

THE APOSTOLIC FAITH

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PASTOR N. E. TINGLEY

These most efficient Pastors of the Community Church, Home Gardens, Cal., will give some account of their splendid work in this issue. May it inspire others to fight on.



MRS. N. E. TINGLEY

Fred A. Campbell, Chorister and Soloist, leading immense Choirs and Orchestras for Brother Parham for the past nine years.



FRED A. CAMPBELL

Great Inter-State Camp Meeting will begin at Kingman, Kansas, Sept. 6th, continuing three weeks. A daily Bible school for Ministers, workers and all Christians. Everyone come prepared to care for themselves.

THE APOSTOLIC FAITH

UNITY CHURCH, HOME GARDENS, CALIFORNIA.

Having been requested to write a brief account of the organization of the Home Gardens Community Church which was organized one year ago, I will endeavor to give an outline of the same.

The organization of the Home Gardens Community Church differs from any other organizations that I have ever heard of.

The theory was held that if people from the various denominations could be real Christians and each of them differ in their doctrinal beliefs then their particular view could not be absolutely essential to salvation. If it was, then Methodists, and Baptists and Pentecostal and the other churches that vary in their doctrines could not possibly all be saved.

Every one in the organization of the Home Gardens Community Church admitted that they thought that there were sincere Christians in all of these various churches, who, if they should die, would go to Heaven; but all held to the view that everyone must be born again according to the scriptures although they might differ in their doctrinal views such as modes of baptism, sanctification, etc. Therefore we organized the church especially upon the basis that if a person was born again according to the scriptures and had the fruits of the Spirit they had a right to Christian fellowship.

We have been in perfect unity ever since the organizing. We have members from perhaps at least fifteen various branches of churches in our midst. There are Methodists, Free Methodists, Nazarenes, Baptists, Congregationalists, Episcopians, Mormons, Catholics, Presbyterians, Pentacostal, and several others; and all work together in perfect unity. Of course, a great many people from some of these churches, such as the Catholics, and Mormons, come to the altar and are converted and also some from some of the other churches who realize when they get into our meetings that they have had only a profession and they come to the altar and get real salvation.

The church holds that there are two distinct experiences as preached by Peter on the day of Pentecost, Acts 2:38, when he said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy

Ghost."

We find that the people who come to the Community Church from the various other churches are hungry for a salvation that delivers from sin and has the power of the Holy Ghost and when this is presented to them and they see the saneness of the people who have received this experience and the joy and satisfaction in praying which they possess, they almost invariably become hungry for the Holy Ghost and begin to seek Him, and Praise the Lord, many are finding Him according to the scriptures.

The organization has been in force only a short time and has not had ample time for testing, but thus far it has proven a wonderful success and blessing to those who are united in it.

Our congregations are as large, perhaps, as the total of all the other churches in the town put together and there is a Methodist Church, a Baptist, and a Friends Church here besides the Community Church.

COMMUNITY CHURCH, HOME GARDENS' CALIFORNIA.

During the last twelve months since the Home Gardens Community Church has been organized about three hundred have been saved, twenty to twenty-five have received the Baptism of the Holy Spirit, thirty-six have been baptized by immersion and about one hundred and fifteen have joined the church.

There has been erected, but not fully completed a building fifty feet in width by one hundred and two feet in length, with eight Sunday School class rooms, a Pastor's study, a prayer auditorium, and the main auditorium of forty by seventy.

Six hundred dollars has been paid on the lots and the entire amount of the church building has been either paid or pledged with the exception of \$550.00.

Besides the regular services we hold three cottage prayer meetings a week at the parsonage. One on Sunday afternoon which is attended by fifteen to twenty-five a tarrying meeting on Tuesday evening which is attended by an average of forty, and a young peoples prayer meeting on Friday evening attended by about twenty-five. Then there is the regular church prayer meeting on Thursday evening with an attendance of about fifty.

Different Evangelists and preachers who have either held meetings or preached for us have declared that it was the easiest place to preach and had the freest spirit of any place they had seen for months. This, of course is due to the outpouring of the spirit of the Lord, which will be outpoured upon any place where the people believe the whole Bible and dwell together in unity.

We praise the Lord for the wonderful spirit of unity which prevails at the Community Church and for the souls which the Lord is saving and baptizing with the Holy Ghost, and healing their bodies.

We extend a cordial invitation to any one when near Home Gardens, to come and visit the Home Gardens Community Church.

N. E. TINGLEY, Pastor.

HOME GARDENS COMMUNITY CHURCH

Corner of San Carlos and Michigan.

Revival Still On at the Community Church

Last Sunday recorded another record breaker in the attendance at Sunday School, 216 being present, also a wonderful service both morning and evening.

At the morning service Communion was observed after a discourse given by the pastor on "The Word of God," using texts given him by the congregation. Mr. Tingley was much helped by the Spirit in the delivering of this sermon and it was thought by some to be the best sermon he has preached since being in Home Gardens.

In the evening the pastor preached, using for his text Revelation 21:17, "And the Spirit and the Bride say come, and let him that heareth say come, and let him that is athirst come, and whosoever will, let him take the water of life freely." At the close of this an altar call was given, at which the altar was half filled before even the first verse of invitation had been sung. Others followed in the next few minutes until the altar was filled with earnest seekers crying unto the Lord earnestly that their sins might be forgiven and that he would adopt them into his family. In a very few minutes many broke through to victory and in the midst of tears and laughter, shouts of praise unto the Lord were coming forth from those who were rejoicing in the new

found love.

Mr. Tingley announced that we were able to get Charles F. Parham who preached at the tent meeting a year ago during the first week for this week beginning Tuesday, May 5th, and closing Sunday evening, May 10th. He took a vote of the congregation of those who had heard Mr. Parham during the tent meeting and they voted to have Mr. Parham this week. There will be in connection with these services a special Divine Healing service on Saturday evening. Come and bring your friends.

We are expecting a crowded house, as Mr. Parham always attracts large congregations and the Community Church has been filling their new big auditorium nearly every since they have been in the church the past month. Come once and catch the spirit of revival and unity and love which seems to pervade the place.

Come and bring your friends and do not miss one of these services.

Meeting ever night this week and closing with the regular services Sunday.

Midweek Services

Cottage Prayer Meeting Tuesday—7:30.

Regular church prayer meeting Thursday—7:30.

Young People Friday—7:30.

Secretary.

Dear Christian Friends:

I have been asked to give you in just a few words a testimony telling what the Lord has done for me.

Before I found the Savior precious to my soul, I was very worldly, I was prejudiced against all of God's people and would have nothing to do with them.

I was saved through the earnest prayer and visits of a Christian friend and by her reading to me and explaining God's Word. Slowly my eyes were unveiled from darkness and I began to see the light. I then saw how my life had been blank and how I had failed to have the happiness in my life that I could see shine in the face of my friend. I began to attend church and began to be very miserable. I knew that it would only be by accepting the Lord as my personal Savior that I could be happy again. I began to attend the tarry meetings and after much praying I surrendered all. I repented of all my sins and truly felt

that the Lord had forgiven every one of them. I then began to feel that the Lord had more for me. I began to earnestly and faithfully seek for the baptism of the Holy Spirit.

At every opportunity for nearly three weeks I was on my knees communing with the Lord. On a Tuesday evening at a tarry meeting after three hours of prayer, the Lord came upon me and I became unconcious of the company of people who were gathered around praying. The Lord in a wonderful vision gave me a glimpse of Heaven. Face to face in my vision I saw my Savior. He awarded me my crown. I then kissed his feet and He extended to me the harp and I played it. While still under the power of the Lord, He spoke to me, saying "If you trust me, trust all." My only ailment was the wearing of glasses. I had worn them for eight years. I came through to victory with the baptism of the Holy Ghost and speaking in tongues as the Lord has promised in His Word. The next morning, Praise the Lord, my eyes were anointed, and were instantly healed.

A Holy Ghost Believer,

Signed, Mrs. Blanche Forbes,
HOME GARDENS COMMUNITY CHURCH
Home Gardens, California.

Dear Christian Friends:

I have a few words that might be of interest to some other souls.

