

THE APOSTOLIC FAITH

VOL. I.

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No. 4.

Victory

LILIAN THISTLETHWAITE

"BE NOT OVERCOME OF EVIL, BUT OVERCOME EVIL WITH GOOD." Romans 12:21.

The majority of the human race from the beginning of time to the present age, though vaguely acknowledging a Supreme Being, have practiced the law of the "survival of the fittest;" "might has been right" in personal conflict and national achievements, and the power of "brain or brawn" the mark of superiority under the general competitive systems.

At intervals during the world's history, men of humble minds, chosen of God and quickened by His spirit, have dared to stem the tide and reveal the greater law of non-resistance, picturing to at least some degree the character and attributes of God and his requirements for humanity.

But when the fullness of time was come, 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 the Son was manifested the "fullness of the God-head bodily." * * * * "God was in Christ reconciling the world unto himself," yet, as was prophesied of Him, He came to be rejected, crucified and slain, that His purposes

might be fulfilled thru perfect "obedience even unto death," hence the victory over the law of sin and death thru non-resistance, and the living faith which gave him power to lay down his life and power to take it again.

There never was an age when so much effort was put forth towards reformation on all lines as now. Many beautiful structures are being erected on the material plane for the protection and shelter of mankind, that shall fall in ruins and the disaster is certain to those whose trust is in them for they are built upon the sands.

It is re-creation and not reformation that is needed; more heart knowledge and less head theory. "Marvel not that I say unto you, ye must be born again." "That which is flesh is flesh, that which is spirit is spirit." "The first man Adam was made a living soul; the last Adam was made a quickening spirit."

Despite the fact the death sentence has been passed by God himself, for disobedience and that the law of sin is now working to bring the final punishment, the devil's statement is accepted universally "Ye shall not surely die, (death meaning only a changed condition of life, orthodoxy's interpretation being torment to the wicked) but be as gods having a knowledge of good and evil."

If this be true, Christ's claims

for himself and the testimony given of Him by the Father are false, for He is not the "life giver" if eternal life is already possessed; neither "the only begotten of the Father" but takes his place only as a "messenger of God" with Krishna and Buddha, "his older brothers, sons of God who came to enlighten the world before Christ's advent!" *

Of what value is the Book of books if the record given is erroneous and the only hope of salvation is the recognition of divinity within, which thru self-developement and soul-culture shall finally destroy the lesser self and abolish sin? John has warned us of the spirit of Anti-Christ that should come, denying that Jesus Christ came in the flesh. "He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made Him a liar, because he believeth not the record that God gave of His Son. And this is the record, that God hath given to us eternal life and this life is in His Son. He that hath the Son hath life; he that hath not the Son of God hath not life." There is no latent power of good within man strong enough to overcome evil. "None is good save one, that is God." The Father is only known thru the Son and he that acknowledges the Son hath the Father also.

Christ alone is the Rock—the sure foundation upon which to build, not wood, hay nor stubble (man's wisdom and reasonings) but gold, silver and precious stone, that the fire which shall try every man's work shall not consume, but being wrought by the Holy Ghost, shall remain for-

ever. There is a living faith, planted in the surrendered heart, that, working by love, gives the power both "to will and to do of his own good pleasure" and becoming the conquering force, destroys evil because He "hath sent the spirit of His Son into your hearts crying, Abba, Father."

With the Kingdom of Righteousness established in the heart and the spirit of man made subject to Christ's reign, the Prince of this world must give place until all things are subdued, the kingdoms of earth crumble and that Kingdom which cannot be moved established, when righteousness shall cover the earth as the waters cover the sea.

To the Captain of our salvation alone belongs this overcoming power, and in him we are made more than conquerors, as in obedience to Divine Law, we "resist not evil," "love our enemies," "bless and curse not," and by His spirit are we enabled to say, "Father forgive them, they know not what they do." Thus by the taking up of the cross and walking under the new law of love, which is service to humanity, the self is slain, as the 'ego' has lost his life for Christ's sake and the gospel's and found the "more abundant life," and the welcome of the Master: "Inasmuch as ye have done it unto the least of one of these my brethren, ye have done it unto me," which us into the "joy of the Lord" for "many sons are brought unto glory."

