

THE APOSTOLIC FAITH

Camp Meeting Special.

VOL. 1.

BAXTER SPRINGS, KAN.

AUGUST, 1912.

No. 6.

NOTICE: We are revising our mailing list and would like for each one to whom this paper comes to write us if you wish it continued; we can only print a limited number and want to put them where they will do the most good. Write us how many copies you can use or judiciously distribute among your friends; the paper is sent free to all, but donations of any amount will be received to defray expenses. This does not apply to those in California who sent in their names the first of this year. Do not delay.

The Sources Of Disease.

Sanctification of Spirit, Soul and Body Only Real Antidote for Sickness.

Mr. Parham Conducts Divine Healing Services at National Camp Meeting—Delivers Interesting and Helpful Address.

The first thing I want to say in regard to healing is, that sickness arises from three causes or from three sources. The first is hereditary disease, actual disease born with us; the second is hereditary influence or predisposition to disease that results in after years in the actual. The next form of disease—you might say these two I have mentioned are only one—the second source of disease is from allowing conditions, climate, food,

over-eating, under-eating and over-exertion to bring on disease. The third and last is where people disobey God or break vows, living beneath our privileges. It is an absolute fact that the mass of Christians are sick because of disobedience to the known will of God. Now I want to state facts today, as far as possible. The acquired diseases around our life from hereditary influences or because of sin, are all provided for in the broken body of our Lord Jesus Christ. You understand that healing is not in the blood. I need not enlarge upon that point; the healing power is in the broken body of our Lord Jesus Christ. He took our infirmities and bare our sicknesses, and by His stripes we are healed. The stripes are in His body.

I want to talk of something that will be of interest to you people here and that has been a special benediction to the people in other places

where I have taught, that is hereditary disease and hereditary influences and even that principle of death that came in with the fall, the inbred Adamic disease, the life principle that was violated in the fall of Adam, that has placed the death power in the fibres and sinewy tissues of our mortal bodies that do not partake necessarily of a disease, even that principle is provided for in the atonement of Jesus Christ. I preach a redemption to you in Jesus Christ, a redemption from everything made necessary by the fall.

At eighteen years of age I was marvelously healed. Every organ of my body was diseased and thrown into such a state that the joints began to ossify, and God healed me. For six years I had a hand-to-hand running fight with Mr. Devil, not only with sicknesses but with demon forces that I am going to talk to you about a little later. I had nervous prostration, which is nothing but demon possession in the flesh.

Lots of you people coming here for healing never get it; you need to have the demons cast out of you. Many of these diseases—so-called by *Materia Medica*—are not diseases, but are torments.

Let us get back to the inbred disease that I had in my life before my body was sanctified. The results of those diseases upon my body were healed over and over again, but after awhile they would come back and for six years I lived that sort of a life. At the age of twenty-four, I found the power of God to sanctify the body from inbred disease as well as from inbred sin. Only twice since then

have I failed to enjoy the vitality and power and life of a sanctified body; that was when I disobeyed God, and He took His Spirit from me and I lost the vitality and got sick; but I got it back. You can lose a sanctified experience and you can regain it again.

Listen to the Scripture in Romans 8:2, what it says concerning the law of the Spirit. There are certain defined laws. "The law of the Lord is perfect, converting the soul." That is an absolute fact. But I have found another: "the law of the Spirit of life in Christ Jesus." Not outside of Him can you get sanctified. You don't get it on the altar. Jesus is on the altar. We have an altar in our soul, and that altar is just the same as the altar in the Old Testament; it is a place of sacrifice. We have an altar; Christ is the Lamb on the altar. When you get on the altar, when you get into the body of Christ through sanctification of spirit, soul and body, for your bodies are the members of Christ, bone of His bone flesh of His flesh, then you will get a sanctified experience.

There are some supposedly sanctified experiences that do not keep the body, soul and spirit from inbred sin and sickness, a perfect work. You must take your place in the body of Christ as a finger or ear, foot or hand; each vital organ of the body must perform its part. You must perform your part in the sacrifice-service, and fill up that which is lacking in the cup of the sufferings of Christ. Then you will enter into holiness of heart and life. It is entering into your place in the body of Christ

that brings you into a state of holiness. You must get on the altar. The altar is already sanctified; get in to your place.

