

The Apostolic Faith.

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

VOL. I.

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NO. 3

Texas Gives God Glory.

There is joy among the angels,
For the work in Texas done,
Since the Apostolic Movement
Its blest labors has begun.

Joy, indeed, in courts of glory,
Joy in homes and hearts below,
Love for God and for each other
Makes our hearts to overflow.

Praise the Lord, that to our borders
His true messengers were sent,
Faithful, earnest and true-hearted,
On their Master's errand bent.

Happy day they came among us!
Blest the message they have brought:
"Whosoever cometh to me
I in no wise will cast out."

Praises to our God forever,
For salvation full and free,
For the Gospel as Christ taught it
By the shores of Galilee.

In the highways and the byways,
In the lowest haunts of sin,
Following their Master's footsteps,
These true workers enter in.

"Heal the sick and cleanse the lepers,
Cast out devils in my name."
These commands He gave His workers,
He today is just the same.

Not ashamed to own their Master,
Not ashamed His cross to bear,
Well we know that when He cometh,
They shall palms of victory wear.

Then press on ye dauntless workers,
Till your task on earth is o'er,
And you still shall follow Jesus,
To where he has gone before.

E. G. F.

Aug. 4, '05, Houston, Tex.

HEALING.

Scientists, infidels and higher critics—a trinity of the same species—recognize the unseen forces of electricity, gravitation, air, heat and cold, yet loudly denouncing the miraculous and supernatural, although the unseen God, who governs all forces, were incapable of causing humanity to feel and realize His saving and healing power.

Diseases originate from three sources: First, inbred. Nearly every disease that has ever afflicted any individual was imprinted upon his physical life before he was born. Actual disease is not only very often inherited, but owing to peculiar family weaknesses of one or more organs, a predisposition to disease results; no child is born into the world with pure blood, but every drop that flows in its veins is the impure blood of the mother. Under these conditions, it does not require extreme climates or kinds of work to produce the second class, acquired disease.

The third class is the result of sins of omission or commission. Under this latter head we find most all Christians who are sick. They are suffering for some sin of omission or commission; the sin of omission being just as black and soul-destroying, in the sight of God, as the sin of commission. Therefore to him who knoweth to do good and doeth it not to him: it is sin. (Jas. 4:17.) While the majority of Christians are not guilty of the sins of commission, their experience is freighted with broken vows and omissions on the line of duty. Is it any wonder, then, that so many professors are weakly and sickly and die long before their days are run? It is an impossibility for a person guilty of disobedience to receive healing in answer to their own prayers, or the prayers of others, until they have sincerely repented. It is to the Church that James speaks: 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 has committed sins, they shall be forgiven him. (Jas. 5:14, 15.) The words, "if they have committed sins," signifies that in all probability sin was the cause of the sickness. The prayer of faith will save the sick, if coupled with the sincere repentance of the individual, but all, unless there is sincere repentance, the prayer of faith cannot prevail, for the healing will never take so

Of how I followed Jesus,
When down below.

J. W. HUTCHINS.

to me like the pendulum in God's great clock of the universe.

O, praise be to him, I found my way to the prayer. Let us say right now.

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place until the sin is forgiven. Such a case is illustrated in the healing of the man sick of the palsy. (Luke 5.) The elders indeed brought him, lowered him at the Savior's feet. Jesus, seeing their faith, and knowing the man's past, said: "Son, thy sins be forgiven thee," and immediately he was healed. When they criticised Him, He said: Whether it is easier to say, Thy sins be forgiven thee, or to say, Rise up and walk. (23rd verse.) Knowing that his sins had to be forgiven before healing could result. Either one would have been sufficient, but in this, as in similar cases, forgiveness and healing must be concomitant.

Acquired disease: In the beginning God said: I am the Lord, that healeth thee. (Ex. 15:26.) Being a jealous God, He cannot look with any degree of allowance or complacency upon a system, however perfect that shall supercede Him as the Healer of His people. The more proficient in relieving pain a system becomes, the more anti-Christian is its influence; for man has ever been prone to wander to seek help from any and every source—whatever the cost—before he will humble himself in the sight of God, and accept the deliverance freely purchased for him on Calvary.

With medical science we have no controversy. The Bible declares: Thou hast no healing medicines. (Jer. 30:13.) In vain shalt thou use many medicines, for thou shalt not be cured. (Jer. 46:11.) The Jews never had a physician until Solomon got old, forsook God, became sensual, and married a lot of Egyptian women with whose court came the magic workers of the black art, the mixer of drugs and poisons. As God's word is absolutely true, when he says: The sins of the parents are visited upon the children to the third and fourth generation. The effect of this blight was manifest in the reign of King Asa, when he sought not to the Lord, but unto the physicians; and the scriptures ironically add: He slept with his fathers.

Medical science and her practices are mentioned throughout the old and new testament in connection with the vilest sins against God and humanity. The word invariably translated in the English is sorcerer; in the Hebrew, Kasaph in the Greek, Pharmakas, signifying a concocter of drugs and poisons. So today the principal drugs used are poisons. But people say that was in those days when science had not older grown and reached the height of proficiency they have today; but if any other science had developed so slowly with the advantages given, it would long ago have been driven from the stage of action. Sanitary and quarantine laws, coupled with cleanliness, have done a great deal for humanity. The fact still remains, however, that after four thousand years of practice—humanity willingly laying herself upon the altar to be doped, blistered, bled and dissected—medical science has done no more than has the Bible recorded of her, they have sought out many ways of relieving

pain. While the fatal diseases that have existed are fatal still, and medical science stands with fettered hands in the presence of consumption, catarrh, cancers, fevers and many other diseases. Is it any wonder that in this age so many people are turning from his octopus-god Moloch, in which arms they have confidently laid so many of their loved ones and seen them perish, to osteopathy, Christian Science, hypnotic and magnetic healing. These are fast displacing the power of medical science, whose coercive power and execution of compulsory laws begin to wane. Her glory fades, the nations refuse her poisonous draughts, and in years to come the records of her miraculous healings and mighty deeds will be met with, and, read of, in ancient books only.

God's true children are coming to know the power of John 3:14-15. As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up. That whosoever believeth in Him, should not perish, but have eternal life. Many teachers will at once admit that all the prophecies concerning Christ's first coming were literally fulfilled, but they spiritualize the prophecies of His second coming. So with teachers, concerning the promises of justification and sanctification, declaiming that they are possible of perfect realization today, and why not the promises for healing? There is no time limit placed upon them. For what did Moses lift up the serpent in the wilderness? Literally for the healing of the people. The words, "even so," signify that Jesus was lifted up, exactly for the same purpose. Literal serpents bit the children of Israel, while Jesus came to heal those who had been bitten by the old serpent, the devil. He is the author of all disease, for although the Lord allows the sickness, because of our disobedience, still He is not the author of corruption.

Jesus said: Ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day? (Luke 13:16.)

God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good and healing all that were oppressed of the devil, for God was with him. (Acts 10:38.)

Some people say to us, was Job a sinner, did he suffer for sin? We answer, Yes; whatsoever a man soweth, that shall he also reap. The word of God says, "Be not unequally yoked together with unbelievers." Because of her beauty or some other reason, Job married a foolish and ungodly woman, who told him to curse God and die. She had raised him an ungodly family who, when the cyclone struck the house, were wining and dancing. Truly they may have belonged to a fashionable church where dancing and theater-going were permitted; the harm was not in these innocent (?) amusements but in that miserable cyclone!

So in these days supposed children of God, for

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paucy's sake or for position in society, sell their own birthright for a mess of pottage, for an hour's delight; for an evening of ill-gotten pleasure; sell their souls; an eternity of bliss, driven by the gale of fashion's folly, never stop until, in the wreck of death, are thrown helpless upon the shores of eternal despair.

Job, indeed, reaped what he sowed; but being a servant of God, he caused the reaping to be a spiritual harvest of patience and higher attainment. Though he had a dreadful case of small-pox, and scraped himself with a piece of crockery, yet his flesh returned as fresh as a child's. Even Job's comforters knew as much as modern science, for it is a well known fact that the passage of ten feet of fresh air between you and the patient will save you from taking the disease; these comforters seated themselves about this distance from Job.