As in Him is found "obedience unto righteousness," so is He also the "resurrection and the life." With the lifting of the death sentence, the dead shall be raised * * * * the liv-

ing changed * * * * this mortal put off immortality, and in final triumph the destruction of "him that hath the power of death, which is the devil," while the last enemy "death" is swallowed up in Victory.

— Ella Wheeler Wilcox, in American Journal Examiner.

CHURCH FAIRS AND ICE CREAM SUPPERS.

C. H. FREDERICKS.

Concerning the multiplied church entertainments, such as fairs, festivals, concerts, tableaux, amateur theatricals, etc., I wish to utter some words of testimony to God's professed people as to their winning the heart and purse of the world.

These methods of raising money for the Lord are all contrary to the precepts and teaching of His Word, and therefore cannot please Him. They are counterfeit methods of giving and they cultivate bogus benevolence. The simple method of free-will offerings alone is approved and all other methods are virtually condemned. Study Ex. 35:5, 21, 29; Matt. 10:8; Luke 6:38. "One tenth or more, cheerfully and directly" given, was the law of the Old Testament stewardship, and it is the privilege of the New.

What if Moses had instituted a great carnival or bazaar to draw in the surrounding heathen in order to get means to build the tabernacle? How would it comport with the character of the early Christians to read in one of Paul's epistles a suggestion

that the saints in Corinth get up some church fairs to raise money for the poor saints in Jerusalem, or an exhortation to Lydia to stir up the godly women of Phillipi to get up a grand fair, festival or baby show? With all our modern devices, man's way may procure more money, but God's way will insure the greater blessing. These worldly devices are belittling, contemptible and dishonest. It is almost a shame to speak of them in detail.

What shall we say? what would the Master say of a bevy of vain and bedizened young ladies accosting and fascinating young men in order to sell them commodities above value, and which they do not want? What of the many devises like grab-bag, fish-pond, ring-cake or raffle, involving the gambling principle? What of the Church of God peddling out small wares and fun to the world, or getting up a variety show and milkmaids' drill to replenish her treasury? How belittling to the church, how dishonest to God and how contemptible in the eyes of the world!

The great infidel once said, "I think your God must be in great need of money by the tricks the churches practice to get it for Him."

Even those who aid and attend the fairs, etc., cannot well approve them. No intelligent Christian can ask God's blessing upon such or expect it to rest upon money so procured. This whole system of supporting religion by the sale of grab-bags and ring cakes is a fraud. A religion that cannot be sustained without such a device is not worth sustaining, and the ministry which is

dependent for its support on this sort of backsheesh begged from the votaries of the world, the flesh and the devil, is a disgrace to the gospel which it professes to proclaim. It is almost like sending Christ out begging bread from His enemies. When the Blood-bought church of God, with all her store of wealth, resorts to such miserable shifts to get help from the world, what must worldlings, with their lavish outlay for the pleasures of sin, think of the value of salvation? Now, Brothers and Sisters, under the Blood of Jesus, may this missive be a lesson to all, and may we ever shirk this class of money-making for the Church of God, is my prayer.

Summit, Miss.

Perfection

S. E. PARIHAM.

"BE YE THEREFORE PERFECT."

I have often read this text with wonder and doubts in my mind. The greatness of the word 'perfect' seemed to almost startle me and I almost felt that perhaps there was some mistake about it; perhaps it didn't mean just what it said. But there can be no mistake; these were the words of the Christ, the Savior of the world, who was God manifested in the flesh. "For we have not such an High Priest who cannot be touched with the feeling of our infirmities; but was tempted (tested) in all points like as we are, yet without sin."

