

# The Apostolic Faith.

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## "Christ In You."

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"That ye, being rooted and grounded in Love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the Love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God."

—Eph. 3. 17-19.

Dear Saints, can we, by our faith and life, measure to this standard? Are our hearts assured in Him? Can we be so delivered from all that mars or hinders as to come to this one Bible Truth, "He that dwelleth in Love, dwelleth in God, and God in him?"

May we, of the National Camp, "Arise and shine, our light being come, and the glory of the Lord being risen upon us."

—M. T. P.

## ADDRESS.

Chas. F. Parham.

## REDEMPTION.

We have the redemption story this morning. I think, perhaps, that this truth has brought the greatest scriptural light and inspiration to my life of any of the tenets of the Christian faith.

There are many things in Scripture, such as foreordination and predestination, that used to be very dark to me; they are all clear since the sunshine of redemption has been shed on them.

One time, while feeling the presence of God and dwelling in the heavenlies, in vision or dream, I can not say which, there was in my room a beautiful figure, neither male nor female; the flesh looked like the beauty of beaten snow; beneath this figure stood the person of which it was the exact picture or counterpart. I beheld until this encasement descended and clothed upon the individual who stood beneath; and I said, "Lord, what is this?" And He said, "Redemption."

Listen! "For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal in the heavens. For verily in this we groan, longing to be clothed upon with our habitation which is from heaven. Not that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." Paul further says,

"As we have borne the image of the earthy, we shall also bear the image of the heavenly;" not the heavenly, but the image of it. Glorification is the heavenly, but redemption is the image of it.

This chapter has been covered with a robe of mourning and dragged to the cemetery till we have lost its beautiful significance and power. Let us resurrect it this day and realize that redemption means that we shall be changed in a moment, in the twinkling of an eye, and not only we, but the dead shall be raised in that redemption, that we may know the mighty power that God wrought in Christ when he raised Him from the dead, that it is to have the image of the earthy, which we now endure, changed to the image of the heavenly. Redemption means to have the same kind of body that Jesus had when he came out of the grave, having the power to appear and disappear, the power to move through space at will.

### Scriptural Redemption.

Nowhere in the Scripture is redemption spoken of as conversion. In the 15th chapter of 1st Cor. it is stated, "The trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written,

Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" It does not say a word about going up, not in the entire chapter; but mortality shall be swallowed up and we shall put on our immortal bodies here, and this redemption shall come down from God. "O death, where is thy sting? O grave, where is thy victory?" How can one claim victory when death has had its sting and they stand in the mouth of the grave? But in that day there shall be no more death.

"The trumpet shall sound." There is no inference that it is Gabriel's trump which sounds at the descension of the Lord Jesus Christ when the Bride shall rise up and meet Him in the air to reign with Him. The only body that takes part in the Parousia, or the so-called rapture, is the man-child; and they go up to the throne of God and the Lamb; but the body, the Church, and the Bride of Christ remain upon the earth till Jesus descends. But this trump is Michael's, the last of the seven trumpets, and in the 10th chapter of Revelation when that trump begins to sound and the ministry has finished its work that God intended from the foundation of the world, and the climaxing trump shall sound which shall mark the end of the conflict between Michael and the devil, then redemption will take place with the prepared saints of God and they shall be changed in a moment, in the twinkling of an eye.

Daniel tells us, referring to the same thing, that in the time of trouble, now about to begin in the world, when the reign of anarchy shall pervade the entire earth, and nations shall fall and society be devastated and disrupted,—at that time God's people will be delivered. God says in his Word that "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

For a space of three years and a half this blessed company of redeemed saints will not preach the gospel of the kingdom that it is our duty to preach now, but will preach the everlasting gospel to every kindred, people, tongue and nation, saying, "Fear God, and give glory to Him; for the hour of his judgment is come."

#### Glorious Church Inaugurated By Redemption.

I have a view of that heavenly soldiery in redemption bodies in my mind. Jesus said when he came out of the grave, "All power in heaven and earth is given unto me." O Christian, that which you are striving for may never come to you personally and may never come to the church entirely, until the glorious Church "without spot or wrinkle" is inaugurated by the mighty power of redemption. The same thing will be true of the church then that was true of Jesus,—"all power, dominion and authority" will come to be recreated—the man restored—and

he will be able, by the power of Jesus, to go forth with dominion and authority in his redemption body to every quarter of the globe, healing the sick, and turning many to righteousness in the three and a half of socialism which will cover the entire world. During that peaceful reign there will be a world-wide ministry of the "glorious church, without spot or wrinkle."

