THE APOSTOLIC FAITH MESSENGER.


“Earnestly contend for the faith which was once delivered unto the saints.” Jude 3.

BE SURE TO READ.

Elsewhere in this issue will be found an interesting letter from a dear brother — a missionary — in far away Africa. He, with his wife, (and their two children) and another missionary worker, Miss Brown, are labouring among the primitive tribes of that dark country; and they feel rejoiced at the privilege. The letter is a personal one to us, but we are passing it on to you, that you might know something of what it means to be willing to forsake home and fireside, and go to the uttermost parts of the earth, so-to-speak, to bear the precious message of the reality of, and the soon coming of Jesus.

We also hope this letter will awaken you to the fact that we ought to be about our Master’s business, in that we are concerned about the welfare of the souls of the precious ones for whom Jesus died—though they be now in heathenism. When the heathen get the blessings of old-time salvation, they are a changed people, just as those of the home land become new creatures in Christ when they are converted.

“All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee.” (Psalms 22:27.)

Be sure to read carefully, the letter; and then ask God what He would have you do.

It’s possible that many people do things that a Christian ought not to do, and just go on shouting—but not the victory!

CAMP MEETING.

We are in receipt of an invitation to attend a camp meeting in Bartlesville, Okla., to begin July 15. Bro. E. A. Buckles, of Drumright, Okla., has been invited to be present, and they are looking to him to be the main speaker for the meeting.

The camp ground will be located at the end of West Third, and Main St. Look for the big sign, “Independent Pentecostal Holiness Tabernacle.”

We surely hope that God will bless, and that many precious souls will be saved, sanctified, and baptized with the precious Holy Ghost; and that in general, the Lord will confirm His words with signs following.

Let all who can, attend this meeting. If you can’t go in person, help pray for it where you are.

For further information write to Sister Lex Fox, Bartlesville, Okla., R. 1. Box 298A.

FASHION.

The first peal of thunder that shook Sinai declared: “Thou shalt have no other gods before me.” So you will have to choose between the goddess of fashion and the Christian God. There are a great many seats in Heaven, and they are all easy seats; but there is not one seat for the devotee of costume. Heaven is for meek and quiet spirits. Heaven is for those who think more of their souls than of their bodies. --TAL MAGE.

“SANCTIFY THEM”

(St. John 17:17.)

To be sanctified wholly, Means freedom from Sin; Cleansed from carnality, And purity within.

Freedom from pride, Envy and strife; 'Tis a wonderful Blessing— A sanctified life!

No smoking, no chewing, No drinking, no dope: In a life of true holiness, There’s assurance—hope.

God’s word declares it In teaching quite well-- A life of real holiness, Or Eternity in Hell.

Some will deride the teaching; And fighting, they fall; While 1 Thess. 4:7 declares— “Unto holiness we’re called.”

Don’t doubt it, my brother; My sister; it’s true: When God speaks of holiness, He’s speaking to you!

Quit doubting, and fighting; Your soul is at stake! Get sanctified wholly— Of Heaven, partake.

The Bible—“Prove all things; Hold fast that which is good.” Seek God for the Blessing— Get under the Blood! —O. H. B.

WHICH DO YOU CHOOSE?

“A good name is rather to be chosen than great riches, and and loving favor rather than silver and gold.” —Proverbs 22:1.
A MISSIONARY LETTER FROM AFRICA.

Tgali, Tanganyika Territory, East Africa.
April 9, 1931.

Dear Brother and Sister Bond;

Greetings in the lovely name of Jesus!

We have just received the letter you wrote Miss Brown, and have agreed that I should answer regarding the work. Miss Brown will write also, I believe.

It seems very nice that our Father of beautiful surprises, should have laid us on your hearts and made you interested in the service He has allotted to us in this far away corner of His field. As we are of common faith in Jesus; we shall be glad if we may have fellowship together, and you may come to have an interest in praying for these dear black people we love and are giving our lives for, for Jesus’ sake.

We are five Americans here—my wife, my boy and girl aged thirteen and ten years, and myself. Also the young lady, whose letter you discovered, is with us in the work. I come from a family of Methodist preachers, and myself studied for the Ministry in that church. My wife was a Catholic when a girl, and Miss Brown was a student of the Missionary Alliance Training School. However, as we each found more of Jesus, we had to cast aside our former ideas about religion, and receive the religion of Jesus Christ, which, thank God, is glorious and powerful, and satisfies every longing.

As I studied for the ministry my heart longed for greater reality, and I was hungry for more of the gospel to be fulfilled in my life and ministry. I called four men of the church together, and we pledged ourselves to strive harder for the salvation of souls, and for a greater knowledge of the Saviour. We went over the hills of western New York state evening after evening in our cars, calling on people, urging them to repent and hold meetings. There was a good response in numbers but little joy and power, so we agreed to set aside Monday night for prayer, for power for service. We prayed till late at night week after week, but did not know what blessings to expect. God heard our prayers at last, and sent two fine preachers of the Pentecostal Holiness church of New York and Pennsylvania, to preach in a nearby village. I went to hear and at once my hungry heart cried out within me for sanctification and the blessed baptism of the Holy Ghost. It worked out that I arranged to have these two ministers come to our home for a few days and we began to spend our whole time in prayer to attain sanctification and later the baptism.

