

# THE APOSTOLIC FAITH

VOL. 1.

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## MEETING IN THE APOSTOLIC FAITH MISSION. X

(COMMUNICATION)

Revival meetings were begun at the Apostolic Faith Mission, December 10, conducted by Chas. F. Parham, of Baxter Springs, Kansas, the founder of the world-wide movement under that name.

The hall was soon too small to hold the people and a tent was procured.

Charles Parham is unique in his methods. He does not court popularity, but cutting loose from all traditions of men he preaches the gospel just as the Apostles did; believing that the promises were not only for the early Christians, but as Peter declared: "To all that are afar off even as many as the Lord our God shall call."

He also preaches that the world is not growing better as many believe but that Jesus' own words as given us by Matt. 24th. chapter teaches us a serious condition of things just before the coming of the Lord Jesus.

As he travels from ocean to ocean and studies conditions he finds that anarchy is rife among the unemployed, half starved, ignorant element of America.

He also teaches that the ponderous machinery of the churches and the

methods used to raise money have helped to bring about the fulfillment of Christ's prophecy: "Because iniquity shall abound the love of many shall wax cold."

Real truth was put before the people and when this is done no minister can be popular; and Charles Parham is not popular. Nevertheless he is a man filled with the presence and power of God, mighty in prayer. Men and women who are sick of sin and iniquity gladly come to the altar for help and if they have any soil in themselves get wonderfully saved and cleaned up for God. Liquor, tobacco and loose talk go before the power of the Spirit, and they not only testify to what God has done for them, but, become men and women who can pray the prayer of faith.

The old doctrine of getting saved to die and go to heaven and escape hell was ridiculed out of existence in the meeting. The gospel of life and advancement was held up to the people who were hungry for the word. Not only justification as a forgiveness of sins but also a conception of a spiritual life in us, and also sanctification as a burating forth from the carnal nature that restricts the growth of a child of God into a full life of true holiness. Also redemption or the changing of these mortal bodies to

spiritual. Also the Pentecostal baptism of the Holy Ghost which "seals us unto the day of redemption." Healing was held up in the atonement. The spilt blood for our sins. The broken body for the healing of our bodies. Some very desperate cases of physical infirmity were healed. We no longer look down to the grave but "look up for our redemption is nigh."

We believe that the end of the age is so nigh that we have not time to dabble in politics, but with minds not distracted by the world we must snatch precious lives as brands from the burning. If this is fanaticism it has worked well in this town. We believe that the open saloon is an evil but so are blind pigs. The saloon keeper in many cases is human, and if everyone who believes in God would fast and pray they could remove the evil sooner than by voting. Fighting by sword or ballot arouses all the carnal there is in people and they will sell and drink liquor at any cost. We lived in Long Beach for years and although it was a prohibition town the drug stores were raided time after time, yet they continued to furnish plenty of booze to their customers.

To return to the meeting, there were about forty conversions. Eighteen were baptized in a reservoir on Mr. Bartlett's ranch on Sunday and the following Tuesday, Jan. 30th, eight more were immersed. Some had been baptized previously. Two of those baptized by water were also baptized with the Holy Ghost as at Pentecost, and spoke a different language. The meeting closed Jan. 30. The last

feature of the meeting was the consecration of the children. At least a score of wee tots were presented to Brother Parham, who in turn presented them to Christ by prayer and then placing his hands upon them he blessed them. No water was used to sprinkle, but we were all reminded of that time 2000 years ago when Jesus held the little children in his arms and said, "Forbid them not for of such is the Kingdom of Heaven."

Upon Wednesday, January 31, Bro. Parham departed for Los Angeles where there is a very large mission. He was accompanied by Brother Ky Clark, well known in this town. He feels very deeply the call of God into this work so owned by God and so persecuted by man.

On Sunday, February 4, a Sunday-school of sixty members was organized with Brother Clay Wagner superintendent.

-- PERRIS (CAL.) PROGRESS.



## THE AMERICAN CIRCUS.

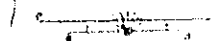
### AN APPEAL TO MEXICANS.

