

The Apostolic Faith Report

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CHARLES F. PARHAM
1873-1929

Memorial Edition



SARAH E. PARHAM
1877-1937

The Latter Rain

BY CHARLES F. PARHAM

*The Story of the Origin of The Original Apostolic Or
Pentecostal Movement*

WE OPENED the Bible School at Topeka, Kans., in October, 1900. To which we invited all ministers and Christians who were willing to forsake all, sell what they had, give it away, and enter the school for study and prayer, where all of us together might trust God for food, fuel, rent and clothing. The purpose of this school was to fit men and women to go to the ends of the earth to preach. "The Gospel of the Kingdom" Matt. 24, as a witness to all the world before the end of the age.

Our purpose in this Bible School was not to learn these things in our heads only but have each thing in the Scriptures wrought out in our hearts. And that every command that Jesus Christ gave should be literally obeyed.

No one paid board or tuition the poor were fed, the sick were entertained and healed, and from day to day, week to week and

month to month, with no sect or mission or known source of income back of us, God supplied our every need, and He was our all sufficiency in all things.

In December of 1900 we had had our examination upon the subject of repentance, conversion, consecration, sanctification, healing and the soon coming of the Lord. We had reached in our studies a problem. What about the 2nd Chapter of Acts? I had felt for years that any missionary going to the foreign field should preach in the language of the natives. That if God had ever equipped His ministers in that way He could do it today. That if Balaam's mule could stop in the middle of the road and give the first preacher that went out for money a "bawling out" in Arabic that anybody today ought to be able to preach in any language of the world if they had horse sense enough to let God use their tongue and throat. But still I be-

lieved our experience should tally exactly with the Bible, and neither sanctification nor the anointing that abideth taught by Stephen Merritt and others tallied with the 2nd Chapter of Acts. Having heard so many different religious bodies claim different proofs as the evidence of their having the Pentecostal baptism, I set the students at work studying out diligently what was the Bible evidence of the baptism of the Holy Ghost, that we might go before the world with something that was indisputable because it tallied absolutely with the Word.

Leaving the school for three days at this task, I went to Kansas City for three days services. I returned to the school on the morning preceding Watch Night services in the year 1900.

At about 10 o'clock in the morning I rang the bell calling all the students into the Chapel to get
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The Latter Rain

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 their report on the matter in hand. To my astonishment they all had the same story, that while there were different things occurred when the Pentecostal blessing fell, that the indisputable proof on each occasion was, that they spake with other tongues. About 75 people beside the school which consisted of 40 students, had gathered for the watch night service. A mighty spiritual power filled the entire school.

Sister Agnes N. Ozman, (now La-Berge) asked that hands might be laid upon her to receive the Holy Spirit as she hoped to go to foreign fields. At first I refused not having the experience myself. Then being further pressed to do it humbly in the name of Jesus, I laid my hand upon her head and prayed. I had scarcely repeated three dozen sentences when a glory fell upon her, a halo seemed to surround her head and face, and she began speaking in the Chinese language, and was unable to speak English for three days. When she tried to write in English to tell us of her experience she wrote the Chinese, copies of which we still have in newspapers printed at that time.

Seeing this marvelous manifestation of the restoration of Pentecostal power, we removed the beds from a dormitory on the upper floor, and there for two nights and three days we continued as a school to wait upon God. We felt that God was no respecter of persons and what He had so graciously poured out upon one, He would upon all.

Those three days of tarrying were wonderful days of blessings. We all got past any begging or pleading, we knew the blessing was ours with ever swelling tides of praise and thanksgiving and worship, interspersed with singing we waited for the coming of the Holy Spirit.

On the night of January 3rd, I preached at the Free Methodist Church in the City of Topeka telling them what had already happened, and that I expected upon returning the entire school to be baptized in the Holy Spirit. On returning to the school with one of the students, we ascended to the second floor, and passing down along the corridor in

the upper room, heard most wonderful sounds. The door was slightly ajar, the room was lit with only coal oil lamps. As I pushed open the door I found the room was filled with a sheen of white light above the brightness of the lamps.

Twelve ministers, who were in the school of different denominations, were filled with the Holy Spirit and spoke with other tongues. Some were sitting, some still kneeling, others standing with hands upraised. There was no violent physical manifestation, though some trembled under the power of the glory that filled them.

