PERSONAL EXPERIENCE
OF
Bro. Dixie Williams,
Muskogee, Okla.

Bro. and Sr. Bond, and readers of The Apostolic Faith Messenger, and to whosoever this testimony may reach;

Greetings in Jesus' name:

With the knowledge and help of our great God, and Saviour Jesus Christ, I will endeavor to write a few brief points of my experience as a testimony of my past life, and how wonderfully the Lord has brought me out from organizations and creed churches, and has given me the wonderful light on the three-fold plan of salvation, and made me free to worship Him in spirit and truth.

We moved from the state of Missouri, to Broken Arrow, Okla., in 1923. Two years later, at the age of thirteen, I joined the Baptist church. I really wanted to become a Christian and live for Jesus, and wanted to win souls for Him. I was going to school at this time. I did my very best in the Baptist church, working with the young men's Bible class, and the B. Y. U. I had such a great desire to work for God. While reading and studying the Bible, I would run up against scriptures reading to this effect: "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." (John 3:3) The Lord had gotten me to the place, it seemed, that each time I opened my Bible to read and study to keep up my part of the church work, that it would open before me telling of a born again experience with God. I was carrying a great burden over this for several weeks. Finally, I decided to talk to my pastor about this matter. He told me not to worry over that small matter, that if any one ever got to heaven, I would. My pastor knew I was putting forth every effort I could to live up to my church rules. But say, Glory be to God, I began to realize some one was wrong about the Bible! But being full of pride and popularity, I stayed with the church. We had ice cream suppers, oyster suppers, outgoing parties, swimming in the bathing pools—hand-in-hand with the world! But the Lord had already laid such a burden upon my heart, that I got no enjoyment out of the worldly pleasures which my church sponsored, my pastor telling me such was no harm. One day the Lord let me read John 17:16-17, "They are not of the world, even as I am not of the world. Sanctify them through thy word: that word is truth." I went to my pastor with this. He said, "Oh, well, can't you see that was the Apostles Jesus was praying for?"

I asked him about the 20th. verse, "Neither pray I for these alone, but for them also which shall believe on me through their word." If we will be honest at heart, God will always lead us on to higher heights, and deeper depths. Matthew 7:7-8, tells us to "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:" "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." So I was so hungry in my soul, my heart was asking God for a deeper walk with Him. I knew my heart wasn't right in His sight; but just how to get the burden lifted, I was at a loss to know—no one to tell me; no one preaching it around our town at that time straight enough to tell people to pray through to a born again experience. All we knew was join the church, put our name on the church book, and be baptized. To my preacher brethren, Preach it hard and straight! Don't shun, or hold back one verse of the Bible! While maybe two-thirds of the public doesn't like it preached in its fullness, O, but say, there are a few left who yet really want an old-time experience with God! Hundreds of people today are just like I was eight years ago—don't know just how to get an experience with God that will give them joy in their soul. O, bless the Lord. Don't be afraid to preach Holiness in it's fullness; justification by faith; sanctification through the Blood—a second definite work of grace; and the baptism of the Holy Ghost, with the Bible evidence of speaking in other tongues, as the Spirit gives utterance. (Acts 2:4) The time is fast closing in—what we do for God, let us do quickly. The day is fast spent, and night is at hand. The harvest is truly ripe, but the right kind of labourers are few. Pray that God will send forth more real three fold plan Gospel preachers.

I began to pray for God to have His way in my heart and life, and also in our home. It wasn't so very long, then, until a preacher (a Bro. T. M. Smith from Calif.) began a revival at Oneta, a little village near Broken Arrow—my home town. A number of us decided to drive over one night, we had heard so many reports in different ways from the meeting. God wonderfully blessed in the services that night. I shall never forget the preacher's text—2 Cor. 5:7, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." It put me under condemnation. Why? Because, when I joined the church, the old things stayed with me; nothing became new to me. I still loved the pleasures of the world. And with the world loving (Con't on page 2.)
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its own, therefore I was still in the world. But thanks be to God who giveth us the victory, I continued going to meeting all I could, without my pastor knowing it. There was something about this holiness meeting that was drawing me. On Saturday night, August 18, 1927, as they were singing the altar song, "Almost Persuaded," I made my way into the altar, praying God to roll away the burden of sin. Glory! A number of praying men gathered about me. About 15 minutes later, the burden rolled away, and as it was with Paul (at that time called Saul) when on his way down to Damascus, "And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven;" (Acts 9:3) this great light had already come into my soul! Oh, what joy when the burden rolled away! The praying people stayed right with me, and it wasn't long until I was completely gone from this world—Jesus was giving me the wonderful blessing of sanctification—cleaning me up from the inbred sin, getting me ready for the wonderful infilling of the blessed Holy Ghost. They did not teach sanctification in this meeting, as it was an Assembly of God evangelist. They do not teach sanctification as a second, definite of grace. But praise the Lord! I received all three of the blessings that very night—justification, sanctification, and the baptism of the Holy Ghost, as separate experiences. Immediately, I took up the work of the ministry in the Assembly of God movement. I travelled with some of their best preachers; worked with Bro. Oscar Jones, State Superintendent, at the time he lived at Sand Springs, Okla.—travelled as a singer and co-worker. I knew God had already laid His hand on me, and was calling me to the work. I was 17 at this time. Was very earnest about the teachings of the Bible. I wanted to know just what it taught. All I had been instructed in the past was to just join the church, and live the best I could. Say! don't think I stayed with the Baptist church—no! They turned me out; but say, I am thanking God now that I am in THE church—man didn't place me here: neither can he turn me out! Amen. I am now in the church Paul mentioned in 1 Cor. 1:2, "the church of God," and it came about in this manner: Psalms 87:5-6—