Then some people say: Why was not David's child healed? In the first place, it was a child of sin. David himself could not pray the prayer of faith for it; he said, Who can tell, but if we fast all night and pray, God will heal the child. God never hears a "who can tell" prayer. Whatsoever things ye desire when ye pray, believe that ye have them and ye shall have them. (Mark 11:24.) David seems to have had the rheumatism, with his bones roaring all the day long, probably contracted when hiding from Saul in the dens and caves of the mountains; yet he was able to shout the victory. 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. (Psa. 103.) We have many times voted congregations of seeming earnest Christians, by placing the words: "Who forgiveth all our iniquities," upon the blackboard, and asking how many believed that. They all voted, of course, but when we wrote the next line, "Who healeth all thy diseases," and asked how many believed that, they showed their infidelity and unbelief of the truth, and few voted. In spite of this infidelity in God's people,—which forestalls the doing of many mighty works today—the word "all" in the second line is just as good in reference to our diseases as the other "all" is in relation to our iniquities; we have proved it true.

Again, Isaiah says, where he records the marvelous atonement to be wrought in Jesus Christ for sin, he also prophesies of the atonement for healing. Surely he hath borne our sicknesses and carried our pains, and with His stripes we are healed. (Isa. 53.) When 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 Isaiah, the prophet, saying, Himself took our infirmities and bare our sicknesses. (Matt. 8:16, 17.)

Infirmities are the weaknesses that come with

age, while sicknesses are acquired; if He bare them, we have no more right to bear them, or continue in them, than we have in sin. No fighter of the truths of Divine Healing can find any more forcible passage, or one whose worth is any more age-lasting, in reference to the forgiveness of our sins, or cleansing from all sin, than this is for healing. Who took our infirmities, and bare our sicknesses.

Jesus commanded His disciples to go and teach and preach and heal. And in whatsoever city ye enter heal the sick that are therein. (Luke 10:9.) Go ye therefore and teach all nations . . . teaching them to observe *all things* whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world. (Matt. 28:20.) Had He not commanded them to heal?

Christ did not leave His believing children without visible means of distinction to follow them that the world might know who were Christians, and who were not. Neither did He send forth His servants to preach the vague speculative theories of a world to come, but with mighty power for the relief of suffering humanity; feeding the hungry, clothing the naked, healing the sick, casting out devils, speaking with new tongues, confirming the word of inward spiritual benefit—wrought in Jesus Christ—by these outward visible signs.

Many Christians are pleading, almost day and night, for the perfect love experience spoken of in I Cor. 13, while they minimize the signs and gifts of the Spirit in Cor. 12.

A word of warning: Teachers who have minimized the work of justification as the stepping stone to sanctification, loudly exploited the second work of grace, are many of them now feeding on "wind" (Hos. 12:1), "ashes" (Isa. 44:20), and "husks" (Luke 15:16).

Let us say to those unwilling to humble themselves that they might obtain the gifts of the Spirit, that as you cannot get sanctification until you are clearly justified and fully honor that work of grace, so in like manner you cannot obtain a (13th chapter of I Cor.) experience without first having the primary lessons of the twelfth chapter of I Cor., and obtained personal possession of the gifts of the Spirit, as stepping stones to the "more excellent way."

Therefore we ought to give the more earnest need to the things which we have heard, lest at any time we should let them slip. For if the words spoken by angels were steadfast, and every transgression and disobedience received a just recompense of reward.

How shall we escape, if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him; God also bearing them witness, both with signs and wonders, and divers miracles and gifts of the Holy Ghost, according to his own will. (Heb. 2:1-4.)

The text, how shall we escape if we neglect so

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great salvation," has been used for years as an argument to persuade sinners to accept Christianity; but let us say to deeper Christians, how shall you escape if you neglect this great salvation which was first spoken unto us by our Lord? What was this salvation?

John the Baptist desired to know whether this man preaching over in Judea was really the Christ; he sent some of his disciples to see. Jesus commanded them to stand aside. After they had seen the marvelous work performed, He said unto them: Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. (Luke 7:22.)

The healing of the sick is as much part of the gospel as telling them of heaven. And this is the gospel that Jesus said should be preached to all nations as a witness, before the end should come; this is the great salvation that so many thousands are neglecting today, a salvation that heals the body as well as saves the soul. Were this gospel fully preached today, the multitudes would hang upon the Word of God, while the heathen would flow into the hill of the Lord. You dear friends, who are neglecting to teach, preach, and give of your substance to the spread of this gospel—attended with signs, wonders, mighty deeds, divers miracles and the gifts of the Holy Ghost—are in danger of standing in utter condemnation before the judgment bar of God.

Sometimes people say, "Oh, you are Divine Healers!" We answer, No; we believe in Divine Healing, but not in Divine Healers. Any one who takes and claims the name of Physician, Healer, or Reverend, assumes the titles of divinity, for He only is the Great Physician and Reverend is His name. If a minister prays for a penitent sinner and he be converted, it does not make the minister a divine Savior; so we who believe in Divine Healing may pray for one seeking healing and he be healed, would not make us a Divine Healer; the work is wrought by Christ.

After having found him in the healing of our body, and seen hundreds of others healed, is it fanaticism or wildfire to lift Him up that He might draw all men unto Him. Yea, that the great waves of suffering, turbulent humanity might break, sobbing at His feet, changing their sadness into glee, finding Him able to save and to heal!

If you would use as much time in prayer and thanking God for healing as you use studying what doctor, drug, or patent medicine you are going to try next, you will not only get healed, but stay healed. When you call a physician and he says, "Oh, you will be well in a few days," you believe him and begin to rejoice in your healing; but when God says, "I am the Lord that healeth thee," you begin to make excuses, because you do not believe what God says. Polite indeed to man, to God most

rude. Most rude because while professing to love Him, you prove by your actions you have not confidence in His Word.

To be healed you don't have to travel to some shrine, or some noted man of faith; nor is it necessary that two or three agree in your case; healing is obtained like conversion, by faith in the atonement of Jesus Christ. You can find it anywhere; alone in the house, the barn; up in the old orchard, in the fields, in a few words of silent prayer behind your desk or counter; in the busy marts of the city.

As a sinner never becomes converted while reviewing the past or gazing upon his sins, but speedily finds deliverance when turning his eyes to the power of Calvary, and though he may seek salvation day after day feeling more devilish the second day than the first, the third day than the second, the fourth day than the third; yet knowing assuredly that salvation is at the end of the struggle, he continues his earnest efforts. So must you when seeking healing, act in like manner. Turn your eyes from your sickness and symptoms. You can never get healed while nursing them. Look away to Him, who was lifted up for you, and though you may feel worse the second day than the first, the third day than the second, the fourth day than the third, know assuredly that healing is at the end of the struggle and your deliverance will speedily result. You may lose your healing in the following manner: After you are converted, Satan says, you were not saved; if you believe him you backslide at once; if you say you know you are saved, he tries again, throws some evil desire in your heart, saying, Oh, ha, if you were saved you would not desire this. Unless you stand true and pray earnestly for this deliverance you will lose your salvation. So after you have been healed and have the witness, Satan says: Oh, you were not healed; if you yield you lose; if you say, I know I was healed, he tries the second test, throws some old pain into your body tauntingly. Ah, ha, if you were healed you would not feel so. You get deliverance in this as in temptation to evil by earnest prayer, in faith, resisting the devil; he will flee from you.

So many say: "I'll try healing." You may indeed try medical and Christian Science, and like forces, and realize—as the Scriptures have said—cursed is he that trusteth in the arm of flesh; but when you come to God there is no such a thing as trying God, for He has positively promised that ye shall seek for me and ye shall find me; in the day that ye seek for me with your whole heart.

Healing is as certainly purchased in the atonement of Jesus Christ as salvation; so we like to give the following as a basis for faith:

We thought indeed at eighteen years of age when we were so wonderfully healed, that God was a respecter of persons, and that it was something special for Him to heal in our case, though knowing He had power to do it, did not suppose it His will

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to heal everybody, but that there were cases of divine interposition in these days. How precious it was in later years when we could throw open the Word of God and declare that "whosoever will" might be healed.

