What God Hath Wrought

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O. F. Fauss

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(The Complete Works of O. F. Fauss)

By O. F. Fauss

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Preface

We are now in the third and fourth generation of the Pentecostal Latter Rain outpouring. It is so needful to keep books, such as this one, available for future generations to have. As our church passes from one generation to another, the values of these writings become invaluable to the preserving of our Pentecostal heritage.

The author of this book, Oliver F. Fauss, was truly a pioneer of the Pentecostal Jesus Name movement. He was one of the first thirteen men to be baptized in Jesus' name in Louisiana in this century. As you read the book, he will thrill you to the point that you feel as though you are reliving the birth of a great truth with him. You will weep at the depth of his burden; you will laugh at the simplicity of his childlike faith. You will long to feel the burning desire he felt for an old-fashioned revival. His intense desire for all of God simply drove him to become a pioneer. You will follow the pioneer as he and his family and workers crisscross through Texas, Louisiana, Arkansas, and Oklahoma, preaching the new issue of the mighty God in Christ and water baptism in Jesus' name.

Houston, Texas, has become a Pentecostal center, largely because of the outgrowth of the work of Oliver F. Fauss. He moved to Houston, Texas, in the year of 1928 to begin a work for the name of the Lord. Today, there stands a great memorial of his labor, Greater Bethel Tabernacle. This book, and the author's way of presenting it, has had

such a tremendous impact on my life. It keeps clear in my mind where we came from and the value of our great Pentecostal heritage. Oliver F. Fauss was my father.

This was a splendid man of God. His patience, faith, character, cheerful attitude, and spirit of cooperation have been an inspiration to all who knew him. The excellent manner in which he officiated at our national conventions stamped him as one who could be depended upon when the waters were troubled.

He ordained one thousand ministers in his lifetime. He helped many young ministers by his kind and loving spirit. He was a preacher's friend.

Today, I pastor the church that he founded in Houston, Texas. With his grandson (my son) as our Associate Pastor, we were privileged to enjoy the first, second, and third generation ministry as pastors of Greater Bethel Tabernacle together before O. F. Fauss' death in 1980. I trust this edition of this book will point out, especially to the future generation, the humble beginning of this great church and magnify our present greatness. I thank God for our Pentecostal heritage. This book was written in order to help preserve this great truth.

O. R. Fauss

Table of Contents

What God Hath Wrought

Foreword 11
1. In The Beginning 13
2. An Encounter with the Holy Spirit 21
3. The Making of a Preacher 35
4. Some Lessons Learned 47
5. The De Quincy Revival 59
6. It's All in Him 67
7. Jewel 77
8. Living by Faith 85
9. Victory in Jesus 95
10. Settling Down? 103
11. Going Home 113
Publishers Epilogue 123

More About the Fauss Family

12. A Christian Heritage by Faith Fauss 129
13. Jewel Eleanor Smith Fauss by Rachel Fauss Conant 139

Buy the Truth and Sell It Not

Foreword 157
Introduction 159
1. Walking in the Light 163
2. "Who is Jesus Christ?" 167
3. Activities in 1915 177

4. Notes from the Elton Conference 183
5. On the Godhead 189
6. Highlights from 1915 to 1917 201
7. Meeting Opposition 207
8. Answering a Letter 211
9. A Bible Study—The Mighty and Lofty Claims of Jesus 219
10. A Bible Study—The Mystery of God 221
11. A Bible Study—God in Christ 229
12. A Bible Study—Christ, the Throne and the Lamb 233
13. A Bible Study—Baptism 237
14. A Bible Study—The Great Commission 241
15. Conclusion 253

Baptism in God's Plan

Preface 259
Introduction 261
1. Baptism Holds a Prominent Place in Scripture 265
2. The Great Commission 269
3. Paul's Teaching on Water Baptism 279
4. Essentiality of the Name of Jesus in Water Baptism 283
5. Symbols or Types in the Old Testament 287
6. How the Doctrine of the Early Church Was Changed 291
7. Objections Answered 299
8. Conclusion 305

What God Hath Wrought

To my dear wife, Jewel, whose undying consecration and devotion to the work of God has inspired my heart and brightened my life, this edition of *What God Hath Wrought* is affectionately dedicated.

Foreword

While serving as Editor of *The Pentecostal Witness* (later changed to *The Pentecostal Outlook)*, the Lord laid it upon my heart to start a "Children's Column" in that magazine. While editing the testimonies received from the boys and girls, I was inspired to print the testimony of my own childhood and youth. Thus began a serial that was to last for the next thirteen issues.

Over the years I was prompted by letters of encouragement to reprint these articles in book form. In making preparation for this venture, I determined to continue my testimony to include my early ministry. With the project completed, the first printing of the book was published in 1945 and entitled *What God Hath Wrought.* In 1961 the book was revised to include events up through the dedication of the "Greater Bethel Gospel Tabernacle" in Houston, Texas, held January 7, 1955.

The 1961 edition has been out of print and unavailable for several years now. But as a new generation of Pentecostals appears on the horizon, more and more requests are being received for the book. I am sincerely grateful to Word Aflame Press for seeing fit to publish this third edition of *What God Hath Wrought.*

The aim of the third edition remains unchanged from that of the first: to encourage others to dedicate themselves to God early in life and to continue to hold on to God's unchanging hand no matter where the journey may lead.

With David, it is good to say, "O Lord God: thou art my trust from my youth." While the heart is young and tender is the time to learn to trust in the name of the Lord. Two days ago the Lord blessed me with my seventy-eighth birthday. As I embark upon my seventy-ninth year, I am made increasingly grateful that I submitted my life to Him at a very young age.

To all who are striving to serve the Lord Jesus—be encouraged. Let your light shine brightly. Know that the Lord is your Father and that you are His child. Don't be afraid to go to Him as a child goes to his parent. His ear is never heavy, and He delights in His children's coming to Him often with their cares and problems. Remember, He cares for you.

May God bless you and cause His face to shine into your hearts by His Spirit. I dedicate this third edition of *What God Hath Wrought* to all my friends and fellow laborers in the great vineyard of the Lord Jesus Christ.

Brother Fauss
May 24, 1976

Editor's Note: Brother O. F. Fauss died July 7, 1980.

CHAPTER ONE

In the Beginning

It was past midnight at our home on a farm in northwestern Oklahoma. I stood outside the house, leaning against the wall. I was crying with a terrible earache. This is the first time I can remember ever attempting to pray. I looked up and said, "O God, I wish they would hurry and go home." They were having an old-fashioned country dance inside, and I wanted them to go home so Mother would have time to notice me. Papa was always too clumsy on his feet to dance, so he just sat in the corner and took care of my sister and me while Mother had herself a time on the dance floor.

Our home was built, by Mother's request, like a long hall. The rooms were made by curtains stretched on a wooden frame. At dance time, which was quite often at our house, these curtains could be removed, and our home converted into a big dance hall.

On this particular occasion the dance had begun at nine o'clock in the evening and lasted until seven the next morning.

On the weeks that the festivities were not held at our home, we would be loaded into an old lumber wagon and travel for miles to a neighboring community for a dance

or card party. I had never enjoyed this type of life that my parents were living, and I sincerely believe that God heard the prayer of a small boy that night as this was the last dance ever held at our home.

I shall always remember an evening in my life when I was perhaps five or six. As usual, we were loaded into the old wagon, and I assumed that we were going to one of the neighbors for a dance or card party. We stopped, however, in front of a large building, and I could see that a large crowd was beginning to gather. This was the first time I had ever been to church, but I immediately recognized that this was not to be a dance or card party.

We entered and took a seat about halfway down the aisle. I had never been in an atmosphere quite like this, and I liked it. The people sang so enthusiastically and seemed to be so happy in all that they were doing. The short preacher (I forget his name) preached a mighty sermon, and I thoroughly enjoyed the entire service. As we left to go home, I was anxious to know when we would return.

I don't remember just how many times we did attend this church, but one particular night certainly sticks out in my mind. The service had become quite lengthy, and my sister and I had gotten sleepy and were lying down about five seats from the front. All at once, I was awakened by the strangest noise I had ever heard. I raised up to see what was happening and saw Mother shouting all over the front of that Methodist church.

She had gone to the "mourner's bench" at the conclusion of the service and had "prayed through" as they called it. I could see that something had happened to Mother. The preacher went over to shake hands with her,

thinking that would quieten her down some. But when he said, "God bless you, Sister," she started to shout all the more.

Though Mother acted strangely and appeared a little odd to me, I much preferred this to her swinging every fellow in the country around the dance floor. I didn't feel sleepy any more that night until we returned home and Mother put me to bed. She looked so different, she acted so differently, and she was different.

We continued to attend the revival almost every night. One night, about two weeks after Mother had shouted across the front of the church, the preacher made another invitation for all those wishing to be saved to come forward and kneel at the "mourner's bench." This time my father went and, kneeling down, poured out his heart and soul to the Lord. He, too, became wonderfully converted.

Our home life was now changed in every way. It was almost as if we had moved into a new house. I well remember the night we had our first family prayer. As everything was brand-new to me, I was filled with enthusiasm. At the close of the prayer, Mother and Father repeated the Lord's Prayer. After we arose from our knees, I asked Mother to teach me that prayer.

Yes, our home was certainly changed. Instead of hosting dances and card parties, we now began having prayer meetings in our home. I think everything on the farm must have sensed that things had changed in the Fauss household. Even the cows and horses could detect a difference as they no longer had to walk with a limp from blows received from a pitchfork or milk stool when Father was in one of his fits of anger. I'm sure that even

the dogs, cats, and chickens could tell that there was a difference. Truly, all things had become new!

Our First Pentecostal Meeting

Mother was so wrapped up in her religion that before long she had my sister and me baptized—at least that's what the preacher called the "sprinkling" we got. After the service that day, we heard about a "holy roller meeting" that was being held about fifteen miles away. The strange news excited us, so two wagonloads of us went over to see the people rolling in the aisles. None of us had ever heard of such before.

When we arrived at the site of the meeting, we found a large tent and more people than we had ever seen at a church meeting before. We sat in the back of the tent and observed. Such singing! Why, it even topped that which we had at the Methodist Church. And the praying! Well, there was just nothing to compare it to. A woman preacher delivered a message on salvation. Mother and Father soon discovered that this was not the spectacle that had been reported, but they never told me any differently. The whole time I was there, I was wondering when they were going to start rolling. They never did.

We soon left, but when we were a full mile away, we could still hear them praying and praising God. That was the last service of that kind we would attend for several years. I would never know what type of service we had witnessed until I was introduced to the Pentecostal way. After being introduced to Pentecost, however, I remarked to Mother, "This is exactly what we traveled fifteen miles to see that day in Oklahoma."

The First Time I Wanted To Testify

In those days the Methodist church had what they called "class meetings." They would compare to our testimony or praise service. Every week the family would get into the old wagon and go to a neighbor's house or perhaps the schoolhouse and have a prayer meeting. Of course, that was if the prayer meeting was not held at our house. A part of the prayer meeting was a time devoted to the "class meeting."

One night we traveled about eight miles to a meeting that was held in what was commonly called the "Hill Schoolhouse." A young evangelist was doing the preaching. I shall never forget listening as the various saints gave their testimony and wanting so very badly to stand and give mine. But I had no idea what I would say, and I was sure the grownups would laugh at me for trying to testify.

However, there was another boy about my age at the meeting that night who did get up and testify. Nobody laughed at him, so I eased over to Mother and said, "Mama, I want to say something. What shall I say?" She didn't tell me what to say and in fact scolded me a little for asking. I soon got over that, however, and within a few minutes I had fixed up a few words that I thought would be all right. As soon as I could muster up enough courage, I stood up with a lump in my throat as big as my fist.

Well, I learned then and there that when I would do good, evil was present with me. I said something . . . what, I never knew . . . and sat down. I wondered if everyone felt that way when they testified.

I shall never forget the sermon we heard that night. At the beginning of his message, the preacher stated there were many ways to get to heaven. He went on to explain that this church was one way, that church was another way, and so on. Even as a child I wondered about this as I had often heard my parents read from the Bible where Jesus said the "way," not "ways," was straight and narrow. In another place, I recalled, Jesus said that He was the Way.

Although I was but a small boy, my heart was hungry for something from God that was real and lasting. I did not know what it was, but I was confident that Jesus did. As I would sit in service, my heart would long for the day I would be big enough to sing, pray, and testify like the grown-ups. I thought I would have to be big before Jesus would love me enough to bless me like He had the night Mother shouted all over the Methodist church. But at the same time, I was afraid this would never be because I was so shy I felt I would never be able to testify.

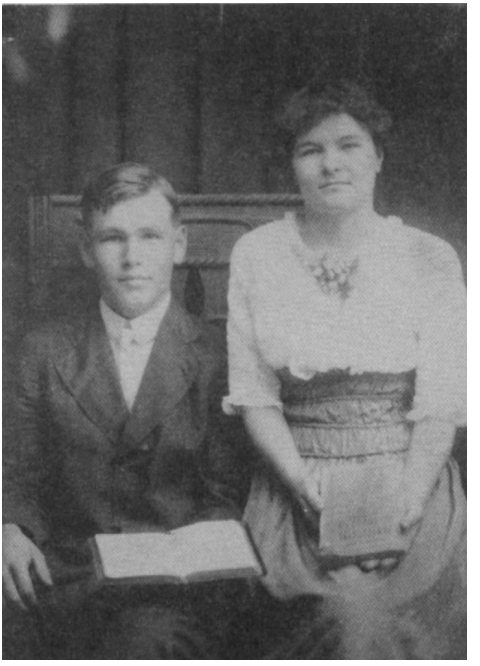
Sometime after we began to attend services at the Hill Schoolhouse, a Sunday school was organized.

I shall always remember the first time I attended Sunday school. My class used the picture cards that were popular in Sunday schools in those days. My first card was a picture of Adam and Eve in the Garden of Eden. The teacher told me the story of Adam and Eve sinning in the garden and impressed upon me the fact that their sin was the cause of the pain, sorrow, sin, shame, and trouble in the world. I looked at the beautiful garden pictured on the card and wondered how this could be.

On the way home Mother was able to detect a worried look upon my face and asked what was the matter.

At last I said to her, "Mama, I do wish Adam and Eve had not sinned. Then we could all be living happy." I kept all my little picture cards until sometime after I had outgrown the card class. In fact, I still had them at home when I left to preach the gospel.

As I grew older, the longing for an experience such as Mother had received grew greater and greater. My young heart was feeling the need for God's love more and more.



Oliver F. Fauss and his sister, Amanda, 1914. Notice the old songbook, *Pentecostal Power*.



Brunner Tabernacle, Houston, Texas, in September 1906. Howard A. Goss standing at the right end of front row and Oliver F. Fauss in back to his right.

CHAPTER TWO

An Encounter with the Holy Spirit

My Own Conversion

We lived in Oklahoma only a few years after Mother and Father were converted. Our first move was to the southern part of Texas, but after failing at rice farming, we were once again on the move—this time to Ganado, Texas, a little community in Jackson County. I can't recall just why we decided upon moving to Ganado, but we were to discover later that the hand of the Lord was in this venture.

Upon arriving in Ganado, we went into the hotel business and lived just across the street from the local Methodist church. I was about ten or eleven at this time and soon got a job as janitor for the church. Our family attempted to be as active as possible in the church, but there just seemed to be something more the Lord wanted us to have.

I still remembered well the manner in which Mother had acted the night she was converted. I still yearned for an experience like that. Shortly after our arrival in

Ganado, the Methodist church there had a revival. The first night the evangelist called for those wishing to be saved to come forward. To my disappointment, upon arriving at the front of the church, I discovered that there was no "mourner's bench" provided. I was asked to sit down on the front pew along with the others who had come forward. The pastor then went down the line asking the seekers a few questions. Since he knew me quite well, I was not asked one single question. After briefly questioning the others, he spoke a few general words to us as a group. This was the extent of my "conversion." Everyone came around and shook hands with us, and we were let out the door as "saved" folks.

Disappointed? That would be the understatement of the century. I knew that this was in no way like Mother's conversion. I was at a loss as to what to do. I began to visit all the revivals in the area, and at the conclusion of each service, when the question was asked, I always responded. I was desperate. I knew that there had to be a real change in my heart before I was "really" saved. Oh, how I longed for something that I could know for myself.

The Pentecostals

Each evening I would meet the daily train to see if any of the passengers would need lodging for the night. One particular evening I met the strangest band of people I had ever seen. They reminded me of the people I had seen at the Pentecostal meeting in Oklahoma, but I figured they must be a bunch of show people. For some reason, I was unable to muster the courage to ask them

if they would be needing rooms.

Out of curiosity, I followed them as they went to a vacant lot just a block from our home. Immediately they began unpacking trunks and erecting a tent. This reinforced my convictions that they were show people. However, shortly thereafter I heard one of the men stop one of the local boys from cursing, so I knew this was to be no show.

Upon hearing that there was going to be a revival under the tent, I became excited about the idea of going to church under a tent. I had done this but once before in my life—that day in Oklahoma when we went to observe the "holy roller Pentecostals." I noticed they had an old-time "mourners' bench," and once more I became very desirous of being saved.

The revival started that very night. Such singing and praying . . . why, it was even better than that which we had heard in Oklahoma. The preacher that night used more Scriptures in that one sermon than I had ever seen used in an entire ten-night revival.

About the third night of the meeting, the preacher asked for all those wanting to be saved to come down to the altar. As I got up and made my way towards that rough-looking bench, my heart seemed to leap clear up into my throat. But I had made up my mind—I wanted the type of conversion Mother had received back in the Methodist church. I prayed the best I could, and the altar workers came up to me and said, "Son, just take it by faith." I didn't know what they meant, but I got up and did my best to do as they had said. I tried to believe that I had been saved, but I went home disappointed once more.

That night I lay upon my bed heartbroken. Could this possibly be all there was to being saved? My heart felt heavier than ever.

The next evening, after school, I walked about a mile to bring in our old speckled-face milk cow from the pasture. All alone, out there on the side of the little hill, I looked up into heaven and told the Lord I wanted something in my soul that I could be sure of. After praying, I sang parts of the only two hymns I knew. I think they were "No, Not One" and "Jesus, Lover of My Soul." Then I tried to pray again but began to cry before the Lord. I hardly knew what to say, but thank God, there was a great big ear that heard the heart's cry of a small boy when he couldn't find the right words to utter with his lips.

He heard my prayer, and it seemed as if He sent a legion of angels down to that pasture to help carry my burden. I looked up to see if I could find out what had happened but could see nothing. But, oh, what I could feel! It seemed as if all of heaven had been rolled up within a bomb, and the bomb had exploded within my very being. I was so happy that I ran almost all the way home to tell Mother what had just happened. I didn't know what to call it, but there was certainly a change within my heart.

At service that night I wanted to testify, but all I could say was, "I praise the Lord for what He has done for me." If I had known at that time about the baptism of the Holy Ghost, I feel that I would have received it right there on the spot. But the baptism of the Holy Ghost was not preached as it was a "holiness meeting."

The blessing received in the pasture made me continually hungry for more of the Lord. The folks in our

group told me I must seek for the "second blessing." I wondered what they were talking about. In fact, I'm still wondering what they meant. But I did as they told me, and I received another blessing and another and another. In fact, I received so many blessings that I lost track of them.

Everywhere I went I was happy. Whether I was at school, at home, at church, or just off by myself working, I was happy. This was a new life to me, yet I still found my heart longing for something deeper. I felt the Lord was with me and all around me, and His presence made me glad. I later discovered that the empty feeling that still remained was from the Lord's trying to come *inside* me in the form of the baptism of the Holy Ghost. But, at that time we had not been introduced to the Holy Ghost, and I was walking in all the light I had.

Mother's Boldness

It is blessed to walk in the light of the gospel. The apostle John tells us that the blood of Jesus cleanses us from all sin. I am so glad He said *all* sin.

How well I remember the night Mother set the preacher straight on the subject of holiness. We had gone over to another church in town to hear an evangelist they were having. From the manner in which the preacher introduced his message, I feel he was "out to get" the Holiness people in town. He started by saying, "It is impossible to live each day without sinning some." He continued by saying that every night he came to the feet of the Master and asked forgiveness for the sins he had committed that day. He went on to say that that very

minute he was at the feet of Jesus, begging forgiveness for the sins that he was guilty of—the thoughts, the words, the actions that he was guilty of every hour of every day.

That was about as far as he got before Mother stood up. She had always believed that God saved a person *from* his sins, not *in* his sins. She wasn't afraid to tell anyone how she believed, including this preacher.

She said, "Pardon me, please, Brother G——-, but I suggest that we all pray to Jesus to save you and to keep you saved from your sins before you try to preach the gospel anymore. Folks who sin every day can't preach the gospel of Jesus Christ."

She insisted on everybody's praying for the preacher, and she sat down. Well, I have never seen a more bewildered preacher than the one that night. He stammered, he stuttered, and he tried to clear his throat in an attempt to explain his position, but he was defeated. There he was, confessing his sins before a large crowd, only to have a Holiness woman call him to repent.

The Holiness people continued to make an impression upon the citizens of Ganado. A pastor from another church began to preach against dancing and was almost dismissed by his congregation. It seems that two of his influential members were daughters of the town banker, and they liked to dance. The pastor had told his assembly that the only people in the entire town of Ganado, Texas, who had any religion was the little group of Holiness people. It is wonderful to believe in and live a life of holiness. The Word of God plainly states: "Follow peace with all men, and holiness, without which no man shall see the Lord" (Hebrews 12:14).

My Introduction to Speaking with Tongues

Some may think that the mind of an eleven-year-old will dwell on anything besides the Lord, but this was certainly not the case with me. I was never able to see what could be gained by "running around" with the other boys. Of course, I was ridiculed and teased for being zealous for God, and sometimes the punishment was so great that I would have to get alone and cry and pray. But the Lord always came to my rescue and gave me the strength to continue serving Him.

One afternoon I came home from school and discovered that Mother had a visitor. The visitor, an elderly lady whom we had nicknamed Grandmother Zipp, was talking to Mother about the Lord. I quietly entered the room where they were seated and crept into the corner. I listened with all my might as Grandmother Zipp was telling Mother about a wonderful experience with the Lord she had just received. As she related the experience, I could detect a special radiance about her countenance.

She went on to say that as she was receiving this experience, it seemed as though she were caught up into heaven, and that it was joy unspeakable and full of glory. As she spoke, I thought to myself, "How could this be?" As I continued to listen, I heard her state that she had received this experience when she spoke in "tongues," a language which she had never learned.

After Grandmother Zipp had finished her story, I wondered if poor, little me could ever experience that kind of a blessing. I continued to sit in the corner after the conversation had ended, for I felt sure that Mother would ask Grandmother Zipp to have prayer before she

left, and I thought perhaps she would speak in tongues again as she prayed.

Well, sure enough, as she arose, Mother asked, "Sister, will you please pray with us before you leave?" I shall never forget the position I got into in that corner, making sure that if Grandmother Zipp spoke in tongues again, I would see and hear every word.

I had too many thoughts and aspirations going through my mind to do much praying myself. And I was afraid to close my eyes for even one second, fearing that I might miss seeing her speak in tongues. I had never heard of that type of "religion" before, but Grandmother Zipp had read about it to Mother out of the Bible. I thought that it must be wonderful.

Grandmother Zipp and Mother had not prayed for very long at all before she started speaking in tongues again. It was the strangest thing I had ever witnessed, but I thought to myself, "O God, if only I could do that." It seemed like the glory of God was permeating the entire room, and an intense spiritual hunger began to grip my heart. Grandmother Zipp referred to it as the "baptism of the Holy Ghost and fire." From that day forward, I would add to the nightly prayer that Mother had taught me, "O God, do give me the baptism of the Holy Ghost and fire like Grandmother Zipp has."

Our First Pentecostal Prayer Meeting

We had been studying the Bible for quite some time and had thought we had all God had for us. But after the visit from Grandmother Zipp with Scriptures on the baptism of the Holy Ghost, we began to search the Word of

God all over again. Of course, there were many who tried to tell us that the experience was not for us today, but we found it impossible to get away from the words of Acts 2:39: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." It surely seemed to us that the Scripture was referring to us also. I'm so glad that it did.

One evening, as our family was taking a stroll, we noticed a group of people singing and witnessing. They seemed like good, respectable people, and their faces denoted a special kind of happiness. Mother, of course, was anxious to meet them and find out more about them. She asked them a few questions and then invited them to our home. The group consisted of two families, and they said they had come from Oklahoma. I tried to figure out which one in the group was the preacher but finally gave up and decided that they were all preachers.

The discussion centered upon the goodness of God, and one of them mentioned the baptism of the Holy Ghost. I cannot describe the feeling that came over me: I knew then that they were just like Grandmother Zipp and that they spoke in tongues, too. One of the group suggested that we have a prayer meeting in our home that night. Soon the news was scattering about the neighborhood, and the prayer meeting began. The Spirit of the Lord descended in a way in which I had never seen it—just to show us the full power and glory of God. Once the prayer meeting got started, I thought it would never end.

By now I had become quite accustomed to hearing people pray, but I had never heard people pray like that group prayed. They prayed in unison, and they prayed in tongues. I knew that something strange to me had been

turned loose in our house, but somehow it sounded very good to me. The more they prayed, the hungrier the rest of us became. Soon, everyone else at the prayer meeting was asking God to give him what He had given these people. I personally felt that if God didn't give me the same kind of blessing, I would die.

Midnight came, and we were all still praying. There just didn't seem to be a place to quit, so we continued on until morning. There was no reason to dismiss the folks as none of them would have gone home anyway.

The first one to receive the Holy Ghost was my mother. After lying motionless under the power of God for several hours, she began to speak in tongues about four o'clock in the morning. It was just like Grandmother Zipp had done sometime earlier. After seeing Mother speaking in tongues, I was somehow able to convince myself that I, too, could be blessed in that measure. I made up my mind that I would weep my heart out and that I would pray night and day until I received the Holy Ghost. My little nighttime prayer was replaced by real soul-searching prayer. I wanted what these people had—what Mother had received.

The Holy Ghost message was new to this part of the country in early 1911, and when the news of the prayer meeting was "noised abroad," a crowd began to assemble at our house. Soon, the house was filled to capacity, and the front yard was overflowing, but they kept coming. Many, of course, came out of curiosity, and there was some talk about town that we had gone crazy. But to us it was just a repeat of the Day of Pentecost when the Holy Ghost fell upon those in the upper room.

This was just the beginning of many such prayer

meetings in our home. We were persecuted mightily by some of the neighbors, but this just gave us a stronger determination to go on with God. For six months I wrestled night and day, seeking this wonderful experience—the baptism of the Holy Ghost.

My Personal Baptism of the Holy Ghost

Sometime after that first prayer meeting we moved out into the country, about fourteen miles from Ganado. There were three or four families in that area who had accepted the experience of Pentecost. Each Sunday we would meet at one of our homes and have what we called "an all-day meeting." The services would begin about ten o'clock in the morning and sometimes last as late as midnight.

We had no preacher to lead us or keep us in the middle of the road, but we were all just as hungry as could be for more of the Lord. Jesus was good to us and seemed to give us always the wisdom to conduct the services in the proper manner. Every now and then one in our company would receive the Holy Ghost, and that would encourage the rest of us to press on.

A few weeks after we moved to the country, I was hired to work in a hay field a few miles from home. While I was working there, my mother and father, along with some others, came over for a prayer meeting. The power of God fell in a wonderful way that night, and it seemed my soul was blessed to overflowing. Some of the folks there that night told me I had received the baptism of the Holy Ghost, but I was not satisfied. I felt in my heart that I had been blessed of God, yet I wanted a

more real evidence of the baptism of the Spirit.

A few days passed, and I continually prayed and asked God please to give me something that would satisfy my soul and longing heart. I would have a "good time" each day, just worshiping the Lord and praying as I ran the mowing machine. If my team of horses, "Coally and Possum," could have understood English, I'm sure they would have thought they had one crazy driver—always talking to himself and praying. Oh, those wonderful days when I was being taught by the Spirit of God to yield to Him.

One September morning in 1911, the sun arose in a most beautiful way. I took my team of horses and headed for the back side of the field. As I made the rounds with the mower, it seemed that I was more hungry than ever for the baptism of the Holy Ghost. I thought my heart would burst. I couldn't get the horses to follow my commands, and it seemed the devil was in everything around me. Later I realized that the enemy of my soul was making one last, desperate fight to keep me from receiving the Holy Ghost. I even drove into a bee's nest, and you can guess the rest.

About the middle of the afternoon, as I was meditating upon what the baptism of the Holy Ghost really was, I felt the strangest feeling come all over me. It seemed like I had come into contact with some kind of current. That blessed something began to fill me through and through. I *almost* lost control of what I was saying, and the Spirit took possession of my whole being. At this moment, a knowledge of English would have been of no benefit to the horses as I quit speaking in English and spoke in other tongues as the Spirit gave utterance. I

sang and I shouted. I felt like running, but I was afraid that if I ran, that "something" would leave me. The louder I would shout, the more good it seemed to do my soul.

For six months I had prayed for this to happen. I had prayed everywhere: up in the barn, down back of the field, out in the woods, and down in the old pump house. In other words, I had prayed in every place and in every position I could think of, hoping that somehow I could get in some certain position to receive the baptism of the Spirit. But when I finally reached the position of knowing that I could do nothing to help God out and fell completely with my whole soul into His hands and was willing to let Him have His way with me, He did not fail me.

I believe everything in the hay field, as well as the surrounding country, must have known that something had happened to me that day. When I came into camp that evening, the man I was working for, who had the Holy Ghost, asked me what all the noise was that afternoon. I told him what had taken place. I was so filled with joy, but I was afraid that it would leave me. But, praise God, the feeling is still with me after almost sixty-five years.

Of course, the devil tried to make me doubt what I had received. Before I received the Holy Ghost, Satan tried to make me think it was not for me, but once I got it, he tried to make me believe that I had not really received it. However, the experience of that day was powerful enough to make me know that the devil was a liar. Jesus had come into my life to abide.



Oliver F. Fauss, 17, when he left home to go preach.

CHAPTER THREE

The Making of a Preacher

A Call to Preach the Gospel

For several months after receiving the Holy Ghost, I had a wonderful time as the Spirit of God taught me and led me in the way He wanted me to go. We continued to have our "all-day meetings" every Sunday, and the power of God continued to bless us in such a wonderful way. This new experience in my life seemed to completely change me. When I would meet with trials and temptations, there was something within that was greater than the tempter without.

No wonder Jesus said, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." I knew that the Comforter that Jesus was speaking about was none other than the Holy Ghost and that it was dwelling within my heart. I had read in Colossians where Paul referred to the experience as "Christ in you, the hope of glory."

One day, as I was praying up in the barn with a bale

of hay as my altar, I got a strong feeling that I must do something "special" for God. I was just a young lad of a boy, just entering my teens, but I knew that I must soon begin making plans for my future. As I continued to pray and weep, there seemed to drop into my soul a longing to tell others about my Savior. It was a feeling much stronger than the ordinary desire of a Christian to witness. I thought perhaps Jesus was calling me to be a preacher, but the very thought of that scared me to death. No, that was impossible.

As I meditated up there in the far corner of the old barn, I heard the voice of Jesus as He gently whispered to me, "Yes, someday you'll be a preacher and tell many people of this wonderful experience you have found." As I began to weep, I wondered within myself just how this could be. I was so bashful and timid that I could scarcely testify. "Oh, how would I ever be able to think of enough to say to make a sermon?" I didn't know that the Holy Ghost would do as He had promised—fill my mouth.

After I had finished praying, I quickly ran to the house where Mother and some others were having a prayer meeting. Going into the room, I kneeled down and joined them in prayer. Once more I poured my heart out to God. The Spirit of the Lord seemed to be so near and so wonderful. A brother who was praying with us began to speak in tongues as the Spirit of God gave utterance, and just like we read in the Bible, another gave the interpretation. The message was directed to me, and the Lord made it known to us that He wanted me to work for Him in His vineyard.

I didn't share with anyone the experience I had had earlier in the barn but kept it a secret within my own

heart. The thought of my being a worker for the Lord was quite a surprise to those present at the prayer meeting. They could scarcely see how such a thing could be possible. Some of those present even went so far as to verbally express their doubt.

I couldn't blame them one bit for feeling this way, considering the material the Lord had to work with. However, I was consoled by the fact that the Lord had made the earth from nothing. He then created man from the dust upon the earth and made woman from a rib He took from the man. So maybe it wouldn't be impossible for Him to make a preacher out of me after all.

My First Bible

Knowing in my heart that God had called me into His service, I began to study my Bible every chance I got. Often, after a hard day's work, I would study far into the night. I started at Genesis 1:1 and read straight through to Revelation 22:21.

Although I had access to a Bible, I had never had a nice Bible of my own. I shall always remember my first Bible and how I purchased it. When I felt that God wanted me to preach, I started a bank account from the earnings I received mowing hay. I watched as the account grew, and when it had reached the sum of $2.50, I rode a mule ten miles into town, wrote a check for the entire amount, and bought a nice Bible. I still have that first Bible in my possession, and I take it down occasionally and reflect back on the days gone by.

Oh, how wonderful to live to learn more of Jesus. Every Christian, including the children, should have a

Bible of his own. How blessed to kneel down before the Lord with an open Bible in front of you, letting the tears fall upon the pages, as you commune with the Lord with a broken and contrite heart.

Our Move to Houston

Shortly after this experience, we moved to Houston. When we arrived, we were told of a revival in progress at the old Brunner Tabernacle in the West End. I had never witnessed anything like this before. The glory of God was so mighty that I thought that if heaven was any better than this, I didn't want to miss it at any cost.

I could never get away from what the Lord had told me regarding a call to preach. It seemed to dominate my thoughts and prayers. One night the Lord awoke Mother in the middle of the night and impressed her to pray. "What shall I pray for?" she thought. The Lord brought before her the Scripture which says, "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." She, knowing that the harvest was great, began to pray very earnestly that the Lord would send workers out to preach the Gospel.

After she had prayed for some time, she stopped for a moment and heard someone else praying. Somewhat puzzled, she set out to find who else was praying at this hour of the night. Coming to my room, she peeked in the door which was slightly ajar and found the other member of the family who was burdened with prayer. She noticed that I had my Bible open in front of me and listened to what I was saying. I had been reading from Isaiah 6:8, which says, "Also I heard the voice of the Lord, saying,

Whom shall I send, and who will go for us? Then said I, Here am I; send me."

As she continued to listen, she heard from her own son's lips, "Here I am, Lord, send me." Knowing that God was answering her prayer of a few minutes ago, she came weeping into my room. I believe that for the first time she fully believed the message that had been given earlier concerning God's desire for me to preach His Word.

One day while I was working, the Scripture from Isaiah 58:1, "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins," kept rolling over in my mind. When I came home that evening, I opened my Bible, and the first verse my eyes fell upon was Isaiah 58:1. I then took another Bible and opened it, and, behold, it opened to the same verse. I thought that perhaps I had read this passage so much in my Bibles they just naturally opened to that page. So I went and got my mother's Bible, and it, too, opened to Isaiah 58:1.

I fell upon my knees and told the Lord that if I ever preached, He would have to do it through me. That was just what the Lord wanted from my heart. God can always use a man if that man can remain small in his own eyes.

Plans for Bible Memorization

One day I decided I would start memorizing some Scriptures. I was inspired to do this by a preacher I had heard recently. It seemed as if he had the whole Bible inside of him. All he had to do was open his mouth, and it just flowed out—Scripture after Scripture. "Oh, if I could

just do that," I thought. "I'd sure be a wonderful preacher." So I made up my mind that I'd try to store some Scriptures in my heart so the Holy Ghost could "bring them to my remembrance." I reasoned that if I didn't store them up in my memory, the Lord couldn't very well bring them to my remembrance as He had promised to do in John 14:26.

I decided I would memorize one verse of Scripture each day. This way I would have 365 Scriptures committed to memory in a year. Why, in just two years I'd have 730 Scriptures for the Holy Ghost to draw from when I got up to preach. The plan proved to be effective, and I stuck with it for quite some time. To this day, whenever I'm in the pulpit, some of the verses I memorized over sixty years ago will come to my mind. I'm convinced that the Holy Ghost doesn't forget a thing.

Each night, before going to bed, I'd select my Scripture for the next day. I'd read it over three or four times and then pray that the Lord would help "poor, little me" to do something for Him. The next morning, before going to my job in a local factory, I would read over my Scripture a few more times and pray. Then, throughout the day, I would repeat my Scripture over and over in my mind.

The Lord had certainly blessed me in giving me the job I had. I started out as an errand boy, but before I had left the job to enter the full-time gospel work, I was a printing press feeder. As an errand boy, my duties included two daily trips to pick up the mail. The walk was about eight blocks each way, and I would usually use this time for working on my memorization plan. Sometimes I would practice preaching to an imaginary large crowd.

I'd take my daily Scripture as the text, and what a mighty sermon I would preach to that congregation.

