THE APOSTOLIC FAITH
MESSANGER

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

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CONTENTMENT

"Not that I speak in respect of want; for I have learned, in whatsoever state I am, to be therewith content." ~ Philippians 4:11.

Some time ago (several months) while in Coweta, Okla., in a service in the mission there, when Bro. Crutchfield was their pastor, we had occasion, in our feeble preaching, to tell the people that, in preaching on "faith," we sometimes had to preach "by faith." So in a thought at this time along the line of Contentment, possibly we can't get TOO far out on the subject from a personal standpoint! but we hope, however, that a few remarks won't be altogether misapplied.

The apostle Paul tells us in Philippians 4:11, that he had learned, in whatsoever state he was in, to be therewith content. He was here speaking from a financial standpoint. When he had plenty, he had no doubt praised the Lord for it, and went right on; likewise, when finances ran low, he thanked God, and kept on serving Him. He tells us in the next verse, that he knew how to be abased, and how to abound. He knew God was on the Throne, and that He would never forsake him. He had learned the great lesson of absolutely trusting Him. So no matter what the surrounding circumstances might be, he was in a position to be content. How could he do this? Because he had learned the lesson — that God does supply all our needs when our faith and trust is in Him. So many times we get to looking at our WANTS, and think we are having a hard time, because we can't see them materialize. But if we could only apply ourselves to a close study of this great lesson — learn to be content — how much better would everything be. The burden would not seem half so heavy, nor the cross so hard to endure. God has never yet failed one of His children; and we are disposed to believe, that, should worse come to worse, He would, as the saying is, "bankrupt" Heaven, before He would fail in one of His promises towards a faithful child of His.

Much could be said of how God has, and does, provide for His people — how that He has made a financial way for them at times when there seemed to be no way. Personally, we have seen the hand of God manifested in times when financial aid was needed. He may not always come in the self-same way — He has various channels through which he comes to our assistance. Not only has our personal needs been supplied during our almost twenty one years in service for Him through tithes and offerings, but we have seen the way opened through other channels. The true child of God is not afraid of honest, upright toil. Paul laboured with his hands. We know what it means for God to move upon a brother's heart to procure a loan in a time of financial stress. Praise His good name for ever! Amen. Then, for illustration, some two years ago, or there abouts, one day when feeling the pressure of being abused, financially, the mail brought us a letter, among others, from a brother and sister in the Lord, whom we did not know, containing a money order for five dollars, saying they felt led of God to send us their tithes at that time. We, to, felt God was in it. Amen. These people had been reading the little paper — receiving it through another party. So if we could only learn as did Paul — and we can, without any excuse — that, in whatsoever state we are found to be in, to just be therewith content, how much needless worry, and sometimes fretfulness, it would save us!

So in the temporal things of life, there is no need for our not being content in trusting God, knowing that He will supply all our needs. He has never failed us yet, has He, beloved? Thanks to His good name for ever! Amen. But the thought uppermost in our mind at this time, in connection with the subject under consideration, is not altogether concerning our should-be-contentment under financial strain, but the main point in view — the thought that prompted these few remarks — concerns another condition in life that is sometimes trying, and that is, what we may call, Our lot in this life. And this thought is not intended to apply to our being content in some condition of failure before God — just satisfied to be found on backgrounds of Christian living, etc.; but concerning our position in life wherein we are sometimes placed.

Paul and Silas had to go to jail for preaching the Gospel. At midnight they prayed, and sang praises unto God, and God wonderfully delivered them, the incident resulting in the conversion of the jailer and his household! Wonder how many today, under similar circumstances, might murmur, in stead of praying, singing, and praising God? So if in a state of persecution, Paul no doubt did not fret, fume, and complain; but to the contrary, did what he told the Thessalonian brethren to do... "In every thing give thanks!" So now down to our very thought:

Possibly in the home life, we feel that we do not have the privileges we should... do not get to be in services, or with the saints, as we would like to; maybe an unsaved, and abusive, companion: or maybe some kind of a cross in the home that we feel is an imposition upon us: possibly a large family to care for; perhaps not as pleasant.

(Con't. on page 2.)
Contentment
(Con't. from front page.)

surrounding as we would like to have in the way of a good home, better furnished than it possibly is; that we do not get to go as we would like to, etc.; and possibly if having pastoral charge of a church, or band of saints, we have much grievous opposition to contend with—in all of these things, or things of a like nature, in positions in which we are unavoidably placed, or to which we feel God has called us—if in all these circumstances, we could only learn, and practice the lesson of contentment, how much easier would be the cross, and the burden! Amen. We are sure that God does not always place us in trying circumstances—though we may be thus placed sometimes, if needs be, to perfect something in our lives—remember we have to take adverse conditions in this world right along with the world. And then God may have a still different purpose in placing us in certain positions. At any rate, no matter the direct reason why they had to go there, if Paul and Silas had not been put in prison at that time, the jailer and family might never have gotten saved. If we are to be fishers of men, we must cast our nets where the Master directs. And again, if placed in trying circumstances because of the wrath of Satan against us, let us just look up and thank God that we are counted worthy to suffer shame for His name. That is what the apostles did in Acts 5:41—after they had been beaten, and commanded to not speak in the name of Jesus, they departed from the presence of their persecutors, rejoicing that they were counted worthy to suffer shame for His name.

So if we expect to shine out for God, we are certainly going to have to reach the place where we can bear patiently, our position in life. Under trying circumstances, we have the best opportunity to shine for Him. Fact is, most any body can get along just fine, if disposed to at all, when every thing is going to suit them; but it takes the grace of God in our lives to bear fruit for Him in trying times. Like it is, it is easy to trust God for our daily needs, if we have them already at hand! It is easy to look down upon a full flour barrel, and trust Him; or, when all the family is well, to testify to faith in divine healing; but when the bottom of the flour barrel comes into view, and no immediate help in sight: or, when sickness fastens upon us, or some of our loved ones, then it means MORE to steadfastly trust in Him! to there show a spirit of contentment. Amen.

