

The Apostolic Faith.

Lift up a standard for the people—Isaiah 62:10.

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The Church that I did not Quit

C. L. CHILTON.

The great divergence of opinion, and consequent war of words upon the Church question arises from two facts. The first is in differences of definition, and the other, in that the true Church being a spiritual institution, is incapable, like other spiritual facts, of being apprehended by the natural mind. And so, "he that hath ears to hear, let him hear."—I have no quarrel with any man, more especially none with the deaf and blind.

I.

There are three institutions in this world, and only three, which are of divine sanction, namely, the State, the Family, and the Church. The obligations arising under these three institutions cover all our duties to mankind. Our obligations under the State cover our relations to man civilly and, in a sense, socially, in a more exact sense and our obligations under the Church cover our duties religiously. And no man can divest himself of those obligations incurred under these three institutions, whether he publicly assumes them or not.

But while it is true that these

institutions exist by divine sanction and appointment, they are, none of them, created by the Almighty in the sense of a "creature," or of corporations the existance and validity of which depend upon some specific act of certain authorized individuals, but are institutions which begin to be, and whose functions and obligations become operative the moment the conditions which God ordains are complied with.

To be more specific, civil government is necessary to the peace and perpetuity of the race of mankind, and consequently has been ordained of God; and while it is not true that any one man, nor any set of men, nor any dynasty of men, has ever governed their fellows by "divine right" (except, perhaps, the kings appointed by God himself under the Jewish theocracy), and while it is untrue, on the other hand, that "all governments derive their just powers from the consent of the governed," nevertheless the state itself, or the condition of life under civilized society, is ordained of God; and the powers and authority of those elected to govern, under whatever form such government may exist, are derived from God himself, as distinctly stated in the Scrip-

Says St. Paul, speaking of civil authorities, "The powers that be are ordained of God." Again he declares that the civil governors are "His ministers," and hence exhorts us, as Christians, to be obedient unto them. But the point I make is, that government itself does not exist in esse, in the nature of a corporation or body politic, but sets up, ipso facto, whenever the conditions or exigencies of mankind demand it, and the majority assume its obligations. That is to say, if a hundred men should be wrecked upon an island, or should find themselves without government from any other exigency, it would at once become their duty to God and to one-another to put themselves under law. If, therefore, these one hundred men, not one of whom had any natural or inherent right to rule over his fellows should, under this divine sanction and obligation, elect a governor, a president, or a king and swear allegiance to him; by that act the state would immediately be set up, and that under divine authority; and the state becomes a fact which previously to such election and constitution did not exist.

The same is true of the family. A family is not an institution which is perpetuated by trans-

APOSTOLIC FAITH.

mission or segregation: Outside of the marriage relation it has no existence whatever. But the moment a man and woman publicly acknowledge that they take one another for husband and wife, under the conditions laid down in the Scriptures, the family sets up instantly, together with all the obligations incident thereto, and exists by divine right and sanction, independent of any formula or ceremony.

What is true of the state and the family, is true also of the church. The doctrine that Christ established a particular Church in the world, in the sense that he created a close corporation, of which he made Peter the president, and the other apostles the board of directors, which corporation should be perpetuated by tactual succession, is a fable so monstrous and absurd that it would have been laughed out of the world centuries ago, had it concerned any other matter except religion. It required thousands of years to emancipate even the better part of mankind from usurpations of feudalism, and the chimera of the divine right of kings. It yet remains, with all our Protestant assumptions and modern enlightenment, to break the chains of hierarchy and superstition which enslave the minds of so many millions. The Church, I repeat, is, like the state and the family, a divine institution, and resembles them both in the fact that it has no existence outside of the actual persons who compose it, and the compliance, upon the part

of those persons with the conditions divinely imposed.

II

This said, we notice first, that the Church is not a pile of brick and mortar, nor a house of any other material, whether it be with a sharp roof, Gothic windows, or a high steeple. And yet how many thousands there are who have no higher apprehension than this of what the Church is.

The Church is not only not a house, but it is not the furnishing of a house—a particular place where pews are arranged, a pulpit in one end, organ, altar or any other amount of ecclesiastical furniture, regalia, paraphernalia, or trumpery. If the Church consists of a house and fixings, then that is the Church I have quit. If all such constitutes the church of Christ, then the Buddhists, the Brahmins, the Mohammedans, the Mormons, the Jews, and the Christian Scientists, have as good a title to that name as anybody else.

"No," you say "it is not the house that is the church. It is what they do in the Church. It is the preaching—the praying—the singing." If so, then that is the Church I have quit. For all that may be done, and is done, by numbers of institutions which are as much opposed to Jesus Christ as darkness is to light.

"But that is not all," says one; "our authority for calling ourselves a Church does not rest so much upon what we do, as upon the validity of our orders, or, in other words, upon who is doing it." In other words, the Church

consists in a lot of priests, who have been baptized and ordained and consecrated, by somebody who was baptized, ordained and consecrated, by somebody who was baptized, ordained and consecrated by the Apostles. That is to say, the validity, and the constitution of the Christian Church depends upon tactual, or apostolical succession. If this is the Church then it is very doubtful whether one exists upon the face of the earth. Even so great an Anglican as Whately, who was Archbishop of Dublin, scouted this theory as one that no man ever did or ever could prove. The same may be said of John Wesley.

"But it is argued, 'the Church does not consist of a set of persons endowed with any such imaginary authority, but a number of persons engaged in religious employment.' A mistake again. The Church is not a collection of individuals met together even for religious purposes. If so, the Jews and Mohammedans are as much the Church as any. If you add to this, that they are gathered together for eleemosynary purposes, then you still have no Church, unless you allow that the Masons, the Odd Fellows, the Knights of Pythias, and the B'nai B'rith, and the thousand and one charitable institutions are Churches of Christ. If you add to this the educational feature, you have risen no higher than a number of other institutions that make no pretensions to Christianity. If, on top of this, you put the 'social benefits,' the 'getting acquainted,' the visiting, the various societies, Church sociables, and what not, you still have no church, unless it be admitted that any other social club

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III.

What then is the Church of Christ? The visible Church, it is generally admitted by protestants, "is a body of faithful men, where the pure word of God is preached, and the sacraments are duly administered, according to Christ's ordinance, in all things necessarily appertaining thereto." This is a good definition. Let us analyze it a little.

"A body of faithful men." What is a man of faith? A man of faith is, first, a man of faith in Christ. What is it to have faith in Christ? Is it simply an intellectual assent to the truths of the gospel? If so then we have not only a body of faithful men, but a body of devils as well, for the devils not only "believe," but "tremble." (James 2: 19). Faith in Christ is a divine conviction, wrought in the heart by the Holy Ghost—A personal experience of Christ as the savior from sin. "No man can say that Jesus is Lord, but by the Holy Ghost." "If any man have not the spirit of Christ he is none of His." The church, then is a body of this sort of men—Saved men, regenerated men.

