

# The Apostolic Faith.

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## ADDRESS

By Chas. F. Parham.

(Wichita, Kansas, Nov. 31, 1913.)

The Apostolic or Pentecostal movement holds for a hundredfold consecration, both for the laity and the ministry.

That means that you shall not lay up treasures on earth for your children to fight over, but that the increase (not the tithe only of the increase and the offerings throughout the year), but that the entire increase of your possessions at the end of the year, unless absolutely needed in the furtherance of your business or occupation, shall be turned over into the service of the Lord.

According to the Scriptures, the laity and the ministry are called to consecrate to God one hundredfold of what is called in modern commercialism "profit," and that belongs to God. Is not that better than "tithes?" Tithing is the meanest, scrubbiest, stingiest way to serve God there is in the world. God put that on the Israelites, I think, because they were golden calf worshippers; he had to do it to get anything out of them.

For the ministry, this movement teaches an absolute one hundred fold—forsaking all of property, bonds, chattels, and everything else. The Levitical priesthood were not allowed

to own land or hold possession; God was their heritage and the tithes of the people were their support.

Jesus called the New Testament ministry not to tithes, but from home and friends and all with a "whosoever will forsake father and mother and houses and lands and all for my sake shall have one hundred fold in this world and in the world to come life everlasting." God was their all sufficiency, in all things.

"Lacked ye anything?"

"No, Lord."

"Did ye not go out without purse or scrip?"

"Yes, Lord, and we did not lack anything."

But these modern preachers, on a stipulated salary, chosen because of their mental acumen and position and ability, what do they know of consecration?

This movement stands for the Apostolic ministry, pure and simple. The old-fashioned, sackle-bags preacher could ride through the frontier districts and sing:

"Not a foot of land do I possess,  
No cottage in this wilderness,"

and yet with Wesley could stand in triumph and declare: "The world is my parish!"

If I did not live this I could not preach it.

Permit just a word of reminiscence:

When I first took this way I was getting from five to seven hundred dollars a year in a Methodist pulpit; I now get from five to seven thousand dollars a year. I had the confines of a pastorate, with a lot of theater-going, card-playing, wine drinking fashionable, unconverted Methodists; now I have a world-wide parish, with multitudes to preach the gospel message to, and numbers of them are saved and sanctified and many filled with the Holy Ghost. I had but a small pretense of a home then; later I was the possessor of more property but I gave it all up, and now there are thousands of homes that are mine in Christian love and fellowship. I have a thousand brothers and sisters today in holy love, for we love one another with pure hearts fervently. I speak this only to let you know that God will never fail.

Never as ministers and workers, put your faith in men; put it in God. The apostles went out without script or purse or any financial backing of any sort; they trusted in the all-sufficiency of God, who never failed them; and they carried the gospel to the ends of the earth.

Shame on you, in the twentieth century—you who are afraid to do it! I dare you preachers to try it! Most of you are miserable cowards, afraid to step out on God's promises, afraid to trust Him, and that's why your work amounts to so little.

Now, thorough consecration is as necessary to sanctification as repentance is to conversion. You cannot consecrate in conversion; you are dead in trespasses and sins; you have no life in you; you are a rebel; you must bring yourself and your possessions into the realm of God and under the control of His government. Yet, you are the personal possessor of yourself and of your possessions, but as having been given life and brought

into the Kingdom of God, so to speak, you have a right to turn around and lay upon the altar yourself and all of your possessions for the good of your country.

This is consecration.

### Relation of Consecration to Sanctification.

Repentance and surrender brings real salvation; entire consecration to God and abandonment to His will brings sanctification and cleansing to your life.

The stinginess of we mortals is amazing! I told you yesterday that the devil is the Lord's collie dog to herd the Lord's sheep, but the devil has another duty to perform; he is the Lord's collector, and if you do not pay in the service of God that which belongs to Him, the devil can collect it, and he does. He will steal some member of the family and you will have the funeral expenses to pay; or he gets in the stable and takes a horse or a cow. He will get something to collect that debt, if you do not pay it to God.

When you make a full consecration, it means that you have to keep your ear to the ground and listen to the still, small voice.

God is calling His people today, all over the earth. The last days are on us. Oh, friends, God is calling an apostolic ministry today—the restoration of the Apostolic Faith; and the Word says that in that day—the latter day—the shepherds will not bind up that which is broken, will not heal that which is sick, will not feed the flock; therefore the Lord will take them away from being shepherds over his flock and will give them shepherds after His own heart. That is what He is doing today. God is calling an Apostolic ministry; God has called us, not as leaders, but to do the work that God gives us to do. The only

position I hold in this movement is that of seniority in the declaration of the Pentecostal truth, which has given me many years of preaching and teaching the truth, and experience in dealing with spirit forces, fanaticisms, and wild fires, thus giving me knowledge concerning these things.

God is calling us, as laity and ministers, to come to a hundred fold consecration. We are living in a crisis of the world's history. This government of ours is going down, is going absolutely to pieces. The government that will eventually arise and control this country will be of a socialistic character, a government that will not recognize land as personal or private property, the medium of exchange will not be used then that is used now, our gold and silver will be of no value. It will be of no more use to you then than confederate money is now. Oh, that you would do for us whatever you intend to do in a moment. Again I say, God is calling us to an hundred fold consecration.