We may think that we are in a place where we can't do anything for God. But if we will live the life right there...we are doing MUCH for Him! Our little trials do not amount to anything, in a sense, compared to what some have had to go through with for God. John Bunyan spent twelve years in Bedford jail, in England, for his stand for God! And there, from within those prison walls, gave to the world—or God did through him—next to the Bible, the most spiritual book the world has ever seen—Pilgrim's Progress—a book that every child of God ought to have, and read carefully. In it you will surely find the picture of a Christian's life from conviction, to the final entrance into the Glory world. It will picture your life in possibly more than one place, thereby adding to your faith, and giving you a source of encouragement. So by Bunyan's faithfulness to God—and it is doubtful if he could have accomplished much for Him, if he had showed the wrong spirit about being in prison for the Lord's sake—we have a masterpiece of spiritual literature. And after all these years, Bunyan's life is still speaking to us. The darker the night, the more brighter the light can shine. Amen. Now, while we can't all be Pauls, or Bunyans, yet we can, in our own sphere, shine out for God, and bear the proper kind and amount of fruit for Him that He requires of us. Then in so doing, we shall one day, share alike with Paul, Bunyan, and others of old, and present, who have patiently born the burden of life that fell to their lot to bear. Great will be the reward in Heaven for those who hold out faithful to the end...who come up in the Judgment with a conscience void of offence toward God, and toward man. So beloved, don't ever get to the place where you feel you have the hardest cross in life; or that you are, to be sure, being imposed upon...but, and if you are being imposed upon (and we do not say but that such is the case, sometimes), if you take it patiently, you have a reward.

Now as a final word, do not confuse the idea that we mean one should settle down in contentment amidst our mistakes and failures—just drag along in them: God wants us to come out of some things. But our contentment should lie in our being amenable to His will—that whatever our lot in life, we should bear it patiently, without murmuring, or fretting...Wish we could quote for (Con't. on page 3.)

And whosoever doth not bear his cross, and come after me, cannot be my disciple. —Luke 14:27.
you, a little poem we have seen, 
by Madame Guyon. who, many, 
many, years ago, suffered persecu-
tion for the Lord's sake, possibly 
in France. In the poem, she com-
pared her imprisoned to the lit-
tle bird in the cage, how, though it being confined in it's little cage, 
did sing, that though her Master 
seen fit that she should be thus 
confined, she could also sing. At 
least this was about the gist of her 
theme—that she would be content. 

May be we have long suffered an 
affliction in body, and often won-
dered why we could not get heal-
ing. God understands. So a 
spirit of contentment—willing to 
suffer to His glory, if needs be, is 
acceptable in His sight. Remember 
that ALL things work together for 
good to them that love God, to 
them who are the called according 
to his purpose, saith the scripture. 

So maybe God has a purpose in 
our being afflicted. If the trial 
seems hard, try looking at the 
situation from this view point: Which had you rather—be afflicted 
for a number of years, but per-
mitted to be at home, free, with 
your loved ones, with the saints, 
and with your friends; or, though 
well in body, yet shut up in prison 
some where for a number of years, 
where you maybe never hear a bit 
of real Gospel preaching; nor a 
sincere prayer offered, nor a spiri-
tual song, except, possibly, what 
singing and praying you might do 
yourself—and maybe that under 
persecution? After all, maybe our 
affliction isn't the worst thing 
in the world, is it, beloved?

Possibly many a good Christian 
wife and mother having to suffer 
adverse and discouraging condi-
tions in the home—if they will only 
reach a place of contentment before 

God, easier will be the cross until 
a brighter day comes. 

So there are, no doubt, saints of 
God at this time, who are worry-
ing, and maybe fretting. over 
their lot in life, when such condi-
tion could turn out to be a blessing 
to them, if they would only prac-
tice being content in such. Bun-
yan is bound to have felt the pre-

eance of the Lord in his writing 
that book: Madame Guyon is bound 
to have felt God in her life, if she 
could find spiritual contentment 
in prison, suffering persecution 
for Him. 

While we may desire that things 
be different, sometimes, yet let us 
remember the example of our 
Saviour, who, when facing physi-
cal death on the cross, prayed the 
Father that if be possible, to let 
the cup (death) pass from Him, 
but ended with, "nevertheless not 
as I will, but as thou wilt." When 
He had prayed then, the third 
time, angels came and ministered 
unto Him. His willingness to con-
form to God's will, brought spiritual 
help. 

Some may think it is not God's 
will for them to be situated as they 
are. In that event, a spirit of con-
tentment until God has opportunity 
to properly work things out for 
us, is the proper attitude to show— 
and might tend to cause quicker 
results in our behalf! 

So in the future, beloved, let us 
try to profit by the mistakes of the 
past, and strive for a more quiet 
and peaceable life in the sight of 
the Lord—striving to do as Paul 
had learned to do—in whatsoever 
state of life we may be placed in, 
to be therewith content. Amen. 

The things you had to clean up 
from to get salvation, beloved, are 
also things you will have to stay 
clear from if you keep the blessing, 

Mass Movement Of Jews 

At a national conference on Pal-
estine recently held in Washington, 
D C., by British delegates, and 
representatives from all parts of 
the nation, the question of a mass 
movement of Jews out of Germany 
and other European countries was 
taken under consideration, on ac-
count of the economic restraint 
they are now suffering in Ger-
many, and other asserted oppres-
sion in central and eastern Europe. 
American Jews are asked to con-
tribute $3,500,000 toward helping 
finance this great exodus. 

It is said as many refugees as 
possible would seek a haven in 
Palestine, and others would, as im-
migration laws permit, be taken to 
Canada, England, to this country, 
and European countries free from 
anti-Semitic restrictions. 

Many Jewish leaders are report-
as regarding Palestine as a haven, 
and the formation of a Jewish state 
there as a solution to the entire 
problem, although some are not in 
harmony with such. 

According to report of Sir Her-
bert Samuel, first British high 
commissioner to Palestine, 30,000 
Jews have already entered Pal-
estine from Germany. 

Palestine is the inherited home-
land of the Jew, and it's but a 
question of time until they will 
again possess the land. Their re-
turn is only important Bible pro-
phesy being fulfilled. 

"For I will take you from 
among the heathen, and gather 
you out of all countries, and will 
bring you into your own land." 

"And ye shall dwell in the land 
that I gave to your fathers; and ye 
shall be my people, and I will be 
your God." 

Ezek. 36:24 & 28.

