HOW DO THESE SOUND?

Below we are giving you some clippings gathered from the press, which ought to be sufficient evidence showing the trend of modern theology.

The following is an excerpt from a sermon of recent date by the pastor of a certain church in a city in eastern Oklahoma:

"Without a doubt there have been thousands who have professed faith in Christ through fear of punishment hereafter. Even today I run across people who imagine that the sole purpose of religion is that it determines whether you are going to spend an eternity in heaven or in hell.

"Most of us have escaped from that medieval conception. We don't believe in the kind of hell in which our fathers believed. I for one would not care to bring back some of those grim old beliefs that we have outgrown. Many of them are unworthy of the true Christian conception of God; and it is a blessed fact that we are seeing as we never saw before that larger and lovelier meaning of God that Christ revealed in His words and in His life.

"The trouble today is this that so many have gone to the other extreme and have gotten hold of the foolish notion that there is no penalty at all. There are people today who shrug their shoulders when we try to remind them that there is a moral law constantly operative in the lives of men. They imagine they can do pretty largely what they please and get away with it.

"Why should they trouble themselves about religion? Why should they pay any attention to the appeal of the Christ? Why should they aspire after a higher and perhaps more difficult way of life? If the Almighty could frighten them with the fires of hell, they might stop and look and listen. But the Father of our Lord and Saviour Jesus Christ never does that. If we will not receive His messengers, if we will not listen to the voice of truth, if we will not give the Christ the hospitality of our hearts, there is nothing more that can be done. The Pilgrim Christ will simply move on, and leave us in the old rut of narrow and meaningless living.

"There is a hell in the midst of us if we would only realize it; a hell not so much of fire as of failure; a hell whose characteristic is not so much the things it contains as the things it lacks; a hell of ultimate emptiness and disillusionment and self-contempt."

The above excerpt is from a sermon, the theme of which was, "The Pilgrim Christ;" and while this pastor's thought in part seems to have been to disprove that God ever frightens people with threats of eternal punishment in order to move them to accept Christ, yet if the above "theology" doesn't tend to do away with the Bible doctrine of eternal punishment for the wicked in that lake of fire, (Rev. 20:14-15) it closely resembles such attempt. Any way, how in contrast is this man's preaching to the doctrine of our Saviour according to Matthew 5:22, "but whosoever shall say, Thou fool, shall be in danger of hell fire." (Referring to a Christian thus addressing a brother in the Lord in such manner.)

And again, in verses 29 and 30, the Saviour is warning the disciples of the danger of being cast into hell:

"Then in Luke 13:3, we read the warning the Saviour is speaking unto sinners: "I tell you, Nay: but except ye repent, ye shall all likewise perish." And in Rev. 20:14-15, it clearly sets forth the final doom of the sinner - "cast into the lake of fire."

Doing away with the doctrine of eternal punishment for the wicked seems to be a general thing in the popular churches of today; at least you seldom, if ever, hear it preached from their pulpits. Now beloved, the Bible tells us in Romans 10:17, "So then faith cometh by hearing, and hearing by the word of God." Now any class of preachers who do not believe in an everlasting, burning hell, as a place of torment for the wicked, but who do believe in Heaven for the Christian, will possibly tell you that by faith they believe in that place called Heaven, basing the authority for their faith upon the word of God. Now beloved, there is no

(Continued on page 2.)
more authority in the Bible for the existence of the one place than there is the other—the same Bible that declares there is a heaven to gain, also declares there is a hell to shun. In Proverbs 15:24, we read: “The way of life is above to the wise, that he may depart from hell beneath.” And in Psalms 9:17, we find this warning: “The wicked shall be turned into hell, and all the nations that forget God.”

