

Mrs. Mary F. ...
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The Apostolic Faith.

Lift up a Standard for the People.—Isaiah 62:10

VOL. I

HOUSTON, TEXAS, DECEMBER 1905

NO. 7

SOME OF US LEFT.

Stand true and fast, and stick to the last,

There will always be some of us left.

Let traitors and cranks desert from the ranks,

There will always be some of us left.

Let knockers and kickers continue their dirt,
To be rid of their presence will do us no hurt;

And if to our backs we have only one shirt,

There will always be some of us left.

Be true to your right and keep up the fight

There will always be some of us left.

There's no need to quail or set up a wail,

There will always be some of us left.

Don't listen to croakers with sad tales of woe,
Who talk of the days of winter and snow—

Let icicles form and let blizzards blow,

There will always be some of us left.

We have come here to stay fore'er and a day,

There will always be some of us left.

Don't worry or grieve, or false yarns believe,

There will always be some of us left.

THE GRACE OF SANCTIFICATION.

Salvation consists of two works of grace. The first is Regeneration, the second is Sanctification. In order to understand the second (about which I am requested to write) we must have a clear knowledge of the first.

The experience commonly called "conversion" has at least three factors. (1) Conversion, proper, which is a turning away from sin and unto Christ, with a godly sorrow for sins committed and with faith in Christ. (2) Justification, which is a legal transaction taking place in heaven whereby the records theretofore against us are balanced, by virtue of Christ's atonement, and (3) Regeneration (a re-creation) whereby we are washed of the guilt and pollution of actual sins and the new life "from above" is planted within us, the love of God being shed abroad in our hearts by the Holy Ghost. With this new life we love the things we formerly hated and vice versa. We "delight in the law of God after the inward man."

From the foregoing it must appear that we do not minimize conversion. It is a thorough, a tremendous

... a divine act, a work of grace.

Nevertheless this is not Sanctification and universal Christian experience demonstrates the need of a further work of grace after all this. While I describe the experience of Christians everywhere as they relate it to me, let the reader parallel it with his or her own experience and see if God does not reveal the true condition of your own heart, and be thankful for it, since it is the truth that is to make us free.



Cut made by TEXAS ENGRAVING CO.

CHARLES F. PARHAM,

Projector of the Apostolic Faith Movement.

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I find Christians wherever I go who know that they have been converted by the power of God and that they are now in a justified state, who love God and desire to serve him perfectly, and yet they are conscious of many things in their hearts at variance with and contrary to that love. Certain passions, conceits, envyings, strife, impatience or unrest, which Christians ought not to have and of which they are ashamed. Those who have not heard of Sanctification are often perplexed to account for these things in the heart and sometimes begin to question their conversion and often they give up in despair and live in spiritual misery until the light comes. I have seen face after face light up with faith and hope as the light of the full gospel floods the soul revealing the cause and the remedy for this state of things.

These dark corners in the soul, these ugly passions, are the real root of the sin business, the source and cause of all actual sins committed. They are expressions of that thing variously designated in the Scriptures as "Sin," "Sin that dwelleth in me," the "carnal mind," the "old man," "unrighteousness."

By whatever name it may be designated and in whatever form it may appear in one's heart, it is one and the same thing, called by theologians "Original Sin" and is easily distinguished in the Bible from Actual Sins by the fact that it is written in the singular number "Sin" whereas our Actual sins are designated in the plural number, for they are as many as the sands of the seashore.

Now we are responsible for actual sins committed, ashamed of them, repent of them, ask forgiveness and get it. But this natural depravity is something for whose origin we are not responsible. We are just born that way. It is not to be forgiven but it is to be destroyed, eradicated. We get forgiveness in conversion, we get this deliverance from original sin in Sanctification. The first work of grace has reference to our actual sins, the second to the sin principle.

"Sanctify" comes from two Latin words, "Sanctus" (holy) and "faceo" (to make)—and it is so in the Greek. Webster gives its primary meaning, therefore, "to make holy." Now "Holy" comes from the same root work as "whole" and such is its principal meaning. I would define Sanctification as "A Spirit wrought whole-heartedness toward God and man." It is a definite work of grace, as we shall presently see.

"Sanctify" has also been borrowed to express another meaning: "to set apart to a holy use." In this sense it is applied to inanimate objects, such as the vessels of the Temple. It being impossible to change the nature of these inanimate objects it is manifest that the only way they can be sanctified is by setting them apart to a holy use. Sanctify is also used in this same secondary sense as synony-

mous with "consecration," as in Joshua 3:5, "And Joshua said unto the people, sanctify yourselves," and Christ declaring "for their sakes I sanctify myself."

But the Sanctification which we are considering is a divine act. "The very God of peace sanctify you wholly" (1 Thess. 5:23). "Wherefore Jesus, that he might sanctify the people with his own blood, suffered without the gate." (Heb. 13:12.) "For both he that sanctifieth and they who are sanctified are one." (Heb. 2:11.)

Manifestly God does not consecrate us nor set us apart; we do that of our own free will. Therefore this divine act which is here spoken of in the Scriptures is not "a setting apart to a holy use." Consecration is man's part, Sanctification is God's part. We consecrate our ransomed lives to God and he makes us holy or whole-hearted, by destroying inbred Sin and taking up his abode in these purified temples. (See Romans 12:1 and 2.)

"If we confess our sins, he is faithful and just to forgive us our sins (plural) and to 'cleanse' us from all righteousness (singular)." (1 John 1:9.)

The grace of Sanctification is obtained by consecration and faith. A sinner has nothing to consecrate. A Christian consecrates his ransomed life to God for a perfect obedience. He presents his body (all) to God as a living sacrifice, and then by faith pulls down upon his devoted head the fire of heaven, which consumes the sacrifice. Both graces are by faith; Romans 5:1 and 2, also Acts 26:18.

While we are not responsible for being born in sin and shapen in iniquity—for the presence of this Original or inbred sin, yet we become responsible if, after the light of God's sword is turned on and we see it then, we neglect or refuse to pay the price to have it cleansed away through the blood of Christ.

It is common for people to declare to me that the only way we can ever get to heaven is as "a sinner saved by grace," meaning by this term: that they are saved in the midst of sins being daily committed, or in other words meaning that they are both a sinner and a saved person at the same time. Jesus came "To save his people from their sins," not in their sins. The good book says "If we say that we have fellowship with Him and walk in darkness, we lie and do not know the truth." (1 John 1:6.) "He that committeth (practiceth) sin is of the devil." (1 John 3:8.) "In this the children of God are manifest, and the children of the devil"—that is to say: The way to tell a sinner from a Christian is not by his profession, but by the fact that one commits sins and the other does not, by God's graces and help. (1 John 3:10.)

As a matter of fact, however, the dominion of Satan is broken in the first work of grace, so that the question of living without sinning is settled in Con-

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version—not in sanctification. The sanctified Christian is not required to live without sin any more than a justified Christian. The difference between the two is not in the life but in the heart.

Sanctification makes it easy to keep the commandments for the simple reason that those evil tendencies which give the justified so much trouble are eliminated.