"And of Zion it shall be said, This and that man was born in her: and the highest himself shall establish her."

"The LORD shall count, when he writeth up the people, that this man was born there. Selah."

Zion, you understand, is the Old Testament name for the church. (See also Acts 2:41-47.)

I worked with the Assembly people about a year before taking out papers with them. They had a general conference at Shawnee, Okla. I attended, and was licensed to preach. I then thought I had all I would ever need to make a preacher; but I found out when I got into the pulpit to preach, I needed something else besides a piece of paper with some names on it. But nevertheless, I hit the battlefield for God with full force. I travelled over the states of Oklahoma, Arkansas, Texas, Louisiana, and some parts of Missouri, New Mexico, and Old Mexico. About a year and six months later, I went to Oklahoma City for a meeting. God wonderfully blessed. At the close of the meeting, I received a call to Ft. Smith, Ark. I had never as yet been in Muskogee, Okla., for a meeting. On my way to Ft. Smith, I stopped over night in Muskogee. I inquired concerning a holiness church, and a man told me of one at 220 North Street, and said that was prayer meeting night. I decided I would go after eating supper. I had known that God was leading me to Muskogee for sometime, but didn't realize the time was so near at hand. Just a few gathered out that night. Became acquainted with some of them before services began: they invited me to make a talk. I asked God about it, and preached a few moments. God blessed in the service, and they asked me to hold a meeting. I was already feeling leadings to do so. Called all the saints to a special prayer over the matter. God had surely laid it on my heart to stay there. I ask them about their pastor. They told me his name was R. J. Smith. I had heard of Bro. Smith a number of times, but had never met him. He was out of town at this time for a meeting, but was expected home any time. I called Ft. Smith, and cancelled the meeting there for a few days. God had changed my plans. Now note carefully, and you will see how that God was leading me out. I didn't, in the meantime, know they were teaching sanctification as a second, definite work of grace in this church in Muskogee. I knew nothing of sanctification being a separate work of grace at this time. I had been taught in the Bible school, and by older preachers, that we sanctified ourselves by living an holy, upright life—that we sanctified.

(Con't on page 3—opposite.)

He sent from above, he took me, he drew me out of many waters. —Psalms 18:16.
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fi ed our own life, which I now very plainly see is impossible. Jesus prayed the prayer in John 17, "And for their sakes I sanctify myself, that they also might be sanctified through the truth." Brother, if you are trying to sanctify yourself, as I was, by your daily living, I am praying for you.

God was blessing in the meeting in Muskogee. Some of you might have been present at the time; if so, you know God gave us a wonderful meeting. In just a short while, Bro. Smith, their pastor, came home. I was a little worried over it, as I had already found out how he preached. I was praying for God to have His way in the meeting. Bro. Smith questioned me on the doctrine I preached. God began to work through him to show me that I was leaving out part of the Bible, and began to prove to me, by the scriptures, that I was omitting the best part of the Gospel. I began to pray over this. I knew how the Devil hated the doctrine of sanctification as a second experience. A terrible burden came over me. Each time I would meet Bro Smith, the subject of his conversation would be on sanctification. God would give him scriptures to prove to me that I was not preaching the full Gospel. My burden was getting more heavy than I could bear. The meeting continued for eight weeks. Between 60 and 70 prayed through in the meeting. Soon after the meeting, we moved from Broken Arrow to Muskogee. I went right on in the evangelistic work, labouring with the Assemblies and other denominations. Each time I would come in from a meeting and meet Bro. Smith, he would ask me if I was preaching sanctification as a second, definite work. I would try to get by, saying I believed in it; but that is as far as I would go. You might ask me, "Why didn't you confess and preach it?" The people, or denominations, I was preaching to, wouldn't stand for it. I always loved the big crowds to preach to; I always had the big crowds as long as I would "sugar-coat" the Bible. Seventy five percent of the American people today, are looking for the sugar coated, rocking-chair route, to Heaven; but I find my way is a knee route; and yours will also be the same.

I got very much in earnest in regards to my preaching. One afternoon in my study room, the Lord it seems, caused the Bible to open for me at Revelation 22:18-19.

