

The Apostolic Faith

Volume 3.

October, 1914.

Number 7.

Oh, Poor Sick World.

By ELLA WHEELER WILCOX.

Lord of all the Universe, when I think of YOU,

Flinging stars out into space, moving suns and tides,
Then this little mortal mind gets the larger view,
And the carping self of me runs away and hides.

Then I see all shadowed paths leading out to Light;

See the false things fade away, leaving but the True;
See the wrong things slay themselves, leaving only Right;
When this little mortal mind gets the larger view.

Cavillings at this and that, censure, doubt and fear

Fly as fly before the dawn insects of the night;
Life and Death are understood; everything seems clear;
All the wrong things slay themselves, leaving only Right.

The World has walked with fever in its veins
For many and many a day. Oh, poor sick World!
Not knowing all its dreams of greed and gain,
Of selfish conquest and possessions, were
Disordered visions of a brain diseased.

Now the World's malady is at its height,
And there is foul contagion in its breath.
It raves of death and slaughter; and the stars
Shake with reverberations of its cries,
And the sad seas are troubled and dismayed.

(Continued next page)

So must it rave—this sick and suffering World—
 Until the old secretions in its blood
 Are emptied out and purged away by war;
 And the deep-seated cankers of the mind
 Begin the healing process. Then a calm
 Shall come upon the earth; and that loved word
 PEACE shall be understood from shore to shore.

Shriek on, mad World! The great Physician sits
 Serenely conscious of the coming change,
 Nor seeks to check the fever; it must run
 Until its course is finished. He can wait.
 In His vast Solar System He has seen
 So many other Worlds delirious,
 He feels but pity for His ailing charge,
 Not blame or anger. And He knows the hour
 Will surely dawn when that sick child shall wake,
 Free from all frenzied fancies, and shall turn
 Clear-seeing eyes upon the face of God.
 Then shall begin the true Millennium.

Lord of all the Universe, when I think of you,
 Then this little mortal mind gets the larger view;
 Then I see all shadowed paths leading into Light,
 Where the wrong things slay themselves, leaving only Right.

—Selected.

ZINZENDORFISM.

Is it New Light, or a Revived Heresy
 of Less Than Two Hundred Years

By Elder George S. Paul.

Believing it to be our duty to warn
 people of a dangerous doctrine re-
 cently published in the Pentecostal
 Testimony, we send forth this tract.
 We all agree that it is impossible to
 satisfy the Almighty by shirking in-

dividual responsibility no matter how
 unpleasant that responsibility may ap-
 pear. Also that ignorance of immi-
 nent danger does not avert disaster,
 and to refrain from giving needed
 warning is never excusable. Hosea
 4:6; Ezek. 33:6.

Pastor Durham in the seventh num-
 ber of Pentecostal Testimony endeav-
 ore to prove that entire sanctification
 is God's only standard, meaning there-
 by that all who are converted are en-

tirely sanctified. This teaching at first did not appear quite in its true color and consequently many innocent souls were deceived. The question at first was merely one dealing with the possibility of getting justified and sanctified wholly at the same time. And even in his first article, where he says, "We doubt not many people come into conscious possession of the experience of sanctification after conversion," Pastor Durham seems to admit that some have received sanctification as a second experience. However in the next issue, No. 8, all doubt and uncertainty are swept away and that we are in the midst of a revival of Zinzendorfism none need question. It no longer remains a question of how soon after being pardoned can we experience heart cleansing, or of the possibility of getting justified and sanctified at one and the same time, but bold declarations as following: "At conversion we are saved and sanctified." "God cleanses us from all sin when he saves us." "When a sinner accepts Christ he is as saved as he ever will be." "There is absolutely no reference made to any intermediate experience of any kind." Meaning of course between conversion and the baptism of the Holy Ghost.

How in perfect accord are the following statements of Count Zinzendorf: "Entire sanctification and justification are in the same instant." "The moment he," the believer, "is justified he is sanctified wholly." "As soon as anyone is justified his heart is as pure as it will ever be."

So far harmony exists, but Pastor Durham does not stop here. He speaks of the teaching of a second work of grace as a harangue, as nonsense, and says it must be an insult to God. Such remarkable and unusually rash statements are new to us; never have we met the like before excepting, possi-

bly, during the regime of the self-styled Elijahs. Such statements, if received, will do much harm. We have no quarrel with Pastor Durham or anyone else, for we love God and all his people. We love Pastor Durham and his associates, but we are exceedingly sorrowful that they should be engaged in propagating such a doctrine. We know it is new to some, is called *new light* by others, and is considered a wonderful revelation of truth by not a few. Nevertheless the fact remains that this is not the first time in the history of the church that Satan has side-tracked some of God's real saints with this same teaching.

