Doctrinal

FINISHED WORK (?)

We've never been able to clearly understand the principles of the so-called Finished Work doctrine in relation to their teachings on Sanctification. Jesus prayed in St. John, 17th. chapter, for God to sanctify them that they (disciples) might all be one. (Unity.)

For doctrine on Sanctification, the Finished Work (or Assembly of God) people seem to be far from being one, within their own ranks, or teaching the experience.

One teaches sanctification as being a continuous, progressive work only—just a daily experience as you live the life; another teaches that we are saved through the Blood, which act also cleanses from sin—or sanctifies. You will possibly meet with others who teach it as an experience received at death; some that we receive it after receiving the Baptism, and so on; but none teach it as a second, definite work of grace; but by far, the majority of them teach that you MUST be sanctified before you can receive the Holy Ghost. Some will tell you that if God shows you to seek for it between justification and the Baptism, do so, and at the same time they will also tell you, no doubt, that THEY received the experience when they were converted. Now friends, God hasn't a dozen ways, so-to-speak, of doing things. He has a DEFINITE plan—one plan for ALL, thank God.

For a preacher to declare that God gave them the Blessing at conversion, and if He should show you to seek for it after conversion, for you to do so, would only be making God the author of confusion. (See 1 Cor. 14:33.) We've heard such taught.

In the face of the fact that some of them teach sanctification as continuous, or progressive work only, and at the same time say you MUST be sanctified (past tense—the manner of the usage in such expression gives it the form of past tense, or something having already taken place) before you can receive the Holy Ghost, is an error, and a big one at that, for in the one instance they tell you that you MUST be sanctified first—already have the Blessing, and then turn right around and tell you it is ONLY a continuous, or progressive work! If (?) sanctification is only a progressive work, then pray tell us how you became sanctified—past tense, or completed—to receive the Holy Ghost?

Sanctification is a cleansing, thank God, and God wants us to first GET the Blessing, or experience, and then KEEP it—or in other words, GET clean, and then STAY clean; not GETTING that way daily—progressive—but He wants you to get that way, and then STAY that way!

To those who maintain they received sanctification at conversion, let us quote you one scripture—Isaiah 8:20; "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

According to both—the Law, and the Testimony, or New Testament—the doctrine, or experience of Sanctification, was in EVERY instance, taught to God's people—for THEM to attain unto the blessing, and in NO instance was it taught otherwise! Jesus prayed in John 17:17, "Sanctify them through thy truth: thy word is truth."

Who were "them?" Verse 9 tells us: "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine."

That being the case in our Saviour's day, then it's most assuredly the same doctrine for us of today. (See also Romans 12:1-2, wherein the Apostle Paul is exhorting BRETHREN to present their bodies a living sacrifice unto God, which was their reasonable service, etc., that they might prove what was that good, and acceptable, and perfect will of God. Now the Apostle Peter tells us in 1st. Thessalonians 4:3, "For this is the will of God, even your sanctification," etc. Now, beloved, reason would teach us that a sinner could not 'present his body a living sacrifice unto God,' because being such, he is dead [not alive] in trespasses and sins, according to Ephesians 2:1-3.)

It's PLAIN to be seen, and an undisputed fact, that each exhortation in the New Testament on the doctrine of Sanctification is addressed to the church—believers.

Then, in view of this fact, if it was a doctrine taught the church—for them to receive the experience (Continued on next page.)
FINISHED WORK (?)  
(Continued from first page.)

after conversion—in that day, it is surely the same doctrine for today.

The Apostle Paul taught it as a completed (not progressive) work to the brethren (I Thessalonians 5:23.) when (after his exhortation delivered them, beginning with verse 1.) he said: “And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body (all there is to man) be preserved blameless unto the coming of our Lord Jesus Christ.” Now, beloved, the word “wholly” means completely, or entirely—not a continuous, daily experience, to be received. If sanctification is an experience we must receive, or enter into, each day, then it’s evident we must have given up our consecration during the night. (If our experience in justification, and in the baptism of the Holy Ghost, holds good both day AND night, why not our experience in sanctification? If it takes a yielding to God’s will to get the blessing, why will not a continuation in such attitude toward God keep us in the experience day and night without the necessity of our having to make of it a daily re-occurrence? The Blood—which is the virtue that sanctifies—will surely continue to flow over us through the night-season in its power to keep us clean, as in the daylight hours, thank God, and we can emerge each morning with the blessing of holiness in our life, as well as the other blessings, if we’ve lived for God all night long; in fact, we couldn’t loose one of the experiences without losing them all, for they are all based on the experience of justification, without which experience we have no connection, or fellow-ship with God, and truly it would be an act of transgression that would cause us to lose out on our consecration which brings to us the blessing of sanctification, and such act would place us in a position before God of being no longer justified before Him, for we are not justified in sin of ANY form.)

If sanctification means a cleansing from all sin (which is Bible) as some of them teach, in that they say the Blood cleansed them when they were converted, (the Blood doesn’t forgive, or pardon; it’s only work is to cleanse—that is, faith in it brings the cleansing) then how could it be termed a continuous work, after having been once applied and we are cleansed, unless sin again becomes alive in our life, in which event it would mean we had backslid and gone away from God?