Now the atonement for healing is not in the blood of Jesus Christ, but in His stripes. The stripes were made in His body; the perfect body of Christ was broken for our imperfect bodies, to bring us to perfect health. One of the first teachings of the Scripture on this subject was, when the children of Israel were commanded to kill the passover lamb, sprinkle the blood on the doorposts for salvation from the destroyer, and eat the body for strength to get out of Egypt. When Jesus, our Passover, had fulfilled the law, and partaken of this Jewish sacrament, He pushed it aside and inaugurated the memorial of bread and wine, representing His blood for salvation and His body for healing. 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. For as often as ye eat this bread and drink this cup, ye do show the Lord's death till He come. I Cor., 11:25-26.)

So long as the Christian church shall hold this ordinance sacred, so long will they testify to a sceptical world that at a certain time, at a certain place, the Son of God instituted it and commanded its keeping. Obedience is better than sacrifice, and by so doing we show our fealty to Christ until He comes. A solemn warning is given about taking it unworthily, how we ought to examine ourselves for fear we bring damnation upon ourselves. The word *damnation* in the Greek signifies decay, judgment, decomposition; whosoever partakes of the blood emblematically or by faith and do not reckon that the blood cleanses from all sin, partakes unworthily and will decline spiritually; and whoso partakes of the broken body and does not reckon that He took our infirmities and bare our sicknesses, will decline physically.

For this cause many are weak and sickly among you, and many sleep. (I Cor., 11:30.)

One day in the Bible School some of the students came to us, saying: Of course, we know it does, but how is it that the blood of a man spilled 1900 years ago—though He were the Son of God—save us today? We have been used to all kinds of remedies for healing, yet you declare that there is power and virtue in the stripes of Jesus Christ to heal our diseases. How is it possible that there should be such power in looking by faith at the stripes of Him, lifted up even as Moses lifted up the serpent in the wilderness? Drawing forth a five dollar bill, we said: Students, who gives this greasy, green paper the intrinsic value of five dollars? Can it be possible that there is invested in a strip of paper such value? Yet in spite of all the attempts of depreciation and demonetization, its value at the treasury of Washington is five dollars. Why? Because the Government of the United

States has stamped it with that intrinsic value. So men have tried to depreciate the blood for our salvation, and the broken body for our healing; nevertheless, God, the Governor of the Universe, stamped the blood and the broken body of our Lord Jesus Christ, before the foundation of the world, with intrinsic value; sufficient power to cleanse from all unrighteousness, and to heal all our diseases. As long as His government stands, every individual shall find full salvation and healing when they present at the Bank of Heaven, the blood and stripes in exchange for the same. Men and creeds may minimize and depreciate the relative virtue of this double atonement for soul and body; but if it is a crime to deface or destroy the money of the United States, how sorer damnation do you think they shall be thought worthy of who seek to destroy and under-estimate the value that God Almighty placed upon the sacrifice of His Son. It is a crime to handle, have, trade with or give away counterfeit money; so it is also a crime against Heaven for any minister to handle, have, trade with or give away a counterfeit religion, that does not bring experimental salvation for soul and body.

We are not for or against Churchism or ecumenism, yet we have been compelled to say to many of the Lord's children who have diligently sought for healing and failed to obtain it, that as it is a crime to aid and abet, by food or clothing or any other way, a counterfeiter of the United States coin, so you cannot expect God's blessed healing power to come into your life, while you aid or abet in any way, such ministers, churches, or missions, who fight the full atonement for soul and body, who are propagators of an imitation.

Nor is an occasional healing all the value there is in the atonement for our bodies. Though being healed many times ourselves, we were continually harassed by the same or similar diseases recurring. Among many who came to us for prayer for their healing, we found that though they were healed at the time, yet it was not long before they were sick again. We began to wonder, as we did in our justified state, whether this was the best that God could do. Then reading, Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. (I Cor. 3:16-17.) Though having a great longing for the baptism of the Holy Ghost, we wondered how the Holy Ghost was going to dwell in a body all defiled with disease. The light began to dawn upon us that the Bride, and even the Body, the Church, ought to have and would have entire sanctification.

Know ye not that your bodies are the members of Christ? (I Cor. 6:15.) For ye are members of His body, of His flesh, and of His bones. (Eph. 5:30.) We wondered how Christ's body, the Church, would look made up of a lot of our bodies, all defiled with concers, catarrh, consumption and such

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things; believing in the light of the great atonement for our bodies as well as our souls, it was as wrong to be sick as sinful, we had a problem on hands that we scarcely knew how to solve.

One day we read in Heb. 10 how Jesus' natural body had come to do the perfect will of God and had offered the body of Jesus, "by the which will we are sanctified," that in the atonement of the body of Jesus Christ, wherein we found the stripes by which we were healed, we were also to find sanctification from inbred disease. 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. (II Cor. 7:1.) Is disease not a filthiness of the flesh? So the flesh was to be cleansed.

And the very God of peace sanctify you wholly and I pray God that your whole spirit, soul and body may be preserved blameless unto the coming of our Lord Jesus Christ. (II Thess., 5:23.) Faithful is He that called you, who also will do it.

For years we had lived in the hope of surviving till Jesus comes; here was the promise to have the body sanctified and preserved blameless until His coming. Then we found something better still. I will cleanse their blood, that I have not cleansed; for the Lord dwelleth in Zion. (Joel 3:21.) When it says, "those that have not been cleansed," it showed that some could be and had not been cleansed before His coming.

We had read sufficient patent medicine advertisements and books on medical science to know that if our blood was cleansed, we should be enabled to positively prove the promise: There shall no evil befall thee, neither shall any plague come nigh thy dwelling. (Psa. 91:10.)

We decided to let the Lord do the cleansing of our blood before He came; and oh, what a change it wrought in our body. In connection we found: It shall be health to thy navel, and marrow to thy bones. (Prov. 3:8.) Now we knew that nearly all the diseases from which we had suffered had been transmitted to us through the navel, and had thoroughly fortified themselves in various parts of our anatomy before we were born; that from the time we were six months old until we reached the age of eighteen years, scarcely knew a day free from pain. Though after this time we had many healings, yet it seemed that inbred disease needed only an excuse to manifest itself in actual sickness. Through the curse pronounced upon Adam disease became an inheritance of the human race. "Dieing thou shalt die," was not only spoken of the soul, but of the body; and down the ages inbred disease as well as inbred sin has been handed from generation to generation.

It was prophesied of Jesus that not a bone of His body should be broken. If this were true of the physical body, would it not also be true of the spiritual body (the Church)? And as your bodies are the members of Christ, bone of His bone, and flesh

of His flesh, the prophecy covers this point also, and you have no scriptural privilege or license to be broken or sickly.

At the age of twenty-four, the broken body of Jesus Christ triumphed; sanctifying power reached every part of our body, destroying the very root and tendency to disease; from a life of misery and intense suffering, deliverance has come; so that for years now we have lived as realizing that God is our habitation and no plague comes nigh the dwelling.

TRUE CONSECRATION.

(A Testimony.)

"Laid on thine altar, O my Lord divine,
Accept this gift today for Jesus' sake.
I have no jewels to adorn thy shrine
Nor any world-famed sacrifice to make;
But here I bring within my trembling hand
This will of mine, a thing that seemeth small—
And thou alone, O Lord, canst understand
How, when I yield thee this, I yield mine all.

"Hidden therein thy searching gaze can see
Struggles of passion, visions of delight;
All that I have, or am, or fain would be:
Deep loves, fond hopes, and longings infinite.
It hath been wet with tears and dimmed with sighs,
Clenched in my grasp till beauty hath it none!
Now from thy footstool, where it vanquished lies,
Thy prayer ascendeth—may thy will be done.

"Take it, O Father ere my courage fail,
And merge it so in thine own will, that e'er
If in some desperate hour my cries prevail,
And thou give back my gift, it may have been
So changed, so purified, so fair have grown,
So one with thee, so filled with peace divine,
I may not know or feel it as mine own,
But gaining back my will may find it thine."

Church Testimony.

Clement, in giving directions for visiting the sick and afflicted, says, about A. D. 100. "Let them, therefore, with fasting and prayer, make their intercessions, and not with the well arranged and orderly ordered words of learning, but as wise men who have received the gift of healing, confidently to the glory of God."

Justin Martyr (written about A. D. 161), testifies to the healing of numberless "demoniacs" by "many of our Christian men."

Irenaeus says (written about 182). "Wherefore, also those who are in truth the disciples, receiving grace from Him, do, in his name, perform miracles, so as to promote the welfare of others, according to the gift which each has received from Him. Others still heal the sick by laying their hands upon them, and they are made whole."