In the eighteenth century is appeared for a time among the Moravian brethren, of whom Count Zinzendorf became its chief exponent. Up to this time Mr. Wesley and his associates enjoyed fellowship and communion with the Moravians, but when this doctrine appeared—the same as is being taught today as *new light*—Mr. Wesley considered it such a dangerous heresy that he separated himself and all his societies from all communion and fellowship with them.

Some of Mr. Durham's statements might lead us to believe that Mr. Wesley was not dogmatic along the line of his teaching. Below are some of his statements from which we may judge: "The contrary doctrine," says Mr. Wesley, referring to the doctrine that all are sanctified wholly at conversion, "is wholly new; never heard of in the church of Christ from the time of His coming into the world till the time of Count Zinzendorf; and it is attended with the most fatal consequences. It tears away the shield of weak believers, deprives them of their faith and so leaves them exposed to all the assaults of the world, the flesh and the devil." Again he says: "Many well meaning men, particularly

those under the direction of the late Count Zinzendorf, ran into another extreme: affirming that "all true believers are not only saved from the dominion of sin, but from the being of inward as well as outward sin, so that it no longer remains in them." How perfectly harmonious with Mr. Durham's teaching.

"It is true," Mr. Wesley proceeds to say, "that, when the Germans were pressed upon this head, they soon allowed (many of them at least) that sin did still remain in the flesh, but not in the heart of a believer; and after a time, when the absurdity of this was shown, they fairly gave up the point." What will those do in this day who have fallen into the same heresy? **Will they depart entirely from the radical doctrine of eradication of sin from the heart,** or will they like those of whom we have written, give up the point and return to the path and good way? We sincerely hope and pray it will be the latter and that speedily.

Mr. Durham Versus the Word of God.

But to further consider this matter. Mr. Durham declares that when God saved him He fully saved him, and says he is wholly sanctified. He also affirms that those who profess to have had a **second** work of grace were either reclaimed from a backslidden condition or they were deceived, as all are cleansed from **all** sin at conversion. He tells us that no one has produced one Scripture to refute his doctrine; that those who teach a second work of grace do not attempt to prove it from the Scriptures, and insinuates that John and Chas. Wesley, Adam Clark, John Fletcher, William Bramwell, Dr. Coke, Bishop Asbury, S. P. Jacobs, et al., have established their teaching on experience and not on the Word of

God. Pastor Durham frankly admits that the Scriptures he always referred to, when trying to support his former teaching of sanctification, were Scriptures that referred to the baptism of the Holy Ghost. Such as Acts 2; Acts 8, etc. And it is to be wondered at that when he got the proper interpretation of those passages that he would find it difficult to further support his former teaching. But not so with the original teachers of this glorious doctrine, which has weathered so many stormy gales, they had a Scriptural foundation for their doctrine and it stands today.

Why no one has produced any Scripture to disprove his assertions we know not. But we know that they are there to be produced. We would like the privilege of calling your attention to at least one portion of the Word, but before doing so would like to restate Mr. Durham's position. He states that at conversion we are saved and sanctified, meaning thereby that you are sanctified wholly, as **entire** sanctification is God's **ONLY** standard. That those who profess to get a second work of grace are either mistaken or are reclaimed from a backslidden state. "To the Word and to the testimony: if they speak not according to the Word, it is because there is no light in them."—Isa. 8:20. The apostle Paul when writing to the church at Thessalonica addresses them as the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ. He proceeds by saying, "Our gospel came not to you in word only, but also in power and in the Holy Ghost, and in much assurance: so that ye were made ensamples to all that believe in Macedonia and Achaia. From you sounded out the word and your faith to God-ward is spread abroad. Ye turned to God from idols to serve the true and living God; and

to wait for His Son from heaven."—1 Thes 1st chapter. That these followers of the Lord (v. 6) were scripturally converted none can successfully contradict. But had they backslidden? That they had not is put beyond all question in chapter 3, for Timothy has returned from them bringing good tidings of their faith. And again in chapter 5, verse 5, the apostle calls them children of light and children of the day; and in verse 23, he prays that the very God of peace sanctify them **wholly**. He does not pray that they might be converted, for they were converted. He does not pray that they might be restored, as they had not backslidden. He does not pray that they might be justified, for they were justified. He does not pray that they might be sanctified in part, as they as well as all others are sanctified in part while justified. He does pray, however, for what they need, and that is that they might be **sancti-wholly**, or **entirely** sanctified. We are assured that the Holy Ghost would not inspire him to pray for something they already had, did not need, or could not have. He "intercedes for the saints according to the will of God."—Rom. 8:27-28. Pastor Durham says all are sanctified at conversion, as he holds that God's **ONLY** standard is entire sanctification.