My wife was equally hungry with me, and we both received sanctification, and on the eighth day of tarrying, were filled with the Spirit according to Acts 2:4. While my wife was filled with the Spirit that night she saw a vision of a great crowd of dark skinned people before her and she was preaching to them in other tongues. That proved the beginning of God’s leadings to place us in Africa where we are now enjoying His rich blessings; and although we have seen many hardships, we are all rejoicing because He is saving, sanctifying, healing and baptising with the Holy Spirit, these poor black souls who have been for centuries in the most awful darkness, and in the grip of a cruel Satan. It is worth all it costs of giving up homes and brethren, and all it costs in dollars, and fastings and prayers, to see the chains of sin broken, and Satan driven out of their homes and lives by the glorious gospel of our Lord Jesus Christ.

We were baptised in the Spirit seven years ago, last January. After that, I did not find any liberty in the Methodist church, and refused the pastorate I had expected to enter. God moved us about the States for a couple years helping in evangelistic work in several states, but it was a time of training, hearing good preachers and getting experience in governing the church of Christ.

At the end of two years we tried working some in Costa Rica, Central America, but although a few were saved—and one man especially, led on into the life in the Spirit—our hearts were eager for the field God had called us to. In February, 1928, God spoke to us to arise and go to Africa; and having heard that a former government station had been bought by Americans here, we wrote them and found it was an independent work. We had only a few dollars in hand, and no property left, as we had spent our all in His service. In one month, however, God sent us the necessary money, which was $8,000, for passage and outfit. One brother in New York state sent an envelope with $100, and no letter at all; and others sent money and clothes for the children. One sent a large amount of money, and we bought tickets, after having arranged with the church at home to place another missionary of the same society in charge in Costa Rica. This missionary took up our work in Central America, and the church was not able to do anything for us financially—although they are missionary people. We proceeded trusting God, and with—

(Continued on next page.)
MISSIONARY LETTER
(Continued from page 2.)

out wages in His services the two years we were in America. We arrived in England after twenty-five stormy days at sea—nine of which my wife was bedridden with sea sickness. We rested three weeks in London, and then had a thirty-one days' voyage to Dar-es-salaam, Tanganyika. We arrived in the last of May, and got into Tgali the twelfth of June. Tgali is eight hundred miles from port, and four hundred from rail road—among the most primitive tribes of East Africa.

We found here some brick buildings, formerly occupied by English government officials. These buildings had just been bought by Miss Brown, and fifty acres of land had been leased for ninety years from the government.

In October of that year, while I was away in the forest getting out timber for building, benches, etc., word came that the main house at Tgali, which had a grass roof, was burned down. My wife and children were with me in the forest, and we hurried back the eight miles to see if our goods, which were stored in that house, were saved. We found all our things were burned, as well as everything belonging to the two missionaries who came originally, and who had been here only eight months. There was absolutely nothing saved of our clothes or belongings, and we had to sleep on boards for many weeks, and eat what the natives brought to sell of their food. In November the two original missionaries decided to return home, but Miss Brown decided to remain with us. The property it was agreed, should belong to Miss Brown, my wife and myself; and those who left turned over to us whatever was here on the station.

We found the rains were just starting, and so I went to work to prepare a small house which we entered Jan. 1, 1929. I started preaching through an interpreter at once, and continued until May, at which time he went away, and I began preaching little by little, in the native dialect. People got confidence about that time in us, and a few more came to meetings. God helped me very quickly with the language. All that first year we had no connection with any church or any salary. In April, 1929, while we were fasting and praying for our work, my wife saw a vision of natives coming in from all directions to the church, and as God mightily poured His Spirit on us, He gave us to understand we would have to build a big church, as He was about to bless our work. We had little money for necessities, as we were trying to buy again such things as were burned up and none for building, but set to work in faith leaving the work on our uncompleted house. In a short time God sent money from some He choose to speak to, and we built a big brick church, with seating capacity of 350 people. It is nice, with eight windows and two sets of double doors. The platform is large—having two pulpits, and railings with curtains, etc. The floor is brick tiles, and the seats are benches made of lumber sawed out by hand. Every bit of work was done by natives except what I did; in fact we have been month's at a time with out seeing a white man. During 1930, God continued to give us souls almost every week, as He had done much of 1929. To Jesus be all the glory for everything, for He alone is worthy!

In 1930, God helped us gloriously in every way. The little Holiness Association wrote they wanted to help us again as God enabled them to do. They began sending monthly offerings, and a brother in Pennsylvania also began to send offerings, although he cannot do as much as he would like to. Other individuals helped and we built our house to completion, having eight rooms of brick, with cement floors and iron roof. It is nice, and quite comfortable. Also we built a brick school very nice with brick tile floors, big hinged windows, nice doors and walls inside plastered and white washed. There are two big rooms, and it is now going on with two fine teachers preaching daily as well as teaching school branches. It has good equipment of books, maps, desks, seats, slates, etc. Also there is a training class for about twenty young men, who are training for teacher-evangelists in a big unevangelized territory, officially opened to us this year. They will teach and preach in several outstations. Some of these stations are built, and daily teaching is going on now, and several more are under construction at this moment.

