called in Hebrew "Matzos") are on the Jewish Passover table. The first or upper one is dedicated to Lasham, Jehovah; the second or middle one to Lacohan, Priest; the third to Leom, the people of Israel. The middle loaf or cake, signifying the Priest, is taken and broken; one-half is laid aside for the Coming One on a plate at the head of the table, with a portion of bitter herbs (grated horse radish), reminding them of the Exodus from Egypt, when no time was given them to take bread and they took their dough and baked it on the hot stones in the desert, eating unleavened bread.

Clouds and Sunshine

There is upon the Jewish Passover table a sauce made of apples, grated almonds, sugar cinnamon and nuts, in memory of the day of Egypt. In Eastern lands, the apples are scarce, the sauce is made of figs, dates and honey.

The question may arise: Why, then is the sauce so sweet and palatable when it is a reminder of the bitter tasks of Egypt, of the clay, out of which they had to make bricks for Pharaoh? This is to teach that God is mindful, that had it not been for the clay in Egypt and the hard, bitter tasks it enforced upon the people of Israel, they would have become lost in their satisfied condition, but on account of the clay they remembered God and called upon Him. He heard their cry and saved them from the hands of Pharaoh. This shows that no matter how dark the clouds, how bitter the task, how heavy the sorrow, God's sunshine of love, His help, is ever near to save.

No lamb is found on the Passover table this day; but instead of the lamb only a bone, the pure lower joint of the front leg of the lamb is used. The letter of the law is fully observed, no bone shall be broken; it is roasted with fire. The Rabbis explain that two joints of the fore-leg of a lamb, the shank bone, is to remind the Jews that "with a mighty arm and a powerful

hand have I redeemed Israel and brought her armies out of Egypt." But no explanation is given by the Rabbi why the lamb is not killed, according to the command given by God to Moses. There is no record that the lamb has been used in the Passover services since the service the night Judas betrayed Jesus. This is a significant fact which Jews of this day cannot explain. No lamb is used, because Jesus came as the long expected Messiah, and God does not permit the lamb to be used. Christ, our Passover, has been slain.

Type of Resurrection

Upon the Jewish Paschal table is also found an egg, which is to remind of the grave. "For it is given unto all men once to die and then the Judgment." The egg also brings to notice the tomb and eternity; for looking upon this egg they are reminded that we are mortal and will some day be placed in the tomb.

At the head of the Jewish Paschal table stands an empty chair, a plate which no one uses, with a half cake of unleavened bread and a cup filled with wine. No one sits in the chair; no one touches the bread; no one drinks that cup; and the question may be asked by Gentiles, why this empty chair, broken bread, and unused cup? The answer given by the Jews will be: "This is the Messiah's cup," or some say "Elijah's cup," or "the Coming One's cup." And before the close of the Passover Feast, which lasts until midnight, the oldest child arises from the table and going to the door, opens it. The head of the house recites, "Thou God of Abraham, Isaac and Jacob, long have we waited for Thy promise. We beseech Thee now to send Thine anointed whom Thou hast promised the Son of David. Have mercy upon Thy people Israel. Gather us according to Thy Word and we shall be Thy people and Thou wilt delight in us as of old. Behold, all things are ready and we wait." After a few minutes of waiting the door is closed and the head of the house recites: "How long, O Lord, how long? Will Thine anger not be turned away from Thy people and wilt Thou have mercy and restore us to Thy favor? Behold our suffering! We are scattered among the heathen. They mock us, saying, where is thy God, where is the promise of His coming? We grow faint, yet we hope. Lord, our God, may it please Thee to gather Thy people speedily. Restore us to Thy favor, at least next year may we celebrate this feast with Thee in Jerus-

alem, Thine own habitation."

No one touches that cup of wine at the head of the table, which has long been set aside for the Coming One. This has been done ever since the destruction of Jerusalem, and is being observed by the Jews all over the world.

At the last Passover which Jesus partook of with His disciples, He took the bread, (the half loaf left on the plate dedicated to the Apicoman, Coming One, the portion of the broken Cohen, Priest), saying: This is My Body broken for you; take, eat." Likewise He took the cup (which is being set aside at the Jewish Paschal table even at this day, which no one touches), saying: "This is My Blood of the new covenant; take, drink ye all of it, and as oft as ye eat this bread and drink this cup, ye shall show forth the Lord's death till He comes."

This is a brief description of the Jewish Passover as it is carried out today and brings very forcibly to us the blessed truth of Christ as the true Passover. Read Mathew 26:19; Mark 17:12; Luke 22:7; John 13; 1 Corinthians 5:7.

PRAISE

At midnight Paul and Silas prayed and sang praises.—Acts 16. 25.

