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## Grieving The Holy Spirit

(Edna Lee Carter)

"Grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption." Eph. 4:30.

"In whom (Christ) ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory." Eph. 1:13 14.

"Quench not the Spirit." I Thess. 5:19

The human family grieves the Holy Spirit by one thing, and that is sin. But sin is such a general term, and comprehends so much that the fact of its power to grieve the Spirit may be lost sight of in generalities unless the matter is considered definitely and in some detail. Conscience is not gripped by the vague assertions of sin's evil effects. The lesson must be brought home in particular as Nathan brought it to David.

The warning against grieving the Holy Spirit seems to apply chiefly to the children of God, but it is not without significance to unbelievers also. I recall the experience of a man who said that one day when he was a young boy, he passed a meeting and heard the people singing, "Jesus Paid it All." He felt moved to go in and yield himself to God,

but instead, he went on through many years of sin and worldliness. He was past middle age when he told me the story, and he said that even then he could not hear that hymn without the memory of the feeling he had the day he heard it and refused its call. He realized his sin and regretted the wasted years.

Rejection of the Spirit is final refusal of Him. Resistance differs from rejection in that it is a stubborn holding out against God. The result of resistance is a hardening of the heart and will, ending in a loss of power to will, to do according to His pleasure. Rejection, resistance, and rebellion are close kin. Israel "rebelled and vexed His Holy Spirit." A strange statement follows: "Therefore He was turned to be their enemy, and He fought against them." Practically the same thing is said in Psalm 18:26. "With the froward thou wilt show thyself froward," or as it reads according to the margin, "With the froward thou wilt wrestle." The word froward is not in common use, therefore, to be sure the meaning of this text is not lost on that account, we will translate froward into the modern terms obstinate, wilful, perverse ungovernable. These words carry conviction and warning.

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The children of Israel do not stand alone in this strange experience of finding God against them. Christians meet the same hard lesson today when they grieve the Holy Spirit by rebellion. The trouble is now that the cause of it all is not acknowledged. There is too often a feeling that living in grace exempts one from punishment. "What shall we say then? Shall we continue in sin that grace may abound? God forbid." Rom. 6:1. "Judgment must begin at the house of God." I Peter 4:17. "When we are judged we are chastened of the Lord." I Cor. 11:32. The wrestling of God with the perverse, ungovernable natural will of His saints is chastening; it is judgement, that the man of God may learn righteousness. Imputed righteousness is a blessing, but God wants imparted righteousness. He imputes His righteousness to save us from death while undergoing the judgements through which Christ's righteousness is inwrought. Understanding of this Scriptural teaching places a saint in an entirely new attitude toward His judgement experiences. Instead of thinking it strange concerning the fiery trial of having God resist him, upset his plans, and interfere with his ideas, he faces the situation as it really is. He humbles himself under the mighty hand of God, and comes through more than conqueror, because he has not only won a victory, but has gained in spiritual power, and strength, and understanding. In other words, his victory is the result of righteousness that was established in him through the wrestling experience.

With rebellion goes murmuring. These two evils, with idolatry, were Israel's outstanding sins. They are present day sins too, for the carnal mind has not improved, Murmuring grieves the Spirit now as it did in the wilderness. And what is murmuring? Perhaps one does not need to ask that, but spiritual lessons sometimes go over our heads for want of a few simple questions. Murmuring is complaining, fault-finding. Paul reminds the Corinthians (I Cor. 10:10) that death was the punishment for murmuring. The world hunts germs for the cause of disease, and plagues, and death. The wise-hearted turn to the Word of God where they find that sin is the cause. In this Corinthian letter Paul writes, "All these things happened unto them for ensamples and they are written for our admonition among whom the

ends of the world are come." Murmuring causes disease and death. It was so in Israel. It is so today. The written Word makes clear the folly of going to the world's wisdom and "science" to find a name for a sickness or a disease, to know the cause and get a remedy. "Hath not God made foolish the wisdom of this world?" I Cor. 1:20.

