The Soon Coming Of Jesus

We have just passed the Christmas season, and now a new year, practically, lies before us.

Just what time holds for us throughout the year 1932, none of us know. We are entering into it with the world in general, in the worst condition it has ever known, so far as financial affairs, perplexity of nations, etc., are concerned. We do not feel that the present condition of crime, depression, unrest, strife, etc., are just merely "happen soon," and without significance; but we feel such conditions are Bible prophecies being fulfilled, and are thereby pointing to another season of celebration—this time the return of our Saviour, which event, although, is not so gladly anticipated by the world—but only by those who are ready, and looking for His coming.

The second coming of Jesus will be far different from His first. He is not coming again as a babe in the manger, to grow up into manhood, amid the surroundings of sin and temptations; to travel the rugged pathways of Palestine; to walk the shores of Galilee; to preach the gospel, heal the sick, and feed the hungry. He is not coming to weep over the lost, as His heart was once burdened for Jerusalem, the city He loved so well; neither will He this time be betrayed, and delivered into the cruel hands of wicked men, to die an ignominious death on a cross, that the world might be reconciled unto God. But this time He shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and those who have fallen asleep in Him shall come forth, and those who are alive, and waiting for His coming, shall arise to meet Him in the air, and shall be forevermore with Him! Amen. He is truly coming as King of kings, and Lord of lords, to catch away His bride, the church of the living God, a glorious church, without spot or wrinkle; holy—having been washed in the Blood of the Lamb.

The world does not seem to see the approach of this season as does the Blood-washed, and Spirit-filled, child of God. His first coming was not without a sign; neither shall His second coming be without a sign. His disciples once asked Him what would be the sign of His coming. He then forewarned them of the very things you and I are now permitted to see—wars, (nation against nation, and kingdom against kingdom) pestilences, earthquakes, famines, false Christs, false prophets, betrayals, hatred, etc. He also told them that conditions would be as they were in the days of Noah— the people would be eating, drinking, marrying and giving in marriage. A glutinous spirit seems to have been in the world the past few years; and it seems to appear, from the records of the divorce courts, that the sanctity of the marriage state, to an alarming extent, has been replaced with that of lust. To those who are really looking for the Saviour; all these things are truly signs of the nearness of His coming. The world is looking for relief. It is looking for the man of the hour, an individual who can point them out of the terrible condition into which it has drifted. This will give the Antichrist his opportunity to deceive them; and their deception will be all because they have rejected the truth, and have gone wilfully on in the ways of sin.

Millions each year look joyfully to the coming of the season in which is commemorated the first advent of the Saviour; but O, how small the number who seem to be joyfully looking for His second coming!

Saints of God, if EVER you were careful about your living, in these days you should certainly be living in the fear of God! Sinner (Continued on next page.)
FROM GOODMAN, MO.

Bro. and Sr. Bond:

I will try to write a few lines to you, and for the little paper, if you have room for this.

I am glad, dear souls, I still have victory over Satan; glad I am still saved, and sanctified, and the Holy Ghost still abides in my life. Glad for what the word of God means to me, thank God. I love to read the little paper you have been sending us—love to read the good sermons, and the good testimonies, that have been in it.

There has been a thought come to my mind this evening along the line of Holiness. We find in the word of God that it says, “Follow peace with all men, and holiness, without which no man shall see the Lord.” (Heb. 12:14) Now dear souls, it means a clean life every day. Holiness means to talk, act, and dress right, and go to right places; holiness means Holiness wherever we are.

We find lots of people who like to go to Holiness meetings; they love to shout, and sometimes they will quote the scripture, “and holiness, without which no man shall see the Lord;” and then when Christmas comes, they love to go to the Christmas tree, and see what is going on, and see Santa Claus give the little children their toys; and they love to sit and watch the Christmas program, which is sometimes mockery of Christ, and the people of old, who were saints of God. You can begin preaching on the 10th. chapter of Jeremiah, and they will say, “Amen,” just as loud as any saint of God; and they say, “We believe in holiness; and we want to make Heaven our home.” Say, we all know, if we read the word of God, that it isn’t right to go to such places, for that

December 27, 1931.

is of the world; and God’s word says, “They are not of the world, even as I am not of the world.” (St. John 17:16. Jesus was here speaking in prayer concerning His disciples.) Now if you want to make Heaven your home, you had better go to measuring to God’s word. They will sometimes say, “Well, if I ever feel condemned, I will quit going to certain places; or quit using certain things.” The Word says, “There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.” (Romans 8:1.) Also, it says, “Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.” (Gal. 6:7.) Dear ones, let’s do just what the Word says, and not wait to be condemned. Satan has all his traps labeled with a “No Harm” sign; but Ephesians 4:27, says, “Neither give place to the devil.”