The Bible is the song book. What a study the great songs of Deborah and David, of Moses and Mary! Its message to every one whose heart is right with God is told in terms of triumph—"Be strong, rejoice, be glad in the Lord, sing," etc. It is the book which sets forth the horrors of sin, suffering, sorrow, defeat, death, eternal ruin. But one has only to note the frequent recurrence of the word "praise," and the kindred words "sing," "be glad," "rejoice," etc., to see that its prevailing note is that of praise, triumph, victory. All our songs and hymns worth singing are traceable to this spirit of praise in the Word.

Why praise? Because the Bible enjoins it. We think of it as a sort of luxury, something we may observe, or, without any serious consequences, dispense with. What a mistake! The Word of God commands it. A privilege? Assuredly it is. But also a duty. Could we see no other reason, His Word is reason enough. But reasons are evident, too. Praise is a law of our life. To be praiseless is utterly unworthy of a child of God. Christ is the personifi-

cation of praise. His life is the praise life. His life is ours. The new man, created in Christ, is God's masterpiece. His poem (Eph. 2:10), and His poem set to music,—a new song. "Singing and making melody in your heart to the Lord."

Praise is God's sunlight in the heart. It destroys sin-germs. It disinfects the soul. It makes the flowers of grace to spring forth. It ripens the fruit of the Spirit. It is the "oil of gladness" that lubricates life's activities.

There can be no holy life without it. It keeps the heart pure, and therefore the eye clear. Praise is essential to the knowledge of God and His will. It expresses our worship of Him, and our worship is our appreciation of His worth. What a marvelous place is given to man—the connecting link between God and His creation! Hence the very earth waits and groans for the revealing of the sons of God. When they with Christ are glorified, and with Him become earth's rulers, its groan shall cease and the mountains shall break forth into singing and the trees of the field clap their hands.

It is through praise that we are able to appropriate and realize our blessings. The Spirit's fulness and overflow await our praises. When they began to sing and to praise, then the glory of the Lord filled the house of the Lord. 2 Chron. 5:13.

Dr. Hanley Moule and wife, while standing in the forum at Rome, saw the Italian workmen with their pickaxes removing the debris which had been there fourteen hundred years. While they were standing watching, one of the workmen, with a terrific blow of the pickaxe, moved a heavy piece of debris, and a little fountain which had been imprisoned for fourteen hundred years, burst into the sunlight, and began singing and living as if nothing had happened.

It is well to have special praise seasons. William Law recommended chanting a psalm in one's private devotions in the morning hour. "At midnight Paul and Silas prayed and sang praises,"—a most unlikely time, place, and condition in the prison; but the song was in them. Fettered feet and bleeding back and prison walls combined could not suppress it. Through prayer they reached the song and in singing they touched the throne and the power fell.

"The strength of a life is the strength of its song." When the pressure is heavy, then is the time to sing. Pressure is permitted to streng-

then the attitude and spirit of praise. The geranium gives out its fragrance when it is crushed. Any one can sing when the sun shines and all seems to go well. But such singing may be very cheap and scarce merit the name of praise. It takes a man to sing in the dark when the storm and battle are raging and it is such singing that makes the man.

Obedience must underlie our praise, as the granite underlies the woods and meadows of the earth; as the bones build up the man. Without obedience we can have no music, no rhythm in our lives—all is but clanging cymbal, a brazen din. Obedience—exact, complete obedience—is the very spirit and strength of all praise.

For His sake let the heart be set with eager longing and resoluteness on this life of praise, and let there be the daily exercise and effort after a fuller thankfulness.—Unknown.

THE CHRISTIAN WARFARE

“He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty.” Ps. 91:1.

Paul tells us of the Christian warfare, “We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” This being true, how helpless our condition against the satanic forces of evil had not the “Captain of our salvation” made it possible for us to be more than conquerors through His grace.

The command is “Fight the good fight of faith.” “Faith is the gift of God.” He gives the strength to come, the grace to believe. He touches by His Spirit and reveals the knowledge of His abiding presence through the reality of the “New birth.” Now the command is, “As ye have therefore received Christ Jesus, the Lord, so walk ye in Him.”

When Christ was permitted to be tempted of the devil His answer was “It is written” so also we know “It is written” and by His Spirit through the Word both “quick and powerful and sharper than any two edged sword” we are enabled to walk in the liberty “wherewith Christ hath made us free.” Now as ambassadors, we are given the “word of reconciliation” and our message to the unbeliever “Be ye also reconciled to God.”

“In quietness and confidence shall be your

strength.” Even our “steps” are to be “ordered by the Lord”, and we need listening ears to hear the still small voice of His Spirit. “Beautiful are the feet of him that bringeth good tidings and that publisheth peace.” From here the Sword goes forth destroying His enemies by the Word of His mouth committed unto faithful witnesses. It is here the “whole armor” is put on that we may “be able to withstand in the evil day, and having done all, to stand”, for He is our “Buckler” and He is our “Shield”.