The church of Jesus Christ has never been in existence. When people say that the church was inaugurated at Pentecost, it is false. When people say that Jesus founded a church, it is not true. Jesus came to spiritualize Judah; and Adam belonged to the church, Abraham belonged to the church, and every saint of God that has found spiritual life and has been born again belongs to the church, in this age and in every age. You are taken into the Church of the Living God by conversion, on probation but you do not come into full membership until you are sanctified. God has been using the various stones and timbers and different parts of the Glorious Church throughout the ages. Paul carried the spiritualized message of Judah to the Gentiles. That is the whole sum and total of it.

#### **We Are His Workmanship.**

Every church that has ever been established has formed a part of His great machine shop on earth, and the Lord has been gathering the gold into the Methodist church, the

Baptist church, the Presbyterian church and every other church. He has many factories in which to burn out the dross. He is graciously drawing different ones into these furnaces, and the farther we get in God, the hotter the fire will be, because the infinitesimal dross requires a hotter fire to get it out of the gold; this continues until we are seven times purified and shine forth reflecting his image, even as the artisan, as he works the gold, gazes into its mirrored depths and sees reflected perfectly his own features. We are His workmanship, created in Jesus Christ.

Since I threw my life into His hands, put my faith and confidence in the blood of the Everlasting Covenant which was able to make me perfect, I have ceased all my strugglings, ceased all my groanings and fastings for myself, and have given my life to be poured out for others; and when people criticise the unfinished work, the lack of varnish, the lack of beautiful carvings that some day may adorn the cornices and cap this building, I say, "Brothers and sisters, I have perfect confidence in the Master Builder; the Architect knows His business; He knows better than I the exposed places that may be marred by some superstructure falling, or some odds and ends crashing down; He knows better than to place plate glass in a window where the upper structure may break and fall on it. He knows His business and I am satisfied with what has been done, oh, so satisfied."



There was so little to admire before the Master Builder started to build. He first dug up the loam and then the clay to lay His foundation. He dug down below the rubbish, and founded it upon the Rock. I have admired the structure as it went up, and as I have gazed upon it I have caught a faint glimpse of what it will be in its finished beauty, and I am absolutely satisfied thus far with the construction.

Brothers, sisters, have you grieved the Architect by your murmuring and complaining because of the unfinished portions of the building He is constructing?

Put your faith and confidence in Him; he will finish the structure and beautify it and ornament it until it will be worthy to be a part of the Great Temple that the Architect is building for eternity.

He has been drawing his stones and his timbers from the various movements and churches in all ages; He has been getting his gold from Ophir, stones from the quarries of Persia, and trees from the mountains of Lebanon, and they are going to come together in a body; each one of us will take our place, without the sound of a hammer, without human instrumentality whatever, and the glorious church, without spot or wrinkle, will be inaugurated by the mighty power of redemption; and then, and only then, will we have organic unity. But until that time you and I must find individually that unity which will enable God to slip us into our place

in the body. If the Master should use me to be the filling in the wall or should hide me in some obscure place in the building or in the cellar, never to be seen, I shall be satisfied; if he wants to carve me into a stone for the cornice or to cap some beautiful pillar that supports that cornice. I shall be satisfied.

#### When Redemption Takes Place.

Daniel sealed up these things "till the time of the end," and John, the Revelator, was told to "seal up those things which the seven thunders utter and write them not." The mystery that Daniel sealed up and that John, the Revelator, shut up was this: "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, and the dead shall be raised, and this corruptible body shall put on incorruption and death shall be swallowed up in victory."

Redemption takes place in the time of trouble, and in that time of trouble the Jews will go back to Palestine and establish their seat of government in Jerusalem. For fifteen years their Congress has met as a legislative body in Bern, Switzerland, or London, and has exercised all the functions pertaining to legislative bodies. They have already carried the flag to Jerusalem, and every Congress has met and adjourned sine die,—“next year we meet in Jerusalem,” but they never have, and they never will, until the appointed time shall come. We are now living in the dawn of this time.

### Redemption Purchased For All.

Paul says in the 8th chapter of Romans, where he is teaching us what it is to have a sanctified body, that, "The law of the Spirit of life in Christ Jesus made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and as an offering for sin, condemned sin in the flesh." And then the climax of that thought, a little later on, is expressed in this wonderful promise: "For we know that the whole creation groaneth and travaileth in pain together until now. And not only so, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to-wit, the redemption of our body."