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Tertullian says (A. D. 216); "And how many men of rank, to say nothing of the common people, have been delivered from devils and healed of disease."

Origen (about the end of the second century), testifies to "marvelous power through faith."

Mosheim, speaking of the fourth century, says: "But I cannot, on the other hand, assent to the opinions of those who maintain that in this century miracles had entirely ceased."

Pope Innocent I., A. D. 416, in an epistle, speaking of anointing oil, says that laymen "may anoint with it in their own and their friends' necessities."

The ancient collect of St. Gregory in his "Sacramentary," A. D. 590, prays for the remission of the sick Man's sins, and for his recovery from sickness by means of the anointing. So also fifty years later, 640, "See, brethren, he who has recourse to the Church (the preacher is speaking of the anointing of the sick, and quoting St. James), will both receive health of body and obtain remission of sins."

"So throughout the Middle Ages."
"Thus, the grace conferred in this sacrament is the relief and the recovery of the disease of the sick person, and also the remission of sins, if he be then in sin." ("Institution of any Christian man.")

Again, "It is a visible sign of an invisible grace, and is very convenient to figure the great mercy and grace of God, and the spiritual light, comfort and gladness which God poureth out on all the faithful, calling upon him by the inward unction of the Holy Ghost." ("Institution of any Christian Man.")

The testimony of the Catechism of the Council of Trent is very remarkable for the true doctrine of St. James, 5:14-15, as being an ordinance for life instead of death, saying: "The recovery of health is a benefit of the sacrament, but one rarely obtained, because of the weakness of faith in these days compared with the faith of apostolic days."

Father Raymond, of Capua, bears wonderful testimony to divine healing through faith, in the person of St. Catherine, of Sierrae, A. D. 1373.

It is well to adduce, in immediate association with this last testimony, part of that of Johannis Lukawits ("Waldensis Confessio," A. D. 1431), "And if any priest, possessing the grace of healing, have anointed the sick, and they have recovered, we would exhort all, that, when they are really ill, they omit not to receive that ordinance at their hands, and in no way despise it, because despisers of that or of any other ordinances, so far as they are ordained of Christ, are to be punished and corrected, according to the rules of evangelistic law."

Martin Luther* (fifteenth and sixteenth centuries) had wonderful testimony to prayer for the healing of the body, especially in the case of Melancthon, who was in the article of death when Luther reached him. Their mutual testimony is: "I should have been a dead man had I not been recalled from death itself by the incoming of Luther." "By an

evident miracle of God he lives."

Bengel (1708) testifies of the gift of healing: "It seems to have been given by God that it might always remain in the Church. O, happy simplicity, interrupted or lost through unbelief!" Then he goes on to testify that it is not wholly lost.

Zinzendorf, writing about 1740, bears a powerful testimony, too full to quote, too rich to be broken for fragmentary use.—Christian and Missionary Alliance.

Blood Poison and Gangrene.

The latter part of December 1st I was taken sick with an awful sore foot, and my doctor said I had contracted blood poison from nursing my husband, who died of a loathsome abscess. The flesh had fallen off on one of my toes, and back of it the bone was bare about the size of a dime; while my foot was decayed back to about where you would place the shoe. The doctor said I could not live forty-eight hours unless my foot was amputated. He left medicine. I used one dose, then I thought of the Great Physician; sent for Bro. Parham; he prayed, and the disease was stayed. At midnight that (New Year's), unbeknown to me, he prayed again. When sitting at that hour in a chair I was wonderfully converted. The light of God fell on me and around about me. The next day when he prayed again I was healed, and in three weeks the flesh was all restored as fresh as a child. I resumed the use of my shoe. I have the doctor's bottle of medicine to show I never used it. To God be all the glory for my salvation and healing.

Mary Myers.

Consumption.

For ten years I suffered not only with consumption of the lungs, but of the bowels and stomach: was past all help; six doctors examined me and said I could not live two weeks! at the leafing of my trees I would fall. I threw off my spectacles: was unable to see or recognize any one across a small room. I knelt with assurance that I would be every whit whole. A great tearing loose sensation passed through my chest, and lo! I was healed. I went home and went to work. The fourth day I went out the family washing, drawing the water from well with a rope and bucket. My eyes were entirely healed. In two weeks began to sew for living. After one year I am as well and strong. I could ever wish to be. When Brothers Parham and Doby said to me, "Sister, receive thy healing in the name of Jesus." I was instantly healed.

Bless his holy name forever and forever.

I am healed, I know I am; I am healed this hour, for my Jesus says I am, and I feel His mighty power.

Ottawa, Kans.

fore me like the pendulum in God's great clock of the universe.

O, praise be to him, I found my way to God by prayer. Let me say right here, dear beloved

You often hear the story
Of how I followed Jesus,
When down below.—Cho.

J. W. HUTCHINS.

THE APOSTOLIC FAITH.

APOSTOLIC FAITH.

PUBLISHED BY
CHAS. F. PARHAM,
MELROSE, KANS.

In His Name.

My disciples, go ye forth
In His name, in His name.
Preach my Gospel to the lost,
In His name, in His name;
He will lead thee all the way,
Be thy comfort and thy stay,
Will be with thee to uphold;
In His cause be ever bold.

My disciples, go ye forth;
Jesus leads, Jesus leads.
In His name, the sick restore,
In His name, in His name.
Thou art weak, but I am strong;
I will ever lead thee on,
Will be with thee all the way.
Strength impart from day to day.

Fear not, fear not, little flock,
Jesus leads, Jesus leads.
Be ye faithful to the end.
To His word, to His word.
All power unto thee I give;
He will ever in thee live;
He will all thy burdens take,
Never leave thee, nor forsake.

Go ye forth in Jesus' name,
In His name, in His name.
Signs and wonders follow thee,
In His name, in His name.
Faith in Him is all I ask,
Power He'll give for every task.
He will ever lead or send,
Will be with thee to the end.

Publisher's Note.

This paper is given to all who will appreciate it absolutely free; we have longed for years to preach the Gospel free to all the world; the Lord is now providing the way to accomplish this.

We are not fighting men or churches, but seeking to displace dead forms and creeds or wild fanaticism, with living truths. No advantage is gained by tearing down other people's houses; build a better one beside theirs and invite them over to enjoy its comforts with you.

All donations and free will offerings received by

'em out.

us will be faithfully used in republishing this or other papers.

Any one who desires this paper continued send your address at once and we will mail you each copy as it is published.

THE HOUSTON MEETING.

The most thorough religious awakening that has ever occurred in the land of the magnolia, is now in progress at Brayan hall, in the heart of the busy city of Houston.

This revival is conducted by Chas. F. Parham, who left his fields of labor in the North, and through pure philanthropic and spiritual promptings came among us, bringing not only twenty-six noble, earnest Christian workers, but also the good news of the resurrection of the *true* gospel taught by Jesus and his first disciples.

On July 10th, this little consecrated band quietly entered the "Queen City" of Texas, and began their work for the Master—"Not with the blare of trumpet, nor the roll of drum;" "not with power and might," "but by my spirit," sayeth the Lord; they come to conquer in the name of Christ.

Unaffected in manner and simple in apparel, they invite the example of those who long ago, went forth without purse or scrip, to carry the gospel which is without money and without price.

To give adequate description of the results that have followed in the wake, time and space would fail us.

Suffice it to say, that the lame have walked, the dumb have spoken; epilepsy and various diseases have been healed; even the chains that bind in the last stages of consumption, have been snapped asunder, and the *poor* have had the gospel preached to them.

"Great and marvelous are thy works, O Lord! and thy ways past finding out."

Truly, our eyes have seen the glory of the coming of the Lord.

We feel that it can be truly said that these are the times of which our Savior spoke, when He said: "Look up, for redemption draweth nigh."

The sermons of Bro. Parham are demonstrations of the power of God, manifesting itself through weak human instrumentality.

The altar services are fortastes of the glories of which "eye hath not seen nor ear heard." People are being saved and sanctified, and are receiving the baptism of the Holy Spirit, which is evidenced by speaking in other tongues.

Truly there is a prophet of God among us crying aloud, sparing not.

Oh, how can Houston escape if she neglects so great a salvation?

Does God provide for His own? Does He prepare the way for any great venture made by His

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children to glorify their Father's name?