The Spirit is grieved by unforgiveness. Probably the saddest result of grieving the Spirit in this way is that the prayer life suffers. The spirit of prayer is quenched.

"Neglect not the gift that is in thee." I Tim. 4:14. Spiritual gifts were lost to the church because the Spirit was grieved by their neglect. One of the happy signs of the times is the revival of these gifts. Each of the nine carries its own blessing which the church as a whole, and individual members in particular, need. The first thing necessary to their restoration is understanding of their office and importance. "Now concerning spiritual gifts brethren, I would not have you ignorant." The thirteenth chapter of first Corinthians is popular, and justly so, but it is sandwiched in between two chapters on the gifts which are almost wholly overlooked. The twelfth and fourteenth chapters of first Corinthians, and the fourth of Ephesians, leave no excuse for ignorance as to the value of the gifts. Without them the members of the body will not be able to "come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." It is not the Higher Critic alone who would give us the "Shorter Bible." Others, if they could, would cut out the gifts, and the Lord's healing, and the Spirit's baptism, and every vital truth. So the people of God need to watch lest they be robbed of their spiritual rights by a mutilated Bible. Satan's pretext for setting aside parts of the Scriptures which especially interfere with his operations in these days is that the Word must be divided. Surely so. But it is not rightly divided when believers are robbed of the commandments, and promises and gifts.

The tongue is often used in a way that grieves the Holy Spirit. One hardly knows where to begin to set forth this evil as it is pictured in the Word of God. The best way perhaps is to quote from the Scriptures, and let them speak for themselves. "The tongue is a fire, a world

of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. \* \* \* It is an unruly evil, full of deadly poison." James 3:6, 8. "But fornication, and all uncleanness, or covetousness, let it not be once named among you as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient, but rather giving of thanks." Eph. 5:3, 4. "Death and life are in the power of the tongue." Prov. 18:21 "The tongue of the wise is health." Prov. 12:18. The tongue defiles the whole body when given to evil, or used in wisdom, makes for health. Here again we have a health lesson. Proverbs emphasizes the power of words for good or evil sickness or health, life or death. Along all lines the Scriptures impress upon us the utter foolishness of giving heed to the world's ideas of diseases, causes and remedies.

The Martha disposition grieves the Holy Spirit. A careful, troubled mind gives time and attention to things, and crowds out the Spirit of God. Without prayer, and praise, and feeding upon the Word, the soul becomes starved; and not the soul only, but the whole man. When this starvation shows forth in the body men name it disease. Partaking of the Bread of Life is the only remedy for such a condition.

"The friendship of the world is enmity with God." James 4:4. Mixing with the world then must grieve the Holy Spirit. "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world even as I am not of the world." It was thus Jesus prayed for believers. He had already said to His disciples, "If the world hate you, ye know that it hated me before it hated you," If ye were of the world, the world would love his own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." One of the best evidences that a man is wholly the Lord's is his sense of apartness from the things of the world. He is not willing to grieve the Holy Spirit by unholy alliances with the spirit of this world.

Withholding gifts grieves the Spirit of God. The Scriptures teach a law of giving and receiving. In Luke it is put briefly: "Give and it shall be given unto you." The written word shows that offerings are a part of worship.

Israel's history is all alight with this truth.

Giving to the Lord, or to others in the name of the Lord, opens up all the avenues of being so that inflow is made possible. The world has the matter of giving and receiving turned around. It believes that one must receive continually in order to have possessions, and the spirit of the world is antagonistic to the Spirit of Truth who would have us to understand that giving is the way to possession. The man of the world may gather riches, but they have a way of taking to themselves wings. The uncertainty, and the burden of such riches make them undesirable. Worse yet, sickness and disease result from not keeping the law of giving, for the law works not only in outer things but in mind, and in bodily functions as well. When the people of the world suffer in their bodies from organs that cannot work properly because they are tied up by selfishness, some material means is used to force action by un-natural stimulation. But, in such a case, those who know the law turn to the Lord for healing, confess their sin, and open up their minds and hearts so that the Spirit may come in and bring His abundant, freeing, healing life

