The Common Salvation.

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." (Jude 3.)

A brother testified in the camp meeting held at Drumright, Okla., some years ago, that some people had to come up to get saved, and some had to go down: but said he had to do both—that he had to come up in his way of living, and come down in his imagination.

His testimony carries a thought in connection with the subject of these few remarks—The Common Salvation. The word, "common," conveys to our mind a position in which all people can easily fit, if they so desire. And true to the brother's testimony, God's plan of salvation lifts up the lowly, and brings down the lofty. James 1:9-10, reads:

"Let the brother of low degree rejoice in that he is exalted: "But the rich, in that he is made low: because as the flower of the grass he shall pass away."

So God's plan is to lift up the one, and to bring down the other, thus they will find themselves on a common level, all partaking of the selfsame experience.

"And did all eat the same spiritual meat:"

"And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them; and that Rock was Christ." (1 Cor. 10:3-4.)

According to the above text, beloved, we find that common salvation is closely related to "the faith which was once delivered unto the saints."

And as God has only one kind of salvation—the common salvation—in speaking of such, it will take us back to the faith of the saints of old. And no doubt but many today would like to be enjoying the blessings of old-time salvation, were it not for the fact that such is too common for them.

Common salvation naturally is associated with common people—people who dress commonly; who are common in their speech; common in their everyday life—a life all can fit into. It places all on a common plane.

There are, generally speaking, three classes of people: the "higher ups;" (many think themselves to be such) the "low downs;" and the common class. Therefore, the "common salvation," spoken of by Jude, fits all true Christians into this class—the common class.

It has been said, "The way up, is down." It means for us then, to go down in the dust of humility before God, and confess our sins, forsaking them, if we expect to get saved. And when we get the blessing, we get an experience that is common to all.

We get a spiritual thought in the experience of Zacchaeus, who had to come down from the tree before he heard the words of our Saviour, "This day is salvation come to this house." (Some may preach that Zacchaeus was converted "some where between the first limb and the ground;" but we note in the scripture, (St. Luke 19:1-10) that he had fully came down from the tree, and had even promised the Saviour to make any necessary restitution, before he received the assurance of salvation from the Saviour's lips.)

The lowly fishermen by the sea were exalted to a more nobler walk in life—that of fishers of men.

(Continued on page 2.)
The Common Salvation.

The woman taken in adultery was exulted to a higher plane of living. She was told to go and sin no more.

Then through the same power of God, was Paul brought down to an humble walk with the other followers of the Lord.

We have seen at the altar, both the silk clad, and the ragged, crying out to God. "The rich and poor meet together: the Lord is the maker of them all." (Prov. 22: 2.) For once they were meeting on a common plane.

There are hundreds of fashionable congregations, calling themselves churches, where the poor man, in his vile raiment, would find no welcome among them.

The common salvation—faith of the saints—brings many blessings to the possessor. The redeemed are sometimes made to leap and shout for joy; sometimes they become so filled and thrilled, they praise His name in the dance. (Psalm 149:3.) Remember that David leaped and danced before the Lord with all his might. 2 Samuel 6:14-23. There was dancing by Miriam the prophetess, and the women, as they rejoiced after they had crossed the Red Sea, and Pharaoh's host had been drowned in trying to follow the children of Israel. Exodus 15:20. Also, in the parable of the prodigal son, when he had returned, there was music and dancing. St. Luke 15:25. Sometimes the individual who is filled with the Holy Ghost, will burst forth into speaking with other tongues as the Spirit gives utterance; (Acts 2:4; 10:46; 19:6.) in sickness, they invariably trust God for healing. By many, such is looked upon as fanaticism; but to the Blood-washed, and Spirit-filled child of God, it is just old-time salvation—the common salvation; the faith once delivered to the saints. Many would like to possess the blessings—"but that shouting; sometimes speaking in tongues; taking no medicine; so plain, and common, etc. I just can't stand that!" That's where one beauty of common salvation comes in—it takes the "starch" out of some people, and brings them down to a place where they are humble, and willing to trust God as did the saints of old.

It is said of a fashionable preacher of many years ago, during the wonderful revival period in the state of Kentucky, (chronicled in Shaw's, "History of Old-Time Religion," wherein a Methodist preacher and a Presbyterian preacher united their efforts, and a mighty revival was the result—the facts concerning such too wonderful and lengthy for description here) that he fell and lay prostrate under the mighty power of God for a time. Some of his flock saw him, and admonished others to be careful and "not step on Dr. So-and-So." He replied to the effect that he was worthy to be trodden upon. He also said, "If me, and my congregation, had been called before God a few days ago, where would we have been?" (or words to that effect)

Pride is an abomination unto God. (Read Proverbs 6:16-17.) It also defiles the person. (St. Mark 7:21-23.) But thousands today, are letting such drag them down to a devil's hell. They are too proud to humble themselves with the lowly. Jesus said, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." When you do this, beloved, you will find yourself fitting in with common people, enjoying rest in your soul.

