

The Apostolic Faith

Jesus said, I am the Way, and the Truth and the Life. John 14: 6.

Volume XI

September—October, 1935

Numbers 9-10

Have Faith In God

As we mark the evening shadows,
With the setting of the sun,
So we note the "time of trouble";
Even now it has begun.

When the light has turned to darkness,
And the pathway no more seen,
Can we then, as did Peter,
Safely cross the angry stream.

With the Saviour close beside him,
How could Peter fall?
Christ is still our loving Saviour,
And He cares for all.

Let us not be fearful,
Man can not kill the soul,
Let us keep our light still burning,
And our lives in His control.

He alone can guide our foot-steps,
In the darkest night.
When our lives are given to Him
He will make the pathway bright.

Lilian T. Thistlethwaite.

Baxter Springs, Kansas

IMMORTALITY

(Continued from the August paper)

THE WAGES OF SIN. As by a careful study of the Bible, we find that God, "who only hath immortality" has given no promise of "eternal life" to the sinner, it becomes very certain to me that "eternal torment" would be impossible.

However, with those who believe in the teaching of "eternal torment," we wish to have no controversy, for we have many dear friends and relatives who accept this doctrine, and on our part at least, we shall never allow any difference of belief to hinder our love and fellowship.

Paul said, "Let every man be fully persuaded in his own mind." While this is our privilege, we should always endeavor to keep a humble, teachable spirit, remembering that we now only "know in part." For as the heavens are higher than the earth, so are God's ways higher than our ways, and His thoughts than our thoughts. Therefore our finite minds can not grasp the greatness of this wonderful salvation, planned by an Infinite God. Truly we, as His children, should be very careful HOW we represent the character of God to a lost, sinful world, that we may draw souls unto Him, and not drive them into infidelity. May it never be said to us, as God said to Job's three comforters that "ye have not spoken of me the thing that is right."

GOD IS LOVE. Would it be possible for a God of love to subject His creation to endless misery, eternal torment giving them life. (for God alone can give life) only to suffer, yet with no hope of their betterment or of them giving Him glory? It is impossible for the human mind to conceive of what "eternal torment," suffering that is absolutely endless, really means.

Scriptures Used to Teach Eternal Torment

Though the term "eternal torment" has been so often used in the pulpit, it is not found in the Bible, but we will quote and carefully consider the main Scriptures which have been used to teach "eternal torment."

The first world was destroyed by water and the Bible definitely teaches that the instrument used to punish the wicked in the final judgment will be fire. Will this fire destroy or simply torment, is the question before us.

When we make a bonfire, it is to destroy that which is worthless. Is not that God's purpose.

"Unquenchable fire." But he will burn up the chaff with "unquenchable fire." Matt. 3:12.

Then Christ teaches. Matt. 5:29-30; Mark 9:43-48. "It is better to enter the kingdom of God with one eye than having two eyes to be cast into hell, where the worm dieth not and the fire is not quenched." This alludes to Gehenna outside Jerusalem, the Valley of Hinnom. The word hell in English is from Gehenna in Greek; and Gehenna in the New Testament symbolizes death and utter destruction; but in no place symbolizes a place of eternal torment. In this place were cast all kinds of filth with the carcasses of beasts and unburied bodies of criminals who had been executed. The fire was kept alive and never allowed to die out, to prevent pestilence. The worms came from the bodies, lodging on the rocks which were on one side of the fire.

When Mr. Parham was in Jerusalem, he saw this Gehenna, Valley of Hinnom; there is no fire burning there now. Gehenna was used in the Bible as an illustration of the utter destruction of the wicked, for what the fire did not destroy, the worms consumed. The fire only lasted as long as there was fuel for the flame, and the worms lived only as long as they had something to feed on.

And, they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched. Isa. 66:24. A carcass is a "dead body," "a corpse." Worms do not begin to eat on the flesh of a body until it is dead, so then "their worm," living, feeding on their dead bodies, certainly shows utter destruction.

