

The Apostolic Faith

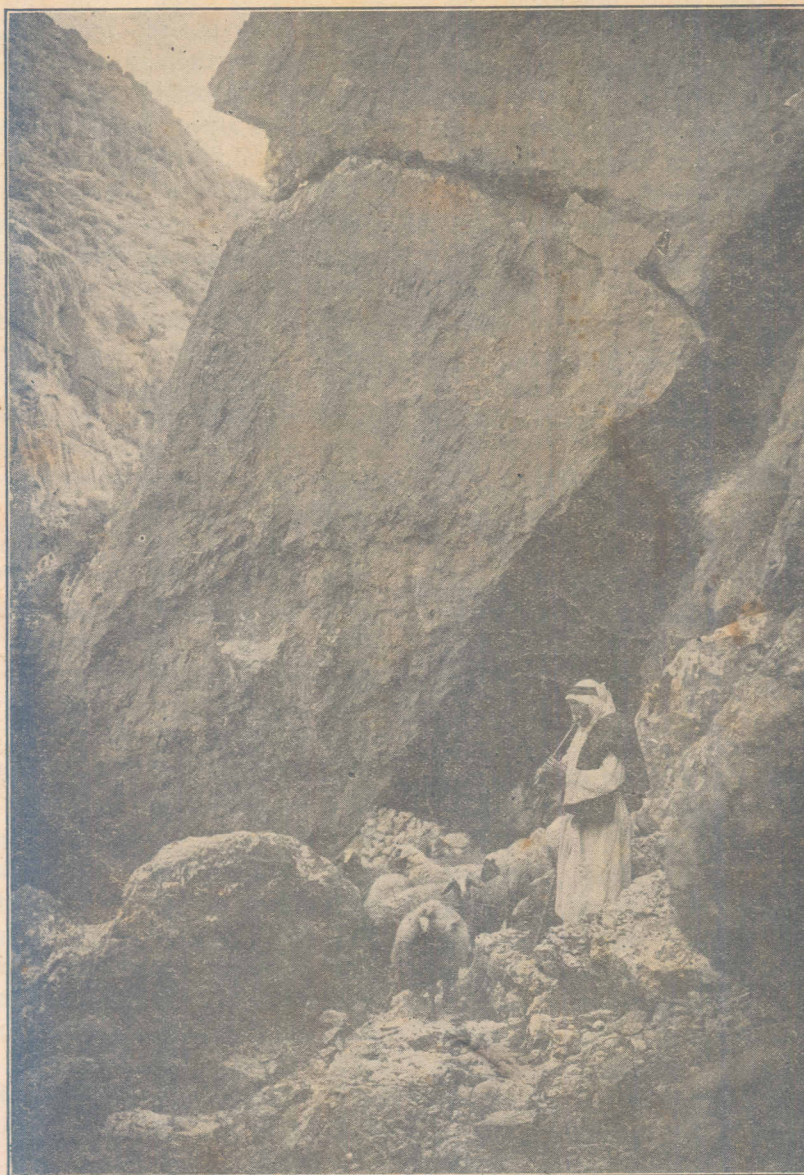
Lift up the standard for the people.—Isaiah 62:10.

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The Twenty-third Psalm



American Colony Photo

I will fear no evil; for Thou art with me;

Psalm 23:4.

UNITY

While entering a pulpit in an Eastern state, God distinctly spoke these words to us,—“Divide the Body into the 12 tribes.” While we believe, and know that God does speak to us, giving us revelations, visions and dreams, yet the devil often comes as an angel of light with voices, revelations and visions, and we have made it a rule to believe, and receive only such as are in strict conformity with the Word of God, exalting, glorifying Him; not receiving any, however fair and beautiful, that would exalt man or the self-life. Knowing that this commission was in strict conformity with the Word of God, and the prayer of Jesus that has troubled the ear of God for 1900 years for fulfillment, we sought out the lesson to be found in dividing the body to the twelve tribes. (Judges 18, 19, 20 and 21 chapters; please read.) As in those days there was no king in Isreal, so there seems to be no God in Zion to-day. The Levite stands for Christ in the lesson, while the concubine stands for the Church, having left her father’s house (the world) and gone to live with her Lord; she forsook him and went back to live with her father until onlookers could scarce tell, whether she was ever married or not. When her lord went down to speak kindly unto her, to seek her return, her father (the world) sought to retain him by flatteries, winning and feasting; but he would not stay, for his home was among the mountain peaks of Canaan and not upon those low plains of folly.

Taking His Church, the Lord proceeds with her to the higher plains of spiritual attainment, so that now in the last few years, there has been a mighty wave of spiritual power, forcing the Church into experimental salvation, holiness and healing. Yet the night drew on, holiness people failing to walk in the deeper truths, the blood ceased to cleanse, they became narrow and sectarian; while many of them ran into raving fanaticism, declared they could no longer worship with this or that organization, declaring everything of an organized nature to be Babylon, they went forth to be gathered into some little mission in a store building around the corner in the suburbs of Babylon, and in a few years—when they though their friends would no longer recognize it, brought out their Babylonish garment from its hiding place and began to wear it. They be-

came as sectarian and narrow in their little missions as they declare the churches to have been, while loudly proclaiming that God sets the members in the body as it pleases Him,” they forget that God appoints over them Apostles, pastors, teachers, etc., (I Cor. 12:28.), until the holiness movements have either—refusing man teachers and leaders—run wildly into individualism, come-out-sin. (religious anarchy). Or else have blindly followed the leadership of some “goat,” ascribing to them divine authority and infallibility, have exalted men to the place of God, rendering to them in their so-called revelations absolute obedience; following them far into the jungles of unscriptural teachings of man exaltation and wildest fanaticism.

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

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

So in these chaotic times we shall reveal the spirit of perfect love and unity, by honoring every true apostle, pastor, teacher and worker of whatsoever name or order they may be—their respective places; loving one another with pure hearts fervently, realizing that he that

for us is not against us.

