

THE APOSTOLIC FAITH.

VOL. 1.

BAXTER SPRINGS, KAN.,

OCTOBER, 1912.

No. 8.

HEALING IN THE ATONEMENT.

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 our case, though knowing He had power to do it, we 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.

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 and sprinkle the blood on the doorposts for salvation from the destroyer and to eat the body for strength to get out of Egypt. When Jesus, our Passover, had fulfilled the law and had 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 oft as ye eat this bread, and drink this cup, ye do shew the Lord's death 'till He come." (1 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, at 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 and 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 does not reckon that the blood cleanses from all sin, partakes unworthily and will decline spiritually; and whoso partakes of the broken body and does not reckon that "He took our infirmities and bare our sicknesses," will decline physically. "For this cause many are sickly among you and many sleep." (1 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—save us today? We have been used to all kinds of remedies for healing, yet you declare there is power and virtue 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 demonitisation, 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. Just so have men tried to depreciate the blood for our salvation and the broken body for our healing; 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 from all diseases. As long as His government stands, every individual shall find full salvation and healing when they present at the Bank of Heaven the 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; if it is a crime to deface or destroy the money of the United States, of how sorer damnation do you think they shall be thought worthy who seek to destroy and underestimate the value that God Almighty placed upon the sacrifice of His Son. It is a crime to have, handle, trade with or give away counterfeit money; it is also a crime against Heaven for any minister to have, handle, trade with or give away a counterfeit religion that does not bring experimental salvation for soul and body.—(Extract from "A Voice Crying In The Wilderness.")

THE CROSS.

M. E. WALKENSHAW.

"And he that taketh not his cross and followeth not after me is not worthy of me." The cross of Christ has never lost its shame and never will until the devil is bound and cast into the bottomless pit. Jesus, who is our pattern, "endured the cross, despised the shame."

Since coming into the Apostolic Faith Movement I have been learning what is meant by the shame of the cross. No sooner does God have a people who worship Him in Spirit and in truth, and who begin to get rich blessings from Him, than the Devil gets busy and brings his operations to bear against all who are susceptible to his suggestions; he, being an adept in the art of counterfeiting, sends out his imps as angels of light, to entrap and ensnare the children of God. How many of them begin to nibble at his bait and are taken in with his craftiness and falling in with his plans, thus bringing a reproach and shame on the cause of Christ by their foolishness, fanaticism, false accusations and wild-fire. This is the shame that we must despise and endure, for God permits it that we may be tried, as by fire; but as we go through, thank God,

we do not go alone, for one like unto the Son of God is ever near.

We see so many who are looking at the waves instead of to Jesus, who is the author and finisher of our faith. We should rejoice that we are permitted to suffer with Him, remembering that Jesus bears it before it even reaches us. "If any man suffer as a Christian, let him not be ashamed." God help us to see if we ever expect to reach the high calling of God, we must suffer with Him and really be crucified to the world and the world to us.

Some, to escape the reproach, are desiring to organize so as to keep out that which offends. Jesus said, "Let the wheat and the tares grow together until the harvest." Some are joining the denominations to escape the same, saying they are not denying the faith, but they cannot stand for the movement, thus taking one step backward, for this movement stands for liberty from bondage. "Whom the Son makes free, is free indeed."

"Tell me not of heavy crosses
Or of burdens hard to bear;
For I've found this great salvation
Makes each burden light appear.
And I love to follow Jesus,
Daily counting all but dross;
Worldly pleasures all forsaking
For the glories of the cross."

BAPTISM.

For years after entering the ministry, we taught no special baptism of water, believing the baptism of the Holy Spirit the only essential one; having been marvelously anointed from time to time and having received the anointing that abideth, we put the question of water baptism aside.

One day, meditating alone in the woods, the Spirit said: Have you obeyed every command you believe to be in the Word? We answered: Yes. The question was repeated, the same answer given. The third time the question was asked, we answered: No—for like a flood the convincing evidence of the necessity of obedience rushed in upon us, now Peter said: Repent, and be baptized every one of you in the name of Jesus Christ. Was not this one baptism? Then came the second: And ye shall receive the gift of the Holy Ghost.