From this “secret place” of the Most High where the soul meets God alone, every thought brought into obedience to His will, may He give the intercessory prayer that shall loosen captive souls held in fear and unbelief ‘til His Church triumphant “kept by the power of God through faith” shall rise far above all “principalities and powers”, clothed with His righteousness in the “beauty of holiness” to crown Him “King of kings” and “Lord of lords”.

“This is the victory that overcometh the world, even our faith.”

Lillian T. Thistlethwaite.

DECISION

Dark the day and long the way,
Cruelly the foes oppress,
Shall I run or shall I stay?
Is it failure or success?

Faint and weary now am I,
Here my burdens I would drop,
Vain it seems again to try,
Shall I fight or shall I stop?

If I quit the battle's lost,
Hope forever fades from sight.
Howsoever I am crossed,
Fighting on, perhaps I might.

Might achieve the goal I seek;
Here I must decide my fate,
I am weary, I am weak.
Shall I fail, or shall I wait?

I can end the struggle now,
I can stop and hope is gone
I can quit and lose, somehow,
But I shall win by fighting on.

—Contributed.

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

EDITORIAL

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

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

LOOKING IN THE WRONG DIRECTION

An unmarried woman of 35 committed suicide one day last week by shooting herself through the head in an expensive suite of one of New York's largest hotels. She left a note indicating the cause of the act was despondency,

brought on by loneliness. Her parents were dead and her only brother was killed in the World war. So she decided there was nothing left to live for.

What an amazing attitude for any person anywhere. Nothing to live for. If this lonely woman had only taken time to read "New York's One Hundred Neediest Cases" in the New York Times she could have visioned at least one hundred ways in which life would have seemed useful to her.

When you get to feeling sorry for yourself and get to thinking there isn't anything worth living for, the thing to do is to change the subject of your thoughts. Think about somebody else rather than yourself. You are morally certain to discover there are a whole regiment of folks who have more cause to complain than you have.

Life is mostly in the viewpoint. You can be rich enough to occupy a suite in an expensive hotel and not be worried any about where the money is coming from to pay for it, still feel as if life isn't worth living. Or you can rent a little shack in the outskirts of a small town and have to rustle like everything to get enough flour to keep bread on the table—and still feel as if life is rich and full of happiness.

Pretty near the saddest thing in life is a man who has ten times as much as the average person and still feels as if fortune is treating him roughly. He is looking in the wrong direction. There are a lot of times in life when it pays to look towards folks who are better off than you are, but there are other times when you should look the other way.—Joplin Globe.

PROF. DARWIN'S LAST DAYS

We wonder how many of the disciples of Darwinism know anything about Prof. Charles Darwin's last days? The story of the visit of Lady Hope to Mr. Darwin, written by herself, is not only interesting, but enlightening. In 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 in and sit with the well-known professor, Charles Darwin. He was almost bed-ridden 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 think so more strongly than on this particular occasion.

"He was sitting up in bed, wearing a soft, embroidered dressing gown of rather a rich purple shade.

"Propped up by pillows, he was gazing out on a far-stretching scene of woods and corn-fields, 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 the other hand he held an open Bible, which he was always studying.

"What are you reading now?" I asked as I seated 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.

"Christ Jesus!" he replied in a clear, emphatic voice, adding in a lower tone, 'and His salvation. Is not that 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!"—Selected.

GREETINGS FROM BATTLE CREEK, MICH.

THE CHRIST IDEA

Let me be a little kinder,
 Let me be a little blinder
 To the faults of those about me;
 Let me praise a little more;
 Let me be, when I am weary,
 Just a little bit more cheery;
 Let me serve a little better
 Those that I am striving for.
 Let me be a little braver
 When temptation bids me waver;
 Let me strive a little harder
 To be all that I should be;
 Let me be a little meeker
 With the brother that is weaker;
 Let me think more of my neighbor
 And a little less of me.

—Anonymous.

Sincere Greetings With True Christian Love
 from Pastor and Mrs. Alvin L. Branch, 596
 Lake Avenue.

"Be patient in bearing the defects and infirmities of others; for that thy self also hast many failings which must be borne with by others.

He findeth many companions of His table, but few of His abstinence. All desire to rejoice with Him, few are willing to endure anything for Him.

GLORY BEFORE THE WORLD WAS

I once heard a preacher at camp meeting say, "No one present is able to give a definition of the word "glory". It is a word that was compounded in Heaven." He went on to say that on the platform were Drs. of Divinity, one college president and they were unable as also were the people of the vast audience, to define the word.

