

# The Apostolic Faith.

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

VOL. 2.

TOPEKA, KANSAS, JANUARY 1, 1900.

NO. 3.

## A NEW YEAR'S PRAYER.

ADELINA FERMI.

AGAIN, O Father, through thy boundless grace,  
The dawning of another year I face;  
And mingled thoughts of sweetness and of pain  
Come thronging o'er me, thoughts of loss and gain.  
Sad thoughts of failure, where I hoped success,  
Sad recollections of my faithlessness;  
Sad memories of weakness and of sin,  
Sad consciousness of wrong and need within.

Sweet thoughts of thy forgiveness, rich and free,  
Sweet recollections of thy love to me;  
Sweet memories of thine almighty power  
Saving and helping in temptation's hour.  
Help me now, Lord, to turn my joy and care  
Into a heartfelt and prevalent prayer;  
This wish, the burden of my prayer shall be  
To know and understand myself and Thee.

Teach me to know myself—I want to see  
My character as it is seen by Thee;  
I fain would know where I am weak or strong,  
What latent, hidden powers to me belong.  
Show me the spot where sin an entrance finds,  
The evil habit that my spirit binds;  
Reveal to me each unsuspected sin,  
The pride and selfishness which lurk within.

Show me what germs of good to cultivate,  
What feeble spark of life to animate;  
Show me myself, as I am known to Thee,  
And then, Lord, manifest thyself to me.  
Show me thy love, thy rich, abounding grace,  
That I with vision clear, thy work may trace;  
May hear Thee speaking when life's storms are high,  
Or see Thee mirrored in the starry sky.

Show me thy purity, that, in its light,  
Sin may appear revolting to my sight.  
Show me thy wisdom, thine eternal power,  
Mighty to guide and shield in danger's hour;  
Show me Thyself—my Father—Saviour, Friend,  
Gracious, forgiving, loving to the end.  
This, Lord, my fervent, constant prayer shall be,  
Help me to know and understand myself and Thee.

## TESTIMONY OF THE WORK.

A. B. SIMPSON.

I DESIRE to add a few words about the origin of the work in connection with Divine Healing in this city, and some of the cases I have known.

As I have already stated in the former chapter, one of the pledges I made to the Lord in connection with my own healing was that I would use this truth and my experience of it for the good of others, as He should require and lead me.

This meant a good deal for me, for I had a great deal of conservative respectability and regard for my ecclesiastical reputation to die to. I knew intuitively what it might cost to be wholly true in this matter, and at the same time I shrank unutterably from the thought of having to pray with any one else for healing. I feared so much that I should involve God's name in dishonor by claiming what might not come to pass, and I almost hoped that I might not have to minister personally in this matter, and was intensely glad that there were other brethren whom God had already raised up for this work, and I should gladly strengthen their hands.

My first public testimony to the truth in this city, made in the course of a sermon to my own people, then a Presbyterian church, raised little or no opposition. A few weeks later I was asked to speak at the anniversary of the Fulton Street Prayer Meeting, the day of President Garfield's funeral. The Lord led me to speak frankly, and

refer to the true scriptural method of prayer for the healing of the sick directly in the name of the Lord Jesus. At the close of my address there was but one to give me a word of response, and that was a good old presiding elder of the Methodist Episcopal church, who has since gone to his rest. He thanked me very cordially, and said he believed every word I had said.

Soon after the test came in my own family. My little girl became suddenly very ill with diphtheria. Her mother, not then believing at all as I did, insisted upon having a physician, and was much distressed when I simply took the little one to God, and claimed her healing in the name of the Lord Jesus. That night with a throat as white as snow and a raging fever the little sufferer lay beside me alone. I knew that if the sickness lasted to the following day, there would be a crisis in my family, and I would be held responsible. The dear Lord knew it, too. With trembling hand I anointed the brow (it was the first or second person I ever anointed), and claimed the power of Jesus' name. About midnight my heart was deeply burdened. I cried to God for speedy deliverance. In the morning her throat was well, and the mother, as she came to see the sick one, gave me one look, when she saw the ulcers gone and the child ready to get up and go about her play, which I shall never forget. From that hour I was never again asked to get a physician in my home. And God has wonderfully cared for the little ones. They have hardly known sickness, and as often as it has come, the Lord has Himself removed it, except where some lesson was to be learned, and then the place of the true penitent has always brought restoration and deliverance.

