THE APOSTOLIC FAITH
MESSENGER.

"Earnestly contend for the faith which was once delivered unto the saints." —Jude 3.


SINNING AGAINST THE HOLY GHOST.

The question is often asked, "What is the sin against the Holy Ghost?" If we would confine ourselves to an answer accordingly as the question is asked—"What is THE sin," or, What is THAT specific sin against the Holy Ghost, it would be hard to answer if we would attempt to do so with a one-word reply, saving in the case of where the Saviour warned certain who were accusing Him of casting out devils through Beelzebub, the prince of devils, (the account of which follows in this article), which in this instance such sin is that of blasphemy. But since the question is also often referred to as "The Unpardnable Sin," we desire to, the Lord being our help, make reply to the question from more than one point of view, since the Bible teaches more than one manner whereby people can cross the dead-line, so-to-speak—that is, different ways in which they can become guilty before God to the point where their doom is sealed—lost forever, without God, and without hope in this world.

SINNING AWAY ONE'S DAYS OF GRACE.

In Genesis 6:3, we read in part, the following: "And the Lord said, My spirit shall not always strive with man." Now since we know both by experience, and by the teaching of the Bible, that the spirit of God does strive with man, or that is, it deals with man by convicting man of his sins, and trying to persuade man to yield his heart and life unto God, for we hear the Saviour saying in John 6:44, "No man can come to me, except the Father which hath sent me draw him," that in the face of the above warning, there is the possibility, and great danger, of there coming a time in the person's life who will persistently reject the wooing of the Spirit, for the Spirit to forever take its flight from that person, which would mean the chances for pardon from their life of sin would be forever gone since it is impossible for the individual to come to the Saviour except that the Father draw him. This is commonly referred to as sinning away one's days of grace.

Or, if the individual to whom the Spirit has often came with the pleading, as it were, of, "Son (or daughter) give me thine heart," shall positively say "No" when the Spirit calls for a final answer, that soul has rejected the last wooing of the Spirit—has in a sense sinned against the Holy Ghost.

And here let us add a thought for the benefit of any whom Satan might be trying to deceive by making them believe they had already sinned away their days of grace. Beloved, if God is yet striving with you—you still feel that conviction for sin—such is plain evidence that there is a chance for you, for God would not be yet striving with the person for whom there was no hope. This is just a trick of the enemy to keep people from seeking God, by making them believe all hope for them was gone, when as a matter of fact, right then they were possibly under deep conviction. So don't let the enemy keep you from seeking God, dear one, if you feel the wooing of the Spirit in your life; but surrender your heart and life unto Him—do as the precious old Book has said for us to do, "Seek ye the Lord while he may be found, call ye upon him while he is near." (Isa. 55:6) for it is evident by this that He shall not always be found; neither will he always be near, for it is even as it has been said, "There's a hidden boundry—an unseen line—that lies between God's mercy and His wrath." So be careful dear one, lest you put off your soul's salvation until you take this fatal step—cross this boundry line, forever sealing your doom.

"Ephraim is joined to idols: let him alone." (Hosea 4:17.)

BLASPHEMING AGAINST THE HOLY GHOST.

Here is a direct sin against the Holy Ghost, and may be committed by any one—either the person who has never been saved, or by the individual living in any state of (Continued on page 2.)
SINNING AGAINST THE HOLY GHOST.
(Continued from front page.)

The word, “blaspheme,” means “To speak of the Supreme Being in terms of impious irreverence; to revile or speak reproachfully of God, Christ, or the Holy Spirit.”

In Mark 3:22-30, the Saviour is instructing His disciples concerning the danger those scribes (unsaved men) who had come down from Jerusalem were in, because they said, “He hath Beelzebub, and by the prince of the devils casteth he out devils.” (v. 1) So by reason of these scribes alluding to the power of the Holy Ghost in the Saviour’s life, by which He was casting out devils, as being that of Satan, (Beelzebub) He tells them in verses 28-30,

“Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

“But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:

“Because they said, He hath an unclean spirit.”

It doesn’t seem worth while to attempt to offer much comment on this thought, since the definition of the word “blaspheme,” makes it almost self-explanatory; and especially having the example given us in the above scripture, save for this one thought: there may be those who have made some jesting remark about something they had witnessed in a meeting somewhere, when the Lord was blessing—the power falling, and they only did so in a joking manner—not in any way serious, and the enemy might

we read the following, down to, and including, verse 6:

“For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

“And have tasted the good word of God, and the powers of the world to come,

“If they shall fall away, to renew them again to repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.”

If we would have it, this scripture is plain enough to be self-explanatory concerning the impossibility of one’s getting back to God after having fallen away, once having been in possession of the blessings mentioned above; but here begins to enter the controversy, for some have the audacity to say, “O, but I’ve seen them get back!” It sounds rather “flat,” does it not, for some one especially, who claims to have all the blessings in their lives, to come out in such opposition to a plain statement in God’s Bible? Of course they possibly will have an “explanation” to offer, (and maybe also some so rank and fanatical as to not offer any excuse, but just contend they “had seen them get back!”) saying that “the Bible said, Except ye blasphemed;” or maybe try to make it appear that Paul ment those who went back into Judaism, or that is, back to the law; but that isn’t the way the scripture above reads; it simply says, “if they shall fall away,” and makes NO provision of what they shall “fall into,” nor what they shall not “fall into,” as concerning their future chance of being renewed again unto repentance: and any way, such theory as this refer-

Serve the Lord with gladness: come before his presence with singing. —Psalms 100:2.