The reason for such teaching in our midst is, because Satan, the author of such pernicious doctrine, is doing all within his power to try to destroy the purity of the Bride of Christ; weaken the faith of God’s people, and hold folk within his grasp, for if we understand right, they teach the ever-prevalence of the carnal mind, denying it’s eradication, thus we are subject to the outbreaks of it’s temperament, hence their teaching on sanctification as a continuous, or progressive, work, which in the main, only calms the old man, the sin principle, down, instead of eradicating, or taking the thing out of our lives. Such teaching would be contrary to the Bible which teaches us that “the blood of Jesus Christ his Son cleanseth us from all sin.” To be cleansed from ALL sin surely means to be free from the thing. To have our sins (plural) forgiven, is an entirely different matter. Sin is of a two-fold nature; in the plural, or sins, we refer to transgressions, or violation of God’s laws, etc. In sin, in the singular, we refer to the Adamic nature, or sin principle; also identified as the old, or outward man, the possession of which comes to us through inheritance from our forefather Adam, and it is not to us as a transgression, therefore it is not dealt with as such,—forgiven—but is eradicated from our lives by the cleansing power of the Blood in sanctification, and such act is just as real, and just as definite, in our lives as either of the other blessings. To teach it otherwise only lays a foundation for a sorry attempt at self-justification for the manifestation of a spirit of pride, or worldliness in the lives of those who adhere to such teaching, in that they will possibly claim the ever presence of the Adamic nature. Such people will possibly take strong issue with the doctrine of “you can’t help but sin every day,” and they themselves teaching an unsteady experience in sanctification. Neither such doctrines will stand in the Judgment.

“Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

“By the which will we are sanctified through the offering of the body of Jesus Christ once for all.”—Heb. 10:9-10.

To teach sanctification, or holiness, as being God’s only standard, as some do, saying that we are not completely saved until we are sanctified, and then on top of this, teaching a daily experience only, of the blessing, and denying it’s being a definite, and permanent work, but something that is only effectual as we daily live the life, puts it in close proximity to the doctrine of a sinning religion.

We prefer the Bible way. Amen.

“Wash me throughly from mine iniquity, and cleanse me from my sin.”—Psalms 51:2.
"CONSIDER YOUR WAYS"

God's Word says through the prophet Haggai, chapter 1:5-7, "Now therefore saith the Lord of hosts; Consider your ways. Ye have sown much, and bring in little; ye eat, but have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes.

"Thus saith the Lord of hosts; Consider your ways."

To those of you, beloved, who fear God, and are striving to serve Him in sincerity and in truth, it will be well for you to Consider your ways, perchance things are going wrong around home.

Does it seem that (as especially the last clause in verse 6, states) which you earn just goes from you, and you do not realize anything from your earnings, seemingly—nothing to show for them? Then, Consider your ways!

You will notice, beloved, the prophet was speaking to the people along this line as being the reason for their insufficient food, clothing, harvest, etc.; that they were neglecting something of great importance—that is, they were content, it seems, to dwell in their own eidered houses (good houses) and let God's house lie waste. (see verse 4)

Are you, beloved, content to just go ahead, enjoying your own surroundings, and let God's cause suffer, or lie waste? Many, it seems, are doing this very thing, sacrificing practically nothing—neither time nor means—for the carrying on of God's work. They will surely suffer the very things the prophet is here warning them about. They had surely better begin Considering their ways, for they are robbing God of both time and means.

You have food alright, but it's rather scant! You have clothing also, but it's pretty thin for the cold winter weather! You are earning wages, but they just get away from you, and you can't realize where they go? (There's holes in the bag—) You plant seed, but harvest little? Maybe you had better Consider your ways; possibly YOU'RE the man! And don't blame, someone else—Consider YOUR ways! Maybe you are putting God's cause second place (or maybe third or fourth) in your life; you're not sacrificing—some people will help in God's cause as far as they think they can spare, but there comes a time when it means a sacrifice of both time and money on somebody's part, in order that God's work go on. Maybe you're robbing God in tithes and offerings? Maybe you think you can't afford to lose the time, nor sleep, to go to meeting, nor for family worship in your home? All, or any of these short-comings in your life, might cause "holes" in your pocket-book; the harvest to be short; the clothing to thin, or the food to get scarce.

Remember this, beloved, God wants first place in our lives, and His work to go on first, regardless of our desires. Put God first; others next; and self last, in your daily life, and then watch results! Man may fail, but God never fails, thank God for ever, Amen!

"Honour the Lord with thy substance, and with the first fruits of all [ALL, beloved] thine increase:

"So shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

---Proverbs 3:9-10.

ARE YOU WORKING?

There are virtually only two classes of people in the ranks of Christianity—God's cause. One class to minister the Gospel, and the other to support the Gospel. (Which class are you working in?) If you are a Soldier of the Cross, you're surely appointed a place of service somewhere—either to go to the battle, or to stay by the staff. (1st. Samuel 30:24)

When the boys went to France during the World War, they expected those who remained behind to see after their support. So it is in God's great cause for fallen humanity—one class is called to the front, and the other to see to their support.

"No man that warreth entangleth himself with the affairs of this life; that he may please him that hath chosen him to be a soldier."—2 Timothy 2:4.

"Even so hath the Lord ordained that they which preach, the gospel should live of the gospel."—1st. Cor. 9:14.