Read the following and decide: On May 20th, Mr. Parham left Orchard, Texas, where he had held a wonderfully successful revival, left for Baxter, Kan., to attend a grand rally planned for his people. From here Mr. Parham passed rapidly from city to city, proclaiming the full gospel and encouraging believers.

The meetings resembled political rallies, great crowds attending them all.

When his tour was completed, twenty-six had volunteered to "forsake all" and enter the Texas campaign. All this took money, but it was supplied.

Through the generosity of the railroads, the company traveled on half rates—some paying their own way, others being supplied by friends of the cause. The Kansas and Missouri volunteers clasped hands with their Texas comrades on July 4.

After a week's sojourn they left Orchard for Houston.

Again the means for their transportation was provided without solicitation, and these people have been here since July 10th, on an expense of about \$15 a day. Yet God supplies their needs, and they are out of debt and have to their entire satisfaction tested this combination of advice and promise.

"Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you."

Prof. W. W. Gray.

John Wesley Praying for the Sick.

In his old journal there have been found many accounts of healing in answer to prayer. We quote a few:

"My old disorder returned as violently as ever. The thought came into my mind, why I do not apply to God at the beginning rather than the end of my illness. I did so, and found immediate relief, so that I needed no further medicine."

* * *

"My horse was exceedingly lame, and my head ached more than it had done for some months. (What I here aver is the naked fact. Let every man account for it as he sees good.) I then thought, 'Can not God heal either man or beast, by any means or without any?' Immediately my weariness and headache ceased, and my horse's lameness in the same instant; nor did he halt any more either that day or the next."

* * *

"My friend, Mr. Myrick, was ill. The physicians did not expect him to live till morning. I went to him, but his pulse was gone. He had been speechless and senseless for some time. A few of us immediately joined in prayer. Before we had done his sense and his speech returned. Now, he that will account for this by natural causes has my free leave; but I choose to say, this is the power of God."

When I often hear the story
Of how I followed Jesus,

When down below.—Cho.

J. W. HUTCHINS.

"I was desired to visit one who was eminently pious, but had now been confined to her bed for several months, and was utterly unable to raise herself up. She desired us to pray so that the chain might be broken. A few of us prayed in faith. Presently she rose up, dressed herself, came down stairs, and, I believe, had no further complaint."

He reports the following instances as told him by a friend:

"I called upon Mr. Kingsford, a man of substance as well as piety. He informed me, 'Seven years ago I entirely lost the use of my ankles and knees, that I could no more stand than a new-born child. Indeed, I could not be in bed without a pillow between my legs, one of them being unable to bear the weight of the other. I could not move from place to place but on crutches. All the advice I had profited me nothing. In this state I continued about six years. At Bath I sent for a physician; but before he came, as I sat reading the Bible, I thought, 'Asa sought to the physicians, and not to God; but God can do more for me than any physician.' Soon after I heard a noise in the street, and rising up found I could stand. Being much surprised, I walked several times about the room; then I walked into the square, and afterwards on the Bristol road. And from that time I have been perfectly well."

Mr. Wesley regarded these results as from the Lord, and he had a simple faith in calling upon God for the needs of his body as well as spiritual help.

If we should live more in the atmosphere of prayer and keep our eye upon God, we would understand continually his promise to us, "If ye shall ask anything in my name, I will do it."

DIVINE HEALING FROM A MEDICAL STANDPOINT.

For some time I have felt an inward call that something should be said, from a medical standpoint, concerning Divine healing, and that some part, at least of the message was given to me.

If, therefore, you will allow me to speak to you plainly and simply, as I would to a patient or friend, perhaps a side light may be thrown upon this subject which shall make some points clear that otherwise might be obscure. I would say, first, there can be no antagonism between the medical profession and Divine healing.

Frist, because of the vast number of incurable cases for which medical or surgical treatment can do little or nothing. New England has 4,600,000 inhabitants; 1,500 of these die of cancer every year, and 15,000 of consumption and about 80,000 from all causes. Can you believe that the medical profession would not welcome the incoming of a measure of Divine power which should save all this suffering and prolong all these lives, or, at least, of the useful and saved ones, till three score years and ten. Or, if only a few should have the faith to grasp this blessing, what physician can there

fore me like the pendulum in God's great clock of the universe.

O, praise be to him, I found my way to God by prayer. Let me say right here, dearly beloved

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be found who would not rejoice? It is not the M. D.'s but the D. D.'s who oppose this teaching. I do not know of one physician who has spoken or written against it. The woman who had suffered twelve years under her infirmity, "had suffered many things of many physicians," so there must have been many doctors in Jerusalem in the time of Christ, but we do not learn that any of them objected to Divine healing, but only the theologians. I would rather be a Luke, associated with the apostles, than a Rev. Dr. writing against this truth.

But, again, where life is not endangered, how many cases there are of lingering illness and incurable diseases, even among the well to do, where all the accessories of rest and nursing, of travel, and the best surroundings can do but little to help or to restore health! Surely physicians should not stand in the way of relief for such wasted lives as these, and I am sure no Christian physician will do so.

And then, in the homes of the poor, where the needs of the patient cannot be met, or the wishes of the physician carried out, what physician can be found to forbid taking the patient to the Lord Himself, who is superior to all these circumstances.

No, it is not the medical profession that stands in the way of Divine healing. The great obstacles to the general acceptance of this truth lie with the people themselves. And the greatest of these, from a medical standpoint, is the all too great confidence of people in physicians and drugs.

I am not here to command or condemn either system of medicine, or to belittle all that is being done in medicine or surgery for the relief of humanity. Every conscientious physician, and I am glad to say there are many such, has my respect, however much I may regret some of his methods; but for our present purpose we shall have to look at the other side of the shield, and I shall have to speak plainly in order to be understood; but I shall say nothing which has not been said much better, perhaps, by some of the ablest physicians of the old school.

It is weakness of humanity to like to take drugs, and to trust in drugs, as the African does in his fetich, and the uglier the fetich, and the more powerful, dangerous, repulsive drugs, the more they are trusted. Many physicians have lamented this blind faith of the people in medicines. Almost any one thinks himself competent to prescribe for all his friends, and to promise sure-cures if they will only take what he recommends. The millions of dollars expended every year for patent medicines show this weakness; and yet every physician will tell you that those compounds are unknown in their action, and either useless, or dangerous to health. The palpable falsehoods in the advertisements do not shake the faith of the people nor prevent the religious papers from publishing them.

But, to be faithful, I must also warn you against the use of drugs by physicians. Narcotics, seda-

tives, stimulants, tonic, quinine, antipyrine, and hundreds of others, are injuring brains and nerves, stomachs and livers, bringing on heart failure, and doing far more harm than good. Dr. Oliver Wendell Holmes said that if all drugs were cast into the sea, it would be better for humanity, but worse for the fishes. Dr. Aulde, of Philadelphia, said, in a recent article upon antipyrine, that he had no doubt that the high degree of mortality in the last epidemic of the grippe was owing to the use of this drug. Pepper, in his great work on "The Science of Medicine," says: "Few diseases are as yet so subject to control by specific medication as to allow any certainty in such expectation." (That is, of cure by medicines.) Flint, one of our great authorities says, when warning against the use of drugs: "It is better to do nothing when ignorant how to do good." And Watson, a renowned author, of London, says: "After all, it is God who healeth our diseases, and redeemeth our life from destruction."

I could weary you with such extracts from the most brilliant and honored men of the old school, showing both the dangers and uncertainties of drugs; but these are enough to prove the point.

When we consider also the practical helplessness of all medical science in the incurable diseases, why should the newspapers, and Christian people also, cry out at the inhumanity of a father who trusted his little daughter to the Lord, through a typhoid fever, rather than to the physician; or why should the law be invoked to compel people to employ physicians when no one can assure them of any benefit from so doing?—Selected.

Revivals at Orchard and Houston, Texas.

There is quite an interest being brought about among the people at Orchard and in the city of Houston, Texas, by the miraculous power of God.

We take this means of throwing some light on the subject, since we hear so many inquiries concerning the same.

