

The Apostolic Faith

OFFICIAL ORGAN OF THE APOSTOLIC FAITH MOVEMENT

Vol. IV

JUNE 1928

No. 6

Consecration

While we choose, we are not willing;

Consecration yieldeth all;

Consecration means obedience

To the Spirit's every call.

Meaneth dying, meaneth living—

Death of self, and life in God;

Meaneth work, or patient waiting,

Or submission 'neath the rod.

Meaneth such a full surrender

We shall never dare to ask

Why God gives our faith such testing,

Or assigns so hard a task.

We are here to be perfected;

Only God our needs can see;

Rarest gems bear hardest grinding;

God's own workmanship are we.

—Selected.

**DIVINE HEALING IS TRUE BIBLE
TEACHING, AND THEREFORE, SOUND
BAPTIST DOCTRINE**

Sermon by Rev. John Roach Straton, D. D.
Preached Sunday Evening, November 13, 1927
at Calvary Baptist Church, New York.

Text: The words of Jesus: "These signs shall follow them that believe—they shall lay hands on the sick and they shall recover. (Mark 16:17, 18)

"Is there any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up." (James 5:14, 15)

Nothing is surer than that God still heals the sick, according to His promise, through faith and by the power of the ever living Christ.

There is also nothing surer than that Satan and his atheistic satellites will always try to hinder this work of God and to hurt God's servants who seek to fully obey Him.

It is true, also, that some Baptists seem to have been deceived by the false statements made by designing enemies of our work here in their effort to make out a case against us, and to prove that we are not good Baptists, if we believe, teach and practice divine healing.

Tonight, according to promise, I shall endeavor to make clear that divine healing is true Bible teaching, and, therefore, sound Baptist doctrine.

I wish to say, in the beginning, that the very foundation principle of the Baptist denomination is that the Bible is the truly inspired and therefore, the authoritative Word of God; that we are duty bound to obey its commandments; and that the individual soul has the freedom, competence, and right to learn the truths of the Bible under the guidance of the Holy Spirit, to deal with God for himself, and thus to find through Him everlasting life.

Any man, preacher or laymen, who denies or perverts any part of the Bible, is not and cannot be a real Baptist. The whole criterion, therefore, of Baptist orthodoxy is whether or not the Bible is really accepted as a sufficient "rule of faith and practice," to use our time-honored Baptist term.

Even some Baptist preachers in this city seem to have been deceived and deluded by the false statements made about us, by some of these designing foes of the work here. Therefore, I have felt that it would be timely to review the Bible teaching on divine healing and see whether the pastor of Calvary Baptist Church is the heretic in this matter, or those who deny the truth and the practice of divine healing, according to the Scriptural method.

If divine healing is clearly taught in the Bible, and especially if it was taught and commanded by Jesus Christ, and if the method of anointing the sick with oil and praying for their recovery is directed in the Bible, then any one who obeys that commandment and follows that method, provided he also obeys the Bible at other points, is a good Baptist, while anyone who disobeys the commandments and refuses to follow the injunctions of the Bible, at these points, is not a good Baptist, regardless of what his official position may be, and despite vociferous claims to the contrary.

Real Baptist Heretics

There are so-called Baptist preachers in New York City now, serving as pastors of so-called Baptist churches, who have publicly repudiated the true inspiration and the authority of the Bible, the full deity and virgin birth of Jesus Christ, His vicarious atonement upon the cross, the literal resurrection from the tomb, His promised second coming again to the earth, and even our immemorial practice of immersion as the only Bible baptism.

Strange to say, the preachers and churches who have done these things, have not been reprimanded by any officer of our Baptist denomination, but if the pastor of this church dares to lift up his voice on behalf of a sorely neglected and glorious truth of revealed religion namely that of divine healing, he is at once excoriated before the public and held up to scorn and ridicule, by grossly false and malicious statements.

It is a part of our Christian duty, to take with what grace may be possible, such misrepresentation, abuse and persecution, but it is nevertheless our duty also to declare to men the whole counsel of God, and to refuse to be turned aside one hair's breadth by any of these false or malicious things.

preserved. Grieve not the Holy Spirit by doubting. It is the Holy Spirit that preserves, and it is by Him those who trust are sealed unto the day of redemption. Shall we not let God put His seal upon us? The evil workers of darkness and destruction will have no power to break that seal, or to harm spirit, soul, or body until our Lord's return; "until the redemption of the purchased possession."

The Holy Spirit is not only the seal of full redemption, but the earnest also. "Earnest" is defined as "something of value given by a buyer to a seller to bind the bargain; a pledge." The Holy Spirit is given as the earnest "of our heritage." It is the pledge, the full assurance that all Jesus purchased for us on Calvary will be given us. And it was no partial salvation He bought there. "To the uttermost" is the extent of that purchase. spirit, soul, body, the whole groaning creation, and the earth itself are included in this uttermost salvation, for "He comes to make His blessings flow as far as the curse is found." The full gospel is the theme of the whole Bible. May the Holy Spirit anoint our eyes that we may see its fullness, and not grieve Him by failing to get the vision.

WHY I BELIEVE IN CHRIST'S VIRGIN BIRTH

The Birth of Christ was so wonderful and important, that every circumstance attending it is worthy of our attention, and capable of improvement. We are here informed of the time and the place.

As to the TIME it was under the reign of Augustus. Luke could not have distinguished it by a more illustrious mark, than the name of a man, the greatest prince then in the world, as he governed the Roman empire, which had extended itself over the largest and fairest portions of the inhabital earth. What is related indefinitely, is liable to dispute and mistake: whereas, particularity tends to gain credence, and renders falsehood easier of detection. Hence the Evangelist mentions a remarkable fact attending the period; "It came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed;" and adds, "And this taxing was first made when Cyrenius was governor of Syria.... Here, however, a difficulty occurs, which infi-

delity, always alive to the worst of causes and feeling the paucity and poverty of its resources has readily laid hold of.

It must be granted that Cyrenius, as Josephus, and all the Greek and Latin historians, agree, was not governor of Syria till eleven years later. But first it is supposable, that, though he was not the actual governor, he presided on this occasion by a special commission from Augustus. This agrees with the history of the Emperor, which shows us, that, in several instances, he sent his particular friends to superintend the enrollment, without leaving it to the care of the ordinary governors of the province. Did not David do the same when he wished to number the people? There were rulers over all the tribes of Israel; yet he sent Joab who went through all the land and brought him the result at the end of nine months and twenty days.

