

The Apostolic Faith

Now unto the King eternal, immortal, invisible, the only wise God, be
honour and glory, forever and ever. Amen. I Tim. 1:17.

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KEEP ME, SAVIOUR

By E. B. Arnold

O keep me, Jesus, lest I stray
From thee, the truth, the life, the way;
And keep me humble, pure and sweet,
That I may worship at thy feet.

O keep me in the trials of life,
From worldly sins and foolish strife;
And keep me over close to thee,
That I thy child may ever be.

O keep me through these awful days,
From all the false, deceptive ways;
From error's chain that binds one fast,
And leads to final death at last.

O keep me in thy loving care,
All safe from harm and dark despair.
O keep me in "the narrow way"
That leads to life that lasts for aye.

O keep me faithful, true, sincere,
That I in glory may appear,
When thou dost come in majesty
To give me immortality.

Our Motto

"In essentials unity,
In non-essentials, liberty,
In all things charity." — Col. 2:14.

"For if it is not in the Bible,
Ye need not believe it,
But if it is in the Word of God,
Ye must receive it."

The following was Luther's platform: "The Word of God, the whole Word of God, and nothing but the Word of God." To this we are sure every Christian will give a hearty response.

IMMORTALITY

By Mrs. Chas. F. Parham

This subject is of vast importance and of deep interest to everyone. "If a man die shall he live again?" This has been the question which has been repeatedly asked down through the ages and to the Bible we must go for our answer. I am writing this to those who believe God's Word and I am sure will take His Word as authority. Let us pray that God will give us understanding of His Word, rightly dividing the Word of truth. Your opinion and my opinion are of no value unless established on the Word of God.

We wish to prayerfully study two different teachings regarding immortality.

The orthodox view, as held by most churches is that all men, whether good or bad, possess natural immortality inherited from Adam, therefore when death comes, their souls will continue in an endless existence: The souls of the good in condition of joy and bliss in heaven and the souls of the bad in a condition of misery and torment in hell.

The other view is "conditional immortality" which denies the natural immortality of the soul inherited from Adam. This teaching holds that, "the gift of God is eternal life," and that **only** those who accept Christ will receive it and the wicked will be destroyed. Instead of the first Adam, they build their hope of immortal life on the last Adam. With Jesus Christ as the Chief Corner Stone, the gospel reveals itself in wonderful beauty and power, as a great building fitly joined together, grows into a holy temple, symmetrical and beautiful. Conditional immortality is taught by many of the leading preachers and evangelists of the world and some of the ablest missionaries in foreign fields. An experienced missionary writes that, "It is astonishing how this view of divine truth commends itself to the almost instant appreciation of the unprejudiced native Christian mind."

A thoughtful man, before deciding to work for another will ask what the wages will be, so the sinner, giving his time and strength in serving the devil, should stop and find out what his wages will be, "what shall the end be of them that obey not the gospel?" The answer is very plain and positive.

Psa. 145:20. The Lord preserveth all them that love him, but all the wicked will be de-

stroyed.

Romans 6:23. The wages of sin is death. 8:13 For if ye live after the flesh, ye shall die.. And many other like scriptures.

Carefully consider the wages, dear sinner friend, will it pay? Moses decided: "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. Esteeming the reproach of Christ greater riches than the treasures in Egypt **for he had respect unto the recompense of the reward.**"

Though the sinner may sometimes find pleasure in sin, as Moses said, it is "just for a season." It is usually true, however, that "the way of transgressors is hard."

There is a way which seemeth right unto a man, but the end thereof are the ways of death. (Prov. 14:12) How true this was when Adam and Eve ate of the tempting but forbidden fruit in the garden of Eden, and God pronounced the death sentence.

And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a **living soul**. Gen 2:7. I Cor. 15:45.

Adam was given charge of the animals and the Lord made Adam a help-mate. "They were both naked, the man and his wife, and were not ashamed? Why were they not ashamed? Because they, like the beasts, did not then have a knowledge of good and evil.

And the Lord commanded the man saying of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt **surely die**. Gen. 2:17.

And the serpent said unto the woman, "Ye shall **not** surely die . . . ye shall be as gods, knowing good and evil."

Is not this teaching still in the world today, that even sinners without God (as Adam and Eve were after they disobeyed) have immortal life, the attribute that belongs to God alone. (I Tim 1:15-17.)