Some professed Christians seem to be contented with letting the preacher, or other gospel worker, get by the best way they can, yet they think that such labourers should be continually active in carrying the gospel, and that they should also have the victory when in services—which thing is fine, indeed; but it's close akin to what Sam Jones one time said, concerning carrying on a meeting. He said it taken grace, grace, and greenback. We don't know so much about the 'grit' proposition—grace is the needful thing; and if YOU obey God, the 'greenback' question will come out alright—the question is, Are You Working? (Maybe you're like the little boy's father of whom he was asked if he was a Christian and as the story goes, he replied: "Yes, but he ain't workin' much at it."

The righteous considereth the cause of the poor; but the wicked regardeth not to know it. —Prov. 29:7.
"BUT BE YE DOERS OF THE WORD."

Bro. and Sister Bond;

Greetings:

As the little paper is so inspiring and uplifting to me, and as I desire to do my little mite, I will endeavor to write a little, by God's help.

I have had the subject of doing, on my mind for some time, and I feel like when folks are impressed with a thought, it may do someone at least, some good.

We find that in James 1:22, it says: "But be ye doers of the word, and not hearers only, deceiving your own selves."

Now, a great many folks seem to think if they go to church and Sunday school, and pay their honest debts, and not talk about their neighbors too much, they are doing a good deal, and are pretty good. But let us look into the 'thus saith the Lord,' for a few minutes. I Samuel 15:22; "And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams."
The Lord had sent Samuel to anoint Saul king over His people, Israel, and told him (Saul) to smite the Amalekites, both old and young, and all their cattle, sheep, and every thing they have. And Saul gathered the people together, and came to a city of Amalek, and Saul smote the Amalekites from Havilah until thou comest to Shur, and he took Agag, the king, alive. But Saul and the people spared Agag, and the best of the sheep, and the oxen, and the fatlings, and the lambs, and all that was good; and every thing that was vile and refuse, that they utterly destroyed. (I Samuel 15:7-9.)

And Samuel came to Saul, and Saul said unto him; "Blessed be thou of the Lord: I have performed the commandment of the Lord." And Samuel said; "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" And Saul told him the people had spared them to sacrifice unto the Lord. So many today, have destroyed the stealing, and lying, and swearing, but they have saved back the spittle, and coffee pot, to sacrifice to their appetites; and their rings, and ties, and ruffles, to sacrifice to their appearance; but listen what Samuel said unto Saul in the 28th. verse: "The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou."

The text says, But be ye doers of the word, and not hearers only, deceiving your own selves. There are deceivers going about deceiving people, but it is possible for folks to deceive their own selves. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." We read of a man of God that came from Judah, that was able to perform miracles, who disobeyed God, and obeyed a lying prophet that caused his death. (Read the 13th chapter of 1 Kings.) "But be ye doers of the word, and not hearers only, deceiving your own selves."

Well, that is a long ways off, but let us come a little closer to home. We hear the Lord say: "And now also the ax is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire."

"And the people asked him, saying, What shall we do then?" "He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise." —Luke 3:9-11.

We may save ourselves of many hardships in this life, but the Lord says, He that would save his life shall lose it. You may say, I have presented my body a living sacrifice, according to Romans 12:1-2, and am not conformed to this world. What meaneth these medicine bottles on the shelf; and what meaneth these worldly fashions and styles we see? Dress with modest apparel. (I Timothy 2:9.) But be ye a doer of the word, and not a hearer only, deceiving your own selves.

"Wives, submit yourselves unto your own husbands, as unto the Lord."

"For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body." Eph. 5:22-23. Some may think, I will just have my way, any way; but this is Bible, and the text says, But be ye a doer of the word. Walk in the Light, or your light will become darkness. Folks can go on in their own way, until they will think they are doing right. "There is a way that seemeth right unto a man, but the end thereof are the ways of death." —Prov. 16:25.

Bro. Bond, I received your good letter, which is always uplifting, and seems to put a deeper go-through in me. I am seeking for the old paths, wherein is the good way, and I always covet your prayers, that I may grow higher, and stronger in the Lord.

Yours as ever,

W. J. Slagle, Box 64, Augusta, Ga.

"And he spake a parable to this end, that men ought always to pray, and not to faint." Luke 18:1.
RESTITUTION

From an old tract by—
Florence L. Burpee.

This is a subject we seldom hear preached these last days. I have attended churches of nearly every denomination during my life-time, yet I have never heard an out and out sermon on restitution in any one of them. It is of the greatest importance that every one should know that in order to be right with God, we must be right with man, also; for if I love not my brother whom I have seen, how can I love God, whom I have not seen; and if I truly love my brother, I will make right any wrong I have committed against him. In the old days, God required His people to make restitution. Read the 22nd. chapter of Exodus; Ezekiel, 33rd. chapter, 15th. verse.

Zacchaeus knew there was something to do to get right with God. He said to Jesus: "Behold Lord, the half of my goods I give to the poor, and if I have taken anything from any man by false accusation, I restore to him four-fold." Jesus, in the sermon on the mount said: "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." (Matthew 5:23-24.) Notice the words, "If thy brother hath ought against thee." He does not say, if you have anything against your brother; but has he anything against you. We may know in our heart that we love our brother, but from our sensitiveness, perhaps on his part he cherishes a wrong that was never intended. We should write or see him, and state our real feelings toward him.