These revivals started at Orchard, Texas, about four months ago, and continue without abating, and have extended to Houston and will reach out all over the Southland as it has and is doing in the North, as well as in the East and West, and is doing a great work in Wales. God is raising this revival work spontaneously all over Christian lands. Indeed, it is enough to stir the hearts of the people when they see their neighbors and friends restored to perfect health from many years of disease and suffering, which doctors were not able to cure and gave up as entirely hopeless. And all this being done by the power of God through prayer. (See Matthew 8:14-17.) Jesus himself took ear infirmi-

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ties and bore our sicknesses (also James 5:15), and the prayer of faith shall save the sick and the Lord shall raise him up, and if he have committed sins they shall be forgiven him.

People who believed for years that they were Christians, have found out that they had religion only in form and word, and possessed no spiritual life in them at all; not knowing nor believing that the power that fell on the day of Pentecost, in the upper room where the one hundred and twenty were assembled, was for people today; not knowing nor realizing the truth of the prophecy of Joel (see Joel 2:28-32), and mentioned on the day of Pentecost by Peter (Acts 2:17). And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh, etc.

People who come to scoff remain to pray, seek and find to their great joy the baptism of the Holy Ghost, and say afterwards, "For all the money and wealth of this world they would not give up what they experience and know of God's power through the Holy Ghost." (Matthew 3:11.) John the Baptist said: I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; He shall baptize you with the Holy Ghost and with fire.

Why is this great change in the light of the Gospel coming over our people in these last days? Is it because it was not spoken of in the Bible? No. This same light shone, was received and practiced for over three hundred years after Christ's resurrection, and only ceased when man in his own blindness and by persecutions turned away from God, and his religion became word and form only; not by the will of God, but by the will of man himself.

This great interest is being awakened by Charles F. Parham, founder of the College of Bethel, and others of like mind, who are fast coming into the pure faith and the fullness of the knowledge as it is in Christ Jesus, through the power of the Holy Ghost, in striving through prayer to God for the actual fulfilling of his promises through Christ. (Acts. 1:8.) But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria and unto the uttermost parts of the earth. (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.

The above was the fulfilling of the prophecy of Joel, and was the promise of God the Father, and was the very thing that happened in the upper room where Christ told his disciples to go and tarry until they be endued with power, after which He gave as his last charge just before He ascended into Heaven (Mark 16:15-18); and He said unto them, Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall

be damned.

And these signs shall follow them that believe. In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall not hurt them. They shall lay hands on the sick and they shall recover.

People are now learning to know what saving belief is. It is one thing to just believe that Jesus is the Christ, and quite another thing to know Christ as a personal savior. Yea, the very devils themselves believe and tremble.

They know that Jesus Christ is their savior. No hope so, no think so, but a know so. They know that their bodies are cleansed from the filthiness of the flesh. When carnal natures, evil desires and wrong habits and disease are all taken away by the power of God through the shed blood and broken body of our Lord and savior, Jesus Christ; the Holy Ghost bearing witness to the same power. They are certain that they have received the cleansing fire of the Holy Ghost and the filling of the same which enables them that moment to speak in languages they know not of, and when the language is interpreted or known it is always in praise or supplication to God. And the glory and happiness shed forth in their souls is beyond the description of tongue or pen, for the Holy Ghost has possession of their whole being, and they can truly say, I am in the Spirit and the Spirit is in me. Glory to God in the highest, peace on earth and good will to men.

Now, dear reader, you may think this is something strange, and indeed it may be to you, since the word of God has not been taught in all its fullness and purity. You have been led to believe that salvation is to be found in word or form only. But know that St. Paul said in 2nd Cor., 3:6: Who also hath made us able ministers of the new testament, not of the letter, but of the spirit, for the letter killeth, but the Spirit giveth life. Also see Rom. 8:8-17. So, then, they that are in the flesh can not please God. But ye are not in the flesh, but in the Spirit; if so be, that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ he is not of his etc. Have you that Spirit in you? Does your life and experience measure up to the teachings of Christ?

The Spirit combined with the knowledge that the word giveth is everlasting life through our Lord and savior, Jesus Christ. (1st. Cor. 4:20.) For the kingdom of God is not in words but in power.

In examining the book of the prophet Joel, who lived about 800 years B. C., Chapter 2, verses 28-32, you will see he neither spoke of the first period in which God commanded the Jews to believe on him as their creator and Jehovah and should have no other gods besides him to worship; nor did he speak of the end of the world; but of the third period, the last days. For God chooses his saints out of

the universe.

O, praise be to him, I found my way to God by prayer. Let me say right here, dear beloved

Of how I followed Jesus,

When down below. — Cho.

J. W. HUTCHINS.

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first and second period of every nation, kindred tongues and people on earth, and thousands of men since Pentecost (when three thousand souls were added unto the Apostolic Church), have been waiting for this period to prove it.

Now this same Apostolic power and faith is being restored among the saints, and is ushering in the third period, or the *second coming of Christ*, or the Messiah of the Jew.

I give here two historical facts: During the reign of Queen Mary of England, about 400 members of the Puritan church suffered martyrdom at the Smithfield place in London, and amongst them was William Tyndale, who was well educated and prepared for the priesthood. During his life he translated into the English language and published six editions of the New Testament, and also translated the Pentateuch into English, all for which he was burned at the stake in 1536 A. D., and just before his death he said: "The time will come when a boy behind the plow will know more of the spirit of God and His power than I do; and I have studied the rules of the church for thirty years, and served as priest many years."

This shows that Wm. Tyndal had rather be burned at the stake than to deny the power of the Holy Ghost, even with what he knew of it. He was called an heretic for teaching the truth.

In the year 1836, while Frederick Arndt held services at the Parochial Church at Berlin, Germany, he preached from Romans 14th chapter and 17th verse: For the kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost. He closed his sermon with this prayer: O God, send witnesses and messengers amongst the people; that they preach on the streets, and the roofs of the houses, at the steps, at open places, loud and fearless. Thy kingdom come; let it sound in the castles of the rich, in the huts of the poor; may it thunder in the dens of the wrong-doers; let it whisper in the rooms of the sick and around the beds of the dying. O, be with our missionaries all over the land. Amen.

The time of the dispersion and darkness when Tyndal was burned at the stake up to the time when Frederick Arndt preached and prayed in Berlin was 280 years, and even this created an excitement amongst state ministers, and they summoned Arndt before the council and asked him what he meant by praying to God to send messengers to preach on the streets, etc. He answered: I was in the *Spirit* in the *third period*, which *will come*, and you and all the *theologians* in the world can not hinder it. Now look at the Salvation Army and many other Christian movements of today. All candid thinking, unselfish, God-loving people believe that the United States, with its religious freedom, is chosen of God for this great spiritual work. Within the last few years men and women have been coming forward seeing and realizing the spiritual light as the day is

beginning to dawn with all the beautiful truths of the Gospel in all its fullness and privileges of freedom in Christ Jesus through the power of the Holy Ghost.

This great revival movement that is spreading all over the world in which God is putting His seal with power, as He did on the day of Pentecost. God is surely raising the dark clouds of formalism and revealing sin in high places, and uncovering spiritual wickedness.

God is pouring out of His Spirit upon men and women who are teaching and preaching just what the apostles and disciples of Jesus taught and with the signs following, as Jesus said should follow just before his ascension. (See Mark 16:15-18.)

This movement here is headed by Charles F. Parham, who stands with many others a true witness of God's power to cure disease of both soul and body, he being completely restored to good health from a badly sick and hopelessly crippled boyhood. He is a man who works for the salvation of souls and for the curing of the sick. He, like the apostle Paul, says: Though I preach the Gospel, I have nothing to glory of, for necessity is laid on me. yea, woe is me if I preach not the Gospel of Christ without charge. He is called "a voice crying in the wilderness," and indeed it is true if we compare the present lack of power in the modern churches with the teachings of the meek and lowly Savior. This great movement is of God, and He has set His seal to it.

May God continue to raise up true men and women filled with the Holy Ghost, who will carry on the work as this good man has begun, with all the fullness of God's love through Christ Jesus, with power in the Holy Ghost. May God be with him and his co-workers everywhere in the work whereunto God calls. May God through them continue to call men and women out of darkness into the glorious light and liberty as it is in Christ Jesus our Lord, to the glory of God the Father and Christ the Son through the power of the Holy Ghost. Amen.

Behold the world as it is today, with all its untimely seasons, storms, upheavals, failures, pests and troubles, wars and rumors of wars, and the aggregating of wealth by the few and the impoverishing of poor, ushering in the last days.

