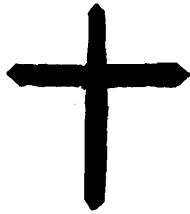


**Selected Sermons
of the late
Charles H. Parham
Sarah E. Parham**



**CO-FOUNDERS
OF THE ORIGINAL
APOSTOLIC FAITH MOVEMENT**

SERMONS

Compiled and Published by

ROBERT L. PARHAM

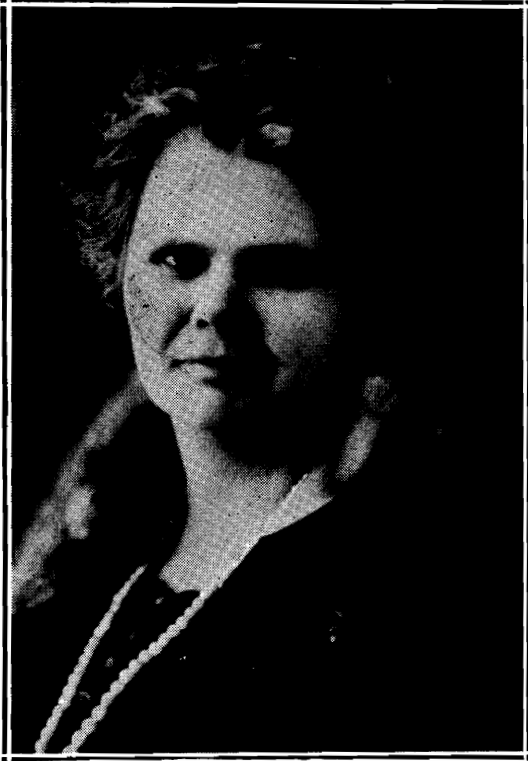
1941

Additional copies of this book
are available from

Apostolic Faith Bible College
P. O. Box 110
Baxter Springs, Kansas 66713



MR. CHARLES F. PARHAM



MRS. SARAH E. PARHAM

PREFACE

In compiling this book of sermons of the late Charles F. Parham and his wife the late Sarah E. Parham, co-founders of the original Apostolic Faith Movement, we seek to solve the problem and answer the request of so many hundreds of people who have wanted some of their sermons in book form.

The sermons are in their original form. We have endeavored to leave them this way and many will remember when these sermons were preached by the late Charles F. Parham and the late Sarah E. Parham. We desire only to get them to you and to the general public who may be edified and up-lifted spiritually by reading them. We trust the sermons will be a great blessing to you and after you have read the book that you will be kind enough to let others have the pleasure of reading and enjoying these sermons. May God bless all who read this book and may each heart be encouraged to press on for God, "to occupy till he comes," clothed in His righteousness and ready to meet Him.

DEDICATION

We affectionately dedicate this book to the ministers and laity who have heard and believed in the ministry of the late Charles F. Parham and his wife the late Sarah E. Parham and to those who are endeavoring to spread the gospel of Jesus Christ in these closing days of this age and are contending for the faith that was once delivered to the saints.

Your co-laborer in Christ,
ROBERT L. PARHAM

CONTENTS

Chapter	Page
I. We Have Found Him	1
II. Earnestly Contend for the Faith Once Delivered to the Saints	9
III. Divine Healing	23
IV. Demonology	39
V. Sanctification	51
VI. The Baptism of the Holy Spirit	64
VII. The Latter Rain	75
VIII. Wonderful History of the Latter Rain..	81
IX. Immortality	93
X. Creation and Formation	116
XI. Unity	121
XII. Redemption	130

CHAPTER I

"WE HAVE FOUND HIM"

By CHARLES F. PARHAM

I am going to use for my text, "We Have Found Him." John 1:45. Another text that would correspond with that—"We Would See Jesus," John 12:21.

One time in Kansas City, I went to a lecture on "Theosophy." He said there was a great difference between Buddha and his modern representatives, and did not want them to confuse Buddha and his wonderful teachings with his modern representatives. I whispered to a friend, "I hoped they would not confuse Jesus Christ with His modern representatives."

In the World's Fair, Congress of Religions, which met in Chicago, an adept speaker from a movement of India, said that they were great believers and hungered in India to see the Christ of Galilee, to know His immaculate conception and sacrificial death, but did not have much use for His modern representatives.

I would like to sweep away the confusion of ages; creeds, doctrines, forms, ceremonies, ritualistic rules, beads and crosses, and lead you back over the hill-tops of the ages and let you see Jesus. I am not interested in what church you belong to or if you don't belong to any. I am only interested in your belonging to Christ, being like Him and having His life formed in you for His glory. Years ago, I labored and toiled to secure converts for the modern churches, but now I am laboring and toiling to get preachers, church members and outsiders to know Christ, and to be fully converted and know His power and life. The heart-cry of the world is to see Jesus. There are only

a few people, comparatively, gathered into the modern churches. The world would like to see Jesus; they would like to see the carpenter of Nazareth.

In London in a great labor convention several years ago, when the church was mentioned, they hissed it from the lowest floor to the highest gallery. When this confusion was heard a man spoke of Jesus of Nazareth, the carpenter; they applauded him and the applauding lasted for several minutes for they would like to see Jesus; they want to see practical Christianity.

The great increase in the number of churches is the heart-cry for Jesus, trying to reach reality through organizations and creeds. The great number of lodges, unions and organizations is the heart-cry of humanity on the natural plane to discover the power of the Christ of God in righteousness, and establish a universal brotherhood; seeking on a human plane to bring about the realization of the Gospel, but no reform for man's betterment will be of any lasting benefit unless founded upon actual conversion and spiritual regeneration. If we could wield the prestige of the lodges and unions to the old time religion of our fathers, we could do what they hope to do. Men and women, take God into consideration.

In my old home in Kansas, I used to pick the geese, but they grew feathers again. You can shear a hog but it will grow bristles again. In everything in the world, unless we have Jesus Christ, they will be no lasting benefit to the human race.

I beg of you preachers and church members, in the name of the Lord, descend from the fashion and show, down to the power and grace of the old time religion. I beg you lodge people and reformers come to the help of the Lord, in the power of old time conversion. The cry of socialism that is sweeping the world, is the heart-cry to see Jesus.

Thousands of people who have failed to find practical Christianity, have swung to reform move-

ments. Men and women, if you will keep His commandments, do what He says to do; there are 72 commandments. Feed the hungry, clothe the naked, visit the sick and in prison, and keep yourselves unspotted from the world, them that would borrow, turn not away, etc.

Charity and all the insurance paid to widows and orphans will not advantage you anything in eternity. Charity by the unsaved people is the natural outgrowth of the philanthropic spirit born in the human race, that seeks to find expression in giving to the poor and needy, but only what you give after you are a real child of God, from the standpoint of Christ within you, will advantage you in the great day of God. Instead of giving for your own glory, in your own name, give in the name of the Lord.

We have found Him, the most colossal figure in history, the giver of life, liberty, freedom, salvation, and cleansing from all sin and disease. Not a theory; not theology, but in reality. He saves and makes His followers able to break the power of canceled sin, and delivers from the control of appetites, passions, habits and lusts.

We have found Him, the healer of all our diseases. He takes out sickness, misery, woe, suffering and all these things and brings to us life, health, peace and happiness. Praise His name. A good many years ago, like others of today, I was drifting with the great stream of suffering humanity down the canyon of time. I could hear, booming upon my ears, the great Niagara of destruction in the distance, when a great Hand was let down in the stream and lifted me from suffering and set my feet on the solid rock and freedom from sin and disease became mine. I turned about with a heavenly patriotism and demanded, worked, fought and prayed that my fellow creatures should find the same liberty, freedom, salvation and healing that I had found.

Perhaps you have read about Him as a historical

character and in the abstract thought that you would liked to have lived in the days when Jesus was here, but have you found Him, as a reality in your life? He went about doing good, healing the sick and He walks in our midst today and beside the beds of pain. He touches the afflicted of earth today.

"We have found Him," the one acquainted with sorrow and suffering, touched with the misery of others. He stopped at the home of a funeral. He was touched with sympathy at the home of sorrow and mourning. He spoke and the maid arose. "We have found Him," who was true to His friends. He came to them after they had laid their beloved brother Lazarus away. They said, "Master he stinketh," Jesus said, "Lazarus come forth," and he came forth.

"We have found Him," who fed thousands with a few loaves and little fishes. He supplies every need of the human race. He said go into the great harvest field and preach this gospel and I did it without a salary. He said if we would seek the Kingdom of God and His righteousness, all these things shall be added, and He would give us a hundred fold in this life. He supplied my every need, enabled me to raise a large family, give hundreds of dollars to other ministers and workers, and thousands to the poor and I distributed literature throughout the world free and don't owe anyone. I have had but one graft in my work and that is the ingrafted life of Christ.

After He had fed the five thousand people, He went away into the mountains to rest and His disciples took a boat and crossed the sea and struggled on and accomplished little or nothing. As it came dawning toward the day, Jesus came to them walking upon the waves.

We have found Him and He is our future hope. While the world is in trouble, misery and on the rocking waves today, I want to say that He is coming to bring deliverance. It is dawning toward the day.

He is rising with healing in His wings and soon this old world will feel the touch of His power and will be changed. When these things come to pass, we who "have found Him" are promised we shall meet him in the air without tasting death, but this poor old sin-sick world must reap what it has sown, years of sin, oppression, white slavery licentiousness and drunkenness, all these things, this old world of ours must reap. The groaning can be heard on every side. We are sometimes asked "Why does not God stop all this misery?" We must reap what we sow. The Great Physician sits away in the distance, upon the cycle of eternity. He who walked upon the waves, whose voice is like thunder, the Great Omnipotent God. One of these days, He will come to this wicked world and guide to health, strength and peace for a thousand years.

I want to introduce you to this Christ in one or two of His characteristics. We have never labored and toiled like He did and never felt the heartaches and loneliness that He felt. In my ministry I have walked until the blisters came on my feet, and to my eyes would spring tears, but I dashed them away refusing even to shed a tear while I walked where the "foot-prints of Jesus," make the pathway glow. The fellowship of His suffering is sweeter than all the shouts, for we get more out of the burdens and sorrows of life in spiritual growth and developments than we do out of the shouting and great blessings. We want to strike the solid rock, not sea foam.

I see Him when they were calling Him away to rest, to come to the mountains, away from people, that He might rest a while, and they finally persuaded Him. He stops to rest but those great loving eyes look out, and He sees the moving masses. He watches them as they come closer, headed His way. Now they leave the highway, spy Him, and the great waves of suffering humanity roll up the side of the mountain and break sobbing at His feet. He heals

their diseases, feeds the hungry and speaks words of comfort and cheer. He is never too weary to hear the heart cry of humanity.

I behold Him again as he limps down the center of the road. They crown Him with thorns and put the purple robe upon Him, spit upon His face, and smite Him on the head as they lead Him bearing the cross on to Calvary.

When the women came weeping, He said, "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children." He is not thinking of Himself. Perhaps for a moment, He may cast a glance on this side or on that, as the mob presses forward, looking for sympathy, thinking perhaps, He may see one of His disciples with bowed head, looking at Him, but He sees none of them, for they all forsook Him and fled.

He walks alone under the burden of the cross until the humanity seems to exceed the spiritual and He sinks beneath the load. The pain and anguish on His face seems more than they can look upon, but they prod Him on. They stretch Him on the cross, drive the nails in His hands. He came to bless and not to curse, but they pierce those hands. I see Him as they nail His feet to the cross, drop the cross in the hole. How he suffers, through all those agonizing hours, until He says "It is finished." God laid upon Him the iniquity of us all. He bore our iniquities carries our sorrows, took our infirmities, and by His stripes we are healed. He is a reality in our hearts and lives.

Now you try shows, pretense, put on. Go to the store for bread, and get punk, for butter get butterine, and for silk get near-silk. Go to the church for Gospel and get Gospeline. Are you not tired of pretense? Let him become real in your life.

One time when in great sorrow, infidel spirits sought to gain my life. I read the Bible through, determined to know whether it was so, and I asked

God to do the things He promised to do, and I said, if I find these things are not true I will quit and get another God. If there is no God, no reality, I will throw the Bible in the fire and take up atheism.

He saved me, healed me when all my joints were turning to bone; eye sight nearly gone, and every organ diseased. He baptized me with the Holy Spirit and enabled me to speak in various languages. Friends, *God is a reality in this present life.*

Ask some modern church members "are you a Christian?" They say, "I think I am." "I trust I am!" "I belong to the church." You can belong to all the churches and if not converted go to hell. I heard Job say, "OH! that my words were now written, oh! that they were printed in a book, that they were graven with an iron pen and lead in the rock forever." What words, Job? "I know that my *Redeemer liveth.*" Job 19:23—24:25. Whosoever is born of God hath the witness in his heart, and it is perfectly satisfactory. It satisfies every longing of the human heart.

When Jesus was talking to His disciples, He said, "Whom say ye that I am?" Peter spoke and said "Thou art the Christ, the Son of the living God." Jesus said, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven" (Matt. 16:15-17). We do not need to have the preacher tell us we are saved, salvation is not a theory, joining a church, signing a card, but a revelation to every converted soul. Suddenly a flash of light from the glory world illuminated Peter's heart and he discovered that Jesus was more than a companion, more than a brother, The Christ.

We have found Him here, but there is also a future. Our bodies are healed as well as our souls saved, we can live a beautiful life here, but when the battle is over, when the soldiers of the cross have fought their last battle, we will rest in Him through all eternity. When we have fought the last battle

here, prayed our last prayer and sung our last song, there is laid up for us a crown of rejoicing in the pearly city, which descends with God from heaven, and then shall the hosts of God review the army. Heroes of the cross are going to follow the Lamb of God, the King of Kings, through the streets of gold to the throne of God where He sits in His glory. There where Christ the Son of God, lays His crown at His feet, places the scepter in His hand, and lovingly turns about and says to the Father, "These are the trophies of my life, the purchase of my blood."

Oh! how we will worship Him! I hear the testimony of those that came up through great tribulation and have washed their robes in the blood of the Lamb; then I hear the song eternal as it fills the Heavenly City for all the universe animate and inanimate, has been brought into harmony with God and in tune with the Infinite.

As I close my eyes, I can almost hear them singing "Redeemed, Redeemed, Redeemed, out of every kindred and people and tongue and nation, by the blood of the Lamb! Hallelujah! and the people said, Amen."

CHAPTER II

EARNESTLY CONTEND FOR THE FAITH ONCE DELIVERED TO THE SAINTS. Jude 3

By MRS. SARAH E. PARHAM

We see in the above Scripture an exhortation which we believe should be especially emphasized at this time when it seems that all the forces and powers of the world, the flesh and the devil are arrayed against the preaching and living the "old time religion,"—"The faith once delivered to the saints."

Let us use for an illustration, a court room where an important case is before the people. When the evidence is favorable the witnesses on the winning side sit complacently back, thankful for the victory which seems already in sight, but let us look at the witnesses on the other side. They may be the ones in the right, but evidence and public opinion seem to be going against them. They are not asleep, but eager for an opportunity to testify, and do something to help their side win.

Soldiers of the cross, witnesses for Christ, does it sometimes seem to us, that the evidence and all is against us, and that we are facing defeat? What shall we do? Shall we "draw back," (Heb. 10:38-39) as so many have done? No, never. Christ is watching over our lives today, and knows our every trial and test, and says to us, "Will ye also go away?" We answer with Peter, "Lord to whom shall we go? Thou hast the words of eternal life." (John 6:67-68). Stand fast therefore in the liberty wherewith Christ hath made us free. (Gal. 5:1) "Hold that fast which thou hast, that no man take thy crown." Rev. 3:11.

Let us establish our hearts, and endure to the

end, knowing that we are on the winning side and will triumph at last—If we “walk as He walked.” We must be partakers of His sufferings, if we would share in His glory—

“Must Jesus bear the Cross alone,
And all the world go free?
No, there is a cross for every one,
And there is a cross for me.”

How much it cost our Savior to bring us this wonderful salvation! He left the glory that He had with the Father before the world was, came to this lost world of sin and sorrow, not in glory, but in humility; cradled in a manger, as there was no room in the inn. When but a boy He felt the call of His Father’s business, yet He continued to serve in the home till the appointed time, and learned “obedience by the things which He suffered.” (Heb. 5:8) What He suffered in His boyhood days, the Bible leaves to our imagination to picture. He had a knowledge of spiritual things above the aged and learned, but He was surrounded by sin and ignorance. He battled with the cares and difficulties of this life, conquered, and lived a sinless life, spending most of His life in the home. Even little children, can confidently pray and truly say, Jesus knows the life and trials of a child.

Much is said of His physical suffering, and our minds fail to realize the intensity of it, yet perhaps His mental suffering was still greater. Divine, and also human, He must have suffered keenly by being “despised and rejected” by those He loved and labored for, not even received in His own home and country. John the Baptist, His cousin, His best friend, who had spent all his life proclaiming Him the Christ, questioned Him, while he was being so sorely persecuted, imprisoned and facing death. His beloved disciples failed to pray at His request, let Him suffer the agony in the garden alone. They saw Him betrayed and they all forsook Him and

fled. Though He suffered greatly, even from His friends, He did not rebuke them, knowing that "the flesh is weak."

Have we, His children, ever grieved our Lord by doubting and questioning Him, when sorely tried in some way, in bereavement, when darkness veiled His loving face, and our prayers were not granted? No doubt John the Baptist, longed to have Christ visit him in prison in his last hours, but he was not permitted to see Him or feel His presence: his only comfort was to believe His word, the message that Christ sent to him. Let us too believe His Word and "Know what 'ere befall us, Jesus doeth all things well."

They stripped Him of His garments, and while the bruised, beaten, bleeding body of Christ hung suffering on the cross, His spirit cried out in agony, "My God, My God, why hast thou forsaken me!" The Lamb of God, making the sacrifice for sin, must bear it all alone. He took the sinner's place; He died for you and me. To the human eye, it may have looked like defeat, and that His life had been a failure, for He had not set up an earthly kingdom, but had lost what the world holds dear, His friends, the following of His ministry, His reputation, and now a shameful death between two thieves.

The sin-blinded world could not see, but God and the hosts of heaven beheld the glorious victory. He overcame the world, the flesh and the devil, and conquering death, rose triumphant from the grave, but only revealed His glorified body to His children. He ascended to His Father, leaving only His shed blood on the earth, which has not lost its power to change lives, and cleanse from all sin. The world beheld the suffering Savior but He will come again soon as King of Kings, and Lord of Lords, to be glorified with His saints!

The apostles gave up their lives "contending for the faith." If Stephen's religion had just been in his

head, by intellectual persuasion, they might have talked it out of him, but it was a "Know so" experience in his heart. The life of Christ in him, had become so real and precious, that even the cruel stones, could not beat it out of him. He was willing to give up his natural life, which was not so dear to him as the spiritual. Though Stephen was surrounded by hatred, his spiritual life was protected by the blood of Christ, and His love so filled the martyr's heart, that no hatred could enter.

The love of Christ prevailed and was manifest when he prayed, "Lord lay not this sin to their charge. (Acts 7:60) The big ships can cross the great oceans safely if they do not leak and so can we be victorious though surrounded by sin if protected by the blood of Christ and our hearts so full of the love of God, that envy, hatred and strife etc., cannot enter and ruin and wreck our spiritual life. We may have had our trials and heartaches, trying to contend for the faith of the apostles, but Paul says, "For consider Him that endured such contradiction of sinners against Himself lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin." Heb. 12:3-4.)

**"The Faith Once Delivered to the Saints"
The Divinity of Christ.**

A Savior was promised to Adam and the foundation of the Christian's faith was laid throughout the old Testament, but the prophecy of Isa. 9:6 was made manifest and revealed to man on that wonderful night when the angel said unto the shepherds, "Fear not, for behold I bring you good tidings of great joy, which shall be to all people, for unto you is born this day, in the city of David, a Savior, which is Christ the Lord."

"Glory to God in the highest, and on earth peace, good will toward men." Luke 2:10-14. Also Matt. 1:21.

The wise men followed the star and it guided them to where the Christ child was. (Matt. 2) If today we will follow the leading of the Holy Spirit, He will reveal to us the Christ, and when we have a "glimpse of Jesus," we will never deny His divinity but we will with confidence, triumphantly declare with Peter, "Thou art that Christ, the Son of the living God." (John 6:69.)

God acknowledged Christ as His Son when Christ was being baptized by John—Matt. 3:17—Mark 1:11—Luke 9:35. Also on the Mt. of Transfiguration. Mark 9:7. Luke 9:35.

Christ testified that he was the Son of God. Matt. 12:39-40. Mark 14: 61-62. Matt. 26:63-64. Luke 10:22; 22:67-71. John 14:28. John 4:25-26; 9:35-37.

Testimony of His disciples. Matt 16:16. John 1:34. Centurion. Matt. 27:54. Mark 15:39.

The devils believed and trembled. Matt. 8:29. Mark 5:6-7. Luke 8:28.

Truly the divinity of Christ is the foundation of our faith and because He is divine, His blood atones for our sins, the only hope of salvation.

Justification.

"And thou shalt call His name Jesus, for He shall save His people from their sins." (Matt. 1:21) The Holy Spirit convicts of sin. (John 16:8) and when our sinful and lost condition is revealed to us, then we must repent, and seek God. "But if from thence thou shalt seek the Lord, thy God, thou shalt find Him, if thou seek Him with all thy heart and with all thy soul." (Deut. 4:29.)

We must turn from sin with loathing and disgust, and repent with a godly sorrow.

"Let the wicked forsake his way, and the unrighteous man his thoughts." (Isa. 55:7) "Let them turn every one from his evil way and from the violence that is in their hands." Jonah 3:8.

The Bible teaches us that we must make resti-

tution and make our wrongs right, wherein it is possible for us to do so, but what is not possible with us is made possible by the atoning blood of Christ, which "blots out" our sins. Psa. 51:1, 9. Acts. 3:19.

"And you hath He quickened who were dead in trespasses and sins." (Eph. 2:1, 5) Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. (Rom. 5:1.) Read also Rom. 3:20-26. 10:9-13. Gal. 2:16. Acts 4:12. 13:38. 16:31. John 3; 16.

Broken-hearted sinner, wretched and disappointed with the vanity and vexation of the world, "Behold, the Lamb of God, which taketh away the sin of the world." (John 1:29) "Look unto Jesus the author and finisher of our faith," (Heb. 12:2.) for He tenderly says to you, "He that cometh unto me, I will in no wise cast out." (John 6:37) "If we confess our sins, He is faithful and just to forgive us our sins." (I John 1:9).