Let’s be careful that Satan doesn’t trick us along this line—trying to get us to go places which is not pleasing unto God. If we want to go through with God, let us keep on Bible lines. Christ left us an example, that we should follow His steps: who did no sin, neither was guile found in His mouth. Dear ones, you may be hard against people going to, and watching ball games; or going to the picture shows. Now there isn’t much difference in either of the three places. All is sin; and sin is the only thing that will keep us out of Heaven. The word of God says, “Be careful for nothing;” (Philippians 4:6) also in Songs of Solomon, 2:15, “Take us the foxes, the little foxes, that spoil the vines.” So the little sin is what we need to watch the most.

I ask an interest in the prayers of the saints of God, that I will always do God’s will.

Your unworthy brother in Christ.

Pete Thrasher,
Goodman, Mo.
**TOO MUCH SINGING.**

We do not wish to be misunderstood in these few remarks—we believe in the regular song service in meetings; we also believe in a reasonable amount of singing during the course of the testimony service; also we believe in a special song or so, if there are good singers present to render such. But we do NOT believe in prolonging a testimony service to about twice the time really necessary for that service, by TOO MUCH singing! Often times too much singing between testimonies will prolong that part of the meeting until the congregation is worn out by the time the minister is given the pulpit, and then he, or she, will have to rush through with the message, thereby not being able to do justice to the subject under consideration. Also, sometimes the testimony services are prolonged through so much singing, slothfulness in testifying, etc., until the Spirit of God is grieved, and by the time the preacher gets to the pulpit, the anointing has left him, and then the subject has to be delivered by faith, to a sleepy, and worn-out audience; (possibly the very ones who did so much unnecessary singing, are among those who have gone to sleep) and the preacher then leaves after services with a heavy heart over having been so hindered in obeying the Lord; and the congregation is benefited very little.

Leaders of the churches where this unnecessary prolonging of the services is a regular habit, should instruct the christians to not do so. Often there are sinners in the congregation who have to work hard throughout the day, and such unnecessary detaining of them at services worries them, and no doubt will cause some to stay away from meeting.

Also being so late in beginning services, which then necessitates the holding of meeting until an unnecessarily late hour, is a drawback to the public. We believe the churches should have a stipulated hour to begin services—as early as practicable—and begin at that hour, (and if convenient, try and get prayed up—for yourself at least—before coming to services) and then let every child of God—from the least unto the greatest—move out (not drag out) and obey God, and the service will proceed with the approval of God upon it; and bring the service to a close as the Spirit of God shall lead—when the Lord quits working for that particular service. Do these things beloved, and the Lord will be pleased to own and to bless. Ordinarily, then, services can be dismissed much earlier than where they are hindered by a late start, or by a prolonged testimony service through slothfulness, or too much singing during its course. But, if meeting is held rather late, and each HAS moved out and obeyed God during its course—such is then only due to a special manifestation of the Spirit, and no one—saint nor sinner—can honestly complain of the lateness of the hour—but possibly the children of God will go home feeling that is was good to have been there, and the sinner with more conviction upon their lives.

Also a mistake is sometimes made in the selection of too many songs in the regular song service of the meeting; especially if preaching services are expected. Always remember, beloved, that when in services, that the time is the Lord's, and should be "redeemed," (Colossians 4:5) that is, used to the glory of God.

"For as many as are led by the Spirit of God, they are the sons of God."

Obedience to this scripture will put an end to "dragggy meetings," for it will cause us to observe 2 Timothy 4:2, "be instant in season, out of season," which in turn will help us over Romans 12:11: "Not slothful in business; fervent in spirit; serving the Lord."

We feel that the reading to the churches, of these few remarks, with a further explanation along these lines—and with a bit more emphasis—would not be altogether out of order with God. ---Ed.
THE APOSTOLIC FAITH MESSENGER.

