Passing through a near-by city, we have noticed a magnificent church building named in honour of the apostle Paul, the inscription on the name-plate being something like this:

"St. Paul—Church"

In view of the fact people will sometimes honour the memory of the great apostle by naming their church after him, yet we might wonder just what kind of a reception they would give him if he was again upon earth, at about his second or third appearance in their pulpit, him preaching the same doctrines that he preached to the early churches—which thing he would assuredly do, were he again among the living as in the early apostolic age, for we hear him pronounce a curse upon himself, any other man, or even an angel from heaven, who would declare any other gospel than that which he had preached. (Gal. 1:8-9.)

No, beloved, we are afraid a lot of churches would prove to be "St. Paul" in name, for if they will not accept for present day gospel, the messeges as recorded in the Bible which he sent unto the early churches, how would you expect them to receive a verbal message of a like nature today? Upon a certain occasion, we read the following Biblical incident: "They have Moses and the prophets; let them hear him. . . . And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." (Luke 16:29, 31.)

Here are some reasons why that possibly most of his "name sake" churches (as well as many other churches) would turn him down:

First, he denounces pride when he exhorts women to "adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array;" (1 Tim. 2:9.) This would strike at the "go-naked," and otherwise ridiculous forms of immodest, and ungodly dressing, indulged in by thousands today who are professing Christianity; it condemns the wearing of jewelry; and the spirit of this verse also places under ban "fussy" dressing of the hair—"permanents," etc., as well as condemnation of bobbed hair, according to his letter to the Corinthians, (1 Cor. 11:1-15.) all of which if obeyed by the great host of woman church members, would possibly put a lot of beauty pariors out of business, badly effecting the sale of cosmetics—powder, rouge, lip-stick, eye-brow penciling material, finger-nail paint, etc., for which cause alone would cause Paul to become very unpopular with thousands professing to be followers of the Christ—not many banquets would be announced in his honour! And then after he got through denouncing graft and greed, preaching the providing of things honest in the sight of all men, (Romans 12:17.) denouncing in general, a lot of modern-day business practices; by the time he had told a vast multitude who

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“St. Paul” Churches
(Con’t. from front page.)

had divorced companion No. 1, and now married again, living with companion No. 2, (or maybe with No. 3 !) that they were, Biblically speaking, living in adultery (Romans 7:1-2); after he had preached against all filthiness of the flesh and spirit (2 Cor. 7:1), denouncing the use of tobacco, adulterous eyes, etc.; after he had preached against a salaried ministry (1 Cor. 9:18); after telling them that “Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and SUCH LIKE,” were all of the flesh, and that they who did such things “shall not inherit the kingdom of God” (Gal. 5:19-21), preaching all these things to them in the power of the Spirit, and living the thing before them, not just “lambasting” them from the pulpit in the manner of a “grandstand” play, and then turn around and pat them on the back, help them consume their cigars, and indulge in revelry with them, as possibly some modern day “evangelists” do—we are afraid Paul would not be much in de-

mand as an after-dinner speaker at their clubs, and social gatherings!

Then further, when he began to preach to them the doctrine of entire sanctification, and that it was an experience for believers (those who were already saved), according to his letter to the Thessalonian brethren, (1 Thess. 5:14-24) making it a separate experience from that of justification, a lot of professed followers would “take out” on him. (Wonder how some professed holiness people would act under such preaching!) Then when he began to testify unto them the genuineness of the baptism of the Holy Ghost, thanking God in their presence, that, “I speak with tongues more than ye all;” (1 Cor. 14:18) and wishing for them, “that ye ALL spake with tongues” (v. 5), and exhorting them, “and FORBID NOT to speak with tongues,” (v. 39) by about this time don’t you suppose a lot of people who hitherto had been, they thought, an admirer of Paul, would begin to cry out against him as they did when he was one time apprehended and was threatened with mob violence for doing nothing more than just preaching the Gospel in its purity, “Away with such a fellow from the earth, for it is not fit that he should live?” (Acts 22:22)

So it is.

“There may be many today who think they are doing an honour to the memory of Paul’s name by calling their church after him, but who would not stand for a moment, you might say, all the preaching that Paul did. He preached against sin and worldliness in every form. He taught that the church would have to be a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish,” (Eph. 5:25-27) before it would be ready for presentation to the Lord; and by way of spiritual experiences before meeting the Saviour, they would have to be sealed with that holy Spirit of promise (have the genuine baptism of the Holy Ghost in their lives) according to his letter to the Ephesians. (Eph. 1:13-14)

No, beloved, about the time Paul failed to endorse the minstrel show put on for the purpose, possibly, of raising funds to buy athletic uniforms for the Sunday School’s ball team; and when he preached against weiner roasts, swimming parties, social entertainments, etc., as inducements to keep the young people in the church—but to the contrary began to exhort young people to be

“LOVE NOT THE WORLD, NEITHER THE THINGS THAT ARE IN THE WORLD.
"St. Paul" Churches
(Con't. from opposite page.)

sober minded (Titus 2:4, 6), to respect their parents (Eph. 6:1-2), and that Jesus gave His life that they might be made free from sin—that there was a living reality in salvation that takes the place of the world and worldly things in the lives of the young as well as the old—we would guess that Paul would not find the welcome among them that some of the modern preachers do, who uphold the present day activities of youth, branding as "no harm," many of their social diversions that in days gone by would have been branded as beneath the moral standard of the unsaved of that day!

And regarding the divided condition of professing Christianity, as we see it is today, Paul condemns such—that of organized bodies, calling themselve, "This Church," and "That Church." Rightfully speaking, they are, collectively dis-organized, since their so-called organization places a barrier between themselves and other Christians. He tells us in 1 Cor. 3:4-6:

"For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?" 

"I have planted, Apollos watered; but God gave the increase."

This is as if we would say, "I am of John Wesley," "I am of Alexander Campbell," or, "I am of John Calvin," etc. (Methodist, Christian—so-called "Campbellite"—and Presbyterian, etc.)

