THE APOSTOLIC FAITH MESSENGER

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

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Types and Shadows

The plan of salvation is one of the many controverted points of doctrine. In this brief article, we shall endeavor, the Lord, willing, to set forth some Bible examples found in the Old Testament, which are assuredly types and shadows of the plan of salvation given us under grace—a three-fold plan, embracing that of justification, sanctification, and the baptism of the Holy Ghost, of which all three are separate, distinct, and definite experiences.

THE ARK

First, let us notice the ark. You remember the story of the flood, how that God, after having created man in His own image (Gen. 1:26), that in the course of time, mankind became so sinful and corrupt, that it repented God that He had made man, and how then that He purposed to destroy man, together with every living thing upon the earth, by bringing in the flood of waters covering the face of the whole earth; but God found one man—Noah—who was a just man, and a preacher of righteousness, and who was perfect in his generations, and him God warned to prepare an ark to the saving of his house. So from the ark built by Noah we have the term so often used under grace, that of, "the ark of safety," pointing to the fact that there is for us today, spiritually, what there was for Noah and his loved ones—a place of refuge from the ultimate wrath of God in the on-coming destruction of the wicked in the next and final outpouring of God's wrath in the great day of the Judgment. The ark of Noah's day was beyond doubt a type of the way of escape—the plan of salvation of our day. And of the construction of the ark, let us note (Gen. 6:14-16) that it was specifically to be three stories high—"with lower, second, and third stories shalt thou make it." (v. 16) So the ark—the first literal plan of salvation—was unmistakably "a three-fold plan" of salvation, was it not, beloved, and with a "second," definite, distinct, and separate compartment—the "second floor"—squarely between the "first" and the "third" floors, or compartments, which so beautifully compares with the experience of sanctification, or the second blessing today, in the line of God's plan of salvation, as well as the three stories, figuratively speaking, typifying the threefold plan of today? And as Jude speaks in verse 20, of "praying in the Holy Ghost," we can here get a picture of old Noah, possibly, in the top, or third story of the ark, wherein was located the one window of the structure, and wherein he daily prays. And ordinarily, to reach the "third" story of a building, you would have to pass from the "first," THROUGH the "second," to reach the "third" story, would you not! We hope you get our point. Amen. Yet for all this, there are those today who preach the upper-most blessing in the plan of salvation—the baptism of the (Continued on page 2.)
Holy Ghost—who allegedly get people into the upper experience (the Baptism) without any knowledge of having gone through the “second room,” or experience—sanctification! No, beloved, if in the construction of Noah’s ark, if God didn’t prefigure the plan of salvation under grace, then what would we call a type or shadow? The “ark of safety,” is a perfectly correct scriptural expression today. And it surely has its inception in the ark of Noah’s day. Then if that ark was of a three-fold construction, of which it was—“lower, second, and third stories,” that which it prefigured, or was a type or shadow of, MUST be also of a three-fold nature! And pity the preacher of today—especially the one professing the blessings of the latter rain Gospel, who doesn’t know enough about things spiritual to understand that the ark of Noah’s day is a type of the “ark of safety” of our day.

EGYPT TO CANAAN

Then we have in the journey of the children of Israel from Egypt to Canaan, a type of the three-fold plan of salvation in their crossing the Red sea; at the waters of Marah (bitter waters), which they came to in the wilderness of Shur, at the end of three days journey after having crossed the Red sea; and in their final crossing of Jordan into Canaan. In the crossing of the Red sea, we have a type of justification. Here they were delivered from the hand of their enemy—their salvation under the leadership of Moses, who was a type of Christ—from Pharaoh and his hosts, Pharaoh being a type of Satan.

Then after rejoicing on the banks of the Red sea at deliverance from their enemy, they proceed on their journey toward Canaan, or the promised land. The “promised” land corresponds with that “promise of the Father,” that Jesus held out to His disciples, which “promise” was the Holy Ghost. So after three days journey in the wilderness of Shur, they found no water until they came to the waters of Marah, so-called because they were bitter waters. Here the people murmured against Moses, saying, “What shall we drink?” So Moses sought God in the matter, and God showed him a tree, which when he had cast into the waters, the waters were made sweet. And here God “made for them a statute and an ordinance, and there he proved them.” (Exodus 15:22-26) In this we have a beautiful type of the experience of sanctification. Every one who is genuinely converted, and follows the Lord—stays true to God, living the life—are just as sure to come to the “bitter waters” as did Israel. By this we mean they will come to the place where God is going to demand a life of holiness of them, which means they are going to have to make that deep consecration of every thing unto the Lord—their earthly possessions, desires, friends, loved ones; and last, but by no means least, it also means for they, themselves, to be on the altar of sacrifice for God. To get to the place where we can say “Amen” to God’s will in these matters—that we will be what He wants us to be, go where He wants us to go, and say what He would have us to say; to hold nothing more dear to ourselves than Him and His cause—in other words, to hold nothing between us and God, but EVERYTHING on the altar for Him—to reach this point no doubt means a “bitter” experience at first, like the waters of Marah, but becomes sweet when that “tree” is let down in the midst—when we accept the will of God in the matter, and Jesus sits enthroned up—

(Continued on page 10.)