Beloved, if you do not happen to know your pastor’s opinion on the subject, just ask your pastor some day for his or her opinion on the question of eternal punishment for the wicked. There may be a little surprise in store for you. Some preachers may “modernize” their theology on the doctrine of eternal punishment, but when you open the precious old Book you will find that it still portrays a vivid picture of a place called hell, described as burning with fire and brimstone, (Rev. 14:10; 19:20) and solemn warnings throughout the Book lest people fail God and go to that place of torment. Their modern “theology” reminds us of the story told about the lightning bugs who met in a convention with the purpose in view of organizing themselves to oustshine the sun. The place of their gathering was supposed to be down in the old sumach thicket, where they held forth all night, but just a while after the break of day the old sun arose, shinning as usual, so their convention broke up, them disbanding, and going home!

Below is another excerpt from a pastor’s opinion along the line of church unity. Incidentally, this pastor is of the same denomination, commonly speaking, and in a neighbouring city to the one above. Bear in mind they are both pastors of city churches, and according to their belief, are most usually considered very fashionable people. And our remarks in connection with a brief exposition of some of the published views of these pastors, are made with all due respect to both them and their followers.

Quoting from the paper:
“The — — pastor numbers himself among those ministers who believe in church unity to the extent of having one Protestant church. He has no sympathy with denominationalism, and even less toleration for the few who think they have a monopoly on God Almighty and religion. Severe in his denunciation of such an idea, he asserts that ‘this denominationalism is all — — , for the Baptists or Christians, or any other denomination, to claim a corner on religion makes me sick. I believe in one Protestant church. Why, I could even give in to the Catholics a little, if they would in a degree give in to me. The sentiment of the lay men runs in this direction today. I was sitting at a table last week at the Kiwanis club with a Jew, a Catholic and four or five Protestants. Fundamentally there was no difference among us, and I remind you that every man at that table was active in his particular church. Now if the followers of the three great faiths would abide by the decisions of that group, there would be no divisions among us in the Church Universal. Nevertheless, church unity will not come in this generation, and I doubt if it will come in the next, for one reason and one reason only: We don’t have enough religion. We are too selfish, and we misinterpret prejudice for loyalty to the church.”

Possibly it would not be worth while to offer much comment on the above remarks of this pastor. Surely some one can sense in them the prevalence of that spirit of compromise which will possibly some day effect that union of so-called Christianity which is being voiced so much these days in different Protestant pulpits. But when this big merger comes, beloved, you can imagine for yourselves the position that will be held in that body by Catholicism. The pope of the Catholic church has already declared their stand in the matter of church unity with the Protestant churches in a statement he made a few years ago when a movement was made in that direction by certain of the Protestant groups, wherein he said to this effect: “They went out from us, now let them return.” Will some return? If not, why are they beginning to “rub elbows,” so-to-speak, with Catholicism? The pope also gave to understand that he “saw safety in the one church alone.”

If, as this pastor says, when he, the other Protestants, (ministers, possibly) a Jew, and a Catholic, were all present at the club meeting, that fundamentally there was no difference among them, one might wonder how the Catholic and the Protestants made it with the Jew concerning the divinity of Jesus; and also how the Protestant and the Jew made it with the Catholic over the supremacy of the pope; and how the Protestants and the Catholic made it with the Jew over the law? If we know anything about what “fundamentally” means, it is hard for us to see how that representatives of these three faiths could meet together with

(Continued on page 3.)
HOW DO THESE SOUND?
(Continued from page 2.)

no differences between them, unless somebody either denied, or else kept mighty quiet about his doctrine! We have heard the story about the young man who claimed to get saved, and who later on went away from home to work. His mother was uneasy about him for fear those with whom he was working would tease him about being a Christian, and cause him to backslide. So when he returned home she asked him how he made it. He replied, "Just fine. I never even let them know I was a Christian!"

Beloved, it's beyond doubt that a great spirit of compromise is breaking forth in the ranks of Protestantism. Churches are tolerating activities among their members, and suffering doctrines from their pulpits, which a few years ago they would not have allowed at all. It is plainly evident that it is the people so many preachers of today are trying to please. Popularity is replacing the fear of, and obedience toward God, in the lives of multitudes of them. And that spirit of compromise is surely getting in it's work in the hands of the holiness people of the Apostolic faith movement. It seems in places any more that if the preacher can't have a big shout in his meeting, or if he preaches a bit too straight on some lines, that he is not the "popular" preacher for them: and the preaching that one time brought a real shout into the camp, now causes some to take the "tuck head." For Shame! A brother wrote us some months ago, (a man whom we had never met) and said to this effect: that if time went on for a few years, that an old-time Apostolic faith person would be as hard to find then as an old-time Methodist or Baptist is hard to find now. Do you think he is far wrong?