I was lost in sin, but the world held no pleasure for me. There was a longing in my heart that wordly pleasures could not fill.

My children were attending the Community Church at Home Gardens, California. One Sunday I went with the children. There I found many bright faces that made me see myself as a sinner.

I soon felt a calling, sought Jesus, and surrendered all; and by His blood was cleansed from all sin. By the reading of God's Word at home, my husband soon was reclaimed by the Lord. We all felt a desire for a deeper experience and to know more of God. We began to seek the Holy Spirit. After four weeks of earnest prayer, the Lord fulfilled His wonderful promise and baptized me with the Holy Ghost and I spoke with other tongues as the Spirit gave utterance. Praise God for the wonderful experience.

My husband continued to seek diligently.

Two months later he was taken ill. A Christian friend came and we laid hands on him and prayed. God does hear and answer prayer. Within an hour he was healed and raised from his bed. That night God baptised him with the Holy Ghost.

Three days later, our daughter, age ten, received the baptism of the Holy Ghost.

Praise the Lord for filling our souls with praises and making our home one of happiness. We pray others will find Jesus, take Him as their all for He truly will save, fill, and heal those who trust and never doubt.

Signed, MRS. DAISY KNULL,
Member Home Gardens Community Church,
Home Gardens, California.

—o—
"PRAISE THE LORD THAT HE IS MY
SAVIOR AND PHYSICIAN"

I am a young woman twenty-four years of age, have a husband and two little girls, 3 and 5 years of age. Have been sick the greater part of my life, had two very serious operations, which left my body in a very weakened condition, contracted what is called quick T. B. which as you know, Medical Science has found no cure.

But, Praise God, there is a cure, and I found it, Thru Jesus Christ, I was healed. I had gotten to the point where I could not be on my feet but a few minutes at a time, if I walked across the room my breath would almost leave me, sometimes I would collapse on the floor and would think that my time had come. Doctors (18 in all) did all they could for me but I only grew weaker.

I didn't know God as my healer then, but friends became interested in me, advising that I try, "Divine Healing." I knew something had to be done soon or I would soon leave my husband and two dear little girls. I invited the pastor and wife of the Pentecostal belief to pray for me, which they were glad to do. After two or three times coming to pray with me my faith in God as a Healer today (the same as in past) begin to grow, and while praying by myself one day, a great pain struck me, as of death, it seemed to start in my lungs and went up and out of my body like a flash of lightning, at first it frightened me, but I soon realized that God had touched my body.

I gained 18 pounds in less than one month. Today I am a strong woman and happy as can

be, for He not only healed my body and soul but He gathered into His fold, my husband, my husband's sister and her husband, my father, two sisters and a brother-in-law on my family's side. We were all baptised the 17th of May by Brother N. E. Tingley, pastor of Community Church of Home Gardens, California. We are all happy in Jesus Christ Our Great Redeemer. Praise His Name.

MRS. LOIS GRESHAN.

—o—

**AN ACCOUNT OF A VERY SUCCESSFUL
FREE CHURCH IN THE REALM OF
CHURCHDOM.**

"I was glad when they said unto me, Let us go unto the house of the Lord."

Ps. 122:1.

There are churches, and churches, and then some. For this reason it is not always easy for the average individual to decide just where to go to hear the Gospel or to enjoy the fellowship of God's people. In order that there may be an intelligent choice every church should employ some means of disclosing her true character. This explains the purpose of this little message. It aims to give a brief description of the church which has for its gathering centre the "Full Gospel Tabernacle", located on 21st street between K. and L. We will consider the subject under seven general heads as follows:—

I. The Name

In the beginning when there was but one church in a community the simple name of "Church of God" or "Church of Christ" was sufficient. But in the present divided condition a descriptive term is necessary. Accordingly we have chosen, "Full Gospel" as best describing the church which we represent. The expression has come to be used quite generally as describing a ministry where the Word of God is taught in its entirety. A "Full Gospel Church", then, is simply a "Church of Christ" which aims to be a channel for the dissemination of all the truth the Bible teaches including many subjects commonly neglected.

II. Method of Government

The government of the church, under Christ, is vested in a plurality of elders and deacons. The elders supervise the spiritual, and the deacons, the material interests of the church. All matters of importance are decided by the entire membership of the church. In

this respect the government is congregational.

The church does not come under any outside authority or supervision and is therefore classed with the undenominational or Independent churches. It may not be generally known that many of the largest and most spiritual churches in the world belong to this class. Such churches are the Gospel Tabernacle of New York City, the Moody Church of Chicago, and Spurgeon's Tabernacle of London, England. It is not the purpose of the Independent church to be isolated from other churches, but to enjoy the greater freedom of receiving all new light, and welcoming all men with a heaven-born message into her ministry.

III. Conduct of Services

Our method of worship is spontaneous. The Spirit's guidance is sought in every service thus avoiding any stereotyped form. This gives freedom for endless variety and progression. A part of each service is thrown open for praise and thanksgiving on the part of the congregation. There is no Bible precedent for a one-man ministry. "When ye come together," said Paul, "each one hath a psalm, hath a teaching, hath a revelation etc." showing that there was a common participation in the services. This affords opportunity for the development of both natural and spiritual gifts. This method has been greatly honored and blest of God.

IV. The Doctrinal Basis

The doctrinal basis rests squarely upon the Word of God. We are "Fundamental" in that we accept the whole Word of God as originally given. But we repudiate the charge of not being aggressive because unwilling to accept all the guesses of science. We welcome all new light whether it comes thru nature or grace. We are wide awake to all the unfoldings of God's wondrous plan of redemption. We believe the dangers of "Modernism" very great. Calling into question the inspiration of the words of Scripture is not all. There is everywhere a subtle, persistent effort to explain away all miraculous elements in the Word of God. Many have already dared to deny the story of the creation, the crossing of the Red Sea, the feeding of Elijah, the story of Jonah, and the Virgin birth of Christ. The tendency is to gross materialism. God is reasoned out of the universe. The result, in many quarters, is an appalling spiritual deadness.

All the great and influential spiritual lights of past generations adhered closely to the great fundamentals of the Word of God. Such men were Luther, Calvin, Knox, Wesley, Edwards, Linney, Moody, Chapman and a host of others. They knew God, respected His authority, and did exploits in His name.

While the "Full Gospel Church" adheres closely to all the Bible teaches, it emphasizes the following fundamental doctrines as essential to every well-ordered church of Jesus Christ:—The verbal and plenary inspiration of the Bible; the tri-unity of the Godhead—Father, Son and Holy Spirit; the Deity of Jesus Christ; the necessity of the atonement; justification by faith alone; the necessity of the new birth; the personality of the Holy Spirit; the sanctification of the believer; the filling with the Spirit; the gifts of the Spirit; the supernatural healing of the body; the personal return of Jesus Christ to receive His Bride, judge the world in righteousness, and establish a universal reign of righteousness; and future punishment and rewards.

We observe the ordinances of Baptism and the Lord's Supper. While we administer baptism by immersion only, we do not consider it a condition of salvation, nor of church fellowship. In the observance of the Lord's Supper all true believers are welcomed. Following the example of Christ in Mk. 10:13-16 infants are dedicated to the Lord.

We do not observe the seventh day Sabbath believing it to be a type of our redemption rest in Christ. See Heb. 4. But we set apart the first day of the week, called the Lord's Day, as a memorial of the resurrection of Christ, and the outpouring of the Holy Spirit on Pentecost. In this we follow the example of the early church according to Acts 19:7.

The church does not believe in pay socials and entertainments, but is supported entirely by the voluntary offerings of the people.

Members are received into fellowship on the simple condition of saving faith in the Lord Jesus Christ and a determination to preserve the unity of this body of believers. See Eph. 4:3. On all other matters concerning which there are conscientious differences there must be charity. This we believe to be the only true basis of church unity. But while Christians are received on the simplest Scriptural terms we aim to lead them into the highest

possible Christian experience.

V. The Evangelistic Element

Our motto is "The Whole Truth for the Whole World." We heartily believe in Christ's great commission to carry the Gospel into all the world. Everything is done to encourage the missionary spirit, develop missionary benevolence, and train young people for missionary work.