St. Mark, in quoting the Saviour's teaching in the temple upon a certain occasion, tells us how the common people received His teaching: "And the common people heard him gladly." (chapter 12: in verse 37.)

So beloved, in conclusion let us be thankful for God's great plan—common salvation—which is as a great "melting pot," into which all classes can be poured, so-to-speak, and then share the same blessings of God on a plane of social equality. Amen.

PART OF IT'S MISSION.

A brother living in Coffeyville, Kans., was handed a copy of the little paper, and when he noticed the announcement of the camp meeting at Lead Hill, Ark., he felt that he wanted to go. He did so, and God wonderfully sanctified him, and baptized him with the Holy Ghost while there. According to reports he surely shouted the victory in the meeting, and left for his home rejoicing that he had come.

So in sending forth the little paper, it is sometimes like casting our bread upon the waters. (Ecc. 11:1.) Please help us pray that it will always go forth in the spirit, and purity, and power of the gospel; that it's pages will always be clean, and never carry anything except the old-time gospel message which holds out a real hope to the sinner, and a sweet assurance to the child of God; that it will bring offense to none; neither that it will be the means of endorsing any who refuse to come clean before God.

"For the Son of man is come to seek and to save that which was lost." (St. Luke 19: 10.)

Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile. -Ps. 32:2
OFFICE NOTES.

In a recent card from Bro. S. Crutchfield, pastor at Coweta, Okla., under date of July 27, he informs us of having just closed a meeting at Milford, Okla. Had a very good meeting. He sent us three new names for the little paper.

Bro. R. J. Smith, of 316 North M St., Muskogee, Okla., has recently been in a revival meeting on Brushy Mountain, northeast of Sallisaw, Okla. He reported a good meeting. His wife and Sr. Vergie Wesson were with him.

Bro. Smith would like to correspond with any full Gospel preacher who might feel like coming to Muskogee for a meeting.

Sister Hulsey, pastor, of the Boyd Dist., in Carrol county, Ark., near Oakgrove, informs us by letter, that their revival at Oakgrove began Sunday night, July 31st. Had good attendance, and a very good interest for the first night. Bro. Henegar and Bro. Atchley, who are yet engaged in meeting at Lead Hill, Ark., are expected in the Oakgrove meeting.

We understand that Bro. Buckles has been in a tabernacle meeting in his home town, Drumright, Okla. Whether the meeting is yet in progress, we can’t say.

Bro. Lee Wheeler, Route 3, Haskell, Okla., is at present in a meeting at Brush Creek school house, about five miles southeast of Pineville, Mo. He reported one saved, and prospects for a real good revival. His family with him.

Sister Birdie Hair, of the Spade Mountain church, near Stilwell, Okla., and Sister Meyers, pastor at Arkansas City, Kans., have recently returned from Denver, Colo., where they were in two series of meetings. A few saved; two sanctified; and one received the Baptism. Since coming home, Sister Meyers has been engaged in a revival in her home church, and was expecting to go to Canton, Okla., for a meeting. Sister Hair is now in a revival with the home church, on Spade Mountain.

Bro. John Phillips has just recently closed a revival with the home church in Stilwell, Okla., and next began a meeting with the band at Gray’s Point, near Morrow, Ark.

Sister Sullivan, of Morris, Okla., is expecting to be in a meeting south of Akins, Okla., some time in August, (this month) if the Lord will. She has been in a week’s meeting at the Brushy church, on Brushy Mountain, northeast of Sallisaw, Okla.; and two nights south of Akins, prior to June 30th.

Over thirty new names to go on the mailing list for the little paper since the June issue.

We are sorry to be late in getting out the July number of the paper. We hope, the Lord willing, to get out the August issue before the end of the month.

It seemingly has been a struggle to get out this issue.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. 6:12.)

A WIFE’S PROMISE.

No doubt but what more than one Christian wife has made the mistake of "nagging" at an unsaved husband about his manner of living, and because he would not get saved. Such is a mistake. And besides, a Christian should not "nag." Let the Christian wife be careful to just live the life before her unsaved husband—meekly endure that which cannot be enjoyed; and praying for them earnestly and fervently, leave them in the hands of God. And if they should speak to them about their soul, let them do so very meekly, and not in the presence of others, if likely to cause a scene.

If the unsaved husband openly does things which are wrong, the Christian wife will not have to answer for their acts. God will get more glory from the Christian wife meekly bearing the wrong doings of the unsaved husband, than He will in her continually going on—arguing with him. Yet God does not want the Christian wife to be partaker with the unsaved husband’s evil deeds; but for her to meekly, yet firmly, refuse.

Study carefully God’s promise held out in the following scripture: “Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; While they behold your chaste conversation coupled with fear: Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

“Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazedness.” (1 Peter 3:1-6.)
OBITUARY.

Samuel Francis Sutt, son of Joe and Mary Sutt, was born in Hickory county, Missouri, on February 2, 1873; departed this life at his home address, Chandler, Oklahoma, June 22, 1932. Age, 59 years, 4 months, 20 days.