"And if any man sin, we have an advocate with the father, Jesus Christ the righteous. And He is the propitiation for our sins: And not for ours only, but also for the sins of the whole world." (I John 2:1-2.)

Sanctification.

The definition of sanctification is, "The act of sanctifying or making holy. The act of God's grace by which the affections of men are purified, or alienated from sin and the world, and exalted to a supreme love to God." Webster's unabridged dictionary.

Were the believers sanctified in the apostles' time, and did the apostles teach sanctification and recognize sanctification as a definite experience, "act" or work of grace? We will let Paul, Peter and Jude answer this question. I Cor 1:2. I Peter 1:2 and Jude 1. As in these Scriptures they addressed special messages "to them that are sanctified," they must

have recognized that some in their congregations had this experience, and evidently they had received it through the apostle's ministry.

In Rom. 12:1, we believe Paul is speaking to them who knew God when he said, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." The sinner, "dead in trespasses and sins" cannot consecrate, as he has nothing to consecrate, but comes repenting, and is "quicken'd" into life.

Consecration is then our privilege. God does not compel us to serve Him, but "by the mercies of God," He wins our hearts and we gladly lay our lives down at His feet a "living sacrifice," yielding ourselves "unto God, as those that are alive from the dead" (Rom. 6:13).

Sanctified by the blood. "Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. Let us go forth, therefore unto Him, without the camp, (Ex. 19:14; Heb. 13:11) bearing His reproach." (Heb 13:12, 13) "Who His own self bore our sins in His own body on the tree." (I Peter 2:24) became our sin offering, our "scape goat." (Lev. 16:8, 10, 26.)

"For this is the will of God, even your sanctification. That every one of you should know how to possess his vessel in sanctification and honor." (I Thess. 4:3-4) "For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man but God, who hath also given unto us His Holy Spirit." (I Thess. 4:7,8.)

"He that despised Moses' law died without mercy under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing,

and hath done despite unto the Spirit of grace!" (Heb. 10, 28, 29.) Read also Heb. 9:7-14. 10:19-20.

"I do not believe that Jude meant for us to "contend" for this faith by argument, but earnestly seek to have the reality wrought out in our hearts, that we "shall be vessels unto honor, sanctified, and meet for the Master's use, and prepared unto every good work." II Tim. 2:21. May we really live a sanctified life as described in the 13th chapter of I Cor., that we may have a right to claim "our inheritance among them that are sanctified. Acts 20, 32. 26:18. While sanctification is a setting apart the act of cleansing, the access by faith into "this grace wherein we stand" it is *not* perfection. Phil. 3:12-16. After we are sanctified, we "grow in (not into) grace." (2 Peter 3:18.) and holiness is the life we live, which is a growth. 2 Cor. 7:1. Luke 1:75. Rom. 6:19, 22. Eph. 4:24. 1 Thes. 3:13. As we "die daily" to self, we become "partakers of the divine nature," I Peter 1:4; "partakers of His holiness." Heb. 12:10.

The *first* Adam was *natural flesh*, but without sin. Gen. 3 tells us, in that *beautiful garden, with a companion*, when tempted, he *yielded* to the desires of the flesh, disobeyed, sinned and gave us an inheritance of inbred sin, the *carnal, sinful flesh* nature. Romans 5:12-21.

The *second* Adam, "the Lord from heaven" (1 Cor. 15:47) came "in the likeness of sinful flesh." (Rom. 8:3) yet without sin. (I Peter 2:22) In that *desert wilderness* (Matt. 4.) *alone*, Christ, when tempted, *conquered*, the desires of the flesh. The spiritual triumphed over the natural. The Son of God overcame the son of man. He overcame the world, the flesh and the devil and restored to us what was lost in Adam, and makes us "more than conquerors." (Rom. 8:37.) Now are we the "sons of God" (John 3:2.) "Heirs of God and joint-heirs with Christ.

Baptism of the Holy Spirit.

In John 7:37-39, we read that the Holy Spirit was not given until after Christ was glorified, though "holy men of God, spoke as they were moved by the Holy Ghost." 2 Peter 1:21.

Christ promised his disciples that if He went away, He would send another Comforter. John 14:16, 17, 26. 15:26, 27. 16:7, 8, 13, 14.

After Christ's resurrection, when the disciples were behind locked doors, Christ appeared unto them in His glorified body and breathed on them saying: "Receive ye the Holy Ghost." (John 20:22) They received an anointing, their eyes were opened, they believed and understood as never before, and were prepared to receive the Baptism of the Holy Spirit when given on the day of Pentecost, (Acts 1st, 2nd chapters) which were foretold by John the Baptist. (Matt. 3:11. Luke 5:16. John 1:33).

The Baptism of the Holy Spirit was given several times later during the apostles' ministry. Acts 8:14-21. 10:44-48. 11:15-17.

God graciously permitted us to witness the outpouring of the Holy Spirit in the Latter Rain at Topeka, Kan., in 1901. Much that is called "Pentecost" today is not the Baptism of the Holy Spirit, but the demonstrations of false spirits. There must be a real before there can be a counterfeit, so though there may be many counterfeits and fanaticism has crept in, there is one real. May God help us to "earnestly contend" for the real. The Baptism of the Holy Spirit, "Promise of the Father," the Comforter sent by Christ, received by the apostles and believers on the day of Pentecost.

Healing.

"Heal me, O Lord, and I shall be healed." Jer. 17:14. "Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities, who healeth all thy diseases." Psa. 103:2, 3.

“And ye shall serve the Lord your God, and He will bless thy bread, and thy water, and I will take sickness away from the midst of thee. Exodus 23:25, 37, also Exodus 15:26. Deut. 7:15.

Christ, the Great Physician. “Himself took our infirmities and bore our sickness.” Matt 8:14-17.

“And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the Kingdom, and healing all manner of sickness, and all manner of disease among the people.” Matt. 4:23, Also Matt. 4:24, 25. 9:35. 14:14. 15:30. 19:2. 21:14. Mark 1:34. Luke 5:15.

“For He had healed many; insomuch that they pressed upon Him for to touch Him, as many as had plagues.” Mark 3:10. Also Matt. 14:36. Mark 5:24-29. Luke 6:19.

Christ's Commission to His Disciples.—“And when He had called unto Him His twelve disciples, He gave them power against unclean spirits to cast them out, and to heal all manner of disease. Matt. 10:1. Also Mark 3:14, 15. Luke 9:1, 6.

“Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give.” Matt. 10:8. Also Mark 6:13. Luke 9:2. 10:9. Acts 5:15. 16.

Christ, the Healer Today. “He is the same yesterday, and today and forever.” Heb. 13:8. “And these signs shall follow them that believe. In my name shall they cast out devils: 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.” Mark 16:17, 18. “Go ye therefore, and teach all nations— Teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you always, even unto the end of the world. Amen.” Matt. 28:19, 20.

The Second Coming of Christ.

The promise Christ gave His disciples that He would return to earth again, cheered and helped them to endure to the end with the assurance that their faith had not been in vain, but some time He would come the second time to be glorified with His saints. Though we may not know the day or the hour, we may know "the times and the seasons," and we are exhorted to "watch" that this day may not come to us, who know God, as a thief in the night. We see many of the signs already fulfilled or being fulfilled.

"Many shall run to and fro and knowledge shall be increased." Dan. 12:4.

"For before these days there was no hire for man, nor any hire for beast; neither was there any peace to him that went out or came in, because of the affliction; for I set all men every one against his neighbor." Zech. 8:10. "Wars, rumors of wars; famines; pestilences and earthquakes. Then shall many be offended, and shall betray one another, and shall hate one another.

Many false prophets shall arise and shall deceive many.

Because iniquity shall abound the love of many shall wax cold.

The fig tree "putteth forth leaves." (Matt. 24) The "fig tree" is understood by Bible students to represent the Jewish nation and is the emblem of Israel. The rapid returning of the Jews to Palestine, is perhaps the greatest sign of the close of this age, and the return of our Lord.

Ye have heaped treasures together for the last days. James 5:3.

Lovers of pleasure more than lovers of God. 2 Tim. 3:1-5.

For that day shall not come except there come a falling away first. 2 Thess. 2:3. Surely I come quickly. Amen. Even so, come Lord Jesus. Rev. 22:20.

TITHES

Abraham paid tithes to Melchisedek, the priest. Gen. 14:20. Heb. 7:2-6. Jacob vows a tenth to God. Gen. 28:22. Mosaic laws instituting tithes. Lev. 27:30-33. Deut. 12:6-7; 14:22-29. 26:12-14. In times of religious declension the people failed to pay tithes and Malachi rebuked them for robbing God. Mal. 3:8-9. Christ commended and endorsed giving tithes. Matt. 23:23. Luke 11:24. Read also, Matt. 5:17.

Today we see the blessing of God still rests on those who give a certain portion of their means to God's service. Prov. 3:9-10. 11:24-25. Give and it shall be given unto you. Luke 6:38. Acts 20:35. Upon the first day of the week let *everyone* of you lay by him in store, as God hath prospered him. I Cor. 16:2; II Cor. 9:6-7. Christ taught His disciples to "forsake all." Matt. 19:27-29. Mark 1:16-20. Luke 5:10-11. 14:33. If under the law they gave one tenth, should not we, under love and grace, who have *in sentiment* consecrated all to God, at least in reality give one tenth of our means to His service? If we would do this, there would be "meat in my house." (Mal. 3:10) The churches and missions would have means to carry on their work without being tempted to use questionable methods to raise money, and ministers and evangelists would not lack means to go forth to preach the gospel.

ETERNAL LIFE ONLY IN CHRIST

And none can keep alive his own soul. Psa. 22:29. Man is mortal. Job 4:7. 2 Cor. 4:11. Rom. 8:11. For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ, our Lord. Rom. 6:23. Also read Ezek. 18:4, 23, 26. James 5:20. And fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to *destroy* both *soul* and *body* in hell. Matt. 10:28. Matt. 7:12. James 4:12. 2 Thess. 1:9. 2 Peter 2:12. whosoever believeth in Him should not *perish*, but

have everlasting life. John 3:16, 36. 6:47-54. 10:29. 1 John 5:12. We believe the doctrine of eternal torment is founded on parables which, if rightly understood would *not* contradict the scriptures above quoted, and like texts all through the Bible. We find no promise of immortality for the sinner, but destruction in the "lake of fire," the "second death." Rev. 2:11. 20:6, 14. 21:8. The last enemy that shall be destroyed is death. I Cor. 15:26.

Unity.

"Behold, how good and how pleasant it is for brethren to dwell together in unity." Psa. 133:1. "Now we see through a glass darkly." "We know in part, and prophesy in part." If each one of us could realize that we now just "Know in part" it would help us to keep unity and charity for one another, and wait patiently for the time "when that which is perfect is come"—"for they shall see eye to eye when the Lord shall bring again Zion." Isa. 52:8. Christ's prayer, "that we may be one," (John 17:17-23) will then be answered. All that we "know in part,"—our own ideas and notions which now divide us—will then be "done away." Only what is of Christ in your life and mine, can come into unity with the Lord, and with each other.

Our hope for unity is not in believing alike in our heads, but in the sanctifying power of the blood of Christ, which takes out division and strife, and puts divine love in our hearts.

"For both He that sanctifieth and they who are sanctified, are all of one; for which cause He is not ashamed to call them brethren." Heb. 2:11.

Paul said: "I beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." (Eph. 4:1-3)

The original "Apostolic Faith Movement," was an evangelistic work, undenominational and Inter-Denominational and was founded on the above teachings and our faith is based on the Word of God. "The Word was made flesh, and dwelt among us." (John 1:14) May His word be so established in our hearts and His life wrought out in our lives, that it becomes our very life, presenting our bodies a "living sacrifice" willing, if necessary, to give up our natural life, but not our spiritual life, our hope in God and faith in His Word.

Yours, contending for the faith.

SARAH E. PARHAM.

CHAPTER III

HEALING

By CHARLES F. PARHAM

Scientists, infidels and higher critics—a trinity of the same species—recognize the unseen forces of electricity; gravitation; air; heat and cold; yet loudly denouncing the miraculous and supernatural, as though the unseen God, who governs all forces, were incapable of causing humanity to feel and realize His saving and healing power.

Diseases originate from three sources: First, inbred. Nearly every disease that has ever afflicted any individual was inprinted upon their physical life before they were born. Actual disease is not only very often inherited, but owing to peculiar family weakness of one or more organs, a pre-disposition to disease results; no child is born into the world with pure blood, but every drop that flows in its veins, is the impure blood of its mother. Under these conditions it does not require extreme climates or kinds of work to produce the second class, acquired disease.

The third class is the result of sins of omission or commission: Under this latter head we find many Christians, who are sick. They are suffering for some sin of omission or commission; the sin of omission being just as black and soul destroying, in the sight of God, as the sin of commission. Therefore to him who knoweth to do good and doeth it not, to him it is sin. (Jas. 4:17.) While the majority of Christians are not guilty of the sins of commission, their experience is freighted with broken vows and omission on the line of duty. Is it any wonder then that so many professors are weak and sickly and die long before their days are run? It is an impossibility for a person guilty of disobedience to receive healing in answer to their own prayers, or the prayers of others, until they have sincerely repented. It is to the

Church that James speaks: Is any sick among you? Let him call for the elders of the Church and let them pray over him, anointing him with oil in the name of the Lord? And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he has committed sins, they shall be forgiven him. (Jas. 5:14, 15.) The words, "if they have committed sins" signifies that in all probability, sin was the cause of the sickness. The prayer of faith will save the sick, if coupled with the sincere prayers of the individual, but unless there is sincere repentance, the prayer of faith cannot prevail, for the healing will never take place until the sin is forgiven. Such a case is illustrated in the healing of the man sick of the palsy. (Luke 5). The elders indeed brought him, lowered him at the Savior's feet. Jesus, seeing their faith, and knowing the man's past, said: "Son thy sins be forgiven thee," and immediately he was healed. When they criticised Him, He said: Whether is easier to say, Thy sins be forgiven thee; or to say, Rise up and walk (23 verse). Knowing that his sins had to be forgiven before healing could result. Either one would have been sufficient, but in this as in similar cases, forgiveness and healing must be concomitant.

Acquired disease: In the beginning God said: I am the Lord, that healeth thee. Being a jealous God, He cannot look with any degree of allowance or complacency upon a system, however perfect, that shall supersede Him as the Healer of His people. The more proficient in relieving pain a system becomes, the more anti-Christian is its influence; for man has ever been prone to wander to seek help from any and every source—whatever the cost—before he will humble himself in the sight of God, and accept the deliverance freely purchased for him on Calvary.

With medical science, we have no controversy. The Bible declares: Thou hast no healing medicines. (Jer. 30:13.) In vain shalt thou use many medicines for thou shalt not be cured. (Jer. 46:11.) The Jews

never had a physician until Solomon got old, forsook God, became sensual and married a lot of Egyptian women with whose court came the magic workers of the black art, the mixer of drugs and poisons. As God's Word is absolutely true, when He says: The sins of the parents are visited upon the children to the third and fourth generation. The effect of this blight was manifest in the reign of King Asa, when he sought not to the Lord, but unto the physicians; and Scriptures ironically add: He slept with his fathers.

Medical science and her practicers are mentioned throughout the Old and New Testament in connection with those guilty of vilest sins against God and humanity. The word invariably translated in the English is sorcerer in the Hebrew, Kasaph; in the Greek, Pharmakas, signifying a concocter of drugs and poisons. So today the principal drugs used are poisons. But people say that was in those days when science had not older grown and reached the height of proficiency they have to-day; but if any other science had developed so slowly with the advantages given, it would long ago have been driven from the stage of action. Sanitary and quarantine laws, coupled with cleanliness and nursing have done a great deal for humanity. The fact still remains, however, that after 4000 years of practice—humanity willingly laying herself upon the altar to be doped, blistered, bled and dissected—medical science has gained little more than the Bible recorded of her, that they have sought out many ways of relieving pain. While the fatal diseases that have existed are fatal still; and medical science stands with fettered hands in the presence of consumption, catarrh, cancers, fevers and many other diseases. Is it any wonder that in this age many people are turning from this octopus-god Molloch, in whose arms they have confidently laid so many of their loved ones and seen them perish, to osteopathy, Christian Science, hypnotic and magnetic healing. These are

fast displacing the power of medical science whose coercive power and execution of compulsory laws, begin to wane. Her glory fades, the nations refuse her poisonous drafts, and perhaps in years to come the records of her miraculous healings and mighty deeds will be met with, and read of in ancient books only.

God's true children are coming to know the power of John 3:14, 15. As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up. That whosoever believeth in Him, should not perish, but have eternal life. Many teachers will at once admit that all the prophesies concerning Christ first coming were literally fulfilled, but they spiritualize the prophesies of His second coming. So with teachers, concerning the promises of justification and sanctification, declaiming that they are possible of perfect realization today, and why not the promises for healing? There is no time limit placed upon them. For what did Moses lift up the serpent in the wilderness? Literally for the healing of the people. The words "even so" signify that Jesus was lifted up, exactly for the same purpose. Literal serpents bit the children of Israel, while Jesus came to heal those who had been bitten by the old serpent, the devil. He is the author of all disease; for though the Lord allows the sickness, because of our disobedience, still He is not the author of corruption.

Jesus said: Ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day? (Luke 13:16)

God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil, for God was with him. (Acts 10:38)

Some people say to us, was Job a sinner, did he suffer for sin? We answer, Yes; whatsoever a man soweth that shall he also reap. The Word of God

says, Be not unequally yoked together with unbelievers. Because of her beauty or some other reason, Job married a foolish and ungodly woman, who told him to curse God and die. She raised him an ungodly family, who, when the cyclone struck the house were wining and dancing. Truly they may have belonged to a fashionable church where dancing and theater-going were permitted; the harm was not these innocent (?) amusements but in that miserable cyclone!

So in these days supposed children of God, for policy sake or for position in society, sell their own birthright for a mess of pottage; for an hour's delight; for an evening of evil gotten pleasure; sell their souls, an eternity of bliss; driven by the gale of fashion's folly, never stop 'til in the wreck of death, are thrown helpless upon the shores of eternal despair.

Job, indeed, reaped what he sowed; but being a servant of God, He caused the reaping to be a spiritual harvest of patience and higher attainment. Though he had a dreadful case of small-pox, and scraped himself with a piece of crockery; yet his flesh returned as a child's. Even Job's comforters knew as much as modern science; for it is a well-known fact that the passage of ten feet of fresh air between you and the patient will save you from taking the disease; those comforters seated themselves about this distance from Job.

Then some people say: Why was not David's child healed? In the first place it was a child of sin. David himself could not pray the prayer of faith for it; he said, who can tell, but if we fast all night and pray, God will heal the child; God never hears a "who can tell" prayer. Whatsoever things ye desire when ye pray, believe that ye receive them, and ye shall have them. (Mark 11:24) David seems to have had the rheumatism, with his bones roaring all the day long; probably contracted when hiding from

Saul in the dens and caves of the mountains; yet he was able to shout the victory. Bless the Lord, O my soul, and all that is within me bless His Holy name. Bless the Lord, O my soul, and forget not all His benefits. Who forgiveth all thine iniquities; who healeth all thy diseases. (Psa. 103.) We have many times voted congregations of seeming earnest Christians, by placing the words: "Who forgiveth all our iniquities" upon the black-board; and asking how many believed that. They all voted of course, but when we wrote the next line, "Who healeth all thy diseases," and asked how many believed that, they showed their infidelity, and unbelief of the truth, and few voted. In spite of this infidelity in God's people—which forestalls the doing of many mighty works to-day—the word "all" in the second line is just as good in reference to our diseases as the other "all" is in relation to our iniquities; we have proved it true.

Again, Isaiah says, when he records the marvelous atonement to be wrought in Jesus Christ for sin, He also prophesies of the atonement for healing. Surely he hath borne our griefs and carried our sorrows, and with His stripes we are healed. (Isa. 53.) When even was come they brought unto Him many that were possessed with devils; and He cast out the spirits with His word, and healed all that were sick. That it might be fulfilled which was spoken by Esaias, the prophet saying, Himself took our infirmities and bare our sickness. (Matt. 8:16, 17.)

Infirmities are the weaknesses that come with age, while sickness is acquired; if He bare them, we have no more right to bear them, or continue in them, than we have in sin. No fighter of the truths of Divine Healing can find any more forcible passage, or one whose worth is any more age-lasting, in reference to the forgiveness of our sins, or cleansing from all sin, than this is for healing. Who took our infirmities, and bare our sicknesses.

Jesus commanded His disciples to go and teach and preach and heal. And in whatsoever city ye enter heal the sick that are therein. (Luke 10:9.) Go ye therefore, and teach all nations . . . teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world. (Matt. 28:20) Had He not commanded them to heal?

Christ did not leave His believing children without visible signs of distinction to follow them that the world might know were Christians, and who were not. Neither did he send forth His servants to preach the vague speculative theories of a world to come, but with mighty power for the relief of suffering humanity; feeding the hungry, clothing the naked; healing the sick; casting out devils; speaking with new tongues; confirming the word of inward spiritual benefit—wrought in Jesus Christ—by these outward visible signs.

Many Christians are pleading, almost day and night, for the perfect love experience spoken of in 1 Cor. 13, while they minimize the signs and gifts of the Spirit in 1 Cor. 12.

A word of warning: Teachers who have minimized the work of justification as the stepping stone to sanctification, loudly exploited the second work of grace, are many of them now feeding on “wind” (Hos. 12:1.), “ashes” (Isa. 44:20), and “husks” (Luke 15:16.)

Let us say to those unwilling to humble themselves that they might obtain the gifts of the Spirit, that as you cannot get sanctified until you are clearly justified and fully honor that work of grace; so in like manner you cannot obtain a “13 chapter of 1 Cor.” experience without first having the primary lessons of the 12th chapter of 1 Cor., and obtained personal possession of the gifts of the Spirit, as stepping stones to the “more excellent way.”

Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the words spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward.

How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him; God also bearing them witness, both with signs and wonders, and divers miracles and gifts of the Holy Ghost, according to His own will? (Heb. 2:1-4).

The text, "How shall we escape if we neglect so great salvation," has been used for years as an argument to persuade sinners to accept Christianity; but let us say to Christians, how shall you escape if you neglect this great salvation which was first spoken unto us by our Lord. What was this salvation?

John the Baptist, desired to know whether this man preaching over in Judea, was really the Christ, so he sent some of His disciples to see. Jesus commanded them to stand aside; after viewing the marvelous work performed, said unto them: Go your way and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. (Luke 7:22.)

