

THE ORIGIN OF THE LATTER RAIN

by Chas. Fox Parham

This is Parham's view of the Latter
Rain Pentecostal Movements

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The story of the Origin of the Original Apostolic or Pentecostal Movements.

In the year 1898 and 1899 I was pastor of the Apostolic congregation located at 4th and Jackson Street, Topeka, Kansas. Composed largely of some of the best people in the city, who believe in a known-so conversion, holiness of heart and life, the healing of the body and the soon coming of the Lord.

In connection with our congregation we had a large healing, and mighty miracles were wrought in the name of the Holy child Jesus. Previous to this, I had been a holiness Evangelist after having left the Methodist Church, to get an opportunity to preach the above truths.

Having been a Holiness Preacher for some time, I was thoroughly grounded and rooted in the teaching of Sanctification, as a second definite work of grace, and I would like to state right here, in the opening of this article that for years no Apostolic, Pentecostal or Full Gospel preacher dared to open his mouth to dispute the doctrine of a second work of grace. Neither do I believe that any one can receive the real Baptism of the Holy Spirit without being first definitely Sanctified.

In the spring of 1899, I was led to visit various religious Institutions seeking to find any deeper truths than we were then preaching and enjoying. For years Sanctification had been called the Baptism of the Holy Spirit, or the same thing as taught in the 2nd. chapter of Acts. Then from Stephen Merritt of New York City, Dr. Gordon of Boston and Dr. Keene of the Methodist church, we learned of the precious anointing that abideth, which they all mistook for the Baptism of the Holy Spirit, and the Pentecostal outpouring, but which afterward proved to have been only the marvelous anointing that they received in the upper room when the doors was locked, and Jesus

came in unto them the first night after his resurrection. Thousands of Holiness people pressed into this new blessing, and rejoiced in an experience that was like an artesian well, ever bubbling within.

I had been among the number, but still hungry for something. I visited the Eye Opener Work conducted By Evangelist Kelly of Chicago, also the work of Dr. Dowie, who was still in Chicago, on Michigan Blvd, with an immense healing Home. Going eastward I visited Malons School in Cincinnati, examined the Christian Alliance Bible School at Shiloh, Maine conducted by Frank W Sanford, returning deep religious thought and activity. In all this trip I was convinced that people had been truly sanctified and anointed with the Holy Ghost, but still felt there was a mighty outpouring yet, for the church.

On arriving at Topeka, Kansas, my home, I found that two holiness preachers had stolen my work from under me and I was virtually set out in the street. A number of my friends urged me to start a training school for ministers and christian workers. After a series of miracles in which God wonderfully supplied the means we secured "Stone's Folly", a magnificent mansion, located a little over a mile west of Washburn College of Bethel, 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 the school was to fit men and women to go to the ends of the earth to preach "This Gospel of the Kingdom", Matt. 24. As witness to all the world before the end of the world, before the end of the age. Captain Tuttle, who with a few others of us, climbed to the topmost tower eighty seven feet from the ground, to dedicate that building. Above that building we saw a lake of fresh water,

Our purpose in this Bible school was not to learn these things in our heads only but have each thing in the

scripture 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, myself. and from day to day, week to week, 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 1899, we 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 second 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. For 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 anyone today ought to be able to speak in any language of the world if they had horse sense enough to let God use their tongue and throat. But still I believed that our experience should tally exactly with the bible, and neither Sanctification nor anointing that abideth taught by Stephen Merritt and others tallied with the second chapter of Acts, and having heard so many different religious bodies claiming different proofs as evidence of their having the Pentecostal baptism, I set the students at work studying more 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. Returning to the school on the morning preceding watch night services in the year 1900, at about 10:00 in the A.M.. 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 the indisputable proof on each occasion was, that they spake with other tongues. About 75 people beside all the school were there. At 10;30 P.M. sister Agnes N Ozman, (now La Berge) asked that hands might be laid upon her to receive the Holy Ghost 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 hands 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 other tongues.

She spoke in the Chinese language and was unable to speak in English for three days. When she tried to write in English to tell us of her experience she wrote in 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 that what He had so graciously poured out upon one He would pour out upon all. On the night of Jan. 3rd. I preached at the Free Methodist church in the city of Topeka, telling them what had already happened and that I expected, on returning to the second floor to find more. Passing down a long hall to the upper room, I 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, and twelve ministers who were in the school of different denoninations, were filled with the Holy Ghost, and speaking with other tongues. Some were setting and some were 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 Stanly, 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 Jesus. I fell on 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 heard in all my life. After praising God for some time I asked Him for the same blessing. When He distinctly made it clear to me that He raised me up and trained me to declare this mighty truth, it, with all the persecutions, hardships, trials, slanders and scandal, that it would entail, He would give it to me. I said "Lord I will, if you will just give me the blessing."