God has given us three fine native preachers, all sanctified, and baptized in the Holy Ghost here during the past two years. I have given them intensive training and they are working daily in our territory. These men read and write in the native dialects. I have just come in today from a trip with tents to the big chief's village, where we held three days meeting. It is absolutely dark territory, full of witchcraft and no knowledge of God. I was much pleased at the way our native preachers conducted themselves and preached with love and prayed for the sick. They are perfectly capable to lead souls to salvation, and holiness, and cried...
MISSIONARY LETTER
(Continued from page 3.)

duct tarrying meetings. God bless them! One is working without wages so far; one gets $2.00 a month; and the one who has been here longest, and was trained in a Scotch mission before, gets $5.00. They travel miles daily through wind, rain, etc., on foot as there are no roads over these mountains. I want to help them more as God helps, that they may have warm clothes, as we are at an elevation of 6,000 to 7,000 feet, and there is frost and much cold wind. Many people of course among these primitive tribes are naked, and all children are naked in the villages. Some adults now have clothes — and at the Mission, none come to pray without a cloth.

The best is to be related. Up to the present time 120 have been immersed, and this month a quite a lot more will be baptised in water. A large number have received sanctification, and 25 have been baptised in the blessed Holy Ghost, speaking in other tongues as He gave utterance. Many pray in tongues a good deal. There have been many remarkable healings, and our elders are busy much of their time praying for the sick. I also go as much as my duties allow me to get away. As I am the only white man, you see I must oversee everything. My wife teaches the women, and has a very big class now. I teach men's class, and preacher's training class, and have many jobs building, etc., etc., and do the preaching on Sundays. The young men who are filled with the Holy Ghost preach evenings on week days, and we always go to listen and learn what each needs to be taught to make him more efficient. On Sundays we have about 300 in attendance now. Many of these walking many miles. There are German Moravian Missions near and many are hearing about Pentecost, and coming over to see. These good missionaries are fighting the Baptist, and I am sorry for them as they seem to be sincere in their fears about it, but the fire is spreading, and two have already received the blessing among their numbers.

There is much to say about what God is doing as we go on trusting Him, and this year seems to be a revival from the start. Some forty souls have voluntarily repeated in the past three months. We never give altar calls but they come to repent if God calls them. It is most wonderful to see a heathen man and wife who have been in deepest sin and darkness change in a few weeks to holy Christians filled with the Spirit, praying and singing in their mud hut. Their faces shine beautifully after the Holy Ghost gets inside. What a glorious gospel we have, and what a precious Saviour is our lovely Jesus! May we all be faithful to Him as He is faithful to us! Soon we shall see Him, and bathe His precious nail-pierced feet with our tears of love! Oh glory, won't it fill us full of joy to hear that trumpet sound and feel these old bodies of clay changing in the twinkling of an eye! We shall surely be glad that we have a big company of black brothers and sisters to enjoy eternity with Him.

You asked the best way to send money. We never ask for money to pray for it as Jesus said if we seek the kingdom and His righteousness, He will supply every need, and He is faithful. However, if you feel led to help, the needs are many, as our work is growing so fast and we have many native helpers to pay, etc. The best way to send is International money order, as cash has to be sent 800 miles to the bank and exchange is high. We thank you very much for your testimony and the three dollars for God's work here. We also thank you very much for the interest you have shown in our work, and your kind offer to mention us in your paper. I have felt we need something more like that, perhaps, to let the people know about us in our work for Jesus as we have no large church behind us. We just trust God will guide you in your effort to help save these poor people if that is His will. May He bless you and yours with the best spiritual blessings and help you in all He calls on you to do till He calls us home.

We believe you will pray for us; and ask you to pray God may send another man and wife to help us. I think He must feel we need help as we enter the new territory He has given us. We are trusting that scores more will be saved this year and many sanctified and filled with the Spirit of God.

Yours in the bonds of Calvary,

Paul K. Derr.

Address:
Paul K. Derr,
Eldaa Mission,
Mbeya P. O.,
Tanganyika Territory,
East Africa.
P. S. The above address gets our mail to us quicker than the Tukuyu address which you used. However, money orders must be made out to Tukuyu and sent there, as the big Post Office is there.

P. K. D.

Editor's Note: You will understand that Bro. Derr's address is Mbeya post office; but money orders must be made out to Tukuyu post office.

Write these good people a word of encouragement, and enclose an offering for God's cause in this far away field. Or, if you prefer, send us both your offering, and your letter, and we will gladly forward the same to them, and they will reply directly to you. It takes much time to reach them, with a letter and get a reply.

In the morning sow thy seed, and in the evening withhold not thine hand: ...... — Ecclesiastes 11:6.
“THE HEM OF HIS GARMENT.”

In St. Matthew 14:34-36, we find a beautiful example of faith in the Son of God for bodily healing; also the wonderful reward toward those exercising such faith. Jesus and His disciples had gone over into the land of Gennesaret; and when the men of that place realized it was Jesus in their midst, they sent into all the country round about, and gathered the diseased, and brought them unto Him, and besought Him that these might only touch the hem of His garment: and as many as touched His garment were made PERFECTLY whole.

What a wonderful example; and what a wonderful thought when we realize that Jesus is just the same today!

The poor woman (St. Mark 5:25-34.) came in the press—the great throng that crowded around the Saviour—and touched the hem of His garment, and straightway she was made whole of an affliction she had suffered for twelve years. She had spent all she had with the physicians, and was nothing bettered, but rather grew worse; but when she learned of Jesus, her faith in Him was so great that she felt that she might but touch only the HEM of His garment that she would find relief. Great was her reward; her fountain of blood was immediately dried up, and we hear the Saviour saying unto her, “Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.”

There are precious souls today, who no doubt have been suffering a disease in their body for a protracted time, who, if they only would press their way through the powers of unbelief and doubts, and but touch the hem of His garment, in faith, believing, they too, would be made every whit whole.