He was united in marriage to Rose Bell Tuttrell, on October 13, 1896. To this union were born six children. Two died in infancy. His wife; four children, Flossie Sutt, Hubert Sutt, Mrs. Charley McGraw of Chandler, and Alta Myrtle Sutt; two grandchildren, Betty Jo Sutt, and Bobbie Gene McGraw; one sister, Mrs. Rena Burton, Kindrick, Oklahoma two half-sisters, Mrs. Ida Goff, of Hardy, and Mrs. Liddie Dunbar (address unknown), remain to mourn his passing.

Bro. Sutt was converted thirty-six years ago. He was sanctified, and had received the baptism of the Holy Ghost; always living a true Christian life. He was kind to his family, and was respected by all who knew him.

The funeral service was conducted by Mrs. Mary Ingram, of Drumright, Oklahoma, at two o’clock, on the afternoon of June 23, at his home. The text used was St. John 11:23: “Thy brother shall rise again.” The body was laid to rest in the Pleasant Hill cemetery. The large crowd present represented the respect held for him. There were many floral offerings.

Bro. Sutt had pre-arranged his own funeral plans. At his request, the saints marched through the cemetery gate bearing his body to the grave, singing, “Meet Me At The Eastern Gate.” At his request, Mr. Savage, the undertaker, lowered the casket slowly, while the saints sang, “Hallelujah, I Shall Rise.” His request was for the funeral to be just like a meeting. It was a spirit of life.

He was blessed with a nice home in this life, and a nice family; and he enjoyed his life, yet he was so consecrated and obedient unto death, saying all the time he was going. He was a great lover of the services of the Lord.

The Bible says, “Precious in the sight of the Lord is the death of his saints.” (Psalms 116:15.) This is encouraging to the saints.

Mrs. Sutt trusted the Lord to the last.

Mrs. Mary Ingram.

Doubtless but what there are some people today who profess the highest experience this side the glory world, who do not love to hear good, straight, clean, gospel preaching, as well as some honest sinners love to hear it. For shame!

When you hear of some professed saint of God begin to rather complain at so much preaching going forth to the church—that the preacher ought to preach more to the sinner, you can just about put it down that there is something wrong in that professed Christian’s life, if the preacher’s messages are accompanied by the power of God.

TRUST IN GOD.

Sometimes people will get very enthusiastic, and will make promises; but there is great danger of their promises failing along about the time their enthusiasm wears off. Possibly more than one preacher has had experience in somebody’s failing promises.

“It is better to trust in the LORD than to put confidence in man.” (Psalms 118:8.)

WHAT’S WRONG?

A few years ago, when the power of God was falling so mightily, and hundreds of people were being wonderfully saved, and sanctified, and filled with the Holy Ghost, the sick being healed, and people were being delivered of evil spirits, and set free from habits and appetites that were contrary to the Bible; when broken homes were being reunited; old quarrels were being settled, etc., there was noticeably much restitution often being made by people who were getting the blessings in their lives. They were often taking back, or paying for stolen articles; taking home things they had borrowed and had just neglected to return; were confessing wrongs they had did to their fellow man, and were asking forgiveness for the same; were paying old debts which they possibly would have never paid, etc. Now beloved, we are moved to say, What’s wrong, when we can yet sometimes hear of wonderful meetings() where-in there are many professions, yet you seldom hear of very much restitution along the lines mentioned above, being made? Again we say, What’s wrong? Can we say that the general run of the sinning element is more honest and upright than they were a few years ago, and consequently they do not have much straightening up to do in these days? Now we all know better than that, beloved; or, at least we should. Our conviction is, that there is quite a “hurrah” spirit in the land; and possibly too many evangelists are overly anxious to get to “count noses” in their meetings.

Don’t you forget what the real power of God is the same today, beloved; and that genuine.

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The Lord is my portion, saith my soul; therefore will I hope in him. – Lamentations 3:24.
GOD IS YET THE SAME.

Some how, I just feel like writing a few lines. Just feel encouraged to press on, to know more about the Lord. Am still sanctified, and baptized with the Holy Ghost, and still trusting the Lord for my healing, bless His name.

I am truly glad to know that God can keep us, any where; although I get so hungry to meet with the saints. But it has seemed to be my lot in this life to have to live away from them. But one sweet assurance is, the Lord knows where I am.

Our attention has been called to Exodus, 14th. chapter, and 18th. verse.

"And the Egyptians shall know that I am the Lord, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

"And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

"And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night.

"And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.

"And the children of Israel went into the midst of the sea up on the dry ground: and the waters were a wall unto them on their right hand, and on their left.

"And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen.

"And it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians,

"And took off their chariot wheels, that they drove them heavily: ..." (Reading from the 18th. verse down into the 25th. verse.)