Editorial.

BACKSLIDING FROM THE BAPTISM OF THE HOLY GHOST.

Concerning those who are adverse to preaching the impossibility of one’s getting back to God who has backslidden—or fallen away—from the experience of the baptism of the Holy Ghost, basing their claim on the influence such teaching would have upon the sinner: what will such ones do with the scripture in St. Luke 14:28:

“For which of you intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?”

We had much rather see the person start out living for God being well aware of what it meant to have the blessings of God in their life, than see them make a start without realizing the real seriousness of living for Him; and we feel the truly honest sinner will not stumble at the teaching of the impossibility of one’s getting back to God after having fallen away from the Holy Ghost, but that they will start with a full determination to go all the way—though they may after all, fall by the wayside; but on the other hand, we feel that much harm is done in the teaching of the possibility of one’s getting back after having fallen away from the baptism—first, because such teaching is unscriptural, (see Hebrews 6:1-6) and next, such teaching tends to influence some to go up during some hard trial or persecution, expecting to get saved again later on. In such promiscuous backsliding, where is there anything to cause the proper fear of God along these lines?

We realize there is a vast difference in one’s having actually backslidden—fallen away—from God, and the one who is only in a backsliding condition—growing cold in their soul. The word says in Jeremiah 3:14, “Turn, O backsliding children, saith the Lord; for I am married unto you.”

Note that it here refers to backSLIDING children—or those who are drifting away from God, and NOT to backSLIDDEN children—or those who had completed the act of backSLIDING, which act leads to the final step—backslidden, or, fallen away. (the two terms being synonymous)

There are those who teach that the Lord is “married to the backslider.” This is another erroneous teaching. The language of the Bible does not bear out, such a statement, let alone the utter impossibility of such from a spiritual standpoint. Does not the Bible in Hebrews 2:11, declare that in the experience of sanctification we are all of one with the sanctifier? and does not St. John, 17th. chapter, teach that sanctification makes His followers one? Then what about that person who has gone back into sin—adultery, fornication, lying, killing, stealing, etc., who one time had the experience of sanctification, and possibly even the baptism of the Holy Ghost, in their lives—what about them? if the Lord is married to the “backslider,” as some erroneously teach, why then we as Christians surely have some corrupt brethren in the Lord! Do you feel that oneness existing between you, saints of God, and such class of people, are you “all of one?” if so, which one?

For Shame on such unBiblical teaching! The scripture above in Jeremiah 3:14, is NOT referring to backSLIDEN (fallen) people, but plainly says’ “backSLIDING” children—or those who are “going” (not “gone”) away from God;

(Continued on opposite page.)
hence the injunction, "Turn"—or change your course, for God had not given them up, but was, as the scripture reads, married unto them.

In a recent issue of this little paper, we made mention of the fact that the policy of this paper was against fellowshipping those who had backslidden from the baptism of the Holy Ghost. Some one seems to have taken exceptions to our statement. Well, beloved, we still have the same opinion. We just have this to further say—it’s one of three things: the person claiming to have backslidden from the baptism of the Holy Ghost, and to have gotten back to God again, either never had the genuine experience the first time; or else they never actually backslid—fell away; or their experience in their second conversion was spurious.

People have lost out with God, no doubt, after having had the baptism of the Holy Ghost, and have went to the altar, and shed tears, seeking to get saved again, and no doubt lookers on would declare them to be under conviction, by reason of their weeping; but remember how that Esau sold his birthright, and afterward when he would have inherited the blessing, he sought it carefully with tears, but could find no place for repentance. When people today, who have been made partakers of the Holy Ghost, turn away from serving God, and willfully go back into sin, they are only selling out to Satan; and they later shed tears around the altar, such weeping will be as was Esau’s—weeping over their sad plight, and not over godly sorrow for sin. There are many who claim to have been reinstated in God, who have fallen away from the Holy Ghost baptism, and there are preachers who will teach and endorse such action, but such belief and profession does not change God’s Bible in the least. It (the Bible) declares such falling away and a renewing to repentance, to be IMPOSSIBLE, according to Hebrews 6:1-6. So in order to be a true minister of Jesus Christ, we shall have to declare, and stand for the Bible, just as it’s written. There is too much twisting, and wresting of the scriptures, today, by some preachers of the Apostolic faith along certain lines, and the preacher who does so, may get his or her followers by down here, so-to-speak, but what will they do, and how will they feel, when they come to stand before the blazing Bar of Almighty God in the great day of the Judgment, and then and there find that they had missed the Bible line—wrested the scriptures, trying to make them fit their lives, instead of striving to measure their lives up to the Bible? We do not doubt but what there will be more preachers in torment according to their class, than any other class of people. Why, you may ask? Because of their having so deceitfully having handled God’s precious word—sometimes for gain; (also possibly for preeminence, or a big following) or maybe to try to cover up, or justify, a sin in their life, or in the lives of some of their followers.