When you are thoroughly consecrated, and sanctification comes, you will know it. If I were to buy a horse, and the horse was worth \$50 and the owner would not take a cent less, I could not claim it as mine if I had but \$49.99; he would not buy the horse; \$48.99 would not buy it. But if I were to give the man \$50 I could claim the horse. When you have made a complete and full consecration of yourself and that you have, when in the eye of God there is no lack, the blessing will come, and you take possession.

#### Sanctification.

Holiness is the growth. Sanctification is a work of grace, an instantaneous operation. Holiness is the life you enter into through the grace of sanctification.

Holiness has no bounds, no limits

in its growth and development. Sanctification takes one away from the shore line, away from the dragnets, away from the shoals, out into the immensity of the ocean of His love. I can see angels, methinks, on mountain peaks in the delectable ranges of heaven, dwelling in the vastness and grandeur of eternity, meditating upon things whose wonders have never been dreamed of by the greatest minds of time—those giants who have been privileged to climb along the pathway of the stars and snatch from them sparkling rays of imagery and thought and weave them into shining raiment of literature and wonder-lore. Oh, if we could just understand that there is no end to the vastness of our privileges in God!

#### What Happens in Sanctification?

In conversion there is conception—the spiritual man, the babe man, is conceived; but the Christ-life of that spiritual man is in an embryotic state. The natural child is circumscribed by the surroundings of the flesh; the passions and desires of the mother impress themselves upon the unborn babe. Just so with the babe in the spiritual life; the spirit within us is so surrounded by the appetites, passions and lusts of the flesh—by doubts and fears that pass through this physical mentality—until it is well-nigh suppressed in its operation.

Sanctification operates not upon the sins that you have committed but upon the sin that was born in you; it deals with this inbred sin. Justification deals with sins committed, but sanctification deals with that inbred sin that causes you to sin, that leads you to sin, and which conversion does not take out. These things are in the flesh-man; they are the inherited appetites, passions and lusts that rise in the flesh and are of the flesh. But, friends, when God sanctifies you he will take all that out. Oh, the sweet-

ness that God will give us, the humility and love! I want to tell you that God will help you, if you will let Him; He will take out, not merely suppress, all that inbred sin which was your natural inheritance.

Sanctification goes out to the physical through the spiritual man; it deals with the physical brain, with the physical body and turns the flesh of that man over to the spiritual man, and the spiritual man gains supremacy inside; this physical mind is brought into subjection to this spiritual man; the spiritual man deals with the thoughts of this brain, which are brought into subjection to the spiritual mind; deals with the lusts, appetites and passions of the body. So far as the functions of the natural man are legitimate and so far as they may be properly used and temperately exercised, we are given liberty and freedom, but the intemperate, illegitimate and unholy exercise of every desire of the flesh is cleansed out when sanctification takes place. Man cannot do this, man cannot conquer this old nature; it is the enthroned Christ that conquers for you. When sanctification of spirit, soul and body actually takes place, there is .

#### **The New Birth.**

The child is born, the fleshy surroundings have fallen away, and the babe unfolds so to speak; but it has only reached the babyhood of that life. Sanctification is not the end of the Christian experience, it is but the dawn. You have been, to express it in another way, but hatched out of the shell. It takes the sanctifying power of the new birth to bring one on to the real spiritual plane and open the way for the goal—joint heirship with the Master.

When the chicken gets big enough to break the little film in the end of the egg—there is just sufficient air in that room to last the chicken until it

can peck its way out of the shell—then it works itself out. And that is the way when you get sanctification; you will work your way through the middle wall of partition of sectarianism, and sanctification will make you one with Christ; and if the sanctification you have does not make you one with Christ as He is one with the Father, you have got crankification and not sanctification. Sanctification is that stage or condition where the chicken hatches—stretches its wings.

Therefore, do not hurry seekers. Give them plenty of time. When the eggs are first "pipped" you cannot help the chicks out by pulling the shell off; there is a period of twenty-four hours from the "pipping" time of the chickens to the hatching; they need to get acclimated—certain things must take place preparatory to coming in contact with the outside air, and if you break the shell and let the chicken out as soon as the egg is "pipped" the chicken will die. So with some Christians—they got out of the shell too quick and got chilled.

I may differ a little bit in my explanations from what people are accustomed to, but this is simply the way I have learned God. It may be the way you will learn God. Oh, we want to get to the place where we have an individuality in God, not do things just because somebody else did them before us.

#### **The Body is the House**

in which we live—just a frame, just a machine. This machine is capable of anything, in spite of all the doctors and scientists say, when it is run with the oil of the Holy Ghost. The body is simply a house in which we live, and when we get through with it, it will crumble away and be of no more use to us; but do not let the devil turn you out of your house with sickness and disease. Live out your lease.