(Continued on page 3—opposite.)
CAMP MEETING
(Church of God, of the Apostolic Faith.)

AT
Hailey, Mo.,
(Ten miles east of Cassville, Mo., and 2 mi. south of Highway 44.)

BEGINNING
JULY 20th., 1933,

AND CONTINUING 10 DAYS, OR LONGER.

Doctrine taught: Justification; Sanctification (a second, definite work of grace); Baptism of the Holy Ghost and fire, with the Bible evidence of speaking in other tongues as the Spirit gives utterance. (Acts 2:4.)

Meeting supported by free-will offerings. Free table. Bring bedding. Services in charge of Bro. J. F. Atchley, and Bro. Lester Adams. No arguing will be allowed on camp ground. Everybody invited to come. Come praying. For information, write M. M. Lofton, Hailey, Mo.

Committee: M. M. Lofton, Wm. Potter, A. Wilson, Otto Smith.
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SINNING AGAINST THE HOLY GHOST.
(Continued from page 2.)

ring to one's going back to Judaism being concerned, this would not apply to us Gentiles, since the Gentiles were never in Judaism, that they might "go back into it," in case they should fall away from ANY state of grace, or experience! And furthermore, if Hebrews 6:4-6 isn't for Gentile as well as Jew, where is the Gentile's gospel? And again, IF this explanation of drifting back to Judaism applies to the Jews—that is, IF this be the proper explanation of it, pray tell us how to "explain out" Hebrews 6:4-6 to the Gentiles? It looks as if those who might be inclined to believe that the impossibility of one's getting back to God in this instance means that "IF they went back to Judaism," would have to at least admit that so far as a Gentile would be concerned, that to just "fall away," would place them in position wherein it would be impossible for them to be renewed, since them being Gentiles and not Jews, making it impossible for them to go back to Judaism—they never having had the law!

We believe Hebrews 6:4-6 just like it is written, beloved; and we furthermore believe that it is for the Gentile Christian as well as the Hebrew Christian—that with God there IS NO respect of persons. Therefore, we believe that the person who has once went down before God and has been saved from a life of sin, and who has then consecrated their life to Him, and having received the blessing of sanctification—Bible holiness—in their life, and afterwards given the mighty baptism of the Holy Ghost in their life, if they shall fall away, that is, just relinquish their hold on God and deliberately and wilfully go back into the world—we believe that such person has sealed their doom—that it is impossible, as the Bible here says, for them to again be renewed to repentance, "seeing they crucify to themselves the Son of God afresh, and put him to and open shame." (v. 6.) Would not this be worse than merely blaspheming His name, as per the thought in Matthew 12:32; Mark 3:28-30, and Luke 12:10? In these events it is dealing with words; but in Heb. 6:6, it is dealing with acts—crucifying the Lord "afresh," or that is, crucifying Him the second time; and this time "to themselves," or in other words, by this act of crucifying—"or putting Him to death, doing away with their only sacrifice for sin; and also putting Him thus to "an open shame." This is evidently worse than blasphemy. And the all important thought here is, and the thing that makes this a condition wherein there is no more repentance for such person, is, they had been made partakers of the Holy Ghost. They are just like Esau, they SOLD their birthright. And Esau, after that he had sold out, he sought carefully the blessing—"sought it with tears; but he could find no place for repentance. (Heb. 12:16-17.)

We know it must be a sad condition, indeed, for one to be in; and there are more pleasant subjects in the Bible to deal with, but it is part of the Gospel, and therefore it is necessary that it should be preached; and more so, when we see people teaching that one can have the baptism of the Holy Ghost in their life, and go back in sin and do most anything, just so they do not speak against the Holy Ghost, and come back and get saved again. Such teaching, beloved, besides being unscriptural, is very dangerous, indeed. It can easily be the means of causing some precious soul to fail to put up the fight against temptation that they should, after having received the Baptism, and give up to sin, thinking, "Oh, well, if I do backslide, I can get saved again, if I'll just not blaspheme the Holy Ghost." Beloved, our Bible does not contain any such teaching—neither does yours. My Bible—and so does yours—teaches a danger point for two classes. For the unsaved, or for those who haven't as yet received the Baptism, it warns against blasphemy against the Holy Ghost; but to those having attained to the blessings in Heb. 6:4-5, wherein they have been made partaker of the Holy Ghost, it merely warns against "falling away," and makes NO reference whatever, about blasphemy.

Next, let us go to Hebrews 10:26-29, for a further thought: "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, "But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries, "He that despised Moses' law died without mercy under two or three witnesses; "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? In this thought, or warning, beloved, the apostle Paul is making (Continued on page 4.)