When we are brought face to face with some great sorrow which has never touched our own lives, we

stand helpless, as it were; we don't know how to sympathize and comfort. Then when we meet with those who are passing thru the same trials and testings which we have experienced, we can understand and know all about it. And yet, how frail and insufficient is human sympathy; our dearest ones misunderstand us sometimes, but how precious to know that we have a Savior who never misjudges; who can enter into every heart, whatever the need, whatever the circumstances may be. "Jesus passed this way before."

When Jesus was in great agony in the garden and bid his disciples watch with him, they slept. When the human heart of the Christ called for human sympathy, there was not a soul to watch with Him one hour. They could not enter into that agony; nor understand what the Savior was passing thru. So, often we in our greatest trials must go thru alone.

Did Jesus condemn? No. He simply said, "The spirit is willing but the flesh is weak." Jesus knows all about the human weakness, and yet he said, "My grace is sufficient for you; for my strength is made perfect in weakness." Even though our weakness, Christ is able to perfect his strength.

May God help us then to take our minds off ourselves, our weaknesses, failures and unworthiness, and think of His grace and strength. We must decrease; Christ must increase in our lives, and then will it indeed be not we, but Christ, dwelling in us.

"If I justify myself, mine own mouth shall condemn me; if I say I am perfect; it shall also prove me

perverse. Though I were perfect, yet would I not know my soul. I would despise my life. Job 9: 20, 21.

I do not believe we will ever be perfect to ourselves or to those who know us. Man looks upon the outward appearance, but God looks upon the heart. "It is God that girdeth me with strength and maketh my way perfect." Ps. 18: 32. Perfection is not obtained in human strength, but by putting off the old man and putting on the new man which is renewed day by day.

The rich young man came to Jesus saying that he had kept all the commandments, yet he must, like us have felt a need in his heart, for he said, "what lack I yet?" Jesus said unto him, "If thou wilt be perfect, go sell what thou hast." But he went away sorrowful for he was not able to pay the price. Jesus, knowing his heart, saw that his riches was the one thing lacking in his consecration.

How often we sing, "Nearer, my God to Thee, e'en though it be a cross that raiseth me," and pray for higher ground, but, when the cross comes, or when something is required of us that seems too hard, we draw back. We too often look upon the things that are seen more than the things that are not seen and value the temporal more than the spiritual. God has always dealt with the wills of men and has given us the right to choose, therefore Christ said to the rich man, "If thou wilt be perfect."

This perfection rests with us. We must indeed desire it more than anything else, not only in sentiment but in reality.

With us, it may not be riches, yet there may be other things which we hold dear and are not quite ready to give up to God. I believe as we feel a lack in our lives and go to God seeking to know what is next required of us, He will indeed show us. Then by His grace, may we not go away sorrowful, but pay the price and go thru with Jesus.

If we can indeed crown Him Lord of all in our hearts, surely He is able to make us perfectly fill the place He has for us in this life, however small or great the work may seem to be.

If in the ministry, let him wait on the ministry; not slothful in business, fervent in spirit, serving the Lord. If in our work at home, we can do it as unto the Lord and it becomes easier.

Christ is a perfect Savior and He brought to us a perfect salvation, but not without a perfect and complete sacrifice of himself. So also if we would have this full salvation wrought out in our lives, there must be a perfect yielding up, a complete sacrifice of ourselves to God. "Therefore leaving the principles of the doctrine of Christ, let us go on to perfection." Hebrews 6: 1.

In connection with this read the following scriptures: Heb. 10: 14; ii Tim. 3: 17; Col. 3: 14; Phil. 3: 12-15; ii Cor. 13: 11.

Some people's religion is just like a wooden leg. There is neither warmth nor life in it; and, although it helps them to hobble along, it never becomes a part of them, but has to be strapped on every morning.

ANON.

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the paper to F. R. Romack, M'gr.

Pray for the National Camp
Meeting.

Watch and pray. The impend-
ing crisis (time of trouble, Dan. 12)
is a-borning.

Bro. W. M. Allison conducted a
successful 10 days convention at the
Orphanage, Webb City, Mo.

The most successful, Banner Mis-
sion now running is at 407 E. 7th.
St., Los Angeles, as a result of ten
days fasting and prayer.