"We never speak as we pass by," sounds well in the song, but will not pass the eye of Him who is the searcher of hearts. We must recognize and live in peace with all men as far as possible. If after I have seen my enemy and tried to bring about a reconciliation between us, he persists to hoard up a wrong, either real or imaginary, I am not to blame. If I meet a person with whom I am acquainted, in the street, and he refuses to bow, this does not excuse me from a simple act of courtesy. Other men's failings can never save us. Why, I actually know Christian (?) people belonging to the same family who refuse to speak when they pass each other in the street. I say "Christian" because the names of both are in the church book. Oh! if they would only get right with God and man, another book would receive their names. God expects man to right everything in his power, and the blood will cover everything else. The blood will not cover sins we can make right ourselves. If money has been stolen, it must be returned with full interest dating back from the date it was taken. If goods of any kind, these must be returned in as good condition as when they were stolen; and if the owner has lost by the absence of his property, this must in some way be made up. If a person's character has been wronged, confession must be made to all parties concerned. This is a theft hard to make right, for he who steals my good name, steals something money cannot bring back. The one who has robbed the pure girl of her virtue, must do all in his power to right a great wrong. There are things husbands should confess to their wives; and wives to their husbands.

Restitution means to the divorced man living with the woman the law calls his wife, a separation; and to divorced women, a separation, also, from the man the law calls her husband, for God's laws are not always man's laws. (Read Matthew 5:32-33.) Private sins should be confessed privately to the individual sinned against, while public sins must be confessed publicly. Sinners are sometimes willing to confess all kinds of sin, even to murder, in a meeting; but when told they must give themselves up to justice, they refuse to obey, still there is no other way.

One man defaulted a bank, left the state where the deed was committed. While yet fleeing from justice, one night he attended revival services; while under strong conviction, he decided to make restitution, to go back, confess his sin, and throw himself upon the mercy of his employer. He obeyed the voice of the Holy Spirit convicting him of sin, knowing that the step he took might mean years behind the prison bars. His employer forgave him, and gave him time to make full restitution.

A friend of the writer, a young man, through no fault of his own, failed in business, took the poor debtor's oath, which, according to law, freed him from paying past debts; but he is today working early and late, denying himself, that he may pay up his past bills. It is simply a matter of conscience with him; he does not even claim to be a Christian; but as I look at the patient, tired face of my young friend, growing old before his time, I cannot help thinking, "You are not far from the Kingdom of God." A strictly moral man will pay his debts, to say nothing of a Christian. I know dear ones seeking the baptism of the Holy Ghost, and are wondering why they do not receive. The trouble is often

Recompense to no man evil for evil. Provide things honest in the sight of all men. —Romans 12:17.
THE APOSTOLIC FAITH MESSENGER.
(Unorganized)

O. H. Bond, Editor and Publisher.

Devoted to the interests of the Church of God, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and ours.

(see 1st. Cor. 1:2)

We stand for, and endorse, the three-fold plan of Salvation—Justification by Faith; Sanctification, a second, definite work of grace; the Baptism of the Holy Ghost and Fire, with the Bible evidence of speaking in other Tongues, as the Spirit gives utterance.

Also standing for the original Doctrines taught by the Apostolic Faith people, since the out-pouring of the Spirit—the Latter Rain—in 1900, and in 1906, in Topeka, Kans., and Los Angeles, Cal., respectively. —Read Joel 2:21-32.

OUR Creed: HOLINESS.

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443 Cherokee Ave.,
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Be sure to notify us of any change in your address; also if you fail to receive your paper at least once a month.

Inasmuch as God's word declares that Israel shall be as the sand of the sea, which CANNOT be measured nor numbered, (read Hosea 1:10) then why such a vain thing as a numbering of God's people today in the form of the church roll, or membership book?

David got into trouble by trying to number God's people, and had to confess a sin in so doing, and received a chastening from God for the same. (1 Chron. 21:1-14.)

NOTICE TO AUTHORS

If at any time you find a re-production of your work—song, verse or article—in this little paper which is published free, and to the glory of God and His cause, and you do not wish your work to be thus used, kindly notify us and we shall refrain from using the same.

According to the teaching of God's Word, it is more wicked to try to justify a wrong doing—an act of sin—than in the committing, or allowing, the deed itself. Such practice is considered a worse sin than the sin of Sodom. Read Ezekiel 16:48-52, concerning God's wrath toward Jerusalem for this very thing.

Some Christians will help a minister of the gospel when he, or she, are in their community; but when not in their community, they seem to hold a different view toward helping support the ministry. They don't seem to consider the preacher has to live while away from, as well as while among them; also, when in some other place, labouring in God's cause, they may be doing more for the Lord than when in YOUR community. Such a spirit goes to prove that YOU are more interested in yourself, or YOUR community, than in others, and it only shows a selfish disposition on your part, which is far from being true holiness.

The Apostle Paul, while labouring in a certain place, was ministered unto by the brethren from a different place. (Read Philippians 4:10-16.)

BIBLE THOUGHT.

Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. —II Thess. 3:6.

A FEW BRIEF REMARKS.

We heard a brother at the recent conference meeting at Mulberry, Kan., tell of losing a part of his tongue on a frosty rain barrel hoop one morning, several years ago, when he was yet a small boy. His object in telling such was to point out the fact that it was a good thing to lose a portion of, and sometimes it would be better to have lost more of it.

We remember hearing it said of the Chinaman, wherein he remarked: "Too much talkin' no good."

A fine lesson for ALL! Amen.

