A BRIEF HISTORY OF THE APOSTOLIC
FAITH MOVEMENT.

All Bible scholars will surely agree that the Word teaches two outpourings of the Holy Spirit, spiritually referred to in the Bible as the former and latter rain. That the descent of the Holy Ghost on the day of Pentecost (Acts 2:1) was the beginning of the fulfillment of Joel’s prophecy (Joel 2:28-27), concerning the former rain, surely they will not dispute. The apostle Peter confirms this on the day of Pentecost, when he asserted, “this is that,” in referring to the experience received by the disciples on that day, (about 120 of them) when they had been accused of being full of new wine. Joel had prophesied about 800 years before the birth of Christ, that God would “pour out” of His Spirit (typical of rain falling) upon all flesh, etc., and mentioned in the same chapter (chap. 2) how that God would send the “former rain, and the latter rain in the first month.” So Peter tells the multitude on the day of Pentecost, concerning the manifestations they had seen in the lives of the disciples, and hearing them speak in tongues, “For these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel:” He then goes ahead quoting Joel’s prophecy of how God would pour out His Spirit in the last days. So the pouring out of the Spirit being referred to, on account of spiritual likeness, as the falling of rain, and the first outpouring as the “former rain,” (the earlier days) and the “latter rain,” (the latter, or last days) it being proven by Peter that this was the “former rain,” then the “latter rain” was to follow the former rain, and as natural rains are all alike in substance, then even so must we look for a repetition of the former rain manifestations in the latter rain experience—speaking in tongues, manifestations that will cause some to ridicule, as the actions of those on the day of Pentecost caused some to accuse them of being drunken (of course there are counterfeit manifestations today, as there doubtless were in those days, that grieves the real saints of God); then as the name implies—“latter rain”—we would expect the latter rain to begin falling in the latter, or last days. And that we are now living in the last days is beyond dispute, the Bible so plainly describing conditions that would exist in the last days, that even the unsaved person will admit its being fulfilled.

THE LATTER RAIN.

Now for a brief history of the Apostolic faith, or latter rain movement; or in other words, the second, or last outpouring of the Spirit of God—the Holy Ghost again being given as during the former rain dispensation which began on the day of Pentecost.

First, we find, according to history, beginning about the year 436, and closing about 1495, we went through what was called the dark ages. This period of time is so-called by reason of the great apostasy, or falling away, occurring in the church. Following the day of Pentecost we find the church suffering great persecution. It has been said that the gospel “thrives on persecutions.” But about the year 325, Constantine I., emperor of Rome, granted toleration to the Christians and had Christianity adopted as a state religion. He himself professed Christianity and allowed himself to be baptized shortly before his death. Naturally, when Christianity became recognized as the state religion, persecutions ceased in the general sense, and Christians as a whole drifted into a more or less of an “at ease in Zion”

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attitude, thus losing power with God, and formality taking the place of spirituality. The great apostasy was on. Roman Catholicism became the dominant religion. Real spiritual darkness covered the land. And that great darkness is again manifesting itself today. By far, the great majority of the big churches of today are really nothing more than social centers, with God practically programmed out of their activities. And even within the ranks of the holiness movement, has formality made a distinct showing. When spiritual saints of God begin to pattern after worldly churches in the manner of carrying on—conducting the Lord's work, they can only expect to begin to lose power with God. And let us say that here is a way in which possibly many bands of saints make a mistake, and drift into a state of formality, and that is, that after the falling of the power of God in their midst—many, possibly, having received the mighty baptism of the Holy Ghost—when the time comes that the revival spirit has subsided, and they have to assume a life of faith—go through the trials and tests that God sends their way, to prepare them for the faith route, the route all true Christians must take—instead of settling down to a faith life, striving for a growth in grace; (of course you will understand that in the faith route God comes on the scene often enough with a spiritual blessing to encourage us along the way) too often it may be the case that saints will just adopt a form of worship to make a show, and an impression with the world and church members, thereby becoming "churchy" in their manner of worship (Or maybe go to the other extreme by trying to carry on the shout that was in the camp during the revival, getting to the place where they think they haven had a meeting except they shout, which terminates in many so called "shouts" coming from the throat only, and not from the heart!)

So after about 1,000 years, all told, of this period of spiritual darkness, God comes upon the scene, and begins to work with the people, leading them back to a true knowledge of Himself. During this period of time, wherein the Roman Church had domineered religion, the people had drifted so far from God in a spiritual sense, as to have lost sight of the doctrine of justification by faith, and doing penance in the Catholic church had taken its place. And where is the modern church of today but upon the very threshold of spiritual darkness, and paganism, having departed, practically, from the doctrine of a heartfelt religion—a real birth of the Spirit experience, and made of religion a popualar thing—just "uniting" with the church in as cold and formal a manner, and as void of spirituality, as in joining a lodge, and within its sanctuaries fashion, pride, worldly attainment, amusements, &c., holding sway? Then as God lead Israel out from Egyptian bondage step by step to finally possess the land of Canaan—the promised land, even so does He now begin to lead honest hearted men and women out from such darkness and the yoke of Catholicism, in a like manner—

**STEP BY STEP...**

back to the one time marvelous light and liberty of the Son of God. And as Canaan was the goal—the "promised" land—to Israel under the law, even so was the Comforter, or the Holy Ghost, the goal, or "promise," set forth to the children of God under grace. (Luke 24:49: Acts 2:37-39, &c.)