The healing of the sick is as much a part of the gospel as telling them of Heaven. And this is the gospel that Jesus said should be preached to all nations as a witness, before the end should come; this is the great salvation that so many thousands are neglecting today, a salvation that heals the body as well as saves the soul. Were this gospel fully preached today, the multitudes would hang the Word of God; while the heathen would flow into the hill of the Lord. You, dear friends, who are neglecting to

teach, preach, and give of your substance to the spread of this gospel—attended with signs, wonders, mighty deeds, divers miracles and the gifts of the Holy Ghost—are in danger of standing in utter condemnation before the judgment bar of God.

Sometimes people say, "Oh, you are Divine Healers," We answer, No; we believe in Divine Healing, but not in Divine Healers. Any one who takes and claims the name of Physician, Healer, or Reverend, assumes the titles of divinity, for He only is the Great Physician and Reverend is His name. If a minister prays for a penitent sinner and he be converted, it does not make the minister a divine Savior; so we who believe in divine healing, may pray for one seeking healing and they be healed, but not make us a Divine Healer; the work is wrought by Christ.

After having found Him in the healing of our body, and seen scores of thousands healed, is it fanaticism or wildfire to lift Him up that He might draw men unto Him? Yea, that the great waves of suffering, turbulent humanity might break sobbing at His feet, changing their sadness into glee, finding Him able to save and to heal!

If you would use as much time in prayer and thanking God for healing as you use in studying what doctor, drug or patent medicine you are going to try next, you will not only get healed, but stay healed. When you call a physician, and he says:—"Oh, you will be well in a few days," you believe him and begin to rejoice in your healing; but when God says,—“I am the Lord that healeth thee;” you begin to make excuses, because you do not believe what God says. Polite indeed to man, to God most rude. Most rude because while professing love for Him, you prove by your actions you have not confidence in His Word.

To be healed you don't have to travel to some shrine, or some noted man of faith; nor is it necessary that two or three agree in your case; healing

is obtained like conversion, by faith in the atonement of Jesus Christ. You can find it anywhere; alone in the house, the barn; up in the old orchard; in the fields; in a few words of silent prayer behind your desk or counter; in the busy marts of the city.

As a sinner never becomes converted while reviewing the past or gazing upon his sins but speedily finds deliverance when turning his eyes to the power of Calvary; and though he may seek salvation day after day feeling more devilish the second day than the first, the third day than the second, the fourth day than the third; yet knowing assuredly that salvation is at the end of the struggle, he continues his earnest efforts. So must you when seeking healing, act in like manner. Turn your eyes from your sickness and symptoms. You can never get healed while nursing them. Look away to Him, who was lifted up for you; and though you may feel worse the second day than the first, the third day than the second, the fourth day than the third; know assuredly that healing is at the end of the struggle and your deliverance will speedily result. You may lose your healing in the following manner: After you are converted, Satan says, you were not saved; if you believe him you backslide at once, if you say you know you are saved; he tries again, throws some evil desire in your heart, saying—Ah, ha, if you were saved you would not desire this. Unless you stand true and pray earnestly for this deliverance you will lose your salvation. So after you have been healed and have the witness, Satan says: Oh, you were not healed; if you yield you lose, if you say: I know I was healed;—he tries the second test, throws some old pain into your body tauntingly: Ah, ha, if you were healed you would not feel so. You get deliverance in this as in temptation to evil, by earnest prayer, in faith, resisting the devil, he will flee from you.

So many say: "I'll try healing." You may indeed try medical and Christian Science, and like forces

and realize—as the Scriptures have said—cursed is he that trusteth in the arm of flesh: but when you come to God there is no such thing as trying God, for He has positively promised that, ye shall seek for me and ye shall find me; in the day that ye seek for me with your whole heart.

Healing is as certainly purchased in the atonement of Jesus Christ as salvation; so we like to give the following as a basis for faith:

We thought indeed at eighteen years of age when we were so wonderfully healed that God was a respecter of persons, and that it was something special for Him to heal in our case; though knowing He had the power to do it, did not suppose it His will to heal everybody, but that there were cases of divine interposition in these days. How precious it was in later years when we could throw open the Word of God and declare that “whosoever will” might be healed.

Now the atonement for healing is not in the blood of Jesus Christ, but in His stripes. The stripes were made in His Body; the perfect body of Christ was broken for our imperfect bodies, to bring us to perfect health. One of the first teachings of the Scripture on this subject, was when the children of Israel were commanded to kill the passover lamb, sprinkle the blood on the doorposts for salvation from the destroyer; and eat the body for strength to get out of Egypt. When Jesus, our Passover, had fulfilled the law, and partaken of this Jewish sacrament, He pushed it aside and inaugurated the memorial of bread and wine; representing His blood for salvation and His body for healing. And when He had given thanks, He brake it, and said, Take eat; this is my body, which is broken for you; this do in remembrance of me. For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till He come. (I Cor. 11:25, 26.)

So long as the Christian Church shall hold this ordinance sacred, so long will they testify to a skeptical world that at a certain time, as a certain place, the Son of God instituted it and commanded its keeping. Obedience is better than sacrifice, and by so doing we show our fealty to Christ until He comes. A solemn warning is given about taking it unworthily, how we ought to examine ourselves for fear we bring damnation upon ourselves. The word damnation, in the Greek signifies decay, judgment, decomposition; whosoever partakes of the blood emblematically or by faith and do not reckon that the blood cleanses from all sin, partakes unworthily and will decline spiritually; and whoso partakes of the broken body and do not reckon that He took our infirmities and bare our sicknesses, will decline physically.

For this cause many are weak and sickly among you, and many sleep. (I Cor. 11:30.)

One day in the Bible School some of the students came to us saying: Of course, we know it does, but how is it that the blood of a man spilt 1900 years ago—though He were the Son of God can save us today? We have been used to all kind of remedies for healing, yet you declare that there is power and virtues in the stripes of Jesus Christ to heal all our diseases. How is it possible that there should be such power in looking by faith at the stripes of Him, lifted up even as Moses lifted up the serpent in the wilderness? Drawing forth a five dollar bill, we said: "Students, who gives this greasy, green paper the intrinsic value of five dollars? Can it be possible that there is invested in a strip of paper such value? Yet in spite of all the attempts of depreciation and denomination, its value at the treasury at Washington is five dollars. Why? Because the Government of the United States, has stamped it with that intrinsic value. So men have tried to depreciate the blood for our salvation, and the broken body for our heal-

ing; nevertheless, God, the Governor of the Universe, stamped the blood and the broken body of our Lord Jesus Christ before the foundation of the world, with intrinsic value; sufficient power to cleanse from all unrighteousness, and to heal all our diseases. As long as His government stands, every individual shall find full salvation and healing when they present at the Bank of Heaven, the blood and stripes in exchange for the same. Men and creeds may minimize and depreciate the relative virtue of this double atonement for soul and body; but if it is a crime to deface or destroy the money of the United States, how sorer damnation do you think they shall be thought worthy of who seek to destroy and underestimate the value that God Almighty placed upon the sacrifice of His Son. It is a crime to handle, have, trade with or give away counterfeit money; so it is also a crime against Heaven for any minister to handle, have, trade with or give away counterfeit religion, that does not bring experimental salvation for soul and body.

We are not for or against Churchism or come-outism, yet we have been compelled to say to many of the Lord's children who have diligently sought for healing and faith to obtain it, that as it is a crime to aid and abet, by food or clothing or any other way, a counterfeiter of the United States coin; so you cannot expect God's blessed healing power to come into your life, while you aid or abet in any way, such ministers, churches, or missions who fight the full atonement for soul and body; who are propagators of an imitation.

Nor is an occasional healing all the value there is in the atonement for our bodies. Though being healed many times ourselves, we were continually harassed by the same or similar diseases, recurring. Among many who came to us for prayer for their healing, we found that though they were healed at the time, yet it was not long before they were sick again. We

began to wonder, as we did in our justified state whether this was the best that God could do. Then reading, Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are. (I Cor. 3:16, 17.) Though having a great longing for the Baptism of the Holy Ghost, we wondered how the Holy Ghost was going to dwell in a body all defiled with disease. The light began to dawn upon us that the Bride, and even the Body, the Church, ought to have and would have entire sanctification.

Know ye not that your bodies are the members of Christ? (I Cor. 6:15) For ye are members of His body, of His flesh, and of His bones. (Eph. 5:30.) We wondered how Christ's body, the Church would look made up of a lot of our bodies, all defiled with cancers, catarrh, consumption and such things; believing in the light of the great atonement for our bodies as well as our souls, it was as wrong to be sick as sinful, we had a problem on hands that we scarcely knew how to solve.

One day we read in Heb. 10: how Jesus' natural body had come to do the perfect will of God and had offered the body of Jesus;—"by which will we are sanctified"—that in the atonement of Jesus Christ, wherein we found the stripes by which we were healed, we were also to find sanctification from inbred disease. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. (II Cor. 7:11.) Is disease not a filthiness of the flesh? So the flesh was to be cleansed.

And 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. (1 Thess. 5:23.) Faithful is He that called you, who also will do it.

Here was the promise to have the body sanctified and preserved blameless until His coming. Then we

found something better still. I will cleanse their blood, that I have not cleansed: for the Lord dwelleth in Zion. (Joel 3:21). When it says, "those that have not been cleansed," it showed that some could be and had been cleansed before His coming.

We had read sufficient patent medicine advertisements and books on medical science to know that if our blood was cleansed, we should be enabled to positively prove the promise: There shall no evil befall thee, neither shall any plague come nigh thy dwelling. (Psa. 91:10.)

We decided to let the Lord do the cleansing of our blood before He came: and, oh, what a change it wrought in our body. In connection we found: It shall be health to thy navel and marrow to our bones. (Prov. 3:8.) Now we knew that nearly all the diseases from which we had suffered had been transmitted to us through the navel, and had thoroughly fortified themselves in various parts of our anatomy before we were born; that from the time we were six months old until we reached the age of eighteen years, scarcely knew a day free from pain. Though after this time we had many healings, yet it seemed that inbred disease needed only excuse to manifest itself in actual sickness. Through the curse pronounced upon Adam disease became an inheritance of the human race. "Dieing thou shalt die," was not only spoken of the soul, but of the body; and down the ages, inbred disease as well as inbred sin has been handed from generation to generation.

It was prophesied of Jesus that not a bone of His body should be broken. If this were true of the physical body would it not also be true of the Spiritual body (the Church.) And as your bodies are the members of Christ, bone of His bone, and flesh of His flesh, the prophecy covers this point also, and you have no scriptural privilege or license to be broken or sickly.

At the age of twenty-four the broken body of

Jesus Christ triumphed; sanctifying power reached every part of our body, destroying the very root and tendency to disease; from a life of misery and intense suffering, deliverance has come; so that for years now, we have lived as realizing that God is our habitation and no plague comes nigh the dwelling.

CHAPTER IV

DEMONOLOGY

OR

IN MY NAME SHALL YE CAST OUT DEVILS

By **CHARLES F. PARHAM**

This subject, scarcely ever touched upon by modern preachers, has become one of the most engrossing subjects for study; covering the largest field of investigation of any subject before the world today. The meaning of the word demonology, signifies the power of evil spirits upon the lives and characters of the human race.

The Bible strictly teaches that we are to be able through the power of God to rise above all demon forces into companionship with Jesus and to become a medium for the Holy Spirit. Most people today are controlled by one or more spirit forces, which are not of God. Many people say, "Oh, there is no devil" or that the devil is dead, but if he is dead, he has left a splendid Administrator, who is carefully looking after all his heirs. For surely the children of the devil's kingdom are getting all that is coming to them.

Again the question is asked, "Where did the devil come from?" According to the best record available, in the dawn of creation, when the morning stars sang together and God took counsel with the Son and Holy Spirit as to the creation of the universe, the heavenly hosts of angels were under the control of leadership of four archangels known as Gabriel, Michael, Uriel, and Lucifer, or Satan; the latter being the angel of light and controlled a quartet of the angels of heaven.

When the God-head had created man an edict was issued that the angels of heaven should pass

before the creation of God, man, and bow in acknowledgment of the handiwork of God. Gabriel and his angels passed, Michael and his angels passed, Uriel and his angels passed, and following their leaders each one bowed, but Lucifer, being lifted up in pride, determined not to obey the order and bow to a creature whom he considered of lesser origin than himself, failed to bow, his followers participating in his disobedience, and for this rebellion against the known command of God, Satan and his angels were cast out of the heavenly city, henceforth, to war upon the human race who were the cause of their fall. With him were cast out some of the mightiest creatures of God's dominion. Creatures of vast intelligence, of supernatural power, perhaps even with some creative ability. One of their number is afterwards said to have resisted Gabriel as a prince of Persia, so that Gabriel was unable to get to Daniel with the answer to his prayer for twenty-one days.

The superb, intellectual creatures are the inspirers and organizers of all modern religious and reform movements that do not teach the regeneration of the inner man. Any religious or reform movement however beautiful or grand in ideals and principles that do not teach the regeneration, the inward spiritual birth are inspired of these fallen spirits, and such movements will be of no lasting benefit to the human race.

All great ministers, lecturers and evangelists of the day who are teaching less than an old fashioned know-so conversion, are inspired of these spirit forces. They surround these religious leaders and evangelists with myriads of spirits, creating a religious mania imitating the real power of the Holy Spirit. The scheming of these spirit forces have invented many of the modern religious cults, and well nigh captured and controlled modern churchanity.

The study of demonology opens the greatest field of investigation the world has ever known, and the

resultant understanding of the subject will produce the greatest boon ever known to mankind, as it enters every detail of human existence, the affairs of state, the religious realm, the educational lines, criminal tendencies, the social and home lives of the human race.

Once while in Chicago, many years ago, a question was hurled at me from the audience, "What will be the primary or fundamental cause in the overthrow of the present civilization?" As quick as a flash the answer came by inspiration to me. "The great increase in murders, the rise of the revolutionary forces of radicalism, and the devastation which would follow in a state of anarchy, for no revolutionary movement can redeem or save the human race from barbarism. All this murder, revolutionary unrest and murderous savage tendencies result from this one fact, that the majority of the children born into this world today are unwanted and hated, and against whom murder is thought, if not practised before they were born; which results in their being born with murder in their hearts with a tendency to kill; on which these demonized forces work, resulting in murders, and with the organizing power of these fallen angels, resulting in the world being filled with all manner of radical movements, threatening the overflow of our civilization, the destruction of all government and the wiping out of the Christian religion, paving the way for the reign of the Antichrist."

"Gentlemen," I said, "The answer to your question is this. The overthrow of civilization will follow the law of retribution, the unwanted, hated, undesired children of these social and religious systems of today will turn back upon these institutions and wreck them, because they are the undesired offspring of our present civilization."

So again I reiterate, the study of demonology enters into every detail great or small, affecting the smallest details of the home life, reaching through all

the affairs of the human race, social, religious, educational, judicial, and affecting even the future of our civilization.

In connection with the work of these fallen giants of the spiritual realm multitudes of demons, (their origin entirely unknown, but their existence is an absolute certainty) are under the order, control and dominion of these fallen angels. They are used in a devastating way upon the human race, feeding upon the mind in insanity and nervous disorders and all manner of criminal and evil propensities, upon the body in all manner of afflictions and diseases, upon the passion in all manner of abnormal, unlicensed ruination of the human race.

So great are the effects of these fallen spirits with their demon aids, that doctors and criminologists and numbers of preachers are making exhaustive studies of their effect and inroads upon the human race. Until, today, nearly all the damning forces that beset humanity can be directly chargeable to spirit of psychological forces.

The physicians in medical journals for twenty years have been writing articles upon the psychological forces in diseases, attributing at least half of the afflictions of the human race to psychic or spirit force and have introduced suggestive therapeutics or hypnotism, to combat these psychic forces, seeking by the power of hypnotism to eliminate or drive out of the patient the demonized force that torments him. The fact is, that half of the diseases that the human race has are imaginary, and exist only in the mind of the individual who has nursed certain symptoms and allowed their mind to dwell upon supposed symptoms until they have actually assumed afflicted conditions.

A bilious disposition reflects itself upon the physical; the liver fails to perform its proper function, failing to furnish the proper secretions to digest the food in the stomach. The food sours without digest-

ing, creating a gas that affects the heart, resulting in a seeming serious condition, which really is only the grouch; this is an example of many things that affect the human race. Suggestive hypnotism, Christian Science and Coue-ism are valuable aids in relieving these imaginary afflictions. If the human race would throw back their shoulders and face the world with a smile and cheerful disposition, half of the afflictions would disappear.

Secondly, half of the afflictions of the human race are not diseases at all, but demonized torments that feed upon the body in various diseases, so that it is said of Jesus, that "He cast out the spirits with His Word, and healed all that were sick." Matt. 8:16, 17, and it is still within the province of the ministry to obey the commission of Jesus Christ, Mark 16:17, to cast out devils, and thus relieve the human race by the power of God of half of their afflictions which would cause the human race to flow into the hill of the Lord and serve the true and the living God; for the casting out of devils and the healing of the sick is the most potent power in the evangelization of the world today.

So that coupled with medical testimony which is in agreement with the Word of God upon this subject, all such diseases as cancers, tumors, consumption, catarrh, rheumatism, all fevers, epilepsy, fits and spasms, whooping cough, St. Vitus dance, insanity and all nervous disorders are the direct result of tormenting demons.

The failure on the part of modern ministers who pray for the sick to accomplish greater results than they do, resulting in thousands returning from great healing meetings uncured and sometimes even worse, is, that they have aroused the demon force but not driven it out; for unless the minister praying for the sick has God given authority to cast out devils, diseases may be healed under his prayers, but demons will not be cast out, resulting in seeming fail-

ures in divine healing, which is not a failure, but simply resolves itself into the fact that the minister did not have the power to cast out devils.

The destructive or decaying power of all diseases is directly attributable to the feeding of demons. One woman in Chicago had a cancer which ate or absorbed over a pound of raw beef steak laid upon it each day.

Criminologists working in conjunction with the courts of America, have brought the judicatory of the country to see and believe that nearly all criminals are devil driven. A person born with any propensity or with any criminal instinct will be seized upon by criminal spirits and driven in the commission of crime, so that courts have appointed experts to determine how much psychological forces entered into the commission of certain crimes.

Such a case is presented by the Leopold-Loeb murder of the Frank boy in Chicago. The criminologists decided that these boys through prenatal influences inherited weakness upon which demons working had caused them to commit this crime. Scores of criminals of all kinds, have come to us after hearing the above statements, confessing that they were criminals, many with prison records who are unable to control the propensities and asked for deliverance. They were graciously and marvelously delivered.

A young man in Missouri killed a beggar by the wayside without any cause; he was a brilliant young man. Just before he was hanged he said he hoped in the coming days some scientist would discover the reason why he, as well as others, had always wanted to kill something. That he had loved to strangle chickens and ducks and kill kittens, etc., when he was a child. In after years an aged physician told how that this young man's mother had sought his aid in the destruction of this child's life before it was born, so that she might make a trip abroad and

engage in her social functions. The result was the child was born with murder in his heart, permitting the demon forces to drive him into the commission of crime.

I could give pages of testimonials from those who have been delivered from spirits of murder and suicide and many other criminal forces.

Tolstoy, the great socialist of Russia, declared that it was a relic of barbarism and a disgrace to Christianity, the way in which criminals were now punished; for these creatures were thrown in jails and dungeons, their bodies horribly punished and tortured for something that a spirit force inside of them caused them to do. "Where," he says, "Are the followers of Christ who should have power to cast out these devils and save the wreckage?"

Ella Wheeler Wilcox, that woman who could take a pen and dip it in ink and write in words of living flame against the double standard for male and female, and the treatment of that poor creature, the female who steps aside from the path of virtue, compared with that of the male, wrote a very beautiful poem, the substance of which was this: that this so called Christian civilization took criminals, demon-driven and placed them behind iron bars and gray stone walls causing all manner of torture of body and mind to creatures who were totally irresponsible, devil driven.

"These," she said, "should rather be placed in comfortable hospitals, built on sightly hills, overlooking nature's vast extent or glimpse of the oceans blue and under the care and guardianship of disciples of Christ who had power to cast out devils, who under their ministry could be fully delivered and restored to their families as useful members of society." To all this we fully agree, because all such poor, unfortunate creatures are the result of demonized control.

Habits, appetites, passions and lusts are fed upon by these demon powers, driving the poor unfortunate into abnormal gratifications ruining body, mind and soul. Drunkards, harlots, dope fiends, all manner of unfortunates who are ruined by habits and passions drifting through the land, subject to all manner of abuse, ridicule and torture are the unfortunate creatures controlled by demons; suffering all manner of agony and torture and abuse because demons are holding high carnival in their lives.

It is time that the ministry of the Gospel should exercise their God-given rights in the deliverance of these poor creatures laid at their door full of sores for whom even the modern ministry have not even the crumbs to relieve their suffering and misery.

The tobacco habit. You use tobacco six months and then it will use you. If God had intended the human race to use tobacco He would have put a smoke stack on their head and a draft in the back of it. Users of tobacco will tell you that they can quit it any time he wants to, but they never do.

Nicotine has painted a yellow streak down his back. Scores of thousands are killed annually by this habit. Materia medica and other means are not available for his deliverance. He is hopelessly doomed unless he turns to God. I have seen the power of God instantly kill the nicotine in a man's system and change his taste so that he abhorred the smell, even, of the filthy weed.

Poor drunkards and harlots of the street, dope fiends, have been led to our altars, the demons driven out, their souls set free and saved and fully delivered from the powers that had beset them. Praise the Lord!

All manner of dispositions evidenced by so many professed Christians, which are wholly inconsistent with a Christian life, can be traced to the operation of demon forces who leap upon the unsuspecting Christian and cause them to act and say or do

many things that causes those about them to doubt their Christian experience, so that worrying and fretting and stewing and nagging, and backbiting and scandal monging with many other nasty things, are the forces of Satan operating against Christians, seemingly making the Gospel of Jesus Christ of none effect.

But people often say, "How can demon forces operate upon Christians?" Well, unless your whole body, soul and mind have been fully redeemed and kept under the blood of Jesus Christ these forces can enter, lay siege and often defeat you in your best purposes and determinations to live a Christian life.

All nervous disorders, including insanity, are the result of tormenting demons. Insane people are usually as sane as anyone else, but under great financial, religious or family troubles, the person becomes so overwrought, and spirit forces enter upon the highly magnetized mind, gain control of the mind and body, causing them to do and say the terrible, awful, pitiful things that are seen and heard in the asylums.

We have had some of the most remarkable cures from the inmost recesses of incurable wards of which I could give you the names and you could get the testimonies of remarkably cured individuals, who show no evidence of ever having been under the devastating influence of insanity.