The redemption Jesus purchased for the race is for the whole man. spirit soul, body. Suffering humanity is turning to the Lord for full salvation saves not the soul only. There are sins of the flesh that grieve the Holy Spirit, and prevent the working out of salvation in the body. The most flagrant flesh sins are sex impurity, and failure to eat and drink to the glory of God. The world is full of disease and crippled and blind and imbecile children from the sin of impurity. Undisciplined appetite adds much to the sum of human misery, and death takes heavy toll on this account. But when a guilty one awakens to the danger of grieving the Holy Spirit by these sins, the way is open to forgiveness and healing.

The Spirit is grieved by indifference to the Lord's return. On every hand are signs that His coming is near. It is part of the Holy Spirit's mission to make the coming of the Lord a blessed hope to all the saints. The nations are in distress without any real hope. Occasionally a member of "the household of faith" falls into the error of turning his eyes away from "that blessed hope," and fixing them upon some of the political schemes of men, unmind-

ful of the truth that there will never be any just and satisfactory government until He comes whose right it is to rule. The Spirit must be grieved when one of the Lord's own loses the hope of the glorious coming and reign of the Lord Jesus Christ as King.

Again, the Spirit is grieved by anyone who fights the Lord's people or their work. There are many instances in the Bible showing the danger of grieving the Spirit in this way. As an illustration, Miriam became a leper because she spoke against Moses. "It is a righteous thing with God to recompense tribulation to them that trouble you," II Thess. 1:6. "He that troubleth you shall bear his judgement, whosoever he be." Gal. 5:10. Wherever faithful ministers heal the sick in the name of the Lord or saints speak in tongues by the power of the Spirit, there the enemies of the Lord are quick to persecute. And the enemies are not always from the world; "Thine enemies roar in the midst of thy congregations." Ps. 74:4. Such roaring is harder to endure than if it came from the world. Sometimes these enemies make a sweeping charge of counterfeit. Whatever is true the devil counterfeits. The counterfeit only proves the reality of that which it imitates. No one throws away his money because counterfeit money is in circulation. Even the children of this world are wise enough not to do that. Jesus said, "The children of this world are, in their generation, wiser than the children of light." The fact that the evil one counterfeits the work of the Lord is good reason why the children of light should hold all the more firmly to the truth which is counterfeited.

Closely connected with persecution of faithful followers of the Lord is another device of the devil which leads men to grieve the Spirit by moving them either to attribute the work of God to the devil, or the work of the devil to God. Spiritual discernment is needed for protection, and this need is increasingly great as the evil days wax worse toward the end of the age.

Unbelief grieves the Spirit. Parents sorrow over their children's lack of confidence in them. Much more must the Father of spirits grieve at His children's doubt of His word and their failure to trust Him. Often they choose in sickness to trust their bodies to men. The Word

says, "I beseech you brethern, by the mercies of God, that ye present your bodies a living sacrifice holy acceptable unto God, which is your reasonable service." Through unbelief in His power and willingness to help in their need, the afflicted present their bodies to a doctor, and suffer much at his hands. "Woe to them that go down to Egypt for help." Isa. 31:1. "Cursed be the man that trusteth in man, and maketh flesh his arm." Jer 17:5.

God's Word teaches that death is an enemy and came into the world because of sin; that the devil has the power of death, and that death and the grave are to be destroyed. It teaches also that righteousness and life are one, even as sin and death are one, and that Jesus came to save life. He rebuked James and John when they wanted to take life, saying to them, "The Son of man is not come to destroy men's lives but to save them." Luke 9:56. In the face of this, and the great mass of Scripture of the same import, what shall be said of the widespread practice of exalting death, glorifying it, trying to make it a beautiful thing, a wonderful friend? Hymn books and sermons, especially funeral sermons, are full of this error. How it must grieve the Spirit! And how the wily Satan must laugh over the success of this subterfuge by which he wins men to yield themselves to death without protest, or even question! He says it is appointed unto men once to die. God says that too, or something similar. A good deal depends upon the place of the word "once." Doubtless it was once appointed. But God says something more that Satan keeps very quiet about. "This shall be written for the generation to come; and the people which shall be created shall praise the Lord. For He hath looked down from the height of His sanctuary from Heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death." Ps. 102:18, 19, 20. Appointment and wages are the same in the matter of sin and death. Calvary settled it all, whether we call it appointment or wages. Freedom purchased at such a cost might at least be recognized.