**FIRST STEP.**

The first step in bringing the people back to the true Gospel light, was the calling of that great reformer, Martin Luther, in the early part of the fifteenth century. Luther, an ordained priest in the Catholic church, and evidently a man of God, was doing a perve after the manner imposed by the church (reported to be in this instance, that of ascending upon the knees, what was supposed to have been the steps that Christ ascended leading to Pilate's judgment hall), when God spoke to him that the just shall live by faith. Luther knew the voice of God, as it were. He taken an open stand against the practices of the Roman church of selling indulgence to commit sin. He began to preach justification by faith, and together with his followers, began to suffer persecution. The people began to come out from under the rule and corruption of Rome, and back to the light of God, and naturally. Satan's forces became stirred. So the first step was taken. God is getting the people ready for the next step. Spiritually speaking, they have "crossed the Red sea," and next we will find them entering into the light of holiness once more, or overcoming the waters of "Marsh," or bitter waters (Exodus 15:23-25, which Israel came in contact with after having crossed the Red sea, but which became sweet unto them after a certain tree was cast into the water; and here the Lord "made for them a statute and an ordinance, and there he proved them." A beautiful type

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When pride cometh, then cometh shame: but with the lowly is wisdom. —Proverbs 11:2.
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of sanctification portrayed here—after having crossed the Red sea, or saved from their enemies, (a type of salvation) we next find them camped at the waters of Marah, meaning bitter waters. After people get saved—born of the Spirit, if they follow on after the Lord (walk in the light), they are that sure to come to the light of holiness. They will come to bitter waters, so-to-speak, when they come in contact with that full and complete consecration God requires of them—that surrendering of everything; family, possessions, desires, earthly ambitions, upon the altar of sacrifice; literally presenting your own body a living sacrifice unto God—in order that you might come into possession of the blessing of holiness—heart purity (sanctification). There may be many bitter tears shed as the wrestle against self goes on, in the struggle trying to reach the point where one eternal “yes,” can be said unto God, a deep “Amen” to His will; where you can give up everything for Jesus. Momentarily, this may be drinking of the waters of Marah—bitter, indeed; but the moment the consecration is made complete—your will completely surrendered to God’s will—that moment is Jesus enthroned upon the altar of your heart—that “certain tree” is let down into the waters, then how sweet those waters become! And “there he made for them a statute and an ordinance, and there he proved them.” So it is in the experience of sanctification today. When one makes that deep consecration before God that brings the blessing of holiness into the life, they can then expect to be tested out—proven—to see if they will literally keep their consecration before God. For an example, when the person resolves to trust God for their healer, therefore consecrating, or committing the keeping of their body, or the bodies of their family, into God’s hands, they can expect a test by way of sickness to be proven in their consecration.

So after the people had gone on under the teaching of Luther, knowing only the experience of justification, from a doctrinal standpoint, and suffering much persecution in the meanwhile, they are getting to the place where they are well enough established in the faith for “stronger meat,” or ready for more light, or the light of holiness.

The Second Step

In the comparatively early part of the seventeenth century, a young minister, a student at Oxford University, in England, John Wesley, saw through the teaching of the Bible, a deeper work of grace than just merely that of justification; he seen that the Bible taught an experience of holiness for believers—that God demanded a life of holiness for His people in this present state of existence. As a result, Wesley began to teach holiness to the people, and believers began to get the experience! It was referred to in those days as the “second blessing.” Upon this very doctrine—sanctification as a second work of grace—was the Methodist church founded by John Wesley, who was also assisted in his labours in the gospel field by a brother, Charles Wesley, also a minister, and an inspired man of God in the field of gospel song writing. While there are different groups of Methodist people today, yet there is one group who are still teaching for doctrine the old original plan of Methodism—that of sanctification as a second work of grace. They are the Free Methodists. And surely are fine people, who have no fight to put up, so far as we know, and have been informed, against those of the original Apostolic faith. A good evidence of the prevalence of the experience of holiness in their lives! Amen. And we say this in ALL due respect to those of all other branches of Methodism, for among them also, as among those of other denominations, you will find some good Christian people, honestly walking before God in all the light of the Gospel they have ever had.

So with the coming of the seventeenth century, comes back to the people the light on holiness, or purity of heart, as an experience for the believer, to be enjoyed right down here in this present life, just as experienced by virtue of God’s command, and demand, by those back yonder across that long span of the dark ages, and as recorded in the New Testament scriptures, before the church went into that great apostasy—visible signs of a repetition of such can so plainly be seen in the “modern” church today. When Protestantism, (that which has supposed to be foremost in the ranks) begins to rub elbows,” so-to-speak, with Catholicism, that foe that dominéred them during the dark ages, and which is gaining ground today—when Protestantism begins to do this, you can look out, for such is evidence enough within itself, to say nothing of the worldly atmosphere of the “modern” church, of a drift toward spiritual darkness, and another—and thank God the last—state of subjection to Romel Methodism, then, is virtually the...
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“mother” of holiness doctrine in these last days—since the period of the dark ages. The old line holiness movements, as the Nazarenes, Evening Light, Gospel Trumpet, Independent, etc., had their inception from the teaching of the early Methodist church.