"You Mexicans don't know what you are missing by not wanting to become citizens of this grand country of ours. There isn't anything like it under the sun. You ought to send a delegation over to see us the land of the free land of fine churches and 180,000 licensed saloons; bibles, forts and guns, houses of prostitution; mill

ionares and paupers; theologians and thieves; libertines and liars; politicians and poverty; Christians and chain gangs; schools and skalawags; trusts and tramps; money and misery; homes and hunger; virtue and vice; a land where you can get a good bible for fifteen cents and a bad drink of whiskey for five cents; where we have a man in congress with three wives, and a lot in the penitentiary for having two wives; where some men make sausage out of their wives, and some want to eat them raw; where we make bologna out of dogs, canned beef out of horses and sick cows, and corpses out of people who eat it; where we put a man in jail for not having the means of support, and on the rock-pile for asking for a job of work; where we license bawdy houses and fine men for preaching Christ on the street corners; where we have a congress of 400 men to make laws, and a supreme court of 9 men who set them aside; where good whiskey makes bad men, and bad men make good whisky; where newspapers are paid for suppressing the truth, and made rich for telling a lie; where professors draw their convictions from the same place they do their salaries; where preachers are paid \$25,000 a year to dodge the devil and tickle the ears of the wealthy; where business consists of getting hold of property in any way that won't land you in the penitentiary; where trusts 'hold up' and poverty 'holds down'; where men vote for what they do not want for fear they will get what they do want by voting

for it; where 'niggers' can vote and women can't; where a girl who goes wrong is made an outcast, and her male partner flourishes as a gentleman; where women wear false hair, and men 'dock' their horses' tails; where the political wire-puller has displaced the patriotic statesman; where men vote for a thing one day and cuss it 364 days; where we have prayers on the floor of our National Capitol and whiskey in the cellar; where we spend \$500 to bury a statesman who is rich and \$10 to put away a working man who is poor; where to be virtuous is lonesome, and to be honest is to be a crank; where we sit on the safety-valve of energy, and pull wide open the throttle of conscience; where gold is substance--the one thing sought for; where we pay \$15,000 for a dog, and fifteen cents a dozen to a poor woman for making shirts; where we teach the 'untutored' Indian from the Bible and 'kill him off with bad whiskey; where we put a man in jail for stealing a loaf of bread, and in congress for stealing a railroad; where the check-book talks, sin walks in broad daylight, justice is asleep, crime runs amuck, corruption permeates our whole social and political fabric, and the devil laughs from every street corner. Come to us Mexicans! We've got the greatest aggregation of good things and bad things, hot things and cold things, all sizes, varieties and colors, ever exhibited under one tent."

SELECTED



## "FEED MY SHEEP."

S. E. PARHAM.

The Word says: "My Spirit will not always strive with man." How true and how solemn this warning message comes to us, as we see it is becoming harder now for souls to get to God. And may God put an earnest prayer in every Christian heart, that, while the door of mercy is still open and while His Spirit is yet convicting sinners, that many hungry souls may press into the kingdom.

I had felt for some time that I had "left my first love" and that I did not have that earnest desire to see souls saved that I had when first converted. I had asked God to restore this love to my heart, and then again I have justified myself in my indifference in thinking that the time of revival power was passed.

But "God is no respecter of persons;" the same yesterday, today, and forever. He is not willing that any should perish, but that all should come to repentance. God has been convicting some of their sins in this place until they could resist no longer and in a quiet little prayer meeting in our house, after song, prayer and the reading of a chapter, four souls earnestly sought God and were wonderfully saved. With tears of joy we all thanked God for His presence in our midst, and we again felt an earnest love for souls. May that "first love", that earnest passion for souls continually burn in our hearts.

This was the Lord's doing and was

marvelous in our eyes. There has been many others saved and healed in other cottage prayer meetings and Christians drawn closer to God. His arm is not shortened that he cannot save, neither is His ear dull of hearing.

Jesus, for the joy that was set before him, endured the cross, despised the shame. Heb. 12:2.

I believe this joy spoken of was the joy of bringing full and free salvation to a lost and dying world, and surely the most real joy that can come to a Christian heart is the joy of bringing other souls to a knowledge of Christ.

As His light shines thru us to those who are in darkness, and we realize that God has used us to bless some other life, THEN do we indeed enter into the "joy of the Lord."

After Jesus was raised from the dead He questioned Peter regarding his love for Him; "Simon, son of Jonas, lovest thou Me more than these?"

We may say, "no wonder Jesus questioned Peter's love, because Peter had denied Him when tested."

We have not been put to the same test that Peter was, yet is there not other ways in which we also have denied the Lord, and He have cause to question our love also?

How near do we come to obeying the command to love the Lord our God with all our soul, mind and strength, and our neighbor as ourselves? This is a high standard of love, yet only as we begin to realize what it means to love our neighbor as ourselves, will we be rightly able to pray for them. Then we can pray for our neighbor's salvation as we

would for our own souls, and plead for their healing as for the lives of our own loved ones.