VI Our Weekly Program

Besides special series of evangelistic meetings the following regular weekly services are being held:—

Lord's Day 9:45 A. M. Bible School.

Lord's Day 11:00 A. M. Full Gospel Services.

Lord's Day 7:30 P. M. Evangelistic Service.

Tues. 7:30 P. M. Teaching and Testimony.

Thur. 7:30 P. M. Systematic Bible Study.

Fri. 2:30 P. M. Woman's Prayer-meeting.

Fri. 7:30 P. M. Young People's Meeting.

Open air services are held at the city Plaza, at 3 P. M., from April to Sept.

The services are characterized by hearty singing, encouraging testimonies, thorough, faithful Bible teaching, and earnest, pointed preaching with the old time power. Much emphasis is also placed upon prayer, and special opportunities are provided for those seeking the fulness of the Spirit.

VII. Our Welcome

One of the chief purposes of this little tract is to acquaint the community with the fact that we are here, that we are deeply in earnest in our endeavor to help all the people in all the ways possible along true Gospel lines. We have a deep conviction that there is much in our doctrinal standard, our methods of work, and the spiritual element that prevades all our activities, that should commend itself to a host of people in our city. For this reason we extend to you the most urgent and hearty invitation to visit our services and see for yourself just what God is accomplishing thru this agency. At present a special series of addresses are being delivered on "Great Fundamental Truths". Everyone is bound to interest and help you. Come and share God's blessing with us. The warmest welcome awaits you. We are glad to pray for you if sick, counsel with you if in trouble, comfort you if in sorrow, and be helpful to you in every way possible. Our church is going to pray earnestly for

everyone to whom this invitation may come, and expect the joy of seeing you among us. Remember the place,

FULL GOSPEL TABERNACLE,

1121-21st Street.

Sacramento, Calif.

A. E. Stuernagel, Pastor.

Phone,

M. 4614 R.

Address

Same as Above.

This church is now in charge of our precious Brother and Sister, Paul R. Ralsting.

—o—
A CALL FOR WORKERS

"The harvest truly is plenteous, but the laborers are few;

"Pray ye therefore the Lord of the harvest, that he will send forth laborers into His harvest. (Matt. 9:37-38.)

"Hereby perceive ye the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren." (1 John 3-16.)

We have often heard Christians say that they desire a "martyr's death," that they might lay down their lives for Jesus' sake. This may indeed be required of some of us sometime, but at the present God requires a "living sacrifice," laying down our lives at our Savior's feet each day for His service.

Before Christ died for us He lived for us, overcoming the world, the flesh and the Devil.

This is the victory that overcometh the world, even our faith," that we may enter into the life of Christ, who hath already conquered these things for us.

"Nay, in all these things, we are more than conquerors through Him that loved us." (Rom. 8:37.)

When I was a girl in school I belonged to the Christian Endeavor Society in a fashionable church, and once a month we were required to reconsecrate ourselves.

I went through the form, but how little I then knew of the consecrated life and what it really meant to follow in the footsteps of Jesus.

Shortly after that I was privileged to attend a revival meeting where real sanctification was taught. I then saw plainly that it was not a Scriptural way to reconsecrate once a month, for God calls us to consecrate ourselves now, one for all.

"I beseech you therefore brethren, by the

mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. (Rom. 12:1.)

Let us not consecrate just for a month, but let us lay down our lives at Jesus' feet, realizing that our entire being is yielded up to God; for "ye are not your own; ye are bought with a price."

For ten years we have trusted God alone to supply all our needs, according to His riches in Glory by Christ Jesus.

It is blessed to know that He careth for His own, and though often tested, yet He never faileth.

Years ago God gave us the baptism of the Holy Ghost, as described in the second chapter of Acts. This was to me the most blessed experience of my life; Christ became more real to me, and I had a greater love in heart than I ever had known before.

God might have chosen angels to tell the message of full Salvation, but He has chosen rather to give to man the blessed privilege of holding up the Christ to a sin-cursed world, that we might know the sweetness of helping and sacrificing for one another.

Let us therefore claim all that God has for us, not only for our own sakes, but that we may "pass it on" to hungry souls about us.

As we go preaching the Gospel of Christ, we shall receive the same persecution that He did, in proportion as His life in manifested through us.

They will cast out our names as evil, and bear false witnesses against us, even those whom we are seeking to help.

Therefore, "consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your mind. (Heb. 12:3.)

If we look at ourselves and circumstances, we shall become discouraged, but if we look unto Jesus, we shall find faith and encouragement.

While we seek to serve one another in this life, let us not seek praise and honor of men. We are citizens of a heavenly country and ambassadors for Christ; so let us receive our reward from Him, and lay up treasure in Heaven, seeking favor with the King of Glory.

Yours in Christian love,

ELEANOR B. PARHAM.

THE APOSTOLIC FAITH PUBLISHING CO.
At Baxter Springs, Kansas.
CHARLES F. PARHAM, Editor.

OFFICIAL ORGAN OF THE APOSTOLIC
FAITH MOVEMENT

OUR MOTTO:—To Serve God and Humanity, until He Come. In a Sinless, Sickless, Deathless Body.—Be this our ambition and goal.

This paper is sent free of charge to all who desire it. Donations of any amount will be received to defray publishing expenses.

NOTICE.—Address all matter for publication and send all money and letters to Chas. F. Parham, Editor.

In sending in remittances, please send, if possible, Bank Draft or Postal Money Order, and not Personal Check, as the exchange on these is exorbitant.

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.

This paper is mailed to all free, especially the poor. All those who can give are expected at once and from time to time to give all they can to keep it going, spreading the original truths of the Pentecostal Apostolic Movements or latter rain work to all the world. This will mean that some will have to give into the hundreds to do this.

Unity by organization never can be realized; for all churches, movements, and leaders want the supervision of that unity. Therefore all present movements, churches, and present crop of mushroom leaders will have to be shaken to pieces; then the truth held by real Christians will prevail, and the unifying be accomplished by the Holy Spirit.

Brethren let us cease wasting time at this juncture in systematizing or organizing the work of God. Let each minister go forward

doing his work, and leaving local Assemblies under local Elders; and as often as God permits revisit to strengthen the missions, letting the bond of love and unity of the Spirit prevail. Thus, as the truth soaks in, God will unify His people, bringing harmony among us all; then no set of ruling ecclesiastical directors will live off the toil and labor of others. Each one will subsist on the merits of his own work.

The Lord used the Apostolic Faith Movement as an apple cart to push the truth of Pentecost along in until it became a world-wide blessing. It has fulfilled its mission, and now fades in the light of recognition of a general world wide fellowship in extending the hands of love to all Full Gospel Movements and Churches. The heritage of this truth is the Divine right of all the children of God, and the result can not be harvested by one man or one movement. Brethren, let us not become sectarian and seek to have everybody come our way, because others have as much right to demand that we should join them as that they should join us. Let us hold to our first principles: to reveal an unsectarian, untrammelled fellowship for all true children of God, thus proving that we are Apostolic Christians. We have no head but Christ, but are seeking to be fitly joined together and compacted by that which every joint supplies, (the Oil is the Holy Ghost) until we (all unitedly) come into the Unity of the Faith, (all together) to the fulness of the stature of a man in Christ Jesus.

When you argue away the tongues as the evidence of the Baptism as recorder in the second chapter of Acts, you open the way to theological anarchy, and any evidence of the spirits operation can be claimed, while fanaticism can declare all manner of spirit-control as the evidence of having obtained that blessing: You will throw us back into all the chaotic opinions of the past fifty years; but don't be jealous! Praise God for all the glorious ways in which the Holy Spirit has been manifest in your life, but press forward and upward, and receive the Pentecostal phase of the Holy Spirit's presence, which is really evidenced by the recipient speaking in unknown tongues.

Lies, scandal, fanaticism, and error run fas-

ter than the truth, but run out sooner. Astronomers are hired to hunt spots on the sun, but backslidden professors and scandal mongers pay their own fare and board themselves to seek spots on the saints; when God's sheep fail to get proper spiritual food they eat the wool off of each other.