The War Cry.

Onward, Christian soldiers,
Marching as to war,
With the cross of Jesus
Going on before.
Christ the Royal King
Leads against the fore;
Forward into battle,
See his banners go.

—By F. M.

THE APOSTOLIC FAITH.

Limb Lengthened one and One-Half Inches.

I am truly glad to give my testimony, as a true witness for God, and am thankful to Him for his saving, healing and sanctifying power. He has healed me of my many afflictions. Paralyzed at four years of age; never walked until I was ten; had never been able to go out alone; always had to have an escort, having had no use of my left side nor used my left arm for nine years; learned of and accepted God's way of healing. Was saved Dec. 25, 1897, Ottawa. Soon learned of and accepted sanctification, and now have victory over sin and the devil. Was healed in a meeting conducted by Bro. Parham. The brethren prayed for the lengthening of my limb; it was one and one-half inches shorter than the other; within three weeks it was as long as the other. I used my useless arm the next morning in doing up my hair—a thing I had never done before. I was not lame until a cancer came on my limb, then my knee was stiff for months; but when I came to Bethel for prayers, and the pastor commanded me to kneel in the name of Jesus, I was delivered. I'll do as He bids me, go where He leads me; I'm out on the promise and under the blood.

* * *

Appendicitis.

Dear Brothers and Sisters—I use this term because all are my brothers and sisters since about six months ago when I was saved, and gave myself wholly to the Lord and was sanctified. After living in the world's way, serving the devil for thirty years, I have found this satisfying way of life, joy and peace, and not only the forgiving of sins and sanctifying of my nature, but the healing of my body.

About six weeks ago I was taken violently ill with a most irritating case of appendicitis until I was at death's door. I also had catarrh, lumbago, sciatic rheumatism, and using tobacco, both chewing and smoking. Finally I consented to send for the elders, while the devil said to me, O fool, send for the doctors, they can do you some good. The elders came, and prayer was offered at Bethel, while we prayed here, and I was instantly healed.

I am young in faith, but my whole desire is to stand true to God, to help lift up the fallen and bring sinners to the cross for salvation and healing. Praise the Lord and the power of his name Jesus.

Chas. Matchett.

* * *

Cancer.

About one year ago I was in very bad condition with cancer of the stomach. I had been in the hospital at Los Angeles, Cal., for ten months. Three

of the most skillful doctors there said I had an incurable cancer, which was eating rapidly. I vomited from one-half to a pint of blood and corruption a day. Took no nourishment but milk for ten months. About thirty doctors have pronounced my case incurable. Last May I sent for Brother Parham. He came, prayed with me and I was saved. The next morning at 9 o'clock he and others prayed for me. My stomach was badly swollen, and hard, damp and cold, for months. The cancer was instantly dissolved. I could never find a trace of it since, and I could immediately eat anything I chose. I also had the morphine and cocaine habit. It cost me \$30 a month. This was also healed—a dreadful habit, a living death. It is wonderful what God has done and will do if we will only trust him. One year ago I was of all persons most miserable. How my life is changed since I have learned to know Him. The half is not here told, neither can words express my praise for all God in His mercy has done for me.

Anna Ransdell.

* * *

Spinal Meningitis.

Getting up at the usual hour, I was taken deathly sick, managed to get down stairs. I thought that my time here was almost run. My husband laid hands on me and prayed. I wanted a doctor. My husband said he would get Bro. Parham to come and pray for me. My husband prayed for me, and Bro. Parham laid hands on me and prayed for me. I felt somewhat better at the time he left. I asked him to pray for me again at 12 o'clock; he said I would. At the hour set for prayer my husband came and laid his hands on my neck and side, which felt almost paralyzed. We prayed. God healed me then and there, soul and body. In a couple of hours we hitched up to the buggy (drove all over town) visited the Divine Healing Home, went to church the next day, and testified to the healing power of God. God wonderfully blessed me in testifying. God's blessing and keeping me well. Glory God! Hallelujah!

Mrs. Jennie Wells.

421 Lake St., Topeka.

* * *

Nervousness.

"Spread the joyful news, Jesus heals, Jesus heals. That is what I want to do through these columns. I have been sickly nearly all my life, and it is like no one can appreciate health more than I. I have had heart trouble, brought on by indigestion. I would have it so bad that I could hardly walk the floor. I want to say, to the glory of God, I have been healed. I can now lay down and like a baby. I also had nervousness, brought

before me like the pendulum in God's great clock of the universe.

O, praise be to him, I found my way to God by prayer. Let me say right here, dearly beloved

Of how I followed Jesus.

When down below.—Cho.

J. W. HUTCHINS.

THE APOSTOLIC FAITH.

so much sickness and female trouble. I would have such nervous spells that I would tremble all over, my hands get cold, and would be so weak I would have to lie down, sometimes for half a day, not able to do a thing; could not go in a place where there now, praise the Lord, I can sit on the front seat were many people, or a nervous spell would come on me; I would slip in and sit in the back seat; but and the house crowded; I had female trouble so that if I walked three or four blocks, I would expect to have to lie down the next day, as I would be so sore that I could hardly move my foot to take a step; now I can walk miles and never feel the old trouble. Praise the Lord, I have also been healed of bowel trouble, having been troubled with it all my life, never hardly thinking of going to bed at night without a dose of medicine. I would take one kind for a while until that would wear out, and I would have to take another kind for a while, just changing from one thing to another as each wore out on me; but now, since January, I have been healed entirely, don't take a bit of medicine. Praise his holy name, surely our Lord healeth all our diseases. (Psa. 103:3.) I am healthier than I have ever been, and go more, too; people who have never seen me before wouldn't think I looked very sickly now.

"I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation."

Dear Brothers and Sisters, launch out and take the Lord as your healer. If the makers of these bodies can't heal us, then the doctors can't. I am so glad we have such a complete Savior, one who saves, heals and keeps. "What a wonderful Savior is Jesus, My Lord."

Mrs. J. A. Staples.

1018 Quincy St., Topeka.

Grand Encampment!

BAXTER, KANS.

AUG. 28 SEPT. 3,

Of the Apostolic Faith, Holiness and Full Gospel Movements. A Camp Meeting of

OLD TIME RELIGION.

Thousaads upon Thousands will attend.
DON'T MISS IT.

On the bills announcing the great annual reunion

at Baxter Springs, Kan., we notice that the wife of Conf. Gen. Pickett will deliver two addresses on the battle of Gettysburg.

The bills also contain the following:

"Chas. F. Parham, the noted evangelist, will conduct a large camp meeting on "old-time religion lines" during the entire week of the Reunion. Mr. Parham has a national reputation as a revivalist and orator, and he will be assisted by a fine choir of singers and other speakers. Bring your tents and hymn books and assist in these good old-fashioned services under the grand old shade trees in Camp Logan on the banks of Spring river."

Persons attending this camp meeting may camp and cook on the ground, or they may take advantage of the very low rate of boarding at the large dining tent, which will be \$3.00 for the ten days.

A man and wife are wanted to cook at this tent. Bids will be received until August 22 from couples desiring the position.

Hay, corn, etc., will be supplied on the grounds at the lowest market price.

This meeting will begin August 27 and close September 6. From five to ten thousand people will attend daily. Ministers of national repute will assist in this rally, which will be the greatest ever held by the apostolic people. They will gather from various points in the Central States and from Texas.

Religious services are to be held each day at 6, 8 and 10 a. m. and at 2, 4 and 8 p. m.

Farmers, merchants and others who feel led to do so, may contribute anything in their respective lines toward feeding the preachers and workers which invariably respond to the Gospel call.

Trains run into camp hourly. There will be cheap rates on all railroads.

Ask your agent for rates. For further information address

CHAS. F. PARHAM,
Melrose,
Kansas.

THE APOSTOLIC FAITH.

TESTIMONY.

Virginia was my native state. At the age of 22 years, I went to southwest Missouri and engaged in the mining business, remaining there ten years. My health gave out and the doctors recommended a Southern home. I came South to Fort Bend county, Texas, and purchased a ranch.