We do not believe that any of us ever get to the point in this life where we "cannot sin," but on the contrary we have to "watch and pray" lest we do fall into sin. To say that the evil tendencies in the heart have been supplanted by perfect love is not the same as saying we "cannot sin." Man's free moral agency is not destroyed in Sanctification.

We do say that we cannot sin and be a Christian both at the same time. We believe a sinner is he who commits sin, even if he had his name on all the church books in Christendom. We can give up our salvation and plunge into sin at any moment this side of heaven—yea the devil hangs on our flanks and seeks to seduce us into it at every step.

Sanctification puts the devil out of us. There is no security in locking the doors and windows if the burglar is already under the bed. The only safety is in having him cast out and their locking the doors; then we may lie down and rest "For we which have believed do enter into rest."

Conversion takes us out of the world; Sanctification takes the world out of us.

We believe in growth in grace after Sanctification. Christian perfection does not preclude growth and development. A colt is as perfect as a horse. He may be a perfect colt every day and grow rapidly—in fact any serious imperfection will hinder growth. If your veterinary surgeon should prescribe "growth" for your sick colt you would discharge him. The colt needs treatment restoring him to present perfection so that he may grow. The application is easy.

Christian perfection is not angelic perfection, nor yet Adamic perfection; it is just Christian perfection—i. e. perfect love.

There is an easy distinction between sins and mistakes. Owing to the infirmities and limitation of this life we continually err. These we regret and ask forgiveness for and strive to avoid another time. There is no sense of guilt but one of regret at blunders committed.

W. F. CAROTHERS.

KATY, TEXAS.

Having closed a successful revival in this place, in which many souls received pardon, and many lives were set apart for Himself, regular preaching services at 11 a. m. and 7:30 p. m. have been held, together with the class meeting each Tuesday night.

The interest of the people in the Full Gospel work

is not waning, but the services are well attended, and we feel that the power of the gospel of love which Jesus brought is breaking down prejudice and strife, and melting hearts into fellowship and love.

Some of the young people and older ones, also, have given their lives to this work and expect to enter the Bible school at Houston, while other hearts hunger for this opportunity, of which they are unable to avail themselves.

We rejoice as we see the eagerness with which the word of life is received, and the desire manifested by them to know His will more perfectly.

L. T.

APOSTOLIC BAND AND THEIR CREED.

Members of Religious Body Now Working in City Tells of its Tenets.

A body of religionists who call themselves the Apostolic Faith band have been holding meetings in Galveston for some time. Members of the band have been making house to house visitations and a great deal of curiosity has been aroused by certain manifestations noticed during their meetings, as well as by certain claims earnestly advanced by these workers. A Tribune representative called upon a member of the band and asked for a history of the movement together with such other matter pertaining to the sect as would afford our people a clearer understanding of the objects of this band. Herewith is the reply:

This is a movement that has not been born of the brain of man, nor according to the will of man, but under the direction of the Holy Spirit of God it has sprung forth to stand amid the forces of sin and degradation a real living vital power to restore to earth once more the "faith once delivered to the saints."

This has not been brought about in a day, but after much waiting upon God, and many sleepless nights, after much toil and weariness of the flesh, after continual consecration to God's will and sacrifice of self, after patient endurance and continued faithfulness in the little things, God has committed unto the one He has tried, proved and chosen, this commission.

Charles F. Parham, the leader and founder of this movement, who is now in this city, has no formula of creeds to which he forces others to subscribe, but, believing that God's children should all be one, he has gone forth at the command of the Spirit of God with the simple teachings of Jesus.

Shutting himself away from the ideas, opinions and creeds of men and churches, seeking only to know the will of God, he has lead from the limited confines of church organization and the hampered position of a denominational minister into wider fields, where the world became his parish.

Great revivals followed this work. For nearly

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three years in Topeka, Kan., a mission and healing home was conducted, where not only the sick of all classes, rich and poor, were cared for and taught in the way of healing but the needy and the homeless always found a welcome. From the mission work Mr. Parham was lead to open a school where men and women might be trained for active and practical evangelistic labor for the master.

A company of 40 came together in this school where no text-book was used but the Bible, there to seek out its hidden treasures, and to know the will of God more perfectly in being efficient "workmen who needed not to be ashamed of rightly dividing the word of truth." A magnificent building was procured for this school.

This study of God's word and waiting upon Him was continued for one year, with only an occasional going into public service. During that time prayer never ceased, but night and day each student taking their watch in the "prayer tower," supplication and praise ascended to our God.

In great humility this school then sought for the baptism of the Holy Ghost as it was received on the day of Pentecost, that power to hold up a risen Christ might be again restored to the church.

On the night of the first day of the year 1900 this power was again given as one of the students, after the laying on of hands according to the scriptures, received the promise of the Father, the Holy Ghost, evidenced by the speaking of other tongues. Three days later, in an upper chamber set apart for the tarrying for baptism, the second chapter of Acts was again witnessed, as the power of Pentecost fell upon 15 persons gathered in one place with one accord. Once more was seen the cloven tongues of fire as they sat above the heads of the students and again was heard the sign of the incoming of the Holy Ghost, "for they all spake with tongues and magnified God."

The newspapers of Topeka, Kansas City, Cincinnati, St. Louis, etc., sent reporters to hear the story of the return of Pentecost. Foreigners, government interpreters and professors of languages, all testified that the recipients of this baptism did speak the languages, of the world with proper accent and intonation.

So without salary, without taking collections, without begging or soliciting and with no bank account behind him, he stepped out on God's promises.

It was shown that for two years the work would seem to terminate in defeat, but at the end of the third year God's truth should triumph. This has been realized.

At the end of the third year a mighty victory was granted. Every city, town or hamlet visited was swept by old-time revivalistic power. Through Western Missouri and Southern Kansas the mighty flame spread increasing in power and victory. In-

fidels, skeptic, creed-bound formalists, the respectable sinner, together with the baser one, all surrendered before the mighty power of the living God.

Cancers, tumors, consumption, rheumatism, fevers, etc., were healed. The lame was made to walk and the stammering tongue that could scarce be understood to speak with perfect clearness.

In the meeting held in Galena, Kan., which lasted for three months, where it was estimated 800 were saved and 1000 healed, the power of God was wonderfully realized. The papers in comment of the work conceded it to be the greatest revival held since the days of the apostles.

From Baxter Springs Mr. Parham was directly lead to Texas. At Orchard, Texas, he found a little band of workers who received his teachings in Joplin, Mo., and were trying to bring the truth to that people. His return to Kansas was simply as a visit for he realized there was work for the Master yet to be done in Texas.

On the first day of July, after an all-day's rally in which were gathered together the various missions of Kansas and Missouri, amid the waving of handkerchiefs and the heartfelt "God be with you" from the hosts of sympathizing friends, Mr. Parham, with a company of fourteen students and workers, returned once more to the Southland to open seige on Houston. A company of twelve from Orchard joined this band, making twenty-six in all.

The Bryan hall was secured, costing \$50 a week and a company of twenty-six were cared for in lodging and in board. Without any known source of income, without soliciting or begging.