Beloved readers of the little paper, we believe the God of that day is the God of today, for He says, I am God and I change not. And we see how easy He could stay the hand of the enemy in that instance. Then we hear Moses say in the same chapter, and verse 13, "Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you today: for the Egyptians whom ye have seen today, ye shall see them again no more forever." From the understanding we have, we see Moses as a type of Christ, and Israel the type of the church. And God sent Moses to bring Israel out of bondage, and from under the yoke of the Egyptians. And we truly believe that ere long we shall see fulfilled that which we hear Peter saying in Acts 3:20-22:

"And he shall send Jesus Christ, which before was preached unto you:

"Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

"For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me: him shall ye hear in all things whatsoever he shall say unto you."

And we hear this Prophet (Jesus) saying, "Watch therefore: for ye know not what hour your Lord doth come." (St. Matthew 24:42.)

There are some who do not believe we will know when He comes. But according to His word we will know — those who are looking for Him. And then we hear John say in Revelation 1:7, "Be-hold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.”

Thank the Lord for the precious promises in His word.

Will close by asking the readers of the little paper who know the worth of prayer, to pray for me.

Mrs. Amanda Sullivent, Box 351, Morris, Okla.

REQUEST FOR PRAYER.

Mrs. C. M. Thornhill, of Poteau, Texas, sends a request through the little paper for prayer for her healing. She has been bedfast for a year. Says she knows Jesus can heal. Let all the saints remember this request.

TO LAST FOREVER!

Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished. (Isaiah 51:6.)

The preacher of the nominal church that preaches a sinning religion, and the professing Holiness preacher who will try to justify some of his followers in something contrary to the Bible, are in the same "box," so-to-speak; but neither are on the good old gospel ship, with such doctrines.

His work is honourable and glorious; and his righteousness endureth for ever. — Psalms 111:3.
The Secret of Service

To one who asked him the secret of his service, he said: "There was a day when I died, utterly died;" and as he spoke, he bent lower, until he almost touched the floor, "died to George Muller, his opinions, preferences, tastes and will, died to the world, it's approval or censure, died to the approval or blame even of my brethren and friends, and since then I have studied only to show myself approved unto God."

George Muller.

How True!

"Some evangelists are doing everything they can, just to get people 'through.' Only a pastor knows what has to be contended with after such a campaign. Oh, that God would deliver us from such shallowness! By their fruits ye shall know them. God give us a revival, and give us people who will remain with us afterwards." --Sel.

THEN, AND NOW.

As the lawyers were accused by the Saviour (St. Luke 11:52) of having taken away the key of knowledge from the people, even so now it appears that a lot of denominational preachers (and not a few so called Pentecostal or Apostolic) have deprived the people of our times from a knowledge of the truth, by shunning to declare all the counsel of God unto them.

"Where there is no vision, the people perish: . . . ." --Proverbs 29:18.

MINISTRY OF PRAYER.

Sometimes some true saint of God—possibly some sister who hasn't the privilege of being in services as she would like—seems to lament the fact that they are not doing something in God's cause. They feel there is nothing they can do in their position. But there is, beloved. If you have the opportunity of prayer, there are many—especially others of your own feelings; and those who are trying to bring the gospel before the people—who so badly need your prayers, so there is a work—and a very needful one, indeed—which is awaiting YOU.

The ministry of prayer is a wonderful work. You might do more good in holding on to God in earnest prayer for some one, than any preacher could do for them. So may God bless you, beloved; and may you find a place of prayer for those of God's people, as well for the sinners, who are so badly in need of help along this line.

We know of many Christians who have wonderful opportunities for secret prayer—those especially, living in the rural communities. And how each one thus blessed, ought to avail themselves of such opportunities!

Beloved, we covet your prayers for ourselves personally; also for the little work we are trying to carry on for the Lord in publishing the paper.

When the straight man or woman of God begins the association of people who are not straight on Bible doctrine, (we mean their association in the gospel work) it won't be long until they will be considered as being in the same class as the one who is not straight.
A FEW WORDS ON THE TITHING QUESTION.

Beloved, if you had been present on the occasion when the Saviour sat at meat in the home of a certain Pharisee, (Luke 11:37.) when He told the Pharisee that they ought to have paid tithes, (verse 42,) would you have said, Amen? Why, then, should the Pharisees pay tithes, and not all other peoples? Is God any respecter of persons?

If you would have endorsed the Saviour’s statement to the Pharisee on that occasion, why not endorse such teaching for this day, for virtually, the Saviour is yet speaking. Matthew records the same teaching in his account of the gospel, (chap. 23, v. 23.) So then, if in the mouth of two or three witnesses shall every word be established, (2 Cor. 13:1,) here we have two witnesses that the Saviour taught such in His doctrine. Then read the apostle Paul’s statement in Hebrews 7:1-8, and note especially the 8th. verse: “And here men that die receive tithes: ...” (meaning mortal men—men subject to physical death) If you could “Amen” the Pharisee as having ought to have paid tithes, how about a real child of God doing as much? Any way, give the thought a little study to the glory of God. Look at it from this standpoint, if you are one of those who believe that tithing was confined to the dispensation of the law, only: (first, remember that the paying of tithes was begun before the law was given, Genesis 28:22,) here is a man under grace—the host of our Saviour—who was carrying the plan of paying tithes from the time of the law down into the dispensation of grace, and the Saviour is telling him it is something which they ought to do.