About this time the Lord led me to commence the special work of faith which has since engaged my life. This was not by any means to teach divine healing, but to preach the gospel to the neglected masses by public, evangelistic and free services. For several years no single word about bodily healing was spoken in these meetings, our supreme object being to bring men to

Christ, and not prejudice them by any side issues. But the facts about my own healing and the healing of my child got abroad quietly among my little flock, and one and another came to me to ask about it, and whether they could not be healed also. I told them they could if they would believe, as I had done, and I sent them to their homes to read God's Word for themselves, and ponder and pray.

The first of them was a dear sister, then widely known in Christian work, who afterwards became a deaconess in our Home. She had been for twenty years a sufferer from heart disease. She took about a month to weigh the matter, and then in her calm, decided way came to have her case presented to the Lord. She was instantly healed, and for several years worked untiring, and hardly knew what weariness even meant. At last she finished her work, and fell asleep amid great peace and blessing.

One and another now began to come and ask about it, and, at last, the Friday meeting grew as a time and place where all who were interested in this special theme could come together, and be instructed and strengthened each other by mutual testimony. This meeting has since grown to be a gathering of several hundred people from all evangelical churches and many different homes.

The cases of healing that have come under my notice in these years would fill many volumes. They have represented all social extremes, all religious opinions, all professions and callings, and all classes of disease. I have had spiritualists come, broken down at length by the service of satan and seeking deliverance from their sufferings—but I have never felt free even to pray with such cases without a complete renunciation of this terrible snare. I have had some sad and shameful disclosures of its evils. I have had Roman Catholics also come as if they were consulting some superstitious rite. And sometimes when they have been patiently instructed and led to the true Saviour, I have seen them healed. I have had men come and offer large sums of money if

they or their dear ones could be prayed well, but I have never dared touch such cases except to send them directly to Christ, and tell them that at his feet only, in true penitence and trust could they expect deliverance. I have had poor sinners come seeking healing, and go having found salvation.

Many persons have been led to Christ through their desire to escape disease. I have never felt that I could claim the healing of any one until they first accepted Jesus as a Saviour. But I have several times seen the soul saved and the body healed in the same hour. I have never allowed any one to look to me as a healer, and have had no liberty to pray for any one while they placed the least trust in either me or my prayers, or aught but the merits, promises and intercessions of Christ alone.

My most important work has usually been to get myself and my shadow out of people's way, and set Jesus fully in their view. I have seen very humble and illiterate Christians suddenly and gloriously healed and baptized with the most wonderful faith, and I have seen brilliant intellects and Christians who had great reputations unable to touch even the border of his garment. Usually they could not get low enough down to do this. I saw a brilliant physician once rise in the meeting and make a learned speech about it; and I saw a humble girl who, when I first met her, did not seem to have capacity enough to grasp the idea, healed by his side of the worst stage of consumption, and her shortened limb lengthened two inches in a moment.

I have seen this blessed gift of Christ bring relief and unspeakable blessing in the homes of many of the poor, and take from worn and weary working women a bondage like Egypt's iron furnace. And I have also seen it enter the homes of many of the refined, the cultivated and wealthy, who have not been ashamed to witness a good confession and bear a noble testimony to Christ as a complete Saviour. I have seen the theologian often answered after his most logical assaults upon it, by the healing of some

of his own people in a way he could not answer or explain. Sometimes I have taken one of these simple cases to a boasting infidel and asked her to tell him her simple story, and he has been overwhelmed, silenced and sometimes deeply impressed.

One of the most brilliant lawyers in this city told me that he was fully convinced of the truth of Christianity quite recently by the healing of our good friend, John Elsey, and the consecrated life that has followed it. Often have I had women of the world, broken down under deep conviction of sin, and brought to seek a deep and true religious life by the real and simple testimonies of the Friday meeting. I have seen many beloved ministers accept the Lord Jesus in his fullness for soul and body, and some of the most devoted and distinguished servants of Christ in this city are proud to own Him as their Healer.