For yet a little while, and he that shall come will come, and will not tarry. ---Hebrews 10:37.
it plain that the person sinning wilfully after having received the knowledge of the truth, has surely did an unpardonable thing, and he does not specify that the wilful sin is that of blasphemy—just sin wilfully, or that is, premeditatedly, and as mentioned in verse 26, “despite unto the Spirit of grace;” or that is, where the person who has received the knowledge of the truth (And it surely must require a Holy Ghost experience for one to attain to the “knowledge of the truth,” since that knowledge must come through a teacher of some kind; and we hear the Saviour tell the disciples in John 14:26, “But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.”) So the Holy Ghost then being a teacher, as well as Comforter, shall, in teaching us “all things,” teach us what is sin, and what is not sin, shall just go ahead and commit sin in spite of the Spirit’s warning and reproof—such person is thereby guilty of sinning wilfully, and having been forewarned of such act as they might be contemplating by the Spirit dwelling within as being sin—having had ample time to study over the matter, and then being fully persuaded that such is sin, but then and there decide to take that course by choice—of their own free-will and accord, (and it might not take some people a life time, so-to-speak, to have such knowledge, and come to such decision—they might do so in a few moments of time!) that person has then and there fallen away, as mentioned in chapter 6 above, and has surely upon the authority of this scripture sealed their doom, having made it their choice to lay down their experience of salvation, having the blessed Comforter—the sweet Holy Ghost—in their lives, for the vile and filthy ways of sin. They are thus wilfully exchanging, so-to-speak, all their right, title, and claim, upon a home in Heaven for a few days of sinful pleasure in this present life.

According to verse 29, it seems that the person who sins wilfully after having received the knowledge of the truth, is guilty of three things: trodding under foot the Son of God: counting the blood that sanctifies an unholy thing; and doing despite unto the Spirit of grace. And it is here considered that if those who despised the law of Moses (v. 28.) “died without mercy under two or three witnesses,” that those who did as recorded here in verse 29—sinning wilfully (or literally despising the blessings of grace in their life) was worthy of even a more sorer, or more severe, punishment than those under the law. In Numbers 15:27-31, we find the penalty at that time for “doing ought presumptuously” (wilfilfully) was, “and that soul shall be cut off from among his people.” “Because he hath despised the word of the Lord, and hath broken his commandment, that soul shall utterly be cut off; his iniquity shall be upon him.” If we get the thought, believed, the “more sorer punishment” here referred to for the one who under grace that sins wilfully, after having received the knowledge of the truth, is explained in the latter part of v. 26, and all of v. 27—“there remaineth no more sacrifice for sins,” (Remember in chapter 6, verse 6, those who fell away after having been partakers of the blessings mentioned there in verses 4 and 5, were considered guilty of crucifying to themselves the Son of God afresh, and putting him to an open shame. In thus crucifying the Lord—spiritually, of course, they did away with forever, their only sacrifice for their sin, therefore eliminating ALL chances for them to ever be re-instated from their backslidden condition) “But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.” So from this, beloved, we gather the thought that for the poor, unfortunate soul who has listened to Satan, and has decided to give up the Lord after having been blessed with the Comforter in their lives—the real Holy Ghost from Heaven, and having every opportunity in the world to stand for God, that it is a worse punishment for them to yet remain in this life, with a constant “fearful looking for of judgment and fiery indignation,” which they know will soon be theirs; in fact, their punishment has already begun for them in this life, while those under the law were immediately put to death, thus eliminating from their minds the torture of their impending doom. For one to live in this life, knowing their doom was sealed, would be torture, indeed, it seems; and especially after having had a taste of the good things of Heaven. And from this warning set forth in God’s word, precious souls should take heed in spite of all the “smoothed over,” compromising teaching to the contrary, wherein some one is boldly saying, and that in direct controversy to the Bible, “Oh, but I’ve seen them get back!” or with the

“For the time will come when they will not endure sound doctrine; . . .” —2 Timothy 4:3.
CALLED AWAY.

Since the last issue of the little paper have we received news of two dear saints of God who were readers of the Messenger, being called from this life to be with the Lord.

Sr. Effie Lunday, formerly of Cleveland, Okla., but lately of near Oaks, Okla., passed away on or about April 3rd. Sorry that we are unable to give the particulars, as all the information we have was a phone call to come for the funeral services, and being away from home at the time neither wife, nor myself, was able to attend.

Sr. Lunday was a devoted woman of God. She had all the blessings in her life, and trusted in her Saviour as her all in all. Wife and myself have been in Sr. Lunday's home, and her home-life was exemplary of that of a Christian. May God bless the memory of her to those who knew her; and may His comforting grace be with precious loved ones who are left to mourn their loss.

Sr. Anna Fernandez, formerly of Mulberry, Kans., later of Colo., and last of Old Mexico, passed on to be with her Saviour the 21st. of last January.

Tragic, indeed, was the death of Sr. Fernandez. According to reports from that country, her husband had surely reached the point of despair over lack of work and means to support his family, and seemed to have planned a wholesale murder of his family, intending to end with suicide for himself. He made the attack early one morning, armed with a hammer and a knife, but was only partially successful in his gruesome attempt.

some of the children fleeing, and one of them trying to defend them, but not before he had succeeded in wounding Sr. Fernandez that she passed away after about four days of unconsciousness; also one of the children whom he wounded passed away the day after its mother's death. (But it is reported the child was improving, and that the explosion of some dynamite near the hospital produced a shock which was the immediate cause of its death.) He then attempted suicide, but was unsuccessful, being yet alive at the report.

