

The Apostolic Faith

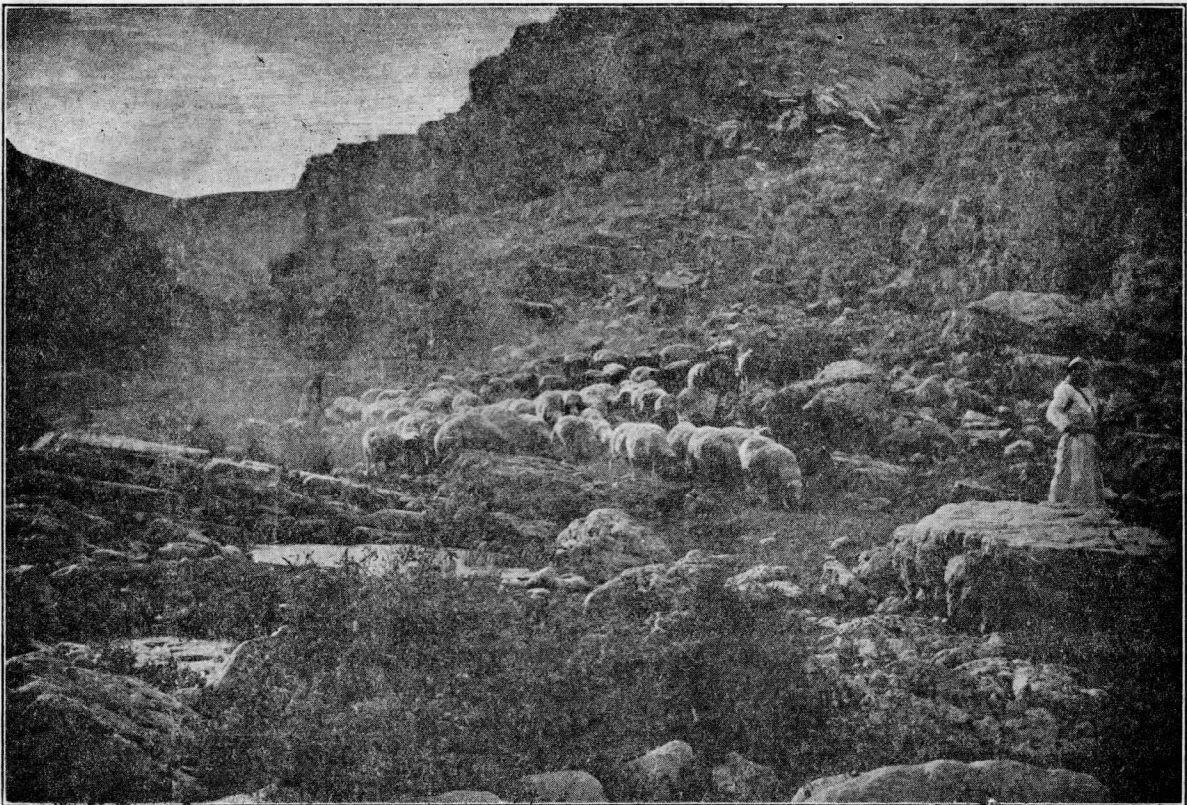
Lift up the standard for the people.—Isaiah 62:10.

Volume VII

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Number 6-7

The Twenty-third Psalm



American Colony Photo

Yea, though I walk through the Valley and the Shadow of Death,
Psalm 23:4.

NUGGETS OF TRUTH (Continued from last Issue)

The Prodigal Son.

The prodigal son is the wise son. He was called the wise son by the early Christians. We find the story in Luke 15:11 to 32. First we find his retreat from God. A backslider is one who falls from grace or goes back on God. He was faring sumptuously at home but wanted to see the world, so he slipped out and went into a strange land, got away from God. First, His position in life, he was in a strange country. Second, His condition in life, he was in want. Third, His association, he was joined to a citizen, he was in the wrong crowd. Backsliders stay away from church and from Christians and get into trouble. In Luke 15; 17 to 19 we find retribution before God. "And when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger. I will arise and go to my father and will say unto him, Father I have sinned against heaven, and before thee and am no more worthy to be called thy son, make me as one of thy hired servants." The prodigal made a discovery, he came to himself. Backsliders minds are dull and blinded, it is necessary for them to come to themselves. They see the other fellows conditions, see the hypocrites in the church and say there is nothing to it. The prodigal had a desire to come back. If a backslider has no desire to return he is in a pitiful condition. If you have a desire to come back to God put in practice what the prodigal did. It is so much more blessed to walk with God. He also had a determination, he said, I will return unto my father. Just so the backslider should say I am going to get back to God. The way of the transgressor is hard. I will confess my transgressions and turn away from sin. What is your determination, is it to live in that condition or return to God? His confession was, I have sinned. If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. He that covers his sin shall not prosper. His father had compassion on him. We have in the word where God is married to backsliding Israel. Some believe in the security of the soul no matter how far you stray away, but the Bible does not teach it that way. When the prodigal returned they be-

gan to make merry, just so when one gets back to God there is a shout in the camp.

About Jesus.

The way of salvation is a simple way. John 10;9. The kingdom of God is nigh unto you. Jesus is the door, we must enter through the door. A wayfaring man, though a fool, will not err therein. It is a safe way, Jesus has promised to keep that which is committed unto Him. It is a sufficient way. Christ is our all sufficiency. He meets every need, and requirement of every soul. He has a blessing to suit our condition. He reaches the highest and lowest, richest and poorest, the ignorant and learned. It is a sure way. We shall be saved. Salvation is just as sure as the word, and just as sure as there is a God in Heaven.

Mat. 18-20. "For where two or three are gathered together in my name, there am I in the midst of them." It may be at home by your bedside, or in the cornfield, in a church, or tent. In the old days it was in the temple at Jerusalem, but Jesus says, "where?" Where ever you are, get on your knees and get help right there. The persons must be real lively stones. Jesus said, "in my name" His name is exalted. What-so-ever you ask in my name, that will I do. Coming together to worship is to honor His name. When in a hard place, it is an incentive to pray. We also have the promise. His promises are sure, just as you and I will let them be. Then we have the supreme life. John 10:10. "The thief cometh not but for to steal, and to kill, and to destroy. I am come, that they might have life, and that they might have it more abundantly. The source of life is Jesus. By Him all things were made. Then we have the manifestation. If there is no manifestation of life in Christ, we have no hope of life. He was made flesh, and dwelt among us. If you want manifestation of reality, seek Him with all your heart. Find out for yourself what takes place.