This meeting, begun in July, lasted until the end of August. It was one of mighty power. Many scores were converted, sanctified and healed in answer to the prayer of faith. Many possessed of evil spirits were delivered. The wonderful healing of one, Mrs. Delancy, who had been paralyzed for over two years and was so crippled as to be unable to walk set the city agog. One side of the lady was so insensible to pain that hatpins were thrust into her without causing feeling. From this condition she was instantly healed and now is able to walk anywhere she may choose.

Mr. Parham being forced to return to Kansas to fill other engagements, the meeting in Houston was closed, though yet in the height of victory and power.

Only a few of the workers who came with Mr. Parham returned, but were left in different parts of Texas to continue the work. Erummer has been one constant flame of revival power since that time. Meetings were also held in Richmond, Katy and other places, where God's power was present to save, sanctify and heal.

At Alvin the work of God has been wonderfully manifested among the people. Old-time conviction has come and as a result the altar is filled each night

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with penitent seekers. The work in that place still continues.

Mr. Parham with a band of his workers is now in Galveston, where meetings are being held each night in the Sauter building.

Next Sunday about sixty are to be baptized in the gulf. Many are coming from Brunner, Katy, Alvin and Houston to attend the baptismal services at 3 p. m. on the beach.

On Sunday evening a lecture will be given by Mr. Parham on Zionism. This is not Dowie Zionism but a lecture regarding the return of the Jews to Palestine. Mr. Parham has the largest private collection of Eastern costumes in America, which will be displayed during the lecture.

As has been before stated, this body of people have no creed, but recognize as their sister or brother in the one true church all who like Peter, can say by "divine revelation" that "Jesus is the Christ."

The Great aim of this movement is to break down sectarian lines and cause the love of Christ to melt all hearts into one; to serve the God of heaven through ministering to humanity; to walk even as He walked. His life given a living sacrifice, and to take the Gospel that brings deliverance to both soul and body; to the suffering multitudes, in short, to practice the teachings of the Nazarene. Galveston Tribune.

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All available space on the first floor of the Sauter building, on Tremont street, between Mechanic and Market, was taken up last night by the crowds that assembled to hear Mr. Charles F. Parham, the leader and founder of the Apostolic Faith movement. Besides those that filled every seat in the hall quite a number of people congregated on the sidewalk about the doors eager to hear what this founder of the new faith might have to say. From newspaper reports and from the mouths of the workers themselves it is to be believed that by virtue of a "faith once delivered to the saints" great miracles in healing the lame and sick are enacted, and there are wonderful manifestations of the Spirit in the bestowal of languages, a gift to the abject faithful which enables them to pray and preach in all known tongues. As stated by themselves, the Apostolic Faith workers compose a religious band whose creed is the teachings of the Saviour, Jesus Christ, in all their benign simplicity, and whose tenets are those of the Bible, according to their own interpretations. In their worship they are unhampered by ritualistic dogma and give heed to no sectarian dictum. The basic principle of their teachings is faith—unflinching, abject faith in the Bible and the teachings of the Master. All denominations are privileged to worship with and become a part of them

and assist in making divine worship as simple and pure as the life and teachings of the Master, unaccompanied by ostentation and free from enigmatical incantations.

As stated by Mr. Parham, in the introductory to his lecture last night, the Apostolic Faith movement has been uplifted by God for the purpose of restoring primitive Christianity, and the work has been upheld by mighty deeds and wonderful manifestations.

The work in Galveston is being done by Mr. Parham and about twenty-four "student workers." A feature that distinguishes the Apostolic Faith workers from other religious bodies is that a collection is never made or solicited for any purpose. The defrayment of expenses is entirely dependent on voluntary contributions.

The meeting last night was devoid of manifestations of the great powers claimed to be visited upon the workers, as Mr. Parham delivered a lecture entitled "The Restoration of Palestine to the Jews," and as stated by the speaker: "had nothing to do with Christianity, but simply dealt with the restoration of Palestine to the Jews." In beginning his talk Mr. Parham said that, as averred by some people, the lecture was "no scheme to get the Jews to attend the meeting in order to preach Christianity to them."

At the outset Mr. Parham announced that the subject of the restoration of Palestine to the Jews is one that has been very dear to his heart, and has been of no little concern to him.

Zionism, he said, is the result of the individual efforts of some Jews toward the restoration of Palestine to the Jews, a land which is their rightful heritage. "Orthodox Jews are interested in Zionism, but most reformed Jews are not." He maintained that further than the fact that the prophecy of the Bible had to be fulfilled, the question of the return of the Jews to the land of their fathers was one of humanity, one that will permit the oppressed Jews of Russia and other countries to reclaim this land that is rightfully theirs in order that they may be free from such oppression. He the speaker described some of the heartrending scenes that are now being enacted in Russia, where all kinds of hideous and heinous crimes are being perpetrated upon the defenseless Jews. He spoke that the cause of all this was the teaching of the churches of that country for ages past, which made the Jew an object to be despised, robbed and persecuted. "Why, in our own United States," he said, "prejudice is instilled into the hearts of the children in our Sunday schools by the teaching, 'It was the Jews that killed Jesus!'"

He said that Turkey was in great need of money and would sell Palestine for \$10,000,000, while, according to statistics, there are thirteen million Jews in the world, and it was to be concluded that it

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would be an easy matter to buy back this land of their fathers if all were so inclined. The trouble, he said, was because there are so many Jews contented where they are, and say that they will not return to this land, which is rightfully their heritage. But, said he, the prophecy of the Bible will be fulfilled and the "flaming sword" of God will drive them back to Palestine.

Another cause for the great prejudice against the Jews, he argued, is that wrought by the expression, "Whoever saw an honest Jew?" There was never a greater crime perpetrated against humanity, stated the speaker, than the writing of "The Merchant of Venice," with its 'pound of flesh.' He declared that notwithstanding these prejudices, the Jews occupy the highest places in diplomatic and commercial circles throughout the world.

He claimed that it had been stated by some that the Jews would be unfit to govern themselves, even if Palestine were redeemed to them. This is not the case, he stated, and pointed out that in the race was every element of society which would be needed in the makeup of a stable and enduring government.

"Among prosperous and contented Jews in the countries where their race is not persecuted," he said, "there is no thought of returning to Palestine. We studied for years as to what would be the most certain article to turn the eyes of Jewry homeward. We finally decided that the Ark of the Covenant, the most precious relic of Jewish history, would cause the Jews to flock like doves to the window. We made a study as to its location, and after a most laborious search discovered in an ancient Jewish writing these facts:

"It was also contained in the same writing that the prophet, being warned of God, commanded the tabernacle and the ark to go with him, so he went forth into the mountain (here follows the name of the mountain), and when Jeremy came hither he found a hollow cave, wherein he laid the tabernacle and the ark and altar of incense, and so stopped the door. And some of those that followed him came to mark the way, but they could not find it. Which when Jeremy perceived he calmed them, saying, 'As for that place, it shall be unknown until the time that God gathers his people again together and receive them unto mercy.