And with the coming of the light on holiness, came also great persecutions from the hands of the enemy. Satan now moves his seat of attack toward those who are drawing closer to God. Beginning with the Wesleys and their followers in England, he set himself stoutly against those who are now teaching a deeper experience in salvation, moving his scene of attack from the general direction of his former activities which was directed against those of the reformation period (justification, only, under Luther’s teachings), and assembles his forces to come against those who are teaching a life of holiness, for such teaching is warring at the very seat of his kingdom. So the early day Methodist people suffered great persecution because of their teaching the power of a sanctified life. You might hardly believe the indignities heaped upon the Wesleys and their followers in England, in the early days of establishing Methodist societies in that country. Mob violence was even resorted to at the hands of the enemy. But God’s people prevailed, and the work grew and prospered toward the close of the century, the work began to be established in this country. Persecutions still came their way. Such terms as, “old sankies” (referring in derision to people’s testimony of sanctification), was commonly used in speaking reproachfully of those of the early day holiness movement, and “shouting Methodists” was a term often used in derision against the early Methodist people. While spoken in a fun-making manner, yet it was just about the truth, al right, for they surely had the victory, and a “shout in the camp!” We shall always remember our first case of conviction, which came in a Methodist revival when we was just a boy—entering upon young manhood. And how near we came getting saved! We can yet realize how we felt—so near the kingdom, that if we had only believed, how that the blessing in reality would have been ours! We reached the point where we felt “something” of a sensation of goodness in our heart. And how we wished we had just went all the way at that time—how it might have saved heartaches from having gone deeper and deeper in sin from that time until the happy day of our conversion, several years afterwards Amen.

So after holiness had become an established doctrine, the time came for the next step in the line of God’s plan of salvation. While time and space, together with its leading too far from the subject, will not permit us to go into details, sufficeth us to say that these “steps” in the line of the plan of salvation are Biblically correct, being necessary in their order. Concerning the experience of sanctification, or Bible holiness, one MUST be first a truly converted, or saved, person, before they can receive the blessing, the Bible teaching being that the experience of sanctification is for the believer, only; and that it is absolutely necessary that one MUST have the blessing of sanctification in their lives before they can receive the baptism of the Holy Ghost, is borne out by the fact that the Bible also teaches that the Holy Ghost will not abide in an unclean temple; then since our body, according to the Bible, is the temple of God, and sanctification is the experience, according to God’s word, that produces holiness, or heart purity, thus making the temple clean, we can thus see the reason for the “step” of sanctification subsequent to the experience of the Baptism.

The Third Step.

In Hosea 6:3, we read the following:

“Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.”

In the doctrine of the Wesleys, the people are surely “following on to know the Lord,” from the teaching of the reformation period. They have reached a deeper experience—a closer walk with God. They know more about God, and His requirements of them. They are reaching the place where it will be fulfilled amongst them that part of Joel’s prophesy concerning the latter rain, as was fulfilled his prophecy upon the early church in the outpouring of the Holy Ghost—the former rain—upon them. So as there is “a season, and a time to every purpose under the heaven,” (Ecclesiastes 3:1.) God is only awaiting the proper time to begin the futher, and final, fulfillment of Joel’s prophesy. Let us note again the Bible in Deut. 11:13-14:

“And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul.”

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For the word of the Lord is right; and all his works are done in truth. —Psalms 33:4.
MULBERRY, KANS.

November 27, 1932.

Dear Bro. and Sr. Bond, and saints scattered abroad:

I feel like sending in a few words of praise for God’s goodness to us.

We are still enjoying the salvation of the Lord. Saved from a life of sin, sanctified, and baptized with the Holy Ghost, and still trust God for the healing of our bodies. He has been our healer for better than 20 years, and He has never failed us at any time. He has truly been good to us. I know I am an unprofitable servant, but I can truly exalt Jesus, the One who died for me. And I truly want to live for Him; and if need be, die for Him, which some one will have to do in the last days; and I feel it is near at hand. I believe yet there are a few people who love the testimony that God gave them enough, they had rather give up their lives than to lose favour with God, for what would it profit us, if we would gain the whole world, and then lose our soul?

God gave us two good meetings here this fall. Bro. Breckenridge, of Drumright, Okla., came the last of September; closed the meeting on October 8th. There were five claimed pardon. One who was already saved and sanctified, received the Baptism. Then Bro. Buckles, also of Drumright, came on the 21st. There was only one saved and sanctified; but they each did some good preaching, which was a real feast to the church.

We still love the old time Gospel that will help us to be ready to meet the Lord when He comes. I have found that it pays to inquire for the “old paths,” and walk therein, wherein is a “good way.” I can say of a truth, God is able to save and keep in these last days, when there is so much sin and disgrace in the world.

