

MERRY CHRISTMAS GREETINGS

Year 1910

BAXTER, KANSAS, DECEMBER 25.

Free Gift



CHARLES F. PARHAM
Founder of the Apostolic Faith Movement

CHRISTMAS GREETINGS To My "Old Mothers" In Israel.

Charles F. Parham, Publisher
Baxter, Kansas

Greeting.

To Friends, Past, Present and Future-GREETING. The past has found its way into History, the present is seeking the same channel, the future looms up before us and "Future events cast their shadows before."

Our Past failures and errors are under the blood, the present carries its sweet experiences, and the future is altogether provided for through Christ our Lord and King.

Brownwood Texas has been our latest battle-field, and God has graciously pardoned and sanctified many and as always has distributed His healing with lavish hand. The fighting has been hard pressed, but we claim victory in the name of Jesus, and march forward to other conquests and other victories.

With a heart scintillating with fervent love we extend hearty Christmas cheer and New Years' Greetings to the many thousands who support us with their daily prayers, assuring them that we are thankful and grateful for their support, prayers and influence in the past and crave your continued endorsement for the future to the end that Christ's Kingdom may be speedily made up and we may look for his soon coming.

Keep your lamps trimmed and burning and oil in your vessels that you may go out to meet the bridegroom when He comes. Yours in Christ,

CHAS. F. PARHAM

BAXTER, KAN.

In Israel.



I love old mothers—mothers with white hair,
And kindly eyes, and lips grown softly sweet,
With murmured blessings over sleeping babes.

There is a something in their quiet grace,
That speaks the calm of Sabbath after-noons;
A knowledge in their deep, unfaltering eyes,

That far outreaches all philosophy.
Time; with caressing touch, about them weaves

The silver-threaded fairy-shawl of age,
While all the echoes of forgotten songs
Seem joined to lend a sweetness to their speech.

OLD MOTHERS! as they pass with slow-timed step,
Their trembling hands cling gently to youth's strength;

Sweet Mothers! as they pass, one sees again
Old garden walks, old roses and old loves. Sel—from The Century.

Remember that the original Apostolic Faith movement taught, and still teaches, Conditional Immortality, and the utter destruction of the wicked, and contend that the Scriptures nowhere teach any other doctrine, opposite to the contrary notwithstanding. Give earnest heed to this, for it distinguishes the false from the true.

Manaticism

Flesh and Familiar Spirits.

Under the above caption I wish to treat of the elements which are detrimental in many meetings now conducted as Pentecostal.

Many religious people of deep spirituality are being possessed by various forces and their spiritual powers wrecked.

All these forces have been manifested in such manner as to draw large crowds and work upon the people, but meetings built upon such extreme demonstrations soon lose their influence. Error runs faster than truth, but it runs itself out sooner. Familiar spirits are finding access into the lives of many Christians and working havoc.

The first distinguishing signs of fanaticism is an *unteachable spirit*, followed by extremes in unnatural actions, accompanied by strained conditions of body, voice or mind.

We are machines built to be operated by the Holy Ghost, and when He comes in to oil that machine, it works without tension.

The difference between those controlled by the Holy Ghost and those controlled by familiar spirits is that the former are able to control themselves, and are also under the courteous control of the Assembly, while those controlled by familiar spirits are unable to control themselves, and will not be controlled by others. At most inopportune times they jump up in a disorderly way and do things that ul-

terly disrupt the worship of God. Falling under the power, shouting, jerks, etc., have accompanied many religious extremes, but what I now desire to witness to is that none of these things are necessary to obtain one's Pentecost.

People are welcome to these demonstrations if they desire them, but they are not a feature of the Pentecostal blessing. Although your body may tremble under the glory of your blessing, and you may chatter for a few moments, you should at once obtain a clear language. Much chattering and jabbering has occurred in many meetings without ever obtaining a clear language, while others have yielded to fits and spasms and similar manifestations, while others have yielded to hypnotic suggestions of over-zealous, ignorant helpers and after laying on of hands, jerking of chin and massaging of throat, have yielded to a repetition of sounds, but have no Baptism at all.

An old-time fad has arisen again, that of working up the power until a magnetic force sweeps through the audience and all sorts of extravagant things are done in a fleshly way, animated by the same power that lends zest to the dance hall.

We believe in enthusiasm and intensity when it comes from the Holy Ghost and is not worked up. Hysteria, unreasonable actions, and all extremes are to be avoided, and all things are to be done "decently and in order."

My whole contention in this matter is that all meetings should be con-

ducted according to 1 Cor. 14, which is not man's discipline, but God's; and all fanaticism should be taken in hand in its infancy, before it reaches the uncontrollable stage.