For there is just such a happy medium to receive light and truth from whatsoever source it may come, not to displace our own light or experience, but to add to and illuminate it. Keeping our hearts free from all sectarianism, free to love every true child of God, and not to show a spirit of overbearing pride toward a weaker member who has not been able to comprehend the height and depth to which we have attained; to love and honor those who have the rule over us in the Lord.

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

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

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

The Lord gave us this commission: "Divide

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

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

God giving to every man liberally and upbraiding not.

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

Unity is not to be accomplished by organization or nonorganization. Unity by organization has been tried for 1900 years and failed. Unity by non-organization has been tried for several years and resulted in anarchy, or gathered together in small "clicks" with an unwritten creed and regulations which are often fraught with error and fanaticism.

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

This is true and will accomplish the desired end if it is followed; for if you continue in sanctification, walking in the light, going on into the heights of Canaan, driving out the enemies, taking the much land yet to be possessed; you will find the Baptism of the Holy Spirit,

secure the establishment, fixing and settling in God, reaching entire sanctification of spirit, soul and body. While the inception of sanctifying grace brings you holiness and perfection you are commanded to go on into the maturity in perfection.

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

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

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

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

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

Every new teacher who comes up proclaiming unity whether in an organized or an unorganized form, demands an acceptance of their creed or baptism before entrance can be ob-

tained into what they term the true Church all of gold.

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

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

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

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

Teacher, has caused us indeed to see "eye to eye."

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

"Oh, says some one, if the blood of Jesus Christ would cleanse one in this manner, would he not become an infallible teacher?"

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

Please read the 34th chapter of Isaiah: God's rebuke to the preachers of to-day, and the he-goats of these latter day movements, and how they do not heal the sick. God will take them into His own hand. This is now to be fulfilled.

Read all the marginal renderings in connection with that chapter.

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

Charles F. Parham

MY WISH

Could I but lift the veil and see
 The great unknown;
 Could I but pierce the gloom and see
 The vast beyond;
 Look off into the future; aye;
 And peer into the land of perfect day;
 Ah; No; I do not want to see or know
 What lies beyond;
 I could not bear to know the mysteries;
 I could but trust, and leave it all with God;
 He knoweth best. —A. A. Wilson

A little **real faith** will remove a mountain of difficulties.

Sinners are slaves of satan. Christians are servants of Christ.

MY GRACE IS SUFFICIENT FOR THEE

II Cor. 12:9.

As I write the headline to this little heart-to-heart talk, I am sure it has meant much to our dear readers, as it has to me. We look about us and see the things that are coming upon the earth, and the testings and trials that we all must meet in some way or other, and we know that of ourselves we are not sufficient for these things.

We with the Psalmist David ask: Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill?

He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. Psalm 15:1-3.

Jeremiah says (17:9.) The heart is deceitful above all things, and desperately wicked. Who can know it?

As we see the wickedness and weakness of humanity we know we cannot "walk uprightly" or "work righteousness," without the Christ in our lives, so we look unto Him, and say in triumph with Paul:

And God is able to make all grace abound toward you, that ye always having all sufficiency in all things may abound to every good work. II Cor. 9:8.

Not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God. II Cor. 3:5.

"Grace is flowing from Calvary,
 Grace is fathomless as the sea,
 Grace for time and eternity,
 Grace enough for me."

In II Cor. 12, we read: Paul besought the Lord thrice that "the thorn in the flesh" might depart from him. God did not take away the "thorn in the flesh" but He did answer prayer by giving him sufficient grace to go on preaching the gospel in spite of what might have seemed from a natural standpoint unanswered prayer and defeat.

There are many different opinions as to what Paul's "thorn in the flesh" was, perhaps it might be easier for us to tell what our "thorn in the flesh" is. Whatever it might have been, we know that it was something that was not of God, for Paul spoke of it as "the messenger of

satan to buffet me." If it was not of God, why then was not Paul delivered from it when he **prayed so earnestly?**

Paul explained it when he said, "Lest I should be exalted above measure." He realized that he was human (as we all are) and that it was possible, "through the abundance of the revelations" that he might feel that he was especially favored of God and depend on his own strength or experience and forget that we must all draw daily our strength from God. He is our righteousness, our all in all, and without Him, we are nothing—God let "the thorn in the flesh" remain and made "the messenger of satan" a blessing, to Paul by keeping him humble, so that He could use him for His glory. Truly sometimes our disappointments are God's appointments, which are working out a purpose in our lives, which perhaps we cannot now see or know.

And we know that all things work together for good to them that love God, to them who are the called according to His purpose. Romans 8: 28.

My grace is sufficient for thee: for my strength is made perfect in weakness. II Cor. 12:9.

If we are strong in our own strength and experience and do not feel the need of God, then He cannot manifest His power through us.

If we believe we are righteous, then God cannot reveal His righteousness but when we see ourselves as God sees us (our righteousness as filthy rages) then shall we cry unto Him for a wedding garment, the robe of His righteousness. Then, and then only, shall we be able to stand when He appeareth, "accepted in the Beloved." Kept by His power, and standing in His strength.

"He giveth more grace when the burden grows greater,
He sendeth more strength when the labors increase;
To added affliction, He addeth His mercy,
To multiplied trials—His multiplied peace.
When we have exhausted our store of endurance,
When faith seems to fail ere the day is half done;
When we come to the end of our hoarded resources,
Our Father's full giving is only begun.

His love has no limit, His grace has no measure, His power no boundary known unto men;
For out of His infinite riches in Jesus,
He giveth—and giveth—and giveth again."

—A Taylor.

In the garden, when Jesus prayed, "If it be possible, let this cup pass from me," it might seem that this prayer was unanswered but the later prayer was fully answered, "nevertheless, not as I will, but as Thou wilt." (Matt 26:39) As Christ took upon Himself the form of man, so He like us, must yield up His natural will to the Father.