Just a word; After preaching this for 26 years with all the persecutions I have been permitted to go through, misunderstanding and the treatment of false brethren, and knowing all that that 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 abroad, when we were besieged with reporters from the 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, but all agreed that the students of the college were speaking the languages of the world, and that with perfect accent

and intonation. There was no violent physical manifestation. There was no chattering, jabbering, sputtering or stuttering. Each 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 any visitors.

Our first public appearance after others had received the gift of the Holy Ghost was in Kansas City in the Academy of Music about Jan. 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 of Pentecost from a holocaust ran wildly up and down the streets crying their papers, Pentecost, Pentecost, read all about Pentecost.

I have on record a sermon preached on this occasion. This is the first upon the Baptism of the Holy Ghost in all modern Pentecostal Apostolic, Full Gospel movements. Also on file are all that the papers had to say about these things in that day. Through great trials and persecutions we conducted the Bible School in the city of Topeka itself, then on to Kansas City. At which time I wrote the first book published by any full gospel people called "The Voice Crying In The Wilderness", in which was fully set forth almost in full all that is now being taught in different movements through out the world. Both the pulpit and the press sought to utterly destroy our place and prestige, until my wife, her sister, and myself stood alone.

Hated, despised, counted as naught, for weeks and weeks never knowing where our next meal would come from, yet feeling that we must maintain the faith once delivered to all the saints. When we had car fare we rode, when we didn't we walked. When buildings were closed to us we preached on the street. Thus continued the fight until the spring of 1903 when a Wesleyan lady

minister who was brought into the faith when we had held a meeting in Lawrence, Kan. in March 1901, invited us to hold a meeting in a mission she had established in Nevada, Mo. Here a mighty work was done.

During the summer months we felt led to EL Dorado Spring, Mo. where people came from all over the United States to try the virtue of spring water for the healing of their bodies. We stood at the corner of the park where steps led down to the spring. People came by the hundreds to hear the message and hundreds were healed, bearing the message to all parts of the United States. Our home was continually besieged with sick and suffering for prayer. One day Mrs. Ed Arthur, of Galena, Kan. who had heard the message on the street and who had been almost blind for years, came to the house for prayer. As she was returning to her rooms, being led, suddenly her eyes were healed, and the glorious light of day broke in upon her. On returning to her home in Galena, Kan. her healing was noised abroad. A friend of hers, Mrs. Hinckley, who had been given up by the physicians, who said she had but one chance in a hundred, came to El Dorado Springs, and was healed of a cancerous tumor and deafness in one ear of 42 years standing. With this came an invitation to Galena, Kan., where the revival was opened in a tent. Here the blind, lame, deaf and all manner of disease was healed. Great numbers were saved.

With cold weather approaching in the fall of 1903, the Grand Leader building, an immense double store room was secured. Here, nightly for three months people were saved by the hundreds, healed of every known disease, coming hundreds of miles to receive the ministry of healing. Perhaps 500 were sanctified and at least 250 received the Baptism of the Holy Ghost. The Joplin Herald, the Cincinnati Inquirer, the Philadelphia Ledger in writing up this meeting, declared it to be the greatest in power, and miracles since the days of the Apostles. Thousands attended the Watch night services and 600