Secondly: Dr. Campbell renders it, "And this enrollment first took effect when Cyrenius was governor of Syria."

Though our version reads "taxing" it is in the margin "enrolling." There was some difference between these. For though the registering was generally with a view to the taxing, yet the latter did not always immediately follow the former: it only laid the foundation for it, by showing the Emperor the number and wealth of his subjects, whenever he chose to demand soldiers or money. Now though the decree for enrollment was issued eleven years before, it was not acted upon till Cyrenius was governor of Syria; and the Roman power, on the expulsion of Archelaus from Judea, first levied the tax on the Jewish people. We have a similar instance in our own history. William the Conqueror wished to make a survey of the kingdom. This was done and was the Domesday Book, and which is still extant. It was six years in making, in England only; and no payment of taxes was made upon it till twelve years after. Either of these solutions is perfectly satisfactory and there is no inconsistency between them—the one does not invalidate the other. And when to this we add, that the fact itself was notorious; and that Luke could not be deceived, and must have known that he could not be misunderstood at the time; we see another instance of the weakness

of infidel objection. But Luke mentions this affair, not only to authenticate the truth of his narrative but the Messiahship of Christ. His coming had not only been foretold, but the time of it. We allude to the prophetic declaration of the dying Jacob.

When speaking of Judah, he said, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come: and unto him shall the gathering of the people be." That is when he should come, the supreme power should be dislodged from their possession. And here we see the accomplishment of it for the supreme power had now fallen into the hands of Herod the Idumean who was exercising his vile tyranny under the favor of the Roman sovereign, master of Syria and Palestine.

The place was Bethlehem. It is called the City of David, because there He was born. But the word city, which the Jews used so differently from us, should not mislead us. It was only a small village in which nothing had occurred to aggrandize it. Here He was brought forth and not in Jerusalem, or Rome, or any other illustrious place. Was this to intimate that His kingdom was not of this world? What cannot ennoble greatness, greatness can ennoble. How has the birth-place of the Mantuan bard been noticed! How many cities contended for the honor of Homer's birth? The birth of Jesus instantly drew to this village a new star, and sages from the East, and the angel of the Lord, and a multitude of the heavenly host; and has made it to be remembered in all generations. Therefore said the prophet Micah, "Thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting."

That He was to be born here was known and expected, not only by the Chief Priests and Scribes, as we see in their answer to Herod, but even also by the common people, who argued against Him, when they supposed that He was not born there—"Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?"

But let us not forget the occasion of the event. For it was, humanly speaking, the most unlikely thing in the world that Jesus should

be born here. For Bethlehem was not the place of Joseph's residence; but Nazareth, in Galilee. But the decree requiring that every one should repair to his own patrimonial city to be enrolled, Joseph being of the house and lineage of David, goes up from Galilee, out of the city of Nazareth, in Judea, unto the city of David, which is called Bethlehem, and Mary with him, being great with child. And so it was, that while they were there, waiting for his registry, the days were accomplished that she should be delivered! Mary thought of nothing but accompanying Joseph. Joseph thought of nothing but the mandate of the emperor. The emperor only obeyed his vanity and pride; and yet all these ignorantly but unitedly, conduced to fulfill the determinate counsel and foreknowledge of God. How freely men can act! and yet how necessarily!

How real, and yet inexplicable, is the concord between human liberty and the certainty of events! What is contingent where Divine veracity is concerned? How impossible is it that the Scripture can be broken! How wonderful is the providence of God. By what methods does it conduct its plans to their completion! How easily and yet how uncontrollably, does it bend to its pleasure all the dispositions and movements of creatures, who like men in a boat, look one way, and row another!—Selected.

THE QUAKER GIRL'S DREAM

I dreamed I was on my way to school, when suddenly I noticed a great crowd upon the green. People were hurrying to and fro, and when I asked what all this commotion was about, a girl said:

"Why don't you know? It's Measuring Day and the Lord's angel has come to see how much our souls have grown since last Measuring Day.

"Measuring Day!" said I; "measuring souls! I never heard of such a thing," and I began to ask questions; but the girl hurried on, and after a little I let myself be pressed along with the crowd to the green.

There in the center, on a kind of throne under the green elm, was the most glorious and beautiful being I ever saw. He had white wings; his clothes were of shining white, and he had the kindest yet most serious face I ever beheld. By his side was a tall golden rod, fastened upright in the ground with curious marks

storm should break before they could reach home; but he only said to the little one. "Where are you going?" "I'm going wif you," said she. Then the father asked, "Where am I going?" Sweetly came the answer, "I don't know." Then more distinct than the noise of the coming storm there came to the Christian father's heart this question: "Though the way seems dark and often you are tempest-tossed can't you trust me as your child trusts you?" And faith was strengthened.—The Expositor.

**A HISTORY OF KANSAS JUST
PUBLISHED IN FIVE VOLUMES**

Contains a Brief Sketch of Many of her Notable Citizens. It has the Following to Say of Chas. F. Parham

(See History of Kansas State and People. Compiled by Wm. E. Connelley 1928 Edition Volume 111.)

Rev. Charles F. Parham.—The attractive little city of Baxter Springs, Cherokee County claims as one of its honored and influential citizens the distinguished and world-famed evangelist whose name introduces this paragraph and who was the originator of the Apostolic Faith movement, for the restoration of primitive Christianity. Mr. Parham has maintained his home at Baxter Springs nearly a quarter of a century, and here his spacious and attractive residence had its nucleus in the brewery building that he purchased and transformed to its present uses. Instead of being a place for the manufacturing of intoxicating beverages, the building now figures as a center from which has gone forth a great and noble influence in bringing humanity back to the simple and upholding faith of primitive Christianity. A New York statistician has given Mr. Parham credit for the conversion to Christianity of fully 2,000,000 persons, through his personal appeals and through the medium of ministers who have loyally followed his teachings and example.

Charles F. Parham was born at Muscatine, Iowa, June 4, 1873, and is a son of William M. and Ann Marie (Eckel) Parham, both natives of Pennsylvania, where the former was born in Philadelphia and the latter at Germantown, the Parham family having been founded in the old Keystone State in the Colonial period of Amer-

ican history. Charles F. Parham was a lad of five years when, in 1878, his parents came from Iowa to Kansas and numbered themselves among the pioneer settlers in Sedgwick County, where the father instituted the reclamation and development of a productive farm, the home having been one in which luxuries were few but which was a pervading spirit of gracious Christian faith and practice that the son who was to become a distinguished evangelist can look back with satisfaction to the benignant influence of the home of his boyhood and youth.