There might be many "St. Paul" churches throughout the world, and other "name-sake" churches; but if Paul, or others of the early apostles was to appear on the scene in person, today, the chances are that by the time they got through delivering a few messages on sin and ungodliness, in the course of time you might possibly see a differently worded name-plate on the corner-stone of some big church buildings, for now doubt it would be with many as the Bible says of certain, "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me" (Matt. 15:8)—they might be trying to honour Paul through the naming of their church; but we are afraid they wouldn't want his doctrine! Amen.

"Tis often said: "It's the truth that hurts." So it is. But also, it's truth that makes us free—free from sin. (John 8:32.)

JAMES M. SPURLOCK

James M. Spurlock was born May 12, 1853, in Douglas county, Mo., and passed from this life on April 23, 1934, at Cleveland, Okla. Age, 89 years, 11 months, and 11 days.

On March 31, 1870, he was united in marriage to Cellie J. Estlick. To this union eleven children were born, of whom nine are yet living.

Brother Spurlock professed faith in Christ over 40 years ago, and lived a devoted Christian life until his death.

Just before passing away, he called his wife and children around his bedside, telling them of his great hope beyond this life, admonishing all to live a life to meet him in the Great Beyond—telling his wife he would be waiting at the Pearly Gates to welcome her. He said he was waiting to hear those words, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

He was loved by all who knew him. His life was a living testimony, and yielded an influence on those of his acquaintance.

Funeral services were conducted at Cleveland, Okla., by Bro. E. A. Buckles, of Drumright, Okla.; and a second service was conducted by Bro. Rogers, at Ava, Mo., where the remains were taken at Bro. Spurlock's request to be laid to rest in White's Creek cemetery, to there await the coming of the Lord.

To the bereaved ones we extend our sympathy in their great loss; yet we rejoice with them in the sweet assurance of that blessed hope left them by this dear husband and father. May God bless and comfort their hearts.

The grief-stricken widow, who's present address is now Ava, Mo., Route 2, (Mrs. James M. Spurlock) would doubtless appreciate a letter of sympathy and encouragement from the saints. —Editor.
MARGRETE GANT

Margrete Gant, daughter of Jess and Etta Gant, was born January 18, 1919; and passed from this life at the home of her parents near Drumright, Okla., on Thursday, April 26, 1934. Age, 15 years, 3 months, and 8 days.

Margrete had only been sick a few days. Before her departure, she gave her heart to God; and as she lay upon her death-bed, she sang the wonderful songs of Zion. She was one of our Sunday School girls, and we will miss her; but know she has gone to be with Jesus, where she will never know a sorrow.

We greatly sympathize with the loved ones of this precious girl. We know she cannot return to them, but they can so live that they can meet her on Heaven's golden shore. And may God help each of us to so live, that we can also meet her there, is my prayer.

Margrete leaves to mourn her early death, her father and mother; four sisters: Ella May, Imogene Betty, and Rosebud, of the home address, and Mrs. Violet Boggs, of Oklahoma City; two brothers: Lewis, and Billy, of this city; and a host of friends, and other relatives.

Funeral services were conducted by Bro. E. A. Buckles, pastor of the Apostolic Faith Mission, in the Free Will Baptist church here in Drumright, on Saturday afternoon, April 28, at 2 o'clock. Interment was in the north City cemetery.

Another jewel, our Margrete, Has left this world of woe. We miss her voice and face so sweet; But her time had come to go. She was just a tender flower, Sent to bloom along the way; But God has clipped the tender blossom, Until the final Judgment Day.

Precious daughter, how we miss you From our fireside, and our home; But some day we want to meet you, When in this world we cease to roam.

Then we'll clasp glad hands forever, On that happy, golden shore; And we'll part again, no never; But rejoice forever more! Oh, how happy then to sing, As we walk the golden strand, Praises to our glorious King— "Hold to God's Unchanging Hand;" "'Tis so Sweet to Trust in Jesus," And all the songs we loved, once more.

As we shout and sing His praises, On Eternity's bright Shore!

Mrs. May McCready.

God's blessings and comfort be upon grief-stricken and sorrowing ones in the home where He has seen fit to call in early life, this dear young daughter and sister. And may seed be sown in her Sunday School class, that will develop into fruit for Him. May God bless those of her class who shall now miss her presence among themselves. —Editor.

The personal experience of true saints of God today, is evidence of the closing of the great harvest for souls, and of the nearness of the coming of the Lord, for instead of the burden once felt for the lost, they are now praying for self more than for the unsaved.

YONKERS, OKLA., May 1, 1934.

Dear Bro. and Sr. Bond, and saints everywhere;

Greetings:

Just felt like writing my testimony this evening. I want to praise God for everything, and what He means to me.

Truly glad just now for full and free salvation. Glad for Jesus, the One who cleanses us from all sin. 1 John 3:9, says, "Whosoever is born of God doeth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."

I am still saved, sanctified, and the Holy Ghost abides. My heart's desire is to live for Jesus, and do His will regardless of what I might have to go through with. Them that live godly in Christ Jesus shall suffer persecution; although salvation is cheap at any price. So all that know God, pray for me, that I will know and do His will at all times.

My heart's desire and prayer to God for all is, that they will be found watching when Jesus comes.

Pray for me, a weak child of God.


AN INVITATION TO PREACHERS

Bro. Allen Roberson, pastor at Three Rivers, Texas, extends an invitation to any true holiness preacher of the faith to come that way. A welcome awaits them. They now have a nice new mission. Three Rivers is in south part—south, and a little east, of San Antonio.
HARRISON, ARK.,

April 28, 1934.
Dear Bro. and Sr. Bond;
Greetings in the name of Jesus: I am glad to say I am still saved and sanctified, and trying to live for the Lord. Still on the winning side with Jesus. Although if we would look at the world, it might look as if Satan and his hosts were going to be the winners. But thank God, we have the blessed assurance of a better time. Jesus was triumphant over death, hell, and the grave; and surely He will deliver us (God's people) from the hands of the enemy in the last day, if we will but stand true to our blessed Redeemer. He says in Matthew 10:22, "but he that endureth to the end shall be saved." He did not say we "might" be saved, or "guessed" we would be saved, but thank God, He said we "SHALL be saved," IF we endure to the end! Remember, there is some thing for us to do in order for us to be saved. We cannot get saved, and then sit down on the stool of do nothing, and fold our arms, and keep saved, or keep the victory. God has a work for each one, be it small or great. There is a work for both old and young. Thank God, I am glad salvation is good for the young as well as for the old. Blessed be His wonderful name!