What have we clearly before us in the above?—1st, that all believers are not sanctified **wholly** at conversion. 2d, that Pastor Durham's teaching is contrary to the Word of God. 3d, that notwithstanding the unquestioned mental and spiritual qualifications of the Apostle, he did not lead his converts into entire sanctification at conversion. If any are ever sanctified as well as justified at the same time it is the rare exception and never known of in the days of Wesley. Mr. Wesley says in his Plain Account, page 34:

"But we do not know a single instance in any place, of a person's receiving in one and the same moment remission of sins, the abiding witness of the Spirit and a new and clean heart." Dr. Adam Clark says: "I have been twenty-three years a traveling preacher and have been acquainted with some thousands of Christians during that time, who are in different stages of grace; and I never, to my knowledge, met with a **single instance** where God both justified and sanctified at the same time." The doctrine that we are sanctified at conversion is not only unscriptural, but it is attended with serious difficulties. William Bramwell writes to a friend: "An idea is going forth that 'when we are justified we are sanctified, and to feel evil nature after justification is to lose pardon, etc. You may depend upon it, **this is the devil's great gun**. We shall have much trouble with this, and I am afraid we cannot suppress it." "If sanctification is complete at conversion then every man who is not entirely sanctified is a child of the devil. If all that are regenerate are wholly sanctified, then whoever is convicted for full salvation, and groaning after it, is at once to infer that he was never converted, or that he is now backslidden. Thus would this heresy perplex and harass with perpetual difficulties and discouragements the very ones who are most deeply concerned to possess all the mind that is in Christ. A system involving such difficulties cannot be received as the truth of God, and should be regarded as anti-scriptural, and avoided as dangerous heresy."

Pastor Durham Versus His Own Theory.

But does Mr. Durham's theory harmonize with itself? It certainly does

not, and to us in some parts is more in favor of two works of grace than of one. We believe we are far from wanting to wrest his article in any way, but that it may help others we want to call their attention to what it does contain. It is not to the correctness or incorrectness of the interpretation or application of the Scripture used that we wish to call attention to, but to the general teaching in this part of the article. He says in article No. 7, that when a soul believes on Jesus he is quickened by the Spirit and passes out of death into life, being made a new creature, but the old man is supposed to cling to us till we are baptized in water, "but to be buried there never to rise again." That is, you become a new creature when you believe on Jesus, but do not get rid of the old man until you are baptized in water. The Old Testament type of this, he says, "is found in the book of Exodus. The night God smote the first born of all Egypt His own people were saved through being under the blood of the slain lamb. "This, then," Pastor Durham says, "brought them under the blood, but they were not yet free from the old man." They were not free from the old man for some time afterwards; until they had passed through the Red Sea and Pharoah (his type of the old man) was drowned in the bottom of the sea. Then they were free from the bondage of the "old man." "This," he says, "is the most beautiful type of God's simple plan of salvation." 1st—A soul passes from death unto life when he believes in Jesus. 2d—Deliverance from the "old man" when baptized in water. In the type—1st—Children of Israel saved when the blood was sprinkled on the door posts and the lintel of the door. 2d—Deliverance from the "old man" (Pharoah) when they pass through the Red Sea. We

agree that this theory is nearer in harmony with God's plan, but believe it quite inconsistent and out of harmony with other statements he has made in this same article. This part of Pastor Durham's teaching is surely out of harmony with such statements as "when a sinner accepts Christ he is just as saved as he ever will be." "God cleanses us from all sin when He saves us." "God's ONLY standard is entire sanctification, etc." How sad to see teaching going forth that is bound to produce confusion as this surely is doing.—Rom. 16:17. The doctrine that all believers are sanctified wholly at the same time they are converted, the doctrine that Mr. Durham has endeavored to set forth, is one that is contrary to the teaching of all reformers. It is contrary to the teachings upon which the power fell at Topeka, Kan., 1901, in the beginning of this good revival. It is contrary to the demonstration of the Word of God in the hearts and lives of tens of thousands of the saints. It is contrary to the universal experience of the Church of God and antagonistic to the standard of all Christendom for a thousand years. It is contrary to the whole tenor of the Word of God itself. It tends to destroy the faith of a weak believer, leading him to think that because he has not the grace of entire sanctification he has no grace at all, and thus discourage his soul, if not drag him to everlasting perdition. It grieves those who have had a real second work of grace, and sad to say leads some of them to refrain from telling what God has really wrought in their hearts, and what they really received at the bleeding feet of mercy and thus all because some man has said he has received new light that there is only one work of grace. This

cannot help but grieve the blessed Holy Spirit and result in many backsliding.