After profiting by the advantages of the Kansas graded schools Chas. F. Parham attended the Methodist Episcopal College at Winfield, this state where he prepared himself for the ministry of the Methodist Church. After his ordination as a clergyman he served as pastor of the Methodist Church in Eudora, Kansas, as successor of Rev. Dr. Davis, the founder of Baker University, this state. He entered evangelistic service in 1894, and during the long intervening years his work of zealous consecration has been splendidly fruitful. As an evangelist he has labored faithfully and with great success in all parts of the United States and Canada, and has often addressed audiences of 7,000 persons. Each year during the past 20 years his birthday anniversary has been celebrated by great assembles of his followers and other friends at his home in Baxter Springs, and from an article that appeared in the Baxter Springs Citizen of June 2, 1928 are taken, with minor paraphrase, the following extracts: The Rev. Charles F. Parham, senior minister of the Apostolic Faith and original preacher and teacher of all Full Gospel movements, will be honored here next Sunday for the twentieth year in celebration of his birthday anniversary. Similar affairs held in past years drew crowds of from 1,000 to 2,000 people, and the evangelist has been showered with letters and telegrams of congratulation, as well as with gifts of all kinds."

From another newspaper are gleaned the following statements, in which minor changes are made in reproduction: "Mr. Parham says that he was moved to bring out the new doctrine through his experience as a young minister when he preached two years with only one conversion to show for his work. His conviction that the people wanted the old-time religion re-

at regular intervals from top to the bottom. Over it, in a golden scroll, were the words, "The measure of a perfect man."

The angel held in his hand a large book in which he wrote the measurements as the people came up at the calling of their names in regular turns. The instant each one touched the golden measure a most wonderful thing happened. No one could escape the terrible accuracy of that strange rod. Each one shrank or increased to his true dimensions—his spiritual dimensions, as I soon learned, for it was an index of the soul-growth which was shown in this mysterious way.

The first few who were measured after I came I did not know; but soon the name of Elizabeth Darrow was called. She is the president of the Aid for the Destitute Society; and she manages ever so many other societies, too, and I thought, "Surely E. Darrow's measure will be very high indeed."

But as she stood by the rod, the instant she touched it she seemed to grow shorter and shorter, and the angel's face grew very serious as he said: "This would be a soul of high stature if only the zeal for outside works which can be seen of men had not checked the lowly, secret graces of humility and trust and patience under little daily trials. These too, are needed for perfect soul-growth."

I pitied E. Darrow as she moved away with such a sad and surprised face to make room for the next. It was poor, thin little Betsy Lines, the seamstress. I never was more astonished in my life than when she took her stand by the rod, and immediately increased in height till her mark was higher than any I had seen before, and her face shone so I thought it must have caught its light from the angel, who smiled so gloriously that I envied poor little Betsy, whom before I had rather looked down upon. And as the angel wrote in the book he said, "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

The next was Lillian Edgar, who dresses so beautifully that I have often wished I had such clothes and so much money. The angel looked sadly at her measure, for it was very low—so low that Lillian turned pale as death, and her beautiful clothes no one noticed at all, for they were quite overshadowed by the glittering robes beside her. And the angel said in a sol-

emn tone: "Oh, child, why take thought for raiment? Let your adorning be not that outward adorning of putting on of apparel, but let it be the ornament of a meek and quiet spirit, which is, in the sight of God, of great price. Thus only can thee grow like the Master."

Old Jerry, the cobbler, came next—poor old, clumsy Jerry. But as he hobbled up the steps the angel's face fairly blazed with light, and he smiled on him, and led him to the rod; and behold, Jerry's measure was higher than any of the others. The angel's voice rang out so loud and clear that we heard it saying: "He that humbleth himself shall be exalted."

And then, oh, my name came next! And I trembled so I could hardly reach the angel, but he put his arm around me and help me to stand by the rod. As soon as I touched it I felt myself growing shorter and shorter, and shorter, and though I stretched and strained every nerve to be as tall as possible, I could only reach Lillian's mark—Lillian's the lowest of all, and I was a member of the church for two years!

I grew crimson for shame, and whispered to the angel: Oh, give me another chance before you mark me in the book as low as this. Tell me how to grow. I will do it all so gladly do not put this mark down!"

The angel shook his head sadly. "The record must go down as it is, my child. May it be higher when I come next time. This rule will help thee. "Whatever thou doest do it heartily as to the Lord, in singleness of heart as unto Christ."

And with that I burst into tears, and suddenly awakened to find myself crying. But, oh, I shall never forget that dream! I was so ashamed of my mark.

Follow Christ and Climb

It was in the late afternoon of a hot July day and the evening time was hastened by an approaching storm. A farmer was hurrying to drive the cows home from the pasture. While the wind swept through the trees overhead, the lightning flashed through the gathering gloom, and the thunder rolled, he walked with rapid steps through the narrow valley.

Thinking he heard something in the path behind him, he turned, and saw his little daughter of four summers hurrying along close behind him. He was alarmed lest the

THE APOSTOLIC FAITH PUBLISHING CO.

CHARLES F. PARHAM, Editor.

At Baxter Springs, Kansas

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695 Atchinson St. Pasadena, Calif.

OFFICIAL ORGAN OF THE APOSTOLIC
FAITH MOVEMENT

NOTICE—Address all matter for publication and send all money for the paper to Mrs. S. E. Parham.

OUR MOTTO:—To Serve God and Humanity. until He Come. In a Sinless, Sickless, Deathless Body—Be this our ambition and goal.

This paper is sent free of charge to all who desire it. Donations of any amount will be received to defray publishing expenses.

In sending in remittances, please send, if possible Bank Draft or Postal Money Order, and not Personal Check, as the exchange on these is exorbitant.

Change of Address, if any, should be sent to us promptly, giving both old and new addresses. This is necessary as papers are not forwarded.

EDITORIAL

This paper is mailed to all free, especially the poor. All those who can give are expected at once and from time to time to give all they can to keep it going, spreading the original truths of the Pentecostal Apostolic Movements or latter rain work to all the world. This will mean that some will have to give into the hundreds to do this.

This paper is the official organ of 100,000 Apostolic Faith believers who are firmly established in the following truths: Conviction for sins, followed by repentance to God and man; this results in a real conversion—thus conceived of God and made alive. To remain justified we seek, through entire consecration, sanctifying grace and thus enter a life of true holiness. In this grace of sanctification we teach deliverance from all disease, inbred and acquired, as well as the law of sin in our members, which enable us to live above disease as well as sin.