We desire the prayers of every child of God that we will be as God would have us be in this world, and live ready to meet the Lord at all times.

As ever in the Lord,

Lula and Woody Murray,
Mulberry, Kans.

CIVILIZING INFLUENCE OF MISSIONS.

The testimony of a Scotch sailor is striking in respect to the change wrought by the labours of missionaries. When asked if he thought the missionaries had done any good in the South Sea Islands, he replied: “I will tell you a fact which speaks for itself. Last year I was wrecked on one of those islands, where I knew that eight years before a ship was wrecked and the crew murdered; and you may judge how I felt at the prospect before me—if not dashed to pieces on the rocks, to survive only for a more cruel death. When day broke we saw a number of canoes pulling for our ship, and we prepared for the worst. Think of our joy and wonder when we saw the natives in English dress and heard some of them speak in the English language. On that very island the next Sunday we heard the gospel preached. I do not know what you think of missions; but I know what I think.” —CHRISTIAN AGE. (Sel.)

“... Go ye into all the world, and preach the gospel to every creature.” —MARK 16:15.
EDITORIAL.

A LEADER'S DUTY.

Since the day God chose Israel for Himself—to be His people—He has ordained someone to be a leader among His people. Whoever this might be, a great responsibility surely rests upon that person. And the success or failure of the children of God in some of their undertakings in His cause, lies to a greater or lesser degree in the actions and conduct of their leader—whether such leader is obeying the voice of the Lord, or not.

In the case of Israel's conquest over Canaan, when that one person (Achan) secretly transgressed the commandment of God when they captured Jericho—coveted the Babylonish garment, the wedge of gold, and the 200 shekels of silver, and took them, hiding them among his stuff, which thing (sin in the camp) caused the children of Israel to meet defeat at the hands of their enemy in their next venture which was at Ai, having to flee from the men of Ai, and with the loss of thirty-six men of Israel—this defeat greatly grieved Joshua, the leader of God's people—Israel— at that time, so he, and the elders of Israel, went down upon their faces before God in prayer, mightily humbling themselves, and cried out to God to understand why defeat had came to Israel, and God shewed him how to locate the trouble, and then what to do after it was located—remove the accusations from among them, or else He would not be with them any more! So action in the matter resulted in the putting to death the guilty one. God's camp had to be a clean camp. Amen. (Joshua, chap. 7.)

So we believe it to be the duty of any leader of God's people today—whether of just a local band of saints, or of a movement in general—to put forth their best effort when they realize trouble exists in the camp, to see that such disorder is corrected, or else the offending parties dealt with on Bible lines. Discord among brethren is wrong; and by reason of such existing will cause God's disapproval, and His blessing to be withheld. And defeat today in the spiritual warfare by reason of sin in the camp, can just as easily be the cause of souls going down before the enemy—being lost—as it was for those of Israel to lose their lives, fleeing before their enemy. So whatever the trouble may be arising among God's people, weakening their spiritual strength, or destroying their unity, the leader, or the leaders, of such people ought to realize their responsibility in the matter, and go before God in a way, if they are uncertain as to the cause of the trouble, that He can direct in uncovering the same; and wherein it is known what the trouble is, we then have the Bible to go by in dealing with such. If the trouble lies in a misunderstanding between brethren, and they can't, or don't, come to an agreement, and the matter drifts to where it becomes a grievance in the body, then it surely becomes the leader's duty to step in, and first try to effect a reconciliation between them, showing an absolute non-respect of person in the case; then if unsuccessful, next bring the matter before an open hearing of the church. And then in the event of the guilty party, or parties, failure to come clean, that is, make proper acknowledgements, or restitution if needs be (some time neither party may be guilty of any serious offense—just mere

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Take fast hold of instruction; let her not go: keep her; for she is thy life. —Proverbs 4:13.
childish misunderstanding can produce, sometimes, a breach in the spirit between saints of God, then the next step would be to apply 2 Thessalonians 3:6, which reads—

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw your selves from every brother that walketh disorderly, and not after the tradition which he received of us." Of course this might seem a grievous thing to do—fellowship some one who once had a good experience in real salvation, and possibly dearly beloved; but such action might move that unruly brother to a desire to straighten up, when nothing else would. Also, it might be the means of keeping others from going down, for we read in Matthew 5:29, 30, "For it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into Hell.

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IS THIS YOURS?

Some people will go to church (professed Christians), and come away, saying, "The preacher sure hit me tonight," meaning the message, or part of it at least, was to them. So can you hit a brick wall with a rubber ball, but it just bounces right off!

"For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

"For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

"But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." —James 1:22-25

How is it in your case, beloved?

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NO DIFFERENCE.

If (I) people can get to Heaven with pride in their hearts, then the bootlegger, gambler, harlot, murderer, &c., need have no fear of torment, for the same Bible that condemns these evil practices, also condemns pride.

"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." —Malachi 4:1.

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INVITING TROUBLE.