In olden times religious differences were settled by men killing their opponents. The law prevents that now. They can only kill the character, which is far more dastardly. Religious leaders and sectarians now use but one weapon—scandal.

Trials and troubles well-nigh overwhelm us until we find our heirship in Jesus, the Christ; then in times of storm we can take a rapture and rest in the sunshine of heavenly places till the clouds have flown. Glory to God!

PUBLISHER'S NOTE

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

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

All donations and free-will offerings received by us will be faithfully used in republishing this or other papers.

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

UNITY

By Chas. F. Parham

About twenty-seven years ago a most singular incident happened in our life.

A very pious man came into our office—a man whom we had never seen or known before. After spending the afternoon and a goodly part of the night in conversation upon the deep things of God, he finally declared that God had caused him to leave his team hitched to his plow in the field for his wife to care for, and being led of God, had walked thirty miles, find-

ing the way to our door, the Lord having sent him with the express commission to anoint us an apostle of unity.

About twenty-five years ago a second incident occurred. While entering a pulpit in an eastern state, God distinctly spoke these words to us, "Divide the body unto the Twelve Tribes." While we believe, and know, that God does speak to us, giving us revelations, visions, and dreams, yet the Devil often comes as an angel of light with voices, revelations, and visions, and we have made it a rule to believe and receive only such as are in strict conformity with the Word of God, exalting, glorifying Him—not receiving anything, however fair and beautiful, that would exalt man or the self-life, and to strictly try every spirit.

Leadings of the Holy Ghost can be carefully considered, but familiar spirits always want one to act in a hurry. Knowing however that this commission was in strict conformity with the Word of God, and remembering that prayer of Jesus that has troubled the ear of God for 1900 years, we sought out the lesson to be found in dividing the Body to the Twelve Tribes. (Judges 18th, 19th, 20th, and 21st chapters); please read.

As in those days there was no king in Israel, so there seems to be no God in Zion today. The Levite stands for Christ in the lesson, while his concubine stands for the Church, having left her father's house (the world) and gone to live with her father until onlookers could scarcely tell whether she was ever married or not.

When her lord went down to speak kindly to her, to seek her return, her father (the world) sought to retain him by flatteries, winning, and feasting; but he would not stay, for his home was among the mountain peaks of Canaan, and not upon those low plains of folly.

Taking His Church, the Lord proceeds with her to the higher plains of spiritual attainment; so that now in the last few years there has been a mighty wave of spiritual power forcing the church into experimental salvation, holiness, healing, Pentecost.

Yet the night drew on. Holiness people failed to walk in the deeper truths, the blood ceased to cleanse, and they became narrow and sectarian; while many of them ran into raving fanaticism, declared they could no longer worship with this or that organization, declaring

anything of an organized nature to be Babylon. They went forth to be gathered into some little mission in a store building around the corner in the suburbs of Babylon; and in a few years when they thought their friends would no longer recognize it, they brought out their Babylonish garment from its hiding place and began to wear it.

Becoming as sectarian and narrow in their little missions as they declare the churches to have been, while loudly proclaiming that God sets the members in the body "as it pleases Him," they forget that God appoints over them apostles, pastors, teachers, etc. (1 Cor. 12:28.)

Any movement with headquarters or self-ordained man leaders always end in chaos. Holiness and Pentecostal movements, have either run wildly into individualism, or religious anarchy, or else have blindly followed the leadership of some man, ascribing to him divine authority and almost infallibility—thus exalting men to the plane of God and rendering to them in their so-called revelations absolute obedience, and following them far into the jungles of unscriptural teachings of man-exaltation and wildest fanaticism.

Bible unity can not be accomplished by gathering into concentration camps, city or community, where unity seems to be established by the minorities yielding to the majority in the interpretation of the Scriptures, thus crushing out all personal views.

How much more beautiful was the Apostolic Church, whose unity of faith was marvelous. Though its members were scattered through the then known world, yet they honored all God-sent apostles, pastors, and workers from whatsoever quarter they might come. Some of the apostles who had imbibed the narrowness with which some of our modern leaders are inoculated, said to the master: "We found one casting out devils in Thy name and we forbade him because he followed not with us. Jesus said: forbid him not, for he that is for us is not against us." (Luke 9:49.)

So, in these chaotic times we shall reveal the spirit of perfect love and unity, by honoring every true apostle, pastor, teacher and worker, of whatsoever name or order they may be, in their respective places; loving one another with pure hearts fervently, and realizing that he that is for us is not against us.

There is a happy medium to choose by which we receive light and truth from whatsoever source it may come, not displacing our own light or experience, but adding to and illuminating it. Let us keep our hearts free from all sectarianism, free to love every true child of God, and not to show a spirit of overbearing pride to a weaker member who has not been able to comprehend the height and depth to which we have attained; to love and honor those who have the rule over us in the Lord.

When the night came, the Levite was compelled to seek shelter in Gibeah, but no one asked him to his house till an old gentleman who belonged to the same tribe as he did came and offered him shelter. The citizens demanded to see his guest, and to pacify them he put forth his daughter and a concubine. Their actions toward these was such as to produce death.

In the morning when the Levite came forth he found his concubine dead upon the steps. Taking her home, he cut the body into twelve parts and divided them unto the Twelve Tribes, which united them as one man to wipe out this sin from Israel.

This, Then, is the Modern Interpretation. The Gibeonites found their way into the body of Israel through flatteries and deception, and every time they backslid from God it was caused by these people. So in these modern times, the Gibeonitish flatterers have taken hold of many Full Gospel movements, causing them to believe they are the only people, and all others must certainly come to their way of thinking or else be lost. But now the Lord Himself is arranging and preparing His "Church all of gold," to lead them forth to the foreordained image of His Son, to the fulness of the stature of a man in Christ Jesus. Unity will come through the truth, not through any man's or movement's regulations.

The night came on, and the Gibeonitish devils, by their own individualism and for the gratification of their own sensual advancement, striving for place and honor among men, have separated the Lord's children and abuse the unity of the body, the Church; and now, when the Lord comes forth, hoping to find His Church fresh and ready for a successful day-journey, He finds instead His precious spouse is irresponsive, dead, powerless on His door-

steps, unable to lift her head for the coming Redemption.

The Lord gave us this commission: "Divide the body to the Twelve Tribes," that Israel might be gathered as one man; and though many declare it can never be done, yet, backed by the prayer of Jesus, we expect to see the time when, baptized by the Holy Ghost into one body, the gloriously redeemed Church without spot or wrinkle, having the same mind, judgment, and speaking the same things led by the Holy Ghost, shall go forth with the Everlasting Gospel to preach to every nation, kindred, tongue, and people. As there are counterfeiters of this unity and evangelization, we lift up our eyes to see God manifest the real in His own time and way.

The Lord made us to know that we were to hold up the divided, bleeding body of the Lord Jesus Christ to the various churches, societies, and gatherings, declaring unto them that thus has your narrow sectarian individualism and fanaticism destroyed the Lord's body; that the sectarian love for certain cities, and locations, and movements must be melted in the furnace of God's love until we shall know that God is not a respecter of places, or of men: that "neither in this mountain nor in Jerusalem," but everywhere, men shall worship Him in spirit and in truth.

God giveth to all men liberally and upbraideth not.

Seeing this rent and torn body, every true child of God will yield to the infinite will, that he may answer the prayer of Jesus.

Unity is not to be accomplished by organization or non-organization, or system. Unity by organization has been tried for nineteen hundred years and failed. Unity by non-organization has been tried for several years, and resulted in anarchy, or gathering together in small "clicks" with an unwritten creed and regulations, which are often fraught with error and fanaticism.

Continuing our prayers and study for unity we found that He that sanctifieth and they who are sanctified are all of one. (Heb. 2:11.)

This is true, and will accomplish the desired end if it is followed; for if you continue in sanctification, walking in the light, going on into the heights of Canaan, driving out the enemies, taking the much land yet to be possessed, you will find the Baptism of the Holy

Spirit, secure the establishment, fixing and settling in God, reaching entire sanctification of spirit, soul, and body. While the inception of sanctifying grace brings you holiness and perfection, you are commanded to go on unto the maturity of perfection.