The soul embraces the conscience, and all there is of life, all there is that lives and moves and has being, both in time and in eternity. The soul is that part that develops into the spiritual being; that heavenly spiritual being that lives forever. It is this inner life that moves this frame, that brings eternal life. It is this soul that is in it that survives. Today it is animated, today we meet our loved ones at the door with the bloom on the cheek and glisten in the eye; tomorrow they lay cold upon the board; they are not there; life has gone. Man dieth and giveth up the ghost, and when we knock on the coffin lid there is no response; the arms that would have opened wide the door and with love encircled us are gone. "But I know," said Job, "that my Redeemer liveth, and that He shall stand up at the last day upon the earth; and after my skin hath been thus destroyed, yet in my flesh shall I see God; whom I shall see for myself."

#### What is Spirit?

There are several meanings to the word. Man has a spirit. God is a spirit; His influence we feel. There are psychic waves of influence, spirit influences that emanate from each one of us, sometimes so strong that when sitting in a room with no knowledge that there is another individual in the room, their presence is felt; one may become so responsive to these influences that when blindfolded in the presence of different people they are differentiated purely by this atmosphere, or aura. Madam Guyon says in her memoirs that when Father LaCombe came to see her, her husband would not allow her to speak to the priest, but that such a radiating influence proceeded from that holy man of God that strength came to her from him when he came to talk with her husband. What we need as

Christians is a sanctified influence, a sanctified spirit, so that the people with whom we come in contact will feel a benign, a beneficial influence flowing out from us to them. Oh, friends, then others will feel and know the power of that spirit life, because out from our inward parts will flow streams of living water to our fellow men imperceptibly and which cannot be resisted. Then the influence of our life upon others will be such as to win them to God, and parents then will have an influence over sons and daughters never dreamed of before. Oh, for a sanctified spirit in the life of every Christian-

Sanctification is the second work of grace and also the last work of grace. Sanctification is a cleansing to make holy and is an act of God's free grace. Sanctification begins in the inner man and reaches out until the soul is sanctified entirely; then comes the sanctification of the body from all inbred disease, from the inbred principle of disease. Disease came in with the fall, "When dying thou shalt die," was pronounced on the body as well as the soul. But when the body is sanctified from its inbred tendency and predisposition to disease as well as all other forms of inbred sin and carnality, when the spirit influence of our lives, whether it covers only the radius of our own families or whether that influence shall reach out to our neighborhood, or shall become world-wide, we shall send forth a sanctifying influence wherever that tide of influence reaches, and its power shall be for good—it shall be a sanctifying influence.

#### Sanctification Is Not Pentecost.

The disciples were God-fearing, godly, justified men before ever Jesus met them. Make note of that. The moment that Jesus called them to consecrate their lives they did not

stop at sentimental consecration; they made one hundred fold consecration such as is scarcely known in these days, and followed Him every step of the way. For three years and a half they followed Him. The disciples were sanctified before the day of Pentecost. "Ye are clean through the Word which I have spoken unto you." (John 15:3; 13:10).

Too many confuse the grace of sanctification with the enduement of power, or the Baptism of the Holy Ghost; others have taken "the anointing that abideth" for the baptism and thus failed to reach the glory and power of a true Pentecost. The great difficulty with modern "holiness" teachers has been that they have tried to make holiness the bone, marrow, fiber, tissue and muscle of our faith. Should we build a church on the coming of the Lord, or on divine healing, or any other thing? It would be just as reasonable as to build on holiness; for holiness is but one step in the great plan of God's salvation. When people get sidetracked and narrow and hobbied on a subject, everything begins and ends on that subject; just as some people have set their mind on "tongues," and can see nothing in this Pentecostal movement but "tongues."

The witness to sanctification is the same power that witnesses to our conversion, no more, no less; but you have a cleaner life, you have a maturity, a conquering power; the carnal nature has been cleansed, the flesh purified. The witnessing power of the Holy Ghost has the same character it had in conversion, witnessing to what has been done by the blood of Jesus Christ. The Holy Ghost witnesses in justification and sanctification; you are forgiven and cleansed, and you have the protection of the blood of Jesus Christ. But you are not sanctified by the Holy

Ghost; the Bible does not teach it, neither does the Word say that the gentiles were sanctified by the Holy Ghost. Read carefully and you will see that they were legally sanctified or set apart, making it possible for them to receive the gospel and it was not a process of purification. "Therefore, by one offering he has forever perfected them which are sanctified, whereof the Holy Ghost is also a witness unto us."

The Baptism of the Holy Ghost is a gift of power upon the sanctified life; so when we get it we have the same evidence as the disciples received on the Day of Pentecost, (Acts 2:3-4), in speaking in new tongues. (See also Acts 10:45-46; Acts 19:6; 1 Cor. 14:21).

If sanctification were Pentecost you would get the same result as in the second chapter of Acts. How dare anyone claim to have the second chapter of Acts experience unless the results agree? The witness to your sanctification but bears out the work of cleansing through the power of the blood of the Lord Jesus Christ. God gave us His only begotten Son that we might be converted, but Jesus gave himself to the church that He might sanctify and cleanse it by His precious blood. It was Jesus who gave himself for your salvation.