"Quench" means to "put out," "to extinguish." If your house was burning, and the fire-men told you that the fire was "unquenchable," and that it "never shall be quenched," would you think that your house would burn throughout eternity or just that the fire-men were unable to "quench" it, or put it out, and it would continue to burn till your house was burned up? If the fire "prepared for the devil and his angels (Matt. 25:41) was quenchable, they would put it out, would they not? But this fire is unquenchable until it has "burned up" the chaff,

"Eternal fire." In verse 7 Jude says, that Sodom and Gomorrha "are set forth for an example, suffering the vengeance of "eternal fire." And in 2 Peter 2:6, and turning the cities of Sodom and Gomorrha into ashes, condemned them with an overthrow making them an example unto those that often should live ungodly. This "eternal fire," that turned Sodom and Gormorrha into ashes is not burning now, it only lasted till it had accomplished its purpose, and utterly destroyed those wicked cities, which Peter said is a warning to the ungodly.

"Forever." Rev. 14:10-11, has been also used to teach eternal torment, but in the 9th and 11th verses you will see that it refers to those who in the close of this age take the mark of the beast, and **not** to eternity. But some one says, "It is forever." True, but it is modified by "day and night" and in eternity there will be no night. (Rev. 21:25) so "forever" here must mean "a space of time" which is one of the definitions given for this word, in the language of the Bible. Though in our language we understand "forever" to mean "eternity," we find it is not always used so in the Bible.

Deut. 15:17. Then thou shalt take an awl, and thrust it through his ear into the door and he shall be thy servant "forever." 1 Sam. 27:12. Therefore he shall be my servant "forever." Here "forever" could only mean as long as he lived or until the year of Jubilee, recurring every fifty years, when all slaves were set free.

Jonah said, (Chapter 2:6) the earth with her bars was about me "forever," which was only 3 days and 3 nights. In these, and other similar Scriptures, we see that "forever" does not mean "eternity," which occurs only once in the Bible and that refers to God. (Isa. 27:15).

"The Rich Man and Lazarus." Now let us turn to Luke 16:19-39, and read carefully the parable of the rich man and Lazarus. A parable is a fictitious narrative; an allegory from which a moral is drawn. The true meaning of a parable is **not** on the surface, but has a hidden meaning. Therefore it can not be taken literally. A doctrine can not be established simply on a parable, but the interpretation of a parable must correspond with the other teachings of the Bible.

Orthodoxy has told us that the rich man represented all wicked persons who at death go

to eternal torment, and the beggar represented all good persons, who at death go to heaven. Let us, however, endeavor to forget the teachings and "traditions of men" and go back to our open Bibles and prayerfully seek to learn the lesson that Christ taught in this parable.

The parable does not say that the rich man was wicked. He was "rich," but it is not a sin to be rich. He "fared sumptuously" and was dressed "in purple and fine linen."

Purple was worn by persons of wealth and high official position, (Esther 8:15) and especially by kings (Judges 8:26). It was a sign of royalty, and was put on Christ by the Jews in mockery of His claim. "Purple and fine linen," were especially used by the Jews in the hangings of the tabernacle (Ex. 25:4, 26:1, 31, 36), and were also used in the garments of the Jewish high priest. Ex. 28:5, 6, 15, 33. 39:29. We see then, even the very clothing of the rich man, represented the Jewish people.

Neither does the parable say that Lazarus the beggar, was a good man, but that he "laid at the rich man's gate,"—"full of sores,"—"desiring to be fed with the crumbs"—and "the dogs came and licked his sores." Would it be possible to picture a more pitiful, wretched condition! Do you believe that Christ would represent His glorious Church, by this sick beggar in this God-forsaken, poverty-stricken state? Surely not. If a beggar of this terrible description lay at your gate, would you at once recognize him as one of God's elect, a child of the King? I am sure that David would not, for he said, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." The beggar then can not represent God's chosen people but must represent the Gentile people, who up to this time, had not been given the promises and blessings of Abraham. Eph. 2:11-13.