Weary one, can’t you at this moment look away to the great Son of God, and trust Him for healing this instant? If YOU but touch the HEM of His garment in the faith of those of old, GREAT will be your reward!

Maybe you have been relying on someone else to pray through to victory for you; if so, remember these examples here given are of those who, THEMSELVES, did touch His garment. Maybe God is requiring like works and faith of some one today? Any way, the comforting thought is, that like precious promise is for you and I today, in that with God there is NO respect of persons; (Romans 2:11.) and we read in Hebrews 13:8, “Jesus Christ the same yesterday, and today, and forever.” So dear one, if you are suffering affliction in body, remember there is One who knows—who loves—who cares! And how wonderful His word in Psalms 103:3, “Who healeth ALL thy diseases!” (It was by standing on this promise that God wonderfully healed me of a severe case of every-day chills, [and some kind of fever] and that right while in the midst of one of those two years ago this coming fall, while staying in Lone Star district, near Anderson, Mo. Faithful saints of God praying for us; and some of them coming from as far as Drumright, Bixby, Muskogee and near Fairland, Okla., and the saints at Lone Star, and of Goodman, Mo.; and God would bless them, yet it remained for us to exercise some faith—touch the hem of His garment, Amen. So one day, in the midst of a chill—it being about the 35th. one—we crawled out of bed, and calling wife and a young sister who was staying with us, assisting with the chores about the place, we knelt before the old fire place, and began calling upon God. I was acting upon wife’s advice that time, as she had told me she felt I should get out of bed, and resist the chill, when I felt one coming, in the name of the Lord. [thank God for a Christian wife—far from the type of Job’s wife!] So I took my Bible, and turning to Psalms 103:3, and taking a firm stand on the promise, “Who healeth all thy diseases”—right there I concluded such promise included chills, thank God—and even with my finger through into the Bible at the place of the scripture, we knelt and prayed; I walked the floor and prayed; and I resisted the enemy in the name of the Lord, and pleading the blood of Jesus, we touched the HEM of His garment, and immediately, thank God, the chill was rebuked; and our appetite and strength begin to return, and in a short while we had regained about 25 pounds in weight— or there abouts—which we had lost during our sickness! It pays to touch the hem of His garment, thank God for ever, Amen. We surely give Him ALL the glory for our healing, and feel safe to trust Him to the end!

So precious one, if your body is racked in pain—the result of disease; or wasting away from the effects of a consumption; or if in the throws of any ailment—look to Jesus; have FAITH in Him—touch the HEM of His garment, and be made perfectly whole of thy plague! Amen.

For Sale.

A fairly good Tabernacle, 40x60; two center pole style. Center section of 20 ft. can be removed, and two ends brought together, making a 40-foot circular tent. Good rope taking. Price $50.00. Write to Bro. J. F. Atchley, Lead Hill, Ark. Box 45.

Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us. Selah. —Ps.
THE APOSTOLIC FAITH MESSENGER.
(130163)

O. H. Bond, Editor & 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 Angles, Cal., respectively. —Read Joel 2:21-32.

Our Creed: HOLINESS.

Published at no specified time, but possibly an edition each month, the Lord willing.

PUBLISHED FREE
Supported through Tithes and Free-will Offerings.

Address all communication to O. H. Bond,
443 Cherokee Ave.,
Tahlequah, Oklahoma.

EDITORIAL.

The first people of earth—Adam and Eve—became ashamed when they realized they were naked, and they immediately hid themselves. Their knowledge of their nakedness did not come from a fashion plate—they felt remorse of conscience, that God-given attribute, which leads God-fearing men and women to understand right from wrong in such matters. The great majority of today, seem to have lost all sense of conscience, and will boldly go forth in the skimpiest of garments, and with a face as brazen as Satan, himself. If such a conscience as was had by our foreparents, was leading the masses today, there would certainly be more clothing worn by those women—many at least—who profess to know God.

The pajama craze that has been sweeping the country is nothing short of an abomination before God. And women and girls who will parade forth before the world in such ungodly garb, plainly show they have no respect for God, nor for the modesty of the younger generation. Such parading should be prohibited by the law of our land.

If the preachers of the many pulpits, would cry out against some of the ungodliness that is practiced by the majority of the professors, it would tend to lessen such to a great degree; but it seems that so many of the Ministry are catering to the masses, and will tolerate most anything among their congregation in the way of style and fashion, for fear they will lose their prestige—more so, their job. The preacher who will stoop so low as to refrain from preaching the truth to a dying congregation, and compromise with the ungodliness of this world, is only a wolf in sheep’s clothing, and is posturing his road to everlasting punishment, and dragging other precious souls down to a devil’s hell. This may sound a bit plain, but our spirit is sometimes stirred within us when we see so much hypocrisy practiced among the people—especially the Ministry, so-called. Beloved, it means to come clean—live a godly life—or spend eternity in torment!

God’s Bible teaches modesty—our conscience bearing us witness, (unless our conscience has become seared) and we well know that one CANNOT follow some of the styles of this world, and at the same time be adorned as a modest person should, to say nothing of a Christian!