"For He hath been made unto us," he says again, "wisdom, righteousness, sanctification and redemption." And in the next chapter Paul says: "For I could wish that I myself were anathema from Christ for my brethren's sake. my kinsmen according to the flesh: who are Israelites." There is the adoption—the redemption of their bodies belongs to them, the Israelite, and the covenants and the glory. Only those who have their lives hid in Christ with God will ever reach the glory and the prize of the high calling, and having life in God obtain immortality, which is the hope of His calling, and which is the glory of

His inheritance in us, and God shall permit Him to take out the people of this earth and lift them to His own glory as a reward for His redemption that He purchased for the whole human race in His death and atonement; and God is going to permit those who will, to come into this life, and run the race and obtain the prize, which is immortality.

From Genesis to Revelation not only is the consanguinity of Christ's life marvelously outlined, but from Genesis to Revelation the blood that flowed in Abraham's veins has been traced with unerring finger; and when you sing, "I've been adopted, my name's written down," you are singing a falsehood. You cannot adopt anybody into the family of God. You might just as well adopt a negro into a white family and expect him to turn white. God says the leopard cannot change its spots or the Ethiopian his skin. Everyone that comes into this spiritual realm must have a definite conception and proper prenatal influences in order to have birth into this spiritual life, and he is born into this kingdom, not adopted; adoption does not pertain to the soul, it pertains to the body: "adoption, to-wit, the redemption of our bodies."

### Pre-destination & Fore-ordination.

Foreordination and predestination have nothing to do with the damnation of infants. Where are the babes who are never privileged to attain spiritual life in this world? They never attain immortality and

enter through the gates into the City, but "of such is the kingdom of heaven;" and when God comes down to the earth with "the Holy City" and capitulizes the world with that glorious city, when the meek shall inherit the earth, and the kingdom of heaven comes down to the earth in the beginning of eternity, all the babes will appear, for they will belong to that "kingdom of heaven" on earth.

Some babes are born but for a season, they being incarnated into flesh just long enough to develop the possibilities of eternal existence. They enter a home for a particular child ministry, their work is to be wrought in that particular household, and when their work is done on earth, God takes them and transplants them to the gardens of Paradise. When your work is done on earth, at any period of your life, young or old, God will take you hence; but never let the devil kill you with diseases. And if God should see fit to let your babes quietly pass away in a beautiful, sweet, sleeping death,—if dissolution should take place for you tonight, how beautiful it would be; but do not let the devil kill you before your time.

Let us see how clear predestination and foreordination are.

In the 1st chapter of Ephesians it says: "Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with every spiritual blessing in the heavenly places." Where? In heavenly places. If you

want to get into heavenly places, get up out of the kingdoms of this earth, into the kingdom of heaven; be translated out of the kingdom of darkness into the kingdom of His dear Son.

"According as he hath chosen us in Him before the foundation of the world." I wish every Bible student would take his bible and hunt up every verse that refers to being "in Him," and he will be astounded at the necessity not only of justification but of sanctification which ingrafts us in the Vine, and the necessity of being in Him. That is a deep experience, my brother, my sister, that many of you have never reached.

Oh, that we might know just what it means to be in Him! When you study your Bible you will find that to be in Him means to be sanctified in the body of Christ, to lay everything on the altar (and the altar is not Christ), but the altar has sanctified our gift, and He has sanctified and put Himself on the altar, the altar of God. We do not lay ourselves on the altar, but He, being on the altar, we simply take our place in the body of Christ, take our place as a rib, as a toe, as a finger; the whole body, fitly joined and compact, works in perfect harmony and beauty, and is altogether lovely, from the head, which is Christ, down to the feet.

In the building of the great structure that God is building, there must of necessity be some refuse mater-

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## THE APOSTOLIC FAITH.

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

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### The Difference Between the Baptism of the Holy Ghost and the Anointing—Spooks.

The anointing of the Holy Spirit fell upon the disciples seven weeks before Pentecost. The Sunday night after Jesus had broken the bars of death asunder, and after the supper at Emmaus, the disciples were all gathered in a locked upper room. Suddenly Jesus appeared in their midst and said: "It is I; be not afraid." He then breathed on them and said: "Receive ye the Holy Ghost." They did and their eyes were opened to the whole life, plan and ministry of Jesus.

This, then, is the anointing: To illuminate the Word, to give revelation of truth and is an infilling of the Holy Spirit. This is the phase of the Holy Spirit power received by all truly sanctified persons, which they mistake for and call the baptism or Pentecost.