There is a blessed prayer in I Thess. 5:23 which every believer should pray for himself and for other believers. "I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of the Lord." Be

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 inhabitable 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 law-giver 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 Ephrathah, 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

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. "Whatsoever 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

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-



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 signalingly 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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THE APOSTOLIC FAITH PUBLISHING CO.

CHARLES F. PARHAM, Editor.

At Baxter Springs, Kansas

BISHOP J H. ALLEN, Associate Editor

695 Atchinson St. Pasadena, Calif.

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OFFICIAL ORGAN OF THE APOSTOLIC  
FAITH MOVEMENT

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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.

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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

(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 accomodate 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 BRETHREM

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-

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

We are to 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;

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 age-abiding." 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 brethern, 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

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 hungry 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,

Giving Thee back the love I owe,  
That in Thy ocean depths its flow,  
May richer, fuller 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

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.



## THE FIRST AND SECOND COMING OF CHRIST IN THE OLD TESTAMENT

If Isaiah eleven is read carefully, Christ will be seen in a five-fold character:

As the Living Branch in His lowly origin, springing out of the stem of Jesse (1).

As the Faithful Servant, endowed with the seven-fold qualification of the Holy Spirit, in His devotion (2, 3).

As the Righteous Judge, ruling and blessing "the meek," and slaying "the wicked" in the majesty of His might (4, 5).

As the Placating Lord, causing the animal world to dwell together in peace, and bringing in universal concord (6-9).

As the Arresting and Attracting Ensign, gathering the scattered nation of Israel from the "four corners of the earth," and bringing the nations to acknowledge Him (10-16).

Christ's first advent is referred to as "The rod out of the stem of Jesse, and a branch shall grow out of His roots." Birks comments on these words: "The stem, 'gezah,' is the stump left in the ground when a tree has been felled. The mention of Jesse, and not David, implies the same fact. The birth of Messiah is thus referred to a time when the royalty of David's house would have passed away, as Jesse was only a private person; just as before it was referred to a time when the land would have suffered an utter desolation. In Messiah, David's line would flourish after seeming extinction. Messiah is the Branch of Jehovah (Isa. 4:2), the Branch of Righteousness that would grow up to David (Jer. 23:5), the highest branch of the young cedar, to be planted on the height of Israel (Ezek. 17:22, 23), the Man whose name is the Branch, a Priest on His throne (Zech. 6:13). In His person truth would flourish out of the earth and righteousness look down from heaven (Psa. 85:11). In moral contrast to the sudden fall of the mighty Assyrian forest, this lowly Branch was to grow up from the root of Jesse, when the noble tree of David's house had been cut down to the ground. When pride has been abased, the meek and lowly One must be exalted."

Christ is proclaimed as an "Ensign," again and again, in Isaiah's prophecy, in His second advent. "Jehovah will lift up an ensign to the nations from far, and will hiss" (or "call")

"for Him from the end of the earth, and behold He shall come with speed swiftly" (Isa. 5:26, R. V. marg).

"And He shall set up an Ensign for the nations, and shall assemble the outcasts of Israel, and shall gather together the dispersed of Judah from the four corners of the earth" (Isa. 11:12).

"All ye inhabitants of the world, and dwellers on the earth, see ye, when He lifteth up an ensign on the mountains, and when He bloweth a trumpet, hear ye" (Isa. 18:3).