Some say that we can not avoid these forces in our meetings, but I contend that if a person is counseled and prayed with by kind, intelligent workers when the first signs of fanaticism is manifested it can all be avoided and the work of God saved from these detrimental exhibitions.

Argue away the tongues as the evidence of the Baptism as recorded in the second chapter of Acts, and you open the way to theological anarchy, and any evidence of the spirit's operation may be claimed, while fanaticisms can declare all manner of spirit-control as the evidence of having obtained that blessing. You will throw us back into all the chaotic opinions of the past 25 years, but don't be jealous! Praise God for the glorious ways in which His Holy Spirit has been manifested in your lives, but press forward and upward, and receive the Pentecostal phase of the Holy Spirit's presence, which is really evidenced by the recipient speaking in unknown tongues.

Robertson, in the Cambridge Bible Commentary, offers this warning: "The conditions connected with a great spiritual awakening do not dissolve men from the necessity of consulting their reason. Paul would not have men to be ignorant of spiritual gifts."

Paul teaches that spiritual gifts and graces are to be restrained in their exercise by consideration of de-

ciency or order, or what is due to others who possess gifts of a more ordinary kind.

Estius says: "The difference between God's prophets and those inspired by evil spirits is to be found in the fact that the latter are enraptured almost to madness beyond their own control, and are unable to be silent if they will to do so, while a person under the inspiration of the Holy Spirit can control himself and is controlled by others."

Robertson further says, in referring to modern forms of fanaticism: "That uncontrollable religious feeling is apt to overpower both reason and sense, and therein lies the danger in hypnotic and mesmeric influences to counteract the real Holy Ghost work. It behooves all Christians to watch and pray lest they become subject to the powers of Satan."

In all true Apostolic work the laying on of hands is practiced only occasionally, and then for the space of only a minute or two. No such practice is known among our workers as the suggestion of certain sounds and words, the working of the chin in a kind of pump-handle manner, or the massaging of the throat.

Non-essence! The Holy Ghost needs no help! When the recipient of the Holy Ghost comes into proper relation with God, the speaking in tongues comes as naturally as any other gift from Him. There is always the real and the false, and anything outside of the operations of the Holy Ghost is counterfeit.

There are many who sing, pray and all wonderfully expect to receive

the Spirit gives utterance, and there are jabberings which are not tongues at all. I know that people sometimes fall under the power of God and that there are times when He thus deals with His creatures who resist Him, but these cases are exceptional and not general. The falling under the power has to a large degree been produced through a hypnotic, mesmeric, magnetic current.

The Holy Ghost does nothing that is unnatural or unseemly, and strained exertions of the body, mind or voice are not the work of the Holy Ghost, but of some familiar spirit or other influence brought to bear upon the subject. The Holy Spirit is always strengthening, vitalizing and invigorating, while that of any other spirit is always devitalizing, degenerating, with a tendency to drag down.

How vastly important it is that we try the spirits, and not yield to every influence brought to bear upon us!

Let us guard carefully against every form of fanaticism and stand firm and true, helping one another and reasoning together.

Having guarded this Pentecostal blessing from its earliest infancy, I feel that it is my duty to stand against anything and everything that will in any way prove a hindrance to others, or to the advancement of the work. The corrections I make are for the good of all, and the condemnation of none, that we may all rise to the heights of power and strength, and go on to the evangelization of the world.

Charles I. Parham

Gift of Healing

The following article by Rev. F. N. Riale, in Christian Work and Evangelist, was republished by The Cumberland Presbyterian Banner:

"Someone has ingeniously counted the verses of the Bible, from start to finish, and found, to his surprise, that the very central one is Psalm 103: 2:

"Who forgiveth all thy sins and healeth all thy diseases." When Jesus came to reveal the full, clear vision of the Father's purpose, he certainly made this two-fold work the central truth of God's great revealed purpose. Throughout the whole old testament that is most clearly latent; throughout the whole of the new testament it is most powerfully patent.

Clearly Christ's one great work was to forgive all our sins. The angels called him Jesus, "for he shall save us from our sins." He also went about His Father's business, "healing all manner of diseases, that he might show his power to make us fully perfect as our Father in Heaven is perfect.