"Then shall the Lord show them these things and the glory of the Lord shall appear, and the clouds also as it was showed unto Moses, and when Solomon desired that the place might be honorably sanctified.

"From this secret hiding place we hope soon to bring the ark, placing it in the hands of the Zion leaders, the most potent factor in the restoration of the Jew, but as to how soon we shall begin, I can not say, for just at present our hands are very full of other matters."

He states that he has received letters from the nobility of the world inquiring of its Masonic value. "But our interest," he said, "is because of its Zionist value."

Mr. Parham, in delivering the lecture, wore a flowing white linen robe, while ranged in a semi-circle about him were fourteen of his "student workers" dressed in costumes purchased in the Holy Land, claimed to be true reproductions of the raiment of Biblical times. "These costumes," said Mr. Parham, "are the costumes worn in the Holy Land today as they were worn in Biblical times, for there fashion never changes."

In describing each costume, Mr. Parham told quite an interesting bit concerning the habits of the people and the castes of the country of which the costumes were representative. The costumes worn by the workers last night were as follows: The roustabout or menial, Arabian Sheik, village caste, high caste lady (white costume), high class lady (purple and gold costume), two styles of Jewish shawls, Jerusalem dude, official class, garment of Ruth, little girl's garment, Greek Catholic robe, girl of Bethlehem and the Turk.

LOOK OUT!

Popular Churches Are But a Passport to a "Lake of Fire and Brimstone."

Charles G. Finney, President of Oberlin College, and one of the great good men of the past century, said, "Until we can remove from the minds of the people the impression that the current Christianity of the age is true Christianity, we can do but little towards promoting a revival of pure religion." This is verily, verily true! And I will add, while people continue to believe that current religion of this age is true Christianity, nothing, nothing can be done for the salvation of the world! For as soon as they get under conviction they rush into the popular temple for safety as they know nothing else) and drop into hell through these infernal trap doors!

If fore one dread moment men's spiritual eyesight could be opened, and they could behold false religion in its true light, and see these diabolical armies of hireling preachers—these sons of perdition—these demons in human flesh—leading the believing millions to hell instead of heaven, the world would forget its business, its pleasures and its wars, and stand dumb at the awful sight!

Mercenary, money loving, honor seeking, cruel, blood thirsty false prophets—soul pirates of the ages—have built no light-houses. But robed in sacerdotal garments they have bound in irons the light-house keeper and changed the lights, crying "peace, peace," while the immortal millions are sweeping by, and stranding upon the reef-rocks of damnation.

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tion!

Some of you think I am rough on the "Leaders of the Blind," but before you and they are in hell five minutes you will not think me rough, rather not half rough enough; for I fear you will reproach me in the next world that I did not shake you and the false prophets by the shoulders, and clinch you by the hair, and scream in your ears—Murder! Murder! Soul-suicide! Eternal Woe! A Lake of Fire and Brimstone, "where their worm dieth not and the fire is not quenched!" for this must be your cup forever, unless you stop this traffic in human souls!

But, thank God, the old gospel of repentance, separation, justification and the baptism of the Holy Ghost to purify, still stands wide open for the poor, penitent soul. Will you, will you come?

From "THE CHURCH."

Headquarters in Houston, Texas.

Under the leading and press of the Holy Spirit we have been compelled to place at Houston, Texas, the headquarters for the Apostolic Faith work, in connection to conduct a Bible school.

Never before were the skies so rosy or the rainbow tints so distinct. Scores of persons, married and single, are volunteering to carry the Gospel to all the world without money collections. From many sources came the plea for Bible training.

Considering it would be hypocrisy to continue to pray the Lord to send reapers into the field when we did not train and use those willing to go, we yielded to the pressure, and consented to spend the winter in Houston, not only to engage in training students, but to firmly establish this great, growing work in Texas, so we could deliver it into other hands and go forward.

In a few days there came from many willing hands \$100.00 for the rent of a large residence in Houston for a home and offices for myself and a company of special helpers.

A completely furnished house has been secured, corner Rusk and Brazos streets. There the work has begun for our God and His people. A grand watch night meeting will be held in Houston and all the friends from many cities are expected.

Great stress must be laid on all hearts to pray for us, that God may make this a success. Money, food, bedding of all kinds will be acceptable. Our many friends in Kansas and Missouri, East and North can secure twice a month, tickets good for 21 days, very low excursion rates on all railroads.

No one can afford to miss spending 21 days in

this Bible school delving into the deep things of God.

All classes are welcome.

I will devote two hours each day from 2 to 4 p. m. praying for the sick.

Yours sincerely,

CHAS. F. PARHAM.

"JUST SO."

When everything goes crooked
And seems inclined to rile,
Don't kick nor fuss nor fidget;
Just—you—smile.

It's hard to learn the lesson,
But learn it if you'd win,
When people tease and pester,
Just—you—grin.

When some one tries to "do" you,
By taking more than half,
Be patient, firm and pleasant,
Just—you—laugh.

But if you find you'r stuffy,
Sometimes of course you will,
And cannot smile nor grin nor laugh,
Just—keep—still.

—W. N. C.

A DARKY'S PRAYER.

A white minister was conducting religious services in a colored church in North Carolina recently. After exhorting a bit, he asked an old colored deacon to lead in prayer, and, according to the Roanoke News, this is the appeal which the brother in black offered for his brother in white: "O Lord, gib him de eye of de eagle dat he spy out sin afar off. Glue his hands to de gospel plow. Tie his tongue to de line ob truth. Nail his ear to de gospel pole. Bow his head way down between his knees, and his knees way down in some lonesome, dark and narrer valley, where prayer is much wanted to be made. Noint him wid de kerosene ile of salvashun and sot him on fire."

The smooth man has a hard road ahead of him.

No soul was ever yet caught by a street trap smile.

No one needs to sit still while waiting on the Lord.

A man may be solid on the time card and still miss the train.

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Published by
CHARLES F. PARHAM,
Corner Rusk and Brazos,
Houston, Texas.

Publisher's Note.

This paper is given to all who 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.

All donations and free will offerings received by us will be faithfully used in publishing 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.

About six years ago, a most singular incident happened in our life.

A very pious man came into our office; a man 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 the plow in the field for his wife to care for, being led of God, had walked thirty miles, finding the way to our door, the Lord having sent him with the express commission to anoint us an apostle of unity.

About a year after 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 speaks 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 any, however fair and beautiful, that would exalt man or the self-life. Knowing that this commission was in strict conformity with the Word of God, and the prayer of Jesus that has troubled

the ear of God for 1900 years for fulfillment, we sought out the lesson to be found in dividing the body to the twelve tribes. (Judges 18, 19, 29 and 21 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 Lord; she forsook him and went back to live with her father until onlookers could scarce tell whether she was ever married or not. When her lord went down to speak kindly unto her, to seek her return, her father (the world) sought to retain him by flatteries, wining 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 planes 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 and healing. Yet the night drew on, holiness people failing to walk in the deeper truths, the blood ceased to cleanse, they became narrow and sectarian; while many of them ran into raving fanaticism, declaring they could no longer worship with this or that organization, declaring everything 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, 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. (I. Cor., 12:28), until the holiness movements have either—refusing man teachers and leaders—run wildly into individualism, come-out-ism (religious anarchy), or else have blindly followed the leadership of some "goat," ascribing to him divine authority and infallibility, have exalted men to the place of God, rendering to them in their so-called revelations absolute obedience; following them far into the jungles of unscriptural teachings of man exaltation and wildest fanaticism.