Others of the children were wounded, but possibly not serious. (An infant was born dead at the mother's death.)

May God in His mercy undertake in behalf of all the sorrowing ones of this sad affair; and may the memory and Christian influence of this mother remain a blessing to the lives of her loved ones, and those of her friends back here in the states. Her, mother and a sister live in Colorado.

"And I heard a voice from heaven saying unto me, Write. Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours: and their works do follow them."

(Rev. 14:13.)

JUST SUPPOSE.

Did you ever stop to think, beloved, how wonderful it would be, if both the man of God, and the sinner, would both receive and immediately measure up to, the messages, as fast as they fell from the lips of the God-called messenger as he or she is delivering such under the very anointing of the Holy Ghost? Just suppose men and women were doing this very thing—think how it would hasten the coming of the Lord! It would place more labourers in the field—both foreign, and in the homeland, thus greatly speeding up the work of the few remaining messages, so-to-speak, yet to be delivered "in all the world;" it would cause the saints of God to be more in readiness for the coming of Jesus than many are today. It would lessen many a burden, thank God!

But as it is, many and many a message is delivered to the people which will only serve as a witness against them in the day of Judgment.

Many are hardening their hearts against God—they even stay away from services, and possibly become persecutors of the way, whereas they one time attended services, and showed every evidence of conviction upon their lives. And others are doing that dangerous thing of putting off from time to time, the doing of the thing wherein they know they are failing God. It has been said that the road to hell was paved with good intentions. Some body who is living now on "good intentions," may some day wake up to the fact that procrastination is truly a thief of time.

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

(Matthew 24:14.)

Precious in the sight of the Lord is the death of his saints. —Psalms 116:15.
THE APOSTOLIC FAITH MESSENGER.
( Unorganized)

O. H. Bond, Editor & Publisher.

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

(See 1st. Cor. 1:2.)

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

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

Our Creed: HOLINESS.

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

PUBLISHED FREE
Supported through Tithes and Free-will Offerings.

Address all communication to
O. H. Bond,
443 Cherokee Ave.,
TAHLEQUAH, OKLAHOMA.

To Telephone, Call 296.

A BIBLE THOUGHT.

Go to now, ye that say, Today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.

For that ye ought to say, If the Lord will, we shall live, and do this, or that. (James 4:13-15.)

Fools make a mock at sin: but among the righteous there is favour. —Proverbs 14:9.

Editorial.

If Christianity doesn't mean CHRISTIANITY, then just what does it mean?

Pride, and the love of the world, and the desire for the association of the so-called "better class" of people (?), are some of the things which are keeping some good meaning people from accepting the true Bible way of holiness. Some may be afraid they would lose their reputation, and their standing in society, if they should get the blessings of sanctification and the baptism of the Holy Ghost in their life: when as a matter of fact, if they could see their "reputation" as it is on record in Heaven, and could realize how little God cares about their "social activities," they might not think so highly of their attainments, and their imaginary importance, after all.

Of The Present Generation.

An evangelist of the Presbyterian church has made the following statement during a sermon, in regard to the disobedience of children to their parents:

"The children of today are like Tennessee oats in hot weather; they head out too soon."

While we don't know anything about Tennessee oats, yet we can agree to a great extent with this preacher concerning his main thought in this instance. Amen.

No doubt but some parents would rather see their own children live and die without ever making a profession of Christianity, than to have them get saved in a holiness meeting!

One thing which causes us some wonderment, is to see some parents possessing the blessings of old-time salvation, who will allow their children who are plenty small enough to be controlled, do things which they themselves would not do; which in instances they preach against, and would possibly criticize the same in the lives of other saints. Parents, if you do not believe in people ornamenting themselves by wearing beads, neck ties, finger rings, etc., why allow your children to do so? Don't try to preach worldly adorning off the other person, and all the while allowing such among your own children. Remember the message that one time went forth to Hezekiah, "Set thine house in order." (2 Kings 20:1.) Would that house be counted as being set in order, where the children are permitted to do things contrary to Bible teaching? Parents, if the Bible doesn't bear us out in these things—that children should be brought up to respect God's cause in everything wherein it is possible for parents to do so—it doesn't teach holiness at all!

With multitudes, possibly, of professed Christian people, the idea of gaining Heaven is with them, merely a game of chance. This should not be. The Bible has told us, "Wherefore the rather, brethren, give diligence to make your calling and election sure." (2 Peter 1:10.) Then one CAN know whether or not he or she is actually ready for the great summons. Amen.

As a renowned cartoonist has for his slogan, "Believe It Or Nct," even so will the same apply to God's Bible. The dear old Book is true, whether the people believe it or not. Amen.
COMING DARKNESS.

As the church of old to a great extent apostatized, or that is, departed from the real principles and teachings of Jesus, following the days of Constantine, emperor of Rome, and we went through the dark ages, even so today does the evidences of their activities in their worldliness point to another such condition; only in this event, there will be no recovery, for these are the very last days, and the next great event following the spiritual darkness of the great tribulation period which is now fast spreading over the world, as the dark and angry clouds cover the land before a storm, is the coming of Jesus, according to Bible prophecy.

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory " (Matthew 24:29-30.)