Oh, beloved, can we not enlist you as one of the number who will look to God that this modern delusion, that this doctrine which in the past was attended with such fatal consequences, may speedily be driven from our midst, and that the mighty revival which the Lord started in 1901 may roll on and on, deepening as it goes, until we hear the shout from heaven with the voice of the Archangel and the trump of God, when the dead in Christ shall rise first and we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord. Praise His holy name forever! And now, "may the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in us that which is well pleasing in His sight, through Jesus Christ; to whom be glory forever and ever. Amen."—Heb. 13:20-21.

GET READY.

Steps of Grace In Christian Life.

Enlightenment.

We are enlightened by the Holy Spirit through the teaching as it comes to us from those who are filled with the Holy Ghost and are teaching the Truth, or the Gospel of Jesus which He taught His disciples when He was here on earth. Unless we are out on the Full Gospel line we cannot teach the whole truth, but praise God, it is being taught, preached and written by men and women filled with the Holy Ghost, who are not afraid of Satan or

his ways.

Conviction.

It is through the teaching of such men and women that we are convicted of our sins. The Holy Spirit makes this conviction deep and pungent.

Repentance.

By this deep conviction we are brought to repentance to God and man. We must repent with godly sorrow. "Repent, therefore, of this wickedness, and pray God if perhaps the thought of thine heart may be forgiven thee."—Acts 8:22. "Repent ye therefore and be converted that your sins may be blotted out, when the time of refreshing shall come from the presence of the Lord."—Acts 3:19.

To repent we must come to the Lord asking pardon for sins committed. He will abundantly pardon if we seek in earnest. He may show us something to do, even something very small, but we must do it with a will as it is just the thing we need, and when done we receive the blessing by being obedient. We must be willing to repent to our fellowmen and make all things right. We must forgive before we can ask God to forgive us. We must press in and pray earnestly; the time is short, the door of mercy is closing and the coming of the Lord is not far off. The enemy is at hand ready to devour; he will keep us out of the kingdom if he can, but pray earnestly and God will deliver. Pray in faith believing and we will be set free even as were Paul and Silas.

Conversion.

When we have asked believing for pardon our sins are forgiven and we receive the witness from God that our sins are blotted out—the witness of our conversion as recorded in Rom. 8:16. "The Spirit bears witness with our spirit that we are the children of God." Now our souls have only been

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The Apostolic Faith.

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EDITORIAL.

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

The anointing of the Holy Ghost that abideth must follow sanctification and precede the Pentecostal baptism. The Redemption is yet future.

The foundation of all our theology is built on the basic doctrine of Conditional Immortality and Destruction of the Wicked.

THE work in Zion City has been a mighty triumph against all odds. Many have saved, healed, sanctified and filled and baptized with the Holy Ghost.

The congregations here which were built on sectarian lines and held by leaders who gin their living out of them are fast crumbling and a unity of great sweetness answering the prayer of Jesus is evolving.

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Mr. Parham's sermon is omitted this month to make room for articles on sanctification to aid the hundreds who are seeking their way out of the dungeons where Durhamism has thrown them. O, how we do rejoice as they are again seeking the light and liberty of full salvation. Pray for us. The next meeting will be at Adrian, Mo., (D. V.).

Webb City, Mo., Oct. 1, 1914.

The Apostolic Faith,

Baxter Springs, Kansas.

After spending a month in Bro. Parham's meeting in Zion City, Ill., I am more than ever convinced that the coming of the Lord is at hand. The mighty power of God was manifested in every meeting. Many souls were made to realize their lost condition, and they sought and obtained pardon.

Others were sanctified and some received the baptism of the Holy Ghost. Many sick were healed. One strange feature of the meeting to me was the number of men and women that came daily possessed of "demon powers;" and after "prayer" and "laying on of hands" they were made free. Some testified to feeling the "demon power" just fall off of them as an old garment and with shouts of victory went on their way.

Zion City is one of the garden spots of the land, but a cloud of delusion seems to hang over it, and many unmistakable evidences of the Dawn of Tribulation are to be seen. The love

of many of God's own children has waxed cold.

The meeting continues. The hall is crowded most every night. Eternity alone can tell of the wonderful work that has been done in that city through the faithful ministry of Bro. Parham and his co-workers.

MRS. M. E. VANDAGRIFF.

ZION CITY, ILLINOIS.

"Blessed are they which do hunger and thirst after righteousness (God) for they shall be filled."

For some months my work has taken me into the homes of the people here in Zion City, and in conversation with them I found many hungry for a closer walk with God. Some have been stumbling over the lives of others and told me their troubles and longings.