You are possibly inviting trouble into your midst, either sooner or later, when you tolerate the person who is not living the life to go unreproved, giving them to understand that it will mean for them to come clean, or else suffer being disfellowshipped. Charity suffers long, as the Bible says; but not LONG, as illustrated by some one. Or, in other words, there comes a time that charity believes in action—correction. Even a child left to itself, the Bible teaches us (Prov. 29:15.), bringeth its mother to shame.

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Camp Meeting.

The saints of God in the Whiteoak community, about 14 miles southeast of Lead Hill, Ark., and about 11 or 12 miles northeast of Harrison, (about 3 miles south of Bergman) are planning on a Camp Meeting, the Lord willing, to begin on, or about, July 25. This meeting will be in place of the Lead Hill Camp Meeting. Definite date, and particulars, will appear later. They surely have a nice location for this meeting—near a fine, big spring. Make plans to attend, if the Lord will.

Notice.

THIS LITTLE PAPER IS PUBLISHED FREE, AND TO THE GLORY OF GOD. JUST SEND US YOUR NAME AND ADDRESS, PLAINLY WRITTEN, AND WE WILL PLACE YOU ON OUR REGULAR MAILING LIST.

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Conference Notice

Conference meeting was to have convened at COPAN, OKLA., in February, has been called in. The next meeting is announced for OKLAHOMA CITY, at 501 S E 16th St., APRIL 1st. (Sr. Sanders, Pastor.) All saints of God invited.

Bro. E. A. Buckles, Chairman.
Box 1446. Drumright, Okla.

The memory of the just is blessed: but the name of the wicked shall rot. —Proverbs 10:7.
BACK FROM CALIFORNIA

Ramona, Okla.,
Dec. 28, 1933.

Dear Bro. and Sr. Bond:

Am late about sending in report of the meetings in California.

Now as to the meeting at Tracy, we found some precious hungry souls, and best of all, God met with us there. There were three saved; two sanctified; and one received the baptism of the Holy Ghost. Three were baptized in water, and others accepted the full gospel way, and are seeking God with all their heart. We enjoyed some wonderful evening prayer meetings in the home of Bro. and Sr. Freeman, (formerly of Carroll county, Ark.) while there. These were God-given services, which we feel shall never be forgotten.

When we felt God was through with us at Tracy, we were led to go to Oroville, about 150 miles north. Going there, we found other hungry souls, and they began to beg for a meeting. We stayed for a few nights visited the colored church two nights, and the other church one night; after that, leaving for home, hoping to return some day to that place for a meeting. We had driven down the road about 12 miles, and the car quit! (Bro. Norvell's) Of course we were anxious to return home, but God knows how to stop an old car! We surrendered to the will of God, and I caught another car back to Oroville, got repairs, and accompanied by Bro. Bob Overstreet, we went back and fixed the car, and then proceed on to Tracy to get our mail, each receiving a letter stating that all was well at home. Bro. and Sr. Overstreet had accompanied us on to Tracy, where we enjoyed another service at the home of Bro. and Sr. Free-

man, all returning to Oroville the next day, and preached there about a week. Certainly did enjoy meeting the saints there, some who have been in this good way for 23 or 24 years. Then the dear Lord let us come home. We came back to Tracy and was in one service there, and left for home on Tuesday, Dec. 19, and arrived in Tulsa, Okla., Dec. 24. Bro. Atchley and Bro. Norvell expected to reach their homes in Boone county, Ark., that night. I found my family well, and enjoyed Christmas with wife and children; also services at the little mission here, with a good Christmas dinner in wife's father's home (Bro. Street) after services that day.

Be sure to remember those dear people of California in prayer. Also remember us at this place, that God will have His way, and give us souls in this part.

Glad to report victory over sin, and a determination to draw closer and closer to God.

We remain in His service,
Arlis and Alta Henear,
Ramona, Okla. R 1.

LOOK TO HOME!

Some people of the nominal churches may be disposed to "turn up their noses" at Holiness, because of some of the things they see within the ranks of the faith. We realize there is much to cause grief within our borders, and we certainly do not approve of such; but we have no power to keep them from coming to church, nor from professing the blessings, even though we feel they do not possess the experience—this is a free country. But for those who are inclined to be a bit "uppish" in respect of Holiness on account of some of the things they see, let them just draw back the curtain, so to speak, and take a view of things at home! There on their church book—right along side their own names—they will find the old cusser, tobacco slave, drinker, grafter, dirty politician, liar—yes, L-I-A-R! adulterer, fornicator, murderer, thief, &c., who is enrolled there. Some have joined for social, financial, and political gain; some to hide a shameful life from society, possibly; or to keep out of jail, &c. Yes, the scene looks pretty black, doesn't it! But thank God for one thing, we also believe you will find there some good, clean people, honestly walking in all the light, they have, striving to gain Heaven. So beloved, while it is evident there are lamentable things to put up with in both ranks, it is a pleasure to know there are some real Christians in both ranks. And may the Lord forbid that we should ever become so bigoted, and narrow, as to attempt to "measure everybody's wheat in some hypocrite's, or some fanatical person's, half-bushel." Amen.