One day I was memorizing John 14:6, which says, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." As I left the factory door to go on my mail trip, I took my text from that Scripture, and what a mighty sermon I did preach. I shall never forget it: I got so earnest that I'm sure anyone who noticed me thought I was crazy. I completely forgot where I was going, where I was, or where I had come from. Before I had realized what had happened, I had passed the post office by four blocks. I turned back but continued preaching my sermon. It seemed that when I was by myself I was full of preaching, but when I stepped before a crowd, I would go blank. I certainly had to battle to get the victory over *myself*.

I tried to go to church somewhere almost every night and did my best to participate in every service as best I could. I was willing to do anything that came my way, but it seemed that I was just not talented in any area. I didn't know how to sing; in fact, I couldn't carry a tune in a paper sack. I remember how hard I prayed that the Lord would give me the ability to sing. I would do the best I could, and often the folks around me would laugh at my efforts. But the Lord was good to me, and somehow I found the courage to keep trying to work for the Lord.

Sometimes everything around me would seem totally dark, and I could feel the devil in everything I tried to do. Conditions seemed so gloomy that I found it almost impossible to pray or praise the Lord. One day I devised a plan to overcome the enemy of my soul, which constantly tried to make everything seem so dark.

I was in the midst of a period of depression, so I decided to go for a walk. As I started down the road, I said to myself, "I'll praise the Lord or die." So with every step I would say, "Hallelujah," or "Glory," or "Praise the Lord," or something like that. I was determined that I was going to "praise" myself out of that dark place and any dark places that I might encounter in the future.

As I praised the Lord with each step, the praise became lighter in my soul and sweeter in my mouth. Suddenly I came to myself and realized that I was running full speed and shouting, "Glory!" with each step. Next, I realized that I had forgotten about the darkness and the depressed feeling I had had. I had evidently "run off and left the devil." I almost felt that I could have flown had I tried.

The procedure continued to work in my life and still does. It may seem too simple to you, but try it, it works. You can praise the Lord out of any trap the devil has set up to snare you. You can enter into the very presence of God through praise. For encouragement, read Psalm 100.

Working for the Lord in Street Meetings

There was no doubt about it—the Lord had called me to preach. But so far I had not even been able to get over my nervousness when I testified. I continued to devote much time to prayer and Bible study, which is imperative to working for God, but I didn't seem to be getting any closer to satisfying God's call upon my life.

Soon after our arrival in Houston, I began to accompany the workers to the street meetings. The first time I

attempted to testify in a street meeting, I lost my nerve. I had managed to muster enough courage to give my testimony to the group in the mission hall, but to stand up before a group of total strangers on a street corner was something altogether different.

The groups we would encounter at these street meetings were a mixture of all types of people. Some were well dressed, and some were still in their work clothes. Some had clean faces, and others were dirty. Some came to laugh at us, and others showed a genuine interest. Oh, how my heart longed to tell these people something about my Lord. On one occasion I had made up my mind to step out and give my testimony when the enemy of my soul said, "Look there. There's one of the boys that work with you. He'll tell all the others where he saw you, and if you testify, it'll make it worse than ever."

My heart failed me, and I didn't step out. On my way back to the mission hall, I felt so bad over being ashamed in the face of that boy. Then, the same old enemy of my soul came back and said, "See there now. You failed to witness for God. You're no good at all. You ought to quit altogether." That was just like the devil. He always tries to hinder you from doing something for the Lord, and if he succeeds, he'll come back and laugh at you for listening to him and tell you that you're no good for allowing him to get the best of you. But if you are able to overcome the inferiority complex that the devil has hampered you with and do something for God, the devil will come back in an attempt to puff you up. He'll try to convince you that you're the only one that can do the job. You're the best in the crowd.

The only way to get ahead of the devil is to lean on

Jesus' strong arm and always know that without Him you can do absolutely nothing. Yes, the old enemy told me that I was no good, but after I did manage to testify at a later street service, he tried to convince me that I was the biggest and the best in the group. But this time I was ready for him and answered him, "No, I'm still no good. Jesus must help me, or I can do nothing." Yes, if we resist the devil, he will flee from us. Later in life, I was to forget what God taught me about getting puffed up, and God had to teach me a very painful and humiliating lesson, one that I have not forgotten to this day. But we're getting ahead of ourselves with that incident.

Once I had broken the ice with my first testimony at a street service, I began to feel a little more at ease. I still had trouble facing those street corner crowds, however. All through the day I would rehearse what I was going to say that night, but when we got to the site of the meeting, I couldn't remember a word. Every time I would fail to witness for the Lord in the street service, I would feel so bad that I could hardly enjoy the service at the mission hall later that evening.

One day I decided to quit trying to "fix up" my testimony ahead of time. I began to pray that the Lord would help me to speak at least a word for Him on the street that night. I fully made up my mind that I was going to step out by faith and say something for the Lord. "I don't know what I'll say," I told the Lord. "I'm just going to open my mouth, and You'll have to fill it."

That evening, as usual, I attended the street meeting. I prayed every step of the way. Upon our arrival, it seemed that half of the boys I worked with had come to observe the meeting. Then, I looked, and there stood my

boss. The devil was once again on hand and doing his best to discourage me. But at last I shut my eyes and said, "In the name of Jesus, I'll do my best." The promises of Jesus are ever true. He has told us that He will never leave us nor forsake us.

When I stepped out that evening to testify, it seemed the Lord lifted me to the place all the rest had stood to testify. I don't know what I said first, for when I opened my mouth to speak, I started speaking in other tongues. After I spoke a few words in tongues, I did my best to tell the people there about a Savior that was good for a boy like me. To my surprise, when I had finished, one of the boys I worked with came forward and shook hands with me. The devil had lied to me—evidently they liked to hear me testify. I knew the Lord was helping me.

My soul was overjoyed at being used of God to testify that evening. Upon returning to the mission hall, I was able to thoroughly enjoy the service. Of course, the devil tried to puff me up once again, but by now I was up to his old tricks, and he didn't even get his foot in the door. But, as I have said, I forgot this lesson a little later on, and the Lord had to teach me once and for all.

CHAPTER FOUR

Some Lessons Learned

Leaving Home

God called Abram to leave his father's house and go into a land that He would show him. Jesus said that unless we are willing to forsake all for Him and the gospel, we cannot be His disciples. In other words, when He calls, we must *go*!

I had a good home and a fine place to work. I was making good money for a lad of seventeen. Yet I felt that God's time had come for me to bid farewell to all this and go carry the gospel to the lost and dying. Saying good-bye to home, mother, father, brother, sisters, and friends was no little thing for me to do. Leaving the security of a good job and a loving home to go preach was a definite act of faith. I had never stayed away from home for a lengthy period of time before, but now I was going to. I had no idea where the Spirit would lead me, but I was confident that it was leading me away from home.

So one Saturday afternoon in July I left the nest. It was about four o'clock in the afternoon when I picked up my suitcase and said good-bye to the family. Mother, along with the rest of my family, was wiping tears from

her eyes as she watched me go. The parting was sad, but there was something within me that compelled me to be about the Master's business.

My first stop was a camp meeting being held in the state of Texas. From there I went to a camp meeting in Louisiana. Upon arriving at the Texas campground, I discovered why my suitcase was so awfully heavy: Mother had slipped a good pillow and quilt into it. She was afraid I would not be able to find a good bed at the campground, and she was right as for several nights my bed consisted of an altar bench, my quilt, and my pillow. Upon arriving in Louisiana, I had the same sleeping arrangements with the exception that the ground was substituted for the altar bench.

I paid no attention to these primitive accommodations, however, as my soul was being filled with overflowing joy each service. At the end of the Louisiana camp, I began to pray earnestly for the Lord to show me a place to go.

My First Revival Meeting

At the close of the camp meeting, everyone returned to his home. Everyone, that is, except a few of us young men who for some unexplained reason felt led to stay behind. For the next three days, we made it a daily practice to retreat to the woods for lengthy prayer meetings, in which we would plead with the Lord to show us His will in our lives. The fourth day a man drove into the campground from a sawmill camp about twenty miles away. He said he was looking for gospel workers to accompany him back to the camp for a tent meeting he was planning.

We felt that this was the answer to prayer, so the next morning the six of us accompanied him in his rough riding wagon. Our combined finances consisted of forty-five cents and a few postage stamps (not the thirteen cent variety popular today). After a few hours of bumpy riding along the dusty Louisiana roads, we stopped for lunch and spent our forty-five cents. Imagine feeding seven grown men for forty-five cents. But you could buy a lot of crackers for forty-five cents at a country store in 1915.

After several more hours of bumping and eating dust, we arrived in one of the most out-of-the-way places I have ever visited. I was sure that we were in the middle of a jungle. We were experiencing the commandment of Acts 1:8 firsthand: "And ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." It seemed that everyone in that "neck of the woods" was living off snuff and tobacco. I had never seen so many snuff users in all my life. To make matters even worse, most of those "dipping" were women and young girls. Many of the homes had the aroma of what I imagined the bowl of a corncob pipe to have. I said to myself, "No wonder God sent us here."

There we were with no money and among strangers. It took us four days to erect the tent and make preparations for the revival. While we worked, we prayed and sang. Just the thought that God had sent us here to do a work for Him was enough to keep us happy. Once again my pillow and quilt came in quite handy as the sleeping accommodations were quite similar to those experienced at the camp meetings. I'll not say much about our meals

those first few days as there's not much to discuss. One evening the six of us shared a can of peaches and two boxes of crackers.

This was my first meeting, and I shall never forget even the most minute details. I remember that we opened the meeting with the singing of the hymn, "Seeking For Me," which goes, "Jesus, my Savior, to Bethlehem came. . . ." It seemed that from the very start the presence of God came down in that faraway place. The people came from miles away, and the crowds were large every night.

Some nights the folks would bring things for us to eat when they came to service, and the next day we would feast. Other days would find the cupboard bare, and we would fast.

To me this was a life of faith. I was learning to trust God for everything. Mother was not there with hot biscuits, so I had to learn to enjoy corn bread and syrup. Jesus was testing my consecration. I was being trained for the time when He would use me to hold meetings of my own.

My First Sermon

Yes, the revival was one; souls were being convicted, and many were being filled with His Spirit. At the first baptismal service, nineteen were buried with the Lord. Indeed, there was a shout in the camp.

The workers would spend hours each day out in the woods seeking the will of the Lord and praying that souls would be saved in our services. I shall never forget the afternoon that the Lord spoke to me during prayer and

gave me my first sermon. As I prayed, the Lord placed the Scripture II Corinthians 5:17 in my mind: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

I had my Bible with me, and I read the Scripture over several times. Every time I read it, it sounded better. It seemed to fill my whole being. What a great thought—"a new creature and old things passed away." It was so fresh that it was as if this were the first time I had ever read the passage. I wanted to tell the entire world what a great treasure I had just discovered in that verse.

As I continued to dwell upon the Scripture, another passage came to mind about the man in John 9 who said, "One thing I know, that, whereas I was blind, now I see." Then, another Scripture, Jeremiah 5:21, was brought to my mind. It seemed to explain to me that people today were spiritually blind . . . "Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not."

After pondering over these Scriptures and wondering just what they meant to me, I found myself reading from Isaiah 35 about the wilderness and the solitary place being glad, the desert blossoming as a rose, the weak hands being strengthened, and the feeble knees being made strong. Going to the fifth verse I read that the eyes of the blind would be opened, and the ears of the deaf would be unstopped. Going on to the eight verse, I read of the highway of holiness that would be for the redeemed of the Lord. My heart was leaping within me as I read.

My soul was filled with the glory of God, and I had a zeal as never before to tell people of the great opportunity that lay before them. I continued to praise the

Lord at the thought of being a "new creature in Jesus Christ with eyes that were spiritually open and ears that were spiritually unstopped." The thought of being redeemed and on the way to perfect holiness was more than I could contain. Such were the thoughts that filled my mind when the Lord revealed to me that He wanted me to preach "my" message in service that night. I said, "I will, Lord, but You'll have to instruct Brother Hemphill to ask me as he is our leader."

Sure enough, that night at service time, Brother Hemphill came up to me and said, "Brother Oliver, I feel the Lord would have you preach for us tonight." I instantly became so weak that I almost forgot my message, but I could hear the Lord saying, "Obey My voice!" I answered, "Lord, I will, but You will have to help me."

When it came time to preach, I took a deep breath and nervously stepped out in front of what appeared to me as the biggest crowd of people I had ever seen. I could certainly feel the Lord strengthening me as I leaned on that "everlasting arm." I opened with the first Scripture the Lord had given me earlier that day in the woods. As the Spirit of the Lord came down in a mighty way and anointed me, I began to feel like David: "My cup runneth over." I was so wrapped up in the Spirit that I was almost oblivious to those in the audience.

The message must have hit home with some sinners, however, as the altar was filled with hungry seekers almost as soon as the invitation was given.

Up until that night I had been a very active altar worker in the revival, but the devil was successful in convincing me that it was no longer necessary. "You need to be out there shaking hands and mixing with the people.

Give them a chance to see what 'The Preacher' looks like up close," he told me.

The inconsistency of the devil is truly an amazing thing. Prior to my getting up to preach, the devil had gone to great lengths to convince me that I was going to be a flop. But after my being anointed of God to preach a mighty message, he set about to convince me that I was a great preacher. Well, to my sorrow, I somewhat believed the devil when he told me that I was the best preacher in the group and that I should preach every night from here on. I began to feel how important "I" was, forgetting the words of Jesus which say, "Whosoever exalteth himself shall be abased."

Oh, how big I felt after listening to the enemy of my soul. I could almost feel the roses being pinned on me as I walked through the large crowd, letting everyone "admire me." It was true that the Lord had mightily blessed me in the delivery of my first sermon, but now I was exalted over what the Lord had done for me. I was to learn very shortly that the Lord knows how to get that "puffed up" spirit out of a person.

Yes, I was sure that the Lord wanted "Me" again the following night. This time I decided that I would not bother waiting until Brother Hemphill asked me to preach but would tell him I "had the message."

My Second Sermon

The Lord tells us in Proverbs 3:5, "Trust in the Lord with all thine heart; and lean not unto thine own understanding." When we lean on our own understanding instead of the everlasting arms of God, we are placing

our trust in something extremely unreliable. In my first sermon, I leaned completely upon the arm of the Lord, and the anointing of the Holy Ghost was the result. But immediately afterwards I let down my guard, and the devil convinced me that "I" could preach. I was soon to learn a lesson that is very much with me today. Oh, to be abased when one exalts himself is a lesson that is never to be forgotten.

The next afternoon, as usual, I went to the woods to pray. I didn't pray very long this time as I was busy "preparing my sermon." I had a wonderful subject in mind and a list of Scriptures to go along with it. My subject that night was to be "Hell." I was sure that the majority of the people in that area were headed for hell, and I wanted to tell them all about the place so they could do something about it.

I returned to the camp just about dark and was soon ready for service. The first chance I had, I told Brother Hemphill that I felt the Lord wanted me to preach that night also. I'm quite sure he knew what was coming but felt that I needed to learn a very important lesson. His only response was, "All right, Brother Oliver."

Receiving Brother Hemphill's approval so easily seemed to confirm that God wanted me to be the preacher that night. The song service was quite inspirational and served as further confirmation that God intended for me to be the "man of the hour."

I felt so big and important as I stepped to the pulpit that night. "If you people think you heard good preaching last night, just wait until I'm through tonight," I thought. However, almost immediately I felt the "Big Preacher" getting smaller and smaller. The flaming evan-

gelist of the night before was quickly losing his spark and fading from view. The thoughts that had seemed so brilliant earlier in the day suddenly didn't relate. The anointing never came, and the inspiration was soon gone. I forgot my subject, causing desperation and copious quantities of perspiration.

I was as empty as a shell and humiliated right down to the dust. Knowing nothing else to do, I turned the service over to Brother Hemphill and crept to the backside of the altar. So humiliated was I before the Lord that I crawled under the altar instead of kneeling before it.

The night before I had felt too important to pray with the seekers, but tonight I was crying bitter tears of remorse for myself. That good old altar—I was its close companion most of the night. I had failed to remain humble after being used of God. I had exalted myself, and now it was necessary for the Lord to abase me. And the Lord certainly did a good job!

Brother Hemphill never mentioned the incident. Perhaps he knew from experience the bitter lesson I had learned. I learned my lesson well that night. From then on I always tried to take the "lowest seat," refraining from the temptation to be the "Big I."

I didn't get another opportunity to preach in that revival, and I have never returned to the place. But the two sermons I did preach became the greatest lessons I have ever learned. I not only learned to lean on the arm of the Lord for my sermons, as well as the inspiration to preach them, but I also learned that I must remain under subjection to those men that the Lord has placed over me. I learned, and learned well, that I was but a worm of the dust, and a very small worm at that.

After going through a wind and rain storm which almost riddled our place of meeting, we managed to get the tent back together and hold meetings for two weeks longer. A large number had found the Lord, but we all felt the Spirit was leading us on to another area.

We had made arrangements with one of the local men for him to take us to the railroad station when he got in from work that evening. So the better part of the day was spent taking the tent down and packing the few pieces of gear we had. It was about dark, and we were just putting the finishing touches on our packing when our ride pulled into the camp.

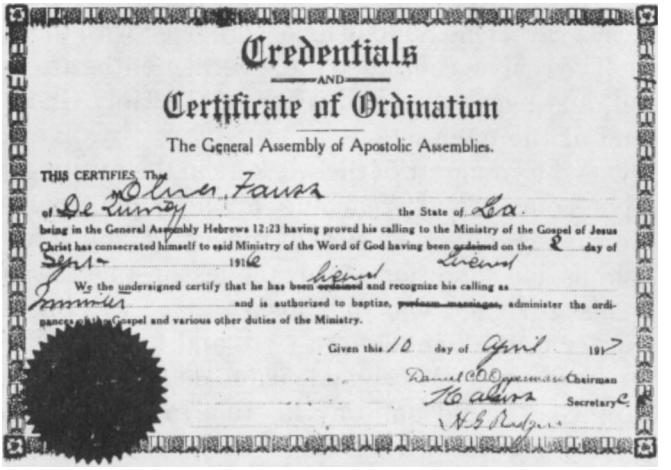
After loading the tent, we all jumped into the old lumber wagon, which was drawn by a good yoke of oxen, Beck and Spot. I can still recall to this day traveling along the pine knot road in an old ox wagon. The fifteen mile trip took eight hours, which was most of the night. Tired, hungry, and worn out, I sat atop a bouncing trunk and longed for home and Mother and all the good things that were back there to enjoy. But suddenly I became aware of the presence of Jesus, and He so sweetly brought to my mind some of His precious promises. Soon, the homesickness had once more disappeared.

Our next revival was an entirely different situation. Upon arriving in De Quincy, Louisiana, we found a tent meeting already in progress. Our hearts were made to rejoice as we observed souls being born into the Kingdom of God.

It seemed the entire town, as well as the surrounding countryside, was feeling the effects of God's old-time

power. At the first baptismal service, fifty-six were buried in a watery grave. One Sunday nine were filled with the Holy Ghost. The revival continued for several months after our arrival, and nearly two hundred had received the Holy Ghost by the end of the meetings.

I was the youngest of the workers in the meeting, but we all had our turn at preaching. My main job, however, was to run errands, take care of the lights, and keep the seats in usable condition. After the lesson I had learned in the last revival, I was fully aware that I was but a little worker in the kingdom of God, and I was fully content to be just that. If I could learn to do the little things, perhaps God would one day be able to trust me with something greater.



Credentials

AND

Certificate of Ordination

The General Assembly of Apostolic Assemblies.

THIS CERTIFIES, That

Olive Fauss

of De Funiak the State of Fla.

being in the General Assembly Hebrews 12:23 having proved his calling to the Ministry of the Gospel of Jesus Christ has consecrated himself to said Ministry of the Word of God having been ordained on the 2 day of April 1916 hence forward

We the undersigned certify that he has been ordained and recognize his calling as Minister and is authorized to baptize, perform marriages, administer the ordinances of the Gospel and various other duties of the Ministry.

Given this 10 day of April 1917

Daniel C. Opperman Chairman

H. Fauss Secretary

N. S. Rudgers

Credentials and Certificate of Ordination.



Much traveling was done in early days by wagons.

CHAPTER FIVE

The De Quincy Revival

I had learned the most important lesson of my life the night "I" attempted to preach, but I was not yet completely schooled, and the Lord continued to teach me. I will forever remember, and remember well, the personal sacrifices we made in the De Quincy revival. Yes, the days of fasting were many, and the days of feasting were few and far between.

We tried to eat two meals daily if we were not purposely fasting. One meal was about noon, and the other was around midnight after the evening service. We usually dined on Post Toasties and Pet milk unless one of the good ladies in the town had mercy on us and brought an "after-service meal" to church with her. Thank God, this did happen occasionally.

One evening someone brought us a huge, old-fashioned platter, piled high with chicken and rice—French style. Licking our chops, we put it away until after service. The altar service broke up about midnight with several more souls filled with the Spirit of God. Bone weary from a long day and night, we went to the dining tent, fully expecting to enjoy a good chicken dinner with all the trimmings. But, alas, it appeared that in

our absence a dog had entered and turned the platter upside down in the dirt floor.

It was a test of faith, indeed, but I shall never forget how we gathered around the table and once more filled our bowls with Post Toasties and Pet milk and gave thanks unto God for supplying us with something to eat. As it turned out, the villain was not a dog at all but two mischievous boys, who spent a sleepless night tossing and turning with a load of guilt. A few nights later, we had two new seekers in the altar. One of them became a preacher and won many souls to the Lord. Once more we were made to see that, "All things work together for good to them that love God."

One day we looked up the hill and spotted the Town Marshal, accompanied by two other men, approaching our camp. "They are coming to tell us to leave town," was whispered among us as we watched them come near the tent. We quickly agreed that one of the workers, who was the best talker in the group, would go out to meet the Marshal while the rest of us remained in the tent and prayed. That's one time we prayed in secret, and the Lord heard. The brother who met the trio out-talked them so badly that they had nothing to do when he finished but walk back down the hill towards town. As they left, we could hear one of the men cursing the Marshal for "letting that preacher out-talk him."

The next day we were visited by one of the leading businessmen of De Quincy. We thought that he, too, had come to request us to stop our services and leave town. So once more we sent our "spokesman" out, and we stayed in the tent and silently prayed. After talking with the visitor for an hour and a half, our brother came in

waving a brand new five dollar bill. For the next few days our diet was changed from Post Toasties and Pet milk to beefsteak and hot buns. The man who had left the money with us, known all over the area as Uncle Tom, was wonderfully filled with the Holy Ghost a few weeks later. Kneeling down, he placed his pipe and tobacco under the altar and left them. There he sat on the floor, clapping those great big hands, praising the Lord, and speaking in an unknown tongue.

During the revival a woman, who was a dope addict, was brought to the services. I shall never forget the night we rebuked the devil in that woman in "the name of the Lord Jesus." She foamed at the mouth like a mad dog, causing several grown men to run from the tent in fright. It was a serious time, indeed, and the power of the Lord was greatly manifested as the woman was completely freed of the demon that had possessed her for so long.

It was in De Quincy that I learned the full impact of the Scripture that says: "Bless them that curse you." I also learned the reward of being obedient to this command. One day, while I was praying alone by my cot, a large two-hundred-pound fellow came to the door of the tent and called me out. Talk about an "old-time cussing"—well, I really got one that day. He was mad because his mother had been converted in our meetings. But I remained in the spirit of prayer as his verbal barrage was hurled against me, and I actually felt pity in my heart for the poor man.

On another occasion, two young men decided they were going to catch me alone and beat me up. But about the time the devil was helping them make their plans, the Lord burdened me to fast and pray. Although at the time

I was not aware of what the need was, I had learned that it always pays to obey the leading of the Spirit when you are urged to be alone with the Lord and your Bible.

A few days later, I met these two boys on the road to town. They scarcely acknowledged my presence as we passed. God had done some work on their hearts, and before He was through with them, they were both preaching the gospel. It was sometime after they had begun preaching that I happened to meet one of the young men at a meeting, and he told me of the plot they had had against me. It certainly pays to walk closely to the Lord. We are told that "The eye of the LORD is upon them that fear him."

During this revival I received my first offering—a five-dollar bill—all for myself. I had gone to the post office, hoping to receive a letter from home, when a man who had been attending the services walked up and extended his hand. As we shook hands and exchanged greetings, he left a folded five-dollar bill in my palm. It seems useless to try to describe how I felt, but I hurried back to the camp and went to my place of prayer in the woods. There I showed God the money and thanked Him over and over for thinking so much of me as to tell the man to do such a thing.

Baptism In Jesus Name

It was in the fall of 1915, while we were in De Quincy, that we began to hear of the great mystery of "the name of Jesus." God's Word was beginning to reveal many hidden truths which our fathers in the gospel had not known. The commandment of Matthew 28:19, as compared to the bap-

tismal formula given in Acts 2:38, began to trouble us. Great was the stir among the people of God. Like Mary of old, I began to ponder these things in my heart. I would take my Bible and, laying it open to Acts 2:38, ask God to make me understand what this meant.

So great was the evidence that God was leading His people into some great truth that prior to our first baptismal service in De Quincy we decided that we *must* baptize the people in the name of the Lord Jesus. So even though none of us workers had been baptized this way, we baptized fifty-six converts in the name of the Lord Jesus on October 18, 1915. We all looked forward to the time that this great revelation would shine forth to all God's people.

My First Trip Home

Almost four months had passed since I had left home—a long time for a "home boy." So one Monday evening I allowed my homesickness to get the best of me and bought a ticket. I was soon aboard the train, headed for dear, old Houston.

I shall always remember this trip, for as I was boarding the train, I met one of the workers who was returning from a trip. This was the last time I would see Brother Roy Die, for within a week death would claim him.

As the train sped toward home, I looked out the window and thought of the goodness of God and His great love for those who love Him. In my heart I began to feel very proud that I was trying to be a preacher. As I rode along, I selected a few Scriptures and a song and had a real sermon planned for the folks back at the mission hall I had left to go work for God. Evidently I hadn't

completely learned my lesson that disastrous night of my second sermon.

Arriving in the city, I left the station in great haste, choosing to walk the two miles home to save the nickel it would cost to ride the streetcar. I had not sent word to my family that I was coming, so I took them all by surprise. They were just putting the finishing touches on a letter they had planned to mail to me early the next morning. It was a happy occasion as I shared with them the great times I had been having working for the Lord. I told them how I had learned to eat cornbread and syrup and like it. It was certainly wonderful to be home once more.

The next night was service night at the mission, and I was sure they would ask the preacher fresh from the field to be the speaker. I had my sermon all ready, but to my bitter disappointment, I wasn't even called upon to lead the testimony service. I thought my sermon would spoil if I didn't get to preach it that night, but it didn't as I still have it.

I wasn't asked to do or say much of anything while I was home. I was taught a lesson, however. If you wish to work for the Lord, allow *Him* to open the doors of opportunity. When a young preacher feels he will die if the older ministers don't notice him and call on him, it's a sign that he does indeed need to "die." On later visits the Lord did give me the opportunity to preach and gave me power-packed messages for the occasion.

I heard one of the older ministers in those days tell of an experience he had as a young minister. I was glad to learn that the experience I had with my second sermon wasn't completely unique.

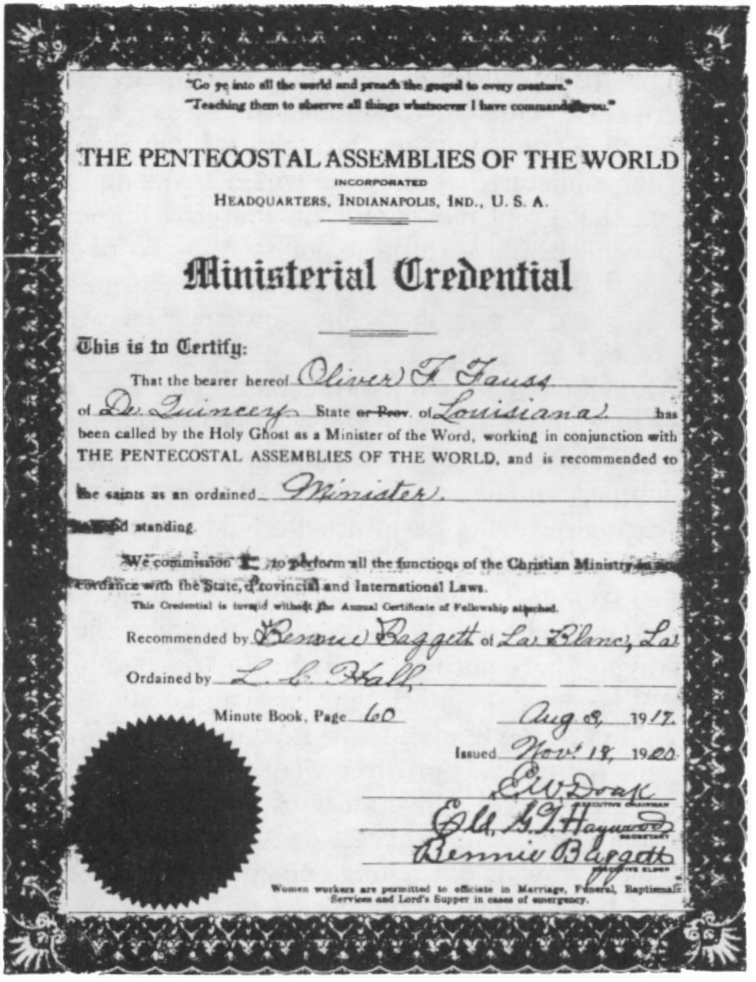
When just a "beginner," he had attended a great camp

meeting where a large number of preachers was gathered. He was "sure" he had the message for the night and began thumbing through his Bible in front of the older ministers. Oh, how he would shake and tremble with that great message in his system. Oh, how the crowd would be moved as he expounded the Word of God to them that night. Surely the brother in charge of the service would detect any time now that he was the "messenger of the night."

When it came time for the sermon, the leader of the service announced that anyone feeling he had the message that night should come forward and preach. Up the young man jumped, and like a forest fire he began to burn with zeal. He quoted every Scripture he could remember, and then his mind went blank. Then, with shame he had to descend from the pulpit. Oh, how my mind went back to that first revival when he told of crawling under the altar and staying there until early dawn. He, too, had to learn that "Whosoever exalteth himself shall be abased."

While visiting home I had a genuine test of faith as I became quite sick. For three weeks I was bedfast, but this gave me a real opportunity of talking to the Lord. Sometimes God finds it necessary to permit sickness to befall us to slow us down long enough for Him to reveal Himself to us. During this period of illness, the Lord showed me some wonderful revelations from His Word. Here was where I learned patience.

I returned to the field of labor in November, once more telling the folks a sad good-bye. I was still sick with chills and fever, but I was trusting in the name of the Lord for my deliverance.



"Go ye into all the world and preach the gospel to every creature."
"Teaching them to observe all things whatsoever I have commanded you."

THE PENTECOSTAL ASSEMBLIES OF THE WORLD
INCORPORATED
HEADQUARTERS, INDIANAPOLIS, IND., U. S. A.

Ministerial Credential

This is to Certify:

That the bearer hereof Oliver F Fauss
of De Quincey State ~~or Prov.~~ of Louisiana has
been called by the Holy Ghost as a Minister of the Word, working in conjunction with
THE PENTECOSTAL ASSEMBLIES OF THE WORLD, and is recommended to
the saints as an ordained Minister
~~in good~~ standing.

We commission him to perform all the functions of the Christian Ministry in accordance with the State, Provincial and International Laws.

This Credential is invalid without the Annual Certificate of Fellowship attached.

Recommended by Bennie Baggett of La Blanc, La.

Ordained by L. L. Hall

Minute Book, Page 60 Aug 8, 1917.

Issued Nov. 19, 1920.

E. W. Doak, EXECUTIVE CHAIRMAN
Otto A. G. Haywood, SECRETARY
Bennie Baggett, PRESIDING ELDER

Women workers are permitted to officiate in Marriage, Funeral, Baptismal Services and Lord's Supper in cases of emergency.

An early PAW credential issued in De Quincy, La., to Bro. O. F. Fauss.

CHAPTER SIX

It's All in Him

Our First Bible School

The ministers around the country had decided to conduct a thirty-day Bible school and convention in Elton, Louisiana. Services were scheduled to begin December 15, 1915. I was a member of the group selected to arrive beforehand to make preparations for the many ministers and workers that were expected to attend. We had secured the use of a large Methodist school building and campground.

In addition to preaching, the agenda consisted of lengthy sessions of prayer and Bible study. From the very beginning, the atmosphere seemed to be charged with the power and presence of God. The hearts of many were set on fire by the message of the "name of the Lord." I shall never forget the morning when those in charge gave in and allowed the message of "baptism in the name of the Lord Jesus Christ" to be preached. That afternoon the first baptismal service for those wishing to be baptized in "the name" was announced.

As I was walking the mile to the lake, facing a strong, cold north wind, I tried desperately to decide what course

of action to take. I had been baptized once; what need was there to be baptized again? But the name of the Lord Jesus Christ had never sounded so sweet in all my life. Was I ashamed to be recognized by His name? Could I bear the name of my Lord? To be buried with Him . . . was this not to be baptized into His name? Did not the apostles clearly understand the words of Jesus when they were filled with the Holy Ghost and commanded all believers to be baptized in the name of Jesus? Was not the bride of Christ, the church, to be called by His name?

All these questions and more ran through my mind as I walked towards the lake. "What is the name of the Father, and what is the name of the Son?" I asked myself. Almost immediately the Spirit reminded me that Jesus had told the Jewish leaders that He came in His Father's name. My mind was made up. I sounded an eternal and resounding "Yes" to the Lord and joined thirteen others in the icy waters of the lake.

I owned but one coat, so I handed it, along with my well-worn shoes, to a brother standing next to me. It was a well-known fact among those at the Bible school that I had not yet completely recovered from the sickness I had contracted while on my visit home. As I walked into the water, I could hear some murmuring in the background: "He'll catch cold and die." One of those doubting the most was the young lady that would become my bride in the not-too-distant future. But to the surprise of some, after I had been baptized in the name of Jesus, I came out of the water completely healed. To this day I have yet to have another chill.

The discussions in that meeting were both provocative and inspirational. Some accused the preachers of

being "too anxious to prove their points." But in the calmness that prevailed after the storm, emerged the revelation of the greatest truth to ever hit the Southland. Yes, the revelation of the "absolute deity" of Jesus Christ and the magnitude of His great name set us all afire.

In mid-January of 1916, the Bible school closed, and we all returned to our various fields of labor. Men, women, boys, and girls from all over the country had been baptized in the name of Jesus. As the ministers and workers returned, some of the greatest revivals of all time were experienced. I returned to De Quincy, where I assisted in another revival until March, at which time I returned to Houston.

Meeting with Opposition

I arrived home full to the brim with the message of the absolute deity of Jesus Christ and water baptism in His name. I had written to my family about our experiences at the Elton Bible school, and they were convinced that I had been led into heresy. Sister Woodworth-Etter, a very noted evangelist, was conducting a revival in Houston when I returned, so Mother had all the "big" preachers ready for me when I came in.

The encounter was more like an ambush as they all took shots at me as soon as I had shown my face. By the time they had completed their first barrage, it was all I could do to keep from being confused and losing faith in what I knew to be true. Many were the arguments hurled against me, and some of my opposition became quite heated. However, though still rather inexperienced in the Scripture and unable to read Greek or Hebrew, I stood

firmly on what I knew God had revealed to me. I knew that there was but one person in the Godhead. As a last resort, they decided they would have to "pray me out of that Jesus Name doctrine."

Every time I would look into the Bible in search of the "third person" or the Holy Ghost, I would find that I was reading about the Spirit of God, the "first person." Reading further, I found that the Holy Ghost (the supposed third person) was the one who overshadowed the virgin Mary, and that which was conceived in her was of the Holy Ghost. Yet other places in the Bible clearly referred to Jesus as the "Son of God." Try as I might, I could not find a third person, or for that matter a second person, in the Godhead. There was something wrong with the doctrine of the trinity. It was not supported by Scripture.

Upon closer examination, I discovered that the term "trinity" was not mentioned one single time in the Bible. Neither was there any reference to the "second person" nor the "third person." But I did find continual reference to God as the *First* and the *Last*, the *Beginning* and the *Ending*, the God that *Is* and the God that *Is To Come*. I learned that God was in Christ, manifesting Himself unto the world. I learned that no man could come to God except through Jesus Christ. I learned that to believe on Jesus was to believe on God, and that to look upon Jesus was to look upon God. I learned that Jesus was the visible manifestation of the invisible Father.

The more I studied the Book of Acts, the more I was convinced that the apostles of Jesus knew what they were doing when they interpreted the commandment of Matthew 28:19 with the commandment of Acts 2:38. I

could find no record of anyone's being baptized in the New Testament church except in the name of the Lord Jesus or some synonymous method, such as "the name of Jesus Christ" or "the name of the Lord."

In discussing this with my old pastor in Houston, he told me that it was better to obey the words of Jesus in Matthew 28:19 than the words of Peter in Acts 2:38. Such an absurd statement startled me as it denied the divine authority of the New Testament. It discounted the entire sermon preached by Peter on the Day of Pentecost. I had come to the place that I must obey the Word of God regardless of who or how many opposed me.