I am glad that He one time seen fit to pick me up out of the paths of sin, and saved me from a life of sin and shame. He put a new song in my mouth, and praises unto God in my heart. He gave me a love for His people that only old-time salvation can bring. Blessed be His name.

I am truly thankful that He one time counted me worthy of being one of His little ones. Please pray that I may ever live an humble, sincere, Christian life, then at the end my past life be a living witness for Jesus, and at last say as did Paul in 2 Timothy 4:7, "I have fought a good fight, I have finished my course, I have kept the faith;" also as in the 8th. verse, that I may be worthy of the crown of righteousness, which is laid up for me: and not to me only, but unto all them also that love His appearing. Blessed be the name of the Lord.

An humble brother in the Lord,
Ottis Green,
Harrison, Ark.,
Route 4.

KERSEY, COLO.,

May 2, 1934.
Dear Bro. and Sr. Bond:
I am glad this evening for old-time salvation. Oh, how I praise God for saving me from sin, sanctifying me through the precious Blood, and later on baptizing me with the sweet Holy Ghost.

Dear ones, I mean to press on up the shining way to the Glory world, although my home is dark, and my heart is broken up, over the loss of our dear baby girl, whom the Death Angel has borne away to be with Jesus. While I know the Lord does all things well, just pray for me, that the Lord will help me in my trouble to look on the brighter side of life, for He alone knows the heart aches. And I am so glad for the comfort we find through the Holy Ghost.

Just pray for me, and my home. I mean to press on day by day, and see the end of a Christian life.

A sister in Christ Jesus,
Mrs. R. W. Lankford,
Kersey, Colo.,
Route A. Box 87.

The Right Side.

It has been said to this effect: "It isn't so much a question as to whether God is 'on our side;' are we on His side? for God is always on the right side!" Amen.

Blessed are they that keep his testimonies, and that seek him with the whole heart. – Psalms 119:2.
THE APOSTOLIC FAITH MESSERER.
(UNORGANIZED.)

O. H. BOND, Editor & Publisher.
MRS. O. H. BOND, Assistant.

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 I Cor. 1:2.

We stand for, and endorse, the threefold plan of salvation, that is, justification by faith; sanctification through the Blood (a second, definite, work of grace); and the baptism of the Holy Ghost and fire, with the Bible evidence of speaking in other tongues, as the Spirit gives utterance. Teaching for doctrine, those principles taught by the people of the Apostolic faith since the outpouring of the Spirit in the beginning of the latter rain dispensation (Topeka, Kansas, 1900; Los Angeles, Calif., 1906).

Our creed: HOLINESS.

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Address all communication to O. H. BOND, 443 CHEROKEE AVE., TAHELLEQAH, OKLAHOMA.

DOCTRINE.

(Below are some of the principal doctrines taught by the Apostolic faith.)

We preach Christ, His birth, His baptism, His works, His teachings, His crucifixion, death, burial, and resurrection, ascension, and soon to be, second coming back to earth again. We teach the personality of the threefold Godhead, and that the very same Gospel in its purity and fullness as was delivered by Paul and the other apostles to the early church, is the only Gospel for us today.


SANCTIFICATION—Sanctification is that act of God's grace which makes us holy. It is a second, definite work, wrought in the heart by the Blood of Jesus through faith. Heb. 2:11-13:12; 1 Thess. 4:3; John 17:15, 17; I John 1:7.

BAPTISM OF THE HOLY GHOST—The baptism of the Holy Ghost is the gift of power for a clean, sound, eternal life. Luke 24:19; Matthew 3:1; John 7:38-14:15, 16, 17, 26; Acts 1:5, 8.

And when we receive the experience, we also receive the same sign, or Bible evidence, and did the disciples on the day of Pentecost [Acts 2:4], at the household of Cornelius [Acts 10:46], and at Ephesus [Acts 19:8], that of speaking in other tongues or languages, as the Spirit gave utterance. Note also Mark 16:17; I Cor. 14:21, 22.

HEALING FOR THE BODY—The Bible teaches present day healing for our physical body, just as it teaches salvation for our soul. Divine healing was always foreseen in the Old Testament. [Isaiah 53:4, 5; Matthew 8:17.] Psalms 103:3; Mark 16:18; James 5:14-16.

Jesus also cast out devils, and gives His disciples power to do the same, Mark 16:17; Luke 10:19. Mark 5:25-29.

THE SECOND COMING OF JESUS—The return of Jesus will be just as literal as was His going away [Acts 1:9, 11; John 14:3.] Preparation for His return was the message He stressed to His disciples [Matthew 24:44:] , and each event was that which Paul looked forward to, and points us to. I Cor. 15:51, 52, 53. I Thess. 4:15, 16, 17, 18.

WATER BAPTISM—Water baptism by immersion [single], in the name of the Father, and of the Son, and of the Holy Ghost, being performed as the answering of a good conscience toward God, is unmistakably the form set forth in the Bible. The word “baptize,” is taken from a Greek word meaning “to dip.” 1 Peter 3:21.


WASHING THE DISCIPLES FEET—Jesus said, “If I then, your Lord and Master, have washed your feet; ye ought also to wash one another's feet. For I have given you an example, that ye should do as I have done unto you.” John 13:14, 15. Teaching us humility.

THE TRIBULATION—Jesus prophesied a great tribulation, such as was not from the beginning of the world. Matthew 24:21, 22, 28. Isaiah 26:20, 21; Daniel 12:1; Rev. 15th & 16th. chapters. (And upon authority of Matthew 24:6-8, by virtue of recently past, and now current events, the world has now entered into the “beginning of sorrows,” or “tribulation period.”)

THE MILLENNIUM—The Bible teaches a 1000 years peaceful reign with Jesus upon earth. During this time Satan will be bound. Rev. 20:1-6.