So in conclusion, beloved, here is one testimony that we desire to leave with you, should we be called away in death before the coming of Jesus:

"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." (Acts 20:26 & 27.)

Preacher, is the above your testimony; or, are you dodging the issue for “feeling’s sake?”

Just Why--

Do some parents forbid their little daughters wearing ribbons on their hair, yet will allow them to wear cheap jewelry, such as rings and beads?

Do some mothers want to make their dresses too-necked? Or, if not their own dresses, why make little daughter’s dresses in such manner?

Do women preachers take to white uniforms in some cases, for pulpit wear? We wonder if such style is not attributed to some widely known lady evangelist’s pulpit attire? (How about some brother of this movement appearing in the pulpit garbed in a frock tailed coat—claw-hammer style!)

Do some parents bob their little daughter’s hair, yet the mother would not have her hair bobbed? (Is such “training them up in the way they should go?”)

Do parents sometimes allow young daughters to go about the streets or country places after nightfall, without a proper escort, or chap­erone?

Some will possibly say the above things are only small matters and should not be mentioned. In about the language of a certain preacher, who carries a short sermon regularly in a monthly farm paper, it’s the smaller things in life that we stumble over. If we remember him correctly, he implied the thought that we did not stumble over things large, as a salt barrel, but only a small protruding place in the pavement—scarcely noticed—would cause us to stumble. You get the point? Beloved, no doubt but some one is wondering at your actions, if you are ‘the guilty one!
FROM LEAD HILL, ARK.

To The Apostolic Faith Messenger, and to all the saints of God, and to each reader of the little paper;

Greetings:

I feel like sending in my testimony this morning.

I am so glad this morning finds me saved, sanctified, and filled with the Holy Ghost, and trusting God for soul and body; not tired of the way, but determined to make Heaven.

I want to make a request of all the churches of the Apostolic Faith that are standing for the full gospel, to pledge an offering each month to the Messenger, to pay for paper, postage, and other expenses, and to give Bro. and Sr. Bond a living; for they are devoting most of their time to the work. I am going to pledge one dollar a month from the church at Lead Hill, and hope and trust each and every church will do as much, or more.

May God bless each child of His, is my prayer.

Your weak Bro. in Christ,
J. W. Wilmoth,
Lead Hill, Ark.

FROM MORROW, ARK.

Bro. and Sr. Bond, and readers of the Messenger:

It is with gladness of heart I attempt to write a few lines to the glory of God, praising God for salvation that one day reached even me.

I thank God for the very day the light of the gospel shined on my pathway. So glad that He made me humble enough to accept Him. Something like fifteen years ago, this wonderful light came into my soul, and that light is still shining today. I desire to walk in every ray of light that shines on my pathway, lest darkness overtake me.

I enjoy reading your paper very much; and I desire the sincere prayer of all who read this, to pray for me and mine. I have a husband, and am the mother of six children; I desire to live such a life before them, that if they follow in my footsteps, it will lead them Home.

This world is not my home, but I have one built eternally in the heavens—not made with hands, but whose builder and maker is God. I feel unworthy of such a place, but know my name is written there; have no fear in my soul tonight. Pray for me, that I will continue in the good old way, and be found blameless in the hour Jesus calls for me.

An unworthy sister,
Mrs. Mary Abschier.
Route 1.
Cane Hill, Ark.

"Many shall be purified, and made white, and tried;" says the messenger unto Daniel, in speaking of the last days. Beloved, if we have went through the experience that makes pure, and white—holy—will we yet go all the way—stand the test—be "tried?" Pray!