Christ left the garden and was betrayed and Peter raised the puny arm of flesh in His defense.

Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.

Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels?

But how then shall the Scriptures be fulfilled, that thus it must be? Matt 26:52-54.

One legion, we understand, is from 3000 to 6000! What a wonderful manifestation and answer to prayer twelve legions of angels would have been surrounding the Christ! The eyes of the world would have then been centered on Him and given Him honor and glory. Those who would have crucified Him, would have then fallen back in dismay in the presence of such a host of angels in His defense. But what would have been so marvelous in the sight of men, would have been viewed as a failure in the sight of heaven for then the Scriptures would not of been fulfilled, and the plan and purpose of God carried out; we would be still with out a Savior to deliver us from our sins—As in the temptation in the wilderness, Christ refused to manifest His power and receive worldly honor, so now again, He still choose the way of the cross, for us. Does it not make our salvation more precious, when we realize Christ had the right of choice?

Christ, in the form of flesh, overcame the natural and triumphed in the spiritual The "Son of God" overcame the "son of man," that we may be 'more than conquerors' through His victory. He continually choose to be hated, despised and rejected of men, a man of sorrows and acquainted with grief, that we may be saved from

sin, sickness and sorrow. He choose to go on to Calvary to suffer and die that He might purchase eternal life for us by His death.

In the natural, the crucifixion of Christ might have seemed to the onlookers, as a sad defeat, but in the spiritual as viewed by heaven, what a wonderful victory, throughout the endless cycles of eternity.

May it not be sometimes, when our prayers are not answered when and how we think they should be, that God is working out His plan and purpose in our lives, and exceeding weight of glory, seen only by Him now, but to be revealed hereafter.

When first converted, I did not understand or like the old song:

"Oh to be nothing, nothing,
Only to lie at His feet,
A broken and emptied vessel,
For the Master's use made meat."

I did not then want to be nothing, but I wanted to be something, do something. I have since learned, if we place ourselves unreservedly in His hands for service, we must be both broken and emptied before He can use us for His glory.

Our natural, human, stubborn wills must be broken before the divine will of God can be wrought out in our lives. We must learn to say, as did Christ, not my will but Thy will be done. Our hearts too, must be broken, that all that is selfish and unpure in our natural affections may be crushed out that love divine, so pure and holy may take its place.

We must be emptied too. We can't fill a crock with cream, if it is already filled with water; we must first empty out the water. So must we be emptied of self and selfishness, our plans, our purposes, and our ideas, before the Christ can reign supreme in our hearts and lives.

After we are saved, sanctified and received the Baptism of the Holy Spirit I believe we must like Paul "die daily"—to self, if we would let Him continually have His way in our lives.

Paul, later said: I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me. Gal. 2:20.

Perhaps you and I can never give this testimony, yet I believe it is possible and that Paul

had this experience or he would not have given this testimony.

Let us lift the standard high, and go on to perfection, looking unto Jesus the Author and Finisher of our faith, knowing that His grace is sufficient for us, and His strength is made perfect in weakness.

Your sister in Christ,

Sarah E. Parham

Reports From the East Bernard Camp Meeting

The East Bernard Camp Meeting conducted by Robert L. Parham and party closed Aug 2. The Lord blessed in a wonderful way, confirming His word, and the camp meeting by far exceeded the expectations of the majority of the people. There were 77 families camped on the ground and in furnished rooms during the meeting. There were approximately 75 saved, 25 sanctified and 22 received the Baptism in the Holy Spirit. So many came seeking the Lord for their need, and God meeting their expectations filled their hungry hearts. Unity prevailed throughout the entire meeting. The glory of God crowned the mercy seat, when Catholics and Protestants came to the altars weeping their way to salvation and deliverance, about 20 men were delivered from the tobacco habit. The meeting was glorious from the start to the finish, with 36 being baptized in water, and 22 consecrated their lives on the altar to labor for the Master as Evangelist, Pastors, and workers, hands were laid on with prayer to bid them God speed in their labors for Him.

There was a common table on which were served about 250 meals daily and the needs were bountifully supplied. Four beeves were donated also one hog and dozens of chickens and numerous kinds of vegetables and fruits. Praise the name of the Lord.

The committee from the Tavenor Gospel church worked in every way to make the meeting a success, donating several days work before the meeting in preparing the grounds, etc.

The business men of E. Bernard wrote Bro-Robert a fine letter of welcome and enclosed a generous donation. The entire community at large were blessed, and are looking forward to another such gathering in the future.

THE APOSTOLIC FAITH PUBLISHING CO.

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NOTICE—Address all matter for publication and send all money for the paper to the Editor. Please state when sending offering for personal use.

The paper is supported by free-will offerings. Give unto the Lord as the Lord has prospered you.

The paper will be sent free to all who desire it and who are unable to send an offering. (Read Isaiah 55:1)

Offerings may be sent by bank draft, money order and personal check. When sending less than One Dollar stamps may be used.

All contributions for publication must be in by the 15th of the month. Some times articles can't be printed at once but are saved for future use.

We hope to get the paper out by the 1st of each month, as the means are provided for this purpose.

We do not believe it would be right to go in debt to publish the paper, or to borrow money for that purpose, but will issue it each month, only as the means is provided for the expense.

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. Please write addresses plainly.

EDITORIAL OUR MOTTO

In essentials—Unity.

In non-essentials—Liberty.

In all things—Charity.

TEACHINGS.

Repentance to God and man which brings Salvation, the knowledge of sins forgiven.

Entire Consecration which brings the blessing of Sanctification through the cleansing of the blood of Christ, as a second work of grace.

Baptism of the Holy Spirit, with the evidence of speaking in other tongues, upon a cleansed life.

Healing for the body. Second coming of Christ. Conditional Immortality. The destruction of the wicked in the final judgment, the "second death."