A sister remarked she learned one lesson, and that was, it paid people to stay in their place. (She learned such through watching another party who was surely missing the line in this respect, but who latter showed a fine spirit in receiving a gentle reproof from part of the ministry for the same.)

I Corinthians 14:34-35 is an essential portion, also, of God's Word; and it should also be duly observed in business affairs in the church.

The opinion of more than one at the conference was: "It was good for us; just the thing we needed."

Our opinion, in connection with it's being good for US, and being also the very thing WE needed, we felt that in the settlement of such grievous affairs, it was the hardest battle we've ever seen along this line, and the victory at the end was the sweetest. Thank God for ever, Amen! And to Him belongs ALL the glory.

We are thankful above words of expression for the sweet fellowship in the Spirit, which attested the closing of conference, which, after all, was the best session we have ever attended, thank God for ever, Amen!

"The voice of the Lord is powerful; the voice of the Lord is full of majesty." —Psalms 29:4.
FROM LEAD HILL, ARK.

Greetings In Jesus' Name:

Dear ones, I am still living for God. I haven’t left the way on any line. I live over here at Lead Hill, Ark., where prayer is needed to be made.

Seventeen years ago, I found God. I am proud for every effort that was made to get me to God, and for each one that has been made to help me keep right; and by God’s help, and prayers of the saints, I have kept saved until now. I am not ashamed of God’s Word; I love God and His people. I haven’t written to the public through this gospel paper, as yet, but I am for the paper. It’s helpful and good for the needy and lost, as it can reach the minds of people that we preachers can’t reach; it can help them when we can’t get the message to them. People that can’t attend a full gospel meeting, can read it in their homes; so I am proud of it, and I felt God’s blessings in the first copy, and now I feel, by God’s help, like giving a short message to the paper, for the saints of God, as I am proud for God’s people; and if it had not been for God, and His people, I might not have sweet victory in my soul tonight; but glory to God for His people, who will deny themselves for God’s good cause, and go to help the needy! I am willing to give my ALL for God and His cause.

Many times we go to God’s call, and do all we can, and our brothers will say, “O, we had a wonderful meeting; come again just as soon as you can!” Say, that helps out, but it takes more than that to get the message to the needy—it takes a sacrifice on everybody’s part. If we all just give what we have to spare, only, where would the lost get help? Many people that seem to be most religious, and enjoy meetings best, would hold a dollar until it rusts, before they would help in any way; and hollow AMEN, loudly. They ought to say, “I'm The Man,” instead of saying Amen. (Remember Paul’s teaching in I Cor. 9:13-17; obey the Bible, and God will bless you.)

How do you expect a real blessing, when you have the key, and not using it? Give it a turn, and see where you go! In Malachi 3:10, God has promised to open the windows of Heaven, and pour you out a blessing, if you’ll only meet His conditions.

FALSE DOCTRINES.

Many poor souls are blinded by false doctrines of today. I was over at one of my neighbours (a sinner) the other day, and he told me he had met a man who told him that Jesus was all right, but there wasn’t any God—just Jesus only. Now from this thought you will get our short message, tonight, from a Bible standpoint.

This people in these parts, (who deny the existence of God as being a separate individual from Jesus) I believe, say they are One-ness people, and they take many places in the Bible to prove their doctrine, but they misapply the Scripture. I will call your mind to one of their main texts—Isaiah 9:6: note the first part of the verse which reads: “For unto us a child is born, unto us a son is given.” (Who gave the son? John 3:16; “For God so loved the world, that he gave his only begotten Son.”)

He (son) is also called Wonderful, Counsellor, and mighty God, and everlasting Father. He (son) is the Word, and the Word was made flesh and dwelt among us. (St. John 1:14.) He is one part of God—one in the Headship. In St. John 1:1, He is called God, because He is the Word. That is why He said to the Father to give Him the glory. He had with Him before the world was. He was always in the Godhead. He says He and His Father are one; God says man and wife are one. (Gen. 2:24.) (In what way are they one? As pertaining to being a family—united in one mind; harmonious, etc. God, and His Son, and the Holy Ghost, are three separate and distinct individuals, yet are they one, as you would define husband and wife as being one.

Jesus says in St. John 17:22, “That they may be one, even as we are one.” Now, we know it would be impossible for God’s people to be in one fleshly body, when the body is one, and many members. (I Cor. 12:12,14) Of the family, it takes two to constitute such, and the children (where there are children) making the third part of the family, yet they are referred to as ONE—one family. So are there three in Heaven—yet are they all ONE—in agreement. In most of his epistles, the Apostle Paul refers—God, and His Son.

I realize Jesus says in St. John 14:9, “He that hath seen me, hath seen the Father.” How does the world see Jesus today? Through the lives of His people. It was through the life of Jesus, Nicodemus saw God; he said: “For no man can do these miracles that thou doest, except God be with him.”

Let us not lose our minds, good people. Jesus called himself the Son of God; so He is, and NOT the Father, himself. Don’t skip the first part of St. John 14:1, where Jesus said to believe in God, and also in him—not just in God, only, but in him (Jesus) also.

In St. Mark 13:32, we read:

“But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither [NEITHER] the Son, but [BUT] the Father.” (speaking of His coming)

So let us be careful, least after a long fight in the race, we be a castaway.

God bless all who reads this, and help them to receive it in the spirit in which it is given.

Please pray for me, and for my family.