Listen to His word: "The very God of Peace sanctify you wholly, and I pray God that your whole spirit, soul and body be preserved blameless unto the coming of our Lord Jesus Christ." He also says, "Faithful is He that calleth you, Who also will do it." Now God is willing to deliver everyone of you from sickness. He said you are bone of His bone and flesh of His flesh. "Know ye not that your bodies are the temples of the Holy Ghost? If any man defile the temple, him shall God destroy; for the temple of God is holy, which temple ye are."

The Christian Scientists have gotten ahead of us in their fearlessness of disease, and until you let the devil know you are not afraid, he will never quit following you up. When you turn against disease as the hand of the devil upon you, as you turn against sin, you are going to have some victory, and when you will recognize every symptom as a temptation of disease, the same as you do every temptation to sin, and fight it as readily as a temptation to steal, then you will get the victory. You have to fight these things in the mighty name of Jesus until you stand on conquering territory. A sanctified body is as much provided for in the atonement of Jesus as is sanctification for the soul. "Cleanse yourselves from all filthiness of the flesh and spirit." How do you like that? You are bone of His bone and flesh of His flesh. We are no good half and half; we might just as well live in the triumphs of

our glorious Christ.

O, what an experience! As the blood is cleansed and your life is hid with Christ in God, you have a sanctified body. You can then live the ninety-first Psalm where it says, "There shall no plague come nigh thy dwelling." But if you have disease in your body, you are on the ground on which the devil can operate.

At twenty-four years of age, I was almost useless. One day I went out to pray for a Mr. Jones. While kneeling there for that man, a voice spoke to me and said, "You need to get healed yourself." So I began, not in tongues, but the Holy Ghost prayed through me in English as he would in tongues. I did not know how to pray, for I was praying for something I knew nothing about, but as I prayed only groanings of the Spirit came through me, and suddenly every power of this fleshly strength, every bit of the strength of the carnal disease went out of me—for many diseases have strength—and I sank down upon a chair as though life was extinct. My consciousness seemed like a flicker of light on the hearth. In about fifteen minutes there came from the crown of my head to the tips of my fingers and the soles of my feet, a thrill like that of electricity. They had used a battery on me in other days and I despised it; but this was sweet and pleasant to the touch. It swept over me with life-giving power, and vitality came with it. I could not read the newspapers without glasses, but I arose from that chair and read without them. I arose with every organ in my body tingling with health and strength, and with

the second verse of the eighth chapter of Romans realized. We are not debtors to live after the flesh. God gives me this body as this house in which I may live, and I have an agreement with Him that if He will keep it in good order I will live in it and keep all the appetites and passions of the flesh crucified with the Lord. It is a glorious thing to be crucified so that you can say to every desire of the body, "Be quiet," only yielding to such legitimate desires of the body as you consider right and proper. O, let us be conquerors, in the name of the Christ of God, over our lives.

Do you know how it feels to have the Holy Ghost inside of you? Well, I knew what anointings were before I was sanctified; but, O! the sweetness of the Pentecost. It is like honey in your heart. O, it is a sweet and vitalizing power even in the anointing. But, listen: "If the Spirit of Him that raised up Christ Jesus from the dead dwelleth in you, He that raised up Christ Jesus from the dead shall quicken your mortal bodies through His Spirit that dwelleth in you." Shall quicken your mortal bodies—not when you are dead, but here—now—just the same as He was quickened by the Holy Ghost. The mortal man is quickened by the indwelling power of healing and anointing and pentecost until you are sanctified in your spirit, in your soul, and in your flesh, until the body is sanctified. People who have the Holy Ghost in an un sanctified vessel, find that their flesh becomes the medium through which fanaticism and wild-fire works. All these things are not from the inner source, but from the

flesh. They operate upon the fleshly man and upon the fleshly mind, and they wonderfully tickle them sometimes so that they perform all kinds of ways. The Holy Spirit works through the spiritual mind, and brings this instrument under Divine control, and when the Holy Spirit operates there is a decency and order about it that appeals to the people.

Epilepsy, fits, insanity, drunkenness and abnormal passions are demon controls. Nearly all of this spiritualism in the Pentecostal Movement is a spirit that creeps into honest people, seeking to control them. I wish I had time to talk about demons. It is a wonderful subject. They are all let loose these days. There are herds of them.