Bible unity cannot be accomplished by being gathered into concentration camps, where unity seems to be established by the minority yielding to the majority in the interpretation of the Scriptures. Where crushing out all personal views and each one yielding to the standard view accepted as infallible (until some new light is received, then they reject the former and accept the latter) accepting the former as infallible, then, rejecting and accepting the latter as infallible. Though manifesting

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apparent unity they make themselves ridiculous. Thus by the willingness of all to yield to a unity of faith and practice and honoring the apostles, pastors, teachers, etc., of their own camp in their respective offices, they present a deceivable imitation of the true church, denouncing all others as anti-Christ who do not accept their teachers and leaders as infallible.

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 who 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." (Luké 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, realizing that he that is for us is not against us.

For there is just such a happy medium to receive light and truth, from whatsoever source it may come, not to displace our own light or experience, but to add to and illuminate it. Keeping our hearts free from all sectarianism, free to love every true child of God, and not to show a spirit of overbearing pride toward 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 unto 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. To pacify them, he put forth his daughter and the 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 it unto the twelve tribes, which united them as one man to wipe out this sin from Israel.

This, then, is the modern interpretation. The Gibbonites 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 fore-ordained image of His Son, to the fullness of the stature of a man in Christ Jesus.

The night came on and the Gibeonitish devils by their own individualism and for the gratification of their own sensual advancement, have so separated the Lord's children and abused 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's 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, lead by the true Elijah, 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.

The Lord made us to know that if 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 my Lord's body, that in spite of the terrible struggle that will ensue, of the humiliation and self-abasement necessary to be accomplished of the giant Gibeonites that must be dethroned and dismantled of their usurped authority; the sectarian love for certain cities and locations and organizations that must be melted in the furnace of God's love, until we shall know that God is not a respecter of place or men, that neither in this mountain, nor in Jerusalem, but everywhere shall men worship Him in spirit and in truth.

God giving to every man liberally and upbraiding not.

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

Unity is not to be accomplished by organization or non-organization. Unity by organization has been tried for 1900 years and failed. Unity by non-organization has been tried for several years and resulted in anarchy, or gathered together in small "clicks" with an unwritten creed and regulations which are often fraught with error and fanaticism.

Continuing our prayers and studies 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

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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 into the maturity in 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 to teach, or that God ever intended Christians to be taxed for the support of salaried preachers or the building up of any religious society, with some scheming charlatan at the head of it, but that the workman is worthy of his hire, and without having a stipulated salary every true minister, called of God would receive exactly what he is worth. This would cut out the modern useless professional ministry. The Indian who got a dollar for six months preaching answered when some one remarked to him that it was very poor pay, "True, but it was heap poorer preaching."

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 priest-hood, who had no other employment; who did not only serve on Sabbath, but continuously. If the ministry is our life work, we owe every moment as faithfully 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 were the separating power among Christians today, and knowing that the true Bible doctrine would not separate God's people, and that the Holy Spirit would not teach two persons differently, it must be the man laws and false teaching that worked the havoc.

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

God's sheep of today are as "having no Shepherd" driven by the winds of doctrine, scared, bleating flocks on the mountains, knowing not whither to turn. Is it any wonder that when some wild-fire goat, animated by some false spirit dashing through the herd, leaps over the precipice into fanaticism, that many of the sheep break away and follow.

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

How precious it was 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 the subscription to any creed, belief in the doctrines of or the following of any leaders who claim infallibility. This remedy is the blood of Jesus Christ, source of all unity.

For as much 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 Pet. 1:18.) Basing our faith in 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 false 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 of today are poverty stricken and others whose leaders have been taken up into the mountain, have been shown the earth and received of the devil the promise of dominion and authority over all, for them and their followers, manifest such a show of prosperity 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 or our audience for us obtain an infallible faith in the blood to cleanse, will we become an infallible teacher.

Please read the 34th chapter of Isaiah: God's rebuke to the preachers of today, and the he-goats of these latter day movements, and how they do not heal the sick. God will take them into his own hand.

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This is now to be fulfilled. Read all the marginal renderings in connection with that chapter.

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

CHARLES F. PARHAM.

PAP TALKS CHRISTIAN SCIENCE.

To eddtur Farm Life:—

I thot I'd drap you a few lines to let you know pap is convalessun and hopes to be able to come to the table in a few more days. He wants you to please correck the report that he tried to commit suicide by removin his own life. He didnt know he'd tuk the dogged stuff till it had agitated everything outn his stomach and skeered him into religion.

you see hear of late he's been one of these chrischun scieunts fellers what makes out that ever thing can be cured by Fathe. why, says he, if a feller will jest hev fathe enuff he kin move mountings or cure soar Toes or ennything he minds to, but he knows they aint a word of truth in his cornversashun cause when the old gray mare balked with him ten mile from nowhare in the rain last week he cuddnt get her in moshun with fathe or clubs or bad langwidge but mebbe that was because he used more cuss words and clubs than chrischun sciunts on that occasion.

well, as I was about to remark, he was lookin over the paper the other nite and all to once he flung it far hence to the woodbox and let in to abusin Carter Harrison fer all that was out. now what in thunder is the matter with Carter, says I, kinder savage like, cawse me and Carter is great friends and admirers and I dont perpose to hev him helt up to skorn if I can hep myself. why, says pap, that feller's agin us chrischun sciuntists and wants to betray us into the hands of the Fillystines, says he. that riled me up considable and we got into it hot and Heavy till he finally got so mad with anger he lowed as how he was a good noshun to hev fathe enuff to change Carter to a rantankerous prohibishunist so as he'd hev to move out to Kansas and jine hands with Carrie Nashun fore he cud git enny more offises.

you cuddnt do it pap, says I. you bet I cud says he. why, tommie, says he, I cud swaller a shovel of Fire and hev fathe enuff to keep it from cooling my parched throat. A little fathe would make it as pleasant as Greenlands icy mountings, says he. I thot he was a turrable liar but I dassnt say it for fear he'd lick the britches offn my back, but I resolved to try that biznuss at the very first opportunity.

the funny part about the old feller's fathe is thot

he wants everbody else to use it except hissef, kinder like most publick officers what wants to make a grate record for economy by trimmin other people's Bills and hanging on to all they kin lay holt of tharselves. ennyway pap takes powders instid of fathe for that misery in his back, so I whittled a lot of nice long green terbacker crumbs into one and writ "pizen" under a skull pickture on the outside.

the shades of darkness had drew themselves about the farm when he retired to his virehus couch, so he gulped it down and rolled into Bed without ever ceivun what was layin in wait for his stomach. eh, tommie, says he, you ort to hev fathe like yore pap, so as sweet rest and manly Helth would hover round yore bed, but I reckon they didnt do nothin but hover on this occasiun cause they didnt hev time to settle down before he begins to rub his stomach and rassle round on the bed. two seckinds later he was heavin jonah to Beat the Band.

you know pap always takes on like an expirin caff when a little pane strikes at his vitals, and me and maw never pays no attenshun to him, but this time I hurried to his riscue and groaned ever time he groaned.