They that sow in tears shall reap in joy. —Psalms 126:5
World Events In The Light Of Prophesy

WORLD DICTATORSHIP

The death of Hindenburg, aged president of Germany, has opened the way for Hitler, former chancellor, to assume the position of absolute dictator of that country. He is now, as the head of the Nazis party, to Germany as is Mussolini, chief of the Fascists, to Italy. With other countries now under the rule of dictatorship, or either fast assuming shape for such, truly the old order is passing away, and a "new deal" is assuming shape throughout the world. In this, the way is surely being prepared for the coming of that beast power spoken of by Daniel, and John, in Revelations 13. The Beast, personally, will be none other than a dictator, whose absolute ruling power will extend over a period of three years and six months. And in as much as one of his attractions to the world will be prosperity, as mentioned by Daniel (8:22-25), he will be welcomed by millions, in that prosperity is the cry of the world today. But think, beloved, what it is going to cost the individual to partake of that prosperity—it will mean the sealing of their doom, for during this period of rule by the Beast, no man will be able to buy or sell except he be lined up with the beast power—have "the mark, or the name of the beast, or the number of his name." (Rev. 13:17) Men and women with good jobs now, will have to surrender them, or line up! And the effect of this power will surely be felt on the commercial world, and in the ranks of labour, before the Beast comes into absolute power—fact is, this influence is manifesting and asserting itself in different places throughout the world today!

KNOWLEDGE INCREASING

Speaking of the last days, we read in Daniel 12:4, "many shall run to and fro, and knowledge shall be increased."

Beginning with the "hitchhiker," to the luxurious travelling in fast automobiles, airplanes, ocean liners, and trains, the world, so to speak, is on the move today in literally fulfilling the prophesy that "many shall run to and fro." "Vacationing" is the order of the day with thousands. A spirit of restlessness, craving for excitement, adventure, and seeking pleasure, is leading multitudes today.

Knowledge is on the increase to day at possibly a greater rate than the world has ever known. "Get an education," seems to be an outstanding feature. Men are achieving what the world calls most remarkable feats and accomplishments in the fields of science and adventure. A balloon, carrying a crew of men, has ascended to a height of practically fifteen (15) miles in the air, carrying scientific instruments for an exploration of the stratosphere. Recently, two men, in a specially constructed diving apparatus, were let down to a depth of about one-half a mile in the ocean, and taken pictures of deep sea life. This is the greatest depth on record to which man has descended in the ocean and came back alive.

The radio, wireless telegraphy, transmitting of photographs by wire, travel by air, development of deadly gases and war machines, almost unbelievable intricate devices used in labour saving equipment in field, factory, and office; the X ray, radium, and the many serums, vaccines, etc., produced in medical science; the finger print, and other means of criminal detection; advances made in constructional engineering feats—sky scrapers, great dams, and subways—all these things are the product of this prophesy fulfillment today.

JEW'S SEEKING RECOGNITION

In the thirty-seventh annual convention of the Zionist Organization of America, held recently in Atlantic City, N. J., among other business, the convention went on record as favouring a seat in the League of Nations for the Jewish National Home in Palestine.

Their request was, "whereas in the just and adequate consideration of the interest of the Jewish people that came before the league of nations a representative of the Jewish people in the league is required, this convention requests the executive of the Jewish Agency for Palestine to take necessary steps to bring about the representation in the league of the Jewish National Home in Palestine."

This is just another step toward bringing into existence the Jewish nation, which, when completed, means the close of the Gentile dispensation. The returning of the Jews back to Palestine, and the rehabilitation program being carried out in that country, is one of the most important bits of Bible prophesy fulfillments we have today. Truly, Jesus is coming soon.

THIS GREAT DROUGHT

According to the government records, the drought of this year is the most severe of any known.

(Continued on page 4.)

A little that a righteous man hath is better than the riches of many wicked. —Psalms 37:16.
Our Personal Word

Beloved:

Though we are late in reaching you with this issue, yet we are glad to be able to greet you once more in the name of the Lord, through the medium of the little paper.

This leaves wife and myself, together with young sister Taylor of near Anderson, Mo. (who is with us of nights and portion of Sundays, and who is such a comfort and blessing to us in our trying hours in the home where we are going through a trying time of our lives—mother’s afflicted condition), still striving on against sin. And we hope this will find each of you pressing the battle on, striving to do God’s will.