The beggar died and was carried, **not** to heaven, but "into Abraham's bosom." Now we know this was not a literal bosom, as Abraham had been dead many hundreds of years and long since returned to dust, but Lazarus (the Gentiles) were "carried into Abraham's bosom" spiritually, being made heirs to all God had promised to Abraham. Rom. 3:29. Gal. 3:7, 8, 9, 14, 28, 29. Col. 3:11.

"The rich man also died, and was buried." An end came like death, and he ceased to exist

in his former state. And in hell, he lifted up his eyes being in torment, and seeth Abraham afar off, and Lazarus "in his bosom." (In the folds of his mantle. Emphatic Diaglott).

In the 24th verse the rich man calls for help, not to God, but to "Father Abraham" which makes it very plain then that he ((the rich man) was a descendant, son of Abraham, representing the Jewish people, who were at that very time, looking to Abraham, saying, "Abraham is our father" (John 8:39) and rejecting the promised Messiah, thus casting themselves into the "torments" that they are still in.

In the 25th verse, Abraham acknowledges the relationship, "Son, remember that thou IN THY LIFETIME (the Jewish dispensation was now ended) received good things." How wonderfully God had blessed the Jews, His chosen people—"And likewise Lazarus evil things." Up to this time, the Gentiles had been counted as dogs, (Mat. 15: 26, 27. Mark 7, 26-28). "Now he (Lazarus the Gentiles) is comforted." While Jesus was giving them this parable the Jews "derided Him" (Verse 14) while the Gentiles, "publicans and sinners," drew near unto Him to hear Him (Luke 15:1) The law and the prophets were until John, since that time the Kingdom of God is preached and every man (Jew and Gentile) presseth into it. Verse 16. Read also Rom. 11th Chapter.

Is there not still "a great gulf fixed" (verse 26) between the Jews and other nations, for though scattered "among all nations, like as corn is sifted in a sieve," yet the Jews are still a separate people. Amos 9:9.

The "five brethren" also had "Moses and the prophets" and Abraham said, "Let them hear them." Had they done so, they would not have crucified the Christ, and they did not believe though Christ "rose from the dead."

Now read the 15th Chapter of Luke, and in the description Christ gave of the "elder brother" in the parable of the prodigal son, you will see a very true picture of how the Jews felt toward Christ, and the "publicans and sinners" to whom He was giving the Gospel.

We understand that the parable of the rich man and Lazarus, has no reference to the future state of the dead whatever, and is to me, not a blood-curdling picture of eternal torment as some have painted it, but a most marvelous and prophetic description of the closing of the

Jewish dispensation and the budding in of the Gentiles, and what would happen to the Jews. who truly have been in "outer darkness," despised, hated and persecuted ever since the time when they said, "His blood be on us and on our children."

Christ marvelled at the faith of the centurion and said, "I have not found so great faith, no, not in Israel—and I say unto you, that many shall come from the east and west (Gentiles) and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven. But the children of the kingdom (Jews) shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." (Matt. 8: 10-12). This Scripture is literally being fulfilled in the "Wailing Place" at Jerusalem.

"The judgments of God," Because we do not teach "eternal torment," we have been called "no-heli-ites," which is not true, for we do believe there will be a hell, not to simply torment the wicked, but which will utterly destroy them in the final judgment. Sinful humanity is now making a hell upon this beautiful earth that God created for His glory, but some day, God will make an end of all sin, and according to His promise, we "look for new heavens and a new earth, wherein dwelleth righteousness."

I read the following in a paper, which may have been written to be funny, but there is in it a very sad truth.

A MATTER OF CURIOSITY

Tourist—"What's that crowd down at the courthouse?"

Native—"Oh, they're tryin' the case o' Sam Johnson, suh."