What Do We Owe Others

What is the measure of the love we owe to others? It is the measure of what we think is owing to ourselves. "Love him as thyself." Observe if I may use such a word, the equity of this divine rule. It makes us the judge of what we ought to do. It imposes upon us no duty that we have not already acknowledged for ourselves.—Dean Stanley.

SPECIAL ANNOUNCEMENT

Beginning about the first of September, I will start west and south for lectures on the Holy Land and so I want all the towns where these lectures are wanted to report to me at once. Unless this is done we will have to pass up places where I would like to speak and where I know many would like to hear and see the pictures of the Holy Land. My trip will take me first to western Kansas and Oklahoma then into western Texas and New Mexico.

Now I am going to get out a bill with all the places and the dates for the meeting. To do so I must have all the places with all the dates on them then I can mail out bills to all the places with all the dates on them and save lots of money in so doing. I shall expect the towns thus to be visited to do lots of local advertising in papers and with bills too.

Now these are the things I must know, the name of the town, the name of the hall, theater or church and the days of the weeks when these are available. If a theater then we can show them in one day afternoon and night otherwise we will have to have two nights in a place.

Now let each town desiring these lectures get busy and appoint a committee and get me the information at once as no dates can be made after bills are printed. The lectures are free so that every one can see them, sometimes a free will offering is taken to defray expenses.

Two nights, one hundred slides each night with lecture the chance of a lifetime to see Palestine by one who has spent many months there. Address all communications to Chas. F. Parham, Baxter Springs, Kansas.

THE SURPASSING LOVE OF CHRIST

"On bended knee, I beseech the Father

That Christ may make His home in your hearts

Through your faith.

So that having your roots deep

And your foundations strong in love.

You may become mighty to grasp
with all saints,

The Breadth, the Length, the Depth, the
Height,

Of the Love of Christ,

The knowledge surpassing Love.

And so be filled, to the full, with God

Himself."

—Addie C. M. Brown

sulted in his organizing the Apostolic Band, and his conviction and deductions have been amply confirmed, as he has preached to audiences varying from 2,000 to 7,000 persons during the intervening years, while thousands have been saved through his earnest ministrations."

It was thirty years ago that Mr. Parham felt that the world needed the restoration of primitive Christianity, with all its gifts and graces, and he was moved to leave the narrow confines of the modern pulpit to preach everywhere the "New-Old Way." Mr. Parham has been signally blessed and favored in his great work as an apostle of righteousness and his rewards have been on a parity with his consecrated zeal. In connection with his work he founded the paper known as The Apostolic Faith, and which is issued in his home city of Baxter Springs.

On the 29th of December, 1895, was solemnized the marriage of Mr. Parham and Miss Sarah E. Thistlethwaite, who was reared in Kansas, of English ancestry, her parents having been birthright members of the Society of Friends. Mr. and Mrs. Parham have four sons and one daughter, and all reside at Baxter Springs except Rev Wilfred C. who is a traveling evangelist in the Apostolic Faith. Claude W. is engaged in the grocery business at Baxter Springs; Philip A. is associated with his older brother in the grocery business; Esther is the wife of Ernest Rardin: Rev Wilfred C., as previously noted, is a traveling evangelist; Robert L., remains at the parental home.

CHRISTIAN GIVING

There is one essential difference between Christianity and any of the other heathen religions, and that is in the wonderful love of God, revealed in John 3:16, and especially indicated in the words, "God so loved the world." The same spirit is further developed when we know that Jesus gave Himself for our sins and our hearts are made glad as we read of the Gift of the Holy Spirit. Praise the mighty Name of the Lord Jesus. And is that the end of the blessed gospel? No, we are told in the Word, of the nine gifts of the Holy Spirit which are given to the Church to strengthen edify, and to empower it for the service to which it has been called.

And so the very foundation of the Christian

faith is based on giving by the motive power of Divine Love. But to even a casual observer there appears a very definite lack in this wonderful Christian grace, not always a definite lack of the spirit of giving, but the lack of a definite Spirit-led, and Spirit-guided benevolence.

How often there is another motive than that of the divine love and compassion of Christ for giving. How often, as it were, there is the gift but alas, it is tied that some ulterior purpose be accomplished. And so many true Christian givers have been discouraged, and even wondered whether after all there is the virtue in this Christian duty that they have thought there was. They have seen wasted efforts, thwarted movements, and alas, with the vision of the waste has come the setback in hilarious giving, and an unnatural withholding for the time being.

Is not the remedy for such a situation found, as in all other ills and troubles, in the Will and Word of God, under the direct guidance of the Holy Spirit? If the income of every saint, and true child of God were definitely held up to the Lord in prayer for God's blessing, and then the direct leading and guidance of the Holy Spirit sought in its disposal, would there not be a complete riddance of all inconsistencies in the financial arrangements of the work of the Lord at home and abroad.

There would naturally be a more definite going out in faith by those who were called of God knowing that as needs grew, they would only have to lay hold on God, and God would be able to speak to His people, revealing the needs exactly as they were.

But alas, we find few saints these days who even think of praying over their gifts but who are led by outside appearances, who are influenced by the appeals of man, and by the impulse of the moment. This gives an open door for carnal methods, and closes the door for faith to operate in its fulness, and yet after all is said and done, the pioneer for God who dares to launch out on God alone will never be left. God dare not forsake and will supply his every need.

But it is the lack of blessing that returns to the giver when he spasmodically gives, and is ruled by natural ways, and appearances. Not being led by the Holy Spirit, and not making his gifts as unto the Lord Jesus Christ, he is unable to receive the divine reward, but in the

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sire the fellowship of so faulty a brother anyway? The Christ answer is "The love of the brethren."

We are too apt to make ourselves an alien to our nearest and dearest brother, too apt to think all our striving with him, just an echo and hollow mockery with no balm nor cure. If we live with Christ we cannot just live with ourselves, we must have companionship. And upon these two hang all the law.

Jesse M. Barnes.
Carthage, Missouri.

Webb City, Mo.
August 8, 1928

Dear Ones Everywhere:

After returning home from a very successful campaign in Cave Spg. Ark., we went to Webb City, Mo., to hold one service, and the power of God was so present that the whole church stood up in a body and requested us to stay at least for a week. We are still here and another wonderful revival is in progress, and the Lord is wonderfully blessing. It is said by the people here that this is the best meeting they have ever had in the Frisco Mission. The Mission is packed every night, and great interest being manifested. Frisco Mission is a fine, large, airy building situated right on the car line and seating about 500. 35 souls have been wonderfully saved and reclaimed and the old saints are being revived until there are some glad shouts in the church building many nights.