About 5000 people were present and no one took the challenge. I commenced then to study the word, and although that was seven years ago, the more I try to fathom the small word "glory" the deeper it gets and the more I want to spell it with a capital G.

Jesus said, "And now, O father, glorify Thou Me with Thine Own Self, with the glory that I had with Thee before the world was."

We read in Psalms 24:10. Who is this King of glory? The Lord of hosts, He is the King of glory. SELAH. (Selah is another word that no one seems to know or understand, but in this particular case I think David meant "nuf sed" for anyone should know from the verse quoted that the Lord was General Manager and Dispenser of glory) David also said "But thou, O Lord, art...my glory. Ps. 3:3.

They made a calf in Horeb...thus they changed their glory into the similitude of an ox that eateth grass. They forgot God their Savior Who had done great things in Egypt: wondrous works in the land of Ham and terrible things by the Red Sea. Ps. 106: 19-21.

Thou shalt guide me with Thy counsel and afterwards receive me to glory. God's glory is our defence. Isa. 4:5.

And the glory which Thou gavest Me, I have given them; that they may be one even as we are one. John 17:22.

It is a sad day for either Israel or the church when her glory departs. Daniel told Nebuchadnezzar that the God of Heaven had given him a kingdom and power and strength and glory. God gave the king the commission to punish erring Judah so he gave him a complete working equipment to carry out the commission as God was angry, as king after king of Judah did that which was evil in the sight of the Lord.

Another time that the glory of the Lord departed from Israel was when the Ark of the Lord was taken. 1 Sam. chapters 4, 5, 6. This time the glory is stolen by the Philistines, who

took the Ark and placed it in the house of the idol Dagon. The first morning after the Ark is placed in the house, the Philistines find their idol god on his face before the Ark of God. In indignation they place their god back on his pedestal. The next morning they again find their heathen god on his face before the Ark of the Lord. This time they cut off his head and his hands, leaving only the stump. What a working clue the idol gives us. To lay our own working equipment, our head and hands, at the nail pierced feet. If we can get our own ideas and activities out of the way and give Him a chance to change us from glory to glory into His image by His Holy Spirit. There is some hope then that He will add a touch of glory as we are "able to bear it", that exceeds the amount needed for the work of transformation. After all is said that I could be able to say about glory I cannot tell what it is, but think we could all tell something about the dearth that would take the place of departed glory of the Lord. I want to give God the glory every time I sit before my typewriter and at the same time throw the keyboard at the devil as Luther threw the inkwell at him. That may sound like a contradiction, to give God glory, and it may be; although I think He gives us one portion and wants ten back as in the case of the talents. I have admitted that the word is too deep for me so if anyone knows the definition of the word glory, please address me

Mrs. J. M. Smith,
103 E. Cave Springs Ave.,
El Dorado, Kan.

Baxter Springs, Kan.
Dec. 26, 1928.

Readers of the Apostolic Faith,
Dear ones all:

I have had the pleasure of spending Christmas with Bro. Parham and family. I am going to start a revival at Mt. Sterling, Kentucky, the first of January, and through this paper ask the prayers of all. Also invite the co-operation of those near that point. Those in that section of the country wishing me to hold revivals for them please address me at Mt. Sterling, Kentucky, 21 Mitchell Ave., in care of J. C. Carl.

Your brother in Christ,
Gail W. Schultz.

Use temporal things and desire eternal.

Dear readers:

About five years ago I became convinced that Jesus Christ died on the cross just as much for the healing of our bodies as He did for our salvation. I threw away all the medicine I had in the house and have taken Him as our Physician, and He has proven a wonderful Physician in every case.

I suffered some terrible attacks of gall stones, and believing the doctors could not heal them, I turned the case over to the Lord. The last attack came this summer. My side was so sore I could scarcely walk or turn over in bed. I wrote Bro. Parham for an annointed kerchief which I applied with prayer for my healing. Although I had more pain all that night than I had been having, I trusted and praised His name. The next morning the pain and soreness were all gone.

Your sister in Him,
Mrs. Ira B. Watson

Box 13, Findlay, Ohio
December 18, 1928.

Dear Friends and Helpers:

"For mine eyes have seen Thy salvation."—
Luke 2:30.

It gives us great joy and pleasure to send you greetings at this Christmas season, and to thank you again for all of your prayers and gifts. We are sending you this calendar which will be to you a remembrance of our appreciation of you and also a prayer reminder. We wish it was much more. We would love to remember you one and all with a neat little Christmas parcel in return for the many gifts you have sent to us.

We have counted it a special privilege the past few months to go about and meet many of those who have been helping us in our missionary work. We have enjoyed our visits in these fine Christian homes, and have been grateful for the opportunity to present the needs of dark India. And we will not soon forget the kindness of those who have entertained us in their homes. Often we have learned of some sorrow that they have to bear. But they are not left with out comfort for they know the love of God who sent our loving Saviour to this world over 1900 years ago.