So before getting too critical, dear one, take a look toward home!

Prayer Changes Things.

The LORD is my strength and song, and is become my salvation. —Psalms 118:14.
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soul.

"That I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil."

We see this, that it takes at least two rains (outpourings of the Spirit) in order that the "corn, wine, and oil," might be ready for "harvest." It is Biblically understood that corn, wine, and oil, typically refer to three spiritual experiences in the plan of salvation: corn, or the bread of life, a type of eternal life—justification; wine, a type of the blood that sanctifies; and oil, a type of the Holy Ghost, or power. You will remember the process of anointing the kings of old, how that the moment the prophet of God poured the oil upon the chosen ruler, that instant they were recognized as in full authority and power, just as our president-elect comes into full authority of the duties of his office the moment the oath of office is administered unto him. In the anointing of the kings of old, the pouring of the oil upon them was symholical of the pouring out of the Holy Spirit in the days that were to come— in "due season"— upon God's people who were serving Him with ALL their heart and their soul (a sanctified life necessary in order to thus serve God). Power, or authority, is promised those receiving the Holy Ghost. Jesus says to the disciples, (Acts 1:8) "But ye shall receive power after that the Holy Ghost is come upon you: ..."

And that the two outpourings of the Spirit are necessary toward "developing" the fruit of the earth—corn, wine, and oil, or those who elect to serve God might have the blessings of justification, sanctification, and the baptism of the Holy Ghost in their lives as God requires for their respective purpose, James further confirms such in his epistle. (chap. 5, v. 7) "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain"

So after the Gospel of holiness has been once more thoroughly established in the earth again, following the great apostasy, that the "due season" arrives, and God begins to pour out of His Spirit again, giving us the latter rain, as came the former rain upon the early church. The power first began to fall in Topeka, Kans., in the month of January, 1900. It first fell upon a group of people— all of them sanctified Methodists, people, who were under the leadership of the late Chas. F. Parham, who was conducting a mission and Bible school at that place. They received the baptism of the Holy Ghost, and began to speak with other tongues as the Spirit gave utterance, just as they did on the day of Pentecost. Of course as it was "noised abroad," excitement was created, government linguists were brought to the meetings, who reported the people were speaking real languages. Then six years later, or to be exact, in the month of April, 1908, occurred the next great outpouring of the Spirit in the city of Los Angeles, Calif. This was a greater, and far more outreaching event than was that at Topeka. Here it was again confirmed by different nationalities that genuine languages were being spoken. From here the work began to spread in earnest. Gospel workers came to Los Angeles, received the mighty Baptism, then carried the full Gospel message back to their fields of labour; missionaries from foreign fields were there, and receiving the experience, carried the glad news back to their charges. Thus was the fire spread. The greatest revival period the world has ever seen since the days of the early church, now broke out. Men and women receiving the mighty baptism of the Holy Ghost in their lives, were now going out under the mighty anointing power, preaching the full Gospel in all its purity, and mighty conviction was on the people, and thousands were literally swept into the kingdom; believers were sanctified; and sanctified people were receiving the mighty Baptism, speaking in other tongues as the Spirit gave utterance. The sick were being healed, devils were being cast out—the Lord was working with His people, confirming the word with signs following. (Mark 16:17 20) The dominant message was the soon coming of Jesus. Of course Satan and his hosts are stirred. He moves his point of attack now from toward the old line holiness movement, to the ranks of the full Gospel, or Apostolic faith. And let us here add, that those upon whom the Holy Ghost fell in the Los Angeles outpouring, were living sanctified lives, teaching the experience as a second, definite, work of grace, at the time.

"So mightily grew the word of God, and prevailed" In a very short time, comparatively speaking, the full Gospel—the apostolic message of old—had circled the earth, travelling faster than has ever been known. No financial "drives" were put on: to carry the Gospel, but men and women as they were called of God, stepped (Continued on page 10.)

Keep thy heart with all diligence; for out of it are the issues of life. -- Proverbs 4:23.
A Brief History of the Apostolic Faith Movement.
(Continued from page 9.)

out by faith, looking to God to supply their needs (Philippians 4:19), and God honoured and blessed.

It is to be noted that each of these two notable outpourings of the Spirit occurred in the "first" month, according to Joel's prophecy (2:23). The first outpouring (Topeka, Kans.) came in the month of January, the first month of our (Gentile) calendar year; and the second (Los Angeles, Calif.) came in the month of April, which corresponds with the first month of the old Hebrew calendar year.

So in the third step, the saints of God, have spiritually "went over Jordan," and are now in "Canaan," the promised land. And as per the report of the spies, it is truly a land flowing with milk and honey; and the grapes of Eschol are fine! Also there are some giants found here as seen by the spies in original Canaan, and great "cities," walled and high, together with a number of "heathen kings" to be overcome, which report keeps many faint hearted from entering in today and receiving the blessing. They can't bear they thought of what some would say of them if they should get the baptism of the Holy Ghost in their lives, and speak in tongues as the disciples of old. Too often a puny business associate, the pastor of their church, or some personal friend, looms up as a "giant" before them when they begin to think of getting the blessing. Maybe it's some big, burlzy husband who threatens a good Christian wife with violence, and that "he will leave her," if "she goes off with them people," (and the chances are you couldn't run him away from home!) Or it might be some little "waspish affair" of a wife bluffs out husband from seeking the blessing. But some are going to go all the way with the Lord, and be ready to meet Jesus when He comes.