"For I testify again to every man that heareth the words of this prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

Then here is the thought which rushed through my mind; "I am not preaching sanctification as a cleansing, or a work of grace, and placing it between justification and the baptism of the Holy Ghost." So you could very plainly see I was "taking from the Book." I began to get quite worried over this, and commenced to "edge in" on sanctification a little—chopping the corners off, so to-speak, trying every way I could to justify myself in this. Very often I would meet with Bro. Smith. He would ask me if I was preaching sanctification, and placing it where it belonged? I would tell him I was preaching it as strong as the denominations to whom I was preaching would let me. He would visit my home, and we would go to my study room, and his entire subject would be on sanctification, trying to show me that it was a Bible doctrine, and that I was just leaving off that much of the Bible. I was getting into some deep water.

The more he would talk to me on this subject, the deeper the water would get! Jesus told Simon in Luke 5:4, "Launch out into the deep, and let down your nets for a draught." I had just about one-half of my net swung over the side of the ship; and here is what the other half was hanging on, keeping it from going down into deep water—all my past preaching had been justification, and the baptism of the Holy Ghost: I had gained a host of friends the country over, and have had hundreds of people to pray through and get saved in the line of doctrine I was preaching, and Satan would say to me if I now preached sanctification as a second, definite work, all those who had gotten experiences in my past meetings—what would I do about it? So there my net would hang! I realize now while my net was hung on the side of the boat on the account of what people would say, and how Satan would fight me over it, some of the good preacher brothers over the land had already let down their nets, and were dragging in the draughts. But praise the Lord, my net is in the deep water now! Bro. Smith and myself received a call to Sims, Okla., for a meeting. God was still working with me, to get me to launch out into

(The fear of the Lord prolongeth days; but the years of the wicked shall be shortened. —Prov. 10:27.)
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the deep. We prayed over it, and decided to go. It was my first
time to go in the Gospel work with
a preacher who taught sanctification
as a second, definite work. I
had always been taught to not keep
company with "second work" preachers, or any one who taught
sanctification as a second work.
But I find they are the best peo-
ple I have ever met with. They
have the blessings in their lives,
and more of the old-time power
of God in their meetings. They
preach a straight, clean life, not
mixing or mingling with the world.
So we began meeting on Saturday
night. We preached nights about
Bro. Smith did some straight,
hard, Bible preaching. I could
feel myself gaining ground. I be-
gan to preach sanctification stron-
ger, with Bro. Smith doing all with
in his power to lead me right on.
It wasn't but just a short
time in this meeting until I lifted
my hands to God in a full surren-
der, and began preaching the ex-
perience as a second, definite work.
So there I let go my net into deep
water. O, say, bless the Lord;
the water sure is fine!
If you care to know, here are
some scriptural references why we
are now teaching sanctification
as a separate work of grace. The
Bible is right. Read and study
carefully—
John, 17th. chapter.
Hebrews 2:11.
1 Cor. 1:2.
Ephesians, 5th. chapter.
Hebrews, 10th. chapter.
1 Thessalonians, 4th. and 5th.
chapters.
Brethren, when God gives us
the light on the Bible, we had bet-
ter walk in the light. The thing

And every man that hath this hope in him purifieth himself even as he is pure. —1 John 3:3.

that is wrong with so many peo-
tle today is, they have failed to
walk in the light which God has
given them, and as a result, they
are now in a backslidden condition.
But thank the Lord, there are a
few who are going to stand
the test, and be ready when Jesus
comes.
Now dear reader, if you are car-
rying a burden over the doctrine
of sanctification, or any other part
of the Bible, get in touch with
God—pray through, and He will
lead you. Don't think about fight-
ing it off as long as I did. God
has been wonderfully merciful to
me. For two years I tried to fight
off preaching sanctification. It is
a very dangerous thing to do. If
you are undecided about it, do sur-
rrender to God right now. God
was working with me so strongly
until at times it seemed I could al-
most talk face to face with God.
And to some of the good saints
He would reveal things concerning
me, how I was fighting against
Him. He wonderfully worked
through Sr. Smith, of Muskogee.
(Bro. Smith's wife) She would
tell me how that God wanted me
to step out and take a bold stand
for the straight, clean way. If
you ever meet with Sr. Smith,
ask her about this. It will be
good to hear her tell of it. Amen.
So I am praying as this testi-
mony is going forth, if it should
reach any one who might be hal-
ting between two opinions over
preaching the three-fold, or Bible
plan of salvation, that this will
help them to be an overcomer, and
get busy. Beloved, the time is
short. Just a few more days, and
then, thank God, it will be over.
Stand true, regardless the price.
I am asking the prayers of all
praying people whom this will
reach, that I will be an overcomer,
and at the end of this life, with
victory won, that I may hear a
welcome applaud of, Well done,
from my Saviour, and an invita-
tion to enter into the joys of rest.
Amen.
Your brother in the Lord,
Dixie D. Williams,
Gen. Del.,
Muskogee, Okla.