We are glad for God’s goodness toward us. Many times when the way has looked dark and discouraging from both spiritual and temporal sides of life, has God come on the scene, and sent encouragement to our hearts, and supplied our needs. Praise His good name for ever. Amen!

At this time, beloved—though you may be well aware of it—it seems we are facing one of the most trying times, in one respect, that this generation has ever seen. Winter is coming on, and with such a scarcity of food and feed stuff in so many localities, and a scarcity of money to buy what high priced provisions as might be obtained, many of God’s people may have an opportunity of proving their faith in Him before another crop season, if Jesus tarries. These times have been declared from the pulpit as coming, in days gone by, when it was prosperous times.

Now will we stay with our preaching, trusting God to carry us through, even as He one time seen in the beginning of old, through a three year and six month’s drought; and stood by Daniel in the lion’s den, into which he was lowered because he wouldn’t quit praying to the God of Heaven; and went with the three Hebrew children into the fiery furnace, into which they were cast because they would not bow down to the idol gods? Let us stand true to God, and the principles of His cause, as did those of old, who loved even not their lives, unto death, and we can rest assured He will never fail us, thank God!

It isn’t a question of whether or not He is able—He made the world to begin with, out of nothing absolutely NOTHING! It’s only a question of whether or not WE are worthy! Amen.

Since our last issue, we have been permitted to be in sixteen services in a little mission sponsored by Bro. and Sr. Hopper, at the little post office of Andrix, Coli. While we had some “battles,” yet we realize God was in the services. There was conviction manifested, but no move was made by way of seeking God for salvation at the altar. We hope though, that seed was sown in the lives of both Christians and sinners that will some day redound to the glory of God.

Wife and Sr. Taylor were permitted to attend a portion of the camp meeting in Arkansas in July. God wonderfully blessed, and they enjoyed the services, and in meeting the saints of God from different places.

Well, beloved, let us ask you to please remember us in prayer. Mother’s condition will no longer permit us to be away from home for services.

May God bless each of you, and preserve you unto His heavenly kingdom.

Your unworthy servants in His cause,

The Editor and wife.

World Events—Prophecy

(Continued from page 3.)

dating back over a period of 70 years, or that period of time which the government has kept a record of such things. And its not this nation alone that is suffering, but other countries are also affected this year. A bulletin issued by the U. S. Department of Agriculture, reportedly states that Foreign Service of the Bureau of Agricultural Economics made a world survey and found that practically the entire world is deficient in rainfall. Famine conditions are one of the signs of the coming of the Lord (Matthew 24:7)

O come, let us worship and bow down: let us kneel before the Lord our maker. —Psalm 95:6.
STUMBLING BLOCKS

We know that young people—young women in the faith—are subject to temptation at the hands of Satan over the dress question, many times, possibly. But if they would do as they really should, instead of allowing the enemy to "try" them over some older sister's too worldly inclined manner of dressing, they would just look up and thank God for victory over worldly pride, and go on setting an example of true holiness before those who may be watching their lives. In time past, we have felt the sweet victory deep down in our soul over the question of outward adorning in the matter of freedom on our part over the necktie question, when others around us were wearing them, and who also professed the deeper experiences of salvation in their lives.

The matter of dress has in days gone by, been a real issue in the ranks of God's people. The old time Methodist people one time became divided over the dress question, the matter of wearing neckties being involved. The faction contending for ornamentation in dress pulling away, and those who are now known as the Free Methodists, continued on in the manner of simplicity of apparel, but who, like this faith, are suffering the enervement of pride within their ranks. Old line holiness people also once suffered a division in their ranks over the necktie question. We do not mean to be narrow or fanatical, but knowing of a reality how that God dealt with us over the question—a personal experience, our tie not being "preach off" of us—we cannot conscientiously endorse the wearing of such, and realizing that the Bible, by principle, condemns such through its teaching against pride, outward adorning, &c. We had pride in our heart. And its either pride, or seeking to please man, that causes people today to look to outward adorning. Yes, to be frank, we believe in a neat personal appearance of professed Christians, but void of all outward adorning, as God's Word surely condemns such (1 Tim. 2:9; 1 Peter 3:3, 4). And we feel that it is assuredly wrong for the preacher—a man or woman—to take the pulpit, being themselves all "dolled up," so to speak, before younger saints of God who have been taught, and who are following simplicity in dress, and attempt to preach holiness to them. Bows, ties, flashy buttons, fancy hosiery, short and thin dresses, "obby-pin permanents," etc., do not go to make up real holiness attire. Such things are sufficient to become stumbling blocks to some whom Satan may be trying to overthrow through the medium of worldly dress. And there are some places, possibly, where a man preacher wearing a necktie would hardly be tolerated, but would let the woman in the pulpit with a big, flashy outfit of a bow, or tie, possibly two or three times as large as an ordinary man's tie, and maybe say nothing about it! Amen. This is a wrong spirit to show in the matter. Did you ever see the woman with a "built in" necktie on her dress, but who possibly right then wouldn't have endorsed the man wearing a tie! Amen. This is a poor standard, indeed. Now you may think this a trivial matter to mention. But it matters not what people think. If God's Word, by precept, or example, condemns a small thing, the preacher who fails to wear such, is only missing the line that much. And to miss Heaven by just a margin, would be sad, indeed. So bear with us a moment, please, and think what part pride has played in bringing the world to the condition it is now in. And pride can develop from a very small beginning.