But what of the millions in heathen lands who know nothing of the God of love and how His love was manifested through Jesus Christ.

There is no Christmas in India and no celebration except where the missionary has gone and set up a little light-house. There the candle burns brightly and there is joy and rejoicing.

India is the land of our adoption, its people are our people and we are anxious to get back there once more. It is hard for us to stay away so long. But it is so far to come we want to make our visit here worth while, and so would like to meet many more of our friends and donors before we return.

Will you kindly pray that the Lord will make us a blessing as we go about. And please also pray that we may not be hindered from returning to India in God's own time. We will have to look to Him to provide every need, as we have no Board.

We certainly are grateful to you all for your kind interest in our missionary work. We pray God to bless and reward you for every sacrifice made for Him, and to give you a blessed Christmas and His richest blessings throughout the coming year.

Yours for India,

Mr. and Mrs. John E. Norton.

IF EVERY HOME WERE AN ALTAR

If every home were an altar,
Where holiness vows were paid,
And life's best gifts in sacrament
Of purest love were laid;

If every home were an altar
Where harsh and angry thought
Was cast aside for kindly one,
And true forgiveness sought;

If every home were an altar
Where hearts weighed down with care
Could find sustaining strength and grace
In sweet uplift of prayer;

Then solved would be earth's problem
Banished sin's curse and blight;
For God's own love would radiate
From every altar light.

—Selected.

"The winds of God are always blowing, but if you wish to go forward you must keep your sails unfurled."—Old Eastern Proverb.

COMPROMISE

Brethren! how will it fare with me, whom
He paid the debt for my sin,
When it be found that I am he
Who kept others from entering in?

Brethren! how will it fare with me
When I cross the great divide,
And I grasp the Hand of Him I was asked
To confess before men: but denied?

Brethren! how will it fare with me
At the portals beyond the skies,
When it be found, in the kingdom of men
I sought to compromise?

Brethren! how will it fare with me
Will I feel the christening rod,
I, who have joined many men to the church
But brought no souls to God?

Brethren! how will it fare with me
When I face the Holy grail,
If it be found that I am he
That caused my brother to fail?

Brethren! how will it fare with me
Will my robe show stain or spot,
I, who did wonderful works in His name
Will He answer, "I know you not"?
Jesse M. Barnes,
Carthage, Mo.

"ALONE . . . YET NOT ALONE"
John 8:16, 29; 16:32

"O, never alone is the Christian."
The Father is near,
To comfort and cheer;
The Son on the throne,
To plea for His own;
The Spirit within,
To guide, lest we sin.
And friends, every day,
To bless on our way.
Abbie C. Morrow Brown

"I have trodden the winepress alone." Isaiah
63:3. The prophecy of the lonely Son of man.

"Yet I am not alone, because the Father is
with Me." John 16:32. The shout of the triumphant
Son of God.

"Alone," no room for Him in the inn. Luke

2:7.

Joseph and Mary understood not the Boy.
Luke 2:50.

Neither did His brothers believe in Him.
John 7:5.

"Alone" He prayed often in secret. Matt.
14:23; Luke 9:18; John 6:15.

"Alone," in Gethsemane, He bore our sorrows.
Luke 22:45. He was "exceeding sorrowful,
even unto death." Mark 14:34.

"O priceless privilege to watch
With Him,
O sorrowful sleep, their eyes
Were dim."
Not they, but an angel
Strengthened Him.

All His disciples forsook Him and fled. Mark
14:50.

"Alone," on the cross, He was "made sin
for us." 2 Cor. 5:21. Forsaken even of the
Father while He took the sinner's place. Matt.
27:46. He who had said, "The Father is with
Me," could not have the Father's favor while
on Him was "laid the iniquity of us all". Isaiah
53:6. He alone could atone. There is no other
Redeemer.

"Yet", again the Father was with Him to
give Him the place on the throne, and in the
hearts of men, which He had anguishly earned.

Alone, yet not alone was true of Him in
magnificent measure. Alone, yet not alone is
true of all His called and chosen and faithful
in their lesser measure. Rom. 12:3; Eph. 4:7.
"For He who walks with God from day to day,
Will surely have a solitary way
Yet with the Eternal as His stay."

Elijah was "alone" on Mt. Carmel "yet" God
quickly consumed the sacrifice. 1 Kings 18:38.
Daniel was "alone" with the lions, "yet" an
angel delivered him. Dan. 6:22.

Stephen was "alone," in his martyrdom, "yet"
saw the opened heavens and the Son of man on
His throne. Acts 7:55, 56.

Peter was "alone" by the dead Dorcas, "yet"
she lived. Acts 9:40.