The Editor conducted a weeks
meeting in Empire City, Kans. The
meeting was then left in charge of
Jess Kennell and wife, who have had
a year of successful work.

There will be an all-day meeting
in the Springs Park, Baxter Springs,
July 4th. This will be a preparatory
meeting for the soon coming Camp
Meeting.

After three years of successful
work in Alabama, Bro. W. R. Quinton
and wife will conduct a Camp Meet-
ing at Semmes, Ala., beginning Aug.
26th. and closing Sept. 15th.

The people of Texas are pleading
for a State Convention at Houston.
This may be possible in September,
although we are very busy and God
must open the way, as the whole Pa-
cific Coast is pleading for meetings.

In the whirlwind of "winds of
doctrine," I would love to shout a
note of truth. When we are very
spiritual, unity prevails and points of
doctrine are lost sight of. But let
the tide of spirituality ebb, then de-
bates and quibbling over points of
doctrine begins. When spirituality
ceases, scandal and evil surmisings
destroy the last vestige of unity, for
which Jesus prayed and Paul fought.

When a Salvation Army officer
was asked why they used rag-time
tunes to their songs, he answered,
"To catch fish." We fishers must use
fresh and up-to-date bait. Old dead,
prosaic, sad faced, iceberg looking
fishers can't get a nibble and then
stand around and condemn the lander
of many fish for baiting an age of
bombast, roast and slang with their
own fish-bait and growl and fume
about slang, jokes and light talk in
the pulpit. When these old grumb-
ling, growling faultfinders around the
missions get to be successful soul
winners, we'll sit at their feet and
listen to the wisdom and instruction
that falls from their lips. Melt, you
old, crabbid icicle!

LEADERSHIP.

My reason for writing this arti-
cle is to make my position clear and
warn honest men to fight the spirit of
leadership that has seized and de-
stroyed so many able men in this
movement.

My first position, given July 11th.
1900, was a God-given commission to
deliver to this age the truths of a re-
stored PENTECOST, during which
time I was called the Projector of
the Apostolic Faith Movement, and
preached under great persecution and
almost starvation for myself and fam-
ily, five years before any other preach-
ers taught it or assisted. When
eight years ago the truth came in
such effulgent glory in Southeastern
Kansas, the papers of the country
wrote of it and the world heard of
the Restoration. Many preachers
and workers then took up the work.

God next gave signal victory at
Houston, Texas. During our work
and teaching there, Mr. Seymour, who
later started Azuza, received the
truth and his training, as he recorded
in the first issue of his paper.

At the close of seven years
work (five years ago) I distinctly felt
the commission of God lifted and my
return to the ranks as one of the
brethren only. Since then I have
been honored by the people as the
founder of this Latter Rain Apostolic
or Pentecostal Movement.

The first man who sought leader-
ship was a Mr. Carrothers, of Texas,
pastor of a small Holiness church in
Houston, who had a hobby of church
government or polity which he thought
superior to any tried or used by the

old line churches. He sought posi-
tion in the work by urging me to
blaze the way and he would follow
with his organizing scheme, tithing
system, etc. After a visit to Zion
City, he became crazed with the de-
sire for leadership and sought the de-
struction of everyone and everything
that stood in the way of the realiza-
tion of his dream. I refused to be a part-
ly to his plans and methods; in seek-
ing my destruction, he backslid hun-
dreds of true hearts and he himself
went to the wall; result - he has no
following and has long been engaged
in secular work.

Next came Seymour of Azuza St.,
Los Angeles; instructed and carefully
trained in our Bible School in Texas,
he held the work in Azuza in bounds
for four months. Then came the Ho-
ly Rollers under a confessed hypno-
tist by the name of Cook, whose hyp-
notic work, assisted by all kinds of
fanatics, soon made Azuza a hotbed
of wildfire; religious orgies outrival-
ing scenes in devil or fetish worship,
took place in the Upper Room where
deluded victims by the score were
thrown into a hypnotic trance, out of
which they came chattering and jab-
bering. While up to the advent of
this man Cook, many received the
Pentecost and spoke in real languag-
es, very little real was known after-
ward, but barking like dogs, crowing
like roosters, etc., trances, shakes,
fits and all kinds of fleshly contortions
with windsucking and jabbering re-
sulted, until I exposed him; after he
left but few new so called Pentecosts
were reported at Azuza.