What kin be the matter, says he with tears in his conversashiun, I must be pizened, says he.

what you bin takin, says I with my voice full of anxiousness.

Nothin but my powder, says he, the paper's down there on the floor, says he, so I strik a Light and picked it up. grate Heavens, I shreeked, you've tuk pizen to perform suicide from yore lovin fambly. says I, and when he seen what was writ on the paper he fell over in a ded Faint on the bed and he was that skeered he was about to go dead but he returned back to what little senses he had left.

run fer Doc Tompkins he yelled between heaves. no pap, I cried, you'll be dead as thunder fore he kin come this fur. nothin but chrischun sciunts kin save you now, says I, but he was that agitated he grabbed his cane and threatened to hev my life if I didnt run for riscue, so I retired to the woodshed and laffed till I mighty nigh shook the hide offn my side. then I snuk up to the winder to see if the performunts was still bizzy at the old stand, and shore enuff there was pap hangin over the side of the bed swallerin lard and cream and soft soap and other anecdotes while he groaned li Catts a Fighten. by and by I rushed back into his presunts and informed him the doc sed fer him to try and hold out till mornin and he'd be with him for Life or Death. I reckon you cud hev raked his eye Bawls off with a shingle when he herd the message.

I'm a goin to die, tommie, says he, way down in the bottom of his throat, and I want you to see that my grave is kep green, says he. I agreed to do it even if I had to use a tub of green paint, and

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then I reminded him it would never do for a chrischun scientist to die cause nobody would ever believe he had enny more fathe than a Bapstus or Methy dust or enny other ever day heathun. Hev fathe and restore yourself to the Bosom of yore famby, says I, you know it will move mountings and cast them into the Sea, says I.

yes, tommie, says he mighty feebul like, it will move mountings and Carnal things but somehow it cant tetch pizen, says he, and with that he had a relapse in the stomach of his belly and heved up all the anecdotes he'd swallered fer an hour, so by and by he was that exhausted with weariness he tuckered clean out and drapped off to sleep, and I snuck off to my trundle Bed and sniggered till I drapped off myself.

mornin come at last and pap was that astonished to find hisself on Earth and was so rejoiced because he want in Heavun he kissed maw four times hand runnin and give me his plug of terbacker. You never seen setch a happy Famby till he happuned to find the powder paper with pizen and a skull writ on it. He seen at wunts that it was me as had writ it and he was that mad about swallerin all them anecdotes and heavun up all his supper he lar-ruped me till I felt worse than he did when the doctor cuddnt come. But he goes around like a roarin Lion, tellin ever Body about how he was pizened and cured hisself by chrischun sciunts without spending four dollars for a doctor. I tell you says he to the parson, its a sure shot for cheatin the coal grave, but he licks me three times a day cause I told old Bill Smith jest how it was, and I'm thiet misable I wish I was in the penitenshary, and hopin this will find you the same I remane yores truly,
tommie.

THE ROSENBERG (TEXAS) MEETING.

We closed a five weeks campaign in the little town of Rosenberg, Texas, last Sunday night. Sister Anna Hall and I did the preaching, ably assisted by a company of faithful workers, including Brother and Sister Quinton, the sweet singers, and reinforced by many cheery visitors. Considering the season of the year and many obstacles, Providential and otherwise, the meeting was a great one. We found it necessary in some respects to sacrifice the "meeting" in favor of a more permanent work. One lady went through to Pentecost, several were sanctified, and yet other converted. Altogether, I should say a score were definitely blessed. There might just as well have been a hundred, because God was on the giving hand. I could just feel the light descending in darkened places throughout the meeting, and we are all confident that the work there will abide and prosper until Jesus comes. We are even trusting to hear that the seed sown bursts

forth in unexpected quarters and power of its own momentum.

This being my first meeting with the Apostolic Faith people, I want to thank God for the gift of tongues among his people. I never want to serve around an altar again where this blessed gift is not abundantly present in Pentecostal power, and while I have it not yet, I desire to say concerning the Apostolic Faith people, after this campaign with them, as Ruth did of Naomi, "entreat me not to leave thee, or to return from following after thee, whither thou goest, I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God; where thou diest will I die, and there will I be buried." The Lord do so to me, and more also, if aught but death part thee and me." I ask them all to join me in the prayer that I may be baptized with the Holy Ghost, and, for His glory, excel in the gift of tongues.

W. F. CAROTHERS.
Houston, Texas.

ALVIN, TEXAS.

"Come and see the works of God."

The first meeting held by the Apostolic Band in Alvin was on Saturday, October 21, when Bro. Parham, with his band of workers, was on his way from Orchard to Houston, and was obliged to wait from the morning train till 2:20 p. m., so they took the opportunity to preach on the street the glad gospel of the Kingdom, and quite a little crowd gathered to hear the strange, new (?) story. But on the following Monday Bro. Jones with the little band of five came into the town to capture it for the King—and truly He gave them the victory, as He marched at their head. They went down on their faces before the Lord for power each time before they went to the battle front, and their prayer was answered. Meetings were first held in the opera house, and then in a larger hall, as the crowds could not be accommodated there. And one of the leading business men proffered the use of his beautiful new house, into which he had not yet moved his family, for the use of the workers, rent free, which offer was thankfully accepted, and the people generously provided necessary furnishings, not neglecting plenty of food. And so the battle against sin raged hot and hotter as the days went on. The first Friday there were four converted as they knelt at the rough bench which had been consecrated as an altar, and the following night there were twelve converts, and from that time until the close of the six weeks of the ministry of the band the altar was nightly crowded, and indeed "Thou, O Lord, didst send a plentiful rain, whereby Thou didst confirm Thine inheritance when it was weary." Not only

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were sinners converted, but backsliders were reclaimed, and Christians roused up to new life, advanced ground, and a realization of the actual power of God today, evidenced in divine healing, sanctification and the Baptism of the Holy Ghost.

One very remarkable feature of the work in this town is the large number of young men truly converted and sanctified—more in proportion than any other class of people, though there were also many of all ages, young women and girls and boys, as well as older men and women. No actual account was kept, but, without doubt, up to date there must have been about one hundred and thirty in all, and the revival is not yet ended, for, at this writing, after nearly eight weeks, there were two converted at the dear, old altar last night, and two received the Pentecostal blessing. Praise the Lord.

Another remarkable fact is that such a large number of the converts have received the Baptism of the Holy Ghost, evidenced by speaking in tongues, for to about thirty did God grant that marvellous and mysterious gift as promised to His children by His Son. It is a real inspiration to participate in one of their rousing and triumphant testimony meetings, for "The Lord gave the word; great is the company of those that publish it."