Then impartation he gave His own life to impart to others. I am come that they might have life, that someone else might get the blessing. The exuberance of life, just a little more life than they ever had. Life in this world, and the world to come.

About Isaiah

Isaiah had a vision. He saw the Lord on a throne, and above it the seraphims. He said,

I am a man of unclean lips, in amidst of a people of unclean lips. Then one of the seraphims flew and touched his lips with a live coal from off the altar, and he was purged from iniquity. In Genesis 3-9, they heard the Lord God walking in the garden. God walks, He is not in any hurry to strike down a sinner, because of his sins, but is merciful, kind and long suffering. In the garden, he did not rush down, He did not run, but He walked in the garden. He knew what they had done, but didn't hurry. Judgment is not executed speedily against transgression, but God will judge in time.

About Mary.

In Mary of Bethany we find four characteristics. First, restfulness. She sat at His feet. Both she and her sister, Martha, were doing their part, but Mary chose the better part. We must get quiet, get alone, exclude everything the world offers, and sit at His feet. So many are too busy for everything but Jesus. She had humility. She sat at His feet which is the best place to be. Some try to instruct God and bring Him their way, but Mary sat at His feet in humility. In Him we find tractability; He has such an attraction and ability that she was taken up with it. The world offers much in the way of attraction but these attractions do not satisfy. Jesus said, and I if I be lifted up from the earth will draw all men unto me. He takes the place of anything the world offers. Mary heard His word and came to a decision. We must all come to a decision. If we never come to a decision but halt between two opinions we never get anywhere in the Lord; so many never fully decide. If God be God serve Him.

Mary also chose. She chose to be at His feet. You make the choice today, He will fill all your need for body soul and spirit.

Pleasing God

Heb. 11;6 But without faith it is impossible to please Him, for he that cometh to God must believe that He is and that He is a rewarder of them that diligently seek Him. Thus we find how to please God.

God is a God of attributes. He is a jealous God, merciful, a God of wrath, touched with the feeling of our infirmities, a God of love, justice and judgment. There are seven points on pleasing God. We like to please our husbands or our wives and friends and we should

love to please God. They that are in the flesh cannot please God. He is displeased with the wicked every day. Crucify the flesh, mortify the deeds of the body, we must be alive unto God to please Him. Avoid the appearance of evil. Love Him with all your heart, soul, body, mind and strength. As you discard everything He wants you to give up, you gain the victory in your soul. God was not well pleased with the children of Israel, they murmured, found fault, sinned and were cut off because of unbelief, they entered not into the promised land. Do things pleasing unto the Lord. 1 John 3:22. "And whatsoever we ask we receive of Him because we keep His commandments and do those things that are pleasing in His sight." We cannot please men and please God. We are not the servants of God if we seek to please men. 1 Thes. 2;4 And this I say lest any man should beguile you with enticing words." If your friends opposes you, please God first. Take your stand, put God first in your life in a kind and loving way, and God will adjust the other conditions. Many preachers please the people. Please God first regardless of men. Col. 1;10 "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work and increasing in the knowledge of God. Jesus said, I do always those things that please Him. If we do not please God we feel it in our conscience. John 8;29 "And He that sent me is with me, the Father hath not left me alone, for I do always those thing that please Him."

Wm. Bacon,
Roswell, New Mexico.

Never leave that till tomorrow, which you can do today.—Franklin.

Things of faith cannot be earned, because things received by faith are free gifts from God.

Harmony and unity is not oneness in creed, doctrine, ordinances and belief, but oneness in Christ.

Intellect and wisdom have no use for mysteries and miracles, because they cannot understand them.

HOLY SACRAMENT OF BREAD AND WINE, IT'S SIGNIFICANCE

(Charles F. Parham)

Nations forget many things, but they never forget the blood shed by their heroes who have fought to deliver them from the power of a foreign foe and the heels of a tyrant. So long as the stars and stripes shall wave, the small boy of America will have a Fourth of July. The Sacrament of bread and wine of which the Christians partake, can be likened to the celebration of the Fourth of July in America, only it is much more wonderful, for the blood which was shed on Calvary's cross delivers us from all sin, appetites, passions and lust, while the shedding of mere human blood during the many wars can deliver us from nothing save the power of a human foe. The blood of the Lamb atones for all our sins and sets the prisoner free. In His broken body is found the cure for all our diseases, for by His stripes we are healed. "Behold the Lamb of God that taketh away the sin of the world."

The combined amount of blood which was shed during the Revolutionary war and the Civil War, was but a drop in the bucket compared with the power of emancipation which was purchased with the blood that was shed for the remission of our sins. During the great war with Germany, the boys who went to France to fight for their country were good, bad and indifferent. Many perished on the field of battle and preachers endorsed this belief. It was said, that the most wicked of these boys, providing they could conceive something of the great cause for which they were fighting, the instant that their blood flowed, though their sins be as scarlet they would be transformed to the realms of glory. This was a consolation to many mothers, but nevertheless, there was no truth in it. Man, through the shedding of his own blood, no matter how pure it may be, could not save himself, for to one alone, has that power been given, even Jesus Christ the Savior of the world. Not all the blood spilled on the battle field had the virtue to redeem a soul.

Jesus said to His disciples as He broke and handed them the bread, "This is my body which was broken for you, this do in remembrance of me." Unless you can see back of water baptism, and what lies beyond the emblems

of bread and wine, it is a dead farce to partake of it. Unless we can catch a vision of Jesus as He hung on the cross, His broken body and shed blood can be of no value to us. We cannot expect to receive the blessings which it holds for us unless we can picture Him who bore the chastisement of our peace upon the cross. When Martin Luther came to Rome seeking some way by which he could obtain the assurance that his sins had been blotted out, he was told that if he would climb the stairs of the cathedral of that city and kiss the toes of the image of Christ fastened at the top, he would obtain remission for his sins. When only halfway up, however, he caught by faith a glimpse of the real Savior on the cross; instead of the image and painted blood which flowed from His wounds, he saw the flow of real blood and at once his burden rolled away. It was no longer necessary to continue the painful task of climbing that magnificent building, for he knew that his sins were blotted out by the precious blood of the Lamb to be remembered against him no more; so with joy unspeakable in his heart he hastened down to set the town on fire with the news of a free salvation.

It would be a grand and glorious thing if every Catholic could see Jesus and His shed blood behind the cruxifixes and the images to which they bow. Likewise He took the cup and said, 'This is my blood which was shed for many for the remission of sins, drink ye all of it. As often as ye drink, do it in remembrance of me. Whosoever eateth and drinketh unworthily eateth and drinketh condemnation to himself, not discerning the Lord's body.'