So if we are not of the world, beloved, what do you say that we so dress as to prove it in this one respect, any way, and all the while be an example of true holiness to the younger saints, and NOT a stumbling block, nor source of trial to them! Amen.

"Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel;"

1 Peter 3:3.

PROVEN CHARITY

REAL charity in one's life will cause them to lay down the thing they may be holding to, and all the while saying they feel no condemnation over such, when that thing is considered to be against the general teaching of holiness. And why should this thing have to be continually preached to saints of God who have possibly been in possession of the deeper experiences for a number of years? Looks like they would heed this, if they really loved their brethren as they profess they do. You remember how that Paul said along this line, in 1 Cor. 8:13, "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." Don't you believe, beloved, that God would give the person victory over the habit, or appetite, they sincerely layed down for the sake of the brethren—that they offend them not? or for His cause in general? If guilty, beloved, what do you say we just come clean for once, and absolutely proving our love for our brethren, and our devotion to God's cause! Amen.

Remember that Paul said, "and have not charity, I am nothing." (1 Cor 13:2). So how is it in your case, beloved? You know that God will sometimes suffer things to go on a long time—things that are contrary to His will (and when we sin against the brethren, we sin against Christ, if our act is such as to wound their weak conscience—you read 1 Cor. 8:12); but we always come to the "parting of the ways." So the question is, Are you willing to show a charitable spirit now, and come out of the thing; or will you just go on, being a burden to the saints, and trying to see how far you can go on the mercy of God? You'll face it seriously some day, and then suppose the thing will have gotten such a hold on you, that, at the "parting of the ways," the enemy will ever persuade you, and cause to fail God at the last! The rich young ruler only lacked one thing; yet he went away sorrowful.
Editorially

"Cleaning The Slate"

We may possibly be criticized by some for these few remarks, but when we have been reliably informed how that one of this faith, to start the New Year (1934) right, to "clean the slate," so to speak, (using about that expression) did, in one instance, ask one of his creditors to "forgive" him a debt amounting well up towards $200, requesting the note be sent to him, we wish to say that such practice is far from the spirit of true holiness, and need not look in this direction for any endorsement. If such act is Bible, then possibly a lot of people could "clean the slate" immediately! Amen. We, for one, could get out from under some legitimate obligations if such tactics were in keeping with God's plan; but in that it is not, we are most sure there would be some disappointed creditors in our wake as was the case of the creditor, and that by virtue of his own signed statement, in the case above.

We would have nothing at all to say if a creditor, seeing, possibly, the struggle against adverse conditions of one of his debtors, is moved by compassion to show mercy and voluntarily forgive him the debt; but for a debtor to take any advantage of the situation, and just voluntarily ask forgiveness of his debt, is not in keeping with the spirit of restitution, which thing is assuredly part of the gospel of our Saviour; and the disappointment, clearly manifested by the creditor in such instance, ought to be proof to the debtor that God is not in such action.

You may think we are a little too severe in our denouncement of any such tactics by way of meeting our obligations, but we have reasons to believe that God has a different plan—and one far more honorable—and that is, unless it would be for Him to move upon the heart of the creditor to freely, and voluntarily forgive a debtor, for that debtor to "roll his sleeves," so to speak, and not be afraid to tackle real manual labour until he has satisfied every claim, thank God! On two occasions since living for God, has wife and myself virtually left the Gospel work, and toiled, labouring with our hands, to earn money to meet financial obligations. Once in a factory in Kansas City, Kans., from Oct. 1917, until in the following spring; and then in 1924, in the sugar beet region of Weld county, Cola., from May until in November. And how God did wonderfully lead us to these places, opening up the jobs for us, and bless us in our labour! And best of all, God is NO respecter of persons. Some might say, "Yes, but times are not like they were then." We'll admit they are not. But unless the individual has procrastinated until too late, God has some plan for them. Even after the break went dry, God had a plan for Elijah. So if the individual hasn't drifted entirely away from God, and who will show a genuine willingness before God to come clean. He will open the way for him to do so, and in a manner that will glorify His cause, and not bring reproach thereof. And don't understand us that wife and myself have not laboured with our hands as well as laboured in God's cause, all along the way. And if the occasion should demand, we stand ready for a repetition of a sacri-

(Cont'd on opposite page.)