Not only has the latter rain gospel (the Apostolic faith movement) been an untold spiritual and physical blessing to thousands broken homes reunited, divorce lawyers business hard hit in many instances, the drunkard, gambler, harlot, and men and women from all walks of life who were "down and out," have been reclaimed, and sound health brought to thousands of sick and afflicted bodies, but the business world has profited thereby through the thousands who have made restitution—gone over their past lives, paying up old debts which they possibly would never have paid; taken back, or paying for, stolen articles, or goods taken by fraud, etc., all by reason of their having received the blessing of old time salvation. The way that leads Home is a clean way, beloved, and we don't hear much in the modern churches of today along the line of one's having to straighten up with his fellow man if he would keep the blessings of the Lord, do we? and for this, there is possibly a reason! Amen.

In a latter issue (possibly the next) we expect to have something further by way of description of the experiences at both Topeka and Los Angeles, the Lord willing.

Some professed holiness people will sing, "The Old Fashioned Way Suits Me," but you get them to dress in an old fashioned way (plain, modest apparel) if you can! People COULD sing a lie, as well as tell one, if not careful. In some instances, at any rate. Remember, God is looking on our heart.

Do good, O LORD, unto those that be good, and to them that are upright in their hearts. Psalms 125:4.

In Vain

There are people today (in the ranks of holiness) who will go out and preach, or advocate, that world conditions of today are the result of mankind's wickedness before God—that God is cursing the earth with the depression, unemployment situation, pestilences, etc., on the account of the sins of the world. Right they are, in this; and they will further tell you that by virtue of Bible examples of old, that the only thing that will cause God to again look with favour upon a nation with whom He has to begin to deal with on account of its wickedness, is for that nation to return from its wicked ways. (Think of the experience of the city of Nineveh.) But the peculiar thing is, they will turn right around and "join" something, or affiliate themselves with some enterprise tending to restore peace and prosperity back to a nation, without any visible evidence of that nation's intention to return to God—just purely human efforts in a try for a return to normality. And at that, these same ones know well and good from a Bible standpoint, that the last days are upon us—that the time has passed when we can even expect the nations as a whole, who are in sin, to turn to God. Then why the actions of those who align themselves with enterprises trying to remedy a situation that God has brought about on account of sin, and such endeavor not being promoted on the Bible plan in such instances? Do you think such people "join," or affiliate, because purely of their love for a nation, or for the love of a dollar; or on the account of their fear of man? Can you say, Amen?
THE OLD LANDMARKS.

"Remove not the ancient landmark, which thy fathers have set."—Prov. 22:28.

Years ago, when the power of God was falling in a wonderful way, in the earlier days of the latter rain, saints of God were looking more to the old landmarks, it seems, than we fear many are doing today.

In those days they considered the Bible standard in their daily living. They realized there was a standard set for modesty in dress; a standard for our conversation; a standard concerning our occupation, etc. In fact, a standard concerning every phase of our daily living. Saints feared the Lord. They seemed so careful—generally speaking. But today, if observation speaks anything, it seems there is a slackness noticeable in many instances. While many have kept their hands off—still walking in the old paths, yet some, it seems, have been "tampering" with the old landmarks (Bible standard), moving them in a manner to try to "broaden" the way just a bit. Too much carelessness, unconcern, and self-will, is sure to get people into trouble. The way of true holiness is just as strait and narrow today, when we are travelling, it seems, more of a faith route than we were some years ago. When we were practically being rocked in a cradle of blessings. People will do things today, saying, "Well, if I ever feel condemned, I'll quit it." If the Bible has already condemned the thing, what further proof do you need? Just take a view of the situation as the surveyor would—run a line from where you stand, to the old established landmark out yonder—not to a point where some one has established a "new" mark, but keep to the old survey (in these days of speed on the highways, they are "cutting corners" in their new surveys), then notice if the thing you are doing is within the boundary line, or without. You can tell. If surveyed by the old landmarks, the things that were without the boundary years ago, will show up on the outside today. Beloved, you know what we mean—the thing which was once wrong, is yet wrong today.

A CLASS BY THEMSELVES.

There is a class of people who stoutly preach against a religion that doesn't go below the collar bone, but who at the same time, themselves, do a lot of shouting that doesn't COME from below the collar bone! Amen.

THE PREACHER ON THE FENCE.

From out the millions of the earth,
God often calls a man,
To preach the Word, and for the Truth,
To take a loyal stand.
'Tis sad to see him shun his cross—
Not stand on its defense,
Between the field of right and wrong--
A Preacher on the fence!

Most surely God has called that man,
To battle for the right:
'Tis his to cry against the wrong,
And point us to the right.
But he's a compromiser—out for dollars and cents;
The shame of heaven, the joy of hell—
A Preacher on the fence!