The Bible states, that without the shedding of blood, there could be no remission of sins. We may engage in all manner of good deeds and moral living, and all these will fail to gain you eternal life, because God Almighty from the foundations of the world loaded our sins upon the slain Lamb of Calvary. If we do not accept His shed blood to blot out our sins, we are damned and lost already. There is life in a look at the crucified One. There is not only forgiveness and the blotting out of sins, but there is cleansing, purging and sanctifying power in the blood. Our only hope of unity in the future is, that we let the blood of Christ flow through us and take out all the old traditions and creeds that have been handed down to us

by the elders of our particular congregation. So long as we argue and contend over forms and ceremonies we will not experience spiritual blessings from above, for the Holy Spirit cannot abide where there is discord and contention. Salvation lies not in the keeping of church rituals but in the sacrifice which was made away back on the old rugged cross. A great deal of the things practiced in the Protestant churches today, are taken from the Catholics. Some of us would rather die than give up what we think is right or what we believe ought to be right regardless of whether it is commanded in The Book or not. A man convinced against his will, is of the same opinion still. We are putting those unnecessary teachings above the blood redemption, and therefore are spiritually dead.

Christ did not teach that only certain denominations should partake of the sacrament. All those who have a spirit of unity in their hearts toward every other sect or organization are invited to partake of the emblems which so fittingly represents His broken body and shed blood. Man must examine himself to see that he has naught against his neighbor and that he is right with God, for no one but the man himself has a right to decide whether he shall participate in this Holy communion. If you have aught against another, your sins are unforgiven and you cannot claim to be a Christian. If you do not forgive man his trespasses, neither will your heavenly Father forgive you your trespasses. You must have an open heart when you come to this part of the Lord's worship, giving thanks to God for sending His Son to die for you, and asking Him to give the benefits which He intended you should have through the death, burial and resurrection of His dear Son. Though it is hard for most of us to understand the wonderful love which led Jesus to suffer for us on the cross, yet by faith we must accept the plan of salvation laid down for us, and when partaking of the bread and wine, do so believing it is worth what God says it is. All who love God, have a right to drink of the cup and eat of the bread and by so doing you may feel the cleansing and sanctifying power of the blood. Once the burden has rolled away, if the devil tries to remind you of your past life, just remember that your deeds of the past have been placed under the blood, and

your sins are blotted out once for all. And if you are sick and afflicted as you eat of the bread representing His body which was broken for your healing, ask God to bless the bread to its intended use. He took our infirmities and bore our sickness, and by His stripes we are healed. If we discern the Lord's body and keep His commandments and trust in Him for our healing we shall be healed. We must not doubt for a moment His power to heal and to save, for He healeth your diseases and reneweth your youth like the eagle. Believers shall lay hands on the sick and they shall recover. Send for the elders of the church and they will anoint you with oil, and the prayer of faith will save the sick, and the Lord will raise them up, and if they have committed sin, He will forgive them. God will keep His promise if we be sincere, and as we partake of the bread we must look to Him humbly for our healing.

If the sick fully realized the meaning of the words as given in the Lord's prayer, "Thy will be done on earth as it is in heaven," their faith would be strengthened and then their healing would come. It is not the will of God that there should be sickness and sorrow in heaven and if His will be done on earth as it is in heaven the same thing will apply to us at the present time. God will stand back of His promises but we must first have faith. When God has healed us we should then devote our lives to His service. Instead, many of us desire our healing so that we may be able to join in the pleasures of the world, neglecting the work of God. Perhaps that is the reason our healing does not come faster. If we have a selfish motive back of our desire to be healed, perhaps it is better for us to remain the way we are. Sometime God has to bring affliction upon us before we are brought to a sense of the danger that lies beyond some of our ambitions. If we do not intend to do anything for God, why should we expect favors from Him? As we come to partake of the sacrament of bread and wine, let us do so with all earnestness and thanksgiving believing that God is able to all things. If we rest on God's promises, and are willing to do His will, He will not fail us when we are in need of anything. If we are called to be ministers in foreign countries, He will equip us with the necessary tools by enabling us to speak in different languages. Whatever we feel is our

duty, God wants us to do, and if we take it to Him in prayer He will remove our difficulties and handicaps. "The blood of the everlasting covenant makes you perfect in every work to do His will." In one instance, a certain man who loved children asked God for the power to talk to them and win them by his words. His wish was granted in a most marvelous manner.

'Miracles have taken place by the giving of this the Lord's supper. Many have been marvelously healed of divers diseases, for they looked away to the cross on Calvary, and saw there, the blood that was shed for their sins, and the body that was broken for their healing.

Editorial Note—The above sermon was preached by Mr. Parham at Sacramento, Calif., in 1924. Wm. Yeoman had it taken down by his secretary and gave it to me, with several others, while I was in California.

FUEL FOR THE FLAME

Dear ones in Christ:

I want to come to you at this time with the deepest spiritual note I can sound, with a message from the very life and heart of the Master; hoping that this message will command the attention of those who are at one with Christ in His world-wide redemptive work.

There is no more spiritual and mysterious truth than that Christ our Head is actually and entirely dependent upon the members of His Body, the Church, for carrying out the plans which He, as Head, has formed. We need a missionary ministry, full of passion to redeem; clear-eyed to discover the on going of Christ's work; faithful in its stewardship at home and abroad; Apostolic in its assurance that Christ has ordained it to bear fruit; Apostolic in its eagerness to spread far and wide the gospel of the risen and ascended Lord. Until the clergy are afire, it is useless to expect the laity to be so. There is not a single instance of a minister really interested in foreign mission, praying and working for them, who has not met with an encouraging response at length from a certain number of his people.

An informed church will be a transformed church. Ignorance is the source of weakness; know and you will believe; Know, and you will pray; Know and you will help in the front rank. Information is the fuel without which the fire can not burn. Fuel is not the fire, and

cannot of itself create fire, but where there is fire, fuel is indispensable to keep it burning, or to make it burn with greater intensity. But such a ministry who are thus to conquer, must first be conquered and set on fire of God. Personal consecration for personal service is a conception of living that grows more and more attractive to a multitude of our finest minds. These are: A clear vision of what the world is and needs; a deep feeling of compassion towards a lost world; a burning desire to send the gospel to the ends of the earth.

Missionary work is twofold in its influence. The torch we hold up for others, illuminates our own path. If we are in earnest to plant the church of Christ in the ends of the earth, and bring the light of the gospel, our own light will burn brighter.