Beloved, those of you who say that you just can't have the faith to trust God for your healer in sickness, just what will you do when the beast power rules this world for 42 months, (3 1/2 yrs.) according to the 13th. chapter of Revelation, during which time you cannot buy drugs, nor secure the services of a physician, except you have the name, the mark, or the number of the name, of the beast? (v. 17.)

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

THROUGH THE FIRE.

God says in His word, (Zech. 13:8-9.) that in all the land two parts therein shall be cut off, and the third part shall be brought through the fire. So beloved, if we expect to gain Heaven, it is going to mean for us to have to go through the fire. Therefore we need not expect to just shout our way through this life—there is a real testing time for us. And one of the great lessons which God has planned for us, is this: that we MUST live by faith—faith in the valley, or if in the very furnace of affliction, as well as when upon the mountain top of blessings. (That we shall live by faith, note Heb. 10:38.)

DANGEROUS GROUND.

When the young woman gives up her modesty to the decrees of fashion, she is only inviting an attack from the destroyer of virtue.

THE BEST PROOF.

The best evidence of the inspiration of the word of God is found in the word itself. When studied, loved, obeyed, and trusted, it never disappoints, never misleads, never fails. It satisfies.

—J. Hudson Taylor.

IN PRAYER MEETING.

In prayer meetings, beloved, do you always put forth an effort to actually pray through, or do you just go through a form—sing a few songs, say a prayer, and as a brother added, "say a few dry testimonies, and go home?"

CLEAN THINKING.

In I Cor. 13:4-5, we are told that charity "thinketh no evil." Then inasmuch as Paul also stated in this same chapter, "and have not charity, I am nothing," we can realize that salvation means clean thinking for us, as well as clean living—or acting. So God, in His word, has given us some rules for clean thinking. We quote the following from Philippians 4:8:

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things."

Study this one verse carefully, beloved, and then realize how greatly in error are those precious souls who are advocating that one can't help but sin each day "in word, in THOUGHT, and in deed!"
Deacons and Elders.

It isn’t uncommon for little children to sometimes get together and play “church.” Sometimes the actions of certain grown-ups in some respects presents no less a picture when they decide to get together and “set the church in order.” The result is liable to be about the same as those who go through with what they call “organizing a church, when as a matter of fact they are disorganizing God’s people—drawing a line between themselves and other Christian people; instead of “setting in order,” they too often get things out of all order, according to the real Bible way of doing things.

In setting a church in order, it is usually understood to mean the ordination of deacons and elders for their respective work among the saints and over the affairs of the church: and possibly the selection of a pastor.

Now beloved, we believe in deacons, and elders, and pastors, alright: and we also believe in a church being set in order: but we further believe that if this isn’t done on real Bible lines, that such presents more of a picture of child’s play, than it does the leadings of the Spirit of God.

God’s word plainly sets forth the qualifications for a deacon or an elder in 1 Timothy 3:1-12. In this scripture the word “bishop” is used in referring to the elder. In Titus 1:5-7, it is made plain that an elder and a bishop are the same in office.

Now beloved, the thing which we have in mind that causes us to think the actions of some in setting a church in order presents more of a picture of child’s play more than an operation of the Spirit of God, is the kind of material so often selected for these sacred, and also responsible positions. And here is one way the mistake is sometimes made: “Bro. So-and-So is a good man.” Possibly he is a good man; but that IS NOT sufficient Bible qualifications for a deacon, nor an elder! Read your Bibles. Do you not see that even their families must come up to A Bible standard? And chief upon our heart in these few words, is concerning one of the qualifications of an elder; and one that is so often seemingly overlooked, or else just plainly disregarded—and that is, An elder MUST be qualified to preach the gospel! According to 1 Tim. 3:2, he must be “apt to teach,” and in Titus 1:9, he must “be able by sound doctrine both to exhort and to convince the gainsayers.” Now beloved, please note that among other strict qualifications, an elder must be qualified to both teach and exhort; and that his exhortation be of the kind that would convince the gainsayer!

There are no doubt many today who are trying to function as an elder, who in reality would qualify just fine as a deacon—the same qualifications being required of each with the exception that the elder must be able to minister the gospel. (Note also Acts 20:28; and 1 Peter 5:1-2.) And possibly because of misplaced judgment in ordaining even good men to these positions who are not Biblically qualified, will cause such persons to carry a burden—feel bad in their soul; or things going wrong in general in the band, etc., and possibly it is because some preacher made a mistake—having more zeal than knowledge, and rushed matters by trying to set a church in order without having proper material; or maybe he was wanting to make a shew in the flesh! At any rate, when those who are not qualified in EVERY respect, are ordained to these offices, instead of the church being properly set in order, it is set OUT of order, and it is bound to show up some place.

When the old car fails to “hit” all around, there is at least a little something wrong some where!

“For I bear them record that they have a zeal of God, but not according to knowledge.” (Romans 10:2.)

A THOUGHT.

From a remark in a testimony in the little paper, we get this thought: I’m afraid that if we never really get home-sick for Heaven, that we are not concerned about Heaven as we should be.

Most any body can return good for good, or evil for evil; but it sometimes takes a real Christian to return good for evil, doing so in the right spirit!
SINNING AGAINST THE HOLY GHOST.