Your humble servant,

J. F. Atchley,
Lead Hill, Ark.
To The Seven Churches of Asia.

Under this heading, and appearing in their respective order as given in the Bible, (Rev. 2nd. and 3rd. chapter.) will appear each issue, until all have been published, if the Lord will, the message sent unto the angel (pastor) of each of the Seven Churches of Asia.

While the message in each instance is given directly to the pastor, (or the one in charge) yet the message is for both pastor and flock, and also for whosoever may read it, inasmuch as each admonition ends with this:

"He that hath an ear, let him hear what the Spirit saith unto the churches."

Now, beloved, our object in this is, for you to watch each message, and doubtless you will find somewhere among the seven messages, a description, or picture, of your church. You will notice also, that of the seven churches, there was a grievance held against five of them; two of them being without blame. Should your church be pictured, or described, among the five, of whom there was a grievance held, then note carefully the punishment that was to be meted out to that church upon their failure to measure up to God's requirements in each case; also bear in mind that your church (nor you, personally) cannot escape the same punishment promised them, if you are likewise guilty, and you fail to measure up, because we read in Romans 2:11, "For there is no respect of persons with God;" and WE are ALL brought under the same rule, and are without excuse, because of the closing statement to each church: "He that hath an ear, let him hear what the Spirit saith unto the churches."

Pastors, those in authority, and lay-members, had better get busy; and pastors, or those in authority, especially, for some day you will account to God for those over whom you are placed as watchmen. (Read Acts 20:28-30; Heb. 13:17.)

To The Church of Ephesus.

Unto the angel of the church of Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:

3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

4 Nevertheless I have somewhat against thee, because thou hast left thy first love.

5 Remember therefore from whence thou hast fallen, and repent, and do the first works: or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

6 But this thou hast, that thou hast kept the deeds of the Nicolaitans, which I also hate.

7 He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

In this, the first message to the seven churches of Asia, we find the Lord had this grievance against them: they had left their first love. So many today—even in instances practically the entire band—have left their first love. They are no longer zealous toward God; they are not fervent in prayer as they once were; they no longer show real brotherly affection toward each other as they one time did; (we've seen the time when, after having been away from a church for some time, and upon visiting them, if you received much of a greeting from some of them, you would have to make the first advance along this line, whereas they one time showed a marked affection for each other.)

"Let brotherly love continue..."


Also many are showing a loss of their first love by going back to worldliness in dressing, ornaments, etc., and by a show of unconcernment about being prompt to attend services.

"And because iniquity shall abound, the love of many shall wax cold." (St. Matthew 24:12.)

Note carefully the punishment threatened them unless they repent, and begin anew—or get back to their first love. Their candlestick was to be removed—they would be left in darkness.

"...If therefore the light that is in thee be darkness, how great is that darkness!" (Matthew 6:23.)

"...Behold, to obey is better than sacrifice, and to hearken than the fat of rams." —I Samuel 15:22.
RESTITUTION

(Continued from page 5.)

this: They are not careful about the little things in life; think it no harm to borrow a cup of sugar, a few eggs, a few sheets of paper, or stamps, a few cents or nickles, and seldom remember (?) to bring what is borrowed back. Some think it perfectly right to spread idle gossip and to exaggerate. Do we not know it is often the small things that separate man from God. Restitution includes returning every article borrowed. It also means to some the withdrawal from secret societies, dissolving partnership of a worldly nature. Sometimes leaving a situation where “business lies” is called a necessity. It is no easy matter to straighten out a life spent in sin, but there is no other way, and believe me, it is not one-half as bad as Satan would have an honest heart think. Let me give the experience of one who has tried it. I began by straightening out all past debts, some reached back many years. I owed a doctor one dollar; he lived in the town where I resided, and rather than meet him, I had sometimes crossed the street and gone out of my way, for something within kept saying, “Pay the doctor the money you have owed him for fifteen years.” After writing my old physician, enclosing the money, I felt so different I held up my head as high as he, and the Lord wonderfully blessed that dollar bill, for I have never since paid out one cent to any earthly physician, for I took the Lord for my healer, although many years have passed since taking this step, the Great Physician has proved Himself able to save, heal and keep, without money or price. I owed the conductor of a streetcar five cents, having passed a child one day beyond the age limit. I tried a long time to think this was so small a thing the Lord would not notice it, but the still small voice within, would not be silenced. When trying to pray, that five cents grew until it seemed as large as a cart wheel, hiding God’s face from me. The result was, I sent ten cents to the railroad, who published my letter in a daily paper with a large circulation. No names were given. I hope some one profited by the example.

I had one enemy. We read one must love our enemies, and yes, I actually said it could not be done. We might forgive; but love them, never. I tried, oh, so hard, to love my enemy who had wronged me, but I could not. I prayed for her, but with such feelings in my heart, until one day the Spirit whispered, “Write a letter to your enemy. Say nothing about your own injuries, and ask her to forgive you for the wrong feelings you have cherished toward her.” It was a little hard, but the letter was written and sent, and from that moment until this, I have loved my one time enemy as my dearest friend, and I am sure I have no better friend today, than my one time enemy has proved to be.

Several letters of confession it was necessary for me to write, and I received such nice answers back. To people that employed me at one time I was obliged to confess something that in my new light I could not think right. I sent money to retrieve the wrong done. In one case, it was sent back, and in every case positions were offered me if at any time I was at liberty to take them.