Until Christians are led to listen, think and pray for opened eyes to look upon these fields, "white unto the harvest" intrusted to them, they never will recognize the greatness of the work, their own unfitness, or the urgent need of waiting for a divine power to fit them for the task.

There is one chief incentive and inspiring truth that towers above all others. If as a whole, Christians would grasp the full meaning there would be an awakening such as never was known of. This is the incentive; Isa. 53:10-12. To help to win for the Lamb that was slain, the reward of His suffering; To feel that we must compensate Him in some way for the awful sufferings which He endured in working out our salvation. The only way we can reward Him is by bringing souls to Him. When souls are brought to Christ that is compensation for the travail of His soul. In no other way can we so effectively bring the suffering Savior the reward of His passion as by missionary labor, at home or abroad, whether we go ourselves or enable others to go.

It needed Christ to come from heaven to save men out of the world; it needs nothing less than the spirit of heaven in Christ's disciples to free them from the spirit of the world, to make them willing to sacrifice all to win the world for Christ. It takes the same spirit through which Christ gave His life for the world, to revive His church to win the world for God. No weariness or toil is spared or self-denial counted, when the heart is really enlist-

ed. The world-wide proclamation of the gospel awaits accomplishment by this generation. This is the last generation privileged to accomplish the task. If we fail what then?

In all we expect to undertake for God in the Bible School work here, we desire to engage in activities that reflect the mind and will of Christ. The problem of the school is this; not how to train an occasional man or woman for the foreign field, but how to kindle the missionary passion in every man that passes through the school, that they may thereby become more able ministers for Christ.

The primary and essential thing is that there shall be within the school a sacred altar of missionary passion, where at the torch of every student shall be kindled and the lips of everyone shall be touched with the living coal. For the sake of the ones who possibly have gifts for service abroad, the Bible School should be hot with zeal for evangelization, charged with solemn anxiety for the world's condition, so that no one can live within its walls without facing for themselves the solemn question, Is it Christ's will for me that I go forth to serve Him in the regions beyond?

God has, and is doing so now, blessing every real movement who give missionary work its proper place in all their labors for Him. We as a body of earnest Christians, are offering up our prayers in this direction. Also have agreed to help in as far as the Lord enables us in a financial way, a missionary and family who are laboring in Africa. We feel that it is in the order of the Lord that this work at Roswell shall be 100 per cent missionary. This privilege is open to all who are like-minded and any money given for that cause, will be gladly received and forwarded, every cent, to our brother in Africa.

Brethern pray for the Lord's work in Roswell.

Wm. N. Bacon, Pastor,
Roswell, New Mexico, Box 881.

When the truth, that all things, even yourself, belong to God, care and worry ceases.

Many head wise preachers take the new thought theology, but reject the grace of God.

A heart in heaven is a most excellent preservation against temptation to sin.

Wailing Wall Given Moslems

But Jews Allowed to Use It

LONDON, June 9—The government commission appointed to adjudicate differences between Moslems and Jews over rights to the use of the wailing wall at Jerusalem for devotional purposes Monday ruled that sole ownership of the wall is vested in the Moslems.

At the same time the commission held that the Jews should have free access to the wall for purposes of devotion at all times under definite conditions regarding appurtenances of worship.

It is stipulated that the Jews shall not blow the ram's horn near the wall nor cause any avoidable disturbance to the Moslems and that the Moslems, in turn, must not annoy the Jews during their devotions.

Moslem ownership is established by reason of the fact that the wall forms an integral part of the Haram Esh Sherif area which is a Wagf property.

Ownership of the pavement in front of the wall and the adjacent Moroccan quarter opposite the wall also is vested in the Moslems, the commission found.

The ruling stipulates that Moslems shall not construct, repair or demolish any building adjacent to the wall in such manner as to encroach on the pavement or to interfere with the Jews during their devotional visits.

Political speeches or demonstrations of any kind near the wall are prohibited and the report states that it should be a matter of common interest to both parties that the pavement should be kept clean and the wall should not be disfigured.—Houston Post Dispatch.

A quiet hour spent alone with God at the beginning of the day is the best beginning for the toils and cares of active business. A brief season of prayer, looking above for wisdom and grace and strength, and seeking for an outpouring of the Holy Spirit, helps us to carry our religion into the business of the day. It brings joy and peace within the heart. And as we place all our concerns in the care and keeping of the Lord, faithfully striving to do His will, we have a joyful trust that however dark or discouraging events may appear, our Father's hand is guiding everything, and will give the wisest direction to all our toils.—Sel.

THE APOSTOLIC FAITH PUBLISHING CO.
Unorganized and Non-sectarian

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

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

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

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

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

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

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

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

EDITORIAL OUR MOTTO

In essentials—Unity.

In non-essentials—Liberty.

In all things—Charity.

TEACHINGS.

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

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

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

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

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

The Editor endeavors to keep the paper free from grave doctrinal errors, but must not be

held responsible for all ideas advanced by contributors elsewhere.

PAMPHLETS AND BOOKS.

Sermons by Charles F. Parham in pamphlet form:

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

Life of Charles F. Parham. \$2.85.

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

A Voice Crying in the Wilderness

This book, "A Voice Crying in the Wilderness" was first published by Chas F. Parham in 1902 and a second addition was issued in 1910, which were all distributed, some going to foreign fields.

Mr. Parham's friends requested him to have his book reprinted again and a few months before his death, he told us that he was planning to do so. Earnestly desiring to carry out his plans and also grant the request of his friends, we decided to reprint this book, as soon as possible, believing however, that we should first publish a history of his life. When this book, "Life of Charles F. Parham" was completed, we felt burdened to publish his book, "A Voice Crying in the Wilderness."

We are now offering it to the public in the name of the Lord trusting Him to use it for His glory and make it a blessing to many souls. The book contains two pictures of Mr. Parham and a picture of the Bible School where the Holy Spirit first fell in this latter rain. It is printed on good paper and neatly bound, and will be mailed to you post-paid for fifty cents. We are getting it out at so reasonable a price, that we are sure all can afford to send for a copy of this book.

Address all orders to Mrs. Chas. F. Parham, Box 6. Baxter Springs, Kansas.

A little daughter, named Roberta Marie, was born to Mr. and Mrs. E. E. Rardin, June 2. Will our readers please pray that the Lord will bless my new grand-daughter and make her a blessing.
—Ed.

A Word about the Truth

"That word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached. Acts 10:37.