And not only is there just that spirit of compromise at work today, but a spirit of infidelity as well, since that the word "infidel" in it's real sense, means one who does not believe in the inspiration of the holy scriptures, which is proven by the fact of many today —both in the pulpit and among the lay members—who will not accept the word of God as it reads. And the most dangerous infidel of all, is the educated, influential one who is in the pulpit!

Next, we have a bit of teaching appearing in a regular Sunday School lesson by a certain well-known Bible institute, which feature appears weekly in the press, and is worthy of note in that it is so grossly in error:

"5. Universal evangelism (v. 10). The gospel of the kingdom, according to Matthew 24:14, shall be preached in all the world for a witness. This is not the gospel of the grace of God which is now being preached, but a new evangelism which shall be proclaimed by elect Israelites immediately preceding the coming of Christ to establish his kingdom. (See Romans 11:13-15; Rev. 7:4-10)"

This is from their exposition of the Improved Uniform International Sunday School lesson for May 28, found in Mark 13:1-14:9.

Now, beloved, if the gospel that Jesus preached, and which He is referring to in Matthew 24:14, as per the statement in the above excerpt, wherein the Saviour says, "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," (note that the Saviour says, "THIS gospel, or making it specific that He is referring to the gospel He was THEN preaching—truly THE gospel OF grace)—if this is not the gospel to be preached all along, and immediately proceeding His coming, then just where and what IS that gospel that is to be preached by "elect Israelites" just before the coming of our Saviour to establish His kingdom? IF such gospel is not now a matter of record in the Bible, how are we going to harmonize such teaching with Revelation 22:18, wherein we are forewarned, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book," since any gospel other than the present gospel of grace is not mentioned in the Bible for the period of time between the beginning of Christ's ministry, and His second coming?

As time rolls on, and we draw nearer and nearer the end, the old-time gospel in its purity is fast becoming unpopular, being considered "out of date" for the present generation. But in spite of "modernism," and pulpit infidels, we want to say, beloved, that it is only a matter of time until some of the present-day intellectuals will awake to the fact that the gospel of the first century of the Christian era is also the gospel of the present twentieth century; and also that punishment for sins extends beyond this life—that such punishment is more than merely suffering the reverses in this life caused by disregard for moral laws. Beyond doubt, the most dangerous thing for the people of this generation, is "modern theology," which appears like infidelity in disguise!

"The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?" (Jeremiah 5:31.)

For they prophesy falsely unto you in my name: I have not sent them, saith the Lord. —Jer. 29:9.
Speaking Plainly—

"His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb."—John 16:29.

We read (2 Sam. 12:7) of where Nathan one time spake very plainly, unto David, saying, "Thou art the man," upon an occasion wherein David in his day had missed the line, and had did wrong in the sight of God. And we feel that a few more "Nathans" would be fine in this day—that being plenty of those who are missing the line!

Here's one example:
The Bible says in 1 Thess. 5:19, "Quench not the Spirit." We believe that, and we want the people to obey God; but we've seen A spirit (not THE Spirit, mind you!) manifested in meeting that we wish the possessor of such would quench it!

We firmly believe in saints of God rejoicing in any manner, in which the Lord is blessing; and in them endorsing the testimonies and the preaching with all the heart-felt "Amen" which God shall give them; but we DO NOT believe in somebody just going on with a most continual string of "Amen," "Hallelujahs," "That's right, brother," and so on, until they practically drown out the voice of the speaker. The Bible teaches us in 1 Cor. 14:29-32, that we should speak one at a time, and if any thing be revealed to one that sitteth by, let the first speaker hold his peace.