Seven weeks later, again in an upper room, the baptism fell. The effect of this is an outpouring; not only is it an outpouring upon us, but the effect in our lives is this, that it causes us to pour out our lives in sacrificial service for God. While there is an attendant blessing as sweet as honeydew, yet Pentecost is given to us for power to witness, and enables us to give out to others what the anointing has been filling us with. The anointing is in you a well of water (artesian); the baptism lends the pressure or power to compel that well to flow out from your inward parts in "streams of living water" to your fellowmen. O, how many, instead of giving the Holy Ghost his legitimate use of their lives, have used that power to gratify their spiritual sensuality for "feelin's," and the grovelling surrender of most missions to fleshly, magnetic sensations has disgraced the work the world over.

The "Pentecost" is on trial for its very life. The missionaries sent out must speak the languages of the natives. Scores have been sent to foreign fields by so-called messages who have no language but their own; many of them returned; others stayed to graft the Home Missions for support; some tried to learn the languages or took positions in those countries. Now if the Holy Spirit had sent out these workers they would have been endowed with real tongues. This is a patent fact.

All the opposition from the churches and holiness movements is created by



the fact that two-thirds of the Pentecostal, Holy Roller freaks have not produced the goods, and the real work of the baptism is hidden behind such a mess of rotten rubbish and nonsensical fits and fleshly controls that our religious leaders and teachers just condemn the work wholesale. No one in the true Apostolic work ever claims the baptism of the Holy Ghost until the speak fluently and smoothly in a real language, and then have it proven by some disinterested foreigner witnessing to the fact that they really used a language. No repetition of sounds or chatterings are ever accepted unless it occurs at the first reception of the baptism, but must then speedily give way to a real language that you are able to use without any undue emotions or unnatural action of the body.

To illustrate: Sister Mabel Smith, of Galveston, Texas, received a most wonderful baptism, spoke fluently and certainly in a real language; yet in a meeting in Houston, Texas, she was seized by an Indian spook-spirit which caused her to perform an Indian stomp dance all over the meeting house, gesticulating and imitating an Indian to perfection, finally singing Juanita in this Indian jargon. So great was the uproar that a policeman came in to quell the disturbance, and she, a timid, refined lady, grabbed him, whirled him around, and putting her hands on his shoulders pushed him from the tent, literally kicking him with her knees as she did so. After she quieted down, Sister Lillian and others took her to a private home where that spook was prayed out, and never again in all her beautiful ministry for God was she possessed with this spook and yet proved to hundreds that she spake in many languages.

Another: A Free Methodist preacher

of Los Angeles received a real Pentecost and spoke in a real language. A few days afterward he attended Azuza St., mission and was seized with a spook and returned home with a staring look in his eyes. He stood at the windows barking like a dog; he went off into the hill to pray and an unseemly force seized him and he would bray like a donkey, crow like a rooster, etc. Putting on this kind of a show in the Free Methodist school in the vicinity of Los Angeles, he thoroughly disgusted them with the very name Apostolic or Pentecostal. Result: A few days later his mother-in-law, Sister Groves (whose daughter, the preacher's wife, was raised some years ago when dying in answer to our prayers), seized him by the arm and said, "What is the matter with you; something has gotten control of you; come out of him." The spook came out, leaving him normal and he continued to experience a real Pentecost.

Many hundreds in seeking Pentecost were taught to yield to any force as God would not permit them to be misled; under these conditions they were ripe for hypnotic influence often practiced by workers or spooks. Two-thirds of the people professing Pentecost are either hypnotized or spook-driven, being seized in the first place by a false spirit or coming under the control of one afterward. We cannot be too careful to try or test the spirits, and any person unwilling to have their experience tested by going to God for themselves or with the brethren, reveal the fact they are demon controlled, and the demon seeks this subterfuge to continue his damaging operations. Often in casting out these false controls they have cried out of the individuals, "Don't dishonor the Holy Ghost by doubting that this is

his power that so mightily uses us," but they came out in the mighty name of Jesus, leaving the person free to exercise a sane, enthusiastic service for God, baptized in the Holy Ghost and speaking a clear language.

A man they called Tom, with a hind name as unpronounceable as he is hypocritical, entered Zion City and worked a whole bunch of poor children into this kind of hypnotical-spiritualistic state, and the result in physical contortions was fearful, but soon passed when he was gone, leaving them sane again but no spiritual advancement came.

As a result of all these fleshly exercises they had interpretation (?) and discernment (?), too, oh, yes—false. In the last camp meeting held in Los Angeles, the hypnotic-spiritualistic controls into which the children were led by false Pentecostal leaders caused such cruelty to their poor bodies in throwing them into contortions and fits that the Humane Society had to take a hand and they are to be thanked for doing so.