By the above Scriptures we find that the early church had some publishing about "how God anointed Jesus of Nazareth with the Holy Ghost and with power;" Acts 10:38. So we believe in publishing the same good news today about our Christ who has purchased us with His own blood. We often sing the song "Salvation is free," but I would like to say right here, that salvation cost the greatest price in heaven and in all the world, 'For ye are bought with a price.' 1 Cor. 6:20, When we think of the price that was paid for our salvation, it is a great price and the Christ has bought our salvation in this world and the world to come, what should we do? We should help spread this great Gospel to the end of the world because His coming is so soon.

We have traveled the past two years and been in the cities, farm districts, jails and prisons, and seen the wonderful work that is being done by this paper, it is truly spreading the Gospel and many souls are kept by its truths.

My prayers is that every one shall support this ministry of publishing the paper, as my mother is pouring out her life service for you. Ask God just now to show you how much money to send in for the paper.

Yours, fighting to see this Gospel go forward,

Robert L. Parham.

ANOTHER YEAR

Another year in mercy given
To woo my wayward soul to Heaven;
To chasten, quicken and consume
The dross of life—He's coming soon.

Another year of life is lent
That for His glory may be spent;
I would bear fruit, but He must prune
Away all dross—He's coming soon.

Another year has just begun
In which a new race may be run;
Oh, may my life bear fruit and bloom
For Him; we know He's coming soon.

Mrs. A. J. Brown,

FRUIT BEARING BRANCHES

I wonder how many of our readers have picked berries or made garden this year? I enjoy outdoor work, and often get spiritual lessons from nature, the handiwork of God.

As I looked at my raspberry patch this year, I thought at first there were not very many berries, but as I pushed back the non-fruit bearing branches so upright and full of leaves, I found the branches which were bearing the most abundant fruit, were bent down to the ground, hidden away, and could only be found by searching carefully for them. When these branches are raised to pick off the fruit, they may sometimes be broken but you may say, "what does it matter?" Their life work is over, they have done their part, and borne their fruit for others. By another year, the unfruitful branches which are now so fresh and unburdened, will have weathered the winter's rain and snow, withstood the storms and blasts and will be humbly bent to the ground, bearing fruit.

I raised up a branch, laden with ripe juicy fruit, eagerly picked a handful of berries, but in so doing I had carelessly broken the branch that had given me the fruit. As I threw the broken branch aside, I thought, is this not also true sometimes in the Lord's vineyard? Are we always mindful of the burdened branch which has borne for us the precious message of the gospel? Jesus was thinking of the grape vine when He said, as the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. John 15-4. If we injure the branch, do we not also hurt the vine?

A messenger of God must humbly wait on God and "abide in Him" to bear fruit and as we gladly receive and are blest by the precious fruit, are we mindful also of the faithful branch (rooted and grounded in love) who has brought us the blessing? Are we always as considerate as we should be of the life and needs of God's messengers, or do we by some unkind or thoughtless word or deed, or by careless neglect, break their hearts, and add needless burdens to their lives? Let us pray for God's messengers, everywhere, who have faithfully withstood the winter blasts of grief and sorrow, trials and testings, and are now humbly and prayerfully bearing fruit to bless the peo-

ple. Should we not consider their temporal needs, give them a word of encouragement, and pray that God will give them strength to continue to bear fruit till it is fully ripe for the glory of God. As we saw the fruitful branches bend down to the ground it was a precious lesson to us of prayer and humility and the hidden fruit, reminded us, that we do not bear fruit for our own glory, or to be seen of men, but for the glory of God, and to be a blessing to seeking souls, who are hungering and thirsting after righteousness.

Jesus said, "I receive not honour from men" John 5-41. How can ye believe which receive honour one of another, and seek not the honour that cometh from God only?" John 5-44.

I took my sharpened hoe, and went to my garden which I had neglected for other work. There is a "careless weed" that will crowd out our plants if we will let it, and how the weeds had grown. As I vigorously endeavored to destroy the weeds, I carelessly, cut down a poor little cucumber plant, which (though surrounded by weeds, which were sapping its life) was still alive and needed help. Here was I while seeking to destroy the weeds and promote its growth, had by one sharp blow, in an unguarded moment, utterly destroyed the little plant that I was trying to help! Dear workers, does this not sometimes occur in the Lord's field? While we are earnestly trying to destroy sin, let us watch and pray, lest by some sharp cut an unkind word or deed—that we do not offend and destroy some weak christian struggling for existence under hard circumstances. Mat. 18-6 7. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea. Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh! Luke 17-1. Then said He unto the disciples it is impossible but that offenses will come, but woe unto him through whom they come.

How grieved will be the tender heart of the Great Husbandman, as He goes into His garden if He finds one of "these little ones which believed in Him," had perished through neglect, or was offended and killed by unkindness.

Let us also watch the garden of our hearts,

that the "careless weed" 'does not creep in, for it, and the weed of discouragement are very dangerous and destructive to our spiritual life as they spring up unnoticed and grow so quickly. It is the little foxes that spoil the vines. Song of Solomon 2:15. When the devil finds that he can not cause us to commit some big sin, he will seek to discourage us and make us careless and indifferent thus unfitting us for the service of God.

Let us so wholly yield our lives to God, that we may be fruit bearing branches. 1 Cor. 15:58 Therefore my beloved brethern, be ye steadfast unmovable always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord.

Your servant, for Jesus sake,

Sarah E. Parham.

Jet, Oklahoma.

June 1, 1931

Dear Friends:

The grace of our Lord Jesus Christ and peace from our Father be with you.

We left Perryton, Texas, today, and have arrived here for Monday night's service.

The meeting at Perryton closed with another all day Sunday service which consisted of 4 sermons, 3 alter services, foot washing service, communion service, baptizing service, young people meeting, a wedding ceremony, and the final evangelistic service.

This revival lasted two and a half months; 133 were saved and reclaimed, 103 sanctified, 50 received the Baptism of the Holy Spirit with the evidence of speaking in other languages. Many were also healed of different diseases.

We are at this time on our way to Minneapolis, Minnesota, to hold a city wide revival.

We covet your prayers and your absolute obedience to God.

Lee S. Drachenberg

Rich members are required to keep up a modern church and its machinery.

Old sinners and worldly wise students choose the new thought theology.

Reformers and many churches trust in the power of reformation, not redemption.

Memorial Services for Chas. F. Parham

Sunday afternoon, May 31st, at the West End Mission in Houston, Brother Ben Barker conducted a special service in honor of our loved brother and spiritual father who has gone on before. Brother Barker and Party were in this part of the country for a short time, visiting the Missions of South Texas, and he felt it would be pleasing to the Lord to invite the saints of South Texas to join with him in an expression of loving appreciation of Daddy Parham's life and work, and in memory of his birthday, June 4.