(Editor's note: It has been our
good pleasure to have Bro. Wil-
liams as a guest in our home; and
though from our very short ac-
quaintance with him, we are glad
to be able to recommend him to
you as a fine, devout, Christian
young man, and whose talent in
both instrumental and vocal music,
is a blessing from God. May God
bless Bro. Williams in the ministry
of His great cause.)

AN INVITATION
TO PREACHERS

The little band of saints at
Cedar Bayou, Texas, extends an
invitation to any true holiness
preacher of the faith, to come this
way. A welcome awaits them.
We have a nice, new mission; and
are praying the Lord to send us a
pastor.
Cedar Bayou is about 40 miles
east of Houston.
Correspond with—
Sr. Lucile Fisher,
Box 28,
Cedar Bayou, Texas.

People may make a profession,
join a church, and actively engage
in religious activities; but it takes
a real change of heart—a born-
again experience—if they would
be a real Christian and a candidate
for Heaven.
**THEIR "RELIEF CHECK"**

Andrix, Colo., Aug. 20, 1934.

Bro. and Sr. Bond:

We feel like writing a little today, to the glory of God, and telling the people about our "Relief Check." We felt that this is the Lord's doings, and it is marvelous in our eyes. We hope to encourage some one just keep trusting the Lord, and to let their requests be made known unto God.

We have known the Lord's saving grace, and experienced salvation, for some time. We have seen some real testing times, but have stood true, and have found Him a present help in every time of need. Praise His name! He supplies both spiritual, and temporal needs — we working with our hands, as commanded us in 1 Thessalonians 4:11; then coming boldly unto the throne of grace, that we might have grace to help in time of need, not forgetting that "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James 1:27). Therefore we tried, and very sincerely, and conscientiously, to do nothing to do with any of this signing up, in any way, with the things that are being put forth today to entice and lure people to what we believe—from a Bible standpoint— if continued in, will lead to their eternal destruction. Trust in the Lord, and even before we call, He may answer, as it seemed in this case—what we call the "Relief Check" from the hand of God. For a lease on only ten acres of land we have been offered more than enough to winter our stock and ourselves. To make it more remarkable to us, I (Mrs Hopper) have owned this piece of land for 22 years, and have never received a penny's profit from it before. All we need to do now, is to sign the lease, and there are no restrictions on what we shall do in the future! Well, praise the Lord!

Brother—sister, if we believe and obey Him, there will be a "ram caught in the thicket," somewhere.

Pray for us, that we may be found faithful. We love the Lord; love His work; love His people; love to be in His service; love to deny ourselves, and follow Him; love to help the needy; love to receive the blessings; and would like to witness before the whole world—both saint and sinner—that the only real relief there is, is in Christ Jesus.

A brother and sister in Christ,  
Mr. and Mrs. M. F. Hopper,  
Andrix, Colorado.

(Note: A later communication from Sr. Hopper informs us they have received their check now in reality. —Ed.)

**"SIGNING UP"**

Concerning one proposition the government has put forth in the so-called recovery program—that of the corn-hog reduction plan— we wonder how many people professing to be Christians are guilty of defrauding the government in this matter, perchance they signed the contract last spring? If we get the thought at all, the government's plan was to get the corn and hog raisers who contemplated, or who would have gone ahead this season with, about their usual amount, or possibly an intended increase of their regular productions along these lines, to agree by virtue of a written contract, to cut down on their corn acreage and pig production, for this year in order to stimulate the market, etc. Now here's the thought we have in mind—if there are those who had previously made up their mind that they were either going out of the corn or hog business for this year, or maybe planned to reduce their productions along these lines (possibly had already arranged their business to that effect for this year) before the government even came out with its proposal, for them to step up then and sign up with the government to cut down on their former production, looks to us as being very much like taking advantage of the government for financial gain—or just plain fraud, if they realized such—if the government's plan was to change the producer's plan of a continuation of his corn or hog raising on the same scale. If you sold a man a load of corn today, and the market raises tomorrow, it wouldn't be right to try to exact an additional amount from him for the corn, he having paid you your price at the time of purchase, would it? Isn't the principle about the same? If the government's proposition was to virtually get people to stop now, and change their plans, and YOU had already changed yours before the government adopted its proposal, how can YOU sell out to them, having previously "sold out?" We maintain that it is just as wrong to defraud the government out of a penny, as it would an individual.

If saints of God would all be lead by the Spirit of God, they would be looking to God for relief instead of being entangled with anything of a doubtful nature. Thus far, we have signed nothing, and God has carried us through some close places, and we are persuaded He will take us through to the end, if we will only live right, and trust in Him. We are only getting now, in our opinion, a foretaste of something greater that is coming. And we make these remarks with all due respect to our government, and the so-called recovery program.

And Jesus answering saith unto them, Have faith in God. —Mark 11:22.
Editorially

"Handling Snakes"

"For the zeal of thine house hath eaten me up: and the reproaches of them that reproached thee are fallen upon me." Ps. 69:9.