I believe you can jump and dance like David did, but you will be perfectly natural. The difference between those controlled by the Holy Spirit and those controlled by the spirit of the devil is that those controlled by the Holy Spirit are vitalized and strengthened, while those controlled by other spirits are devitalized. When you have the vitalizing power of the Holy Spirit you would just as soon preach all the time. O, how we need the power of the Holy Spirit in our homes! God wants you to have a sanctified body in the kitchen.

We get all these things in the atonement. God has provided a sanctified body for you, anticipating the redemption. He says: "Ye received not the spirit of bondage again to fear; but ye received the spirit of adoption." The sanctified body is the spirit of adoption. What is a-

adoption? Did I get it when I was converted? No, I did not. You cannot adopt anyone into the family of God. When you are converted you are taken into the church and life of God on probation. Adoption permeates, not only the soul, but the body.—"For we know that the whole creation groaneth and travaileth in pain together until now * * * * * waiting for the adoption, to-wit: the redemption of our body." The spirit of adoption is the earnest of redemptive glory, and if you want to obtain that redemption, get a sanctified body. The spirit of adoption that we get in the sanctified body is the earnest of that on-coming redemption, "when in a moment, in the twinkling of an eye," we shall put on immortality and incorruption.

AN APOSTOLIC PRAYER MEETING.

I went to our weekly prayer meeting last Wednesday night. I always go when I can though I am sure to take cold, the air is so chilly. I noticed two or three strangers in one corner of the dingily lighted room and wondered who they were. The minister opened the services by giving out a sepulchral hymn, which was sung in the usual doleful style. He then prayed his stereotyped prayer, in which he confessed with great minuteness and prolixity all the sins of

which we are not specially guilty and expressed a feeble, halting faith in God's pardoning love through Jesus Christ. After the prayer he announced as the second hymn:

"Tis a point I long to know;
Oft it causes anxious thought,
Do I love the Lord, or no?
Am I His, or am I not?"

He exhorted us all to sing it with the spirit and the understanding. The singing was sad enough to suit the most despondent heart. I noticed during the singing that the strangers in the corner seemed very restless, and held a whispered consultation. As soon as the hymn was finished one of them, a small, hunchbacked man with a high forehead, an aquiline nose, and an eye that seemed to look into your very soul, arose and said:

"Brethren, I'm Paul, sometimes called the apostle to the Gentiles. I am a missionary journeying with my friends and fellow-laborers, Peter and John, 'who were in Christ before me.' We heard that there was to be a prayer meeting here this evening, so we came in, hoping to be refreshed and edified. But, brethren, if your prayers and songs represent your religion, it is not that which we believe in and preach. We do not say, as you sing 'I long to know.' But we say, 'I know in Whom I have believed.' We do not have anxious thoughts as you seem to have. We cast all our care upon

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God is in the Camp and all FLESH is silent before Him.

Send in your name for the "Apostolic Faith" magazine before you forget.

Greater unity prevails this year than ever before. Such heavenly sweetness, such sacred glory over all the Camp, 'tis heaven begun; no discordant note in all the symphony of the meeting; only without are dogs and those who have gone a whoring after the world and false doctrine, and believers who have made a lie of their profession. The spiritual from all the churches of the city attend and give good testimonies. This is the love and unity Jesus prayed for, and how delighted His heart must be as He gazes on the Camp of His saints gathered in Baxter Springs.

Remember the notice on first page.

The only point wherein we differ now from the first teaching regarding

Pentecost is that neither the gift of tongues or any other of the nine gifts of the Spirit are the evidence of the baptism. If you have the gift of a tongue you can use it as you do your English, both in speaking and understanding it. This was proven in the case of Sister Ellen Norton, of Long Beach, Cal., who received the Italian language 30 years ago, and, with her husband, traversed 21 provinces in Italy, both of them using the Italian language. But four years ago while attending our meeting in the Temple (W. C. T. U.) in Los Angeles, she received the Pentecostal baptism and "spake as the Spirit gave utterance."

Those who receive the baptism of the Holy Ghost can only speak as the Spirit gives utterance, while those who have the gift of tongues can use it at will and understand it.

To claim any of the nine gifts as the evidence of the baptism of the Holy Ghost is entirely unscriptural. Seymour, who never had the baptism, but only made up a few gutterals to hold his sway over his followers, teaches that any of the nine gifts is the evidence of the baptism. Others, who have lost their baptism, teach that we are sealed with the spirit of truth, etc. Eph. 1:13, 14 says "we are sealed with THAT Holy Ghost of PROMISE."

