6-1928

The Apostolic Faith 4 no. 8 (August 1928)

Holy Spirit Research Center, Oral Roberts University

Follow this and additional works at: http://digitalshowcase.oru.edu/apostolic_faith

Part of the Biblical Studies Commons, Christian Denominations and Sects Commons, Christianity Commons, History of Christianity Commons, Missions and World Christianity Commons, and the New Religious Movements Commons

Recommended Citation
http://digitalshowcase.oru.edu/apostolic_faith/10

This Periodical is brought to you for free and open access by the Historical Pentecostal Periodicals at Digital Showcase. It has been accepted for inclusion in Apostolic Faith - Baxter Springs, KS by an authorized administrator of Digital Showcase. For more information, please contact mroberts@oru.edu.
The Apostolic Faith

OFFICIAL ORGAN OF THE APOSTOLIC FAITH MOVEMENT

Vol. IV August 1928 No. 8

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 forward 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.

(Continued on page 2)
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." 1 Peter 4:17. "When we are judged we are chastened of the Lord." I Cor. 11:32. The wrestling of God with the perverse, ungodly 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 "sciences" 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 hated 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 this 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 they are in the midst of thy congregations."

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 must I 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 inheritance." 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 blessing 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 inhabited earth. What is related indefinitely, is liable to dispute and mistake; whereas, particularly 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 Doomsday Book, and which is still extant. It was six years in making, in England only; and no payment of taxes was made upon it till twelve years after. Either of these solutions is perfectly satisfactory and there is no inconsistency between them—the one does not invalidate the other. And when to this we add, that the fact itself was notorious; and that Luke could not be deceived, and must have known that he could not be misunderstood at the time: we see another instance of the weakness
of infidel objection. But Luke mentions this affair, not only to authenticate the truth of his narrative but the Messiahship of Christ. His coming had not only been foretold, but the time of it. We allude to the prophetic declaration of the dying Jacob.

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

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

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 solemn 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 with 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 American 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 assemblies 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-
sustained 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 ministration.

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

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

(Continued on Page Eleven)
THE APOSTOLIC FAITH

THE APOSTOLIC FAITH PUBLISHING CO.
CHARLES F. PARHAM, Editor.
At Baxter Springs, Kansas
BISHOP J H. ALLEN, Associate Editor
696 Atchinson St. Pasadena, Calif.

OFFICIAL ORGAN OF THE APOSTOLIC
FAITH MOVEMENT

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

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

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

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

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

EDITORIAL

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

This paper is the official organ of 100,000
Apostolic Faith believers who are firmly estab­
lished in the following truths: Conviction for
sins, followed by repentance to God and man;
this results in a real conversion—thus conceiv­
ed of God and made alive. To remain justified
we seek, through entire consecration, sanctify­
ing grace and thus enter a life of true holiness.
In this grace of sanctification we teach deliver­
ance 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,
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 lecture
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 Pale­
estine 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