

The Apostolic Faith

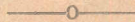
He is made unto us, wisdom, righteousness, and
sanctification and redemption. 1 Cor. 1: 30

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"Accepted"



'Tis not for works which I have wrought
'Tis not for gifts which I have bought
Nor yet for blessings that I sought,
That I have been "Accepted."

'Tis not for tears that I have shed,
'Tis not for prayers that I have said,
Nor yet for slavish fear or dread,
That I have been "Accepted."

'Tis not for these, however, right,
That God has formed intense delight,
Nor is it these that have made white
The robes of those "Accepted."

From these I turn my eyes to Him,
Who bore the judgment due to sin,
And by His Blood I enter in,
And share in His "Acceptance."

His precious Blood was shed for me,
And in that precious Blood I see,
The righteous ground, the perfect plea,
For my complete "Acceptance."

And as I gaze my joys abound,
For now on resurrection ground,
I see the Lamb with glory crowned
Who died for my "Acceptance."

And when within that Circle sweet,
Where God's eternal smile I meet,
I'll praise Him for the work complete,
Through which I am "Accepted."

—Selected

To the praise of the glory of His grace, wherein
He hath made us accepted in the beloved.—Eph. 1: 6.

COMMUNION OF BREAD AND WINE

1 Cor. 11: 23-30

For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come.

Wherefore whosoever shall eat this bread and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. 1 Cor. 11: 23-30.

I want to call your attention to this scripture today. Paul says: "I received of the Lord that which also I delivered unto you." He got it by divine revelation. "That the Lord Jesus the same night in which he was betrayed took BREAD . . . and said, Take, eat: this is my body, which was BROKEN for you." . . . "Whosoever shall eat this bread and drink this cup of the Lord, unworthily, shall be guilty of the BODY and BLOOD of the Lord." Note, "the body and blood of the Lord." . . . He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not DISCERNING the LORD'S BODY. For this cause." Because you do not discern the Lord's BODY, "many are weak and sickly among you, and many sleep" (or die). Paul places just as much emphasis on the body as he did upon the blood. You have scarcely ever taken the bread and wine when the preacher gave any worth or virtue or significance to the body, to the bread. They never once told you as to what advantage it would be to you, or what it stood for.

Do you think the Lord would have instituted this wonderful memorial of the bread, had it nothing in its meaning; that it did not signify

anything? Certainly not. And we were to do this till He comes again.

I consider this the strongest ordinance in the Christian Church. I believe that so long as the Church of God shall hold sacred this memorial of His broken body and shed blood, so long the assaults of the powers of darkness, of infidelity, of atheism, of the world, the flesh and the devil, will hurl without avail all their darts. This is the impregnable rock of our faith, impossible of assault by the powers of the enemy. Their entire force and power will fall prostrate, because it points them back over the hill tops of the ages, to the time and place where a Man in an upper room instituted this cup, points directly to Him as the Christ of God.

Nations hold sacred the day their ancestors purchased by their own blood from some foreign foe, from some alien force, from the heel of a tyrant, their political liberty.

We celebrate the shedding of the blood of the Son of God, which contains within it more virtue and more power than all the blood that was ever shed in the sanguinary wars of the world.

Men's blood has purchased political freedom, delivered the home and the fireside, and the home land, the fatherland, from the power of the oppressor, from the heel of the tyrant, but that is about as far as that freedom may go.

We celebrate the freedom that delivers men and women from ALL the powers of sin and disease, from all the powers of appetites, passions and lusts, and puts man in his rightful place,—making him a conqueror in Jesus Christ over all the power of sin and all the power of disease. This is our rightful place in God. We are to be MASTERS in this house, and say to lust, and appetite and passion, "Get thee hence, degraded things!" To say to all sickness, disease and pain and ache, "Get thee hence: we have obeyed thee too long!" Instead of obeying the appetites and passions and lusts of your life, and the sickness, diseases and afflictions and going around groaning and gouching, we were to be masters under God in these temples—our bodies.

"A chosen generation, a royal priesthood, an holy nation, a peculiar people," and we are to be "kings and priests," and march over all the

powers of the enemy. Jesus said: "Behold, I give you power, over all the powers of the enemy."