(Continued from page 4.)

teaching of "Just so you have never blasphemed the Holy Ghost you can get back," for all that Satan wants is just to get you to give up—he will supply you with many promises of getting back later on, if by such inducements he can get you to lay down your experience with the Lord. And possibly he had rather get one real Baptized saint of God to backslide, than to get a number to go back into sin who have never as yet attained unto the baptism of the Holy Ghost, for when he gets the person having the Baptism to go back into the world, he knows that he has got them—that their doom is sealed; besides, using them to cause others to doubt the reality of the experience—people who have never had the blessing, for they are apt to say, "I don't believe there is anything to that experience, or 'So-and-So' would not have backslidden." Possibly there have been precious souls who have given up and gone back into sin on the strength of just such very teaching that one could go be saved again if they should happen to backslide from the Holy Ghost. And now comes the argument that it is wrong to teach that one can't get saved again after having had the Baptism in their life, saying that such teaching might discourage some one from trying to get back who had once had the blessing in their life. Beloved, it's right to teach the Bible just as it's laid down to us, regardless of who it hits. What the saints of God need more and more in their lives each day, is more of the fear of God, and less of the compromising influences that are working in the last days, making excuses for people who are Biblically living in adultery, worldly dressing, etc., and trying to hold out a promise of the day when they shall fully went back into sin—fallen twain—from a real Holy Ghost experience. God's word has declared it "impossible" for those who have fell away from the blessing to be renewed again to repentance! The preacher might get folks by down here with his compromising, loop-holes, and wresting of the scriptures; but what will he do when he appears with them before the great Judgment Bar of God, where the books shall be opened, and the dead shall be judged out of the things that are written in the books—the Bible? (Rev. 20:12.) And as far as there being danger of discouraging those who have backslidden from the Baptism from trying to get saved again by teaching the impossibility of one's getting back under such circumstances is concerned, which would be the most dangerous beloved—to "discourage" folks upon a real Bible teaching, or to possibly rather be "encouraging" precious souls to give up and backslide in a moment of discouragement and dispair, by holding out a promise to them that they can get back alright? Just view this thought in the light of the Bible teaching on the subject, then let your conscience be your guide!

Beloved, if there is no danger but what the person can be saved again who has backslidden from the baptism of the Holy Ghost, just so they do not blaspheme while in their backslidden condition, as some possibly teach, just what would there be to fear (and we know we are taught to fear God) since it isn't necessary that people who thus backslide shall blaspheme? Upon such teaching as that alone, (if such was true) people could just backslide at will, and go out into the world—stay as long as they liked—and then come back and get saved again! What would there be to fear under such circumstances? If we are going to teach such doctrine that though one falls away, that they can be reclaimed unless they blaspheme, or go back into Judaism, just what are we then going to do with the scripture above—Heb. 10:26—and plainly tells us that for "willfully sinning" after having received the knowledge of the truth, there remains no more sacrifice for sins?

In that space is compelling us to pass to a close, (this being the last page of the little paper to go press unless we should add a supplement) let us say beloved, in the fear of the Lord, and the Judgment, that it is one of three things concerning those who claim to have backslidden from the Baptism, and to have gotten back right again—either they never had the genuine baptism of the Holy Ghost to begin with; or else they never fell away—they might have drifted into a cold, BACKSLIDING, condition; or one thing for sure—they never got back in reality the second time! The Bible is right! They might have had the genuine, and did backslide alright, and come back and make a profession; but just watch for the fruits they formerly bore in their life! You'll not find them there. Of course the one who never had the genuine to begin with, will possibly appear about the same in their second profession as they did in the first.

Now beloved, don't be misled; to literally backside, and to fall away, means the same thing. In next issue, we shall have a thought along this line, if the Lord will; find out that the Lord IS NOT married to the backslider; and that BACKSLIDING, and BACKSLIDEN does not mean the same thing. These thoughts have an important bearing upon this subject which we are now bringing to a close; and in the meanwhile, let the following prayer of the Psalmist David’s be yours, rather than looking for some encouragement to go back into sin after having had the genuine experience of the Holy Ghost in your life—thinking there will be the second chance for you:

"Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression."---Psalm 19:13.

Cease, my son, to hear the instruction that causeth to err from the words of knowledge.---Ps. 19:27.
PRIDE.

Pride ranks among the greatest evils of the ages, yet it is scarcely opposed. It is nursed by the world and fed, carassed, defended by the professed church of Jesus Christ. It is a more dangerous foe than liquor ever was. This is true because of its nature. Liquor is a foul demon, sombre and loathsome; but pride is a demon transformed into an angel of light. And pride is as surely to be reckoned with as liquor. Pride is as frequently, as definitely, and as strongly denounced in God's Book as possibly any other evil which it points out. It surely causes people to act very disgusting. Drunkenness never squandered more money than pride has squandered. In the sight of God it has never made people more disgraceful than pride has. It has destroyed the humility and spirituality of religious movements. It has kept more people out of Heaven than drunkenness; far more have been proud than have been drunk. The Bible says that God knows the proud afar off (Psalms 18:8); and He hates a proud look (Prov. 6:16-17).

Pride is as silly as a monkey; as cunning as a fox; as deceptive as tuberculosis; as extravagant as a cyclone, and as cruel as a savage. It is one of the chief elements in race suicide; it has caused suffering to the body—been injurious to the organs of the body, therefore violating the laws of health, it has possibly filled premature graves.