The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment. — Psalms 37:30.
As has been said to this effect: we wouldn’t give much for a religion that wouldn’t get a person into trouble; neither would we give much for one that wouldn’t get a person out of trouble! Think of Paul and Silas, and Peter and John, in this respect.

Some people are terribly afraid of anything that looks to be leading to the mark of the beast, and possibly at the same time they are doing other things which are contrary to God’s will. What will be the difference in missing Heaven through the beast route, or through failing God on some other line?

It looked a bit funny to us to hear a sister make a remark about silk stockings, and then wearing hosiery herself that were either silk, or else they shined like silk! You know, beloved, the Bible says in 1 Thess. 5:22, “Abstain from all appearance of evil.”

Don’t forget the words of John Bunyan, (the author of Pilgrim’s Progress) when he said to this effect: “When thou prayest, rather let thy heart be without words, than for thy words to be without heart.” There are those, possibly, who have been so careful to see that their testimony was framed in good English, that they might have missed a blessing, having their mind upon their language more than upon God. Why, beloved, even the language of our Saviour, as recorded in John 10:30, wherein He said, “I and my Father are one,” would not pass the test in “good English” today, in that He refers to Himself first, yet He was always accepted of God.

"SIN NO MORE"

When the Saviour commanded the woman to “go, and sin no more” (John 8:11), and warned the man whom He had healed to “sin no more, lest a worse thing come unto thee” (John 5:14), He knew it was possible for them to henceforth live without sin, or He would not have commanded them to do so.

It is often quoted of the woman that the Saviour said, “go THY way, and sin no more,” but such was not the language of the Lord, neither could it have been possible, for HER way had previously been and adulterous way—surely you don’t think she could have continued committing adultery, and been at the same time FREE from sin, do you? Then if she is to live henceforth free from adultery because such is sin, could she be guilty of any other offense against God’s law and be justified in His sight? So far as that, then, is concerned, the Bible tells us that “For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.” (James 2:10) So just freedom from the sin of adultery alone, was not all the spirit of the Saviour’s message to her, but that she SIN NO MORE in any respect, as He must have implied in His warning to the man whom He healed, admonishing him to SIN NO MORE, whereas no one particular sin that he had been guilty of, being mentioned in his case, but just an exhortation from the Saviour to quit the sin business in its entirety, thank God, which message is for those who are in sin today, if they would ever live for the Lord. Do you think He would command one man and woman to live above sin, and others get by, living in sin? Think!

Some trust in chariots, and some in horses: but we will remember the name of the Lord our God. Ps. 20:7.
Just A Few Plain Thoughts

Watch out for the professed Christian who is always saying, "Don't judge."

It isn't the one that jumps the highest, who is always living the straightest!

The individual who is living the life, is not uneasy of the other person's judgments passed upon them.

A band of saints can tolerate the person among them who is, spiritually speaking, "in," until, the chances are, that person may bring them to grief sometime.

It would do the individual no good to measure up their life on the adultery question, and then maybe be missing the line in possibly half a dozen other ways!

When a woman takes the pulpit, and her manner of dress is not in conformity to the spirit of Paul's message in 1 Timothy 2:9, she is sadly missing the Bible line, and is also setting a poor example for younger saints of the faith.

Some people are possibly too much of the "one preacher" type ---have their favourite, thinking they can hardly have a meeting unless "their" preacher conducts it.

Count it what you want to in us, but when we see a woman preacher wearing a "white uniform," it could easily give us grounds to think of the possibility of something akin to an Aimee McPherson spirit prompting it. Now don't fall out with us---if ever we see any of the brethren appearing in the pulpit with a frock-tailed "clergy coat," we shall denounce such also!

Some professed holiness women will possibly claim they don't believe in "permanents" ---the beauty parlor kind; but, seemingly, the feel the home-made, "bobby-pin" permanent, is alright---no harm in them! They are rather like the class who purport to believe in divine healing---maybe say some hard things against doctors---but see "no harm" in home remedies! People who are free from pride, and who trust God for healing, are not going to be found with the "home-made" permanents, nor using home remedies---and that maybe on the sly!