Wherever justification is mentioned in the Bible it refers to your sins; where sanctification is mentioned, it speaks of the cleansing power. It is God's business to clean you up, and when you are wholly set apart He will sanctify you.

#### **The Anointing of the Holy Ghost.**

I want to distinctly nail one thought. The teaching that one has not the Holy Ghost at all until one gets the speaking in tongues is absolutely untrue and not borne out by the Scriptures. As we have previously stated, the Holy Ghost en-

lighteneth every person born into the world; the Holy Ghost convicts individuals, witnesses to conversion and witnesses to sanctification.

The anointing of the Holy Spirit takes precedence to the baptism of the Holy Spirit. When the vessel is cleansed and prepared as an instrument, then it needs something else. Soon after His resurrection Jesus came in where the disciples were assembled, "the door being shut," and He breathed on them and said, "Receive ye the Holy Ghost," and they did; but it was seven weeks before Pentecost fell.

Many Christians, preachers and people have had the experience for years. God comes to them from time to time in what we may term spasmodic, or occasional anointings. The anointings of the Holy Ghost are sometimes given even before sanctification comes. When people tell you that you ought not to work until you get tongues, they are putting a premium on tongues that will tempt people to make guttural sounds and stimulate a speaking in tongues, which leads to many false and injurious things under the guise of the Holy Spirit. I want to say, unless you thoroughly use all that you have got in your justified experience you will never get sanctified. It is the fruit bearing branches He purges. If you want sanctification you have got to bear fruit, got to be purged and cleansed and if you want Pentecost you have got to obey the commandments before He will send the Comforter. Have you spiritual discernment enough to know whether you are up into that place or position were the travail of your soul is really going to give birth to a new experience? If you have not then there is work that you must do, before you receive this blessing.

A man passing down the road saw

a little boy in the field plowing some corn that was yellow and thin.

"Son," he said, "it does not look like your corn will amount to much, it is so yellow."

"Yes," the boy said, "father planted the yellow kind."

"It doesn't look as though you would have much of a crop."

"No," was the reply, "father planted on shares."

That is the trouble with so many people's religious experience. Their time is taken up with the world, the flesh and devil and the Lord gets only a little share of it; unless you are living up to all the light you have in your consecrated and sanctified experience you are not ready for Pentecost.

The anointing of the Holy Ghost is given to illuminate His word, to open the Scriptures, and to place the spiritual man in direct communication with the mind of God, so that the spiritual man will be in instant communication with the mind and will of God, and not only so, but to directly connect this mind with your spirit. This is occultic in the sense that the mind of the spirit in you becomes a receptacle for the thought waves of wisdom that have been let loose by the minds of the church of the past ages, until the wisdom of the ages, floating ever upon the waves of ether, are at your command to draw from. This is a profound, though little understood truth.

But let us get this one simple thought: Let us realize that it is not this poor, spongy brain that has absorbed a little modern wisdom—the thought of other people—but let us know that it is possible for God to speak through the sub-conscious mind by His Holy Spirit's power, until by Divine power this mind, trained and in touch with the power of

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# THE APOSTOLIC FAITH.

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exchange on these is exorbitant.

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NEW YEAR'S GREETINGS TO ALL.

O GIVE thanks unto the Lord, for he is  
good: for his mercy endureth forever.

Let the redeemed of the Lord say so,  
whom he hath redeemed from the hand  
of the enemy;

And gathered them out of the lands  
from the east, and from the west, from  
the north, and from the south.

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IN SCHOOL WITH THE HOLY  
GHOST.

Insistent questions keep coming  
about what we think of the so-called

messages or letters from Jesus, and  
tracts issued as such in Chicago and  
Indianapolis under the above caption  
and others.

All I have seen is the veriest tom-  
my-rot, the spawn of hell, and of  
spiritualistic origin. Many mediums  
have sent me similar letters trying to  
subsidize my message to humanity,  
and gain the supremacy of my voice  
(which I gave to the Holy Ghost years  
ago) by flattery.

Truth does not have to be stamped  
with the signet of Jesus or the Holy  
Ghost. It bears its own seal. The  
same is true of all these little or big  
prophets (?). They do not have to  
preach their prophetic office—their  
works will prove it if they are God-  
sent. No Bible character ever did;  
even Jesus laid no claims to Christ-  
ship, but said, when questioned by  
Pilate, "THOU sayest it."

These letters contain the silliest  
dope possible for dupes and simple-  
minded people; yet they are honest,  
and really believe Jesus is writing  
them a letter, and it has the same fas-  
cination for them as spiritism has for  
those who are led to believe they ac-  
tually talk with dead relatives.

Through all these letters runs the  
trail of the serpent in flattering those  
who believe and urging them not to  
question these messages or they will  
hinder the plans and works of Jesus  
for this day. It is a fact that proph-  
ets (?), religious leaders and false  
message givers always maintain their  
power over their followers by flattery,  
leading them to believe that they are  
to receive God's best and highest hon-  
ors by believing in them and their  
messages. There are yet some in  
Zion City who believe their salvation  
depends on their believing Dowie was  
Elijah, and are honest in it, too.