We teach the triune God. Father, Son and Holy Spirit.

Tithes and offerings.

We are not fighting men, or churches, but seeking to displace dead forms, and creeds, and wild fanaticism with living truths.

The Editor endeavors to keep the paper free

from grave doctrinal errors, but must not be held responsible for all ideas advanced by contributors elsewhere.

PAMPHLETS AND BOOKS.

Sermons by Charles F. Parham in pamphlet form:

What are you going to do with this Jesus, who is called the Christ?—Divine Health.—Demonology—The latter Rain. (His testimony.) 10 cents each, or three for 25 cents, postpaid.

Life of Charles F. Parham. \$2.85.

Voice Crying in the Wilderness. By Chas. F. Parham. 50 cents post-paid.

Money received from these will be used in getting out other publications.

ACCEPT MY SERVICE, LORD

Lord of all pots and pans and things,
since I've no time to be

A saint by doing lovely things or watching
late with thee.

Or dreaming in the dawnlight or storming
Heaven's gates.

Make me a saint by getting meals and washing
up the plates.

Altho I must have Martha's hands, I have
a Mary's mind;

And when I black the boots and shoes,
Thy sandals Lord I find.

I think of how they trod the earth, what
time I scrub the floor;

Accept this meditation Lord, I haven't time
for more.

Warm all the kitchen with Thy love and
light it with thy peace;

Forgive me all my worrying and make
all grumbling cease.

Thou, who didst love to give men food,
in room or by the sea.

Accept this service that I do—I do it unto Thee.

—Contributed by Josephine Brimson.

Los Angeles, Calif.

Now I beseech you, brethern, mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them. Romans 16:17.

THE APOSTOLIC FAITH

SPIRIT MANIFESTATIONS

TRUE.

i. The Baptism or Fulness of the Spirit: An influx of the Spirit of God into the human spirit, which liberates the spirit from the soul (Heb. iv. 12), so as to become a pliable organ or channel for the outflow of the Spirit though the believer, manifested in witness to Christ and in aggressive prayer service against the powers of darkness.

It is a true baptizing into the Body of Christ, and oneness with all the members of the Body. Its special mark and result is known in power to witness for Christ, and in conviction of sin in others, and their turning to God.

The highest manifestation of the Fulness of the Spirit is co-existent with the use of the faculties and self-control.

There is but **one** reception of the Holy Spirit; with many succeeding experiences, developments, or new crisis, resultant on fresh acts of faith, or apprehension of the person; various believers having varied degrees of the same infilling of the Spirit, according to individual conditions. The enduement of power for service is often a definite stage in many.

ii. The Presence of God: Known in and by the human spirit, through the Holy Spirit. When He fills the atmosphere, the **spirit** of the man is conscious of it, not his senses. The faculties of those present are alert and clear, and they retain freedom of action. The **spirit** is made tender (Psa. xxxiv. 18), and the will pliable to the will of God. All actions of the person moved by the true and pure Presence of God are in accord with the highest ideal of harmony and grace.

iii. God in and with man in the spirit: John xiv 23. The Father in heaven, a real Father; the Son a real Saviour; the Holy Spirit a real Person; manifested as One in the **spirit** of the believer, by the Holy Spirit; with resulting effects as in Rom. viii. 9 and 11.

iv. Christ manifested in the believer by His Spirit, so that He becomes a real Living Person on the Throne in heaven, and the believer joined in spirit to Him there, with the result that Christ's life and nature is imparted to him, forming and building up in him a "new creation," (Gal. i. 16: iv. 19. Col. i. 27), the believer

COUNTERFEIT

i. Counterfeit working of evil spirits may accompany a true reception of the Fulness of the Holy Spirit, if the believer "lets go" his mind into "blankness" and yields his body up **passively to supernatural power**. As a "blank mind" and "passive body" is contrary to the condition for use required by the Holy Spirit, and is the primary condition necessary for evil spirits to work; the anomaly is found in the Holy Spirit responding to the law of faith, and filling the man's spirit at the same time that evil supernatural powers respond to the law of passivity fulfilled in mind and body, and produce in the senses supernatural manifestations, which seem to be the outcome of the Holy Spirit's entry to the **spirit**.

The results of the counterfeit manifestations are varied, and wide in their ramifications, according to individual conditions. The abstract result is great "manifestations"—little real fruit; "possession" by evil spirits of the mind and body, in various degrees; a spirit of division from others, instead of unity, etc., etc., etc. **ii.** Evil spirits' counterfeit of the Presence of God is felt upon the body and by the physical senses, in conscious "fire," "thrills," etc. The counterfeit of the "Presence" in the atmosphere is felt by the senses of the body, as "breath," "wind," etc., etc. The **mind is passive or inactive**... The person affected by this counterfeit "presence" will perform actions he would not do in broad daylight, with all his faculties in clear operation.

iii. Evil spirits counterfeit, as the occasion serves them, each Person of the Trinity, and thus obtain access, and become in and with man in manifestations given to the senses, in which the real **spirit-sense** may have no part.

iv. Christ consciously in the believer, as a person to whom the believer prays, or with whom he holds communion, while actually there is no "building up" of the Divine nature, or true growth of the Christ life. It all centers and ends in an "experience" which keeps the person introverter or self-centered (spiritually).

v. "Consciousness" of "God" in sensations in the body which over-power the true spirit-sense.