Again, Peter proceeded at once to baptize Cornelius and all his house, who had received the baptism of the Holy Spirit with the Bible evidence of speaking with tongues. Thrusting aside all arguments, he said: Can any man forbid water, that these should be baptized, which have received the Holy Ghost as well as we. (Acts 10:47.)

Paul did not recognize the baptism of John to repentance as sufficient, but baptized them in the name of the Lord Jesus Christ before he would lay hands upon them that they might receive the Holy Spirit. These and other scriptures were so convincing that the next day we were baptized by single immersion.

Years afterward, thru reading many arguments and discussions on triune immersion, we were intellectually persuaded that it was right, and persuaded many of God's children to be baptized by this mode, although we were never baptized by triune immersion.

About two years ago, however, we found that for which we had searched. Knowing that God's people must come into unity, and realizing that organization, non-organization, creeds, or the following of some man into a city or desert place could not bring unity, we turned longingly to God for some help along this line, for we had received special direction from God to preach the unity of the Body—the Church.

At last we found this precious promise: For as much as ye know 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 of a lamb without blemish and without spot. (1 Pet. 1:18, 19.)

Here we found the power that

men had sought for, and by their own works and efforts had tried to accomplish—the cleansing of all unscriptural teaching, that the people of God might come into unity. This does not require us to become a member of any sectarian body, organized or unorganized, or followers of any modern day prophet, whose every teaching you must believe to be infallible.

Simply do as you did in justification and sanctification; you laid your sins at His feet; so now lay your teachings, creeds and doctrines at His feet and by faith in His cleansing blood trust that every error, false teaching or unscriptural thought may be cleansed. When the blood of Jesus Christ has thus cleansed us, we shall begin to see "eye to eye."

We can well remember when we sought God in this cleansing, how some of the teachings we had believed to be so scriptural and some we had loved so dearly and had been the most persevering in propagating were wiped from our minds. Among them was triune immersion; though we had been able to discuss this question for an hour, we could not afterward find a single argument in its favor. Indeed, for months, nothing pro or con came upon the subject, until one day at the Bible school, we were waiting upon God that we might know the scriptural teaching of water baptism. Finally the Spir-

it said: We are buried by baptism into His death. We had known that for years; again the Spirit said: God the Father, and God the Holy Ghost never died.

Then how quickly we recognized the fact that we could not be buried by baptism in the name of the Father, and in the name of the Holy Ghost, because it stood for nothing as they had never died or were resurrected.

Flashing across our mind came the words of Jesus; when they asked of Him a sign as to His divinity, He declared: There shall be no sign given but the sign of the prophet Jonas. Christ did not prove His divinity by the miracles that He wrought, as some would try to persuade us. As Jonah was three days and nights in the whale's belly, so must the son of man be three days and nights in the bowels of the earth, and by rising triumphant therefrom, proved His divinity. So if you desire to witness a public confession of a clean conscience toward God and man, and faith in the divinity of Jesus Christ, you will be baptized by single immersion, signifying the death, burial and resurrection; being baptized in the name of Jesus, into the name of the Father, Son and Holy Ghost; they are one, and in Christ you become one with all. —Extract from "A Voice Crying In The Wilderness," published in 1902.

The Apostolic Faith.

Published monthly at Baxter Springs, Kansas, by the Apostolic Faith Publishing Company.

Sent free of charge to all who desire it. Donations of any amount will be received to defray publishing expenses.

Chas. F. Parham, Editor.
Francis R. Romack, Manager.

Address all matter for publication to Chas. F. Parham, Editor.

Send all moneys and letters regarding the paper to Francis R. Romack, M'gr.

What is this paper worth to you? Is it worth your time to write for it? If so, drop us a card, giving your name and address, and it will be sent you as it is issued.

From the different workers in the field comes the report of victories won and of many being born into the Kingdom. Let us remember those in battle and hold them up to God in prayer.

We wish to call your attention to the first article in this issue, "Healing in the atonement." When divine healing is mentioned, many will say: "I want none of it; it is all bosh, hypnotism," etc. But when brought out as being in the atonement, it puts it in quite a different light. This is one great truth that

the people, generally, are ignorant of. Consider and search this out carefully for yourselves.