Since the close of the regular revival the people of the town have themselves been mustered into service, at the call of King Jesus, and they have a very interesting and live mission, comprising in its scope a Sunday school well organized with eighty-seven members, a young people's Sunday afternoon meeting, one prayer meeting and one Bible study during the week, besides the regular 11 o'clock a. m. and 7:30 p. m. services on Sunday. Following are a few extracts from heartfelt testimonies of the people here concerning the work, for which multitudes say they praise the Lord for the blessings He has sent to them and their homes. One young man was sitting on a load of hay when the "Apostolic Fathers" came marching in, and he heard Bro. Parham's account of his healing when he was nearly paralyzed, and he thought it sounded rather foolish, still, after the regular meetings commenced he only missed three nights, though he lived two miles away, and it was while they were threshing. The fourth night one of the band said he was just an old monkey-wrench, only fit for the Lord to use to tighten up old bolts, and something in the power of that little talk struck the young man, bringing him to the feet of Jesus at the altar, where he was converted. One of the young women did not go for two weeks, but finally hearing two girls telling of the strange doings at the hall, was curious enough to go and see for herself, and, seeing, was convinced that it was the genuine work of God, and, convinced, sought and found the Lord for herself—was healed of a serious trouble with the eyes, converted, sanctified, and is now one of

the busy workers in the mission, though at first she thought, "I wonder if they think they will get any followers if they act so foolish," not knowing the Lord had said, "The preaching of the cross is unto them that perish foolishness."

One young man walked three miles every night to the meetings, was converted, and then his father turned him away from home on account of his belief, yet he stands true. In another family where four of the children were converted the parents drove the three eldest away from home for the same reason. One man said he had heard so much about false teachings and wolves in sheep's clothing that at first he was afraid of the doctrine, but after listening and comparing the teachings with the Word of God, he was convinced, converted, sanctified and baptized with the Holy Ghost. Another man saw Bro. Jones and his band coming into town, thought it was some sort of show, or if it were a Christian band it seemed to him it was on a "back track," but concluded after listening to them they were all right and "up to date," after all, and now he praises God with joy and gladness for the "good tidings of great joy" God has sent to Alvin through that dear brother and the other workers. One poor man said, "We feel at home in the hall, where everybody is glad to see us, but when we went to the church, people did not notice or speak to us unless they wanted a quarter, and then they would smile and shake hands and ask all about your family, etc., just life candidates for office do before election day."

There have been a number of interesting cases of divine healing, among them one man healed of cancer, and another who was sick unto death raised up by the power of God, besides numbers of more ordinary cases. One incident concerning the tongues which was unusually interesting was when two young men, each speaking through the Spirit a language different from the other, walked arm in arm to the front one night, and after they had talked a while to the audience in the unknown tongues each interpreted what the other said. "Many, O Lord my God, are Thy wonderful works which Thou hast done and Thy thoughts which are to us-ward; they cannot be reckoned up in order unto Thee; if I would declare and speak of them, they are more than can be numbered."

Dec. 18, 1905.

R. COLE

POWER IN JOPLIN.

116 West Sixth Street.

Some time ago Bro. Chas. F. Parham stood in the midst of Joplin's busy thoroughfares and proclaimed the full gospel to many hundreds. There were many souls who heard the cry, and were among the first ranks to do battle in Joplin against sin and to save suffering humanity.

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But when the stern reality of battle dawned upon them a few fell slowly back.

Praise the Lord, there were some who rallied round the blood stained standard, determined to stand for God through dark, testing times, while the great chiseling went slowly on, and in standing God has proved true. Today they have a mission where poor, lost souls can find a haven of refuge, and the Holy Ghost moves with mighty power, bringing souls into the hill of the Lord. The power in which the Holy Spirit has moved in Joplin verifies the declaration that God's people must be a tried people. He says in tones of mercy:

I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear, and anoint thine eyes with eye salve, that thou mayest see. Rev. 3:18.

Peace be to those who are striving to gain the Faith once delivered to the Saints, so that the world will know what it means to declare "Thou must be born again." Then men and women will know what an experimental salvation means to their tired souls.

THOMAS R. MILLER.

MY EXPERIENCE

Several years ago I made what I considered a start in the Christian life by marching forward and giving the preacher my hand. I was simply conforming to the custom and practice and teaching of the "Christian Church," when they say: "If you desire to unite with us, come forward, give us your hand, express a willingness to live a different life and be baptized."

This I did, and was received into full "fellowship," and my name enrolled on their record as a full fledged church member, and I am sure I was only a "church member," not converted to God.

A few years passed and I attended faithfully Sunday School and all church meetings, and in a manner and form lived a "different life," while my sins were black as night.

Later I married a true Christian girl who began to question me concerning my conversion, and to show me what a mockery I was making.

Gradually it began to dawn upon me what I had done and was doing, and about seven years ago I fully surrendered my will to the "Divine." I was really converted.

I joined the M. E. Church and lived for a few years a Christian as far as I had been given the light.

From my earliest childhood I had a burning desire for the ministry. After my conversion I was over anxious to go to work for my Master, and I felt that no other field opened to me with such

promising results as the ministry.

I called upon my pastor to consult him regarding the matter. He did not encourage, but rather discouraged. He said, "Will, you better remain where you are. You are always sure of a 'job.' If you enter the ministry you can not always secure an appointment, and when you do the work is not always pleasant."

Having more confidence in this minister than any other man (not ever having seen my own father), I gave up the work and yielded to his instructions. From year to year I "drifted." My environments were anything but helpful, being a railroad telegrapher, and my only associates, taken as a whole, being men who cared nothing for religion or religious workers. These surroundings, coupled with Sunday work (which I was *compelled* to do) and the cold formalistic creeds and doctrines of the modern church today led me back until I had begun to doubt man, doubt God, and doubt the Holy Spirit.

Thus, doubting, I had lost my hold on Christ, and was almost an atheist.

On September 23rd, under the spirit of mere curiosity, I attended the meeting of the "Apostolic Faith movement" at Columbus, Kansas, and so bitterly prejudiced was I that I would not even enter the tabernacle for some time; later, I became interested, and from night to night came eager to learn and to know this gospel, until finally I said, "Lord, forgive and accept me."

Wife and I began to lend our aid in singing and testifying, and today, thank God, we have sacrificed home and everything, and have consecrated our lives to the work to sing, pray, or anything we may find to do.

Let me say, reader, our home and loved ones were dear to us. Yet we are counting the spread of this gospel and the lifting up of humanity *above all*. We are into this work body, soul and spirit. In this fight it means work and sacrifice.