So beloved, if Jesus endorsed the paying of tithes under grace—carrying the system on from the days of the law—does not His word hold good in our day, which is only removed from that time by a matter of days, and NOT a change in the dispensation? So beloved, if you could have said “Amen” to the Saviour’s doctrine at that time, can’t you endorse His doctrine today? Surely you do not think that He has changed His teaching from His doctrine of that day!

Now just a few words about the Bible manner of the usage of tithes. No doubt but there are some good people—well meaning saints of God—who are doing what they call “paying tithes,” but they are missing the Bible line in the manner in which they use their tithing. Some have possibly used tithe money to help buy, or to build church property; to meet the expenses of the church or mission, in furnishing lights, etc.; or sometimes use such money on their own personal needs, buying something to be used in helping the cause, as song books, or a casing for the car they expect to use in driving to church. Now beloved, the Bible plan for the use of the tithing is solely for the support of the ministry—those who are called to the work of the gospel. The Levites had no inheritance with the rest of Israel, when they went into Canaan, only the tenth, or tithe, was given them as their portion for their services in their work for God. They were the priests in the Lord’s house; and they were to the people of that day, the same as the ministry is today. (Read Numbers 18:20-24; 2 Chron. 31:5; Nehemiah 10:37-38, for proof on tithes belonging to Levites.)

Buying church property, repairing, furnishing, upkeep, etc., should come from offerings. For proof, study 2 Chron. 24:1-14: St. Luke 21:1-4. Herein is the opportunity we have for making a sacrifice towards God’s cause by giving an offering. Of course, many can give when it does not mean a sacrifice to them; while with others, a very small offering on their part might mean a great sacrifice, as in the case of the poor widow mentioned above in St. Luke 21:1-4. Offerings can be, and commonly are used also in the support of the ministry. In free-will offerings taken for a minister, it gives both the Christian and the sinner an opportunity to help support the gospel. Sometimes the local tithing is insufficient to meet this need. So tithes and offerings are both permissible in this respect; and any way, our offering along this line is our opportunity to show our appreciation of the minister, or gospel worker’s efforts, as the case may be; and to also make a sacrifice towards God’s cause in that respect also. In our paying tithes alone, there is no sacrifice made in simply giving into God’s cause that which rightfully belongs to Him, for the tithe is not our property, so therefore we can’t sacrifice with that which we do not personally own. So then offerings have no especially designated place in God’s cause, but can be used any where to His glory; but tithes do have a special place for use, as evidenced by the words of the prophet Malachi, in chapter 3, verse 10, wherein it reads: “Bring ye all the tithes into the storehouse, that there may be meat in mine house,” etc. Now beloved, when it here speaks of “meat in mine house,” it is referring to that which pertains to a living for those of His house, or His labourers—those serving in

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Thy word is a lamp unto my feet, and a light unto my path. —Psalms 119:105.
the gospel work. Under the law, those who ministered about holy things lived of the things of the temple; and they which waited at the altar were partakers with the altar. (Here was "meat in His house", upon which His workers lived.) Now then, beloved, if we are going to consider the law as containing a shadow and type of good things that were to come under grace, as the Bible teaches, (Heb. 10:1.) what are we going to do about the example then given us under the law as concerning ALL the tithes being used in God's cause for the specific purpose of furnishing a living for those who were giving their time as labourers in His cause? (Mal. 3:10.) Beloved, it is God's plan down until today, for we hear the apostle Paul say in 1 Cor. 9:14, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." So we see that it is a thing ordained of God that those who preach the gospel should live of the gospel, just as those who served in the temple did live of the things of the temple. But doubtless there are those of today, though they even profess to have all the blessings in their lives, who will suffer the preacher to get by just the best he can; they expect him to be on time to services, and with a good message, and ready to come any time of the day or night, to pray for them or some member of their family, in case of sickness. And if they do happen to loosen up just a bit towards helping the preacher, there is danger of them possibly doing so in about the same spirit in which we have heard of the very stingy man, who, carrying out only an armful of corn to feed a whole bunch of horses, and giving the corn a scattering sling down the feed trough, said, "Now bust yourselves!" And again there is the class who help support the preacher whom God has ordained shall live of the gospel, in about the same manner as the individual living up in the northeast part of this state, who it is reported of, that in giving in his tax list, (he was a well fixed man) when the assessor asked him concerning his cash on hand, he rather 'hummmed,' and finally said, "Well, to ease my conscience, you might put me down for a hundred dollars." (or a similar amount, if we remember correctly)

So in conclusion, let us say that tithes are for the support of those labouring in the gospel; offerings for the upkeep of places of worship, buying supplies, etc., or to build or buy places of worship; and also to help support the gospel workers; and alms is money given to the poor. (Under the law, the singers and porters were also provided for in the same source as were the priests. And we believe it God's plan today, that singers, and helpers, who, as the preacher, are devoting their time to the work of the Lord, be supported in like manner.)