At the baptismal service Sunday afternoon the people had to say with those (in Luke 5:26) We have seen strange things today. For after we baptized the candidates we came out of the water to find four, weeping on the banks under terrible conviction. Down on the sand we all knelt and they all prayed through and rose to their feet with their hands lifted toward heaven praising God, then into the water they went and were baptized. After these four came out another woman who was deeply convicted in the meetings and would not yield, came down to view the baptismal services and they found her behind a tree weeping as though her heart would break. We again knelt and prayed and she came through shouting. She entered the water just as she was clothed and was baptised. There certainly was some rejoicing on the bank

of the river that day that will not soon be forgotten by the Webb City people nor by the Evangelists.

The Lord is still saving souls and His blessed word is given out each evening with signs following and we are praying that many may be saved before we close Thursday night. We will then attend the National Camp Meeting in Baxter Springs, Kansas.

We feel like saying "The Lord doeth all things well." Praise His precious name forever.

We give Him all the glory,
Wilfred and Alice Parham.

ANSWERED PRAYER

Much that perplexes us in our Christian experience is but the answer to our prayers.

We pray for patience, and God sends tribulation; for tribulation worketh patience. Rom. 5:3-55.

We pray for submission and God sends suffering, for we learn obedience by the things which we suffer. Heb. 5:8.

We pray for unselfishness, and God gives us opportunities to sacrifice ourselves by thinking on the things of others, and by laying down our lives for the brethren. Phil. 2:4; Matt. 27:42; 1 John 3:16.

We pray for victory, and the things of the world swoop down upon us in a storm of temptation for this is the victory that overcometh the world, even our faith. 1 John 5:4.

We pray for strength and humility, and some messenger of Satan torments us until we lie in the dust crying for its removal. 2 Cor. 12:7.

We pray for union with Jesus, and God severs natural ties, and lets our best friends misunderstand us and seem indifferent to us; and calls on us to walk "alone". Isa. 51:2; 63:3.

We pray for love, and God sends peculiar suffering and puts us with apparently unlovely people, and lets them say things which rasp the nerves and lacerate the heart, for love suffereth long and is kind, love is not impolite, love is not provoked. Love beareth all things, believeth, hopeth and endureth; love never faileth (Cor. 13:48.)

We pray for likeness to Jesus, and the answer is, "I have chosen thee in the furnace of affliction. Can thine heart endure, or can thine hands be strong? Are ye able?" Isa. 48:10;

(Continued from Page Nine)
CHRISTIAN GIVING

words of the Lord Jesus Christ, in speaking of the man who prays at street corners for outward show and to receive public applause, "he hath his reward," which soon passes away.

One of the outstanding blessings the writer can testify to in his past experience and during the time of business, before stepping out for God in Japan, was the wonderful uplift in the Holy Spirit, and the edification in his soul as God month after month made clear and distinct His will regarding the countries, the cities, and names and addresses where the Lord's money should be used. When it was not made clear, more prayer was resorted to until the will of the Lord became known and in practically every case, as the acknowledgment of the offering was received, whether from India, China, or Japan, the actual proof that God had met a specific need, and led decidedly to the very day of sending, was a blessing that those without the experience cannot understand.

Shall we not develop this christian virtue by much prayer, by waiting on the Lord, and by moving under the direct leadings of His Holy Spirit?—Japan and Pentecost.

TORNADO HITS CAVE SPRINGS

The Revival fires are still burning in Cave Springs as a result of the recent Revival conducted by Wilfred C. Parham, soloist and musician and his wife Alice Wilson-Parham, evangelist. A splendid report comes in from Mr. and Mrs. B. F. Alley of Cave Springs, saying it was the best revival held there in 10 years, both saint and sinner was stirred, numbers of souls were saved and reclaimed, and many nights the power of God fell in copious showers until the people would sit in their seats and weep bitterly. The building would not half accommodate the crowds so between five and six hundred would stand on the outside, some nights as many being on the outside as there was on the inside and they came running from the outside to kneel at the altar for salvation. Healings were also much in evidence; one woman who had been afflicted with Epeleptic fits for 12 years was prayed for and healed after a day of fasting and prayer. Others were wonderfully healed and many helped.

A baptismal service was held the last Sunday

afternoon of the campaign, and more than half of the converts were baptised. It is said that this is the largest crowd at a baptismal service we have ever had. The beautiful Lake was surrounded with people who came from miles around.

Each night of the campaign a verse of scripture was given out and a prize was to be given to the one who could quote them all correctly and as they were given. The contest took place the last night, and there were three who were able to quote the 21 verses right off without a mistake; those three being Mrs. John Clement, Bro. Willard Brown, and Bro Neil Saurey, all three received prizes.

It would not be fair to the children if a word was not said about the children's choir of fifty voices who entertained the audience for 15 minutes each night with their splendid little songs and choruses which Bro Wilfred taught them. Many of the children were saved during the campaign and the meetings are still going on under the leadership of Neil Saurey, who is doing a splendid work amongst them. The Haire twins which were home during the campaign were a great help in the meetings with their personal work and beautiful cornet solos.

THE LOVE OF THE BRETHERN

When a certain text of Scripture becomes peculiarly precious to us by reason of the Holy Ghost enlightenment upon our understanding, and we try to impress the importance of it upon the unreceptive mind of a best friend and Christian Brother, who would pass it up lightly, as if it were a piece of childish fiction and unworthy of even a passing thought. It is then that we become conscious of our infinitesimal weakness and feel like throwing up our hands and crying out to God, O Lord! What's the use?

When we find our deepest convictions questioned by the ones we most sincerely trusted and the enemy at this stage seeks to impress upon us our own importance, and at the same time show us our brothers faults, and makes us believe that our own Christian talent is far above par, and that it was just our own superior ratings that kept alive within us that desire for his fellowship, and now that the ties that bind us and him have been repeatedly broken, why not cast him loose? Why should we de-

than a thousand who go with the crowds but have not the spirit of prayer. The man or woman who truly prays is doing business in great waters. He deals with the merchandise of heaven, and things that are eternal.

He reckons with God, holds council with Him makes His appeal to Him, lays hold of His great strength.