These fallen angels with all their genius and ability are well nigh wrecking the modern ministry. Leading modern ministers, from fundamentalism to modernism, inspiring them with high and mighty phraseology, and beautiful inspired imagery and oratory, weaving most entrancing ideals, but failing to secure a positive change of heart and nature in an old fashioned conversion, and on top of all this, half the ministers of today are preaching evolution; which denies the Bible story of creation,

and if there were no creation, there would have been no fall, and necessity for a Redeemer, thereby, striking the most cowardly and dastardly blow at all the claims made by Jesus Christ and is the most anti-Christian attack ever made upon the church of the living God. And this comes mainly not from without, but from within the supposed household of faith.

Every where we go they tell us that they can keep the children in Sunday School as long as they are in the grades, but as soon as they enter the High School and begin to hear the scientific facts concerning evolution they lose the fear of God, their faith and confidence in God, and turn unlicensed to petting parties, immorality and every worldly thing.

We are facing the greatest attack upon the foundations of Christianity ever known, but we welcome the fight. Half the preachers, almost all the newspapers, the moving pictures, high schools, colleges and universities, have arrayed themselves on the side of this anti-Christian move.

Brethren; let the church awake. Our boasted system of public schools and universities which have been the pride of American greatness have become pagan temples in which they are undermining the faith of our youth in the Word of God, thus destroying the faith of God and unless we awake and a tremendous revival which will heave the church of the living God out of its dead easy calm, into a storm of service for the Master, a deliverance from its hypocrisy, and an exiling of these professional monkeyfied preachers to the jungles of Africa where they can educate their ancestors, our cause is lost. And we as parents will live to see the day when our children will rise up and mock at everything sacred and laugh at our faith in a true and living God. For what they teach in the schools of today will be the thought of tomorrow. Education that fails to teach the fear of God, leading to gross immorality, destroying the sacredness of true marriage, the loss of

Christian ideals among our young people, will destroy all the foundation stones upon which we have built the super-structure of our civilization, causing the nations to fall precipitously, in a state of anarchy, leading to immediate savagery and barbarism.

All false religious cults teaching strange and peculiar delusions, fanaticisms, foolish, ridiculous, nonsensical, insane performances such as are often viewed in holy roller meetings and like cults, these strange looking religious nuts which wander about the country are all pitiful objects of demonized control. And yet, these poor creatures suppose they are under angelic or Holy Spirit control. It is one of the most surprising things to really find a well balanced thorough going spiritual man or woman, who can stand perpendicular for God, keep their equilibrium, and evidence sanctified common sense in their religious services. There was no demonized force or spirit control in the old fashioned intense enthusiastic service of God. For the Holy Spirit never absolves us from the use of common sense and good judgment in all of our religious activities. There is quite a difference between shouting under the power of God, and screaming under spirit forces, or dancing a beautiful two step before the Lord like David and Miriam did, and this demonized, side show dancing stuff pulled off today and laid on God. A difference between intense sanctified enthusiasm in the service of God and uncontrollable hysterical actions superinduced by spiritualistic-hypnotic forces to bring ridicule upon the work of God. The fact is my brethern that God wants us to take the middle of the road in a sane, intense, enthusiastic fight for the restoration of Apostolic faith and power, leaving modernism with all its devil invented schemes and monkeyfied ancestry undermining the foundations of Christianity on the one side and wild fires and fanaticism, delusions and holy rollerism on the other side. With banners unfurled

with martialled step, with faces drawn in pity, with power to heal the sick and cast out devils, and bringing a message of old time salvation, girth the world with this Everlasting Gospel, closing the age in appealing tones of thunder, then with glory reflected, welcome back the King, the Prince of Peace.

CHAPTER V

SANCTIFICATION

By CHARLES F. PARHAM

The Apostolic Movement contends for a hundred-fold consecration, both for the laity and the ministry.

That means that you shall not lay up treasures on the earth for your children to fight over, but that the increase (not the tithe only of the increase and the offerings throughout the year) but that the entire increase of your possessions at the end of the year, unless absolutely needed in the furtherance of your business or occupation, shall be turned over into the services of the Lord.

According to the Scriptures, the laity and the ministry are called to consecrate to God one hundred-fold of what is called, in modern commercialism, "profit," and that belongs to God. Is not that better than "tithes"? Tithing is the meanest, scrubbiest, stingiest way to serve God there is in the world. God put that on the Israelites, I think, because they were golden calf worshipers; he had to do it to get anything out of them.

For the ministry, this movement teaches an absolute one hundredfold—forsaking all—2 Timothy 2:4 says, "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." The Levitical priesthood were not allowed to own land or hold possessions; God was their heritage and the tithes of the people were their support.

Jesus called the New Testament ministry from homes and friends, and all, with a "Whosoever will forsake father and mother and houses and lands, and all, for my sake, shall have one hundredfold in this world and in the world to come life everlasting." God was their all sufficiency, in all things.

"Lack ye anything?"

"No Lord."

"Did ye not go out without purse or script?"

"Yes Lord, and we did not lack anything."

But these modern preachers, on a stipulated salary, chosen because of their mental acumen and position and ability, what do they know of consecration?

This Movement stands for the Apostolic ministry, pure and simple. The old fashioned, saddle back preacher, could ride through the frontier districts and sing:"

"Not a foot of land do I possess,

No cottage in this wilderness."

Yet he, with Wesley, could stand in triumph and declare:

"The world is my parish."

If I did not live this I could not preach it. Permit just a word of reminiscence: When I first took this way I was getting from \$500 to \$700 a year in a Methodist pulpit; I now get from \$5,000 to \$7,000 a year, and all this to spend in God's work conscientiously. I had the confines of a pastorate, with a lot of theater going, card playing, wine drinking, fashionable, unconverted Methodists; now I have a world wide parish, with multitudes to preach the gospel message to and scores of thousands of them are saved and sanctified and many filled with the Holy Spirit. I had but a small pretense of a home then; later I was the possessor of more property, but now there are thousands of homes that are mine in Christian love and fellowship. I have a thousand brothers and sisters today in holy love for we love one another with pure hearts fervently. I speak this only to let you know that God will not fail.

Never, as ministers and workers, put your faith in men; put it in God. The Apostles went out with-

out script or purse, or any financial backing; they trusted in the all sufficiency of God, who never failed them; and they carried the Gospel to the ends of the earth.

Shame on you, of the twentieth century—you who are afraid to do this! I dare you preachers to try it! Most of you are afraid to step out on God's promises, afraid to trust Him, and that's why your work amounts to so little.

Thorough consecration is as necessary to sanctification as repentance is to conversion; you are dead in trespasses and sins; you have no life in you; you are a rebel; you must bring yourself and your possessions into the realm of God and under the control of His government. Yet, you are the personal possessor of yourself and of your possessions, but having been given life and brought into the Kingdom of God, so to speak, you have a right to turn around and place upon the altar yourself and all of your possessions for the good of your country. This is consecration.

Relation of Consecration to Sanctification

Repentance and surrender brings real salvation; entire consecration to God and abandonment of His will brings sanctification and the cleansing of your life.

The stinginess of we mortals is amazing! I tell you again, that the devil is the Lord's collie dog to herd the Lord's sheep but the devil has another duty to perform; he is the Lord's collector, and if you do not pay into the service of God, that which belongs to Him the devil can collect it, and he does. He will steal some member of the family, and you will have the funeral expenses to pay; or he gets in the stable and takes a horse or cow. He will get something to collect that debt, if you do not pay it to God.

God is calling His people today, all over the

earth. The last days are upon us. Oh, friends, God is calling an Apostolic ministry today—the restoration of the Apostolic Faith; and the Word says that in that day—the later day—the shepherds will not bind up that which is broken, will not heal that which is sick, will not feed the flock; therefore, the Lord will take them away from being shepherds over His flock, and will give them shepherds after His own heart. That is what He is doing today. God is calling an Apostolic ministry. God has called us, not as leaders, but to do the work that God has called us, to do. The only position I hold in this movement is that of seniority in the declaration of the Pentecostal truth, which has given me many years of preaching and teaching the truth, and experience in dealing with spirit forces, fanaticisms, and wild fires, thus giving me knowledge concerning these things.

God is calling us, as laity and ministers, to come to a hundred fold consecration. We are living in a crisis of the world's history. This government of ours is going down, is going absolutely to pieces. The government that will eventually rise and control this country, will be of a socialistic character, a government that will not recognize land titles as personal, or private property, the medium of exchange will not be used then that is used now, and your gold and silver will be of little value. It will be of no more use to you then than the confederate money is now. Oh, that you would do for God whatever you intend to do, in a hurry. Again I say, God is calling the laity to an hundred fold consecration.

When you have thoroughly consecrated, and when sanctification comes, you will know it. If I were to buy a horse and the horse was worth \$50 and the owner would not take a cent less, I could not claim it as mine if I had but \$49. That would not buy the horse. But if I were to give the man \$50 I could claim the horse. When you have made a complete

and full consecration of yourself, and all that you have; when, in the eye of God, there is no lack, the blessing is yours, and you take possession.

Sanctification

Holiness is a growth. Sanctification is a work of grace, an instantaneous operation, but holiness is the life you enter into through the grace of sanctification.

Holiness has no bounds, no limits in its growth and development. Sanctification takes one away from the shore line, away from the dragnets, away from the shoals, out into the immensity of the ocean of His love. I can see the angels, me thinks, on mountain peaks in the delectable ranges of heaven, dwelling in the vastness and grandeur of eternity, meditating upon things whose wonders we have never been privileged to climb, along the pathway of the stars and snatch from them sparkling rays of imagery and thought, and weave them into shining raiment of literature and wonder-lore. Oh, if we could just understand that there is no end to the vastness of our privileges in God.

What Happens In Sanctification

In conversion there is conception—the spiritual man, the babe man, is conceived; but the Christ life of that spiritual man is in an embryonic state. The natural child is circumscribed by the surroundings of the flesh; the passions and desires of the mother impress themselves upon the unborn babe. Just so with the babe in the spiritual life; the spirit within us is surrounded with the appetites, passions and lusts of the flesh—by doubts and fears that pass through the physical mentality—until it is well nigh suppressed in its operation.

Sanctification operates not upon the sins that you have committed, but upon the sin that was born in you; it deals with the inbred sin. Justification

deals with sins committed, but sanctification deals with the inbred sin that causes you to sin, that leads you to sin, and which conversion does not take out. These things are in the flesh man; they are the inherited appetites, passions and lusts that rise in the flesh and are of the flesh. But friends, when God sanctifies you, He will take all of that out. Oh, the sweetness that God will give us, the humility and love. I want to tell you that God will help you, if you will let Him. He will take out, not merely suppress, all that inbred sin which was your natural inheritance.

Sanctification goes out to the physical through the spiritual man; it deals with the physical brain, with the physical body and turns the flesh of that man over to the spiritual man, and the spiritual man gains supremacy inside; this physical mind is brought into subjection to this spiritual mind; deals with the lusts, appetites and passions of the body. So far as the functions of the natural man are legitimate and so far as they may be properly used and temperately exercised, we are given liberty and freedom, but the intemperate, illegitimate and unholy exercise of the desires of the flesh is cleansed out when sanctification takes place. Man cannot do this, man cannot conquer this old nature; it is the enthroned Christ that conquers for you. When sanctification of the spirit, soul and body actually takes place, there is,

The New Birth

The child is born; the fleshly surroundings have fallen away, and the babe unfolds so to speak; but it has only reached the babyhood of life. Sanctification is not the end of the Christian experience, it is but the dawn. You have been, to express it in another way, hatched out of the shell. It takes the sanctifying power of the new birth to bring one on to the real spiritual plane and open the way for the goal—joint heirship with the Master.

When the chicken gets big enough to break the little film in the end of the egg—there is just sufficient air in that room to last the chicken until it can peck its way out of the shell—then it works itself out. And that is the way when you get sanctification you will work your way through the middle wall of partition of sectarianism, and sanctification will make you one with Christ; and if the sanctification you have does not make you one with Christ as He is One with the Father you have crankification and not sanctification. Sanctification is that stage or condition where the chicken hatches—stretches its wings, has a chance to fully develop.

Therefore, do not hurry seekers. Give them plenty of time. When the eggs are first “pipped” you cannot help the chicks out by pulling the shells off; there is a period of twenty-four hours from the “pipping” time of the chickens to the hatching; they need to get acclimated—certain things must take place preparatory to coming in contact with the outside air, and if you break the shell and let the chicken out as soon as the chicken is “pipped,” the chicken will die. So with some Christians—they get out of the shell too quick and get chilled.

I may differ a little bit in my explanation from what people are accustomed to, but this is simply the way I have learned God. It may be the way you will learn God. Oh, we want to get to the place where we have an individuality in God, not do things just because somebody did them before us.

The Body Is The House

The body is the house in which we live—just a frame, just a machine. This machine is capable of anything, in spite of what the doctors and scientists say, when it is run with the oil of the Holy Spirit. The body is simply a house in which we live, and when we get through with it, it will crumble and be of no more use to us.

The soul embraces the conscience, and all there is of life, all there is that lives and moves and has being, both in time and eternity. The soul is that part which develops into the spiritual being, that heavenly spiritual being who lives forever. The soul in us survives. Today it is animated, today we meet our loved ones at the door, with a bloom on the cheek and glisten in our eye; tomorrow we lie cold upon the board; we are not there; life has gone. Man dieth and giveth up the ghost, and when we knock on the coffin lid there is no response. The arms that would have opened wide the door and with love encircle us, are gone. "But I know," said Job, "That my Redeemer liveth, and that he shall stand at the latter day upon the earth. And tho after my skin worms destroy this body yet in my flesh shall I see God. Whom I shall see for myself, and mine eyes shall behold, and not another."

What Is Spirit

There are several meanings to the Word. Man has a spirit. God is a spirit. There are psychic waves of influence, spirit influences that emanate from each one of us, sometimes so strong that when sitting in a room, with no knowledge that there is another individual in the room, his presence is felt; one may become so responsive to their influences that when blindfolded in the presence of different people they are differentiated purely by the atmosphere or aura. Madam Guyon says in her memoirs that when Father LaCombe came to see her, her husband would not allow her to speak to the priest, but that such a radiating influence proceeded from that Holy man of God that strength came to her when he came to talk with her husband. What we need as Christians is a sanctified influence, a sanctified spirit, so that the people with whom we come in contact with will feel a benign, a beneficial influence flowing out from us to them. Then others will feel and know the power of that spirit life, because out from our

inward parts will flow streams of living water to our fellowmen, imperceptibly, and which cannot be resisted. Then the influence of our life upon others will be such as to win them to God, and parents will have an influence over sons and daughters never dreamed of before. Oh, for a sanctified spirit in every Christian.

Sanctification is the second work of grace and also the last work of grace. Sanctification is a cleansing to make holy and is an action of God's free grace. Sanctification begins in the inner man and reaches out until the soul is sanctified entirely; then comes the sanctification of the body from all inbred disease, and from the inbred principle of disease came with the fall. "When dying thou shalt die," was pronounced upon the body as well as the soul. But when the body is sanctified from its inbred tendency and predisposition to disease, as well as all other forms of inbred sin and carnality, when the spirit influence of our lives, whether it covers only the radius of our own families or whether that influence shall reach out to our neighborhood, or shall become world wide, we shall send forth a sanctifying influence wherever that tide of influence reaches, and its power shall be for good—it shall be a sanctifying influence.

The disciples were God fearing, godly, justified men before Jesus met them. Make note of that. The moment that Jesus called them to consecrate their lives they did not stop at sentimental consecration; they made one hundred fold consecration, such as is scarcely known in these days, and followed Him every step of the way. For three years and one-half they followed Him. The disciples were sanctified before the day of Pentecost. "Ye are clean through the Word which I have spoken unto you." John 15:3, 13:10.

Too many confuse the grace of sanctification with the endowment of power, or the Baptism of the Holy Spirit; others have taken "The anointing that

abideth" for the Baptism, and thus failed to reach the glory and power of the true Pentecost. The great difficulty with modern "holiness" teachers has been that they have tried to make holiness the bone, marrow, fiber, tissue, and muscle, of our faith. Should we build a church on the coming of the Lord, or on Divine healing, or any other thing? It would be just as reasonable to build on holiness; for holiness is but one step in the plan of God's great salvation. When people get side tracked and narrow and hobbied on a subject, everything begins and ends with that subject; just as some people have set their minds on "tongues" and can see nothing in this Pentecost Movement but "tongues."

The witness to sanctification is the same power that witnesses to our conversion, no more, no less; but you have a cleaner life, you have a maturity, a conquering power; the carnal nature has been cleansed, the flesh purified. The witnessing power of the Holy Spirit has the same character it had in conversion, witnessing to what has been done by the blood of Jesus Christ. The Holy Spirit witnesses in justification and sanctification; you are forgiven and cleansed, and you have the protection of the blood of Jesus Christ. But you are not sanctified by the Holy Spirit; the Bible does not teach it, neither does the word say that the Gentiles were sanctified by the Holy Spirit. Read carefully, and you will see that they were legally sanctified or set apart, making it possible for them to receive the Gospel, and it was not a process of purification. "Therefore, by one offering He has forever perfected them that were sanctified, whereof the Holy Spirit is also a witness unto us." Heb. 10:14, 15.

The Baptism of the Holy Spirit is a gift of power upon the sanctified life; so when we get it we have the same evidence that the disciples had on the Day of Pentecost. Acts 2:3-4 in speaking in new tongues. Also Acts 10:45, 46. Acts 19:6, 1 Cor. 14:21.

If sanctification were Pentecost you would get the same result as in the second chapter of Acts. How dare anyone claim to have the same evidence as in the second chapter of Acts unless the result agrees? The witness to your sanctification bears out the work of cleansing through the power of the blood of the Lord Jesus Christ. God gave His only begotten Son that we might be converted, but Jesus gave Himself to the church that He might sanctify and cleanse it by His precious blood. It was Jesus who gave Himself for your sanctification.

Wherever justification is mentioned in the Bible it refers to your sins; wherever sanctification is mentioned it speaks of the cleansing power. It is God's business to clean you up, and when you are wholly set apart, He will sanctify you.

The Anointing of The Holy Spirit

I want to distinctly nail one thought. The teaching that one has not the Holy Spirit at all until one gets the speaking in tongues is absolutely untrue and not borne out by the Scriptures. As we have previously stated, the Holy Spirit enlighteneth every person born into the world; the Holy Spirit convicts individuals, witnesses to conversion and witnesses in sanctification.

The anointing of the Holy Spirit takes precedence to the Baptism of the Holy Spirit. When the vessel is cleansed and prepared as an instrument, then it needs something else. Soon after His resurrection Jesus came where His disciples were assembled, "The door being shut, "And he breathed on them, and said; "Receive ye the Holy Ghost."—And they did; but it was seven weeks before Pentecost fell. John 20:19, 23.

Many Christians, preachers and people have had the experience for years. God comes to them from time to time in what we may term occasional anointings. The anointing of the Holy Spirit is sometimes

given even before sanctification comes. When people tell you that you should not work before you get tongues, they are putting a premium on tongues that will tempt people to make guttural sounds and stimulate a speaking in tongues, which leads to many false and injurious things under the guise of the Holy Spirit. I want to say that unless you use all that you have got in your justified experience you will never get sanctified. It is the fruit bearing branches He purges. If you want sanctification you have got to bear fruit, got to be purged and cleansed, and if you want Pentecost, you have got to obey the commandments before He will send the Comforter. Have you spiritual discernment enough to know whether you are in that place or position where the travail of your souls is really going to give birth to a new experience? If you have not, then there is work that you must do before you receive the blessing. A man passing down the road saw a little boy in the field plowing some corn that was yellow and thin. "Son," he said, "It does not look like your corn would amount to much; it is so yellow." "Yes," said the boy, "Father planted the yellow kind." "It doesn't look like you would have much of a crop." "No," was the reply, "Father planted on shares."

That is the trouble with so many people's religious experience. Their time is taken up with the world, the flesh, and the devil, and the Lord gets only a little start of it, unless you are living up to all the light you have in your consecrated and sanctified experience you are not ready for Pentecost.

The anointing of the Holy Spirit is given to illuminate His Word, to open the Scriptures, and to place the spiritual man in direct communication with the mind of God. Man will be in instant communication with the mind and will of God, and not only so, but to directly connect this mind with your spirit. This is occult in the sense that the mind of the spirit in you becomes the receptacle for the

thought waves of wisdom that have been let loose by the minds of the church of the past ages, until the wisdom of the ages, floating ever upon the waves of ether, are at your command to draw from. This is a profound, though little understood, truth.

But let us get this one simple thought; let us realize that it is not this poor, spongy brain that has absorbed a little modern wisdom—the thought of other people—but let us know that it is possible for God to speak through the sub-conscious mind of His Holy Spirit's power, until, trained and in touch with the power of Divinity, beautified and enhanced in spirituality it is tuned to catch the deeper thoughts of God and of the ages and transmit them to others.

The anointing of the Holy Spirit tunes the instrument, the sanctified instrument that has been cleansed by sanctification—tunes it for the reception of truth and knowledge until we are become as a well of water, ever springing up, in the garden enclosed by a wall, full of blooming flowers and sweet smelling spices and trees of various fruitage; and watered by these ever springing wells, the gathered perfumes of that garden becomes almost incapable of being walled in; then the blessed experience of Pentecost comes to waft those sweet perfumes o'er the hill and vale, and to gather up the water of life that is ever bubbling in your soul, that it may issue forth as streams of Living Water over all the earth.

CHAPTER VI

THE BAPTISM OF THE HOLY SPIRIT

By CHARLES F. PARHAM

There are many phases of the Holy Spirit's operation and Pentecost is only one phase of the Holy Spirit's operation. You say, what special benefit or what is in it anyway? What is it worth? The Baptism of the Holy Spirit was an essential thing in the church of the living God. Jesus actually stopped the evangelization of the world until they should receive the Baptism of the Holy Spirit. The tarrying at that time was essential to carry out the Old Testament figure.

It was fifty days from the time they crossed the Red Sea until they got the law of God written on tablets of stone on Mt. Sinai, and it was fifty days from the time of the shedding of the blood on Calvary until they got it written on the fleshly tablets of their hearts and their inward parts, and received the Baptism of the Holy Spirit.

Jesus told His disciples to TARRY. He said, "Ye shall receive power after that the Holy Ghost is come upon you." Acts 1:8. Now there are many things that they call power in the world which are counterfeit of the real. The power that came with the Baptism of the Holy Ghost was POWER to WITNESS. In other words, power to pour out your whole strength, time, voice and all in a legitimate, sane way to bless your fellowman; lead souls to God, power to cast out devils, power to speak in any language of the world, where the Holy Ghost wants to use you.