"Perfecting holiness in the fear of the Lord." (2 Cor. 7:1.)

In spite of our alertness imperceptibly false doctrines, creeds, and errors have crept into our lives. The best of creeds are but the sawdust of men's opinions, stuffed in skins and feathers of truth to give them a pleasing and attractive appearance—to draw people into the support of an organized ecclesiasticism, or an individualistic propaganda.

We do not believe the Bible teaches or that God ever intended Christians to be taxed for the support of salaried preachers for the building up of any religious society; but that the workman is worthy of his hire, without having a stipulated salary; every true minister called of God should be willing to trust Him for his sustenance.

We believe that every Christian robs God when he does not give a tenth of his income to the Full Gospel, God-called, consecrated ministry. The tenth was not intended for indigent relatives or other benevolent purposes, but was for the priesthood, who had no other employment; who served not only on the Sabbath but continuously. If the ministry is our life-work, we owe every moment as faithfully used in our calling, as diligent in the business of the Lord to make it a success, as our brethren who follow a worldly calling.

Realizing that doctrines are the separating power among Christians today, and knowing that the true Bible doctrine will not separate God's people, and that the Holy Spirit would not teach two persons differently, it must be that man-laws and false teaching work the havoc over which we grieve.

Every new teacher who comes up proclaiming unity, whether in an organization or an unorganized form, demands an acceptance of their creed, baptism, or system before entrance can be obtained into what they term the true Church.

God's sheep today are as "having no shepherd," driven by the winds of doctrine, scared, bleating flocks on the mountains, knowing not whither to turn. It is any wonder then when

some wild-fire goat, animated by some false spirit dashes through the herd and leaps over the precipice into fanaticism, that many of the sheep break away and follow?

We are satisfied that the tender Shepherd who knows His own, will leave the ninety and nine and search until He finds every true soul lost in the mountains of error.

How precious to find that God truly had provided a remedy that could be freely used in any climate, in any home, and yet bring every true child of God into absolute unity; a remedy that does not require subscription to any creed, or belief in the doctrines of any human leader. This remedy is the blood of Jesus Christ, the source of all true unity.

Forasmuch as ye know that ye were not redeemed with corruptible things, such as silver and gold, from your vain conversation received by tradition from your fathers, but by the precious blood of Christ as a lamb without blemish and without spot. (1 Peter 1:18.)

Basing our faith on the power of that blood to cleanse us from false doctrine, conversations, traditions of the fathers, we shall truly be brought into unity.

Now, the very thing that we hold to and teach with the greatest intensity, the seeming truth of which we have been persuaded to believe in by arguments and reasonings, coupled with some Scripture to hold it together may be very erroneous indeed. To be brought into Bible unity we must as certainly lay all our creeds, doctrines, and teachings at Jesus' feet, asking Him to cleanse them though it take them all, as we did our life in consecration, when we sought His sanctifying power; and very many of the things you have held the dearest will pass from your life forever.

When you in your home, wherever that may be, and I in mine, seek and find the cleansing blood, purifying from all error and teaching, it will bring us into unity, whether we ever see each other in this world or not; but if we should meet we should find that the cleansing of the blood and the Holy Ghost our Teacher, had caused us indeed to see "eye to eye."

The reason why so many religious movements today are poverty stricken and others whose leaders have been taken up into the mountain been shown the earth and received of the Devil the promise of dominion and authority over all, for them and their followers, man-

ifest such a show of prosperity is because they are so freighted with error that the Holy Spirit can not teach them or advance them along proper lines.

"Oh," says some one, "if the blood of Jesus Christ would cleanse one in this manner, would he not become an infallible teacher?"

Not necessarily, for not until we obtain an infallible faith in the blood to cleanse shall we become an infallible teacher.

Please read the thirty-fourth chapter of Isaiah. God will take into His own hands the preachers of today, and the leaders of these latter-day movements.

Read the marginal rendering in connection with this chapter.

This article has been written to clear your minds and point out the stepping-stones to the glorious redemption, when God will indeed set the Church in order for final triumph.

The age recedes, the evening shadows gather, and in these birth-throes of the Millennium Day "we stand on tiptoe, our hands upon our thighs, looking for things that are coming upon the earth."

Among the signs of Matt. 24, are enumerated "wars and rumors of wars," "earthquakes in divers places," "distress upon the earth," with "perplexity," but one sign comes to us with tremendous force: "This Gospel of the Kingdom" shall be preached in all the world as a witness unto all nations, and then shall the end come." (Matt. 24:14.)

While many are idly gazing into the clouds for His coming, they neglect to hear in tones of thunder this command: "Go ye into all the world and preach the gospel to every creature." (Mark 16:15.) We venture this assertion: that Christ will not come until this gospel shall be witnessed to in "all nations."

"Oh," says a churchist, "the gospel has been sent to all nations." Well, creeds of various churches and their narrow, contracted ideas of the gospel have been preached, but this Gospel, the same that Jesus and the Apostles preached, has been sorely neglected by these imitation missionaries.

"This Gospel of the Kingdom" is that of which Jude writes, "We should earnestly contend for the faith once delivered to the saints." and of which Paul speaks in Heb. 2:1, 4:-- "Therefore we ought to give the more earnest heed to the things which we have heard, lest

at any time we should let them slip.

"For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation which at the first began to be spoken by the Lord, and was confirmed unto us by them that hear Him?"

"God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His own will."

This is the gospel that modern christianity has so sorely neglected.

"This gospel" covers three objects; viz., to give remission of sins (John 1:29.), to destroy the works of the Devil in disease and affliction. (Matt. 8:17.), and to baptize with the Holy Ghost. (John 1:33. Mark 1:8.)

"This gospel" not only bears all the fruits of the Spirit—love, joy, peace, longsuffering, gentleness, goodness, faith meekness, temperance—but the "Gifts of the Spirit" are equally available: wisdom knowledge, faith, gifts of healing, working of miracles, tongues, discerning of spirits, prophecy, and the interpretation of tongues.

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles; then gifts of healings, helps, governments, diversities of tongues, (1 Cor. 12:28.)

Those who bear "this gospel" are to have accredited credentials. "And these signs shall follow them that believe; in My name shall they cast out devils; they shall speak with new tongues.

"They shall take up serpents, and if they drink any deadly thing it shall not hurt them. They shall lay hands on the sick and they shall cover." (Mark 16:17, 18.)

"And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following." (20th verse.)

No wonder, then, that amidst the beginning of sorrows," we can hear the sound of a cyclonic, seismic revival, separating the wheat (the spiritual) from the tares (the formalists), and "heaving the church of God out of its dead, easy calm into a storm of service for the Master. A crucifixion of its hypocrisy, and an utter deliverance from ecclesiastical up-

holstery," restoring Pentecost and a world-wide preaching of "this gospel," freighted with all the power and simplicity of the Apostolic Faith.

The Lord is weary waiting for the modern church, with its medical missionaries, to do something, and has chosen to again give His wisdom, grace of healing, miracles, and empowerment in speech through a restored Pentecost to carry this wonderful gospel to all the world.

The Sealing

Since there are so many teachings today of self-ordained leaders of more or less human unction and truth, yet who fall into dreadful errors, it behoves us to try the spirits, to prove all things, and to hold fast that which is true.

That error is most dangerous which contains the most truth; yea, error would fall of its own weight if not upheld by pillars of truth.

We also note that wherever error exists, it is marked by the intensity of propagation and seeming blindness of its disseminators to its utter unscripturalness. The word of God is perverted to suit their own convenience, until onward rushing through deserts barren or mountain wilderness, they are lost to sight of sane and wiser men, wrecked in the crater of modern seething religious volcanic disturbances.

So God's sheep are today led by these "goats" into arid pastures. Starved, bleating flocks are eating the wool off one another, proselyting and denouncing all who do not feed in the same pastures with themselves; even while they feed upon the cacti and sage-bush of widest fanaticism, and led by men whose so-called "divine revelations" are as vain as a madman's dreams.