James was "alone," as the first to die for
Christ, Acts 12:2; "yet" a crown of life awaits
him. James 1:12; Rev. 2:10.

John was alone on Patmos, "yet" saw his
Lord in glory, and heard His loving assurance,
"I am alive for ever more." Rev. 1:9-17. And
ancient history assures us that he was trans-

lated, as is hinted in the Word. Matt. 16:28; John 21:21. And John "alone" shows us the pathway to translation. John 6:50-58; 8:51; 11:26.

"Alone, yet not alone, what are these words
I hear,

That fall in sweetness on my listening ear?

They tell me,

That every loss is gain and every lonely dart,
For the ever-loving God dwells in the broken
heart."

CHURCH ENTERTAINMENTS

E. P. Marvin, Lockport, N. Y., says: "Concerning the multiplied church entertainments, such as fairs, festivals, concerts, tableaux, amateur theatricals, etc., I wish to utter some words of testimony to God's professed people as to thus winning the heart and purse of the world.

"These methods of raising money for the Lord are all contrary to the precepts and examples of His Word, and therefore can not please Him. They are counterfeit methods of giving, and cultivate bogus benevolence. The simple method of free-will offerings alone is approved, and all other methods are virtually condemned. Study Ex. 35:5, 21-29; 2 Cor. 8 and 9; Luke 6:38; Matt. 10:8. One tenth or more cheerfully and directly given, was the law of the Old Testament stewardship, and it is the privilege of the New.

"What if Moses had instituted a carnival or bazaar to draw the surrounding heathen to the camp and get means to build the tabernacle? How would it comport with the character of the early Christians to read in one of Paul's epistles a suggestion that the saints in Corinth get up some amateur theatricals or Isthmian games to raise money for the poor saints at Jerusalem? or an exhortation to Lydia to stir up the godly women of Philippi to get up a grand fair, festival or baby show, with all our latest modern devices? Man's method may procure money, but God's way will insure the greater blessing. No other way can be acceptable to Him.

"These worldly devices are belittling, contemptible, and sometimes positively dishonest. It is almost a shame to speak of them in detail. What shall we say of a bevy of vain and bedizened young ladies, fascinating and accosting susceptible young men, to sell them commodities above value which they do not want? What

of the many devices like the grab-bag, fish-pond, ring-cake, a raffle, involving the gambling principle? What of the Church of God peddling out small wares and fun to the world? or getting up a variety show and milk maid's drill to replenish her treasury? How belittling to the church, how dishonoring to God, and how contemptible in the eyes of the world! Said an infidel 'I think your God must be in great need of money, by the tricks the churches practice to get it for Him.' Many of the pious grieve over these things and hang their heads for shame. Even those who aid and attend these performances cannot well approve of them. Why have they not conscience and courage enough to witness against them? No intelligent Christian can ask God's blessings upon money so procured.

"Concerning them a writer remarks as follows, 'At almost every street corner for the last few days we are hailed with, "Don't you want a ticket to the festival?"

"When church members are truly converted to God and have religion pocket deep, there will be no need of calling in the flirts and the flops and loafers of the town to bargain over rag-dolls and India rubber babies, and other foolishness as Tom Thumb weddings, to raise money for the support of the Gospel. If churches cannot live without dishonoring God then let them die decently and speedily, and when such cumberers of the ground are cut down there may be room for other trees that will bear good fruit. If ministers of the Gospel cannot be supported without resorting to such means to obtain a livelihood, let them go into worldly business with their backslidden churches, and leave their room for men whom God has really sent to preach His Word. The commissioned messengers of Almighty God, sent to warn a slumbering world of approaching judgment, will not depend upon such resources for support.

"This whole system of supporting religion by giving entertainments and grand carnivals is a fraud. A religion that cannot be sustained without such devices is not worth sustaining and the ministry which is dependent for its support on this sort of "backsheesh" begged from the votaries of the world, the flesh and the devil, is a disgrace to the gospel which it professes to proclaim. It is almost like sending Christ out begging bread from His enemies. When the blood-bought church of God, with all

her store of wealth resorts to such miserable shifts to get help from the world, what must worldlings with all their lavish outlay for the pleasures of sin think of the value of our salvation?"—Selected.

THE BIBLE AND TOBACCO

Some people may think the Bible is silent concerning tobacco because it does not specifically condemn it. But the law of Christ deals largely with general principles which are applicable to a variety of things both in ancient and modern times. There are several statements in the Scriptures whose language will apply legitimately to the use of tobacco, whether it be chewing, snuffing or smoking.

1. In Isa. 55:2 we read this: "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?" Here a wasteful and worthless use of money is condemned. It should be spent for that which is useful and satisfies legitimate desire. But money spent for tobacco is wasted and worse than wasted. Millions of dollars are annually spent for tobacco in the United States and the user is not benefited, but injured, thereby.