TRUE

growing up into Him in all things.

v. Consciousness of God: Felt in the spirit, and not by the physical senses.

vi. The Holiness of God: when realized by the believer produces worship and godly awe, with a hatred of sin. On the ground of the Blood of Calvary God draws near to men, seeking their love, and He does not terrorize them.

vii. Surrendered to God: Of spirit, soul and body, is a simple yielding or committal to Him of the whole man, to do His will and be at His service. God asks the full **co-operation** of the man in the intelligent use of all his faculties. Rom. vi. 13.

viii. Fellowship with the sufferings of Christ: The result of faithful witness for Him, and in such "suffering," the joy of the Spirit breaks forth in **spirit**. (Acts v. 41.) The fruit of true conformity to Christ's death is seen in life, to others. 2 Cor. iv. 10: 12.

ix. Trusting God: A true faith given of God in the spirit, having its origin in Him, without effort reckoning upon Him to fulfil His written Word. Co-existent with the full use of every faculty in intelligent action. "Faith" is a fruit of the Spirit and cannot be forced. Gal. v. 22. 2 Cor. iv. 13.

x. Reliance upon God: an attitude of the will, of trust and dependence upon God, taking Him at His word, and depending upon His character of faithfulness.

xi. Communion with God: Fellowship in the Spirit with Christ in the glory as one spirit with Him. In the **spirit** (John iv. 24) only, and not in "feelings" in the senses.

xii. Waiting on God: The spirit in restful co-operation with the Holy Spirit, waiting God's time to act, and awaiting for Him to fulfill His promises. Coexistent with the keenest activity of mind and service.

xiii. Praying to God: Having access to the Holiest of all, on the ground of the Blood (Heb. x. 19). Penetrating in spirit through the lower heavens to the Throne of Grace. Heb. iv. 14-16.

xiv. Asking God: An act of the will in simple faith, having a transaction with God in heaven, on the ground of His written Word. Answers to prayer from God are usually by unsensational fulfillment of the petitions, so unobtrusive that the person sometimes does not recognize the answer.

xv. God speaking: Through His Word, by His

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vi. Evil spirits counterfeit this by giving a terror of God, which drives them away from Him, or forces them to actions of slavish fear, apart from their voluntary choice of obedience to Him

vii. Passive yielding of spirit, soul and body to supernatural power, to be moved automatically, in passive, blind obedience, apart from action of violation or mind. Evil spirits desire "**control**" of a man, and passive submission.

viii. Counterfeit "suffering" by evil spirits is characterized by a fiendish acuteness, and fruitless in result. It can be in spirit, soul or body. "Possession" manifested in abnormal suffering, is the fruit of (unconscious) acceptance of sufferings caused by evil spirits.

ix. Trusting e. s. by trusting blindly some supernatural words or revelations, supposed to come from God, which produce a forced "faith" or faith beyond the believer's true measure, with resulting actions which lead into paths of trial never planned by God.

x. Reliance upon evil spirits in a passive leaning upon supernatural help and experience, which draws the person from a pure faith in God Himself.

xi. Communion with evil spirits by retiring within to enjoy sense communion, in "exquisite feelings" which sometimes renders the subject incapable of the duties of life.

xii. Waiting for the Spirit to come, in hours of prayer, brings those who "wait" into passivity, which at last reaches a point of "seance" conditions, and frequently brings an influx of lying spirits in manifestations.

xiii. Praying to evil spirits by praying to "God" in the atmosphere, or within, or possibly to "pictures" of God in the mind. Many do not approach the Throne of Grace according to Heb. x. 19.

xiv. Asking evil spirits, by speaking to some supernatural presence in, or around the person. The "answers" are generally "dramatic," sensational, calculated to over-awe the person, and make him feel he is a wonderful recipient of favour.

xv. Evil spirits speaking, either puffing up accusing, condemning or confusing the person, so that he cannot exercise his reason or judgment.

xvi. The counterfeit "voice" of God given by evil spirits is usually from without, or within, when the person is deeply possessed. It is fre-

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Spirit, in the spirit and conscience of the man, illuminating the mind to understand the will of the Lord.

xvi. The voice of God: In the human spirit, as it is indwelt by the Holy Spirit. Who speaks through conscience, and through the written Word, never confusing or dulling the faculties of the man, or perplexing him, so as to hinder clearness of judgment and reason. The voice of God does not demand passive action, nor slay initiative, nor demand unreasoning obedience.

xvii. Divine guidance: In spirit and through the mind; "drawing" in spirit, light in the mind; both in one accord with understanding, and the principles of the Word of God (Ephes. v. 17; Phil. i. 9-11).

xviii. Divine "Leading": In the spirit; demand active co-operation of the man in every faculty of mind, and keen spiritual intelligence to read the monitions of the spirit. The will is always left free to choose and act. Never out of accord with principles of God's Word.

xix. Divine "Visions": When given, come (1) without seeking for them, (2) with definite purpose, (3) are never abortive, and (4) are co-existent with active use of the mind and faculties.

xx. Obedience to God: An act of deliberate will, choosing to do the will of God, when made known to the believer. A full examination of the source of the command preceding intelligent decision to obey, is co-existent with true obedience.

xxi. God giving power: By the Holy Spirit in the man's spirit, strengthening him in spirit, so as to energize his mind and every faculty of his being to their fullest use, and enabling him to endure and accomplish what he could not bear or do apart from God. (Ephes. iii. 16.)

xxii. God giving influence: Means that the believer is used to draw others to God, not to himself. This does not "control" others, but convicts their consciences.

xxiii. God giving "impressions": Means a gentle movement in the spirit, which leaves the person free to act of his own volition. These impressions from God are **within**, and not from outside.

xxiv. Divine life from God: Is known, not by "consciousness," but results, enabling the believer to bear and suffer what he could not bear or suffer humanly. There is no "feeling" of

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quently imperative and persistent; driving to sudden action. Confusing and clamorous, or subtle in suggestion; producing **fear** through its insistent demands, making the man a slave to supernatural power. May also be distinguished from the voice of God by its objective and outcome.

xvii. Satanic guidance by supernatural voices, visions, leadings, drawings; all apart from true action of the mind and reason, and taking place from outside, or in the sense-realm as a counterfeit of the true in the spirit.

xviii. Satanic "leadings" and impulses, demanding passive surrender of mind and body. They are compulsory, in ways adapted to idiosyncrasies of the believer. All "compelling" and "compulsion" from the supernatural realm indicates the work of e. s.