The unction of an elevated ego, produced by a "brain storm" of overwrought imagination of self-exaltation and self-esteem.

As there are so many today claiming divine leadership, who say they are sealing the bride and setting the true church in order by water baptisms, etc., we feel led to declare that the sealing of the bride and the setting of the body, the church, in order will be done by God, and not by the systems or organizing schemes of men.

Amid the gathering of the clouds of the last days, God promises a sealing to His servants in their foreheads. (Rev. 7.), that they may

escape "the time of trouble." (Dan. 12.)

Now, we would ask is this sealing of such a nature that we may be sure of the fact when we are sealed?

The fact is ever true that we are sealed by the Holy Ghost, and that this sealing has to do with the preliminaries of Redemption; for He says, "Grieve not the Holy Spirit of God whereby ye are sealed unto the day of Redemption." (Eph. 4:30.)

In order that the saints should not take various phases of the Holy Ghost's power in the fruits, gifts, or blessings, He designates the particular operations of the Holy Ghost that does the sealing. "After that ye believed ye were sealed by the Holy Ghost of Promise, which is the earnest of our inheritance until the redemption of the purchased possession." (Eph. 1:13, 14.)

"Now, He which stablisheth us with you in Christ, and hath anointed us in God, who hath also sealed us and given the earnest of His Spirit in our hearts." (2 Cor. 1:21, 22.) Remember that it is an incontrovertible fact in Scripture that the Holy Ghost of Promise was and is today accompanied with the speaking in tongues.

Get your personal Pentecost, your personal evidence, so that you may feel the glorious sealing power setting and fixing you in God in these perilous times of religious discussions and of amateur theologians drifting through the land.

The present Pentecost is not only given as the sign of a believer, the sign to unbelievers, the power to witness (prophecy) not only in your own language, but in "other tongues," as the spirit giveth utterance; but in these last days the Holy Ghost is sealing the forehead and bestowing the power so that we can sing, pray, and preach "in the Spirit" as a "gift of tongues," not a "gift of brains."

God, the church, and the world are tired of listening to these modern preachers while they whittle intellectual shavings and theological chips. They want reality, a message from under the Throne, delivered by one who opens his mouth to be filled by God with burning, clinching truth. And this message is now going forth.

EASTER AT ORCHARD

A few weeks previous to this occurrence,

Bro. Parham hinted by mail that if God would release him from the work in the East, he would make a desperate attempt to arrive in time to open our second anniversary of the entrance of the Apostolic Faith doctrine into the Empire State of the South.

A hint at refreshing times from our "Gospel Daddy" was sufficient; so words of solicitation were soon speeding towards New York, prayers towards Heaven, and money towards Zion.

'Tis futile to attempt a description of the welcome extended him by our citizens. If there is a man, woman, or child here who does not love Bro. Parham, I have not found it out.

Easter dawned bright and fair at Orchard. God's children came teeming in from all directions, and we had a glorious day. As I listened to testimonies, and tongues, and praises the first telegraph message flashed through my mind: "Behold, what God hath wrought!" It doesn't seem possible that such a marvelous work could have been accomplished in two years' time.

Hundreds revel in the light Bro. Parham brought us, and he has the love and esteem of his Texas children in the Gospel of Jesus.

We missed many faces which were seen at our last year's reunion; but God leads, and we know there comes a grander reunion, where the elect of God will separate no more.

W. M. GRAY.

THE DIVINE PLAN

Design of the Apostolic Faith Movement; Itinerant (Apostolic) and Resident (Pastoral) Ministry; Relation of Ministry and Laity; World Evangelization.
(Official Announcement)

To "preach" is to proclaim. To preach the gospel is simply to shout aloud the fact and the terms of salvation, with the co-operation of the Holy Ghost. (Quite a different thing from teaching or pastoral instruction.) In New-Testament times it was done by all Christians to a greater or less extent, according to ability, some developing the gift of preaching and others not.

It was not, then, the preaching of the gospel that distinguished the New-Testament ministry from the laity. The distinction was one of office. That is, the ministry had special

duties, while those of the laity were general.

With the ministry thus separated in our minds from the laity, let us proceed to a study of the labors of each in New-Testament times, and the ministry first.

The New-Testament ministry was clearly composed of two principal and marked divisions or branches, the itinerant and the resident. Essentially different were these two bodies, in their origin, in their destination and in their origin, in their destination and in their potentiality. The one originating in the distance, as it were, the other originating on the spot (the one imported, and the other domestic.) The destination of the one being the limits of the globe, that of the other to remain at home. The one containing within itself all things pertaining within itself all things pertaining to the Church and able to impart to others all of the constituent powers of the Church (able to create a Church), the other limited in its potentiality by a fixed, previously developed function of ministering to a Church already created. The one, the Apostolic office, the other the Pastoral office the one essentially; itinerant, the other essentially local or resident.

That this ministry, in office and form, should continue to the end of this dispensation is incontrovertibly clear from Ephesians 4:11, etc., "And he gave some, apostles; and some, prophets; and some, evangelists, and some, pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, TILL WE ALL come into the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

The abolition of the Apostolic, itinerant wing of the ministry is the blunder of the centuries. It was the Church's cavalry—yea, more, it was its army of occupation and conquest, as distinguished from its army of pacification and reserve. Its absence explains the astounding fact that the "Church militant" has been unable, in one thousand five hundred years and more, to complete the evangelization of the globe, so auspiciously begun by the early Church, and why it is not now able to do so, and never will be, as at present constituted. More children are being born into the world today by natural birth than are being born into the kingdom of Christ by the new birth, so

that, instead of the Church making headway toward her ultimate destiny, it now finds its task bigger and more hopeless each day that passes over its head. Surely no one doubts the power of the Church of Jesus Christ, if united and properly directed, her heavenly resources all being brought into play, to evangelize the world in this generation, in fact the brevity of the struggle is hard to estimate. I respectfully submit that the place to get the pattern for properly directing this forward movement is the New Testament, and that in searching for it men cannot afford to let their pride of opinion, nor denominational pride, nor any other selfish impulse swerve them from the inspired example. I believe, with all simplicity and candor, that we of the Apostolic Faith Movement are pursuing the Apostolic plan, and that God has given it to us in these latter days as the result of combined and costly experience of centuries, during which the Church has been struggling back to the estate it lost in the great apostasy of the fourth century.

But to continue. We observed above that the Apostolic division of the ministry was essentially itinerant. It is to be observed that this wandering was not aimless—as much of modern evangelistic work is. Its movements and office work, on the contrary, had a well-defined and attainable object, as a study of its operations in the New Testament will reveal. That object was the creation of churches, their orderly formation and their confirmation to the point of Church sovereignty. This done, the pastoral division of the ministry took charge, to edify the Church and perpetuate its development, while the Apostolic ministry pressed on to other conquests. Take the Church at Ephesus as an illustration. It was founded and fostered by St. Paul and his helpers, constituting the Apostolic ministry in that sphere (Acts, Chapters 18 and 19). (Also Epistle to the Ephesians.) In due time, however, we find that Church among the list of sovereign Churches in Asia, exercising the highest act of Church sovereignty by passing judgment upon those who came to it claiming to be apostles, and rejecting such as it adjudged to be unworthy. (Rev. 2:2.) Clearly that Church was no longer in the dependent class, and St. Paul and his ministry could easily be, and were, spared to duplicate their work in new terri-

tory.

Take the work of Titus in Crete. It was to "set in order the things that are wanting, and ordain elders in every city." (Titus 1:5.) This was a task with an attainable object. Certainly Titus was not supposed to "remove the time limit" and spend his life on the island of Crete, important as it was (boasting of "an hundred cities"). When he got things in order and the elders appointed he was supposed to report a finished task to St. Paul and get another commission.

By failing to press its work to the point of establishment and Church sovereignty, then appointing pastors to nourish and sustain the flock and moving on the modern ministry has brought utter confusion, has burdened the Church with expensive machinery intended for conquest, but in fact rusting out at home. The modern Church presents the spectacle of a well-fed and groomed soldiery, organized, armed and equipped for war, marking time at home.