The following list covers the things Apostolic people deprecate and believe are the result of hypnotic, mesmeric animalisms and not the operation of the Holy Ghost: Trances, falling under the power, holy-rolling-dancing-jumping, shaking, jabbering, chattering, wind-sucking and giving vent to meaningless sounds and noises as practiced by the Negroes of the Southland; also carried by workers from Azusa St., Los Angeles, and pawned off on people all over the world as the working of the Holy Spirit.

We do believe in old fashioned religion, attended with hallelujahs, amens and shouts or any such expression of joy or sorrow; also the speaking in real languages by the inspiration of the Holy Ghost.

There should be a holy enthusiasm and intensity without hysteria. God does not absolve men from the use of reason in the operation of any gift; the Holy Spirit gives us control over our actions and uses us without any strain or tension.

Christianity places us in a normal state with all our faculties consecrated to decency, order and service for God, and not to consume ourselves in riotous sensations of the flesh and a sensual working up of feeling.

IS SPEAKING IN TONGUES SCRIPTURAL?

C. H. FREDERICKS.

"And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues." Mark 16:17.

"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.

At the house of Cornelius, Peter knew that they had received the Holy Ghost, "For they heard them speak with tongues and magnify God." Acts 10:46. Again, when Paul went to Ephesus and found a company of believers who had not heard of the Holy Ghost, he laid his hands on them and they spake with tongues and prophesied. Acts 19:6.

Some think this manifestation was for the day of Pentecost only, but when Peter went to the house of Cornelius, it was eight years after the day of Pentecost, and when Paul went to Ephesus, it was about twenty-three years after. I am glad that God is still the same and He is pouring out His Spirit in these last days.

Peter realized the day of Pentecost was in the last days or age. Acts 2:17. The day of Pentecost ushered in the dispensation of the Holy Ghost and this dispensation will continue until

Jesus comes. The Holy Ghost is preparing a bride for the Son of God and how necessary it is to be fully cleansed by the blood of Jesus and baptized with the Holy Ghost, "For by one Spirit are we all baptized into one body, (which is the Church) 1 Cor. 12:13, Jesus being the head. Eph. 1:22, 23.

Some day He is coming, and the body will be immortalized to meet Jesus, the Head. God is moving throughout the world today and men and women are seeing their lawful inheritance in Him and are falling down before Him with hungry hearts to be filled with all His fullness. Our God is sweeping through this country and baptizing souls with the Holy Ghost. Many a man is trying to stop His workings but He is moving on, and the result: many are being added to the Church of Christ, and many are receiving the gifts of the Spirit, such as prophecy, discerning of spirits, healing and interpretation of tongues, and the end is very near.

It is surely as some one has said: "The Christian world is having a spasm over 'tongues.'" Both thru the rejection, opposition and abuse of them. God pity all. Love is our law. God is using this instrument to test all hands; it is grinding men to powder, they are falling in the face of it. The thing to do is to pray; "in patience possess ye your souls."

Tongues are not nearly as much in danger of doing harm and damning souls as is the splint of impatience, criticism, sarcasm, conceit, abuse, mockery and persecution that is brought to bear against this gift.

What shall we do, then? Prohibit speaking in tongues? No. Shall we then seek tongues? No. Seek Him who baptizes with the Holy Ghost and speaks through us in this, the time of the Latter Rain.

Summit, Miss.

HEAVEN AND HELL.

If you are looking for a little amusement, just ask one of these Sky Pilots of the orthodox churches where heaven and hell are; they will assume a look of intense disturbance, which they intend you to think is the activity of mental acumen, and say: "Heaven is up and hell is down," and that is the sum total of all their ability to answer an infidelic world. Why? Because their creeds are founded on Pagan philosophy crossed with Catholic heresy, and not on the Bible. There are a thousand contradictions, if you read the Scriptures thru the creed's spectacles, but cleansed by the blood from false doctrines and traditions handed down from the elders, the Bible stands out clear and bold, without a possible contradiction.

At the close of the judgement age, the world that now is, is reserved for fire and perdition of ungodly men. This is the Lake of Fire, or, the second death. "The day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; * * * * and leave neither root nor branch. * * * * For they shall be ashes under the soles of your feet, in the day that I do this, saith the Lord of hosts." Mal. 4:1-3.