"He" (the Assyrian) "shall pass over to his stronghold for fear, and his princess shall be afraid of the ensign, saith Jehovah, whose fire is in Zion, and His furnace in Jerusalem" (Isa. 31:9).

"Thus saith the Lord God, Behold, I will lift up Mine hand to the nations, and set up an ensign to the peoples" (49:22, R. V.)

"Lift up a standard," or an ensign, "for (R. V. M., "over") "the peoples" (Isa. 62:10-12).

That the "ensign" has to do with the glorious Christ, and is associated with His coming, is without question especially if the last passage is read in the light of Matt. 21:5, and the words which follow: "Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy Salvation" (or "Savior") "cometh."

It is of special interest to know that the Hebrew word for ensign means a signal by implication a flagstaff, figuratively, a token, and comes from a root which means to gleam from afar, and is rendered "banner," "pole," "sign," and "standard." It is used of the "pole" upon which the serpent of brass was erected, which brought life to the bitten Israelites, and which Christ said was a type of Himself in His lifting up on the Cross (Num. 21:8, 9); and the word is rendered "nissi," which is associated with Jehovah, when He gave the victory to the children of Israel over Amalek (Exod. 17:15), and means as the margin indicates, "The Lord my Banner."

As the word "ensign" comes from a root, which means a signal, as the flutter of a flag, and is connected with the death of Christ and the victory of Jehovah, so the Lord will give to the world a sign when He bringeth His First-begotten back, in the glory He will place upon

Him, all nations and Israel must acknowledge Him.

We have also the Word of the Holy Spirit, which He gave, through Paul, to the saints in Rome, when He said: "There shall be a root out of Jesse, and He that is to rise to reign over the Gentiles" (nations): "in Him shall the Gentiles trust" (Rom. 15:12).

We have seen by suggestion, in the use of the word "ensign," that Christ's death and glory is made known; so we find our Lord Himself uses the word "sign" in connection with His death, resurrection, and second advent. When the Jews asked Him for a sign (Matt. 16:1-4), He chided them that they could discern the signs of the sky, in that, a red sky in the evening predicted a fine day on the morrow, and a red sky in the morning spoke of a stormy day. We recognize this, in the old saying:—

"A red sky at night is a shepherd's delight;  
But a red sky in the morning is a shepherd's warning."

Does not our Lord seem to say: "I am going down in a blood-red sunset in My death on the Cross, in My atoning death for sin, and this will mean the fair weather of God's long-suffering grace for sinners; and by-and-by I shall arise in a blood-red sunrise, and that will mean judgment to the sinner and consternation to the wicked."

Christ also referred to His death and resurrection as a sign, on another occasion, when He said: "There shall be no sign given, but the sign of the prophet Jonah" (Matt. 12:38-41), which He explained, as Jonah was a sign to the Ninevites (Luke 11:30) in being a man raised from the dead so He would die and rise again, and be God's exhibition of His power (Eph. 1:19, 20), and the message of His Gospel to the world (I Cor. 15:1-4).

But Christ not only denotes the signs of His first advent, but in His great discourse on His second advent, when He comes with His people as the Son of Man to the world, He says: "Then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power, and glory (Matt. 24-30). His advent in power and great glory is surely the sign of His presence, and the answer to the disciples' question, "What

shall be the sign of Thy coming?" (Matt. 24-3.)  
—Selected.

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### "THE LOVE OF CHRIST"

#### How Broad is His Love?

"Oh, as broad as man's trespass,  
As wide as the need of the world can be;  
And yet to the need of one soul it is narrow—  
For He came to the world and He came to  
save me.

#### How Long is His Love?

"Without end or beginning,  
Eternal as Christ and His life it must be;  
For to everlasting, as from everlasting,  
He loveth the world and He loveth me.

#### How Deep is His Love?

"Oh, as deep as man's sinning,  
As low as that uttermost vileness can be;  
In the fathomless gulf of the Father's forsaking,  
He died for the world and He died for me.