I knew Mother was disappointed in my new discovery, but I could not allow this to alter my course one bit. I explained to her just how deep my conviction was concerning the message the apostles had preached. "Please don't ask me to preach something I could never believe in," I told her. I went on to point out that Peter, James, John, and Paul, along with the rest of the early church, had preached and baptized in the name of Jesus. I could do no differently. Today, sixty years later, I'm still preaching Acts 2:38 as the only plan of salvation.

Too many people are afraid of opposition or contradiction, but that's what it often takes to bring out the reality of your experience. Jesus was a contradiction to everything and everyone He met. His truth is still to be contradicted by the ideas and opinions of man.

I remained home a few weeks and became thoroughly drilled in the "defense of what I knew to be true." The Woodworth-Etter campaign closed, and I could easily tell that it was time for me to leave once more and "walk in the Light." It was difficult to be opposed by those whom

I loved, but Jesus had said, "He that loveth father or mother more than me is not worthy of me." I certainly wanted, more than anything else in life, to be found worthy of the Lord.

My First Time In Charge

Another young man and I began praying that the Lord would lead us to an area where we could assist in a revival meeting or, better yet, start one on our own. After seeking the Lord's will for several days, we felt the leading of the Spirit to go to Sour Lake, Texas, a small town in the middle of an oil field boom area. We had received information that there was a lady living in Sour Lake who believed in the name of the Lord.

Wasting no time, we bought our tickets and started out, having no earthly idea what we'd find. As soon as we arrived in Sour Lake, we looked up the sister we had been told about, and she gave us a good Texas welcome. The first order of business was to locate a vacant building in which to hold services. The first few nights we held services in a vacant storefront in town and saw several souls find the Lord. Our crowds soon outgrew the building we were using, and we saw we would have to get a tent or have open air meetings. By this time we had been joined by three other workers.

After racking our brains and running down every available source, we finally located a tent that wasn't currently in use. It was owned by a man that lived about one hundred miles away, and he agreed to ship it to us immediately. I had received permission to erect the tent on a vacant lot near the edge of town. After toiling the better

part of the day, we finally managed to get the tent in place. As we were waiting for a load of borrowed lumber to use for the platform and seating, we were approached by a man who was well over six feet tall and weighed in the neighborhood of 240 pounds. In between curse words, I learned that the party who had given me permission to use the lot was not in authority to do so. I was given orders in no uncertain terms to get the tent off the lot immediately.

Deeply crushed, I went over to the others and informed them that we would have to take the tent down and move. While the others were working, I went to see the town banker and inquired about the use of a lot where all the shows coming to town were placed. After securing permission to use the lot, I was sure that this was just God's way of getting us in the middle of town where He wanted us in the first place.

I shared my thoughts with the other workers, and as we once again put up the tent, we were laughing and in a good mood. We had just tied the last rope and were once more ready to unload the lumber for the platform and seats when an automobile drove up, and the same big man got out. He looked the situation over for a while, then wrote something down on a slip of paper.

In a few minutes I got word that the banker wanted to see me. As I walked into his office, he said, "Young preacher, you have just helped me sell the entire half block where your tent is. So I guess you'll have to move." Cut to the heart once more, I was speechless. He went on to tell me that the big fellow had bought all the lots on that half block so he could order us off. We were given permission to move just across the street, but just as we

were about to raise the tent for the third time, another fellow ran up and in an almost insane tone ordered us off the lot.

I went back to the banker and explained the situation to him. "Preacher, what's wrong with you and your meetings? It seems like nobody wants you." I answered, "The devil never has liked anything that was of God." I asked him for permission to erect the tent about a half mile out of town, and he said, "Okay."

So after several days of putting up and taking down, moving and working, we finally got the tent up for the fourth time. Our schedule for the last few days had been prayer meeting at night and moving during the day.

The night of our first tent service came, the old gasoline lights were lit, and we began by singing, "I'm Glad I'm One of Them." People came by the dozens—all the seats were filled and cars were parked all around the tent. I felt like shouting. For five weeks we battled away, fighting the devil every step of the way. One morning, we arrived at the tent to discover that during the night someone had let the tent down. On another occasion someone cut the tent ropes during the night. From then on I spent the night under the tent.

There were several souls added to the Lord, and a number were baptized, but all in all I felt that our efforts had not been fully rewarded. But, several years later, as I was boarding a train in Louisiana, a young man rushed up to me and hugged me right in front of everyone. He reminded me that he had received the Holy Ghost in the revival in Sour Lake. He related to me that after receiving the Holy Ghost, he was greatly persecuted by his parents, but that he held on to God until he had won them

both to the Lord. He was now preaching the gospel.

This proved to me that when Jesus said, "Other [seed] fell on good ground," He meant it. From the testimony of this young man, I was given faith and courage to go where God sent me and leave the results in His hands. Why, only one soul saved in a two month's revival will make the heavens ring with the angel's song and will make the devil howl in the regions of darkness.


"GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE."

Credentials

or Letter of recommendation

Pentecostal Ministerial Alliance

of "The Church"

This is to certify that Oliver F. Fauss of Port Arthur Texas having been called by the Holy Ghost and ordained by C. E. Hall in cooperation with "The Church" at Dequincy La on the 3 day of Aug 1917 as an ordained Evangelist of the Gospel is recognized in such office and is authorized to perform all the functions of an ordained minister, and is commended to all Christians everywhere as long as he maintains a holy life and conduct, endeavoring to keep the unity of the Spirit which exists between us. "Amen."

Issued Aug 1918 and Book, page 6

C. E. Hall Chairman

Secretary

District Presbyter or Pastor

An August 1917 credential from the PMA to Oliver F. Fauss.



Oliver Fauss and O. C. Brumley, 1915.



1915–Clay Hill, Bro. Oliver Fauss and Bro. Allen Harrison in front of the tents used for sleeping and eating, 1915.



October 17, 1915, Bro. Bennie Baggett, Bro. Oliver Fauss and Bro. Robert LaFleur. (Picture was taken one day before Bro. LaFleur baptized fifty-six in Beckwith Creek.)

CHAPTER SEVEN

Jewel

The first time I saw Jewel, the young lady who would later become my wife, was in the first revival in De Quincy, Louisiana. I witnessed her come to the altar, repent of her sins, and receive the Holy Ghost. I watched as she was baptized in the name of Jesus. Her testimony was, "God has brought me from a long ways off." Complete salvation had been her first step toward any religious profession.

In those days some of the older ministers taught that courtship was of the devil. To me, that was a sad mistake. I firmly believe that it is in the divine plan of God for a man and a woman to fall in love and eventually marry. To deny our young people something that is very natural is to drive them from the church and into the traps that the devil has set.

So strict were the rules for the young people in the Elton Bible school and convention that we were afraid to talk to members of the opposite sex, even our sweethearts. By this time Jewel and I were engaged to be married, but not a soul in the Bible school even detected that we noticed each other. Our paramount ambition was to put God first in everything.

After the Bible school was over, Jewel and I returned to De Quincy. Occasionally we would find it convenient to

sit down and discuss our future together, but at all times, the work of the Lord came first. We never sat together in church services. In March of 1916 I left De Quincy and Jewel for a brief visit home. From there, it was on to Sour Lake, Texas, and various other sites to which we were called by the Lord. While we were apart, we kept in touch through the mail. It was always such a treat to receive a letter from Jewel, assuring me that she still loved me and was still waiting for me.

We had been acquainted for ten months now, and both felt we had been engaged long enough to start making some serious wedding plans. We were zealous for the work of God and were fully aware that it would be a day-by-day faith in God that would see us through financially. There were no established churches to invite us for a revival. Revivals in those days meant going into virgin territory and starting from scratch. Yes, it was just look up and trust in God. Several thought to discourage us, and some went so far as to ridicule the idea of Jewel's being a preacher's wife. But, through it all we remained encouraged in the Lord and confident that our marriage was in the will of God.

For three months we didn't see each other as I "stomped the evangelistic trail." In mid-June I wrote Jewel, suggesting that we meet the first part of July and make some final wedding plans. I had just closed a tent meeting when I got her affirmative reply. Suddenly it dawned on me that I was flat broke . . . not even enough money to buy the marriage license. I had remained in the town a few days after the revival was over, and we were holding prayer meetings each evening. One night as I was earnestly beseeching the Lord for an answer to my

predicament, a brother slipped five dollars into my hand and said, "This is for your marriage license." Once more I wanted to shout for joy. As usual, God had come through.

En route to meet Jewel, I attended a Fourth of July service, from which I was able to engage a few one-night meetings on my way to De Quincy. The Lord was so gracious in blessing me with a little more money with which to begin married life.

As I expected, Jewel was waiting for the train when it pulled into the station. It had been almost four months since I'd seen her, and she looked more beautiful to me than ever before. There was no time to waste, however, for almost immediately we boarded another train for West Lake, Louisiana, where there was a brush arbor meeting in progress. As with any revival in the early days, there was much to do, and we wasted no time in joining the band of workers.

After several days, I made a trip to nearby Lake Charles, Louisiana, where I obtained the marriage license. There was neither time nor money for the pomp and ceremony of a "stylish" wedding, so just before we left for service on the night of July 10, 1916, Brother R. L. LaFleur united us in marriage. Two of the girls working in the revival provided the "vocal arrangement" by singing "When You Come to the End of a Perfect Day."

There we were . . . married and practically broke. Little of this world's goods, but so happy to be together and called to work in the vineyard of God. We placed all our belongings, including my "library," into one "please don't rain" suitcase. It would be some time before I would achieve the status of owning a briefcase. Our financial portfolio consisted of one five-dollar bill. Our financial

security was based upon the freewill offerings that we "might" get. Yes, there we were . . . Jewel and I looking the world and the devil in the face with a determination to preach the glorious gospel to every creature we were given the opportunity to preach to.

The secret of our initial happiness was this: We always put God first. Together we shared the happiness as well as the disappointments. Today, sixty years later, we are still putting God first, and we are still sharing the happiness as well as the disappointments. The devil has never been able to discourage both of us at the same time.

Whenever Jewel has been despondent and gloom has filled the air for her, my courage has been strong, and I have been able to smell victory ahead. Likewise, when my times of "heaviness" have come, she has been living among the stars and has been able to give me the much needed boost.

A discouraged preacher is indeed a most pitiful sight. Yet so few realize that the preacher is human, too, and needs an occasional pat on the back like anyone else. This makes the role of a preacher's wife so vitally important. That is why it is so necessary that a young preacher is certain that he has the mind of God when selecting a young woman for his lifetime companion. Few preachers' wives will have no effect upon their husbands' ministries. They will either complement his ministry or kill it. Nine times out of ten, when you see a successful minister, you will see a man who is backed by a consecrated, unselfish, and loving wife. She may be unheralded and go unnoticed, but she will be the secret to his success.

Marriage is a most sacred thing in the sight of God. It was the most accurate illustration the apostle Paul

could find to teach us the relationship between Christ and the church. The wise man, Solomon, used the love story of the bride and the bridegroom to magnify the beauty of the love and devotion God has for His people.

In this day when so many marriages are hitting the rocks of disaster and ruin, when the sacredness of God's holy bonds of matrimony are cast aside, when immodesty and immorality are viewed as the normal lifestyle and divorce cases are crowding the court dockets, let us, as the people of God, continue to hold high the true example of God's holy ordinance.

Our Honeymoon

As soon as the wedding ceremony was over, we went to service as usual. We continued to stay in West Lake for a few days, helping out in the revival in any way we could. We left West Lake to attend the Louisiana State Convention. Upon our arrival, we were requested to take charge of the dining tent. So here we were spending our "honeymoon" in the hot Louisiana sun, preparing and serving two meals a day to the several hundred people who were attending the convention. But we murmured not, for we had already decided that our motto for the Lord's work was going to be "Willingness to do whatever our hands can find to do." And we were together . . . what more could we ask for?

A License to Preach

One evening, just as we were finishing up after the last meal of the day, a messenger came and asked for me.

I was told that the Board of Elders was meeting over at the pastor's residence and wished to see me. My heart almost failed me. "What have I done?" I asked myself. I tried my best to remember if I had missed the mark somewhere and was due a rebuke or correction. Showing great concern, Jewel asked me, "What's the matter? Have we failed to do our duty?"

My heart seemed to be beating a thousand times a minute as I rushed over to the parsonage where the board was meeting. I knocked on the door and was invited to come in. Trembling I entered the room, studying the faces and expressions of the men I considered the greatest men in the world, hoping to gain some insight into the reason for my being called. They all greeted me with a smile, which was somewhat of a relief. I was asked to be seated next to another young man who had been requested to meet the board also. I was quite sure he was guilty of nothing amiss, so I began to rest a bit more easy.

The chairman of the board cleared his throat and then began to address the two of us. We were told that the members of the board had been closely observing our efforts and work in the ministry. They all felt that we were worthy of the recommendation of the older brethren, and they had decided to grant us a "State License" as preachers of the gospel. The chairman went on to say that it was the desire of the board to lay hands on us, praying that God would place His richest blessings upon us wherever we might go to preach the Gospel. By now, a lump was beginning to form in my throat, and my eyes became as fountains as my heart overflowed with gratitude beyond my ability to express.

How different from the many young ministers who have come under my observation in later years, *demanding* to be given a license to preach when in many cases they have yet to preach a sermon. The greatest qualification for any preacher is to have "gone" and "done." Let the results of what you have "done" for God speak for you, not the promise of what you're "going to do." Papers never make preachers! The thought of getting a license had never crossed my mind before that day. I was too busy preaching to think about acquiring a license so I could preach.

Now, over sixty years later, I still feel the effects of the prayer the elders prayed over me that day. Never was my courage so strengthened. Never was my faith so built up. Even when I was ordained a year later, I didn't experience a touch from God like I did that day in the summer of 1916. How encouraging and uplifting it was for the elders to call me in rather than me have to request to meet the board.

Nothing in the world can take the place of humility. There is no substitute for sincerity. No young person in the work of God will be sorry that he respected and honored the older brethren. Though at times I felt that some of the restrictions placed upon us by the older ministers were a bit unreasonable, I'm glad that I gave in to their requests and showed them the honor and respect they deserved. If I had it to do over again, I'd not alter my course one bit.

I've heard too many younger ministers murmur and complain about "What we are going through to stay in the ministry." They complain about the pastors' not scheduling them for revivals, and if they are invited, they

complain about the offerings they receive. I fear that some of them would not make it if they were required to endure what many of us endured in the first and second generation of the latter day church as the foundations were built for what we are now enjoying. God give us workers with a vision for a lost world, not just a "get by" in life. Give us those who are willing to sacrifice and die for the name of Jesus.



Rev. and Mrs. O. F. Fauss and Rachel, 1919.

CHAPTER EIGHT

Living by Faith

Our First Revival

One of those attending the Louisiana State Convention was a converted outlaw from a sawmill town in upstate Louisiana. During the convention he asked for someone to return with him to preach the gospel to his community. When it became apparent that no one else was willing to go, Jewel and I volunteered to accompany him.

Upon arriving, we discovered there was no place to have church . . . not even a vacant storefront. But we did manage to rent some lumber from the sawmill and set about building some seats and a crude platform. We decided to "erect our church" in a grove of trees at the crossroads. We borrowed some old-style gasoline torches for our lights and used the sky for our roof. My pulpit consisted of the bottom of an apple box nailed onto the top of a post that had been driven into the ground.

I'll never forget those old, yellow-back songbooks we used. From them we sang such songs as "We'll sing until we die, and we'll preach and testify." We had no musical instruments, not even a guitar. Jewel would pitch each

song before we began to sing it. If she made a mistake, we'd just continue on. No wonder we ruined our voices while still young.

One of the farmers in the community opened his home to us during our stay. We had the side room for our room. We found a spot in one of his fields for prayer and study. There we spent the better part of each day seeking the will of God and asking Him to bless our feeble efforts for His kingdom. A couple of the older brethren not far from us heard of the meeting and dropped by a few times and gave us a bit of a spiritual lift.

The meeting seemed to be going along pretty well. The crowds were good, and a good number appeared to be interested. This encouraged us, and we did our best to sow the good seed of the Word of God.

Offerings? . . . What offerings? After we had been there for about three weeks, the man who had invited us left town for a few days. Upon his return, he took over the revival, offerings and all. We felt that this was just a test of our faith, so we didn't complain . . . well, not that much. But we did feel that God was telling us that it was time to move on.

Farther Down the Sawdust Trail

After we had prayed for several days, a man passed through on his way to East Texas. He was going there to assist in a revival and invited us to accompany him. Feeling that this was the answer to prayer, we loaded our few belongings into his wagon and made the day-long trip across the Sabine River into Texas. It was well into the night when we finally reached our destination, and

we were tired to the bone. The next morning, after a few hours' sleep, we went up the main road a mile or two in search of a suitable location for building a brush arbor. As we began working, we were joined by several members of the community. There had been a short revival a few weeks before, and several of the people had heard just enough to whet their spiritual appetites.

The home where we were staying was approximately two miles from the location of our "church." Having no mode of transportation, we found it necessary to walk the four miles each night. The convicting power of the Spirit was heavy in the meetings, and the altar services usually lasted well into the night. Jewel and I were always the last ones to leave the arbor, so this meant that after walking the two miles home, it was quite late when we finally got to bed.

We earnestly desired a place closer to the arbor but didn't discuss the matter with anyone except the Lord. Our minds were drawn to the words of Psalm 37:4, "Delight thyself also in the LORD; and he shall give thee the desires of thine heart." Suddenly, the son of our hostess decided that he didn't like the idea of the preacher and his wife staying with his mother, so he suggested, in a not too subtle way, that we find accommodations elsewhere. So in a way that we least expected, God granted us the wish of a place to stay that was closer to the brush arbor.

It was certainly a blessing to be able to stay in this new home. Not only was it within a half mile of the arbor, but the man and his wife made us feel so welcome. Later, the Lord called both of them into the full-time gospel work. I have never forgotten the couple or the

good time we had in their home.

The meeting lasted several weeks. Our "Honeymoon Tour" was granting us many new and varied experiences. We had to worry very little about shopping at the store, for we seldom had any money to spend. I did receive a few dollars in the mail one day from my mother, but we gave most of it to a fellow preacher who had a large family to support.

There we were, seventeen miles from the nearest railroad, out in the middle of the East Texas timber and farm country. Some accepted us and listened to our songs, testimonies, and sermons. Others, however, were quite hostile and went to great lengths to show their hatred towards us. Preachers of other denominations lifted their voices against everything we preached. They challenged us to debates, but we didn't feel God had called us to "fuss," so we naturally declined. Many who came to our meetings were turned out of their own churches as punishment.

We were reminded of the reformers of the sixteenth and seventeenth centuries who were bitterly opposed and persecuted. Their message was hated and condemned, but from their firm stand came to the surface great truths as revealed from the Word of God. Knowing this, we were encouraged to "preach on."

Some had advised me before I got married to be sure that the girl I married was truly consecrated to the work of the Lord. These early days of revivals proved once and for all that I had indeed found a wife with a desire and a determination to do her very best for God. As mentioned already, we had days when we felt blue, but through prayer and faith in God, we were ever able to "keep on

keeping on."

After several weeks of revival in East Texas, we felt the leading of the Spirit to move to still another site. We had been requested to come to the southern part of Louisiana. One Sunday night after service, we were blessed to have a man offer to take us the seventeen miles to the nearest railroad station. So after eating a late night snack, for which we would later be even more thankful, we all three squeezed into the one-seated buggy and were on our way. We arrived at the depot about three o'clock in the morning. We found the waiting room unlocked, so we went in and waited for morning to come.

The man who had so generously brought us told us good-bye and left us there alone in a strange and dark place. Regardless of how tired and sleepy we were, those waiting room seats were just too uncomfortable to allow us to catch a much needed nap.

Jewel hadn't complained one time, but as we sat there and she began to doze with her head on my shoulder, thoughts began to run through my mind. The devil knew just when to make his suggestions in an attempt to discourage me: "This is a fine way to treat your bride. Your wife won't stay with you much longer if you continue to treat her like this."

Finally daylight began to appear, and the world started moving outside. Lights came on as people began getting up, and the smell of home-cured hams being cooked for breakfast filled the air, causing our meal of the night before to become but a fleeting memory. I spotted a store not far away and said to Jewel, "I'll go get us a bite to eat." She quickly spoke and said, "You'd better wait and see how much our fare is going to be."

Reluctantly I took her advice and sat down to wait for the ticket agent to open for business.

Finally a light appeared in the ticket office, and I walked over and rapped on the window and inquired about the fare to our destination in Louisiana. He gave me the cost, and I quickly multiplied it by two, discovering that the total was more money than we had to our name. What a predicament for newlyweds to be in. My faith got to a rather low ebb. I went over to the corner seat of the station and buried my face in my hands and began to pray.

I asked, "Lord, is this the way You treat Your children?"

My wife, bless her heart, tried her best to encourage me: "God will help us out."

"How can He—we don't know a soul for miles?" I replied. However, Jewel refused to become discouraged and kept insisting, "The Lord will help us out."

Satan took advantage of the situation once more and began badgering me: "Yes, she's going to leave you for sure now. Your next meeting will be near her home. She'll go back to her family the first chance she gets." I completely forgot about eating anything. I had more important things to worry about than filling my stomach. I thought of my bride . . . working so hard in the meetings of the past few weeks; up till all hours of the night, working in the altars, then walking two miles home to an empty cupboard and an uncomfortable bed; shaken almost to pieces as we traveled along those back roads in wagons and buggies; and all the other inconveniences of being the wife of a traveling evangelist. Yes, she certainly had a right to be discouraged.

I figured her fare straight through to where we planned to go. We had to change trains twice en route, so I planned on paying my fare to the first or, if possible, the second stop, then walking the rest of the way. It would take me several days to cover the remaining distance, but at least Jewel would get there "somewhat" first class. This seemed to be the only workable plan, but the devil tried to convince me that by the time I arrived, my wife would have returned to her family.

So much different are conditions now. I hear of evangelists today who require a "guarantee" before they will agree to holding a revival. Some, I am told, request advance expense money before leaving for a series of meetings. But in those early days of Pentecost, there were no guarantees as to fares, rooms, meals, or offerings. You went anyway you could get there and lived "on faith" while you were there. We took the solemn charge of Paul to Timothy very seriously: "Preach the word; be instant in season, out of season." We were told that meant preach whether you felt good or you felt bad. And preach we did! Weak as our efforts were, God blessed them and established His great truths in the world through us. God intended then, and still intends, to have a New Testament church when He returns.

At nine o'clock in the morning, our train arrived. I had followed through with my plans and had purchased a ticket for Jewel straight through but only partway for me. As we boarded Jewel encouraged me not to look so downhearted. I must have been a pitiful looking sight just then. To this day I have not figured out how she mustered up so much faith that morning. It was almost as if she already knew what God was about to do. But the devil

kept telling me, "She's just putting on a front because she knows that pretty soon she'll be with her family and out of this mess you've gotten her into."

After we had been traveling about an hour and a half, we stopped at a small sawmill town to pick up some passengers. I recognized the town as being one where a small church of "our way" had been established. As the train was starting to pull out of the station and the conductor hollered, "All aboard," I looked, and walking down the aisle was a preacher friend. The sight of him made my faith take on wings. Jewel quickly said, "Don't tell him about the fix we're in."

I jumped from my seat and rushed down the aisle to meet him. He looked like an angel to me. I hugged his neck and invited him to the rear of the coach to share our seats. I introduced him to Jewel, and he congratulated us both, wishing us great success in the work of God. We talked some time about recent meetings and future plans in the work of God. All the time Jewel kept poking me in the ribs with her elbow as a reminder not to mention our desperate need for money. In my heart I was praying for God to talk to this brother about our financial plight. I told God that if He didn't say something to this man soon, I was going to be forced to speak up.

All the while we were in conversation, the man kept his hand in his coat pocket, running his fingers through what I could tell was a pocket full of money. The ringing of nickels, dimes, and quarters was almost more than my already tortured mind could stand. Finally, he abruptly changed the topic of discussion and said, "They gave me a collection where I preached last night, and I really

don't need it. I just feel like giving it to you. Perhaps you can use it to buy some stamps or something." I spoke up and said, "Buy stamps, nothing; I'll buy a train ticket."

Such a glorious time we shared that day. We explained our condition to him, and we rejoiced together that God cares so much for those that are His. We thanked God for real love and fellowship. Once more we had been made to know that "The eyes of the LORD are upon the righteous, and his ears are open unto their cry."

From such incidents as this, one of the greatest scriptures in the Bible to me has become: "The LORD is good, a strong hold in the day of trouble; and he knoweth them that trust in him" (Nahum 1:7). I also find strength in a portion of II Timothy 2:19, which reads, "The Lord knoweth them that are his."

God has never failed those that trust Him. After every trial and test of faith, the good hand of the Lord can be seen through it all. When He gave us the commission to preach the gospel to every creature in Matthew 28:19, He followed in the very next verse with a faithful promise to those who obeyed His Word: "Lo, I am with you alway, even unto the end of the world."

CHAPTER NINE

Victory in Jesus

Introducing Jewel to My Family

For the next few months, Jewel and I went from one revival to another. We were never satisfied unless we were busy working in a meeting or else en route to one. The demand for workers was great in those early days of Pentecost, and this gave us a chance to build up our confidence and faith to launch out later completely on our own.

After we had been married for about six months, we decided to take a couple of weeks off and go to Houston to visit my family. They had not yet met Jewel, so naturally I was excited about being able to show off my bride to the home folks. The folks seemed to be pleased enough about my selection of a wife, but they did let us know that they felt we were too wrapped up in the "Jesus Name doctrine." I promised Mother that some day I would baptize her in the name of Jesus. On August 30, 1931, almost fifteen years later, I was able to keep this promise.

After we had been home for several weeks, we once more got the urge to hit the evangelistic trail. We immediately began making plans for our trip and within

days had managed to enlist the services of two workers to accompany us.

Back in the Field

Our first stop was Splendora, Texas, where for more than two weeks God blessed our efforts in a mighty way. I shall always remember a dear, old Brother Lucas, who was such a great help to us in that revival. The immediate interest that was generated in Splendora caused no small stir among the local ministers. A meeting was called of all the pastors to decide what to do about the "young folks" that were causing an uproar in their town. The devil's best efforts were unsuccessful, however, as souls continued to be filled with the Spirit.

Our next meeting was in a sawmill town called Browndell. This was the town where the offering had been taken which was later given to us for our train fare. For this reason I had felt a burden for some time to return to the town. I had not ceased to thank God for these people who had contributed their nickels, dimes, and quarters so that my wife and I could both ride the train to our final destination. We were joined in Browndell by two more workers, so by now we had a good little group of singers and prayer warriors.

Our revival so stirred the entire community that we were warned that real trouble was brewing. One man sent word to us that he'd shoot the man who baptized his wife. I managed to get Elder S. L. Wise to do the baptizing that day. Of course, this, too, proved to be but another of the devil's bluffs.

About the fourth week of the revival we got word that

forty men from the mill were planning to set off a charge of dynamite under the church platform if we had another service. So strong was the threat that many of the people stayed away from service that night. In fact, several of my workers didn't show up. By the process of elimination, I became the preacher that night. My ever faithful wife spent the day in prayer and fasting, knowing the tremendous burden I was carrying.

Just before service was to begin, God sent the Town Marshal over to the building where we were having church. "Go right ahead and have service," he said. "I'll be walking around the building, making sure nothing happens."

As I was leading song service, I kept seeing movement out of the corner of my eye through the window directly behind the pulpit. The light over the platform was right in front of the window, so any movement was easily detected. I began to get worried and wondered if the marshal was keeping his promise about guarding the church. Just about the time my fear began to get the best of me, a man stepped out of the shadows and into full view. Lo and behold . . . it was the Baptist preacher, and he was sporting the biggest pistol I'd ever seen. "You go ahead and preach," he said. "I'll take care of the devil out here."

Once more Satan had come out on the short end as out of that meeting many souls were added to the kingdom of God. It just doesn't pay to give up too early. Victory is always sure if we will just let God operate within His own predetermined time schedule.

I often reflect upon those early days and am always reminded of the apostle Paul and his various missionary journeys. Usually my mind travels back to the city of

Philippi, where Paul was successful in casting a demon from a young girl. In her devil-possessed condition, she had been used as a "fortune-teller" and had brought much wealth to her masters. Seeing that their source of income had been taken from them, the masters of the young girl had Paul and Silas arrested and thrown into jail.

After Paul and Silas had been severely beaten, they were escorted to the "inner" prison, where their feet were placed in stocks. There they were, physically humiliated and thrust into the midst of the worst elements society had to offer. Reason no doubt told them to murmur and complain about the awful state they were in, but the Spirit had them praying and singing praises unto God at midnight. From the "Macedonian cry" Paul had heard earlier, they knew they were in the center of God's will. God used this method to establish the church in Philippi, for shortly after midnight they had a baptismal service.

Opposition, no matter how strong, will never defeat a God-sent messenger. If the warrior for Christ will just remain strong, the battle will be won every time.

My Ordination

Announcements were being circulated that a great camp meeting was to be held in De Quincy, Louisiana, in August of that year (1917). We all looked forward with great anticipation to a camp meeting in those days as it was a real treat to gather with the other ministers and workers for a time of fellowship, Bible teaching, and preaching. Once more our souls would be united in love and appreciation of each other.

Jewel and I made it our business to arrive a few days

early in case some help would be needed in making preparations. I almost got more than I had bargained for as I was put to work as soon as we arrived. After I had assisted in stretching the main tent and the dining tent, I was instructed in the finer arts of digging a well for water.

I was feeling good when all the preliminary arrangements had been completed and was looking forward to attending the great services that I was sure the camp meeting would offer. My expectations became rather dim, however, when I learned that the elders had appointed me to be in charge of cooking and feeding the vast throng that was expected to attend the camp. I later counted 317 at one meal.

Was I to receive any pay? The answer is a clear and concise "No!" But I didn't expect any. True, I was disappointed in not being able to attend all the sessions, but I knew that this service was the work of God just like preaching a revival was. So I rolled up my sleeves and, with the help of my faithful wife, planned meals, cooked, and served. Jewel was constantly praying that God would give me the strength to keep my faith. I did manage to slip out of the dining tent occasionally and catch bits and pieces of the great messages brought by Elder L. C. Hall, a very noted and powerful man of God who had been brought in as the camp preacher and Bible teacher. Scores were baptized in the name of Jesus in the tank alongside the main tent. Heaven seemed to be kissing the earth.

The theme of the camp seemed to be "Bring forth the royal diadem and crown Him Lord of all." The camp was filled with young people who had accepted the call of God to go to work in His vineyard.

Several days into the camp it was announced that there would be an ordination service that afternoon. I was determined to be in that service. Several of the elders had encouraged me to seek ordination (several had discouraged me also). I managed to get the multitude fed and appointed my dishwashers to take over the responsibilities of the dining hall for a while. Rolling down my sleeves and straightening up as best I could, I hurried over to the main tent. Just as I was arriving, a call was made for those wishing to be examined, questioned, and criticized; and either accepted or rejected; to come forward and sit on the long altar bench in front of the pulpit. Seventeen of us came forward.

Thanks be to God for the day when our brethren decided that candidates for ordination should be examined in a private meeting room and not in front of the entire congregation. We were questioned one by one, and if we gave satisfactory answers, we then had to have someone vouch for us and recommend us for ordination. God bless those dear men who stood up and said, "I'll vouch for Brother Oliver."

We were instructed that we were entering into the greatest and most honored calling on earth. We were made to realize that the whole world was depending upon our action and conduct after we left the altar. We were told that for a minister to bring reproach upon the ministry and cause of Christ was an almost unpardonable sin. It was as if we were stepping into the most sacred position ever offered to a human being . . . and we were.

It seems that I can yet feel the hands of Brother Hall and the elders of the state of Louisiana being placed upon my head. The echo of the prayer that they prayed

for me that day still remains deep within, forever ringing and forever challenging me to preach the gospel. From that great day forward, my foremost desire has been that God would help me to conduct myself in a manner worthy of the call of God into His great ministry.



"THEY SHALL CALL HIS NAME EMMANUEL, WHICH BEING INTERPRETED IS, GOD WITH US." (MAT. 1:23)

ISA. 7:14. 9:6.

"THAT GOD WAS IN CHRIST, RECONCILING THE WORLD UNTO HIMSELF." (2 COR. 5:19)

Emmanuel's
Church In Jesus Christ

HEADQUARTERS: BEAUMONT, TEXAS, U. S. A.

Ministerial Credentials

This Is To Certify:

That O. F. Fauss of Port Arthur Texas

having proved his calling to the Ministry of the Gospel of Jesus Christ has consecrated himself to said Ministry of the Word of God, having been ordained on the 3 day of April 1917 by L.C. Hall and R.L. LeFleur as an ordained minister and is authorized to perform all the functions of an ordained minister.

We the undersigned do hereby recommend him to all saints as an ordained minister in good standing, as long as his life and conduct are in harmony with the Word of God.

Issued this 28 day of Jan 1926

Minute Book Page 67

W. A. Lyon
Executive Chairman

B. C. Lyon
Secretary

E. J. Brown
Presbyter

Ministerial Credentials for O. F. Fauss in Emmanuel's Church In Jesus Christ



PENTECOSTAL ASSEMBLIES of JESUS CHRIST

INCORPORATED

HEADQUARTERS INDIANAPOLIS, IND. U.S.A.

Ministerial Credential

This is to Certify:

Ordained by

Minute Book, page

Issued

Recommended by

Ministerial Credential from the Pentecostal Assemblies of Jesus Christ issued to Oliver F. Fauss August 6, 1917

CHAPTER TEN

Settling Down?

A Pastor At Last

Jewel and I spent practically all of the first three years of our marriage traveling from town to town, preaching wherever we were given the opportunity. During this time we became the proud parents of Rachel. I was quite sure that there had never been a daughter born as wonderful and beautiful as she. We dedicated her to the Lord when she was but one hour old.

By this time a number of small assemblies had been established throughout southwestern Louisiana. The pastor of a small congregation in Fullerton, Louisiana, asked us to move there to relieve him of the work. Delighted at the thought of staying in one place for at least a few months, we packed our things (by this time we had our very own trunk and suitcase), bought our train tickets, and left to take charge of the church.

Upon arriving, we rented a room from some of the local people, but conditions proved less than desirable. So after a few days, we went in search of a small house in which to set up housekeeping. We needed a few dollars to make a down payment on some of the very basic

necessities of housekeeping, such as a bed, a table and two chairs, a cookstove, some dishes, and a washtub. However, the train tickets to Fullerton had left us flat broke. My shoes were worn until about three inches of the side had come loose, and seemingly my toes were looking for grass.

I had heard that some brethren were having a meeting about twenty miles away, and I felt that if I could get to them, I could perhaps borrow a little cash. So I got up early the next morning, told Jewel and the baby goodbye, and leaving them with next to nothing to eat, started out walking. With each step I took, I could see toes appear through the hole in the side of my shoes. Surely they would be completely worn out by the time I had reached my destination.

I walked about five miles to a sawmill, where I found a log train preparing to leave in the direction I was going, so I asked for a ride. I had no idea how far the train would be traveling, but I earnestly prayed that it would be going as far as I needed to go. My prayer was almost answered, as I was taken within four miles of my destination. This was my first and last experience at riding a log train, a fact for which I am most grateful.

It had been raining for several days, and the spot where the train let me off was one big mudhole. As I plodded through the mud of that lonesome road and watched the train disappearing over the hill, I said, "God, here I am. I'm sure glad You know where I am."

Late in the evening, as I was approaching the settlement, I was overtaken by a man in a wagon. I soon recognized him as a preacher brother, but he was almost up to me before he noticed who I was. I must have been a

pitiful sight to behold, and it took a few moments for his eyes to focus through the mud. Upon recognizing me, he jumped from the wagon, and we embraced as the tears flowed like fountains from our eyes. We rejoiced that we were counted worthy to be called into the work of God.

I joined him in the wagon, and we made our way to the brush arbor where there was to be service that night. In addition to the other brethren I had expected to see, the State Overseer was there. I explained our need to the overseer, and he gladly loaned me ten dollars. He then looked down at my poor excuse for shoes and gave me an additional five dollars. Another brother helped a little, so the next day I started back for home in high spirits, feeling extremely rich with the $16.50 in my pocket. Once more God had come through when we needed Him.

When I got back home, I bought a pair of shoes, paid $1.25 for a bedstead, and made a down payment on a $35.00 bill of household goods, which consisted of a small cookstove, a pine-shaving mattress, kitchen utensils, and a few odds and ends. I managed to get hold of some lumber and made tables for the kitchen, "dining room," and "living room." I made shelves for our kitchen cabinets and a bench to go along with our two chairs (just in case we had company for dinner). Jewel sewed some corn sacks together, and we stuffed them with hay, thus providing comfortable accommodations for our "guest room."