Tourist—"Sam Johnson. Why, that was the man that was lynched yesterday, wasn't it?"

Native—"Yas, suh; but today some of the boys got to feeling curious to know whether he was innocent or guilty, suh."

Man, who looketh on the outward appearance, may render hasty judgment and through false witnesses, hatred and prejudice may misjudge and condemn and then, when it is too late, wish that they could recall that one, and give him another trial, for a second chance, fearing they may have taken an innocent life.

Not so with God, for eternity is with Him, and He does not make haste to condemn, and will not send a soul to hell before he has been

given righteous judgment, neither will the sinner be called back for a "second chance." "The judgments of the Lord are true and righteous altogether." I, the Lord, search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings. Jer. 17:10. 32:19. Read also Isa. 11:1-5. How could it be possible for God to give every man according to "the fruit of his doings" at death, for while the dead "rest from their labors, their works do follow them." God alone knows how long the influence of lives, for good or evil, will live on after they are gone, and what "the fruit of their doings" really is.

Behold, the righteous shall be recompensed in the earth: Much more the wicked and the sinner, (Prov. 11:31) but there will be a resurrection and a judgment day before the rewards and punishments will be given.

That the wicked is reserved to the day of destruction; they shall be brought forth to the day of wrath. Job. 21:30.

The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished. 2 Peter 2:9. Read also Jude 6.

Christ will "execute judgment" at His coming, Jude. 14, 15. Isa. 24; 18-23. Matt. 16:26, 27. In the last day. John. 12:48.

The wicked shall be turned into hell, and all the nations that forget God. Psa. 9:17. And whosoever was not found written in the book of life was cast into the fire. (Rev. 20:15) which is the second death. (Rev. 21:8.) In these Scriptures we see no mention of "torment" or "day and night." "Eternity has now begun, and this is the final judgment, the "everlasting punishment" from which there will be awaking and no pardon, "which is the second death." When the devil is destroyed (Heb. 2:14) there will be no more need of hell. (which was prepared for the devil and his angels. Matt. 25:41) And death and hell were cast into the lake of fire. This is the second death. (Rev. 20:14.) The last enemy that shall be destroyed is death. 1 Cor. 15:2.

All praise, glory and honor be unto our God, "the high and lofty One that inhabiteth eternity, whose name is Holy," Isa. 57:15, and who now reigns supreme. And God shall wipe away all tears from their eyes, and there shall be no

more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away—Rev.21:4.

The Old Testament, taught the destruction of the wicked. They shall die (Eze. 18:4) they shall be destroyed. (Psa. 92:7,9.—145:20. Prov. 13:13—29:1.) they shall suffer destruction, (Job. 31:3. Psa. 103:4. Prov. 10:29.—21:15,16. Isa. 1:28.) they shall perish (Psa. 1:5, 6.—37:20—68:2.) they shall not be, (Psa. 37:10) they shall be consumed (Psa. 37:20.—59:13, 104:35) they shall be devoured (Psa 21:9.) they shall be cut off (Psa. 37:9, 22, 28, 34, 38. Prov. 2:22) they shall be silent in darkness (1 Sam. 2:9) they shall be blotted out (Psa. 69: 28) they shall be torn to pieces (Psa. 50:22) they shall be as nought. (Isa. 41:12).

For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. (Malachi 4:1) And ye shall tread down the wicked: for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts. (Verse 3). If a farmer cleaned off a stubble field, leaving neither root or branch, and burned it to ashes, he would be sure that another year, he would not be bothered with that which was worthless and would encumber the ground. How could the utter destruction of the wicked on the earth be described in a more real way.

Christ's own Words. Broad is the way that leadeth to destruction: and many there be which go in there at. (Matt. 10:28.) But rather fear Him who is able to destroy both soul and body in hell. (Matt. 10:8.) I tell you, nay, but except ye repent, ye shall all likewise perish. Luke 13:3.