Sister Stanley, an elderly lady, came across the room as I entered, telling me that just before I entered tongues of fire were sitting above their heads.

When I beheld the evidence of the restoration of Pentecostal power, my heart was melted in gratitude to God for what my eyes had seen. For years I had suffered terrible persecutions for preaching holiness and healing and the soon coming of the Lord. I fell to my knees behind a table unnoticed by those upon whom the power of Pentecost had fallen to pour out my heart to God in thanksgiving. All at once they began to sing, "Jesus Lover of my soul" in at least six different languages, carrying the different parts but with a more angelic voice than I had ever listened to in all my life.

After praising God for some time. I asked Him for the same blessing. He distinctly made it clear to me that He raised me up and trained me to declare this mighty truth to the world, and if I was willing to stand for it, with all the persecutions, hardships, trials, slander, scandal that it would entail, He would give me the blessing. And I said "Lord, I will, if You will just give me this blessing." Right then there came a slight twist in my throat, a glory fell over me and I began to worship God in the Swedish tongue, which later changed to other languages and continued so until the morning.

Just a word: After preaching this for all these years with all the persecutions I have been permitted to go through with, misunderstanding and the treatment of false brethren, yet knowing all that this blessing would

bring to me, if I had the time and was back there again I'd take the same way.

No sooner was this miraculous restoration of Pentecostal power noised abroad, than we were besieged with reporters from Topeka papers, Kansas City, St. Louis and many other cities sent reporters who brought with them professors of languages, foreigners, Government interpreters, and they gave the work the most crucial test. One Government interpreter claimed to have heard twenty Chinese dialects distinctly spoken in one night. All agree that the students of the college were speaking in the languages of the world, and that with proper accent and intonation. There was no chattering, jabbering, or stuttering. Each one spoke clearly and distinctly in a foreign tongue, with earnestness, intensity and God given unction. The propriety and decency of the conduct of each member of the Bible School won the warmest comment from many visitors.

Our first public appearance after others had received the baptism of the Holy Spirit was in Kansas City, in the Academy of Music, about January 21st. The Kansas City papers loudly announced our coming. Two columns appeared in the Kansas City Journal, with large headlines on the front page. These headlines, being the largest on the front page, attracted the attention of the newsboys and they not knowing a Pentecost from a holocaust ran wildly up and down the street crying their papers, Pentecost, Pentecost, Pentecost, read all about the Pentecost.

I have on record the sermon preached on this occasion. The first upon the baptism of the Holy Ghost in all modern Pentecostal Apostolic Full Gospel movements. Also on file all that the papers had to say about these things in those days. Through great trials and persecutions we conducted the Bible school in the city of Topeka itself, then one in Kansas City.

"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearance of Jesus Christ." I Peter 1:7.

THE APOSTOLIC FAITH REPORT

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APOSTOLIC FAITH REPORT

P O Box 383 Perryton, Texas

Please send all changes of address, giving both old and new address.

J. Edgar Hoover says—

"We must get interested in our children again in what they read, see, hear and do.

"We must get tough with ourselves. We must stop governing our lives by expediency. Nothing is so infectious as example. We must measure our every act by the same single, simple, stringent criterion that made us a great nation: "Is it right?"

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EDITORIAL

HONOR DUE

By JACOB C. REGIER

JESUS OUR LORD once said, "Render therefore unto Ceasar the things which be Ceasar's, and unto God the things which are God's" With the marvelous words of our Saviour we couple the words of the apostle Paul: "Render therefore to all their dues: tribute to whom tribute is due; custom fear to whom fear; honour to whom honour."

With this urge, we humbly dedicate this issue as a memorial edition to the founders of the Apostolic Faith, Full Gospel, Pentecostal movements.

Brother Charles F. Parham was born June 4, 1873 and lived until January 29, 1929. His wife, whom he married December 31, 1896 was born November 29, 1877 and died December 28, 1937.

Some of our readers will remember the Parham's. Many fond and exciting events could be recalled. Others of us know only the things which we have read and heard. In this issue we print one chapter of the book, "The Life of Charles F. Parham" written in 1930 by Sarah E. Parham. This chapter is not only a chapter in this book. It indeed is a chapter in the history of the Church.

June the fourth was celebrated for years as a memorial to Brother Parham. Many of the older Full Gospel believers will remember this annual occasion. On one such occasion, Brother Bennie Stanberry publicly composed the song, "DADDY PARHAM." This service was conducted by Ben Barker at Houston, Texas, May 31, 1931.