So Jesus said to TARRY until ye receive the promise of the Father, and "ye shall be witnesses unto Me." The chief factor of Pentecost is to speak

in English or any other language with your soul filled with the glory of God. If you want purity, or holiness or righteousness, you get it through the blood. People say, "I want power for service, and it is the Baptism of the Holy Ghost that gives power for service." If you want power for service we read in Hebrews, "The blood of the everlasting covenant make you perfect in every good work to do His will." (Heb. 13:20-21)

The Holy Ghost is the oil. It is typified by oil, and the oil of the Holy Ghost on your clean machinery will make it run for all it is worth without any tension. I believe if you are thoroughly sanctified and then baptized in the Holy Ghost, there will be no tension. Maybe you need a cleansing to take that strain out of your system. There is no tension to work for God. They began to tarry. I like to read this:

"They were all with one accord in one place."
Acts 2:1.

If you want the Holy Spirit to come into the meeting get in unity. The Holy Spirit cannot come where there is division. You take a spiritualistic seance and if there is any one out of harmony it blocks the machinery. It takes people in harmony to get spiritualistic results. The law governing the Holy Spirit is the same. If it takes unity to bring harmony and results in a spiritualistic seance, it takes unity and harmony to bring the Holy Spirit into a meeting of God. If we could sink out of our individuality, the Holy Spirit would work in a mighty way.

It might have taken ten days to get in one accord in one place for one purpose, but they were not doubting; they were anticipating. If you will seek diligently, expectantly you will receive the Baptism of the Holy Ghost. So I beg of you to set your hearts on the Baptism of the Holy Ghost and expect it. Do not beg around and whine and screech and

scream. Get to the place where you KNOW the Holy Ghost is yours. You do not have to say "Glory! Glory! Praise Him." but give thanks for the Baptism of the Holy Spirit. You will not need to praise the Lord very long until you will receive Him. Say, at the end of the perfected praise, while the glory of God is flooding your soul you will be happily surprised at hearing your own voice speak in tongues. You do not have to bother your head about speaking in tongues; leave that alone. Praise God and thank Him for the Baptism of the Holy Spirit. If you do not know any other way, ask Him to give you the same experience the disciples had in the second chapter of Acts. We claim that if you get the same experience you will get the same evidence.

What I am trying to get you people to do is to get an experience that corresponds with the Word of God. This chattering and stammering and stuttering and shaking, there is nothing said about it on the day of Pentecost. They spoke in other tongues under the glory and inspiration of God. Now do not say I fight all these other things; you are welcome to them if you wish, but they are not a part of Pentecost. "And they were all filled with the Holy Ghost, and began to speak with other tongues as the Holy Spirit gave utterance," with the glory of God flooding their souls. All we claim is that if you get the Baptism of the Holy Ghost it will correspond to the experience in the Second chapter of Acts.

Did you ever read the 14th chapter of 1 Corinthians? Paul tells you how to conduct a meeting. That is not man's order, that is not grieving the Spirit, that is not binding the people; it is God's order. And any meeting where they speak in tongues and have visions and dreams they should bring it down to the 14th chapter of 1 Cor. There are a lot of Holy Roller meetings where you could not read that chapter, or a lot of people would go to

rebuking you and they would say "You see that is not the chapter the Spirit wants read." Do you know that the Full Gospel movements are full of people who were kicked out of other churches? They are religious anarchists. They will not submit to anything. They pray, "Let my will be done on earth as Thine is in heaven." And if things do not go their way, they say, "God is not having His way in this meeting. I am going home."

Friends, the Bible says, "The Spirit of the prophets is subject to the prophets." That means that when you testify, the whole meeting will be in harmony. A crank or fanatic comes in and he testifies to something foreign to the spirit of the meeting.

Say friends, if God ever gives you a message to any people, you do not have to butt into that meeting and run away with the meeting. If God gives you a message for any meeting, go there, sit down and wait. The Spirit is lamb-like. He has no boldness unless He is given privilege.

On the day of Pentecost there was 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 2:4. If you have the Baptism of the Holy Ghost you can speak "as the Spirit gives utterance." If you have never spoken a clear language, pray through until you can, for it is your privilege to do so. Any sinner or outsider can tell the difference between a clear language and a chatter and jabber. A language has certain tones to it that makes you know. Paul says if you make sounds without any meaning how will you know anything about it. That means, to be able to tell something about it.

When they had all gathered together they said, "What meaneth this?" and Peter said, "This is

THAT which was spoken by the prophet Joel, and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy." Acts 2:16-17. That does not necessarily mean to foretell events, anything to edification is prophecy. Prophecy is to speak the truth, whether past truth, present truth or future truth. And if you would get anything of the future it would have to correspond with the Bible. The Bible said if a prophet prophesied and it did not come to pass they were to kill them. Then Peter said: "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." Acts 2:32-33.

They saw the tongues of fire, and they heard them speak in tongues. The evidence of the Baptism of the Holy Ghost was that they spake in tongues. They said, "What shall we then do?" Peter said: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:38-39.

If you have ever been converted that is what we call the "calling." The Baptism should fall after that. All we claim is that if you get the Baptism of the Holy Spirit you will get the same evidence they got on the day of Pentecost.

That was to the Jews, but when it came time to reach the Gentiles, there was a man that worshiped God and gave much alms to the poor, and not only was he saved but his whole house, his servants and all, and "he served God continually." To this man Peter was sent by a vision, and as he preached, "the Holy Ghost fell on all them which heard the word."

And as many as came with Peter, those old elders, those old Jews of the circumcision, were astonished "because that on the Gentiles also was poured out the gift of the Holy Ghost." They were prejudiced and did not think it possible for the Gentiles to be brought into this experience at all.

The reason they KNEW they had received the Baptism of the Holy Ghost was, "For they heard them speak with tongues, and magnify God." That ended the controversy. If it could convince those stiff necked Jews, it ought to convince us.

Well, after they had received the Holy Ghost, and actually spoke in tongues, Peter said, "Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we?" And he commanded them to be baptized. Acts 10:47-48.

A little later they went down to Ephesus, and Paul said to the disciples they found there, "Have ye received the Holy Ghost since ye believed?" They answered: "We have not so much as heard whether there be any Holy Ghost." or as another version reads, "We have not so much as heard whether the Holy Ghost be yet given." Paul said: "Unto what then were ye baptized?" They said "Unto John's baptism." Paul said, "John verily baptized with the baptism of repentance, saying unto the people, that they should believe in Him which should come after Him, that is, on Christ Jesus." Acts 19:1-4.

So when Paul baptized them in the name of the Lord Jesus Christ he laid his hands on them, and they received the Holy Ghost and they SPAKE with tongues, and prophesied, and the number of men were about twelve, and the women did not count in those days.

It is evidently truth without the possibility of any successful controversy that the Baptism of the Holy Spirit was accompanied in Bible times with speaking in tongues as the authoritative evidence.

There is so much stigma that goes with speaking in tongues and so much disgrace that some let down on the Bible evidence. People say, "I would like to have the Baptism, but I do not want the tongues."

All the churches believe in the Holy Spirit, but all the assurity we have of them having it, is their word. We believe in having the Bible evidence, and the chief evidence is, that "they spake in tongues." Jesus suffered without the gate, let us go forth therefore unto Him without the camp, bearing His reproach.

You will never have a real experience of the Holy Ghost and be popular with the world, the flesh and the devil, but I pray that you will get the real, for it will pay at any cost. The Bible says one of the signs of believers is, that they should "speak with new tongues." Mark 16:17.

Dr. Adam Clark, the commentator says, "They will speak in a language with which they are not formerly familiar. Would you not like to have a God-given credential that you are a child of God?"

Paul says it is a sign to unbelievers. Scores of sceptics and foreigners say, when they hear believers speak in tongues, "That is my language," convincing them that it is the power of God.

As you go over the towns one-half to two-thirds of the folks have a foreign accent. If we had the real Baptism they would understand us on the street.

I was in the late Dr. Dowie's town holding meetings and when I went to pray one day, I began to pray in German, praising God for the plan of salvation and how the blood would take away sins, and a young German was converted because he heard the gospel in his own language. This has many times been our experience. I believe in tongues as a practical means of reaching others that do not understand our language, by being able to speak in other tongues to their conversion and blessing; and it was to be a sign to unbelievers. It convinced

them on the day of Pentecost and brought them to God. It will do the same today. A great Methodist bishop says, "If the world is ever converted, we need another Pentecost."

I am looking for a people that will come up with the languages and go to the ends of the earth, speaking the language of the nations. This accompanied the Baptism of the Spirit among the early Christians for five hundred years. If God ever did that, He can do it again. God gave Pentecost for a purpose.

In the old Testament, Babylon was building a tower to the sky and God came down and confused their language to kill this man-made way. God sent Pentecost to kill and smash up the man-made ways of today.

In the Old Testament the rain came at the seed-time so as to sprout the seed. That was the early rain. The latter rain fell when it was in the milk state so as to full it and harden it for harvest. Pentecost fell on the early church and multitudes were converted. Pentecost has fallen in these last days while we are in the milk state, to full us and harden us before the Lord's coming and the great harvest. Joel 2:23.

In the seventh of Revelation it says: I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their forehead. Rev. 7:2-3.

He said he was going to seal "servants." You will never get the Baptism of the Holy Ghost until you are ready to be a servant. God is not going to baptize you for your own pleasure or gratification, but to pour out your life for your fellowmen.

After these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the

earth, nor on the sea, nor on any tree.

Did you know the winds were held back that they should not blow on the earth, until the servants were sealed in their foreheads? We were ready for this last war for twenty years, but God held it back for us to get sealed, and is now holding back the final ending of this age in the "Time of Trouble."

How do I know that the Baptism of the Holy Ghost is the sealing? I knew a man in Maine who claimed he was sealing the people, and he had single immersion. I knew another man who was sealing the church, and he baptized with triune immersion. Another man was sealing them with fire, and they would pray until a magnetic current would go through them, and then they would say, "Bless God, the fire struck," and they claimed to be sealed.

When I look for the real thing, I always take a look for the counterfeits.

When I saw spooks and spirits in spiritualism and people becoming mediums for these spirits, I said, "What is the real of which this is the counterfeit?" And I found that we could be the medium of the Holy Spirit.

When I found people claiming different kinds of baptisms as a Seal, I said, "What is the real of which this is the counterfeit?" And I found in 2 Cor. 1:22 that we were sealed with the Holy Spirit. "Who hath also sealed us, and given the earnest of the Spirit in our hearts." Then in Ephesians 4:30 it says: "Grieve not the Holy Spirit of God whereby ye are SEALED unto the day of redemption."

It is not the act of conversion or the witness to your sanctification that does your sealing. In Ephesians 1:13-14: "After that ye heard the word of truth, the gospel of your salvation in whom also after that ye believed, ye were sealed with that Holy Spirit of promise." After we have been saved and sanctified we are ready to receive the gift of the Holy Ghost.

That is the second of Acts experience. Peter says, "This is That," and this is "the promise of the Father." You will be sealed after that you believe, with that Holy Spirit of promise, which is the earnest of our inheritance." The earnest is the first payment. If you buy a lot and pay \$50.00 that is the first payment. The Holy Ghost is our first installment. It is the earnest of our inheritance, until our redemption.

Did you notice that the Sealed Saints escape the plagues that are coming on the earth? If you are sanctified and have the Holy Ghost you will escape the woes and wraths that are coming, but you have got to have the Holy Ghost life. A seal is not any good unless it is on a document that contains what it is purported to contain. Unless you have a Holy Ghost, real clean sanctified life back of it, it will be null and void.

The storm is coming on, the clouds are arising, the whole world is ready for the time of trouble. Did you read that there were ten virgins? How do I know that this is the thing that leads you into redemption? Because the story of the ten virgins teaches it.

Sanctification is typified by virginity. All of the ten had oil in their lamps. They had the oil or anointing of the Holy Ghost that abideth, that giveth illumination to their lives, but five had a jug of oil with their lamps.

It is not sufficient that you be sanctified. It is not sufficient that you just be illuminated. You have to have the oil in the vessel so that when the storm begins to come on and everything is broken up you will have enough oil with the Baptism of the Holy Ghost to go on through the blackness and darkness.

All ten were virgins. All ten were sanctified. All ten had the anointing that abideth, but only five had the Baptism and were ready for redemption. We want you to have the Baptism. I pray God will

make you so hungry you will scarcely eat or sleep until you receive the Baptism of the Holy Spirit.

You say, "But Brother you scare us with these stories of the counterfeit among Holy Rollers." Say, if you see a dollar on the street you would not go by and leave it because there were counterfeit dollars, neither should we fail to seek the Baptism of the Holy Spirit, because there are some counterfeit baptisms.

CHAPTER VII

“ THE LATTER RAIN ”

By CHARLES F. PARHAM

We opened the Bible School at Topeka, Kansas 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, “This Gospel of the Kingdom.” Matt. 24:14 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 believed 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 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 LaBerge) 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.

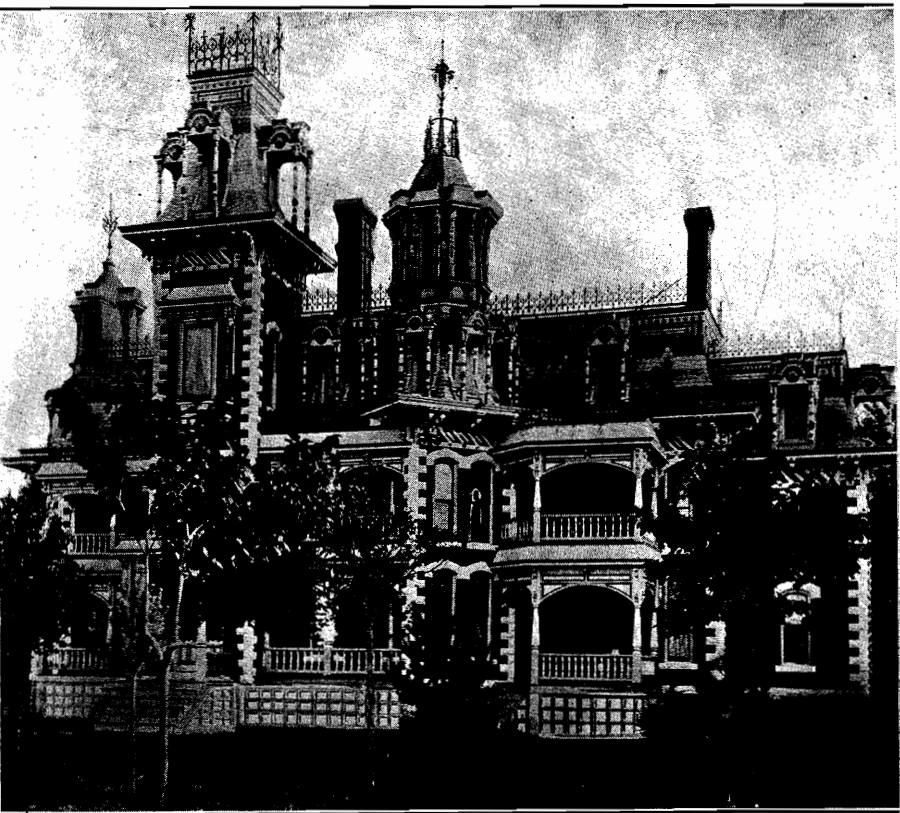
I have on record the sermon preached on this occasion. The first upon the baptism of the Holy Ghost in all modern Pentecostal Apostolic Full Gospel movements. Also on file all that the papers had to say about these things in those days. Through great trials and persecutions we conducted the Bible school 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.”
—1 Peter 1:7.

THE COMFORTER HAS COME

**“O spread the tidings round, wherever man is found,
Where ever human hearts and human woes abound;
Let every Christian tongue, proclaim the joyful
sound,
The Comforter has come.**

**O, boundless love divine! How can this tongue of
mine.
To wondering mortals tell, the matchless grace
divine,
That I, a child of hell, should in His image shine!
The Comforter has come.”**



COLLEGE OF BETHEL, TOPEKA, KANSAS.

Where the baptism of the Holy Ghost first fell January 1st, 1901, in this
Latter Rain.

CHAPTER VIII

THE WONDERFUL HISTORY OF THE LATTER RAIN

By MISS LILIAN THISTLETHWAITE

The First Shower of the Latter Rain—Bethel Bible School

In the year 1900, Charles F. Parham, and his wife and family and a number of Bible students, gathered in the Bethel Bible School to study the Word of God, using no text book excepting the Bible.

The building procured for this school was known by the people of Topeka, Kansas, as the "Stone Mansion" or "Stone's Folly" because it had been patterned after an English castle, and he, having failed to "count the cost," was unable to finish in the style planned. The beautiful carved staircases and finished woodwork of cedar of Labanon, spotted pine, cherry wood and bird's eye maple, ended on the third floor with plain wood and common paint.

The outside was finished in red brick and white stone with winding stairs that went up to an observatory on the front of the highest part of the building. There was also a cupola at the back of the building and two domes built on either side. Into one of these a door was cut, making a room large enough for a small stove, a table and a chair. This was known as the "Prayer Tower." Volunteers from among the students took their turn of three hours watch; so day and night prayer ascended unto God. Sometimes a student would desire to spend the night in waiting before the Lord and this privilege was allowed.

When the building was dedicated for the school, while in prayer, on the top of the building, Captain

Tuttle, a godly man, who was with Mr. Parham said he saw (in a vision) just above the building a "vast lake of fresh water about to overflow, containing enough to satisfy every thirsty soul." This we believe was the promise of the Pentecostal baptism which followed later.

There were about forty persons gathered here including the children. The method of study was to take a subject, learn the references on that subject, also where each quotation was found, and present to the class in recitation as though they were seekers, praying for the anointing of the Holy Spirit to be upon the message in such a way as to bring conviction.

Mr. Parham also taught through lectures. I shall never forget the one he gave on the Songs of Solomon. How we were all lifted into the heavenlies and the room seemed filled with the glory of God's presence!

It was just before the Christmas holidays that we took up the study of the Holy Ghost. Mr. Parham was going to Kansas City to conduct meetings there and to bring some friends back with him to spend Christmas and be present for the watch night meeting. Before leaving the following is the substance of what he said:

“Students, as I have studied the teachings in the various Bible Schools and full gospel movements, conviction, conversion, healing and sanctification are taught virtually the same, but on the baptism there is a difference among them. Some accept Steven Merrit's teaching of baptism at sanctification, while others say this is only the anointing and there is a baptism received through the "laying on of hands" or the gift of the Holy Ghost, yet they agree on no definite evidence. Some claim this fulfillment of promise "by faith" without any special witness, while others, because of wonderful blessings or demonstrations, such as shouting or jumping. Though I

honor the Holy Ghost in anointing power both in conversion and in sanctification, yet I believe there is a greater revelation of His power. The gifts are in the Holy Spirit and with the baptism of the Holy Spirit the gifts, as well as the graces, should be manifested. Now, students, while I am gone see if there is not some evidence given of the baptism so there may be no doubt on the subject.

“We see the signs already being fulfilled that mark the soon coming of the Lord and I believe with John Wesley that at Christ’s second coming the Church will be found with the same power that the Apostles and the early Church possessed.”

Thus closed the regular Bible lessons, for a time, but there was individual and collective prayer and study of the Bible continuously.

On Mr. Parham’s return to the school with his friends, he asked the students whether they had found any Bible evidence of the baptism of the Holy Spirit. The answer was, unanimous, “speaking in other tongues.”

Services were held daily and each night. There was a hallowed hush over the entire building. All felt the influence of a mighty presence in our midst. Without any special direction, all moved in harmony. I remember Mrs. Parham saying, “Such a spirit of unity prevails that even the children are at peace, while the very air is filled with expectancy. Truly He is with us, and has something more wonderful for us than we have known before.”

The service on New Year’s night was especially spiritual and each heart was filled with the hunger for the will of God to be done in them. One of the students, a lady who had been in several other Bible Schools, asked Mr. Parham, to lay hands upon her that she might receive the Holy Spirit. As he prayed, her face lighted up with the glory of God and she began to speak with “other tongues.” She afterward told us she had received a few words while in

the Prayer Tower, but now her English was taken from her and with floods of joy and laughter she praised God in other languages.

There was very little sleeping among any of us that night. The next day still being unable to speak English, she wrote on a piece of paper, "Pray that I may interpret."

The following day was Thursday. This day Mr. Parham observed as a day of special prayer and waiting upon the Lord. From 9 A. M. to 3 P. M., he believes to be the six hours Christ spent on the cross, so these hours were observed in special waiting on the Lord that all that was purchased upon Calvary should be wrought out in our individual lives. The "broken body" or the atonement for healing was especially honored in these meetings.

On this particular day the baptism of the Holy Ghost was sought earnestly, but no one received the gift. Having other duties in the home I had not searched the Scriptures to know the Bible evidence, nor heard the decision of those who had, but in my own mind concluded as the gifts are in the Holy Ghost any of the nine gifts would prove the baptism; and as Paul said "desire earnestly the best gifts." I feeling "faith" was the most to be desired was looking for this gift in some way to be manifested.

An upper room was set apart for tarrying before the Lord, and here we spent every spare moment in audible or silent prayer, in song or in just waiting upon Him. There was no confusion as only one prayed audibly at a time, and when more than one sang it was the same hymn. It was truly a time of precious waiting. His presence was very real and the heart-searchings definite.

Mr. Parham was holding night services in Topeka and before leaving he said, "I don't suppose I shall be able to understand any of you when I return."

Still I was not looking for "tongues," but some

evidence from God, I didn't know of what nature that would convince me I had the baptism. We prayed for ourselves, we prayed for one another. I never felt so little and utterly nothing before. A scrap of paper charred by a fire is the best description I can give of my feelings. Then through the Spirit this message came to my soul, "Praise Him for the baptism for He does come in by faith through the laying on of hands." Then a great joy came into my soul and I began to say, "I praise Thee," and my tongue began to get thick and great floods of laughter came into my heart. I could no longer think words of praise, for my mind was sealed, but my mouth was filled with a rush of words I didn't understand. I tried not to laugh for I feared to grieve the Spirit. I tried to praise Him in English but could not, so I just let the praise come as it would in the new language given, with floodgates of glory wide open. He had come to me, even to me to speak not of Himself but to magnify the Christ, —and oh, what a wonderful, wonderful Christ was revealed. Then I realized I was not alone for all around me I heard great rejoicing while others spoke in tongues and magnified God. I think Mrs. Parham's language was the most perfect. Immediately following came the interpretation, a beautiful poem of praise and worship to Christ, proving the words of the Savior—"When the Comforter is come"—"he shall testify of me"—"shall not speak of himself"—"Shall teach you all things and bring to your remembrance whatsoever I have said unto you." Then as with a simultaneous move we began to sing together each one singing in his own new language in perfect harmony. As we sang, "All Hail the Power of Jesus'Name," and other familiar tunes, it would be impossible to describe the hallowed glory of His presence in our midst. The cloven tongues of fire had been seen by some when the evidence had been received. Mr. Parham came into the room while we were standing singing—kneeling he thanked God for the

scene he was allowed to witness, then asking God if it was His will that he should stand for the baptism of the Holy Spirit as he had for healing, to give him the Bible evidence. His prayer was answered, the gift bestowed, and the persecution came also.