Now we don't mean to try to un-Christianize any one for carelessness along these lines, for there are no doubt some good people in the movement whose zeal for God is greater than their knowledge; but by their actions sometimes they are more liable to drive some people away from the faith than they are to be convincing to them. Remember that the Bible says, "Let not then your good be evil spoken of." (Romans 14:16)

Understand beloved, we are only speaking in respect of any who get out of the Spirit in their manner of sanctioning, or endorsing, the speaker's testimony or preaching; and in no manner do we mean to cast any reflection upon, nor refer to, the legitimate acknowledgments of any saint of God toward a testimony or message, but you ought to know beloved, God would not appoint the speaker with a message, and at the same time appoint some one sitting by with such powerful acknowledgments of the same as to drown out the speaker's voice. In cases like this, somebody is out of THE Spirit, and decidedly into A spirit—but not of God!

People who are thus given, to the mistake of, letting their zeal run away with themselves, sometimes may literally expose the fact that God is not the author of their continual "Amen," etc., and that such is a kind of a mechanical, or unconscious action on their part, when they get into such a "weaving way" (if you will excuse the expression) with their endorsements that they unintentionally shout "Amen" to something they do not endorse. (The preacher was one time preaching against the use of tobacco; it was sounding good to the brother who was quite freely in his endorsements. The preacher asked those professing holiness who used tobacco to say, "Amen." The brother quickly shouted out, "AMEN!" but soon saw his mistake and corrected himself, which (Continued on opposite page.)
only proved that his zeal and enthusiasm was simply of self, and NOT of God. It may have been the preacher had asked ALL who used tobacco to say "Amen," in stead of asking the saints only. At any rate, the brother in question exposed himself, showing his zeal was not of the Spirit.

Now beloved, let no one suffer any unreasoning, thinking that Bro. Bond is becoming formal, and fighting the power, for we are not doing so. We yet believe in the old-time power of God. We love to see saints of God leap and shout for joy as God is blessing their soul; and as David of old, "Let them praise his name in the dance," and let them speak in tongues as the Spirit gives utterance. (Acts 2:4; 10:46; 19:6; 1 Cor. 14:2, 15, 18, 19, 21, 22, 28, and 39.) We are not afraid of ANY act of THE Spirit of God in services, beloved; but we are afraid of the manifestations of SOME spirits that get in to services sometimes, especially when some unbelievers are present. We hate to see reproach brought upon God's precious cause. Can you blame us?

A person was getting off something in the flesh in a service one time, and the preacher (this faith) simply said to him, "Brother, you would be more convincing if you would just sit still." (or words to that effect) Of course, we should be very careful about publically rebuking any one; but it does look as if people professing salvation, if they really have the blessing, would be careful along this line as well as in other things; and if they can understand some of the deeper teachings of the Word, why can't they see something along this line? Unrestrained zeal on the part of some one has placed us in position wherein we could not freely invite certain to attend service on account of the fear of embarrassment that would follow. So far as the manifestations of the real-power of God is concerned, as we implied above, you need never be afraid of that, beloved; and if people can't stand genuine rejoicing in the lives of true saints of God here below, we have nothing further to offer them. But when it comes to the mannerisms of the natural man—our conduct when not in the Spirit—then let's not forget that the Bible says in Colossians 4:5, "Walk in wisdom toward them that are without, redeeming the time." This is referring to our conduct before the world—or sinners.

Some may not fully understand our thought in these few remarks, them possibly never having came into contact with anything of this order, while there are others who will understand. In the case of David and Nathan mentioned in beginning of this article, David undoubtedly understood! And the time may possibly come when you may have to just take some by the arm, as it were, saying, "You're the man," since so many who are guilty along different lines so indifferently are receiving the messages God is sending their way, if they would ever move out in obedience.