Eve was deceived by the teaching of the serpent. Adam and Eve disobeyed God and ate of the forbidden fruit. Condemnation and guilt now rested on them. "They knew that they were naked," and as sinners in rebellion against God today, they tried in vain to hid from His presence.

God said to Adam: In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return. Gen. 3:19.

Job 34:15. All flesh shall perish together and man shall turn again unto dust. 40:13, Hide them in the dust together.

Psa. 22:29. All they that go down to the dust shall bow before Him. 103:4. For He knoweth our frame: He remembereth that we are dust.

Isa. 26:19. Awake and sing, ye that dwell in dust.

Dan. 12:2. And many of them that sleep in the dust of the earth shall awake.

John 3:31. He that is of the earth, is earthy.

God could not trust Adam in the garden after he had sinned, but drove him out, "lest he put forth his hand, and take also the tree of life, and eat and live forever." In the justice and mercy of God, it was **not** His will to let man have eternal life, in his fallen, sinful condition, but placed "cherubims and a flaming sword which turned every way to keep the way of the tree of life." Did God fail to keep Adam from eating of the tree of life? **No**. In what way then could Adam receive immortal life?

God said, "In the day that thou eateth thereof thou shalt surely die," and His word was fulfilled. One day is with the Lord as a thousand years, and a thousand years as one day. (II. Peter 3:8) Adam lived 930 years and died in one of God's days. Methuselah, the oldest man that ever lived, failed to live 1,000 years.

The "breath of life" which God breathed into Adam did **not** make him immortal, for if God had already made Adam immortal by breathing into his nostrils, why was it so necessary for God to keep him from eating of the tree of life, "lest he live forever?" We understand also from the following Scriptures that the breath of life refers to the natural life, **not** the immortal life, as it is applied to animals as well as man. Adam was called a "living soul," which term also is applied to animal life.

Job 12:10. In whose hand is the soul of every living thing, and the breath of all mankind. 33:4.

Rev. 16:3. And every living soul died in the sea.

Psa. Thou taketh away their breath, they die, and return to their dust.

Eccl. 3:19. For that which befalleth the sons

of men befalleth beasts; even one thing befalleth them: as one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity. 20. All go unto one place: All are of the dust and all turn to dust again.

Joseph Leidy, M. D. L. L. D. Professor of anatomy and zoology said "Personal consciousness is observed as a condition of each and every living animal, varying from microscopic forms to man. The condition is observed to cease with death; and I know of no facts of modern science which make it otherwise than difficult to believe in the persistence of that condition, that is "the immortality of the personal existence." Science has learned no more than is expressed in Eccl. 3:19,20. (The Scriptures quoted above.)

I quote and agree with science only as I see it corresponds with the Word of God. In this the Bible and Science agree that there is nothing in the nature of man to continue life after the breath has left the body. Paul said, "The first man is of the earth, earthy." Adam's earthy or natural human life in the Garden was conditional, and when he failed to obey and meet the conditions he suffered the penalty of death. We do not then inherit immortality from Adam, but the curse of sin, which is sickness, sorrow and death. Sin when it is finished, bringeth forth death, James 1:15. Read also, Romans 5:12-21.

We may have sung about the "never dying soul," but what saith the Scriptures?

Ezek. 18:4. The soul that sinneth it shall die.

You may have heard the terms "deathless soul," and "immortal soul" used in the pulpits or in poems or songs, but you cannot find these terms used in the Bible. It is estimated that the words "soul" and "spirit" occur over nine hundred times in the Bible, but never once is the word immortal connected with either of them, but man is spoken of both in the Old and New Testament as being **mortal**. Job 4:17. Rom. 6:12. 8:11. II Cor. 4:11.

No doubt we have all asked the question and wondered many times, is man conscious after death? Do our departed loved ones know what we are doing, saying and thinking as God does? I am sure we would be glad to have our dear ones know of our blessings and victories won since we last saw them; if only our troubles,

failures and mistakes might not be known to them. However, it is not for us to choose or decide, but is in the hands of "the Lord, the God of all flesh," and only from His Word can we gain any knoweldge or understanding.

The following Scripture has been used to prove that the soul of the Christian in a conscious state goes to God in heaven at death.

"Then shall the dust return to the earth as it was: and the spirit shall return to God who gave it. Eccl. 12:7) If you will turn to the chapter and read the preceeding verses you will find that this is not written especially of the righteous dead, but a very graphic picture of old age, and the death of all man kind. As we have already stated the "spirit" of man is never spoken of as being immortal and we find that spirit and breath are used together as meaning the same thing.