Paul. Destruction and misery are in their ways. (Rom. 3:16) If any man defile the temple of God, him shall God destroy. (1 Cor. 3:17) Whose end is destruction. (Phil. 3:19). Who shall be punished with everlasting destruction from the presence of the Lord—(2 Thess. 1:19), and then shall that wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming. (2 Thess. 2:8) That through death, He (Christ) might de-

stroy him that had the power of death, that is, the devil. Heb. 2:14.

Peter. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. (Acts 3:23.) But these, as natural brute beasts, made to be taken and destroyed speak evil of the things that they understand not and shall utterly perish in their own corruption. II Peter 2:12.

Why will ye die? If you were traveling at rapid speed on a highway today and see a danger sign, "unsafe" — "bridge out," etc.— would you not take heed and stop and seek a better way? Dear reader, are you on that "broad way," that Jesus says, "leads to destruction"? If so, He is tenderly saying to you, Come unto me, "I am **the Way**, and the Truth, and the Life." He came, and gave His life, that we might have life, and is not willing that any should perish, but that all should come to repentance.

For I have no pleasure in the death of **him that dieth**, saith the Lord God: wherefore turn yourselves, and live ye. (Eze. 18:32) As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel.— "The fathers have eaten sour grapes, and the children's teeth are set on edge."

By Adam's transgression the curse of death was passed on all men, but Christ, "the last Adam," became a cure for us, and alone, separated from the presence of God, on the Cross, He took the sinner's place, and paid the penalty for sin. Had the penalty for sin been "eternal torment," the price for our salvation has **not**, and **never** could be paid. But truly the ransom for our souls was complete, when Christ said, "It is finished," and then conquered death, arose from the grave and became, "The Resurrection."

Now, if we go down in "the second death," it will not be for Adam's sin, but for our own sins, because we refuse to accept the life that Christ has bought for us, with His precious blood. Christ has made it possible that we may be delivered from the curse of "sour grapes," the inherited sin from Adam, which brought death. It is now a personal, individual matter. We must all stand before the judgment seat of Christ. Rom. 14:10. 2 Cor. 5:10. Now our Saviour, then our Judge.

God does not compel us to serve Him, but gives to all the right of choice. "I have set before thee this day, life and good, death and evil," (Dent 30: 15) life and death, blessing and cursing. (Verse 19). "Choose you this day whom ye shall serve." If you have not made your calling, and election sure, seek the Lord while He may be found, while the door of mercy is still ajar, for His Spirit will not always strive with men, and Jesus is coming soon.

May we say, as did Joshua, "As for me, and my house, we will serve the Lord." Truly it pays to serve Jesus in this life, and in the world to come, **it is life everlasting**. Praise the Lord.

MRS. CHARLES F. PARHAM

Note—

Some have asked me to have this Bible lesson printed in tract form, and I would be glad to do so, if possible. Whether you can help in the expense of printing them or not, I **would** be glad to hear from you if you are interested in having some of these tracts, if printed.

I have spent a great deal of time in studying this subject and God has blessed me in it. I trust that it has been a help to others also.

"DO WE LOOK FOR ANOTHER?"

From prison, John the Baptist sent two of his disciples to ask Jesus, "art thou He that should come or do we look for another?" They were looking for the Messiah to deliver Israel from Rome's oppression. A very few seemed to recognize Him in His humble guise, altho doubting ever and anon as afflictions fires waxed hotter and still more intense. John had said of Him, "Behold the Lamb of God that taketh away the sin of the world" then later sends to ask "art Thou He?"

He came not as a great King to rule on David's throne as they had hoped He would but to go to the cross to deliver from sin, and the rule and power of Satan, Rome's over-lord. So "His own received Him not." He told them that had they believed Moses and the prophets they would have believed Him.