Seymour, in his first paper, gave
a true account of the origin the work

but after he was made Pope by his followers, and I refused to acknowledge the fanaticism of Azuza as the work of the Holy Ghost, he, drunk on with power and flattery, used all his papers to prove that Azuza was the original "crib" of this Movement, and a Negro the first preacher.

I went to him and plead with him to repent to God and man of the lies he had printed to the world and to reject leadership or God would humble him; I told him plainly that if he did not repent in one and one-half years, he would be pastor of a dead Mission and no followers in Azuza. Let all who know judge between us.

Next came Fink, of Denver, overseer of several missions in Colorado. He accepted this truth and reprinted Seymors's first article on the origin of the Movement, and wrote and asked me to assume General Leadership and appoint him and others to Bishoprics. I refused. Then came a period of egotistical assumption and self-exaltation that brought his downfall; and now when in Denver, you ask, "Where is Fink?" the echo comes back, "Where?"

Then came into prominence a man by the name of Lupton, of Alliance, Ohio. He was a minister-evangelist who had been in several churches and caught at the first wave of Azuza fanaticism; he published a paper, organized a Bible school, and thru so-called messages, proclaimed his work the headquarters and himself the leader; he sent out scores of workers who spoke no real languages, but only the fleshly chattering and stuff of the Los Angeles origin.

About this time I visited Ohio,

and in one of the meetings I saw his stenographer, a girl, seemed to rise about her as I looked, and God said to me, "Three years and Lupton will fall." How sad and how true.

Next came Mr. Piper, of Stone Church, Chicago, a former overseer in Dowie's church; he called three conventions, hoping to be elected General Overseer of this Movement.

Under the influence of a "wizard that peeps" (for many missions have men and women, mostly women, in a back or side room, to give messages) he wrote me a bitter letter, and although he had never seen or heard me, charged me never to enter Stone Church and many other unchristian utterances. I wrote him that whatever he may have been led to believe about me, under the influence of this spiritualistic medium who had crept into his confidence, he could not maintain such a feeling towards the devil and prosper; I warned him that if he did not repent, two years would be the limit of his life. Six months before the two years were up, he took sick with a desperate case of erysipelas and died.

I cannot tell of the many others for lack of space, but would mention Fisher, of Spring St., Los Angeles, who stole his congregation from Azuza and sought leadership and continued the propagation of Azuza fanaticism. I heard him; the Spirit said to me, "two and one-half years to fall." Down went this man.

Durham, of Chicago, is now riding blindly to his fall. I want to say as a messenger of God, and the senior preacher of this Movement, that all men who seek leadership in this work

and assume the power that alone belongs to the Messenger of the Covenant the Holy Ghost, will fall, and that all who now accept or propagate the wildfire, fanatical, wind-sucking, chattering, jabbering, trance, body-shaking originating in Azuza, as the true work of Pentecost, will fall.

The true Pentecost is witnessed to by that heavenly shekina glory, accompanied by speaking or rejoicing in other languages, and clothes the recipient with a mantle of majesty that commands respect from all beholders; in no sense does it tend to groveling or unseemly, ridiculous control of the body, mind or voice.

The Apostolic Faith Movement had its origin in the College of Bethel, in the city of Topeka, Kansas, January 1, 1901.

UNITY.

"John Knox, on his knees cried to God, saying: "Give me Scotland or I die!" God answered his prayer. And the Queen of Scots (Bloody Mary) said: "I fear the prayers of that man more than all the armies of Europe." Verily the prayers of the righteous availeth much.