2. It is quite evident that the apostle Peter was not a user of tobacco, for he declared, "Nothing common or unclean has ever entered my mouth." Acts 11:8. It is also true that tobacco is both common and unclean.

3. Furthermore, Peter exhorts us "to abstain from fleshly lusts, which war against the soul." 1 Peter 2:11. And Paul teaches us to "deny worldly lusts." Titus 2:12. These statements show that tobacco lust should not be gratified, but denied.

4. Paul also teaches that the lust of the flesh should not be fulfilled, but crucified, for he says, "Walk in the Spirit, and ye shall not fulfill the lust of the flesh"; and "they that are Christ's have crucified the flesh with the affections and lusts." Gal. 5:16, 24. Hence a fleshly lust, such as appetite for tobacco, should not be gratified but crucified.

5. Paul also announces a great truth in this statement: "Be not deceived: God is not mocked: for whatsoever a man soweth that shall he also reap." Gal. 6:7.

This is a universal and inevitable law and we are warned against being deceived about it, for that would be fatal. Man cannot change this

law nor avoid its consequences. Those who disregard this law will suffer the penalty. If men use tobacco, they will reap the fruit of nicotine poison. Says D. J. H. Kellogg: "Tobacco is the cause of many diseases, among them nervousness, tobacco heart, tobacco blindness, paralysis, cancer, apoplexy."

Not less than one hundred thousand men die suddenly of tobacco, annually." **YOU REAP WHAT YOU SOW.**

6. Another expression occurs in the Bible which aptly describes a large number, probably a majority, of tobacco users. It is said of the unjust judge that he "feared not God, neither regarded man." Luke 18:2. This is characteristic of many tobacco users, but not of all. It is selfish to indulge in the unnatural appetite regardless of the comforts or feelings of other people. This is seen in all public places, not only on the streets and in the open air, but in stores, hotels, and in dining-rooms. Ladies are not exempt from tobacco smoke in such places, nor in the atmosphere of the home. Let us fear God, and respect others.

7. The use of tobacco in any way is an unclean, filthy habit. One who is a confirmed and lifelong tobacco user is in imminent danger of being classed with the filthy in the next world. Of these it is said: "He that is filthy, let him be filthy still." This filthiness is both fleshly and spiritual. Says the apostle Paul, "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7:1.—Selected.

PENN'S GRAVE FOUND

Among the comparatively few men in the world who have certainly achieved undying fame William Penn who founded Pennsylvania and spent a great fortune aiding the poor of the world stands well up on a sure footing. Yet he seems to have been pretty well forgotten in his native land, England. A Pennsylvanian, Arthur L. Bates, former member of Congress, recently discovered his grave near a poor country road about 18 miles from London, a grave marked only by a small stone on which the lettering was almost illegible. In the same neglected country churchyard were the graves of his two wives and of their children. Mr. Bates started a movement to have the body of the great Quaker philanthropist brought back to the great state

he founded and endowed with his name, where a proper monument would mark his resting place and where a constant stream of visitors would call to pay their respects. If England will not agree to the removal he wishes to have erected a suitable monument over the present grave. Penn arrived and laid out Philadelphia in 1682; he died in England in 1718.

FAITH HEALING GAINS IN FAVOR

WASHINGTON AP—Faith healing would be given the official stamp of approval of the Protestant Episcopal church under a resolution prepared by a special committee on that subject which will be submitted to the general convention of the church at its opening meeting Wednesday.

Theological schools, the resolution as prepared says, should be asked to "take notice of this widespread belief in the efficacy of prayer as an expression of the living rather than a formal faith.

"The popular attitude toward misfortune in all its forms as being a visitation by God for punishment for sin is no longer a universal belief. It is rapidly being displaced by a belief that such misfortunes are man-induced conditions which are hindrances to God's will."

The resolution says further that "throughout the Christian world the power in faith to produce results in the material as well as the spiritual world is no longer the hope of a few but the belief of a rapidly increasing number of persons; that the power and faith to produce such results is capable of being empirically if not scientifically."

Dr. Chapman tells us that he once stood all night to get a ticket to hear Patti. There was an illustrious quartet, the best orchestra, the most magnificent choir in our country, all were there to support the singers in the great oratorios. It seems as if the angels had left heaven to sing for us. The bass boomed out, "He shall reign forever and forever," then the tenor took it up and raised it higher: "He shall reign forever and forever." Then the alto raised it higher still and thrilled our very soul. And then, when we thought the limit of perfection had been reached, Patti took up the strain and soared up and up, till we were transported beyond ourselves. Then suddenly all

were swung into the "Hallelujah Chorus." Seven thousand people rose and tried to sing, and first the organ was hushed, then the orchestra, then the choir, and the singers, and the seven thousand people alternately sobbed, and shouted. So shall they come from every land and clime raising the victorious anthem: "He shall reign forever and forever." Dear reader: "What do you think of Christ?" Is He to you a historical person only, one who deserves the love and homage of the world? That is fine sentiment, praiseworthy and commendable. But it is not personal knowledge, not the spiritual impartation of His nature which changes your relations, your state. You may admit Him to be the Lord and God, the fullness of the God-head bodily, but can you truthfully, lovingly and joyfully say, "My Lord and my God?" Has He spoken the gracious words of adoption to you in answer to the penitent prayer with faith in His atoning Blood? If not, come to Him now.—Selected.