But a faithful man is faithful in the outward performance of the works of a Christian, as well as in the inward experience of one. He is in every kind merciful after his power. He lets his light so shine before men that others, seeing his good works, may glorify his Father in heaven. To do good and to communicate, he forgets not. He prays without ceasing, rejoices evermore, and in every thing gives thanks. Renouncing all ungodliness and worldly lusts, he lives soberly, righteously, and

godly, in this present world. He denies himself, takes up his cross daily, and follows Christ. He fashions not only his own life but the lives of his family according to the discipline of Christ, in all things showing himself approved of God, purifying himself, even as God is pure. This is the outward Christian, or man of faith.

Now "the Church is a congregation of faithful men." Do you know of one such? But it is not only "a congregation of faithful men," but a congregation of faithful men where the pure word of God is preached,—that is, where "the whole counsel of God is declared,"—where nothing is preached except the gospel, and nothing is left out of the gospel. Do you know where that church is? Who preaches about hell? Who preaches about the blood atonement? Who preaches salvation from all sin? The witness of the Holy Spirit? Who preaches on repentance and human depravity?—all the very fundamental doctrines of the gospel. Do you know of such a church?

But this is not all. The definition goes on to declare, "the visible church is a congregation of faithful men, where the pure word of God is preached, and the sacraments duly administered according to Christ's ordinance." What are the sacraments? Baptism and the Lord's Supper. Are these being administered according to Christ's ordinance? Where is the man, old or young, saint or sinner, that was ever refused baptism by any of the so-called churches of the day? Said Philip to the Eunuch, who desired baptism, "If thou believest with all thine heart, thou mayest." Do the ministers of today make any such demands? Are the

churches not full of baptized heathens?

What of the sacrament of the Lord's Supper? Is that being administered according to the ordinance of Christ? The bread is there, the wine is there, but does that constitute the communion? Is the communion the bread and wine? E. no means. They are simply "elements." Is the communion any number of people receiving these elements, without regard to their character or moral qualifications to partake of the same? Certainly not. We say we believe "in the communion of saints," but, for the most part, we practice the communion of sinners. What is the Lord's Supper, with sinners at the altar—not of heart broken penitents and speaking, of trembling and tearful believers in Jesus Christ—but sinners of the deepest dye—men and women without the semblance of piety, full of vice and worldliness—what is it, I say, but a solemn mockery, and no communion at all?

Where then is your church? I may be mistaken, but so far as my knowledge and observation goes, there is not one in the country.

Let us go a step farther. Mr. Wesley defines the church as "none other than a body of men, having the form, and seeking the power of godliness." Do you know of one such? The Methodist discipline, and I think the Episcopal Ritual, aver that "the church is of God, and will be preserved to the end of time, for the due administration of His word and ordinances, the maintenance of Christian fellowship and discipline, the edification of believers, and the conversion of the world." Do you know of one where

Christian discipline is maintained? If not, then you do not know of one at all.

Inasmuch, then, as this church does not exist, this is the church that I did not quit. But the definitions above given refer to the visible church. But the true church is a spiritual institution, and consequently, an invisible one. "The kingdom of God cometh not with observation," for "the kingdom of God is within you." This then is the real church—the "church of the firstborn whose names are written in heaven." How shall we define that? Surely not better than in the words of divine inspiration. Said Saint Paul, "The church, which is his body." (Eph. 1:22, 23). That idea is amplified in the text. It is there stated that Christ bears towards His own people the same relation that the husband does toward the wife, and as they twain are one flesh, so is He one with them. "I in them, and thou in me, that they may be made perfect in one." (John 17:21). This then, is the constitution of the true church. Upon this foundation it is built, "Christ Jesus himself being the chief cornerstone" Said Christ to Peter, in illustration of this very point, after having asked him whom he (Peter) said that he was, Peter replied, "Thou art the Christ, the Son of the living God." (Matt. 16:16). Jesus answered him "Blessed art thou Simon Bar-Jona, for flesh and blood hath not revealed this unto thee, but my Father which is in heaven. For I say unto thee that thou art Peter (that is, a rock), and upon this rock will I build my church, and the gates of hell shall not prevail against it." (Mat. 16:17, 18). That rock was the personal revelation of a personal

Christ to the personal consciousness. It is of such that the true Church is composed. For "where two or three are gathered together in my name, there am I in the midst." (Matt. 18:20).

This lets us into the true secret of what the church is, as well as the constitution of it. As has been noticed above, Christ compares His union with His people, which is the Church, to the marriage relation. And it is true of the church, as it is of a man and woman. As long as a man and woman live apart, and do not assume the obligations of matrimony the family does not exist. But as soon as they come together, and assume those obligations, the family relation sets up immediately, and from the necessity of the case. So of Christ and the church. Wherever and whenever men truly believe in Jesus Christ as their savior from sin, and receive His Holy Spirit, and unite themselves together under the bond and constitution of Christian doctrine, Christian experience, and Christian discipline, the church of Christ immediately sets up, without anybody's consent, without any charter or dispensation from anybody whatsoever. Christ is the head and they are the members.

For such a church, the universal brotherhood of Christians, Jesus Christ gave himself. "that he might sanctify and cleanse it, by the washing of water with the word, that he might present it unto himself a glorious church, without spot or wrinkle, or any such thing." Of such an one will I sing:

"For her my tears shall fall,
For her my prayers ascend,
To her my cares and toils be given,
Till toils and cares shall end."

To such an one I hold out my hand and my heart. This is the Church that I did not quit, and which, by God's help, I never shall.

THE ASSEMBLY MEETINGS

OR

The Household of Faith.

By Lillian F. Thistlethwaite Gen. Sec. of the Apostolic Faith Movement.

Owing to the fact that some have not understood the true purpose and object of the Assembly Meetings, we wish in as brief a manner as possible to make their nature clear to all.

These meetings are not expected to take the place of the regular prayer meetings. These latter should carry with them a revival spirit, for if really alive and filled with the Holy Ghost power sinners will not only attend, but thro' conviction will be brought to repentance.

The Assembly meeting is not for sinners, tho' of course they are by no means excluded, but for the children of God regardless of Church or sect, that they may "draw nigh unto God," in order that He might draw nigh unto them, revealing Himself, according to His promise, unto His own as not unto the world.

In some of our Missions these meetings already are established

The name Assembly meeting is suggested by the injunction "neglect not the Assembling of yourselves together."

The unconverted state of two-thirds of the Church with the Gambling schemes in vogue to raise the salaries for the hireling ministry is sending more souls to hell to-day than any vice or sin known.

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(Continued from fourth page.)