The only reason for the hypocrite being such a person is, because they desire to be such a person. So besides hypocrisy itself being an evil thing, the fact that it is a self-willed thing makes it doubly bad. No wonder the Bible is so stout against the hypocrite.

**GOD'S PROMISE.**

Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be feed.
-Psalms 37:3.

**SEEKING AID FROM THE RED CROSS.**

Inquiry comes to us asking our opinion concerning people seeking aid from the Red Cross. As inquiry has come from the ranks of Christian people—saints of God of this movement—our reply will be concerning God's people in relation to their seeking such aid, for it is our business to deal with God's people in such matters, and not to busy ourselves with the affairs of the world.

First, let us plainly state that our opinion in this matter is expressed in all fairness to the Red Cross organization, and with all due respect to them, and giving them full credit for whatsoever good deeds they have ever rendered suffering humanity, yet our firm conviction, supported by the word of God, is, that God's people ought to look to Him alone in the trying times of our faith for daily bread.

We are taught to have faith in God; and that He will supply all of our needs. (Philippians 4:19.) You might feel that the Red Cross was the agency through which God was supplying your needs. In Philippians 4:19, God promises to supply ALL our needs—not merely render us relief.

The Bible tells us in Isaiah 42:8: "I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images."

Now beloved, would God be getting the glory due His name for His saints to line up with the world, asking aid from a source wherein it did not require even a word of prayer or supplication, nor possibly His name not even mentioned—can you connect any faith in God through such transactions? David of old, gives us a

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the mark of the beast, therefore we are of the opinion that the consideration shown God's people at the hands of earthly agencies outside the fold, will be slim, indeed. So then, brethren, if we can't look to God in faith today for our needs, what will we do in that day, wherein the Bible says of that time, "Here is the patience and the faith of the saints?" So insuch as the Bible teaches us to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ," (2 Peter 3:18) it is high time that saints of God who expect to stand for Him in that day be preparing themselves by day of drawing closer to God, and thereby growing in grace, and learning the lesson of actually trusting in Him for all things; and not let that day overtake us leaning upon the arm of flesh—trusting in the weak and beggarly elements of the world. Amen.

Then back to the thought where the church taken in hand the care for the poor saints at Jerusalem. It does not state that the poor at Jerusalem sought or asked aid of the brethren, but it is easily assumed that the brethren saw the condition of the saints there, and acted upon the Christian teaching—"But whose hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? It is to be assumed they SAW the need of their brethren, and acting upon the principle of true brotherly love, they set about to send them relief. And who knows but what their attention was called to their brethren's needy condition by the Lord himself, because of the prayers of the poor at Jerusalem in seeking Him for help?

If this interest was shown among the brethren today, it would be fine—and all parties concerned were living the life; then the Red Cross question would not be much of a question among the saints of God, 'The eyes of the Lord are upon the righteous, and his ears are open unto their cry." (Ps. 34:15.)

A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished. Pro.27:12

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thought in Psalms 37:25: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."

So far as aid for the needy among God's people is concerned, we have the beautiful example of the Christian's care for his brother in the Lord, given us in 1 Cor. 16:1-4; Acts 11:27-30; Romans 15:25-27. Here we see the only human agency employed in helping poor saints during a period of great dearth that was throughout the whole world at that time. Here the church—God's people—took upon themselves the task of caring for the poor saints at Jerusalem. If we miss this part of the gospel mission lapse into the care of some organization outside the church, as they have to such a great extent given the insurance companies and benevolent societies a chance to commercialize the unfortunate condition of the widow and the fatherless. If Christian people would awake to their sense of duty along these lines, some questions would possibly be more easily answered.

Here is another thought for our consideration: It is evident that we are nearing the time for the beast power to rule the world for a period of three years and six months, during which time no one—neither saint nor sinner—will be allowed to buy or sell, except they have the mark, or the name of the beast, or the number of his name. Now beloved, you may draw your own conclusions; but our conclusion is, that during this period of the reign of the beast, that the Red Cross organization will not be dispensing food, clothing, etc., to the real true saints of God, for the true saints of God will not take

You Can't Get By!

There is a song which says, "You Can't Do Wrong And Get By." That song is true. A person need not think they can transgress God's law in any respect and go on with the approval of God upon their lives. They might make a show before men as though the power of God was upon their lives; but God has a law, and when a person breaks that law, they must be done to God for so doing before they can have the victory. As before Wicked Cain failed to get by; Achan failed to get by with the things he had taken at Jericho contrary to God's command. (He thought he had the stuff hid in the tent, which he did alright from men; but God saw, and was displeased.) Judas, the betrayer of our Saviour, never got by; (suicide was the fruit of his sin.) Ananias, and Sapphira, his wife, failed to get by when they lied to the Holy Ghost. Read the account of any person mentioned in the Bible who did wrong, and you will find they never got by. They always had to suffer for the wrong, and make the thing right, before they got the victory. In some cases it meant death to them, as in the case of Achan, and Ananias and Sapphira. Then do you think that you or I can do wrong today, and get by? Nay, verily. The all-seeing eye of God is following our every foot-step, and tracing our every thought. We can't do wrong and get by. David even failed to get by. The Bible says, "be sure your sin, will find you out." (Numbers 32:23.) Amen.