Job 27:3. All the while my breath is in me, and the Spirit of God is in my nostrils. 33:4. The spirit of God hath made me, and the breath of the Almighty hath given me life.

Psa. 104:29. Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust. 30. Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.

When Job asked the question, "If a man die, shall he live again? He answered it himself, "All the days of my appointed time will I wait, till my change come. Thou wilt call and I will answer thee: thou wilt have a desire to the work of thine hands." Job 14: 14, 15. Job is still waiting for that call. Jesus said, "No man hath ascended up to heaven" (John 3:13). For David is not ascended unto the heavens. Acts 2:34.

Psa. 146:4. His breath goeth forth, be returned to his earth; in that very day his thoughts perish.

Eccl. 9:5. For the living know that they shall die; but the dead know not any thing, neither have they any more a reward, for the memory of them is forgotten, 6. Also their love, and their hatred, and their envy is now perished; neither have they any more a portion forever in anything that is done under the sun. 10. Whatsoever thy hand findeth to do, do it with thy might: for there is no work, nor device, no knoweldge, nor wisdom, in the grave whether thou goest.

Job 14:21. His sons come to honour, and he

knoweth it not; and they are brought low, but he perceiveth it not of them.

According to the above Scriptures our deceased loved ones do not know our joys and sorrows. The eternal God is our Refuge, and our lives are read as an open book only by His all-seeing eye. If these, and many similar Scriptures were more faithfully taught and better understood, Spiritualism would not be growing so rapidly and God's children, lonely, bereaved and broken hearted would look to God for comfort and not be deceived into going to a Spiritualist seance, in hopes of talking to their dead relatives. The spirits which appear at these seances are not the spirits of our loved ones but "are the spirits of devils, working miracles." (Rev. 16:14) and are condemned in the Word of God. Read the following Scriptures. Lev. 19: 31, 20:27. Deut. 18:10-12. Isa. 8:19. Jer. 27:9. Mal. 3:5..

In Gal. 5:20, witchcraft is mentioned as one of the works of the flesh.

Our hearts have been made sad to see some forms of Spiritualism creep into some so called Full Gospel meetings, which we have called fanaticism. "Beloved, believe not every spirit, but try the spirits whether they are of God."

If we could get these Scriptures (that the dead are not conscious) firmly fixed in our minds, then we would not be tempted to try to commune with them. We know in sleep we are not conscious and death is many times in the Bible spoken of as sleep.

Psa. 13:3. Lighten mine eyes, lest I sleep the sleep of death.

Matt. 9:24. Give place: for the maid is not dead but sleepeth, 27:52. And the graves were opened; and many bodies of the saints which slept, arose.

John 11:11. Our friend Lazarus sleepeth: but I go, that I may awake him out of sleep.

I Cor. 11:30. For this cause many are weak and sickly among you, and many sleep. 15:51. Behold, I show you a mystery: we shall not all sleep, but we shall all be changed. Read also I Thess. 4:13-16.

The first death which we suffer for Adam's sin (Rom. 5:12., I Cor. 15:22) is spoken of as a sleep because from it there will be an awakening. (I Thes. 4:16) But the **second death** (Rev. 2:11, 20:6, 14., 21:8) is never spoken of as a sleep, for from it there will be no awakening,

for it is the final judgment, the everlasting punishment (Matt. 25:46) the everlasting destruction (II. Thess. 1:9) of the wicked. The last enemy that shall be destroyed is death. I Cor. 15:26.

Paul said, "If Christ be not raised, then they which are fallen asleep in Christ are **perished**—but now is Christ risen from the dead, and become the first fruits of them that slept."

Jesus said, "I am the Resurrection and the life." "I am that Bread of Life."

He that hath the Son hath life; and he that hath **not** the Son of God hath not life. I John 5:12.

Thank God that He "hath given to us eternal life, and this life is in His Son." I John 5:11.)

I heard a young evangelist declare to his audience that "half of this congregation does not believe in the resurrection, and the judgment day." I was shocked by the startling truth of his statement. What did he mean? He was not talking to infidels but to church members and Christians who had been taught to believe in the immortality of the soul, and that at death the Christian went to heaven and the sinner went to hell. If they went in a conscious condition to their eternal destinies, they would not need any resurrection and their judgment was passed at their death. Every Bible student knows, however, that the Bible **does teach a resurrection and a judgment day**. For we shall all stand before the judgment seat of Christ. Rom. 14:10. I do not believe that any Bible teachings contradict each other if we understand them rightly.