The Barker Party were at the West End Mission Saturday night and for three services Sunday, and it was our privilege to be in the Sunday afternoon service which started by singing some of the old time songs, followed by prayer. Brother Barker then requested that all who had accepted the truth of Brother Parham's message twenty years ago, or more, should rise and give an individual testimony; a surprising number responded with praises and narratives that carried us back to the days of long ago when with joy in our hearts we first heard Brother Parham preach the glad tidings of the Everlasting Gospel. There was a graciously sweet spirit of love and real fellowship throughout the service and we were sorry that none of the Parham family could be present to enjoy it with us. A number of special songs were sung and one which was singularly precious to us, and which was composed for this occasion, was rendered by Bennie Stanberry, who traveled with Brother Parham as the "Boy Singer" in days of old. Below is a copy of this song which was sung with such love and melody that we would all the readers of "The Apostolic Faith" might have heard it. Brother Barker preached to us a few minutes, speaking of the message of truth which Daddy Parham brought and which has been committed to us as faithful servants of God to carry on to others. He then called on a few ministers who were present, including Brother A. B. Stanberry, to speak for a few minutes, following which Sister Edna Mae Long led a "Praise Service" in which all were requested to join, and many were the praises offered to God and many were the loving tributes to the memory of Chas. F. Parham. The sick were then prayed for—and with a closing song and a dismissal prayer by Brother

Stanberry the meeting was over.

We were glad to have the opportunity of being in a service of this kind, which we feel was a real blessing and encouragement to each one present and we were also glad to have the Barker Party visit our Mission. May the Lord bless them more abundantly as they continue in His service.

Kittie Vivian Stockdick.

Song—Daddy Parham

By Bennie Stanberry—Can be sung to the tune of "Tramp, Tramp, Tramp."

There's a man we loved so dear
And he grew to us so near
"Daddy Parham," is the name we called him by.
Trials dark on every hand
Never stopped this righteous man
And we know him by his godly works to man.

Chorus

Daddy Parham was a jewel,
A jewel heaven loves to own.
Let us then be true my friend
So this work shall never end
Soon we'll meet our "Daddy" on that Golden Shore.

Trials came both day and night
But his laughter made them bright
Many of us still can see his smiling face.
Many times he'd prophesy.
"Your redemption draweth nigh."
Saints, look up, the Lord is coming very soon.

Up and down the land he'd go
Preaching every night or so
Till his life was worn by travels far and near.
Then the Lord said, "Tis enough"
Come "Faithful Man" your time is up
And how we miss this man of God we loved so dear.

Mr. and Mrs. Robert Parham have returned home after a year's absence, having held many successful campaigns in Texas and California. They have been joined by Mr. and Mrs. Fred A. Campbell of Wichita, Kans., and are now holding a meeting in Joplin, Mo., in the Market Square Auditorium. Many souls have been saved and blessed and large crowds are attending. The meetings will close June 28th with a baptismal service at Lakeside in the afternoon and Communion services at night.

CHRIST, THE DOOR

Verily, verily I say unto you; he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.—John 10, 1-10.

Jesus tells us that He is the Door of the sheepfold, and adds, "By me, if any man enter in, he shall be saved, and shall go in and out and find pasture." These words show that faith in Him as the sacrifice for sin and the Mediator between God and man, is the only way by which any can truly enter God's kingdom either here or hereafter. Outward ordinances are necessary, but outward ordinances will not profit without a heartfelt acknowledgment of Christ as the only foundation on which a sinner can safely build his hopes. A moral or rather a holy life is necessary; but mere morality, which at best is tainted by a thousand imperfections of motive and performance, will prove as a quick-sand to those who trust in it as the ground of acceptance with God. No man can come unto God but by faith in the Lord Jesus Christ. "If any man enter in" says our Lord. This Door is not for righteous persons but for sinners—not for those who need no salvation; but for those who do. It is open for one and all who apply for admittance. Any poor sinner that cries sincerely, and knocks heartily shall be permitted to enter.

It is as good for the persecuting Saul as for the loving John, and it is as needful for John as for Saul. It stands as wide for the penitent robber expiring on the cross as it did for the inquiring Nicodemus, who came privately to Jesus, and Nicodemus must look at it as steadily and enter it as humbly as the penitent robber.

And what are the advantages the man obtains who thus enters in?

First: Safety—"He shall be saved"—saved from the curse of the law, the wrath to come, the roaring lion who goes about seeking whom he may devour, from the king of terrors, a world lying in wickedness, and evil heart of unbelief in departing from the living God—saved in the Lord with an everlasting salvation.

Second: Liberty—"He shall go in and out," sheep, under the care of a good shepherd, go in at night for protection, and in the morning go out for food. The expression denotes that what is done for the Christian's safety does not com-

promise his liberty—He knows the truth, and the truth makes him free—and he is free indeed, free to go wherever he pleases in Immanuel's land—free to partake of all the privileges of God.

Third: Plenty—"And find pasture." One said who realized this: "The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures. He leadeth me beside the still waters." So Isaiah: "They shall feed in the way"—the ways of God's commandments, ordinances and dispensations. "I am come," says Christ, "that they might have life, and that they might have it more abundantly." Life and all that is necessary for life, is abundantly drawn forth out of His fullness by all those who with simple and true hearts apply to Him.

Jesus is "the Door" through which the shepherds also must enter. As no man can be introduced into this spiritual fold but through Him, so no man can rightfully enter among its occupants as a shepherd, no man can have a legitimate claim to be considered as one of their shepherds, but one who enters through Christ as the Door—no man can act the part of a faithful shepherd to Christ's spiritual flock, but one who enters in through the Door, who possesses the qualifications which Jesus Christ can only confer, and who has received the call which Jesus Christ requires. The general idea is: Everything connected with membership and office in the true spiritual church of God is under the management of our Lord.

C. S. Butler, Joplin, Missouri.

Fellowship in sect and denomination is not fellowship with Christ.

People are more troubled in mind and thought than in appearances.

The spirit of satan rulers the sinner. The Spirit of Christ rules the saint.

Sinners have the spirit of the world, Christians have the Spirit of Christ.

The sinner loses the world and go to hell; the Christian leaves the world and goes to heaven.

HE CAN

"He * * hangeth the earth upon nothing." (Job 26:7.)

In looking to God for deliverance of any kind, we are prone to try to discover what material He has on hand to work on in coming to our relief. If we are praying for financial help, we are apt to look over the community to see if we can think of any one whom the Lord might influence to lend us some money. If there are no apparent probabilities in that direction, we find it difficult to believe for hard cash.