The Sunday night offering (providing it didn't rain) usually paid the rent, and the good people were faithful to bring us groceries each week. One dear, old farmer brought us a home-cured ham and gave us the privilege of picking peas from his garden. I'm still thanking God

for those black-eyed peas that were a lifesaver indeed. We had no building to meet in, so the front yard of one of the saints served as our sanctuary. His front porch was the platform. But despite the crude and humble surroundings, God met with us in a special way every service. We had several baptismal services down at the creek, in which we buried some of the most wicked and notorious men in the area. One night in service, six were filled with the Holy Ghost simultaneously.

Oliver–The Circuit Rider

After we had been in Fullerton for a while, I was asked to preach one weekend a month for a small group of saints some distance from where we were living. The community was twelve miles from the nearest railroad station, so this frequently meant twenty-four miles of walking, often through the rain and mud. These monthly trips, on the fourth weekend of each month, afforded the devil ample opportunity to try to discourage me.

Before six months had passed, I was holding services on a rotating basis in three different communities. The distance of these preaching sites from the nearest railroad stop ranged from twelve to twenty miles. As often as possible one of the good men from the churches would meet me with a buggy or wagon—automobiles had not been introduced to Pentecost yet. Often, however, I would find myself wading the mud towards my weekend destination.

About this time we felt it would be more practical to find a house in an area more centrally located to the three groups I was pastoring. So we moved our "worldly

possessions" into a one-room attic apartment, which had a ceiling so low that we had to go to the middle of the room to stand up straight.

Each Saturday morning, as I would prepare to leave for my weekend engagement, Jewel and I would have a time of prayer together in which we would ask God to smile upon us and supply our needs. As we would arise and I would walk out the door, we would have faith that God was going to allow me to return home with enough money, home-cured bacon, and canned goods to keep us going another week. Upon my return, Rachel was always anxious to peer into my suitcase or old-fashioned satchel to see what Daddy had brought home this time.

Our New Home

After a few weeks, God blessed us by allowing us to move from our attic apartment to a small, one-room house in the back yard of a saint's home. The house had been used as a chicken coop, but with some thorough cleaning and some paint, it became home to us. We were crowded but happy as we allowed God to train us for the years ahead.

We continued to sleep on the old pine-shaving mattress that Jewel and I had made while pastoring in Fullerton. One day, however, we looked out across the yard and saw a man bringing us a homegrown cotton mattress. He told us that he and his wife had made quite a few and had sold all but this one. His wife had told him that she felt led of God to give this one to Brother and Sister Fauss. Of course, we were quite sure that she had indeed heard from the Lord on this matter.

We thanked and praised the Lord and assured this good brother that God would surely bless him and his wife for their generosity and thoughtfulness. After the man left, Jewel and I did a most unusual thing. As we were taking the old pine-shaving mattress off the bed, Jewel asked me what we should do with it. I insisted that she join me as I offered it up as a "burnt offering." So I took it out into the back yard, told the Lord that I knew He no longer took delight in burnt offerings, but that I would appreciate it if He would allow us to take delight in this one. I then struck a match and lit the bag of pine shavings that had been our bed for the last few months. What a beautiful fire it made!

Some Encouraging Experiences

I was familiar enough with the Word of God to know that if we remained faithful to Him we would someday receive our reward. I was convinced that being faithful meant for me to willingly go wherever the Spirit bade me, never bothering to worry how we would get there or how we would live once we had arrived.

Between my country weekend engagements, Jewel and I would hold revivals wherever and whenever possible. At times it would prove necessary for me to leave Jewel in charge of a meeting while I kept an appointment with one of my weekend congregations.

One particular occasion, in the winter of 1921, the time arrived for me to begin my journey to a spot nineteen miles into the country. It had been raining all week long, but we were hopeful that the weather would clear up over the weekend so the people would be able to

attend church. The sun began to break through on Friday, so on Saturday I took a train to the nearest point. I was met at the station by a good brother from the church, and we made the nineteen-mile trip in his buggy in record time. By the time we had reached our destination, however, it was beginning to get cloudy, an east wind was blowing, and it was starting to drizzle.

I knew that nobody would be able to get to that country church if it rained like it was threatening to do. So I went out into the woods, knelt down on the wet ground, looked up into those mischievous-looking clouds, and asked God to please order the wind to start blowing from the north. As I gazed into the sky, I saw a miracle taking place as the north wind began to blow and the sky began to clear. We had tremendous services that weekend, and the Lord blessed me with an offering that was enough to take care of the overdue rent.

Another time the Lord chose a different way to increase my faith as He allowed the rains to descend in such force that I was not even able to travel to my weekend appointment. Here it was Monday morning, and we had but forty cents to last us for the week. I took Rachel and started for the store across the railroad track to get some oil for our lamp, a loaf of bread, and whatever food the few extra cents would buy. As we approached the track, I noticed that a train was stopped, blocking the crossing. It was necessary for us to walk about a hundred feet around the rear of the train. However, as we neared the caboose, the train started up and left the crossing clear. I stood there for a moment and wondered why the engineer was operating the train in such a manner.

As we started back to the crossing, I happened to

look down at a cross tie and spotted the biggest silver dollar I had ever seen. It looked as big as a wagon wheel to me. I picked it up and started for the store with $1.40 jingling in my pocket. Rachel couldn't understand why her Daddy was crying, so I explained to her that I was just thanking God for caring enough about us to have that train back up and block the crossing.

By adding this dollar to the forty cents I already had, I was able to return home with a sack full of supplies. Jewel's eyes got as big as saucers as she tried to figure out how I had managed to buy so much for forty cents. After I had shared the experience with her, we both rejoiced and thanked the Lord for His wonderful love and care for His children.

For four years I tried to be a blessing to as many small groups as possible. I felt that I was destined to be an old-fashioned, country, circuit rider preacher. During this time I was editing a small periodical called the *Pentecostal Messenger.* We continued its publication for eight months and then merged it with one of our other papers called *The Blessed Truth.*

Each summer we attended the state camp meeting, and by this time we were having an annual fall convention as well. These gatherings, in which we were able to fellowship with our brothers and sisters in the Lord, were a great blessing and inspiration to us. The love of God always prevailed, and the great preaching and teaching that we always received were uplifting.

Of course, at this time I was still just one of the "boys" and was never used in any leadership capacity. But I developed into a good listener. I've found that God will bless a good listener and will reward him if he

remains patient. I read of the years of training God gave to several of the great men of the Bible. Joseph and David were my greatest inspirations in the Old Testament. The instructions of Solomon in the first six chapters of Proverbs became instructions to me. And it seemed that the letters of Paul to Timothy and Titus were written to me also.



Bro. Oliver Fauss with a group of kitchen workers at a camp meeting in De Quincy, 1926.



On the way to 1931 General Conference, the Fauss' lost their luggage (including their shoes) off the running board of their car.



Lunch on the way to the 1932 General Conference in South Bend, Indiana.



Traveling to the 1938 General Conference in Detroit, Michigan.



The Fauss boys Orba Lee and Orlin Ray point with pride to the 1938 General Conference speaker at Detroit, Michigan.

CHAPTER ELEVEN

Going Home

City Folks At Last

In 1922 we got our first opportunity to accept a pastorate in town. So with stars in our eyes, we packed our few belongings and moved to a little, back-street cottage in Humble, Texas. We were sure that we were living in the next thing to paradise.

The assembly at that time consisted of five men and thirteen women. Three of the men were elderly retirees . . . one a veteran of the Civil War. The other two? Well, one paid his tithes quite faithfully, and the other was liberal now and then. Thanks to the good women in the church who brought us groceries, the tithes of that one man, and the Sunday night offering (if it didn't rain), the rent was always paid, and the table was seldom bare.

That summer of our arrival we were blessed with a wonderful "open-air" revival. I was inspired to preach message after message on the subject of holiness. The townspeople were told in no uncertain terms that it was "holiness or hell." Many of those who came to God that summer continued on for God and died in the Lord. Some of them are still on the road to glory.

During the winter it rained five Sunday nights in a row. My wallet was empty, and the rent was due. I prayed on the sixth Sunday night as I was going to church, "O God, please stop the rain and give us a good offering tonight." One of the sisters in the church had a most unusual experience in response to this prayer. As she was leaving home to go to service, God impressed her to take the twenty-dollar bill she had stuck under the rug for a rainy day. As she put it in her purse and started for church, God spoke to her and told her to put it in the offering that night. It was one of the old-time big bills that were circulated back in the 1920s, and she rolled it up so tightly that it looked like a green stick. That night after church, as I was counting the offering, it looked as big as a bed sheet after I had unrolled it and discovered that it was a twenty. My inspiration to carry on and preach the Word of God was somewhere up near the rafters of the tabernacle that night. Yes, once more God had come through at just the right time!

On the Move Again

The common teaching among the older ministers in that day was that a pastor should not stay too long in any one church. So after staying in Humble for a while, we felt that it was time for us to be moving on.

Our next stop was Port Arthur, Texas, where we labored for the Lord four years. God blessed us in allowing us to introduce the gospel of Jesus Christ in a mighty way to that city. We were able to establish a great rapport with the local businessmen. Even today, we can see the fruit of our labors during that four-year period.

In 1924, while I was in Port Arthur, the ministers of the Texas District urged me to found and publish a periodical for the Pentecostal movement. We named the magazine *The Pentecostal Witness*. It later became known as *The Pentecostal Outlook* and in 1945 was consolidated with another paper to form *The Pentecostal Herald*, which has been the official organ of the United Pentecostal Church since its formation in 1945. I was editor of the *Witness* for four years and remained on the editorial staff for an additional seventeen years. It was in the columns of the *Witness* that portions of this book were first published.

Leaving the Southland

By 1928 our little family had grown to five, with the addition of our two sons, Orba Lee and Orlin Ray. With a family of three children, all dedicated to God soon after birth, Jewel and I sought to know where God would have us build the church of our spiritual dreams and ambitions.

We decided to leave the South and go to the Central States. Our first stop was a revival in St. Louis, where home became an apartment on the third floor somewhere on Twenty-third Street. We had not been in St. Louis long when God let me know that He wanted us in Houston. I was impressed that He wanted us to stay there and to build a church for the kingdom of God.

It was sometime after midnight, and I had been praying for several hours, trying to "reason with God" concerning the expense of moving a family to Houston, when Jewel sat up in bed and said, "If God wants to send us to Houston, He will make a way for us to go."

"I thought you were asleep," I replied.

"Well, I'm not," she said. "God has showed me that we are to go there, and He'll see us through just like He has in the past."

I told her that I figured it would take $200.00 for the trip . . . exactly $200.00 more than we had in our "savings account." But her faith was as strong that night as it had been on that train trip right after we had gotten married. I then decided that God had yet to fail us and that I'd offer myself to Him and let Him make a way as He always had in the past.

Bound for the Promised Land

In the spring of 1929, we finished our revival in St. Louis and headed south. To cut expenses we cooked our meals on a campfire. I was able to preach some en route, and God blessed us with a few offerings to keep us going. We stopped in Louisiana for a five-week brush arbor meeting. It was in this meeting that God gave me some of the best sermons of my entire ministry.

We finally arrived in Houston on July 17, 1929, and held our first service on the northwest side of the city three days later. Upon arriving, I took stock of our resources and discovered that we had come to establish a church for Jesus Christ with a total of fifteen cents to our name—three buffalo nickels. Before leaving for our first service, a prayer meeting, I informed God of our pitiful situation. But I'm sure He already knew.

We found a small group of people who told me the Lord had shown them that He had sent us to pastor them. So on July 29, 1929, I was elected as their pastor and given the authority and responsibility to build a

church building. I still have records from this business meeting. Through the generosity of the people, our fifteen cents grew enough to allow us to move our belongings to Houston, pay the first month's rent on a house, and set up housekeeping.

We began services by having open-air meetings under the clear blue sky and the oak trees. We stayed there until cold weather set in, and we were forced to seek shelter indoors. We were able to secure the use of a small building, and God encouraged us by adding to our small congregation.

The Lean Years

The Depression of 1929 was certainly no respecter of persons, hitting the Houston area just as it did the rest of the United States, as well as most of the world. Talk about "lean years" . . . well, we had them! At one time my entire congregation was out of work. One man still had a job, but he had been temporarily laid off for five weeks. But the Lord smiled upon us even in those lean years. I managed to preach in a small, country church about thirty miles from Houston, and the farmers in the congregation would always send me back loaded with sweet potatoes and occasionally a home-cured bacon. Upon returning home each Monday morning, I would divide the "offering" with my congregation.

Hard times made some lose courage, but a faithful few stood by us in our determination to build a church. It seemed that we were misjudged and misunderstood by both friend and foe, but there were always the faithful few who encouraged us to "press on." My constant text

seemed to be, "Be Thou Faithful."

When we would get behind in the church rent, which was $8.00 per month, I would leave home for a week or so to hold meetings for any fellow preacher who would invite me. If we became desperate enough, I was not above "inviting myself." From my offerings I'd send money home to pay the church rent. At the close of every revival I held, I would request the local church to earnestly pray for our church in Houston, Texas.

I must admit that at one time discouragement almost got the best of me. I had been called to Ohio on official organizational business and decided that on the way I would keep my eyes open for a field of labor that was a little easier. I had a layover in St. Louis, so that Sunday afternoon I attended a dedication service for a black brother's new church. God used the main speaker of the service to preach a message straight to me. The subject was "Hope," and he took his text from Genesis 9:14. He painted Houston to me in boxcar letters. I sat there and repented for trying to leave the place God had sent me and promised God I'd renew my determination. I returned to Houston on fire, and within six years from our start in 1929, we had raised our building fund to the sum of $54.00, not a small sum in the midst of the Depression.

Another Gift from God

Once again finances were running dangerously low, and I was preparing to take one of my revival meeting trips away from home. Jewel noticed that the seat of my only "preachin' pants" was terribly shiny and almost threadbare. "What are you going to do?" she asked me. I

told her that we'd just have to show the pants to God and let Him be responsible for what happened.

My meeting was in Cleveland, Ohio, and sure enough, one Sunday night, in the heart of a sermon, I backed almost out of them. I finished the sermon and quickly slipped my overcoat on and went to my room. I prayed to God and told Him, "Here I am, Lord. It's time for You to do something now." The next morning I put on my other pants and went to a tailor shop, where I had a new seat sewn in. The colors didn't match too well, but I told the Lord that if He could stand it, it wouldn't upset me too much either.

The next day a man came to my room and told me the Lord had instructed him to take me downtown. We went straight to a store called National Tailors, where he bought me a brand-new suit. Cleveland was an awfully long way to come for a new suit, but you can be sure that I accepted it as a gift from the Lord.

Determination Rewarded

We spent four years laboring on the northwest side of Houston. We continued to have tent meetings during the summer and retreated to our rented hall in the colder months. God gave us a steady stream of souls for His kingdom. In April 1933 we moved to another part of the city and began a tent revival that lasted through the summer. The battle was hard, and only God knows the times of discouragement that hung over us like dark clouds. But God had promised to place His "bow in the clouds," and as usual, He didn't fail us.

For two more years, the faithful of Bethel Gospel

Tabernacle continued to save their nickels and dimes, saving towards the down payment on a permanent church home. This was accomplished in November of 1935. With our modest building fund we were able to make a down payment on a five-room dwelling, which we remodeled into a place of worship. The dedication sermon was preached by my longtime friend, Brother V. A. Guidroz. His subject was, "We Have A Building." How the blessings of the Lord came down in that service.

We soon began to outgrow the converted house and recognized the need to step out by faith once more. So in February of 1940, the foundation for a new, stone building was started. Many long days of hard work, mingled with prayers and tears, were spent in the construction of this building. But when our labors were finally completed, we had a beautiful building to present to the Lord.

The dedication service for this building was held April 12, 1942. Within four years we had our "mortgage burning service." As we set fire to the papers, my mind traveled back to the day Jewel and I set fire to our old pine-shaving mattress. I was still aware that God's Word said He no longer took delight in burnt offerings, but I could feel a thrill going through my soul as the faithful trustees each set a match to the mortgage that night. As the papers burned, the orchestra played "Precious Memories."

For more than twelve years, the stone church at 116 North Palmer Street was our home. God visited us with many outpourings of His Spirit. We grew slowly, but thank God we grew soundly and firmly. We were privileged to have many great men and women of God minister to us in that church.

Growing Pains

After a little more than ten years in the stone church, it once again became evident that we needed larger accommodations. Building a third church on the same site was not feasible, so we searched and found a very desirable location in another part of the city. Our opening service in the new building was held May 27, 1954. God had blessed us and allowed us to progress from a building fund of $65.00 to a facility valued in excess of $67,000.

The dedication service of the Greater Bethel Gospel Tabernacle was held January 7, 1955. We felt it very fitting to have the dedication sermon preached by the man who had delivered the message in our first dedication service in 1935, so we invited Brother V. A. Guidroz, who was then the District Superintendent of Texas, to be the main speaker.

Yes, the road has been rough, but through it all we must praise the Lord for WHAT HE HATH WROUGHT. Our lives remain dedicated to the cause of God and His church.



First Oneness Pentecostal church building in Houston, *Bethel Gospel Tabernacle*.



First cornerstone was laid for Bethel Gospel Tabernacle.



The new stone church Bethel Gospel Tabernacle, 1939.

Publishers Epilogue

The Merger

The initiative of Brother Fauss was quite instrumental in bringing about the 1945 merger of the Pentecostal Church Incorporated and the Pentecostal Assemblies of Jesus Christ. In the 1944 General Conference of the PAJC, he was responsible for drafting and submitting the resolution that invited negotiations with the PCI concerning a possible amalgamation. In early 1945 Brother Fauss was appointed to the special committee formed to harmonize the Minute Book of the PAJC and the Manual of the PCI. In April of that year, the two General Boards met in St. Louis, Missouri, where issues concerning the merger were discussed. In September of 1945 the merger was passed upon by the delegates of both organizations, and the United Pentecostal Church was formed. Brother Fauss was elected to preach the first evening message to the newly created body and chose the subject, "God's Way Out," using Isaiah 30:21 as his text.

Offices Held

From 1945 to 1946 Brother Fauss served as a District Presbyter for the Texas District of the United Pentecostal Church. He was the Director of Christian Education for the United Pentecostal Church from 1946 until the following year. In 1947 Brother Fauss was elected to the position of Assistant General Superintendent for the national organization, a position he held until 1949. For the next two years, he served as a member of the Board of Christian Education. In 1951 Brother Fauss was once again elected to the position of Assistant General Superintendent. He held this office until 1971. In 1971, in recognition of his outstanding service to the United Pentecostal Church, Brother Fauss was appointed by the General Board as an Honorary General Board Member, where he served until his death on July 8, 1980.

Bethel Tabernacle–Continued

God continued to bless the efforts of Bethel Tabernacle, and in 1961 Brother Fauss found it necessary to obtain help in carrying the heavy load of the church. Later that year he was joined by his son, Orlin Ray, who had been pastoring in Louisiana. For the next two years, his son served in the capacity of Associate Pastor. However, in 1963 Brother Oliver Fauss decided to step down to the position of Assistant Pastor, and Brother Orlin Ray Fauss was elected as Pastor.

In 1974 it became evident once more that the blessings of God were crowding the Greater Bethel congregation out of its facilities. For months the church searched

the entire northwest part of the city. Finally, God gave them a miracle in the form of ten acres that seemed perfect for what they had in mind. A special Sunday afternoon meeting was called for all the saints to gather at the site that had just been purchased. Each church staff member was given a bottle of oil, and after some introductory remarks from Brother Orlin Ray Fauss, they went about anointing the ground that God had given them. The power of God fell like rain.

In January of 1976 these new facilities were dedicated to the Lord. The evening message was brought by Brother Nathaniel Urshan, and Brother Stanley W. Chambers officiated the dedication ceremony. The congregation that had scrimped and saved $65.00 during the Depression years for a building fund was now moving into accommodations covering 46,000 square feet of floor space. Such things as a fan-shaped sanctuary seating 1200, an educational wing capable of handling 490 students in the four- to twelve-year age group alone, and a Youth Activity Center were a testimony to WHAT GOD HATH WROUGHT.



Groundbreaking for Greater Bethel Gospel Tabernacle on Irvington Blvd.



Greater Bethel Tabernacle, 14615 Aldine Westfield, Houston, Tx.



Brother O. F. Fauss and friends at the old church in the '30s.

More About the Fauss Family



Rev. and Mrs. O. F. Fauss, Orlin Ray, Rachel and Orba Lee, 1965.

A Christian Heritage*

by Faith (Fauss) Williams

* This story written by Brother O. F. Fauss' youngest sister, Faith Fauss Williams, reveals the background and roots of the Fauss family.

My memories go back to godly parents that feared God, a Christian home, an old-fashioned altar, and all that goes with it. My parents were of the strict variety, fearing the devil, loving God and putting Him first always. They were faithful in church attendance. It seemed there was never a legal excuse to miss church.

I am the youngest of six children, born soon after the Pentecostal message was revealed in the early days and accepted by my family. I know what strictness is, and I am thankful for it today.

"Mother, you don't trust me," I would say when I wasn't allowed to do some of the things I wanted to do.

"Yes, I trust you but not the devil," was always her answer to me.

It was taught in the early days of Pentecost that we should trust God for our healing exclusively. To go to a

doctor or take medicine was failing the Lord. Mother Morris used to bring the power down by singing, "The shelf behind the door, don't use it anymore." Although I was near death's door with the flu when the epidemic swept our country and thousands died, there was a faith in God that never wavered.

As a result of this strict teaching, the women did not want to have to go to a doctor to have their babies. Now, I am not writing this article to try to change anyone's beliefs or condemn anyone. It is only that Mother felt the call of God to be a midwife to the women in the church, and she delivered almost two thousand babies, according to her records. She worked with some of the most respected doctors in our city, had a license, and many miracles were witnessed at her hands. She sacrificed and did it from a desire to be used of God. She made no charge, just an offering of love was given to her sometimes. This is unusual, so I will say this. She was the only doctor her three girls had when our six children were born. Also, she was with her son's children.

I believe that it was my mother who brought about the first children's church as such. My first memories of going to church was at a mission upstairs in a building in downtown Houston. The pastor and his wife had an apartment in back. One Sunday morning the children were acting up during worship, so Mother went to the pastor's wife and asked if she could take the children to their rooms and have a service with them there. It was such a blessing, and the idea spread to the other churches. I was only about three years old, but believe it or not, I can remember some things about it. She was faithful to her burden, and the children loved her.

We had service *every* night. A street service was always first. My job was to play the folding organ for the singing and then to stand at the curb and hand out tracts to people passing by. I was twelve years old then. I shall never forget how I felt the time one of my teachers passed by.

I thought it *hard* to go every night with studies and all, but the words were drilled in us, I can hear them now, "God must be first." Needless to say, I made it through school and was on the honor roll a big part of the time. So God keeps His promises.

One day I was playing like the umbrella was a parachute. I jumped from a two-story porch and sprained my ankle. It swelled and hurt a lot. As the family was getting ready for church, I went to my room and thought that this was one night I would get to stay home.

"Faith, you are not ready?" my daddy was upset.

But I insisted that I could not walk and it was two blocks to the streetcar line and then three blocks to the mission and then a steep flight of stairs. My dad never owned a car.

"Why, of course, you're going. Get ready." And go, I did. He carried me, my feet dragging, a big twelve-year-old. After several nights of this, a dear, old saint took pity and loaned me some crutches.

Faithfulness was the byword. And the words are inscribed on the markers of my parents' graves today. In my dad's later years, his body was badly crippled with arthritis, and he was constantly in pain. But he went to church, the men in the church carrying him down the aisle in a chair. These are *precious memories*!

I received the Holy Ghost at a watch night service at

midnight when I was twelve years old. I wanted to watch the fireworks that night, the church being in the downtown area. But instead the fire of heaven filled my soul. It is something I will never forget.

We were taught that movies were a no-no. So I had never been to one. This was my *first* real temptation after receiving the Holy Ghost. Two of my friends and I had to go to the central library in town after school one day. They were telling me about a movie, I forget the name of it. But it was supposed to be educational, and they said it would help me with my English test the next day. They were going to the movie and wanted me to. Well, I only had my streetcar fare back, but between them they had enough to pay my way. So I consented. As they stood in line to purchase the tickets, I stepped to one side and started looking at one of the billboards. A white film came over it, and I saw my mother kneeling by my bed.

"I've got to go home. Mother will be worried about me. Thanks anyway." In thirty minutes I was home. Mother met me at the door.

"Faith, are you all right?" Mother asked.

I went to my bedroom and put up my library books. She followed me and wanted to know what happened.

"Thirty minutes ago, God spoke to me and told me you were in danger. I stopped everything and prayed for you." She told me.

"Mother, where did you pray?" I asked her.

"Right here by your bed." So at sixty-seven when I can say that I have never been to a movie, I can say, "Thanks be to God for a praying mother sensitive to His voice."

Being the youngest of the children, I was the only one still at home when my brother, Oliver F. Fauss, came to

Houston to start a Oneness Pentecostal church. The doctrine was new. He was the only one in our family and church embracing it. I remember how grieved my parents were that he and his family were coming to Houston to start *that* kind of church. Many times I heard my mother request prayer at the mission that God would open my brother's eyes to his error and he would get *straight*.

Well, they came and started under some trees. Later they were able to purchase a tent and were in the midst of a revival. We were invited to go many times and always had an excuse. But one day a little pressure was put into the invitation. So out of courtesy we went one night.

And what a night it was! I will never forget it. I did not know what to expect. I was impressed with the youth service in progress before the night service was to begin. And then something got hold of me. I felt the presence of God so strong and the love of all the people.

"What's wrong with this?" I knew they had something that was real, and I was captivated. I was seventeen years old. We never went back to the mission again. I had many lifelong friends from childhood that could not understand, but God gave me many friends to take their place.

Mother, Dad, and I loved the fellowship and worship but, I guess, closed our ears to the truth as it was preached. About six months went by, and we felt we were all right and had no need for anything more than a closer walk with the Lord. Having been baptized in water and having the Holy Ghost many years, we felt secure. No one pressured us or even talked to us about it.

One Saturday night during a tent revival, a baptismal service was announced for Sunday afternoon at White

Oak Bayou. My mother, after going home, told Dad and me, "I am being baptized tomorrow." My godly mother, who was my shining example and I thought *perfect*, going to be baptized for the remission of *her* sins. I simply could not accept it.

"That settles it. I will *never* go back again," I said as I slammed the door to my room. I tried to prepare for bed, tried to pray. I was very upset. But God was there, and He began to talk to me. I opened my Bible to Scriptures I had never seen before, and the revelation of His Word was so sweet. I went to my knees and made a consecration that night. There was very little sleep. I got my clothes ready for baptism but decided I would tell no one yet after the way I had acted the night before.

The way our house had been added on to, the bathroom was reached by going through my bedroom. I heard Daddy in there rattling paper, and he came out with a bundle under his arm.

"What is it, Daddy?" I asked him.

Daddy's custom, when he was emotional, was this way: He came over to me and kissed me on the forehead and then on each cheek. "Faith, you are our baby. We love you and we would not do anything to hurt you, but Mama and me are going to be baptized today."

Both of us were crying by this time.

"Daddy, I am, too." Precious memories.

We decided we would not tell anyone. My brother had no idea what we were up to, but I am sure many a prayer was prayed for such a day. Small tents were set up to dress in. As we started down that little trail to the water of that old bayou, my dad first, followed by Mom and me and others—I forget how many—it was a wonderful feel-

ing! I will never forget that blessed day.

When Brother Fauss looked up and saw the three of us, he could do nothing for a while but cry. He realized at last he was going to bury his dear, old daddy and mother and "baby sister," as he affectionately called me, in the lovely name of Jesus. It was an answer to his prayers. It was a day I never will forget. What a privilege to follow in the footsteps, not only by precept but literally, of a wonderful mother and dad.

Several years after that, I married a fine young man in the church. Mom was still faithful to her children's church. Our church had grown, and she needed help. She had two sessions on Sunday, in the morning during worship and at night during young people's service. She appealed to me to help her. Different ones would assist her, but no one seemed to take it seriously. I would help her mornings sometime but was too involved in young people's service being pianist and other duties to help her at night. I really had no burden for it, just wanted to please her. But God changed that.

One night I had a dream. My husband and I drove up to the church. My mother was there at the front with a small casket. She was holding her end up, but the other was dragging.

"Faith, come grab this other end," Mother said.

"Not *me*." Others were coming by then, and I asked each one to go help my mother.

"No, *you*!" I can see them now pointing their finger at me. In my dream I went and picked up my part, and together we entered the church. Immediately we were walking high above the heads of everyone, carrying our little cargo, a casket of a little child inside. It seemed that

we had to walk so carefully, slowly, like walking a rail, one step at a time. All eyes were looking up at us. As we neared the front of the church, immediately we were at the altar. We laid our casket on the altar, and the dead child inside came alive. In the dream we did this repeatedly.

I did not need to ask anyone the meaning of this dream. It was another night of consecration in my life. Our youth leader could not understand how I could give up my youth activities to work in a children's church.

I am reminded that Jesus told Peter twice to feed His *lambs* before he was told to feed His sheep. Surely it is important to work with little children, but so many take it very lightly.

The years have stacked up. Never has anything in my life been so rewarding as to work with my mother for many years with children. She taught me many things. She was faithful as long as she was able, and then it fell my lot to try to fill her shoes although I could never do that.

My two sisters have had a burden also in working with children in Sunday school and children's church and have been active in their respective churches. My two nieces have conducted children's crusades all over the country, and one is now a missionary with her family in Ghana, West Africa.

I wish all the stories that Mother told the children these many years could have been recorded. I am going to conclude this article with one of her true stories which I have heard her tell the children many times.

It was about the day she went to hell. This was before I was born. My oldest brother was about twelve years old,

and there was a younger sister. Church was unheard of in our home. Mother would rather dance than eat, and every weekend my parents had an old-fashioned country dance and served homemade ice cream.

The third child in our family was born. A little boy, but he only lived one hour. It was a difficult birth; although the doctor worked with the baby trying to save his life, he finally said, "I'm sorry, but he's gone."

"I want to die, too." These were my mother's words as she turned to the wall. The doctor quickly felt her pulse and told my daddy, "We've lost both of them."

My mother said she felt herself sinking into a dark place. She could hear the most terrible sounds, screaming and moaning, feel the heat and smell the smoke. But the most hideous was the laughing that she heard. She looked and saw two eyes, shining and beady, looking right at her. She begged, "I want out of this place." The hideous laugh came again and then said to her, "You can dance your soul into hell, but you can't dance out."

For the first time in her life, she began to pray and promised God that she would go to church and raise her family for the Lord if she could have another chance, and she would never dance again.

God was merciful. She felt something warm on her face. It was my daddy's tears as the doctor's words "She's gone" had begun to sink in.

Needless to say, the doctor was amazed to see her eyes open. He gave her something to help her rest and then said she was going to be all right and left. After a while, Mother asked for a Bible. It took a search to find one. My dad read to her by the hour. The playing cards and novels found their way into the old woodstove.

Everyone noticed the change in my mother and thought that perhaps she was losing her mind. They thought the grief over losing the baby had gotten to her. To cheer her someone said, "Let's call our friends and have another good old dance." At those words, her face turned white. She said, "Never another dance."

My oldest brother has written about their first trip to a church and the change that came about in their home. I was born into a Pentecostal home, slept on a pallet in church, and I am thankful for it.

Step by step, God led my parents, and I am thankful for a wonderful heritage. Our home has been blessed with two sons who are ministers, also three grandsons and one great-grandson preaching this gospel, and one granddaughter who is a missionary. The rest of us, all love the Lord, and we are looking forward to the great reunion day in heaven.

Jewel Eleanor Smith Fauss*

by Rachel (Fauss) Conant

* This short story is added to the book of O. F. Fauss' writings to add dimension to the Fauss story. This story was written by the Fauss' daughter Rachel and was first published in *Pioneer Pentecostal Women* Volume I by Word Aflame Press, 8855 Dunn Road, Hazelwood, MO 63042. Used by permission.

Jewel Eleanor Smith (Fauss) was born October 20, 1895, at Forest Hill, Rapides Parish, Louisiana, to Mr. and Mrs. John Smith.

When Mother was a teenager living in De Quincy, Louisiana, with her parents, they lived quite a way out of town. She had an aunt who lived in town, and she would go in on weekends and stay with her aunt Dolly in order to be with all the young people and go to all the places they would plan to go that weekend. Aunt Dolly and one of her daughters belonged to the Baptist church.

One weekend Mother and her sister and cousins and two girlfriends went to a revival at the Baptist church.

When the invitation was given, Aunt Dolly and her daughter asked Mother if she would go and join the church. Mother politely told them no, but she thought to herself, "What would I be saved from? I am as good as they are. They do the same things I do, yet they claim to be saved."

As time went on, Mother's father became very ill and was taken to New Orleans for an operation. Mother was so afraid her daddy was going to die that she crawled up under the house and prayed. She prayed, "God, if You won't let my daddy die and will let him get well, I promise You the next time the Baptist church has a revival I will go up and join the church."

That was the first time my mother remembers praying. God answered that prayer. It was not too long until the Pentecostals came to De Quincy and started a revival. It was rumored that some young preachers were coming to town to help in the revival.

As usual, on the weekend Mother went to town to stay with her aunt Dolly. Several of the girls were anxiously waiting for the young men to come. They knew the men would have to come down the road by their house to get to the big brush arbor.

Sure enough, the girls saw the young preachers coming. The girls took turns looking through a big knothole in the wall. Mother said, "The one with one of his britches' legs rolled up is mine." Little did she know that this young man would turn out to be her husband.

All the girls went to church that night to watch the people, hear them sing, and see how funny Pentecostals acted. The power of the Lord came down that night, and the people shouted and praised the Lord. The girls stood

on the back seat looking and laughing. One of them said to Mother, "Jewel, what do you think about all this?"

"I tell you what, these people have got something we haven't got," Mother answered.

On the way home that night, riding in the back of a wagon, Mother was very quiet. She said it seemed as if God spoke to her and said, "This is what you need. You remember your promise to God to help your daddy get well. This is the time you should keep that promise."

The next night they all went to church again. Sure enough, Mother went to the altar, and she received the Holy Ghost. She did not want to go home that night, so she and her sisters just stayed on at Aunt Dolly's house. However, her father came to town to get them.

Uncle Tom told Grandpa, "Let the girls stay! They are going to that revival. It sure can't hurt them." He also told Grandpa, "You sure ought to hear those girls pray."

The girls had found a place to pray way out back of the house under some trees. Several of the girls got the Holy Ghost in their prayer meetings under those trees. My grandfather and grandmother came to the Lord in that revival. The day Mother was baptized there were eighty-six who were baptized in Jesus' name.

Somehow Mother and Daddy both got to attend a little convention and the Elton Bible school. But in those days the young people were not allowed to sit together with the opposite sex. However, they got acquainted, and when Daddy had to go and hold some revivals, they began to correspond. When she would get a letter from Daddy, Mother would always let Grandpa read it because Daddy would tell her all about his sermons. The letters had so many Scriptural references in them that Grandpa

would always get his Bible when he started to read the letter.

Daddy always wanted to put God first in everything they did. When he went home for a brief visit, he said it was always a thrill to get a letter from Mother. The letters assured him that she loved him and was waiting for him.

They became engaged. Daddy wrote to Mother and suggested that they meet the first part of July and make some wedding plans. It really did not take much planning—just to set a date. It had been almost four months since they had met. When the train pulled into De Quincy, Mother and some friends were waiting to meet the train. When she saw him, she began to yell, "There he is, there he is!" Daddy has said many times that she looked more beautiful that day than ever before.

Dad went to Lake Charles and got their marriage license, and July 10, 1916, Brother R. L. LaFleur united them in marriage. Two girls who were working in a revival in Sour Lake, Texas, sang the song, "When We Come to the End of a Perfect Day."

That was a happy day when Daddy got his Jewel. That was about all he had. He sure did not have much money. Someone gave him five dollars to pay for his marriage license. Mother and Daddy put their trust in God, and they were sure that He would take care of them. They put all of their belongings in one suitcase. That night they went to the revival and prayed in the altar until after midnight. Some way to start a honeymoon! I really call that putting God first.

They attended the Louisiana State Convention and were asked to take charge of the cooking and serving. In that conference Daddy received his license to preach.

Mother was so proud of her preacher husband. Through the years to come, she was such an encouragement to him. When Daddy would seem to be discouraged, Mother would be encouraging. It was so wonderful that they were never discouraged at the same time.

A man who attended this state convention asked for someone to come to his town to preach the gospel. Daddy and Mother said they would go. They were anxious to do something for God. When they got there, they had no place to have church. So they got some lumber and built a little platform under some trees and used some kind of torches for lights. Daddy had an apple box for a pulpit. It was up on a post that had been driven into the ground. They did not have any kind of music, but they did have a songbook. Mother would lead them in the songs they sang.

They stayed with one of the farmers in the community, and they found a place out in the field to pray. That is where they spent their time talking to God. The crowds were good. This encouraged them, and they did their best to preach the gospel of the Lord Jesus Christ. After about three weeks without any offerings, they decided that God wanted them to move on.