The way of true holiness has surely suffered much at the hands of the careless, ever-zealous, and unthoughtful of some having the blessings, as well as by the acts of the purely unscrupulous who are merely professors, and not possessors. Possibly because the way in general has to suffer so many persecutions, and bear so many indignities heaped upon it in comparison to the easy-going manner of "modern" professors. Christ-tianity, can be explained in a measure by the following story told of Talmage (an allegory of course) concerning his going to a certain city one time for a preaching engagement. The story goes that as he was passing through the suburbs, entering the city, that from his train window he saw an old, tumbled down shack with a whole host of little imps just tearing things around, so-to-speak, about the shack. On entering the city, and going to the fine church building where he was to fill his engagement, he entered, and going upon the rostrum, he looked back over the array of seats, and standing upon the top of one of the very back seats was one little imp, about four inches tall. He went back and questioned it, asking why it was that he had seen a whole host of them about the old tumbled down building as he was entering the city, and here it was all alone, to which the little imp replied, "Well, there's an old wash woman living out there who has real salvation, so it takes a host of us to look after things there, but I can handle the situation here by myself!"

Now beloved, we hope that if any guilty shall read this, we wish to say as Nathan of old, "Thou art the man." And our hope is, they shall receive such in a way as to be a blessing to themselves, and a great profit to God's cause.

So dear ones, if such condition as mentioned here does not exist in your church or mission, you have cause to be thankful; but do not think that it isn't in evidence some where in somebody's life. And let us hope these few remarks will not be in vain. Uncalled for disturbance is wrong, no matter in which end of the house it occurs!

Amen.

Ponder the path of thy feet, and let all thy ways be established. —Proverbs 4:26.
MISSION AT SAPULPA.

Sapulpa, Okla.,

June 15, 1933.

Dear Bro. and Sr. Bond:

Will you write in regards to our little Mission.

The free saints at Sapulpa have started a little place of worship, and we really need help. Would you be glad, if the Lord's will, for any free, straight man of God to come and help us out.

Bro. Shell Toliver, 611 South Water St., Sapulpa, Okla.

AT SAND SPRINGS, OKLA.

A work is being started at Sand Springs, near Tulsa. Bro. Buckles, of Drumright, Okla., conducted a tent meeting there some weeks ago, and at the close of the meeting saints there bought the tent and are now having services on Thursday, Saturday, and Sunday nights, with S. S. in the forenoon on Sunday. Tent is now located in southwest part of city.


WANTED:

We would like to have about a half dozen copies of last issue of the little paper (April & May). If you are saving each copy (as some are) we do not want you to break your number; but where some are not saving them in order, or especially where some are receiving a bundle, and have some copies of last issue on hand, (No. 21) will do us a favor to mail a copy to us. We have no extras on hand, and would be glad to get a half dozen copies, at least, please—Editor.

LEFT OUT.

We are waiting until next issue for the thought along the line mentioned in last issue on "backsiding, and falling away," as being the same thing; also finding that "the Lord IS NOT married to the backslider," and that "BACKSLIDING and BACKSLIDDEN" do not mean the same thing.

THE OKLAHOMA CITY CONFERENCE.

Having never been furnished with complete details of the Conference meeting held at Oklahoma City, the first of last April, yet the scattered reports we have heard are to the effect that they had a good meeting.

The next meeting is to be at Boyd school house, near Oakgrove, in Carrol county, Ark., about 12 miles northeast of Berryville, and to convene July 1st.

Bro. E. A. Buckles, Box 1446, Drumright, Okla., is General Chairman.

Manufactured Hallelujahs.

Sometimes you will hear the person remark to this effect: "There's a little machine down in my school that is manufacturing Hallelujahs." They refer to their praising God in that manner. We do not attempt to say that such person is not a Christian, nor that they do not feel like praising God; but we do say that with some people, their "Hallelujahs" might sound about like "manufactured" Hallelujahs, alright!

CAMP MEETING.


Lead Hill is about 22 mi. north-east of Harrison, in Boone county.

NOTICE.

This paper is published free. A red line around this signifies it is a Sample Copy to you. If you wish to continue receiving it, just let us know and we shall place you on our regular mailing list.

A Personal Word.

To the saints, and all the faithful in Christ Jesus:

Greetings to each of you, beloved, in the name of the Lord.