But I have also noticed that the ecclesiastical straight jacket is the hardest fetter of all, and the fear of conservative and ecclesiastical opinion the most inexorable of all bondages. Not a few beloved physicians of the highest standing have taken Jesus as their Healer, and when their patients are prepared for it, love to lead them to his care. Several of these can be seen at our Friday meetings, and many of them are to be met with in other cities.

Many of the most consecrated Christian workers and city missionaries have found this precious truth, and some have had a bitter ordeal of prejudice and opposition to face in their churches and societies, but where they have been wise, true and faithful, God has vindicated them in the end. I have found that the most spiritually minded men and women in the various churches are usually led to see and receive the truth. When Christ becomes an indwelling and personal reality in the soul, it is hard to keep Him out of the body.

I have not found any serious practical difficulty in dealing with the question of remedies. Where one sets any value upon them or is not himself clearly led of the Lord to abandon

them, I never have advised him to do so. There is no use in giving up remedies without a real, personal faith in Christ. And where one really commits his case to Christ and believes that He has undertaken it, he does not want, as a rule, to have any other hand to touch it, or, indeed, see that anything else is necessary. Where persons have real faith in Christ's supernatural help, they will not want remedies; and where they have not this faith, I have never dared to hinder them from having the best help they can obtain.

I have never felt called to urge any one to accept divine healing. I have found it better to present the truth and let God lead them. Often when arguing them most strongly not to attempt it unless they were fully persuaded, the effect has been to impel to it more strongly, and to show that they had real faith. I have never felt that divine healing should be regarded as the gospel. It is part of it; but we labor much more assiduously for the salvation and sanctification of souls of men. The secular press, with its love of the sensational, has tried to present the doctrine as a special hobby on the part of some of us; but, in reality, we have but one public service in the week for this, and seven for spiritual instruction and blessing.

The cases of healing have been various. One of the most remarkable in the early days was a woman who had not bent her joints for eight years, and used to stand in our meetings on her crutches, unable to sit down during the whole service. She had not sat for eight years. She was healed in a moment, as if by the touch of a feather, and all in the house were filled with wonder. Another was cured of spinal curvature. A great many have been delivered from fibroid tumors, and a few cases of malignant and incurable cancers. We have had two cases of broken bones restored without surgical aid, many cases of the worst forms of heart disease, several of consumption, and some desperate cases of hernia, when it would have been death to walk forth as they did if Christ had not sustained. Paralysis and soften-

ing of the brain, epilepsy and St. Vitus' dance, have all been markedly cured, and a few cases of dangerous insanity restored through believing prayer. The number of such cases will reach to thousands. To give even a few in detail would be impossible.

That which has been our chief joy is that the fruits are so blessed and glorious in the consecrated lives that have thus been redeemed from destruction and given to the work of God and needs of men. One of the dear ones is in charge of a mission where hundreds are led to Christ. Another, refused by her board on account of illness, was healed by the Lord and is now in India with her husband preaching Christ to the heathen. Some are in Japan, some in Africa, some in South America, some in England, and many in the streets and lanes of the city, and in the most earnest work of the land. God be thanked for the blessings they have received, and the blessings they have become.

During these years God has opened our Home and allowed us to meet hundreds of his dear children within its walls, and see them go forth in strength and blessing. Other Homes are scattered over this and other lands, and already a great multitude in this and other lands are joining hands and singing together as they journey home.

"Bless the Lord, O my soul, and forget not all his benefits. Bless the Lord, O my soul, and all that is within me bless his holy name, who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction, who crowneth thee with loving kindness and tender mercies, who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's."—*From Gospel of Healing.*

The Old Testament shows us God (the Father) for us. The Gospels, God (the Son) with us. The acts and Epistles, God (the Holy Spirit) in us.—*Monod.*

"Love never talks of crosses and of losses. It calls its losses gains, its crosses crowns."