remained until after sunrise to return to their homes. Spontaneously, meetings on these lines sprang up in all the mining camps around about. As the need demanded, preachers like mushrooms developed over night and went out to fill the pulpits in these different meetings. This meeting was followed by a great meeting in the City of Baxter Spring, Kan., where I located and have lived nearly ever since. Having been shown the greatest respect and consideration by my fellow men, and where for 22 years they have met annually to celebrate my birthday in numbers ranging from one to two thousand, until it has become a National affair. Meetings were then held at Melrose, a small village, 12 miles west of Baxter Spring, Kan. and as a result, the first Apostolic, Pentecostal or Full Gospel Chapel., of all modern movements, was erected at the cross roads of Keelville, 10 miles west of Baxter Spring, Kan.,. After a tremendous meeting with thousands in attendance, held in the great store rooms of the Roosevelt Flats at 9th and Main Sts., Joplin, Mo. at which so many people were saved and healed so that from the ends of the years 1903 and 1904 thousands of people from Carthage, Mo. through south east Kansas to Mimi, Okla. were believers in the power of the faith once delivered to the Saints. My physical strength gave way under the stress of labors and some of the people from that section of the country having moved to Texas asked me to go. I sought rest in the spring of 1904 with my friends at Orchard, Texas. In three days after I arrived there a great revival broke out and I was instantly strengthened for the campaign. So many were healed and so many saved and baptised in the Holy Ghost that there was scarce one left to plead the cause of the wicked one. Returning again to the work in Kansas and Mo. we held several meetings , culminating in the hard fight at Columbus, Kan., at which at the close a company of 18 workers accompanied me back to work in Texas. Stopping briefly in Orchard, Tex. where we were joined

by six other helpers, we invaded Houston, Texas in the summer of 1904. Without money, without taking collections, trusting only to God, we secured the Bryan Hall, then one of the largest in the city, threw out street worker, house to house visitation, until a mighty sweeping revival swept the city and towns about. Blind, deaf, lame, sick, haunchbacks and even those who had begun to mortify in death were healed. The Sanctifying power as well as the Pentecostal Power of God swept the meeting. I have copies of the Houston Post and Chronicle of those dates. Nothing like it had ever been heard tell of.

From this meeting went out workers to Alvin, Angelton, Brazoria, Neadville, East Bernard, Wallis, Brookshire, Katy, Humble and Crosby and many other places. Every where swept the power of God. Thousands became believers in the Full Gospel or Apostolic Faith as it was then called. Returning with most of my workers to northern fields again I after enlisted another company in the summer of 1905. With my new company of workers I again invaded the Southland. It was reckoned in the summer of 1905 that 25,000 people accepted the light of the Full Gospel. After visiting the different missions in south Texas we opened a campaign in Caladonia Hall, Houston, Tex. The street work, the slum work, won the admiration of the citizens of Houston.

W.F. Corothers, a Holliness preacher, who had accepted the faith the year before had gathered a large assembly in Brunner, a suburb of Houston. Following this revival we opened the work in Los Angeles. He had had a small Holiness church in the suburbs. He came daily for three months, taking all the truths and teachings that we had held from the beginning. Later both in his preaching and in the articles he wrote for his paper, he wrote word for word the things he had learned there. Early in the spring I made up the car fare and sent him as the first advocate of the Apostolic Faith to Los Angeles, Calif. where on Bonnie Bare St., with a company of white

and colored, Pentecost first fell in Calif. Moving from there to Azuza St., where one of the most tremendous religious upheavals of modern times occurred. But which later became tremendously freighted with wildfire and fanaticism, and yet through the printing of the paper-called the Apostolic Faith, and the news that went out, Pentecost was soon known through the world.

From this place went Mrs. Crawford, who established one of the Gospel movements in the country in Portland, Oregon. With immense headquarters and missions in many parts of the U.S. she was the first white woman to receive the Baptism of the Holy Ghost on the Pacific Coast. About this time Bro. Seymour wrote me frantic letters appealing for help. Spiritualistic manifestations, hypnotic forces, all the old time working up the animalistic power known among the colored people in camp meetings in the south with all manner of fleshly contortions broke loose in the meetings.

He appealed to me to come quickly to help him weed out that which was real and that which was false, but during a camp meeting held in Baxte Spring, Kan., in the early summer of 1906, I received a definite call to Zion City, Ill. to the home of Dr. Dowie, as any of the prophets of Old Testament times were called of God. Dr Dowie had been discredited and displaced. The actions of the new man who took his place had disgusted a host of Dr. Dowie's followers both in Zion City and throughout the world.

After entering the city and all doors being closed against me we opened meetings in many of the best homes of the city. Every night we had five meetings running which lasted from 7;00 P.M. until 12;00 P.M. with residences crowded upstairs and down. (Under special ministers and helpers) I made it a point to preach in five different homes every night. I preached at the first one at 7;00, the next one at 8;00, the next one at 9;00, the next one at 10;00 , the next one at 11;00. The results were that hundreds

were reclaimed from a backslidden state, marvelous healing took place,

Pentecost fell profusely, and thousands of Dr. Dowie's followers in Zion City and through the world, by reading my sermons in the "independent", were brought into the light of a fuller gospel than they had previously known. Dr. Dowie's ministers, workers, and Evangelists numbered at least 500 and are among the best in the world today.