My health improved for awhile and then gave down completely. I tried many of the best physicians. They could agree as to rheumatism and paralysis of my left side and heart failure, but as to the trouble of my stomach, one would say cancer, another would say catarrh; but they all failed to give me any relief. As a result, they would recommend health resorts of various kinds and places, at which I spent a great deal of my money and still got no relief. For over a year I could eat hardly any solid foods and then would have to take medicine to dissolve the food in my stomach.

I became so emaciated and weak that I could hardly get about at all, and became almost a burden to my family; I almost gave up in despair.

I began to think of my future in the world to come and began to search the Bible, and saw so many of *God's promises and commands*, and wondered why people—especially the ministry and teachers of *God's word*—did not practice and teach the word in its fullness and purity; then I began to see and understand the formality and coldness and lack of spiritual life in the churches all over the land.

I went down on my knees and face before God, to verify his promises in my life by curing me of my awful disease.

I saw in the Bible that Christ bore all our sicknesses, and by His stripes are we healed; and as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up. I could see that the serpent was lifted up for no other purpose than to cure the people of disease and sickness, and I put the promises to a test. I obeyed the command as given in the fifth chapter of St. James; thirteenth to the sixteenth verses inclusive. I was prayed with by a few consecrated Christians and anointed, and in two hours afterward every pain had left my body; and I was soon going to work with a full dinner pail and coming back with it empty and wanting more to eat.

I thank God for His truths and that His promises are true, and have been wrought out in my life; both as to giving back my health, and saving and cleansing me of wrong habits, severe temper, lust, etc., and baptizing me with the Holy Ghost, giving me the Bible evidence of speaking with tongues, as the spirit gives me utterance.

To God be all the glory now and forever more.
Amen.

T. W. Oyler.

* * *
The good work done in Houston, cannot be estimated by the number of sinners converted, souls

sanctified, and baptized by the Holy Ghost. These are visible manifestations that to the natural man determine the boundary lines of what has been accomplished. They are but the foundation stones that underlie the growing up of individual lives into the full stature of Christ Jesus. They are buds that give promise of rich fruitage in the Master's vineyard. And it is only when the mists have rolled away and the light of eternal truth reveals the harvests gathered from these bursting buds, that the true magnitude of the work can be estimated.

During these meetings, souls have been given the power and the authority (one is a necessary complement of the other) to go forth in the Master's name, heralding to the world the good tidings of a complete salvation that redeems from all that made redemption a necessity.

Already, listening ears catch the prophetic rumbling of incoming events that will soon crown the labors of these consecrated souls, who are going forth inspired and empowered for the Master's service.

One thing specially attracted my attention when the sick and helpless cripples are healed and the lame walk. The one word on nearly every tongue is, "*Wonderful! how wonderful!*"

Their astonishment, proved their ignorance of the simple teachings of the Man of Galilee, and yet Houston is a city of churches, supposedly built for the continuation of the teachings of Christ.

God's omnipotence makes Him able to heal. His infinite love for suffering humanity makes Him want to heal, and the faith of God's children is the link that connects with the power. When *this attachment is made* (that is, our part), these grand results are made manifest.

May the good work go on, until all will understand that God is *mindful* of the children of men.
Sarah L. Rothrock,
Sour Lake, Texas.

Healed When Dying.

* * *
My daughter, 17 years of age, was dangerously sick with heart trouble in March, '98; was in paroxysms of suffering all night; was unable to move or turn over without throwing her in a spasm of pain. The doctor gave me certain signs that would precede the final struggle. The signs developed and we sent for Bro. Parham. She was gasping in the agonies of death when he entered the room. Her death was but a question of a few seconds. She had not been anointed in the name of Jesus. The prayer of faith saved her and the Lord raised her up. (James 5th chapter.) She was suffering so with pain about her heart she could hardly whisper. She at once got up, dressed, ate breakfast and went to school, and has had no return of the disease since, for which we give God all the glory.
Mrs. J. A. Grove

...ore me like the pendulum in God's great clock of the universe.

O, praise be to him, I found my way to God by prayer. Let me say right here, dearly beloved

Of how I followed Jesus,
When down below. — Cho.

J. W. HUTCHINS.

THE APOSTOLIC FAITH.

IN VISION WAS TOLD OF CURE.

Mrs. J. M. Dulaney of Houston Heights Miraculously Recovers.

Those who have been attending the services being conducted at Bryan hall in the name of a religious sect styled the Apostolic Faith, of which Chas. F. Parham is the leader, report some most miraculous healings as practiced by the followers of Parham.

Mrs. J. M. Dulaney, who resides on the boulevard in Houston Heights, and who was injured in a street car collision over two years ago, is now rejoicing as one completely restored to health and strength, but whether it was due to a miracle or to some unexplainable agency, those who witnessed her restoration to health declare that they can not explain it on any other ground short of the miraculous.

Intimate friends of Mrs. Dulaney informed a Chronicle reporter that she was induced to attend the Bryan hall meetings by a suggestion that came as a vision. Mrs. Dulaney says she dreamed a short time ago that she would shortly be healed. In a vision she was told to appear before the Faith apostles and she would be restored to health.

She implored her husband and friends to convey her to Bryan hall, and last Sunday they did so. She had to be rolled about in a wheeled chair, one side being completely paralyzed. She was laid out upon the floor, and two women placed their hands upon her head, while the others of the Faith gattered about singing and praying. There were fifty or more persons in the room. Suddenly Mrs. Dulaney sprang to her feet, walked about waving her arms over her head, and shouting and crying, rejoicing that her health and strength had been restored. She is yet able to walk about, and declares that she does not feel a single pain, and that her strength is increasing every day. She has not walked since November, 1903.

Mrs. Dulaney says she has paid out, during the time she was ill, over \$2300 for medical services, besides large amounts for medicines, one item alone being \$150 for chloroform.

It is also reliably stated that on yesterday a mother appeared from Grimes county bearing her infant that was completely helpless and that in an instant it was restored to complete health and vigor. The babe was three years old and unable to walk.

These interesting accounts of miraculous cures were not furnished by the people who are preaching the gospel of their Faith denomination, but were gleaned from spectators at their meetings. The Faith believers claim that their cures are not Christian Science, but that it is a demonstration that the age of miracles is not past and that all that is necessary is implicit faith in God in order to restore the maimed, the halt and the blind.

Astrologer Sees Changes.

Walter H. Lewis, a music composer of this city, puts in his spare moments studying the stars, and having looked them over carefully he predicts the millennium at the end of ten years and the election of Roosevelt. Mr. Lewis has decided that the Russo-Japanese war is the beginning of the "great wars" mentioned in the prophecy of Daniel in the old testament, and again repeated in the revelations of St. John. He says in his forecast:

"Russia will be driven westward, uncovering China, which will be the real bone of contention. China is the head of the 'dragon' and it is ominous that the dragon is the national emblem, and the tail is about to sweep all Europe into line, on one side or the other, back into the mouth of the dragon, completing another great cycle, so that, with the entrance of the mystic planet Uranus into his own sign, aquarius, the millennium will begin. Uranus rules the higher mind, and the vibrations from this planet develop the immense growth of the so-called 'new thought.'

"Students who search diligently will be surprised to find that this little planet Mercury rules the mind, and as Uranus is the higher octave of Mercury, so Uranus rules the higher mentality. Now, Mercury is the Buddha in the Hindu religion, and in every religion it has its corresponding name, such as Krishna and Christ, so that Mercury and the mind and Christ are synonymous. Christ, then, in the present cycle, is the higher mind which becomes universal after 1914, and the 144,000 elect will enjoy the millenium, as they will be in harmony with the prevailing elements during that period.

"Another factor which is remarkable is that Uranus governs socialism, and with its approach socialism grows day by day.

"The part that the United States plays during this most important era in the world's history is represented by the 'man child' from the woman who fled into the wilderness, who will rule all nations with a 'rod of iron.' In regard to the coming national election it necessitates a war president, and Jupiter favors a Mars man, who will also, by force of natural law, have the support of socialism, as such a man of destiny is needed.

"Socialism will have great weight in the coming election, but President Roosevelt will be elected and will have his hands full of important work during his next term, as the issue between capital and labor is focussing to a critical point. During his next term the great issue between the bonded banking system and the governmental issue of money without loan will be solved, and in this issue the socialists will gain control of the country by having the balance of power in 1908.

"Meantime many European governments will be under some form of socialism and Germany in particular will within the next four years completely change."—Manchester (N. H.) Cor New York Sun.