The woman who will abbreviate her costume as thousands are doing every day—also array little daughter in such a manner—is not worthy the name MOTHER! A mother is one who cares for her offspring. If some who call themselves Mother, care for their children, why do they not teach them a sense of modesty, and bring them up in the fear of God! But instead, they will put just as few clothes as possible, it seems, on the little girl, (and have such clothes made in as ungodly a manner as possible) and send them forth to play with little boys, and grow up to know nothing of the modesty and sacredness of womanhood. Hell will be teeming with creatures called women, who brought forth children into this world, (and possibly many little ones unwelcome) and who turned them loose to be a prey for Satan; and also to be an instrument in leading others astray.

Many have in the past complained of wild boys being the cause of the ruination of our girls; but we feel today, that many good boys have been led astray by the brazen tactics of some girl who’s mother, possibly, was too busy with her social affairs to be bothered with daughter—train her up in the way she should go. So when worse comes to worse, they want to send the boy to prison, when as a matter of fact, the mother and daughter are the most guilty ones!

Preacher, declare against un-
(Continued on next page.)

Let not thine heart envy sinners: but be thou in the fear of the Lord all the day long. —Prov. 23:17.
EDITORIAL.

(Continued from preceding page.)

Godliness, or else have the moral courage to step down and out, and openly join the ranks of those whom you are seeking to shelter from shame, in that you are trying to justify them in their wild careers upon the grounds that they are only "innocent, fun-loving youth!"

"Righteousness exalteth a nation; but sin is a reproach to any people."—Prov. 14:34.

(Throughout the language of a certain newspaper writer—a columnist—"If we're wrong, write us.")

We have heard the assertion, "We know that our bodies will be cleansed and purified after we pass over into death." (or words to that effect.) This assertion came from the lips of a preacher in his prayer during the course of a funeral service. We were a bit astonished at such an assertion—and that from one who seemed to be an intelligent man. We do not wish to harshly criticise, but if we know how to read the Bible, we understand the scripture to teach that we must have "Clean hands, and a pure heart." (Read Psalms 24:4.) "Clean hands," unmistakably refers to the outward life—the acts of our bodies; and 'a pure heart' to the inward life; and such life MUST be lived this side the grave!

Any doctrine teaching a final preparation after death, for Heaven, is closely related to Roman Catholicism, and to our opinion, no less damaging.

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

"Faithful is he that calleth you, who also will do it." (1 Thess. 5:23,24.)

FOLKS AND BOATS.

Some folks are like row-boats, for they have to be pulled wherever they go. Sometimes it is a hard struggle to keep them pointed in the right direction.

Others are like sail-boats. If the wind blows east, that's their direction. If it blows west, they go that way. Of course it is possible for them to "beat against the wind," but they don't often do it. They are inclined to follow every wind of emotion and popular sentiment.

Others still are like power-boats who drive against wind or tide and in the face of great difficulties keep their even course. Which are you like? —Selected.

Remember, beloved, that we are passing this way but once; therefore remember God's word in Galatians 6:10—"As we therefore have opportunity, let us do good unto all men, especially unto them who are of the household of faith."

Fine flour is a nice thing in bread making, but it takes the salt to give it the proper seasoning. A good education, and being well versed in rhetoric, is also nice, but unless it has the "salt," it is like unto bread minus this element, when it comes to preaching the gospel!

The preacher (as well as the lay-member) doesn't have to make many promises and fail to keep them, until one is made to lose a degree of faith in the guilty one's sincerity of purpose—you can't any longer put confidence in their promise, that they will keep such or in other words, you can't depend upon them. It pays to sometimes suffer a few things to keep an appointment, or make good a promise, rather than break our word, and soon have people doubting our sincerity.

"Confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint." (Prov. 25:19.)

"NEEDS SAVING!"

The following excerpt from a letter received from Bro. P. A. Henegar, of Ramona, Okla., while assisting in a revival meeting at Wilson, Okla., recently, is self-explanatory:

"The Devil stole a good tire, tube, rim, bulb and lugs. Cost me about $8.50 to replace it. So you see some one around here needs saving."

A bad malady for the individual—saint or sinner—is a case of "preacher religion."

WHERE DO YOU STAND?

The Roman Catholic priest purports to absolve, or forgive sin; thousands of Protestant preachers say you can't live without sin; God's word says in 1 Corinthians 15:34, "Awake to righteousness, and sin NOT! Which class do you belong to?

Frankly, we would not turn on our heels for the difference between the Catholic priest, who purports to forgive sin, and the Protestant preacher who preaches a sinning religion! Each doctrine is wholly contrary to the sacred word of God. God alone, forgives sins, (Ephesians 4:32; 1 John 1:9,) and there is one mediator between God and man—Jesus—1 Tim. 2:5; and the same Bible teaches a life above sin:

"For he that is called by "Jesus" is "Jesus"; and whosoever shall call on the name of the Lord shall be saved." (Rom. 10:12.)

"For he that shall call on the name of the Lord shall be saved." (Rom. 10:13.)

"Be sure to notify us of any change in your address; also if you fail to receive your paper..."
Testimony -- Correspondence.

FROM OAKS, OKLA.

June 1st, 1931.

Well, Bro. Bond, just a few lines as I have just received my paper. So glad to get it. It renews my memory of when we enjoyed meeting so long ago; and as for the little paper, I enjoy it, but at present we have some expense here now, as wife and I are working in meeting here. Bro. we are working for a break-through. We have a hard fight here—so much to overcome. We have a small band here of about seven, is all—no Mission. Bro. Bond, I know you know something about a job like this; but God is blessing now, raise His thrilling name; and to whom God permits to read this, pray for us that before long God will send some one to our rescue. God knows who is best, as we have no Mission. We will be in some rush while the weather is favorable.