As we come to you with this issue of the little paper, we are glad to be able to report victory over sin, thank God. By way of experience, this date finds us saved, sanctified, (a second, definite work of grace) and the Holy Ghost, or Comforter, abiding within, with the Bible evidence of speaking in other tongues, or languages, as the Spirit gives utterance. Trusting God for our healer in sickness; and looking for Jesus to come soon.

Hope this will find each of you enjoying the wonderful goodness, and the rich spiritual blessings of our God.

We are only getting out 8 pages of the little paper this time. We are trying to get caught up in the work so that we can get it out more regularly in the future. And by reason of cutting down the size for this issue, we are leaving out a quite lengthy testimony, and possibly some other correspondence, which will appear next issue, the Lord willing.

Please remember us in prayer, beloved, as you go before the Throne. We constantly need help from Heaven. And to each of you who have remembered us with your means, and for your words of appreciation, etc., may the dear Lord bless and reward you MANY fold. The way of publishing the little paper is not strewn all along with flowers by any means; neither is it just a "breakfast spell" to get it out, as a brother (and he said others, also) one time thought it was, until he spent about a week with us upon a certain occasion.

In these few lines we also send greetings to those of our readers, possibly, who do not know the Lord. May they begin to seek God before it is too late. Mercy's door will some day be closed, and then think of those who are left outside.

Saints, keep pressing on.

In the Master's cause.

The Editor.

In all thy ways acknowledge him, and he shall direct thy paths. —Proverbs 3:6.
Tithes - Alms - Offerings.

There are three ways through which we may assist God's cause and help the poor. This is by tithes, alms, and offerings. Some good meaning people misapply their funds in the manner of giving sometimes by using that which God has ordained for certain purposes by placing them in other channels.

Tithes.

The word "tithe" means the tenth. In Leviticus 27:30, we are taught that the tithe belongs unto God. Some do not believe that we should pay tithes today, claiming that tithing was under the law. For them, let us say that the paying of tithes was instituted long before the law was ever given. In Genesis 28:22, we read Jacob's vow along this line: "And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee." Then during the law specific mention was made of the paying of tithes, which was for the support of the priesthood, the ministry of today. (Lev. 27:30; Nehemiah 10:37-38) The Levites (priests) had no inheritance given them among the rest of Israel in the land of Cannan, but they were to have the tithe of the land for their living. (Deut. 18:1-5, with Nehemiah 10:37-38.) Then after the law we hear the Saviour saying that tithes ought to have been paid; (Matthew 23:23.) and also in Luke 20:25, He answers the people, telling them to render "unto God the things which be God's." Then if the tithe belongs unto God, as mentioned in Lev. 27:30, it means that we had better be rendering our tithes unto God, for if they belonged unto God, they begin to figure out the cost of production against the Lord's tenth! Other's will possibly not pay tithes, saying that they are in debt, and therefore that which they raise or earn is not their's until they get their fellow man paid. In this event, some might be immune for most of their natural life from paying tithes, due possibly to some kind of extravagance, poor business management, or possibly from lack of tithing that which they earned or produced while they were trying to pay their debts, if they would acknowledge that God was blessing with that which they were earning, or producing, since the words of our predecessor in the paying of tithes was, "and of ALL that thou shalt give me I will surely give the tenth unto thee!" Will they rob God to pay their earthly debts? We believe that people should strive to pay their earthly debts, alright; but we further believe these same people should also pay unto the Lord which rightfully belongs to Him as they go along. Don't forget, beloved, that the word "all" means ALL, whether in Genesis 28:22, wherein it is referring to tithes, or in 1 John 1:7, wherein it is referring to the Blood of our Saviour as cleansing us from ALL sin. Remember the words of our Saviour in Luke 20:25, "Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's."

In Malachi 3:10, we see that tithes means "meat," or substance for living, in the house of God. They that ministered about holy things in that day lived of the things of the temple; and they

(Continued on page 8.)
TITHES-ALMS-OFFERINGS.