All those thus controlled become sad-eyed, nervous wrecks, have a lean, lank, hungry coyote look in their faces. Such forces are a prostitution of spiritual power and never an aid to purity and victory. I have seen meetings where all crowded together around the altar or were laying across one another like hogs, blacks and whites mingling; this should be enough to bring a blush of shame to devils let alone angles, and yet all this was charged to the Holy Ghost. Decency, order and propriety mark all the operations of the Holy Ghost, and all our public service should be for the edification of the church and not to get worked up into an animalism creating magnetic currents tending to lust and free love rather than purity.

Brethren, pray that God will cleanse these things out of the so-called Pentecostal missions and lift the embryo of disgrace from all the work of God. These forces are unknown in the original Apostolic missions.

### !!! NOTICE !!! NOTICE !!!

Owing to late developments, the Convention announced on page 16 for Jeffer-

son, Texas, Mch. 27 to Apr. 5, will be postponed until after the Temple meeting.

All parties contemplating attending these Conventions should come prepared to care for themselves. Free entertainment will be provided as far as possible.

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ial that He cannot use; there is chaff and stuff in the world that never can and never will obtain any privilege of life; yet it will be comparatively small compared with what orthodoxy has been teaching us.

In Him shall all be made alive. We were in Him before the foundation of the world, "that we should be holy and without blame before Him in love; having foreordained us unto the adoption of children." We were foreordained before the foundation of the world unto the adoption, as sons, through our Lord Jesus Christ. There never is, in Scripture, any real sonship, though we are heirs of it, until redemption takes place. You are conceived in conversion, born in sanctification, and are in childhood until redemption takes place, then you reach your majority and obtain your inheritance in the land of Canaan. Sanctification was never intended to be our inheritance until we have driven all enemies out of the land. Canaan is a land of warfare, where we fight to conquer, not to lose, till every foot of ground is ours; and then the division takes place in redemption.

God foreordained and predestined

before the foundation of the world, before the morning stars sang together or Adam ever dwelt in the garden of Eden. When in the mind of God, and when in the courts of glory, angelic creatures were weaving into the great garments of His salvation the plan of God, He foreordained and predestined that every soul throughout the ages should come to the grace of being IN HIM, living IN HIM, moving IN HIM, running IN HIM,—the life hid with Christ in God; and having obtained these gifts and graces, with the reward to be obtained in the end, the prize of the high calling of God in Christ Jesus. These gifts and graces are but given us to lend speed in the race that is set before us, so that at the close we may have that sweet consciousness that we have run the race, we have kept the faith, and henceforth there is laid up for us a crown of righteousness.

That is what God foreordained and predestined, and it runs throughout the Scripture, that everyone that should reach that grace of being "in Him" should in the fullness of time be gathered together in one. He says, "That in the dispensation of the fullness of time He might gather together in one all things in Christ, both in heaven and earth, even in Him; in whom we also have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will; that we should be to the praise of His glory, who first trusted in Christ.

In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory. Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers, that the knowledge of Him might be unfolded to us, that we might know the mighty work He wrought in Christ when He raised him from the dead." Throughout the past ages and at the present time we are being made ready and beautified by the sanctification of spirit, soul and body. being baptized by the Holy Ghost of Pentecost, which is the earnest of our inheritance until the redemption of the purchased possession, He having foreordained us to that sonship, to that inheritance, to that redemption, to that adoption, to-wit, the redemption of our body; and every such one as lives in Him or has lived in Him to the fullness of their privileges, seven years before Jesus comes, will be changed in a moment, in the twinkling of an eye, and be clothed upon with our house, which if from heaven.

#### Election In Jesus.

This clears away the mist of foreordination and predestination, high calling and election, and the prize

of the high calling. What is the election? Just to say I am elected? Oh, no; when a fellow is going to be elected he has to campaign, he has to run even for the nomination first, and then has to run for the election; and after the election he must qualify before he can take his office. So when you get the grace of sanctification that puts you in Him, you will have to qualify, and that qualification means sanctification of this body, and Pentecost for your soul.

When you obtain a real conversion and reach a life of salvation, you must live a justified life on the converted plane, and when you get sanctified and live a life of holiness resultant from this experience, you must be justified before God in your sanctified experience and the life of holiness. Sanctification puts you in Canaan, but when you obtain the Pentecostal blessing, that puts you in the heavenlies. You have gotten your election in Jesus, and your life must be beautiful, sweet, mellow and justified on the Pentecostal plane or you will lose it.