THE GREAT WHITE THRONE JUDGMENT—All nations shall be gathered before the great white throne of God for eternal judgment. Here both small and great among men will be judged according to their works. Daniel 12:2; Matthew 25:31-46; Rev. 20: 11-15.

NEW HEAVENS AND A NEW EARTH—The Bible teaches that this earth, which is polluted with sin, shall pass away, and that there shall be new heavens and a new earth, wherein dwelleth righteousness. II Peter 3:12, 13; Rev. 20:11; 21:1-3.

AN ETERNAL HEAVEN, AND AN ETERNAL HELL—The Bible teaches that hell is as eternal as heaven. Matthew 25:41-46. The wicked shall be cast into a worm that dieth not, and fire burning with brimstone forever and ever. Rev. 14:10, 11; Luke 16:24; Mark 9: 43, 44.

NO DIVORCE—The Bible teaches that marriage is binding for life. It gives no grounds for a divorce and marriage to another while the first companions lives. Jesus plainly told the Pharisees in Matthew 19:8, when they were tempting Him along the line of divorce: “Moses because of the hardness of your hearts suffered you to put away your wives; but from the beginning it was not so.” Note that the Saviour said that it was “NOT SO”—that a man should put away his wife. Remember the Scriptures always harmonize, and never contradict. Matt. 5:31, 32-19:9. Mark 10:11, 12. Luke 16:18. Romans 7:2, 3.

RESTITUTION—The Blood of Jesus will never atone for any sin that we can make right. We must have a conscience void of offense toward God and man. Restitution means restoring where you have defrauded or stolen, paying back debts, etc. Luke 19:8, 9. Ezekiel 33:15. Confessions often have to be made.

THIS LITTLE PAPER IS PUBLISHED FREE, AND TO THE GLORY OF GOD. JUST SEND US YOUR NAME AND ADDRESS, Plainly WITTEN, AND WE WILL PLACE YOU ON OUR REGULAR MAILING LIST.

Great is the Lord, and greatly to be praised; and his greatness is unsearchable. —Psalms 145:3.
PERSONALLY —

Since the last issue of the little paper, we have been in services at the following places:

Hickory Grove (s. e. of Fairland, Okla.), for two services.

Two nights in Bro. Loftan's home, east of Cassville, Mo., going to a prayer meeting the first night, and in services with young band of saints the next night at Oak Ridge school house, near there.

Nine services with the saints in White Oak community, n. e. of Harrison, Ark.; one at Dist. 99, near there; and three at Lead Hill, some 16 miles, or thereabouts, from White Oak. Bro. Atchley is pastor of the White Oak band, at which place the camp meeting is billed for this coming July 20th.

One service with the saints at Lone Star, west of Anderson, Mo., which place is much like "home" to us.

An intended trip to Andrix, Colo., for a meeting in this month (June) is called in, for the time being, at least.

Being so late again, and as it is, leaving out now some "copy" and testimonies, we are putting out two extra pages at this time.

The Lord willing, we expect to get to work on a line of Gospel tracts after getting this issue of the little paper printed. Seems we are so behind with our work. We would surely like to get "caught up," and then remain so.

Please pray for us, beloved. Seems the spiritual conflict is greater at the present than we have ever known.

Your unprofitable servant and brother in our Saviour's cause,

The Editor.

P. S.

Over 50 new names go on the mailing list since last issue.

RECONCILIATION AT MULBERRY, KANS.

Acting for the church at Mulberry, Kans., Sr. Lula Murray reports that a reconciliation has been effected (June 5th.) between those of the church and the majority of those who went out from the church sometime ago, starting another mission in Mulberry. (A few yet remaining away, trying to carry on at the new place.)

A special business meeting was held for this purpose, and the differences settled, with the majority of those who had pulled away, back at the church for worship, with the church yet remaining under the conference of the faith.

Sr. Murray states that God set His approval upon the action taken, and there now seems to be real unity existing.

Our sentence is, May God bless every honest, sincere effort, put forth in every place where division may have gotten in among saints of God, for the uniting of His people in the real bonds of peace; and may they be able to keep the unity of the Spirit in such bonds.

God bless each sincere soul in the work at Mulberry, whom no doubt, Satan seeks to devour.

THE SUNDAY SCHOOL LITERATURE

We have made no further progress as yet in regard to the question of publishing Sunday School literature, except having in mind, at least, a form of cards for the little folks, if we can obtain such having a suitable pictorial display, leaving the text space blank for our own subject matter. If God opens the way for us in this work, you will be hearing from us. Also, we have thought of lesson leaflets for the intermediate grades, and which plan might also be used in connection with the regular Bible study of the Bible classes, as well as with the regular Bible study of the intermediate, and young people's classes. We do not plan on the issuance of anything like a quarterly.

We have had quite a few replies to our request on this line of some time ago, voicing their approval. So yet, as then—if God undertakes, we stand ready and willing to take up this work.

IN SYMPATHY

To Bro. and Sr. Sullivent, and family, of near Morris, Okla., we hereby extend our sympathy in the passing away of Grandma Sullivent, aged mother of Bro. J. L. Sullivent, which occurred on April 19, 1934, at the very advanced age of 91 years and 11 months (to the day). She had made her home with Bro. and Sr. Sullivent for the past number of years.

Out of due respect to her religious belief, a student of the Watchtower Bible and Tract Society, and of Judge Rutherford's faith, funeral services were conducted in the home on April 21st., by A. Pate, and E. L. Payne, of Tulsa, Okla., brethren in that faith.

Besides Bro. Sullivent, Grandma is survived by two daughters: Mrs. Betty Logan, of Yates Center, Kans., and Mrs. Victoria Calvin, of Jacksonville, Fla.; eleven grandchildren, and five great-grandchildren.

May God bless and comfort the hearts of the sorrowing ones of those left to mourn the passing of their loved one.

Interment was in Camp Creek cemetery, near Muldrow, Okla.
REPORT FROM COWETA, OKLA

Bro. S. Crutchfield, pastor at Coweta, Okla., sends in a report under date of May 15, to the effect that God was yet blessing there. He enclosed a small offering from the saints there, which was thankfully received, for the little paper. May the dear Lord bless them; and may His blessings be upon Bro. Crutchfield, a good, straight clean, man of God, who is worthy of the pulpit if he comes your way.