Fanatics say, "Oh, I can sing or speak in tongues anytime I want to," and then start to sucking wind or chattering, or singing some ta ta la la stuff that is no language at all. The real baptism is followed by a real language.

Please drop us a card if you want this paper sent to you each issue.

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Him who careth for us. 'And we know that all things work together for good to them that love God.' I have just been writing a letter to the Phillpians. They are poor and persecuted. But I told them to 'rejoice in the Lord.' I repeated the exhortation, saying, 'Rejoice in the Lord always, and again I say rejoice.' And in a letter to the Thessalonians which I sent when a prisoner at Rome, I commanded them to 'rejoice evermore.' When Silas and I were in the dungeon we did not sing any such doleful hymns as you sing here. If we had the prison would not have been shaken.

We praised God while our feet were in the stocks. Brethren, ye are come unto Mount Zion and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn which are written in heaven * * * * and to Jesus, the mediator of the new covenant.

Yes, if you believe in Christ you have come. You are not in captivity that you should hang your harps on the willows or sing doleful dirges. You have entered upon the glorious liberty of the sons of God. Away then with all your doubts and fears. Rejoice in the Lord always and again I say, rejoice."

He sat down and a rough, earnest looking man arose. He said, "I am Simon Peter, an apostle of

Jesus Christ, and I say unto you strangers, 'Blessed be the God and Father of our Lord Jesus Christ, which, according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation wherein ye greatly rejoice.' 'There are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature.' 'If ye suffer for righteousness' sake, happy are ye; yea, rejoice, inasmuch as ye are partakers of Christ's sufferings, that when His glory shall be revealed ye may be glad also with exceeding joy.' I heard the Lord Jesus Christ say, 'I am the door; by me if any man enter in, he shall be saved.' You all know whether you have entered in or not. And if you have entered in you have His promise that you shall be saved. What right, then, have you to be asking, 'Am I His or am I not?'

He sat down and the third stranger arose. He was younger than the other two. His face was like that of an angel. His voice was as musical as a woman's. He said:

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. * * * * Beloved, now are we the sons of God, and

it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him. We know that we have passed from death unto because we love the brethren. Hereby know we that we dwell in Him and He in us, because He hath given us of His Spirit. And this is the record, that God hath given unto us eternal life, and this life is in His Son. He that believeth in the Son of God hath the witness in Himself.

I speak unto you that believe on the name of the Son of God, that ye may know ye have eternal life. And this is the confidence we have in Him, that if we ask anything according to His will He heareth us. O, my brethren, how can anyone who believes in such a Savior as ours be sad?

You ought to rejoice in the Lord always, as our beloved Paul says. The joy of the Lord is your strength. Your doubts and fears dishonor God and

grieve the loving heart that bled for you on the cross. They are not evidences of humility but of ingratitude and willful, wicked unbelief.

Sing again, sing,
(Give to the winds thy fears.)

The singing woke me. I had dozed and dreamed while the minister was offering his long prayer. Yet Paul, Peter and John were there. They were not sitting in the corner as I imagined, but they were in the Bible. Their words of joy and hope which came to me in my dreams were before the minister in the Bible. But instead of reading them and thus cheering our hearts, he would read all the wars in the old prophets. I have often wondered what the apostles and primitive Christians would say if they should return to earth and attend some of our prayer meetings.—OBADIAH OLD-SCHOOL in the INTERIOR.

Echoes Of The National Camp Meeting.

At Camp,
August 1, 1912.

For two or three years I have had a real desire to attend the Apostolic Faith Camp Meeting at this place. I am glad the Lord has permitted me to come and enjoy the goodness of

His love, for God has manifested His Spirit in great power. The sweet fellowship of God's people from the different States is blessed.

There are some of those present who accepted the teaching and light in 1901 and have stood all the testings that have come, and have been

been true to God's chosen vessel who gave the teachings of the full Gospel to the world. Most of them have been in the work witnessing with great signs and wonders as in Mark 16. They accepted all the truth as taught by Bro. Parham, grew in grace and knowledge, never doubting but pressing forward to the mark of the high calling of God in Christ Jesus—the redemption of the body.

The meetings are free from wild-fire and fanaticism; men and women are being blessed, reclaimed, healed and baptized by the Holy Ghost, and to many the Bible has become a new book.