When some one brings reproach upon God's cause, then the true children of God have to also suffer the thing.

Through the unscrupulous act of a preacher back in North Carolina a few days ago, and the publicity given such by the press, we feel that reproach has again been brought upon God's good cause.

This preacher in question, whom the paper states is a holiness, to prove his faith, handled a rattle snake in the pulpit before his congregation—or, should we say, he attempted to do so, for the snake struck two or three times, and, as the paper stated, he ran from the pulpit screaming with pain. Some of his followers attributed his failure to handle the reptile in safety, to the fact that he "must have doubted a little." He went home, and suffered agony, his arm greatly swollen from the poison, but refused medical aid, thereby getting much publicity, claiming he was trusting in the Lord. After some days he again appeared in meeting, and later went to town, and spoke over the radio!

In the first place, if God had been in his handling the snake, no harm would have came to him when it bit him. Then again, he was out of all Bible order in voluntarily handling the snake before the public. The Bible says, "Thou shalt not tempt the Lord thy God." (Matthew 4:7) This man tempted God, in trying, possibly, to verify Mark 16:18, and God let him suffer for it, and only in mercy sparing his life. And it looks like the poor fellow tried to capitalize in publicity over God's mercy, the enemy taking advantage of the situation through giving holiness spectacular notoriety over such, causing the just to suffer for the seemingly fanatic. Satan got this man to do, in a sense, just what he tried to get Jesus to do, when he tried to get Him to cast Himself down from the pinnacle of the temple to prove He was the son of God—he got him to tempt God. But Jesus did not resort to such means to prove His relationship to God. We believe in Mark 16:18, alright, wherein it states, "They shall take up serpents;" but we don't believe this is a commandment to be followed at will to prove our belief in the Lord, any more than do we believe are we to speak in tongues at will to prove the indwelling of the Holy Ghost in our lives; nor the voluntarily drinking of poison to prove our faith; or of the laying on of hands just promiscuously for the healing of the sick. These signs in Mark 16:17-18, are to "follow," the believer—not to be "advanced," by him. In the matter of, "and if they drink any deadly thing, it shall not hurt them," please note the "IF" in the case—a premise of protection in case of accident; and in, "they shall lay hands on the sick, and they shall recover," a provision for us in sickness when no elders are available. And in the matter of "taking up serpents," we have the example of the apostle Paul's experience recorded in Acts 28:1-6, wherein, as they were shipwrecked, and escaped to the island, when Paul had gathered a bundle of sticks, and laid them on the fire, (Continued on opposite page.)
fire, a viper (a poisonous reptile) came out of the heat, and fastened on his hand. And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm. How different here is Paul's experience from that of the North Carolina preacher! Paul was not trying to make any public shew of his faith, which also meant that he wasn't tempting God. In Paul's case, it plainly showed the power of God; and in the case of this preacher in question, it only showed the results of zeal, minus any knowledge! If the preacher had been on Bible lines, Bible results would have followed —no harm would have come from the snake's bite. And our advice to this preacher would be, to refrain hereafter from any such public demonstrations, or else do his "stuff" with the aid of about a six-foot pole! For shame on such a thing perpetrated in the name of religion! God was merciful to him this time—but a repetition of such fanaticism might result in a fatality.

FOUNDATION FOR PERSECUTION

Two incidents have happened of comparatively recent date that has caused us to think that possibly the enemy was laying the foundation for greater persecution against the saints for trusting in God for divine healing. On two occasions has the law stepped in and taken control, when parents were praying for healing for children. One incident was that of a little girl at, or near Gladewater, Texas; the other, that of a little boy, with an afflicted leg, living in Alabama. The little girl died, and the little boy, at last account, was on the road to recovery, following an operation by surgeons, the father finally agreeing to such with the promise that he wouldn't be prosecuted. The mother stoutly protested. The papers took occasion to say, that while the operation was in progress, that "the songs and prayers of members of the Holiness congregation, gathered in a room adjoining the one in which the surgeon was working, could be heard for blocks." And upon the improvement of the boy, it was heralded in a daily paper, "Science Triumphs Over Faith." But in the case of the little girl who died after "science" intervened, little was said!

Now in each instance, it is possible that fanaticism was much in evidence wherein these people were purportedly trusting God for healing. There is so much fanaticism and wild fire being manifested these days in the name of the Lord, that when one hears of an occurrence of this kind, they are almost prone to believe it to be the work of such class. Then it's possible there could have been some conscientious, sincere, praying people, among them. But in either event, it appealed to us that Satan could be taking advantage of the situation, giving the incidents much publicity through the press, thereby inciting public opinion to the point whereby legislation might be sought, compelling the use of medical aid in all sickness, thus laying the foundation for persecution against the saints of God who are, in sincerity, trusting Him for their healing.