The marginal reference of Luke 24:27 gives 23 references which He expounded to them proving that according to Scripture He had come in His Father's name. In John 5:43 He says "I am come in my Father's name and ye receive me not; if another (meaning anti-christ) shall

come in his own name him will ye receive." People today are looking for the anti-christ and on every hand we hear the question pretty much as John's disciples asked Christ, "Do we look for another?" or has he appeared among the dictators of the world? He surely has.

The king that will prove to be the anti-christ according to Dan 8:23 is to be of fierce countenance, and Dan 11:23 says he is to come up and become strong with a small people. Rev. 17:12 speaks of "ten kings that have received no kingdom as yet." (or ten kings with no royal ancestry). One of the ten kings will qualify for the kingship summed up in Scripture as the anti-christ.

Rev. 17:10 says, "There are seven kings, five are fallen, one is and one is yet to come." That was written long ago, so six have fallen and one is yet to come, and verse 10 says he must continue for a short space. "And the beast (king) that was and is not (after a short space) even he is the eighth and of the seven." V. 11. Rev. 13:3 speaking of this same beast or king says, "I saw one of his heads, as it were wounded to death; and his deadly wound was healed."

Verse 4 continues "And they worshipped the dragon that gave power (to live) unto the beast." : there-by healing his deadly wound. Rev. 12:9 tells who the dragon is: it is Satan, the old serpent, the devil. The spirit of Satan enters the body of the dead king and he comes to life speaking great swelling words and blaspheming that name that is above every name. Rev. 13:5-7. The spirit of Satan that enters the body of the dead king is the same spirit of Satan that entered Judas Iscariot at the last passover supper (Luke 22:3, John 13:2, 27). Making of Judas a mob leader, leading the throng against the Son of God. There are many spirits of demons and fallen angels but only one Satan and he is ever trying to overthrow "the heir apparent" to the Throne of God. This king with his deadly wound healed becomes the eighth ruling spirit using the body of the seventh king, there-by becoming "the eight and of the seven" of Rev. 17:11. Some believe that a "family man" will not be the anti-christ for Dan. 11:37 says "nor the desire OF woman. Notice is says "OF." Hag. 2:7 speaking of Christ calls him "The desire of all Nations."

The Angel said to Mary "Hail, thou art highly favored, the Lord is with thee: blessed art thou among women" Luke 1:28. The angel made the annunciation and Mary answered "Behold the hand-maid of the Lord, be it unto me according to thy word." She went to visit her cousin Elisabeth and said to her "My soul doth magnify the Lord For behold from henceforth all generations shall call me blessed." The desire OF the Jewish maidens had become her favored realization. So Dan. 11:37 could read—Neither shall he regard the God of his fathers, nor regard the Son of God, nor regard ANY God: for he will magnify himself above all. (gods). So watch Mussolini as he becomes strong with a small people, and rebuilds the old Roman Empire. The king that qualifies for the kingship summed up as the anti-christ is to be diverse from all others. Surely Mussolini is at least eccentric and no doubt the Quaker would say to him, "I sometimes think thee is a little bit queer." Any way, God wanted to come down in the cool of the day and walk and talk with man and direct the affairs of men, but man wanted an earthly king and a king was God's permissive will and God has continued to let man try every form of government that his brain could devise; one glance at the best result of that human rule is convincing of its failure to bring satisfying results.

This rule, diverse from all others will be man's last try at ruling the world and Satan's final attempt to take the Throne of God for they make war with the Lamb and He overcomes them Rev. 17:14. Rev. 19:11-21 gives a pen picture of this last battle and the call to the birds to feed on the carcasses of the kings and captains and mighty men that will compose the dainties of the supper of the Great God, to His feathered creation. Even so, come Lord Jesus.

Mrs. Milda Smith

909 Knox Street

Houston, Texas Oct. 20, 1935

Brother Mack Wyatt's meeting is still going on and God is sure working a wonderful work here for which we are glad. Over a hundred have been saved and sanctified and between twenty-five and forty have received the Baptism of the Holy Spirit. Quite a few healings

of which several were miracles, such as cancer, tumors, etc.