—Sel. (Edited, and revised.)

A one time brother said to this effect: "A wolf might wear a sheep's clothing, but each time he put his foot down he would make a wolf's track!"

THANKING YOU.

To each of you who responded to our "Appeal" in last issue by sending us your name, or who have spoken to us personally, requesting that we continue to send you the little paper, we thank you very kindly, and may the dear Lord bless you for the same. And our hope is, that you never have cause to regret this, your action in the matter; but that the little paper, though insignificant as it is, will ever be a messenger of the old-time Gospel in its purity, and in its power.

The respond to our appeal has really went beyond our expectations. Names are yet coming in.

Pray for us beloved, as per Paul's request for prayer to the Ephesian brethren, "that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel;" and that "I may speak boldly, as I ought to speak." (Eph. 6:19&20.)

So may the Lord bless each of those who have requested the continuation of the little paper.

The Editor.


HEBREWS 9:28.

CLEAN THE WALLS.

"... but thou shalt call thy walls Salvation, and thy gates Praise." (Isaiah 60:18.)

While the above text is referring to a promise of salvation to Israel as a whole, yet from it we get a thought on this wise: There are many Christian homes today where the literal walls of such homes do not present much of an appearance of Salvation, when we view the ungodly works of "art" in the form of immodest pictures often portrayed there—pictures of scantily attired young women, and sometimes practically (if not entirely) in the nude; or possibly garbed in man's attire. If the mother or daughter of the home would not disgrace their feminine purity by either robing, or disrobing themselves, as the case might be, in such a manner, why display such ungodliness in the form of pictures for visitors to look upon?

We read an incident of a parent who was going on a tour of inspection of the rooms of the home of a recently married child. His comment was about thus: "Well, you couldn't tell whether you belonged to the Lord, or to the Devil." He had failed to see any scriptural mottoes on the wall! While scriptural mottoes are not to be taken as an evidence that those living within the walls are Christians; but one thing for sure, walls adorned with little portions of God's precious Word, or even bare of any adorning at all, would come nearer to being a witness for the Lord than would some of the calendars, and works of "art," seen on the walls of some homes where the Saviour is supposed to be the head of that house.

"Take us the foxes, the little foxes, that spoil the vines: ..." (Songs of Solomon 2:15.)

"And an highway shall be there, and a way, and it shall be called The way of holiness; ..." -Isa. 35:8.
MAUD, OKLA.,

April 22, 1933.

Dear Bro. and Sr. Bond;

Greetings in the name of the Son of God:

I feel like sending in a testimony for the little paper.

I am praising God for His great love He has for His children, and His tender mercies He shows to us.

I am glad I settled the old account over 14 years ago, and He sanctified, and baptized me with the sweet Holy Ghost; and by His goodness, and mercies, the blessings still hold good. Amen.

This morning I am still marching on toward that City, determined by His help to run with patience the race that is set before me, thank God.

Sometimes I get home-sick for Heaven. This world is so full of sin. Most every way you look, you can see sin, or the fruits of sin. Oh, I want to live uprightly before Him, and keep myself unspotted from this world, that I will have a right to that tree of life, praise the Lord.

Sometimes I get discouraged, husband and children all out in sin; and it seems the cares of life almost crush me down. But I have been praying lots of late, and it seems that God has just lifted me up, and surely this morning I feel like travelling on. Though I must go alone, I know Heaven will be Heaven just the same. And if I should let my loved ones hinder me, or cause me to turn back into sin, on that great Judgment Day I would be found without an excuse. Oh, dear souls, you that have families that are all out in sin—don’t give up; look to the Lamb of God—hold to His unchanging hand; and when we think we can’t go any farther, He is so near, and so glad to help us, if we will just forget our troubles long enough to look up and see His tender smile. Oh, how good He is—how true are His promises! Let us bear with them with patience. I am afraid we are not patient enough. And we must have patience to please God; and that is my desire, to live a life that is pleasing in His sight.

Dear saints, pray for my dear ones. I do want to see them saved; poor, pitiful, lost souls—don’t seem to realize where they are going. I want to live in my home that they will know there is a reality in salvation; and not do or say anything that will be a hinderance to them, so that my good will not be evil spoken of.

I don’t have the privilege some of you have; no where to go to church, and no Christian neighbours to talk and pray with. The little paper is about all the help I get. And truly, I enjoy it. So pray for me,

An unworthy sister in the Lord,
Celia Hart,
Route 2. Maud, Okla.

LAMAR, ARK.

May 2, 1933.

Dear Bro. and Sister Bond;

Greetings in the name of the dear Lord Jesus:

Still glad to report victory over sin. Still saved, and sanctified, and filled with the Holy Ghost, praise the Lord. Still trusting the Lord for both soul and body. Praise Him to whom all praise belongs. Not tired of the way, for it is the only way that leads to life; it is the only way that is going to stand when the world’s on fire.

Will say, Thanks, to all the saints holding on to the Lord for me until I got my healing. Praise the Lord. I can walk—yes, run, praise the Lord! And I am in services for Him from one to three times a week; and I give Him all the praise.