A case on the other side of the question occurred a short time ago, and since the incidents mentioned above. A little child near Rich Hill, Mo., is reported to have swallowed 50 pills in the absence of its mother from the house. Presumably, it thought they were candy. The child died. Instead of any persecution which these parents would have doubtless received had their little one died from sickness with the parents trusting God, they only get sympathy from the public (and we say, May God comfort their hearts), and a passing mention in the press. If one was minded to take advantage of the situation, there are grounds here for a good argument to the effect, that, if all people were trusting God for healing—that is, if they had been doing so for years past, many precious souls now in their graves through the effects of the wrong dose of medicine, etc., would yet be among the living, or else would have possibly lived out their natural life. Possibly about 90 per cent of all ordinary sickness would, under hygienic treatment and proper diet, result in a spontaneous cure, anyway. Ask some reputable physician. So nothing much is said concerning the multitude who are in premature graves today, who trusting the arm of flesh, are victims of accidents, or just pure ignorance at the hands of the medical profession, as compared to the abuse and ridicule heaped upon some over a death wherein faith in God was the refuge. And we say this to the sincere of the medical profession—to the ones who are not trying to capitalize in human life. So in that there comes a time when neither prayers no medical aid are either effective in prolonging human life, why be so critical of those who are resorting to God's first and only plan of relief in sickness among His people—that of trusting solely in Him?

"... and the reproaches of them that reproached thee are fallen upon me." —Psalms 69:9.
A Good Chapter To Read
Over, And Over, Again

COLLISSANES 3.
1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.
2 Set your affection on things above, not on things on the earth.
3 For ye are dead, and your life is hid with Christ in God.
4 When Christ, who is our life, shall appear, then shall ye also appear with him in glory.
5 Mortify therefore your members which are upon the earth: fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.
6 For which things' sake the wrath of God cometh on the children of disobedience:
7 In the which ye also walked sometime, when ye lived in them.
8 But now ye also put off all these: anger, wrath, malice, blasphemy, filthy communication out of your mouth.
9 Lie not one to another, seeing that ye have put off the old man with his deeds;
10 And have put on the new man, which is renewed in knowledge after the image of him that created him:
11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.
12 Put on therefore, as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness, longsuffering;
13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.
14 And above all these things put on charity, which is the bond of perfectness.
15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.
16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.
17 And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.
18 Wives, submit yourselves unto your own husbands, as it is fit in the Lord.
19 Husbands, love your wives, and be not bitter against them.
20 Children, obey your parents in all things: for this is well pleasing unto the Lord.
21 Fathers, provoke not your children to anger, lest they be discouraged.
22 Servants, obey all things your masters according to the flesh; not with eyeservice, as men pleasers: but in singleness of heart, fearing God:
23 And whatsoever ye do, do it heartily, as to the Lord, and not unto men;
24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.
25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

From The Field

Sr. Sullivent, of Morris, Okla., closed a meeting the last of August near Akins, Okla., in which 4 were saved. A good interest, and large crowds, but hard to get people to the altar.

Bro. Wheeler and Bro. Buckles were in a good meeting with the saints at Mulberry, Kans., in the latter part of August. No one saved, but the church was blessed. Bro. Wheeler is with the church there for a while. His family is with him.

Sr. Vergie Wesson was with the mission in Coweta, Okla., for a two weeks meeting in early part of September, and was going from there to Waurika (in company with Bro. and Sr. Geo. Land, cf near Sallisaw) for possibly two or three weeks; and from there she was going to Mulberry, Kans., for a meeting.

Bro. Henegar writes us under date of Sept. 27, of meeting in progress at his home place, Bro. Street's mission, near Ramona. Two had received the Baptism; two sanctified; and two conversions. God was blessing in other ways.

According to reports, the Lord has wonderfully blessed in a revival at Boyd school house, near Oakgrove, Ark., conducted by Bro. Atchley, and Sr. Hulsey, pastor, with about 24 conversions, and 12 baptized in water. The meeting began the last day in July, and closed Sept. 9, with a good interest yet being shown—two in the altar seeking salvation, and several for higher blessings.

Bro. B. R. Moon, pastor at Simmons, Tex., reports (Sept. 26) a good meeting just closed at Corpus Christi, Tex., with two saved, and two sanctified. The Lord had blessed in healing.

Bro. H. Click has been in Quitaque, Tex., for some time in meeting, but is now going to Three Rivers, and reportedly leaves a young work at Quitaque.

Bro. Ussery, of Webb City, Okla., was to have begun a revival at Drumright on Sept. 16, but no further report todate.


Satan hates the doctrine of the three-fold plan of salvation, first, because it's the Bible doctrine; and next, because it lays stress on the experience of sanctification, the blessing that delivers the believer from inbred sin, putting them in position to live a holy life, and making their bodies a fit temple for the indwelling of the Holy Ghost.

He that hath no rule over his own spirit is like a city that is broken down, and without walls. — Prov. 25:28.
Just A Few Plain Thoughts

"Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee." Prov. 9:8.

Pity the preacher—holiness, especially—who begins to feel his or her importance!