They went with a man to East Texas to help in a revival. They loaded their belongings into his wagon and made their way into Texas, the state I dearly love. They arrived late after midnight. After a few hours of sleep, they set out to find a place to build a brush arbor. When they began to work, some people came out to help them. They surely were thankful for that. The home they were staying in was about two miles from the brush arbor. Having no kind of transportation, they had to walk to

church and home again every night. It was quite late when they would get to bed.

The people they stayed with decided they didn't want them to stay there any more, so God gave them a place to stay a lot closer to the brush arbor. This man and his wife made them feel welcome. They thanked God for it. Later the Lord called both the man and his wife into the gospel work.

They did not have much money, so they did very little shopping. Grandmother Fauss sent them a few dollars now and then to help them along. Then they would turn around and give part of that to someone else who needed it. They sang and testified and preached. Some folk would listen and some would get angry. But they were encouraged to preach the gospel anyway. Mother worked right along beside Daddy. He knew that she was really consecrated to the work of the Lord. They had days that they felt blue, but through prayers and faith in God, they were able to keep going.

When they got ready to leave East Texas, they were seventeen miles from the nearest railroad station. After church there was a man who offered to take them to a railroad station. So they got in a buggy and headed for the depot. When they got there, it was three o'clock in the morning. The waiting room was open, so they went in and sat the rest of the night. Tired? Yes. Daddy felt so sorry for Mother, but she did not complain.

"This is no way to treat your bride. She won't stay with you if you keep this up. She will surely go home to her father," Daddy thought. But that was the devil making him think like that. Mother loved Daddy, and above all she loved God. She wanted to do something for God

and win souls for His kingdom.

When daylight came, they were hungry, but they thought they had better get their tickets first and then get them something to eat. Sure enough, when they went to get their tickets, they did not have enough money. So Daddy got Mother's ticket all the way to South Louisiana, and he got his about halfway. He said he would get off and walk the rest of the way. Mother told Daddy not to worry; God would make a way for them somehow.

They got on the train, and after a stop or two, another preacher got on the train. Mother said, "Daddy, don't you tell him we don't have money for your ticket." But the Lord spoke to that man, and he gave Daddy the offering he had gotten the night before. It was enough for the ticket and for some food.

Mother really had faith and trusted God to supply their needs. They went from one revival to another.

After they had been married about six months, they decided to go to Houston so that Mother could meet Daddy's people. They seemed to like Mother very well. But they did not like the idea of their preaching this Jesus' Name doctrine. But Daddy told his mother and dad that some day he would baptize them in the name of Jesus. He did that very thing in 1931, fifteen years later.

I remember Mother's telling me about one time they were at a place holding a revival and Mother took a bad earache. She needed some hot water in a hot water bottle to put on her ear. The lady of the house would not let Daddy build a fire in the cookstove to warm the water. He had to go way back in the backyard and build a fire on the ground to heat the water.

Then there was a time when they went to a camp

meeting and the late Brother Andrew Urshan was preaching. Mother sat out under the edge of the tent as she had me to take care of. Since I was quite small, I soon got fussy and began to cry loudly. I wanted to go to Daddy, but he was up on the platform as usual. Brother Urshan stopped preaching and said, "Sister, would you please take that squealing brat out from under this tent?"

That embarrassed Mother badly. It hurt her feelings; she became angry. She took me out all right. But after church when Daddy got to the tent where we were staying, Mother was packing her things to go home. Poor Daddy, he wondered, "What am I going to do?"

"It's too late to do anything now. Let's wait until morning," he finally said.

After they had gone to bed, Mother got very sick. Daddy got two preachers along with Brother Urshan to come to pray for her. Then the Lord spoke to Mother and told her that she was not going to get well until she asked Brother Urshan to forgive her for getting so angry. It was very hard to do, but she did humbly ask for his forgiveness.

Brother Urshan replied, "Why, Sister Jewel, you know I forgive you. I did not think anything about it." The Lord healed Mother before daylight, and they stayed for the rest of the camp meeting.

One time Mother needed some shoes, and she told Daddy, "I need some new shoes, Oliver."

Dad answered, "Don't tell me, tell God that you need new shoes."

Mother went to her regular place to pray, and she asked God for the shoes. A short time later she got the shoes. In those days they had to trust God for everything.

After three years of traveling and preaching everywhere they could, Daddy and Mother had the opportunity to stop for a while and pastor a small congregation in Louisiana. By this time they had a trunk and a suitcase. When they got to the place where they were going to pastor, they decided to find a place to live. Somehow they managed to pay down on some furniture. They paid $1.25 for a bedstead; they got a small cookstove, a pine-shaving mattress, kitchen utensils, and a few odds and ends. Daddy got some lumber and made a table, some shelves for the kitchen cabinets, and a couple of benches to go along with two chairs. Mother sewed some corn sacks together and stuffed them with hay for another mattress in case they had company. The Sunday night offerings paid their rent, and the good people brought in groceries for them to eat.

Happy? Yes, they were loving God and serving Him and pastoring a church. Although they did not have a building to have services in, they had church in a lady's front yard and used her porch for a platform. They baptized the people in a creek. Some very wicked men found God there.

After about six weeks, they moved out of the attic apartment into a one-room house in the backyard of one of the saint's house. It had been used for a chicken coop. But when Mother got through cleaning it, it was nice—small, but it was home to them.

One time they had only forty cents, but Daddy had to go to get something for us to eat. He took me with him and we had to wait for a train to back up and pull forward, and then the train stopped. We started across the track, and Daddy picked up a silver dollar. He said that

the Lord let that train move just so that we could find that dollar. We went to the store and came back with a big sack full of groceries. The Lord will always provide for His children. Mother was quite surprised to see us come in with all those groceries.

In addition to his pastoral work, Daddy went to several places each week to preach. Sometimes Mother and I would go with him. We rode in a caboose and in wagons and walked some of the time. For about four years, Daddy did his best to minister to those people. Mother was a real *Jewel* to him. She would preach at home when he was away. The first time she ever preached, three people came to the altar and got the Holy Ghost. How happy she was to tell Daddy about that!

Sometime later Daddy and Mother were called to pastor the little church in Humble, Texas. I was about five years old. We did not have a car, and we had to walk about six blocks to church. Daddy would carry me home because I would be so sleepy. One night Daddy was tired; he asked Mother, "How long am I going to have to carry her?"

"Now, Daddy, she is little and she is sleepy and the service did last a long time." Although she loved God and was a dedicated pastor's wife, Mother was also a dedicated mother, and she looked out for her children. Daddy was a concerned father, too, so he kept on carrying me for some time.

The late Brother Dale Harvey came to stay with us. Mother and Daddy had to use a gasoline lantern for lights at night. One day, Brother Harvey cleaned the lantern and washed the little generator. Then he decided to boil out the generator, so he boiled it in the teakettle. When

Mother cooked dinner, she made some gravy and used the water in the teakettle, not knowing what Brother Harvey had done. At the dinner table, Mother said, "This gravy tastes funny."

Brother Harvey then realized that he had not poured out the water and cleaned the teakettle. He told Mother what he had done. Mother's only comment was, "Well, you have just had generator gravy!" Down through the years, they often laughed and talked about the "generator gravy."

After Orba Lee was born, Mother and Daddy went to Port Arthur, Texas, to pastor. There were some very rough men who got angry with Daddy for preaching this gospel. "We are going to blow up the platform with dynamite," they threatened. Mother got so upset that she really began to pray. She could just see herself a widow with two children to raise.

But we got ready and went to church that night. Daddy was leading the singing and Mother was between the first and second pews with us two kids, praying. Daddy just happened to look out the window and saw a deputy sheriff. The deputy pulled back his coat and showed Daddy his gun and gave him the "OK" signal just as if to say, "You take care of things inside, and I will take care of things outside."

Daddy was very glad to know that. He went on with the service, and my how he did preach! The Lord surely did anoint him! Poor little Mother could not understand! After church, she asked Daddy how in the world could he preach like that, knowing he might get blown up any minute? Then Daddy told her that he had protection. How that sheriff found out about the trouble, we do not

know. But we do know that the Lord always takes care of His children.

Mother was always one who could pray and really get hold of God. When Orba Lee was about two and one-half years old, he got sick with double pneumonia. I remember how Mother prayed. She decided to fast until he got better. She went out into a little house that was in our backyard. I do not know what the little house was used for—chicken house, I suppose—but it had been cleaned up and I played out there a lot. She fasted a couple of days. Then she went out there to pray. I do not know how long she prayed, but when Daddy went to get her to tell her that the baby had opened his eyes and was asking for her, Mother was lying on her back, thanking God for healing her baby.

When they left Port Arthur, Texas, they went to pastor the church in Bay City, Texas. By that time Orlin Ray was born. He was about six or eight months old when he got sick with a very high fever. Mother did not know what was wrong with him. She began to fast and pray again for her baby. She always had a light close to her so she could turn it on real quick at night. She had Orlin Ray in the bed with her because he was so sick. When she flashed on that light, she screamed out, "Black measles!" His fever had caused him to break out with the dreadful measles in the night. From that time on, Orlin Ray began to get better.

When they left Bay City, Texas, Dad took the whole family with him to hold some revivals.

We went to St. Louis to hold a revival for Brother Ben Pemberton. We stayed in an apartment on the third floor. Mother and Daddy were praying for God to show them

what He wanted them to do. One night Mother got up and went to the window and was looking out as she talked to God. Suddenly there appeared in the sky a large cross. The very moment she saw it, she thought of Houston, Texas. She went back to bed and told Daddy, "If God wants us in Houston, Texas, He will make a way!"

Daddy replied, "How did you know I had been praying about going to Houston?" He had not told her that he had even thought about it.

She told him about seeing the cross.

"It won't be easy, but we will go," she said firmly. When they closed the revival in St. Louis, we went to Houston, Texas.

I remember Daddy saying that when we got there we had three buffalo nickels. That is what I call "just barely making it."

God always supplied the need. During the Depression Daddy would preach at a little church in the country, and the farmers would give him food from the gardens and bacon and meat when they would butcher. Daddy would come home and divide it with the saints in the church. But Mother could cook the best meals with almost nothing.

They preached in the open air, in tents, and rented places. God was always with them and blessed them. Usually they had a nice group of people to pastor, but occasionally Mother and Daddy had a little trouble with some of the folks. I do not know whether they wanted Mother and Daddy to leave Houston or not. One night after church I remember my little mother marched up on the platform and said, "God sent us to Houston, and we are not leaving. If anyone else wants to leave, they can

leave. But we are going to build a church for God in Houston, Texas!" So that settled that.

At times Daddy would have to go off and hold some meetings. Mother would stay home and take care of services and everything while Daddy would be gone. She would do a really good job, too. One time Daddy was gone for about six weeks preaching. Mother got so lonesome for him that I found her standing by the clothes closet in the bedroom. His coat was hanging there, and she had the sleeves of his coat wrapped around her neck. She was crying her heart out. In the next couple of days, she got a picture of Daddy—an 8x10 that he had made and sent to her. I was walking home from school, and she was standing on the front porch waving to me to hurry. I began to run to see what she wanted. She had that picture to show me.

Mother loved chocolate-covered cherries. If Daddy was gone very long, he would send her a box of chocolate-covered cherries. Of course, we kids got our share, too.

They preached under the blue skies and in rented buildings and under a tent and finally got a church together. But they wanted to build a church building. Brother A. A. Matney (he has gone on to be with the Lord) came to Daddy and said he would stay with the church and save all the tithes and offerings to build a church. He was working at the time so he could do this.

Daddy and Mother went out and held revivals for a while. I had gotten married by this time, and my husband, the late Jimmie I. Conant, and I went with Mother and Daddy in the Lord's work. We held a revival for Brother C. C. Gosey in Birmingham, Alabama. My oldest

brother, Orba Lee, got sick, and we found out it was his appendix. He had to be operated on right away. I do not know how he did it, but Daddy got the necessary money together. Orba Lee was put in the hospital. When they took him in to be operated on, my mother went out in the car and got down between the seats, and did she ever call on God! She did not care who passed and saw her or heard her. She prayed! God brought Orba Lee through, praise the Lord!

When we came back to Houston, they had bought a house and remodeled it into a church. We outgrew that, and Daddy built a stone church on Palmer Street. They outgrew Bethel Tabernacle on Palmer Street; then they built Greater Bethel Tabernacle on Irvington Street.

When things began to get better, Mother enjoyed going to the conferences with Daddy. She always loved being with God's people. She was always willing to do what she could to encourage Daddy. Mother was always willing for Daddy to go and do work for God's kingdom. She was a real *Jewel* to him. I praise the Lord for such a wonderful Mother and Daddy and the life they lived for God.

As mother of the work of God in Houston, Texas, she was concerned with the progress of the church she helped begin. When the older Greater Bethel Tabernacle became too small under the leadership of Reverend O. R. Fauss, Mother joined hands with the younger group in our church to raise funds for the new Greater Bethel Tabernacle. We had a march from our old property on Irvington to the present location of our church. In that march was Sister Jewel Fauss—for seven miles! She had her sponsors and all! Of course, "Paw Paw," Reverend O. F. Fauss, was her greatest sponsor. He drove alongside

the march with cold drinks and to watch his "Jewel" of seventy-eight years old still involved in the work she loved so well.

Another project of hers was sewing rag dolls and selling them to raise money for the new church. Those who bought the dolls really treasure them, the work of the hands of this great "Jewel."

Her dreams seemed to be fulfilled when we moved into the new Greater Bethel Tabernacle with her hope that the work she helped to start would continue on. Her son, Reverend O. R. Fauss, is pastor of "her" church with her grandson, Reverend David L. Fauss, as the Associate Pastor, preserving the heritage she left behind.

On July 8, 1980 Brother Oliver F. Fauss died, leaving Jewel brokenhearted. On September 3, 1980, Jewel Eleanor Smith Fauss died, but the memory of the Fausses remains alive in the hearts of a host of relatives and friends.



Jewel Fauss and "Paw Paw" with Bro. and Sis. O. R. Fauss at home, 1978.

Buy the Truth and Sell It Not

To
My Good Friends
Rev. Fred J. Foster
his wife
Patricia Foster
and
Miss Ann Hayes
Who gave encouragement, and who helped so freely
in transcribing and typing from a tape recording
the manuscript, this book
Buy the Truth, and Sell It Not
is
Affectionately Dedicated

Foreword

This book, "Buy The Truth, And Sell It Not (The History of the Revelation of Baptism in the Name of Jesus and the Fulness of God in Christ)" is the result of the personal experience of the author, who was one of the pioneers of these truths in this twentieth century, dating back to 1911. It is the sincere desire of the author to preserve these precious truths for our future generation lest they again be lost among tradition and opinions of men, so that the true light will ever shine to guide a people to that great day of Christ's coming, that they will be accepted in the beloved. Paul spoke of His "Having made known unto us the mystery of his will . . . In whom also we have obtained an inheritance . . . In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise."

May the contents of this book be a blessing to establish the reader in truth and encourage each one to be ready to welcome our Lord from heaven when He comes again, not as a babe in the manger or a man of sorrows and grief, but as our King of kings and Lord of lords forevermore. Amen!

—Brother Fauss

Introduction

We believe that the Day of Pentecost, when the disciples of our Lord Jesus Christ were gathered in the upper room, were filled with the baptism of the Holy Ghost, and began to speak with tongues as the Spirit of God gave them utterance, fulfilled the Scriptures and the promises of God in the Old Testament, where God said He would pour out His Spirit in the last days, or in the days to come. We believe, also, that the memorial sermon that the apostle Peter preached on that great day in Jerusalem set forth the truth of the fulfillment of Old Testament Scriptures of the outpouring of the Holy Ghost. The people were reminded that what they both saw and heard was the promise of God revealed and fulfilled. Then when the multitudes, who were pricked in their hearts, cried, "What shall we do?" the answer came by the apostle Peter, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:38-39).

We believe that throughout the Book of Acts this wonderful truth of the outpouring of the Holy Ghost, the

revelation of baptism in Jesus' name, and the fulness of God in Christ were paramount truths. God proved to the world that this was His plan of salvation for this dispensation, which we call the church age.

But Jesus spoke, and also the apostles, that in the days to follow there would be persecution and a falling away. Jesus said the day would come when they which killed God's people would think they did God's service.

The apostle Paul warned the church with these words: "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." He also said that the Spirit spoke expressly that in the latter times some should depart from the faith, giving heed to seducing spirits and doctrines of devils.

The apostle Peter also warned the church in his epistle that the days were coming when persecution against the truth would arise, and he thought it needful to urge them to remember the words of the apostles of our Lord and His commandments. He also warned that the time would come when men would forsake the wonderful truths that were so prevalent in the early New Testament days as recorded in the Book of Acts.

We have to admit that after the apostles died and the first century became history, the second, third, and fourth centuries followed with a falling away. There came a wave of tradition and opinions of men that began to push the truth of God into the background.

In the beginning of the fourth century, a church doctrine came into existence that was not according to the truth of the New Testament church in the Book of Acts,

the truth of the oneness of God in Christ and baptism in His name. From then on, tradition prevailed and theories of men, doctrines of men, dogmas and rituals, and traditions of the law, etc., began to push aside the truth.

The period that followed we call the Dark Ages, in which millions of martyrs died and spilt their blood for what little truth they still held in opposition to the Roman church, which was the main church of the day.

Throughout the Dark Ages, it seems that the truth of the New Testament church, so paramount and outstanding in the Book of Acts, was forgotten or pushed aside or buried beneath tradition and theories and doctrines and dogmas of men. Rituals of the law and creeds of men came in and clouded the truth of the issue of the name of Jesus. But God, through the prophecies of His Word, gave us an assurance that though the gates of hell waged war against the church, it would not prevail. And in the evening time there should be light in the days before the coming of the Lord.

We believe the Scripture teaches that there will be a restoration of truth revealed as God set forth in the early church. Therefore, we are endeavoring to present to you how that God, step by step, began to lead us back to the truth and open our eyes to the Word of God. He began to reveal anew and afresh the wonderful mystery that had been hidden through the ages.

We thank God today that He is the same yesterday, today and forever. We read in the Word of God in Deuteronomy 29:29, "The secret things belong unto the LORD our God: but those things which are revealed belong unto us. . . ." Jesus said, "No man knoweth . . . who the Father is, but the Son, and he to whom the Son will reveal

Him" (Luke 10:22). God is a God of revelation. We only know God by revelation. Moses told Israel that Abraham, Isaac, and Jacob knew God by the name Lord God Almighty, but by the name Jehovah He was not known unto them (Exodus 6:3). God is a God of revelation, and we thank God that today He has revealed the truth of the early New Testament church. Praise the Lord!



Oliver F. Fauss and a friend preach the Apostolic message.



Bro. Fauss preached in both the north and the south.

CHAPTER ONE

Walking in the Light

I want to give some of my personal experiences of how God began to lead me into the light of truth. In 1906 God opened a portion of truth to me by bringing me into the knowledge of His Word through the Methodist Episcopal church in northwestern Oklahoma. Here God let me understand that I must repent of my sins and get right with Him and turn away from the evil things of this world. Then, in 1910 God gave me a definite experience of holiness in my life. I separated myself from the world, and God be praised that there was a desire planted in my heart to walk after the truth and after righteousness for His name's sake.

In 1911 God sent us a witness that we should hear the Word of the Lord and believe that God would still baptize with the Holy Ghost as in the early days of the New Testament church, as recorded in the Book of Acts. Acts 2:4, 39 seemed to be outstanding as God, through this witness that was sent to us, showed us that He was pouring out His Spirit in these latter days.

It first began in Kansas, then went to Houston, Texas, and now a witness had come and brought us the truth and message in our day. Thank God that He did lead us

into the light. We were told that as we walked in the light, as He is in the light, we could have fellowship with God and God would reveal to us His Word.

In 1915 I obeyed the call to the ministry and went to a camp meeting in Trinity, Texas, July 10-20. Then from the third of August to the thirteenth, in Merryville, Louisiana, the first Pentecostal camp meeting of any brand, kind, or creed was held in that little city. Dozens received the baptism of the Holy Ghost, evidenced by speaking in other tongues.

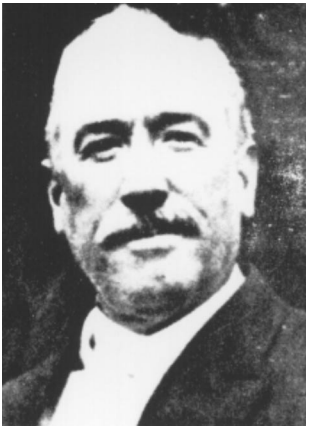
It was in the beginning of this camp meeting that our attention was called to an article that appeared in what was known then as the *Word and Witness*, written by our late Brother E. N. Bell. The name of that article was "The Sad New Issue." He was relating how that some in the upper states had begun preaching and baptizing in the name of Jesus only. He set forth in his article that this was a rehash of an old heresy. He tried to prove it by going back to church history in the third and fourth centuries and showing that the church fathers had condemned as heretics those who practiced baptism in the *name* of Jesus only and proclaimed that Jesus was the revelation of the mighty God.

During this camp meeting, there fell into our hands the next issue of the *Word and Witness*, the August number. In this issue the author of the former article that I mentioned, "The Sad New Issue," explained that he had been mistaken in that he had overlooked a truth that God was trying to reveal. Now God had opened his eyes, and he retraced his steps of the first article that was written. The second article I want to give to you, word for word, as he presented it and as it was published in part in the

August issue of the *Word and Witness* in 1915. (See the next chapter.)

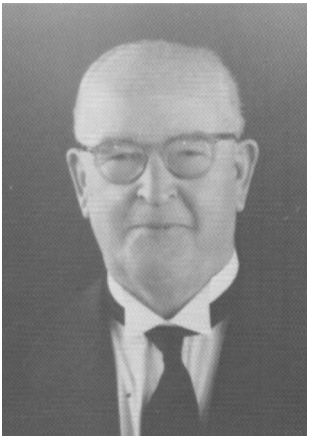


Bro. Oliver F. Fauss with a group from a camp meeting in De Quincy, La.



E. N. Bell

H. A. Goss



CHAPTER TWO

"Who is Jesus Christ?"

By E. N. Bell–1915

The lost Christ being rediscovered as the Jehovah of the Old Testament and the true God of the New. A realization of Christ as the mighty God being received.

I want to thank God today for the discussion of water baptism in the name of Jesus Christ because it has proven the means of discovering to me a mightier Christ than I ever realized before. The water baptism issue in the name of Christ, taken alone, would be comparatively a small and tame matter. Just so, it at first seemed to me and to many others, and seems to some still, because they have not seen what is involved in it and do not have the full apostolic vision of Jesus Christ as Lord or Jehovah. The baptismal issue is only one cog in the wheel that will roll out and up to your bewildered and joyful vision the most glorious Christ you ever beheld if you will let it by beginning to walk in the light by obeying Him.

I can say today, before God and all men, that His joy is rolling in my soul now as never before. As I write, His glory convulses my whole physical frame, and I have to stop now and then and say, "Glory," or

"Oh, glory" to let some of it escape. Night before last, as I lay on my bed, I heard in the Spirit the sweetest, most soul-thrilling song on the wonderful name of Jesus I ever heard since I was born. If people knew what God is putting in my soul by a brand-new vision of Jesus and the wonders hid in His mighty and glorious name, they would cease pitying me for being baptized in the name of the Lord Jesus Christ and begin to shout and help me praise the Lamb that was slain, who is now beginning to receive some honor and praise, but who will eventually make the whole universe—sea, earth, and sky—reverberate with universal praise and honor to His great name. Hallelujah to His name forever and ever!

Jesus is Jehovah

Isaiah 40:3 says, "The voice of him that crieth in the wilderness, Prepare ye the way of the LORD [Jehovah], make straight in the desert a highway for our God."

This prophecy of "Jehovah, our God" was quoted by John as concerning Jesus, for John says in Matthew 3:3, he was only "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." So Jesus was the Lord or Jehovah whose way John was preparing.

He is Lord, or Jehovah, of glory (Psalm 24:7, 10 with I Corinthians 2:8 and James 2:1).

He is the Lord (Jehovah) our righteousness (Jeremiah 23:5, 6 with I Corinthians 1:30).

He is Jehovah above all (Psalm 97:9 with John 3:31). (Remember this Old Testament word *LORD* means

Jehovah, for so it reads in the Hebrew.)

He is Jehovah, the first and the last (Isaiah 44:6 with Revelation 1:17; Isaiah 48:12-16 with Revelation 22:13).

He is Jehovah of hosts (Isaiah 6:1-3 with John 12:41 and Isaiah 8:13, 14 with I Peter 2:8).

He is Eternal God and Creator

Psalm 102:24-27 says, "I said, O my God, take me not away in the midst of my days: thy years are throughout all generations. Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: But thou art the same, and thy years shall have no end."

Now, note how the inspired writer quotes this of God the Creator and applies it to Jesus the Son in Hebrews 1:8, 10-12: "But unto the Son he saith, Thy throne, O God [note Son is called God], is for ever and ever. . . . And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: They shall perish; but thou remainest; and they all shall wax old as doth a garment; And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail." So Jesus is the enduring Creator.

He is the Mighty God

In Isaiah 9:6, 7 it is said concerning Jesus, "For unto us a child is born, unto us a son is given: and the

government shall be upon his shoulder: and his name shall be called Wonderful, Counseller, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this."

He is the Wonderful Counselor in whom is hid all the wisdom and counsel of God. He is the mighty God. He will break in pieces all the kingdoms of the earth soon and reign over them as King forever.

We note that the New Testament also recognizes Him as the Almighty. Revelation 1:7, 8 says, "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." Have you recognized Jesus as the Almighty? What could be plainer?

Jesus is the True God

Jeremiah 10:10 says, "But the LORD [Jehovah] is the true God, he is the living God. . . ."

Note in I John 5:20 that the same is said of the Son: "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God. . . ." What a wonder!

He is Emmanuel–God With Us

In Isaiah 7:14 the child to be born was to be called "Immanuel," which means "God with us." In Matthew 1:23 this is applied, by inspiration, to Jesus. He is God with us. The apostle says again, "God was in Christ, reconciling the world unto himself." In I Timothy 3:16 he says, "Great is the mystery of godliness: God was manifest in the flesh . . . believed on in the world, received up into glory." No wonder he called it a mystery, for who is able to understand it? But inspiration declares that Jesus was God manifest in the flesh.

He is Lord of Lords

In the Old Testament it is said of Jehovah God that he is God of gods, and Lord of lords. (See Deuteronomy 10:17.) But the New Testament quotes these passages and declares this of Jesus. (See Revelation 1:5; 17:14, and I Timothy 6:14, 15.)

He is the Lord (Jehovah) from heaven (I Corinthians 15:47).

He is Lord of all (Acts 10:36 and Romans 10:11-13).

He is One With the Father

Jesus declares not only that the Father is in Him and one with Him but even that whosoever hath seen Him hath seen the Father (John 10:30, 38; 12:44-45; 14:7-10; 17:10).

He also sends the Spirit equally with the Father (John 14:16 and 15:26).

He is entitled to equal honor with the Father (John 5:23).

He is called the everlasting Father (Isaiah 9:6).

Whosoever has the Son, has the Father (I John 2:24, also 4:15).

Christ is owner of all things equally with the Father (John 16:15).

Christ is Creator of all things (Isaiah 40:28; John 1:3; Colossians 1:16; Hebrews 1:2).

Trinity or Godhead, all in Christ

The inspired apostle Paul says in Colossians 2:9, "For in him [Christ] dwelleth all the fulness of the Godhead bodily."

Now, it is a wonder how He could be God, or God could dwell in Him. It is more a wonder that the whole "Godhead" dwells in Him. It is still a greater wonder that the *fulness* of the Godhead dwells in Him; and a wonder on wonders how *all* the fulness of the Godhead is in Jesus. But all this is declared of our glorious Christ.

Don't be afraid the Father and the Holy Ghost will be left out. We all believe in God the Father and in the blessed Holy Ghost. We expect to continue to speak of both, just as the apostles do in the New Testament, whenever occasion demands it and when that is our subject; but just now our subject is the *wonders in Christ.*

It is unreasonable, when magnifying Jesus as Lord, to expect us to stop and mystify our readers with the Greek mysteries about the trinity. Anyway, few, even after years of study on the trinity, know much more about it than

when they began. I saw it tried when I was in the theological seminary at the University of Chicago, and at the end of the study the student was asked if he understood the trinity any better after his course of study on it than before. Without hesitation, he frankly answered, "Not a bit." So don't let anyone make you go into hysterics over the mysteries of the trinity being neglected while we are exalting Jesus Christ. I never knew of anyone's being saved by a study of the trinity, but exalting Jesus the Christ as the mighty Lord, able to save unto the uttermost, will bring this great salvation to thousands on thousands.

No man can come to God except through Jesus, and he who has the Christ or Son has the Father also. They are inseparable. You can't get Christ without getting God the Father also, even if you want to. God gives Himself only in the Son. Also, whoever gets Christ in His fulness gets the Holy Ghost also. Jesus said, "At that day [when ye are baptized and filled with the Holy Ghost] ye shall know that I am in my Father, and ye in me, and I in you" (John 14:20). How can they both come unto us? Only through Christ in the Spirit. How can they make their abode or dwelling with us? Only through Christ in the Spirit.

Father's Name Given Jesus

There was a mysterious angel, called the angel of the Lord (See Exodus 3:2-14; 3:14-19; 23:20, 21), that went before the camp of Israel. This was none other than Christ the Lord—Jehovah in angelic form. God warned Moses to obey this angel, saying, "my name is in him"

(Exodus 23:21). God the Father has put His name in Christ, or given Him His own name. What is the Father's name? In Isaiah 42:8, God answers, "I am the LORD: that is my name. . . ." Now, has God the Father really given this, His own name of LORD, to Jesus? This is the very thing Peter preached on the day of Pentecost for his hearers to "know assuredly" that Jesus was made "both Lord and Christ" (Acts 2:36). Israel had rejected him as Lord or Jehovah, and this was the very thing they must now accept to be saved. Not only has the Father given Jesus His name of Lord, but He has decreed that all men must acknowledge that He is the Lord. So we might as well do it now.

Paul says, "Wherefore God also hath highly exalted him, and given him a name [note the Father has given him this name] which is above every name; That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord . . ." (Philippians 2:9-11). What higher name could God give Him than His own name of Lord or Jehovah? Is this name not truly above every name? He not only "gave" Him this name of Lord, He has actually "made" Him Lord, yea more, all must confess that He "is" Lord. So He is now the Lord Jesus, or the Lord Jesus Christ. Let us all confess it now. He is "the Lord from heaven" (I Corinthians 15:47).

"Now the Lord is that Spirit . . ." also (II Corinthians 3:17). So the whole Godhead, in all its fulness, is in Jesus.

Hence baptism in the name of Jesus was the apostolic custom everywhere.

The Real Vision of Jesus Lost

The apostles started the church out right with the vision of Jesus as "the Lord from heaven." When Jesus commanded to baptize "in the name of the Father, and of the Son . . ." they understood what the Father's name was, for Isaiah had told them it was Lord (42:8), and Jesus had opened their understanding, that they might understand the Scriptures (Luke 24:45). Knowing also that God was a Spirit (John 4:24), and that the Lord was the Spirit (II Corinthians 3:17), they could completely obey the command of Jesus by commanding baptism merely "in the name of the Lord," as Peter did in Acts 10:48, or in the name of the Lord Jesus, as under Paul in Acts 19:5.

The terms "father and son" express only relationship, that of father to son and of son to father. While all understand, when these terms are applied to God and Christ, exactly to whom they refer, yet they are not strictly names at all. I can say, in all sincerity, that I do not now believe Christ ever meant to baptize with the phrase "Father and Son and Holy Ghost" at all. We had used it that way so long, at first it seemed to me absurd that we should do anything else. But now that I have received the real vision of Christ as the Lord; that Lord is the Father's name, as Isaiah declares, and the name also of Christ; I wonder that I was ever so blind as to not see Christ's meaning in Matthew 28:19. All may baptize with the phrase in Matthew 28:19 who feel so led, and I will love and fellowship them just the same; but personally, with my present light, I could not conscientiously do so any more. I prefer to use the real name common to both Father and Son, as the Lord commanded me to baptize in

"the name," not in a relationship phrase which is no proper name at all. Lord, help the dear brethren to see that Father and Son are, by no means, proper names.

Recognizing that the whole Godhead was always present in Jesus, the apostles baptized either in a part or all of His name; sometimes Jesus Christ, at other times, Lord, or Lord Jesus. (See Acts 2:38; 8:16; 10:48; 19:5.) But there was never a hint, from their first sermon at Pentecost to the death of the last apostle, that they understood Jesus to mean to use the phrase as in Matthew 28:19 rather than the *name*. But when the church lost the secret of this *name*, it began to fall into liberalism and formalism, without understanding the true meaning and intent of the forms they were using. Now God is restoring the spiritual vision of the mighty Jehovah-Christ, the wonders in His name, and Christ is becoming daily larger and more glorious to our vision.

Oh, thank God forever for it. Well, we must stop, but we have only just started into this great subject of *who Jesus Christ is*.

This was the article that came to us in August of 1915 and began to set forth this wonderful truth that God was restoring to the church in these last days the truth of who Jesus really was and of baptism in His wonderful name. Thank God!

CHAPTER THREE

Activities in 1915

From the Merryville, Louisiana, Camp Meeting to the Elton, Louisiana, Bible Conference.

In the preceding chapter I told you about the wonderful camp meeting held in August of 1915, where attention was first turned to the truth of baptism in Jesus' name and the fulness of God in Christ. The article that I quoted in the preceding chapter, by Brother Bell, paved the way for many of the workers and ministers, who left that Merryville meeting for different parts of the country, to search the Scripture as they had never searched the Scripture before. Bibles were studied with intense interest. We sat by the hour and went through the Word of God, trying to find the way that God would have us to go. The light of truth was shining. As we would read Matthew 28:19, where Jesus said, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," the word NAME seemed to stand out in big capital letters, and the question was, What is the NAME of the Father, and what is the NAME of the Son?

Our attention was called to the fact of the wonderful commission of the Lord, according to Matthew, and

according to Mark: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned," and then, according to Luke: "and that repentance and remission of sins should be preached in *his name* among all nations, beginning at Jerusalem." Then, studying the second chapter of Acts, we read the answer to the first inquiry of the multitude of unsaved, seeking entrance into this New Testament church, that Jesus had said, "Upon this rock I will build. . . ." The answer was given, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Those verses of Scripture stood out in the Word of God like mighty capitalized letters. We began to study, and we began to compare Scripture with Scripture.

I left the Merryville camp meeting and went into the evangelistic field, into pioneering, or opening up churches where this gospel message of Pentecostal truth had never been preached.

Others went back across the state line of Louisiana into Texas. Among them, six of the workers who were in this camp meeting in Merryville went to Caldwell, Texas, between August and December. The late Brother L. C. Hall came from somewhere up in the northern states and visited these workers in Caldwell. They were his personal friends. He unfolded unto them the mystery and the truth of baptism in Jesus' name, and six were baptized in the name of Jesus. Among them was the late Brother Harvey Shearer, who was a leader among us and to whom we looked as one who conducted camp meetings and Bible conference. Seemingly he was an elder among all of us

ministers and workers in those days.

During that time, plans began to be made for a Bible conference where workers from all over this south-central, southwestern area could come together to discuss the Scriptures prayerfully, that through seeking the Lord and fasting we might learn the ways of God more perfectly.

The first revival of the Pentecostal message was held in De Quincy, Louisiana. It began the latter part of August and continued into the next year. I was in this revival, arriving on the second day of September 1915. After about six weeks of the revival, which had been in progress several weeks before I came, the power of God began to fall. People began to receive the Holy Ghost. On the sixth day of September 1915, the power fell and nine were filled with the Holy Ghost.

On October 18, four of us gospel workers: Brother R. L. LaFleur, Brother B. Bagget, Brother Roy Dye (who before long was called to his reward), and I began to make plans to have a baptismal service, the first such service that we had held in this revival. On that morning we arose early at the breaking of the day, and as the sun began to rise over the eastern horizon, the four of us were sitting on the sides of our cots under our living tent, just back of the large tent where we had our services each night. We had our Bibles open. We were discussing how we were going to baptize the converts that were going to meet us out there at the creek for baptism. We studied, we prayed, we looked into the Scriptures, and we compared Scripture with Scripture—Matthew 28:19; Acts 2:38; Acts chapters 8, 10, 19. All seemingly stood out and began to show us that baptism in the New

Testament church was practiced only in the name of the Lord Jesus for the remission of sins. We were to be buried with *Him who died for us* and who *was buried;* and we are identified, by baptism in Jesus' name, with Him who *died* and *was buried.*

So that morning we four decided, before we went out to the creek bank at 10 o'clock for that morning service, for that great baptismal service, that folks should be baptized in the name of the Lord Jesus. "Because," we said, "if we don't baptize them right now, we'll have to come back and do it again later."

None of us had been baptized in Jesus' name, but we four agreed that Brother R. L. LaFleur would do the baptizing that day and that none of us would ever tell that congregation any differently. So that day Brother LaFleur led fifty-six people out into Beckwith Creek and baptized them, saying, "Upon your confession of faith, my brother (or sister), I now baptize you in the name of the Lord Jesus Christ for the remission of your sins." There were three more of us workers standing on the bank, almost "dying" to get into that water to be buried in Jesus' name.