Sunday, July 28, was indeed a real feast to God's people. Bro. Parham preached to a large audience on the fulfilling of the promises of God concerning the seed of Abraham. It was indeed a wonderful sermon, new to many but one long to be remembered. People in all walks of life and church members of many denominations of this town listened to Bible truths.

The real Christian life of Bro. Parham and family in this vicinity have won them respect. I have talked with all classes as I have met them while here; worldly people will say, "These Apostolics are good people." The skeptic says, "I cannot see the use of tongues, etc." Dear reader, let the Bible be our guide; accept it, even if we must lay aside all the teachings of our former church life. If we expect to gain immortality through Jesus Christ and get full payment of our inheritance, for we now have but an earnest of it or first payment, we must lay aside all these

things that bind us down and take our freedom in Christ Jesus.

Men will sacrifice anything that is in the way to become a member in the cabinet of the next president. Let us so live that we will be assured of having part in the first resurrection, or, if alive, be changed in a moment, in the twinkling of an eye.

We had the pleasure of having in our meeting, Mother Palmer of Topeka, Kans., who has been a blessing to all. She was in Holiness work with Bro. Parham eighteen years ago.

K. Brower, (Los Angeles, Cal.)



At Camp,
August 1, 1912.

I am rejoicing in the Lord and I am so thankful to Him for such a rich privilege of attending this meeting where the unity of the Spirit is so manifested and such a calm, sweet spirit prevails. The spirit of testimony and prayer is free, clear and pointed. Good order prevails; nothing fanatical in the worship of God, but the spirit and power of the Holy Ghost in and among the saints is evidence that "Jesus stands the glory in the midst." Many people are attending the meetings and are very much interested and even the ministry of this place are not afraid but are coming out and enjoying the good things with us.

The Lord is on the giving hand, with convicting power on many, for which every Christian heart should rejoice.

O, that all of God's children the world over would learn to love one another and their neighbor as themselves. The time would then soon come when unity would prevail and the power of God's truth flow as the river of light to all people. Amen!

Mrs. M. T. Palmer. (Topeka, Kan.)



The Twelfth Annual Camp Meeting now being held at this place is a gathering together of God's people such as this town has never before seen. Workers and laymen from all sections of the country have gathered here and before the meetings were well begun the first installment of tents were occupied, besides two or three cottages near the ground.

One notable feature of the meeting is the absence of lurching on the grounds for the first ten days, as a stunt had been announced for that time and to be continued as individuals felt led of God. Many people in this and other cities entered into a fast also.

The meeting was entered into with oneness of heart and unity of spirit and with the motto written in golden letters, as it were, on every heart, **OUT OF SELF AND INTO GOD.**"

Greater oneness of heart and unity of spirit could hardly exist among a gathering of Christians than exists among the people of God in this invention. We enjoy the privilege of living in this, the full Gospel age, and now the one cry is heard, "Onward to battle for God!" But we do not fight with carnal weapons, but

with the sword of the Spirit, which is the Word of God. While, in reality, the meeting has just begun, yet the power of God is being manifested in saving of souls, reclaiming of backsliders, receiving of the second work of grace - sanctification, while others are seeking for and receiving the baptism of the Holy Ghost and the power of God is present to heal the sick.

This meeting is indeed a mighty upheaval for the children of God, wherein they are being strengthened and qualified to go forth in the Master's service, showing the various Christian graces in the practice of humiliation, lowliness of heart, self-denial, love, meekness and gentleness. If we fail to live out these principles in our daily lives we will never become fruit bearing branches and our lives will be an utter failure.

We wish to mention the names of a few of those in attendance and who have devoted their time and talents in faithful service since arriving at the camp ground. Conspicuous among these we wish to mention Bro. K. Brower, of Los Angeles, Calif., an old veteran in the Master's service, Bro. Tubbs and daughter of Amarillo, Texas, Bro. H. H. Aylor and family of Richmond, Sister Delaney of Houston, Texas, and last but not least, Mother Palmer of Topeka, Kans., an old mother in Israel. She is 84 years old and as hale and hearty as a woman of fifty. She was among the first to accept and teach the full Gospel as is being taught by the Apostolic Faith Movement, of which the majority of our readers are familiar. With but one or two exceptions Mother Palmer has given

the ten o'clock Bible lessons that have been so much appreciated by both old and young; she speaks with a clear and distinct voice despite her advanced age and thirty-odd years she has spent in the Master's vineyard as one of His servants. Those old eyes, though somewhat dimmed, shall some day look with glowing luster upon the coming King as He shall appear with power and great glory.