Daniel says, "They of understand-  
ing will fall to try them that remain."  
"Yet they shall cleave to them with



flatteries." How? By believing that their eternal salvation depends on their accepting them or their messages as from God.

I have seen so many who have become controlled by a spirit, who, imitating Christ or the Holy Spirit, told the truth for a time, but when it gained the confidence of its dupes it led them into error on all sorts of lines.

Now comes the announcement through these silly, childish letters that their Jesus (?) is going to issue a newspaper, to let the world know that some of their messages have come true. Bosh!

Brethren, the Devil can foretell events; a medium can tell your name, place of abode, etc.; the magicians repeated the miracles of Moses.

The world of fanatics have become crazed in desiring signs, so that a person performing a few miracles could lead multitudes to perdition. Many in these last days shall come in His name and shall deceive many. Let a woman like Mrs. Wood-Etter, with a mess of hypnotic, trance healings come along in the name of Jesus and the gaping fools by the thousand waste God's money in buying her books and gazing at her in wonderment.

Look at poor Piper in Chicago. In the first issue of his paper, under spook control he declared that no human vessel should be honored, that the paper was to be edited by the Holy Ghost. It soon became so awfully silly, but he had common sense enough to take the credit of the thing in stead of disgracing the Holy Ghost with it.

Brethren, there is one thing certain; all such messages, pretended interpretations of tongues, letters or papers purporting to be issued by Jesus or the Holy Ghost can be thoroughly tested and time given to prove them before we swallow them whole.

As we look backward, we see that the saddest and most awful experience of our whole Christian life was the nine months we spent under similar control, from which we only "escaped by the skin of our teeth." There were moments of joy in believing we were obeying the voice of God, but oh, the hours of torture we endured when we unwittingly disobeyed, and the spirit-control would threaten us with dire vengeance in the death of one of the children or some other great calamity. As in this letter business and many other cases in the world, it came as a seducing, flattering spirit, but when it gained the supremacy in our lives it used the lash.

How grateful Sister Lillian, wife and I are for deliverance from this stuff. Yet it has been a school to us and we come to you, one and all, and beg you to be careful, for when your confidence is betrayed by one of these false seducing spirits, you feel like the poor betrayed girl in a strange city; you haven't the courage to return and face your father and you just throw your life away.

To those who have had their spiritual power prostituted in this or similar manner, we ask you to come home to Father's house. God bless you!

To those nibbling at the tit-bits of the Devil's seductive artifices and boquets of flattering poppy flowers, beware! The Devil as an angel of light is imitating every phase of Christianity today.—Editor.

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(Continued from page 7)

Divinity, beautified and enhanced in spirituality, is tuned to catch the deeper thoughts of God and of the ages and transmit them to others.

The anointing of the Holy Ghost but tunes the instrument, the sanctified instrument that has been cleansed by sanctification—tunes it for the

reception of truth and knowledge until we are become as a well of water, ever springing, in a garden enclosed by a wall, full of blooming flowers and sweet-smelling spices and trees of various fruitage; and watered by these ever springing wells, the gathered perfumes of that garden become almost incapable of being walled in; then the blessed experience of Pentecost comes to waft those sweet perfumes o'er hill and vale, and to gather up the Water of Life that is ever bubbling in your soul, that it may issue forth as streams of Living Water over all the earth.

(To be continued)

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## THE TRUE CHURCH.

Part Two. Number Two.

H. W. Schermer.

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A preacher once said that the organized churches were organized societies for the upbuilding (intellectually) of the young folks and social relationship of the older ones. This is true, and we have numerous secret societies or lodges that effect this same end, but these do not drain divine origin in so far as calling themselves the "Church of Christ," etc., nor do they pretend that spiritual development is their first consideration.

For this reason lodges are not based upon falsehood so much as are the denominations. The churches have functions similiar to their competitors—charity in small doses and society in large chunks, ice cream socials, card parties, kissing bees, and many other affairs, which, although

they stimulate the society craze, also tend to deaden the spiritual phase of human existence.

One who has been genuinely converted and changed finds no zest or enjoyment at such gatherings—because they realize that it is not adding to their spiritual welfare nor feeding their souls "the bread of life." These mutual admiration societies are usually a display of frivolity and vanity—a conglomeration of vain, silly talk and a display of ugly, misshapen bodies and limbs, and so far as I am concerned, I see no difference between them and the gilded halls of shame in the large cities which are tabooed by society. They do the same things at both—indulge in slander and vulgar conversation, flirt and play with the male sex, and expose their persons in the same hideous manner. From whence came the idea that these indulgences are enjoyments? And yet there are so many long-haired preachers and short-haired women who smirk and tell us: "Oh, yes, but the young folks are young folks, and must have their enjoyment."