He brings to God poverty and asks for riches brings foolishness and asks for God's wisdom; brings ignorance and asks for knowledge brings helplessness and asks for power; brings guilt and asks for forgiveness; brings pollution and asks for cleansing; brings coldness and lukewarmness and asks for fire; brings heaviness and asks for joy and gladness.

He comes empty and asks for fullness comes with darkness and pleads for light, comes with loneliness and finds fellowship; comes with things human and temporal and walks away with God's things and blessings eternal.

Praise His holy name.

"Sweet hour of prayer, sweet hour of prayer,
That calls me from a world of care."

—C. Wells

Be Kindly Affectionate One to Another

We are not responsible for the acts of others but it is our moral duty to influence for good, and the best way is by kindness.

Let us not keep the alabaster boxes of our love and tenderness sealed up until our friends are dead but may we fill their lives with sweetness now.

Speak approving cheering words while their ears can hear them, and while their hearts can be thrilled and made happier by them.

The kind things we mean to say when they are gone, say before they go.

The flowers we mean to send for their coffins send to brighten their homes now, while they can enjoy them.

I would rather have a plain coffin without a flower, a funeral without an eulogy, than a life without the sweetness of love and sympathy.

Let us learn to anoint our friends with the oil of true love before burial as post-mortem kindness does not help the troubled spirit.

Flowers on the coffin, cast no fragrance to the loved one who is gone. Backward o'er life's weary way, I often think of these few words,—

"In filling loves infinite store,

A rose to the living is more

If graciously given before

The hungering spirit is fled.

A rose to the living is more,

Than sumptuous wreaths to the dead."

—Mrs. Minnie Peregoy.

1. The Breadth of Divine Love.

"As far as the east is from the west, so far hath He removed our transgressions from us."

Psa. 103:12.

Not as far as the north from the south. No railroad is laid around the globe from north to south. But you may travel around the globe from east to west, yet you can never reach the west.

The breadth of the Love is the World. 1 John 4:14.

"He loved a world of sinners lost."

"When time's mighty cycle of ages shall close
Eternity open in blissful repose,

Then shall the world know that God was truly love,

Enthroned as the Changless, all changes above.

2. "The Length of Divine Love."

"God is love." 1 John 4:8, 16.

"From everlasting to everlasting." He is Love. Psa. 90:2.

He loves with an "everlasting Love." Jer. 31:3.

Jesus, Thou Love Everlasting,
Thy Love I know

I joy in the cross, and the passion,
Of long ago.

Jesus, Thou Love Everlasting,
That Love of yore,

Shall be my grateful gladness
Forevermore."

3. The Depth of Divine Love.

"Thou wilt cast all their sins into the depths of the sea." Micah 7:19.

I have stood on the deck of a steamer in the Mediterranean Sea, and dropped an orange peel into its clear, blue waters and watched it drop down, down, where it never could be seen any more, and joyfully put my name in the promise, "He hath not seen iniquity in" Abbie. Num. 23:21.

"O love that will not let me go,
I rest my loving soul in Thee,

Ezek. 22:14; Matt. 20:22.

And in the furnace He melts us into something of His own tenderness and gentleness, and teaches us how to bear one another's burdens, and how to live to make intercession for the sick and the sorrowful. Gal. 6:2; Heb. 7:25; Eph. 6:18.

But this is only the transitory side. There is an everlasting recompense of praise and honor and glory at the revealing of Jesus Christ. 1 Peter 1:7. "For the momentary lightness of our tribulation, in a manner yet more and more excelling, is working out for us an age-abiding weight of glory; so long as we are not looking out for the visible things, but the invisible; for the visible things are but for a season, whereas the invisible are ageabiding." 2 Cor. 4:17, 18. Rotherham.

"He answered prayer,
Not in the way I sought,
Not in the way I thought He ought,
But in His own good way, and I can see,
He answered in the fashion best for me,
And I am glad that I had such a share,
In His parental love and tender care.
That He thus answered me,
He answered prayer."

—Abbie C. M. Brown

THE IMPORTANCE OF PRAYER

The great success of a preacher for thirteen years, was because of a righteous man's prayer. The effectual, fervent prayer of a righteous man availeth much.

The spirit of prayer had been on this man every Saturday night till after mid-night for the pastor that the blessing of the Lord might be upon him and give power to his preaching; that the church of the living God might be refreshed and revived and that sinners might be converted; that those that had wandered from the fold may return to Father's house, Demons and evil forces cast out in Jesus' name; all manner of distress healed; christians deepening their lives in God's love, accepting and receiving the anointing of the Holy Spirit, the baptism of the Holy Ghost and fire and pressing forward to the mark of the high calling in Christ Jesus, the pearl of great price and looking forward to the redemption of the body, all to God's honor and glory.

Later this man found himself weary and listless on Saturday night. He felt the old impulse to pray, but he yielded to the weariness of the flesh and went to bed instead.

The next Saturday night the spirit of prayer stirred in him again, but with less urging than before. Again he yielded to the pleading of the flesh for rest and eased his mind with the argument that it was not his prayers that had brought the blessings for so many years. Dear readers, God is counting on your prayers, as unity makes strength.

The third Saturday night the impulse had died down and now he could not pray. He felt he had sinned against his pastor, his brethren, the poor sinners and God. That he had grieved the Spirit who so graciously helped him and so signally honored and answered him for thirteen years. Are you neglecting your prayer hour? Be faithful over the little things and God will make you ruler over greater things. Matt. 25-21. Pray, and faint not by the wayside. Luke, 18-1.

Pray, lest you enter into temptation. Matt 26-41.

We find the prophets prayed. Jesus fasted and prayed in the wilderness forty days and forty nights to over-come sin and evil for us. In the garden, He prayed till He sweat as it were, great drops of blood.

So if Jesus prayed, how much more do we need to pray?

May God help us. Oh, for praying men and women! Oh, for more young people, who instead of spending half the night at movies, dances or parties would spend their time in prayer for God's cause.

What high honor would be theirs, what glory would crown them, what dignity would cloth them as friends and workers with God. They might be poor and unknown here, but they would be well known in heaven.

The angels would be interested in them and would encamp around them and God would teach them, enrich them with all grace and the beauty of holiness.

It was not with thirty two thousand men, but with three hundred that Gideon gained the great victory over one hundred and twenty thousand Midianites.

And it is so still that two or three wrestling, praying, believing men of women are better

life. Rom. 8:6.

And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God. Rom. 8-27.

We can hide nothing from God, for He knoweth all things and seeth all things.