These two great cardinal functions of the divine life which he revealed, are as essential to one another as the inside of a circle means there is an out. Jesus seemed to feel they were but the double side of the shield of faith and the work of faith, the double manifestation of the life of the Spirit. Pungently and powerfully he put the deep conviction when he said: "Which is easier to say, Thy sins be forgiven, or to say, Arise and Walk?" There can be

no truly perfect heart in an imperfect body; there can not be long a perfect body with an imperfect heart. The spirit of life in Christ Jesus must sooner or later round out to the whole man in the heaven-purposed perfectness. Be not deceived; God is not mocked by presenting ourselves in any other sense, save for this fully completed sacrifice. Christ came to redeem our bodies as fully as to cleanse our hearts, so that out of the twain he may make out of us, one new man, redeemed by the spirit of our Father, revealed in Christ Jesus. Any other creed than this is not the full orbed creed of Christ.

The "gift of healing," as a mode of divine approach to men, Christ gave to the Twelve, who were the pillars of the New Dispensation, as the twelve patriarchs were to the one which was passing of Jesus the world light. He called unto himself the twelve disciples and gave them authority over all unclean spirits, to cast them out, and to "heal all manner of diseases, Matt. x:1. To their inexpressible joy they returned, telling of the results of their new-given power. Lest they might get this gift out of its true perspective in the plan of redemption there came from the Master the caution words, "Don't rejoice in this so much as that your names are written in heaven." These results of healing as of forgiving of sins must take place, but remember they are but the fruitage of the spirit, which make those who possess the truly redeemed, whose "names are written in the Lamb's Book of Life." These healings they should ever per-

form, but ever remember that they were to say: "Go thy way, and sin no more, lest a worse thing come upon you." What men need is not the momentary healing, but the abiding spirit of the Father, which makes perpetual the fruitage of this gracious gift.

Jesus gave this gift also to the Seventy. But when, last of all, Jesus was about to finish his earth work, and give his final command, it was not to the Twelve or to the Seventy but to all who believe. As truly as we are called to be Saints, we are called to be sent, bearing the good news that God is no respecter of persons in his gracious gifts of the spirit. When Christ came he took all true believers up on the heavenly plane of equality with himself. It grieves his heart and dishonors his name, and retards mightily his work for us to think of ourselves aught else than as his friends and brothers in the divine joint heirship. "That they may be one as "thou, Father, in me and I in thee," are his last great prayer words. "As the Father hath sent me, so have I sent you into the world," in his mighty co-purpose. But his last ringing words were about the "gift of healing," which it was the Father's purpose should be ours as fully as it was his. Here are the terse, terse words with which the earliest Gospel writer closes: "Go into all the world and preach the Gospel to every creature. He that believeth and is baptised shall be saved; he that believeth not is condemned, and these signs shall follow those

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NATIONAL CAMP MEETING BAXTER SPRINGS KANSAS.

The general Camp-meeting, convening at Baxter, Kans., during the month of September and the greater part of October, with its battles and its victories, its groanings and rejoicings, its watchings and its activities, its healings and varied manifestations of the Spirit's presence and power, has woven its strands in the lives of the participants, affecting memory, purposes and plans, and minds, of heroes and heroines of the cross of Jesus Christ.

Location. The beautiful Spring Park frequented for the sake of its mineral waters, shaded with forest trees, lying within a stone's throw of the business section, was filled with tents and a specially constructed temporary auditorium convenient to the home of Chas. F. Parham, through whose mind and soul God deigned to forge the Apostolic Faith Message, was an appropriate and pleasant spot and well adapted to the purposes of such a meeting.

Its Inception. Like everything else of course, it was in God's plan and was born of agonizing prayer out of peculiar needs and conditions. The force of the first message of this Movement, had largely been spent, and the energies of many were now consumed in haggling and contending over the spoils of early conquest, or idly wondering and guessing what the next message in language, with the interpretation would be, or dreamily and worshipfully submitting themselves and binding their conscience to obey these mysterious revolutions until a modern

Delphic creed unconsciously sprang up with message givers & interpreters as officiating priests, and vague and point less messages, unworthy of God, usurped the place of the Sword of Truth.

Hence the camp-meeting was inaugurated through many prayers and labors to correct the deficiencies of all the fanatical spiritualistic counterfeit movements.

Preaching and Bible School. The preaching in our own vernacular, and was directed for the enlightenment of Christians awakening of sinners and the salvation, healing and sealing of the people. We were slothful, thick-headed and carnal but God was merciful and worked upon us and moulded us as potters clay.