Who is immortal? The word "Immortal" is used only once in the Bible and that refers to God.

I Tim. 1:17. Now unto the King eternal, **immortal**, invisible, the only wise God, be honour and glory forever and ever, Amen.

I Tim. 6:16. Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting. Amen.

Christ said: "For as the Father hath life in Himself, so hath He given to the Son to have life in Himself." (John 5:26).

Can man become immortal? Yes, John 3:16 is my answer. The wonderful love of God, "gave His only begotten Son, that whosoever **believeth**

in Him, should not **perish**, but have everlasting life." John 3:36. He that **believeth on Me** hath everlasting life. 10:28. And I give unto them eternal life: and they shall never perish, neither shall any man pluck them out of my hand. 17:2-3. As thou hast given Him power over all flesh, that He should give eternal life to as many as thou has given Him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.

Eternal life is "the gift of God," but only given to those who **believe** in Christ, the sinless One, "who bore our sins in His own body on the tree," delivering us from the inherited sin which brought **death**, and restoring to us **life**.

In our first birth we obtain natural human life, inherited from the first Adam, the living soul.

The last Adam was made a quickening spirit I Cor. 15:45. Read also Eph. 2:1, 5. Through Jesus Christ, the quickening spirit we receive the new birth, which gives up eternal life. Ye must be born again. John 3:3, 7. I Peter, 1:22:23.

The fertile egg has within it the possibility of life, but it may be consumed or destroyed and will never produce life, unless brought under proper condition. So man has the possibility of eternal life, but must be brought in touch and harmony with Christ, the "quicken- ing spirit" and be "born again" to receive it.

II. Tim. 1:10. Our Savior, Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel.

We are to seek immortality. To them who by patient continuance in well doing **seek** for glory and mortality, eternal life. Rom. 2:7. Fight the good fight of faith, lay hold on eternal life. I Tim 6:12.

For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan earnestly desiring to be clothed upon with our house which is from heaven, if so be that being clothed we shall not be found naked. For we that are in this tabernacle (body) do groan, being burdened not for that we would be unclothed, (die) but clothed upon, that **mortality might be swallowed up of life**. (II Cor. 5:1-5) In connecting with this wonderful description of mortal man

putting on immortality, please read Rom. 8:21-23. When will we receive immortality? Our spiritual life is not made manifest now, but is "hid with Christ in God. When Christ, who is our life shall appear, then shall ye also appear with him in glory." Col. 3: 3, 4.

In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible, must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. (I Cor. 15:52-54)

As God alone hath immortality, we receive it not through any merit of our own, but as a "gift" from Him. We are God's children, restored to His favor by faith in Christ's atoning blood, and with "Christ in you, the hope of glory" become partakers of the divine nature." "If children then heirs: heirs of God, and joint heirs with Christ." That being justified by His grace, we should be made heirs according to the hope of eternal life. Tit. 3:7.

We worship at the feet of our risen glorified Savior, the Way, the Truth and the Life, who by His death, paid the penalty for sin, overcame death, hell and the grave, and "brought life and immortality to light through the Gospel." Christ said, "Because I live, ye shall live also. Praise the Lord. (To be continued)

Evangelist Robert L. Parham and wife are now on the Western coast on an evangelistic tour. As they expect to be there just for a limited time those in the western states who wish to get in touch with them should write them at once, Address Fillmore, Calif., Box 221.

We are sorry that we have not been able to get out a paper since May, but we are grateful to the friends, who by your tithes and offerings have made this paper possible.

Abbie C. Morrow Brown is in the East in her summer ministry and will be there until the last of September. If you desire her ministry for over Sunday or through the week, write her, in care of Alta Witmore, Springfield, Mo., R. 5., Box 45.

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THE SAYINGS OF JESUS

A. B. Stanberry

"Whosoever heareth these sayings of mine, and doeth them, I liken him unto a wise man." Matt. 7:24.

The things that Jesus began "both to do and teach" are of special interest, or should be, to every subject of Gospel address. Between God and man, He is the only Law-giver, and the only Life-giver. Never man spake as He spake, never were moral standards so simply and sublimely set; and never was majesty and meekness so beautifully blended in a philosophy of life so pure and practical. Prophecy, revelation, and the history of nations indicate that true religion is the power necessary for the development of both material and moral resources, and for their successful continuation. Our spiritual life depends upon our motives and purposes, and these are directed only in the right course when based on the teachings of Jesus.