Saints of God—leaders, especially—should not be too severe in their criticism of other children of God who are missing the line, if there happens to be some in their own band who are badly in need of being lined up!

There's a lot of difference, beloved, between receiving the genuine baptism of the Holy Ghost, and speaking in other tongues, as the Spirit gives utterance, and that of just repeating some praise word until the tongue gets into a "twist," calling such the evidence!

And another thing which looked funny to us was, the sister who said she felt bad every time she "braided" the little girl's hair, but she, herself, went to church wearing a dress that reached almost to her knees!

Let no one take offense—but it's a puzzle to many of the saints, possibly, how that people professing the blessings of old-time salvation could pass up services, or Sunday School, on the Lord's day, to attend a singing convention. Time was, we believe, when saints were on fire for the Lord, generally speaking, when this would not have been the case.

When the mother begins to dress her little daughter in some of the ungodly attire so popular today—the little skirt almost to her waist—she may only be giving her a lesson in nudism for the tomorrow, if she only realized such!

We are quite sure that God is not pleased in parents who profess the blessings of old-time salvation, in letting their children indulge in things, such as reading trashy literature, worldly dressing, going to questionable places, etc., which are contrary to the general principles of holiness. In the first place, such is wrong; and also, it throws a temptation before other children, making it hard on their parents who fear God to the extent they are trying, as the Bible teaches, to raise their children in the nurture and the admonition of the Lord.

Aimée Semple McPherson, evangelist, and founder of the Four Square Gospel, is billed to appear as one of the headliner attractions at the Muskogee Free State Fair, (near here) on Sept. 29. She is book by a New York agency in two "stirring" lectures—"Milk Pail To Pulpit;" and, "America Awake."

Our opinion is, it ought to be, "Aimée Awake"—if possible; but if not, our sentence is, the cause of religion would be much better off if she would go back to the "Milk Pail." Amen.

As things now stand in regard to this woman, who was no doubt an example of holiness and called of God to the ministry at one time—if we were called upon to write a closing chapter to her life, it would have to be along the line of retrogression, under the heading of, "From Pulpit To Grand Stand."

More than one useful man or woman of God has Satan tricked through the lure of the spot-lights, so-to-speak.

In the face of every abomination wherein the name of holiness may be either directly, or indirectly, dragged, let the true saints look up and thank God for the real way.

Wonder if some of Aimée's "imitators" will follow on?

A man's pride shall bring him low: but honour shall uphold the humble in spirit. —Prov 29:23.
Special Appeal

We are coming before you again in behalf of Sr. Nellie Chambers and children, who are again in needy circumstances. The respond to the other appeal of some month's ago was fine. God surely blessed. And we hope the dear saints will again show their faith by their works (James 2:18) with another respond, proving their belief in James 1:27, by visiting the fatherless and a widow in their affliction in this case.

Sr. Chambers, as many of you know, was left a widow, with ten children—most of them small—through the passing away of her dear husband, Bro. Martin Chambers (a minister of this faith), on April 12, 1932.

She and some of the children are pronouncing as afflicted with T. B., but is withstanding having them, or being sent herself, to a sanatorium. A move is planned for her and children from their place of residence near Bixby, to a more desirable place near Broken Arrow.

Now beloved, let us remember that attention to a case of this kind is the practical side of the Gospel; and we hope that every band of saints will take this matter up immediately (and private individuals, as well), and send an offering to Bro. P. A. Henegar, Route 1, Ramona, Okla., as before, who will see that the same is delivered to her. Remember, one respond doesn't last for all time. They will need help until they can become self-sustaining.

Surely God is in this appeal, beloved; and may He richly bless and reward each one who shall respond. Remember, a church, or an individual, not willing to help bear a burden, would hardly be on Bible lines. The Bible says, "Bear ye one another's burdens, and so fulfill the law of Christ."

As Sr. Chambers' address is uncertain now on account of moving plans, correspond with Bro. and Sr. Henegar concerning any offering of clothing you might wish to make. Remember winter is coming on, and they will need warm clothing, bedding, etc. Different kinds of food stuffs can be sent by parcels post.

And let's be forgetful to remember them in prayer for healing. We know God is able, and He hears and answers prayer when we ask according to His will. The great trouble is, we so often fail to try to get under the real burden for things that are of importance. We seemingly want God to undertake without us putting forth much of an effort. Such isn't God's plan. The Bible says, "The effectual fervent prayer of a righteous man availeth much." (James 5:16.)

So may God bless every effort put forth in this case in complying with James 1:27. It may mean a sacrifice on the part of some to do this; but surely, no one who knows the Lord, can expect to reach Heaven without being willing to make a sacrifice in order that they might keep the commandments of God.

May the Lord bless you.

The Editor.

We are lapsing over into October a few days with this issue, but hope to, the Lord willing, get out a small issue during this month; although we are going to be quite busy in making some preparations around the home, getting ready for the winter. Pray for us.