I was in a self-satisfied state, thinking I was doing all I could in my position and was quite satisfied with my church life, etc., but on hearing so much discontent and about things that should not be in the lives of Christians, I began to pray earnestly about the situation and my duty toward others. I have always testified to not having any troubles nor burdens myself, and I began to question why I should go on in such a rut, and not be helping to bear the burdens of others. So I began to broaden out in my prayers for others and a desire to help them came with my prayers, so that I never started out to my work in the morning without asking God to let me help some burdened one that day. And I found them, too, people who were not trusting God as they had at one time, but had lost much of their confidence.

I felt so grieved about this condition, and knew I was not living up to my privileges either, that I lay awake

at nights praying to God to send some one here to preach the old-time Gospel of salvation that would shake us all out of our self-satisfied lethargy and make us repent and turn to God again. We needed something to cause sinners in Zion to be afraid and surprise the hypocrite.—Isa. 33:14. Also to cause the backslider to return to God and their first love for souls

Well, God always hears prayer if we ask according to His will. One day soon after this I was led to call upon a friend whom I found entertaining some Gospel workers, Mr. and Mrs. Casey, Mr. and Mrs. Rose and Ky Clark. These were the fore-runners who came about August 15. My friend, Mrs. A. G. Campbell, at once introduced me to them, telling me they were holding meeting every night in her home, inviting me to come. I wanted to come and I didn't want to. I liked their looks and felt at once that they were God's children; but I did not get to the meetings while they were held there, although I heard much about them and how the house was too small to hold the people who came. Then about August 20, Bro. Chas. F. Parham, came and soon after the meetings were moved down town in the basement of a new building, the workers getting to work putting in the floor and making the seats, getting everything in lovely order. Then about August 25 the four Morton sisters came. They are young girls consecrated to God and are hungry for souls; the love of the world did not bother them. It was lovely to look at their bright, earnest faces as they sat in the choir on the platform. The entire choir surely could sing. People who had not the courage to come in to the meetings would stand outside to listen, and many said they enjoyed the music. On September 7, Mrs. M. E. Vandagriff, of Webb City, Mo., came.

She was a host in herself, and such an earnest worker; her special gift seemed to be giving the altar call. I don't see how a sinner in the place could resist her invitations to come to the altar and get whatever they needed of God, and they came, too. All kinds of sinners humbled themselves before God, many coming into their inheritance in the Kingdom of God. Next to come was Mr. K. Brower, a dear old saint of God from Los Angeles, Calif., who loved to tell us what God had done for him. On September 10 came Mr. J. Ed. Cabaniss, of Katy, Texas, a real overcomer with so much to tell us and such a glory in his face that everybody loved him at once. He always had something good to tell and never a lack for words. He told us how God freed him from debts and that alone was worth his coming, if he had not told us another thing. But he was always talking for God with all he met, in season and out, while God backed up his testimony and gave him souls for his harvest.

We certainly are having some wonderful meetings, with such a host of consecrated workers, and God has sent more that we asked or even thought about. Glory to His name! Bro. Parham said he did not want to come here, but God just made him come; and no wonder, when some of us needed him so much and were praying for just the things he has brought. I was so longing to hear some one preach about the soon coming of the Lord and the signs of the times we are living in, and he is so full of these things and seems to have it all at his tongue's end. We are having a feast on his talks on prophecy and the healing of the saints for Redemption. I love to hear these deep truths, and feel that it is time to put on the whole armour that we may be able to stand against the wiles of

the devil, for this is surely his day and he is sending about such a lot of good-looking counterfeit to try to deceive; but if we trust God we shall not be deceived, but shall know of the doctrine whether it be of God or not.

I do praise God for a man free enough to preach the truth without fear or favor. So many are afraid of their reputation, but I am glad it is what God thinks of us that counts most, and not what people say—character, not reputation.

The place is in quite a stir, and wherever I go the people are talking about these meetings. Many are coming and getting free; others want to come, but are afraid. May God give them such a hunger for Him that they cannot stay away. Where God works none can hinder. I am so glad I came. God has blessed me in these meetings and I know it is better on before, and I expect to go forward. I am sorry I missed any of the meetings for they are just the message we need for this time. May this prove a blessing to some one who reads it is the prayer of.

One Who Was Blest in th Meetings.

LETTER FROM BRO. WINSETT.

East Chattanooga, Tenn.,

Oct. 6, 1914.

My Dear Bro. Parham:

I have been so rushed for time that I will have to miss article for one issue. Will try to get it there in time for next one.

I want to carefully prepare it and make it a good one. It will be much better if I have more time to prepare it.