I sometimes wonder why God keeps me here; but listen to the word: Romans 8:28; “And we know that all things work together for good to them that love God”—and again I hear the Word in St. Matthew 25:21. "His Lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord.”

Your unworthy Bro., in the Lord.

Orvill Rutherford,
Oaks, Oklahoma.

(From Sister Rutherford.)

June 2, 1931.

Dear Bro. and Sister Bond:

I have just read the little Messenger, which is food to my soul.

I just feel like I wanted to send in my testimony, to say I am still saved, sanctified, and filled with the Holy Ghost, and out on the battle field doing what little I can for the Lord. I thank God for the scripture where He said: “Go out into the highways and hedges, and compel them to come in.” I feel like we are out in the hedges, trying in our weak way to compel souls to come in.

Earnestly pray for us, and this needy community at Oaks.

Unworthy sister,
Mrs. Ida L. Rutherford,
Oaks, Oklahoma.

MEETING AT WILSON.

Sister Phyrne Hulsey, pastor at Wilson, Okla., writes of the recent revival conducted at that place by Bros. Atchley and Henegar:

“One young man got sanctified; another man got the baptism of the Holy Ghost; and one woman, I’m sure, will come right along and get the Baptism. She said she knew she was sanctified; and some others were hungry for the Lord, and some people stirred here that never was before—they were not seeking God. I feel only the Judgment will reveal the good it has done.”

(In a more recent letter from Sister Hulsey, under date of July 6—since the close of the revival, she states, “We had a good service yesterday morning; one boy in the altar, seeking God. We have had two young people saved in the last two weeks, or such a matter.”)

We hope that God will continue to bless at Wilson; and that seed sown there, will develop into grain for the Saviour, ere His coming.)

NEAR OAKGROVE, ARK.

In a letter from sister Maud Carter, of Boyd Dist., near Oakgrove, Ark., concerning the revival meeting conducted at Boyd school house by Bro. W. M. Porter, and assisted some by Bro. Henegar and Bro. Atchley in the month of May, she writes:

“We sure had a fine meeting. I guess you have heard about it before now. Fourteen conversions; twelve baptised. (in water). More interest taken now than I’ve known for years. Large crowds attend our prayer meetings. One young man that was saved in this meeting, has started a prayer meeting in Maple Dist. They have their meeting on Saturday nights.”

(We hope precious souls at this place will go on into the deeper experiences—sanctification, and the precious baptism of the Holy Ghost; and that they will bear much fruit for God.)

We have received two pieces of poetry for publication, but we are holding them until we get some more working material for the little printing office, as we wish to put them out in a nice form. You will get some good thoughts from them. The titles are: “The Tatler,” and “A Plea For The Prodigal Girl.” Watch for them.

Bro. M. C. Oneal sends us a nice list of names for the little paper, from among the people at Spade mountain, Stilwell, Okla., Route 4. Also later sent us an offering for the work of publishing the little paper. May God bless them for the interest they have shown in His cause, in this respect.
A SECOND BLESSING.

There is (or was) one group of people whom we will have to admit received the experience of sanctification as a second blessing—the one hundred and twenty (about so) who received the Holy Ghost on the day of Pentecost. It's an agreed fact that the Christian MUST be sanctified before receiving the Holy Ghost. Now that those on the day of Pentecost received the blessing of sanctification as a second experience, is an established fact, since we read in the Bible that Jesus prayed for their sanctification, AFTER they were converted. (St. John, 17th. chap.) So, it being a fact that they were sanctified AFTER their conversion, and the Bible being plain that one MUST be sanctified before receiving the Holy Ghost, how are we to dodge the issue but that the Holy Ghost first fell upon people who had been sanctified as a second experience? Was it a definite experience? You will say, possibly, that one MUST be sanctified before receiving the Holy Ghost; such being the case, (and so it is) how COULD you know you was sanctified—ready for the Holy Ghost—and such not be definite, since you admit the necessity of sanctification before receiving the Baptism? The last argument of some is, “Where were they sanctified? Can you locate the place where the disciples of that memorable day, were ALL converted? If it should have been necessary for a record to have been kept of where they were sanctified, doubtless a note would have been made of each one’s place of conversion. The all-important question is, Is the work done; and not, Was it in the church house, or over in the back side of Smith’s pasture? We do have, however, the Bible statement where the Saviour led the disciples out as far as to Bethany, and there He lifted up His hands, and blessed them, and it came to pass, while He blessed them, he was parted from them, and carried up into heaven. And they worshiped him, and returned to Jerusalem with great joy, thank God! Read St. Luke 24:49-53. Did He not pray, in the 17th. chapter of St. John, for them to be sanctified, that His JOY might be fulfilled in them? Be reasonable; be considerate, beloved; if God so dealt with those of that day—sanctification being a separate blessing from either conversion, or the baptism of the Holy Ghost—has He changed His plan? (and remember, we are under the SAME dispensation of grace as were they) If (?) God has changed His plan since that day, when and where did such change take place? In these last days, when the latter rain—Holy Ghost—began to descend, it fell upon those who stood for, and had in their lives, the experience of sanctification as a second, definite work of grace! Amen. Now, to say that one gets through to the Baptism by a shorter route—leaving out the blessing of sanctification as an experience—is to contradict the Bible, and brand our God as being changeable.