We also acknowledge receipt of P. O. order for $1.52, from the Sunday School at Webb City, Okla., under date of June 9, for the little paper. May the Lord bless the dear saints, and all who are interested in His cause, at that place. We were with them in a few services this spring, and found some real saints of God there. Bro. C. S. Morgan is their pastor. Bro. Morgan has surely been faithful in his efforts for God among the saints at that place, sometimes labouring under opposition, but God has surely blessed, and a nice Mission there now, enjoying their freedom in the Lord.

REQUESTS FOR TRACTS

We sometimes receive requests to publish certain tracts. Not many of our readers realize, possibly, the amount of work we have to do in getting out the little paper. We are behind with this issue, but hope to, the Lord willing, get things in shape to get out a line of gospel tracts we have in mind. But if we don’t get out YOUR request, you won’t be offended, will you? If you were in our stead, you would the better understand. God bless you.

PREJUDICE, PRIDE, OR WHAT?

Satan has a deeper hold, possibly, on some people than you might suspect. No doubt but there are some people who would rather see their own children go through life unsaved, than see them make a start for God in a holiness meeting. Pride, or prejudice one, is possibly often the cause for this attitude. Pride, alone, is no doubt keeping some from seeking God in reality; or for the deeper experiences of sanctification, and the baptism of the Holy Ghost.

Pride, prejudice, and cold profession, are surely doing their part in helping to populate that awful place of torment!

BIBLE QUESTIONS FOR SUNDAY SCHOOL

Ans. to April-May questions:
1. 1 Chronicles 12:2.
2. 2 Samuel 14:26.

1. What secret is God withholding from Jesus?
2. How did Jesus instruct one of His disciples concerning obtaining money for taxes, upon a certain occasion?
3. Upon a certain occasion, two men secreted themselves in a well, and a covering was placed over the well, and then ground corn poured on the covering, making, of course, the deception more complete. The men were thus hidden from those who sought them. Find this.
4. According to earthly lineage, to which of Noah’s sons can we trace the genealogy of Jesus?

(Answers next issue.)

PRESS CENSORSHIP

Some time ago we noticed a report to the effect that eight-ninths of the world was under press censorship. By that is meant the different countries comprising that percentage control the press to the extent of saying what can, and what cannot, be published. We might well wonder, sometimes, just how much longer we will be permitted the freedom we now enjoy in sending forth the little paper. This is because of the spirit of dictatorship, which thing is filling the earth today. The beast, himself (Rev. 13), will only be a dictator—but the greatest the world will have ever seen. The spirit of rule by dictatorship is in the hearts of millions today. The world is fast being whipped into shape to receive that man of sin. With the major nations of the world under dictatorship, individually, it will then be an easier matter for that one individual to arise and take control. And with the freedom of the press suppressed, it is much easier to keep the people in ignorance of developments within the ranks of the ruling powers. These things are assuredly coming upon the world today—thousands unaware; and their ignorance of such is attributed to the fact that they know not God. Of these times, Daniel says: “Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.” (ch. 12; v. 10.)

NOTICE

If your testimony doesn’t appear in this issue, look for it in the next.
Editorially Speaking

DIVISION:

We are sorry that division has again entered the ranks of the movement. While the new schism does not necessarily affect the former teachings on the plan of salvation, it yet tends to bring a breach in the spirit, disrupting what would be more of a unity among some of the saints.

This new teaching concerning a rapture, or secret catching away, of certain of the Baptized saints before the advent of the mark of the beast, or the worst of the great tribulation period as prophesied in Matt. 24; Luke 21, if we get them correctly, promises deliverance to those who have attained unto the like experience of Enoch—that of pleasing God, and who was translated that he might not see death, that they will be secretly caught away from the great on-coming tribulation which is now facing the whole world; and that those of the Baptized saints who are not living just as they should, will have to go through the tribulation, and be caught up to meet the Lord at His personal appearing, when the righteous dead are resurrected (1 Thess. 4:16, 17), if they are ready for His coming. And if we further understand their teaching, it matters not how clean a life the Baptized saint of God may be living at the time of this so-called rapture, they will not be among the number secretly caught away, UNLESS they believe this teaching! which theory makes us think of that we have heard in connection with the so-called “One God” movement which denies the personality of the three-fold Godhead.

Thus in their ignorance making Jesus His own Father—that you first have to believe the doctrine, then the revelation comes! We might wonder if Enoch believed in, or was forewarned of, his translation before it came about? And if they desire to use Elijah’s experience for an example of such catching away, they had best remember that he was not secretly caught up to Heaven, for Elisha, his successor, saw him ascend. So the two experiences—that of Enoch, and of Elijah—do not harmonize in the light of a secret, silent, and possible foreknowledge, catching away: so such combination would not produce a harmonous example for such teaching.

Since the power of God began to fall some 34 years ago, wherein clean, sanctified people again began to receive the baptism of the Holy Ghost as on the day of Pentecost (the fulfillment of prophecy), various things have transpired in the ranks of the faith that has tried the patience and faith of the saints. Reproach has been brought upon the true cause by ungodliness, carelessness, over-zealousness, perverse teachings, etc., by those professing the blessings. And let us bear state that division within the ranks of holiness, discrepancy, nor ungodliness, among those professing, should not be thought of in a manner reflecting upon the sincerity of the faith, since it is a common thing to find such things existing in the ranks of any movement that once was founded upon the principles of true Christianity. Take the Methodist church for instance, which to our notion today, is the outstanding church of the old organizations, and you will find, if we be correctly informed, (and our information is from a minister of that faith) that there are nineteen (19) branches of Methodism today! And with ALL due respect to the sincere, and devoted, of the Methodist church, yet we dare say we could go among them today, and point out to you those professing Christianity, but whose lives in the light of Gospel teaching, are just as far from godliness as to be found in the ranks of holiness!