Never had such a hallowed joy, such a refined glory or such an abundance of peace, ever come into my life. The Comforter had come and the words of Jesus being brought continually to my remembrance as Scripture after Scripture was unfolded by day and by night filled me with a settled rest and quietness my soul had never known before, I lived in the heavenlies.

As we went into meetings it seemed impossible that any could resist the messages given. Some understanding the languages were convinced but others fulfilled the prophecy, "With men of other tongues and other lips will I speak unto this people; and yet for all that they will not hear me, saith the Lord." I Cor. 14:21.

On one occasion a Hebrew Rabbi was present as one of the students, a young married man, read the lesson from the Bible. After services he asked for the Bible from which the lesson was read. The Bible was handed him, and he said, "No not that one, I want to see the Hebrew Bible. That man read in the Hebrew tongue."

At another time while Mr. Parham was preaching he used another language for some time during the sermon. At the close a man arose and said, "I am healed of my infidelity; I have heard in my own tongue the 23rd Psalm that I learned at my mother's knee."

The Bible School building was sold. We moved to a building in Topeka where we stayed for a short time, then went to Kansas City. While living in Kansas City we heard that the building where Pentecost first fell was burned. This was not a surprise

to us, as it had been turned into a road house and the rooms that once had heard only the voice of supplication and praise to God, had been desecrated by worldly revelry. Warning was given that such actions would not go unpunished for, the house was dedicated to the Lord from its highest place of observation to the cellar.

In Kansas City, Mo., Mr. Parham held a Bible School, also meetings. During this time souls were saved, some received their baptism and others were healed. The persecutions were great and we were learning many lessons.

In the third year of the work God mightily vindicated the cause and many souls were saved, wonderful healings took place, and the falling of the Pentecostal Baptism was very convincing.

I do not know to what denomination all belonged who received the baptism at Bethel Bible School, but some were Methodists, others Friends, and some Holiness, while many belonged to no denomination.

There were only white persons present at the first Pentecostal shower. No colored people were ever in the school.

As Mrs. Parham's sister, it has been my privilege to be in their home or in touch with their work continually. To witness Mr. Parham's zeal and untiring energy you would not believe it possible he had been a sufferer for years until healed by the power of God. The work of his ministry was conducted entirely on faith lines. He looked to the Lord to open the field of labor and was obedient to that which he felt to be His will, then left the results with God, who hath said "His Word shall not return unto Him void." His family was dear to him. He enjoyed doing the little things about the home, caring for the children and giving the love service, which makes life worth living. Soon after they were married he was given some land in the country, and I remember him saying to my sister, "If the Lord would only let

me, we would have a little home and raise chickens." But choosing the "better Part," together they continued the life of service for others.

He taught as the discipline of the Movement he represented and for his own life and practice, the keeping of the commandments of Jesus. He rejoiced in the opportunity to "overcome evil with good." He also practiced the command to "Give to every man that asketh of thee, and to him that would borrow of thee, turn not away," and God rewarded an hundred fold. Many times he gave the last cent he had, or clothes and food that would be needed the following day; but the Scripture obeyed brought the fulfillment of the promised "good measure" returned, even to the running over. A marked characteristic of his work was his ability to reach all classes, the rich and the cultured, the poor and the outcast of society, with the same touch of understanding that makes of one common brotherhood all God's creatures.

Having known the power of healing in his own life, and believing God's promises are the same today for those who could believe, he prayed for the sick who were healed, even as sinners were delivered from the power of sin thru faith in the atonement. When Mrs. Parham first wrote me about the wonderful healings they were having among the people, I could hardly believe it possible. I knew Christ and the disciples healed the people and I also believed that Mr. Parham was healed, but I thought these were special cases. I had a physical disorder that had troubled me for years, I would try the Lord and see if He would heal now as when here in person. God, searching the heart, knoweth all things. How great His patience and tender mercies toward us! He graciously healed me. Later I contracted a cold resulting in a cough which instead of getting better grew worse till I was confined to bed. My mother and the others were anxious about me, feeling I should have a doctor. To this I could not consent

for I had not only been healed myself but had seen many others healed thru prayer. I remembered I had come for healing to prove God's promises, now I felt God was proving me. They were praying for me at Bethel Bible School where Mr. and Mrs. Parham were in charge, yet I still remained sick. Later, Mr. Parham came into my mother's home and prayed for me. I felt the healing virtue go thru my body and was entirely delivered. I thank God for His great love for His children; that He has purchased not only salvation for the soul but also healing for the body, which is the temple of the Holy Ghost. I also thank God for His faithful messenger, who has been an inspiration and blessing to so many and truly given his Life as a living sacrifice in service for others, though his faith was often tried, as by fire.

* * * * *

We will let one of the students, Mrs. N. O. LaBerge, formerly Miss Agnes N. Osman, who was the first to receive the baptism of the Holy Ghost in the school, give her testimony:

"I had been a Bible student for some years and had attended T. C. Horton's Bible School at St. Paul, Minn., and A. B. Simpson's Bible School at New York City. For some time I had been doing mission work. In the fall of 1900 I was in Kansas City and heard that a Bible School was to be opened at Topeka, Kans. I had a desire to go to this school, and asked the Lord that if it was His plan for me to go, to provide the fare. A sister gave me more than enough to pay for my fare and so I felt assured it was God's will for me to go. I was living by simple faith in the Lord, trusting Him to supply all my needs according to Phil. 4:19.

It was in October 1900, that I went to this school which was known as Bethel College. We studied the Bible every day and did much work down town at

night. Prayer was offered night and day continually in a special upper room set apart as a prayer tower. I had many blessed hours of prayer in this upper room during the night watches. As we spent much time in the presence of God, He caused our hearts to be opened to all that is written.

“I had some experience with the Lord, and tasted the joy of leading some souls to Christ, and had some marvelous answers to prayer for guidance and in having my needs supplied. I was blessed with the presence of the Lord, who, in response to my prayer, healed some who were sick. Like some others, I thought that I had received the baptism of the Holy Ghost at the time of consecration, but when I learned that the Holy Ghost was yet to be poured out in greater fullness, my heart became hungry for the promised Comforter and I began to cry out for an enduement with power from on high. At times I longed more for the Holy Spirit to come in than for my necessary food. At night I had a greater desire for Him than for sleep.

“We were admonished to honor the blood of Jesus Christ to do its work in our hearts, and this brought great peace and victory. A text often used was this, ‘Now the God of peace has brought again from the dead our Lord Jesus, that great Shepherd of the sheep, thru the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, thru Jesus Christ, to whom be glory forever and ever. Amen’ (Hebrews 13:20-21)

“As the end of the year drew near some friends came from Kansas City to spend the holidays with us. On watch night we had a blessed service, praying that God’s blessing might rest upon us as the New Year came in. During the first day of 1901 the presence of the Lord was with us in a marked way stilling our hearts to wait upon Him for greater things. The spirit of prayer was upon us in the even-

ing. It was nearly seven o'clock on this first of January that it came into my heart to ask Bro. Parham to lay his hands upon me that I might receive the gift of the Holy Spirit. It was as his hands were laid upon my head that the Holy Spirit fell upon me and I began to speak in tongues, glorifying God. I talked several languages, and it was clearly manifest when a new dialect was spoken. I had the added joy and glory my heart longed for and a depth of the presence of the Lord within that I had never known before. It was as if rivers of living waters were proceeding from my innermost being.

"The following morning I was accosted with questions about my experience of the night before. As I tried to answer I was so full of glory that I pointed out to them the Bible references, showing that I had received the baptism according to Acts 2:4 and 19:1-6. I was the first one to speak in tongues in the Bible school and it seemed to me that the rest were wanting to speak in tongues too. But I told them not to seek for tongues but to seek for the Holy Ghost. I did not know at that time that anyone else would speak in tongues. I did not expect the Holy Spirit to manifest Himself to others as He did to me.

"On January 2, some of us went down to Topeka to a mission. As we worshipped the Lord I offered prayer in English and then prayed in another language in tongues. A Bohemian who was present said that he understood what I said. Some months later at a school house with others, in a meeting, I spoke in tongues in the power of the spirit and another Bohemian understood me. Since then others have understood other languages I have spoken.

"The hearts of other students were made hungry for the Holy Spirit and they continued to tarry before the Lord. On the 3rd of January some of the students went to the mission and others gathered in prayer at the Bible School praying for the Holy

Spirit. God answered their prayers by pouring out His Spirit and one after another began speaking in tongues and some were given interpretation. It was some months later I was persuaded in my own heart about the evidence of the baptism of the Holy Spirit and I proved the Lord nine times concerning it. At the time the Holy Ghost was being poured out and God was working in many ways with saints and sinner. I saw a number of hungry hearts who were seeking. I watched nine different ones receive the Holy Spirit, saying to myself and before God, 'I will see if everyone talks in tongues.' One by one everyone who received the Holy Spirit began to speak in other tongues and as the Spirit gave them utterance. I felt satisfied that God was giving His own evidence to every one of us."

CHAPTER IX

IMMORTALITY

By MRS. SARAH E. PARHAM

“For if it is not in the Bible
Ye need not believe it,
But if it is in the Word of God,
Ye *must* receive it.”

The following was Luther's platform: “The Word of God, the *whole* Word of God, and *nothing* but the Word of God.” To this we are sure every Christian will give a hearty response. I am writing this to those who believe God's Word and I am sure will take His Word as authority. Let us pray that God will give us understanding of His Word, rightly dividing the Word of truth. Your opinion and my opinion are of no value unless established on the Word of God.

This subject is of vast importance and of deep interest to everyone. “If a man die shall he live again?” This has been the question which has been repeatedly asked down through the ages and to the Bible we must go for our answer.

We wish to prayerfully study two different teachings regarding immortality.

The orthodox view, as held by most churches is that all men, whether good or bad, possess natural immortality inherited from Adam. Therefore when death comes, their souls will continue in an endless existence; the souls of the good in a condition of joy and bliss in heaven and the souls of the bad in a condition of misery and torment in hell.

The other view is “conditional immortality” which denies the natural immortality of the soul inherited from Adam. This teaching holds that,

“The gift of God is eternal life,” and that only those who accept Christ will receive it and the wicked will be destroyed. Instead of the first Adam, they build their hope of immortal life on the last Adam. With Jesus Christ as the Chief Corner Stone, the gospel reveals itself in wonderful beauty and power, as a great building fitly joined together, grows into a holy temple, symmetrical and beautiful. Conditional immortality is taught by many of the leading preachers and evangelists of the world and some of the ablest missionaries in foreign fields. An experienced missionary writes that, “It is astonishing how this view of divine truth commends itself to the almost instant appreciation of the unprejudiced native Christian mind.”

A thoughtful man, before deciding to work for another will ask what the wages will be, so the sinner, giving his time and strength in serving the devil, should stop and find out what his wages will be, “what shall the end be of them that obey not the gospel?” The answer is very plain and positive.

Psa. 145:20. The Lord preserveth all them that love him, but all the wicked will be *destroyed*.

Romans 6:23. The wages of sin is death. 8:13. For if ye live after the flesh, ye shall *die*. And many other like scriptures.

Carefully consider the wages, dear sinner friend, will it pay? Moses decided: “Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. Esteeming the reproach of Christ greater riches than the treasures in Egypt for, he *had respect unto the recompense of the reward.*”

Though the sinner may sometimes find pleasure in sin, as Moses said, it is “just for a season.” It is usually true, however, that “the way of the transgressor is hard.”

There is a way which seemeth right unto a man, but the end thereof are the ways of death. (Prov.

14: 12) How true this was when Adam and Eve ate of the tempting but forbidden fruit in the garden of Eden, and God pronounced the death sentence.

And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a *living soul*. Gen. 2:7. I Cor. 15:45.

Adam was given charge of the animals and the Lord made Adam a help-mate. "They were both naked, the man and his wife, and were not ashamed." Why were they not ashamed? Because they, like the beasts, did not then have a knowledge of good and evil.

And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day thou eatest thereof, thou *shalt surely die*. Gen. 2:16, 17.

And the serpent said unto the woman, "Ye shall *not* surely die . . . ye shall be as *gods*, knowing good and evil."

Is not this teaching still in the world today, that even sinners without God (as Adam and Eve were after they disobeyed) have immortal life, the attribute that belongs to God alone. (I Tim. 1:15-17.)

Eve was deceived by the teaching of the serpent. Adam and Eve disobeyed God and ate of the forbidden fruit. Condemnation and guilt now rested on them. "They knew that they were naked," and as sinners in rebellion against God today, they tried in vain to hide from His presence.

God said to Adam: In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return. Gen. 3:19.

Job 34:15. All flesh shall perish together and man shall turn again unto dust. 40:13, Hide them in the dust together.

Psa. 22:29. All they that go down to the dust shall bow before Him. 103:14. For He knoweth our frame: He remembereth that we are dust.

Isa. 26:19. Awake and sing, ye that dwell in dust.

Dan. 12:2. And many of them that sleep in the dust of the earth shall awake.

John 3:31. He that is of the earth, is earthy.

God could not trust Adam in the garden after he had sinned, but drove him out, "lest he put forth his hand, and take also of the tree of *life*, and eat and live forever." In the justice and mercy of God, it was *not* His will to let man have eternal life, in his fallen, sinful condition, but placed "cherubims and a flaming sword which turned every way to keep the way of the tree of life." Did God *fail* to keep Adam from eating of the tree of life? *No*. In what way then could Adam receive immortal life?

God said, "in the day that thou eateth thereof thou shalt surely die," and His word was fulfilled. One day is with the Lord as a thousand years, and a thousand years as one day. (II Peter 3:8) Adam lived 930 years and died in one of God's days. Methuselah, the oldest man that ever lived, failed to live 1,000 years.

The "breath of life" which God breathed into Adam did *not* make him immortal, for if God had already made Adam immortal by breathing into his nostrils, why was it so necessary for God to keep him from eating of the tree of life, "lest he live forever?" We understand also from the following Scriptures that the breath of life refers to the natural life, *not* the immortal life, as it is applied to animals as well as man. Adam was called a "living soul," which term also is applied to animal life.

Job 12:10. In whose hand is the *soul of every living thing*, and the breath of all mankind. 33:4.

Rev. 16:3. And every *living soul* died in the sea.

Eccl. 3:19. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity. 20. All go unto one place: All are of the dust and all turn to dust again.

Joseph Leidy, M. D. L. L. D. Professor of anatomy and zoology said "Personal consciousness is observed as a condition of each and every living animal, varying from microscopic form to man. The condition is observed to cease with death; and I know of no facts of modern science which make it otherwise than difficult to believe in the persistence of that condition, that is 'the immortality of the personal existence.' Science has learned no more than is expressed in Eccl. 3:19, 20." (The Scriptures quoted above.)

I quote and agree with science only as I see it corresponds with the Word of God. In this the Bible and Science agree that there is nothing in the nature of man to continue life after the breath has left the body. Paul said, "The first man is of the earth, earthy." Adam's earthy or natural human life in the Garden was conditional, and when he failed to obey and meet the conditions he suffered the penalty of death. We do not then inherit immortality from Adam, but the curse of sin, which is sickness, sorrow and death. Sin when it is finished, bringeth forth death, James 1:15. Read also, Romans 5:12-21.

We may have sung about the "never dying soul," but "what saith the Scriptures?"

Ezek. 18:4. The soul that sinneth it shall die.

You may have heard the terms "deathless soul," and "immortal soul" used in the pulpits or in poems or songs, but you cannot find these terms in the Bible. It is estimated that the words "soul" and "spirit" occur over nine hundred times in the Bible, but never once is the word immortal connected with either of them, but man is spoken of both in the Old

and New Testament as being *mortal*. Job 4:17. Rom. 6:12. 8:11. II Cor. 4:11.

No doubt we have all asked the question and wondered many times, is man conscious after death? Do our departed loved ones know what we are doing, saying and thinking as God does? I am sure we would be glad to have our dear ones know of our blessings and victories won since we last saw them; if only our troubles, failures and mistakes might not be known to them. However, it is not for us to choose or decide, but is in the hands of "the Lord, the God of all flesh," and only from His Word can we gain any knowledge or understanding.

The following Scripture has been used to prove that the soul of the Christian in a conscious state goes to God in heaven at death.

"Then shall the dust return to the earth as it was: and the spirit shall return to God who gave it. (Eecl. 12:7) If you will turn to the chapter and read the preceding verses you will find that this is not written especially of the righteous dead, but a very graphic picture of old age, and the death of all mankind. As we have already stated the "spirit" of man is never spoken of as being immortal and we find that spirit and breath are used together as meaning the same thing.

Job 27:3. All the while my breath is in me, and the Spirit of God is in my nostrils. 33:4. The Spirit of God hath made me, and the breath of the Almighty hath given me life.

Psa. 104:29. Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust. 30. Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.

When Job asked the question, "If a man die, shall he live again?" he answered it himself, "All the days of my appointed time will I wait, till my change come. Thou wilt call and I will answer thee:

thou wilt have a desire to 'the work of thine hands.'" Job 14:14, 15. Job is still waiting for that call. Jesus said, "No man hath ascended up to heaven" (John 3:13). For David is not ascended unto the heavens. Acts 2:34.

Psa. 146:4. His breath goeth forth, he returned to his earth; in that very day his thoughts perish.

Eccl. 9:5. For the living know that they shall die; but the dead know not anything, neither have they any more a reward, for the memory of them is forgotten, 6. Also their love, and their hatred, and their envy is now perished; neither have they any more a portion forever in anything that is done under the sun. 10. Whatsoever thy hand findeth to do, do it with thy might: for there is no work, nor device, no knowledge, nor wisdom, in the grave whether thou goest.

Job 14:21. His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them.

According to the above Scriptures our deceased loved ones do not know our joys and sorrows. The eternal God is our Refuge, and our lives are read as an open book only by His all-seeing eye. If these, and many similar Scriptures were more faithfully taught and better understood, Spiritualism would not be growing so rapidly and God's children, lonely, bereaved and broken hearted would look to God for comfort and not be deceived into going to a Spiritualist seance, in hopes of talking to their dead relatives. The spirits which appear at these seances are not the spirits of our loved ones but "are the spirits of devils, working miracles." (Rev. 16:14) and are condemned in the Word of God. Read the following Scriptures. Lev. 19:31, 20:27. Deut. 18:10-12. Isa. 8:19. Jer. 27:9. Mal. 3:5.

In Gal. 5:20, witchcraft is mentioned as one of the works of the flesh.

Our hearts have been made sad to see some forms of Spiritualism creep into some so-called Full Gospel meetings, which we have called fanaticism. "Beloved, believe not every spirit, but try the spirits whether they are of God."

If we could get these Scriptures (that the dead are not conscious) firmly fixed in our minds, then we would not be tempted to try to commune with them. We know in sleep we are not conscious and death is many times in the Bible spoken of as sleep.

Psa. 13:3. Lighten mine eyes, lest I sleep the sleep of death.

Matt. 9:24 Give place: for the maid is not dead but sleepeth, 27:52. And the graves were opened; and many *bodies* of the saints which slept, arose.

John 11:11. Our friend Lazarus sleepeth: but I go, that I may awake him out of sleep.

I Cor. 11:30. For this cause many are weak and sickly among you, and many sleep. 15:51. Behold, I show you a mystery: we shall not all sleep, but we shall all be changed. Read also I Thess. 4:13-16.

The first death which we suffer for Adam's sin (Rom. 5:12, I Cor. 15:22) is spoken of as a sleep because from it there will be an awakening. (I Thes. 4:16) but the *second death* (Rev. 2:11, 20:6, 14, 21:8) is never spoken of as a sleep, for from it there will be no awakening.

Paul said, "If Christ be not raised, then they which are fallen asleep in Christ are *perished*—but now is Christ risen from the dead, and become the first fruits of them that slept."

Jesus said, "I am the Resurrection and the life."
"I am that Bread of Life."

I heard a young evangelist declare to his audience that "half of this congregation do not believe in the resurrection, and the judgment day." I was shocked by the startling truth of his statement. What did he mean? He was not talking to infidels but to

church members and Christians who had been taught to believe in the immortality of the soul, and that at death the Christian went to heaven and the sinner went to hell. If they went in a conscious condition to their eternal destinies, they would not need any resurrection and their judgment was passed at their death. Every Bible student knows, however, that the Bible *does teach a resurrection and a judgment day*. I do not believe that any Bible teachings contradict each other if we understand them rightly.

Who is immortal? The word "Immortal" is used only once in the Bible and that refers to God.

I Tim. 1:17. Now unto the King eternal, *immortal*, invisible, the only wise God, be honour and glory forever and ever, Amen.

I Tim. 6:16. Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting. Amen.

Christ said: "For as the Father hath life in Himself, so hath He given to the Son to have life in Himself." (John 5:26).

How can man become immortal? John 3:16 is my answer. Scientists see that there is no immortality in the natural human man, yet fail to see that to Adam (but not to the beasts) was promised a Saviour, and by faith in Him, man may obtain eternal life. The wonderful love of God, "gave His only begotten Son, that whosoever *believeth* in Him, should not *perish*, but have everlasting life." John 3:36. He that *believeth* on the Son hath everlasting life. 10:28. And I give to them eternal life: and they shall *never* perish, neither shall any man pluck them out of my hand. 17:2-3. As thou hast given Him power over all flesh, that He should give eternal life to as many as thou has given Him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.

He that hath the Son hath life; and he that hath not the Son of God hath not life. I John 5:12.

Thank God that He "hath given to us eternal life, and this life is in His Son." (I John 5:11.)

Eternal life is "the gift of God," but only given to those who *believe* in Christ, the sinless One, "who bore our sins in His own body on the tree," delivering us from the inherited sin which brought *death*, and restoring to us *life*.

In our first birth we obtain natural human life, inherited from the first Adam, the living soul.

The last Adam was made a quickening spirit, I Cor. 15:45. Read also Eph. 2:1, 5. Through Jesus Christ, the quickening spirit we receive the new birth, which gives us eternal life. Ye must be born again. John 3:3, 7. I Peter, 1:22, 23.