The Bible conference was finally decided upon to begin December 15, 1915, and to last until January 15, 1916. I was one of the workers who was sent a few days early to be in the preconference service.

The day the conference opened we began to study the Scriptures. But apparently everybody's mind was settled and stirred rather to understand what the Scripture really taught concerning baptism. We prayed, we fasted, and we read our Bibles the first three days of this conference.

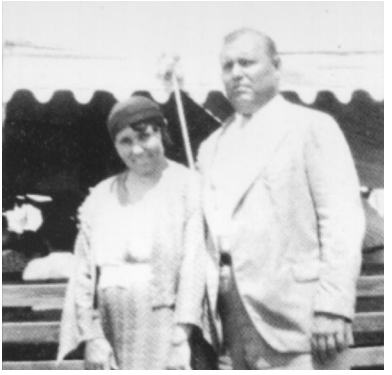
On Sunday morning of December 19, at 10 o'clock, Brother Shearer, who was in charge of the Bible confer-

ence, had announced beforehand that we were going to have this wonderful message, "Baptism in Jesus' Name," presented that day. Two brethren were appointed, who had been baptized in Caldwell, Texas, and who could set forth the Scriptures concerning what the Bible taught regarding baptism in Jesus' name. The Scriptures they presented that day are as follows: Acts 2:38; 8:12, 13, 16; 10:1-6, 43-48; 18:8; 19:5-6; 8:16-17; Colossians 3:17; Romans 6:3. After the Bible study that morning, we went back into services about 3 o'clock.

It was announced that the first baptismal service would be held out on the south side of the lake, about a mile and a half from the place of our meeting. As we gathered at the water's edge, Brother Shearer walked out into the water, and thirteen followed to be baptized in Jesus' name, all of them gospel workers or ministers. I was one of the thirteen. Glory to God! We were baptized in the wonderful, glorious name of Jesus. From that day on, there were baptismal services continually, night and day. People were baptized in Jesus' name throughout that Bible conference, until it numbered in the dozens. Praise the Lord!



Brother Fauss (in the middle) and friends at a meeting in Cotton Valley, La. 1935.



Bro. and Sis. O. F. Fauss

A group of ministers who preached in De Quincy, La. Among them: Oliver Fauss, Emmett Wilkins, W. E. Yoakum and Bro. Pair.



CHAPTER FOUR

Notes From the Elton Conference

I have preserved the notes which were taken from the various Bible studies during the Elton Bible conference (Chapter Three). Looking through my notebook, I find that during the first week after the baptismal service administered in the name of Jesus on December 19, our studies were wholly taken up with establishing the fact that the New Testament church practiced baptism in Jesus' name, as taught in the New Testament.

Then, on Monday morning of December 27, the subject of one God came into our study. I shall give you the references as they were presented, one by one, that morning: Revelation 1:8-18; Exodus 3:14; Zechariah 14:9; Mark 12:29; Genesis 1:1; John 1:1-3, 10-14; I Timothy 3:16; John 14:7-9; Isaiah 7:14; John 20:28; Matthew 1:23; II Corinthians 5:19; Isaiah 9:6. Following the presentation of these Scriptures, an attempt was made by one of the ministers present to represent the opposition and to present the side setting forth a trinity, instead of the oneness of God in Christ. After some discussion, after some searching of the Scriptures, after some endeavor to prove that there were three persons in the Godhead according to the Scriptures, it was soon admitted by this one (Brother R. L.

LaFleur), that the truth of the Word of God had come to light, and the Scriptures did not teach a trinity of persons in the Godhead or a second or a third person but that the Lord our God was one Lord. God commanded Israel to have only one God, and the person of God is revealed to us in Jesus Christ. He made this statement, "I owe restitution to my God, Jesus Christ, by being baptized in His name, the Lord Jesus Christ. 'Fear not little flock, for it is your Father's good pleasure to give you the kingdom.'" For three days these discussions continued. From these three days of discussion, I want to give you a few notes, as follows:

God is bringing us back to Acts 2:38, His plan. Glory to His name! God's pattern is Acts 2:38; this is plain. Read Hebrews 8:5; bringing His people back to the days of old, back to His plan and order. The Lord gave a message in tongues and interpretation, saying that He would reveal His power if we would lie low at His feet and be broken. John 3:3-5; I Peter 1:23; Acts 2:38; Malachi 3:1; I Corinthians 3:16-17 bring us to the Day of Pentecost.

We have no record of God being in these people until the Day of Pentecost (Colossians 1:27; John 3:3).

Cornelius was a just man but not saved (Acts 10:22; 11:14-18; Matthew 28:19; Mark 16:16; Luke 24:47; Acts 2:38).

Brother Shearer admonished in an evening service: "God is putting in our minds to seek His face. Zeal without wisdom cannot be used by God. If two on the ladder start fighting, both will fall. Keep your head in the Bible and your knees on the ground. This will put us where we can stand and help others. We must not hammer in the truth, but we must love them and explain this truth to

them. Be as wise as serpents and harmless as doves, in meekness of spirit. The feeling which we have in our hearts is what will be important to the other party, so watch and pray. God has revealed, and will reveal, to us how to explain the Way in meekness of spirit, and we will come out dripping with honey. The Lord has revealed to us how to tell what He has done for us."

Some notes I gathered from the evening service on December 29, 1915, are as follows:

Genesis 1:1, "God created the heaven and the earth," and John 1:1-3, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made."

John 1:14 says, "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." Luke 1:47 declares, "My spirit hath rejoiced in God my Saviour."

Is this the same God that was in the beginning? Yes! Read John 14:7. Is this the God who dwelt among us? Have we one or two or three Gods? Read II Corinthians 5:19. He was God at that time, and I John 5:20 shows the true God and eternal life. Read Jeremiah 10:10 and compare it with I John 5:20; Matthew 1:23 and Isaiah 7:14; they are the same God.

Read Isaiah 9:6. Is this the same God as in Genesis 1:1 and John 1:1 and Matthew 1:23? Compare them.

Read I Timothy 3:16 and compare it with Isaiah 9:6, also Matthew 1:23. If there are three persons, which do we worship?

Read Micah 5:2; Zechariah 14:9—One Lord. Compare these: Isaiah 9:6; Revelation 1:8 with Genesis 1:1. If there are two, which do we worship?

Read Revelation 1:11, also 15:3, and compare Revelation 10:5-6 with Genesis 1:1.

Days were spent comparing Scripture with Scripture and reading Old Testament Scriptures fulfilled in the New Testament.

On Thursday morning, December 30, 1915, Brother Howard A. Goss came into our Bible conference. His first subject when he spoke that morning was "Jehovah," the most wonderful name, which means the Revealing One—Coming One—our Redeemer. The Jehovah of the Old Testament is the Christ of the New. Read John 8:58, which is the same as Exodus 3:14.

If God appeared in the form of angels in the Old Testament, why couldn't He appear in the form of a man in the New Testament? He could not come as He was, so He came veiled in flesh, as Moses had to veil his face, for it would be impossible to look upon it unless it was veiled.

We see two natures in Jesus—human and divine. God chose Christ for His habitation. Christ's glorified body today is the habitation of God—Christ is at the right hand of power—the final name, the last name, "Lord Jesus Christ." The only God we know is the Lord Jesus Christ, and these three are one.

During this Bible conference, Brother Goss called our attention to some of the dispensational names of God. In his Bible study, the notes that we have bring us to Genesis 1:1, "In the beginning God," taken from the Hebrew word, "Elohim," meaning "the strong one." We read Genesis 1:1; Deuteronomy 32:39; Isaiah 46:9 and

then compared that strong One in the New Testament—John 1:1-14; Matthew 28:18; Colossians 1:15-19; II Corinthians 5:19; and I Timothy 3:16. Then we turned to Genesis 2:4, which speaks about the Lord Jehovah or the Lord God. The word LORD, in capital letters, means, "Jehovah," which in the Hebrew means "Jehovah Elohim," the self-existent one who reveals Himself. The Scriptures we compared with Genesis 2:4 were Exodus 3:14-15, Exodus 6:3 with Matthew 11:27, and Deuteronomy 29:29 with John 14:7-9.

We then turned to Genesis 14:19 and 22, where it speaks about the "most high God" or, in the Hebrew, the Elyon or the "Highest," possessor of all things. We compared that with Psalm 50:10, 12; Luke 10:22, and Highest or the most High, Ephesians 1:19; Philippians 2:9-11.

Then he took us to Genesis 15:2, where it said, "Lord GOD," the word "Lord" with small letters, meaning "Adonai or Master." For example, Exodus 4:10 compared with John 13:13.

We then turned to Genesis 17:1, where God told Abraham, "I am the Almighty God" (El Shaddai). We compared that with Isaiah 9:6 and Revelation 1:8, and the all-sufficient God of I Corinthians 1:30, and we knew that there was but one Almighty. Then, in Genesis 21:33, the everlasting God, or the Elohim, was compared with Psalm 90:2; Isaiah 9:6; Hebrews 13:8; and Revelation 22:12, 13.

So great were those Bible studies that they linger still and are remembered by the workers and ministers who attended that Bible conference. The record shows that all the ministers and gospel workers, and many of the saints,

who attended the Elton Bible conference were baptized in Jesus' name in that conference or soon after, except one. Every church in the northwestern part of Louisiana and most all in eastern Texas had baptizings after the conference, where there were from few to scores baptized in the name of Jesus. So great was this truth that seemingly it set the whole country afire. We thank God that He did reveal this truth and bring it to the surface, and *it still lives today*!

CHAPTER FIVE

On the Godhead

Three Persons in the Godhead,
Versus Three Manifestations of One God
Revealed In Jesus Christ

There is no Scriptural foundation for the doctrine of three persons in the Godhead. There is not one statement in the Scripture of trinity, triune God, second or third person; it is always the Holy One of Israel.

God never did say "Holy Two," or "Holy Three." God never did make one hint to Israel that He would be second or third person.

There are only two references in the Scripture that have given the thought of three persons in the Godhead. The first one is Matthew 28:19, where Jesus said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." This was never meant to be understood to demonstrate three persons in the Godhead, nor was it so used by the apostles in the Book of Acts. It is very clear that Jesus was referring to water baptism in the *name* and not in the titles or in the expression, "Father, Son, and Holy Ghost."

The name of the Father—what is the Father's name? What is the Son's name? Jesus said, "I am come in my Father's name." Just a few short days after Jesus gave this commission according to Matthew, we read on in the Book of Acts that the apostles carried out this commission, and the baptisms were in the name of Him who died and was buried and rose again for our salvation, that was, in the name of Jesus.

Nowhere in the Book of Acts were any references made concerning baptism other than in the name of Jesus. So Matthew 28:19 was never meant to be understood as a demonstration or presentation of three persons in the Godhead.

Another reference that has been mentioned many times is I John 5:7, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." Somebody says that means *one in power*, *one in substance*, *one in equality*, but God's Bible did not say anything like that.

The doctrine of the trinity came into being after the apostles died. I am going to quote to you five accounts from five of the best encyclopedias and historical statements that are available, concerning the origin of the doctrine of the trinity.

First on the subject of the trinity, we quote from the Word Book Encyclopedia, Vol. XXVI, page 7270: "This doctrine is a development of Christian theology, not being taught in the Old Testament, but capable of being deducted from passages in the New Testament. The first authoritative statement of belief in Father, Son and Holy Spirit (as separate persons) was made by the earliest general council of churches held in Nice in 325 A.D.,

which also declared the Son to be equal substance with the Father. With regard to the Holy Spirit, the East and West subsequently divided."

Let us remember that the calling of this council of Nice in 325 A.D. was made by the Roman Emperor Constantine to settle the dispute, by ballot, on one or three persons in the Godhead. Hence the fathers of the Catholic church, thereafter, branded all as heretics who dared to oppose them and hold to the original teaching and practice of the apostles as recorded in the Book of Acts.

On the same subject, let us look into the American Encyclopedia Dictionary, page 4189: "The word *Trinity* is not found in the Scriptures, and is said to have been first used by Theophilus, Bishop of Antioch, in the second century. But from texts quoted, the early church recognized that the sacred writings taught (1) that there is ONE God; (2) that Christ was called God; and (3) that the Holy Ghost was also called God: and from the combination of these truths, the doctrine of the Trinity was deducted. The Council of Nice (325 A.D.), by affirming the divinity of Christ; and that of Constantinople (381 A.D.), by affirming the divinity of the Holy Ghost, and by insisting on the unity of God, declared the 'doctrine of the Trinity in unity' to be the doctrine of the church. From that time it was never called in question (by the Catholic fathers), except for a few obscure sects, until the Reformation."

Now let us look into the New International Encyclopedia Vol. XIX, page 474. We read in part: "The most elaborate statement of the doctrine (Trinity) is to be found in the Athanasian Creed, which asserts that we worship one God in Trinity, and Trinity in unity—neither confounding the persons nor dividing the substance—for

there is one person of the Father, another of the Son and another of the Holy Ghost . . . The doctrine is not found in its fully developed form in the Scriptures . . . It is generally conceded, however, that the Christians of the second and even the third centuries, did NOT treat the subject with the same definiteness and accuracy of expression as later writers. They were content, for the most part, to use Scriptural expressions in speaking of the Father and of the Son and of the Spirit, without defining articulately their relations to one another."

We look into the new Practical Reference Library, Vol. V: "Trinity, a theological name given to the doctrine which declares the union of the Father, Son and Holy Spirit as three persons and one God. *The Doctrine of the Trinity is nowhere expressly taught in the Scriptures:* but in parts of the New Testament it is implied, and is often indicated in the Old Testament. The definition of the Trinity adopted by the Catholic church, and generally accepted by Orthodox Christians, is that there is in the Godhead three persons who are in one substance, co-eternal and equal in power . . . the term 'persons' is not applied in the Scripture to the Trinity, but that something analogous to the conception of personality seems to be implied in the apostolical arguments of the Epistles."

Now we turn to the Encyclopedia Americana, Vol. XXVII, page 69, which states: ". . . the doctrine of the Trinity is nowhere expressly taught in the Old Testament. The doctrine in regard to the divine nature which is most strongly insisted on throughout the Old Testament is the unity of God as opposed to polytheism (more gods than one), and by the names by which God revealed Himself to Moses (Exodus 3:14-15 and other passages). It is

implied that the divine nature is inscrutable to human intelligence . . . Among the definitions which resulted from the conflict of opinion in the early church, with regard to the doctrine of the Trinity, that which was adopted by the Catholic church, and is generally accepted by Orthodox Christians, fairly claims the merit of the fullest harmony and most comprehensive consistency with the various statements of Scripture. It is that there are in the Godhead three persons, the Father, Son and Holy Ghost. It was only, however, *after a severe and protracted conflict that the definition came to be generally accepted*, and as soon as the definition proceeds one step further, a wide schism again separates the church. The Eastern Church holds that the Holy Ghost proceeds from the Father; the Western, throughout all its divisions, adopting the amended form of the Nicene Creed, holds that He proceeds from the Father and Son . . . *the word 'Trinity' is not in the Scripture; the term 'persons' is not applied in Scripture to the Trinity."*

Now let us notice Adam Clark and his Commentary. Concerning John 1:1-14, he makes it clear that there can only be one omnipotent or Almighty. There is no such thing as more than one person in the Godhead, co-eternal, co-equal in power: there cannot be two or three Almightys.

Some have dared to quote the works of the fathers of the Roman Catholic Church of the second, third, and fourth centuries as a decisive proof of their claims. Those resorting to the "church fathers" can only find their claims dated back as early as about the middle of the second century.

The foregoing quotations of the various encyclopedias

and historical references of the early centuries of the church doctrine ought to suffice. Go to any other reliable encyclopedia and study the origin of the doctrine of the trinity, and you will find that it was an idea manufactured in the third and fourth centuries by the fathers of Catholicism.

Now let us go back to the Word of God and study for a little while. God gave Israel their first commandment: "Hear, O Israel; The Lord our God is one Lord," in Mark 12:29. He said again, in Exodus 20:3, 5, "Thou shalt have no other gods before me. . . . for I the LORD thy God am a jealous God." And Israel only knew one God, not a plurality of gods, but one God.

Some have endeavored to refer to Genesis 1:26 to prove that God was a plurality of persons. There God said, "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Verse 27 says, "So God created man in his own image, in the image of God created he him; male and female created he them." God is known throughout all Israel as the Lord of hosts. Somebody said, "To whom was He talking?" There have been various opinions. Some have said it was undoubtedly a council of the trinity. There is no foundation of truth anywhere in the Word of God that would substantiate such a statement. Notice again, "Let us make man in our image. . . ." How did God make man? He said in the next verse, "So God created man in his own image [not in *our* own image], in the image of God created he him." So we find that when God got through with Adam, He only had one man, one per-

son, not three.

Now let us compare, in connection with Genesis 1:26, what the Word of God tells us in John 1:1-3, 10, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. . . . He was in the world, and the world was made by him, and the world knew him not." Turn now to Isaiah 44:24, "Thus saith the LORD, thy redeemer, and he that formed thee from the womb, I am the LORD that maketh all things; that stretcheth forth the heavens *alone; that spreadeth abroad the earth by myself."* Then we turn to Isaiah 45:18, "For thus saith the LORD that created the heavens; *God himself that formed the earth and made it;* he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else."

Let us turn back now to Isaiah 40:25, "To whom then will ye liken me, or *shall I be equal?* saith the Holy One." And again in Isaiah 46:5, "To whom will ye liken me, and *make me equal*, and compare me, that we may be like?" And the ninth verse: "Remember the former things of old: for I am God, and there is none else; I am God, and there is *none like me."* Therefore, I have to agree with the statement of Adam Clarke and his commentary, "There cannot be more than one Almighty." There cannot be more than one Omnipotent. God never knew any other person, nor was any other personality ever recognized in the Godhead. God said, "There is none like me," and to say that there is a trinity of persons in the Godhead, co-eternal, co-equal, and co-existent with each other, is absurd and has no foundation of fact in the Word of God.

The idea that it takes three persons to make one being, God, will not stand up in the Scriptures. Somebody said, "I believe in one God, but it takes three persons to make that one God." God knows no other person but Himself. Let us notice, "God is a Spirit" (John 4:24). The angel told Joseph, in Matthew 1:20, "Fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins." Then we notice the angel of the Lord also told Mary, in Luke 1:31-33 "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." Mary said unto the angel, "How shall this be, seeing I know not a man?" (Luke 1:34). The angel answered and said unto her, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35).

Jesus, the Holy Ghost, and Spirit of God are the same, not two separate persons. You can't separate the Spirit of God because God is a Spirit. In John 4:24, "God is a Spirit: and they that worship him must worship him in spirit and in truth." God is a Spirit, the Holy Ghost is the Spirit of God, and the Holy Ghost and the Spirit of God are the same and not two.

Jesus was a begotten Son, not a created Son. The words *begotten Son* signify that his Sonship had a beginning. "This day have I begotten thee," God said, accord-

ing to Hebrews 1:5. Let us bear in mind that Jesus was the *begotten* Son. That which was born of the virgin, that which was conceived in the womb of Mary, that which was called Jesus, that which they laid in a manger, that body, that human flesh that was born of Mary, was the begotten Son of God. The body of Jesus had no earthly father; it was begotten by divine conception and born of a woman. Let us notice Galatians 4:4, "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law." And then we notice in Romans 9:5, "Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever."

Jesus was also the Lamb slain. We know that the Lamb was slain, for we read about it in Revelation, but in Revelation 13:8, He said He was a Lamb slain from the foundation of the world. It's absurd to try to tell somebody that Jesus was slain before the foundation of the world. When was He slain? He was slain when He went to the cross and bled and died and suffered for the sins of the world. He was the begotten Son of God. When did He become the begotten Son of God? When was He begotten? "This day," God said, "I have begotten thee." When He was born and laid in a manger, He was the only begotten Son of God. God manifested Himself as Father in creation, as Son in redemption, and as the Holy Ghost in filling His people with the Spirit of God to lead, comfort, and to sustain His church, not as the trinity God but as the one Lord God, the only Almighty.

Let us notice the apostle Paul's statement of Jesus being the visible image of God. The very expression of God's person, the only person we shall ever see in the

Godhead, is Jesus, for "in him dwelleth all the fulness of the Godhead bodily" (Colossians 2:9). Notice Hebrews 1:3: "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." The right hand in Scripture always denotes divine favor and power. Jesus told the chief priests, "Ye shall see the Son of man sitting on the right hand of power" (Mark 14:62). And now let us notice in Colossians 1:15, Paul makes this statement again, "Who is the image of the invisible God, the firstborn of every creature."

Jesus was the invisible God, made visible to man. The man Christ Jesus is the meeting place for the God who is a Spirit and the souls of lost men in this world, because Jesus said, "No man cometh unto the Father [or God], but by me." A man can find God only in Jesus Christ, because in Jesus Christ is all the fulness of God. Therefore, Paul could say that Jesus is "The image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell" (Colossians 1:15-19).

Then let us notice how Paul exalts Jesus in his letter to the Philippians, "Wherefore God also hath highly exalted him, and given him a name which is above every

name [that name was Jesus, who came in His Father's name—John 5:43]: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2:9-11). To express Jesus, to honor Jesus as the Almighty in this dispensation, we go back to the Word of God where Jesus said, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty" (Revelation 1:8). And we have to acknowledge that when we see Jesus, we are going to see Him as such.



Bro. O. F. Fauss, the Bible teacher, in action, Bogalusa, La. January 1950.



The Robert LaFleur Family.



Bro. Oliver Fauss baptizing at Beckwith Creek, 1921.

CHAPTER SIX

Highlights from 1915 to 1917

With the revelation in 1915 of baptism in Jesus' name and the fulness of God in Christ, or the Jehovah of the Old Testament becoming known to the world as Jesus Christ of the New, there was quite a discussion. There were some sessions of disputing, conferences in various parts of the country, and as reports will show in other religious records, especially of the Assemblies of God, there was quite a controversy over what was known to them as the *New Issue*.

We read in the fifteenth chapter of the Book of Acts that a question arose in the early church, concerning the Gentiles' being circumcised and keeping the covenant God made with Abraham, in order to be in fellowship with the church. We read that the contention became so bitter on the field that finally it was decided to take that question to Jerusalem, to the apostles and elders, and have a conference to settle the matter. We read that when there had been much disputing, out of all that disputing came forth the truth that was established once and for all.

Even so, during this period from 1915 to 1917, there was much disputing. I attended a conference in the old Brunner Tabernacle in Houston, Texas, in 1916. I heard

some of the officials of our good friends, the Assemblies of God brethren, stand and plead and beg for us not to pay any attention to our own personal revelations. One made the statement, "Away with the revelations; let's hold to the full fundamental principles, on which the Pentecostal truth was established: salvation, healing, baptism of the Holy Ghost, and the coming of the Lord."

But when the revelation came of who Jesus was, we found out that He was more than just "God's little boy" or just a second person in the Godhead. We learned that all the fulness of the Godhead dwelt in Him, and people were to be buried in baptism in His wonderful and glorious name, according to the plan and pattern of God's Word. We had to acknowledge that truth had come to light and that we must walk in the light.

The contention and disputing followed throughout the year. Finally the General Council of the Assemblies of God, as I remember in 1916, had their conference, and they were to settle what to do with the New Issue brethren. After much debate and after quite a bit of discussion on the floor, it was finally decided to vote whether they were to disfellowship what they called the New Issue brethren. When they voted on that resolution, or that motion, it carried, and what was known then as the "Jesus Only" brethren were disfellowshiped.

I was told by some who were present that the Oneness brethren, the "New Issue" brethren, the "Jesus Only" brethren retired into the lobby of the meeting hall and began to study what they should do. "Where shall we go from here?" they asked. While they were out discussing what steps to take and which way to turn, the congregation in the hall was singing the old hymn, "Holy,

holy, holy, Lord God Almighty! . . . blessed Trinity!" They forgot that they were fulfilling a Scripture to the dot of an *i* and the cross of a *t*, for Isaiah 66:5 said: "Hear the word of the LORD, ye that tremble at his word; *Your brethren that hated you*, that cast you out for my name's sake, said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed."

They did not disfellowship the New Issue brethren because they didn't believe in holiness, or in the coming of the Lord, or in healing, or in the baptism of the Holy Ghost with the evidence of speaking in tongues. They did not withdraw fellowship from us because of those wonderful truths, because we all believed them. I feel that we believed and stood for them even stronger than many of them. They cast us out and disfellowshiped us only because we contended that the New Testament church taught and practiced baptism in the name of Jesus and that the fulness of the Godhead dwelt in Jesus bodily. He was the visible image of the invisible God, the express image of God's person made known to us. He revealed Himself to the church and brought to light the truths that had been hidden through the ages, buried beneath tradition and theories of men, rituals of the law, and the doctrines of the Roman Catholic Church that we inherited when we came out in the great Reformation period.

Thank God, today, for the truth. It still stands. The Scripture said, "Buy the truth, and sell it not" (Proverbs 23:23). Jesus said, "I am the way, the truth, and the life" (John 14:6). We thank God for the truth. "The path of the just is as the shining light, that shineth more and more unto the perfect day," said Solomon in Proverbs 4:18.

In 1917 a conference was called in Eureka Springs,

Arkansas, and our first organization was formed, called the General Assembly of the Apostolic Assemblies. My first license and credentials were issued by this organization.

A few months later, in 1918, we became acquainted with an organization known as the Pentecostal Assemblies of the World, with headquarters in Portland, Oregon. We believed the same truth and embraced the same message, so a meeting was called, and a conference was held. The General Assembly of the Apostolic Assemblies and the Pentecostal Assemblies of the World became one organization and was known as the Pentecostal Assemblies of the World.

The truth that we have related as being revealed has been the foundation stone, has been the enlightenment and the encouragement through the years since the time it was revealed.

As the history of our work progressed, the Pentecostal Assemblies of the World and we walked together until 1924. We were then divided in organization and became known as the Pentecostal Ministerial Alliance and then, finally, as the Pentecostal Church, Incorporated. Another group in another part of the country was organized in 1932 and was known as the Pentecostal Assemblies of Jesus Christ.

The Pentecostal Assemblies of Jesus Christ and the Pentecostal Church, Incorporated, believed and taught practically the same thing until, finally, God led us together.

In 1944 we began negotiations for a merger, which was perfected in October of 1945. The new organization was known as the "United Pentecostal Church."

I give you these few highlights not only from 1915 and 1917 but up until our present United Pentecostal Church.

In the next chapter I want to go back into the earlier days and relate some of the things that took place in the early 1920s and also enlighten you on the truth that we still believe.

Editor's Note: Various credentials pictured throughout the book show the change of names of the early Oneness organizations.

CHAPTER SEVEN

Meeting Opposition

Meeting Opposition After the Elton Bible Conference

The Bible conference closed in the middle of January 1916. From the conference, I helped in a revival at De Quincy, Louisiana, through the rest of January and February until about the first of March. Then I went to Houston—my first trip home since I had been baptized in the name of Jesus.

As I came home, I found a large gathering of ministers and workers from all over the Houston and Texas area. They were having a large meeting in an old, vacant building on San Jacinto Street and Franklin Avenue. A Mrs. Woodworth-Etter, from Indiana, was holding this meeting. She had been blessed in praying for the sick. Some mighty healings and wonderful miracles had followed her ministry.

All the Assembly of God officials and brethren from this area were gathered in the meeting. My mother had told them that I had been baptized in Jesus' name and had embraced that terrible New Issue doctrine, as they called it.

I came into that meeting, just a young man, thrilled in my heart and life and soul because I had been buried in the name of Jesus in baptism according to the New Testament plan and pattern, as taught and displayed in the Book of Acts. But when I walked into that building, it seemed to me that all the big shots of the whole organization leveled their guns at me and shot me so full of holes with so many questions until, as I have made the statement so many times, "I didn't know whether there was one person in the Godhead or a dozen."

I was so bewildered, so discouraged, and so disturbed that I didn't know what to do but to go to my room at home where my mother lived. I closed the door, took my Bible, got down on my knees, and began to ask God to lead me and guide me right. I didn't want to be deceived.

I was a personal friend of the Reverend Raymond T. Rickey. He and I had been buddies together. I went out to his home in the west end of the city of Houston and stayed two or three days. His father, the late Reverend E. N. Rickey, Brother Raymond, and I looked into every Bible encyclopedia, Bible dictionary, and Bible expository book that we could find, trying to define and determine how many persons there were in the Godhead.

I thought that I had settled my mind pretty clearly, but I began to study the Scripture, and I came to the conclusion that there was something wrong with the doctrine of the trinity because the Holy Ghost or the Spirit of God or God the Father were the selfsame one.

You can't separate the Spirit of God from the Holy Ghost. You can't separate the Holy Ghost from the Spirit of God because God is a Spirit, and it is absurd to try to say there is more than one Spirit called the Spirit of God.

To further establish my mind and thought that there was something wrong with the idea of the Father and the Holy Ghost being two separate persons, I studied the Scripture that Jesus was conceived of the Holy Ghost (Matthew 1:20; Luke 1:35). The Son that was born of the virgin Mary in Bethlehem of Judea was begotten by the Holy Ghost. The Holy Ghost, which was supposed to have been the third person in the Godhead, was the Father of the second person in the Godhead, according to that theory.

I will never forget the time that I met some of those brethren who had questioned me so sternly a few days before. I met them on the street going to that meeting hall, and I told them, "Now, then, you've got me more confused than ever. I can't believe there's a trinity. You've got me confused to where I don't know if there's one or many because this Scripture does not bear out the fact that the Father and the Holy Ghost are two separate Spirits."

I went home again, took my Bible, and went into my room. I had opened my Bible to the second chapter of Acts. As I read verse 38, "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call," it seemed that that verse of Scripture, stood out in my thought and mind with an inspiration and rang in my soul.

I got down on my knees. I put my finger on that verse. I held my Bible up and I said, "God, I don't understand all there is to know about the Godhead. I don't

understand the questions that these men are asking me. But I do know one thing: this verse of Scripture is in this Bible, and as long as you let it stay in this Bible, God give me grace to preach it and to declare to the world that this is the way to be saved." That is the plan of salvation that will give you a New Testament experience, as pictured in the Book of Acts. It worked in the lives of the apostles and those who believed the apostles' doctrine. And thank God, it's still in the Bible. I'm still preaching it. Thank the Lord! Amen!



L. to R. Brothers S. L. Wise, Grover McDaniel, J. Roy Weidner, O. F. Fauss, Louisiana District Conference, 1952.

CHAPTER EIGHT

Answering a Letter

Answering, in a letter, the question that was asked, "Why do you believe what you do concerning one God, and baptism in Jesus' name?"

My wife and I were married in July 1916 and entered the evangelistic work. We had no alternative but to evangelize because there were no churches to pastor until several new churches were established in southwestern Louisiana, out in the rural areas. These consisted of a few saints, scattered in different localities.

I made it around once a month, and my weekend appointments were four or five different churches through 1917, 1918, 1919, and into 1920. I pastored those little country churches the best I could.

Then in the early part of 1920, we moved to Humble, Texas. There I took the pastorate of a small group of people, just a few, but God was with us. God helped us to bless the people with this wonderful message of water baptism in Jesus' name and the baptism of the Holy Ghost with the evidence of speaking in tongues.

While I was living at Humble, a friend of mine wrote me a letter and asked me a question. I answered that

letter, and I want to quote to you my answer just a little later on. First, let us read Deuteronomy 29:29, "The secret things belong unto the LORD our God: *but those things which are revealed belong unto us and to our children for ever*, that we may do all the words of this law."

The best way for me to confirm this will be to take you back to a time in 1920 when the "Godhead and baptism in the name of Jesus" were the most widely discussed questions. I have already mentioned the letter I wrote in answer to a friend's inquiry on this doctrine. Please permit me to use this space to give you the exact wording of that letter. It was dated May 13, 1920, Humble, Texas, and read as follows:

Dear Brother J.—

Greetings in Jesus' name!

After carefully reading and studying your letter, I will endeavor to answer it the best I can. I know I am nothing in this world but just a poor young boy trying to obey God.

Now, as you took the liberty to relate your past experience in your letter in regards to the teachings you refer to, will you permit me this same liberty? When I first heard this doctrine preached, that is, the doctrine of Jesus' name baptism and the fulness of God in Christ, I stood up against it with all my might. But one day I came to the conclusion that arguing and debating were of no profit. So I just took this question to

the Lord in much prayer and in hours of hard study and searching the Word of God.

The first thing that caused me to turn against the doctrine of the trinity was this: I could not find such expressions as, "the trinity, tri-une God, first, second or third person in the Godhead," etc., in the Scriptures. I only found where many times this expression was used: "the Holy One." Jesus never said He was the second, but He did say that He was the *first* and the *last*.

Another reason I cannot believe in three persons in the Godhead is this: I found where Jesus spoke of God's being the Father, all throughout His ministry. In studying the first chapter of Matthew, and Luke, the first chapter, I find that that which was conceived in the womb of the virgin Mary was begotten by the Holy Ghost, for so the angel told Joseph. I cannot see the Holy Ghost and the Father as two separate persons when the Holy Ghost is referred to as the Spirit of God, and God is a Spirit. The one who overshadowed Mary and caused her to conceive the child Jesus was called His Father, as being the one who had sent Him. I can only see the *one* eternal Spirit and not two. This is the main thing that made me believe the way I do.

I was in Houston at the time that I was so tangled up about the Holy Ghost and the Father. I went out to Bro. E. N. R's home and tried to get these things clear. To this day, I am honest about it; I believe there is something wrong about the idea of there being a 'third person in the

Godhead,' for wherever in the Scripture that the Holy Ghost is mentioned, it is referred to as the Spirit of God Himself.

What I believe about the Father and Son I can't just say, except I see that the one which was begotten by the Holy Ghost and born of a woman is a perfect mediator between God and man. God was in that body of flesh, reconciling the world unto Himself (II Corinthians 5:19). Jesus was in this world as the Son of God, as the visible image of the invisible God, who is a Spirit. Jesus was the brightness of His glory and the expressed image of His person.

Jesus' sonship began when He was begotten, the same as He was a Lamb slain from the foundation of the world though He was never slain until on the cross.

Jesus had a twofold nature, human and divine. In His humanity He was the Son of man, the mediator between God and man, or the place for all mankind to come and find God. When we see the Father, we will see Jesus in the bosom of the father, for which reason Jesus said, "I and my Father are ONE" (John 10:30). In His divinity, He was the Son of God, reconciling unto God Himself all men who believe.

In Revelation, when God the Almighty spoke to John, it was in and through Jesus His Son. Thus He could truthfully say: "I am the *first* and the *last*: I am he that liveth, and was dead; and, behold, I am alive for evermore" (Revelation 1:17-18). "I am . . . the beginning and the ending, saith

the Lord, which is, and which was, and which is to come, the Almighty" (Revelation 1:8). I may not understand how all this is, but it is true.

Now in reference to baptism. I am honest and want to know the perfect will of God. I believe that water baptism is absolutely necessary. In the Acts of the Apostles, wherever somebody was converted to the faith of Jesus and believed, water baptism was mentioned in connection with conversion. See Acts 2:36-41; 8:5-12, 35-39; 9:17, 18; 10:44-48; 16:14, 15, 25-34; 18:8; 19:1-6; 22:15, 16; etc. And besides this, Jesus several times commanded baptism.

When I found that water baptism was so necessary (Read: Romans 6:1-4; Galatians 3:27; Colossians 2:11-13; I Peter 3:20, 21), I set out to learn something about it. I read where Jesus commanded His apostles or preachers to go and preach His gospel to the world, baptize believers in water, and He would see to the baptism of the Holy Ghost. I believe it takes the baptism of the Holy Ghost and the baptism of water to complete the one baptism by which we come into the body of Christ, as spoken of by the apostle Paul in I Corinthians 12:12, and Ephesians 4:1-4.

I found where Jesus told them to go and teach all nations to observe all things that He had commanded them, and to baptize them in the NAME of the Father, and of the Son, and of the Holy Ghost. So I wanted to be one of the kind of preachers whom Jesus sent out in those days, who obeyed Him to the letter. They understood

what He meant when He said, "Baptizing them in the *name* . . ." for just a few days later, they went forth obeying His Word, baptizing *in the name of the Lord Jesus Christ.*

When I found this out, I had to conclude that if they made a mistake, our Bible was a failure. But I believe that they obeyed just exactly what Jesus said.

I also find that the apostles were so sure, so confident that they were right in what they preached and practiced (and they did it in Jesus' name), they wrote in the Bible that if any man preached anything else than what they had preached, he was to be accursed. Paul warned against deceitful workers, transforming themselves into the apostles of Christ; and a minister of Satan being transformed into a minister of righteousness. The apostles went further to say that though they themselves or even an angel from heaven came and preached anything else, let him be accursed. (Read II Corinthians 11:1-4, 13-15; Galatians 1:8, 9).