His better judgment, common sense,
May pull him to the right.
Behold him grip the top-most rail,
And hang with all his might!
But love of praise, it holds him fast—
Keeps him from going thence;
He's in a most unpleasant plight—
That Preacher on the fence.

If some one stands up for the wrong,
The right he won't defend;
Then if they are for the right,
The wrong he won't condemn.
His mouth is closed; he dare not speak.
For freedom, or against;
A most disgusting thing on earth--
A Preacher on the fence!...

THE BIBLE.

This book contains the mind of God, the state of man, the way of salvation, the doom of sinners and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true and its decisions are immutable.

The Lord taketh pleasure in them that fear him, in those that hope in his mercy. —Psalms 147:11.
OFFICE NOTES.

During the month of December, we were permitted to be in thirteen services (including 5 day services) with the saints in the White Oak community, about 14 miles s. e. of Lead Hill, in Boone county, Ark. The Lord blessed there with some good services, for which we are surely thankful. Brothers Chas Roberts, of the Hickory Grove community, near Fairland, Okla., and Esco Crosby, of the Lone Star Dist., near Anderson, Mo., accompanied us. On our way down, we were in two services in Carrol county—one at Antioch school house with Sr. Hulse, where she has an appointment (this on Saturday night), and the next day in day services at Boyd school house, Sr. Hulse's regular pastorate. We thank the dear Lord for these two services. We enjoyed our trip, and may God bless the dear saints at each of these places.

Since last Sunday night (Jan. 14.) we have been in services at Spade Mountain mission, some 16 miles east from Tahlequah. The Lord has blessed with some good services. Some good saints of God at this place.

Failed to get out a paper in December as our intentions were, due to having been in Arkansas in meeting.

We were in 2 services and S. S. in the mission at Sand Springs, Okla., in the early part of December. Bro. Crutchfield, pastor at Coweta, and Bro. Wheeler, of near Haskell, were there in meeting at the time.

The saints at Drumright enjoyed a good meeting this Christmas season, Bro. R. J. Smith, of Muskogee, being with them some few days before Christmas, during which time there were reported 4 or 5 conversions. Bro. Smith going home to be with his family for Christmas, a Bro. Stone, of Shamrock (near Drumright), continued the services, and at last report (Jan. 9.) the meeting was yet continuing, with a very good interest, especially among the young people, but that they might close the night of that date. The report at that time, was, several had received all pardon, and one had received all three the blessings.

At this time, (Jan 20.) Bro. Smith, of Muskogee, is in meeting at Marble City, Okla., unless he has just recently closed. He came by Tahlequah a week ago today on his way there.

In a recent letter from Bro. S. Crutchfield, pastor at Coweta, he gives a good report of the progress of the work there. The saints at that place have had a very grievous thing to contend with for some time, but deliverance has come at last, and Bro. Crutchfield was thanking God for the difference now manifested in things spiritual.

Bro. H. Clink, formerly of Three Rivers, Tex., reports from Goodwater, Okla., that the Lord was blessing efforts there in services in the homes, there being no mission at that place. This under date of Jan. 10. Pray the Lord will help them get a mission.

IN SYMPATHY.

We extend our sympathy to Bro. Frank Bray and wife, of Pierce, Colo., in the loss of their darling seven months old babe, Charlene Flora, which occurred on Oct. 26. May God bless and comfort their hearts in this sadness.

CHURCH AT HASKELL.

Bro. Lee Wheeler, Route 2, Haskell, Okla., writes us that the Lord had blessed their efforts in erecting a church building, and that the first services were held Dec. 23. They extend a welcome to all straight preachers: living clean, godly lives.

May God bless and prosper the work at this place.

REQUESTS FOR PRAYER.

Prayer is requested for Mrs. Jess Capps, Route 2, Ft. Smith, Ark., who is suffering a dreadful stomach trouble. This sister was converted last summer. She wants Divine healing, and the request comes for earnest prayer for her.

Bro. Buford Sprague, Deertrail, Colo., is requesting prayer of all the saints for his mother at that place, who had suffered a stroke of paralysis, and was very low at times. This under date of Dec. 8.

Please remember these requests.

NO SLANG.

We do not believe that present day "slang" has any place in the Christian person's vocabulary. We note that a newly coined expression in the world today is, "Okay." Thoughtful saints of God will not be using the expression. We believe James' assertion (1:27) relative to pure religion and undefiled, being in part, that we keep ourselves unspotted from the world, includes the kind of conversation we use just as much as the other acts of our daily life.

The abbreviation, O. K., has long been in use in the written form, denoting safe arrival, etc.; but the recent adoption of the spoken expression seems to have come from the same source, in a sense, and adapted for use alongside the same principles as, "O boy," "You bet," and other slangy phrases.

"But let your communication be, Yes, yen; Nay, nay: for whatsoever is more than these cometh of evil." (Matthew 5:37.)

The spirit of the Saviour's words in this verse, surely condemns the use of slang.

"And the fruit of righteousness is sown in peace of them that make peace."—James 3:18.