The fertile egg has within it the possibility of life, but it may be consumed or destroyed and will never produce life, unless brought under proper conditions. So man has the possibility of eternal life, but must be brought in touch and harmony with Christ, the "quickenning spirit" and be "born again" to receive it.

II Tim. 1:10. Our Savior Jesus Christ who hath abolished death, and hath brought life and immortality to light through the Gospel.

We are to seek immortality. To them who by patient continuance in well doing *seek* for glory and immortality, eternal life. Rom. 2:7. Fight the good fight of faith, lay hold on eternal life. (I Tim. 6:12.)

For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan earnestly desiring to be clothed upon with our house which is from heaven, if so be that being clothed we shall not be found naked. For we that are in this tabernacle (body) do

groan, being burdened not for that we would be un-clothed, (die) but clothed upon, that *mortality might be swallowed up of life*. (II Cor. 5:1-5) in connection with this wonderful description of mortal man putting on immortality, please read Rom. 8:21-23.

When will we receive immortality? Our spiritual life is not made manifest now, but is "hid with Christ in God. When Christ, *who is our life* shall appear, then shall ye also appear with Him in glory." Col. 3:3, 4.

In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible, must put on incorruption, and this *mortal must* put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. (I Cor. 15:52-54)

As God alone hath immortality, we receive it not through any merit of our own, but as a "gift" from Him. We are God's children, restored to His favor by faith in Christ's atoning blood, and with "Christ in you, the hope of glory," become "partakers of the divine nature." "If children then heirs: heirs of God, and joint heirs with Christ." That being justified by His grace, we should be made heirs according to the hope of eternal life. Tit. 3:7.

Christ said, "Because I live, ye shall live also."

THE WAGES OF SIN. As by a careful study of the Bible, we find that God, "who *only* hath immortality" has given no promise of "eternal life" to the sinner, it becomes very certain to me that "eternal torment" would be impossible.

However, with those who believe in the teaching of "eternal torment," we wish to have no controversy, for we have many dear friends and relatives who accept this doctrine, and on our part at least,

we shall never allow any difference of belief to hinder our love and fellowship.

Paul said, "Let every man be fully persuaded in his own mind." While this is our privilege, we should always endeavor to keep a humble, teachable spirit, remembering that we now only "know in part." For as the heavens are higher than the earth, so are God's ways higher than our ways, and His thoughts than our thoughts. Therefore our finite minds can not grasp the greatness of this wonderful salvation, planned by an Infinite God. Truly we, as His children, should be very careful HOW we represent the character of God to a lost, sinful world, that we may draw souls unto Him, and *not* drive them into infidelity. May it never be said to us, as God said to Job's three comforters that "ye have not spoken of me the thing that is right."

GOD IS LOVE. Would it be possible for a God of love to subject His creation to endless misery, eternal torment giving them life, (for God alone can give life) only to suffer, yet with no hope of their betterment or of them giving Him glory? It is impossible for the human mind to conceive of what "eternal torment," suffering that is *absolutely* endless, really means.

Scriptures Used to Teach Eternal Torment

Though the term "eternal torment" has been so often used in the pulpit, it is not found in the Bible, but we will quote and carefully consider the main Scriptures which have been used to teach "eternal torment."

The first world was destroyed by water and the Bible definitely teaches that the instrument used to punish the wicked in the final judgment will be fire. Will this fire destroy or simply torment, is the question before us. When we make a bonfire, it is to destroy that which is worthless. Is not that God's purpose?

"Unquenchable fire." But he will *burn up* the chaff with "unquenchable fire." Matt. 3:12.

Then Christ teaches. Mark 9:43-48. "It is better to enter the kingdom of God with one eye than having two eyes to be cast into hell, where the worm dieth not and the fire is not quenched." This alludes to Gehenna outside Jerusalem, the Valley of Hinnom. The word hell in English is from Gehenna in Greek; and Gehenna in the New Testament symbolizes death and utter destruction; but in no place symbolizes a place of eternal torment. In this place were cast all kinds of filth with the carcasses of beasts and unburied bodies of criminals who had been executed. The fire was kept alive and never allowed to die out, to prevent pestilence. The worms came from the bodies, lodging on the rocks which were on one side of the fire.

When Mr. Parham was in Jerusalem, he saw this Gehenna, Valley of Hinnom; there is no fire burning there now. Gehenna was used in the Bible as an illustration of the utter destruction of the wicked, for what the fire did not destroy, the worms consumed. The fire only lasted as long as there was fuel for the flame, and the worms lived only as long as they had something to feed on.

And, they shall go forth, and look upon the carcasses of the men that have transgressed against me: for *their* worm shall not die, neither shall *their* fire be quenched. Isa. 66:24. A carcass is a "dead Body," "a corpse." Worms do not begin to eat on the flesh of a body until it is dead, so then "their worm," living, feeding on their dead bodies, certainly shows utter destruction.

"Quench" means to "put out," "to extinguish." If your house was burning, and the firemen told you that the fire was "unquenchable," and that it "never shall be quenched," would you think that your house would burn throughout eternity or just that the firemen were unable to "quench" it, or put it out,

and it would continue to burn till your house was *burned up*? If the fire "prepared for the devil and his angels" (Matt. 25:41) was quenchable, they would put it out, would they not? But this fire is unquenchable until it has "*burned up*" the chaff.

"Eternal fire." In verse 7 Jude says, that Sodom and Gomorrha "are set forth for an example, suffering the vengeance of "eternal fire." And in 2 Peter 2:6, and turning the cities of Sodom and Gomorrha into ashes, condemned them with an overthrow making them an example unto those that after should live ungodly. This "eternal fire," that turned Sodom and Gomorrha into ashes is not burning now, it only lasted till it had accomplished its purpose, and utterly destroyed those wicked cities, which Peter said is a warning to the ungodly.

"Forever." Rev. 14:10-11, has been also used to teach eternal torment, but in the 9th and 11th verses you will see that it refers to those who in the close of this age take the mark of the beast, and *not* to eternity. But some one says, "It is forever." True, but it is modified by "day and night" and in eternity there will be no night. (Rev. 21:25) so "forever" here must mean "a space of time" which is one of the definitions given for this word, in the language of the Bible. Though in our language we understand "forever" to mean "eternity," we find it is not always used so in the Bible.

Deut. 15:17. Then thou shalt take an awl, and thrust it through his ear into the door and he shall be thy servant "forever." I Sam. 27:12. Therefore he shall be my servant "forever." Here "forever" could only mean as long as he lived or until the year of Jubilee, recurring every fifty years, when all slaves were set free.

Jonah said, (Chapter 2:6) the earth with her bars was about me "forever," which was only 3 days and 3 nights. In these, and other similar Scriptures, we see that "forever" does not mean "eternity,"

which occurs only once in the Bible and that refers to God. (Isa. 57:15).

“The Rich Man and Lazarus.” Now let us turn to Luke 16:19-31, and read carefully the parable of the rich man and Lazarus. A parable is a fictitious narrative; an allegory from which a moral is drawn. The true meaning of a parable is *not* on the surface, but has a hidden meaning. Therefore it can not be taken literally. A doctrine can not be established simply on a parable, but the interpretation of a parable must correspond with the other teachings of the Bible.

Orthodoxy has told us that the rich man represented all wicked persons who at death go to eternal torment, and the beggar represented all good persons, who at death go to heaven. Let us, however, endeavor to forget the teachings and “traditions of men” and go back to our open Bibles and prayerfully seek to learn the lesson that Christ taught in this parable.

The parable does not say that the rich man was wicked. He was “rich,” but it is not a sin to be rich. He “fared sumptuously” and was dressed “in purple and fine linen.”

Purple was worn by persons of wealth and high official position, (Esther 8:15) and especially by kings (Judges 8:26). It was a sign of royalty, and was put on Christ by the Jews in mockery of His claim. (Mark 15:17). “Purple and fine linen,” were especially used by the Jews in the hanging of the tabernacle (Ex. 25:4, 26:1, 31, 36), and were also used in the garments of the Jewish high priest. Ex. 28:5, 6, 15, 33. 39:29. We see then, even the very clothing of the rich man, represented the Jewish people.

Neither does the parable say that Lazarus the beggar, was a good man, but that he “laid at the rich man’s gate,”—“full of sores,”—“desiring to be fed with the crumbs”—and “the dogs came and

licked his sores." Would it be possible to picture a more pitiful, wretched condition? Do you believe that Christ would represent His glorious Church, by this sick beggar in this God-forsaken, poverty-stricken state? Surely not. If a beggar of this terrible description lay at your gate, would you at once recognize him as one of God's elect, a child of the King? I am sure that David would not, for he said, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." The beggar then can not represent God's chosen people but must represent the Gentile people, who up to this time, had not been given the promises and blessings of Abraham. Eph. 2:11-13.

The beggar died and was carried, *not* to heaven, but "into Abraham's bosom." Now we know this was not a literal bosom, as Abraham had been dead many hundreds of years and long since returned to dust, but Lazarus (the Gentiles) were "carried into Abraham's bosom" spiritually, being made heirs to all God had promised to Abraham. Rom. 3:29. Gal. 3:7, 8, 9, 14, 28, 29. Col. 3:11.

"The rich man also died, and was buried." An end came like death, and he ceased to exist in his former state. And in hell, he lifted up his eyes being in torments, and seeth Abraham *afar off*, and Lazarus "in his bosom." (In the folds of his mantle. Emphatic Diaglott).

In the 24th verse the rich man calls for help, not to God, but to "Father Abraham" which makes it very plain then that he (the rich man) was a descendant, son of Abraham, representing the Jewish people, who were at that very time, looking to Abraham, saying, "Abraham is our father" (John 8:39) and rejecting the promised Messiah, thus casting themselves into the "torments" that they are still in.

In the 25th verse, Abraham acknowledges the relationship, "Son, remember that thou **IN THY LIFETIME** (the Jewish dispensation was now end-

ed) received good things." How wonderfully God had blessed the Jews, His chosen people—"And likewise Lazarus evil things." Up to this time, the Gentiles had been counted as dogs, (Matt. 15 :26, 27. Mark 7, 26-28). "Now he (Lazarus the Gentiles) is comforted." While Jesus was giving them this parable the Jews "derided Him" (Verse 14) while the Gentiles, "publicians and sinners," drew near unto Him to hear Him (Luke 15:1). The law and the prophets were until John, since that time the Kingdom of God is preached and every man (Jew and Gentile) presseth unto it. Verse 16. Read also Rom. 11th Chapter.

Is there not still "a great gulf fixed" (verse 26) between the Jews and other nations, for though scattered "among *all nations*, like as corn is sifted in a sieve," (Amos 9:9) yet the Jews are still a separate people.

The "five brethren" also had "Moses and the prophets" and Abraham said, "Let them hear them." Had they done so, they would not have crucified the Christ, and they did not believe though Christ "rose from the dead."

Now read the 15th Chapter of Luke, and in the description Christ gave of the "elder brother" in the parable of the prodigal son, you will see a very true picture of how the Jews felt toward Christ, and the "publicans and sinners" to whom He was giving the Gospel.

We understand that the parable of the rich man and Lazarus, has no reference to the future state of the dead whatever, and is to me, not a blood-curdling picture of eternal torment as some have painted it, but a most marvelous and prophetic description of the closing of the Jewish dispensation and the budding in of the Gentiles, and what would happen to the Jews, who truly have been in "outer darkness," despised, hated and persecuted ever since the time

when they said, "His blood be on us and on our children."

Christ marvelled at the faith of the centurion and said, "I have not found so great faith, no, not in Israel—and I say unto you, that many shall come from the east and west (Gentiles) and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven. But the children of the kingdom (Jews) shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." (Matt. 8:10-12). This Scripture is literally being fulfilled in the "Wailing Place" at Jerusalem.

"The judgments of God." Because we do not teach "eternal torment," we have been called "no-hell-ites," which is not true, for we do believe there will be a hell, not to simply torment the wicked, but which will utterly destroy them in the final judgment. Sinful humanity is now making a hell upon this beautiful earth that God created for His glory, but some day, God will make an end of all sin, and according to His promise, we "look for new heavens and a new earth, wherein dwelleth righteousness."

I read the following in a paper, which may have been written to be funny, but there is in it a very sad truth.

A MATTER OF CURIOSITY

Tourist—"What's that crowd down at the court-house?"

Native—"Oh, they're tryin' the case o' Sam Johnson, suh."

Tourist—"Sam Johnson. Why, that was the man that was lynched yesterday, wasn't it?"

Native—"Yas, suh; but today some of the boys got to feeling curious to know whether he was innocent or guilty, suh."

Man, who looketh on the outward appearance, may render hasty judgment and through false wit-

nesses, hatred and prejudice may misjudge and condemn and then, when it is too late, wish that they could recall that one, and give him another trial, for a second chance, fearing they may have taken an innocent life.

Not so with God, for eternity is with Him, and He does not make haste to condemn, and will not send a soul to hell before he has been given righteous judgment, neither will the sinner be called back for a "second chance." "The judgments of the Lord are true and righteous altogether." I, the Lord, search the heart, I try the reins, even to give every man according to his ways, and *according to the fruit* of his doings. Jer. 17:10. 32:19. Read also Isa. 11:1-5. How could it be possible for God to give every man according to "the fruit of his doings" at death, for while the dead "rest from their labors, their works do follow them." God alone knows how long the influence of lives, for good or evil, will live on after they are gone, and what "the fruit of their doings" really is.

Behold, the righteous shall be recompensed *in the earth*: Much more the wicked and the sinner, (Prov. 11:31) but there will be a resurrection and a judgment day before the rewards and punishments will be given.

That the wicked is reserved to the day of destruction; they shall be brought forth to the day of wrath. Job 21:30.

The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto *the day of judgment to be punished*. 2 Peter 2:9. Read also Jude 6.

Christ will "*execute judgment*" at His coming, Jude 14, 15. Isa. 24:18-23. Matt. 16:26, 27. In the last day. John 12:48.

The wicked shall be turned into hell, and all the nations that forget God. Psalms. 9:17. And whosoever was not found written in the book of life was cast

into the lake of fire. (Rev. 20:15) which is the second death. (Rev. 21:8.) In these Scriptures we see no mention of "torment" or "day and night." Eternity has now begun, and this is the final judgment, the "everlasting punishment," (Matt. 25:46), the everlasting destruction. (II Thess. 1:9) from which there will be no awakening and no pardon, "which is the second death." When the devil is destroyed (Heb. 2:14) there will be no more need of hell, (which was prepared for the devil and his angels. (Matt. 25:41). And death and hell were cast into the lake of fire. This is the second death. (Rev. 20:14). The last enemy that shall be destroyed is death. I Cor. 15:26.

All praise, glory and honor be unto our God, "the high and lofty One that inhabiteth eternity, whose name is Holy," Isa. 57:15, and who now reigns supreme. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away—Rev. 21:4.

The Old Testament, taught the destruction of the wicked. They shall die (Ezek. 18:4) they shall be destroyed. (Psa. 92:7, 9.—145:20. Prov. 13:13—29:1 they shall suffer destruction, (Job 31:3. Psa. 103:4. Prov. 10:29.—21:15, 16. Isa. 1:28.) they shall perish (Psa. 1:5, 6.—37:20—68:2.) they shall not be, (Psa. 37:10) they shall be consumed (Psa. 37:20.—59:13, 104:35) they shall be devoured (Psa. 21:9.) they shall be cut off (Psa. 37:9, 22, 28, 34, 38. Prov. 2:22) they shall be silent in darkness (1 Sam. 2:9) they shall be blotted out (Psa. 69:28) they shall *be torn to pieces* (Psa. 50:22) they shall *be as naught* (Isa. 41: 12).

For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it

shall leave them neither *root* nor *branch*. (Malachi 4:1) And ye shall tread down the wicked: for they shall be *ashes under the soles of your feet* in the day that I shall do this, saith the Lord of hosts. (Verse 3). If a farmer cleaned off a stubble field, *leaving neither root or branch*, and *burned it to ashes*, he would be *sure* that another year, he would not be bothered with that which was worthless and would encumber the ground. How could the utter destruction of the wicked on the earth be described in a more real way?

Christ's own Words. Broad is the way that leadeth to destruction: and many there be which go in there at. (Matt. 7:13). But rather fear Him who is able to destroy both *soul and body* in hell. (Matt. 10:28) I tell you, nay, but except ye repent, ye shall all likewise perish. Luke 13:3.

Paul. Destruction and misery are in their ways. (Rom. 3:16) If any man defile the temple of God, him shall God destroy. (1 Cor. 3:17) Whose end is destruction. (Phil. 3:19). Who shall be punished with everlasting destruction from the presence of the Lord—(2 Thess. 1:9, and then shall that Wicked be revealed who the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming. (2 Thess. 2:8) That through death, He (Christ) might destroy him that had the power of death, that is, the devil. Heb. 2:14.

Peter. And it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people. (Acts 3:23.) But these, as natural brute beasts, made to be taken and destroyed speak evil of the things that they understand not and shall utterly perish in their own corruption. II Peter 2:12.

Why will ye die? If you were traveling at a rapid speed on a highway today and see a danger sign, "unsafe"—"bridge out," etc.— would you not take heed and stop and seek a better way? Dear reader,

are you on that "broad way," that Jesus says, "leads to destruction"? If so, He is tenderly saying to you, Come unto me, "I am *the Way*, and the Truth, and the Life." He came, and gave His life, that we might have life, and is not willing that any should perish, but that all should come to repentance.

For I have no pleasure in the death of *him that dieth*, saith the Lord God: wherefore turn yourselves, and live ye. (Ezek. 18:32) As I live, said the Lord God, ye shall not have occasion any more to use this proverb in Israel.—"The fathers have eaten sour grapes, and the children's teeth are set on edge."

By Adam's transgression the curse of death was passed on all men, but Christ, "the last Adam," became a *curse* for us, (Gal. 3:13-14) and alone, separated from the presence of God, on the Cross, He took the sinner's place, and paid the penalty for sin. Had the penalty for sin been "eternal torment," the price for our salvation *has not*, and *never* could be paid. But truly the ransom for our souls was complete, when Christ said, "It is finished," and then conquered death, arose from the grave and became, "The Resurrection."

Now, if we go down in "the second death," it will not be for Adam's sin, but for our own sins, because we refuse to accept the life that Christ has bought for us, with His precious blood. Christ has made it possible that we may be delivered from the curse of "sour grapes," the inherited sin from Adam, which brought death. It is now a personal, individual matter. We must all stand before the judgment seat of Christ. Rom. 14:10. 2 Cor. 5:10. Now our Saviour, then our Judge.

God does not compel us to serve Him, but gives to all the right of choice. "I have set before thee *this day*, life and good, death and evil," (Deut. 30:15) life and death, blessing and cursing. (Verse 19). "Choose you *this day* whom ye shall serve."

If you have not made your calling, and election sure,
seek the Lord while He may be found, while the
door of mercy is still ajar, for His Spirit will not
always strive with men, and Jesus is coming soon.

May we say, as did Joshua, "As for me, and my
house, we will serve the Lord." Truly it pays to
serve Jesus in this life, and in the world to come,
it is life everlasting. Praise the Lord.

CHAPTER X

CREATION AND FORMATION

By CHARLES F. PARHAM

In writing this chapter, we seek to answer the questions of skeptics and infidels, in regard to the creation, where Cain got his wife, the reason for the flood, the base conception of purgatory, the second chance theorists and universal salvationists.

Long ago the theory that the seven days of creation were of twenty-four hours duration began to lose its force upon the minds of people, and today is found only in narrow intellects with a moss-covered growth. The sun, moon and stars, which govern man's computation of time, did not exist until after the fourth day. These were God's days, reckoned from the standpoint of eternity, computed by the Mind which governs the same, with whom "a day is as a thousand years and a thousand years as a day." (2 Peter 3:8). The Jewish Talmud declares: "A day of God is a thousand years. The day of creation spoken of in Genesis 2-4 is not a twenty-four hour day, but is used as we refer to the day of Washington, day of Napoleon, meaning a period, so, this in Genesis refers to the period of creation.

During the first day, (age or thousand years), the Bible and science beautifully agree. The earth was without form and void, and "darkness was upon the face of the deep." The spirit of God moved upon this nebulous mass. When He said: "Let there be light and there was light."

During the second day, (age or thousand years), God separated the waters from the fast evolving earth, thus forming rings around the earth, as they exist around the planet Saturn. The flood being the result of these contracting rings, drawn to the earth by the power of gravitation.

In the third day (age or thousand years), the waters remaining on the earth, were gathered into seas. There being no sun, the earth brought forth a gigantic fungus growth. The Bible description declares this to have the appearance of trees and grass. This is proved not only by scientific lore, but by the literal Hebrew translation which declares it was tender grass. The seed of the tree was in itself evidencing a mushroom growth. This vegetation producing phosphorous, the world would be illuminated to some extent.

The fourth day, (age or thousand years). Through this age the power of God controlling planetary systems, the force of other planets penetrated the vaporous masses surrounding this earth, dividing the day from the night, to be for signs, for seasons, for days, and for years. During this age nebulous masses throughout the universe blazed forth burning themselves into permanent stars.

In the fifth day, (age or thousand years), God spake into existence the living creatures of sea and air, and the law governing their propagation. Through the effect of the sun, vegetation had gradually changed until the birds of the air revelled in the delights of gigantic forests or boundless meadows most luxuriantly carpeted, thus preparing the earth for the animal life of the sixth day.

During the sixth day, (age or thousand years,) a most marvelous creation of animal life was produced. Serpents and lizards had wings; quadrupeds were mastadons of gigantic proportions. Then God said: "Let us make man in our own image, male and female." Here were created the first inhabitants of the earth, having everlasting human life, who bore the stamp and attributes of divinity, whose fall was the most pitiful, whose destruction most complete.

The difference between these people and the Adamic race of the eighth day was, they were created, had dominion and authority, while Adam was

formed from the earth (earthy) and put in the garden to tend it. According to the teaching of orthodox theologians the second chapter of Genesis is explanatory of the first. God had to repeat His description of the origin of man, so people would know it was true. Infidels found irreconcilable passages, the one contradicting the other. The word "*creation*" does not tally with "*formation*," "*dominion and authority*" fails to tally with "*being put in a garden to tend it.*"

During the closing years of the sixth age, and all of the Sabbatic age or thousand years, when God rested, this created race was obeying the command to increase, multiply and replenish the earth, yet in the opening of the eighth day (age or thousand years) the second chapter, fifth verse boldly declares "there was not a man to till the soil." For this purpose was Adam formed, from whose rib Eve was made; for whose benefit God formed a second and different class of beasts and fowls, placing them in the garden, a portion of the Earth not then inhabited, separated from the rest of the world, called Eden.

After Adam had sinned, he was driven from this Paradise, but received the promise of a Redeemer, which the created race never obtained.