KANSAS CITY, KANSAS.

Dec. 30, 1931.

Dear Bro. O. H. Bond:

Just thought I would send in my testimony.

Truly glad tonight I am saved and sanctified, and believing that Jesus will fill me with the precious Holy Ghost, bless His dear name.

Truly I love the Lord; He means so much to me. Glad that Jesus has come into my life, and separated me from the things of this world—has made my life a real blessing to me. Am glad I believe in St. John 3:16: thank God for ever! Can say that life is worth living for Jesus. The way grows brighter each day. Have been saved five years, and I love this old sanctified way more each day.

Dear brothers and sisters who are interested in this paper, I want you to pray for me, that Jesus will fill me with the Holy Ghost.

Yours Truly,

Henry Utter.

813 Tenny Ave., Kansas City, KS.

VERY WRONG, INDEED!

The parents who will offer thanks unto God at the family table for the daily food, and then allow the children to make slight remarks about the food, (and possibly some parents are not wholly innocent in this respect) are doing very wrong indeed. Such conduct is closely related to sacrilege.

You have possibly asked God to bless and sanctify the food to the nourishment of your bodies; if your petition, together with your thanks, reached the Throne above, then the food before you is surely blessed of God. Do not thank God for your food, and then murmur about the kind, or the quantity of it. Some parents may have to suffer for the way they allow their children to disrespect that which is blessed of God!
ARKANSAS CITY, KANS. 

January 8, 1882.

Bro. and Sr. Bond, and all dear readers:

Will this morning try to write this letter, as I feel moved upon to do so.

This date finds me back at Arkansas City, in a revival—Jesus is also here, giving us His Word each night. Bro. Rachael Calbert is assisting me with the preaching; and how we do give God all the glory for anointing His Word, for we know when it goes forth under the power, it shall not return void.

This is the third week of the meeting; have been several received experiences from the Lord. We have met with one adultery case that we feel is sure lining up; and how I thank God for them, for of a surety, there are crowds of such people living among the Holiness movement today, and getting by man, but when Jesus comes, I know will fail to go up, for the Word says that adulterers, etc., shall not inherit the kingdom of God. (1 Cor. 6:9.)

I am glad to say this morning that true holiness is still holiness; and to be a Christian, means to be Christlike. So any who are living in adultery are an abomination before God, and are not perfect. 1 John 3:2, says: “Blessed, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is.” I want to say if we are found in adultery, or any other sin, we will fail to be like Him!

Many will fall as dead, when they come face to face with God; and this is going to be the experience of many preachers when they come before the One who is able to tell them ALL THINGS of how they have handled the word of God. They will fall as one dead.

I thank God he is giving us the straight, clean, gospel here at this place. He told Ezekiel to open his mouth, and eat what He gave him; so he had to eat the roll of the book, and we will have to eat what He gives us; and I have an appetite for the strong meat which makes us grow in the Lord, and break out with victory. GLORY! And He says, “Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning.” (1 John 2:7) Then in verse 1, He has said: “these things write I unto you, that ye sin NOT;” and that means not at all, in any way.

So many man-said things have risen up among Holiness, the last few months, giving people the privilege to take chances on their experiences with God. One is this—that a saved person will enter Heaven the same as a person having the baptism of the Holy Ghost in their life. If God calls you right in a justified condition, you will make Heaven; but His word says to put on the whole armour of God, that you might stand the wiles of the devil. So if you stand the test of these last days, it’s sure going to take more power than a justified person has. So you better realize the awful need of His sanctifying Blood on your soul, and the full power of the Holy Ghost in your life.

As to receiving the Holy Ghost, the second and third time, is not safe to deal with. Such is out among the Holiness movement now; and I know many who, if they thought it was possible to do so, would give their Holy Ghost experience right now for some worldly pleasure, and say, “Oh, well, I’ll get it again sometime.” But I see people today who never had the Holy Ghost, going right on through and getting the Blessing beside of others who are a backslider of the same, and it seems the Blessing is withheld from them. If you are thinking of taking chances on this, you talk to some one who has backslidden, and now trying to get the full experience again, and to some one who has claimed to get through the second time, and you will find they never have got what they had in their life the first time.