### In The Presence Of Our King.

The Holy Ghost is like a dove, so easily wounded that He retires quickly when the least that is rough or uncouth or unnatural or unbecoming is done.

In the beautiful home God gave us (one of the most beautiful mansions in America), where Pentecost fell, the drawing room was finished in hand-carved wood from the cedars of Lebanon, and the marvelous

stairway that led up to the upper rooms was of hand-carved white bird's-eye maple, and each room was of different colored wood. It was in the drawing room, under the carved edges of the cedars of Lebanon, that Pentecost fell; and we walked the corridors of that beautiful mansion and moved through its rooms with a feeling of such reverence and sacredness, because the Holy Ghost, the prime minister of heaven, the representative of God and His Son, was our guest; and we put on our best raiment, and our best manners and finest dignity and trod as kings and queens, princes and princesses in the courts of our God, that nothing foolish or unbecoming should occur to mar the visit or to shock the refined sensibilities of the heavenly Visitor in our midst.

Oh, men and women, those were days of hallowed glory. May God give us that in our lives which will cause us to tread as in the courts of a king, because we are going to be the guests of Royalty some day and we need to be trained, that we act with becoming dignity and modesty "in the presence of our King."

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NOTE: The article entitled "The Baptism of The Holy Ghost," connecting the address in the January issue with the above address was published in the Nov. issue. Those desiring a copy of this to complete the series may secure one by addressing The Apostolic Faith Pub. Co.,  
Baxter Springs, Kans.





## Rewards According To Our Works.

In the Pentecostal Movement a theory that has been taught and preached by some is that those who have received the baptism of the Holy Ghost with speaking in other tongues will have the "glory of the sun," as recorded in 1st Cor. 15:41. This teaching produces in individuals and congregations a selfish desire of having that glory and thus sensational manifestations start.

I wish right here to give Scripture that will refute this, for though we may expand all the Bible to suit our own theory, surely the wise will understand that it is not so, whilst the foolish are shaken by even a breeze. In the three years of my believing life, digging after truth, I have seen many rise and fall, and amongst them many honest, but foolish, people; just because the flesh is selfish, and forgetting God's perpetual love of saving us and admitting us to understand Him as our Saviour and Redeemer, they go on and try to find out what glory they shall have in heaven, while "where Jesus is, 'tis heaven there," and we are told that "when He shall appear we shall be like him, for we shall see Him as He is." Is not this enough? Still we want to know who will be the greater. "Whosoever will be greatest, let him be servant of all."

Shall we forget John 1:12? Every believer in a resurrected Christ, WHO OBEYS, is as holy as the one who claims the baptism of the Spirit, because the moment we believe, He give the power (admittance) to become (to be called—modern Syriac) the sons of God; even to them that believe on His name." Verses 10 and 11 give us a rejected Christ; verse 12 an accepted and believed on Christ, and then verse 13 gives us the conditions or manner of birth in verse 12. All who believe are born, not of blood, nor of the will of man, BUT OF GOD. Now every believer is a son, and if son, then joint-heir with Jesus, and has the full privilege to all the heritage of the Father, as his lot of heritage shall be, and there is no par-

tiality with that just Father.

Isa. 56:4-5; Rom. 8:15; Gal. 3:26 and 1st John 3:1, all give us the rights of sonship by faith and obedience. Then 2nd Peter 4, tells us we are partakers of His nature, and the nature of God is holy; and if the root is holy, so also are the branches; so as we are fed by that root we give the fruits of holiness unto perfection, (2nd Cor. 7:1), "Perfecting holiness in the fear of God." What is the fear of God? "The beginning of wisdom is the fear of God." Shall we read it thus: "The beginning of foolishness is the fear of God?" God forbid! When we fear him, he makes us wise.

All flesh is guilty in the sight of God, but every believer is holy in His sight, as He looks at us through the holy blood of the Lamb of God. To illustrate: If we put red paper around an electric light we shall see everything red; if the paper is black, blue or green, everything will be that color. As Christ's blood is pure. God looking through it, cannot see filthiness but sees us pure. It is selfishness to think because I have shouted a little more, or have some kind of manifestation, God will make me a gleaming sun. He cannot and will not do that, because we fail to find such a promise in His word. If, because we praise Him, thank Him and magnify Him for what He has done for us, He gives power to gain our crown, this belief puts in us a selfish desire and drives us into fanaticism and spiritual pride, as the desire of nature is always to be great, and if we strive for this we fall into a pitiful condition and drive sinners away instead of bringing them in, and do more harm than good.