So far as division is concerned, the apostle Paul forewarned us of such in Acts 20:28-30. It has happened, many times since then, just as he said it would. In this last great world-wide revival which was begun with the outpouring of the Spirit some 34 years ago, the beginning was marked with a period of unity. Wherever you heard an Apostolic faith preacher, you always heard the same line of doctrine. If you heard one in Missouri today, another in Oklahoma tomorrow, one in Arkansas the next day, and so on, you heard the same identical doctrine from each one. But, sadly, it isn’t that way today. Divisions began to creep in. The introduction of the doctrine denying sanctification as a second, definite work of grace, commonly called the “Finished Work” doctrine, (self-styled now as “Assembly of God”); the organization in the ranks of the faith; the so-called “One God” doctrine, &c., have brought divisions in the movement. We could not tell you, possibly, anything like all the different doctrines being taught today under the shadow of the name, “Apostolic.” Some are major in importance, and some are minor. Some may be more non-essential to salvation than others. One trouble

(Continued on next page.)

The Lord is gracious, and full of compassion; slow to anger, and of great mercy. —Psalms 145:8.
GOOD FELLOWSHIP MEETING

Hailey, Mo.
June 12, 1934.

Bro. and Sr. Bond, and readers of the dear little paper;

Greetings in the Great Master’s name:

Just felt like writing a brief report in regard to the fellowship meeting here the first Sunday in this month.

Will say that the day was spent in a way that will long be remembered. While some whom we were expecting could not be here, Bros. Henegar and Roberts, of Oklahoma, as well as others from a distance, were here; and above all, God was in our midst. The day was spent with a spiritual testimony and praise service. As some of the saints in these parts had become somewhat discouraged over our trials and minor persecutions, we were uplifted to a new height through the testimony of Bro. Chas. Roberts. After hearing of the many hardships this dear brother, and others, have had to endure, it causes us to feel ashamed to even mention our little trials.

A bountiful dinner was spread after the praise service which had lasted well up into the day. The new saints of the Oak Ridge revival (conducted some time ago by Sr. Hulse, of Carrol county, Ark., and myself), were baptized that afternoon. God wonderfully blessed in this service. After Bro. Henegar so ably preached on the subject of baptism, and on, When, Why, and How, it should be carried out, one dear sister confessed how that she had never been satisfied with the ceremony used in her baptism, and was again baptized according to Matthew 28:19.

After the night service, all returned home feeling they had really been to a feast at the Lord’s table.

All are invited back for the first Sunday in next June, if Jesus tarries. We are always glad to have good, straight saints of God come this way. We have had a struggle in these parts, but feel that we are now progressing.

May God bless all. And we ask that all will pray that we, personally, might receive the Baptism, as we surely feel the need of it.

Hoping to meet with you all again, in a Meeting that shall never end, is our prayer.

A weak servant of the Master,
M. M. Loftin,
Hailey, Mo.

(Bro. Chas. Roberts, of near Fairland, Okla., referred to above, will be remembered by many of the saints as a dear brother, who, among others, suffered great persecution during the World War, finally hearing the prison doors close behind him, leaving his young wife and their first-born babe behind, to begin serving on a 90-years sentence in the detention barracks at Ft. Leavenworth, Kans., for taking a stand for God; but who, with others, upon passing out the gates again, to home, and friends, and loved ones—free, went out with commendation from the captain in charge, paying them a tribute for the sincerity and faithfulness manifested by them in their Christian belief, and actually asking them to pray for him! telling them—though far from such—that that he had been raised in a Christian home.

It surely pays to live for God in sincerity; then in the hour of need, when help is badly needed, we can, with confidence, look to God to carry us through. —Editor.)

IT MAKES A DIFFERENCE

The devil has some people tricked with this theory: "O, it doesn’t matter what you believe, just so you are sincere.” We will have to take issue with any such idea. A lot of those old Pharisees of old, were very, very, sincere in their belief, but because of their attitude toward the Saviour, they were called hypocrites! Paul was very zealous toward God in his Pharisaical religion, but while on his way to Damascus, going there to persecute God’s people, he found himself to be on the wrong road!

In 2 Thess. 2:10-12, we read of that class, who, being so far from God, and the right way, when the antichrist, that man of sin (the beast), sets up his kingdom—‘... because they received not the love of the truth, that they might be saved.

“And for this cause God shall send them strong delusion, that they should believe a lie:

“That they all might be damned who believed not the truth, but had pleasure in unrighteousness.”

So then, if these were believing, and living the RIGHT thing—the truth—in the beginning, this delusion will not be coming upon them.

Yes, beloved, it DOES make a difference sometimes WHAT you believe, regardless of how sincere you may be in your belief!

Division

(Continued from page 7.)

along these lines, the one error too often opens the way for another, and possibly a greater one.

Sometimes, if the enemy can’t get people to stop before reaching the standard, he will run them beyond. He wants God’s people off the line, if possible; and it’s rather immaterial with him whether they go too far, or stop too soon!

"Remove not the ancient landmark, which thy fathers have set.”

As righteousness tendeth to life; so he that pursueth evil pursueth it to his own death. —Prov. 11:19.
THE APOSTOLIC FAITH MESSENGER

SOMETHING REAL

The best thing about genuine salvation is the living reality in the experience. It will do for the individual what the penitentary, reform school, institutes for the cure of drug and liquor habits cannot do—can set them free from vice and crime, making moral, upright citizens of them, to say nothing of the Christian experience. It sets the captive free, cures the criminal, and reforms the immoral. There is power in the Blood of Jesus to cleanse from the vilest sin. "Though you sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." (Isaiah 1:18.)