I had a good meeting in Greeley, Colo. Six received the baptism. I am

Yours in Christ,

R. E. WINSETT.

(Continued from page 7)

regenerated, or in other words the spiritual life of Christ has been conceived in our souls. This spiritual life was lost in Adam when he fell through disobedience; but God is a loving God so He provided a way whereby we might be saved, that is by faith through Christ.

We now have the Christ-life conceived within our souls; this life grows and we live a justified life before God seeking to do His will. As it is the blood of Christ that washes away our sins we must honor that blood and its cleansing power to cleanse us from our sins. The blood will do more than cleanse us of our sins. It will also cleanse us from all sin, not sins, but **Sin**, the sin that is bred in us, the Adamic life, the carnal nature, or the law of disobedience. It is this sin which is taken out by a second definite work of grace—

Sanctification.

Sanctification cleanses us and begins within us a pure life. This comes after a full consecration to God to do His will at all times, in all things, regardless of the cost. It is far more blessed to live a right life now before God than to wait the judgment day. Now is the time.

God never asks the impossible of us and He is ever ready to help if we will only trust Him. We must have the sanctified life, wholly sanctified, soul, spirit and body. We now have passed from the conceived stage to where we must be born again, born of the spirit—the new birth. We are now a child of God, ready to walk in newness of life; we have been born into a new world, a world of light and love of God. God is ready to make us into a holy vessel, which He does when we are willing to leave ourselves in His hands.

Holiness, not howliness, now begins

in our lives. With a sanctified soul we have no desire for sin and we take no pleasure in the ways of the world. A sanctified spirit means more to some of us. To have a sanctified spirit it is to be Christ-like and filled with divine love, such deep love of God flowing out from our lives that our very presence will witness for God. A sanctified body means much; but praise God, He is able to do the work. The broken body of Christ is for our healing, as the prophet said: Who beareth our iniquities and healeth our diseases. Our God cares for our bodies as well as our souls, and He is ever ready to pour out the healing power if we will only believe and trust Him.

Divine Healing.

Divine healing is not Christian Science which the Devil has gotten up to sidetrack people from the truth. To be healed of God does not signify that we are to live forever in this body, but to live in a healthy body until our work here is completed.

Baptism of the Holy Ghost.

In a sanctified life we still have the trials and testings, but thank God they are not so hard to overcome. There is a power that enables us to overcome the Devil and all his tricks, and this is the baptism of the Holy Ghost, which is the gift of the Father. It is ours for the asking; seek for it. We will yet be tested, but we have power through the blood of Christ to withstand and overcome. O praise Him, there is victory through the blood of Christ!

Now that we have the baptism with the evidence of speaking in tongues, we have the Holy Ghost abiding within us, who leads us and teaches to us the truth. Even with this blessed gift we have only begun the Christian life; there is much more for us if we are only willing to do God's will. We now have the strength to stand for God and

trust Him, and He will give to us the blessings and gifts as soon as we are able to receive them. These gifts come by praise and thanksgiving, and above all by doing everything that God would have us to do. He wants willing workers with teachable spirits. Let us press on for the blessing of God; the time is so short. Now is the day of salvation. Seek Him while He may be found, for some day soon you will seek, and behold, the Bridegroom has come, and those who have their lamps trimmed and filled will go forth to meet Him.

Which are you, one of the wise, or foolish virgins? Now is the time to trim and fill your lamp—soul—with the Holy Ghost. Secure this wonderful baptism of the Holy Ghost whereby you are sealed unto the day of Redemption. Redemption is very near. Are you ready? Again I say, get ready; now, not some future time. If not saved cry unto God for mercy. He is ready to do all these things for you now. Get in before it is too late—lost—lost.

MRS. DALEY,
335 S. Water St., Wichita, Kan.

TESTIMONY.

I do not know why the Lord should be so good to me. Seven years ago He wonderfully saved me from sin. My conversion was the most real thing of my life. I am so glad for the day that I wept my way to Calvary and found Him so real and precious.

While praising the Lord for the knowledge of sins forgiven, there were many times that I followed the Lord afar off. And last night as I left the meeting and started home, I felt that I must be alone with the Lord and settle once for all my up and down life. So I walked on ahead of the other girls.

A dreadful storm was coming up and the Lord talked to me through the storm. My life was shown to me as moving pictures upon the screen. As the lightning came it showed the light places of my life when I kept my eyes on Jesus; the darkness which followed pictured the trials. And as the lightning came and went, I cried mightily to the Lord: "A light spot, then a dark spot. Is this the best I can do? I am so tired of this up and down life. I know that my sins have been blotted out and they are remembered against me no more, but O Lord, just as the lightning purifies the air, let the blood of Jesus be applied to my heart, purging and cleansing and making it pure! For every man that hath this hope in him purifieth himself even as He is pure." As I thought of the promise: "Jesus suffered without the gates that we might be sanctified," instantly the inwrought work of the Atonement was made real to me, just as real as the falling off of an old garment, and today the blood of Jesus Christ cleanseth from all sin!