(Continued from page 7.)

which waited at the altar were par­
takers with the altar. (1 Cor. 9:13)
Then in verse 14, just following
the description of how those who
ministered in the temple did live,
we read the following description
of how those who preach the
gospel today should live: "Even
so (or as in the days of the temple)
the Lord ordained that they
which preach the gospel should
live of the gospel." But in some
instances today it is most like it
was in those days, for we read
(Nehemiah 13:10-14) how that in
days there came a time when the
Levites and the singers had to
leave the work of God and flee
to their fields for sustenance on ac
count of the portion which belonged
unto them was not given to them.
Today there are those in the
ministry who at times keenly feel the
effects of this same thing—the
portion which rightfully belongs
to them (the tithe) being with­
held from them by reason of peo­
ple not paying their tithes. And
the example under the law is, that
the preacher pay tithes of the tithe
that he receives. (Nehemiah 10:38)

ALMS.

Alms are those things such as
money, food, or clothing, given to
relieve the poor. To be exact, in
the language of Webster—
"Any thing given gratuitously
to relieve the poor, as money,
food, or clothing; charity.
"Cornelius gave much ALMS
to the people. Acts 10:2"

OFFERINGS.

"That which is offered, espe­
cially in divine service; that which
is presented as an expiation or atone­
ment for sin; a sacrifice; an obla­
tion." (Webster)

In the matter of the Lord's
work, an offering is that which
we give of our own means, differ­
ing therefore from tithes, in that
tithes are never a part of our own
personal means—they belong unto
God.

Offerings are also lawfully used
in the same channel as tithes in re­
gard to the support of the ministry.
It is through the medium of our
offerings that we have opportunity
to make a sacrifice for the Lord.
The paying of tithes is not a sacri­
cifice in the sense that the giving of
an offering is—if the giver gives
in the form of a sacrifice, that is, as
the old saying goes, "Give until it
hurts;" or in other words, deprive
yourself in order to give, since
tithing merely means to pay unto
the Lord that which is lawfully
His.

Our offerings may consist of
any thing which we feel like giving
in the way of money, provisions,
etc. (Wave offerings, etc., as ex­
amples under the law. Lev. 7:31,
etc.)

Now in the matter of buying,
furnishing, or repairing church
property, or equipment for revival
meetings, and so on, tithes should
not be used for such, the Bible
example for the use of tithing being
solely for the support of the
ministry. A Bible example for
obtaining funds for repairing church
property (which example will also
cover things mentioned above) is found in 2 Chronicles 24:
8:14, which was in the form of a
collection (offering).

Our thought in this article is
not so much for the purpose of
trying to establish a doctrinal
foundation for the paying of tithes,
giving of alms, and offerings, as
it is to bring to your understand­
ing the rightful way to distribute
such. Take the subjects for your­
self, and study them carefully, and

you will find that—

tithes are solely for the support
of the ministry—NOT to be used
as alms, nor for building, repair­
ing, equipping, or maintaining
church property:

Alms are for the poor—tithes
are not to be used for this purpose;

Offerings are for any part of
the Gospel work—providing or
equipping places for services and
worship, or helping support the
ministry.

People deviating from the above
Bible rules are missing the line in
doing so. Amen.

POSSIBLY NEEDED.

We have heard the story of the
young minister who was called to
pastor a church, and it was
said that each time he preached it
was on "Repentance." This final­
ly "got on the nerves" of his con­
gregation, and a committee was
appointed to "wait" upon the
young pastor, asking him why he
preached on repentance each time,
to which he replied, "Well, maybe
when you folk repent, the Lord
will give me something else to
preach."

Possibly the message of re­
pentance would not be far wrong in
about five out of every seven
churches today, such being the
ratio of guilty churches of the
seven churches of Asia, according
to the messages sent to them as
recorded in Revelation, the 2nd.
and 3rd. chapter. Read the mes­
ges beloved; doubtless you will
find portrayed there a picture of
both yourself, and your church—
guilty, or with the two who were
clear. Then note admonition to each
of those churches, which is also an
admonition for today:

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

The Lord preserveth all them that love him: but all the wicked will be destroy. —Psalms 145:20.