This is our right under God. One shall chase 1,000 and two 10,000 fight. Clear as the sun, fair as the moon, terrible as an army with banners.

I have fought, prayed, preached and worked for our boys who went across the briney deep—My heart has been wrapped up in them since they came back. So many have been confined in the insane asylums, poor farms and despicable places. Many who ought to have help are helpless cripples; others are without jobs.

I am saying these things because I want you to know that what I am saying now is not to discredit the blood of our boys who went across the seas. Many of them did not know what they were there for, do not know yet, but they went at the call of their country. It was printed largely in American newspapers, and it was preached from lots of our pulpits that regardless of the lives or characters of our soldiers that went to France, or their past sins, that the moment their blood flowed out, if they had the least conception of the great cause for which they fought, they would be immediately transported to the realms of bliss. That the shedding of their blood in that cause would bring to them the realization of what Isaiah said: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1: 18.

And in that manner they will reach that place to which many of us in the home land aspire, and perhaps few will reach.

Friends, let me say, all the blood that was shed by the boys in France had no power to redeem a single soul. One drop of the blood of Jesus Christ had more power than all the blood that was spilled in France.

Out from our home went a young man, F. R. Romack, who used to print our monthly paper. Oh, how we loved him. He was a prince among his fellows and knighted by the grace of God. He went without food for seven days. Then a message said they could have food if they would send for it. He said, "I am ready to go." But he scarcely left the shell hole until a shell came and crushed his breast in, and he lies in Flanders field. Our home was sad. But

his precious blood had no power to save a soul.

Unless you see something beyond this ceremony besides the simple sipping of the wine and eating of the bread, it will be a dead, formal service. You had better not partake of it. You better see beyond all foot-washing, beyond all baptism, beyond the communion of the bread and wine, what they stand for.

I would like for you to see not simply the bread and wine, but the broken BODY and shed Blood of the Lord Jesus Christ. And in as few words as possible I am going to tell you something of what the bread and wine stand for.

To illustrate I will tell you a little story about Martin Luther. He had found in a disintegrated wall of a monastery a portion of the Bible, and from this portion of the Bible he discovered that men were not saved by good works, by confession, by absolution given by the priest, but by the power of the blood of Jesus Christ. And hiding these precious pages in the folds of his garments, he left the Monastery, and sought in Germany for some light that would give him the knowledge he needed to point him to the blood of Christ, but he found it not.

At last he said, surely if I go to Rome, I will find among the higher ups, cardinals, archbishops and bishops, those nearest to the Holy Father, the thing I want to know.

When he got to Rome, the higher up he got the more drunken and devilish they were. And a sad hearted priest, in common garb, walked the streets of Rome, hungry to know God, willing to do anything. Finally they said: "If you will go to the Cathedral of St. Peters, on the outside of which is a stairway leading to the life sized crucifix of Christ, and will ascend the stairs on your knees, saying a prayer on each step, by the time you reach the top and kiss the toes on the crucifix, you will feel absolute of your sins."

Luther started, willing to try anything. About half way up the stairway his vision was opened. Back behind the crucifix, with its painted blood drops on the hands and side and feet, he beheld the Christ of God hanging on Calvary, and the real blood flowing. Faith touched him, the illumination from God in Heaven, the same that came to Peter on the dusty highway, and he was made to know that Christ was indeed the Son of God.

I would have you see back of this bread and wine, that broken body and shed blood on Calvary. All down through the Old Testament, from the very beginning of it, God Almighty gave us line upon line, here a little and there a little, to prove to us the power of the broken body of our Lord and Saviour Jesus Christ, and that Divine Healing was in the atonement; that Christ's body was as absolutely broken, that by His stripes we WERE healed, and that He took our infirmities and bore our sicknesses, as absolutely as He bears our sins and washes them away with the precious blood that was spilt on Calvary.

Away back in the Old Testament, when they came out of Egypt, He said to the Israelites, Take a lamb and eat the BODY, for life, strength and health. It will be a hard journey out of Egypt. Put the blood on the door posts for protection from the destroyer.