xix. Satanic visions, (1) demand a passive state, (2) are broken by mental action, (3) are frequently contrary to truth, and (4) fruitless in result. Destroy all growth in faith reliance on God.

xx. Counterfeit of "obedience" is a passive, automatic, blind yielding to supernatural power or voices, apart from intelligent apprehension of results or consequences. The person fears to question or **examine** the source of the command.

xxi. Evil spirits giving power by a supernatural energy, dependent upon the man being passive in spirit, soul and body. This "power," when it ceases, leaves the man dull and exhausted, the effect generally being attributed to natural causes.

xxii. Evil spirits giving "influence," means a control or power over others, which may be apart from the will of the person they use for this purpose.

xxiii. Evil spirits' "impressions" are from outside, **upon** the person, and requires certain conditions for manifestation, **i. e.,** a sitting still and waiting, etc.

xxiv. "Life" in thrills, etc., given by evil spirits is known by its being in the senses, giving pleasant sensations, rather than true power. When it passes away, the person is dulled or drained in strength, and may in time go into darkness through numbness of sensibilities.

xxv. Counterfeit of the "love of God" makes the recipient cover over sin, compromise with

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strength or life, because it would divert him from the path of faith.

xxv. Divine love: Shed abroad in the heart by the Holy Spirit, is co-existent with keen and faithful dealing with sin; with acute hatred to sin and Satan, and all that is contrary to righteousness.

God's love does not dull, but energizes every faculty to fulfil the action for which it was intended in creation.

Divine love has no element of "craving" in it, nor does it weaken others to whom it flows out.

xxvi. Fire from God: Is a purifying through suffering (Matt. iii. 11, 12), or a consuming zeal in spirit, which deepens into white heat intensity to do the will and work of God, which no trials or opposition can quench. Fire from God is spiritual, not literal, and therefore falls upon the spirit, not the body.

xxvii. Texts from God: These are given through the organ of the spirit to the mind, when the spirit is (1) calm, (2) unstrained, (3) at liberty, (4) open to the Spirit of God. They do not confuse, and when acted upon are found to be confirmed in Providence, and are always in accord with the keen use of the faculties. Intelligent use of Scripture requires the knowledge of its broad principles for true interpretation, and not isolated texts apart from the context.

xxviii. Sin from the fallen nature: Is from within, carries the will with it, or else forces the will by its pressure. The man knows the movement to sin is sin, and yet yields to it. Rom. vi. 6, 11 and 12 is God's way of dealing with the fallen nature, and its workings as the believer stands perpetually on the basis of the Cross, and uses it as a weapon for victory.

xxix. Self-examination in the light of God: A discrimination exercised by the spiritual man of his own actions, which does not produce "despair," "disappointment," a "crushed feeling," etc., but leads to rapid decision of action, and a joyous faith in the co-operating work of the Spirit, in deliverance from all that does not bear the verdict of the light.

xxx. Conviction of sin: Comes from the Word of God, or by the Holy Spirit, to the conscience, in times of quiet prayer or reading. A quiet conviction, with no effect of "confusion" or vagueness. Ceases directly the man decides to obey the Word, or go to the Blood of Christ. True

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it; dulls him to keen-edged righteousness; makes him incapable of true hatred to the things that God hates, for the faculty which "loves" is the faculty which hates.

The counterfeit of love, whether human or Divine, given by evil spirits, grips the sensibilities with an overmastering and painful "craving" for its object.

xxvi. "Fire" caused by evil spirits is generally a glow in the body, which the believer thinks is a manifestation of "God" in "possession" of the body, but afterwards results in darkness, dullness and weakness with no reasonable cause; or else it continues deceiving the believer into counterfeit experiences.

xxvii. Texts from evil spirits "flash" into the mind: rush with force; come from without (audibly), or in the mental sphere. They elate or crush, condemn or puff up; confuse or turn out fruitless, leading those who obey them into vain journeys, or into wreckage of circumstances. E. s. give false experience, and then "texts to confirm it," whereas true experience confirms the written Word. E. s. work upon all misconceptions of truth.

xxviii. Sin caused by e. s. apart from temptation also is within, and is forced into the spirit, mind or body, against the desire of the man, and should be recognized as distinctly not of, or from himself, e. g., blasphemous thoughts and unexplainable "feelings." It looked upon as emanating from his own evil nature, although he stands on Rom. vi. 6, 11, and refuses them, no deliverance comes.

xxix. Self-introspection, is made use of by evil spirits to throw the believer into self-accusation and despair. This drives the person inward and downward to crushed impotence and faithlessness. God never crushes His children. He convicts only to reveal the remedy. E. s. drive the person inward, God calls him to live outward.

xxx. Evil spirits' accusations, which are a counterfeit of conviction, are from without, in the ear (audibly), or to the mind, in a "nagging," persistent, confusing kind of "speaking," often without definite purpose or specific. No "confessing" or action affects these accusations, and they come again and again over the same things, which the believer never gets free from.

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conviction is also a deepening experience, as the light of God shines into the conscience and life.

xxxi. Confession of sin: To God and man should be the deliberate act of will in obedience to the Word of God and conscience, followed by sincere repentance and putting away of the confessed sin, with the result of no conscience of sins through the efficacy of the Blood.

Caney, Kansas
Aug. 25, 1931

My dear Sister Parham:

Greeting in the Mighty Name of the Christ:

I am so glad that the Lord is so good to us and has given us life and health and strength. We were so glad for the camp meeting in Cheney and for the way that the Lord directed every move. We were lifted up in the spirit for Jesus the Light of men is truly wonderful. Everywhere the spirit is working and the Lord is honoring His Word. So as the people prayed the Lord blessed and saved, healed and filled with the Holy Spirit. Those that asked, as they gave all, were sanctified.