We would also infer that this "assembling" was to be of Christians, "yourselves" bearing with it the thought of "believers" rather than a mixed congregation. Much more is the exhortation to meet together "as ye see that day approaching" and again "He who hath this hope in him, of seeing the Christ pureth himself even as He is pure."

Further is the admonition "confess your faults one to another, and pray one for another," this we notice also is to the household of faith.

There is a difference between faults and sins. One must be confessed to God and the person wronged Only, and the blood blots Out Forever. As God remembers them No More, so ought we to let them be buried in the past only as the heart wish gratitude looks back to the mercy and power of God which brought deliverance from bondage.

Faults are not necessarily sins, but deal with the self life, imperfections of the flesh, shortcomings, failures, discouragements.

Many times the soul is in heaviness thro' manifold temptations, pressed beyond measure under a weight of discouragement or failure.

These meetings should give an opportunity for individual heart searching and a time for united prayer for victory in every life, a time for real heart to heart talks when each can bear another's burden and standing shoulder to shoulder in the great battle of the Lord's shall be brought fourth to

victory, not only as individuals, but as members of Body of Christ hence of one another.

Many a tired, weary pilgrim has fainted by the wayside, when if there had only been someone to understand and shout the cry of victory thro' the blood, had been made strong to endure, and to conquer.

Similar meetings to these were the power of early Methodism, Quakerism and other spiritual denominations. They are rapidly becoming a thing of the past now however, and we regret to say, so also is their power as real soul winners.

It is not the purpose in having one regular leader; to give undue authority to that individual, but it is necessary that one should feel the responsibility of taking a personal interest in the spiritual development of each child of God, especially the young converts. Care should be taken in the choice of this leader, as he should have the qualifications of a pastor to some extent and requires much wisdom, tact and discernment in order to bring about the best results.

All doctrinal questions should be avoided in the meetings as they gender strife.

Tho' freedom should be given for the development of spiritual gifts there should be great watchfulness lest the line between truth and error be crossed, into fanaticism.

Perfect freedom should prevade at all times, each one holding in mind however, that personal liberty ends when infringing on another's rights

Hence long testimonies, and past experiences should not be indulged in excepting when given for the special benefit of another

Above all the spirit of unity which is the watchword of the Movement, must be kept prevailing the whole, remembering that every child of God, however week and small, and of whatever denomination or sect if honoring the blood of Christ, is a brother or a sister and must so be treated.

This then is the object of the Assembly meetings, that each child of God should learn to know Him better, and have his righteousness wrought out more perfectly within himself and made a more efficient workman in His vineyard.

In short here should be the "power house," where sitting at the feet of the Great Teacher shut away from the world each may be animated, filled and thrilled by that divine influence which makes the weak strong and the timid bold; that beautifies and purifies; that brings wisdom and humility, and that causes lives to be "presented living sacrifices" to God, and to be "laid down for the brethren" in glad and joyous service.

He has said "If ye love me keep my Commandments," let us therefore seek to know His will and be as the faithful servant whom the Lord when he cometh shall find watching.

The minister took Bro. Billy and Sister Nannie Angora into the church because they wore such nice clothes, all they lacked of being the Lord's sheep was just being sheep that's all. So a spiritual preacher was not needed because theological chips and intellectual shavings make first class goat food.

There is more infidelity in the modern pulpit than in the world.

FIRST ANNUAL CONVENTION IN TEXAS.

The first anniversary of the entrance of the Apostolic Faith Movement into Texas was celebrated with a jubilee rally and convention at Orchard, Texas, where the work began in the state on Saturday and Sunday April 14th and 15th. Several hundred people with Bro. Parham and all the workers in Texas, (with one or two exceptions) were in attendance. The program began with an informal convention of the workers Saturday, personal testimonies and praises to God occupying the forenoon, reports and discussions of the work in the afternoon. Saturday night a general praise service of great and increasing power occupied the time. Then we all went to bed for the first and last time in that meeting. Sunday morning the full crowds assembled for a truly great praise service. The power was by this time getting to the breaking point but we went to dinner. About 2:30 we reassembled for further praises to God. We put on the brake once more and went to the baptizing at 4:30 P. M. some two miles away. Twenty-four were immersed, with songs and shouts of joy and then hungry hearts made for the alter. The alter service began about six o'clock and ran until midnight with such scenes of power and victory as to pass description.

No sermons were preached and none were needed. Dynamite bombs from the various factories (revival meetings) in operation over Texas by our evangelists and consecrated workers were brought to Orchard and exploded. Glory to God some of us haven't hardly got back to the earth since. The Greek word for "power" in the text "ye shall receive power after that the Holy Ghost is come upon you (Acts 1:8) is "dunamis" from which we get "dynamite," and surely we had it at Orchard and upon the train coming home. There were cases

of real drunkenness on the Heavenly wine, the first I ever saw after the Penticostal fashion. I could but think as I looked on of how one hundred and twenty thus baptized at once must have looked! No wonder people said they were filled with new wine. About midnight the alter service was converted into one of praise. This ran for an hour or two and resulted in another alter scene. About fifteen, according to my estimate, received Penticost Sunday night. At this juncture the ordination services were held and twenty seven workers were ordained. At about three o'clock Monday morning the work of assigning the workers to the field was undertaken and eight parties were made up. Every one seemed eager for the coming battles and ready to go anywhere. We hoped to catch a five o'clock train for the Houston party but it ran by us. Standing there in the gray dawn and early morning Brother Parham started up an open air meeting. First one then another spoke Brother and Sister Quinton sang. Sister Mabel Smith, under the Spirit, gave a wonderful illustration of scriptural preaching or prophesying. Power was at high tide when we all broke down in the farewell to Brother Parham preparatory to his early departure from Texas. The second train caught us up about sixty strong, filling a car by ourselves, and many sad hearts were settling down as best they could to the disappointment of not getting their Penticost at the Orchard rally when Brother Parham came smiling through the car having caught it at the last moment to run down with us to the next station and back. As he took the hand of one of the disappointed shop boys from Houston the spirit fell on the boy, and his face lit up with heavenly joy and he began to speak in tongues. This electrified the company and by the time Bro. Parham left the train another Penticostal downpour was upon us. The trainman called out "Rosenberg" but I assured him he was mistaken as

the place was "Heaven" ("where Jesus is 'tis heaven there." Before we disembarked at Alvin to change for Houston ton had received the Penticost in that car! Probably the most remarkable event ever recorded in this country!

Now looking back on all these scenes of power I note the difference between this and what many consider as Penticostal power. There was no lung power in it. There was no yelling and screaming with violent physical exertion and consequent exhaustion. There was no nervous strain in connection with any of the demonstrations. So much for what it was not. The power was truly Penticostal. The uproarious medley arising from the shouts of praise joy and victory and the songs and above all the "tongues" can best be described as it passes over "a sound from heaven as of a Rushing, Mighty Wind." It is not tiresome to pray for hours in the tongues; the power to do so coming from the Holy Ghost.