Jesus is that today. Putting aside the lamb's body, He gave His BODY, and the bread is the memorial. Putting aside the lamb's blood, He gave His blood for salvation from destruction, and He gave us the wine as the memorial, to keep fresh in our memory, what He had purchased for us on Calvary. He is our Passover Lamb. His BODY was as much broken for health and strength and life as the lamb's body was when they came out of Egypt.

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up," said Jesus. Lifted not up for sin, but for disease.

Fiery serpents came among the Israelites because of disobedience, and many were dying, and they came and asked Moses if he could pray for them.

He prayed and God said to place a serpent of brass on a pole, and it would come to pass that whosoever looked on that serpent would be healed. Did you hear the words of Jesus?

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up."

"EVEN SO"—for healing. "It shall come to pass, that every one that is bitten, when he looketh upon it, shall live." Num. 21: 18.

Regardless of how far the poison had gone, if you could lay or carry them to the pole, open their eyelids and let the dying man catch a glimpse of the serpent on the pole, he was

made whole.

Friends, it does not make any difference what the disease is, if you can get a touch of the power of Calvary on your body, the thing is blasted. You do not have to ask to be healed, for you have been healed for two thousand years, but you did not have sense enough to catch up with the idea. Isaiah said, "With his stripes we are healed." But Peter looking back to the cross said, "By whose stripes ye WERE healed."

If you right your wrongs and get straight with God and man, and don't juggle the cash account with God and go straight, the healing is on the table. Just make a long arm and help yourself. If something is too far out of your reach, you say, "Jim, I would thank you for the bread." We ought to delight His heart by thanking Him for what is on the table. Be a little polite. Begin to thank God and worship Him until He pours down His healing grace.

David said: "Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases." Psalms 103: 1-3.

That is not all: "Who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's." Verses 4 and 5.

Let us hear what Isaiah says: "He was wounded for our transgressions. He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed. Isaiah 53: 5.

But listen to Matthew: "When the even was come, they brought unto Him many that were possessed with devils; and He cast out the spirits with His word, and healed all that were sick; That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." Mat. 8: 16, 17.

Christ sent His disciples to teach, to preach and to heal. He never withdrew that commission; it stands today. The modern churches will have to accept divine healing or go down. These modern movements—Christian Science, New Thought and such are going to take the whole business if the churches do not accept

the real thing, and teach divine healing. They are turning their churches over for garages and other things. Many churches are vacant and some have vines growing over their doors.

When you fail to walk in the light and go on in the truth of God you might as well write "Ichabod" over the door for "the glory hath departed." And when you cease to function as a soul-saving body and get down to a formalistic, world performance of religion, you might as well write "Ichabod" over your door, and quit business.

All the Bible proves He is the Healer. Healing continued in the early church for five hundred years. There are four ways to be healed. You can be healed by your own prayers the same as you can be saved. Second, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done."

Third: "Believers shall lay hands on the sick, and they shall recover." That means children or any one who is a believer. I know some children who have more faith than some of those appointed to pray for the sick.

Fourth: "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; "And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins," the supposition is that they have been guilty of sin. Nearly every one has been guilty of the sin of omission, if not the sin of commission. Omission is as soul-killing as any sin of commission. "And if he have committed sins, they shall be forgiven him." James 5: 15.

I want to tell you this afternoon that if you partake of this bread and wine worthily, counting it worth what God says it is worth, He will heal you. The old fashioned idea was to examine yourself to see if you had anything against anybody. My old grandmother was Pennsylvania Dutch. She always wanted to know two or three days before communion so as to examine herself and find out if she had anything against anybody. I found out that if you had anything against anybody you were not even a Christian. The Bible says, "If ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your

Father forgive your trespasses." Mat. 6: 14, 15.

If you have a single thing in your heart against anyone, get it out. But somebody says, "I will forgive if they ever come to me and ask me to." Just holding that thing will make you feel mean. Whether they ever come to you or not, forgive them and lay it on the shelf, and every time you meet them help them to know with the way you smile that it is forgiven. I learned that about twenty-five years ago. It does me more good to just bow and smile at a fellow that turns his face the other way and passes me by, than anything else.