After the wicked are destroyed and the earth cleansed, then God comes down with the Holy City to earth. Christ and His immortalized co-heirs enter thru the gates into the city. Christ turns the sceptre over to the Father, takes His seat among the brethren, and God becomes all and in all; the Holy City becomes the Capitol of the New Earth.

The meek (or nations) who are saved, inherit the New Earth, walk in the light of that City and bring their tribute (of praise) unto the City; God walks among them, wipes all tears from their eyes, sorrow and sighing flee away and their is no more death. God is their Father and they are His children for the Ages of the Ages.

BAPTISM OF THE HOLY GHOST.

The purpose of the Pentecost is four-fold.

First—the "sign of a believer." Mark 16:16-20, one of God's credentials to those engaged in His work.

Second—a "sign to unbelievers." Scores of infidels have been converted on hearing the workers speak in real languages, seeing this latter-day proof of the authenticity of the Bible.

Brethren, seek the true Pentecost which is evidenced by the speaking in real languages. The chattering, jabbering, wind-sucking, jerking fits pulled off by those poor dupes of fanaticism who are scattered over the country, brings the work into ridicule. O, may God grant to all such a positive, definite language that will refute infidelity and put the devil sent spiritism to confusion.

Third—it is the power to witness; not only to prophesy by inspiration in native tongue, but any language of the world. "Ye shall receive power—and ye shall be witnesses unto me;" not shakes and jerks, but "witnesses." Amen!

Fourth—it constitutes the sealing power. Rev. 7:1, declares the four winds (of anarchy) are held back until God's servants are sealed. What phase of the Holy Ghost seals? IICor. 1:22 says we are sealed by the Holy Ghost. Eph. 4:30 reads, "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. 1:13, 14 reads, "After that ye believed,

ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession," or, immortalization.

Do not let anyone deceive or mislead you, for many who have never received their baptism, or, having lost it, are now teaching that any of the nine gifts of the Spirit is as good evidence of Pentecost as tongues. Speaking in tongues is the only legitimate evidence of the baptism of the Holy Ghost, and no one can feel assured they have the second chapter of Acts experience unless they talk freely in a real language as the Spirit gives utterance.

Any one going to a foreign field should seek the gift of the language of that country and should be able to use it and understand it when spoken by others, but those who have the Pentecostal sealing can only speak as the Spirit giveth utterance.

A worked up, mesmeric counterfeit language is easy to obtain at one of these fanatical meetings, but a true Bible experience tallying with Acts 2, is only given to clean, sanctified people. It is, however, for all who will pay the price. "For the promise is to you * * * * even as many as the Lord our God shall call."

We cannot afford to be deceived in this. O, how many have been deceived by the Azuza

ness, and by those workers who get the poor seelers to yell "glory, glory," until they can no longer say it in English, but in a half hypnotized condition, they cry, "glug, glug," or some other peculiar sound, and one more is counted to have his Pentecost, when only worked into a frenzy.

When you receive the true baptism, you will speak without any effort, in a real language. God truly poured out His Spirit in the National Camp Meeting, and the recipients received the real thing.

APOSTOLIC FAITH

CHAS. F. PARHAM

Founder of Apostolic Faith Movement, will hold State Convention in Houston, Tex., Oct. 10-20. For particulars, phone No. 271 Taylor.

Some three weeks prior to Sept. 27, Bro. Kincaid, elder of Houston Heights Tabernacle, invited Bro. Parham to come and hold some meetings previous to the October Convention.

Unbeknown to Bro. Parham, the one who precipitated the division and strife among the Apostolics locked the gate to the tabernacle; the elder of the mission forced the lock and opened the building. In due time the congregation, with Bro. Parham came together; before

services commenced and while Bro. Parham was still in the audience, Mr. Carothers came in and forbade Bro. Parham holding services in the building, although the mission had voted unanimously for the meeting, so we are informed. Bro. Parham made no fight, (practicing strictly non-resistance) but upon invitation of Bro. Hurt, repaired to his residence, followed by three-fourths of the congregation, where services were held, and also on the succeeding night. Sunday, morn and eve, services were held at Sister Dulaney's in a tent.