Then I remembered Jesus' saying that if I loved Him, I would keep His words. So it was necessary that I do as they did, as nearly as possible. I must preach the same thing, for I dare not change what they did in the *name* of my Lord. So if I don't do these things that the apostles did when they obeyed Jesus, I would not be keeping Jesus' words; therefore, I would not be loving Him. And I find that if I don't love Him, I will be accursed at His coming (I Corinthians 16:22).

If I know my heart, dear brother, it is essential to love and obey Jesus, and I *do love Him!* And, my dear brother, I want to see Him more than anything else in this world. So now you can plainly see what I am facing and what I'm up against. For that reason, and that only, I take my stand as I do. I want to be teachable. I am not responsible for the broad mistakes and errors that have been made by other preachers who claim to be New Light or New Issue preachers. I only answer for myself, with an honest heart, facing sin and the devil everywhere I go.

Please pray for me.

Signed: O. F. Fauss

NOTE

I give our readers this copy of my letter of more than forty years ago to remind them of the fact that the *truth* is still *truth.* I take pride in knowing that my *stand* and message through the years, to this present day, is still *firm*! Thank God!



A busy preacher's favorite pastime. "What a great catch, Brother Fauss." 4-13-51

CHAPTER NINE

A Bible Study

The Mighty and Lofty Claims of Jesus

I have given you some of the highlights of the revelation of our truth and our message in the preceding chapters, from the beginning of my ministry in 1915 up until the later years. Now I want to give you several Bible studies as a closing part of this book.

The mighty and lofty claims of our Lord Jesus! Who is Jesus? (Matthew 16:13-15; 21:10; Acts 9:5; Jeremiah 9:23, 24).

He claimed to have power to forgive sins (Psalm 99:8; 103:1-3; Isaiah 43:25; Jeremiah 31:34; Amos 7:2). Compare these with Mark 2:5-7, 10-11.

He claimed to be the "I am" (Exodus 3:14, 15; Psalm 135:13; compared with John 8:58, 24; 18:5, 6).

He claimed to be the first and the last God (Isaiah 44:6; 41:4; 48:12-17). Compare these with Revelation 1:8, 17, 18; 22:13 and 14.

He claimed to be the owner and builder of the church (I Corinthians 1:2; I Timothy 3:15; Matthew 16:18; Romans 16:16; Acts 20:28).

He claimed to be the Almighty and the only one

Almighty (Genesis 17:1; Exodus 6:3). Compare this with Revelation 1:8; Isaiah 9:6.

He claimed to be the Saviour of the world (John 12:47; Matthew 1:21; John 4:42; Jude 25; Titus 2:13). Compare these with Isaiah 45:21, 22; 43:10-12.

He claimed to be the Redeemer of Israel (Isaiah 41:14; 47:4). Compare this with Luke 24:21-25; Galatians 3:13; Colossians 1:14.

He claimed to be the Lord God of the holy prophets (Revelation 22:6). Compare this with the first and sixteenth verses.

He claimed to be God, the Shepherd (Isaiah 40:10, 11; Psalm 79:13; Ezekiel 34:31; John 10:11, 14; I Peter 5:4; Hebrews 13:20).

He claimed to be God the Creator (Isaiah 44:24; 45:5-8, 18; John 1:1-10; Colossians 1:16, 17; Isaiah 65:17; Revelation 21:5-7).

The mighty claim of Jesus was verified by Thomas, who called Him "My Lord and my God" (John 20:28), and by the apostle Paul, who called Him God our redeemer (Acts 20:28), God "over all" (Romans 9:5), "God . . . manifest in the flesh" (I Timothy 3:16), and "the great God" to appear (Titus 2:13). Jude spoke of Him as "the only wise God our Saviour" (Jude 25). By the apostle John He was called "the true God, and eternal life" (I John 5:20, 21). The apostle Peter designated Him as "the Lord and Saviour" (II Peter 3:2).

CHAPTER TEN

A Bible Study

"The Mystery of God"

For our text let us read Colossians 2:2, 3, 8-10; "That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ; In whom are hid all the treasures of wisdom and knowledge. . . . Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power." I Corinthians 2:7, 8 says, "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory."

Paul said again, in I Timothy 3:16, "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world,

received up into glory."

I want to call your attention to a statement that Jesus made in Matthew 13:10, 11, "And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." In Matthew 11:27 Jesus said, "All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."

We have that illustrated in John 14:6-9: "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus said unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?"

God has been known as a God of revelation. No man will ever know God unless God reveals Himself to him. Jesus said in the Scripture already referred to in Matthew 11:27, "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Remember that when the disciples asked Jesus the question, "Why speakest thou unto them in parables?" He said, "Because it is given unto you to know the mysteries of the kingdom of heaven" (Matthew 13:11). Now turn back to the text in Colossians 2:2-3, "That their hearts might be comforted, being knit together in love, and unto

all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ; In whom are hid all of the treasures of wisdom and knowledge."

God is such a mystery. Jesus Christ was the mystery of God revealed to reconcile the world unto Himself. We read in John 1:1, where the writer begins like this: "In the beginning was the Word, and the Word was with God, and the Word was God." Somebody said, "Well, that's the Word; the Word was the Son." All right, let us read it that way: "In the beginning was the Son, and the Son was with God, *and the Son was God."* But that doesn't change the meaning of God's Word at all. The Word was God. "The same was in the beginning with God." Then we read in the fourteenth verse, "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

In Galatians 4:4 we read, "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law." II Corinthians 5:19 reads: "To wit, that God was in Christ, reconciling the world unto himself." That is our Lord Jesus Christ; He was both human and divine.

I want to give a few statements that will make us to recognize the mystery of God.

> As a man, He was born in humility; but as God, He was worshipped by men and angels.
>
> As a man, He was tempted in all points as we are; but as God, He defeated every power of the devil.

As a man, He sat down on a mountain and spake unto the people; but as God, He brought peace and comfort to every troubled life.

As a man, He taught the people; but as God, He forgave their sins.

As a man, He grew weary; but as God, He claimed to have all power in heaven and in earth. (That must be the Almighty, the only Omnipotent.)

As a man, He walked the paths of men; but as God, He walked upon the waves of the sea.

As a man, He slept on a pillow in the hinder part of a ship; but as God, He rebuked the wind and the sea, and they obeyed Him.

As a man, He hungered; but as God, bread grew and multiplied in His hands.

As a man, He wept at the tomb of Lazarus; but as God, He called him from the dead.

As a man, He talked with the blind and lame; but as God, He opened their eyes and made their feet to walk.

As a man, men scorned Him; but as God, the devils obeyed Him.

As a man, He suffered and died; but as God, He arose from the dead.

As a man, they laid Him in a tomb; but as God, He came forth conquering.

As a man, He was mocked as He hung on the cross; but as God, the whole universe trembled when He cried, "It is finished."

As a man, men rejected Him; but as God, He opened the way to the Holiest of holies when the veil of the Temple was rent in twain from the top

to the bottom.

As a man, He sat at meat with His disciples; but as God, He vanished out of their sight.

He appeared to be a man to men; but He proved to be the God of the Scriptures, fulfilling His word.

As the Son of man, He was visible; but He was the image of the invisible God.

As a Son, He was known to the world; but through the Spirit, He was revealed to His chosen as Lord of all.

As the Son of man, He came into the world; but as God He ascended to heaven, to come to earth again as *King of kings and Lord of lords.*

The natural mind places Him as the second person, but the Spirit of God reveals Him as the *first* and the *last.* Notice Ephesians 1:20, 21: "Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places [the right hand denotes position or power], Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come."

And we turn to Philippians 2:9-11, "Wherefore God also hath highly exalted him, and given him a name which is above every name [and the highest name that God could give would be His own name]: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that *Jesus Christ is Lord,* to the glory of God the Father."

Then we turn to Colossians 1:15-19, "Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; *that in all things he might have the preeminence.* For it pleased the Father that in him *should all fulness dwell."*

Tradition seeks to prove Him a distinct person from God the Father, but He Himself said, "I and my Father are one."

Modern theology sees Him only as a son, but the apostle Thomas proclaimed Him, "My Lord and my God."

Men have adored Him only as Christ, the anointed one, but angels adored Him as both Christ and the Lord Jehovah.

Peter declared that He was both Lord (Jehovah) and Christ (the anointed one).

He was a lion, and yet He was a lamb. He was a star, and He was the sun. He was the sacrifice, and also the great high priest. He was the door of the sheepfold, yet He was the shepherd. He was the root and the offspring of David.

Finally, let us notice Paul's admonition in Colossians 2:8-13: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily." (May I pause here between the ninth and tenth verses to say that

tradition and history, and the records in your encyclopedias, and church history prove that in the third and fourth centuries, the fathers of Roman Catholicism gave the world the doctrine of the trinity, which is a tradition of men and not a Scriptural truth.) Let us begin reading now in the tenth verse: "And ye are complete in him [*not* in *them*], which is the head of all principality and power: In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses."

CHAPTER ELEVEN

A Bible Study

"God in Christ; Proving Jesus to be the One and Only God"

As an introduction, let us read Ephesians 1:15-23: "Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, Cease not to give thanks for you, making mention of you in my prayers; That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, *the fulness of him that*

filleth all in all."

Philippians 2:9-11 says, "Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Colossians 1:15-19 declares, "Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. *For it pleased the Father that in him should all fulness dwell."*

Colossians 2:8-9 says, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. *For in him dwelleth all the fulness of the Godhead bodily."*

Jesus is God manifest in the flesh (II Corinthians 5:19; I Timothy 3:16; John 1:1 and 14).

When you see Jesus, you see the Father; and when you believe on Jesus, you believe on the Father (John 12:44, 45 and John 14:8, 9).

The God who created the heavens and the earth (Genesis 1:1) afterwards came into the world, and the world knew Him not (John 1:10, 11; Colossians 1:16 and 17).

Our Redeemer, Jesus Christ, made the world by Himself (Isaiah 44:24; John 1:3 and 10; Revelation 4:11).

Jesus is the Almighty (Isaiah 9:6, Matthew 28:18; Revelation 1:8; Revelation 4:8).

God, who declared that He was the first and the last, is revealed to be Jesus Christ (Isaiah 44:6 and 8; 41:4; 48:12). Compare these verses with Revelation 1:8 and 17; Revelation 22:13.

Our God and Saviour is one and the same person. (Isaiah 43:10, 11; 45:15, 21; 49:26; 63:8; I Timothy 4:10; Titus 2:10, 13; Jude 25).

The Lord God of the holy prophets is Jesus Christ (Revelation 22:6 and verse 20).

Jesus proved Himself to be God when He walked on the sea (Matthew 14:25 with Job 9:8).

He that descended (I Corinthians 15:47) is the same that ascended (Proverbs 30:4; John 3:13; Ephesians 4:8-10).

God the Father who is above all (Ephesians 4:6) is Jesus Christ (John 3:31).

In conclusion, the Lord of Hosts is the King of Israel (Isaiah 44:6), and the King of Israel was acknowledged to be Jesus (John 1:49).

CHAPTER TWELVE

A Bible Study

"Christ Delivering up the Kingdom to the Father;
Who is the One Who Sits on the Throne?
and Who is the Lamb?"

This first Scripture reads as follows: "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, *that God may be all in all"* (I Corinthians 15:24-28).

This entire passage is dealing with the very first statement in verse 24, "Then cometh the end. . . ." The end of what? Let us notice just what is in question. Verses 20-23 reveal that the plan of redemption is the question, the means by which God provided to save man from his fallen state and the sentence of death that passed upon

all mankind in Adam. "As in Adam all die, even so in Christ shall all remain alive" (verse 22).

In John 1:1-3, we find that God, the Word in the very beginning, finally became flesh (verse 14) in order to redeem man. John said His glory was the glory of the only begotten of the Father. Paul said, "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." In other words, God the eternal Spirit (for God is a Spirit, who is invisible) revealed and manifested Himself in flesh. He became visible in the body of flesh, which He Himself had begotten. In the man Christ Jesus, we find the mediator between God and fallen mankind (I Timothy 2:5).

God was in Christ, reconciling the world unto Himself (II Corinthians 5:19). "And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death. . . ." (Colossians 1:20-22).

The second passage in our subject is Revelation 4:2 and 3, "And immediately I was in the spirit: and, behold, a throne was set in heaven, and *one* sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald." Then we read in Revelation 5:6-7: "And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God

sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne."

In the Book of Revelation, the lamb is a symbolic picture of God's plan of redemption. When John turned to see the Lion of the tribe of Judah, a symbol of the King of kings and Lord of lords, he saw a lamb as it has been slain, a symbol of redemption.

John never saw two persons; he saw Jesus as both Lord and Saviour.

Jesus said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matthew 24:14).

So when the mystery of God shall be finished (Revelation 10:7): God's dealing with men on earth, then the need of a Mediator shall be no more, and we shall see Him as He is—the *one* that sits upon the throne (Revelation 4:2, 3; 5:1, 6, 7; 19:4); "the Alpha and Omega," "the first and the last," "the beginning and the ending;" "he that liveth and was dead," but is now "alive for evermore;" "the Lord, which is, and which was, and which is to come, the Almighty" (Revelation 1:17, 18, 8). We shall be complete in *Him*, who is the head of all principality and power (Colossians 2:9, 10; 1:19).

Throughout eternity we shall behold the "exceeding riches of his grace in his kindness toward us [in redeeming us] through Christ Jesus" (Ephesians 2:7).

We shall see the glorified body of Jesus, revealing the glory of the eternal God, as *He* sits upon the throne. The God who sits on the throne and is worshipped in Revelation 19:4 is the same *one* mentioned in Revelation 21:5, who shall be their God and wipe away all tears (See

verses 3 and 4). And He is the Alpha and Omega, the beginning and the end in verse 6 and chapter 22:13. He then tells us that His name is *Jesus*, in Revelation 22:16. His throne is called the throne of God and of the Lamb in verse 3. We shall see *His* (not their) face and serve *Him* (not them).

In conclusion, let us notice the last of the references in question: I Corinthians 15:28, "that God may be all in all." We find in Colossians 1:15 that the glorified body of Jesus is the very image of the invisible God, and that by Jesus "were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by *him*, and for *him:* And *he* is before all things, and by *him* all things consist. And *he* is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence" (Colossians 1:16-18). This is the fulfillment of the words, "that God may be all and in all."

CHAPTER THIRTEEN

A Bible Study

"Baptism Holds A Prominent Place in the Scripture"

When we make a careful study of the Bible, we will find that "water" has been in God's plan from the very beginning. We read in Genesis 1:2, "And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." And again, in Genesis 2:10, "And a river went out of Eden to water the garden." It was God's pleasure to deal with water. It also became His means of judgment in the sending of the flood.

When God led Israel out of Egypt's bondage, their first test or trial, or God's first great manifestation and blessing to them en route to the Promised Land, was at the great Red Sea. The apostle Paul wrote about it by saying, "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea" (I Corinthians 10:1, 2).

Elijah, facing wicked King Ahab and 450 prophets of Baal on the top of Mount Carmel, in the presence of

backslidden Israel, completely "baptized" his sacrifice and altar with twelve barrels of water. God's approval was evidence by the *fire* that consumed it.

We will not forget Gideon and his army of thirty-two thousand. God's test came at the water's edge and left him only three hundred men, yet not one of them failed in the battle that followed.

At the very beginning of the New Testament era, John, "The voice of one crying in the wilderness," began preaching on the banks of Jordan, "the baptism of repentance for the remission of sins. And there went out unto him all the land of Judaea, and they of Jerusalem, and were *all* baptized of him in the river of Jordan, confessing their sins" (Mark 1:3-5).

Jesus declared that "the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him" (Luke 7:30). When Jesus began His own ministry, He proved that, to fulfill all righteousness, it was very essential to be baptized by submitting Himself unto John to be baptized. It is absurd to believe that Jesus, our "example," would have been baptized in water had it not been essential. It is useless, too, to try to prove that He was not "buried" in baptism. "And Jesus, when he was baptized, *went up straightway out of the water"* (Matthew 3:16).

Jesus fixed "water baptism" in His plan for the saving of mankind when He included it so boldly and plainly in His great commission (of which we shall study later), delivered unto the disciples before He was taken up from them to heaven. The special emphasis our Lord placed upon water baptism need not be questioned by those who desire to obey His commandments. Neither should

anyone question the perfect understanding with which He blessed His apostles (Luke 24:45; Acts 1:1-4).

In the Book of Acts we are confronted with the fact that whenever and wherever people believed on the Lord Jesus, they were baptized in water. All this proves the importance and essentiality of baptism. Even the Philippian jailor knew not to wait until daylight but was "the same hour of the night [midnight] . . . baptized, he and all his, straightway" (Acts 16:33). Certainly had it not been necessary, with the apostles' suffering with their wounded backs and the family all retired, baptism could have waited until the next day; but not so! Believing on the Lord Jesus Christ required immediate action in obeying the terms of the gospel.

We must not overlook the case of Paul at the time of his conversion. Becoming acquainted with the Lord for the first time in his life, he asked the Lord Jesus what He would have him to do. Jesus emphasized that it would be told him after he got to the city, "what thou *must do*." When Jesus made this clear, Paul did not try to "out argue" the question. When that devout man named Ananias came to him and said, "The Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost" (Acts 9:17). "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16).

There is no other doctrine or practice of the church that holds such a prominent place in the Scriptures as that of water baptism. And it must be performed in the *name* of the Lord Jesus Christ, as we shall study further on.

We all believe that baptism should be practiced by

"immersion;" we further believe that "speaking with other tongues as the Spirit gives utterance" is the accompanying sign of the baptism of the Holy Ghost. We contend and preach that "anointing with oil in the name of the Lord" is the New Testament method or practice in praying for the sick, that we should observe the Lord's Supper literally, and that giving our substance in tithes and offerings is God's ordained plan to support and carry on the church. Yet many forget that there is far more Scripture in support of the use of the name of Jesus in baptism than in any of the above-mentioned doctrines or practices.

There is not one single instance recorded in the New Testament, or in any genuine book of the first century, concerning the teaching and practice of the early church, where any other method (or formula) was ever used.

If baptism in the name of Jesus was so prominent in the New Testament days and continued for at least the first one hundred years of the early church, it surely should encourage us all to be willing to look into the subject with open minds and open hearts and allow the Holy Ghost to lead and guide us into all truth.

The words of Jesus, as recorded in Matthew 28:19, were never intended by our Lord to be used as a "formula" in water baptism and, therefore, were never used as such by His apostles. Therefore, to more fully understand the true meaning of the words of Jesus in His giving the "great commission," we shall, in the next chapter, study it in detail, comparing the recorded references of the same commission, as given us by other writers of the gospels, with that of Matthew. Scripture compared with Scripture always reveals the "deeper meaning" of God's Holy Word.

CHAPTER FOURTEEN

A Bible Study

"The Great Commission"

The great commission is summed up in four commandments, or duties, to be fulfilled, with a promise following, namely:

1. "Go ye therefore . . ."
2. "Teach all nations . . ."
3. "Baptizing them in the *name* of the Father, . . ."
4. "Teaching them to observe all things whatsoever I have commanded you . . ."

And now the promise that followed: "And, lo, I *am with you alway. . . .*" So great was the commission that Jesus promised to accompany those who dared to obey it. His promise was not for just one short period but for "alway, even unto the end of the world." His promise was given on conditions, and those conditions were the fulfilling of the commandments contained in His great commission.

The great commission was spoken to the eleven apostles and those gathered together with them at Bethany.

They received His commandment to evangelize the world. In His commandment to do so, He emphasized the

"continued observance" of all else He had commanded.

It is wonderful, too, to note that they carried out His commission to the letter, as recorded by Mark in the closing verse of his Gospel: "And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following" (Mark 16:20).

Therefore, we shall endeavor to analyze the great commission as follows:

1. The training and qualification of those commissioned.
2. The commission emphasized by Matthew, Mark, and Luke.
3. The records proving how, and in what manner, the commission was obeyed.

The Training and Qualification of Those Commissioned

We should notice how Jesus selected and called men to follow Him; how He instructed and trained them; how He proved Himself to them; and how He acquainted them with deity and power.

For three and a half years He led them, manifested His power and love to them, and let them behold Him as He did the impossible on many occasions. He admonished them, "Be not faithless, but believing" (John 20:27). He taught them, "When ye stand praying, *forgive"* (Mark 11:25), and again, "What things soever ye desire, when ye pray, *believe* that ye receive them, and ye shall have them" (Mark 11:24). He said, "All things are possible to him that *believeth"* (Mark 9:23).

Jesus continually pointed them to a great future ex-

perience, the coming of the Comforter—the baptism of the Holy Ghost. He breathed on them and said, "Receive ye the Holy Ghost" (John 20:22). This was fullfilled on the Day of Pentecost (Acts 2:1-4).

After three and a half years of training, teaching, and manifesting Himself to His disciples, we notice the closing hours of instructions, given in a large, upper room, where He ate with them the last Passover Feast and instituted the Lord's Supper as a memorial.

The keynote of all His words to them pointed to that great experience which He had come to give the world. It was that of which He spoke to the woman of Samaria and then promised on one of their feast days when he stood and cried, "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly [or innermost being] shall flow rivers of living water" (John 7:37, 38).

Let us pay special attention to the last words Jesus spoke on earth to His disciples. These words were spoken after His resurrection and after His having appeared to them, showing "himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God" (Acts 1:3).

We notice that He "commanded them that they should not depart from Jerusalem, but wait for the *promise* of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:4-5).

Although He had commanded them to go into all the world, yet He made them know they were not qualified

until they were filled with the Holy Ghost. He said, "But ye shall receive power, after that the Holy Ghost is come upon you: and [then] ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

Those were His parting words to His disciples. The last emphasis He placed on all His commands was concerning the greatest and all-important qualification—the *baptism of the Holy Ghost.*

The Commission Emphasized

1. **MATTHEW.** Matthew 28:19, 20 gives us his account of the great commission as follows: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

   Matthew understood Jesus to mean to evangelize all nations, to bring them into the knowledge of the kingdom of God, and then baptize them in the [singular] name of the Father, and of the Son, and of the Holy Ghost.

   What is the name of the Father? Matthew had heard Jesus say, "After this manner . . . pray ye: Our Father which art in heaven, Hallowed be thy name" (Matthew 6:9). The "name" of the Father indicates that the Father has a name. Jesus also said, "I am come in my Father's *name"* (John 5:43), and again, "I have manifested thy *name* [the Father's] unto the men which thou gavest me out of the world" (John 17:6).

It is true that the expression, as recorded in Matthew's account of the commission, gave birth to the theory of three persons in the Godhead. Adam Clark, in his commentary of the Scriptures, said, "The orthodox, as they are termed, have generally considered this text as a decisive proof of the doctrine of the holy Trinity, . . . but this I can never believe; I must abide by what I believe to be the meaning of the Scriptures." (Clark's Commentary, Vol. 5, page 284).

It is clear that the name of Jesus is the name of the Father and of the Son and of the Holy Ghost, for the angel had announced before His birth, "Thou shalt call his *name* JESUS [Jehovah-Savior]: for he shall save his people from their sins" (Matthew 1:21).

This was the fulfillment of the prophecy recorded in Isaiah 7:14, they "shall call his *name* Immanuel," which being interpreted is, God with us. (See also Matthew 1:23.) Let us also notice, further, that the singular *name* of the Lord Jesus is referred to by all other writers recording the account of the great commission.

2. MARK. Mark gives his account of the commission, thus: "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my *name* [singular] shall they cast out devils. . . ." (Mark 16:15-17).

Mark went further to record, that "they went forth and preached every where, the Lord working with them, and confirming the word with signs following" (Mark 16:20).

Mark's account is in full harmony with Matthew and with Luke and agrees with the record of how the commission was preached, practiced, and obeyed in the Book of Acts.

3. LUKE. Luke makes us to know beyond the shadow of a doubt that the apostles knew and understood the words of Jesus when He gave the great commission. For we read in Luke 24:45-48, "Then opened he their understanding, that they might understand the scriptures, And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things."

This makes clear the following:

A. What is to be preached.

B. How it was to be preached.

C. In what *name* it was to be preached.

D. Where this specific preaching would begin.

How The Commission Was Obeyed

IN JERUSALEM. Let us keep in mind the four commandments of duties in the great commission: "Go, Teach, Baptize, and Observe."

After the disciples were filled with the Holy Ghost (second chapter of Acts), they were ready for service. We have already learned that "repentance and remission of sins" were to be preached in the *name* of Jesus and that it was to begin at Jerusalem.

Let us also bear in mind that Jesus had given Peter a

very special commission in Matthew 16:18-19 when He said, "And I will give unto thee the *keys* of the kingdom of heaven. . . ." Jesus further made known that the action or words of Peter, pertaining to setting up of the church, or His kingdom, would be recorded as the authority of heaven itself. Therefore, it was necessary that the apostle Peter speak first on the Day of Pentecost—the birthday of the church.

Peter did not speak alone, for we read of "Peter, standing up with the eleven" (Acts 2:14). In other words, the rest of the apostles were standing with Peter and agreeing with his words.

His great sermon, proclaiming the gospel of the Lord Jesus, so stirred the multitude that three thousand souls cried out unto Peter and the rest of the apostles, "Men and brethren, what shall we do?" (Acts 2:37).

Peter answered with all the authority of heaven behind him, in complete accord with the words of Jesus in the great commission, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:38, 39).

IN SAMARIA. On the Day of Pentecost, repentance and remission of sins began to be preached in Jesus' *name*, starting at Jerusalem. The record shows, further, that when Philip preached Christ to Samaria, there came great joy to that city. We read in Acts 8:12, "But when they believed Philip preaching the things concerning the kingdom of God, and the *name* of Jesus Christ, they were baptized, both men and women." According to verse 16,

they were baptized in the name of the Lord Jesus.

PAUL AT DAMASCUS. The persecutor, Saul of Tarsus, also received the same message when Ananias said unto him, "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the *name* of the Lord" (Acts 22:16).

IN CAESAREA. God convinced the apostle Peter and a number of Jews who were with him in Caesarea that Gentiles were included too. He did this by an outpouring of the Holy Ghost. Peter made this statement, "that through his name whosoever believeth in him shall receive remission of sins" (Acts 10:43). After God had so convinced Peter and those Jews, Peter then "*commanded* them to be baptized in the name of the Lord [Jesus]" (verse 48).

IN EPHESUS. About fifteen years later, or twenty-three years after the Day of Pentecost, the apostle Paul had a revival at Ephesus (Acts 19:1-6). He emphasized the baptism of the Holy Ghost and so stressed water baptism that the people were baptized in the *name* of the Lord Jesus. Then when he prayed for them, they were filled with the Holy Ghost and spoke in tongues.

Nine years later he besought Timothy to abide still at Ephesus, that he might "charge some that they teach *no other doctrine*"! (I Timothy 1:3).

IN CORINTH. Paul's first Epistle to the Corinthians, in view of his own conversion and his manner of baptizing the Ephesians, makes it very clear that they too (as well as all others) were baptized in the *name* of Jesus. For he said (I Corinthians 15:1-3), "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By

which also ye are saved, if ye keep in memory what I preached unto you [See Acts 19:1-6], unless ye have believed in vain. For I delivered unto you first of all that which I also received [Acts 22:16], how that Christ died for our sins according to the scriptures." He asks them in another place (I Corinthians 1:13), "Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?" Who *was* crucified for the Corinthians? Jesus Christ! Into whose *name*, then, were they baptized? The name of Jesus Christ! The context will permit no other answer, for unless they were baptized in the name of Jesus, his statement would have no meaning whatsoever.

THE ROMANS, GALATIANS, COLOSSIANS, AND OTHERS. It is needless to go into detail showing that all these were baptized in the name of Jesus, for such statements as follow will suffice: "baptized into Jesus Christ"; "buried with him in baptism"; "baptized into his death"; "planted together in the likeness of his death" (Romans 6:3-5; Galatians 3:27; Colossians 2:12). We shall go into these Scriptures later with a fuller explanation in Paul's teaching on water baptism.

Let us remember this: to follow the Lord Jesus in obeying His great commission, we *must* follow these who heard Him. Paul said to the Thessalonians: "And ye became followers of us, and of the Lord" (I Thessalonians 1:6).

The apostle Peter gave us the following admonition, a short time before his execution and thirty-three years after he had preached on the Day of Pentecost, "This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: That

ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us [Acts 2:38] the apostles of the Lord and Saviour" (II Peter 3:1, 2).

In conclusion, let us notice Paul's teaching on water baptism. It will be well for us to consider the life and doctrine of the apostle Paul, even on the subject of water baptism.

Paul's statement to the Thessalonians (I Thessalonians 1:5), "For our gospel came not unto you in word only, but . . . in much assurance," should encourage us to look into what and how he preached.

His challenge to the angels to contradict his message makes it all the more important that we believe and preach accordingly. "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you [Acts 19:1-6], let him be accursed" (Galatians 1:8).

He informed the Corinthians that what he preached unto them he had also received first before delivering it unto them (I Corinthians 15:1-4). He further stated to them that he preached the same thing everywhere he went, in every church. (I Corinthians 4:17).

It cannot be denied that Paul was baptized in water in the name of the Lord Jesus (Acts 22:16) and that he practiced baptizing his converts in the name of Jesus, even though they had formerly been baptized in water unto John's baptism (Acts 19:1-6).

Paul goes so far as to say that water baptism in the *name* of Jesus is necessary to put one into Christ. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" (Romans 6:3).

Some try to make you think he was talking about the baptism of the Spirit here, but the following verse shows plainly that he was talking of water baptism, and that in the (singular) *name* of Him who died for us. "Therefore we are buried with *him* [not them] by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life [the baptism of the Spirit]. For if we have been planted together in the likeness of his death [of the one who died for us], we shall be also in the likeness of his resurrection" (Romans 6:4, 5).

The same term, "buried with him in baptism," is used in Paul's Epistle to the Colossians (2:12), for he had already informed them that Jesus was (in His earthly life) the "image of the invisible God, the firstborn [resurrected and glorified] of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by *him,* and for *him:* And *he* is before all things, and by *him* all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things *he* might have the preeminence. For it pleased the Father that in *him* should all *fulness* dwell . . . For in him dwelleth all the fulness of the Godhead bodily" (Colossians 1:15-19; 2:9).

Paul said to the Galatians, "For as many of you as have been baptized into Christ have put on Christ" (Galatians 3:27). This is fulfilled by obeying Acts 2:38, the way of entrance into the body of Christ.

Let us notice the record of Paul's experience and what took place at Philippi. His vision of a man calling

for help over in Macedonia made him to know that the Spirit of God had called him there to preach the gospel (Acts 16:6-10).

His first service was held out of the city by the riverside (Acts 16:12, 13). His first convert was a woman named Lydia. She and her household were baptized.

After a number of days, Paul cast an unclean spirit out of a girl. As a result, both he and Silas were put in jail. (Acts 16:16-24).

The miracle that took place that night and resulted in the conversion of the jailor and his family will surely prove the essentiality of baptism. We read: "And he took them [Paul and Silas] the same hour of the night [midnight], and washed their stripes; and was baptized, he and all his, straightway" (Acts 16:33). It is proved they were baptized in the *name* of the Lord Jesus by the wonderful exaltation of Jesus in Paul's letter to the Philippians: "Wherefore God also hath highly exalted him [Jesus], and given him a *name* which is above every name: That at the *name of Jesus* every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that *Jesus Christ is Lord*, to the glory of God the Father" (Philippians 2:9-11).

CHAPTER FIFTEEN

Conclusion

Whether the father of the Reformation, Martin Luther, knew the depth of meaning in his statement or not, he struck the keynote when he said: "This I have often said, and now say it again, that when I am dead it may be thought of, and men may learn to avoid all teachers as sent and driven by the devil, who set up to talk and preach about God simple and sundered from Jesus Christ. If thou wouldst go straight to God and surely approach Him, so as to find in Him mercy and strength, never let thyself be persuaded to seek elsewhere than in the Lord Jesus Christ. In *Him* begin thy art and study, in *Him* let it abide firm, and wherever else thine own reason and thinking or any other man's would lead thee, shut thine eyes and say, 'I must not know any other God than in my *Lord Jesus Christ.'*"

"God was in Christ"; "This is my beloved Son, in whom I am well pleased"; "I am in the Father, and the Father in me" (II Corinthians 5:19; Matthew 3:17; John 14:11).

When you can clear your mind from the traditions of past dark ages and see and behold the glory of God in Christ Jesus, the adoration and reverence for His wonderful name will enrapture your very soul.

As a bride honors the name of her bridegroom and is not ashamed to be called by his name, even so the church, who is espoused to Christ, cannot but worship and exalt His glorious name. "For," as Paul hath said, "in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power . . . buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead" (Colossians 2:9, 10, 12).

Let us remember that it was the people who were supposed to be the nearest to Him that condemned Him to death. It was not the outcasts and wicked nonreligious, but rather the priests and elders. They, through their traditions, thought they understood the plan of God, but even Jesus wept over them, and said, "If thou hadst known!" (Luke 19:42). No man can do anything in His name and speak evil of Him. (See Mark 9:39). We shall do well to live and act within the bounds of holy Writ, for it is the Word of God, given us through His holy apostles, and will judge us in that day.

Let me remind you, in closing, that the best information available shows that the Book of Matthew was written years after the Day of Pentecost. Therefore the apostles were guided only by the direct leading of the Holy Ghost when they preached and practiced baptism in the name of our Lord Jesus Christ.

And let me quote with the apostle Paul, "Finally, my brethren, be strong in the Lord, and in the power of his might" (Ephesians 6:10). Let us recognize that we are living in the day of which Jesus spoke when he said, "But in vain they do worship me, teaching for doctrines the

commandments of men (Matthew 15:9).

Never was there a time in the history of the world when false doctrines, traditions, theories, and opinions of men were so prevalent as today. But among it all, there is the truth, the truth of God, the Word of God and the real scriptural teachings of God's truth.

Let me admonish every reader of this book, especially every minister and gospel worker, remember, "*Buy the truth, and sell it not"* (Proverbs 23:23). The latter part of that verse also speaks of "wisdom, and instruction, and understanding."

Let us also remember the words of the apostle Paul to the Colossians (2:2), "That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ."

Baptism in God's Plan

To my son, Reverend O. R. Fauss,
and all those younger ministers who call me Pop,
the second edition of *Baptism in God's Plan*
is affectionately dedicated.

Preface

It is the sincere desire of the author that the outlines herein are to be understood as given for enlightenment and not for the sake of an argument.

Having studied this subject to a great extent and heeding the appeal of many friends and associate ministers of the blessed gospel of our Lord to set forth in a more complete detail the facts, proofs, and information of baptism, this book is submitted for the glory of God and the magnitude of His wonderful name.

Editor's Note: The third edition incorporates minor changes of punctuation, capitalization, and wording to conform to current Word Aflame Press house rules and enhance clarity. The changes are stylistic and do not alter the author's meaning.

Introduction

The main purpose of writing this booklet on the subject of water baptism is to show the plain, simple, scriptural teaching concerning the matter.

Anybody who is not prejudiced against the truth is not afraid to read and study the Scriptures with us, because lovers of truth are seekers for truth. Sad to say, many have shut the door of their heart against many truths in the Word of God, due to prejudice.

Every Christian should hold forth in his heart the love and esteem for God's Word above everything else in the world. If God's Word crosses our theory or what we have been taught to believe, then hold on to the Word of God, for it will stand forever.

To reject or refuse to believe any part of the Word of God means we have rejected God. Remember King Saul? He only failed in two things: he kept one man alive, and he kept a herd of sheep and oxen for sacrifice. He had gone out on the very day God told him, followed directions en route, wiped out the Amalekites utterly, destroying the city to the ground, yet he was rejected for failing to obey the fullness of the Word of God. Paul said, "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it"

(Hebrews 4:1). Every line of Scripture is given for our instruction and nothing is to be refused.

We are aware that many unreasonable and erroneous statements have been made about the subject of baptism in the name of Jesus, but that in no way takes the subject out of the Word of God or out of God's plan.

As we have approached every other truth or revelation of truth in the Word of God since the days of Martin Luther, Calvin, Knox, the Wesleys, and others, let us approach this subject with our hearts open. Step by step, God has led His people since the Dark Ages from truth unto truth, and we can be assured that when we come to Him for bread, He will not give us a stone. There is no stronger evidence of truth as when Scripture agrees with Scripture, because there is no contradiction with God and His Word.



Texas state convention Pentecostal Assemblies of Jesus Christ at Pelly, Texas, June 20-22,1939.

CHAPTER ONE

Baptism Holds a Prominent Place in Scripture

When we make a careful study of the Bible, we will find that water has been in God's plan from the very beginning. We read in Genesis 1:2, "And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." And again, in Genesis 2:10, "And a river went out of Eden to water the garden."

It was God's pleasure to deal with water. It also became His means of judgment in the sending of the Flood.

When God led Israel out of Egypt's bondage, their first test or trial, or God's first great manifestation and blessing to them en route to the Promised Land, was at the great Red Sea. The apostle Paul wrote about it by saying, "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea" (I Corinthians 10:1-2).

Elijah, facing wicked King Ahab and 450 prophets of Baal on the top of Mount Carmel, in the presence of

backslidden Israel, completely baptized his sacrifice in twelve barrels of water. God's approval was evidenced by the fire that consumed it to the ground.