# The Apostolic Faith.

PUBLISHED TWICE A MONTH BY

Charles F. Parham, 335 Jackson  
St., Topeka, Kansas.

Subscription price payable in ad-  
vance 50 cents per year.

Single copies 3 cents each.

All communication should be ad-  
dressed to the publisher.

Entered at the Post-office as second-  
class matter, Topeka, Kansas.

## Question on Immortality.

**W**HO is immortal? Ans. "The  
King Eternal, *immortal*, invis-  
ible, the only wise God." 1 Tim. 1:17.

2. Are not all men created immor-  
tal? Ans. God "only hath immor-  
tality." 1 Tim. 1:17.

3. Is this immortality revealed by  
nature, or is it through Jesus Christ  
and his gospel? Ans. "By the ap-  
pearing of our Saviour, Jesus Christ  
who hath abolished death, and  
hath brought life and immortali-  
ty to light through the gospel." 2  
Tim. 1:10.

4. Who hath power to bestow im-  
mortality upon man? Ans. "The  
gift of God is eternal life through Je-  
sus Christ our Lord." Rom. 6:23.

5. Will God give this gift to all  
persons, whatever their works may be?  
Ans. God "will render to every man  
according to his deeds." Rom. 2:6.

6. What will be the end of those  
who obey not the gospel? Ans. "Whose  
end is destruction." Phil. 3:19.

7. To whom will God impart im-  
mortality? Ans. "To them who by  
patient continuance in well doing seek  
for glory and honor and immortality."  
Rom. 2:7.

8. What shall be their reward?  
Ans. "Eternal life." Rom. 2:7.

9. Upon what condition may we  
obtain this blessing? Ans. "Fight  
the good fight of faith, lay hold on  
eternal life." 1 Tim. 6:12.

10. When do men obtain immor-

tality? Is it at death, or at the resur-  
rection? Ans. "The dead shall be  
raised incorruptible." 1 Cor. 15:52.

11. How shall those who are not  
dead become incorruptible? Ans. "We  
shall be changed." 1 Cor. 15:52.

12. When will this change take  
place? Ans. "At the last trump." 1  
Cor. 15:52.

13. How suddenly will the change  
occur? "In a moment, in the twink-  
ling of an eye, at the last trump." 1  
Cor. 15:52.

14. Will this change be a change  
of the internal, or of the external and  
physical, or corruptible man? Ans.  
"This corruptible must put on incor-  
ruption." 1 Cor. 15:53.

15. What, then, becomes immor-  
tal? Ans. "This mortal must put on  
immortality." 1 Cor. 15:53.

16. What scripture will be fulfilled  
when this corruptible shall have put  
on incorruption, and this mortal shall  
have put on immortality? Ans. "Then  
shall be brought to pass the saying  
that is written, Death is swallowed up  
in victory." 1 Cor. 15:54; Isa. 25:8.

17. Who will be raised from the  
dead? Ans. "All that are in the  
graves shall hear his voice and shall  
come forth." John 5:28, 29.

18. Will different classes of char-  
acters arise in the resurrection? Ans.  
"There shall be a resurrection of the  
dead, both of the just and the unjust."  
Acts 24:15.

19. For what purpose will the good  
be raised? Ans. "They that have  
done good, unto the resurrection of  
life." John 5:29.

20. To what will others be raised?  
Ans. "They that have done evil, un-  
to the resurrection of damnation."  
John 5:29.

21. Will a man's destiny at last be  
in accordance with his previous life?  
Ans. "Whatsoever a man soweth,  
that shall he also reap." Gal. 6:7.

22. What shall be the portion of  
the ungodly? Ans. "He that soweth  
to his flesh shall of the flesh reap cor-  
ruption." Gal. 6:8.

23. What shall be the reward of  
saints? Ans. "He that soweth to the  
Spirit shall of the Spirit reap life ever-  
lasting." Gal. 6:8.

24. Where now is the Christian's  
life? Ans. "Your life is hid with  
Christ in God." Col. 3:3.

25. How, then, should we live?  
Ans. "Let us not be weary in well  
doing; for in due season we shall reap,  
if we faint not." Gal. 6:9.