If in this life only we have hope in Christ, we are of all men most miserable. — 1 Cor. 15:19
"In The Days Of The Taxing"

The Bible speaks of a time referred to as "the days of the taxing." (Acts 5:37.) This is also, possibly, the period of time in which our Saviour was born, for, according to Luke 2:1-7, His birth occurred at the time that Joseph and Mary had gone up to Bethlehem to be taxed, for in those days had Caesar Augustus issued a decree that all the world should be taxed.

Now in these last and closing days of time, when Bible prophecy pointing to the soon coming of Jesus is so fast being fulfilled, and the world—our own nation, at least—labouring under such an enormous burden of taxation, with a continual increase of tax propositions, it seems we are made to wonder if our present heavy burden of taxation does not have a significance in the order of events pointing to the second coming of the Lord, since His first coming was attended with such a period of time. At any rate, history seems to be repeating itself.

One instance that we notice is a report to the effect there is now something like 201 different forms of taxation against the oil industry. And of recent date, our President has proposal for congress to add a form of taxation against the accrued surpluses of corporations that would raise for the farm relief program and the soldiers' bonus payment, the sum of $620,000,000.

Time And Eternity

The flowers fade, the heart withers, man grows old and dies, the world lies down in the sepulcher of ages; but time writes no wrinkles on the brow of eternity. —Bishop Heber.

Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. —Matt. 24:44.

NEARING THE END

When we view world conditions today in the light of prophecy, is it not possible that we are nearer the end than we may think? The fact that every prophecy pointing to the soon coming of Jesus has either been fulfilled, or is today under direct fulfillment, is enough to make us realize that the time is drawing dangerously near. This we do know, that the powers of darkness are closing about us all the while, making it more difficult for saints of God to have, as is commonly called, the victory, than in days gone by. It is more difficult to get hold of God in prayer; to get an anointing from Heaven in testimony, or in preaching the Word. You don't hear the ringing testimonies you one time heard, generally speaking; nor do we hear as many messages going forth under the heavy anointing that we one time heard. It seems harder for the preacher to get a message now than it used to be. And of the preaching that is being done today, the great majority of it is being directed toward the church—and at that, it seems hard so many times to get a real message in this respect! So far as the world is concerned—especially where the Gospel has been preached for years—they have just about received their last call. This is evidenced by the fact that conviction is not upon them as it one time was. The saints do not have the burden of prayer for them like they one time did, but instead, they are now doing more praying for themselves than for anybody else—even than for the other saints. Are we not right in this, beloved? So as the saying is, people who are praying through these days to an experience in old time salvation, can count themselves lucky. So often any more if you can get folks into the altar to seek the Lord, the binding powers of the enemy won't let them pray. Altar services are so often "tied up" that it seems impossible to get anywhere, spiritually speaking. And in the face of this spiritual condition today—as hard as it is for even old-time saints, who have all the blessings in their lives, to pray through, there are those who are just drifting along, who have never as yet attained to the deeper experience of sanctification, or of the baptism of the Holy Ghost, but who possibly have hopes of being ready to meet the Lord when He comes. Our advice to such class would be for them to profit by the example set before us in the parable of the ten virgins—that they not slumber and sleep alongside the wise who have oil (Holy Ghost) in their vessel until the Bridegroom comes, consequently, not being in this respect ready, they are forever barred out. It will pay those who are thus experimentally unprepared, to begin to earnestly dig down before the Lord—fast, as well as pray, if necessary, until they reach the blessing. The time is short; the need is urgent; therefore, there is no time for delay. Pastors ought to be continually warning those of their flock who may not be experimentally prepared for the coming of the Lord, as well as to also constantly warn those who have already attained unto the full experiences, to be spiritually prepared otherwise—to be careful about their daily lives, for if we are to be among those who are caught up to meet the Lord when He comes, it is going to mean for us to not have a spot, or wrinkle, or any such thing in or life; but that we should be holy and without blemish. (Eph. 5:25-27.) Amen.
BRO. T. W. RAMYE

Bro. Thomas W. Ramey was born in the state of West Virginia, on July 8, 1884; passed from this life at his home near Sand Springs, Oklahoma, on Sunday, December 29, 1909, after having been injured on Friday, previously, by being struck by a car. Age, 51 years, 5 months, and 21 days.

On February 24, 1909, he was united in marriage to Nola M. Gehee, to which union was born ten children, of whom eight remain—two having passed away in infancy.

Bro. Ramey was a devoted Christian man. He was saved, sanctified, and had the baptism of the Holy Ghost in his life.

He leaves to mourn his passing, his wife, Sister Nola Ramey; three daughters: May, Ebera, and Mrs. Rebecca Griffin; five sons: Bro. Orville, Aaron, Floyd, Horace, and Tommy, all of Sand Springs; also seven brothers; his friends, and brethren in the Lord.

Funeral services were conducted at Sand Springs, by Bro. H. G. Harris, of Mannford, Oklahoma, and the body was taken to Alpena, Arkansas, for burial.

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." (Rev. 14:13.)

May God bless the sorrowing ones of this family who are left to face life with the absence of this husband, father, and brother. Though death brings it's grief, yet to the soul who is prepared to meet it's Maker, it marks the most blessed—the best day—of their life, because in it, they have gone through the last hour of trial and temptation—no more will they face the dangers along the pathway of life; but their security in Heaven—the courts of Glory—is now sealed for ever. Amen.

We hear the wise man say in Ecclesiastes 7:1, "A good name is better than precious ointment; and the day of death than the day of one's birth."

The Editor.

OUR DENIAL

Word comes to us that we are reported as teaching a secret catching away of the Bride, to which charge we hereby make our denial.

As you may know, there are some within the ranks of the Apostolic faith, who teach a secret, silent catching away, (called by them, the "rapture") of the Bride, before the personal appearing of the Saviour in His second coming; and that in the catching away of this supposed-to-be special group, who, by the perfection of their lives, they are accorded this privilege, that they will miss having to go through the mark of the beast reign, the bloody tribulations, etc., and that those whose lives were coming short of such perfection, would have to remain, and suffer the extreme trying times, having in the meanwhile, opportunity to correct their lives, and be prepared to meet the Lord at His personal appearing as foretold us in 1 Thess. 4:15 17.