Another thing that struck me about this gathering was how well all the people were cared for by the little community there without any sort of formality. There were no "Train Committees," no "Entertainment Committees." The people just flooded into the place where a town may be some future day and the home people just filled up their wagons and other vehicles with visitors, hauled them home and fed them bountifully whilst the overflow had good basket dinners on the ground. He that gathered much had nothing over, and he that gathered little had no lack."

Orchard is unanimously Apostolic. One of the two families who have been holding out against the full gospel swung into line at this meeting. They entertained us well but God repaid them in heavenly coin on the spot and I fancy their receipts are not all in yet.

The convention was a heavenly benediction and a fresh appointing to us all for renewed service in the field. Glory to Our God.

APOSTOLIC FAITH.

HO! FOR FORWARD MOVEMENT.

I submit some ammunition for Infantry and Artillery service in our 1906 Campaign. There's plenty of it—don't be sparing in its use. You have your fighting orders and you are expected to fight sin and smite him hip and thigh! We wrestle not with Flesh and Blood.

Down with Formalism, up with the Old Time Heart Felt Religion. (2 Tim. 3,5).

Down with Churchanity; up with Christianity. (Heb. vi. 1, 2, 3). The Apostolic Faith Movement stands for the restoration of the "faith once delivered to the Saints." (Jude 3).

We believe that God is alive and does things. (1 Kings XVIII, 27 and 36).

We believe He actually changes the heart of penitent sinners. (2 Cor. 5, 17).

We believe He actually purifies the heart of all who desire a pure heart. (Ps. 51, 10 Matt 5, 8)

We believe He heals people who honor Him with the faith to trust him for healing. (Ex. 15, 16, Ps. 103, 3, James 5, 14).

We believe He helps men in their daily temporal problems if they are in Divine Order (Prov. 3, 6, Matt. vi-33.)

We believe He baptizes Christians with the Holy Ghost exactly as on the day of Pentecost resulting in their speaking in other tongues the wonderful works of God, (Act. 2,11, 38,39) and in great power for service (1 Cor. 14th chapter).

We believe pure and undefiled religion before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep oneself un-

spotted from the world (Jas. 1, 27) and that it does not consist in pulling off "successful Sabbath morning services."

We believe God supports His gospel without the aid of "Church statesmanship" or organized salary raising boards, systematic begging or soliciting, church fair's features, Pink teas etc. etc. (Luke 9: 3, 4, 5.)

We have no "Church" organization for anybody to "join" because we want to emphasize the necessity for experimental knowso Salvation.

We have no "Church" organization for anybody to join for the further reason that we believe in Christian Unity. and organized "denominations" are designing and hopeless barriers to Christian Unity. We believe in Christian people dropping minor differences of the head and worshiping God together on the platform of experimental Salvation only. (If some old hypocrite reads this to his congregation to prove we are "Comeouters" let him read the next one to them also.

We believe in Christian Unity without monopoly. That is we don't expect people to quit their "Church" and join us to get "Unity" but we advocate that all Christians in each community Join Each Other subject to no outside jurisdiction whatsoever.

We believe in nothing cranky nor unscriptural. Everything we do or teach is Scriptural. We are opposed to fanaticism, excitement, screaming, contorting, lung "power" cranky dress and all other modern extravagances going about the country in the name of religion.

TWO CLERGYMEN AT THE PEARLY GATES.

Milwaukee Wisconsin.

Two clerical gentlemen entered the mists together and side by side entered the pearly gate. One of the clerical gentlemen had possessed but little worldly wisdom and his salary had been \$600 a year while the other had been long on worldly wisdom and his salary had been \$6000 a year. St. Peter first examined the credentials of the poor clergyman.

"Walk right in; walk right in," said he, "and take a seat up near the front. You have done the best you know."

Then he examined the credentials of the other.

"Crawl in mighty carefully," he then said, "and take a seat way back where nobody will be likely to see you."

"But, sir," the outraged clerical gentleman protested, "do you realize I was the pastor of St. Judas' parish?"

"That's just it," was the sorrowful answer; "you've had the most of your reward already."

THE NORTHERN CAMPAIGN.

It is the Present Plan to make a Tour of Iowa, Ill., Minn., and reach as far north as Winnipeg, Can., by Aug. Friends in this Territory are requested to write so if possible we may get to see and Preach for you, the whole movement is requested to pray for \$5,000 for this northern Campaign which if judging from past year will result in the conversion of thousands of souls and the Healing of multitudes. Pray for a Pentecostal Wave all over the north and Canada.

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AN APPEAL TO PROTEST-
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Protestantism derives its name from the Protest of the Reformers at the Diet of Spire, 1529. It derives its life from simple faith in the Word of the living God. The great historian of the Reformation, in which Protestantism had its birth, well says:

The Reformation was accomplished in the name of a spiritual principle. It had proclaimed for its teacher the Word of God; for salvation, faith; for king, Jesus Christ; for laws, the Holy Ghost; and had, by these very means, rejected all worldly elements. Rome had been established by the law of a carnal commandment; the Reformation, by the power of an endless life.

If there is any doctrine that distinguishes Christianity from every other religion, it is its spirituality. A heavenly life brought down to man—such is its work. One of the tasks of the sixteenth century was to restore the spiritual element to its rights. The Gospel of the Reformers had nothing to do with the world and with politics.

Says D'Aubigne again:

The principles contained in this celebrated Protest of the 19th of April, 1529, constitute the very essence of Protestantism. Now this Protest opposes two abuses of man in matters of faith; the first is the intrusion of the civil magistrate, and the second is the arbitrary authority of the church. Instead of these two abuses Protestantism sets up above the magistrate the power of conscience, and above

the visible church the authority of the Word of God. It declines, in the first place, the civil power in divine things, and says, with the prophets and apostles, "We must obey God rather than man" In presence of the crown of Charles the Fifth, it uplifts the crown of Jesus Christ. But it goes further, it lays down the principle that all human teaching should be subordinated to the oracles of God. In this celebrated act in Spire's no doctor appears, and the world of God reigns alone. Never has man exalted himself like the pope; never have men kept in the background like the Reformers.

Because it concerns the glory of God and the salvation of our souls; and that in such matters we ought to have regard, above all to the commandment of God, who is king of kings and Lord of lords, each of us rendering Him account for himself, without caring the least in the world about majority or minority.