Do we love Him MORE than THESE? More than the things of this life, home, loved ones, and even life itself? How precious to think that Jesus really cares for our love. He not only cares, but is a jealous God. It is not that we should love our loved ones less, but love Jesus more. God ordained the family life that we might love and serve one another. The more of the love of God we have in our hearts, the more we will love and the better we will serve those entrusted to our care, and yet He would be supreme in our hearts and lives. Seek ye first the kingdom of heaven and His righteousness.

Love cannot be forced, and we do not make ourselves love, but He by His loving kindness and tender mercy has wooed us and won us unto Himself, until from our hearts we can say with Peter: "Yea, Lord, thou knowest that I love thee."

Then will we, like Peter, be required to prove our love, and the command will be to us also: "Feed my sheep."

BAXTER SPRINGS, KANSAS.

## ARISE, AND SHINE, FOR THY LIGHT IS COME.

"Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but

as wise, redeeming the time because the days are evil."

These words specially apply to those who have never been quickened, but can also be applied to those who have been quickened and have fallen back into a state of lethargy or deadness.

We find by reading the Word that there should be a continual growth in the graces of God, and when we do not press on into the light and knowledge as shown, we cease to grow as we should, and, as is often the case, go back the other way. There are thousands of professors today who are not walking in the light "as He is in the light," and there is therefore not that fellowship that there should be and the blood does not cleanse.

The majority of the people believe the letter of the Word but leave out the Spirit. "The letter killeth, but the Spirit giveth life." They, with head knowledge believe that Jesus is the Christ, but there is no inward work of the Spirit on the heart. "No man can say that Jesus is the Lord, but by the Holy Ghost."

This is a constant warfare and we must be watchful and prayerful lest any root of bitterness springing up trouble us, and thereby many be defiled.

And then as we have received, so let us walk, lest the light that is in us becomes darkness and we again fall into sin and death.



# The Apostolic Faith.

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BAXTER SPRINGS, KANSAS.  
MARCH, 1912.

Los Angeles appeals for prayers just now.

Two weeks devoted to Prophetic Lectures created wonderful interest. The hall was overcrowded and many turned away.

Friends who have attended my meetings from Maine to California, and Canada to the Gulf, crowded to the hall to listen again to the wonderful words of Bible prophecy and showered me with their kindness and love. The welcome in Los Angeles has been one never to be forgotten, so freighted with true love and brotherly devotion.

This meeting has been the most striking and significant I have ever held in Los Angeles. The attendance covers a territory of fifty miles in cir-

cumference. God has truly laid bare his arm to judge between truth and error, between the real and the counterfeit.

The opposition to sanctification as a second work of grace has about spent it's force, and people are coming out of the trial better and stronger.

The Mission at Perris, Cal. has purchased a \$1500.00 church building and a lot on which to place it, all for \$500.00 and are now in their own home, as good a house as any church in town.

When loosed from here I shall go North (D. V.) hoping for a great work in Modesto, San Jose, Oakland and San Francisco and especially in Salt Lake City. Pray that God shall provide the means for these new fields.

I would like for all our readers to secure the February number of the "WORLD TODAY" and read the first article, "Is Extravagant America Riding To A Roman Fall," by Ferrero, Historian. Also see significant cartoons in same issue.

We would be glad if the workers in the field would send in reports of meetings held, so that we can keep in touch with the work in general.

Also articles on personal experience or other subjects of interest.

## BAPTISM

CHAS. F. PARHAM.

For years after entering the ministry, we taught no special baptism of water, believing the Baptism of the Holy Ghost the only essential one; having been marvelously anointed from time to time and 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, how 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 his hands upon them that they

might receive the Baptism of the Holy Spirit.

These and other scriptures were so convincing that the next day we were baptized by single immersion.

Years afterward, through reading many arguments and discussions on triune immersion, 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.

Afterward, however, we found that for which we searched. Knowing that God's people must come into unity, and realizing that organization, non-organization, creeds, or the following of some man into some city or desert place cannot bring unity, we turned longingly to God for some help on 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 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 of a lamb without blemish and without spot. 1 Peter 1:18, 19.

Here we found the power that men had sought for, and by their own works and efforts, tried to accomplish; the cleansing of all unscriptural teachings, that the people of God might be brought into unity.

This does not require us to become a member of any sectarian body, or organized or unorganized, or followers

of any modern day prophet, whose every teaching you must believe to be infallible.