ABUNDANT LIFE. "I am come that they might have life, and that they might have it more abundantly." Jno. 10:10.

We want and need nothing so desperately as life. Multitudes around us are dead in trespasses and in sins. Other multitudes have a name to live and are dead. Not only life, but abundant life, conditioned upon hearing and believing the sayings of Jesus, is the Gospel offer unto all. Only those who have the Son of God have life. His was a gospel of performance as well as promise. He lived His teachings out under the same conditions. He expected us to live them out. Lips like our, hands like ours, must throw open the gates of life to us. His abundant life over-flowed all obstacles, overcame all opposition and over-threw and swept away the old moral systems like so much hay and stubble. Never had word and work blended in such beautiful harmony. Truth gushed from His soul like fountains from the hillside. When He spoke of love, they know what it meant, for they had seen it in His face, in His deeds—in Him. By the trailing smoke men in aeroplanes write out some message upon the sky, which the wind soon blows away. But Jesus by His life wrote out the message of free grace and never-dying love, and nothing can erase it.

THE LIVING DEAD. "And ye will not come unto me that ye might have life." Jno. 5:40.

The tragedy of our Christian age is the lack of spiritual life. "He that loveth not his broth-

er abideth in death." Living human beings, alert, speedy, full of life socially, commercially, and spiritually dead, twice dead and plucked up by the roots, is the way the Bible puts it. Spiritual corpses, sitting up in the church in solemn pretense, with no spiritual eyes to see, and no spiritual ears to hear and discern the living truths of the Kingdom of God. The gospel that Jesus taught and lived fitted into complete human life. It came out of life and it speaks for life. It reaches out for the poor and heals the broken-hearted. It brings liberty to the captives and opens the prison doors to them that are bound. Boundless love, fulness of joy, abundance of grace, and rivers of peace are some of the scriptural expressions used to describe the more abundant life offered to all through the exceeding great and precious promises of God's Word. The deep free full flow of joy finds its source only in the consecrated, unselfish heart. Hearing and doing the sayings of Jesus makes bad folks good, and good folks easy to live with, because they point to Pentecost and adequate power to live and live more abundantly.

REPORT OF THE CANEY CAMP MEETING

The Apostolic Faith camp meeting for the north was held this year from July 4th to 14th in Caney, Kansas, under the leadership of Bro. Houston Nease, pastor of Caney Mission. These ten days gave a spiritual feast to those who attended. There were about 20 ministers present and many others who were camped on the ground or in rooms. There was a common table in charge of Bro. and Sister Durbin of Gravette, Ark., where about 75 were fed each meal.

Early morning prayer began each day's service and here people found a time for refreshing in spirit, soul and body. A testimony and devotional service beginning each morning at 10:30, with different ministers in charge and all gave out praises to God who has and is faithfully leading His children in victory.

Sis. C. G. Menke of Kingman, Kan., and her daughter, Marilayne, had charge of the children's meeting and the little folks learned many things about Jesus and His love for them.

At 2:30 a Bible study was given and different teachers spoke on interesting topics that qualified better each one to have knowledge and instruction in the Word of God. We are given grace and wisdom, for God does not wish de-

feat in the ranks of Christians.

Bro. Gail W. Schultz of Selman, Okla., had charge of the Young Peoples' meetings. Here the young people had an hour for a personal work and enjoyed the blessings of the Lord that are given to all, for God is no respecter of persons.

At 8:00 the general evangelistic service went forth. Bro. and Sis. T. B. Tucker of Katy, Texas, had charge of the camp meeting music and different ministers spoke. Bro. Albert Miller, the Indian evangelist, was enjoyed by all.

Added features of the camp meeting was a prayer tent where many waited on the Lord. The Thursday of the camp was fast day with a six hours' service. There were two radio broadcasts over KGGF of Coffeyville given by Gospel singers from the camp, Sister T. B. Tucker was in charge.

There was a large crowd for the last day and a fine time. Several were baptized in water and the meeting closed with the sacrament at night. A song "God Be With You Till We Meet Again" closed the very successful camp meeting.

TEXAS STATE CAMP MEETING

The Texas State Camp meeting held at Rockdale from July 19th to 29th under the leadership of Bro. Albert Durham of Stella, Mo., was an expression of faith and waiting on God.