It might be well for those who may want to point to mistakes of women pastors (introduction of false teachings, etc.) as an evidence against them being Biblically qualified for that position, to know that the BIGGEST mistake ever made in the movement was made by a MAN pastor, when Pastor Durham of the Stone Church, in Chicago, denounced the doctrine of sanctification as a second, definite work of grace, (having received the blessing himself, at the Los Angeles revival) and introduced the so-called Finished Work doctrine, (Assembly of God) which we have today as a opposer of the original three fold plan of salvation.

Now don't fall out with us, beloved—but what becomes of so many converts one quite often hears about in the big revival meetings, when if you should happen around there a few weeks afterwards, and possibly could scarcely find enough of them to have prayer meeting, so-to-speak! Possibly if evangelists were giving them the Gospel straight and plain enough—calling sin by its name, letting people know what they had to do to get saved, and something about the life they would have to live if they expected to stay saved ---there might be fewer "professions," alright, but the chances are, of them, there might be more genuine conversions We had rather have one barrel of good apples, than to have a truck load of rotten ones!

If the seriousness of what it meant for God's people to actually withdraw fellowship from one of the real saints who, being led away by an error of the wicked, begins to walk disorderly—what it really meant to the soul of that person except they repent (unless they had gone too far) and straighten up—had been diligently preached to the church in days gone by, and then carried out in every instance where needed, there would now be more of a spirit of the fear of the Lord among saints, and a spirit of respect and obedience toward those who ought to, at least, have the rule over God's people, and consequently, more genuine Christian living, and less grievousness, among professed saints. Slackness along these lines—letting people know they had to come clean, or else lose the fellowship of the saints has possibly been the cause of many a heart ache among God's people.

Behold, how good and how pleasant it is for brethren to dwell together in unity. ---Psalms 133:1.
"A LITTLE DIFFERENT?"

This little paper may seem a "little different," to you. The preaching of Jesus, John the Baptist, the apostle Paul, and others of the New Testament, doubtless seemed "quite a bit different" to a lot of people of those days who had only been accustomed to the doctrine of the Pharisees and Sadducees. And as a matter of fact, the full gospel of our Lord in its purity—which gospel Paul only preached—seems yet "some different" to a lot of religious folks of today—so much so they won't have it, putting up the flimsy argument, "It's not for us in this day and time." Beloved, if the gospel of the New Testament, with all the gifts and graces of the early church are not for us today, then where is our Gospel, and what is our present church to be equipped with by way of qualifications for service, and graces for attraction, if that of the early church is not for us, and when did the change come about ushering in any change in the dispensation from that of Paul's day to this day? Answer these questions! You might advance the silly theory that the change came about "when the last inspired man died," as did the preacher some years ago try to prove to us that the day of miracles had ceased: only the poor fellow (though seemingly smart enough from a literary standpoint—one of those 'debaters') didn't happen to know who the 'last inspired man' was, when he died, nor how many there had been, &c. Do you? If not, be careful about getting into very "deep water" in your line of argument. Amen! If a lot of people would say, "We don't want it today," instead of saying the early church gospel "is not for us today," they would be getting down to the truth of the matter in their case!

No, we realize the message of the little MESSENGER sounds a "little different;" and the reason is that YOU are the same kind of humanity as Paul preached to; that we are trying, by the Lord's help, to give you the same Gospel that Jesus and the apostles of old preached, and in just about as straight and plain a manner as we know how. And plainly speaking, If the Gospel of THAT day isn't the Gospel for us of today, then we haven't any Gospel at all!

And to be fair about the thing, the old-time Gospel in its purity, will some times make a lot of professed holiness people in the ranks of the Apostolic faith, "twist and squirm," so-to-speak, and they would prefer hearing "Bro. So-and-So" preach, instead!

So giving God all the glory, this may be the reason the little paper seems "different" to you. Amen.

THE WRONG STANDARD

About all the standard some people have to salvation is whether they THINK a thing to be right or wrong. "I don't think there is any harm in THIS," they will say. Now beloved, if God is going to leave the question of right and wrong up to the human race, why has He given us the Bible, that wonderful book of principles, directing us in the ways of Christian living, if human reasoning is sufficient foundation for the knowledge of what is right, and what is wrong?

"No Harm," is one of Satan's trade-marks; and with it, he is deceiving multitudes!

ROTTEN "THEOLOGY"

When the Christian preacher in Trinidad, Colo., remarked in his pulpit some few weeks ago, to the effect that Judas, the betrayer of Christ, would be a saved man alright, because he was one of the twelve (as we have been informed by two who were present), he was about as far from the truth, as Judas was from the Lord, when he (Judas) committed suicide. Jesus plainly pronounced him a lost man in John 17:12, wherein He is praying God to sanctify the ones God had given Him. Concerning those whom God had given Him, and in reference to Judas, He says, "and none of them is lost, but the son of perdition; that the scripture might be fulfilled."