Two years ago I met a family who came from South Dakota, who were truly called of God, and I loved them very much. They continued going ahead very well, but a pity, that after all, the spirit of leadership crept in and they drifted into spiritual pride of their calling, and thought they were the only high called people. Once it was prophesied among them that on a certain day at 5 a. m., power would fall. A countryman of mine and myself, who both feel called to carry God's message to our native land, were

not awakened that we might receive the power also, because it was for them alone. The power did not fall because it was not of the Lord.

Isa. 65. 5, says, "Stand by thyself, come not near to me; for I am holier than thou. They are a smoke in my nose." This family are not the only ones. I would to God that He would open the eyes of these honest and dearly beloved friends that they may understand that our Master desires service from every believer, and desires mercy, not sacrifice. Drifting into spiritual pride is very easy, but is hard to come out of, for these souls become unteachable and desire to make proselytes to their own teaching; but the Word says they make them two-fold more a child of perdition.

We have seen that rewards are not for shouting or praising, but for laboring for the Master. If we are sons we must work for Him in order to have reward. Napoleon was a soldier and the French nation gave him power to gain whatever he could; he made good, and gained the title of Emperor. The powerful nation of Rome would not make Julius dictator right away, but they fitted him out for an expedition, and he went forth and fought 500 battles, took 1000 cities and killed 1,192,000 men, and returned triumphant to be received with the greatest pomp ever bestowed upon a soldier, and granted the highest title the Romans had power to give—Dictator of the whole nation.

"They that be wise shall shine as the firmament, and they that turn many to righteousness as the stars for ever and ever." This corresponds with the saying of the Lord Jesus: "Be thou ruler over ten cities." This is too plain to be misunderstood.

The Lord's work is piece work—make an effort in order to get more pay—but the lazy fellow will have nothing if he sits at his Father's table, feasting all the time while some hungry souls outside need a morsel of food. Feasting is good, but Father wants us to accomplish the task which is committed unto us and do our part according to our ability.

The eyes of all heaven were fixed on the Lord and Master, Jesus, in

His expedition against the powers of darkness; after the great task was accomplished and victory won, there rang out of heaven the shout: "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory." Praise Him; give HIM the glory. He it is that shines like the sun on the right hand of the Majesty on high, full of excellent glory. "We shall be like Him, for we shall see Him as He is."—Rev. 1:12-16, reads: "He will reflect His brightness upon us." Surely every one that stands by will get the reflection, and all alike.

The time now is for us to refrain from feasting and go out in the byways and highways in order to bring in and fill in this feasting house.

EPHRIAM WARD,  
Los Angeles, Calif.

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NOTE:—Bro. Ward is a native of Persia and will go back some time this year to devote his life to the spreading of the Apostolic truth in his native land.—Ed.

## Leaves By The Wayside.

H. W. S.

Well, the day of feasting and gluttony is past. Originally, Christmas was intended to celebrate the birthday of our Lord, and the day was observed in Christian worship. Today it is observed in feasting and revelry, debauchery and drunkenness. Of course, one prime object seems to be to make others happy by giving gifts, which is commendable, but very little thought is given to the Savior of the world, in whom alone may be found true happiness. What matters it though the gifts of the world be laid at our feet, and we know not Him who made the day of gift-giving possible?

Enjoyment seems to be a master of individual taste. Some prefer tea to coffee, while others prefer a whiskey "jag." Some enjoy themselves most in singing and praying, others in danc-

ing and merry-making. Some love to read of the birth of Christ, his death and resurrection, others in fighting and carousing. But it is passing strange that all these must enter into the celebration of "the one reat day"—Christmas.

Some people see only that which they wish to see, and see it that way only when they wish. One of the preachers of this town, in the public press, stated that he was much gratified with the quiet, orderly way in which Christmas was celebrated here, as compared to the way they did it several years ago, and gives prohibition all the praise. The parson certainly has a "bat at large in his belly." He must have spent the day out of town or perhaps spent the day "unconsciously." For a prohibition town we did very well—one killing, one cutting scrape, fights by the score and drunks galore. Oh, yes, "prohi" got in its work here Christmas. Wonder if the parson knew, or wanted to know? If he did, why did he lie? If he did not know he should have found out, if for no other reason than to tell the truth in public print.

The said parson wants to give a piece of his mind to the contemptible wretch who threw an empty whiskey flask onto his beautiful lawn. He said if the bottle had been full the insult would have been sufficient, but empty empty it was still more so. The parson really had no mind to spare, and the sport had no booze to spare, and so there's a stand-off.