26. What shall be the fate of those  
who sow to flesh? Ans. They "shall  
utterly perish in their own corruption."  
2 Pet. 2:12.

27. Is it possible for man to be ut-  
terly destroyed? Ans. "Fear Him  
which is able to destroy both soul and  
body in hell." Matt. 10:28.

28. What is the wages of sin?  
Ans. "The wages of sin is death." Rom.  
6:23.

29. Is this death a merely bodily  
death? Ans. "The soul that sinneth,  
it shall surely die." Eze. 18:20.

30. If the wicked turn away from  
his wickedness and do right, what  
then? Ans. "He shall save his soul  
alive." Eze. 18:27.

31. "When a righteous man turn-  
eth away from his righteousness, and  
committeth iniquities, and dieth in  
them," what shall be his fate? Ans.  
"For his iniquity that he hath done  
shall he die."

32. As he first dies in his iniquity,  
and then dies for his iniquity, what  
must this last death be called? Ans.  
"The second death." Rev. 21:8.

33. What is the result attained by  
the man who converteth a sinner from  
the error of his ways? Ans. "He  
shall save a soul from death." James  
5:20.

34. What has God placed before  
us to excite us to action? Ans. "I  
call heaven and earth to record this  
day against you that I have set before  
you life and death, blessing and curs-  
ing." Deut. 30:19.

35. How does God manifest his  
love to men? Ans. "God so loved the  
world that He gave his only begotten  
Son, that whosoever believeth on Him  
should not perish, but have everlasting  
life." John 3:16.

36. What is our Saviour's com-  
plaint concerning mankind? Ans.  
"And ye will not come to me that ye  
might have life." John 5:40.

37. What is the command of God

to all? "Ans. "Cast away from you all your transgressions; \* \* for I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves and live ye." Eze. 18:31, 32.—*Bible Students' Library.*

#### Limiting God.

II. Kings 13:18, 19; II. Kings 5:1, 2.

**T**HE power that God has given to man which God recognizes in his dealings with man in Psalm 78; Numbers 14:11, is that they limited the Holy One of Israel.

The attitude of the human heart to God may or may not limit the development of God's power. The attitude of unbelief limits; the attitude of faith does not limit. Abraham limited the power of God in mercy to the cities of the plains. When he asked God to spare the people if there were fifty righteous. He continued asking until he descended to ten, and then ceased to ask without any indication from God that his merciful power would not even descend lower than ten.

Abraham ceased to intercede when he reached the limit of his faith in the mercy of God.

In the text Joash limited the victorious power of God by smiting three times when he ought to have smitten five or six times. How soon we grow weary in proving God!

2. The reason why man limits the developmens of God's power is because he judges God by himself, and God is not as man [Isaiah 40:18 28; 46:5; Num. 23:19, 20.] Men of faith suffer because of the unbelief of their companions, though God always rewards them in the end. Caleb and Joshua endured the wonderings of Israel in the wilderness, though had sufficient faith to enter the promised land. Long afterward God brought them in.

Moses at the rock, Peter walking upon the water in obedience to the Lord's "Come," fixed his eyes upon the boisterous wind and sank; teaching us that faith always weakens when we

look to circumstances [Matt. 14:29; Eccl. 11:4]. Moses failed when God promised to be with his mouth; therefore Aaron had to become his mouth-piece. David failed when he numbered Israel to find out his human strength.

3. Men who do not fail in the critical moment are conquers for a lifetime. Abraham did not fail when God asked him to kill the only apparent possibility of the fulfillment of his promise in his son Isaac. The woman of Caanan did not fail when God told her she was a dog. She replied, "Truth, Lord, I'll take the dog's crumbs;" and her faith made her victorious.

4. We may limit the power of God by looking at the circumstances of the heathen world without God. South America, with forty millions of souls and about four hundred missionaries; Africa, with her two hundred millions of souls, and about two millions reached by the gospel; Arabia, with her eleven millions of souls, largely unreached; Persia, with her eight millions of souls; India, with her two hundred and seventy millions of souls, has only about twenty-nine millions reached by the gospel.