No one likes to do these things, but to tell the honest truth, I believe my example, and honest confessions, did more good to parties concerned, than any amount of preaching could have done. It certainly was preaching of the deepest nature. No one will think the less of any one for making an honest confession after doing wrong. Reader, if you have not already done so, “Get right with God.”

“Preach the word: . . . . . . reprove, rebuke, exhort with all long suffering and doctrine.” — II Tim. 4:2.

PREACHER, ATTENTION!

Preacher, possibly you have some friends among those professing holiness, who are entangled in that awful condition—Adultery. Are you proving true to God and His cause, (as well as to your friends) by declaring God’s Word in its purity along these lines? If not, where may they stand in the Judgment, and who might be to blame? Remember the testimony of the Apostle Paul, in Acts 20:26-27, wherein he said:

“Wherefore I take you to record this day, that I am pure from the blood of all men.

“For I have not shunned to declare unto you all the counsel of God.”

Have you the same testimony, preacher? If not, YOU'RE NOT PURE from the blood of ALL men!

If I were you, beloved, and I expected to live, and preach, holiness, I’d come clean, and tell the people what sin is, or else I’d step down and out, and give souls a chance to meet the truth plainly.

“Cry aloud, and spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins” (Isaiah 58:1.) You may “play around the edge,” preaching against “sin,” but do as the Bible says, show them their transgression—call such by name; your following may become smaller, but they'll be a cleaner band of people, and God will be pleased to own, and to bless.

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THE APOSTOLIC FAITH MESSENGER.
The Church of God, of the Apostle Faith;
GROSS, KANSAS.
(North of Mulberry, Kans.)

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Bro. J. E. Carbot, acting Pastor.
Box 139. Franklin, Kans.

LONE STAR SCHOOL HOUSE
(6 miles west of Anderson, Mo.)

Sunday School 10 A. M.
Prayer Meeting on Sunday night.
Bro. Tom Castiel, in charge.
R 2. Box 50. Anderson, Mo.

WILSON, OKLAHOMA.
(west of Ardmore, Okla.)

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Church is located on extreme east.
st. end of Main Street.

(Mrs.) Phyrne Hulsey, Pastor.
Box 763. Wilson, Okla.

DRUMRIGHT, OKLAHOMA.
(on East Broadway—N. E. Eureka Tool Co.)

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Bro. E. A. Buckles, Pastor.
Box 1446. Drumright, Okal.

GRAY'S POINT
(S. E. Morrow, Ark. about 1 1/4 m.)

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<td>Bro. Jim Latta, leader.</td>
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<td>R 1. Box 96A. Cane Hill, Ark.</td>
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OAK GROVE CHURCH.
(6 mi. N. E. Stillwell, Okla.)

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MULBERRY, KANSAS.
(14 mi. N. E. Pittsburg, Kans.)

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<td>Add. Bro. Woody Murray,</td>
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MUSKOGEE, OKLAHOMA.
(220 North L St. East side city.)

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<td>Bro. R. J. Smith,</td>
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NOTICE.

We would like, God willing, to have a notice from you of your meeting nights. Sunday School—whether fore noon or after noon; and street address of your church, or meeting place, together with pastor, or leader’s, name and address. Do this, please.
FROM MUSKOGEE, OKLA.

Jan. 26, 1931.

Dear Bro. and Sister Bond:

Will drop you a few lines. I feel tired in body tonight, but my soul feels rested in Jesus. O, I am so glad that some day we can rest from all our labours, if we keep true to the Dear Lord.

I have just returned from near Morrow, Ark. The Dear Lord met us there with his wonderful power.

O, how our heart gives God the praise for a few, yet, that will honor his precious Word. We can see so many who are compromising on the Word. We have the precious word spoken by the Apostle Paul, in II Timothy 4:2: "Preach the word." O, I would be afraid to leave off a part—I would be afraid that I would be held responsible.

Well, dear readers of the Messenger, there are many places that our people, of the Apostolic Faith, have drifted, and departed from the faith; but that is only according to I Timothy 4:1-2. God helps me, that I shall stand true to the Old Paths—Jeremiah 6:16.

Well, we just closed a revival at Gray’s Point, near Morrow, Ark., with good results; fine revival of the church; six were saved, one sanctified and received the Holy Ghost. God bless the saints there, and elsewhere, for their faithful work.

May God bless His children everywhere, and that the blessings of God be on our dear Bro. and Sister Bond, in the good work in spreading the Gospel through the Messenger, that we hope will find the homes of the unsaved, who are hungry for the truth.

Yours for a Full Gospel,

R. J. Smith and wife,
316 N. M St., Muskogee, Okla.

REQUEST FOR PRAYER.

Sister Alma Graham, 219 N. 15 St., Van Buren, Ark., asks us to request prayer for herself—both bodily healing, and spiritual.

(Wife and I are personally acquainted with Mr. and Mrs. Graham, of the above address, having stayed in their home while in a series of meetings in that place last spring, and ask that you take upon your heart, this request, and earnestly ask God to undertake in her behalf.)

—BOTH WRONG.

There is the denomination which teaches a “do religion;” they do not believe in a heartfelt experience. Also, we have a so-called holiness people, who profess the highest experience this side the Glory World, who teach sanctification—the blessing that produces holiness—in practically the same manner—“just live it daily.” You define for us the difference in the two teachings so far as both being unscriptural is concerned.