During all these meetings a great interest was manifested toward a reuniting of the Apostolic people, and a return to the old "land marks" of the Apostolic Faith Movement. The opposers are beginning to see the errors into which they have been side-tracked by would-be-leaders, who, by the way, are sinking into insignificance and death. —Gospel of the Kingdom, Alvin, Texas.

FAITH

J. H. BLACK.

When the Son of man cometh, shall he find faith on the earth? Luke 18:8. We are taught in Holy Writ that without faith it is impossible to please God. We cannot receive this faith just by a simple desire for it; we have a

work to do and we must give diligence to the Word and study it with a prayerful heart. Faith comes by hearing and hearing by the Word of God. Rom. 10:17. Yet we cannot live by faith alone. James says: Faith, if it hath not works, is dead, being alone. So we see that faith and works must go together, and that good works is a necessary attendant of faith.

False faith is what we must strive prayerfully against. Such will lead us into fanaticism of the worst kind, causing us to bring reproach on the work of God.

False faith will cause us to destroy ourselves, soul and body. This is forcibly portrayed in the case of Gen. Nogi, a mighty man in his country, who, following a false faith and ancient custom, on the eve of the burial of the dead Emperor, by a prearranged plan by himself and wife, took their own lives; believing that by

so doing they would immediately gain entrance to the realms of bliss which their beloved Emperor was enjoying. And how many there are today who believe if they pay so much to their priest or preacher to do it for them, they have no need to pray and work for God, thus serving Him by proxy, while they go on in the cares and pleasures of the world. Their's is also a false faith. O, that we might rise above such as this and live a life of godliness and true holiness and show by precept and practice that we are God's children.

"I have fought a good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." II Tim. 4:7, 8.

AN APPEAL FOR A PAPER.

H. W. SCHERMER.

How calamities open the hearts of the people! When news of the Galveston storm swept over the wires the public mind was stunned for an instant, then compassion possessed every heart, and how quickly, how cheerfully, how liberally the multitudes responded to the cry for help.

Money was as dross and under the stress of the moment large amounts were contributed to relieve the stricken ones and to spare lives. Even so when the earth quaked at San Francisco! Purse strings were loosened and the predominant thought was that succor was necessary and

that it required money to purchase it. Many thousands were joyfully contributed. When the great famines in India were starving human beings to death by the thousands, what a wave of sympathy welled up in the hearts of the people! How good people and bad alike vied with one another in their liberality to save lives! And so with every calamity of a material character.

In thinking of these things I have wondered why it is that mankind will sacrifice more for mankind than they will for God; why do they shudder at the thought of a few score physical lives being cut short; why, without a moment's hesitation, delve into coffers for clothing and into purses for money, recognizing not the one fact that necessity is here and must be met? I thank God that this is so. I thank Him that a vein of compassion runs through the human heart, and much life has been spared because of this.

But friends! Why is it that while thousands are starving for the Bread of Life, and many could be saved from a life of sin, the same interest and self-deal is not manifested? Nothing is disseminated the glorious tidings so completely and effectively as a weekly magazine, carrying the news of what God is accomplishing all over the world, feeding hungry souls and thrilling human hearts; and yet, comparatively few feel inclined to as-

sist such a work with their means.

The time is now here when the Apostolic Faith Movement is called upon to put forth its best strides to do the Master's work of announcing our coming King, because the time is short. This movement is sadly in arrears along this line, and many hearts are hungering for a paper that will do us credit and build up the cause. "Hot air" may accomplish many things, but it takes dollars to establish this department of work; therefore let us show zeal and energy along this line. Don't let us haggle nor imagine that all that is necessary is an 8 x 12 job press and a hat-full of type. Having been thirty years in the publishing business, and speaking as one who knows, let me assure you that \$10,000.00 is a small amount to begin with; the press alone of many secular newspapers costs thrice as much, and \$50,000.00 plants are very common.

Bro. Parham has made the call in Jesus' name; in the name of Jesus let us respond at once.

There is an awakening along this line and some are donating nicely; let the movement become general, and ere long we may have a paper that we all will take pride in distributing.

The paper as now published is good, but is inadequate for the need. Let us not wait, but each one strive to be first, with a big donation. (Brownwood, Tex.)