When Cain killed his brother, he fled to the land of Nod, there took unto himself a wife, one of the sixth day creation. Thus began the woeful inter-marriage of races for which cause the flood was sent in punishment, and has ever been followed by plagues and incurable diseases upon the third and fourth generation, the off-spring of such marriages. Were time to last and inter-marriage continue between the whites, the blacks, and the reds in America, consumption and other diseases would soon wipe the mixed bloods off the face of the earth.

In the sixth chapter of Genesis, "when the sons of God, (the sixth day creation), saw the daughters

of men, (the Adamic race), they took them wives of all that they chose." When God beheld men—created in His own image—giving themselves over to the gratification of every fleshy pleasure whose every imagination and thought was only evil continually it grieved Him at His heart to see creatures of such exalted origin and purpose, surrender to such a contemptible delusive foe. None of these people would ever die—death only passed upon Adam and his descendants, hence the flood was necessary to destroy them. When intermarriage occurred between the races, the offspring became giants, mighty men of renown.

The infinite mercy of God manifested itself. A respite of one hundred and twenty years was granted in which men were called upon to repent. Failing to do so, God declared He would destroy "man whom he had created," not whom He had formed.

If orthodox catechisms and creeds were true that the Adamic race were the first, and only people then existing, God could be charged with a most gigantic piece of folly, and would certainly be a creature of most extraordinary diabolical qualities, for while utterly destroying the great mass of the human race, let slip through His fingers a few seed which soon propagated and became as devilish as any of their ancestors.

The fact is that God was seeking to punish and destroy those people whom He had created with such mighty attributes and advantages, but whose self-selected sensual habits, brought upon them their own destruction; creatures who were no longer worthy of an existence; fit only for wrath. (Please read Romans 1-20 to 23.)

The reason for the flood is plainly seen. God intended to destroy man whom He had created, with all the halfbreeds resulting from inter-marriages. Yet having made a promise to Adam of a Savior, was compelled to preserve the Adamic race.

For this reason Noah was chosen, not only because he was a just man and walked with God, but was perfect in his generation; a pedigree without mixed blood in it, a lineal descendant of Adam.

The flood destroyed not only the human part of the sixth day creation but both man and beast. The pictures of these created animals are met with in natural histories, the skeletons being found in museums, both properly termed ante-diluvian, because they have not existed since the flood, while the animals of the Adamic or eighth day formation were preserved in the Ark; two of every unclean and seven of every clean.

Of this created race, Jude said: The angels (Gr. angelos—equal of the angels) which kept not their first estate are reserved under the everlasting chains of darkness unto the great day. Jude 6.

Again, Know ye not that ye shall judge angels? (Gr. angelos.) The created race (or angelos) never had the promise of a Savior, so when Jesus was put to death in the flesh, but quickened in the Spirit, by the which He went and preached unto the spirits in prison, which were sometimes disobedient, when once the long suffering of God waited in the days of Noah while the Ark was preparing, wherein few, that is, eight souls were saved by water. (I Peter 3:19-20).

This occurred during the three days of His burial. These spirits having never had the promise of a Savior not having ever heard of Him, were not having a second chance, but their first. For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit (world). (I Peter 4:6).

While the heathen who are without the law will be judged without the law, yet beings who have had sufficient opportunity and time in which to repent, need not be buoyed up by such damnable heresies as a "second chance," future or purgatorial salvation.

CHAPTER XI

UNITY

By CHARLES F. PARHAM

About two years ago a most singular incident happened in our life.

A very pious man came into our office; a man we had never seen or known before. After spending the afternoon and a goodly part of the night in conversation upon the deep things of God, he finally declared that God had caused him to leave his team hitched to the plow in the field for his wife to care for; being led of God, had walked thirty miles, finding the way to our door, the Lord having sent him with the express commission to anoint us an apostle of unity.

About a year ago a second incident occurred. While entering a pulpit in an Eastern state, God distinctly spoke these words to us,—“Divide the Body unto the 12 tribes.” While we believe, and know that God does speak to us, giving us revelations, visions, and dreams, yet the devil often comes as an angel of light with voices, revelations and visions and we have made it a strict rule to believe, and receive only such as are in strict conformity with the Word of God, exalting, glorifying Him; not receiving any however fair and beautiful, that would exalt man or the self-life. Knowing that this commission was in strict conformity with the Word of God, and the prayer of Jesus that has troubled the ear of God for 1900 years for fulfillment; we sought out the lesson to be found in dividing the body to the twelve tribes. (Judges 18, 19, 29 and 21 chapters; please read.) As in those days there was no king in Israel, so there seems to be no God in Zion to-day. The Levite stands for Christ in the lesson, while his concubine stands for the Church, having left her father’s house (the

world) and gone to live with the Lord; she forsook him and went back to live with her father until on-lookers could scarce tell, whether she was married or not. When her lord went down to speak kindly unto her, to seek her return, her father (the world) sought to retain him by flatteries, wining and feasting; but he would not stay, for his home was among the mountain peaks of Canaan and not upon those low plains of folly.

Taking His Church, the Lord proceeds with her to the higher plains of spiritual attainment, so that now in the last few years, there has been a mighty wave of spiritual power, forcing the Church into experimental salvation, holiness and healing. Yet the night drew on, holiness people failing to walk in the deeper truths, the blood ceased to cleanse, they became narrow and sectarian; while many of them ran into raving fanaticism, declared they could no longer worship with this or that organization, declaring everything of an organized nature to be Babylon; they went forth to be gathered into some little mission in a store building around the corner, in the suburbs of Babylon, and in a few years—when they thought their friends would no longer recognize it, brought out their Babylonish garment from its hiding place and began to wear it. Becoming as sectarian and narrow in their little missions as they declare the churches to have been; while loudly proclaiming that “God sets the members in the body as it pleases Him,” they forgot that God appoints over them Apostles, pastors, teachers, etc., (I Cor. 12:28.), until the holiness movements have either—refusing man teachers and leaders—run wildly into individualism, come-out-ism. (religious anarchy). Or else have blindly followed the leadership of some “goat,” ascribing to them divine authority and infallibility, have exalted men to the place of God rendering to them in their so-called revelations absolute obedience following them far into the jungles of unscriptural teachings of man exaltation and wildest fanaticism.

Bible unity cannot be accomplished by being gathered into religious colonies where unity seems to be established by the minority yielding to the majority in the interpretation of the Scriptures. Where crushing out all personal views and each one yielding to the standard view accepted as infallible (until some new light is received then they reject the former and accept the latter) accepting the former as infallible, then rejecting and accepting the latter as infallible. Through manifesting apparent unity they make themselves ridiculous. Thus by the willingness of all to yield to a unity of faith and practice and honoring the apostles, pastors, teachers, etc., of their own camp in their respective offices, they present a deceivable imitation of the true church, denouncing all others as Antichrist who do not accept their teachers and leaders as infallible.

How much more beautiful was the Apostolic Church whose unity of faith was marvelous, though its members were scattered through the then known world, yet who honored all God-sent Apostles, pastors and workers, from whatsoever quarter they might come. Some of the Apostles who had imbibed the narrowness with which some of our modern leaders are inoculated, said to the Master: "We found one casting out devils in Thy name and we forbade him because he followed not with us. Jesus said: Forbid him not, for he that is for us is not against us." (Luke 9:49.)

So in these chaotic times we shall reveal the spirit of perfect love and unity, by honoring every true apostle, pastor, teacher and worker, of whatsoever name or order they may be—in their respective places; loving one another with pure hearts fervently, realizing that he that is for us is not against us.

For there is just such a happy medium to receive light and truth from whatsoever source it may come, not to displace our own light or experience, but to

add to and illuminate it. Keeping our hearts free from all sectarianism, free to love every true child of God, and not to show a spirit of overbearing pride toward a weaker member who has not been able to comprehend the height and depth to which we have attained; to love and honor those who have the rule over us in the Lord.

When the night came the Levite was compelled to seek shelter in Gibeah, but no one asked him unto his house 'till an old gentleman who belonged to the same tribe as he did came and offered him shelter. The citizens demanded to see his guest. To pacify them, he put forth his daughter and the concubine. Their actions toward these was such as to produce death. In the morning when the Levite came forth, he found his concubine dead upon the steps, taking her home, he cut the body into twelve parts and divided it unto the twelve tribes, which united them as one man to wipe out this sin from Israel.

This, then, is the modern interpretation. The Gibonites found their way into the body of Israel through flatteries and deception and every time they backslid from God, it was caused by these people. So in these modern times the Gibeonitish flatterers have taken hold of many full gospel movements, causing them to believe they are the only people, and all others must certainly come to their way of thinking or else be lost. But now the Lord Himself is arranging and preparing His "Church all of gold," to lead them forth, to the fore-ordained image of His Son, to the fullness of the stature of a man in Christ Jesus.

The night came on and Gibeonitish devils by their own individualism and for the gratification of their own sensual advancement, have so separated the Lord's children and abused the unity of the Body, the Church, and now, when the Lord comes forth, hoping to find His church fresh and ready for a successful day's journey, He finds instead His precious spouse is irresponsive, dead, powerless on

His door steps, unable to lift her head for the coming Redemption.

The Lord gave us this commission: "Divide the Body to the twelve tribes;" that Israel might be gathered as one man, and though many declare it can never be done, yet backed by the prayer of Jesus, we expect to see the time, when baptized by the Holy Ghost into one Body, the gloriously redeemed Church without spot or wrinkle, having the same mind, judgment, and speaking the same things, led by the true Elijah, shall go forth with the everlasting gospel to preach to every nation, kindred, tongue and people. As there are counterfeiters of this unity and evangelization we lift up our eyes to see God manifest the real.

The Lord made us to know that if we were to hold up the divided, bleeding Body of the Lord Jesus Christ, to the various churches, societies and gatherings, declaring unto them that thus has your narrow sectarian individualism and fanaticism destroyed my Lord's body, that in spite of the terrible struggle that will ensue of the humiliation and self-abasement necessary to be accomplished of the giant Gibeonites that must be dethroned and dismantled of their usurped authority; the sectarian love for certain cities and locations and organizations that must be melted in the furnace of God's love; until we shall know that God is not a respecter of place or men, that neither in this mountain, nor in Jerusalem, but everywhere shall men worship Him in spirit and in truth.

God giving to every man liberally and upbraiding not.

Seeing this rent and torn body every true child of God will yield to the Infinite will, that he may answer the prayers of Jesus.

Unity is not to be accomplished by organization or non-organization. Unity by organization has been tried for 1900 years and failed. Unity by non

organization has been tried for several years and resulted in anarchy, or gathered together in small "clicks" with an unwritten creed and regulations which are often fraught with error and fanaticism.

Continuing our prayers and studies for unity, we found that He that sanctifieth and they who are sanctified are all of one. (Heb. 2:11.)

This is true and will accomplish the desired end if it is followed; for, if you continue in sanctification, walking in the light, going on into the heights of Canaan, driving out the enemies, taking the much land yet to be possessed; you will find the Baptism of the Holy Spirit, secure the establishment, fixing and settling in God, reaching entire sanctification of spirit, soul and body while the incept of sanctifying grace brings you holiness and perfection you are commanded to go on into the maturity in perfection.

Perfecting holiness in the fear of the Lord. (2 Cor. 7:1.)

In spite of our alertness, imperceptibly false doctrines, creeds and errors have crept into our lives. The best of creeds are but the sawdust of men's opinions, stuffed in skins and feathers of truth to give them a pleasing and attractive appearance; to draw people into the support of and organized ecclesiasticism, or an individualistic propaganda.

We do not believe the Bible to teach, or that God ever intended Christians to be taxed for the support of salaried preachers or the building of any religious society, with some scheming Charlatan at the head of it, but that the workman is worthy of his hire, and without having a stipulated salary every true minister called of God would receive exactly what he is worth. This would cut out the modern useless professional ministry. The Indian who got a dollar for six months preaching answered when some one remarked to him that it was very poor pay, "True but it was poorer preaching."

We believe that every Christian robs God when he does not give a tenth of his income to the full gospel, God called, consecrated ministry. The tenth was not intended for indigent relatives or other benevolent purposes, but was for the priest-hood, who had no other employment; who did not only serve on Sabbath but continuously. If the ministry is our life work, we owe every moment as faithfully used in our calling, as diligent in the business of the Lord to make a success as our brethren who follow a worldly calling.

Realizing that doctrines were the separating power among Christians today, and knowing that the true Bible doctrine would not separate God's people, and that the Holy Spirit would not teach two persons differently, it must be the man laws and false teaching that worked the havoc.

Every new teacher who comes up proclaiming unity whether in an organized or an un-organized form, demands an acceptance of their creed or baptism before entrance can be obtained into what they term the true Church all of gold.

God's sheep today are as "having no Shepherd" driven by the winds of doctrine, scared, bleating flocks on the mountains, knowing not whither to turn. Is it any wonder then when some wild-fire goat animated by some false spirit dashing through the herd, leaps over the precipice into fanaticism, that many of the sheep break away and follow?

We are so satisfied that the tender Shepherd who knows His own, will leave the ninety and nine, search for until He finds every true soul, though lost in the mountains of error.

How precious it was to find that God truly had provided a remedy that could be freely used in any climate in any home, and yet bring every true child of God into absolute unity. A remedy that does not require the subscription to any creed, belief in the doctrines of or the following of any leaders who

claim infallibility. This remedy is the blood of Jesus Christ, source of all unity.

For as much as ye know that ye were not redeemed with corruptible things as silver and gold, from your vain conversation received by tradition from your fathers but with the precious blood of Christ as a lamb without blemish and without spot. (1 Peter 1:18-19). Basing our faith in the power of that blood to cleanse us from false doctrine, conversations, traditions of the fathers, we shall truly be brought into unity. Now the very thing that we hold to and teach with the greatest intensity, the seeming truth of which we have been persuaded to believe in by arguments and reasonings, coupled with some Scripture to hold it together may be very erroneous indeed. To be brought into Bible unity we must as certainly lay all our creeds, doctrines and teachings at Jesus' feet, asking Him to cleanse them through it, take them all, as we did our life in consecration, when we sought His sanctifying power; and very many of the things you have held the dearest will pass from your life forever. When you in your home, wherever that may be and I in mine, seek and find the cleansing blood, purifying from all error and false teaching; it will bring us into unity, whether we ever see each other in this world or not; but if we should meet we should find that the cleansing of the blood, and the Holy Ghost our Teacher, had caused us indeed to see "eye to eye."

The reason why so many religious movements today are poverty stricken and others whose leaders have been taken up into the mountain, been shown the earth and received of the devil the promise of dominion and authority over all, for them and their followers, manifest such a show of prosperity because they are so freighted with error that the Holy Spirit can not teach them or advance them along proper lines.

"Oh," says some one, "if the blood of Jesus

Christ would cleanse one in this manner, would he not become an infallible teacher?"

Not necessarily, for not until we or our audience for us obtain an infallible faith in the blood to cleanse, will we become an infallible teacher.

Please read the 34th chapter of Isaiah: God's rebuke to the preachers of today, and the he-goats of these latter day movements, and how they do not heal the sick. God will take them into his own hand. This is now to be fulfilled. Read all the marginal renderings in connection with that chapter.

This chapter has been written to clear your minds and point out the stepping stones to the glorious redemption, when God indeed will set the Church in order for her final triumph.

CHAPTER XII

REDEMPTION

By CHARLES F. PARHAM

What is it, When and Where Takes Place?

Redemption, what is it? There is to come a time in the closing days of this Age when Jesus Christ is to come secretly—not openly, but secretly, in the clouds, seven years before he comes personally to the Battle of Armageddon. His people are prepared and made clean and ready, purified—not petrified and ossified. Purified and made clean, victors and overcomers, and I have a strong conviction that they should be baptized with the Holy Ghost. They are to meet Him in the air, without dying. The dead are to be raised and changed, and the living put on immortality. The trumpet is to sound, the dead are to be raised, and the living changed in a moment, in the twinkling of an eye. This corruptible put on incorruption, and this mortal, immortality.

Spiritually, I believe you should be saved, sanctified and baptized in the Holy Ghost, and an overcomer. Physically, I believe you should be an overcomer of all diseases and sicknesses, a truly sanctified body and should be ready to be changed into the incorruptible.

It is time that we ought to look up for
“When these things begin to come to pass,
then look up, and lift up your heads; for
your redemption draweth nigh.” Luke
21:28.

The Bible says:

“We know that the whole creation groaneth
and travaileth in pain together until now.
And not only they, but ourselves also,
which have the first fruits of the Spirit,

even we ourselves groan within ourselves, waiting for the adoption, to wit, the **REDEMPTION OF OUR BODY.**" Rom. 8:22, 23.

It is not your **SOUL** that is to put on immortality, for your soul never has had immortality, and never will have immortality. You obtain spiritual being by the power of the New Birth, in the same manner as you did physical existence. For instance, possibly every woman has capacity of giving birth to children, but it takes the two of the species, whether human or otherwise, to produce offspring.

You have what I would term, the womb of the soul, individually, and you have the possibility of producing spiritual being, but it takes your soul in touch with God, at the end of repentance, to bring the conception of spiritual being. And it is that inward spiritual being that has eternal life, because Jesus Christ the Son of God comes to be the life of your spiritual being, as much as He came to be the life of the physical body of Jesus in the womb of the Virgin Mary.

Then, friends, immortality does not come to your **SOUL**. You have eternal life through Jesus Christ the Lord in the inner man. But it is this **MORTAL** that must put on immortality. And some of these days, I do not think it is very far off, this mortal will put on immortality, and this corruptible will put on incorruption.

That is to occur sometime before the Lord descends. It is not the descent of the Lord to the battle of Armageddon. We should prepare for the coming that the Bible describes, as,

"Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left." Matt. 24:40, 41.

Some morning you will get up and find your wife gone; some of your neighbors will be missing.

One man said to me, "Well if, there is a period of time between redemption, and the real coming of the Lord, and I wake up some morning, and my wife is gone, then I will get busy, and I will know the event is imminent." I said, That will be too late. I believe when the Church of the living God goes up in redemption, that the Holy Spirit goes with her, and that nobody will be saved after that. There were seven days before the flood in which God told Noah to go in the Ark and God shut him in, and nobody could be saved after that.

"As the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the Ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Matt. 24:37, 39.

"As the days of Noah were, so shall also the coming of the Son of man be."

Seven days before the flood God told Noah to go into the Ark. That is a type of going into redemption. And God shut the door. There were seven days in which nobody could get in the Ark; and in prophecy it says to take a day for a year and a year for a day. If that is so it will take seven years in which the church will go into redemption before Jesus Christ descends to the earth. And if there were seven days in the time of the flood, there will be seven years in the close of this age when nobody will be saved. God says,

"My Spirit shall not always strive with man." Genesis 6:3.

And

“I also will laugh at your calamity; I will mock when your fear cometh.” Prov. 1:26.

Not A calamity, but **THE** calamity overtakes them. Jesus said,

“I must work the works of him that sent me, while it is day; the night cometh, when no man can work.” John 9:4.

There is a time when the hour of mercy will close on this Age.

How do you figure it out that way? Why, Daniel says,

“There shall be a time of trouble, such as never was since there was a nation, even to that same time.” Dan. 12:1.

And when that time comes:

“Thy people shall be delivered, every one that shall be found written in the book.”

That is every one whose names are written in the Lamb's Book of Life. Now you have it figured out as to time; when the time of trouble breaks loose over this world.

Friends, it is drawing near. You cannot tell how long it will be. I believe in the opening days of trouble the Church is going out in majesty and glory, “a glorious church without spot or wrinkle.” The Sons of God having all power. And in that time the Bible says you will be killed, and they will throw you into prison, and when they shall kill you they will think they are doing God's will. I believe they are going out, that they will be thrown into prison and they will murder them and betray them, and think they are doing God service. But in the blackest of it you will go into **REDEMPTION**.

For thirty years I have been preaching, after we have had the rise of the lion and the bear, then look

out for the leopard. Then the last beast, anarchy, and the nations of southwest Europe are getting ready to go into anarchy. In this country in elections we have had a reversal to radicalism. It will only prove that they can never get the thing that they want by ballot; the direct action is the only way to get results; that now they have kicked the leading progressive out of Congress, and everything is now tending to bring about the time of trouble quicker than if they had a time of progressives. It has opened the sore in another way.

I am looking forward to a time when God's people are going to do something, and every meeting I go into I say, "Lord is this the meeting where you are going to start another world wide wave?"

We are living in a lull between the waves. You cannot force it before it is God Almighty's time, but I keep saying, "Lord, is this your time?" It will come in God's appointed time, but my heart, like Simeon's in the temple, is watching and looking and waiting for it.

The Church is asleep today. It is like it was when God put Adam asleep, while he cut the bride out of Adam's side. While the church is asleep the Lord is taking out of her a Bride.

The Jews had seventy weeks determined upon them in their own city as a punishment for their sins.

"Seventy weeks are determined upon thy people and upon thy holy City, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness." Dan. 9:24.

The last thing He speaks of is "to bring in everlasting righteousness," and I believe crowns Christ King of kings, and Lord of lords. Sixty-two and one-half weeks were used until Christ was crucified, then enough to make 69, until the dispersion.

The 70th week has never been fulfilled upon the Jews. The Jews are to go back to Palestine en masse. All this going back not is probationary while Palestine is only a state. This Gentile Age closes in a time of trouble such as never was. The Jews go back to Palestine at the time of redemption. These things converge. The return of the Jews, the redemption of God's children, the closing of the door of mercy, the downfall of these nations in anarchy, (the time of Jacob's trouble.) God's children go into redemption at that time. They all sort of come together at the closing of the Gentile Age.

You can pretty nearly tell when redemption takes place. It takes place about the time the Jews return to Palestine, for they are to have their own land as a distinct and separate people for seven years before the Messiah shall come and be crowned King of kings and Lord of lords.

Then Jesus will touch His feet on Mt. Olivet and the mount will be split, and there shall be a great valley which shall reach from Jerusalem to Azal.

"And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst toward the east and toward the west, and there shall be a very great valley; and half of the mountains shall remove "toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal." Zach. 14:4, 5.

We are up against the conditions that bring these things to pass, and we ought to set our house in order, not for His personal descent, but his coming in the clouds secretly. He said:

"Every man that hath this hope in him purifieth himself, even as he is pure." I John 3:3.

APOSTOLIC FAITH PAPER

The Apostolic Faith Paper is the official organ of the Original Apostolic Faith Movement and is printed on the free will offering plan and read by believers in every State of the Union and many foreign countries.

For sample copy of Paper or more details, write

The Apostolic Faith Paper

P. O. Box 110

BAXTER SPRINGS, KANSAS 66713