In the next issue we hope to be able to give to our readers a full report of the meeting; we are praying and looking forward to victory all the way and a glorious uplifting of God's children, and that many souls may be brought to God ere we close.

J. H. Black.



God is blessing the message thru this paper to thousands. As a monthly, it is about self-supporting thru free-will offerings of those who have been blessed by its coming. Watch it grow into a weekly. One brother offers \$200.00 to enlarge our printing facilities.

The marvelous unity in the Camp makes us to rejoice and prophecy the day of reconstruction has begun. Out of chaos, fanaticism and all manner of hindrances we are coming into perfect unity, anticipating the glorious church which God ordained the Apostolic Faith movement to inaugurate.

What small things and possessions

keep our minds from God and spiritual advancement! One married a wife and another engaged in real estate biz. No wonder the old woman said, "Blessed is nothing."

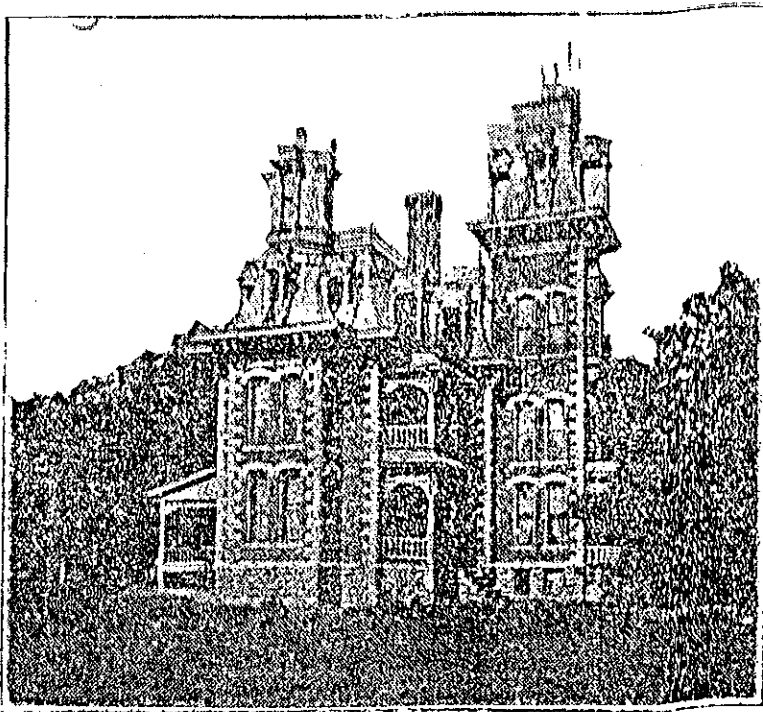
A millionaire in one of our services spoke very distressingly of the affairs and possessions of this world being such a hindrance to us all. This inspired a poor man in the audience to say, "I am so glad and praise God that when my shirt is buttoned my trunk is locked." Amen!

Unless the Lord should direct some other way the Spirit seems to point to a Fall and Winter campaign South and West. I expect to leave Baxter Springs, going South to Houston, Texas and then West to Los Angeles, California and North to Portland, Oregon. Anyone desiring meetings along this line of travel should write at once so that I can arrange dates.

All those who have written (or others) they had some of the Lord's money for this trip should mail it to me here, so that I can buy a through ticket. Missions along this route should contribute tithes at once so as to be available, as the main expense will be in starting.

Sincerely your servant,
Chas. F. Parham.

The death of Durham has struck awe and confusion in the Camp of the Gibeonites who seek to retain their possessions in Canaan without sanctifying grace. This wind of delusion has spent its force and the true ones who know what a second work of grace is, are fast regaining their perpendicular poise in God and Holiness.



**College Of
Bethel**

Tapoka, Kansas,
Where the Bap-
tism Of The Holy
Ghost First Fell

Jan. 1, 1901,

In This Latter
Rain Outpouring,
According to Acts,
Second Chapter.



**Chas. F.
Harham.**

Conductor Of The
Bethel Bible
School,

Founder Of The
Apostolic Faith
Movement And

Author Of "The
Voices Crying In
The Wilderness."