A congregation of sensible men and women having real and full salvation, with experience and training in God's work, and duly set in order, can assuredly manage home affairs. And with occasional lifts from detachments of a fire-baptized ministry at the front can enlarge her local borders in a manner approaching the ideal. Let her preachers all enlist in the war and really go to the front, and you will see the Church of Jesus Christ arise and put on her beautiful garments as she has not done since the apostasy. Every man, woman and child would become infused with the war spirit and she would arise in her beautiful might and make short work of her great commission.

The work of the Apostolic branch of the ministry was, and is, to blaze the way, found new congregations, set them in order, and on their feet, and "go" on into all the world on the same mission. The obligation of the whole Church is to evangelize the world. "This gospel of the kingdom shall be preached in all the world for a witness (not necessarily the conversion) unto all nations, and then shall the end come." That is, Jesus promises us that in the day when our embattled hosts clasp hands on the other side, having given all nations a fair chance to accept salvation, and they have either accepted on the one hand or rejected or neglected on the other, in that day He will rend

the sky, and in His Glory, with ten thousand of His angels, descend to our midst.

Now, concerning the pastoral branch of the New-Testament ministry: Bishops, Elders and Pastors are different names for one and the same officer. He was "Elder" because of his age and experience, "Bishop" because he was to oversee, and "Pastor" (Shepherd) because he was to lead and feed the flock. Paul uses the words Elder and Bishop interchangeably to Titus: "Ordain elders in every city if any be," etc., "for a bishop must be," etc. (Titus 1:5.) Modern distinctions in these titles are man-made. The truth is that staunch laymen, whose experience in life, standing in the community, and other qualifications, made them the logical leaders in their home communities, were selected and "ordained" (appointed) by the Apostolic ministry by the office. They were not supported financially by the Churches for two reasons: First, because their duties did not require it; secondly, because they did not need to be supported, but were themselves to be men "given to hospitality." Read the qualifications for the office laid down in Titus 1:5 to 10, and 1 Tim., 3; 1 to 7. These officers were not "preachers" in any special sense; that is, not necessarily, because that was not their line of work. The introduction of preaching as a chief duty of the pastor in modern churches has been at the expense of true pastoral interests, and has in turn made an excuse for the most unscriptural of all the blunders, a salaried, stationed "Ministry," sought after, and obtained, to an appalling extent, by ease-loving, place-hunting, wire-pulling hypocrites that make many ministerial conferences seem more like a political convention than anything else, and blighting the erstwhile powerful organizations with deadness, worldliness and infidelity. It is our duty to return to the simplicity of the Apostolic days and to adhere to the New-Testament example as against all the beautiful theories and systems of men.

The Apostolic movement presents a scripturally organized Apostolic ministry, operating on exactly the same principles as St. Paul's great movement to evangelize the Gentile world, and is the most scriptural extant. The Baptists believe in Church sovereignty, but go to the extreme of interfering with the ministry. The Methodists believe that "Preachers

are sent, not called," and go to the opposite extreme of abolishing the sovereignty of the churches. The Apostolic Faith Movement has a ministry that is perfectly free in its movements and message; it sent, not called, and at the same time a laity that is free and sovereign. If the history of the Church since the apostasy presents any such an adjustment of the respective rights, duties and privileges of ministry and laity, I have not seen it. Mr. Wesley came very near it with his "traveling preachers" and "class leaders."

A successful forward movement of the Church depends upon the coincidence of three things: The full Gospel message, the endowment of power, and the divine plan. When the Apostolic Faith Movement has been fully analyzed by the Christian world, the process of which is now beginning, it will be found to contain these essentials to a degree never heretofore attained. For a considerable period she must go under the calcium light of investigation and if it is of men it will come to nought, if of God, thousands of saints will soon be lined up with us for a worldwide movement that shall close this age.

—o—

Spearman, Texas, June 18, 1925

Mr. Charles Parham,
Baxter Springs, Kansas.

Dear Sir and Bro:—

Your request for copy of our Constitution of the Spearman Union Church Association received this morning and I am glad to comply with this request. Inclosed find said copy.

I am pleased to say: That this plan or constitution was very carefully considered before I made the first draft of it, and I believe it covers the ground quite completely. You will see, that the entire management of the matter is left entirely with the Board of Trustees, but they are governed by the Constitution as to the extent of their authority.

The only difficulty we have ever had, was in the matter of a proper adjustment of time between the 2000 different denominations, in consequence of which our Board made a ruling that no sect or denomination could have any regular dates, but it was open to all on an equitable basis. Under this ruling it becomes necessary for any individual, sect, Denomination or creed to make application to the Board for a date, and if such date is not already

taken, then they have free access to it.

Our worst trouble has been with the Nazarenes, who first took the liberty of assuming the First Sunday in each month, and so long as it did not conflict, there was nothing said about it. Later they wanted two Sundays in each month, then the Baptists wanted two Sundays each month, this as you see only left the Fifth Sunday open. The result was the board held a special meeting and passed a resolution that no denomination could have a set date, such as was asked for above. Board also passed a resolution to the effect that if any sect was holding a protracted meeting it had the right of way until meeting was completed. Since then we have had no trouble.

Bro. Parham our "Bunch of Come-outers, or Four Square People" are getting along nicely. Never fail having prayer meetings regularly unless building is otherwise occupied. Also have regular Sunday morning and evening services as well as Sunday school.

Our prayers are for your success in Gospel work.

Yours, A. E. TOWNSEND

Whereas:—A large number of the citizens of Spearman and vicinity feel the need of a place of public worship which is not dominated by any special sect or creed, but which may be open, on an equitable basis, for Christian religious worship, to any and all persons of Protestant evangelical faith: And

Whereas:—It is deemed necessary that a Board of Trustees be selected to have the management of such place of worship, and that such Trustees have their duties and powers determined and set forth:

Therefore, we the subscribers to a building fund for the above purpose, do adopt the following Constitution.

Constitution

Article 1. This Association shall be known and designated as the UNION CHURCH ASSOCIATION of Spearman, Texas. Said Association or organization shall be, and forever remain, perpetually, Non-sectarian. The building or buildings that are, or that may hereafter be, constructed by said Association for public worship and the teaching of the Christian religion, shall be and forever remain, perpetually, Non-sectarian; and no preference, exception, or discrimination shall ever be exercised, used, or resorted to by this or any future

Christian Sabbath; but said building or buildings, against or in favor of any special sect, creed, doctrine, or person or persons teaching the protestant evangelical faith, and observing the first day of the week as the Christian Sabbath; but said building or buildings shall forever and at all times remain open to the free and equitable use of all such as are herein specified; and this Article shall remain forever inviolate and perpetual.

Article 2. Any person subscribing to the Building Fund, or hereafter to a fund for maintenance or up-keep of the building or buildings and premises, shall be considered a member of this association and entitled to a vote or voice in any of the meetings of the Association.

Article 3. The management of this Association shall be vested in a body of Trustees, (five in number) as follows: L. M. Womble, J. M. Glover, E. A. Greever, H. E. Barbour and John L. Hayes, said named Trustees having been selected by a majority vote of the members of the Association present at a meeting held at the Arcade Theater building, in Spearman, Texas, on January Thirteenth, 1921.

Article 4. The Trustees of this Association shall hold their respective offices during the period of their residence in the community, unless sooner removed by death, resignation, or a majority vote of the members of the Association present at a meeting called for that purpose, due notice of such meeting having been previously given to the members.

Article 5. It shall be the duty of the Trustees to organize by selecting from their number a Chairman or President, a Secretary and a Treasurer.

The Chairman or President of the Board of Trustees shall preside at all meetings of the Board, and at any and all meetings of the Association. He shall also call special meetings of the members of the Association whenever deemed advisable by a majority of the members of the Board of Trustees. In case of the absence or inability of the Chairman or President to act as above set forth, the remaining members of the Board shall select one of their remaining number to act in his stead.