I am living now in a settlement where they don’t believe very much. We started prayer meeting about six weeks ago, and about 30 requested prayer last Thursday night. I only give them the Word, and God said that it would not return to Him void. (Isa. 55:11.) So praise the Lord, I believe some will get saved before long. I am in services at other places. Have been given three pulpits in which I am giving the Word.

I want the prayers of all the saints that I will stand true to God, though it takes my life. One of our boys shot himself under the chin, and the bullet came out the nose, almost between his eyes, and the Lord healed him. Some of the people talked of sending a doctor, but he didn’t come. We are standing on His word, looking for Him to come and take away His bride, and we want to be ready when He comes. And if we fail in, or on anything, then we would be as the true proverb, “The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.” (2 Pet. 2:22.) We find many people that can trust the Lord for their body until they get sick or afflicted, then they call for a doctor. Beloved, without faith it is impossible to please God. And if we don’t please Him, we are liable to fail to go through, for Jesus says, “And why call ye me, Lord, Lord, and do not the things which I say?” (Luke 6:46.) So I will close, asking the prayers of all the saints, that we fail not.

Your Bro. and Sr. in Christ,
T. M. Mays and family.
Lamar, Arkansas.

(Bro. Mays formerly lived near Bixby, Okla., and suffered quite a while with a badly afflicted knee. —Ed.)

He giveth power to the faint; and to them that have no might he increaseth strength. —Isaiah 40:29.
"REMEMBER LOT'S WIFE." (From The Iowa Latter Rain.)

"But his wife looked back from behind him, and she became a pillar of salt." (Gen. 19:26.)

The incident of which our text speaks took place at the time when because of their wickedness, Sodom and Gomorrah were destroyed. It always has been God's plan that His people be separated from the world and the world from them. In this incident Mrs. Lot came out of Sodom with the rest, but her heart was still set on the wicked city and its associations and she had not gone far before her desire caused her to do that which God had forbidden—she looked back. The result was that she immediately became a pillar of salt.

When Jesus was on earth He warned the people in these words, "Remember Lot's wife." (Luke 17:32.) Upon another occasion when Jesus called for followers, one said he would follow Jesus, but wanted first to return to his home and bid his kinsfolk farewell; Jesus said, "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." (Luke 9:62.)

Those who profess to know the Lord should heed warnings like these. The coming of our Lord will soon be a reality, and it behooves His people to separate from this world, ever seeking first the kingdom of God, lest when the saints are caught up to meet the Lord at His coming, the wish to take a last look at the things we have loved should cause us to be left behind.

True, we are in the world, and must mingle with men and women of the world, but we must not be partakers of their sins and worldly pleasures. Our only excuse for being in the world is that we should be lights in the world and seek the lost and to finish our work. When this has been accomplished we are ready to be transferred. We are saved for service, and to Christ we owe our all.

Many are so taken up with this old world, that when Jesus comes they will not be ready to leave. That is sad for them, and the admonition is given: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." (1 John 2:15.) Remember Lot's wife.

—Good Tidings.

Though In The World, Yet Not Of The World.

Beloved, when God saves a person, He takes them out of the world; then when He sanctifies them, He takes the world out of them!

Then its no wonder that Satan hates the doctrine of sanctification. So then, while yet in the world according to our existence, we are not OF the world, according to our desires and manner of living—if we have the blessing. Don't confuse John 17:15 with our assertion above. In 17:15, the Saviour's remark in His prayer for God to sanctify His disciples, wherein He said, "I pray not that thou shouldest take them out of the world," in this He is referring to their state of existence; but further explains His request with, "but that thou shouldest keep them from the evil." Then He follows with, (v. 16.) "They are not of the world, even as I am not of the world." And now (v. 17.) He speaks out plainly, in sum and substance, just what He wants God to do for His disciples—"Sanctify them through thy truth: thy word is truth."

Then does our doctrine correspond with that of the Saviour's, and with that of Paul's, whom we find preaching sanctification to the church—saved people only? Give it a thought, beloved.

GROSS IMMODesty.

While driving past the campus of a quite well-known educational institute in a neighboring state a few days ago as we were on our return home from a trip in the Gospel work, we noticed two young women playing tennis on the campus court, and they were clothed (or "unclothed") would almost be the proper term) in those ungodly, and very modest and indecent "shorts" uniforms, that is, their lower limbs naked almost to the hips; and what little clothing there was, was of a flashy, oriental color. First, it is absolutely unnecessary for any one to thus almost disrobe in order to have enough body freedom to play their games. Next, our opinion is, that it is not altogether for the sake of body freedom that athletes resort to such scanty attire—especially the female; but that there is something else to be considered in the case. And it is undoubtedly one of Satan's good excuses and tricks to break down modesty in the lives of precious boys and girls, which when that is accomplished, he has a better inroad to the destruction of virtue, which in these days possibly gives him a firmer grip on their souls.

And saddest of all, such ungodliness is today being endorsed by thousands professing Christianity! saying, "It's no harm: they don't mean to be doing anything wrong." To such, let us say: Has temptation ceased among humanity? For Shame! Such argument as "No Harm," is rotten, indeed! Amen. Such conduct would not have been tolerated in our school system a few years ago—it would have been branded as vulgar, and against the laws of decency. Has the law of modesty been repealed; or, is the conscience of people who are endorsing such present day conduct becoming seared? Judge ye.