O, He is soon coming, and who shall be able to stand! I mean to stand before Him with an open mouth, and eat the straight gospel as He gives it to me; and trust it will be meat strong enough to hold me clear under the Blood.

“Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it.” Heb 4:1. His voice keeps telling me stay close to Him. The devil is sure stirred here, but thank God for it. Jesus told Peter, “Satan desired thee.” So does Satan desire all of God’s children. As for myself, I say, Draw me to a Rock that is higher than I.

I earnestly desire your prayers that I be more useful to the cause of Christ this year, than the past; and should this be the year I run the last mile, I desire it to be run with full success.

Your’s for the battle’s service,

Birdie Hair,


THE “ARMOUR OF GOD.”

In preaching on the necessity of a person seeking for the deeper experiences in salvation, that is for sanctification and the baptism of the Holy Ghost, the preacher may refer to the possession of these ex-

(Continued to next page.)
The “Armour Of God.”
(Continued from page 7.)

experiences as being the completion of the “whole armour of God.” (such was our manner of preaching at one time) While the underlying thought in comparing the three experiences—justification, sanctification, and the baptism of the Holy Ghost, as constituting the armour of God, is to show the need of one's having all these experiences in their life, that they might be able to overcome the trials, and stand the tests, of these last days; yet, one reason some refer to these experiences as constituting the “whole armour,” is to prove the fact of there being the two experiences—sanctification and the baptism of the Holy Ghost, as being deeper experiences, and separate from that of justification, as by far the great majority of Christian believers believe in the one work of grace—justification, (or regeneration)—as being the fullness of the Christian experience. Such thoughts are advanced in all sincerity of purpose by the exponent, and as the word “armour,” refers to protection, and the person possessing the deeper experiences being thus assured of more power to overcome, it first appears as being the “whole armour,” but a closer study of the scriptures reveals the fact that the real armour of God consists of something beyond just possessing all three of the blessings in our life. In fact, when one attains unto the experience of the baptism of the Holy Ghost, they are then ready to don the armour of a fully-fledged soldier in the army against sin. We find the “whole armour of God” fully described in detail, in Ephesians 6:10-20. It portrays the individual thus equipped as having the “joins gird about with truth, and having on the breastplate of righteousness;” (verse 14) and having the feet “shod with the preparation of the gospel of peace;” (verse 15) and then, “above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.” (verse 16) And take the “helmet of salvation, and the sword of the Spirit, which is the word of God;” (verse 17) and then Watch and Pray! Pray for all saints, and for the preacher! (verses 18, 19, and 20) So we find that the “whole armour of God” consists not in the possession alone of the experiences of the full plan of salvation, but it is a spiritual “equipment” for the soldier in the great warfare against sin. If you will take note of yourself, or of some other baptized saint of God, then get a mental picture of a soldier of the cross, encased in the armour as described above—does such virtues encase yours, or, their spiritual life? Very often you will find those who possess even all the blessings, who are lacking badly in having the “shield of faith” in the measure in which they should, in their lives: some are not “gird about with truth;” (remember, “Thy word is truth”) they do not possibly live by every promise set forth in the scripture, especially in some case of severe sickness, or launching out into the deep in taking the gospel to the needy, etc. And last, but by no means least, is another point wherein so many, many, are failing today, and that is in using the “sword of the Spirit,” (searching the scriptures) and praying for the preacher. Note that Paul requested prayer for himself, that he might speak “boldly, as I ought to speak.” The ministry needs such help today. If the preacher makes a failure, did YOU pray for him, or her, as you should?

OFFICE NEWS.

We are sorry to be late again in reaching our readers. Sickness, discouragement, and lateness in getting started this month, etc., has been a drawback into us. Also we are only getting out eight pages this month, due in part to the fact that our paper stock was that low when we began work on this issue.

Bro. W. M. Porter, Stillwell, Okla., and Bro. Roschel Colbert, Arkansas City, Kans., were with us Monday night, Jan. 25, on their way to Stillwell from Arkansas City, Kans., and Webb City, Okla., where they had been in meetings.

Wife and I were permitted to be with the saints at Drumright, during New Year's. We enjoyed the presence of God, and a visit, though brief, with the saints at that place. Sr. Fox, of Bartlesville, was conducting a meeting there at the time.