When the Emperor of Germany proclaimed religious toleration thruout his Empire, Martin Luther and co-workers were on their knee praying for that very thing; and when the witness had come from God that their prayers were answered, they exclaimed, "Deliverance has come! Deliverance has come!" If the preachers and professed Christians could see the impending 'crisis' coming on this fair land of ours, they would spend less time in introducing base-ball into

the church, and more time on their knees pleading with God for the strengthening of the brethren against the "time of trouble" so close upon us. Suppose John Knox and Martin Luther had gone into a "men and religion forward movement," and turned their attention to gaming, would Scotland have been loosed from the shackles of Rome and given to the Presbyterians? And Germany, would she have received "religious toleration?" You who are "pastors," judge yourselves by the Word of God; listen to Paul's experience as recorded in Gal. 4:19,—"My little children, of whom I travail in birth again until Christ be formed in you." What did Paul mean by "travail?" Did he mean to teach his congregation to play at "games," or did he mean that he was down on his shin-bones in anguish of soul, weeping and pleading with God for the brethren till they become "rooted and grounded" and "firmly established," till Christ be formed in them?

If you know what it means to be in travail for the flock, get busy and strengthen the flock, that they take not the "mark of the beast," so soon to come into power."

† †

While reading the above in "The Gospel Of The Kingdom," it seemed to thrill my soul anew with the fire of years. O, that God's children would quit the quibbling over doctrinal points, and individually and collectively pray for the true power of "the Apostolic Faith."

In the early days of this Movement, seven to twelve years ago, there was no question as to the truth

of Pentecost and the marvelous healings. Reporters, professors of languages, interpreters and foreigners stood amazed at the manifestations of healings and speaking in tongues. After the fanaticism broke out in Azusa St., Los Angeles, a chattering, jabbering, wind-sucking and body-shaking superceeded the true work. I went in great concern to Mr. Seymour and begged him not to send any workers to the foreign field until they were proven, for I heard but few in all that wilderness of religious prostitution who really spoke in tongues; but I did see spiritism, hypnotism and unconscious cerebration as taught in psychic phenomena. Seymour, drunk with power and swollen to bursting, sent forth a hundred or more of this kind of workers to fill the earth with the worst prostitution of Christianity I ever witnessed; in shame we have had to hang our heads, as fanatics and fools have returned from foreign fields in disgrace and shame, with only a monkey chattering; bringing a just criticism and condemnation from the Christian press and public.

This kind of work has well-nigh destroyed the true Pentecostal power, yet we of the original Movement and many, who amidst the false and counterfeit saw and obtained the real, are now rejoicing that the day of our trial is over; the bow of promise is appearing and God is raising on high His banner. We are expecting the coming Camp Meeting to draw together all whose hearts are set on the glory of God and not on doctrine; to wait on God until the Pentecostal power to speak in known languages shall fall to vindicate the truth of this work.

The so called Apostolic papers have so lied and exaggerated about the work, till there will certainly have to come a reckoning. There are enough cases of real healing and speaking in tongues in the world to set the work above criticism without publishing the lies that come from south Africa, Texas and other places. For instance, one meeting in Texas reports five hundred Pentecosts; a friend of mine, versed in spiritism, hypnotism and also Pentecostal work, who was there said he doubted if there were a half-dozen real cases in the five hundred; the workers surrounded the candidates and by urging them to shout and vainly repeat, glory, glory, and working up a frenzy by hypnotic rooting, the poor dupe was soon uttering gutturals or chattering and anything that was not English went for Pentecost. O, shame! May God humiliate us all until all such fleshly operations will cease, and the power fall instead of being worked up.