This usually means free license to the limit—if you don't get caught. Worldly enjoyment is infectious and grows the same as any other vice. It starts usually with the so-called Christians with an invitation to meet at Sunday School Teacher So-and-So's house Thursday evening. The young convert attends and often six young girls will find six young boys to flirt with. The teacher or hostess chats pleasantly for a while about non-essential matters for courtesy, then

they are ushered into the dining room where refreshments are served. When they no longer can find enjoyment in this, the innocent card table is introduced, and they find enjoyment in gambling for souveirs. This soon loses its zest, and to feed the habit miscalled enjoyment, various other games are introduced, and so on until the body is worn out with fatigue, or the lateness of the hour for decency's sake compels them to disband. Usually not a word is spoken about the Christ who saved them, not a prayer, not a song—merely feeding worldly ambitions and pampering the thing they call "enjoyment." Imagine all this in Christ's true Church! Do you believe it? No! And yet you know this is a common occurrence in the Methodist church, the Campbellite church, who call themselves the Church of Christ, and also in all the others—or nearly so. Imagine Christ, the founder of the TRUE CHURCH, stuffing himself with ice cream, cake and punch, sitting at a card table gambling for a hat pin or cuff button, romping over the green with a half-naked girl, indulging in silly flirtations and then telling what wonderful enjoyment he had. Bah! These miserable brothels called churches will have to change color muchly to make honest independent thinkers believe that God is their author and Christ their organizer.

I have been a member of several churches and also several lodges, and my experience has been that the lodges were more helpful, more moralizing, more uplifting than the churches,

if, for no other reason than that they do not pretend piety and Christianity and their misdeeds are not unexpected. With the church it is different. Deceived in the beginning, I later learned, to my sorrow, that the church was leading me swiftly to destruction with her traps and pitfalls. I did many things at which my conscience rebelled, because it was done in the name of the church, and the example was set by people who were claiming Christ as their leader and were posing as simon-pure Christians. Scores I have seen go the downward path deceived to the end because of a measly set of church members who smell of sulphur and reek of the pit.

I am thankful, though, that the Lord led me to see that because of the very fact that there were so many counterfeits, there must therefore of necessity also be a real church, and I diligently sought the Scriptures for the real, THE TRUE CHURCH, and thank God I found it. Since then it has been as plain as day to me that all these denominations are the harlot daughters of the great harlot who is in the world to wreck and ruin countless thousands and lead them blindly into the ditch. I can also see that the family quarrel between the mother and her harlot daughters is being quelled, and a reuniting is taking place. All these stand opposed to the True Church and condemn it with venomous bitterness, by ostracizing and outlawing all who favor it. The question of real Christianity does not enter into their consideration—the fact that His Church is without

spot or wrinkle, the fact that it does not contain a hypocritical member, a sinner member, goes for naught with them and is overshadowed with the all important fact that "you must be a member of our church," while they at the same time admit that their membership is worse than boarding house hash—both good and bad.

These churches utterly lack sustaining grace, and today they are tottering to their fall, which is attested by the strenuous efforts being put forth to stem the reflux and to build up their waning power. All over the land preachers are alarmed at the growing wickedness in their ranks and their utter inability to reach the people with their sophistries and their lies. Great revivals are planned and Sunday School Conventions are being called in an effort to bring about a change. In the hour of their great danger, they are burying the hatchet to a large extent, and are combining to revive their dying glory. But the people—the common people—are also waking up, and many are convinced that they are a fake and a delusion.

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## OBEDIENCE IS BETTER THAN SACRIFICE

M. E. Walkenshaw.

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Our Savior in his ministry used many simple means to test the obedience of those who came to him. To the blind man who came to him for his sight, after he had anointed his eyes with clay' he said: "Go wash in the pool of Siloam." Now this man might have said, "there is no virtue in that water," or, "Jesus might

have spoken the word and it would have been done," and thus questioned the power of Christ. Had he done so he would not have "come away seeing." But he obeyed.

God's ways are not man's ways. There are certain ceremonies that our Lord and Master partook of and has enjoined upon us to observe, and yet some of his children are saying such things are carnal. I cannot believe Christ would have been a partaker of anything carnal when here on earth.

The sacrament may mean nothing to those who are not looking for that blessed hope and glorious appearing of our Savior, (Titus 2. 13) but what of this: But he, after he had given thanks and had partaken of the bread and wine, said: "As oft as ye eat this bread and drink this cup, ye do show forth the Lord's death till he come again."

While the bread and wine of the sacrament may have no more virtue in it than any other bread and wine, yet he left us the example that we might discern his body and blood for healing and cleansing, and to keep this in remembrance "till he come again."

"Behold, he cometh with clouds, and every eye shall see him, and they also that pierced him." (Rev. 1. 7.)

Likewise he washed the disciples feet, and said, "If I, your Lord and Master, have washed your feet, ye ought also to wash one another's feet, for I have given you an example." (Jno. 13. 14.) Did I hear someone say "carnal."

I do not know as it is exactly essential to salvation to be baptized in water, but Christ went down into the water and was baptized; not for the remission of sins, for he knew no sin, but he left us the example and said, "He that believeth and is baptized shall be saved."

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In everything give thanks, for this is the will of God in Christ Jesus concerning you.