Malaysia with her thirty millions and scarcely touched; Thibet with her eight or ten millions; Tonking with her twenty-two millions; Anam with her eight millions, and so far as we know, not a Protestant among them; China with her four hundred millions, and less than three thousand missionaries, Japan with her forty millions and only about forty thousand Christians.

In looking at these are we not inclined to stop striking the arrows on the ground when God bids us strike until complete victory is given the gospel as a witness is achieved?

5. We have two great commands from God and one question: First command, "Pray" [Matt. 9:36, 38.] Is the church of the dear Lord obeying this command? Is she upon her face beseeching the Lord to send forth laborers, or is she contenting herself with saying, "Who is sufficient for

these things?" or consuming her energy upon herself?

Second command is "Go!" [Matt. 28:19, 20.] Is the church of the dear Lord Jesus obeying this command? Is she sending the gospel to the heathen world? Is she not spending more on the pride of the eye in church decorations than in spreading the blessed truth of Christ?

Every child of God is a seed. Jesus said the good seed are the children of the kingdom; and the seed of the living ministry must be planted among the heathen in order that there may be a harvest. We may distribute literature and fail to produce the desired results. "Faith cometh by hearing, and hearing by the Word of God." "And how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher and how shall they preach except they be sent?"

Here we understand the presence of a living ministry in the presence of the ministry in the presence of the heathen, in order of a knowledge of God and faith in Jesus Christ. Hence, the question of Rom. 10:15, "How shall they preach except they be sent?" It is, therefore, the solemn duty of the church to ask who is responsible for the sending of the gospel. Certainly not the world, because God does not claim anything at their hand; therefore, the responsibility of sending the gospel to the heathen rests upon the shoulders of God's children. Let us, therefore, ask ourselves if we have not grown weary in smiting, and if that is not the reason why the heathen have not received the knowledge of Jesus Christ, the Saviour of men.—*Rev. D. W. LeLacheur.*

Why pull down thy barns and "build greater?" Thou hast barns enough—the bosom of the needy. The houses of the widows, the mouths of orphans.—*St. Ambrose.*

That sacred stream, thy Holy Word,  
Support our faith, our fear controls;  
Sweet peace thy promises afford,  
And gives new strength to fainting  
souls.

## A Practical Doctrine.

NOTHING is more common, in opposing the teaching of the Lord's return, than the assertion that it is unpractical. On this point we quote from the late A. J. Gordon, of Boston:—

Is holy living urged? This is the inspiring motive thereto: "That denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Saviour, Jesus Christ." Titus 2:13.

Is endurance under persecution and loss of goods enjoined? This is the language of the exhortation: "Cast not away, therefore, your confidence, which hath great recompense of reward. For yet a little while and He that shall come will come, and will not tarry." Heb. 10:35-37.

Is patience under trial encouraged in the Christian? The admonition is: "Be ye also patient; establish your hearts, for the coming of the Lord draweth nigh." Jas. 5:8.

Is sanctification set before us for our diligent seeking? The duties leading up to it culminate in this: "And the very God of Peace sanctify you wholly; and I pray God that your whole spirit and soul and body be preserved blameless unto the coming of the Lord Jesus Christ." 1 Thess. 5:23.

Is diligence in caring for the flock of God enjoined upon pastors? This is the reward: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; \* \* and when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Pet. 5:4.

Is fidelity to the gospel trust charged upon the ministry? This is the end thereof: "That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ." 1 Tim. 6:14.

And again: "I charge thee in the sight of God and of Christ Jesus, who shall judge the quick and the dead,

and by his appearing and his kingdom, preach the word." 2 Tim. 4:1,

Space would fail us, indeed, to cite passages of this purport; they so abound that we may say that the key to which the chief exhortations to service and consecration are pitched in the New Testament is: "To the end that He may establish your hearts unblamable in holiness before God, even your Father, at the coming of our Lord Jesus Christ with all his saints." 1 Thess. 3:13.

## "Run-down."

AS I sat alone one day I noticed the clock suddenly ceased to tick. I could not account for its stopping. I tried to start it several times, but without success. It then occurred to me that I had not wound it the night before.