If saints of God cannot be held together in Bible order, by the Spirit of God, we are quite sure that no man-made organization can hold them in Bible order.
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What's Wrong?

old-time salvation still produces old-time results. When people begin to go over their past life, and make restitution, it makes an impression upon the world. And people who get genuine old-time salvation are going to straighten up their past lives wherein they have wronged their fellow man, if so be they have; that is, if they expect to keep their experience with God.

Also in former years it was not uncommon for some woman or girl, who having prayed through in the revival meeting, to come back to meeting the next night looking almost like another person. The paint and powder would be gone from their face; the artificial curl gone from their hair, and minus any ornaments thereof, it would be done up in a sensible, modest fashion; their dress would be fashioned to cover their body in a sense of decency and modesty; or minus a lot of frills and ornaments, as the case might be; rings, bracelets, necklaces, brooches, earrings, etc., all laid aside—all in all, they certainly presented a very different picture, for, with the glory of God shining from their very countenance, and their actions bespeaking peace in their soul, they were "new creatures," indeed. And with the men likewise, who formerly were given to undue pride and finery in their manner of dress. And doubtless there are those who thus "trimmed down," who were hardly recognized by acquaintances at first sight. Now it's a job most, to sometimes keep some older saints from going back to some of the things that people had to lay aside in order to get the blessings. For shame! The thing we have to lay aside in order to get the blessing, beloved, that sure we will have to keep laid aside if we keep the blessing. Some, though, are possibly like the children of Israel—they look back to the old "flesh pots" of Egypt.

We do not say but what there are yet some genuine conversions. But where you find them, you will also find them measuring up their lives by way of restitution, etc.; that is, if they so need to. And they will come clean on the dress question, if they go through with the Lord. But the thing that attracts our attention is, that one hears of such big meetings, and many converts; but not so much of the old-time results following. So in conclusion, we shall ask again, and this time for your benefit—What's Wrong?

In some countries where natives wear rings in their nose, such is called by the civilized world, a heathenish custom; but in civilized countries, when the women wear rings or pendants hanging to their ears, such custom is merely called "smart" by the fashionable. About all the difference there is in the two customs, is the distance between the ear and the nose.

JUST PLAIN REASONING.

Beloved, if sin is the only thing that will keep the soul from entering Heaven; and if it is the only thing that will send the soul to torment; then in view of this fact, where will the soul spend eternity, which lives and dies in sin, since it is in this life only that we have opportunity to prepare for eternity?

"Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin." (Ezekiel 18:30.)

Blessed is he whose transgression is forgiven, whose sin is covered. —Psalm 32:1.
APostolic In Name Only.

Without doubt there are people within the ranks of the Apostolic Faith movement, who are just about as far from the old-time Apostolic Faith teachings as are a lot of present day Methodist and Baptist people far from the old-time Methodist and Baptist preaching of years ago.

Some few years ago the message was going forth in power against many of the evils of the day, and saints were leaping and shouting for joy. Now if the preacher gets pretty strong in his message against some of those very same things today, some will take the “tuck head,” and get to feeling mighty uneasy for fear the preacher will offend brother or sister So-and-So, and possibly cause them to quit the ranks. Brother—sister, the things that were sin a few years ago, are yet sin in the sight of God. About all that some people want to hear preached any more is “love.” We believe in real Bible love alright; but Bible love means for us to keep the commandments of God. How are we going to preach real Bible love to the people, and dode the issue of the adultery question; the evil of fancy or immodest dress; habit-forming appetites; the awful slackness so often manifested in these days by parents in bringing their children into subjection; and many other things that go on today among many who profess holiness, and which things are contrary to the Bible—how can we preach the real love of God, and not preach against the things that the Bible declares to be wrong? If some people only knew, there is a hypocritical love—that “lovey, lovey,” stuff you hear so much about; and then there is a genuine love that will cause the preacher to tell men and women of their sins, that they might measure up to God’s word, and thereby escape torment. That is what we call real love. The “lovey, lovey,” preacher has very little to say to the people about their actual sins. They may preach against just “sin;” but you seldom hear them come out plain, and call sins by name, and thereby get the thing located in peoples’ lives. Such a preacher can easily have a large following, and be quite popular with many; but there is one thing sure, and that is, If people get to Heaven, they are going to have to come the Bible route—get free from sin, and be found free when the call shall come. This “lovey, lovey,” stuff is not going to move people to straighten up their lives.

“For this is the love of God, that we keep his commandments: and his commandments are not grievous.” (1 John 5:3.)

Then if His commandments are not grievous, why should honest hearted (if they really are) Christian people fall out with the preacher who is only preaching the same commandments of God—the old-time Gospel—as was preached to the people a few years ago, and which brought such joy into the camp in that day?