## REPORTS.

### Alvin, Texas.

Bro. Waterbury has just closed a glorious meeting here. Backsliders have been reclaimed and sinners saved; seven children from the age of 7 to 18 were saved and sanctified, and about twelve were buried in baptism. Christians were revived and had their first love return and had a burning desire to see lost souls saved. Praise the Lord for sending Bro. Waterbury this way. Wishing you all a happy New Year,

An humble servant of God,  
Molly Horn.

### Healing.

Mrs. Alice Lile, of Nevada, Mo., writes:

"My only desire is to thank and praise God for what he has done for me. He touched and healed my body, praise his name! The doctors said I had a tumor in my side. I have taken lots of medicine but it never done me a particle of good. I couldn't do a day's work until I was prayed for. I put my faith in Jesus and I was wonderfully healed through the power and virtue of his broken body.

Another old lady in Nevada, Mo., had a goitre. She had trusted only in doctors until she entered this faith and asked the prayers of God's people for healing. She was also wonderfully delivered and says she is completely healed, and is praising God for his goodness.

These healings have been the result of the faithfulness of a few saints in that place in holding cottage prayer meetings and keeping the work alive in that way.

### Joplin, Mo.

After a long battle for the faith once delivered to the saints, we closed the Old Year, 1913, with a rousing, old fashioned

Apostolic Watch Night meeting. We started out with a testimony service; it was filled with the Spirit, some speaking in other tongues, some rejoicing for being saved and some confessing. Bro. McClain then gave us a splendid talk on communion, after which we partook of the bread and wine. Many took part in this, thus commemorating the Lord's death till he comes again.

Then followed a short talk and an altar call was given; the altar was soon full and other seats were pressed into use as altars. Four souls battled through to salvation, three to sanctification and many were seeking Pentecost. The shouts over new born souls and victory over the up-and-down-life by sanctification caught the ear of the people and it seemed to me everybody rejoiced. The last ten minutes were spent in a season of prayer, intermingled with weeping and rejoicing, and glory to our God! many stepped across the line into 1914 with a brighter future before them.

This revival from start to finish was a grand success, and was the result of the tireless efforts of our beloved sisters in Christ: Mother Trapp, Sisters McCullough, Moon and others. O, that our God would bless every community with such workers.

There were about 53 conversions, about 20 sanctified, and 10 received the baptism of the Holy Ghost and spoke in other tongues. A large number were healed. Eleven have been baptized and more to be soon. Many more in this place are seeking their Pentecost. Will you pray that God will help them through to this blessing?

Glory! My soul is bubbling over with joy for the wonderful prospects for 1914. I feel that the real Apostolic Faith workers have entered into this year with a determination to bring out the real faith and lose sight of the rotten filth of the past, and to see or hear nothing against the workers of the faith, until every nook and corner of the world shall shake with the powerful thunder tones of "The faith

once delivered to the saints." Glory to God, Peace on Earth, Good-will to Men.  
Oscar Jones.

## PROPOSED BRITISH-IS- REL COLONIZATION IN PALESTINE.

(Under the date of August 20th. a letter of enquiry from a would-be settler, in the Holy Land appeared in the *Banner of Israel*, respecting the climate and economic conditions of Palestine.

As similar enquiries from various quarters reach us almost every mail, we think it practical to publish the queries and our answers to them on a separate sheet in the form of a supplement to *THE TRUTH*, and thus economize time and postage by replying to all correspondents simultaneously instead of individually.—Ed. *The Truth*.)

### The Enquiry.

To the Editor of the *BANNER OF ISRAEL*.

Sir:—I was much interested to read an item in a recent issue of the *Banner* concerning the settlement of British farmers and others in Palestine. Viewed in the light of prophecy, this is a movement of very great importance, for it is indicated that the return to the glorious land will include representatives of "all Israel," gathered from "the east country and from the west country," and from among all nations. There is a yet wider significance in the settlement of a number of British and American people in the Holy Land. At the "time of the end," the presence of these will justify Great Britain and her dominions (the merchants of "Tarshish and all the young lions thereof") in opposing the designs of Russia and her allies when they make their descent on Palestine. As I read the prophecies, the fact of the British protectorate over Turkey in Asia will not warrant interference, because Turkey will be in league with the King of the North. It is, therefore, essential that there should be substantial "British interests" established in the Holy Land in the course of the next ten years or so.

My chief object in writing is to request that you will publish as full information as is procurable for the guidance of those who may wish to settle in Palestine, and help in the work of making the desolate places blossom as the rose. There are some, even in New Zealand and Australia, who would take up land and make homes for themselves around Jerusalem, if they were satisfied on such points as the following:

Can freehold land be obtained for agricultural or pastoral purposes, and at what price?

Is the country so settled that life and property are secure?

In the event of trouble, would the British Consul at Jerusalem be able to give effective aid?

What is the style of living, and what is the price of food, clothing, etc.?

Ever since my boyhood I have had a longing to see the Holy Land, but circumstances have until now made my wish a hopeless one. Now hope is reawakened, and I eagerly desire information.

I am, etc.,

Briton of David's Line.

Auckland, New Zealand.