I took the key in my hand and the first turn convinced me that it had "run down." After winding it, it ran without any further trouble.

So it is with many Christians. They have "run down." We look at them with surprise; they are never ready to run errands for Jesus; never ready to speak in his favor, although they profess to be his followers. They attend the prayer and social meetings sometimes without taking any part in the services, and it is doubtful whether they ever raise their hearts in silent prayer for a blessing upon themselves. Such persons should use the key of prayer more frequently in their closets at home, then they would be prepared for service in the church and world.—*Miss E. L. Bittler.*

## Mrs. Eddy's Gift to Her Son.

MRS. Mary Baker Eddy, the founder of Christian science, gave her son, George Glover, a handsomely furnished house at Lead City and \$10,000 in cash as a Christmas present. Mrs. Eddy found her son only a few years ago.

When Mr. Glover, her husband, died before the civil war, in Wisconsin, a servant who had been living with the family took the son, George

Glover, and moved to Minnesota, where Mrs. Eddy lost track of him. He was living in the Black hills when Mrs. Eddy found him a few years ago. He owns several mining claims—*Associate Press.*

We ask our readers if this woman were a follower of the lowly Nazarene if they think she obeyed his commandments, and made the gospel of Christ without charge, if she could then be the bestower of such bounties. Any one who charges for the prayer of faith for healing, is of their father, the devil.

## Grapes From Canaan.

THE only thing that makes this life great, is its extension beyond the present.

—†—

We need to pray for the incoming, rather than for the outpouring of the Spirit.

—†—

Salvation does not depend on service, but service does depend on salvation.

—†—

The Cross is the most restless and resistless of agitators.

—†—

Charity is not Christianity, but Christianity is charity.

—†—

The man who does no good is not necessarily harmless.

—†—

A talent is not an ornament but a tool.

—†—

He who has the best alone has the most.

—†—

Only they who can obey are fit to rule.

—†—

Co-operation is better than criticism.

—†—

Self-sacrifice is a civic necessity.

—†—

God soldiers are all volunteers.

—†—

One sin cannot cover another.

—†—

Sin is the curse of society.

—*Ram's Horn.*

## FOOD FOR ALL.

New Year's Dinner at the Divine Healing Mission.

Three Hundred People Partake of the Meal.

## HUNGRY WERE FED.

Men, Women, and Children Were Received.

Enough Good Things For All Who Came.

*Fram the Daily Journal.*

No dollar nor ten dollar a plate banquet ever served in the Waldorf-Astoria was enjoyed by the banqueters as was the dinner for the poor served yesterday at the Divine Healing Mission at the corner of Fourth and Jackson streets.

French names did not appear on the menu. In fact there was no printed menu and no need of one, for the good, wholesome food was there on the table in front of the hungry people. The dinner commenced at the fashionable hour of two o'clock. The hungry who came before that time assembled in the chapel next the dining room. There were about three hundred there. Boys and girls with patched clothes and pinched little faces, huddled around the stove. Their eyes danced at the prospect of a good warm meal and all they could eat. Men and women of all ages were there. They were not as demonstrative, but kept their eyes on the door. When Rev. C. F. Parham, the minister in charge of the Mission, went into the room, the children rushed for him, "Is dinner ready?" they yelled. After a wait that seemed an age to the expectant children, the doors of the dining room were thrown open and the crowd filed in.

The tables were burdened with good

things. Vegetable soup, sweet and Irish potatoes, beans, tomatoes, corn, cabbage, cold slaw, roast and boiled beef, cheese, fruits and nuts, hot milk, bread and butter made up the meal. As the hungry people stood around the tables Rev. Parham asked the blessing. It seemed long to the children, but they tried to keep very quiet. The older people bowed their heads in thanksgiving and many a fervent "amen" followed the close of the blessing.

"Hi, Chimmy, look 'a de switzer," said a little fellow as he spied a plate filled with cheese.

"An' look'e de sweet 'taters," said another across the table.

Everybody had all he could eat, and when the banqueters left the table their plates were not empty; they had been served so bountifully.