Similar to what a brother wrote us some time ago, we will say that if the Lord tarries, possibly it will soon be almost as hard to find an old-time Apostolic Faith person, as it is now to find an old-time Methodist person of the Wesley type.

Many love the name, but seem to want the word “widened out” just a bit. The old-fashioned way is a bit too straight and plain, and modest for the “moderns.” They are Apostolic in name only.

Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord. —Psalms 31:24.

In Sympathy.

To sister Syntha Myers and family, of Van Buren, Ark., we extend our sympathy in as much as we are able to comprehend their sorrow, in the recent loss of Walter, son of Mr. Myers and sister Myers; and the loss of sister Myers’ aged mother. Walter passed away on the 3rd. of July, and sister Myers’ mother on the 17th. May God bless and comfort the hearts of the bereaved ones in this time of sorrow.

In Old Mexico.

We have received a request from sister Fernandez, (mentioned in last issue) through Bro. Cabot, of Franklin, Kans., asking us to forward the little paper to her in Mexico. Where she now is, there is no place of worship. Remember her in prayer. Her husband had so far failed to get any work. A letter of encouragement to them in the Lord, might be worth much.

Her address:

Mrs. Anna Fernandez,
407 Ave. Amado Nervo,
Morelia Michouen,
Mexico.

Our Wish.

Possibly some do not believe in “wishing.” Nevertheless, the Apostle Paul said, “and this also we wish, even your perfection.” (2 Cor. 13:9.)

We wish that every one naming the name of Christ, was coming clean before God and man—that is, measuring up their lives in every respect. Such condition would relieve of many a burden that now has to be borne.

Jesus is coming soon. Beloved, are we truly ready for that hour?
The Camp Meeting at Lead Hill, Ark.

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."  
(Hebrews 10:25.)

We felt the call of God for this meeting several months before it began. And many prayers went up to God in behalf of the meeting. The nearer the time came for it to begin, the more anxious we were to see it start. So on July 1st., we began under an old-fashioned brush arbor, on the church ground. Our hearts were hungry for more of God, and we with willing and anxious hearts, begin to see the dear saints gathering in. It was a sacrifice for many to get there. Every one seemed to be hungry for more of God. There seemed to be no time lost at the services, as there were more coming in from far and near; and the testimony services were all a flow from the Fountain of Life as we heard many tell of their thankfulness to be there.

A request was made by way of a message that each one should pray God that it would be a time when we could get away from the cares of life, and draw nearer the Old Rugged Cross than we had ever been before.

Services sometimes lasted for four hours and longer, as waves of God's glory brought to us tears of joy, and thankfulness to our hungry hearts. Each service seemed to get better. Souls who came to the altar for deeper blessings received them; others were healed. Perfect harmony seemed to have it's way in our midst, and we were sorry to see the time come for the campers to go home.

Plenty of food was supplied for the free table which was set for all.

Many were prayed for at leaving, and the old song, "God Be With You Till We Meet Again," was sung, and with an old time handshake, we parted with the great assurance that if we meet no more in this present world, that we will meet with Jesus in the air.  
(1 Thess. 4:17.)

P. A. Henegar,  
Kanoma, Oklahoma,  
Route 1.

THE THING THAT HURTS

If some one tells a "scandalous" lie on you, it doesn't hurt so bad; but if they tell a scandalous truth on you, it hurts! —Sei.

THE OVERCOMER.

Beloved, our daily prayer should be for God to help us to be an overcomer.

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son."  
(Revelation 21:7.)

Some people's religion is very much like a "wet weather" spring—it flows during the rainy season, (revival period) but afterwards it soon dries up.

WONDERFUL DAYS.

Beloved, you and I are living in a wonderful, as well as a perilous time. We are living in the days of the very height of prophecy fulfillment. Every automobile that passes by, every airplane that soars above our heads, together with each submarine boat that dives beneath the surface of the ocean, is only another evidence, or sign, that Jesus is coming soon. 

Nahum and Habakkuk prophesied of these things. To some, they may have became so common as to be insignificant; but nevertheless, they are pointed out to us in God's precious word as tokens of our nearing the end of the dispensation.

If we would take it as such, each time we place ourselves at the steering wheel of an automobile, and drive away, we are only helping to fulfill the prophesy that we are living in the day of His preparation—the bride being prepared for the coming of the Bridegroom.  
(Nahum 2:1-4.)

These modern inventions of travel bespeak the very last word of Bible prophecy along this line. We need not look further, for we see it fulfilled in our very midst. "They shall fly as the eagle that hatcheth to eat." (airplane) "And makest men as the fishes of the sea." (the submarine boat) Read Habakkuk's prophecy in the first chapter of his book, then think of the part which the airplane and the submarine played in the great World War, and note how plain this prophecy is on these two things. Nahum describes our automobile in his prophecy, beyond question, though he refers to them as "chariots," the only word he could use, as chariots were the chief mode of conveyance in his day. The height of prophecy is surely being reached in this respect.

O worship the Lord in the beauty of holiness: fear before him, all the earth. —Psalms 96:9.