As I walked on alone a few blocks farther the storm increased. The clouds grew darker and more threatening, and I realized the darkness of the times into which we are now entering—"A time of trouble such as the world has never seen." Such a loneliness came over me. How could I be able to stand!

The words of Jesus then came to me: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." And as I prayed, these words came to me: "The promise is to you and to your children, and to all that are afar off, even to as many as the Lord our God shall call." (Acts 2:39) "And surely," I said, "you have called me, Lord."

I was made to realise that truly we are living in the harvest of the age, and that it cannot be long until the Lord shall come. As darkest clouds are just before His coming, I looked toward the East and saw the blackest clouds hanging low. This Scripture came to me: "I will hold back the clouds of trouble until the servants of our God are sealed in their foreheads." I repeated this twice. Suddenly a great flash of lightning came (the greatest of the evening) and split the clouds to the earth. And as the lightning came to light the heavens the Holy Spirit fell upon me. I dropped my umbrella, raised my arms toward heaven, and began to speak with another language, as the Spirit gave utterance, and magnify God.

So near and so real was He to me, that I felt I could have fallen upon my face and worshipped Him! As the showers of blessings were falling, the rain was coming down in torrents. I never saw it rain harder, but we planted our feet on the side-walk to keep from being blown into the street, and had a regular "camp meeting" on the side-walk at ten o'clock in the night.

And how I do praise the dear Lord today that He is a mighty reality to me!

Eva E. Morton.

Sept. 6, 1914.

Zion City, Ill.

ENTIRE SANCTIFICATION.

JOHN WESLEY'S VIEW.

By Rev. D. A. WHEDDON.

(Continued from last issue.)

"It is a conviction of our proneness to evil; of the still continuing tendency of the flesh to lust against the Spirit; of the tendency of our heart to self-will, to atheism, or idolatry, and, above all, to unbelief; of the sin still *cleaving* to all our words and actions; of our helplessness,

of our inability to think one good thought, or to form one good desire."—Vol. i, p. 389.

When thus convinced, we must give ourselves unreservedly to the whole will of God, and *at once and constantly* hold ourselves "a living sacrifice." We must look for the sanctifying Spirit, "not in careless indifference or indolent inactivity, but in vigorous, universal obedience; in denying ourselves, and taking up our cross daily, as well as in earnest prayer and fasting, and a close attendance on all the ordinances of God."—Vol. vi, p. 505. That is, in the path of duty we shall find it. But "all who expect to be sanctified at all, expect to be sanctified by faith. But meantime, they know that faith will not be given but to them that obey. Remotely, therefore, the blessing depends on our works, although, immediately, on simple faith."—Vol. vi, p. 716. Like justification, "it is not of works, lest any man should boast. It is the gift of God, and is to be received by plain, simple faith. Suppose you are now laboring to "abstain from all appearance of evil,' 'zealous of good works,' and walking diligently and carefully in all the ordinances of God; there is, then, only one point remaining. The voice of God to your soul is, 'Believe and be saved.'"—Vol. ii, page 224.

His enemies would have it that he taught that holiness was to be obtained by works. But he replies: "I have continually testified [for these five and twenty years] in pri-

vate and in public, that we are sanctified as well as justified by faith. And, indeed, the one of those great truths does exceedingly illustrate the other. Exactly as we are justified by faith, so are we sanctified by faith. Faith is the condition, and the only condition of sanctification, exactly as it is of justification. No man is sanctified till he believes; every man when he believes is sanctified."—Vol. i, p. 388. "But what is that faith whereby we are sanctified? It is a Divine evidence and conviction, first that God hath promised it in the Holy Scripture. Till we are thoroughly satisfied of this there is no moving one step further. Secondly, that what God hath promised he is able to perform. Thirdly, that he is able and willing to do it now. To this confidence, that God is both able and willing to sanctify us now, there needs to be added one thing more: a Divine evidence and conviction that he doeth it. In that hour it is done: God says to the inmost soul, 'According to thy faith be it unto thee!' Then the soul is clear from every spot of sin; it is clean 'from all unrighteousness.'"—Vol. i, p. 390.