On Sunday, September 22, 1935, a brother by the name of J. L. Tanner came out for the night services, a backslidden ordained preacher with his health gone. The doctors took an x-ray picture of his stomach and told him he had thirty-two ulcers and told him he would have to be operated on. That night he came to the altar and found God again and then requested prayer for his healing. Brother Campbell and several others laid hands upon him and prayed and God instantly and completely healed him. Praise the Lord. He was again examined by the doctor and he told him there was nothing wrong with him. No trace of it and wanted to know what had happened.

The same night after our services at the Mission had closed, Brother Mack Wyatt and all at the tent revival, who wanted to tarry, came out for tarry services; at the close of which Mr. and Mrs. O. C. Fluellen came with their baby girl dead. God had been dealing in his life at the revival for several nights that he should give his heart to Him but he would not yield. That night after returning from the revival they put their daughter to bed and in a few minutes they heard her begin to struggle for her breath and in a few minutes she was dead. They brought her to the Church and those present began to pray for the child and she was raised from the dead and was just as normal and well as she ever was. A practical nurse who was present made the statement that the child was absolutely dead. The father then gave his life to God. This is one of the most outstanding miracles of this revival meeting.

The Church at 909 Knox Street has been greatly benefited by Brother Mack's revival. The Sunday School has about doubled in attendance. We had 109 this morning. The other services are growing and if it continues to go as it now is we soon will have to build on to our present building. We thank God for Brother Percy Campbell, our pastor, and his services, and we ask all to pray that the work here shall continue to grow spiritually. We are, as ever,

Yours for the gospel,

Arthur B. Corl,
Secretary of Church
1031 Waverly, Houston, Texas.

Obituary

G. F. Campbell was born August 6, 1860, in Tennessee. Died October 17, 1935, at Grace-mont, Okla. He was 75 years, 2 months and 11 days old. He is survived by his wife, Mrs. Alice A. Campbell; four sons, Fred A. and Virgil, of Wichita, Kansas; Percy, of Oklahoma City, Okla.; Piercy, of Houston, Texas. Four daughters, Mrs. Hattie Anthony, Grace-mont, Okla.; Mrs. Vera Winningham, Oklahoma City, Okla.; Mrs. Lee Buckles, of Nelogany, Okla.; Miss Clytie Campbell, Grace-mont, Okla. Also several brothers and sisters. Two sons, Maynard and Warren, preceded him in death. Mr. Campbell was a minister of the gospel for the past 37 years.

BRIEF MENTION

Bro. and Sister Wilfred C. Parham and Bro. and Sister Robert L. Parham held a very successful tent revival meeting at Fillmore, Calif. Wilfred Parham and wife are pastors of the church there.

For the past month Robert Parham and wife have been engaged in a tent revival meeting at Strathmore, Calif. They report good crowds, many attending from the neighboring cities, and the Lord has wonderfully blessed through all the meeting. They are planning other evangelistic campaigns on the coast. Strathmore is the home of Bro. Lute Morton and family. Lute Morton is a brother to the "Morton Sisters," whose evangelistic labors are well known to a number of our readers.

Rev. Bennie Stausberry and party have been holding meetings in several of the missions in "the tri-state district." They had services at the Bethel Community Church, at Baxter Springs, Kansas, last Sunday, and will hold services there again next Sunday, October 27.

Mrs. J. E. Bivens of Arnett, Okla., requests the united prayers of the readers of this paper for her sick boy. "He knows the Lord is reality, and is trusting Him for complete healing."

GREETINGS FROM SOUTH TEXAS

We have been working with the Apostolic Missions of South Texas for the past three months. God has indeed been good to us in our labors for Him and has verified His promises to us as we obeyed Him.

Your humble servants,

Claude and Lula Parham,
1031 Waverly, Houston, Texas

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MRS. CHARLES F. PARHAM—Editor