Friends, it is not what your church says it is worth. It is not what your preacher says it is worth, but what God says. I have been trying to give you a little insight of what God says the broken body of Jesus is good for. He is able to heal through His broken body the last disease in your bodies. He is able to sanctify your bodies from inbred diseases and the tendency to disease, for He says he will sanctify your body, soul and spirit.

There was not a disease in His body. We are His church, His body, and every member should be well and strong and healthy. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7: 1.

Again: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

That is our place in God, absolute deliverance from all disease and sickness and suffering and misery and woe. Wouldn't you like to have your inheritance in the Lord? You and I may never know all God intended in the broken body and shed blood for us, but you and I can take it for all that we do know, and then say, "Lord, work out and in through me all I do not know." And then you can take it worthily for all you do know and all you do not know.

Now about the blood. We have had the blood preached enough so we all know, but God says: "Without shedding of blood is no remission." Heb. 9: 22.

All your good works, all your church membership, all your lodges, all your theories, all your

morality and your respectability and your nicety, fades away. There is but one power that can lift you from sins benighted depth into the light and hope of heaven, and that is the blood of Jesus Christ. All your morality and good works is as dirty rags, and you dare to face God Almighty and lay that down and say, God will save me on that. All your righteousness is as filthy rags. "Without the shedding of blood is no remission." By the power of that blood your sins are blotted out.

"As far as the east is from the west, so far hath he removed our transgressions from us." Ps. 103: 12.

Not only that, but I believe in the cleansing, sanctifying, purifying power of the Lord Jesus Christ that can take the love and power and tendency to sin out of our lives, and lift us into holiness.

If you have been hungry for a clean heart, if you have been hungering for sanctifying grace and a life of holiness, say, "God let the blood of Jesus go through my life in cleansing, sanctifying power. I claim my inheritance; I sue for my part in the estate. Oh, Lord, make the sanctifying grace real to me.

Another thing I want to tell you. Put all your mistakes and all your failures and all your weaknesses under the blood this afternoon. Most every one of you is defeated because the devil keeps pointing you back to things in your past life, and it scares you half to death. That is the trick of the devil.

One time the devil came and unrolled a scroll before John Wesley, and said, "You claim to have holiness; didn't you do that, and didn't you do that, and didn't you do that?" John Wesley said, "Yes, sir." "How can any man like that get and claim to have holiness?" He said, "You take a pen and dip it in the blood of Jesus Christ and write across the white scroll, 'The blood of Jesus Christ His Son, cleaneth us from all sin.'"

So, put all your mistakes, all your failures, all your weaknesses, all your blunders, all your sins and everything in the past under the blood of the Lord Jesus Christ, and say to the devil every time anything is fetched up, "I put that under the blood. That is finished once and for all." Get it under the blood and don't back track or turn your head back over your should-

er any more. "No man, having put his hand to the plough, and looking back is fit for the kingdom of God." Luke 9: 62.

When you partake of the wine I want you to put your whole business under the blood of the Lord Jesus Christ. Just put your diseases there, your sins there, and leave them.

When they sent men down to the Southland to tell the Negroes of their emancipation, every Negro went to shouting and leaping for joy. I want to tell you that a greater than Lincoln has issued a proclamation from sin and disease.

Praise the Lord for what He has done for you on Calvary. Let us celebrate our liberty and freedom.

—CHAS. F. PARHAM.

EDITORIAL NOTE—In one of the last conversations Chas. F. Parham had with his family, he said that life for him had been worth while in the blessing he had received in seeing multitudes saved and healed during his ministry and mentioned some special cases of healing. He exhorted us to trust God and stand for the Bible teaching of healing, whatever happened, or whatever testing might come.

IN LOVING REMEMBRANCE

Louraney Cloer, wife of Robert Cloer, was born at Pinehurst, Texas, February 12, 1882, and departed this life June 6, 1936. She left a beautiful testimony of her love for the Savior and her acceptance with God.

The funeral service was conducted by Evangelist Elna Smith and E. A. Pruett. She was laid to rest in the Gordon cemetery.