#### How High is His Love?

"It is as high as the heavens,  
As high as the throne of His glory must be  
And yet from that height He hath stooped to  
redeem,  
He so loved the world and He so loved me.

#### How Great is His Love?

"Oh, it passeth all knowledge,  
No man's comprehension its measure can  
see,  
It filleth the world, yet each heart may contain it.  
He so loves the world and He so loves me.  
Abbie C. M. Brown.

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"Make a little fence of Trust about 'Today,'  
Fill the space with loving works, and there  
stay.  
Look not through the sheltering bars, on To-  
morrow.  
God will help thee bear what comes, of joy  
or sorrow."

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### LIFE

(Bishop E. G. Richardson)

Stewardship of life is the only relationship to our Father that is acceptable to Him. Stewardship of possessions is a corollary of the above. If we could get a third of our membership fully to realize these truths our spiritual and financial problems would disappear.

## PRAISE CHANGES THINGS

By Mrs. Chas. E. Cowman

Several years ago, S. D. Gordon wrote a booklet entitled, "Prayer Changes Things." It has gone 'round the world and the caption has been used for mottos, tracts, articles, etc. Great blessing has followed this simple statement. We all know that prayer does change things, but, we also know that many times when we have prayed and prayed, the enemy has not been moved an inch from his stronghold.

During the time of great pressure in my life I came into the possession of this secret, "PRAISE changes things."

One morning, during the summer, a missionary living with us, came in, holding in his hand a lovely white pigeon, saying, "I found this bird in the garden and think that something must be the matter with one of its wing as it does not fly." He became greatly interested in it, builded a cote from an old dry goods box, carried food to it regularly, but the days came and went and the pigeon just walked about on the ground watching the others as they soared away up through the blue. Poor little bird with a wounded wing!

We became greatly attached to the wee thing for we too were prisoners and our hearts were knit in tender sympathy to it. Prayer had gone up from our hearts almost unceasingly, one long heart cry, night and day for release, but, not a rift in the cloud was to be seen. Our "prayer wing" was fully exercised, but we were still like the little bird, bound. We do thank God that throughout those crisis days we were kept from fainting or giving up, even when our way seemed utterly blocked.

Sometime ago our attention was forcibly drawn to an altogether new line of fighting the enemy, and the Word of God so unfolded on the subject, with such a revelation of the secret of victory that our lives have been entirely changed. Prayer and PRAISE are the two wings that mount the soul upward to God. Prayer asks, praise takes.

I fancy someone is saying right now, "I do not feel like praising God. Praise in the valley of the shadow? Praise when my heart is bleeding and torn? HOW can I praise God at such a time?

Psalm 107:22, "Sacrifice—the sacrifice of thanksgiving."

What is a sacrifice? It is an offering to God. A sacrifice of thanksgiving is to praise the Lord when you do not feel like it, when you are sad and despondent, for "it is acceptable to God," a "sweet smelling savour to your Lord and King." While we are admonished to "pray without ceasing," are we not also commanded to "rejoice evermore?"

When shall I praise God? When I feel happy and everything is moving along with ease, not a trial to cross my pathway, not a burden to bear? It would be no sacrifice to praise at such a time.

Praise has a wonderful lifting power, and we need not be anxious about the outcome of things if we will take the attitude of deliverance and begin to praise. When Jonah's soul fainted within him he deliberately looked away from his surroundings and said those wonderful words, "They that observe lying vanities for-sake their own mercy." Hemmed in on every side, every thing that he could see that suggested disaster he termed a "lying vanity." Let us also remember this. We never get faith and victory by looking at our surroundings.

We read in 1 Samuel 16, of Saul being tormented with an evil spirit. David was sent for, and the record says that "When David played upon his harp, the evil spirit left him and he was well." Is not this a splendid and effective way to get rid of the enemy?

"The weakest saint may Satan rout

Who meets him with a praiseful shout."

"When I cannot pray I always begin to sing," was the testimony of Martin Luther.

It is said that there is not a despondent note in the New Testament.