The Secretary shall keep a correct record of all the proceedings of the Board of Trustees, also of all meetings of the Association, in a well bound book kept for that purpose, said

records being open for inspection by the members of the Board at any and all times. The Secretary shall also keep a record of the names of all subscribers and amount of their respective subscriptions to any fund for the building or up-keep of the premises, and this list shall constitute the membership of the Association.

The Treasurer shall have charge of all funds of the Association and shall deposit same in a Bank designated by the Board of Trustees, said account to be kept in the name of the Association and to be checked out only by order of the Board. He shall also keep a correct record of receipts and disbursements of monies coming into his hands and make a complete report of same to the Board of Trustees whenever called for, said report being open for inspection by any member of the Association.

Article 6. In case of the death or removal of any member of the Board of Trustees, as above specified, the vacancy shall be filled by vote of a majority of the members of the Association present at a special meeting called for that purpose.

Article 7. If at any future time it is deemed, by the members of this Association, that a new or more permanent building or buildings be required, the Board of Trustees shall be instructed and empowered to sell or dispose of property that is decided by the members to be no longer required or needed; and the proceeds derived from the sale of such property shall be applied and used in the construction of new buildings and the improvement of such property as the Association may require and direct.

Article 8. The Board of Trustees may make such by-laws as they may deem necessary for their guidance, not in any way conflicting with the above Articles of the Constitution.

The above Articles of the Constitution were unanimously adopted by vote of the members of the Association present at a meeting at the Union Church building, in Spearman, on June Fifth, Nineteen Hundred and Twenty-one.

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WONDERFUL AWAKENING AT JOPLIN, MISSOURI.

The Church at Joplin is happy to have just the privilege of listening to three splendid sermons delivered by Chas. F. Parham the Apostle

of the latter day Full Gospel Message. In addition to the care of, and general interest in all the Churches. Bro. Parham has a clear vision of their local needs. During his stay the church was set in order according to the instructions of Paul to Titus, and the divine call of a splendid body of humble, Spirit-filled God ordained Elders and Deacons—Deaconess were recognized by the imposition of hands of the senior Elders, and we predict for this Local Body an unprecedant era of prosperity and growth.

We believe these servants of God and the Church will use their office well and purchase to themselves a good degree, and great boldness in the Faith which is in Christ Jesus.

A delinquent Sunday School pupil claimed his lateness was caused by his watch being too slow, "I have no faith in my watch anymore." He remarked, "its not faith in your watch that you need" replied the teacher "it's works". We believe the Church at Joplin is sound in the Faith and the Lord is going to furnish new works that will enable it to keep in time with onward march, in the order of Gods plan.

To get in touch with this live bunch of Christian boosters, correspond with J. B. Ryan 14th and Main Street, Secretary of the Board of Elders and Deacons.

Pastor, A. B. STANBERRY.

Sacramento, Calif.
June 30th, 1925.

Our meetings here had begun with good interest, wonderful crowds; having about 1,000 or more in attendance. The tent would seat about 2,000. At noon on Monday's & Tuesday's we had shop meetings, and while we were all at these meetings the tabernacle was burned to the ground. We rushed out, but there was nothing left. Very miraculously the firemen had rescued the two pianos, but we lost our song books, and signs, etc.

We secured a church up town to continue the meetings but can only hold there a short time. We are still going on by the grace of God. There is nothing to turn back to. "All things work together for good to those who love the Lord. Truly we don't understand why some things happen, but we will some day. Praise the Lord."

We don't know yet where we will go from here, but we are waiting and praying that the

Lord will lead us, that we may know just what we should do at this time, so pray for us. May God bless you all.

WILFRED AND ALICE PARHAM.

BE CAREFUL WHAT YOU SAY

"Judge not that ye be not judged."—Matt. 7:1.

In speaking of a person's faults,
Pray, don't forget your own,
Remember those with homes of glass
Should never throw a stone.
If we have nothing else to do
But speak of those that sin,
'Twere best that we should look at home,
And from that point begin.

You have no right to judge a man,
Until he's fairly tried;
Then if you do not like your company,
You know the world is wide.
He may have faults, and who has none?
The old as well as young,
Perhaps for anything we know,
We've fifty to his one.

Then let us all when we commence
To slander friend or foe,
Just think what harm one word may do
To those we little know.
Remember slander sometimes, like
Our chickens, roost at home.
Don't speak of others' faults until
You have none of your own.—Selected.

CARD OF THANKS

We want to thank our many friends for their kindness, sympathy and prayers, thru the sickness and death of our son, brother and uncle Charles W. Turner, who the Lord called from labor to reward, and earths cross to Heavens crown. Our loss is his gain. Blessed be the name of the Lord.—Mary Warner, Cora Carter, Lloyd Turner.

PERILOUS TIMES

The current daily news of unparalleled accidents on land and sea, horrible murders and suicides, the awful increase along immoral lines, until every sin mentioned as prevalent before the flood is now so common that were the truth brought to light it would be impossi-

ble to believe it all.

The terrible cyclones and storms, the awful earthquakes and disasters, which no doubt will increase until the whole surface of the earth will be changed, climaxing in the darkening of the sun; the moon turning as to blood; the falling of the stars, and that great earthquake which will remove the mountains and slough the islands into the sea—all of these are nearly upon us, and some are beginning to be seen and felt.

Perilous times in business, politics, and religion are here. Everything seems to lack stability.

If we are going to do anything for God, let us do it at once, before the night cometh when no man can work.

REPENTANCE, OR THE FIRST STEP TO SALVATION

To-day we find the majority of preachers trying to lead folks into deep water on Bible truths. Trying to fathom the deep things of the Lord. Giving their interpretation of the scriptures, prophesying, "Thus sayeth the Lord has not spoke. Ezekiel 22:28. They are only blind leaders of the blind, and will all fall into the ditch together, Matt. 15:14.

Writing book upon book, giving their ideas and opinions of how and what to do to become a christian, are of no avail if one ignores the fact that Christ said, "Except ye REPENT ye shall all like-wise perish". Luke 13:3. Teaching man that he is his own savior, (seeking followers) denying the blood of the Savior, Jesus Christ, and counting it an unholy thing. Building on all kinds of foundations except the Christ. Daubing their building with untempered mortar. Ezekiel 13:11.

Not until a man realizes his lost condition will he ever repent. (But as the Holy Spirit reveals to him that he is a sinner, and lost without any hope unless God comes into his life) and makes the "Bed shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it". Isiah 28:20.

God said "Behold, I lay in Zion a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Isiah 28:16. Christ is that Stone, for he said "I am the door of the sheepfold and he that climeth up any other way, the same is a thief, and a robber". Jno.

10:1.

When the Holy Spirit reveals to a man that he is lost, and as he turns from sin with loathing and disgust, calling upon the Lord till God comes into his life and makes him to know he has been accepted of God, then he is building on the right foundation. For no sin repented of can stand before the blood of Christ. The devil must go, when the blood is applied through repentance. Then is when the sinner finds peace and pardon in the atoning blood, shed for the sins of the whole world." For Godly sorrow worketh repentance to salvation notto be repented of. 2nd Cor. 7:10.

Peter said "Repent and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3:19.

The sinner forgiven of much seems to love the Lord more than he that is forgiven of little. Luke 7:41-50. Some very wicked men, after once becoming truly converted to the Lord, make great preachers, of strong faith in God: as Paul. They see what God has saved them from, and they have the more determination to warn the other to flee from his wicked way.

The sinner world demands reality of the christian. You can't expect them to want the salvation you profess, unless your life proves you have something better than they. And its high time the christians were bracing up and asking God to put the shine of salvation on their faces, that they may appear as did the three Hebrew children that chose the diet of pulse, rather than to be defiled with the kings meat and wine. Dan. 1:8-18.

Gods children should look fairer and better than any class of people in the world.

If you are thoroughly converted you will live the life. If not you can't.

So may God help us as christians to shout and shine for God.

Lift up your heads, get your eyes on God and things external, not on the perishable things of this life. Place your case in the hands of the court. You do not need a lawyer (preacher). Get your own law book (the Bible) and find out just what the book says, and obey the word and you can find the remedy.

Yours for the truth as it is in Christ Jesus.

HORACE L. WATKINS,

Lovington, N. M.