DADDY PARHAM

I

There's a man we loved so dear And he grew to us so near Daddy Parham is the name we called him by Trials on every hand Never stopped his righteous man, And we knew him by his Godly works to man

CHORUS:

Daddy Parham was a jewel A jewel heaven loves to own. Let us then be true my friend, So this truth shall never end. Soon we'll meet our DADDY on the golden shore.

II

Trials came both day and night But his laughter made them bright Many of us still can see his smiling face. Often would he prophesy Your redemption draweth nigh "Saints, look up, the Lord is coming very soon."

III

Up and down the land he'd go Preaching every night or so Till his life was worn by travels far and near. Then the Lord said, "Tis enough Faithful man, your time is up." Hok we miss his man of God we loved so dear.

May we say, "Thank You" to Brother Bennie Stanberry for reminding us of the "Memorial Services" of the past and the song dedicated to Brother Parham's memory.

PAUL while awaiting execution in a Roman prison and knowing that the time of his departure was at hand, in his farewell message to Timothy penned this exhortation: "Preach the word, be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned into fables. But WATCH thou in all things endure afflictions, do the work of an evangelist, make full proof of thy ministry." (II Tim. 4:2-5.)

Nineteen centuries have demonstrated that Paul was a true prophet. We can say today that the time has come when they will not endure Sound Doctrine. In these days of "broadmindedness" of "freethinking" of "liberalism" and "modernism" there is little room for sound doctrine; it has become a despised and hated term. Those tried teachings of the Bible that once constituted the faith and practice of the church, the teachings for which the early Reformation of Luther's day, which were preached in the mighty holiness movement of Wesley's time, and which have been the inspiration of all true evangelism down the ages. This great Spirit that moved Parham and teachings which have shaken continents and shaped the destiny of nations, these time honored truths the religionist of today is ruthlessly discarding. He even hails this modern movement as "a great advance in religious thought", as "an emancipation from religious bigotry," and he contemptuously brands those who still hold to the old fundamental doctrines "querulous, narrowminded dogmatists." Surely the time of which Paul prophesied is upon us. So we must WATCH that we be not carried about with divers and strange Doctrines, Heb. 13:9.

What is Sound Doctrine?

There is nothing mystical or obscure about the term "Sound Doctrine." It is that body of teachings in which Jesus instructed His disciples, which they in turn delivered

to the church, and which the church adopted as its rule of faith and practice, and preached to the world. These teachings, in the main, consisted of a belief in one God, but three Persons in the Godhead—God the Father, God the Son, and God the Holy Ghost. The teachings embraced the essential deity and incarnation of the Son in the Person of Jesus Christ. God manifested in the flesh (I Tim. 3:16); His sacrificial death and shed Blood as the only atonement for sin; His physical resurrection and ascension; the fall of man, his sinful depraved state, and his desperate need of salvation found only in the vicarious sacrifice provided upon the Cross; and the necessity of heartfelt repentance and restitution to those we have wronged.

Sound Doctrine includes the teaching of three definite experiences; namely, Justification (Regeneration Tit. 3:5); Sanctification (Holiness, Heb. 12:14; 13:12,13); the Baptism of the Holy Ghost (endowment of power for service, Acts 1:4-8) Sound Doctrine includes the teaching of the literal second coming of Jesus Christ to establish His Millennial Kingdom upon earth; of two resurrections (the resurrection of the Blessed and Holy Rev. 20:6) (and the great and final resurrection. Rev. 20:11, 15.); of the final judgement of the quick and dead; (and an eternal Heaven. Rev. 21:1-2); and destruction of the wicked, which is the second death. Rev. 21:8. Jesus also taught healing for the body, and provided for it in the atonement. He denounced divorce and remarriage. He instituted three ordinances which He commanded His disciples to observe; water baptism by immersion, the Lord's Supper, and the washing of the disciples feet.

These were the teachings which constituted the framework of early Apostolic Christianity and which produced the godly living and Christian zeal which marked that period." The disciples went forth, and preached every where, the Lord working with them, and confirming the word with

Sound

BY WINSTON BARKER

signs following," No age of the church has ever surpassed that early standard. When persecutions broke out, as was the case, they suffered imprisonment, endured cruel mockings and scourgings, and endured burning at the stake rather than recount or deny one of the least of the doctrines which they had received. Apostolic Christianity shines out in bold relief on the pages of history against the dark background of the succeeding generation. Sound Doctrine was its bulwark.