We will not forget Gideon and his army of thirty-two thousand. God's final test came at the water's edge and left him but a small army of three hundred men, yet not one of them failed in the battle that followed.

At the very beginning of the New Testament era, "the voice of one crying in the wilderness" began preaching on the banks of Jordan "the baptism of repentance for the remission of sins. And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins" (Mark 1:3-5).

Jesus declared, "The Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him" (Luke 7:30).

When Jesus began His own ministry, He proved that to "fulfill all righteousness" it was very essential to be baptized, and by so doing He submitted Himself unto John to be baptized. It is useless to believe that Jesus, our "example," would have been baptized in water had it not been essential. It is useless, too, to try to prove that He was not "buried" in baptism. "And Jesus, when he was baptized, went up straightway out of the water" (Matthew 3:16).

Jesus fixed water baptism in His plan for the saving of mankind when He included it so boldly and plainly in His great commission (which we shall study later), delivered unto the disciples before He was taken up from them to heaven. The special emphasis our Lord placed upon water baptism need not be questioned by those who desire to obey His commandments. Neither should

the perfect understanding with which He blest His apostles (Luke 24:45; 1:1-4) be doubted or confused.

In the Book of Acts we are confronted with the fact that whenever and wherever any believed on the Lord Jesus, they were baptized in water. All this proves the importance and the essentiality of baptism. Even the Philippian jailer chose not to wait until daylight: "And he took them the same hour of the night, [midnight] . . . and was baptized, he and all his, straightway" (Acts 16:33). Certainly had it not been so necessary, and with the apostles' suffering with their wounded backs and the family all having retired, baptism could have waited until the next day; but not so! Believing on the Lord Jesus Christ required immediate action in obeying the terms of the gospel.

We must not overlook the case of Paul at the time of his conversion. Becoming acquainted with the Lord for the first time in his life, he asked the Lord Jesus what he would have to do. Jesus emphasized that it would be told him after he got to the city "what thou must do." When Jesus made this clear, Paul needed not try to argue the question. That devout man named Ananias came to him and said, "The Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost" (Acts 9:17). "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16).

There is no other doctrine or practice of the church that holds such a prominent place in the Scriptures as that of water baptism, and that performed in the name of the Lord Jesus Christ, as we shall study further on. We all believe that baptism should be practiced by immersion,

and we further believe that speaking with other tongues as the Spirit gives utterance is the accompanying sign of the baptism of the Holy Ghost. We contend and preach that anointing with oil in the name of the Lord is the New Testament method or practice in praying for the sick, that we should observe the Lord's Supper literally, and that giving our substance in tithes and offerings is God's ordained plan to support and carry on the church. Yet too many forget that there are far more verses of Scripture in support of the use of the name of Jesus in baptism than in any of the above-mentioned doctrines or practices. There happens not to be one single instance recorded in the New Testament, or in any genuine book of the first century recording the teaching and practice of the early church, where any other method or . . . formula was ever used. If baptism in the name of Jesus was so prominent in the New Testament days and continued for at least the first one hundred years of the early church, it surely should encourage us all to be willing to look into the subject with open mind and open heart for the Holy Ghost to lead and guide us into all truth.

The words of Jesus, as recorded in Matthew 28:19, were never intended by our Lord to be used as a formula in water baptism and, therefore, were never practiced as such by His apostles.

Therefore, to more fully understand the true meaning of the words of Jesus in His giving the great commission, we shall now study it in detail, comparing the recorded references of the same commission, as given to us by other writers of the Gospels, with that of Matthew as well. Scripture compared with Scripture always reveals the deeper meaning of God's Holy Word.

CHAPTER TWO

The Great Commission

The great commission of Matthew 28:19-20 is summed up in four commandments or duties to be fulfilled, with a promise in connection, namely:

1. "Go ye therefore."
2. "Teach all nations."
3. "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."
4. "Teaching them to observe all things whatsoever I have commanded you."

And now the promise therewith is: "And, lo, I am with you alway." So great was the commission that Jesus promised to accompany those who dared to obey it. His promise was not for just one short period but for "alway, even unto the end of the world." His promise was given on conditions, and those conditions were the fulfilling of the commandments contained in His great commission.

The great commission was spoken to the eleven apostles and those gathered together with them at Bethany. They received His commandment to evangelize the world. In His commandment to do so, He emphasized the

continued observance of all else He had commanded.

It is wonderful, too, to note that they carried out His commission to the letter, as recorded by Mark in the closing verse of his Gospel: "And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following" (Mark 16:20).

Therefore, we shall endeavor to analyze the great commission as follows:

1. The training and qualification of those commissioned.
2. The commission emphasized by Matthew, Mark, and Luke.
3. The records proving how and in what manner the commission was obeyed.

1. The Training and Qualifications of Those Commissioned

We should notice how Jesus selected and called men to follow Him, how He instructed and trained them, how He proved Himself to them, and how He acquainted them with deity and power.

For three and a half years He led them and manifested His power and love to them. He let them behold Him as He did the impossible on many occasions. He admonished them, "Be not faithless, but believing" (John 20:27). He taught them, "When ye stand praying, forgive" (Mark 11:25), and again, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24), and, "All things are possible to him that believeth" (Mark 9:23).

Jesus continually pointed them to a great future

experience: the coming of the Comforter, the baptism of the Holy Ghost. He breathed on them and said, "Receive ye the Holy Ghost," (John 20:22), which was fulfilled on the Day of Pentecost. (See Acts 2:1-4.)

After three and a half years of training, teaching, and manifesting Himself to His disciples, we notice the closing hours of these instructions given in a large upper room, where Jesus ate with them the last Passover feast and instituted the Lord's Supper as a memorial.

The keynote of all His words to them pointed to that great experience He had come to give the world. It was that which He spoke of to the woman of Samaria and then promised on one of their feast days when He stood and cried, "If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, out of his belly [or innermost being] shall flow rivers of living water" (John 7:37-38).

Let us pay special attention to the last words Jesus ever spoke to His disciples. These words were spoken after His resurrection, and having appeared unto them, He "shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God" (Acts 1:3).

We notice that He commanded them that they should not depart from Jerusalem, "but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:4-5).

Although He had commanded them to go into all the world, yet He made them know they were not qualified until they were filled with the Holy Ghost. He said, "But

ye shall receive power, after that the Holy Ghost is come upon you: and [then] ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

Those were His parting words to His disciples. The last emphasis He placed on all His commands was concerning the greatest and all-important qualification—*the baptism of the Holy Ghost*!

2. The Commission Emphasized

a. *Matthew*. Matthew gave us his account of the great commission as follows (28:19-20): "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

Matthew understood Jesus to mean to evangelize all nations, to bring them into the knowledge of the kingdom of God, and then baptize them in the singular name of the Father, and of the Son, and of the Holy Ghost.

What is the name of the Father? Matthew heard Him say, "Therefore pray ye: Our Father which art in heaven, Hallowed be thy name" (Matthew 6:9). "The name of the Father" indicates that the Father has a name, even so with, "Hallowed be thy name"!

Jesus also said, "I am come in my Father's name," (John 5:43), and again, "I have manifested thy [the Father's] name unto the men which thou gavest me out of the world" (John 17:6).

It is true that this expression as recorded in Matthew's account of the commission gave birth to the

theory of three persons in the Godhead. Adam Clark in his commentary of the Scriptures said, "The orthodox, as they are termed, have generally considered this text as a decisive proof of the doctrine of the holy Trinity, . . . but this I can never believe; I must abide by what I believe to be the meaning of the Scriptures." (See Adam Clark, *Commentary* 5:284.)

It is clear and plain that the name Jesus is the name of the Father and of the Son and of the Holy Ghost, for the angel had announced before His birth, "Thou shalt call his name JESUS [Jehovah-Saviour]: for he shall save his people from their sins" (Matthew 1:21).

This was the fulfillment of the prophecy recorded by Isaiah: "And shall call his name Immanuel," which being interpreted is, God with us. (See Isaiah 7:14; Matthew 1:23.) Let us also notice further that the singular name of the Lord Jesus is referred to by all the other writers recording the account of the great commission.

b. *Mark*. Mark gave his account of the commission thus: "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name [singular] shall they cast out devils" (Mark 16:15-17).

Mark went further to record that they "went forth, and preached every where, the Lord working with them, and confirming the word with signs following" (Mark 16:20).

His account is in full harmony with Matthew and with Luke and agrees with the record of how the commission was preached, practiced, and obeyed in the Book of Acts.

c. *Luke*. Luke makes us to know beyond the shadow of a doubt that the apostles knew and understood the words of Jesus when He gave the great commission, for we read: "Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things" (Luke 24:45-48). This makes clear the following:

1. What was to be preached.
2. How it was to be preached.
3. In what name it was to be preached.
4. Where this specific preaching would begin.

3. The Record Proving How and in What Manner the Commission Was Obeyed

a. *Jerusalem*. Let us keep in mind the four commandments or duties in the great commission: go, teach. baptize, and observe.

We notice that after they were filled with the Holy Ghost (Acts 2), they were ready for service. We have already learned that "repentance and remission of sins" were to be preached in the name of Jesus, and that it was to begin at Jerusalem.

Let us also bear in mind that Jesus had given Peter a very special commission when He said, "And I will give unto thee the keys of the kingdom of heaven" (Matthew 16:19). Jesus further made known that the action or words of Peter pertaining to the setting up of the church,

or His kingdom, would be recorded as the authority of heaven itself. Therefore, it was necessary that the apostle Peter speak first on the Day of Pentecost—the birthday of the church.

Peter spoke not alone, for we read, "Peter, standing up with the eleven" (Acts 2:14). In other words, the rest of the apostles were standing with and agreeing with the words of Peter.

His great sermon proclaiming the gospel of the Lord Jesus, so stirred the multitude that three thousand souls cried out unto Peter and the rest of the apostles, "Men and brethren, what shall we do?" (Acts 2:37).

Peter answered with all the authority of heaven behind him, in complete accord with the words of Jesus in the great commission: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:38-39).

b. *Samaria*. Repentance and remission of sins, on the Day of Pentecost, began to be preached in Jesus' name, starting at Jerusalem. The record shows further that when Philip preached Christ to Samaria, there came great joy to that city. We read in Acts, "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women . . . in the name of the Lord Jesus" (Acts 8:12, 16).

c. *Paul at Damascus*. The persecutor Saul of Tarsus also received the same message when Ananias said unto him, "And now why tarriest thou? arise, and be baptized,

and wash away thy sins, calling on the name of the Lord" (Acts 22:16).

d. *Caesarea*. God convinced the apostle Peter and a number of Jews who were with him in Caesarea that Gentiles were included too, by an outpouring of the Holy Ghost. Peter made this statement: "That through his name whosoever believeth in him shall receive remission of sins" (Acts 10:43). After God had so convinced Peter and those Jews, Peter then commanded them, those Gentiles, "to be baptized in the name of the Lord [Jesus]" (Acts 10:48).

e. *Ephesus*. About fifteen years later, or twenty-three years after the Day of Pentecost, the apostle Paul had a revival at Ephesus. (See Acts 19:1-6). He emphasized the baptism of the Holy Ghost and so stressed water baptism that the people were baptized over again "in the name of the Lord Jesus." Then he prayed for them, and they were filled with the Holy Ghost and spoke in tongues. Nine years later he besought Timothy to abide still at Ephesus, that he might "charge some that they teach no other doctrine" (I Timothy 1:3).

f. *Corinth*. Paul's first epistle to the Corinthians, in view of his own conversion and his manner of baptizing the Ephesians, makes it very clear that they too (as well as all others) were baptized in the name of Jesus, for he said, "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you [Acts 19:1-6], unless ye have believed in vain. For I delivered unto you first of all that which I also received [Acts 22:16], how that Christ died for our sins according to the scriptures;

and that he was buried, and that he rose again the third day according to the scriptures" (I Corinthians 15:1-4). He asked them in another place, "Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?" (I Corinthians 1:13). Who was crucified for the Corinthians? Jesus Christ! Into whose name were they baptized? Jesus Christ! The context will permit no other answer, for unless they were baptized in the name of Jesus, his statement would have no meaning whatsoever.

g. *The Romans, Galatians, Colossians, and Others*. It is needless to go into detail to show that all these were baptized in the name of Jesus, for such statements as the following will suffice: "baptized into Jesus Christ," "buried with him in baptism," "baptized into his death," "planted together in the likeness of his death" (Romans 6:3-5; Galatians 3:27; Colossians 2:12.) We shall go into these passages of Scripture later with a fuller explanation in chapter 3.

Let us remember: to follow the Lord Jesus in obeying His great commission, we must follow those that heard Him. Paul said to the Thessalonians, "And ye became followers of us, and of the Lord" (I Thessalonians 1:6).

The apostle Peter gave us the following admonition a short time before his execution thirty-three years after he had preached on the Day of Pentecost: "Beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us [Acts 2:38] the apostles of the Lord and Saviour" (II Peter 3:1-2).



Rev. O. F. Fauss and Rev. O. R. Fauss baptizing a convert in the name of the Lord Jesus Christ in Greater Bethel Tabernacle.

Paul's Teaching on Water Baptism

It will be well for us to consider the life and doctrine of the apostle Paul, even on the subject of water baptism.

His statement to the Thessalonians, "For our gospel came not unto you in word only, but . . . in much assurance" (I Thessalonians 1:5), should encourage us to look into what and how he preached the gospel. His challenge to the angels not to contradict his message makes it all the more important that we believe and preach accordingly: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you [Acts 19:1-6], let him be accursed" (Galatians 1:8).

He informed the Corinthians that what he preached unto them he had also received himself first before delivering it unto them. (See I Corinthians 15:1-4.) The Scriptures further indicate that Paul preached the same thing everywhere he went in every church. (See Colossians 1:23; I Corinthians 4:17.)

It cannot be denied that Paul was baptized in water in the name of the Lord Jesus (Acts 22:16) and that he practiced baptizing his converts in Jesus' name, even though they had formerly been baptized in water unto

John's baptism. (See Acts 19:1-6.)

Paul went so far as to say that water baptism in the name of Jesus is necessary to put you into Christ. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" (Romans 6:3). Some try to make us think he was talking about the baptism of the Spirit here, but the following verse shows plainly that he was talking of water baptism, and that in the singular name of the One who died for us. "Therefore we are buried with him [not them] by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life [the baptism of the Spirit]. For if we have been planted together in the likeness of his death [who died for us?], we shall be also in the likeness of his resurrection" (Romans 6:4-5).

The same term, "buried with him in baptism," is used in Paul's Epistle to the Colossians (2:12), for he had already informed them that Jesus was, in His earthly life, the "image of the invisible God, the firstborn [resurrected and gloried] of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fulness dwell. . . . For in him dwelleth all the fulness of the Godhead bodily" (Colossians 1:15-19; 2:9).

Paul said to the Galatians, "For as many of you as

have been baptized into Christ have put on Christ" (Galatians 3:27). This is fulfilled in Acts 2:38, the authority of the entrance into the body of Christ.

Let us notice the record of Paul's experience and what took place at Philippi. His vision of a man calling for help over in Macedonia made him to know the Spirit of God had called him there to preach the gospel. (See Acts 16:6-10.)

His first service was held out of the city by the riverside. (See Acts 16:12-13.) His first convert was a certain woman named Lydia. She was baptized and her household. (See Acts 16:15.)

After a number of days, Paul cast out an unclean spirit from a girl, which resulted in both Paul and Silas being placed in jail. (See Acts 16:16-24.)

The miracle that took place that night and resulted in the conversion of the jailer and his family will surely prove the essentiality of baptism, as we read: "And he [the jailer] took them [Paul and Silas] the same hour of the night [midnight], . . . and was baptized, he and all his, straightway" (Acts 16:33). It is certain they were baptized in the name of the Lord Jesus, due to the wonderful exaltation of Jesus in Paul's letter to the Philippians. "Wherefore God also hath highly exalted him [Jesus], and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2:9-11).



Rev. and Mrs. O. F. Fauss and Rev. and Mrs. David L. Fauss at the senior Fauss' sixtieth wedding anniversary.



The Fauss' enjoy the General Board banquet of the UPC in New Orleans, 1966, the year before Bro. Morgan's death in 1967.

CHAPTER FOUR

Essentiality of the Name of Jesus in Water Baptism

All through the ages past, it is a noticeable fact that God has demanded great respect and reverence for His name. We have heard the statement, "What's in a name?" The very tone of such in referring to any subject under discussion involving the name of the Lord is very irreverent. It could only be an expression of the unlearned or willingly ignorant.

When God began leading Israel out of Egypt, He never waited until He brought them to the Promised Land, but en route He warned them that, "I send an Angel before thee, to keep thee in the way." (See Exodus 23:20-23.) He warned them, "Beware of him, and obey his voice, provoke him not; . . . for my name is in him."

In the giving of the Ten Commandments, God said, "Thou shalt not take the name of the LORD thy God in vain" (Exodus 20:7).

God introduced Himself to Moses and Israel by His glorious and wonderful name Jehovah, when He said to Moses, "I am the LORD: and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them . . . Wherefore say unto the children of Israel, I am the LORD

[Jehovah], and I will bring you out . . . and I will redeem you with a stretched out arm" (Exodus 6:2-3, 6).

The value of God's name was so great until He threatens those who dare to profane it: "If thou wilt not . . . fear this glorious and fearful name, THE LORD [Jehovah] THY GOD; then the LORD [Jehovah] will make thy plagues wonderful" (Deuteronomy 28:58-59).

David said, "And they that know thy name will put their trust in thee" (Psalm 9:10). And Isaiah declared, "Make mention that his name is exalted" (Isaiah 12:4).

Solomon encouraged us by saying, "The name of the LORD is a strong tower: the righteous runneth into it, and is safe" (Proverbs 18:10). And the prophet Zechariah, speaking of Christ setting up His earthly kingdom, said, "And the LORD [Jehovah] shall be king over all the earth: in that day shall there be one LORD, and his name one" (Zechariah 14:9).

The apostle James acknowledged in Acts 15:14 how that God did visit the Gentiles "to take out of them a people for his name." To this agreed Zacharias, the father of John the Baptist, when he said, "Blessed be the Lord God of Israel; for he hath visited and redeemed his people" (Luke 1:68). The angel of the Lord who appeared unto Joseph also confirmed it by saying, "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins" (Matthew 1:21). The very name Jesus means Jehovah-Saviour, or Jehovah Who Saves.

To this agreed the prophet Isaiah, as repeated in Matthew 1:23: "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us."

Jesus, in His prayer in John 17:6, said, "I have manifested thy name unto the men which thou gavest me out of the world." He had also stated in John 5:43, "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive."

How could it be possible for those men, whom Jesus acknowledged had witnessed the manifestation of God's name, to be mistaken in the manner in which they obeyed His command, "That repentance and remission of sins should be preached in his name" (Luke 24:47)? Surely they knew what was the name of the Father, for He taught them to pray, saying, "Our Father which art in heaven, Hallowed be thy name" (Matthew 6:9).

Every reference of Christian baptism, or everything it symbolizes, points us to Jesus, the One that died and was buried and rose again. To be identified with Him, to be buried with Him in baptism, is the least one could expect to do to walk with Him. There is no other way to reach God or find God, "for whosoever shall call upon the name of the Lord shall be saved" (Romans 10:13).

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). In the preceding verse, verse 11, the apostle emphasized that the name of Jesus was the "stone . . . set at nought of you builders." This is proven because of the question he was answering in verse 7: "By what name, have ye done this?"

In James 5:14, we find definite instructions regarding prayer for the sick among us. All Holiness and Pentecostal movements or groups have laid great stress on this verse, and we all believe it because it is the inspired Word of God. Let us notice this verse very

closely: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord." This is exactly the same wording and language we read in Acts 10:48: "And he commanded them to be baptized in the name of the Lord." If you anoint the sick in the name of the Lord, which is Jesus ("In my name . . . they shall lay hands on the sick," Mark 16:17-18), why try to avoid the truth and the true meaning of God's Word in the matter of baptizing in the name of the Lord?

We can never claim the cleansing of His blood without accepting and believing on His name. The blood is in His name. "Whosoever believeth in him should not perish," because he believes "in the name of the only begotten Son of God" (John 3:16, 18). "And that believing ye might have life through his name" (John 20:31).

Why sing any longer, "Where He leads me I'll follow; I'll go with Him all the way," and then refuse to bear His wonderful holy name in baptism? Why try to debate the question and resent being "buried with him in baptism," in His name?

CHAPTER FIVE

Symbols or Types in the Old Testament

As we study the Word of God, it is wonderful to note that the Author of the Scriptures spoke "the end from the beginning," and of "things which be not as though they were" (Isaiah 46:10; Romans 4:17). It is wonderful how God delights to reveal His Word to those who are hungry and seeking for an understanding of His great plan and purpose among men, whom He created for His glory and came to redeem.

Adam and Eve, Type of Christ and the Church

"And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man" (Genesis 2:21-23).

In both Romans and I Corinthians Paul referred to Adam and Christ, showing that Adam was a type of Christ. Let us notice that, in comparing the two, Adam went to sleep, and while he slept, there was taken from

his side that which brought into existence Eve, his wife. While Jesus slept in death on the cross, His side was also pierced: "And forthwith came there out blood and water" (John 19:34), the elements by which He hath chosen to bring forth His church, His bride.

Adam only had one wife. Jesus only had one church.

Eve was the mother of all living. The church is the mother of us all. (Galatians 4:26; Revelation 21:2).

Adam said Eve was flesh of his flesh and bone of his bones. To be in the bride of Christ, both the blood and water are essential and placed in God's plan of salvation.

The Furniture in the Outer Court of the Tabernacle

Everyone who studies the plan of the Tabernacle in the wilderness, given to Moses, will agree that Moses wrote of Jesus. (See Luke 24:44.) Many writers have given wonderful explanations proving this to be true.

All agree that the brazen altar was fulfilled when Jesus went to the cross. He was the Lamb of God; He became the sacrifice for sin. In all this it is easy to agree. Yet when we move toward the sanctuary or Holy Place, the next thing we find is the brazen laver.

In order for the priest to get into the Holy Place, where the light of the golden candlestick shone, where he could partake of the shewbread and worship at the golden altar of incense or even pass through the veil, he first had to come by way of the brazen altar, the sacrifice for sin, and then, with the blood upon him, he had to wash in the brazen laver lest he die before passing through the veil. (See Exodus 30:18-20; Mark 16:16.) Hence the washing in the brazen laver is fulfilled in the New Testament plan (the Old Testament was a type)

when we have accepted Jesus at the Cross (brazen altar), our faith in His blood is evidenced by our obedience in baptism in His name (brazen laver), and we are filled with the Holy Ghost (passing through the veil).

God's name was in the old Temple, as we read in I Kings 8:29: "That thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there." God's name must therefore be in the new temple that Jesus spoke of when He said, "Destroy this temple, and in three days I will raise it up" (John 2:19).

The Ark of the Covenant

All the ark of the covenant contained or possessed and all it figuratively spoke of, today is found in Jesus. God's name was in the ark; it was "the ark of God, whose name is called by the name of the LORD" (II Samuel 6:2). It was where His glory dwelt, "between the cherubims." Jesus is our ark today, and we will never behold God's glory outside of Him. "For in him dwelleth all the fulness of the Godhead bodily" (Colossians 2:9). "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14). "To give the light of the knowledge of the glory of God in the face of Jesus Christ" (II Corinthians 4:6).



Rev. Oliver Fauss wrote and studied in this office in his home, 201 Twickenham Trail, Houston, Texas.

CHAPTER SIX

How the Doctrine of the Early Church Was Changed

Many who are not satisfied to take the Scriptures for their only authority, go to the "church fathers" and church history to try to prove their argument. They fail to remember that to do so they must refer back through the channels of the Roman Catholic Church to base their claims.

From the best authority we can find, the first genuine account of using some of the words of Matthew 28:19 as a formula in water baptism is found in Justin's *First Apology*. This was written about ninety years after the death of Paul, about 153 A.D.

To know the truth of the matter as to when the early church got away from the old paths laid down by the apostles, let us remember the warning of the apostles, that after their departing grievous wolves were sure to come, and departure from the faith and doctrines of devils would prevail. We will trace the real cause of the leaving off the practice of baptism in the

name of Jesus, in spite of the fact that this was the only way any of the apostles every baptized. The record in the Book of Acts speaks without contradiction that this is true.

We have not been discussing the Godhead, but it will be necessary for us to investigate the origin of the doctrine of the trinity, or "three distinct persons in the Godhead," for us to see how it ever became involved in the formula of baptism.

All will admit that the doctrine of the holy trinity is the very heart and soul of Catholicism; and the Catholic Church is the outcome of the falling away following the death of the apostles. Inasmuch as the terms "trinity," "triune God," "second person," or "three persons" are not found in Scripture, we will refer to the best authentic encyclopedias available. On the subject of the trinity, we quote from *The World Book Encyclopedia*, volume 16, page 7270:

> The doctrine is a development of Christian theology, not being taught in the Old Testament but capable of being deducted from passages in the New Testament. The first authoritative statement of belief in Father, Son, and Holy Spirit (as separate persons) was made by the earliest general council of churches, held at Nice in 325 A.D., which also declared the Son to be equal substance with the Father. With regard to the Holy Spirit, the East and West subsequently divided.

Let us remember that this council at Nicea in 325 A.D. was called by the Roman emperor Constantine to settle a

dispute over persons in the Godhead. The fathers of the Catholic Church thereafter branded as heretics all who dared to oppose them and who held to the original teaching and practice of the apostles as recorded in the Book of Acts. On the same subject let us look into the *American Encyclopedia Dictionary*, page 4189:

> The word Trinity is not found in the Scriptures, and is said to have been first used by Theophilus, Bishop of Antioch, in the second century; but from texts quoted, the early church recognized that the sacred writings taught (1) that there is one God; (2) that Christ was called God; and (3) that the Holy Ghost was also called God: and from the combination of these truths the doctrine of the Trinity was deducted. . . . The Council of Nice (325 A.D.) by affirming the Divinity of Christ, and that of Constantinople (381 A.D.) by affirming the divinity of the Holy Ghost, while insisting on the unity of God, declared the "doctrine of the Trinity in unity" to be the doctrine of the Church. From that time it was never called in question [by the Catholic fathers] except by a few obscure sects, until the Reformation.

In the *New International Encyclopedia*, volume 19, page 474, we read in part:

> The most elaborate statement of the doctrine [of the trinity] is to be found in the Athanasian Creed, which asserts that we worship one God in Trinity, and Trinity in unity—neither confounding

> the persons nor dividing the substance—for there is one person of the Father, another of the Son, and another of the Holy Ghost. . . . The doctrine is not found in its fully developed form in the Scriptures. . . . It is generally conceded, however, that the Christians of the second and even the third centuries, did not treat the subject with the same definiteness and accuracy of expression as later writers. They were content for the most part to use scriptural expressions in speaking of the Father, and of the Son, and of the Spirit without defining articulately their relations to one another.

Let us look into the *New Practical Reference Library*, volume 5:

> Trinity: a Theological name given to the doctrine which declares the union of the Father, Son and Holy Spirit as three persons and one God. The Doctrine of the Trinity is nowhere expressly taught in the Scriptures: but in parts of the New Testament it is implied and is often indicated in the Old Testament. The definition of the Trinity adopted by the Catholic church and generally accepted by Orthodox Christians is that there is in the Godhead three persons who are in one substance co-eternal and equal in power. . . . The term persons is not applied in the Scripture to the Trinity, but something analogous to the conception of personality seems to be implied in the apostolical arguments of the epistles.

The *Encyclopedia Americana*, volume 27, page 69, states:

> The doctrine of the Trinity is nowhere expressly taught in the Old Testament. The doctrine in regard to the divine nature which is most strongly insisted on throughout the Old Testament is the unity of God as opposed to polytheism (more gods than one), and by the names by which God revealed Himself to Moses (Exodus 3:14, 15, and other passages), it is implied that the divine nature is inscrutable to human intelligence. . . . Among the definitions which resulted from the conflict of opinion in the early Church with regard to the doctrine of the Trinity, that which was adopted by the Catholic Church and is generally accepted by orthodox Christians fairly claims the merit of the fullest harmony and most comprehensive consistency with the various statements of Scripture. It is that there are in the Godhead three persons, the Father, Son, and Holy Ghost. It was only, however, after a severe and protracted conflict that the definition came to be generally accepted, and as soon as the definition proceeds one step further, a wide schism again separates the Church. The Eastern Church holds that the Holy Ghost proceeds from the Father; the Western, throughout all its divisions, adopting the amended form of the Nicene Creed, holds that He proceeds from the Father and Son . . . The word *Trinity* is not in the Scripture; the term *persons* is not applied in Scripture to the Trinity.

Adam Clark, in his commentary concerning John 1:1-14, made it very clear that there can only be one omnipotent or Almighty. There is no such thing as more than one person in the Godhead coeternal and coequal in power; there cannot be two or three Almighties.

Some have dared to quote the works of the very fathers of the Roman Catholic Church of the second, third, and fourth centuries as a decisive proof of their claims. Those resorting to the "church fathers" can only find their claims dated back as early as about the middle of the second century.

Even in Paul's day, he was accused of heresy, and if the teaching and practice of those condemned by the originators of Catholicism as heretics were examined, we will find them condemned for holding firm to the old paths as taught in the Book of Acts. Even those who oppose baptism in Jesus' name must admit there was a strong controversy over the subject in the early centuries of the Christian era. Let us remember the words of Jesus: "And ye shall be hated of all nations for my name's sake" (Matthew 24:9). And let us also remember the words of God through the prophet Isaiah: "Hear the word of the LORD, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed" (Isaiah 66:5).



Greater Bethel Gospel Tabernacle was dedicated January 7, 1955.

CHAPTER SEVEN

Objections Answered

We have already answered those who are not content with the New Testament record but go to the "church fathers" or the records of church history. This method establishes the church of Rome, which caused millions of believers in the Lord Jesus to be martyred in every conceivable way of torture.

Some object to baptism in the name of Jesus by saying it was for the Jews only, because of their unbelief in Jesus as the Christ. No one can read the Book of Acts and say that only Jews were baptized in the name of Jesus. The Samaritans, Cornelius's household, the Ephesians, the Corinthians, and others all prove otherwise. The contention that unbelief in Jesus inspired the statement of Peter's answer in Acts 2:38 should be, if it were true, enough to proclaim it today from every housetop. Never was the world so full of unbelief.

Some contend that it does not matter how we baptize and refer to the records in Acts that speak variously of baptism "in the name of Jesus Christ," "in the name of the Lord Jesus," and "in the name of the Lord." Their claims are based on a motive to confuse rather than to see that He who died, was buried, and rose again is the

One whose name is authority and in whom alone we can find salvation. (See Acts 4:12.) They never try to confuse "in my name shall they cast out devils" and "anointing . . . with oil in the name of the Lord," but in those cases they always are able to say, "In the name of the Lord Jesus!" If it takes the authority of the name of the Lord Jesus Christ, who declared Himself to be the omnipotent One when He said, "All power is given unto me in heaven and in earth" (Matthew 28:18), to cast out devils, it also takes the authority of the same One whose name is Jesus for the remission of our sins.

Another contention is that to be "born of water and of the Spirit" (John 3:5) and "be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38) are not the same. The question answered in both passages refers to the same thing—entering into the kingdom of God. Some, trying to offset the real truth in John 3:5, which is fulfilled in Acts 2:38, have pushed water so far out of God's plan until it is an act of outright hypocrisy for them even to attempt the practice of water baptism in any form.

A common contention or objection holds that it is useless for anyone to be rebaptized, for they were honest the first time. Honesty is not quite a substitute for the Word of God. Surely the Ephesian disciples were honest, and yet their honesty caused them to be baptized again, for when they heard the truth, as it is in Christ, they were glad to be baptized in His name.

Another usual objection is, "I'd rather take the words of Jesus than the words of Peter." This is an outright admission that some would rather doubt the inspiration

of the New Testament than to leave their Catholic-inspired idea and accept the Word of God. Surely Jesus, in choosing Peter and granting him the keys of the kingdom, foreknew exactly how Peter would invite the first New Testament converts into the church of the kingdom of God. Why not accept the direct acts of those who heard Jesus give the commission as sufficient interpretation of the words of Jesus? Peter was not alone on the Day of Pentecost, for he was "standing up with the eleven" (Acts 2:14).

Jesus Himself declared that people "shall believe on me through their [the apostles'] word" (John 17:20). Obeying the words of Jesus means more than just resting on one verse and closing the eyes to all the other passages of Scripture pertaining to the same subject. Matthew 28:19 is perfectly in harmony with and is easily understood when studied with Mark, Luke, and John. The true meaning is clearly manifested all through the Book of Acts and preached in the Epistles. As long as the apostles lived, there is no record in any encyclopedia or church history that will prove that any other formula was ever used in baptism other than in the name of Jesus.

Jesus said, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39). The only Scriptures the apostles had to search, and all they had even to prove that Jesus was the Christ, was the Old Testament. Anyone who has sought an explanation of why they baptized in the name of Jesus has found that, in the light of the Old Testament, it was impossible for them to understand the words of Jesus any other way.

In the Epistles we are admonished by Paul, "Be ye fol-

lowers of me, even as I also am of Christ," and, "Ye became followers of us, and of the Lord" (I Corinthians 11:1; I Thessalonians 1:6).

The main and strongest objection is that baptism in the name of Jesus does not agree with the doctrine of the trinity. Those who dare to support such an objection find themselves in a muddle and produce some very doubtful arguments, especially in trying to establish that God and the Holy Spirit (the Spirit of God) are two different persons. They completely close their eyes to the great and lofty claims of Jesus when He said, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty" (Revelation 1:8, 17). (See Isaiah 44:6-8; 41:4; Revelation 22:13.) Jesus never did say He was a second person. It is absurd to believe that there is more than one Almighty. It is well to note that God was in Christ and that no one can come to God or find God outside of Jesus. He is the only door to the presence of God. If there were three distinct persons in the Godhead, water baptism only points to or has reference to the One who died, was buried, and rose again—that was and is only Jesus.

Some have tried to justify their objection to baptism in the name of Jesus by saying, "You exalt Jesus too much or give glory to Him that belongs to the Father." That is the same reason the Jews put Jesus to death. It seems to be prompted by the same spirit today. Now let us just think for a moment: How much shall I exalt Jesus? "Wherefore God also hath highly exalted him, and given him a name which is above every name [which is God's own name]: that at the name of Jesus every knee should

bow . . . and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2:9-11). When God Himself so crowned His only begotten Son, even Jesus, with all the fullness of the eternal God and was so pleased that in Jesus should all fullness dwell (Colossians 1:19; 2:9), and calls all the universe so to honor Him as the visible manifestation of Himself, who is invisible, it seems an act of rebellion on the part of anyone who seeks an argument to refuse His name in baptism. The name of Jesus is exalted "far above . . . every name that is named, not only in this world, but also in that which is to come" (Ephesians 1:21).



The Fauss family rt. to lt. standing, Mr. and Mrs. Orba Lee Fauss, Rev. and Mrs. O. R. Fauss, and Rachel celebrate their parents sixtieth wedding anniversary.

Conclusion

Whether the father of the Reformation, Martin Luther, knew the depth of meaning in his statement or not, he struck the keynote when he said:

> This I have often said, and now say it again, that when I am dead it may be thought of, and men may learn to avoid all teachers as sent and driven by the devil, who set up to talk and preach about God simple and sundered from Jesus Christ. If thou wouldst go straight to God and surely apprehend Him, so as to find in Him mercy and strength, never let thyself be persuaded to seek elsewhere than in the Lord Jesus Christ. In Him begin thy art and study, in Him let it abide firm, and wherever else thine own reason and thinking or any other man's would lead thee, shut thine eyes and say, "I must not know any other God than in my Lord Jesus Christ."

"God was in Christ" (II Corinthians 5:19). "This is my beloved Son, in whom I am well pleased" (Matthew 3:17). "I am in the Father, and the Father in me" (John 14:11).

When we can clear our minds from the traditions of past dark ages and see and behold the glory of God in Christ Jesus, the adoration and reverence for His wonderful name will enrapture our very souls. As a bride honors the name of her bridegroom and is not ashamed to be called by his name, even so the church, who is espoused to Christ, cannot but worship and exalt His glorious name. "For," as Paul hath said, "in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power. . . . ye are . . . buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead" (Colossians 2:9-12).

Let us remember that it was the people who were supposed to be the nearest to Him that condemned Him to death. It was not the outcasts and wicked, but rather the priests and elders. They, through their traditions, thought they understood the plan of God, but even Jesus wept over them and said, "If thou hadst known!" (Luke 19:42). No one can do anything in His name and speak evil of Him. (See Mark 9:39.) We shall do well to live and act within the bounds of Holy Writ, for it is the Word of God given us through His holy apostles, and it will judge us in that day.

Finally, let us consider in closing that the best information available shows that the Gospel of Matthew was written years after the Day of Pentecost. The apostles were guided by the direct leading of the Holy Ghost when they preached and practiced baptism in the name of our Lord Jesus Christ.