That there is no such doctrine but such as is conformable to the Word of God; and that the Lord forbids the teaching of any other doctrines; that each text of the Holy Scriptures ought to be explained by other and clearer text that this Holy Book is, in all things necessary for the Christian easy of understanding, and calculated to scatter the darkness; we are resolved with the grace of God to maintain the pure and exclusive preaching of His only word, such as it is contained in the Biblical books of the Old and New Testament, without adding anything thereto that may be contrary to it. This Word is the only truth; it is the sure rule of all doctrines and of all life, and can never fail or deceive us.

BRIEF NOTES.

One thing our Assembly meetings are doing for which I am grateful. By insisting on the rule to have them in the homes of the people they are showing up the inhospitable lack of room and size in many of our homes. This may strike some people on a sensitive chord, but if they will give the matter a second thought they will get to praying God for more of the old time Christian hospitality and for the ability to build larger homes. In many homes the visitors can only come one or two at a time; we ought to have room in our homes for the whole neighborhood to come in quite often and talk of the old time religion. Larger and more hospitable homes will be a blessing to this country—and the assembly meetings in the homes are bringing them to pass.

PARHAMS FAREWELL
SERVICES.

Rev. Chas. F. Parham, the projector of the apostolic faith movement who has been laboring in Texas during the past winter, is preparing to leave on an extensive tour of the North and of Canada in the interest of his movement. He will preach a farewell sermon to the Texas people of his faith in the Brunner Holiness tabernacle on Sunday night April 22, which the public is cordially invited. The apostolic faith has been accepted by hundreds of people in this section within the brief period of one year, and Mr. Parham leaves a half a hundred workers including a number of evangelists.—Houston Post.

APOSTOLIC FAITH.

FRONTIER KANS.

BY W. H. N.

Old Frontier has at last been reached.	come to them If they would tarry awhile in Jerusalem,	If we get our share and part in this lot, We cannot keep every old nickle we've got.
The Gospel of Jesus has there been preached,	Certainly; what they received at Pentecost	Now I know you'd like to know whose writing this mess, Just think and think for awhile and make a good guess.
Many people have accepted the light,	The gift of Tongue power people think was lost.	And if you want to guess exactly right
Being freed from sins awful blight.	Now if you doubt these miraculous facts	You had better guess an "old Parhamite"
There are a few old knots that would not split,	Kindly read the second chapter of Acts,	The Lord Sent Charley to this part of the nation
Simply because they didn't have the grit	This Holy Ghost power has been rejected,	To tell us about this wonderful salvation,
To step out on the side of the Lord To bear their cross they couldn't afford.	And by the ministers sadly neglected.	Which has lifted us out of our sin and strife.
This is sure the kind of an institution	God has seen fit this power to revive	Aided by Sister Lillian and his good wife,
That brings believers red hot purse action,	To prove to the world He is yet alive,	Why should we care to be thus named,
That is what most Christians can't endure,	This uttermost salvation Bro. Paul had	Or of this gospel be ashamed,
Just to make their calling and election sure,	When Festus accused him of being mad,	For if the pole is ever reached
"Refreshing Times" have come to stay,	Also the very light Agrippa did almost see	This good news there must then be preached.
With all those who believe this way.	When he said Paul "some other day I'll call for thee."	Now kindly critics I suppose a few there'll be,
The people now who wear the smile	Now, brothers and sisters I hope you won't get gay	Please don't be too hard on a mere infant like me,
Are those who have no sinful guile.	About some other things I am going to say,	I am a babe in Christ without education,
This Gospel that causes so much confusion	This is the gospel that should expand	The more I have is this wonderful salvation.
And thought by some to be a delusion	From shore to shore and land to land.	I'm pretty soon to bid you one and all adieu,
Is the very Gospel for which our Savior was tried	There are other sheep who would come into the fold	By asking you to press onward and upward too,
And by the High Priests and Romans was crucified.	If this mighty truth to them will ever be told.	At the end of the race you will find the prize,
These signs shall follow those who believe	So it is up to you and its up to me	That is promised to the faithful and the wise,
And this Know so salvation do receive,	To spread this pure gospel from sea to sea,	When the Heavens roll together as a scroll,
This is the power He said would	Now don't get narrow and draw up in a huddle	You will know this gospel has reached the pole,
	For if we do we'll get in a selfish muddle;	Please excuse me this time dear

W. H. Naylor

APOSTOLIC FAITH.

THE DOCTRINE OF JESUS CHRIST BY THE APOSTLES.

This article is not supposed to set forth everything the apostles taught. The manner of their teaching or preaching was very different from that in general use today. The first thing demanded by the heathen was the proof of God through Jesus Christ. When satisfied of this they were willing to repent of their sins, then worship and serve him.

The apostles set about to prove Jesus to be the Christ by the words of the prophets, which were fulfilled by his miraculous life and by his death, burial and triumphant resurrection. All of which was proved to those who were not witnesses of it, by the fulfilment of the promises made by Jesus before his death, (Mark 16-17 and 18) and (John 14: 12-16) which he confirmed after his resurrection and before his ascension, Acts 1, 4, 5 and 8. The promise that the Holy Ghost should come upon them and they should be witnesses of him to the ends of the earth.

In other words when He, the Holy Ghost should come upon them, giving them power to witness, He would make them able to talk the languages of the world so they could tell of the power through Jesus Christ; to be delivered from their sins and from the corruption of the world through lust. And also of the wonderful gifts of God unto all those who trust and obey him. Notice Peter's sermon on the day of Pentecost, Acts second chapter, the day God fulfilled the promise of Jesus Christ as he had said before he left his apostles: John 14: 15, 16, "If ye love me keep my

commandments, and I will pray the Father and He shall give you another comforter, that he may abide with you forever." John 16:7, "Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I depart I will send Him unto you."

Peter showed by the old scriptures that the life of Jesus was the fulfilment of the prophecies then told them, this same Jesus they had taken and crucified and buried, and that God had raised him from the dead; that he was seen of them many days before his ascension and was made known among them by many infallible proofs. Acts 2:32-33, "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted and having received of the Father, the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear.

They saw a group of Galileans speaking in the languages of the world. The burden of proof was, that the foreigners heard and understood what they said, Acts 2:4, "And they were all filled with the Holy Ghost and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:7-8 "And they were all amazed and marveled, saying one to another, Behold, are not all these which speak Galilaeans? And how hear we every man in

our own tongue, wherein we were born?" Those who understood what was said, were amazed because they heard those Galilaeans speaking of the wonderful things of God in other tongues "were in doubt, saying one to another, What meaneth this?" But those

who were ignorant and could not understand what was said, mocked and said, "These men are full of new wine." It is always ignorance that mocks, wisdom never does. Read Acts 2:11 to 13.