Jesus said, He is the Light of the world and He that followeth Him shall not walk in darkness but shall have the Light of Life, John 8-12 And He commanded us to preach unto the people, and to testify that it is He which was ordained of God to be the judge of quick and dead. Acts. 10-42. Jesus also said to let our light so shine before men that they may see our good works and glorify our Father which is in heaven., which we cannot do except we be born of the Spirit of God. Then being born again of the Spirit we have an inheritance promised us which is incorruptible, undefiled and that fadeth, not away, reserved in heaven for us, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus, which is not an outward sprinkling of water but the receiving of the Holy Spirit of God within the heart. Let us therefore keep our hearts and minds set and stayed on God lest we lose it.

Yours in Christ
O. F. Wendt, Bellville, Texas.

Hurry Not Thy Prayers.

Prayers to God regular and earnest, never intermittent for any reason, never hurried over for any weariness or for any coldness; this is one chief means of keeping our spiritual growth healthy and alive. If we would live in any degree by that ideal which our better selves sometimes set before us, we must steadily maintain the habit of regular prayer. For whether or not we are conscious of it at the time, there is a calm and unceasing strength which can be thus engaged on our souls, and thus only.—Frederick Temple.

MY HIDING PLACE

Though thorns my pathway may beset,
My cheek with sorrow's tears be wet,
My daily cross be hard to bear,
And burdened my poor heart with care,
Yet will I ever trust in Thee,
And to Thy arms of mercy flee,

Thou art my Hiding Place.

Though steep and rough the path I tread
Through highest earthly hopes lie dead,
And clouds are dark, there's light above,
And ne'er will I distrust Thy love;
For when my soul was lost in sin
The Rock was cleft to take me in,
O, blessed Hiding Place!

Though all life's sweetest joys are crushed,
The sounds of harp and tabret hushed;
I'll follow Thee unto the end.
Safe guided by Thy loving hand;
And evermore will I abide,
Close sheltered in Thy bleeding side,
O, blissful Hiding Place.

Safe from all danger and alarm;
Secure from every sense of harm;
E'en death itself has lost its sting,
And doubts and fears have taken wing,
For I am washed in Jesus' blood,
My life is hid with Christ in God.
O, glorious Hiding Place!

My God, my King, my Savior Thou.
To Thee my heart and soul I bow,
Low at Thy feet I humbly fall,
And joyful, crown Thee Lord of all.
My rock of refuge, my defence,
No power shall ever pluck me thence.
Secure my Hiding Place.

—Celia Sanford

"The love of Christ, the starting place,
For runners in the heavenly race,
Thou art the Overcomers' goal,
The perfect triumph of the goal.
"The love of Christ it satisfies,
Even while here it crucifies.
For by the sanctifying cross,
Comes heavenly love, through earthly loss."

—A. C. M. Brown

I LOVE THE LORD

I love the Lord for His Holy Word,
And for His precious cleansing blood.
For the Holy Ghost that He has sent,
For the precious moments with Him I've spent.
For the wonderful light He gives so free,
I love Him because He first loved me.

—Mrs. Fred Petty, Orion, Mich.

Giving Thee back the love I owe,
That in Thy ocean depths its flow,
May richer, fulfilled be."

4. The Height of Divine Love.

"We shall.....reign with Him." 2 Tim. 2:12

"Mid the light and peace and glory,
Of the heavenly Father's throne,
Christ for me is watching, waiting,
To share with me His throne.

"Filled with this joy, no trial here
Can grieve or cloud, my loving Lord,
Giving throne-rule with Him.

"He and I in that bright glory,
One deep joy shall share,
Mine to be forever with Him,
His that I am there."

—Abbie C. M. Brown

The greatest of all pleasures is to give pleasure to one we love.—de Bonfflers.

STANDING ALONE

There are, within the range of everyone's life, which must be solitary, passages of duty, which throw one absolutely upon his individual moral forces, and admit of no aid whatever from another. Alone we must stand sometimes and if our better nature is not to shrink into weakness, we must take with us the thought which was the strength of Christ: "Yet I am not alone, because the Father is with me." The sense of right can more readily indurate the tender than melt the rocky soul, and that is the most finished character which begins in beauty and ends in power; that leans on love of kindred while it may, and when it may not can stand erect in the love of God; that shelters itself amid the domesticities of life duty wills, and when it forbids can go forth under the expanse of immortality, and face any storm that beats, and traverse any wilderness that lies beneath the canopy.—James Martineau.

WE DO NOT KNOW WHAT TO SAY

Two African chiefs came to James Chalmers the missionary, and said:—

"We want christian teachers, will you send them?" Chalmers had no one to send and he said:—

"I have no one. I cannot send anyone."

Two years passed away, and those two chiefs

came to him again. Chalmers himself happened to be at liberty, and he traveled over the intervening country, and arrived on a Sunday morning. To his surprise he saw the whole tribe on their knees in perfect silence. Chalmers said to one of the chiefs, "What are you doing?" "Why, he said, "We are praying." But Chalmers said, "You are not saying anything."

"White man," the chief answered, "We do not know what to say. For two years every Sunday morning we have met here; and for four hours we have been on our knees, and we have been praying like that, but we do not know what to say."

Some time ago in the villages in Japan a man who had been dissatisfied with the idol worship of his village for forty years, heard a rumor of a sect of religion that believe in the living God. He inquired diligently into this rumor, for he had always believed that there must be one supreme Being, a living God, the Creator of all men. But the only thing he could find out to satisfy his great heart hunger for truth was that in connection with the people who believed in the living God was a ceremony connected with water.

So hungry was this man for the knowledge of the truth, and for a knowledge of the living God, that every morning for a year he would arise and go to the pump in the back yard, strip off his clothes, and pour over his naked body buckets of water in the name of the living God. He did this for a year, and we came to his village then, preaching the gospel of Jesus Christ, and one of the wonderful memories that we shall ever have is of him finding full salvation, and the memory of his earnestness in learning to read, that he might study his Bible and the earnestness with which he preached Jesus to his neighbors.—Japan and Pentecost.

TO BE CARNALLY MINDED IN DEATH

God, the Father, hath begotten us again unto a lively hope through His abundant mercy by the resurrection of Jesus Christ from the dead. As we were carnally born we could not please God, because we fulfilled the lusts of the flesh. We were in this world without hope and without God. So God sent His Son into the world in the likeness of sinful flesh and for sin condemned sin in the flesh that we might have

Greetings to All:

We are closing a very successful campaign here at Simeal. There has been quite a number saved and some healing, also. Many have been spiritually uplifted and more firmly established in the truth of Gods word.