Simply do just as you did in justification and sanctification; you laid your sins and sin 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 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 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 Spirit of God 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 never died or were resurrected.

Flashing across our minds came

the words of Jesus; when they asked of Him a sign as to His divinity, he declared, --There shall no sign be given, but the sign of the prophet Jonas. Matt. 12 : 38.

Christ did not prove His divinity by the miracles that He wrought, as some would try to persuade us; seeing that miracles were always part of the work of the Church. God set miracles, healing and tongues in the Church, along with apostles, pastors and teachers; as apostles, pastors and teachers have not ceased, why should miracles, healing and tongues. 1 Cor. 12 : 28-30.

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 triumphantly therefrom, proved His divinity.

So if you desire to witness a public confession of a clean conscience toward God and man, 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, in to the name of the Father, Son and Holy Ghost; they are one when in Christ you become one with all.

Well may the devil, thru the mouth of higher criticism, seek to ridicule the story of Jonah; for in so doing he strikes at the chief corner-stone, upon which is built the superstructural teaching of the divinity of Jesus Christ. (Extract, Voice Crying In The Wilderness.)



## REPORT OF PERRIS, CAL., MEETING.

SISTER HELEN FINLEY.

Perris Valley, Riverside Co, is a stretch of fertile land at the foot of the Sierra Madre Mts. Every morning the sun rises over rugged San Jacinto, but never until New Year 1912, did the Son of Righteousness rise over this valley with salvation and healing for a people bound by sin and sectarian prejudice.

Here, by the providence of God, came Bros. W. W. West and L. L. Hunter of Missouri. For two years they have stood alone preaching the full gospel. When the post-office was removed to the new brick block they rented the empty room, paying the rent out of their own earnings.

Six years ago the writer of this report was wonderfully healed in a meeting held by the 'Church of God' often spoken of as the 'Gospel Trumpet Reformation.' About three years ago we removed to Perris. Being a small town we become acquainted with our neighbors and soon knew the Apostolic families indeed, they were as "a city set on a hill that could not be hid." More than once we heard Bro. Hunter spoken of as a 'clean fellow', yet he was never popular except with sinners.

I was honest, and spiritual at first; but I refused to be associated with those people in public on account of their doctrine, although I never doubted their integrity. The following by

that name in Long Beach had caused my prejudice and I allowed the stigma to rest on Bro. Hunter and his work. But the Lord loved my soul, so he let the 'devil's dogs' round me up. My body began to fail till it brought such discouragement to my soul that I got my eyes off God and onto climate and lost my faith for healing.

Sometimes when my boy would come from the street in the evening he would say, "I took a look into the Mission - Hunter seems to be preaching to West; they must have staying qualities." Nevertheless, a few were converted, among them Bro. Clay Wagner of Mo.

Once I went to hear a woman Evangelist, Sister Lillian Thistlethwaite, and also a sweet singer by the name of Lucie Brower. I never went back again, until the meeting I now report.

December 10th. 1911, Bro. Chas. F. Parham of Baxter Springs, Kans. the founder of this Movement came to Perris and began revival meetings in the mission. Some souls were saved; among them Samuel Clark, better known to us as 'Ky', a son of Sister West by a former marriage.

My husband was attracted to the mission and urged me to go with him. I consented, but I made the remark that I was so ill it would about kill me. It did kill me, praise the Lord! But it was not the way I expected.

My real knowledge of the meeting begun on New Year's day. In the morning we attended a meeting at the home of Bro. Thompson, previously of Christian Science belief. In the afternoon we met at the mission; the

altar service lasted from afternoon till evening with an altar full of seekers. Side by side knelt Mr. Thompson and my husband, both Scotch-Irishmen, middle-aged, large, powerful men, both of the same occupation. At the other end of the altar was our daughter Olive and son Paul. I was by my husband's side—the only silent one; I never heard such praying; altar workers were lost sight of and everyone was praying thru.

Prostrate before us was Bro. Ky Clark, lost to all surroundings. My husband and Mr. Thompson were crying to God for faith to believe and receive forgiveness. Just then the Pentecostal baptism of the Holy Ghost fell upon Bro. Clark and he began to rejoice in tongues and glorified God.

If lightning had struck in front of us we could not have been more surprised, for very few of us had ever witnessed 'Pentecost' before. A quick swath was cut thru to belief in the mighty reality of God.

Friends from Los Angeles were with us, among them Sister Lucie Brower who inspired us by her sweet singing.