With Jesus enthroned upon the altar of our hearts, there is no more desire for the things of the world. Sometimes the person may wonder how one can enjoy a Christian life, being "deprived" of worldly pleasures. We sometimes tell the people like this: We go to all the shows, ball games, picnics, etc., that we want to; that we drink, chew, smoke, gamble, swear, etc., all we want to—that there are no "straps" on us! But we then further explain the secret of the thing as to why we are not indulging in these things is, the WANT TO is gone, thank God! and we have found something far better—something that is pure and holy, and that gives a lasting peace and joy—a satisfaction that really satisfies; and best of all, something that carries with it the sweet assurance of a home in Glory when this life is ended; and that SOMETHING we refer to, is found in old-time salvation, thank God! The person who’s heart has been cleansed from ALL sin through the precious Blood of our now risen Saviour, has no desire for worldly things; they are seeking things Above. And because they do not endorse, nor partake of, worldly pleasures—amusements, etc., they are often censored, ridiculed, or persecuted for not doing so. Try to imagine the Saviour, or His disciples of old, seeking pleasure in worldly amusements, habits, and desires—you can hardly conceive of such, can you? Not if you know anything about the Spirit of the Lord. Then to be a follower of our Saviour in every respect, we will have to be like-minded. So hear is where some of the realities of salvation set in—freedom from such things that are of a worldly nature, through the sanctifying power in the Blood, which was shed on Calvary’s cross, that you and I might have the blessing. Paul says in Ephesians 5: 25-27—

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it unto himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." 

Beloved, are you in THE church? If so, can’t you see from this what your life is going to have to be if you expect to be in the number? Amen.

There is a reality in salvation, dear ones. It’s something the world cannot give—neither can it take away, if we will just look unto Jesus, the author and finisher of our faith. But you’ll never know its joys until you get the experience. God has a blessing for you, if you’re just willing to pay the price, which is to give up sin and the world, and take up your cross and follow Jesus. Amen. And we don’t mean by the joys of salvation, that you will be free from temptation. No, by no means. Satan is after every child of God, trying to bring about their downfall. The Bible tells us that Jesus was tempted in ALL points as we are, yet without sin. (Heb. 4:15) Temptation itself, is not sin; it’s the yielding to such that constitutes sin. And that the Saviour suffered Himself. being tempted, He is able to succour (or aid, or assist) them that are tempted. (Heb. 2:18.) Here is God’s promise to us in the hour of temptation:

“There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.” (1 Cor. 10:13)

Then again, in James 1:12, we read the reward in store for those who overcome:

“Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.”

We have heard the story of the old darky and the infidel. The infidel didn’t believe the Bible, therefore he didn’t believe in being tempted by Satan. The old darky believed both; and to illustrate his point, expressed himself in about this manner to the infidel: “Now if you was to go a hunting, and you shot two ducks, killing one dead, and just crippling the other, which one would you go after first?”

"Why, the crippled duck," replied the infidel, "for I would already have the dead duck." "That’s just me and you;" answered the old darky, "you’re the ‘dead duck’—Satan’s done got you; but I’m the ‘crippled duck’...he’s still after me!"

Submit yourselves therefore to God. Resist the devil, and he will flee from you. ——James 4:7.
The CHURCH and the WORLD

The Church and the World walked far apart,
On the changing shore of Time;
The World was singing a giddy song,
But the Church a hymn sublime.

"Come, give me your hand," cried the merry World
"And walk with me this way."
But the good Church hid her snowly hand,
And solemnly answered: "Nay,
I will not give you my hand at all,
And I will not walk with you;
Your way is the way to endless death,
And your words are all untrue."

"Nay, walk with me but a little space,"
Said the world with a kindly air;
"The road I walk is a pleasant road,
And the sun shines always there;
Your path is thorny and rough and rude,
While mine is flow'ry and smooth;
Your lot is sad with reproach and toil,
But in circles of joy I move.

"My path, you can see, is a broad, fair one,
And my gate is high and wide;
There is room enough for you and me,
To travel side by side."

Half shyly the Church approached the World,
And gave him her hand of snow;
And the old World grasped it and walked along,
Saying in accents low:
"Your dress is too simple to please my taste;
I have gold and pearls to wear:
Rich velvets and silks for your graceful form,
And diamonds to deck your hair."

The Church looked down at her plain white robes,
And then at the dazzling World,
And blushed as she saw his handsome lip,
With a smile contemptuously curled.

"I will change my dress for a costlier one,
Said the Church, with a smile of grace;
Then her pure, white garments drifted away,
And the world gave in their place
Beautiful satins and shining silks,
And roses and gems and pearls;
And over her forehead her bright hair fell,
Crisped in a thousand curls.

"Your house is too plain," said the proud old World:
"I'll build you one like mine:
With kitchen for feasting, and parlor for play,
And furniture ever so fine."

So he built her a costly and beautiful home—
Splendid it was to behold;
Her sons and her daughters met frequently there,
Shining in purple and gold.
And fair and festival—frolics untold—
Were held in the place of prayer;
And maidens bewitching as sirens of old,
With worldly graces rare,
Invented the very cunningest of tricks,

Untrammelled by Gospel or laws,
To beguile and amuse, and win from the world
Some help for the righteous (?) cause.

The Angel of Mercy flew over the Church,
And whispered: "I know thy sin;"
Then the Church looked back with a sigh, and longed
To gather the children in;
But some were off to the midnight ball,
And some were off at the play;
And some were drinking in gay saloons,
As she quietly went her way.

Then the sly World gallantly said to her,
"Your children mean no harm.
Merely indulging in innocent sports;"
So she leaned on his proffered arm.
And smiled and chatted and gathered flowers,
As she walked along with the World;
While millions and millions of deathless souls,
To the horrible gulf were hurled.

"Your preachers are all too old and plain,"
Said the gay World with a sneer;
"They frighten my children with dreadful tales
Which I do not like them to hear."
"They talk of judgment, fire, and pain,
And the horrors of endless night.
They talk of a place that should not be
Mentioned to ears polite;
I will send you some of a better stamp,
Brilliant and gay and fast,
Who will tell how people may live as they list,
And go to Heav'n at last.
"The Father is merciful, great, and good,
Loving and tender and kind;
Do you think He would take one child to Heaven,
And leave the rest behind?"

So she called for pleasing and gay divines,
Gifted and great and learned;
And the plain old men that preached the Cross
Were out of her pulpits turned.
Then Mammon came in, and supported the Church,
Renting a prominent pew;
And preaching and singing and floral display
Proclaimed a period new.