If this preacher in question doesn't know that Judas is THAT "son of perdition," he surely needs to do a little "brushing up" on the Bible; then if he doesn't believe the words of Jesus as here spoken concerning Judas' spiritual condition at the time Jesus uttered the prayer, which was after Judas had left the Supper room and gone out to betray the Lord, and just a brief space of time before he led those wicked men to the place in the garden where he knew the Saviour resorted to in company with his disciples, it wouldn't do him any good to gain such information after all. To try to believe that Judas will be a saved man, is just the same thing as "ignorance gone to seed!" That preacher would possibly make a fine "once in grace, always in grace," preacher. Rotten!

One does not have to do the wrong thing to miss Heaven—just fail to do the right thing! Think of the five foolish virgins.

Seek the LORD and his strength, seek his face continually. — 1 Chronicles 16:11.
Types and Shadows
(Continued from front page.)

on the altar of our heart. "There he made them a statute and an ordinance, and there he proved them." And so it is with those who consecrate their lives to God (the condition for sanctification). He proves them— their consecration will be tested!

Then the next we notice their final entry into Canaan—that "promised land." They cross Jordan under another miraculous condition. God rolls back the waters—the river is at flood stage—and they cross over on dry land. Previously, they had sent out spies. They came back with a good report—a land flowing with milk and honey; and those luscious clusters of grapes of Eschol! But to, there were those walled cities, and the Ani- kims—giants, and all those heathen kings to be subdued!

So it is with many to day—they have "spied out" the "promise of the Father," the baptism of the Holy Ghost which Jesus promised before He went away—and they are persuaded the blessing is wonderful—spiritually speaking, a land of milk and honey, and luscious fruit; but there are those "giants," etc., which must be overcome, if they would possess the land!

or, in other words, what will they do about their friends or loved ones who oppose the way? and what about their pastor, and their church brethren, who would most assuredly turn them out of the church, if they should go on and get the Baptism, and speak in tongues! All these thoughts are "giants," etc., to them. So Israel's crossing into Canaan was a third distinct experience with them; and in each instance, it involved an experience with water, which is also illustrative of salvation.

Then during their journeying in the wilderness, God showed Moses to build a tabernacle, a place for Israel to worship. He told him to build it according to the pattern shewed him in the mount. So when completed, the tabernacle was of a three-fold construction, consisting of the outer court, or court of the Gentiles; the sanctuary; and then within the veil, the holy of holies, and which contained the pot of manna, the ark of the covenant, and Aaron's rod—three things, making a type within a type; and of Aaron's rod, let us note that it bore, at the same time, blossoms, green, and ripe fruit!

If the ark, tabernacle, and Israel's three experiences in reaching Canaan, are not types and shadows, then just what would you look for by way of such?

CONFERENCE NOTICE

A one day's conference session was held during the camp meeting, wherein some business of importance was transacted. The next conference is called for the first Thurs., Fri., and Sat. in next March, at Gray's Point, near Morrow, Ark.

Love worketh no ill to his neighbor: therefore love is the fulfilling of the law. —Romans 13:10
August 7, 1934

BERGMAN, ARK.

Dear Bro. and Sr. Bond, and all readers of the little paper:

Greetings in Jesus' dear name:

This morning still finds me on the road to Heaven, thank God, I'm so glad this morning for old-time salvation. Still saved, sanctified, and filled with the precious Holy Ghost, and trusting God for my all and all. I am so glad for His keeping power. He has kept me every since I moved away from the saints ten months ago. Am yet free from sin, although I have met with lots of trials and discouragements, I am yet saved from sin, bless His name.

I believe we are nearing the Great Day. I believe Jesus is coming soon, for He said in His Word, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." These things are now coming to pass, I'm so glad I feel that I am ready to go when He comes.

I ask all who are living for God to pray for me, that I will draw nearer, and be just what God wants me to be.

A sister in Christ,

Hettie King,
Bergman, Ark.


June 21, 1934

TRACY, CALIF.

Dear Bro. and Sr. Bond, and readers of the little paper:

I do want to praise the Lord this morning for old time salvation, and for His love and goodness to me. I am glad He has redeemed my soul, sanctified, and baptized me with the precious, sweet Holy Ghost. His blessings are sweet to my soul; and I am trying to do His will.

Pray for me, that I may go on with the Lord.

A sister in Christ,

Addie Stockton,
Tracy, Calif.


May 17, 1934

SIMMONS, TEXAS

Dear Bro. and Sr. Bond:

I feel like sending in a few words concerning God's goodness to me. How I praise Him for a clean way. He saved me when I was lost in sin, and sanctified, and baptized me with the Holy Ghost. Praise His dear name.

I realize I've made a few mistakes and blunders, but I try to use each mistake as a stepping stone to a closer walk with Jesus.