BOOKS OF THE OLD TESTAMENT

The great Jehovah speaks to us
In Genesis and Exodus;
Leviticus, and then we say
Numbers and Deuteronomy.
Joshua and Judges rule the land.
Ruth gleans the field with careful hand.
Samuel and 1 and 2 Kings
And Chronicles the record brings
To Ezra; after Nehemiah,
Queen Esther, child of Jewish sire.
Then Job, and Psalms, sublime and sweet,
And Proverbs guide aright our feet.
Ecclesiastes then comes on
With the sweet Song of Solomon;
Isaiah, Jeremiah then,
With Lamentations, takes the pen;
Ezekiel, Daniel, Hosea's lyre;
Next Joel, Amos, Obadiah,
Jonah, Micah, Nahum, then
Habakkuk takes prophetic pen.
Zephaniah and Haggai call,
And Zachariah builds the wall,
And Malachi, the last one sent,
Concludes the ancient Testament.

—Anon.

But divine consolation is given that a man may be stronger to bear adversities.

LAST WORD

I have just returned from a most successful trip through western Kansas, Colorado, New Mexico, West Texas and Oklahoma. Great crowds have filled the buildings whether we lectured on Palestine or preached. Many said we liked your pictures and lecture but would "heap rather hear you preach." So we did both. Some preacher, gave out the report along the way I was making barrels of money on my lectures. This was very unkind as it has hindered contributions to the paper fund. Well, now, the truth is that were it not for private donations along the way the Jerusalem lectures would not have paid my bills.

I have been home to spend Christmas with my home folks the first time in years and have a mammoth watch night meeting in Baxter Springs, Kansas.

January 1, will find me heading south to Temple, Texas, then to the west through Arizona to California. Would like to ask all the missions, churches or towns in south California who would like to hear and see the lectures and pictures on Palestine to write me at once, addressing all mail to Chas. F. Parham, 207 Culver St., Compton, Calif.

Everywhere the papers have come for interviews and getting my pictures for write ups which were very complimentary. Everywhere they say these are the finest slides ever brought from the Holy Land. The man who travels over the country putting on the picture of the King of Kings said they were the most remarkable slides he had ever seen since he was in the picture business. That compliment was worth having, coming from such a source. We are planning for a great camp meeting in southern California in May. Every one pray as to where and for the expenses of same and that many souls may be saved and bodies healed and the Full Gospel go forth in power.

We are having most wonderful healing all over the country, not only by personal prayer, but also by mailing out scores of kerchiefs. May God bless you all and wonderfully prosper you all the coming year in all things that pertain to life and godliness.

Your brother in the Christ,
Chas. F. Parham.

P. S. A flood of Christmas post cards have come to us during the latter part of December,

for which we are truly grateful but which we could not possibly answer, but want to thank every one of you most sincerely and let you know that we appreciated your thoughts of us. The Lord bless each one of you.

DESECRATION

Like a very precious thing
Bound up in many wrappings,
They have hid the word of Christ
Beneath a mound of trappings.

Free as the red earth was His love
And fluid as the sands,
But they have forged the love of Christ,
Into iron bands.

They use it now, when hammered down,
And try to make it bear
Their greed, their hate, their cruelty—
Oh, Christ, how can they dare?
—Selected by Mrs. H. A. DeCocq.

STANDING AT THE PORTAL OF 1929

Standing at the portal of the opening year,
Words of comfort meet us, hushing every
fear;
Spoken through the silence, by our Father's
voice,
Tender, strong and faithful, making us
rejoice.
I, the Lord, am with thee, be thou not afraid,
I will keep and strengthen, be thou not
dismayed.
Yea, I will uphold thee, with My own right
hand,
Thou art called and chosen in My sight to
stand.
He will never fail us, He will not forsake,
His eternal covenant He will never break.
Resting on His promise, what have we to fear?
God is all-sufficient for the coming year.
—Contributed.

Let not thy peace depend upon the tongues
of men; for whether they judge thee well or ill,
thou art not, on that account, other than thy-
self.

We reprehend small things in others, pass
over greater matters in ourselves.