The people of wisdom were pricked in their hearts when they saw what God had done and were in fear and asked what they should do. Then came the preaching of repentance and faith in God and the promise of the Holy Ghost. The first thing was the proving of God's power to the people; then all there was to do was to tell them how to come to God, and three thousand came. Acts 2:38, "Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost." Then Peter told them why they should receive the Holy Ghost, Acts 2:39 "For the promise" (of the Holy Ghost, Acts 1:4, 5) "is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. That promise is good today.

The Holy Ghost came on the day of pentecost and the sign of his incoming, was the speaking in other languages unknown to the one on which he fell. And every time after that, in the Bible when He came and the evidence, was mentioned it was speaking in other languages (tongues). Read Acts 10-44 and 19.

The next wonderful sermon was preceded by a miracle of healing at the Beautiful Gate after which five thousand turned to God. (Acts 3).

Let us see what Peter and Paul preached about getting everything God had for them at one

APOSTOLIC FAITH.

time. Peter and John were sent down into Samaria where Philip was preaching and casting out devils and healing the sick and baptizing with water. But Peter taught them about the promise and laid hands on them that they might receive the Holy Ghost. This was something else to come. Acts 8, 14 to 17.

Again: Paul asked those at Ephesus if they received the Holy Ghost since they believed and they were like most of the Christians of today, did not know whether there be any Holy Ghost or not. See Paul's words, "Have ye received the Holy Ghost since ye believed?" Read Acts 19, 1 to 7. So Paul knew they did not get it all at one time.

Is it for us today? The promise was to as many as the Lord our God shall call and those that keep his commandments. The Holy Ghost was to abide for ever. I don't see anywhere in the Bible where He changed his seal (Eph. 4; 30) or his promise.

On the day of pentecost when God by the Holy Ghost started the church out in power, Peter under the power of the Holy Ghost said the promise was to all people.

I will give one of the many cases of speaking in other tongues today. Not the most remarkable of all cases, and not the first. But the one I am the best acquainted with. The first ones I know of in late years to receive the power of the Holy Ghost in their lives, in pentecostal power, was the students of Bethel Bible School at Topeka, Kansas, of which Chas F. Park was teacher and who has become Projector of the Apostolic Faith Movement. He also received the Holy Ghost at the school, with

the bible evidence of speaking in other tongues.

Some of his workers were sent to Baxter Springs, Kansas, my home, and my sister Miss Bessie Tutbill received the Holy Ghost and has spoken in many of the languages of the world and had them interpreted by men who understand the languages. In the month of Feb. 1906, Dr. Clark of Melrose, Kansas, came into the meetings, being held at that place and heard her and others speaking in other languages. He was cut to the heart, for he speaks several languages, and understood what was said. He was converted and is seeking for the power of the Holy Ghost in his life. He said he was willing to do anything he could for the Lord; so he went before a notary public and made a statement about his understanding the languages spoken. Here is a copy of the statement:—

Melrose, Kan., Feb. 26, 1906.

To Whom It May Concern:

Be it known that I, Dr. F. F. Clark do testify and affirm that I do understand and have heard Miss Bessie Tutbill, of Baxter Springs, Kansas, speak in the German, Italian and Scandinavian languages (signed) DR. F. F. CLARK,

Melrose, Kansas.

State of Kansas, Cherokee County,

Subscribed and sworn to before me this 27th day of February 1906.

(Signed) JAS. M. HOLCOMB
Notary Public.

Back to Pentecost is the heart cry of the Christian world to-day. It was that day that God gave the earnest, consecrated followers of Jesus Christ power, to wit-

ness to the ends of the earth. It is one thing to know we need and another to know how to get it. Just one look at the Apostles before they received the power.

They were converted and fully consecrated, and Christ had prayed for their sanctification. God wants a people who are fully consecrated so he can get glory out of the power he bestows. So we see, the apostles fully consecrated to go, do or say what God wanted them to do without money and without price as God had promised to supply their needs from among the people where they worked.

We find that to day when people get to the same place in their consecration to God, as the apostles were giving their time, means and talents, that God does give them the same power he gave the apostles on the day of pentecost. The power of speaking in the languages of the world as the spirit gives utterance.

Therefore we come to this conclusion that the way to get back to pentecost is by each individual member of the church, universal, getting back to God in personal consecration, to do his will, first, last and all the time, to die rather than deny him.

God has raised up the Apostolic Faith Movement to restore to the church the faith and power once delivered to the Saints. It is not for any one particular people or church but for all. Some people are in one church and some in another, but the truth and power of the gospel is for all.

After examining the sermons of the different apostles we find that they preached through Jesus Christ the resurrection from the dead, and of power through the name of Jesus to do many

APOSTOLIC FAITH.

miracles and signs and wonders. When the people saw the power of God through Christ Jesus, fear came on them and they were willing to become servants or subjects of the King of Kings, who has such mighty power. For through this sonship and citizenship they became eligible to the promises of God. Nowhere in Holy writ do we find God's power limited to any certain age nor that the day of miracles should ever cease. But he said he was the same yesterday, to-day and forever. That he was no respecter of persons. Christ said; "Verily, verily, I say unto you He that believeth on me, the works that I do shall he do also." (John 14: 12).

HENRY G. TUTHILL.

DECLARED PRAYERS SAVED HIM.

DOCTORS HAD GIVEN HIM UP, BUT
AN APOSTOLIC BAND TOOK
HIS CASE IN HAND.

Morristown, N. J.—There is joy among members of the Apostolic Praying band over the recovery of Charles E. Davis of 35 Water st. who was declared by his doctor to be dying of consumption. To the surprise of his family and friends, Mr. Davis got out of bed, dressed himself and walked down stairs, and ate a hearty dinner.

Several months ago Mr. Davis was taken seriously ill. Physicians told his family there was no hope of recovery. He grew worse, and on Washington's birthday lapsed into unconsciousness.

A brother of Mr. Davis, who

is a member of the praying band, obtained permission for the band to come and pray with him. This they did with great fervor. When the doctors were called to see Mr. Davis after his recovery they were dumfounded.

"My recovery is a miracle," said Mr. Davis, "and I am a changed man. I will devote the rest of my life to thanking God for hearing the prayers of my friends."

Just before his recovery Mr. Davis called his wife and children to his bedside and bade them goodby. He asked to have the superintendent of the cemetery bury him close by his father, and gave directions as to the disposition of his personal effects.—Chicago Tribune.

CHRISTIANITY AND EARTHQUAKES

In the history of earthquakes nothing is more remarkable than the fewness of those recorded before the beginning of the Christian era in comparison with those which have been registered since that time. So striking is the contrast as almost to justify our giving a physical interpretation to the prophecy of our Savior that one of the signs of the establishment of His religion in the world would be the occurrence of earthquake in divers places. This theory is held by many sects which insist that the millenium is now at hand. It is at least a remarkable fact that, in so far as the knowledge of the civilized world is concerned, earthquakes began to be more frequent from the beginning of the progress of Christianity.