If Daniel praying three times a day for unconcerned Jews in Babylon, wrought their deliverance, how much more can we accomplish, if you in your home and all who come to Camp Meeting shall fast and pray until God "rains down his grace" and "removes the cover cast over all the earth." We have invested too much, and many of us all, to see this work captured by the imps of the devil, in fanaticism, flesh and wildfire, and not make a desperate fight; and now is the time since God has laid low men-leaders, self-seekers and the propogators of Azusa-Durham counterfeits and false teachings. This Movement was

founded on the following truths; "Christ's soon coming; conviction, deep and pungent; repentance, toward God and man; salvation, real conversion; healing, prayer of faith; sanctification, second work of grace; baptism of Holy Ghost, evidenced by recipient speaking in other tongues; conditional immortality; destruction of the wicked." While the above truths were maintained without compromise, multitudes were saved and healed and speaking in known tongues was prevalent, until the daily papers declared the Galena, Kansas, meeting held eight years ago, to be the greatest since the day of Pentecost; with an attendance of five hundred to three thousand, the work swept thru S. W. Missouri and S. E. Kansas, and into Texas in a greater phenomenal way than any other religious movement in history; sweeping on thru Dowleism it was bidding fair to capture the world, when men-leaders arose to draw a following to themselves and fanaticism broke out in Azusa, until the work was well-nigh wrecked; but thanks be to God, these things are fast passing away and true hearts and brave, who have weathered the gale are now fully armored for liberty and power.

We see the dawning of a new day; the Church is arising to adorn herself for the Christ's coming in majesty and power. "Her garments are all of wrought-gold; she is all glorious within; she shall be presented to Him in garments of needle-work." Glory!

Let all to whom this may come, put the past under the blood and loosing from self, pray for the glory of

God on us all. Amen, Amen.

NOTICE

Accommodations at Camp Meeting: - Rooms can be secured for \$1 and up, per week; meals at hotels and restaurants 15c and up; vacant rooms and cottages near by and can be furnished from 2nd. hand store; tents on ground \$1 per week.

There will be a club eating house where ministers, workers and their families can join in cooking their own meals; foodstuffs provided free; this is only open to such ministers and workers who spend their entire time in the work, and an occasional visitor. Let everybody bring plenty of bedding as we are always short on that line.

COMMITTEE.

WHO HAS IT ?

\$1000.00 would put us in position to issue a much needed weekly paper. This amount will purchase a \$2000.00 plant (has been used) and put into shape a 24x30 brick building which we already own. Who will make this possible and lay up treasures in heaven ?

Third Annual Camp Meeting for New York and vicinity, held at Laurel Island Camp Grounds, Patterson, New Jersey, from July 20 to August 4, 1912. For information, address

Pastor J. P. Blackledge,

102 North 8th. St.,

Patterson, N. J.

12th ANNUAL NATIONAL
CAMP MEETING

Of the Apostolic Faith Movement
At Baxter Springs, Kansas.

Beginning July 14, 1912, and Lasting 40
Days and Nights.

Conducted By

Founder of CHAS. F. PARHAM the Movement.

The meeting will begin with a 10 days fast which anyone
may continue 40 days.

PURPOSE—To satisfy the heart-cry arising from the whole world to hear the original teaching of this God-inspired, God-honored movement (freed from the old apostate church-creed ideas, wild-fire, animal emotions and spiritism.) This meeting will afford a chance to hear from the lips of the man God first raised up to give the Pentecostal truths to the world, the teaching of salvation, healing, holiness of heart and life and the soon coming of the Lord.

PROVISIONS—The committee will furnish free to all accredited workers (Apostolic Bums Need Not Apply) tents and food, but they must furnish their own bedding. Visitors must bring bedding, dishes and tent furniture.

There will be no eating tent on the grounds, nor will meals be served at the parsonage. Visitors can secure meals at the restaurants or cook for themselves; stoves provided. Ministers and families will be provided for in a club eating house.

Everything will be done to make the fast real for 10 or 40 days, as the friends may choose.

This convention represents over 100,000 of the original Apostolic Faith people, and goes on record as teaching holiness of heart and life, obtained thru sanctification (a crisis), to be reached and passed subsequent to conversion, and all who do not enjoy this grace are earnestly consecrating and groaning for the same.

PENTECOSTAL HYMNS 1 & 2 will be used in the song services.

Direct all mail asking for information or containing donations for general expenses to

F. R. ROMACK, Baxter Springs, Kansas.