Bro Earl Gamble, and Bro. Lee Wheeler, from Mulberry, Kans., were brief callers at the Messenger office on Tuesday, 26. They were on their way back to Mulberry from Coweta, Okla., where they had taken Bro. S. Crutchfield home from a meeting at Mulberry. Bro. Gamble lives at Mulberry, and Bro. Wheeler, who formerly lived in Oklahoma, near Haskell, expects to remain in Mulberry until spring, at least. He's a young minister.

Sr. Birdie Hair, Stillwell, Okla., R. 4, stopped over in Tahlequah for a short visit with wife and I the afternoon of the 28, on her way home from Arkansas City, Kans., and Webb City, Okla. She had recently conducted a revival in Arkansas City.

Some good meetings have been reported from in and near the Boyd district, in Carrol county, Ark., during the holiday season. Sr. Phyrne Hulsey is pastor.
Just Why--

Do some people profess Holiness, and yet fight sanctification?

Do some women professing godliness, wear practically a knee-length dress, and expect endorsement as a saint of God?

Do some people preach against such things, as immodest apparel, Santa Claus, etc., and yet have immodest pictures in the guise of calendars, or images or pictures of Santa Claus, conspicuously displayed in the home?

Do some Christians stoutly affirm that all Christians should trust God for their healer in sickness, yet possibly they, themselves, get scared at financial conditions in times like these, and quit paying tithes? If tithes belong unto God during prosperous times, how about times of depression? (Of course, it costs nothing — no financial sacrifice — to trust in God for healing.)

Do some churches preach against bobbed hair for women, and at the same time possibly have pictures on the very walls of the church building, portraying men with long hair?

"Doth not even nature itself teach you; that if a man have long hair, it is a shame unto him?" (1 Cor. 11:14)

Beloved, we would in no wise endorse an artist's conception of Mary, the mother of Jesus, portraying her with bobbed hair; would we? What about the very same gospel teaching it to be a shame for men to wear long hair? Think ye the Saviour, or the Apostles, would be adorned in a manner which even nature branded as being shameful? If long hair is a womanly attribute, (which it surely is, "But if a woman have long hair, it is a glory to her; for her hair is given her for a covering." 1 Cor. 11:15) then for men to wear long hair would be effeminate, which means, in part, "unmanly in tastes or desires; womanish." (Webster) You wouldn't pronounce such as being much of a "manly taste," to see the man wearing long hair, would you? So for the man to be "effeminate," means a very serious thing, since we read in 1 Cor. 6:9-10, "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor effeminate ... shall inherit the kingdom of God."

Doubtless some may call it a subject of small matter to speak against such pictures; and may think it almost a sacrilegious act, but had you never stopped to think that such pictures are merely artists' conceptions after all? And as we read in 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," we're of the opinion this would refer to the drawing of pictures of Bible characters, as well as preaching about their lives.

Pictures of this nature can be very misleading sometimes. For instance, we have seen a set of stereoscopic views supposed to be portraying the life of Jesus. In one scene He is represented as falling under the weight of the cruel cross, on the way to crucifixion; and in another scene it portrays a woman, called Saint Veronica, wiping sweat from our Saviour's face on this same journey, as He is toiling under the weight of the cross. Now beloved, is there no Bible for either of these scenes? In the first place it is absolutely contrary to the Bible that Jesus ever bore the material cross, for we read in St. Matthew 27:32, "And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross." Jesus bore the spiritual cross — the burden of shame of such impending ignominious death, and the suffering that was to precede it; but the material cross was borne by Simon of Cyrene. (See also St. Mark 15:21; St. Luke 23:26.) Now as for the personage of Saint Veronica, the Bible mentions no such person to our knowledge; but we are led to believe that such pictures are purely Catholic propaganda in illustrated form. The name, "St. Veronica," even sounds Catholic to us; and doubtless there are pictures on the walls today in the homes of those who are stoutly against Catholicism, which are silently declaring part of the doctrine of that faith. Particularly are we suspicious of some which we have seen supposed to be representing the "Bleeding Heart Of Jesus," and the "Loving Heart Of Mary." (If we mistake not the titles.)

Some may think we are getting into some very small subjects. Had you never thought, dear ones, that in order to declare ALL the counsel of God, (Acts 20:26 & 27) that it necessitates preaching what some are pleased to call "small matters!"