The people all over the land are getting their eyes open, and realize the fact that preachers alone are eligible to membership in Ananias Clubs, for, monumental lying, the average sky pilot deserves the red ribbon. Our best economical writers, men who are after the truth, see this and are accusing preachers everywhere of insincerity, accusing them of dense ignorance or willful lying. State Topics, published in Austin, Tex., says the majority of preachers have long since changed their views on eternal torment, but are "laying low," until the laity find it out, and when they go to

their pastors with their wonderful discovery, the pastor will expand his chest, put on an owl like look, and say "We preachers have long seen that; but have waited until you found it out, so there would be no divisions."

Will enter Brownwood into competition with any place outside of California for unique experience, fads and fancies. A leader (?) of Apostolics (?) realizing that he would not long be able to hide his "secret smoke," forestalled events by going to one of his "brethren" and informed him that God had given him permission to smoke partially, but not continually. This is much like partial paralysis—dead on one side and liable to go dead on the other. We have always known God is good and will withhold no good gift, but this subcontracting is a new idea. All hail, ye poor, depressed Christians (?) everywhere, relief is at hand. If you thieves find it hard to keep your hands off, you may, according to this fellow, get permission to steal a little; you liars may lie a little, you murderers may murder a little, you blasphemers may blaspheme a little, you crucifiers who would curcify Christ afresh, may crucify him partly. Wonder what next?

#### Fanatics Gone, Amen.

The Apostolic (?) bunch here have surrendered their hall and disbanded. Dried up and blown away. Is it any wonder when such rot as the above is taught? We have long known this gang to be rotten and felt sure this would finally be their end. They have long been a rebuke to Christianity and a stench to the town. It may be now that some self-respecting, God-fearing man can come here for a meeting and accomplish something, whereas before he could not; and you notice God did not send him.

Upon deeper thought, I believe Bro. Parham is right again, in deciding to abandon the National Camp Park. To hold the meeting at various places will enable many to attend who could not possibly do so were they held annually at one point. Mayhap one could not go so far as Baxter Springs, but could attend if it were held at Fort Worth or some other point.

## WICHITA, KANSAS.

Bros. Parham and Clark left Wichita January 28th, after a successful revival of six weeks duration. Many church members were CONVERTED, sanctified, and received the baptism of the Holy Spirit. Many sinners were converted, and one man who had not been to church for twenty years was saved. One young lady was healed of epilepsy of seven years duration, was converted and received her Pentecost; many others were healed.

The last Sunday afternoon service was very beautiful and impressive; many for the first time partook of the sacrament of bread and wine, discerning the Lord's broken body; all eyes were filled with tears all hearts were filled with joy.

Meetings are still conducted in the same hall on Tuesday, Friday and Sunday nights, and Bible Class on Sunday afternoon, in which great interest is taken. All who desire freedom in the Spirit and a deeper work wrought in the heart, come to 141 N. Market St., Wichita, Kans.

D. M. P.

From Bro. Brogan.

Winslow, Arkansas.

Dear Bro. Parham:

Have been thinking very much of writing my testimony for your paper and encouraging you to press the good work on. As for me, I am still saved and sanctified and haven't compromised an inch with the Devil on sanctification as a second work of grace. I am glad for the boldness with which you stand for the original Apostolic Faith as enunciated at the Topeka Bible School. Have often wondered why so many have left their first love and have turned to what is called the "finished work," but it must be that they cannot pay the price, so have turned back and taken some other way. (Jno. 6. 66.)

In the December "Word and Witness," a finished work paper, was a list of preachers and missionaries of that church. In it was a W. J. Brogan, Winslow, Ark., and a Mary Brogan, Winslow, Texas. A great many have written to me of it, and I want to say that is the other fellow, not me. I want the people to know that I have not compromised with the Devil on sanctification, or an organized church to get half-rates on railroads.

I ask an interest in your prayers that we may be faithful in holding up the full gospel. Yours in His service,

W. B. Brogan and wife.

## NOTICE.

To those who wish prompt replies to their letters, please enclose postage; and send handkerchiefs when you want them blessed, for I am often without funds to secure them.

CHAS. F. PARHAM.

## CONVENTION NOTICES.

*Northwestern Arkansas:*  
*CAVE SPRINGS, ARK.,*  
*March 8 to March 22.*

*Northeastern Texas:*  
*JEFFERSON, TEXAS,*  
*March 27 to April 5.*

*Texas State Convention,*  
*TEMPLE, TEXAS,*  
*April 12 to April 26.*

*All donations for the expenses of these Conventions should be sent at once to*

*Chas. F. Parham,*  
*Baxter Springs, Kansas.*