(We have not heard whether any progress has been made with the proposed British settlement in Palestine. The originator of this important scheme (which we wish every success) is Mr. Solomon Feingold, Jerusalem, Editor of *The Truth*, who is a staunch British-Israelite, and will, we feel sure, give our correspondent all the information and assistance he can. We advise him to write Mr. Feingold.—Ed.)

### Our Answer.

To the Editor of the *BANNER OF ISRAEL*.

Dear Sir:— We have advisedly abstained, for several obvious reasons, from mentioning the projected British settlement in Palestine too frequently in the pages of *THE TRUTH*, one of the foremost reasons being that a premature public announcement of our aims and in-

tentions would not only immeasurably raise the price of land under negotiation, but the local authorities, becoming apprised of it, might possibly place insurmountable obstacles to the legal transference of the same to British subjects.

We have learned a very valuable lesson from the humiliating discomfiture of the Zionists who, having in former times disregarded the sensible advice to keep their counsel to themselves until their object should be achieved, have had to pay very dearly for their fool-hardiness and immoderate zeal.

We therefore prefer to answer the queries of your Auckland correspondent, "Briton of David's Line," through the medium of your highly esteemed weekly, which, though widely read in the mother country and her colonies, is scarcely known here.

We will answer "Briton's" questions categorically:

Q.—1. Can land be obtained for agricultural purposes, and at what price?

A.—Yes; large tracts of arable land may be obtained in the vicinity of Jerusalem, towards Bethlehem, Hebron, Shechem, Jericho, and on the Plains of Jordan, at the rate of 6 pounds per dounoum (about 1,080 sq. yds.), including cost of transfer, consular fee, and other incidental expenses.

Q.—2. Is the country so settled that life and property are secure?

A.—Jerusalem being of a cosmopolitan character, the natives here and in the surrounding districts are less fanatical or chauvinistic than in other parts of the Turkish realm, and there is therefore practically no fear of a Zenophonian demonstration. Moreover, Mahomedan population within a radius of ten miles is in a disproportionate minority.

Q.—3. In the event of trouble, would the British Consul at Jerusalem be able to give effective aid?

A.—Most decidedly! The British occupation of Egypt inspires both fear and respect for everything British. The Consul, although nominally powerless to interfere in matters concerning real estate,

generally makes his influence felt officially, or privately, among the Turkish bureaucracy whenever his assistance is solicited respecting fiscal affairs.

Q.—4. What is the style of living, and what is the price of food, clothing, etc.?

A.—As elsewhere, the style of living greatly depends upon the state of the person and capacity of his purse. Several of the oldest American and English residents in Jerusalem declare they can live more comfortably here on a small income than in their own respective countries. Fruit and vegetables are cheap and abundant; the prices of meat, milk and bread fluctuate according to the season and supply. Ready-made clothing can be obtained at a much cheaper rate than on the continent.

The climate is excellent all the year round.

All those who desire more definite information should apply directly to the Editor of THE TRUTH, Jerusalem.

With hearty greetings from Zion, I remain, dear Editor,

Yours in the stupenduous hope of Judah and Israel,

S. F.

Jerusalem, September, 1913.

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## LETTERS TO UNKNOWN FRIENDS.

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St. Paul tells us that "This mortal must put on immortality." May I ask if there is an antithesis to this, and, if so, what this antithesis is? You have stated that "If he (man) lives with righteousness of brain and hand and with love in his life, his whole life is a putting on of immortality." On the other hand, if man lives with unrighteousness of brain and hand and without love in his heart, what is the result? Would it not seem that immor-

tality must be the result of man's deliberate choice and effort? Would you say a contrary choice and effort precludes immortality? If so, does annihilation ensue?

I am not willing to be dogmatic respecting the unknown life which lies beyond the grave. It has been well said that the object of the Bible is to teach us how to live now, not to satisfy our curiosity about life hereafter. But I think there is much both in Scripture and in philosophy to support the doctrine of Conditional Immortality. This doctrine may be briefly stated thus: All life is dependent upon God. As there would be no physical life upon the globe were there no sunshine, so there would be no human life were there no Divine Spirit in whom we live and move and have our being. It is not conceivable that God will keep that life continuing for those who go on forever in sin and consequent degradation. He offers eternal life, that is, his own divine life, to any one who is willing to accept it and live divinely. He who finally refuses this gift of life, he who finally separates himself from God, the Author and Giver of life, will die. He will not be annihilated by an angry God, but he will cease to exist by his own act. He will die because he has separated himself from the source and fountain of life, as the world would cease to bear fruits and flowers if it should wander off into space, away from the life-giving beams of the sun.

—Lyman Abbot, in *The Outlook*.

## —NOTES.—

Our mail continues to be filled with letters from all parts of the world expressing gratitude to God for our bold fearless defense of sanctification as a definite work of grace. Many of them are written by those who have been swept off their feet by this Devil-sent delusion, "The Finished Work." They are now arising from the slime and filth of this doctrine, clothed in the sackcloth of humility, again washed in the blood of Christ and restored to the grace of sanctification and are rejoicing in the God of their salvation.

The meeting in Wichita is continuing with grand success. Many have been saved, healed, sanctified and baptized with the Holy Spirit. The signs are truly following in this place.

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