If it is employment we need in order to insure the continuance of our bread and butter, we make diligent inquiries in the industrial centers, and if we find that the shops, stores, and factories are more than full handed, it is pretty hard work to be hopeful that we are going to get work.

If we are ill and our physician is at a loss to know what next to try in order to alleviate us, it is not at all easy to convince ourselves that we are going speedily to recover.

It is so human to look and crave for something in sight that will help the Lord out. In time of need, if we can only find a little something for God to begin on, we seem so much better satisfied. To need a sum of money and not to be able to think of a friend, a man, or a monied institution from which it might be obtained, gives a dark background to the scene.

To need work, and to find that throngs of others as needy as yourself are also idle, makes the human outlook very dark. To be in bed day after day, feeling no better, but rather worse, doctor's bill increasing, business suffering and patience giving out, make a situation in which relief does not seem very probable. The trouble is, there does not appear to be a single human prospect to begin on. The outlook is all liabilities, with no resources to help out.

Now, to God's child, what is the real situation? Is there nothing but liabilities? Much every way. Are there no resources? Yea, thousands, millions, billions, trillions! Where are they? Above you, below you, around you. Earth and air are full of wealth untold. Can't you see it, eh? You don't need to see it. Keep your eye on Him.

Just think a moment. It is not at all necessary for you to see any help in sight, nor is it really necessary for God to have any relief on hand. He does not need anything to begin on. In the beginning God created the heavens and the earth. What did He make them out of? Nothing, absolutely nothing. When the earth was made, what did He hang it on? Nothing. Pretty satisfactory earth to be made of nothing, eh? Remember, not a scrap of anything was used to make it. He * * hangeth the earth upon nothing.

It hangs all right, doesn't it? Very well, then. A God Who can make an earth, a sun, a moon and stars out of nothing, and keep them hanging on nothing, can supply all your needs, whether He has anything to begin to work with or not. Wonderful, isn't it?

Trust Him and He will see you through, though He has to make your supplies out of nothing.

Read this over and over again, it will mean more to you each time.—Selected.

"I Can Go in With Them"

I have read, said Mr. Spurgeon, of one who dreamed a dream, when in great distress of mind about religion. He thought he stood in the outer court of heaven, and he saw a glorious host marching up, singing sweet hymns, and bearing the banners of victory. They passed by him through the gate, and he heard in the distance sweet strains of music.

"Who are they?" he asked.

"They are the goodly fellowship of the Prophets, who have gone to be with God."

He heaved a deep sigh, as he said, "Alas! I am not one of them, and never shall be, and I cannot enter there."

By-and-bye there came another band, equally lovely in appearance, and equally triumphant, robed in white. They passed within the portals, and again were shouts of welcome heard.

"Who are they?"

"They are the goodly fellowship of the Apostles."

"Alas!" he said, "I belong not to that fellowship, and I cannot enter there."

He still waited and lingered, in the hope that he might yet go in; but the next multitude did not encourage him, for they were the noble

army of Martyrs. He could not go with them, nor wave their palm branches.

At last, as he walked, he saw a larger host than all the rest put together, marching and singing most melodiously, and in front walked the woman that was a sinner, and the thief that died upon the cross. He looked long, and saw there Manasseh, and the like; and when they entered, he could see who they were, and he thought, "There will be no shouting about them." But to his astonishment, it seemed as if all heaven was rent with sevenfold shouts as they passed in. And the angels said to him, "These are they that were mighty sinners, saved by mighty grace."

And then he said, "Blessed be God! I can go in with them."

And so he awoke. A dream, but never to be forgotten. —Selected.

God's Love vs. Man's Love

Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him. 1 John 2:15.

Husbands, love your wives, even as Christ also loved the church, and gave Himself for it. Eph. 5:25.

Teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good obedient to their own husbands, that the word of God be not blasphemed. Titus 2:4-5.

In the world about us today we see and hear of such terrible things. But it seems to me that the most terrible thing, the thing that is bringing the most horrible consequences is the wreck of the home life, not only of our nation, but over the whole world. God's Word teaches us of, and leads us to the comforting walls of what is now sneeringly called the "old fashioned" home. The home with Christ at its head. But the modern home is the one who keeps step with this jazz age and its foundation is in the sand, its walls are constantly crumbling. There is no stability outside of Christ. No matter how deep is our human love for another, if we are not grounded in Him, when the floods come we are in sad danger of falling and everything we hold dear is swept away in the tide. Human nature by its self simply cannot stand, for as Jesus said, "The flesh is weak."

You who are out of Christ, you Godless husband of a Christian wife; no matter how devoted and loving your wife may be, she cannot love you as well as she would were you a Christian. You Christless wife of a God-fearing husband; No matter how tender and thoughtful of you your husband may be, he can not love you as well as though you were a Christian for the unity of Christ is not in either home. When the unsaved one gets acquainted with Jesus there springs up an untarnishable, everlasting love unlike any human emotion. There is no love felt in the human breast which can equal it. It is the love which brings father, mother and children into a sweet oneness. It knows no sex, age, nor condition.

God says human passion is sensual, devilish; to us it seems grand, sublime. And so man's wisdom is foolishness with God: God's love in us toward each other never inspires jealousy, murder or in any way casts reflection upon Christ or His work. It never brings shame to any home. It is pure, it unites Christians to Christian and Christians to Christ. It is a love which God Himself endorsed with the gift of His Son on the cross. So come humbly to the Giver of this great love, unsaved souls, and become a partaker in it. Then will homes be united as they never can be otherwise. Husbands, wives and children drawn together toward God in the bonds of His love to us and our love to Him. What could be more graciously sweet and comforting, now and forever more?—E. Burns

IF WE BELIEVED IN GOD

Jessie Wiseman Gibbs

If we believed in God, there would be light
Upon our pathway in the darkest night.

If we believed in God, there would be power
To foil the tempter in the sorest hour.

If we believed in God, there would be peace
In this world's warfare, ever to increase.

If we believed in God, there would be joy
Even in tears, that nothing could destroy.

If we believed in God, there would be love
To heal all wounds and lift the world above.

Lord Christ, be near us, that beholding Thee,
We may believe in God and be set free!

PERRYTON, TEXAS REVIVAL

Baxter Springs, Kansas.
June 24. 1931.

Conducted by Lee S. Drachenberg and his Evangelistic Party.

After Floyd Durham and his family returned home the meeting here was continued by Lee Drachenberg and his party; We have had a fine meeting here, one of the best that has ever been held in Perryton.