Here we are in Caney, Kansas, not so far from your home in a revival and the Lord is blessing. There was not so many to help us get started as we only knew one family here. The Devil was fighting, he does not care for this truth in all its fulness, as Bro. Parham brought it to us, to go forth but I am glad that the Lord planted a word that will grow all the time, until the time comes when as Jesus said, no man could work for the night cometh. The disorder and the unrest that is growing makes me know that we are ever so near to the end and it pays to go forth as of old, to tell the story and stand out against all the forms of man so that Jesus will be pleased. I have caught a glimpse of the coming of the Lord and I am looking forth to that day, not of this world but free because Christ has set me free.

We would be so glad if you could come over and be with us for a service or over some Sunday. Please consider it. There is about 150 to 175 attending the afternoon prayer meeting, the first one was good. I was so sorry you did not get to come to the Camp meeting.

May God bless you.

I remain as ever your brother,

Gail Schultz

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xxxi. Compulsory confessions, by the driving power of evil spirits upon the mind in accusation, or from remorse, or impelled to "confess," to silence the accusing voices, sometimes "sins" which have no actual existence, and which comes back again and again notwithstanding "confession."
—Selected

DRACHENBERG REVIVAL CONTINUES

God in His great goodness and tender mercy sent Brother Lee Drachenberg and his party back to the Spring Grove Mission at Galena, Kansas for another revival meeting.

This is the second meeting they have held here with large crowds attending the services every night.

Many have come to God from young people 16 years to men of 72 years of age, and have wept their way to God.

We believe there is about 60 souls saved, and the meeting is still going on with great victory.

Last week we were especially favored by having Mr. and Mrs. Wilfred Parham from Santa Ana, California, with us. They were on their way to Des Moines, Iowa, for a meeting and while visiting their relations at Baxter Springs, Kansas, held four services for us, which were greatly appreciated. Everybody enjoyed their messages of divine truth and love.

Many people are deepening their lives in God in the different Christian experiences, and such sweet fellowship of God's Holy Spirit as we have seldom experienced is prevailing in every service.

Brother Drachenberg has announced a third baptizing to be held next Sunday, August 30.

Your sister in Christ. Viola Parkin.

We covet your prayers.

He Is Mine

Absolutely tender

Absolutely true

Understanding all things,

Understanding you.

Infinitely loving,

Exquisitely near,

This is God our Father

What have we to fear!

—Contributed by M. E. Dawes.

DON'T FAIL GOD AND HE WON'T FAIL YOU

You have heard it said that these days are **hard times and truly they are**, but I know if we don't fail Him He won't fail us even in this time. He has promised to be with us "always even unto the end of the world". Well, praise the Lord, the world hasn't ended yet, but I believe that we are in the end, so don't fail Him. Now the promise is, "He that endureth to the end, the same shall be saved." The devil will try in every way to keep you from salvation and if he fails there he will try to keep you from healing, and if he fail there, he will try and keep you from paying your tithes and offerings. But brothers and sisters, we are not going to be defeated there, are we? By God's help we won't because we are going to be faithful to God, even if our income is not so much, we will pay our tithes and offerings unto the Lord.

Immediately after the camp meeting our party left for Beaumont, Texas where we showed the pictures for Evangelist Mack Wyatt who is holding a revival in the Richey Tabernacle.

We are now in a Tent revival in Somerville, Texas, and the third night the tent was full to overflow, and people standing all around the edge. This is the first time the Full Gospel has ever been preached here, and the Lord is blessing in a wonderful way. Praise His name.

Every one who can, should obtain a copy of the Ladies Home Journal, Sept., 1931, and read on page 6 about the "Two Wise Men." Truly this is one of the greatest sermons put before the American people to-day, in such a leading magazine as the "Ladies Home Journal." I am glad that "This Gospel" of the Kingdom is going forth, today, the gospel Jesus preached, Matt. 9:35, and He commanded the disciples to preach, Matt. 10:7. "This gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. Brothers and Sisters this wonderful Gospel is truly going forth to-day as a witness unto all nations, when we see messages like this going forth to be read by the millions, it's time for us to look up and lift up your heads; for your redemption draweth nigh. Luke 21:28. May the Lord bless you.

Your servant,

Robert L. Parham
Gen. Del.
Somerville, Texas.

Mrs. Chas F. Parham.
Dear Sister in Christ.

Los Angeles, Calif.

I was reading the two small books of Brother Parham's sermons that you sent me some time ago entitled "Divine Health," and "What are you going to do with this Jesus who is called the Christ?"

I sat there thinking of the words of Brother Parham; they are not dead but alive. This thought came to me. If there were several of these small books printed and the people would read one each evening in their homes, then get down and really pray the same as they would in a revival or until they prayed through and held unto God for the answer, God would hear them and they would know it.

On page 6 in "Divine Health" the 3rd line it states, "Well, I am just fair to middlin to-day. I have a pain in my head or I have a pain in my stomach."

People often ask me, "How are you to-day?" I have got into the habit of stating, "I am sick abed." As a matter of fact, I have just lied, as I was well and should have been praising the Lord.

While reading the article, I got to thinking, why did I have a dull ache in one of my teeth for the last week? I came to this conclusion that instead of praising God for health, I was telling the people "I was sick abed." I prayed right there, "God forgive me," He did forgive me and the pain in my tooth left that very moment. I am going to watch my sayings after this. These little books, (Brother Parham's sermons) get us to thinking that is, if we care anything for Jesus Christ. His promises are many if we will accept them. The trouble with us, we get only the skimmed milk of the Bible. Why? Because we will not live out the Christ life. There is depths to the Word of God that man has never unearthed. Some have but they are afraid of criticism. There are a few who are bold and not afraid of the devil.

I pass these thoughts on to you just to let you know Brother Parham's ministry is still going on and on.