You will remember that Solomon said, "Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes." (S. S. 2:15)

Now beloved, you wouldn't let a long-haired preacher, though he professed Holiness, have the pulpit, would you? We certainly would not. Then why display pictures of preachers of that day, and whose doctrine we are teaching, as being thus adorned?

Trust in the LORD with all thine heart, and lean not unto thine own understanding. — Proverbs 3:5.
Office News.

Sad News.

Within the space of a few hours apart, we were called to come to Goodman, Mo., the early part of this month, for funeral services for Mrs. Margret Friend, who passed away on the 5th; and Mrs. Louise A. Thrasher, who passed away the morning of the 7th. Both were well and favorably known to wife and 1—friends to us; our acquaintance with them developing from our labors among the people at Goodman in the gospel work some few years ago.

An obituary of Grandma Thrasher appears in this issue. Sister Halsey, of near Oakgrove, Ark., conducted the services. To date we have not received particulars concerning the funeral of Grandma Friend. These two elderly people were sisters-in-law, and they have a number of relatives to mourn their passing away, which being so closely timed of Him who doeth all things well, and makes no mistakes, makes the shock to the sorrowing ones to be the greater.

We have been privileged to witness some wonderful services in the home of Grandma Thrasher—have seen precious souls sanctified, and some receive the sweet baptism of the Holy Ghost.

We are sorry that on account of sickness in the home, we were unable to attend either of these funerals; but to the sorrowing ones of each of these two families, wife and I extend our sympathy—both as friends to the unsaved, and as a brother and sister in the Lord to the saved ones; may God bless each sorrowing heart among them. So knowing these families as we do, and the situation there as pertaining to the gospel work, we are also extending our sympathy to the little band of saints at that place, as we realize something of the loss they feel; but we also realize this, that any loss here among the children of God, only means a gain in Heaven, and thereby another precious soul safe for all eternity, thank God for ever and ever, Amen.

Bro. Lawrence Bergen and wife, together with Sister Bergen’s brother, Everett Ellsworth, were visitor’s in the home for a few days during the early part of the month. They came east from Greeley, Colo., in December.

Bro Roschal Colbert, of Arkansas City, Kans., stopped for a very brief call several days ago, while passing through on his way home from Arkansas, where he had been on a trip in the gospel work. Since, we have a good letter from him from Greeley, Colo., where he went from Arkansas City. He was rather expecting to begin a revival there, and requested all to pray that the Lord will do the work. May God bless Bro. Colbert, who surely seems to be a sincere young man in the Master’s cause.

We have received, up to date, 24 new names for the little paper for February, and placing the same, making 25 in all. Of this number, 19 were sent in by a Bro. Crock, of Three Rivers, Tex.; 2 being for that place; and 2 for Simmons, Tex. A letter from this brother, who is unknown to us, reports quite a revival season at that place. Our wish is, that wherever precious souls find God that they might go on into the deeper experiences in the plan of salvation, and bring forth much fruit in their lives for Him. We had much rather see a little hand full, as it were, actually living the life, than to see a great host, whose experience (1) consisted only in a “hurrah” at church, and away from there living about as the rest of the world. May the blessings of God be upon His true children everywhere.

When greatly in need of funds to buy paper and ink for the little paper this month, we were surprised by receiving a letter, with P.O. Order for $4.80 enclosed, from a party in Idaho. This was from an unsaved man, but whose respect for God and His cause, would almost put some professorial Holiness folk to shame. The money was tithing which he had promised the Lord upon being supplied with more work when times were close.

His opinion—and it’s surely Bible—is, that the sinner should pay tithes as well as Christians. Some Christians do not seem to understand that even Christians should tithe of their income! For shame, in many cases! God will undertake for His people, though He has to move upon the heart of some conscientious, unconverted person, some times; bless His good name for ever, Amen!

May God bless Frank Lynch, and his family, of Spencer, Idaho, whom we knew when he was a young man; but from whom we had never before received a letter.

Beloved, as we labour on, trying to publish the little paper to the glory of God, and His cause, please help us pray that it’s going forth might bring conviction to sinners, and edification to the children of God.

Teach me thy way, O Lord: I will walk in thy truth: unite my heart to fear thy name. Psalms 86:11.