The Mainspring of Revivals

Those same teachings, which marked the apostolic age, have likewise been the inspiration of all revivals since that day. With the close of the early period, Sound Doctrine became obscured and almost lost amid the ecclesiastical trappings and theological rubbish of the Dark Ages. But with the opening of the sixteenth century, Martin Luther, in the face of violent opposition, struggled through to the doctrine of Justification by Faith. A great revival swept Europe, and the Reformation was launched. In this Reformation not only was religious liberty reborn, but also the seeds of civil liberty were sown, out of which have grown our free forms of democratic government which have shaped the course of nations down to the present day. That is what the doctrine of Justification by Faith has done for the World.

Two hundred years later, John Wesley was used of God to restore to the church the doctrine of "Entire Sanctification," with the result that Christians were to find with a new zeal. The great Holiness revival of the eighteenth century was launched. It swept the British Isles, spread to the countries of Europe, and finally crossed the Atlantic. Countless Christians in America rejoiced in the experience of entire Sanctification.

From that time on, numerous revivals have swept America and many foreign lands; and invariably the

Doctrine

doctrines that were preached and which have stirred multitudes to seek the Lord were those which were preached by the apostles in the early church. In this great time of spirit-filled revival various religious groups were seeking deeper truths and the great time came when the people had the experience of "the anointing that abideth." Thousands of Holiness people pressed into this new blessing, and rejoiced in an experience that was like an artesian well, ever bubbling within, but it was not until the year 1901 that God restored to the church the mighty "Baptism of the Holy Ghost." A group of about 40 students were gathered together in Topeka, Kans. In what was known as Bethel College. This band of Christians had been sanctified wholly and was seeking to find deeper truths than had ever been preached. Preceding the watch night service in the year 1900, at about 10 o'clock in the morning Bro. Charles Fox Parham called all the students into the chapel and they all believed "after deep study of the word of God" that in Bible times the people spake with other tongues upon receiving the Baptism of the Holy Ghost. So that night about 75 people beside the 40 students of the school gathered for the watch night service. A mighty Spiritual power filled the entire school, and it was that night that Bro. Parham and others were asked to lay hands on a servant of the Lord and as they did, a halo seemed to surround this servant and she began speaking in other tongues as the Spirit gave utterance. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them, And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:1-4. On the night of Jan. 3, 1901 while in the upper room (at

Bethel College) they were all with one accord and the mighty Baptism of the Holy Ghost came upon them and it filled all the house where they were, some were sitting, some still kneeling, others standing with hands upraised. There was no violent physical manifestation, tho some trembled under the power of the glory that filled them.

At last the "Great Latter Rain" of the Spirit had fallen, and it has been falling ever since. God is ripening the fruit for the harvest; He has restored to the church not only Baptism of the Holy Ghost, but also the whole body of teachings that constituted the Sound Doctrine of the apostolic age.

The Apostolic Faith Movement came into being at the time of the outpouring of the Holy Ghost in 1901 at Bethel College. Topeka, Kansas and consisted of those believers who embraced the fundamental teachings as defined above. These teachings became the groundwork of this mighty Latter Rain Gospel which has since been preached by Apostolic believers, and which has radiated into all the earth. We are seeing today a veritable repetition of those early days when the disciples "went forth, and preached every where, the Lord working with them, and confirming the word with signs following." Miracles are being brought, the sick are healed, lives are transformed, and people are being prepared for the coming of the Lord. It is because Sound Doctrine has been steadfastly adhered to and preached, let all of us be found doing the Lord's will.

The Spiritual and Moral Decline

It is this body of fundamental teachings through the preaching of which Apostolic Christianity has been restored, that our modern religionists, would now discard! Someone has well said, "The doctrines are the framework, the bones, of Christianity. And the man who will not endure Sound Doctrine has a Jellyfish religion." No term more perfectly characterizes the spineless religions of this present age than that. The "ad-

vanced" teachings of today, same way or another, are not producing the "Paul" the "Peters", the "Johns" the "Luthers," the "Wesleys" and the "Parhams" as of former generations. We need some men of today that will seek God's will and then be moved by the Holy Spirit and go forth as did some of these great men. There is not much resemblance in the carnally-minded, pleasure-loving, self-gratifying modern religionists to that army of early Christian martyrs who died in dungeons and perished at the stake for the faith that they had in God.