Now beloved, such would be fine especially for the one class, if such were the case; and also fine for the other class—it would be giving them the SECOND chance! but we can't preach any "second chance" for the people. All the doctrine we know in this respect is, that Jesus is coming soon, and for US—all of us—to be prepared to meet Him! The coming of Jesus has been the outstanding doctrine of the genuine Apostolic faith teaching since the power began to fall some thirty-six years ago, and God, through the power of the Holy Ghost, began to get a people ready for His second coming, as was John the Baptist used of God in getting a people prepared for His first coming. So as we say, all we know is that message preached by Jesus himself, recorded in Matthew 24:44, which is surely addressed to ALL disciples, or Christians, and reads as follows: "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."

The personal return of the Saviour was the message of hope held out to the disciples by the heavenly messenger, on the day of His ascension. And Paul, in his letter to the Thessalonian brethren, addresses them in this manner, in 1 Thess. 1:10, after having brought to their attention how they were known abroad for their faith toward God, and how the Gospel had sounded out from them, and how they had turned from idols to serve the living and true God—"And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come."

We want to call your attention here, beloved, to the one word, "WAIT." Please note that these Thessalonian brethren were looking forward to the PERSONAL appearing of the Saviour, which event these good people of the secret catching away theory do not teach as occurring at what they call the rapture—but that the catching away is an event separate from, and preceding the second coming, or personal appearing of the Lord. Now in this, we will surely admit the fact that the identical coming of the Lord was the hope they were looking forward to, and NOT a preceding catching away. So if that was their understanding of the doctrine in that day...and they had Paul for a teacher...what should be our understanding today! Remember that Paul beseeches us 1 Cor. 1:10, that we all speak the same thing.

But as it is, we find some good people today, who are NOT waiting for the coming of the Lord, as (Con't. on page 9.)

Be ye also patient; establish your hearts: for the coming of the Lord draweth nigh. ...James 5:8.
Devoted to the interests of the Church of God, of the Apostolic faith.

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

1 Cor. 1:2

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

Our creed: HOLINESS.

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THE APOSTOLIC FAITH MESSENGER.
(Unorganized.)

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Doctrines

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

We preach Christ, His birth, baptism, works, teachings, crucifixion, death, burial, resurrection, ascension, and His soon coming. We teach the personality of the threefold Godhead; and contend that the very same Gospel in it's purity and fulness as was delivered by Paul, and the other apostles, to the early church, is the only Gospel for us today.

REPENTANCE TOWARDS GOD—Mark 1:15.
2 Cor. 7:10.


SANCTIFICATION—Sanctification is that act of God's grace which makes us holy. It is a second, definite work wrought in the Heart of the Blood of Jesus [Heb. 13:12], by the Holy Ghost [Romans 15:16], through faith. Heb. 2:11; 13:12. 1 Thess. 4:3; John 7:15, 17; 1 John 1:7. 1 Peter 1:2.


And when we receive the experience, we also receive the same sign, or Bible evidence, as did the disciples on the day of Pentecost [Acts 2:4], at the house of Cornelius [Acts 10:5], and at Ephesus [Acts 19:6]—that of speaking in other tongues [or languages], as the Spirit gives utterance. Note also Mark 16:17; 1 Cor. 14:21, 22.

HEALING FOR THE RICH—The Bible teaches divine healing for our physical bodies, just as it teaches salvation for our souls. Divine healing was purchased for us in the Atonement. Psalms 103:3. Isa. 53:4, 5. Matt. 8:17.


THE SECOND COMING OF JESUS—The return of Jesus will be just as literal as was His going away. Acts 1:9-11. John 14:13. Preparation for His return was the message He stressed to His disciples. Matthew 24:44; and such event was that which Paul looked forward to, and points us to. 1 Cor. 15:51-53. 1 Thess. 4:15-18.

WATER BAPTISM—Water baptism by immersion [single], in the name of the Father, and of the Son, and of the Holy Ghost, being preformed as the answering of a good conscience toward God, it is unmistakably the form as found in the Bible. The word "baptize," is taken from a Greek word meaning, to dip. Jesus was baptized of John the Baptist, Matt. 3:15. Acts 10:47, 48. Mark 16:16. 1 Peter 3:21.

THE LORD'S SUPPER—Jesus instituted the sacrament, or Lord's Supper, that we might thus "shew the Lord's death till he come." 1 Cor. 11: 23-25. Luke 22:17-20.

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


Upon authority of Matt. 24:6-8, by virtue of recently past, and now current events, the world has already entered into the "beginning of sorrows," or the great tribulation period, which lasted three years and six months reign of the beast power prophesied to us in Rev. 13.

THE MILLENNIUM—The Bible teaches a 1,000 years peaceful reign with Jesus upon earth. During this time Satan will be bound. Thrice, the day of rest for God's people. Hebrews 4:1-11. Note, Isaiah 11:1-12; 65:17-22; Hosea 2:18; Zech. 14:9, 20; Isaiah 2:1-5.

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

NEW HEAVENS AND A NEW EARTH—The Bible teaches that this earth, which is polluted with sin, shall pass away, and that there shall be new heavens and a new earth, wherein dwelleth righteousness. 2 Peter 3:12, 13. Rev. 20:11; 21:1-3.


RESTITUTION—The Blood of Jesus will never atone for any sin that we can make right. We must have a conscience void of offense toward both God and man. Restitution makes meaning the thing right wherein we have the wronged. To our fellow man—taking back, or paying for, stolen articles, settling for goods obtained by fraud, etc.; paying up old debts, returning things borrowed.


WAR—It is our firm conviction, supported by the Word of God, our conscience bearing us witness, that we cannot take up arms against our fellow man, however great the provocation or however just the cause might seem; it being the teaching of the spirit of the Gospel presented by Christ in His Sermon on the Mount. Matthew 5:38-45. Also Rev. 15:10. Luke 18:18-20. Hebrews 12:14.

We maintain the highest regard for our flag and teach absolute respect for the laws and officials of our country. Romans 13:1-7, and 1 Peter 2:13, 14, as long as it does not violate our conscience, for "We ought to obey God rather than men. Acts 5:29, 30" (the unalienable right to worship God according to the dictates of our own conscience.)

Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee. —1 Timothy 4:16.
Editorially

CHOOSING THE TWELVE

Whether or not it was altogether His reason for doing so, yet we find the Saviour spent a long season in prayer—all night—before He chose the twelve apostles. But as it is today, it seems that men will be chosen to fill the office of elders and deacons without much prayerful consideration in the matter. These are important places to be filled in God’s cause—especially that of an elder, since it carries with it all the required qualifications of a deacon, plus a qualification for teaching the Word, and being able to exhort—in fact, qualified to preach, and not merely to testify. This is a more important place to fill than that of a deacon, because the spiritual side of the church’s care is thrust upon them, hence, the added qualifications of being able to minister the Word. The duty of the deacons is to look after the temporal affairs—church property, equipment, finances, etc. The elders are to have the oversight of the flock—they are to be watchmen, to guard against the intrusion of false teachers from the outside—“grievous wolves”—who would enter in, devouring the flock; and to watch the ranks within, guarding against brethren who might go wrong—begin to teach wrong doctrine among the saints, thereby drawing away others with them. They must be able to feed the flock, and without doubt, in case of no active pastor, to watch over the daily lives of the saints in the band, to Biblically warn and admonish them whenever, and if, they see them missing the line in any respect; and especially, in the case of young saints, is there need of watchful care in these days wherein that spirit of pride, craving for pleasure, and sexual influence, has gotten such a hold upon the world, and it’s tempting influence being so held out to the youth of our land.

Yes, there is a grave responsibility resting upon the elders of the church of God. Their duty consists of more than praying for the sick, or leading the praise service—they are going to some day give account unto God for how they have otherwise executed the duties of the office they elected to serve. And we are quite sure of this one thing, that if God was carefully, and earnestly sought after in a Biblical manner, by the proper ones, in the matter of selecting men for these highly important places, there would never be an unqualified person in either of these positions. But as it is, there is entirely too much “play church” activities being carried on. The result is, then, trouble in the band that might not have been other wise, and which is maybe never properly settled, but just drags along until bad comes to worse. So if a lot of “make believe” activities were turned into genuine, you would see a spiritual change in things sometimes. As it is, people are “getting by” in the movement today, in instances, just like unruly children get by with careless, and neglectful parents. Then if the preacher comes along declaring the word pretty straight up goes a cry, so-to-speak, “Oh, you’ll offend some of the young converts!” For Shame on such stuff. If prospective young converts were told in the beginning by the evangelist in possibly many instances, how they would have to measure up in many lines, before they made the start for God, a lot of times they would already be in line before the preacher came along with an “offending message!” Amen. God’s Word plainly tells us for the wicked to forsake his way, and the unrighteous his thoughts, and then God will pardon him. (Isaiah 55:7.) We greatly fear that just a desire to see a great number “profess,” sometimes will cause an evangelist to let down a bit on the good old Bible standard—desirous of a bit of vain glory!

Twenty-one years ago, when we, and others, heard this wonderful Gospel in its purity, the straight preaching of the Word did not offend us—it was food to our souls. We, as young converts, did not backslide over preaching on questions concerning pride, etc. But in those days, it was quite noticeable, the difference in the personal appearance, generally speaking, in new converts, when they came back to services after having prayed through at the altar the night before—especially, in the case of where they had been seeking the deeper experiences. On the whole, the evangelist, and the really spiritual helpers, looked, and acted the part of true holiness; hence, it was more easy for the young convert to grasp the true meaning of what real holiness LOOKED like, as well as having an incentive to measure up to the same, by reason of the careful example set before them. Now don’t just take our word for this—ask some of the older saints who have kept the faith—those who have not been swept aside with that great spirit of compromise on the line of pride, and possibly, we fear, the love for vain glory—popularity—in instances, which has left it’s mark right within the ranks of the faith. They will bear witness to the fact that we speak the truth.

(Con’t. on page 8.)

This is a true saying, If a man desireth the office of a bishop, he desireth a good work. —1 Tim. 3:1.
Editorially

CHOOSING THE TWELVE
(Con't. from page 7.)

Of course we do not infer that ALL evangelistic efforts of today, and the results following, are as here referred to; but YOU know this condition exists to an alarming degree! If not, what becomes of the many "converts," today, who do a lot of shouting, so to speak, during a revival (1), then shortly after the preacher is gone, their rejoicing (?) is turned into something else? We know a little plain talk is not always relished—but maybe such is good for us. Facts are facts, no matter from what source they come—whether from "our preacher" or not! So then if Bible elders were up to their duty every time, they would have something to say about "revival" efforts that are sometimes carried on—provided, of course, there are such elders over any church in question. The evangelist needs to always come just as clean before God, as does the pastor, or teacher! Again, we say, Amen! Can you? You know it is wrong for people to be virtu-ally "rail roaded" through to a profession. God is just the same; His plan of salvation the same; and the same results should follow in the lives of genuine converts today, as in the days of yore, when the Gospel is ministered in the old-time way, and people accept in the old-time way.

Now back to the question concerning the selection of elders:

First, taking into consideration the responsibility of the position, it is to be naturally assumed that an elder MUST be a man of sound judgment. He MUST be qualified according to the requirements laid down in 1 Tim. 3:2-7, and Titus 1:6-9. A Bible elder would be firm in judgement, and not "wished-washy;" and one who willingly, and of a ready mind, takes the oversight of the flock—not as a lord over God's people, but be an ensample unto them. (Note 1 Pet. 5:1-3.)

So in conclusion, beloved, let us say that God's business is an important thing—something of great responsibility to those in earthly charge. So if we are going to preach a high standard otherwise, why not be as careful to observe a high standard—the Bible standard—in the selection of those who are to be set as rulers over God's people? Just merely because the individual may be a good man, such is not sufficient Bible grounds for placing upon him the responsibility of the office of an elder. There are possibly many people in the world, who have a good experience in salvation—not questioning their standing with the Lord, at all—but whose judgment in transacting business, sometimes, relative to God's cause, might be greatly questioned. And in this, neither do we mean to infer that an elder MUST be beyond ALL mistakes. So please get our thought. Amen.

"Am I My Brother's Keeper?"

"And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?" And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground?" (Genesis 4:9-10)

We can see that there have been many "Cain's," in a manner, with us in these days, as the one in the beginning. Many people think more of their own way, than they do of their brother's soul.