This camp meeting proved to be very successful with about two hundred and fifty campers in rooms and tents that came in from about ten states consisting of ministers and laity. With three large tents and many small ones erected for the use of the campers it was a tent city. A common table was served and here about 175 people ate at each meal. Bro. Forbes had charge of the cooking. The nearby folks added their lunch in baskets on Sundays and many were fed.

Bro. Eugene Cornell of Wichita, Kan., had charge of the morning prayer hour, a time of refreshing in the spirit. The next service at 10:30 a. m. was conducted by different ministers and a devotional hour was the portion of the camp. Sisters Dora and Clara Shackelford of Hutchinson, Kansas, had charge of the children's meeting and it was inspiring to note the numbers of little folks that were taught of the good things of life by the word of our God.

In the afternoon, Bro. Chester Jackson of Vanderpool, Texas, gave a Bible lesson and

knowledge and education of the Scriptures was advanced. This service was of interest to all who were interested in the Bible and the faith for today. To know is to gain.

The large platform in the open air tabernacle of the city park where the camp was located was often filled with young people who under the direction of Bro. Alfred Whitely of Alvin, Texas, had an hour of worship for themselves.

The night services were given in the evangelistic style with different speakers every night and there was always a large attendance. There were about 45 ministers in attendance.

The last day was the crowning success of the camp. Beginning with a foot-washing at 6:15, then in a later service the sacrament so that the commands of Jesus might be carried out, for to know is to obey in order to be blest.

The results of such an encampment are known only to God but as the camp closes with believers of the Faith returning to their homes and fields of labor every one expects to find added strength, knowledge and courage to press on for this Gospel and King Jesus.

It is blessed for the saints of the Most High to tabernacle together.

The musical program of the camp was conducted by Bro. and Sister Tucker, Katy, Texas, gospel singers.

HOUSTON REVIVAL

Brother Robert Parham and wife, assisted by the George Sisters of Perryton, Texas, held a successful Revival Campaign on the corner of Nineteenth avenue and Heights Boulevard, Houston, Texas. Over seventy came to the altar and of this number about fifty were really saved. Several were sanctified and healed. One child was healed of a crushed skull. The mother of this child had the child examined the next day after prayer and the doctor pronounced it sound and well. As the result of this the mother gave her heart to God.

About the third week of the meeting Brother Wilfred Parham came in from California to assist and did part of the preaching. Brother Fred Campbell also assisted in the singing most of the meeting. The George Sisters brought wonderful messages in songs every night, which were enjoyed by all. As a result of this Campaign, the Apostolic Faith Church at 909 Knox Street, Houston, Texas, received a spiritual uplift, and their pastor, Brother Piercy

Campbell, who came from Booker, Texas, during the latter part of the meeting to take up his new duties, had the privilege of meeting a number who were saved and blessed in the meetings and they are now coming to church. Sister C. F. Parham, Claude and Lula Parham, the George family from Perryton and many others including several preachers visited in the meetings. Brother Robert Parham closed the Campaign with a rally service in the Church. The Young People's meetings, which were conducted by the George Sisters, were enjoyed by all, and much good was done.

KATY TENT REVIVAL

We wish to make an announcement of the tent revival that will begin in Katy on Sept. 1. Bro. A. B. Stanberry, the pastor of the Apostolic Mission of Katy, in charge. The church will have the use of Bro. Seber's tent and the feeling of a need of refreshings from the presence of the Lord on the part of the church and a call to the unsaved are two factors for which this revival is promoted.

Bro. Stanberry will have the cooperation of the entire church and will be assisted by a band of evangelistic workers, consisting of the Schultz-Tucker evangelistic party, Bennie Stanberry with his quartet, and little son, Buddy Boy, and daughter, Norma Jean, Claude Parham and wife, evangelists, Evangelist J. K. Seber, and others who will be in the services from time to time. The church extends a cordial invitation to all musicians, singers and gospel workers to help in this campaign and for the near by missions to be present in groups on different nights.

Bro. Tucker will be the choir leader and Sis. Tucker the pianist. There will be two services daily. We desire a special interest in your prayers for a successful campaign at this time. For further information write, Gail W. Schultz, Katy, Texas.

Mrs. Phillip A. Parham (Virgie), assisted by others, has been singing sacred songs over the radio at Joplin, Mo., for the past nine months, and invite all to tune in at 8:30 each Friday morning and hear these special programs, which have been a blessing to many. Please drop them a card and let them know if you hear and enjoy these messages in song. Address WMBH, "Gospel Trio", Joplin, Mo.