Mr. Fred Bosworth, noted minister of today, was sanctified and baptised with the Holy Ghost and went out to his wide fields of labor. South Africa was swept by workers that went out from that meeting, who were instrumental in bringing this gospel to Mr. Robert Semple, first husband of Mrs. Aimee McPherson, and who received the light of the restoration of the Gospel of Jesus Christ from him.

In a later meeting, Raymond T. Ritchey, then a lad of 19 years, after a desperate struggle was wonderfully converted, whose ministry has awakened thousands to the knowledge and power of the faith once delivered to the Saints. From this first campaign in Zion City we returned to Los Angeles. To our utter surprise and astonishment we found conditions worse than we had anticipated. Bro. Seymour came to me helpless, he said he could not stem the tide that had arisen. I sat on the platform in Azusa Street Mission and saw the manifestations of the flesh, spiritualistic controls, saw people practicing hypnotism at the altar over candidates seeking the baptism, and also many who were receiving the real Baptism of the Holy Ghost.

After preaching two or three times I was informed by two of the Elders, one was an hypnotist (I had seen him lay his hands on many who came thru chattering, jabbering and sputtering, speaking in no language at all) that I was not wanted in that place. With workers from the Texas field we opened a great revival in the W.C.T.U. building on

Broadway and Temple streets in Los Angeles. Great numbers were saved, marvelous healings took place and between two and three hundred who had been possessed of awful fits and spasms and controls in the Azusa street work were delivered, and received the real Holy Ghost and spake with tongues.

During the years from 1907 to 1910, the latter rain spread with the rapidity of a cyclonic revival through out the world. Workers penetrated every country with the flaming message of the restoration of primitive christianity. Many religious movements and schools there captured, and had it not been for wild fire and fanaticism, spiritualistic and hypnotic forces with a lot of the old negro performances which were dubbed Pentecostal manifestations that accompany nearly every Christian worker that went out from Azusa street in Calif. the work would have appealed more fully to hundreds of thousands than it did. The power that was to accompany Pentecost was not foolish, ridiculous, insane, idiotic, fleshly performances, but the power to WITNESS.

The specific office of Pentecost is to give to the world a preaching church. During these years demonized spirits entered into many that would be leaders who immediately sought to organize, and harvest all the forces into organized movements that leaders and preachers might gain an easy living out of dupes. Perhaps nothing has been such a curse to religion as these evil spirits entering into would-be-leaders to organize the people of God.

Luther never intended to organize his work and neither did Wesley or Alexandra Campbell, but after their death, lazy , profligate mercenary preachers imbued with the spirit of hell, organized the results of their great work, thus creating manifold divisions among the people of God.

The Holiness work 30 or 40 years ago bid fair sweep to the world, untill the spirit of organization entered the meetings. So with Pentecost, a world sweeping revival

was on, untill mercenary faithless ministers began to organize different movements. Their arguments in each case was of a new organization that would unite all Full Gospel people with them. Thus bringing about a glorious church without spot or wrinkle to welcome back the KING.

Paul said, “Where there is divisions among you there is every evil thing” untill a pitifull spectacle is now presented to the world with 15 to 25 organized Holiness movement preaching sanctification when Jesus said that if we were sanctified we would all be one, and 15 to 25 organized Pentecost movements when Paul said we were to be baptised with the one spirit into the one body. With our forces all divided in this despicable manner, create a situation at which the old line preachers and sensible worldlians laugh, while every new preacher who creates any special stir starts a new organization.

When ever Satan decides on the down fall of any preacher and at the same time the destruction of many souls who have confidence in them he surrounds such a preacher (male or female) with a myriad of religious spirits who create a great religious stir and tends great popularity to their ministry, and often great numbers of converts are seemingly made and sometimes seeming healings results, but all this is to make the deception stronger in attracting a multitude of followers.

A "give" spirit enters these people and they are willing to sacrifice the last thing they possess in the interest of their favorite leader untill untold wealth flows into their hands, and like a sky rocket they shoot upwards illuminating the sky, dazing the multitudes who have pinned their faith to those leaders are suddenly undecieved, their idol falls, their faith is is wrecked and a pitifull multitude staggers along the religious highways leading backward and downward to hell.