WILLIAM WALTER SHAFER

William Walter Shafer was born in Linn county, Mo., August 9, 1877, and departed this life June 28, 1936. He was married September 19, 1914, to Miss Elisabeth Darnell and to this union was born one child, William Henry. He leaves to mourn their loss, his wife, one son, an aged father, six brothers, besides other relatives and many friends.

Funeral service was conducted at the M. E. church, Supply, Oklahoma, by Brother Baker and Brother Jack Hisey and he was laid to rest in the Fairlawn cemetery.

"Call not back the dear departed,

Anchored safe where storms are o'er,
 On the border land we left him,
 Soon to meet and part no more.
 When we leave this world of changes.
 When we leave this world of care,
 We shall find our missing loved ones,
 In our Father's mansions fair."

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MRS. L. G. TUCKER

Mrs. L. G. Tucker, of Katy, Texas, passed away July 7, 1936. Sister Tucker was the mother of T. B. Tucker of Katy, Texas, so widely known and appreciated throughout the Apostolic Faith movement. Mrs. Christian, the only daughter, lives in Norman, Oklahoma. In the closing days of the appointed three score years and ten, she fell asleep as she sat in her home, singing "I lost the world and the world lost me." She spent her last Lord's day in the house of the Lord, where she prayed her last public prayer. So full of rich devotion, her prayer touched every heart. Her good works will long be remembered by a host of loving friends. Brothers Ditto, Shultz and Wyatt assisted in the funeral service. God bless and comfort all the bereaved. Yours in Christ.

A. B. STANBERRY

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TENT MEETING AT BANNING, CALIF.

The Evangelistic meeting conducted by Evangelist Robert L. Parham and wife, Brother and Sister L. L. Hunter and daughter, Opal, was a great blessing to many that attended. Don't forget to pray for those there that are carrying on for the Lord.

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PERRYTON GOSPEL GLEANERS

The young people of Perryton, Texas, are showing much progress in their work for God. We desire the prayers of every child of God.

We held a few nights' revival services in our church here, July 19-22. Everyone enjoyed the meetings, and the Lord increased our faith, and we are determined to press on and gain higher ground and be soul winners for Christ.

Brothers Murphy Barnes, Paul Bollinger and Frank Holderman had charge of the preaching. The George Sisters had charge of the special music and singing.

Sunday afternoon, July 19, the "Gospel Gleaners" went to Olive schoolhouse, near Bal-

ko, Oklahoma, and established a Young People's meeting. President Arnold Krouse had charge of the program. Mrs. Harry Evins is sponsor of the Young People's meetings.

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NEW ALVIN CHURCH TO BE DEDICATED

Plans are being made to dedicate the new church at Alvin, Texas, Sunday, August 30. It is expected to be a great day in the spiritual blessings of the Lord.

Following is the program:

Morning worship, 11:00 a. m., by visiting ministers and speakers. Claude W. Parham, pastor, in charge.

Basket Dinner, 12:30 p. m.

Dedication Service, 2:30 p. m., Rev. Alford Whitely and Evangelist R. L. Parham.

Young People's Meeting, 6:30 p. m., by Lu'la Parham.

"The Great Pyramid," illustrated with slides, at 7:45 p. m., by Evangelist Robert L. Parham.

Everyone who possibly can is urged to be there and make this a high day in Zion because of the gathering together of God's people.

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CAMP MEETING

The Apostolic Faith people of the state of Kansas and the neighboring states will hold their general Camp Meeting at Cheney, Kansas, beginning August 7.

Cheney, Kansas, is 30 miles west of Wichita, 2 miles south of Highway 54. Campers will provide for themselves as far as conveniently possible. Others will be cared for as the Lord provides the means. A. B. Stanberry in charge. Evangelistic services nightly by Evangelist Robert L. Parham. For tents, rooms or other information, address: Mrs. Clyde Krase, Cheney, Kansas.

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NOTICE

An announcement to pray about that the Will of God may be known. Many friends and dear ones of the Faith from different states are wanting a Bible School backed by the people of the Movement from everywhere. Many realize the need, as many of our young people are called into active service of God and yet need a little help to get started. A three-month Bible School in the winter months would be the means of getting these started in the work of