“I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it; and God doeth it, that men should fear before him.”—Ecclesiastes 3:14.

WELL SAID.

We recently heard a brother in the pulpit remark to this effect: “Some people talk like there was a God; they pray like there was a God; they sing like there was a God; but they ACT like there never was a God!” (Read Isaiah 29:13.)

ARE YOU HUNGERING?

Beloved, is there a hungering—a longing for something more from God in your heart? Many have had such experience, and never knew what it was they really were longing for, until they were sanctified, and baptised with the sweet Holy Ghost: and then they felt the satisfying portion which their soul had been craving.

“Blessed are they which do hunger and thirst after righteousness: for they shall be filled.”—St. Matthew 5:6.

The Revival In Tablequah.

So far as visible results are concerned, we can't give a very big report of the recent revival held here. The first week the interest seemed to be good, and on the increase. Bro. Henegar, of Ramona, Okla., accompanied by his wife and three smaller children, was with us Saturday night, and over Sunday night; and his preaching seemed to have a deep influence upon the congregation, but their returning home on Monday following, seemed to affect the interest previously shown in the services. Bro. Atchley did some good preaching; and there was a few altar services, but no one praying through. The power of God fell at the day services, the second Sunday of the meeting, and some of the saints were wonderfully blessed. Bro. Atchley feeling his work finished here, pulled the tent down after services on Thursday night of the second week of the meeting—lacking two nights of being with us two weeks. We surely hated to see the meeting close in so short a time: especially did we feel that Bro. Henegar left entirely too soon. Any way, the congregation was permitted to hear some of the old-time gospel in its purity; and the Judgment alone will determine the good that was done.

Blessed are they that keep his testimonies, and that seek him with the whole heart. —Psalms 119:2.
Bro. Lee Wheeler, of Haskell, Okla., Route 3, was in the office for a short while July 13. Bro. Wheeler is a young man, and also young in the Lord's service—having been in the way only about two years, but is out on the battle field preaching the gospel.

A young Bro. Pinkney and wife, of near Oakgrove, Ark., came with Bro. Atchley, and were here for a short while during the meeting.

Sister Emily Casteel, accompanied by Sister May Taylor, of Lone Star Dist., near Anderson, Mo., were with us during the tabernacle meeting; Sister Emily playing the organ for us. We were surely glad to have these two fine Christian young women in the home; and such lives prove the result of remembering the Creator in the days of youth. May God bless their young lives, and may they ever be an example of true Christianity. Their presence and help in the meeting was truly appreciated, and was most needed.

The presence of Christian young people in our midst is a blessing within itself, when we realize that the great majority of them are so gone after the world.

We are combining the June and July issues of the little paper. On account of the meeting, there was quite a bit of 'seeing around,' and then the good company of visiting saints, etc., etc., we felt it alright to just combine the two issues this time, as we did sometime back.

Bro. Roscoe Absher and wife, accompanied by Sister Absher's father—Bro. Loftin, all of near Morrow, Ark., were with us over Saturday night and Sunday night of the first week of the meeting. Also Bro. and Sister A. B. Harris, of near Hubert, were with us one service during the meeting; and Bro. W. M. Porter, of Sallisaw, Okla., R. 1, was present one night.

We are hoping for the time to come when we shall be able to better equip the little printing plant—get some more type, and a larger press, the Lord willing, and thus be able to get out the paper in less time. With some more type, and a motor-driven press that will print two pages at a time, whereas our present small foot-power press only prints one page at a time, we could then get out the paper in at least one-third less time, which would also mean a more regular issuance.

Bro. Austin, of Lead Hill, Ark., affectionately known by many as Uncle 'Fletch'—came with Bro. Atchley, for the meeting, and returned to Arkansas with him. We sure enjoyed. Bro. Austin's presence with us, and feel he was a blessing in the meeting. He is an old Methodist brother, but felt his liberty in the services. May God bless Bro. Austin.

We are now having regular services on Wednesday night, Saturday night and Sunday night of each week in the grove where the tabernacle was pitched for the revival meeting. There seems to be an interest shown by a nice little congregation, and we hope that such will increase, and that God will yet bless in Tahlequah, and that a permanent place of worship will be opened to us. Please help us pray to this end.

We were surely glad for Bro. and Sister Henegar and children's presence with us—though very brief—during a part of the meeting. God blessed Bro. Henegar's preaching the two nights he delivered the message, and we can't but feel they left entirely too soon. However, God knows best.

Through the kindness of Mr. Rob't Smith, a fine young commercial teacher of the state school system, and son of Sister Mattie Smith, of near Tahlequah, we are now in possession of a typewriter, which is a great help to us in our office work. May the Lord bless him for his consideration of us.

We recently received word of inquiry about the little paper from a brother—a former Baptist—who lives in Arkansas. Said he was handed a copy of it while on a visit in Omaha, Neb. How came a copy of it in that place, we know not; yet God works in mysterious ways in accomplishing His purposes.

In a recent letter from Sister Birdie Hair, pastor at Arkansas City, Kans., she states that Bro. Farris Oneal was conducting a revival at that place. We hope that God will bless, and give them a good meeting. We would like, God willing, to sometime visit the church at that place.

We are unable to publish all the communications we would to this issue. We felt like giving space to the missionary letter, and so we hope none will become offended; and to prove to us that you are not, why just write us again next month—early! Sometimes you fail to get to testify in meeting, and are not offended, are you? May God bless you for forbearance toward us, who are often puzzled at the best thing to do, and trying to please God first, and above all.
WOMAN'S RIGHTS TO PREACH THE GOSPEL.