Brethren, from the beginning I have maintained that this Full Gospel movement is not to organize new churches or start new movements or elevate men and women to great leadership, but to preach this gospel of the kingdom to all the world as a witness and that we as ministers and evangelists have only a message and no authority to organize or set the church in order as that special work belongs to the Christ of God who Himself will set in order the glorious church without spot or wrinkle, and that our unity can only be found in the bond of love and the unity of the spirit loving each other with pure hearts fervently, in honor preferring one another, each one filling their place in the body, the church, beautifully compacted and joined together by that which every joint supplies and working in wondrous harmony.

That all the ministers could work in the interest of each other and such movement which began 26 years ago still maintains hundreds of missions and perhaps 100,000 adherents with hundreds of preachers and evangelists and we maintain the National Camp Meeting at Baxter Spring, Kan, or within a radius of full Gospel Pentecost believers in the world. All the position that I have ever know in this great unified body of believers is a sort of seniority, because of the years I preached this gospel before others did, and I have been granted a position of authority upon the question as to what is Full Gospel or Pentecostal meeting or teaching.

We have at all times maintained a spirit of fellowship and love for all others of every name sect, and order.

Nearly all the fight of 26 years that has been waged against me has been caused by jealousy in the hearts of those organizing who sought to lord it over God's heritage under one system of organization and another, until today the majority of Full Gospel Pentecostal missions are either ruled or lorded over by some man or woman who are complete dictators and spend their time

in gathering tithes and seeking to obtain the titles to the church property.

Such a spectacle is presented in one city in the country where eight or ten religious leaders are today worth from \$50,000 to a million gained out of their followers. Commercialism has well nigh eaten up the Full Gospel Movement.

Our original plan, which we maintain was strictly biblical and was that in each locality a community chapel would be opened where all the people of the community, where church members or not might find a church home, where they express a larger faith in God than they could in their own creed-bound institutions, and where unchurched people might find a place to work for God and all together maintain a great revival spirit the year around.

It was a church where the control of affairs was wholly vested in a board of elders and that local sovereignty was the Bible order and where pastors and evangelists were invited by the elders and those regularly attending such meetings invited them, and that we should have an itinerant ministry both pastoral and evangelistic offices. Each one doing their respective offices and then moving on.

I maintain that dictatorship of preachers over audiences of this kind is property itself, and that all Holiness, Full Gospel Pentecostal missions that have organized themselves into little churches are part of Babylon and will go down in the coming crash when Anarchy sweeps the world.

Among the prominent leaders that came up in the movement was J.W. Seymore, the colored man, who started Azusa Street. He had spent six months getting all the teachings in the Bible School in Houston, Texas, and we sent him to Calif. From this work the first white woman to receive the Holy Ghost on the coast went to

Portland, Ore and established the immense work called the Apostolic movement.

She was Mrs. Crawford. She maintained most all the teachings of the movement except the hellish anti-Christian doctrine of eternal torment and inherent immortality which we have always utterly repudiated as wholly unbiblical invented by the Roman Catholics and adopted by the Protestants.

As a result of the work in Zion city thousands of former Dowiettes through out the world became independent Christians and at least 500 ministers and Christian workers went out to the ends of the world to preach the Full Gospel. Among them was the Bosworth Evangelistic forces, the Richey Evangelistic forces, the John G. Lake Evangelistic forces, which created such a stir in South Africa until mighty miracles were wrought and hundreds of thousands of whites and natives were brought to the light of the Full Gospel.

One Evangelistic party who deserve much credit because of great sacrifices undergone to secure knowledge which afterwards gave them much prominence as Evangelist are the Morton Sisters. In the early days of their Christian experience Sis. Eva taught school during the winter months, saving as much as she could of her salary, while Sis. May and Bess remained at home to sew and prepare the necessary things to enable them to attend the National Convention where they might obtain the teachings and be instructed in the things of God. Then loading everything into a covered wagon with a small team of horses, they used to come over 100 miles walking up the hills to relieve the horses and thus foot sore and weary came into the meetings. Afterwards they secured work in factories, both in Chicago and Zion City helped them that they might receive furthur instructions in our meetings, that they might be further prepared for their life's work.

The result have been that they have done a mighty work for God.

It would take too long in this article to mention the very prominent men and women in every country of the world who are now preaching the restoration of the Full Gospel, until you can scarcely enter a community where you will not find meetings of larger or less proportions along Full Gospel lines. The saddest part of all is the despicable jealousy among preachers and missions of various organizations.