There is a thrilling story in 2 Chron. 20:22 of how a battle was won through praise. A great company had arrayed themselves against Jehoshaphat and his small number for battle. Knowing well that he could not prevail against them he cried out in fear, saying, "We have no might against this great company that cometh out against us, neither know we what to do" Special prayer with fasting was called for, and the people fell on their faces before God. It was a crisis hour with them. In the midst of the prayer meeting a young man arose filled with the Spirit. He said, "The battle is not ours but Gods be not afraid." Prayer overcomes fear, and is a deadly enemy. Let us remember that "God hath

not given us the spirit of fear, but of power, love, and a sound mind." 2 Tim. 1:7.

Paul and Silas were bound in an inner prison their feet fast in the stocks because they had preached the old time religion which stirred up opposition. There was no earthly way of escape and they looked as if they would lose their lives the next day. Do we hear them murmuring at the hardness of the way, grumbling, complaining, weeping? Praise God, we hear nothing of the kind, but at the mid-night hour they prayed and PRAISED. I do not imagine they felt very happy, but they praised God without feeling and offered the sacrifice of thanksgiving. Methinks this was what they sang:

"His grace is sufficient for me,  
His grace is sufficient for me,  
My strength is made perfect in weakness,  
His grace is sufficient for me."

And, as they sang and praised, the foundations of that old dingy prison began to tremble, the building rocked and swayed, the doors burst open, the handcuffs and stocks fell off the prisoners, and Paul true to his calling, began to tell them the story of redeeming love and one entire household was converted. The Lord takes the things that seem to be against us and makes them a blessing, uses even our enemies and adversaries as a sort of auxiliary.

Beloved are you in some kind of a dungeon, and is it the midnight of all your hopes? Begin to praise God, and watch for the earthquakes, for the Lord is sure to send one!

We read in Joshua how the walls of Jericho fell flat after they were compassed about seven days. What weapon of warfare did those mighty men of valor use? A ram's horn for a trumpet while the people shouted with a loud shout.

How many walls of difficulty would fall flat were we to simply march around them with shouts of praise! As we compass our "walls" with praise, the Lord has promised to "Compass us about with songs of deliverance."

"Thou waiteth for deliverance,  
O soul, thou waiteth long!  
Believe that now deliverance  
Doth wait for thee in song!  
Sigh not until deliverance  
Thy fettered soul doth free;

With songs of glad deliverance  
God now doth compass thee."

There is a legend of two angels that come from heaven every morning and go on their rounds all day long. One is the angel of prayers; the other angel of thanksgiving. Each carries a basket. Soon the angel of requests has his basket filled to overflowing. Everybody pours into it great handfuls of requests, but when the day is ended the angel of thanksgivings has only two or three little contributions of gratitude in his basket.

"Were there not ten cleansed, but where are the nine?"

It was a dark, dark night in my life when the words, 'Praise waiteth for thee, O God, in Zion' (Psalm 65:1) were impressed upon my mind. Was I keeping God waiting for my word of praise?

I was quite sure that my prayers and supplications had come up before His throne, yes, were piled up. Now could not I praise Him before I saw the answer, or must I wait for signs and wonders ere I believed Him?

I did praise Him and the most marvelous answer came, exceedingly abundantly, above all that I could ask or think. Such a marvelous answer that my life has been completely transformed.

It is said that when Sir Michael Costa was having a rehearsal with the vast array of performers and hundreds of voices, as the mighty chorus rang out with thunder of the organ and ringing of horns and cymbals clashing, some man who played the piccolo far away up in the corner said within himself, "In all this din it matters not what I do," and so ceased to play. Suddenly the great conductor stopped, flung up his hands and all was still. Then he cried aloud, "Where is the piccolo?"

The quick ear had missed it and all was spoiled because he had failed to take his part.

Is your "praise note" missing from the heavenly choir, beloved?

Are you waiting, waiting, yearning for God to answer your prayer?

Try thanksgiving.  
PRAISE changes things.