I have heard this: Some of the saints go to others, and tell them of things they were doing that wasn't right; and they would say, "I don't care if people do stumble," and then go right on in their same manner, at the same time claiming to be sanctified, and trying to win souls. People need to get sanctified! The Word teaches in Heb. 2:11, "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren."

Then in 1 Cor. 8:12-13, we read:

"But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

"Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

And again, in Romans 14:15:

"But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died."

I want to say if we destroy our brother by offending him—doing so, not caring—might not his "blood," spiritually speaking, cry out against us?

Proverbs 18:19, says:

"A brother offended is harder to be won than a strong city: and their contentions are like the bars of a castle."

And then again, in Matthew 18:6, we read:

"But whose shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

Brothers and sisters, we had better be very careful what we do and say, that we'll not be guilty of our brother's soul, as was Cain of his brother's blood.

I do ask the prayers of each child of God, that my life will be more perfect, and that I'll not cast a stumbling block before others.

Your sister in Jesus,

Mrs. G. M. Armstrong,
Three Rivers, Texas.
Our Denial
(Con't. from page 5.)

saints in Bible times were admonished to do—but are looking for a preceding event—that of the catching away of the Bride, in a secret, silent rapture.

Now believed, with all due respect to the good saints of God who are holding to this new teaching, we wish they would stop and consider more seriously, the general teaching to the early church along this line—how the saints in those days were pointed to, and exhorted to a preparedness for, the COMING of the Lord, which event the teachers of this new theory are the rather advocating something else—a most wonderful event to occur before His coming. Now IF such be the Bible plan, WHY was the early church exhorted to a preparedness for His coming, and NOT warned of a secret, preceding event—the catching away of the Bride, leaving the rest to suffer the great tribulation period?

Now to bring these few remarks to a rather hasty close—for your better understanding, and by way of illustration, place yourselves, beloved, alongside the Thessalonian brethren referred to above (1Thess 1:10)—are YOU, as Paul speaks of them, WAITING for the COMING of the Lord; or are YOU expecting, hoping to be caught away before He comes? Please think.

There is a saying in the world to this effect: "Fools rush in where angels fear to tread." Possibly many times children of God make bad mistakes by stepping into things without consulting God. The Bible tells us to prove all things, but some will go right on, following their own desires and plans, without knowing God's will in the matter. In things of greater importance—things that might count for days to come, as business deals, etc., and as that serious question of choosing a life mate—marriage—should one counsel God—prove His will in such matters. And in this, we do not mean that we should leave God out of the smaller affairs of life.

A NEW CAPTAIN

"... Not by might, nor by power, but by my spirit, saith the Lord of hosts." (Zech. 4:6.)

Once upon a time there was an old tug running between London and Portsmouth. Because she never came into port without colliding with some vessel and doing some damage, she was called "Old Bust Me Up." The day came, however, when to every one's amazement, she came in straight and glided easily into her port. A sailor standing on the quay called out, "Whatever's come over Old Bust Me Up?" and an old sailor aboard shouted back, "Got a new skipper aboard!"

And this is just what it means to become a Christian—to take Christ, the "Captain of our Salvation" aboard, to be governed in our thoughts and conduct by Him, to seek to do His will in all things—small and great, to live the life that He would have us live.

—Christian Index. (Sel.)

The above illustration calls to our mind an incident in our life around twenty-one years ago, wherein we didn't come "into port" so gracefully from a physical standpoint, but spiritually, it possibly caused father, then living, to more fully realize that we, too, had a "new Captain aboard" in our life. It was just shortly after we had gotten saved, but don't remember whether we had as yet been sanctified, or received the baptism of the Holy Ghost; but any way, we had started to come into the house—at the back door, and the little platform before the door was wet and slippery. As we remember, just about the time we stepped up on it we slipped, and down we came! Father, who was just inside the door, remarked to this effect: "Well, I never heard those 'old words!'" Possibly before we had gotten saved, our language would have been far from polite, and our facial expression far from a smile! But we truly had the "new Captain" aboard in our life, thank God; and our spiritual entry into "port" on that occasion was without mishap, which to father was noticeable. No doubt but possibly God permitted us to slip and fall to further convince father that He had done something for us—that we really had an experience in our life.

Editor.

A sister in the Lord to whom we send a small bundle of papers each issue, is in turn sending it on to others, in New York, Maine, and other states. It is possibly going to some "shut-ins." Please pray that it may be a blessing to someone.

SUNDAY SCHOOL QUESTIONS

1. What people once time said: "The Lord is God of the hills, but he is not the God of the valleys."

2. Find in the Bible where reference is made to the effect that 66 2 3 per cent of the inhabitants would be severed and perish, and the remaining 33 1-3 per cent would be brought through a severe test.

3. Two men—both officials—were at enmity with each other until occasion arose wherein a case of persecution for righteousness' sake was sent by one of them to the other for trial, whereupon they were made friends. Find this.

4. Besides the three "miserable comforters," who was the fourth man to talk to Job?

(Answers on last page.)

"But as he which hath called you is holy, so be ye holy in all manner of conversation:" 1 Pet. 1:15
FROM BRO. ADAMS

Greeley, Colo., Jan. 29, 1936.

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

Greetings in the name of our Lord:

We are here in Greeley. enroute from Lead Hill, Ark., to Tracy, Calif., to take charge of the work there. A small band of saints at that place, who are striving against sin and uncleanness. We ask each one of you to pray that we can be useful in that part of God’s great vineyard.

God has thus far given us a wonderful trip. We came through Missouri—near Cassville—and in services at father’s and mother’s home, with the dear saints there. Bro. Crutchfield is their pastor. Came by Ramona, Okla.—in service there one night; by Nowkirk, Okla., for two nights; at Gorham, Kans., a few nights; then on to Greeley. And in the series of meetings here, there have been six saved, and one sanctified, for which we give God the glory.

We are still trusting God this morning for both soul and body—and yet intend, by His grace given us; and have a great desire to preach the truth of God’s Word ever since He has called me to preach His Gospel. I feel that my efforts have been very feeble, but God loves and helps those who preach and practice the teachings of His Word.

Today I want to write as I feel God moving upon my heart—a few lines concerning false teaching, or seducers.