Word and Doctrine

Conversion, with the spirit's witness; sanctification, that keeps the spiritual life in the ascendancy; the pentecostal baptism preceded by the anointing that abideth, and evidenced by a clear language, together with healing and Sanctification of the body was urged upon the people as a preparation for redemption, which was declared to be near at hand. A clean, concise eschatology was preached, embracing God's judgement on, and overthrow of the present highly-cultured, so-called Christian nations, thru the devastation of Anarchy, the use of Papal power in the midst of this ruin, with its ten subject kings, the lamb-like powers of Socialism and Christian Science, the rebuilding of Jerusalem and nationalization of the Jews, the death and resurrection of the Socialistic leader in Palestine, raised by devil power, as the Son of

Perdition, accepted by both Catholic and Jew as the Christ wearing out the Saints of the Most High; with the proffered mark of the beast, compelling them to be either marked or martyred; the immortalization of the Church, the transportation of the bride and the rapture of the man-child, were all specifically delineated.

Conspicuous among those who secured healing were Mrs. Ferguson, wife of the proprietor of Hotel Ferguson of Enid, Okla., and Mrs. Emma Allison Berry, Columbia, Mo. Both were baffling cases for the doctors.

A large number were converted. Many were Sanctified, and some secured Sanctification of the body, and some Pentecost. Some fifty odd were baptized in water.

Brethren, let us forget the past, and let us push on to greater victories.

W. M. ALLISON.



GOD BLESS THE WORK



I have known Charles F. Parham since May 1st, 1908, and am happy to state that I know his mission is of God. His work accomplished in Brownwood, Texas, and surrounding country, is sufficient proof to any fair-minded individual. He has reached many that the Churches could not reach, and his sermons were certainly backed up by the Holy Ghost, and conviction was written upon many faces. He taught conviction, conversion, sanctification and the baptism of the Holy Ghost, evidenced by the speaking in tongues as the spirit,

giveth utterance. He drew startling comparisons between the different ages; preached the ordinances clearly and admonished all to prepare for the soon coming of our Lord. The effect upon people in all walks of life is apparent, and many sectarians have had their eyes opened and have proved what Paul said in 2 Cor. ii:16.

Thank God, many have heeded the warning and are preparing to meet the Lord, but am sorry others whom I dearly love have rejected God's mercies and Apostolic teachings.

This movement stands for Bible purity, healing and the baptism of the Holy Ghost, and that they are clearly taught none can gainsay, and nothing short of this stands for Apostolic doctrine.

I was a Missionary Baptist for 23 years and a teacher in Sunday School in one of the largest churches in Texas, but after hearing the full gospel, I found that it takes more to be a follower of Christ than it does to be a Baptist. May the Lord open our eyes to this fact.

W. R. BUNYARD.



Christians everywhere are warned to beware of dangerous doctrines and fanatical teachings. Fanatics are doing more harm and sending more souls to hell than most any other cause, for not only will they themselves fall away, but multiplied souls are going to hell because they are so disgusted with the imitation that they can not be reached with the real. Watch and pray lest evil overtake you.

The Sealing

Many ask the questions: "Does the Holy Ghost of Promise really seal?"

"Is it the Sealing? If so, Why do Many Who Seem to Get the Sealing and Speak in Tongues, Fall Away?"

Simply because the Pentecost is bestowed probationally, to test our worthiness. A document may receive the Seal of the State, but the document must undergo a crucial test and thorough analization to prove its validity. If an error or fault is discovered, the Seal becomes null and void.

We may be sealed of God, but we must stand any test to prove we are victors and overcomers, and if we fail in this, our Sealing becomes worthless. When people yield to sin, errors, false teachings or fanaticisms, they lose the real Seal and clear language and are seized with Spiritualistic forces and made to jabber and chatter, suck wind and give over to fleshly exercises unworthy of the dignity of Kings and Priests of the Most High God.



This movement utterly repudiates the doctrine of Inherent Immortality, perpetrated by the Roman Catholic church and perpetuated by Protestants. Adam never had in, nor outside the garden, Immortality, but instead had Perfect Human Life. Life and Immortality came to him, and incidentally to us, thru Jesus Christ. We do not yet possess it, but by

faithful continuance in good works seek for glory, honor, eternal life (Immortality)—"To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life."—Rom. ii:7.

Whatsoever is flesh is flesh and whatsoever is spirit is spirit, hence Immortality is only put on at Redemption. We are now only heirs of same. Catholics and Protestants have made a God of inconceivable injustice and diabolical passions thru teaching that God cannot and will not destroy sinners because they inherit a God given Immortality, thru breath given to Adam, in positive contradiction to God's word where it says "He will destroy them, both soul and body in hell." If the wicked come up in natural bodies, fire will destroy them, if in spiritual bodies, fire can not. They can not be raised spiritual, having never obtained same. Catholics and orthodoxy continue to teach "Dante's Inferno" and "Milton's Paradise Lost" instead of the Word of God. There has been for a long time an offer of a section of fine land and \$500 in money to any one who can find a verse in Sacred Writ giving eternal life to any sinner outside of Jesus Christ.