Your Brother in Christ,

C. O. Osgoodby.

Scraps from the table go into the garbage cans, but scraps at the table go into the divorce courts.—N. G. Patton.

Hempstead, Texas

Dear friends:

I am glad to say that I have found that the promises of God are sure for all those that love Him and serve Him in spirit and in truth.

My spirit that is upon thee, and my words which I have put in thy mouth shall not depart out of thy mouth. Isa. 59:21.

So, dear ones, if it be so found with us that God when we were yet in our sin, we cried unto Him, He gave us His Spirit and Word, and said that they should not depart from us.

Let us go on to perfection, redeeming the time in holiness, not seeking after the things of this world, that we might lay up treasures for ourselves on earth, but rather lay up treasures in heaven for the judgment day when all shall stand before the great Judge to be judged, according as our works shall be.

He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. Luke 3:11.

Have you ever stopped to think, who gave you these things you have? Are you feeding the hungry? Are you clothing the naked?

And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the Kingdom of God!

Listen, friends, is it because of having possessions of riches that the rich shall hardly enter into the kingdom of God or is it for some other cause? Read Matt. 25-31-43.

If we have failed to minister unto the needy as we could denying ourselves of luxuries, we have failed to minister unto Jesus, unto whom we look for our redemption.

When thou makest a dinner or a supper, call not thy brethren neither thy kinsmen nor thy rich neighbors, best they also bid thee again and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind and thou shalt be blessed, for they can not recompense thee, for thou shalt be recompensed at the resurrection of the just. Luke 14:12-14.

If we help the poor as much as we can, then the poor will not be quite so poor. I realize there are some people in this world—as we see them—that are not worth helping, yet God loves their souls. If God so loved us that He gave His only Son, that whosoever will may be saved and be called the sons of God should we

not love them enough to tell them about God and help to lift some of their poverty in doing what we can for them.

Love your neighbor as yourself. Who is our neighbor? Is it not everyone who we can help? Let us serve God in His way and live, lest we reach the end of man's ways and die.

May God bless you one and all.

O. F. Wendt

THE CAMP MEETING AT CHENEY, KAN.

The camp meeting that closed Sunday night Aug. 16th was a real success. 385 out of town visitors registered from Oklahoma, Missouri, Arkansas, Texas and other parts of Kansas.

An orchestra of about 30 pieces rendered some fine music together with the many voice singing and made melody and praise to God. The special singing was well received and enjoyed. The good that was done will only be known in eternity.

Quite a number were saved, sanctified and about ten received the Baptism of the Holy Spirit and many were healed.

On Sunday night a larger crowd of cars were parked than Cheney has ever known.

One very noticeable feature of the C. M. was the multitude of young men and women, who, with shining faces, testified to what God had wrought in their lives. A sweet spirit of fellowship and unity was felt all during the meeting and we praise God for His blessings.

M. E. Parham

Cheney, Kan.

REVIVAL CAMPAIGN AT

SAN ANTONIO, TEXAS

Evangelist H. L. Watkins of Lovington, New Mexico, is beginning a meeting August 22 to September 20 in a "Little Brown Tent". West Commerce and Pecos streets, San Antonio, Texas. There will be services each night at 7:45.

We trust that our readers will remember this meeting in prayer and help as the Lord makes it possible that a Full gospel work may be established there that will be for the glory of God.

MEETING AT ADRAIN, MO.

Bro. Ed Durbin and other preachers and workers have begun a meeting at Adrain, Mo. The meeting is being well attended and interest is being showed. We request an interest in your prayers for this meeting.

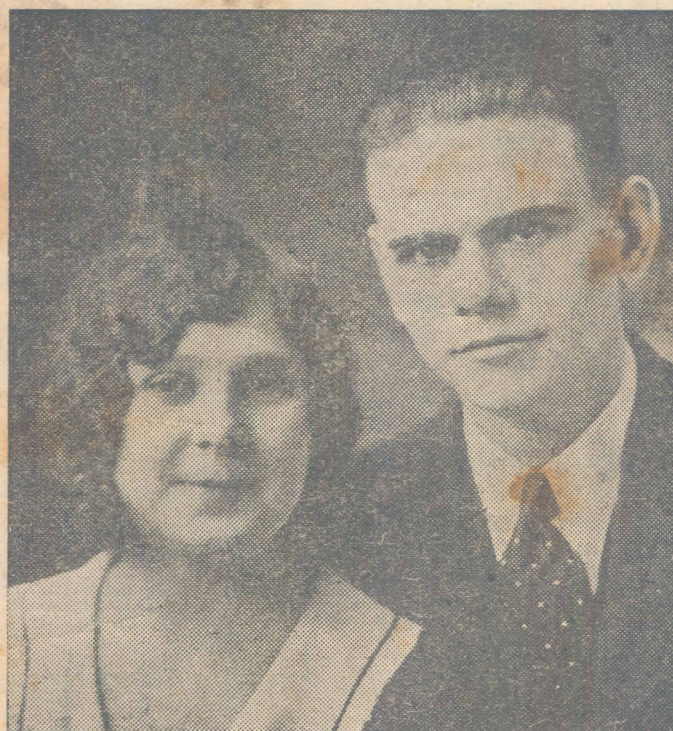
Now in Somerville, Texas, in Great City-Wide Revival

Hear

ROBERT L. PARHAM AND PARTY

IN THE BIG TENT

The
Whole
Word of
God
Preached



Mr. and Mrs. Robert L. Parham of Baxter Springs, Kan.

R. B.
Drachen-
berg
Roy Reid
Ministers
and
Workers

Mr. and Mrs. Fred A. Campbell

In Charge of Music

We felt lead to come here and hold a Revival, not knowing any one here, but the first day the Lord marvelously opened up the way, and is already undertaking in a great measure. We are praying that God will send a consecrated man to carry on the work after the Revival is over. We desire your prayers that God will save and heal many, many precious souls in this Campaign, and will supply every need.