First, I want to call your mind to a portion of John 3:34: “For he whom God hath sent speaketh the words of God:” So with this thought, we can’t believe that every one claiming to be called of God, are God-called preachers. Some, of course, have possibly in time past, received the calling from God, and have gone into false doctrines.

There is a doctrine being preached today, under the name of Holiness, that is called “Oneness,” but many miles, so-to-speak, from the truth of God’s precious Word. I feel sure that they are fulfilling the prophecy of one of the last religious sects that shall arise before the coming of the Lord. Let us prove this. Some of them call themselves, “New Light.” But it isn’t new light, for God’s Word speaks of them in 1 John 2:22, as being antichrist—“Who is a liar but he that denieth that Jesus is the Christ? He is antichrist that denieth the Father and the Son.”

Now we know that these people say that Jesus, God, and the Holy Ghost, are all one—that “Jesus” is the only name given the three. I wish to prove with the scripture, that “Jesus” is not God’s name. So let us see Exodus 3:13-15:

“And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say unto me, What is his name? what shall I answer them? “And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. “And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: THIS IS MY NAME FOREVER, and this is my memorial unto ALL GENERATIONS.”

So “Jesus” was never the name of God, and never shall be.

Now let us go to Matthew 1:21: “And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.” So in this, we have the name of the Son (Jesus); and in the above scripture, the name of the Father (God).

Now to prove that they are two separate individuals—having even separate minds—let us go to Mark 13:32, wherein Jesus, himself, is speaking of his second coming, and read: “But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.”

So God, himself, knows something here which Jesus does NOT not know—evidence that they are not the same PERSON.

And again, in 1 Tim. 2:5, we read, “For there is ONE GOD, and ONE MEDIATOR between God and men, the man CHRIST JESUS.” This is plainly evident that Jesus is a separate individual from God, in that the office of a mediator is that of an interposser—one who acts BETWEEN OTHER parties in bringing about reconciliation.

Now the Oneness people claim that “Jesus” is also the name of the Holy Ghost. Here is the scripture they use and misapply—John 14:26. Let us note it. It reads thus: “But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” (Jesus speaking) Now here is their reason for teaching that “Jesus” is the name of the Holy Ghost—because it here says that the Father will send the Holy Ghost in Jesus’ name. Now let us use common sense. We may say that I order an automobile tire from Montgomery Ward. It will come through the U. S. Mail in my name. But when it arrives, it will not be “Lester Adams,” but an automobile tire. Neither, then, will the Holy Ghost be Jesus. But we do know that all we receive from God, is in and through the name of Jesus. Note John 15:16.

Seems I can almost hear some one say, “It doesn’t make any difference what one believes, just so they do right.” But let me say upon the authority of God’s Word, that it does make a difference what you believe. Read 2 Thess. 2:12: “That they might all be dammed who believed not the truth, but had pleasure in unrighteousness.” So we must believe the truth to be saved.

Let us notice 2 John 6: “And this is love, that we walk after his commandments. This is (Con’t. on page 11—op.)

God judgeth the righteous, and God is angry with the wicked every day. —Psalms 7:11.
the commandment, That, as ye have heard from the BEGINNING, ye should walk in it.”

Now we know what we have been taught from the beginning—or since the latter rain fell.

In 1900, in Topeka, Kans., the Holy Ghost fell on six sanctified Methodist people. This was the beginning of the latter rain. And for some time we were taught nothing else by way of doctrine but justification by faith; sanctification, a second, definite work of grace, wrought in the heart with the blood of Jesus, by the Holy Ghost; and then the baptism of the Holy Ghost, with the Bible evidence of speaking in other tongues, as the Spirit gives utterance. But this doctrine (Oneness) has arisen, for the second time, in this, the latter rain church. The apostles had to contend with in the former rain dispensation, under the name of Unitarians. We are taught that through a man named Constantine, this false doctrine arose in the days of the early church, of which John seemed to be the last to write, about the year 90, A.D. Now we, the latter rain church, are in the last days of the dispensation. Just a few more days, so to speak, and we shall be ushered into the beast reign, as the early church went into the period of Roman persecution, and into the darkness. We also have many other false doctrines to contend with, as did the early church; practically the same thing on many lines—not only what we have spoken of, but such as baptizing for the dead. Paul had that to contend with in his day.

Now with one or two more thoughts, and we will close.

I want to say that those who once knew the straight way, and leave it, and go into the ONENESS, or NEW LIGHT, doctrine, so-called, cannot still be a Christian. Here is our Biblical reason for same:

“Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that transgresseth the commandment of God hath not God.” (1 John 2:19.)

Abideth in the doctrine of Christ, he hath both the Father and the Son.” (2 John 9.)

Now we can’t be a Christian without having God in our lives; and upon authority of this verse of scripture, we can’t have God in our life, except we abide in the doctrine of Christ; and if we abide in the doctrine of Christ, we will have BOTH the Father and the Son. And “BOTH” means two—the one and the other—and not just ONE.

Here is one of our greatest reasons for writing this:

“Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.” (2 John 8.)

We are praying God there will never be another person get into this false doctrine. Here are a few scriptures to look over. Be sure to give deep consideration:


Yours for a full Gospel,

Lester Adams,
Address: 235 Roosevelt Ave., Tracy, California.

(Editor’s Note: Just a thought in connection with Bro. Adam’s reference to 2 John 9 above, wherein it speaks of “abiding in the doctrine of Christ.” We just wish to call your attention to the fact that Jesus, in His doctrine, taught that He had a Father. He taught that His Father was greater than Himself (John 14:28); and further confesses in John 5:19, 30, that He, of Himself, could do nothing. He ascribes all power, glory, and honour, unto His Father. So then, unless we, to, preach that He had a Father, even as He did, we are NOT abiding in His doctrine. And to preach that God was His Father, is to affirm, in the light of reason, the separate individuality of the two. And just the word, “Father,” is sufficient proof that an offspring has been in evidence sometime, just as the word, “Son,” is intelligent proof that there was first a Father!

Note again how plain the illustration of something being sent in someone’s name.

Capitalization used in scriptural references in Bro. Adam’s article, otherwise than original, is for emphasis, only.)