"You give too much to the poor," said the World,
"Far more than ye ought to do;
Though the poor need shelter and food and clothes,
Why need it trouble you?
"And afar to the heathen in foreign lands,
Your thoughts need never roam;
The Father of mercies will care for them:
Let charity begin at home.
"Go take your money, and buy rich robes,
And horses and carriages fine,
And pearls and jewels, and dainty food,
And the rarest and costliest wine.
"My children, they dote on all such things,
And, if you love them too, win,
You must do as they do, and walk in the ways,
That they are walking in."

Then the Church held tightly the strings of her purse,
(Continued on opposite page.)

The fear of the LORD is the instruction of wisdom; and before honour is humility. —Prov. 15:33.
And disgracefully lowered her head;
And simpered: "I've given too much away;
I will do, sir, as you have said."

So the poor were turned from her door in scorn,
And she heard not the orphan's cry;
And she drew her costly robes aside
As the widows went weeping by.

Her mission treasuries beggarly plead,
And Jesus' commands were in vain:
While half the millions for whom He died
Had never heard His name.

And they of the Church, and they of the World,
Walked closely, hand and heart;
And even the Master, who kneweth all,
Couldn't tell the two apart.

Then the Church sat down at her ease, and said:
"I am rich and in goods increased;
I have need of nothing, and naught to do,
But to laugh and dance and feast;
And the sly world heard her, and laughed in his sleeve
And mockingly saide aside:
"The Church has fallen, the beautiful Church,
And her shame is her boast and pride."

Then the Angel drew near the mercy-seat,
And whispered in sighs her name;
And the saints their anthems of rapture hushed,
And covered their heads with shame;
And a voice came down through the hush of heaven,
From Him who sat on the throne:
"I know thy works, and what thou hast said,
And how thou hast not known
That thou art poor, and naked, and blind,
With pride and ruin enthralled;
The expectant Bride of the Heavenly Groom,
Now the harlot of the World!
"Thou hast ceased to watch for that Blessed Hope,
And hast fallen from zeal and grace;
So now, alas! I must cast thee out,
And blot thy name from it's place."

—Sel.

It is an accepted fact, that according to history, the church went into apostasy after the day of Pentecost. This great falling away began during the reign of Constantine, Emperor of Rome, who, embracing Christianity, had it adopted as the state religion, thus causing persecutions to cease, and cold formality began to take the place of spirituality. The world crept in, and as a result, we had what is known as that period of time called the "dark ages." And from the visible truth of the above descriptive poetry relative to the Church and the World of today, if history isn't repeating itself in the matter of apostasy, then just where are we drifting?

So then faith cometh by hearing, and hearing by the word of God —Romans 10:17.
REVIVAL AT MULBERRY, KANS.

Haskell, Okla., June 1, 1934.

Bro. O. H. Bond:

I thank the Lord this morning for the experience of old-time salvation. Glad because God ever seen something in me that He would call me unto repentance. Bless His dear name.

I am yet saved, sanctified, and filled with the Holy Ghost. Also, God is my healer. He has been a present help in every time of need.

As I consider the goodness of God, and count the many blessings He has given us, it makes me want to press on and live a closer life to the Lord. I know the closer we can get to Him, the more we will be able to feel His presence. The Bible says, "Draw nigh to God, and He will draw nigh to you.

As I look out upon the world, and see how corrupt it is—see how far it is away from God; how the people have hardened their heart against God until practically they do not care anything about God any more—it makes me wonder sometimes how that God can be so merciful, and so long-suffering, as to let them live. But as we study God's Word, we find this is all prophesied to come to pass in the last days. So it should encourage God's people to struggle on in the fight for Jesus, for I believe there are but just a few more battles to fight, and just a few more victories to win, and then Heaven will be ours. Glory! I feel like waving the Banner high!

I am so glad because God is able to save yet, at this late hour, for I have seen His power to save manifested through the last part of April and May.

I left for Mulberry, Kans., the 22nd. of April, arriving there the same day at the old Mission, beginning a meeting that night. God wonderfully blessed, and gave some real good services. Conviction came upon the unsaved, and they began to seek the Lord. There were twenty-two, who claimed the experience of justification; ten, sanctification; and three, the baptism of the Holy Ghost. Fourteen were baptized in water. I left there the 20th. of May, for the Lone Star school house, six miles west of Anderson, Mo., where we were in a few nights meeting. God met with us, and blessed our souls at that place.

We arrived home (Haskell) the 30th. of May. I thank God for those who have been saved, and pray that God will keep and guide them over life's journey; and then when time, and timely things, are over, that they can enjoy Heaven throughout Eternity.

Pray that wife and I will obey the Lord in all things.

Yours in God's service,
Lee Wheeler and family,
Haskell, Okla.

God forbid that it should be our intention to publish anything in the little paper to purposely offend. We do not intend to make any compromise on any line. Our aim is to send forth the old-time Gospel in its purity—the real Apostolic faith doctrines—and that is something which sometimes a lot of people professing holiness within the ranks of the Apostolic faith, these days do not seem to appreciate so very highly! Amen. —Editor.

HONORABLE WAY

We need not borrow the tools of Satan to win the victories for Jesus. Any honorable end can be reached in an honorable way. God sets no goal which has to be won by insincerity and indirection.

—Sel.

So then, also, God's people do not need to resort to worldly tactics—entertainments, social activities, athletic games, etc., to win folk for the Lord, or to "hold" young people within the church, if they are truly sincere. We would not give the "snap of our finger" for the professed experience of any one, young or old—holiness, or any one else, who might be affiliated with a church, young people's society, or any religious movement, the chief attraction holding them being amusements, social activities, sports, etc. Paul says, "For the love of Christ constraineth us." (2 Cor. 5:14) So anything short of this as an allurement to induce people to live for God, is a counterfeit. Our contention is, When any religious body begins to be represented in the social calendar, in theatrical news, or on the sporting page of the newspaper, that such people are losing, or have lost, their power with God—if they had any, in the beginning, to lose! You know—or you ought to, at least—that genuine salvation, and the world, does not mix. Today, if all the worldly activities and worldly people were removed from the midst of the nominal churches, we are afraid the ranks would look thin, indeed! Amen.

"For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." (1 John 2:16.)

But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil. —Prov. 1:33.