It may be that the mention of the earthquakes as among the signs of the approaching establishment of their religion may have directed the attention of the early Christians more particularly to those phenomena, and so have multiplied the number of recorded instances. Yet, even making a due allowance for the extreme negligence of the ancients in registering natural events, it seems hard to believe that, had there been as many great earthquakes before the Christian era as there have been since its commencement, so few of them should have been recorded or transmitted by tradition. It is to be borne in mind, however, that before the birth of Christ, there was but a small portion of the habitable surface of the globe known to those who were capable of handing down a record of natural events.

Regarding earthquakes chronologically, the scientist Mallet distinguishes those registered in to five periods as follows:

	1.	2.	3.
Those recorded before A. D.	38	4	1,700
Thence to end of Ninth century	197	15	500
Those from end of Sixteenth century	522	44	600
Thence to end of Eighteenth century	2,804	160	230
Thence to 1850	2,204	53	50
	6,765	216	

1, total; 2, disastrous; 3, number of years.

MARRYING IN THE LORD.

Said a man who likes to tell an anecdote: "I hope the Episcopalians in Boston will settle the divorce question for a time, but don't think they will. There is a second marrying question, too. You know the story of the Methodist preacher who was taken to task by his congregation for marrying a young spinster a month after his wife's death. He excused himself in this way: My dear sister and

KNOTS TO UNTANGLE.

The thought of the ministry, with no special abiding place, its many starvation stations and hard scramble circuits, is not near so alluring as some other profession; especially when coupled with the fact that the modern ministry seems generally considered a great burden on society, which they don't seem able to get rid of, and which they are unwilling to support, of whom it is often said they demand more salary than the school teacher, and in return do the community little or no good usually working about one-sixth the time the teacher does. Having been collecting steward we are thoroughly educated and trained in all the grafts and gambling schemes used to obtain money, until it seems that it is almost necessary to put a poultice, strawberries, shortcake or ice cream on peoples stomach to draw the purse strings open. Is it any wonder then that most honest God called ministers are leaving the churches in utter disgust until the time serving salaried hirelings occupy the chief seats of power and for the small sum of money they get out of men gamble on their souls eternal salvation, for that preacher gambles on the souls of his members who does not preach a religion that saves from sin, who caters to the modern theatre going, card playing, worldly professor and with them faces the gates of hell.

A lady entered the breakfast room after a night spent at one of our church Flinch parties, a look of triumph beamed on her face as she held up to view a beautiful vase she had won at the 10 cts a chance Flinch parties to raise the preachers salary the mother said "oh see my son

what I have won" but said the son, see what I won last night, too, and drawing a gold watch from his pocket held it up to view, the look of triumph on the mothers face turned to one of utter agony. She said "Oh my son, my son, you have been gambling again, Oh me, Oh my that I should ever be disgraced like this, that I have given birth to a son who has come to such an end and will bring me in sorrow to my grave." "Now mother don't be foolish, I have done nothing but just what you have done at your church social It is just as much gambling to play for a church Flinch party as to capture the jack pot in a north end dive.

"He made himself of no Reputation."

We have found a religion that sends a sword not peace, and really separates between sin and righteousness in our lives and associates.

LATEST NOTES FROM TEXAS.

East Bernard booming, 30 converts, 19 Penticost.

Chesterville good, 12 converts and 3 Penticost

Angleton overcoming 10 Penticost.

Galveston slow but good being done.

Eagle Lake hard but coming along sure.

Crosby in grand unity and good results.

A general westward move to envelope San Antonio by fall.

Penticost continues at Katy.

Parsons, Kansas is the special point of attack in Kans. A good meeting is in progress.

A Glorious Anniversary Jubilee at Melrose and Keelville.

The all day meeting began with the heartfelt songs and praises to God. Words could not tell the half the gratitude to God for his showers of blessings that were bestowed upon the people in and around Melrose and Keelville. Their hearts were so full they could not tell it without the tears of joy streaming down their faces. When all had given God praise Bro. Parham preached from the text "Expecting," in which he urged and exhorted the whole church to rise to the expecting of Jesus as He is, "expecting till His enemies be made His footstool." To arise with Him in expecting His enemies to be made His footstool.

To arise and stand for and use all the power God promises through Jesus name. To be heavenly patriots. After the basket dinner short talks were made by five of the workers. Twenty-one were baptized thus making a public confession of their faith in the divinity of Jesus Christ. Many of these were the heads of families. The day was fine and there was a large crowd. A large number being there from Baxter Springs.

The meeting broke up about nine o'clock that night.

For the month of May, Mr. Parham is conducting meetings in Galena, Kans.

In our next issue we will print a full list of our Minister Evangelists and workers who bear credentials and request all such to send us their names and post office so a correct list can be made. Any Apostolic preacher who has not yet received the credentials should write us at once.

THE BAPTISM WITH THE HOLY GHOST.

By W. F. Corothers, State Director for Texas.

It is plain that the gift of, the baptism with the Holy Ghost is distinct from other office works of the spirit.

John the Baptist was full of the Holy Ghost from his mother's womb, (Luke 1:15), and yet it is said in John VII, 39 that the Holy Ghost was not yet "given" "because that Jesus was not yet GLORIFIED. After Jesus ascended and was glorified and on the day of Pentecost the spirit was "given" because Peter said "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear" (Acts II:33) and said to the inquirers at the same time "and ye shall receive the gift of the Holy Ghost, for the promise is unto you" (Acts II:38). This same experience of Pentecost was spoken of by John the Baptist and by the Savior as the Baptism with the Holy Ghost, and is clearly set forth by them as something different from being "filled," "anointed" or otherwise influenced by the Spirit. This point is made still clearer by a study of events following Pentecost. In Acts IV:8 we read "Then Peter filled with the Holy Ghost, said etc." In Acts IV:31 we read, "and they were all (Peter with the rest) filled with the Holy Ghost, and they spake the word of God with boldness." Now let us see how early Peter distinguishes the Baptism from

the experiences. Speaking of Cornelious and his household he said (XI:15) "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning (i. e. Pentecost). Thus Peter skips clear over the various anointings following Pentecost and identifies what happened to Cornelious with what happened to the 120 on the day of Pentecost, "at the beginning.

Now I ask any candid reader what the mark of identification was? Was it not the speaking in tongues? "And they of the circumcision which believed were astonished, as many as come with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost, for they heard them speak with tongues and magnify God" (Act X:45-46).

There is every reasonable confirmation of the proposition that the speaking in tongues distinguishes the baptism or gift from other offices and manifestations of the Spirit in the significant fact that that miracle is the only one that was not known before Pentecost. It came with the Baptism and is spoken of in connection with each baptism except one in Acts. The affinity between the tongues and the baptism is unmistakable.