It is a marvel that every verse used to prove Eternal Torment teaches "Death," "Destruction," "Perish" and the annihilation of the wicked. It has been charged that this editor is a "No Hellite," which we deny. We believe in a literal Lake of Fire, but deny that the wicked are eternally tormented.

GIFT OF HEALING

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who believe. In my name shall they cast out demons; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover. * * And they went forth, preaching everywhere, the Lord working with them, and confirming the words by the signs that followed. Amen."

It certainly is as clear as a beam of sunlight that the gift of healing was not a special gift to the Twelve, or the Seventy, or even the first disciples sent forth to preach, but to everyone that believeth. It is conceded by scholars, almost universally, that there is not a grain of ground in the Bible for the belief that this law is ever to be outlawed, as long as sin and sickness hold a vestige of sway over us.

The famous, much-quoted passage from James, the most common-sense disciple of Jesus (v. 14), simply indicates the universal custom among the early disciples, of taking Jesus at his word, and getting the wonderful healing results promised. This custom only waned and ceased when the church exchanged warm and loving deeds for cold and formal creeds, which are over a death-dealing substitute. If we ever get back to the Bible, not merely the letter, but the spirit of it, we will get back to the "gift of healing" and the belief that the power of absolution is the pre-

ious, priceless possession of every believer, and the natural fruit. Today, even more than when they were uttered by Horace Bushnell, a century ago, are these burning words true: "Nothing do we need so deeply as a new inauguration of faith; or perhaps I should better say, a reinauguration of the Apostolic faith, and the spirit which distinguished the apostolic age." What can possibly bring in this new reign of love, out of our long reign of law, as much as to catch the great purpose of redemption, as God, through the life work of Jesus revealed it to us. Then we will realize that we are not only our brother's keepers, but in deed and in truth our brothers' saviors, as we lift them in the arms of our faith out of the slough of sin and sickness into the Heavenly places of health and holiness, the twin joys of saintliness. If we know these things, happy are we indeed if we do them."

Note:—We will celebrate watch night service on the night of Dec. 31, commemorating the 11th anniversary of the Latter Day Pentecost which fell at Topeka, Kansas, Dec. 31-Jan. 1 1900. Let believers everywhere do likewise.

We were not able to print many of these booklets, so kindly hand or send to a friend when through reading.

I have contracted for another edition of my book, "A Voice Crying in the Wilderness," and those wishing a copy send address with stamps, and with or without contributions.

Since our reference to an Apostolic paper was printed one substantial contribution has been received. A few more such and the paper is an assured fact, and it will be a thing of beauty and a joy forever.

Chart Showing Steps of Grace in Christian Life

Enlighteneth	Repentance	Conviction
Healing	Conversion	TO GOD
Consecration	Sanctification	TO MAN
Redemption		PARDON
		REGENERATION
		WASHING OF REGENERA'N
		CONCEPTION
		WITNESSED
		IN SENTIMENT
		IN REALITY
		OF SPIRIT
		OF SOUL
		OF BODY
		NEW BIRTH
		Annointing of the Holy Ghost
		Baptism of the Holy Ghost
		Glorification

The foregoing chart is self-explanatory, and we need only to call your attention to other matters. We teach among other things that man possesses conditional immortality; that it is obtained in a continuance in well-doing; that we did not inherit it from Adam, did not receive it in Salvation, which is an earnest of it, but will be received after the coming in of Christ's Kingdom and the judgment.

We believe that Healing is obtained in the same way that regeneration is obtained and is co-equal with it; that by His blood we receive pardon, and by His broken body we are healed. We believe it is obtained through prayer; that we are commanded to pray for the sick, and have the assurance that "whatsoever we ask in His name" it shall be granted.

We believe that nowhere does Holy Writ teach that the wicked will be eternally tormented in hell or any other place, but that the Bible does most emphatically and clearly teach that the wicked will be utterly destroyed; that as stubble they shall be utterly consumed; that forever does not mean eternal; that no good purpose can be thus served, nor that it can in any way increase the joy of God to see souls eternally tormented, but to the contrary that eternal torment is a malicious doctrine perpetrated by the devil, and perpetuated by sectarian preachers, and that souls have been led to a wrong conception of God's mercies through its teaching. Christians everywhere are requested to "search the Scriptures" under the divine guidance of God, and learn the truth as it is in Christ Jesus.