Regardless of what work may be going on in any community backed up by any of the Full Gospel movements, each of the other movements are seeking to enter, steal the sheep and start a new corral of believers. But in spite of all this the day is coming shortly when all churches and missions will utterly be broken down and the truly spiritual ones will be gathered into the garner and united together in the bond of love and the unity of the Spirit believing and practising every thing that Christ and the Apostles taught which is an essential preparation to meet the Lord, and the church all glorious without spot or wrinkle will not be the result of some man or womans organizing schemes but inaugurated by the Lord Himself. His church is a spiritual house, built up of lively stones, baptised by the one spirit. into the one body over which "He sets in the church Apostles, Pastors, Teachers, Prophets, Evangelists, miracles, helps, healings, governments and diversities of tongues.

All self-exalting leaders of today are blaming God for having led them to do this or that or the other thing until often I am sorry for God for the things that these would be leaders lay to His charge.

All selfish, mercenary, honor loving preachers are bound to fall and bite the dust, and all their selfish schemes fail, and only those who unselfishly pour out their lives before God in humility will be able to go on. Even now many of them are going that way. Many with understanding shall fall to try those that remain, yet those who fall shall be "hopen with a little help".

When ever an individual gets another Christian or a preacher or leader between himself and God, or exalts any man in their own stead or estimation, that individual thus exalted is bound to fall, in their estimation, so they can get their eyes off that one and on to Christ. God may permit us to use some one for a crutch for a season, but after a while He will break every crutch, however painful it may be to us until we lean wholly and solely upon the Christ of God.

Every babylonish woman (church organization) must be divorced until we lean wholly upon Him, espoused to one husband, even Christ.

THE PEOPLE WHO ARE TO COMPOSE THE GLORIOUS CHURCH WITH OUT SPOT OR WRINKLE WILL BE THE TRULY SPIRITUAL ONES WHO WILL BE DRAWN OUT OF ALL THESE BABYLONIAN CHURCHES AND MOVEMENTS INTO A FREE AND INDEPENDENT CHRISTIAN LIVING, THUS PERMITTING THE CHRIST OF GOD TO ASSEMBLE THIS FREE MATERIAL INTO THE GLORIOUS CHURCH. AND IN SPITE OF ALL OUR PREJUDICES, DIVISIONS, SCISMS. CREEDS, DOCTRINES AND TEACHINGS THAT NOW SEPERATE THE TRUE PEOPLE OF GOD, THAT DAY IS SOON COMING WHEN PURGED FROM SECTARISM, SELF EXHALTATION, ECT. ALL THE TRUE PEOPLE OF GOD ARE GOING TO BE BROUGHT INTO BLESSED UNITY, FELLOWSHIP AND LOVE, SEE EYE TO EYE, HAVE THE SAME JUDGMENT AND THEN AND NOT UNTIL THEN WILL THE MIGHTY WORK OF CHRIST AGAIN BE SEEN IN THE EARTH.

WHEN FAIR AS THE SUN, CLEAR AS THE MOON, TERRIBLE AS AN ARMY WITH BANNERS, THE CHRISTIAN CHURCH WILL GO TO THE ENDS OF THE WORLD IN THE LAST GREAT

EVANGELISTIC WAR OF ALL AGES, RAISING THE DEAD, CASTING OUT DEVILS, CLEANSING THE LEPERS, HEALING THE SICK AND CAUSING MULTITUDES TO FLOW INTO THE HILL OF THE LORD.

While speaking in tongues has been in every century in a limited measure more or less since the days of the Apostles few authentic cases are known in the last century except that of Chas, G, Finney. Many who claim the experience anti-dated the pouring out in Topeka, in 1900 proved to be a spiritualistic origin and while we do not discredit all these who claim to have the experience previous to that, we do claim that this outpouring and ministry that came out from that school was the beginning of all latter rain movements and after an exhaustive study the Government at Washington, D.C. has recorded the fact in the Archives of Religious Cults that it was through my ministry that these truths of the full Gospel are now preached through out the world.

This was taken from the 1926 edition of the Apostolic Faith paper. Written by Chas. Fox Parham.

I don't know how factual this article is, but thought you might enjoy reading it.

Fred

You might want to check this website for more information on Charles Fox Parham

<http://www.derekvreeland.com/articles/Azusa.doc>