Everybody prayed earnestly for the meeting and the salvation of souls.

What a mighty work God will do, where everyone is praying! God surely poured out His convicting power.

There were 133 souls wept their way to victory. We don't always have to be at church for God to save us, some were saved in their homes and God convicted hearts who never came to the meeting.

There were 103 sanctified. A person should not stop at salvation, for if you are really saved you will hunger after the deeper things of God; Fifty received the Baptism of the Holy Spirit, many receiving a perfect language. Not only grown people, but also many children received the Baptism of the Holy Spirit. It is wonderful to do God's will to serve Him, and to have Him in our lives to comfort us. Oh, if we could make the lost world turn and come to Jesus; it pains my heart to know how people are rejecting God. There were also many healed during the meeting. It is wonderful to know we have a great Physician who we can trust for our bodies, many cases the doctors had given up and God touched their bodies and healed them. All things are possible with God. Many from far and near were so wonderfully blessed in this meeting that they felt that they could contain no more.

There were 96 baptized in water.

It pays to obey God.

Pray for me that I may stand, true to God, for it is my heart's desire to do God's will.

Your Brother in Christ,
Harold Williams,
Perryton, Texas.

An act to obtain a promise received is the fruit or effect of faith.

Face the facts of truth and you will not be fooled by satan's frauds.

Dear ones in Christ:

Just a line to let you know that I am still on the firing line in the great battle, fighting for God and souls.

I began this revival at Hockerville, Okla., seven weeks ago this Sunday.

It is only five miles from our home and nearly every night there are people come from Baxter Springs to help and enjoy the blessings of God, and my husband and I usually take our car full. Truly God is working in mighty power in Hockerville. Of course the devil is putting up a fight too, but Jesus said, He would fight for us and we should hold our peace. He also said, fear not, for I have overcome the world. So we are praying and are seeing the wonderful power of God in our midst, up to this time, 36 have been saved, 11 sanctified and 2 filled with the Holy Ghost. Many others are very near the Baptism of the Holy Spirit, and we are praying that they too, will receive that blessing before the meeting closes.

After the fourth week, I was very near a collapse from such strenuous labors, so the Lord sent a very precious little sister to help me, Mrs. Viola Parkin of Galena, Kansas. We are working side by side, and my how wonderful it is to see the workings of the Holy Spirit. The crowds became so great that we were forced to move out of doors. The weather has been fine since we have had the open-air meeting, and the crowds are increasing.

Last Sunday afternoon we had baptizing, with services before, on the creek bank at Five Mile, and 25 were baptized. A large crowd was present, about 350, and Brother Robert Denton helped me to baptize the candidates. After these were baptized an elderly lady wanted to be baptized and went into the water in her "Sunday -go-to-meeting clothes." She came out of the water as several of the others, did, shouting praises to God.

We are trusting the Lord to bless during the remainder of the meeting.

Your Sister in His service.
Virgie L. Parham.

More church members belong to the church, than belong to God.

**Great Camp Meeting for Texas,
East Bernard, Texas, July 18 to Aug. 2.**

It has been the custom in past years to have the yearly National Camp meeting in, or near, Baxter Springs, Kansas, but on account of so many people of the southland asking and praying that it might be made possible for this camp meeting to be held there, God has so marvelously opened up the way and made it possible, for us to have the meeting there, and we have secured the use of the Beautiful American Legion Park in East Bernard.

The Park contains a fine wooden tabernacle, and has a good camping location and is located 50 miles from Houston on U. S. Highway 90, State Highway 3. This is a splendid location as many people from the missions in surrounding towns will be able to attend the meetings nightly.

Let everyone arrange their affairs to be present at that time. We are going to have many preachers, teachers and song leaders for the entire meeting. It will be a great feast of the deep things of God as everyone knows who has attended the camp meetings in the past.

Do not say, "How can we afford to go," but, say, "How can we afford to miss these good meetings?" Truly we can't afford to miss Camp Meeting this year as His Coming is so close. Have we been sealed unto the day of Redemption? Have we enough of His Grace in our hearts to carry us through? Pray about this and I believe that God will open up a way for everyone to be there.

All persons coming must prepare to take care of themselves by camping or in rooms. Tents may be rented or rooms secured at reasonable rates. This rule applies to ministers and laity as well.

Let us arrange the temporal things that they may be as simple as possible, that we may give our time and thought to prayer and the study of God's Word.

We shall not be able to write personal invitations to all, but we trust all who are not engaged in other labor for the Master will know that you are cordially invited.

We earnestly desire your prayers as we go into this great camp meeting, that God will undertake and supply the needs both spiritually and financially. For further information write,

Mr. and Mrs. Robert Parham,
Box 92 East Bernard, Texas.

P. S.—Those desiring rooms for Camp meeting should write at once to Mrs. Sadie Buls, East Bernard, Texas.

Camp Meeting at Port Huron, Mich.

A full gospel. Camp meeting will be held at Port Huron, Mich., July 5th to 19th. Chester Jackson of Texas will be the director, assisted by other pastors and evangelists. The camp-meeting grounds are located on the corner of 10th and Thomas St.

For further information write to V. Peter, 1626 Willow St., Port Huron, Mich.

Camp Meeting at Cheney, Kans.

A camp meeting will be held at Cheney, Kan., Aug. 6 to 16, at the City Park, which has excellent shade, city water and is lighted with electricity.

A number of ministers and workers are expected to be present and assist in the meeting, and all are cordially invited.

It is held under the auspices of the Cheney Apostolic Mission. This is the first camp meeting ever held at Cheney, Kan., (Chas. F. Parham's old home town) and all are praying that it will be a great success for the glory of God.

For further information write A. B. Stanberry, 1123 N. St. Francis, Wichita, Kansas, or Ben Barker, Elmwood, Okla.

Note of Thanks.

We wish to thank the many friends and brethren who have shown their brotherly love and kindness in helping to share our loss and may God bless you everyone for your bounty; both in giving of money and household necessities. I might say that when our house was robbed, I asked God what we should do and He directed me to Luke 6:30 and I can truly say God's ways are best in all things.

Let us all trust Him fully. We are now in meetings in south Texas, which will continue until about July 25. Then we want to attend part of the camp meeting at East Bernard. After that we plan on going to Cheney, Kan., to assist in a camp meeting there, before opening the Ozark convention near Stella, Mo., about August 15. We need special help in prayer as it means much to keep going in these days, but I am glad God never fails one who trusts Him. God bless you all. If we can serve you, we shall be glad to.

Your brother in Him,
Floyd M. Durham,