May God bless and keep everyone, is my prayer.

A sister in Christ Jesus,

Mrs. C. H. Harwood,
Simmons, Texas.


June 5, 1934

ALMA, ARK.

I praise God this afternoon for salvation that keeps from sin. I praise His wonderful name because He gave His life on the cross to redeem my soul from sin. I am so glad He is the healer of all sickness, for He heals my body, and keeps me each day.

I don't have the privilege of going to church any more; but praise His dear name for the wonderful blessing this evening while I am all alone. I feel like shouting His praises, Glory to His precious name! I never felt nearer Heaven in my life!

I ask the saints to pray for a way to be opened that I might get to attend church.

Mrs. T. W. Gage,
Route 2,
Alma, Ark.

A poor combination—fact is, they won't mix—and that's oldtime salvation, and politics!

If God should begin to answer some of the "high-toned" prayers that emanate from (they don't go up!) the fashionable pulpits, the chances are the greater part of the congregation would rush for the doors, possibly; and the preacher, himself, would never pray that way again!

DON'T FIND FAULT

Never find fault with a sermon you may hear if you have not been praying earnestly during the week that your minister may be filled with the Holy Ghost!

R. W. Dale.
**Bible Questions**

“So as much as in me is, I am ready to preach the gospel unto you that are at Rome also.”
—Romans 1:15.

We have been asked the questions, What is “fellowship?” and, How do you “withdraw fellowship?”

To attempt to explain just what fellowship is from a spiritual standpoint, might be as fruitless as to attempt to explain how sweet sugar is, or how sour a lemon might be, to the individual who had never tasted either!

Fellowship is that blending of the spirit of one Christian with another—that witness you can feel in your soul that the other individual is also right with God. As God’s Spirit bears witness with our spirit, that we are a child of God, (Romans 8:16) even so does our spirit bear witness with the spirit of the other person, that they are also a Christian. And this fellowship only manifests its self in the life of those who are walking in the light (1 John 1:7) And to the outward world, this endorsement of the other individual as a Christian, is evidenced by our association in a Christian way with them. We endorse their testimony, invite them to Christian liberty in our services, our personal commendation of them to the world as a man or woman of God—our visible acknowledgement of them as a brother or sister in the Lord.

To “withdraw fellowship,” is to publicly sever our Christian relationship with them in the outward manifestations mentioned above, as per the commandment given us in 2 Thess. 3:6, which is to be executed toward the brother that walks disorderly. or, in other words, who lives no longer as a Christian should live. In a church, or band of saints, if the brother is charged with just a disorderly life in general before the world at large, he would first be gone to by two or three of the brethren, and warned of his error, in the meekness of the spirit (Gal 6:1), and offered a chance to correct his life—barring, of course, any who may have taken that fatal step of falling away from the baptism of the Holy Ghost (Heb. 6:4-6); but in the event he fails to accept the reproof, next the matter is brought before the open church, and his refusal to hear the church, or to appear for trial before the church, is taken as final, and the church by common consent—voting, or otherwise—declares him to be out of fellowship; and also warning the brethren to have no company with any one who might hold in sympathy with the brother withdrawn from, as further commanded in verse 14, of 2 Thess. 3.

In case of a brother trespassing personally against one of the other brethren, Matthew 18:15-17, is followed out. If necessary to bring it to the church, there he is dealt with as stated above. All churches, missions, bands of saints, and private individuals of the faith, should stand together in honouring Biblical action taken by real saints of God in such cases, denying the pulpit to any preacher involved, until they shall straighten up their lives. (1 Cor. 1:10)

Men may look to the heads of their governments for relief; but when God shuts the heavens from rain, vain are the efforts of man.

**FULL GOSPEL, OR JUST IN PART?**

Some may call themselves FULL Gospel preachers, but if they are of that group who deny the doctrine of entire sanctification as a second, definite experience, they are leaving OUT part of the Gospel. The latter rain first began to fall upon sanctified people, some 34 years ago. If God in the beginning honoured the teaching of sanctification as a separate experience, above that of other doctrines, why is it not the accepted doctrine now? If it is in error now, it surely was then! Amen.

**BIBLE QUESTIONS FOR SUNDAY SCHOOL**

Ans. to May-June questions:
1. The day of Jesus’ return. Mark 13:32.
3. 2 Samuel 17:17-19.

1. How were two milk cows once used in proving God’s will?
2. When is a fools said to be wise?
3. In the face of starvation for water, God heard the voice of a lad of about 14 years, as he and his mother journeyed in a wilderness, and provided for them water. Find this.
4. Through asking a question, the Bible infers that a certain food has a part thereof which is tasteless. Find this.

(Answers next issue.)