We have had large crowds and splendid interest and much conviction, but seems we are so near the end, people can't break away from the clutches of sin surely satan is loose with all his powers to keep the unsaved from seeking God and Christians from advancing.

We leave again for Texas about June 10 and will visit several places also want to announce our summer campaign to be held in Rockdale, Texas July 1 to 29. We need much prayers.

Yours for the Gospel
Floyd M. Durham.

**MODERN WOMAN'S GARB DEPLORABLE
POPE PIUS SAYS
Suggests Ancient Nuns Should Be Emulated**

Rome, Feb. 29.—Pope Pius delivered a severe indictment against modern fashions and the undignified lives of the twentieth century women in a long discourse in Consistory Hall of the Vatican on the occasion of memorial services for several nuns glorified by the church.

After praising the modesty sanctity and family devotion of Elizabeth Mora and Anna Maria Taigi, two nuns of the Holy Trinity order, who were formerly mothers of large families before taking the veil, the Pope contrasted their lives with the present generation of short-skirted, cigaret-smoking, tea-dancing mothers whom he declared, dishonored the name of Christian.

His Holiness declared that it was especially sad to see ladies whose youth could no longer be taken for granted, cavorting like debutantes.

"How far away we are from the examples of those other holy Christian wives and mothers—those other models of Christian life, thought and action in their families—when we see all these poor young girls, these poor young ladies and what is even more sad, those who are no longer young. They show that they have no sense of the name Christian and what it means in dignity of life and dress," the Pope said.

Modern mothers' dress is an insult in the eyes of God and a stumbling block and disparagement of their womanhood in the eyes of the world, the Pope declared. He ended with an exhortation to mothers of families to mend their ways, to adopt more modest dress and to emulate the ways of the ladies of the last century and so regain their lost status as "queens of their families and as good wives and mothers."

**Free Love Spreads As English Youth Revolts
At Old Marriage Laws**

London, Feb. 19.—"While they do not seek that glare of publicity in which their American cousins revel," the Sunday News states today, "a growing number of England's young intellectuals are marking their dissatisfaction with marriage and divorce laws by entering into unsanctified and unsanctioned unions.

"They urge that they are being driven into the state known as free love, although they enter it in the belief and hope that it will endure all their lives. They are serious in their attitude—they do not make it a cover for promiscuity. Our correspondent is personally aware of many of these unions and is able to say that a very large number of young people of the same type, who are as yet unattached, are frankly opposed to marriage under the present conditions of civil and religious contract.

"Some of their objections are: the divorce law allows a revengeful party after love is dead to bar a legal union with another; the marriage of two persons earning separate incomes means increased taxation for one or the other; once married, a woman is apt to say, 'You must keep me for life;' when a divorce is granted the court does not take into consideration the modern woman's capacity for supporting herself and bearing her part in the support of the children; in uncounted thousands of cases one spouse or the other will not seek a divorce for religious reasons and the court does not have any discretion."

—Sometimes one may exclaim: If only we could go back again to the starting point, how different might have been our life. But such may well cry back to youth. Guard well thy choice. It is the switch which determines the track of life.

up, and lifting up our heads for the day of
temptation draweth nigh.

Your sister looking for His coming.

Mrs. Bert Stoner

Wyandotte, Okla.

Dates for the Lectures on the Holy Land

Since returning from Palestine I have been flooded with requests from all over the country to show my pictures and lecture on the Holy Land. Where I have shown them the largest halls and auditoriums were packed into the streets. I am fully dated up until the first of July. And as we are going to have the Camp meeting in August will only have July to make dates for now, and these will probably be made in Western Kansas, Oklahoma and Northwest Texas. I had planned to reach southern Texas, California, and the northwestern states at once, but this tour will have to wait until Sept. In the great audiences that have been listening to these lectures they are swept into tears or lifted into shouting as they view the scenes connected with the life and work of our Lord and Savior. While many have had no interest in religion whatever are lifting their hands for prayer for salvation. At the close of these meetings we pray for the sick. Not only are many healed in the meetings, but daily the mails bring us word of those who are being healed at a distance to whom we have sent blessed kerchiefs. If everybody will be patient I will endeavor to get to your town as soon as possible.

National Camp Meeting

An extraordinary desire on the part of the ministry and laity all over the country expressed in urgent appeal by letter has compelled me to surrender and promise to lead the National Convention this year. Of course each section of the country would like to have this camp meeting near them, but we are compelled to have it where it will be most central for everyone. And as it is most convenient for me with all my other duties in the publishing of the paper and the world wide correspondence, and as I can more readily attain tents and other necessary needs for the camp meeting here in my home town with a splendid backing in my home community I feel we should have it in Baxter Springs, Kansas. It will convene August 11th and close August 26th. Let every-

one arrange their affairs to be present at that time. We expect to have splendid preachers and teachers, and song leaders for the entire meeting. It will be a feast of fat things, as everyone knows who has ever attended a national camp meeting.

Now it will lighten my burden and save me greatly if everyone will begin to save and forward their tithes and offerings for this camp meeting. Last year my life and strength gave way under the burden of the meeting, and I was near death for some time. I would ask everyone when sending in donations to state definitely what your donation is to be used for, whether for the camp meeting, the paper or for personal use.

Sincerely Yours

Charles. F. Parham.

The Birthday Meeting

The 22nd annual birthday gathering was held in the Baxter theatre in Baxter Springs, Kansas. Although it rained for three days preceding the gathering, yet many ministers and many others arrived by train or auto from many states. Hundreds came from within driving distance and all enjoyed a glorious time. The music was furnished by the Gospel orchestra of Baxter directed by Walter Michener. A splendid choir lead by Wilfred C. Parham singing the old time songs. Both these were a great blessing and uplift to the congregation. The morning service was largely given over to the testimonies of visitors. In the afternoon Mr. Parham spoke more especially to the Ministers present. At night he gave a splendid address upon Palestine enlarging upon the message which he had given over the radio in the early morning at Picher, Okla.

Not only was Mr. Parham recipient of letter of congratulation and good cheer from all over the world, but presents and offerings came from a host of people who had been benefited by his ministry. Among the presents was a new ford coupe, \$75 worth of song books from Thore Harris, (publisher) and a lovely rocking chair, and a shower of kerchief's neckties and socks. In thanking the audience many of whom had given him presents he said I am 55 years of age but if you are all going to treat me this way I will just have two birthdays a year instead of one. Surely it was a great day of comfort, gladness and cheer to the one who has fought for many years in the front of the battle.