I will cry unto God most high; unto God that performeth all things for me. —Psalms 57:2.
THE WORLD MAKES A DIFFERENCE

A certain preacher—who of course is now “unfrocked” by his church—is doing a life sentence in the Oklahoma penitentiary, having been convicted upon the charge of poisoning his wife. Just a very few months after the death of his wife, he married a young woman—young enough to have been his daughter—a religious worker in his congregation. It was brought out in his trial that they had carried on a courtship before the death of his wife. Now if this had happened in the ranks of holiness, the entire movement, so-to-speak, would have suffered reproach at the hands of the world; but as it is, this church in question, will move right along, continuing in popularity.

Of course with a certain class of the unsaved, it’s a hard blow on religion for a preacher or lay-member of any denomination to go wrong; but let scandal come from the ranks of holiness, and multitudes stand ready to hold up that hypocrite, or backslider, to the world, trying to point them out as being an example of the entire movement. For Shame! So for more than one reason will it pay saints of God to be careful, because some one may be “reading” your lives more closely than they are reading the Bible.

A real Christian life is one that is separated from the world in both heart and deed.

MATTHEW 18:21-22

"Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?"

"Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven."

We believe this part of the Bible just as much as we do all the rest of it, believing the spirit of the Saviour’s words here are to the effect that we should continuously stand ready to forgive our brother his sins against us; but we do not believe the spirit of His message here lays any grounds for the individual to take any advantage of the situation. You know what we mean. This message to the brother sinned against. And to the brother who might be guilty, the message to him is one of growth in grace—getting away from acts of offence. So the thought here implied is to exhort to charity—to take care of that which is done in sincerity, and NOT to make any provision for careless Christian living. God wants us to rise above a life of, at least, almost continuous offenses.

Or, in other words, the Saviour never intended the individual to take advantage of the situation, and try to “ride through” on the strength of the statement. Now we hope you get our thought.

Some people read the Bible through, possibly, just to be able to say they have did so—for the novelty of the thing. But we’ll guarantee this, If they will do as it says, before they will have finished the New Testament part they will be shouting the victory—enjoying the fullness of the blessings of old time salvation, thank God!

A CALLING FROM GOD

God calls some to preach the Gospel; others there are who choose the ministry for a profession! You get our point?

The work of the ministry is not a profession; it is a calling—and there’s a great difference between a REAL calling, and a “make-believe” Real ministers of the Gospel and lay-members, both, have to sometimes suffer reproach on account of the ill-mannered actions of some who ought to be elsewhere besides the pulpit. On this account, the way of true holiness has had to suffer much.

If God has called the man or woman to the pulpit, they have the qualification in themselves for delivery of speech, and enough spiritual understanding of God’s Word to expound it intelligently, or to exhort effectively, as the case might be. And before any one is ordained to the sacred work of the ministry, assurance of their calling ought to be ascertained.

NOW AS THEN

The author of a Sunday School lesson appearing regularly in a daily paper, has this to say concerning conditions among Israel in the prophet Isaiah’s time, comparing present world conditions with such:

"Conditions in Israel in Isaiah’s day were a sad reflection upon God’s people, yet strangely similar to modern conditions about us today. The rich ground down the faces of the poor; their women were haughty and concerned chiefly with their false adornments; religion had become an empty form devoid of spirit; the kings depended on their arm of flesh and despised the arm of Jehovah, their true defense."

Let my prayer come before thee: incline thine ear unto my cry; — Psalms 88:2.
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 to this effect: “Was Paul, in 1 Cor. 6:18, speaking of our natural bodies, or of the church as a body, when he said, Every sin that a man doeth is without the body?”

First, let us quote the verse:

“Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.”

Paul is here referring to two different bodies—THE body, (the church); and HIS OWN body, (or the natural body).

In this verse, it is evidenced there is a difference, in one respect, in the sin of fornication, and that of other sins. In chap. 7, and verse 2, of the same book, Paul is exhorting, to avoid fornication, for every man to have his own wife. There is a sacredness of the human body, intended of God, which is violated in fornication. The primary purpose in sex distinction is for that of procreation. The sex impulse—or desire—is natural, and that for the purpose of reproduction. And to protect the purity of relationship, it is necessary that man and woman be united according to God’s plan, and in conformity to His laws. So EVERY sin that is committed (and this includes fornication, alright), is without THE body—no one can just go out and willing commit sin, and yet be born of God; but the sin of fornication is not only “without the body,” that is, the person doing so was not in Christ when he perpetuated the actual deed, no more than would he be in the body of Christ (the church) in any other wilfully sinful act—but in fornication, he is also sinning against the intended sacredness of HIS OWN body. Murder, theft, cursing, pride, drunkenness, etc., are not sins against the sacredness of our bodies in this respect, though defiling, and often contrary to nature.

Was not the “body” here referred to, then, the church?

Shuts Out The Gospel

When people base their culture solely upon the wisdom of this world, the Gospel has small chance with them. —Sel.

Gracious is the Lord, and righteous; yea, our God is merciful. —Psalms 116:5.