We find many illustrative facts. "Inquiring [in 1761] how it was in all these parts we had so few witnesses of full salvation, I constantly received one and the same answer: 'We see now we sought it by our works: we thought it was to come gradually; we never expected it to come in a moment, by simple faith, in the very same manner as we re-

ceived justification.' What wonder is it, then, that you have been fighting all these years as one that beateth the air."—Vol. vii, p. 377.

He strongly urges all believers to look for full salvation *now*, without regard to the time that has elapsed since conversion. "Every one, tho' born of God in an instant, yea, and sanctified in an instant, yet undoubtedly grows, by slow degrees, both after the former and the latter change. But it does not follow from thence, that there must be a considerable tract of time between the one and the other. A year or a month is the same with God as a thousand. It is therefore our duty to pray and look for full salvation every day, every hour, every moment, without waiting till we have either done or suffered more. Why should not this be the accepted time?"—Vol. vi, p. 764. In the Journal we read: "Many [at Macclesfield] believed that the blood of Christ had cleansed them from all sin. I spoke to these (forty in all) one by one. Some of them said they received that blessing ten days, some seven, some four, some three days after they found peace with God, and two of them the next day."—Vol. iv, p. 135. A remarkable instance is that of Grace Paddy, who was "convinced of sin, converted to God, and renewed in love, within twelve hours."—Vol. iv, p. 219. Once more: "With God one day is as a thousand years. It plainly follows that the quantity of time is nothing to him. Centuries, years, months,

days, hours and moments are exactly the same. Consequently he can as well sanctify in a day after we are justified as a hundred years. There is no difference at all, unless we suppose him to be such a one as ourselves. Accordingly we see, in fact, that some of the most unquestionable witnesses of sanctifying grace were sanctified within a few days after they were justified."—Vol. vii, p. 14. No wonder that he exclaims: O, why do we not encourage all to expect this blessing every hour, from the moment they are justified!"—Vol. iv, p. 451.

The question of its *instantaneousness*, Mr. W. met with clearness. Speaking of the large numbers who entered into "the rest of perfect love" about 1760, he says: "Not trusting to the testimony of others, I carefully examined most of these myself; and every one (after the most careful inquiry, I have not found one exception either in Great Britain or Ireland) has declared that his deliverance from sin was *instantaneous*; that the change was wrought in a moment."—Vol. ii, p. 223. But, "be the change instantaneous or gradual, see that you never rest till it is wrought in your own soul, if you desire to dwell with God in glory."—*Ib.* "As to the manner, I believe this perfection is always wrought in the soul by a simple act of faith; consequently, in an instant."—Vol. vi, p. 532, in 1767. At another time he says: "Perhaps it may be wrought gradually in some; I mean in this sense, they do not

advert to the particular moment whereid sin ceases to be. But it is infinitely desirable, were it the will of God, that it should be done instantaneously, that the Lord should destroy sin by the breath of his mouth, in a moment, in the twinkling of an eye. And so he generally does; a plain fact, of which there is evidence enough to satisfy any unprejudiced person. *Thou*, therefore, look for it every moment! Look for it in the way above described; in all those *good works* whereunto thou art created anew in Christ Jesus. Look for it every day, every hour, every moment! Why not this hour, this moment? Certainly you may look for it *now*, if you believe it is by faith. And by this token you may surely know whether you seek it by faith or by works. If by works, you want something to be done *first*, before you are sanctified. You think, I must first *be* or *do* thus or thus. Then you are seeking it by works unto this day. If you seek it by faith, you may expect it *as you are*; and if as you are, then expect it *now*. It is of importance to observe that there is an inseparable connection between these three points. Expect it by *faith*, expect it *as you are*, and expect it *now*. To deny one of them is to deny them all."—Vol. i, p. 391.

IV. *Its Connection with the Work of God.*

After 1870, Mr. Wesley saw more clearly than before the connection of entire holiness with the whole

work of God, and its necessity as a preparation for increased usefulness. He makes this general statement: "We do not hear of persons sanctified in London, and most other parts of England, and in Dublin and many other parts of Ireland, as frequently as of persons justified; although instances of the latter were far more frequent than they had been for twenty years before."—Vol. iv, p. 139. And then more particular accounts: "I examined [in 1765] the society at Bristol, and was surprised to find fifty members fewer than I left last October. One reason is, Christian perfection has been little insisted on; and wherever this is not done, be the preachers ever so eloquent, there is little increase, either in the number or the grace of the hearers."—Vol. iv. p. 220. In 1775: "I preached at Bradford, where the people are all alive. Many here have lately experienced the great salvation, and their zeal has been a general blessing. Indeed this I always observe, wherever a work of sanctification breaks out, the whole work of God prospers. Some are convinced of sin; others are justified, and all stirred up to greater earnestness for salvation."—Vol. iv. p. 437.

(Continued next issue)

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