HUNGRY FOR THE WORD

People, on the whole, are not hungry for the Word of God as they were some fifteen and twenty years ago. We remember an occasion of about twenty years back, wherein Bro. Buckles was preaching in the little town of Hubert, about 12 miles west of here. The Lord had blessed with a wonderful message, and at the close of the service, when the people were dismissed, it was, as many of you have no doubt seen—the congregation seemed loath to leave—no move was made to disband. So noting the situation, Bro. Buckles asked them what they wanted, or were waiting for—something to this effect, when an Indian man, who also did some preaching in, possibly the Baptist faith, of the Indian church, spoke up and said,

“Preach some more!” At this, Bro. Buckles did his best in another message. Nowadays, it is sometimes more or less of a job to keep everybody awake for one sermon, much less two! But in those days, of course, there was a difference in the general spirit of services to what there is today. There was much conviction on the people then—both for salvation, and for the deeper experiences; hence, more of a hungry for the Word on the whole than there is today.

It is true, beloved, that the last Gospel call is now dying away. We are FAR down in the gleaning time, with just a few more days, so to speak, to labour for the Master, and then the day of rewards to those who have faithfully endured to the end.

And Jesus answered them, and said, My doctrine is not mine, but his that sent me. —John 7:16.
QUESTIONS and ANSWERS

What is meant by “time, times, and an half,” as referred to in Dan. 12:7?

This doubtless means a period of three years and six months, comparing such with the reign of the beast period referred to in Rev. 18:3, of “forty and two months.” “Time,” being singular, is figurative of one year; “times,” being plural, is figurative of two years; and “an half,” or half a “time” (or year), is then figurative of half a year, which would be six months—all together, making a figurative total, then, of three years and six months, or forty and two months. A similar expression is also found in Dan. 7:25. Both are in relation to the beast power.

Define “reed,” “cubit,” and “furlong.” (Rev. 21:16-17.)

A “reed” was a measuring rod, or “stick.” According to Cruden’s Concordance, it was a Jewish measure of six cubits three inches. A “furlong” is one-eighth of a mile. A “cubit” is a measure of length, as we would call twelve inches a foot. It was not enough, a universal standard of measure, as it’s length varied in different places; and according to Cruden, the length varied in different periods. Webster defines it as “A measure of length, being the distance from the elbow to the extremity of the middle finger,” and goes on to say it varied in length in different countries, the Roman cubit being 17.47 inches, the Greek 18.90, the Hebrew somewhat longer, and the English 18 inches.

Was Jonah saved at the time of his death, or does the Bible say?

So far as we know, the Bible makes no statement along this line. The scene closes with Jonah angry because of the way things turned out concerning Nineveh, but it is possible that he repented of his attitude in the matter before his death. He previously changed his mind while in the belly of the whale, and went on to obey the LORD. So possibly he did so again. At least we had rather hope that he did.

Is it right for Holiness people to accept free tickets when buying groceries, which will in turn help pay for show tickets, and give them to unsaved people who go to such places?

We think the better plan would be to kindly and politely thank the merchant for the proffered tickets, refusing them.

Hear, O LORD, when I cry with my voice: have mercy also upon me, and answer me. —Psalms 27:7.

OFFICE NOTES

Though yet unable to use his afflicted limbs—his left arm and leg, Bro. Buckles is reported as feeling better. The saints there gathered in his room for services on the night of Feb. 27. The Lord blessed: the power fell; said he came very near getting his healing. May the dear Lord continue to bless Bro. Buckles, and grant him perfect healing. Let all the saints continue to pray.

Our Sympathy

We hereby extend our sympathy—wife and myself—to the bereaved ones of the W. L. Taylor family, of the Lone Star Dist., of near Anderson, Mo., in the sad loss of the dear wife and mother, who passed away at a quarter of two o’clock, on the morning of March 1, after a severe illness of several days. Of the immediate family, she leaves to mourn her passing, a devoted husband; two sons: Bro. Floyd, and Willie, of near Anderson; and four daughters: Mrs Nellie Rossom, of near Fairland, Okla., Sr. Ethel Pendergraft, of near Anderson, Okla., Beulah Buckles, of Drumright, Okla., and Sr. Inez, of the home. Sr. Taylor had been a prosperous Christian for years. May God bless the sorrowing ones of this grief stricken family. Many of the saints will remember, especially, Sr. Buckles, and Sr. Inez, in their religious work in song. We have never as yet learned full particulars.

Bro. and Sr. Smith, of Muskegee, have been in a short series of meetings at both, Oakgrove church, near Stillwell, and at Stillwell, since the first of the year. One reported saved at Oakgrove; and two at Stillwell. At present they are possibly at Oakgrove church, near Subiaeco, Ark., where they expected to be in a few days services before conference convenes at the Oakgrove church, dated for March 13, 14, and 14, as announced in last issue. This church is five miles north of Subiaeco, which in turn is in the neighborhood of sixty miles east out of Ft. Smith, on highway 22. Sr. Virgie Wesson, a young lady preacher, accompanied them to Arkansas.

Bro. Henegar, of near Ramons, accompanied by his two eldest sons, and Bro. Crutcheifield, of near Cassville, Mo., are now at Lead Hill, Ark., for a meeting—that is, report is to that effect. Bro. Henegar and sons were at Lone Star, near Anderson, Mo., a few nights ago in one service, on their way by after Bro. Crutchfield.

Sr. Birdie Hair, of near Stillwell, was in services a few days in the latter part of Jan., and first part of Feb., with the saints at Drumright. The Lord gave some good services. Wife was permitted to be there for the first week end. Sisters Inez Taylor, and Lorene Pendergraft, of Lone Star Dist., near Anderson, Mo., were also in attendance.

Wife, accompanied by Sr. Virgie Wesson, and by others, of the Hickory Grove community, near Fairland, Okla., were in a good service with the saints at Mulberry, Kans., last Sunday A. M. Sr. Wesson preached. Then on down to Lone Star, near Anderson, Mo., for that night for services, and on home next day. They visited Bro. Buckles, in Mulberry; and also Sr. Annie Casteel, of Lone Star, who has been dangerously ill, but whom we hope the dear Lord has undertaken for by now. Bro. and Sr. Casteel’s home has been a faithful home in the Lord’s cause for a number of years.

ANSWERS TO SUNDAY SCHOOL QUESTIONS