This gospel as delivered to the Saints 1900 years ago is just the same today. Since the first Palm Sunday when the Galilean peasant entered Jerusalem and was hailed in derision the "King of the Jews," He was the strongest monarch the world ever saw, and his followers were a band of humble men and women, and His entry into the Holy City was unmarked by any of the pageantry and ceremony with which the people of the time were wont to associate temporal power. Instead of being mounted in the regal panoply of a monarch, this humble Nazarene sat upon an ass, and His faithful followers followed. He, the mighty King who died the death of a felon, what of Him and the faithful few? Old monarchies have crumbled, wolves howl and owls hoot where once royal profligates sported. Conquerors have risen and strutted their little span upon earth; governmental systems have developed, flourished and fallen; religions and phi-

THE APOSTOLIC FAITH.

Philosophies have counted their legions of devotees, and whole civilizations have grown in strength and pride and have melted under the destroying hand of time. Military pomp and power; imperial magnificence, all that the world knows of grandeur and display, have passed like the fleecy cloud of a fair summer day.

But the King of the Palms and his tattered followers rule today a universal kingdom. Other kingdoms have passed away during these twenty centuries, but the kingdom of the risen Christ is now greater than ever, and the scepter of the cross commands allegiance in every land.

So likewise the "Apostolic Faith movement," again taking up the banners of the lowly followers and the Cross of the Mighty One, are with a mighty tread ascending the Hill of Zion, not with heraldry,

pomp and splendor, but with simplicity, truth and life.

I entreat you, gentle reader, consider: First yourself; what are you doing for God and humanity? Second, what is the modern church doing toward the spreading of a gospel peace and a pure religion? Third, can't you do something yourself, give yourself up wholly into the service and do what you can to preach this message to the ends of the earth?

For, "Lo! the reapers are but few."

W. R. QUINTEN.

The next paper will be largely devoted to the work in Kansas, Missouri. Articles and Testimonies from there are solicited.

APOSTOLIC BIBLE TRAINING SCHOOL.

A Most Wonderful Opportunity Offered.

In looking upon nature, we behold the wisdom and power of God, revealed through the seed time and the harvest. "All things come in order. First the blade, then the ear, then full corn in the ear." Christ himself uses this to illustrate a spiritual truth.

So we find God has divine order in the spiritual world. There is the seed time and the harvest. But to produce life and proper development certain conditions are necessary.

Here is where we have failed in Christian growth, in not working in harmony with God's laws, for human effort is fruitless, and it is the Holy Ghost who was given to be the Leader and Guide into all truth.

So in our work for God we have sought before each new step taken to know what is the mind of the Spirit, that His cause might be the more rapidly advanced.

In the Southern part of Texas the cry has come from many consecrated hearts, for a more perfect knowledge of the Word of God. We are told to be workmen who need not to be ashamed, rightly dividing the word of truth.

Realizing the time to act, is when the need confronts us. A Bible school will be opened at the beginning of the New Year in Houston, Texas. Here a thorough finishing course for successful evangelistic work will be given, as well as the privilege of

any study in English. To these will be added music, both vocal and instrumental.

Not only are the students expected to receive a knowledge of the written word, but a practical realization of it in their lives. It is not enough to admire the perfect life of Christ and the disciples, but the command is, "to walk even as He walked," and "as He gave His life for us, so ought we to give our lives, for the brethren should love one another as He loved us." Many are coming to a school from different parts. The sick are invited to come that they may learn God's healing power.

Owing to limited accommodations it is desired that all those who desire to attend, either or invalids, will send in their names seven or thirty days prior to their arrival, that proper arrangements may be made.

The classes will be probably conducted in a separate building from the Apostolic headquarters.

No tuition is required. Students may be supplied with light housekeeping, and board, and other things, cheaply.

For further information concerning the school address: CHARLES F. HAYES, Cor. Rusk and Brazos, Houston, Texas. Phone 2616.

by the Word of things of Christ's race, the people, one of the same Judas and elders, turned over a crucifixion,

THE CHERRY BLOSSOM AND THE CROSS.

The Japanese have chosen the Cherry Blossom as their National Flower, because it scatters its petals so gladly and freely. The Cross of Christ is the symbol also of free self-giving, even at the cost of pain and sacrifice.

It is the chosen symbol of the Son of Man, who came not to be ministered unto, but to minister, and to give his life a ransom for many. This is the Christian Ideal and the British Weekly rightly thinks that the Christian ought not to be behind the Japanese in the spirit of joyous self sacrifice.

The weakness of our Churches is the lack of this spirit, the unwillingness to sacrifice gladly for Christ's sake.

To quote:

In some quarters, even though obligations are recognized and met, it is with little zest. Abandonment and initiative of spirit are absent. The service of God does not elicit a glad response. If it commands a response at all, if funds can be raised and Sabbath school workers found, somehow. The reason is that laid bare by Frederick Faber, in his searching lines upon Self-Love. People like any services of sacrifices to be taken notice of, and these efforts never go beyond a certain point. They have no spring of passionate devotion. There is much fuss and little spontaneity about them, so far have many Christians in

ship, and personal sacrifices are made almost as a full-fledged matter of course, gladly and quietly and only a "churlish" for the dear sake of Christ.

A few years ago it is by this absence of reserve Sunday School calculation, by the exhilaration of manner and denial, by the determined and even sins were blithely subordinate of self at all

Later I posts and at all points to the wider into question rests of the Gospel, that a Church show me was. Vitality is measured by the height

Gradually which this spirit rises. For to redone and wae in God's statutes, even when they fully surrender hard demands, is as true a note really convert Christianity as to rejoice amid our

I joined the tribulations. "How niggardly we years a Christian everything for Christ," exclaimed light.

From my eapeak too much of sacrifices for the site for the miss sake or for Christ's. I do hope over anxious shall for ever wipe the word sacrificed that no

rice, as concerning what to do in the missionary speech of New Guinea. May there never be a missionary or his wife in this mission who will speak of their 'sacrifices,' or of 'what they have suffered.'" That is the breath of the cherry-blossom in religion. There is nothing hectic or ostentations about it. For what is it but a readiness to scatter one's days and powers for the sake of God's cause in man, and to do it with a smile—or at least without a moan or regret or frown? The capacity for this ungrudging sacrifice is the flower and top of Christian ethics. Where it thrives, there are visions and fruit.

My CARGO.

Every day I am loading my ship, preparing for the long voyage. Not everything can be carried—nothing dangerous nor anything merely harmless. All the room is needed for things useful. So I must be carefully choosing my cargo. Tomorrow then, let me unload some worthless things. Today add something which will help at sea. For when my sailing orders come I must slip anchor and go. No time to change the cargo.—Albert H. Stoner.

PRAYER FOR THE NEW YEAR.

"So teach us to number our days that we may apply our hearts unto wisdom. O, satisfy us early with thy mercy, that we may rejoice and be glad all our days.

"Make us glad, according to the years wherein thou hast afflicted us, and the years wherein we have seen evil. Let thy work appear unto thy servants, and thy glory unto their children, and let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands, establish thou it."—Ninetieth Psalm.

Luck is ever waiting for something to turn up. labor, with keen eyes and strong will, turn up something. Luck lies in bed, and wishes the postman would bring him the news of a legacy; labor turns out at six o'clock, and with busy pen or ringing hammer lays the foundation of a competence. Luck whines. labor whistles. Luck relies on chance; labor on character.—Cobden.