Up to this point I have been following lines already familiar to the Apostolic Faith People. Now I am going a step further than I have heard them go, and therefore am careful to say that this is my individual conclusion from my own experience, viz:— That the speaking in tongues is

not merely the evidence of the baptism with the Holy Ghost, but it is the principal feature of the baptism. It is to cause us to speak with tongues that we are "baptized" with the Holy Ghost.

Many will ask at this point: "But is not the baptism for the purpose of empowering us?" Yes, but I think the power is a reflex action having its source in the marvelous Physical Manifestation of God speaking through our vocal organs. If the sky should be emblazoned with letters of fire confirming our great commission it would not be so convincing to us as it is for God to use our tongues in the way He does. We might be deceived in the former case by some electrical device or trick of practical jokers, or we might mistrust our eyes, but when daily, God uses our tongues and vocal organs as He does in the Pentecostal experience there can't be any mistake about it, and there is our source of power. Conviction is what the whole world needs and especially Christian workers, and nothing could surpass the physical miracle to produce that conviction; and, as I said before, I regard this as the real scope and design of the baptism with the Holy Ghost just in proportion as we ourselves are convinced will we have "power" to convince others.

We get the spiritual benefits of the spirits work in his regenerating, sanctifying, anointing and witnessing power, and it only remains for the baptism to

APOSTOLIC FAITH.

cause us to speak in other languages to complete our equipment for service'

Now it is just this "baptism" or "gift" of the Holy Ghost that is promise to all "to you and your children and to all them that are afar off, even as many as the Lord our God shall call." (Acts II:39). Now this is not to be confused with the gift of speaking in tongues. Many of us speak occasionally, in the Pentecostal experience, who never develop the gift of readily and fluently speaking in tongues. The latter God gives to whom he will, but the former is unquestionably promised to all.

How futile it is for any to claim to have been baptized with the Holy Ghost who have not spoken in tongues! Certainly they have been filled, anointed or blessed of the spirit, but none of these are the baptism as we clearly see.

Now a word about how the Pentecostal baptism may be received and I am done. In the first place there isn't any sort of a compliance (as in a sacrament) or attitude that we can possibly assume that will impress the spirit into giving us this experience. Regeneration and sanctification generally follow certain acts of faith and obedience, but not so with the baptism. It appears to me to just be given when it pleases the Lord to do it—after sanctification of course, we have to learn the experimental meaning of the direction to "tarry," to "wait." To wait includes, in addition to its ordinary meaning, a willing-

ness for the experience to be delayed, if the spirit so wills. We don't get it by begging but rather by praising God, and yet the fact that the 120 spent the time in supplication and prayer is a guide to us. The cases I have seen have been of this kind, that is the recipients were at prayer.

Beyond all question this is the power when added to Christ like character that is making the Apostolic Faith Movement such a well rounded success. Let us give all diligence to obtain and retain the Pentecostal power in its purity and fullness at every point in the movement.

W. F. CAROTHERS.

"VICTORY IN WALLIS"

Osing unto the Lord a new song,
For He hath done marvelous things;
His right hand and His holy arm
Hath gotten Him The Victory.

I am rejoicing and praising God for the day He sent a little band of workers filled with the Holy Spirit to bring us out of darkness into the light of a Christ who is the same yesterday to-day and forever.

The meeting was held in the old blue front saloon building and I remember the day that Bro Thomas R. Miller the leader and Bro. Howard Goss were clearing out the bar room paraphernalia, several laughed at the idea of trying to hold a meeting there. One of our citizens wanted to know of Bro. Miller if he thought that the people would come out to that old shack who answered him thus:

Bro., God sent me here to preach and I have learned to thank God for what he provides and greater blessings will surely follow.

I was sent here to preach and

that end of the business is left with God.

Thanks be to God, which giveth us the victory through our Lord Jesus Christ. In three nights from the time the meeting opened the crowds were flocking to hear Old time religion, and listen to the dear workers sing "He's just the same today,"

There were many saved, sanctified and healed and a mighty out pouring of the Holy Spirit. Twenty-eight or more received the baptism of the Holy Ghost with the evidence of divers tongues.

God's Holy Spirit manifested marvelous power in our little town and never before has there been a meeting to compare with this one just closed by the Apostolic People, and I thank God a meeting has begun here that will never stop, although the workers have gone the power of Gods love still remains, and we by the help of the Holy Ghost continue to search the deep things of God and promises of the master.

"The healing of his seamless dress
Is by our beds of pain;
We touch Him in life's thro' and
press,
And we are whole again."

Two more splendid negro preachers have been added to the movement in Texas. Rev. W. M. Viney of No. 1204 Eighth Street, and M. H. Robinson of 1110 Dowling St., Houston, being the ones in question. Bro. Viney has been made Director of the work in the Houston District among his people. He is capable of managing any field and we trust he is in Divine order among us. Bro. Robinson is preparing for evangelistic and missionary work in Texas.

APOSTOLIC FAITH:

brethern, my grief was greater than I could bear. I turned every way for peace and comfort but none came. I searched the Scriptures from Genesis to Revelation and found plenty of promises for the widow but none to the widower. I took it that the Lord was not inclined to waste sympathy on a widower who could comfort himself; so having a first rate chance to marry in the Lord. I did so. And brethern I consider that poor Alivia was just as dead as she ever would be."

WEDDING BELLS.

The following couples were married during month of May: Mr. Wm. Pennock to Miss Ladah Blackburn, both of Kans. Mr. Geo. Rose to Maybelle Wise, of Texas. Mr. Barnett Terrill to Miss M. Morewood, of Texas. All are efficient workers in the Apostolic Faith work. May the Lord's richest blessing rest upon their future work. God bless you my children! God bless you! Mizpah.

TO YOU.

How to know, says one, when you are living in the Spirit, First there is no bad reluctance to do duty. Second, there is no hurry. Third, there is no wildness, nor following sudden impressions. Fourth, there is no strained up feeling in trying to do something you are not able to do. Fifth, there is no uneasiness about you. Sixth on the other hand there is no dryness and lack of power. Seventh there is no stiffness. Eighth you do not become nervous. Ninth you are not hard to please. Tenth glory hallelujah! —Vanguard.



Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son and of the Holy Ghost: teaching them to OBSERVE all things whatsoever I have commanded you. Matt. 28:19-20.

Credentials

This is to certify:

That the Bearer hereof _____ of _____ State of _____ having been called by the Holy Ghost and Ordained by the undersigned in conjunction with the Apostolic Congregation at _____ State of _____ as a _____ of the Gospel, is hereby recognized in such office in

The Apostolic Faith Movement

under the usages governing the same, and commended to all Christians everywhere while, and so long as the present Unity of Spirit exists between us.

State Director.

Projector.