The crowds continued to increase so a tent 40 x 80 was secured to accommodate them. Opposition also had developed and it increased as we went into the tent. The devil certainly used the sectarians to advertise the meeting, and we were made to realize with the New Testament saints that everywhere this doctrine was spoken against.

Sometime ago a tent meeting was held here by some young college stu-

dents. They seemed honest but on account their education, standing in society, etc., they were flattered and petted by the women of this town until their meeting was killed and not a soul saved.

The Lord helped Bro. Parham to throw just enough dynamite into that crowd to keep them away. Nearly all the women saved in this meeting are mothers and wives saved with their husbands.

About fifty came to the altar and repented; some who had no root in themselves fell out and went back into a miserable state of mind indeed; our pity was excited for them; but most of them stood firm and persecution made them strong as it drove them to prayer. It was the first time I ever heard young converts pray as if they had had years of experience in the deep things of God.

The teaching on healing was new to most of us; the thought of the broken body of Christ for our healing so beautiful and true, captivated every one; it seemed so easy to grasp faith for healing when revealed to us in the atonement, as the broken body, giving us something tangible to grasp. Some testified to being healed without special prayer by just grasping faith in such a simple way. For myself, I was healed just as soon as I humbled myself and acknowledged my sectish spirit and the wrong I had done the cause of God in Perris by the attitude I hold during the last year.

Thursday, Jan. 18, was given to prayer and fasting. We met at Bro.

Andie Noble and prayed until we were lost in God. The effect of that day will not be lost to that little company. Bro. Noble was saved and healed that day.

On Sunday, Jan. 21, eighteen were baptized in a small reservoir in the suburbs of town. Words of mine fail to express the emotion felt on that occasion. There was no shouting; feeling was deep and subdued. The serious look and tearful eye were eloquent. Two were taken in at a time and buried in the watery grave by Bro. Parham assisted by Ky Clark, Bro. Parham pronouncing the beautiful words of the ceremony.

The last week of the meeting was devoted to Bible lessons as given in the Bible schools of this movement. We were clearly shown the difference between the 'Word of God' and the traditions of men.

Monday, the 29th. the ordinance of the Lord's Supper was observed and followed by the consecration of children. This, to most of us, was new but it was certainly very precious.

The first to receive the beautiful and impressive ceremony were the baby girls of Bro. and sister Hunter; then a score of other children were brought by anxious parents to be prayed for and consecrated to Jesus. The earnest prayers and counsel of Bro. Parham sunk deep into our hearts and placed a new light on the responsibility of parents. Perhaps no consecration was more affecting than that of Bro. and Sister Perry Stoukes with their infant, the youngest in the circle.

We sat again in the little hall, the crowd sifting out listening to the farwell words of Bro. Parham. We listened with tearful eye yet joyful hearts, to a real spiritual father, for he bade us lift up our eyes for our redemption was nigh, and not look to the partings but to the joy to be revealed in the redemption of our bodies.

Our farewell was also extended to our young brother, Ky Clark. From the time he received Pentecost, it was evident that the hand of God was on him for service. We went to our homes feeling from henceforth we are to share the responsibility with Bros. West and Hunter. We do not expect the revival to stop until every honest soul in Perris Valley is gleaned out for God. Persecution did not stop with the train that bore Bro. Parham to Los Angeles, but continues hot and heavy; but we rejoice that we are counted worthy to share it with our Master.

PERRIS, CAL.

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## CIRCULAR LETTER.

Baxter Springs, Kansas.

Dear Friends:-

Since the Lord has laid it on the hearts of the people to provide a home for my wife and children, and though there is yet about \$300.00 to pay, from the generous response already manifested we have no fear of the rest. Now I am anxious to make this small place as valuable to us as possible in providing food for the table and work to keep the children from idleness. So I am asking our friends everywhere to donate-

1st., TREES-fruit, nut or ornamental, shrubs, roses or small fruit of all kinds, bulbs of flowers, vegetables, etc., seeds of flowers or anything to beautify or is useful for food.

Please send note stating name or variety of things sent.

2nd., Desiring to have reading matter of worth for the children, as they have to read, I request everyone who can, to aid me in getting together a library, as I cannot do so out of the small income I receive.

Out of the books you do not care for in your homes, you can send Encyclopedias, Histories, Books on the Bible, Science, or any good moral books to read.

Thanking you all for your past kindnesses, I remain, your servant, for Jesus' sake,

CHAS. F. PARHAM.

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