The Word of God teaches a definite experience in each step in the plan of salvation—Justification, Sanctification, and the Baptism of the Holy Ghost; teaches us that we must first come in possession of the Blessings before we CAN live them—not just an experience we merely live out ourselves.

“For by grace ye are saved through faith; and that not of yourselves: it is the gift of God: “Not of works, lest any man should boast.” (Ephesians 2:8-9.)

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

“By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.”—Romans 5:1-2.

ARE YOU “PUFFED UP” AT THE PREACHER?

Some folk seem to be rather inclined to get “puffed up” a bit at the preacher, because the preacher doesn’t visit their community for services as often as they think they should; and they, themselves, not realizing that possibly the preacher is hindered in various ways from coming as often as they might have come.

Concerning those who are “puffed up,” the Apostle Paul has this to say:

“Now some of you are puffed up, as though I would not come to you.

“But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.” (I Cor. 4:18-19.)

(In your case, beloved, how much power would the preacher be apt to find in your life, if you have been puffed up because the preacher hasn’t come as often as you felt he, or she, should have come, when the poor old preacher finally gets around to your place? Maybe you had better begin now to get prayed up before the preacher gets there, so that you may be a blessing, and not a burden, in the meeting. Guilty ones, take notice.)

“The world’s greatest need is for that which the Gospel of Christ freely gives. Had the ministers throughout the years preached that Gospel in its fullness, warning people of the sins of the hour rather than sidestepping these and denouncing foreign sins, the human race would be far in advance of what it is today. The Gospel in its fulness must be preached before it’s full benefit will come,

—John Three Sixteen.

“The tongue of the just is as choice silver: the heart of the wicked is little worth.”—Prov. 10:20.
With The Brethren

"BEHOLD, HOW GOOD AND HOW PLEASANT IT IS FOR BRETHREN TO DWELL TOGETHER IN UNITY!"

Note: Due to a lack of space we omit the Bible Lesson this issue, which is carried in this space. Watch for it in next issue, with second installment of lesson on the Divorce Question, D. V.

Bro. Frank Atchley, of Lead Hill, Ark., filled his regular appointment at Boyd school house, near Oakgrove, on Saturday night, Sunday, and Sunday night—the 17, and 18, of this month. Bro. Jim Wilmoth, of his home church, accompanied him. From Boyd, they went to Mulberry, Kans., to attend the special conference called at that place, Jan. 20. On their way—both going, and returning—they stopped overnight in the home of Bro. and Sister Casteel, of Lone Star district, west of Anderson, Mo.

It was in this district that Bro. Atchley began his first active work in the ministry, almost seventeen years ago; and incidently, Bro. Casteel was the first individual to whom he administered the rites of water baptism.

We had a good letter a few days ago from Bro. Farris O'Neal. He was at that date—Jan. 19—in a meeting at the mission in Arkansas City, Kans., since Jan. 4; and reported five saved. Said the weather had hindered some, but thanked God “we can preach a little, any kind of weather.”

In a letter from Bro. Henegar, of Mulberry, Kans., under date of Jan. 27, he states the revival which has been in progress there for some few weeks past, which he and Bro. Porter had been conducting, had closed. While he gave us no detailed report of the meeting, he did state that Sister Faith Henegar, his sister, received the Holy Ghost, the night following the afternoon we left there, at the close of conference; which good news makes us wish more than ever we had remained for services that night.

Sister Phyrne Hulsey, pastor at Wilson, Okla., spent several days with the saints around Lone Star, near Anderson, Mo., prior to attending conference at Mulberry, Kans. From Mulberry, she accompanied Bro. and Sister Chastain home to Wilson, who with Sr. Elder, and Sr. Pierce, also of Wilson, had driven about 400 mi. to attend the conference session.

While at Lone Star, Sr. Hulsey was in several nights meeting with the saints in that section; also, she previously was with the church at Gross, Kans., and visited in Mulberry, Kans.

Bro. Buckles informs us he is now feeling better than he has since before his failing health. We are truly thankful for his gain in health, and still hope to shortly know of him enjoying perfect soundness in body.

May God bless Bro. Buckles and his family, and that his years be many with us—should Jesus tarry; and that his labours in God’s cause in this part of God’s vinyard, as a leader of God’s people, be more seriously considered, and more highly appreciated in the future, than in the past. Since the recent conference at Mulberry there seems to be a greater love in our hearts, and a deeper appreciation, along these lines. Let us make this a subject of prayer. Paul was continually asking the church to pray for him; if men of his standing needed continuous prayer, surely those in responsible positions before God today, need prayer. We fear there hasn’t been enough earnest prayer along this line, so from now on, brethren, let us pray.

We filled our regular appointment at Oakgrove church, near Stilwell, the second Sunday night of this month. We enjoyed the service with the saints at that place. We was glad to have Bro. Kupsick accompany us; also one of his sons.

Bro. Robert Smith, of Muskogee, favored us with a nice little visit while both going, and on his return, to near Morrow, Ark., where he recently conducted a revival meeting, of which, he makes mention of, in his letter, found elsewhere in this issue.

NOTICE.

Please pardon us for being a bit late with this issue of the little paper; we hope to do a little better next time, the Lord willing. We have lost some time in making one trip to Drumright, and on our trip to conferences.

Possibly more particulars next issue, on conference, God willing.

"God hath spoken once; twice have I heard this; that power belongeth unto God." —Psalms 62:11.