The Divine Healing Mission was started a year ago by Rev. Parham. It is called "a home for teaching divine healing."

"Where do you get the money to carry on this work?" was asked.

"It comes from the Lord," was the answer. "We ask for nothing except a contribution at the service on Sunday."

The expenses of the Mission are \$130 a month. The first floor is devoted to the chapel, reading room and printing shop. The rooms on the second floor are for those who attend the Mission to study divine healing.

"Don't confound us with Christian scientists," said Rev. Parham. "We have no sympathy or connection with them."

The men, women and children who had their dinner there yesterday were certainly worthy. Whether they are absolutely destitute or not, it is certain that the meal was far better than they get every day, and it did them good.

† † †

We want to express our thanksgiving to the Father for the abundance of food we received for the needy. It seemed to increase as we handled it as did the five loaves and two fishes of old. Most of it was given by the attendants of the Mission, little outside soliciting being done.

## Local Mention.

The publication of THE APOSTOLIC FAITH is a labor of love as a work of faith. What are you doing to have a share in it? We need your help.

† †

Mrs. A. S. Bowen made us a pleasant visit last week. Her home is in Rochester, N. Y.

† †

The Pastor enjoyed a very pleasant visit with ex-Congressman J. D. Botkin last week. They have been friends for years, but during these later years of busy life for both they cross each others path but seldom.

† †

The work enjoyed a great spiritual uplift and refreshing by a visit last Saturday from Bro. and Sister Hamaker, who run a Beth-el anaex near Burlingame. They returned home Monday. They were accompanied by Miss Josie Blodgett, who remains here in Sister Tanner's place, she having returned home with the same.

Sister Oliphant, of Burlingame, enjoyed the watchnight meeting at the Mission, being a guest in the Home.

† †

Every things bids fair for a prosperous year for the work of God from Beth-el. Pray for us. Several workers will soon begin an evangelistic tour of the state.

† †

Sister Ada Gilbert enjoyed a Christmas vacation at her home near Hoyt, and has returned rejoicing in good health and blissful spirits.

† †

There has just been received at this office a copy of "Dr. Dowie Before the Court of Public Opinion," by H. H. Gilchrist, which is one of the severest, and at the same time the most clear, logical and unanswerable arraignment of the falacies, contradictions and un-Scriptural teachings and claims of Dr. Dowie. It is a pamphlet of 110 pages, and well worth its price, 30 cents. Sent on receipt of price, by H. H. Gilchrist, 1320 Polk St., Topeka, Kansas. Mention this paper in orders.

THE APOSTOLIC FAITH.

# BETH-EL

DIVINE :- HEALING :- HOME

And Mission.

## Home.

Attractive Divine healing Christian rest, corner Fourth and Jackson Sts., Topeka. Modern conveniences; centrally located. Morning and evening prayers, 7 to 7:30. Guests can be transferred at station and get off at entrance. The object of the Home is to provide home-like comforts to all who seek healing and a temporary stopping place for a friend while at the capital city. Terms to guests, \$4 to \$7 per week, unless they are worthy poor, when other arrangements will be made. No charges are made in this work but for board to cover actual expense of the guest's entertainment.

## Mission Services.

Sunday, 11 a. m., Holiness.  
2. p. m., Sunday School.  
3 p. m., Divine Healing.  
7:30 p. m., Evangelistic.

Tuesday, 3 p. m., Ladies' Healing Study.

Friday, 7:30 p. m., School of Prophecy.

GENERAL THEME—A living Christianity.

## Teachings.

Salvation by faith; healing by faith, laying on of hands and prayer; sanctification by faith; coming (pre-millennium) of Christ; the baptism of the Holy Ghost and Fire, which seals the Bride and bestows the gifts. I. Cor. 12.

Divine Healing is opposed by anti-Christian heresies of mind healing, Christian science, spiritualism and trance mesmerism. i. Tim. 6:26, 21; i. Tim. 4:1, 2; Isa. 51:22,23.

**Chas. F. Parham and  
Eleanor S. Parham**

**Pastors in Charge.**

**Cor. of Fourth and Jackson Sts.**

**Topeka, Kansas.**