"And it shall come to pass afterward, that I shall pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: "Also upon the servants and upon the handmaidens in those days will I pour out my spirit." -Joel 2:28-29.

The prophet Joel is here plainly foretelling of the time to come when God would qualify both men and women to preach His gospel—when He begins to pour out His Spirit, which event began on the day of Pentecost, coming as the early, or former rain, and in these last days as the latter rain. (See James 5:7; Hosea 6:3.)

He says, "your daughters shall prophesy." Daughters surely refer to our women and girls; and prophesy, according to Webster's Unabridged Dictionary, means: (Scriptural) "To instruct in religious doctrines; to interpret or explain Scripture or religious subjects; to preach; to exhort."

The above, it seems, should be sufficient proof of woman's rights to the pulpit; but we shall endeavor, the Lord being our helper, to go a bit farther into this subject, by reason of the fact that some hold an erroneous view of the assertion of the Apostle Paul in 1st. Cor. 14:34, wherein he said, "Let your women keep silent in the churches." Many take this assertion for granted that the Apostle is forbidding women preaching. Such is not the case; he, no where in this— or any other—letter, forbids women to preach. Truth, he says "keep silent;" but let us first consider to what class of women he is here referring to. He is referring to married women only, by reason of the fact that he goes ahead and states: "And if they will learn anything, let them ask their husbands at home." So we plainly see that Paul's rule in this case applied to those women who had husbands, and not to the unmarried or widow. The reason he commanded silence is best explained in 1st. Timothy 2:11:12; "Let the woman learn in silence with all subjection.

"But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." (Please note that the Apostle here uses the term "the" man, and not an expression of "a" man; the term "a" man might refer to any man; but the term, "the" man, [being definite] would refer to HER man—or husband.)

Next comes the question of what Paul had reference to, in referring to the "church." Is he here referring to a church house; or has he reference to the church—a body of Christian believers? He is surely referring to the body of Christian believers—a church—by reason of the fact that he demanded silence of the married women, and such silence was undoubtedly in relationship to the affairs of the church, inasmuch as God has appointed elders (men) to watch over the flock—or church, (See Acts 20:28-29; 1st. Tim. 3:1-7.) for if he had reference to their keeping silence in the church house, or building, why then such silence would bar them from singing, prayer, or conversation; either, or all, of which the Apostle might have had reference to, as for that matter, for his supposed reference to their preaching is only a matter of presumption on the part of those who hold, as we stated above, an erroneous view of this scripture. The Apostle seems to come out very plainly as to what respect they should keep silence in, when he said: "And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church." (these husbands are Christians) So these women—or some of them at least—were guilty of speaking up, or asking questions in business affairs of the church, which conversation should have been had in the confines of the family circle. They were to respect and recognize their husbands as the leaders in God's cause, as well as in home affairs.

Now for a few Bible examples of women's activities in the gospel work:

The first message on the resurrection of our Saviour, was delivered to the church—His disciples ---by a woman. (See St. John 20: 11-18.)

One Anna, a prophetess, (or preacher) spake of Jesus right in the temple (or church house!) to all who looked for redemption in Jerusalem. (Read St. Luke 2:36-38.)

Philip, the evangelist, had four daughters, virgins, which did prophesy. (Acts 21:8-9.)

Priscilla laboured in the gospel work; expounded the gospel to Apollos. (Romans 16:3; also Acts 18:24-26.)

Paul commends Phebe, a servant (minister) of the church at Cenchrea, to the Roman brethren. (Romans 16:1-2.)

Beloved, the above examples of women's activities in the gospel work—some instances of direct preaching—ought to be sufficient evidence to set aside any fears you may have as to woman's right to preach or testify in meeting; and further, if you have the spirit of God in your life, you will surely feel the witness of the rightfulness of their labour when you hear a sister in the Lord begin to testify of His goodness, or to preach His precious word, and that under the anointing of the Spirit of God—surely your soul would then cry out, Amen: "And THEY shall prophesy!" Amen.

(Study carefully the references.)
To The Seven Churches of Asia.

- FOURTH MESSAGE -

THE CHURCH IN THYATIRA.

(We omitted this feature last issue. We were crowded for space.)

Under this heading, and appearing in their respective order as given in the Bible, (Rev. 2nd and 3rd. chapters) 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 have been taught to speak; (Read Acts 20:28-30; Heb. 13:17.)

To The Church In Thyatira.

Revelation 2:18-29.

18 And unto the angel of the church in Thyatira write; These things saith the Son of God, which hath eyes like unto a flame of fire, and his feet are like fine brass: 19 I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first. 20 Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. 21 And I gave her space to repent of her fornication; and she repented not.

22 Behold I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.

25 But that ye have already hold fast till I come.

26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

28 And I will give him the morning star.

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

A crooked woman preacher!

How unpleasant it is, after one has laboured long and faithfully with a band of saints—taught them the straight, clean way—to have some hypocritical person come along, and gain an influence with some of them, and lead them into spiritual fornication—worldliness—and into idolatry—covetousness!

A Jezebel type is found in 11 Kings 9:30.

Saints of God who are suffering such an one to labour in the band, and best take steps to stop such, or get ready for the consequences.

Better use your 'ears' this time!

Behold, how good and how pleasant it is for brethren to dwell together in unity! —Psalms 133:1.