Is it not also significant that parallel with this departure from the old fundamental things of the Bible there has been an alarming decline in morals as well as in spirituality? Does the ungodly state of the world today reflect any "advance" in religion? Has anything been gained either spiritually or morally through the discarding of these tried teachings of old? The rapid degeneracy of the age and the "Jellyfish" religions of today are the answer to that question. Without Sound Doctrine there can be no sound Christianity. "Where there is no vision the people perish."

The Influx of False Doctrine

The alarming departure from the faith has not halted with the mere discarding of the teachings of the Bible. Such a condition is deplorable enough in itself; but with this falling away there has been the added evil of turning in masses to false doctrine. Among the stinging rebukes leveled at Israel in backslidden state was this one, "For my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." (Jer. 2:13). These "broken cisterns" were the idolatrous worship to which Israel turned after she had forsaken God. When men forsake true religion, their next step is toward false religion, which "can hold no water." "They shall turn away their ears from the truth, and shall be turned unto fables." Is not this just what has happened? The world today is overrun with spurious doctrines, false prophets, and counterfeit religions; False Doctrine is bad enough but to many have also be-

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Sound Doctrine

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gain to play religion and have just a form of religion of which many so called Pentecostal movements have fallen into.

The Apostasy of the Last days

What is the meaning of this deluge of religions that has swept the earth in recent years? What is the impact of all this religious stir in the world? What are we to make of this confusion of cults and creeds, of doctrines and dogmas, of systems and sects that are infesting the earth? It means that we are living in the last days; that the great apostasy foretold in the word of God is upon us: **"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith giving heed to seducing spirits, and doctrines of Devils. (I Tim. 4:1).**

We are living in awful days, but these too, are wonderful days. In the midst of this terrible apostasy God is restoring the primitive faith of the early church unto His people. The Spirit of truth, which Jesus promised should guide His Disciples into all Truth, is in the earth in these last days seeking out the bride of Christ, a people who love His Word, who abide in His Doctrine, and who are preparing for His coming.

But while the Holy Ghost is thus seeking a bride for the returning Bridegroom, let it be remembered that another force is at work in the earth. For as the Spirit of Christ is in the World, so the spirit of Antichrist is also in the world, and he, too, is preparing a people for his advent, "Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." (II Thess. 2:9-10.)

The time is at hand. Ultimately we are going to be found in one of these two camps: either in the ranks of the redeemed, to enter in to the Marriage Supper of the Lamb when Christ comes, or in the forces of the Antichrist to undergo the sorrows of the Great Tribulation that is rapidly

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THE CHURCH WALKING

BY MATILDA C. EDWARDS

The Church and the World walked far apart
On the changing shores of time,

The World was singing a giddy song,
And the Church a hymn sublime.

"Come, give me your hand," said the merry World,
"And walk with me this way!"

But the good Church hid her snowy hands
And solemnly answered "Nay,

I will not give you my hand at all,
And I will not walk with you;

Your way is the way that leads to death;
Your words are all untrue."

"Nay, walk with me but a little space,"
Said the World with a kindly air;

"The road I walk is a pleasant road,
And the sun shines always there;

Your path is thorny and rough and rude,
But mine is broad and plain;

My way is paved with flowers and dews,
And yours with tears and pain;

The sky to me is always blue,
No want, no toil I know;

The sky above you is always dark,
Your lot is a lot of woe;

There's room enough for you and me
To travel side by side."

Half shyly the Church approached the World
And gave him her hand of snow;

And the old World grasped it and walked along,
Saying, in accents low,

"Your dress is too simple to please my taste;
I will give you pearls to wear,

Rich velvets and silks for your graceful form,
And diamonds to deck your hair."

The Church looked down at her plain white robes,
And then at the dazzling World,

And blushed as she saw his handsome lip
With a smile contemptuous curled.

"I will change my dress for a costlier one."
Said the Church, with a smile of grace;

Then her pure white garments drifted away,
And the World gave, in their place,

Beautiful satins and shining silks,
Roses and gems and costly pearls;

While over her forehead her bright hair fell
Crisped in a thousand curls.

"Your house is too plain," said the proud old World,
"I'll build you one like mine;

With walls of marble and towers of gold,
And furniture ever so fine."

